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**51:55- But teach (thy Message): for teaching benefits the Believers.**

{55} وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ

# IN SEARCH OF THE MESSAGE

from  
THE HOLY QURAN

TRANSLATION AND COMMENTARIES  
ABDULLAH YUSUF ALI

WITH

SELECTED EXTRACTS FROM  
SAHIH AL-BUKHARI, SAHIH MUSLIM,  
AL-MUWATTA, AL-TIRMIDHI,  
SUNAN of ABU-DAWOOD,  
HADITH QUDSI,  
FIQH - US- SUNNAH.

*Compiled and produced By Abdul Rahman Albedeen*

# FOREWORD



اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ  
{39:23} وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

**[39:23]** Allah ﷻ has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's ﷻ praises. Such is the guidance of Allah: ﷻ He guides therewith whom He pleases, but such as Allah ﷻ leaves to stray, can have none to guide.

Taking into consideration that the Holy Quran was revealed for the purpose of the upliftment of mankind, Brother Abdur Rahman Abedeen has spent approximately 25 years of his life time to compile a publication in English under a topic **IN SEARCH OF THE MESSAGE**. (Allah's ﷻ Revelation described as the most beautiful Message in 39:23 above)

Main features of this publication is that the (English translated) verses in the Holy Quran are indexed in a manner that one can easily trace the side verses in separate headings followed by the respective commentaries as laid out in the English Translation of the Holy Quran . These side verses he has selected are mostly Quranic injunctions arranged in alphabetical order from A – Z – which we have to refer to at various times in our day to day life and affairs; and this publication would therefore, also serve as a Quick Ready Reference Book for the seekers of the divine knowledge. Further, the relevant ahadith are mentioned in appropriate places and in some places the references of the ahadith are set out. It is also significant that one can easily refer to six ahadith books through this publication. It is very helpful indeed to the readers of the arrangements in this book in incorporating and contrasting such subjects as:-

**DIFFERENCES** with Discord-Dispute-Divided-Distort-Hinder-Sects;

**VIRTUES** with Wisdom-Good Deeds- Goodness-Manners;

**INVITE** with Preaching-Proclaim-Recite-Rehearse-Teach-Call;

**KINDRED** with Kith and KIN & KINSMEN;

**SERVE** with Strive etc., and

**MISSION OF ISLAM** – under 35 sub-heads.

This would no doubt enable the readers to understand the spiritual meanings from different angles. Similarly, when one reads -

**ALLAH'S ﷻ ATTRIBUTES** – His Powers, His Qualities, His favours, His Punishments, which have been sorted out separately, he should be able to understand Allah ﷻ better. Under **JUDGEMENT DAY** – One could clearly see The Hour, The Day, The Scene, The warnings, The Commotions, The Trumpet, The People's Appearance, The Rejecters, The Help, The Punishment, The Rewards and so on.

Under **CONTRASTS** – you will find the Contrasts between Earthly Power & Divine Power; Day & Night; Light and Darkness; Garden & Fire; Good Tree & the Evil Tree; The Saved and the Doomed; Good & Evil; Right & Wrong; High & Low; Living & the Dead; Distress & Prosperity; Believers & the Unbelievers; Righteous & the Hypocrites; Faithful & the Faithless; Arrogant & the Humble; Misery & Blessing; Trust & Mistrust; Hidden & Open; Deaf & the Blind; Truth & Untruth; etc.,

Under **CONTRAST OF ( JUDGEMENT DAY)** you can see the contrasts of the Beast, Earth, Faces, Firmament, Fleeing, Graves, Heaven, Moon, Mountain, Noise, Ocean, Sky, Stars, Sun, Souls, and Rewards etc. Then there are the Contrasts, in the **SUBLIME CREATION**; Contrasts in the **SYMPHONY OF DUALITY**; Contrasts in the **INEVITABLE**. There is the Contrast of **PREACHING** by Messengers – Noah, Hud, Salih, Lut, Shu'ayb, and Moses followed by Punishments. All the **QUESTIONS** - raised in the Quran ( Surahs 1 – 107) have been highlighted under Contrast and end up the subject of Contrast with the **EMPHASIS** or **DUPLICITY** found in the Quran-viz:( 102:3 - But nay ye soon shall know (the reality).102:4 -Again, ye soon shall know!)

This method has been adopted in most of the Quranic injunctions quoted in this book and this is very commendable indeed as this makes it easy for the readers to understand the subjects more vividly.

The importance of this book lies in the fact that in one compact volume a wealth of details has been packed and presented in chronological order throwing a flood light on many facets of Islam to public gaze – at least to the English - reading public. As a ready reference book on Islam, this volume is a treasure chest and no one can afford to miss it.

This was no ordinary task as the compilation of this book IN SEARCH OF THE MESSAGE in its present form entails great strain and only one with a sense of mission can embark on it and accomplish the task. The enormous amount of work that has gone into this book speaks volumes about brother Abedeen's determination, devotion and dedication which have brought about this interesting narrative, informative, instructive and authoritative book which would become handy among all Muslims and non-Muslims as well.

Brother Abedeen was known to me from the time he was in government service. He was very keen that he should study and understand the religion with authentic ahadith. He has already published 'Du'as' from the Holy Quran (in four languages) and various other publications, such as - Friday, Jumu'ah and Adhan, True Worship, Janaza Regulations, Punishments in Al-Qur'an, etc. with the sole intention of educating the Muslims in this country who are raging in disputes by aligning themselves to various Sects that is taking a deep root among them. The enemies of Islam with the propaganda at their disposal are maligning Islam and brother Abedeen always speaks to me on this subject and would proclaim that we should not be heedless and neglectful of combating this malicious propaganda. It is with this intention he has launched this Book and I pray to Allah Subhanahu wa Ta'ala to benefit those people who read this book and to give them truthfulness and clear insight into Islam.

When I first noticed his genuine effort, my wish was that with the Grace of Almighty Allah, ﷻ he should achieve his object to compile this publication. I was able to give any assistance that I could give. Today I am very happy to see that with the Grace of Almighty Allah, ﷻ brother Abedeen is achieving his object. In addition to the publication of his work in the form of books, he has fed all the enormous notes that he had made, into his computer and is now in the process of turning out C.D's for distribution, and his intention to open up a Web site in this regard is commendable indeed.

May Allah ﷻ accept this sincere effort of brother Abedeen as a pure endeavor entirely for the sake of Allah ﷻ so as to benefit its readers. Every effort in this field is undoubtedly a great contribution towards the propagation of Islam and its shari'a. May Allah ﷻ make this publication a great success to all Muslims and non-Muslims throughout the world and bless the author to make his future efforts more successful.

  
  
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 15<sup>th</sup> January, 2008.





In the Name of Allah, Most Gracious, Most Merciful

6:153 - Verily this is My Way leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ۖ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

## IN SEARCH OF THE MESSAGE

51:55 - But teach (thy Message): for teaching benefits the Believers.

(55) وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ

## INTRODUCTION.

Praise is to Allah, ﷻ Lord of the worlds, and peace and Allah's ﷻ blessings are on the noblest of all prophets, our master Muhammad, his family and his companions, one and all.

FROM THE QURAN :

English Translation (by Abdulla Yusuf Ali)

“ The tremendous impact that this work has made upon the English reading Muslims (as well as many non-Muslims) of the world, has never been greater than it is today, and shall continue insha-Allah ﷻ for generations to come. It has enabled interested readers of English who do not have a proficiency in reading and comprehending Quranic Arabic to greatly enrich their understanding of the meaning and the incomparable beauty and perfection of the Glorious Quran. It has given them a more authentic and reliable translation from which they could make a serious study.

It is the duty of every Muslim man, woman or child, to read the Quran and understand it according to his own capacity. If anyone of us attains to some knowledge or understanding of it by study, contemplation and the test of life, both outward and inward, it is his duty, according to his capacity, to instruct others and share with them the joy and peace which result from contact with the spiritual world. The English language being widely spread over the world, many people interested in Islam will get their ideas of the Quran from English translations. *It is good that qualified Muslims should make the attempt to present the picture which their own mental and spiritual vision presents to themselves.*

**How much greater is the joy and sense of wonder and miracle when the Quran opens our spiritual eyes! The meaning which we thought we had grasped expands. New worlds are opened out. As we progress, still never and again newer worlds “swim into our ken. The miracle deepens and deepens and almost completely absorbs us. And yet we know that the ‘face of Allah’ ﷻ- our final goal has not been reached. (Surely we) are fellow riders on a steed of research in a field that is unlimited in scope and sublime compared to all ordinary knowledge.” (Abdulla Yusuf Ali).**

29:45 - “Recite what is sent of the Book by inspiration to thee, and establish regular prayer: for prayer restrains from shameful and unjust deeds; and remembrance of Allah ﷻ is the greatest (thing in life without doubt). And Allah ﷻ knows the (deeds) that ye do.”

NOTE; 3471 - “The TILAWAT of the Quran implies: rehearsing or reciting it, and publishing it abroad to the world; (2) reading it to ourselves; (3) studying it to understand it as it should be studied and understood (2:121); (4) meditating on it so as to accord our knowledge and Life and desires with it. When this is done, it merges into real Prayer, and Prayer purges us of anything (act, plan, thought, motive, words) of which we should be ashamed or which would work injustice to others. Such Prayer passes into our inmost life and being, for then we realize the Presence of Allah, ﷻ and that is the DHIKR ( or remembrance), for remembrance is the bringing to mind of things as present to us which might otherwise be absent to us. And

that is the greatest thing in Life. It is subjective to us: it fills our consciousness with Allah. ﷻ For Allah ﷻ is in any case always present and knows all.”

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

**This is the Book;** in it is **guidance sure, without doubt, to those who fear Allah;** (al-Baqarah 2:2)

**IN SEARCH OF THE MESSAGE** - is the book I wish to present to the readers.. I have not attempted to reproduce the entire Quran by any means. They are extracts from the Quran compiled under different subjects. This should enable the readers to see the Quranic injunctions more vividly, thus creating lasting impressions in their minds; without having to search for them all over which may sometimes turn out to be futile and frustrating. This should therefore serve as a ready reference to the seekers of divine knowledge, at least on some vital subjects.

I have aired no views of my own, but followed the direct translations of the Quran by late Abdulla Yusuf Ali and arranged them in alphabetical order - from A – Z - under various subjects that have come to my mind as useful to the Readers, in this service to Islam, and I do that only for Allah's ﷻ sake.

“The Quranic literature is voluminous that no single man can compass a perusal of the whole. Its meaning is so manifold we should be wise to concentrate on the matters that immediately help us”. Hence, this is an effort to guide - ‘in the application of spiritual truths to our own times and our own lives, and we must use every kind of knowledge, science and experience which we possess without obtruding on irrelevant matters.’ (A.YusufAli).

In this regard, I have, to the best of my ability, collected and collated the various subjects that fell within my ken, and grouped them together, stressing special points of view, by means of the Commentaries, Hadiths, and Fiqh-us-Sunnah - where necessary. For example, under “Virtue”, I have collated the many verses that speak of virtuous deeds to enable the reader to understand this more clearly. This tends to bring about repetitions of the verses and their notes, elsewhere in the Book. Such repetitions are intended to assist the readers to understand the spiritual matters from different angles. Similarly, I have endeavoured to illuminate the readers’ minds on other topics by incorporating such items as:-

- (a) Differences, discord, dispute, divided, distort, Hinder, Sects etc.
- (b) Virtues, Wisdom, Good Deeds, Goodness, Manners, etc.
- (c) Invite, Preaching, Proclaim, Recite, Rehearse, Teach, Call etc.
- (d) Kindred, Kith and Kin, Kinsmen , etc.
- (e) Serve, Strive, etc.
- (f) Mission of Islam - under 35 Sub-Heads. Etc.

I wish to make it clear that I am not a scholar of the Quran by any means. It is the constant reading of the Quran ( for over three decades) which seized my heart with the desire to carry its teachings in its own instructive style, in our efforts to understand the precepts of the Quran.

#### OF THE **MESSAGE**– (FROM THE QURAN)

21:10 - We have revealed for you (O men!) a book in which is a **Message** for you: Will ye then understand?

21:50 - And this is a blessed **Message** which We have sent down: Will ye then reject it?

21:106. Verily in this (Quran) is a **Message** for people who would (truly) worship Allah.<sup>2761</sup>

**Note:** 2761 - The culmination of Allah's ﷻ Revelation is in the Quran, which confirms previous Scriptures, corrects the errors which men introduced into them, and explains many points in detail for all who seek right worship and service to Allah ﷻ - whether they inherit the previous Books (“People of the Book”) or not. **It is a universal Message.**

51:55 -But teach (thy **Message**): for teaching benefits the Believers.

71:5 - Then spread abroad a **Message**<sup>5866</sup>

**Note:** 5866 – (5) they gave a **Message**, through which just men were justified through repentance, and evil men were warned of their sins.

96:1- Proclaim! (or Read!) in the name of thy Lord and Cherisher Who created <sup>6203 6204</sup> اَفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ {96:1}

**Note:** 6203-Iqraa – read or recite or rehearse or proclaim aloud Allah's **Message** when he must stand forth to the world and declare his mission.96:1

Note: 6204- The declaration or proclamation was to be in the name of Allah and not for any personal benefit to the prophet. It was the call of Allah for the benefit of erring humanity.96:1

96:3- Proclaim! And thy Lord is Most Bountiful {3} اِقْرَأْ وَرَبُّكَ الْأَكْرَمُ

96:4- He Who taught (the use of) the Pen 6206(4) الَّذِي عَلَّمَ بِالْقَلَمِ

Note:6206- The Arabic words for “teach” and “knowledge” are from the same root. It is impossible to produce in a Translation the complete orchestral harmony of the words for “read”, “teach”, “pen” – (which implies reading, writing, books, study, research), “knowledge” (including science, self knowledge, spiritual understanding), and “proclaim”, an alternative meaning of the word for “to read”. **This proclaiming or reading implies not only the duty of blazoning forth Allah’s message, as going, with the prophetic office, but also the duty of promulgation and wide dissemination of the Truth by all who read and understand it.** The comprehensive meaning of qaraa refers not only to the particular person and occasion but also gives a universal direction. And this kind of comprehensive meaning, as we have seen, runs throughout the Qur-an for those, who will understand.

96:5- Taught man that which he knew not. 6207(5) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

**Note:6207- Allah ﷻ teaches us new knowledge at every given moment. Individuals learn more and more day by day; nations and humanity at large learn fresh knowledge at every stage. This is even more noticeable and important in the spiritual world.**96:5

97:1- We have indeed revealed this (Message) in the night of Power: 6217(1) إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Note: 6217- It is Allah’s ﷻ Power dispelling the Darkness of Ignorance, by His Revelation, *in every kind of affair.*97:1

97:3-The Night of Power is better than a thousand Months. 6218(3) لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ

Note: 6218- One moment of enlightenment under Allah’s ﷻ Light is better than thousands of months or years of animal life, and such a moment converts the night of darkness into a period of spiritual glory. 97:3

97:5 - Peace!... This until the rise of Morn! 6220(5) سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ

Note: 6220- When the Night of spiritual darkness is dissipated by the glory of Allah, ﷻ *a wonderful Peace and a sense of Security arise in the soul, and lasts on until this life closes, and the Glorious Day of the new world dawns, when everything will be on a different plane,* 97:5

18:6- فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَٰذَا الْحَدِيثِ أَسَفًا {18:6}

18:6- Thou wouldst only perchance fret thyself to death following after them in grief if they believe not in this Message. 2331

Note: 2331- In a reasonable world the preaching of a reasonable Faith like that of Islam would win universal acceptance. But the world is not altogether reasonable. It caused great distress to the unselfish; Preacher of Islam that his Message met with so much opposition. He wanted to point the way to salvation. He only got, in the Makkans period, abuse from the chiefs of the Makkans-abuse and persecution, not only for himself but for the Truth which he was preaching. A heart less stout than his might have been appalled at what seemed the hopeless task of reclaiming the world from falsehood, superstition, selfishness, wrong, and oppression. He is here consoled, and told that he was not to fret himself to death; he was nobly doing his duty, and, as after-events showed, the seed of Truth was already germinating, although this was not visible at the time, besides, these “chiefs” and “leaders” were only strutting in false plumes: their glory was soon to fade for ever. 18:6

18:109 - : فَلَوْ كَانَ الْبَحْرُ مِدَادًا لِكَلِمَاتِ رَبِّي لَنَفَذَ الْبَحْرُ قَبْلَ أَنْ تَنْفَذَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا {18:109}

18:109 - : If the ocean were ink (wherewith to write out) the words of my Lord. Sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid.” 2453

Note: 2453 - The Words and Signs and Mercies of Allah ﷻ are in all Creation, and can never be fully set out in human language, however extended our means may be imagined to be.18:109

وَلَوْ أَنَّ فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفَذْتُ كَلِمَاتُ اللَّهِ ۖ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ {31:27}

31:27 - And if all the trees were pens and the Ocean (were ink), with seven Oceans behind it to add to its (supply), yet would not the Words of Allah ﷻ be exhausted (in the writing): for Allah ﷻ is exalted in power, full of wisdom.3616

Note:3616 - WORDS OF ALLAH; ﷻ His wonderful Signs and Commandments are infinite and cannot be expressed if all the trees were made into pens, and all the wide Ocean, multiplied seven times, were made into ink. Any Book of His Revelation would deal with matters which man can understand and use in his life: There are mysteries beyond mysteries that man can never fathom. Nor would any praise that we could write with infinite resources be adequate to describe His power, glory and wisdom.31:27

{21:109} فَإِنْ تَوَلَّوْا فَقُلْ آدَنْتُكُمْ عَلَىٰ سَوَاءٍ ۖ وَإِنْ أُدْرِيَ أَقْرَبُ أَمْ بَعِيدُ مَا تُوعَدُونَ

21:109 - But if they turn back say: "I have proclaimed the **Message** to you all alike and in truth; but I know not whether that which ye are promised is near or far".<sup>2764</sup>

Note:2764- 'If you do not realize the significance of the **Message**, I at least have done my duty. I have given the Good News for the Righteous and the Warning for the Unjust, without favour or partiality, and without abating one jot of the truth, openly and squarely for all.

Do not ask me when the Good News and the Warning will be fulfilled. That is for Allah ﷻ to decide, not for me or for you to know.'<sup>21:109</sup>

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۚ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۚ وَقُلْ رَبِّ زِدْنِي عِلْمًا {20:114}

[20:114] High above all is Allah, the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say, "O my Lord! advance me in knowledge."<sup>2639</sup>

2639 Allah ﷻ is above every human event or desire. His purpose is universal. But He is the Truth, the absolute Truth; and His kingdom is the true kingdom, that can carry out its will. That Truth unfolds itself gradually, as it did in the gradual revelation of the Qur'an to the holy Prophet. But even after it was completed in a volume, its true meaning and purpose only gradually unfold themselves to any given individual or nation. No one should be impatient about it. On the contrary, we should always pray for increase in our own knowledge, which can never at any given moment be complete. ( see-20.114)

{3:8} رَبَّنَا لَا تُغِثْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ

3:8 - "Our Lord! Let not our hearts deviate now after Thou hast guided us, but grant us Mercy from Thine Own Presence. For Thou art the Grantor of bounties without measure."

{3:53} رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

3:53 - "Our Lord! We believe in what Thou hast revealed, and we follow the Messenger; then write us down among those who bear witness."

**Every care and effort have been taken to be as precise and perfect in the production of this Book, made only for Allah's ﷻ sake, as is humanly possible. I do not however, claim to be above flaw or imperfection. If I am right, it is from Allah, ﷻ if wrong, it is from me. I hope the readers will bear with me for any flaws found in the contents. I ask Allah ﷻ to protect us and you from any errors and from all that displeases Him. In the name of Almighty Allah and His chosen Prophet Muhammad (ﷺ), I dedicate this publication..**

**All Praise is due to Allah ﷻ, the Creator of all, the Giver of everything, and He is far exalted above what others ascribe to Him. And may Peace and Blessing be upon the perfect worshipper of Allah ﷻ, the final Messenger Muhammad (ﷺ) and all those who follow him.**

**O our Lord! Accept this humble dedication.**

**Abdul Rahemen Abedeen**

Colombo, Sri Lanka.  
hijri 1429

**A.****AARON:**

20:25 - (Moses) said: "O my Lord! expand me my breast;" <sup>2552</sup>

20:29 - "And give me a Minister from my family

20:30 - Aaron my brother;

20:31 - "Add to my strength through him" <sup>2554</sup>

2552 The breast is reputed to be the seat of knowledge and affections. The gift of the highest spiritual insight is what he prays for first. Cf. xciv. 1. This was the most urgent in point of time. There are three other things he also asks for: viz. (1) Allah's help in his task, which at first appears difficult to him, (2) the gift of eloquence, and the removal of the impediment from his speech; and (3) the counsel and constant attendance with him of his **brother Aaron**, whom he loved and trusted, for he would otherwise be alone among the Egyptians. (20.25)

2553 Literally, "Loosen a knot from my tongue". (20.27)

2554 Literally, "Strengthen my back with him". A man's strength lies in his back and backbone so that he can stand erect and boldly face his tasks. (20.31)

19:53 - And out of Our Mercy We gave him his brother Aaron (also) a prophet. <sup>2505</sup>

2505 Moses was diffident, and reluctant to go to Pharaoh as he had an impediment in his tongue, and he asked that his brother **Aaron** should be associated with him in his mission. Allah in His Mercy granted his request; xx. 25-36. (19.53)

Sahih Al-Bukhari Hadith

**Hadith 4.606** Narrated by  
**Malik bin Sasaa**

Allah's Apostle talked to his companions about his Night Journey to the Heavens. When he reached the fifth Heaven, he met **Aaron**. (Gabriel said to the Prophet), "This is Aaron." The Prophet said, "Gabriel greeted and so did I, and he returned the greeting saying, 'Welcome, O Pious Brother and Pious Prophet.'"

► Sahih Al-Bukhari Hadith

**Hadith 5.700** Narrated by  
**Sad**

Allah's Apostle set out for Tabuk. appointing 'Ali as his deputy (in Medina). 'Ali said, "Do you want to leave me with the children and women?" The Prophet said, "Will you not be pleased that you will be to me like Aaron to Moses? But there will be no prophet after me."

See under "Prophets"

**ABANDONED HOMES;**

2:243 - Didst thou not turn thy vision to those who abandoned their homes though they were thousands (in number) for fear of death? Allah said to them: "Die." Then He restored them to life. For Allah is full of bounty to mankind but most of them are ungrateful. <sup>274</sup>

274 We now return to the subject of Jihad, which we left at n. 214-216. We are to be under no illusion about it. If we are not prepared to fight for our faith, with our lives and all our resources, both our lives and our resources will be wiped out by our enemies. As to life, God gave it, and a coward is not likely to save it. It has happened again and again in history that men who tamely submitted to be driven from their homes although they were more numerous than their enemies had the sentence of death pronounced on them for their cowardice, and they deserved it. But God gives further and further chances in His mercy. This is a lesson to every generation. The Commentators differ as to the exact episode referred to, but the wording is perfectly general, and so is the lesson to be learnt from it. (2.243)

9:16 - Or think ye that ye Shall be abandoned as though Allah did not know those among you who strive with might and main and take none for friends and protectors except Allah His apostle and the (community of) believers? But Allah is well-acquainted with (all) that ye do. <sup>1265</sup>

1265 We must all be tested and tried, but Allah knows our inmost hearts, and He will support those who strive in His way, out of sincere love for Him, His Prophet, and the body of the true men of faith. (9.16)

## ABLUTION:

4:43 - O ye who believe! approach not prayers with a mind befogged until ye can understand all that ye say nor in a state of ceremonial impurity (except when travelling on the road) until after washing your whole body if ye are ill or on a journey or one of you cometh from offices of nature or ye have been in contact with women and ye find no water then take for yourselves clean sand or earth and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again. <sup>562563</sup>

562 The reference is either to a state of intoxication or to a dazed state of mind on account of drowsiness or some other cause. Or perhaps both are implied. Before the prohibition of intoxicants altogether was promulgated, it was at least unbecoming that people should come to prayers in such a state. For prayers it is only right that we should collect our whole minds and approach Allah in a spirit of reverence. (4.43)

563 The strictest cleanliness and purity of mind and body are required, especially at the time of prayer. But there are circumstances when water for ablutions is not easily obtainable, especially in the dry conditions of Arabia, and then washing with dry sand or clean earth is recommended. Four such circumstances are mentioned: the two last when washing is specially required; the two first when washing may be necessary, but it may not be easy to get water. For a man, when he is ill, cannot walk out far to get water, and a man on a journey has no full control over his supplies. In all four cases, where water cannot be got, cleaning with dry sand or dry earth is recommended. This is called Tayammum. (4.43)

5:6 - O ye who believe! when ye prepare for prayer wash your faces and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity bathe your whole body. But if ye are ill or on a journey or one of you cometh from offices of nature or ye have been in contact with women and ye find no water then take for yourselves clean sand or earth and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty but to make you clean and to complete His favor to you that ye may be grateful. <sup>702703704</sup>

702 - These are the essentials of Wudhu, or ablutions preparatory to prayers, viz., (1) to bathe the whole face in water, and (2) both hands and arms to the elbows, with (3) a little rubbing of the head with water (as the head is usually protected and comparatively clean), and (4) the bathing of the feet to the ankles. In -addition, following the practice of the Prophet, it is usual first to wash the mouth, and the nose before proceeding with the face, etc. (5.6)

703 Cf. iv. 43 and n. 563. Ritual impurity arises from sex pollution. (5.6)

704 This is Tayammum, or wiping with clean sand or earth where water is not available. I take it that this substitute is permissible both for Wudhu and for a full bath, in the circumstances mentioned. (5.6)

Fiqh-us-Sunnah

### Fiqh 1.42b

#### Renewing the ablution for every prayer

Said Buraidah, "The Prophet, upon whom be peace, made ablution for every prayer. On the day of the conquest of Makkah, he made ablution, wiped over his socks and prayed a number of times with just one ablution. 'Umar said to him, 'O Messenger of Allah, you did something that you have not done (before).' He answered, 'I did it on purpose, 'Umar.'" (Related by Ahmad, Muslim and others.)

Said Anas ibn Malik, "The Prophet, upon whom be peace, used to make ablution for every prayer." He was asked, "And what did you people use to do?" Malik said, "We prayed the prayers with one ablution unless we nullified it." (Related by Ahmad and al-Bukhari . )

Abu Hurairah reported that the Prophet said, "Were it not to be a hardship on my people, I would order them to make ablution for every prayer." (Related by Ahmad with a hassan chain.)

Ibn 'Umar reported that the Prophet, upon whom be peace, said, "Whoever makes ablution while he is already in a state of purity will have ten good deeds written for him."-ø (Related by Abu Dawud, at-Tirmidhi, and Ibn Majah.)

Fiqh-us-Sunnah

### Fiqh 1.43

#### Notes of importance concerning ablution

It is permissible to speak while performing ablution. There is nothing reported from the sunnah that prohibits it.

Making supplications while washing the extremities is based on false hadith. It is best for the person to use only the supplications mentioned under the Sunnah Acts of Ablution.

If the person who is making ablution has a doubt concerning how many times he has washed a particular part of the body, he should go by the number he is certain about.



If any barrier or substance with weight, such as wax, is found on the body, it would invalidate one's ablution unless it is removed and the ablution is performed again. Coloring, like henna, is permissible, as it does not affect the ablution's correctness.

People with unusual circumstances (i.e. women with "prolonged flows of blood"), people who cannot control their urine, people with flatulence, and so on, should perform one ablution for each prayer whether their problem exists all or part of the time. Their prayers will be acceptable even while their problems are occurring.

One may be assisted by others in performing ablution.

One may use a towel to dry himself during any time of the year.

►Fiqh-us-Sunnah

### Fiqh 1.36a

## Touching the sexual organ without any "barrier" between the hand and the organ

Busrah bint Safwan narrated that the Prophet, upon whom be peace, said, "Whoever touches his sexual organ cannot pray until he performs ablution."

This hadith is related by "the five." At-Tirmidhi classified it as sahih and al-Bukhari called it the most authentic report on that topic. Malik, ash-Shaifi, Ahmad and others also narrated it. Abu Dawud said, "I asked Ahmad, 'Is the hadith of Busrah authentic?' He said, 'Certainly it is authentic.'" In the narration of Ahmad and an-Nasa'i, Busrah heard the Prophet saying, "Ablution is to be made by the one who touches his sexual organ." This is general and encompasses touching one's own sexual organs or touching somebody else's. Abu Hurairah reported the Prophet as saying, "Whoever touches his sexual organ without any covering (between them) must perform ablution." (Related by Ahmad, Ibn Hibban and al-Hakim, who classified it as sahih, as did Ibn 'Abdul-Barr.)

Said Ibn as-Sakin, "That hadith is from the best of what has been related on this topic." Ash-Shafi'i related: "Any man who touches his penis must perform ablution. Any woman who touches her vagina must perform ablution." Commenting on its authenticity, Ibn al-Qayyim quotes al-Hazimi who says, "That chain is sahih." The Hanifiyyah are of the opinion, based on the following hadith, that touching the sexual organ does not nullify the ablution: "A man asked the Prophet if a man who touches his penis has to perform ablution. Said the Prophet, upon whom be peace, 'No, it is just a part of you.'" (Related by "the five." Ibn Hibban classified it as sahih, and Ibn al-Madini said, "It is better than the hadith of Busrah.")

Fiqh-us-Sunnah

### Fiqh 1.39

#### Of doubts whether or not one has released gas

This is the case where the person cannot quite recall if he is in a state of purity or not. Such a state of mind does not nullify ablution, regardless of whether the person is in prayer or not, until he is certain that he has nullified his ablution. 'Abbad ibn Tameem related that his uncle queried the Prophet about a person who feels something in his abdomen while praying. Said the Prophet, "He should not leave (the prayer) until he hears it or smells it." (Related by Muslim, Abu Dawud and at-Tirmidhi). It does not mean that its sound or bad smell nullifies ablution, but that the person must be certain about the fact that he has nullified his ablution. Says Ibn al-Mubarak, "If one is uncertain about his condition of purity, he does not need to perform a new ablution." If one is certain that he has nullified his ablution and doubts whether he has purified himself or not, he must perform a new ablution.

►Sunan of Abu-Dawood

### Hadith 48

Narrated by

**Abdullah ibn Hanzalah ibn AbuAmir**

Muhammad ibn Yahya ibn Habban asked Abdullah ibn Umar about the reason for Ibn Umar's performing ablution for every prayer, whether he was with or without ablution. He replied: Asma', daughter of Zayd ibn al-Khattab, reported to me that Abdullah ibn Hanzalah ibn AbuAmir narrated to her that the Apostle of Allah (peace be upon him) was earlier commanded to perform ablution for every prayer whether or not he was with ablution. When it became a burden for him, he was ordered to use tooth-stick for every prayer. As Ibn Umar thought that he had the strength (to perform the ablution for every prayer), he did not give up performing ablution for every prayer.

►Fiqh-us-Sunnah

### Fiqh 1.38b

## Eating camel meat

That this does not nullify the ablution was the opinion of the four rightly guided caliphs, the companions and the following generation, although there is an authentic hadith that states one should make ablution after it.

Said Jabir ibn Sumrah, "A man asked the Prophet, 'Should we make ablution after eating mutton?' He said, 'If you wish, make ablution. If you do not, do not make ablution.' The man asked 'Should we make ablution after eating camel meat?' He said, 'Yes.'" Al-Barra' ibn 'Aazib related that someone asked the Prophet about praying in the dens of camels, and he said, "Do not

pray therein, for they are of the devils." He asked about the dens of sheep, and he said, "Pray therein, for they are blessings. (Related by Ahmad, Abu Dawud and Ibn Hibban. ) Ibn Khuzaimah said, "I know of no dispute over the authenticity of this report." In summation, an-Nawawi can be quoted as saying, "This opinion has the strongest proof, although the majority of the scholars differ from it."

► Sahih Al-Bukhari Hadith

### **Hadith 1.284**

Narrated by

**Abu Salama**

I asked 'Aisha "Did the Prophet use to sleep while he was Junub?" She replied, "Yes, but he used to perform ablution (before going to bed)."

Sahih Al-Bukhari Hadith

### **Hadith 1.286**

Narrated by

**Aisha**

Whenever the Prophet intended to sleep while he was Junub, he used to wash his private parts and perform ablution like that for the prayer.

► Sahih Al-Bukhari Hadith

### **Hadith 1.248**

Narrated by

**Aisha**

Whenever the Prophet took a bath after Janaba he started by washing his hands and then performed **ablution** like that for the prayer. After that he would put his fingers in water and move the roots of his hair with them, and then pour three handfuls of water over his head and then pour water all over his body.

Fiqh-us-Sunnah

### **Fiqh 1.34a**

#### Praying two rak'ah after ablution:

Abu Hurairah reported that the Messenger of Allah, upon whom be peace, said to Bilal, "O Bilal, tell me what good deed you have done in Islam that I hear the sound of your footsteps in Paradise?" Bilal said, "That after I purify myself during the day or night, I pray with that purification as much as Allah has destined for me." (Related by al-Bukhari and Muslim.) 'Uqbah ibn 'Aamr related that the Messenger of Allah, upon whom be peace, said, "If one performs and perfects his ablution and prays two rak'ah with his heart and face (completely on his prayer), Paradise becomes his." (Related by Muslim, Abu Dawud, Ibn Majah and Ibn Khuzaimah in his Sahih.) Khumran, the client of 'Uthman, added, "I saw 'Uthman call for water for ablution, pour it from the pot onto his right hand and wash it three times. He then put his right hand into the container, rinsed his mouth and nose and blew the water out. Then he washed his face three times, followed by his arms up to the elbows. Then he washed his feet three times and said 'I saw the Messenger of Allah, upon whom be peace, make ablution like this.' And then he would say, 'Whoever makes ablution like this and then prays two rak'ah without having any other concern on his mind, all his past sins will be forgiven.'" (Related by al-Bukhari, Muslim and others.) Other practices (protecting the eyes and wrinkles, removing any rings, wiping the neck, and so on) have not been mentioned here as their narrations are still questionable. But, one may follow them as part of general cleanliness.

► Al-Tirmidhi Hadith

### **Hadith 426**

Narrated by

**Abdullah ibn Hanzalah ibn AbuAmir**

Muhammad ibn Yahya ibn Hibban reported: I said to Ubaydullah ibn Abdullah ibn Umar: From where did Abdullah ibn Umar get (this habit of) performing ablution for each prayer whether he needed an ablution or not? He said: Asma bint Zayd ibn al-Khattab had reported that Abdullah ibn Hanzalah ibn AbuAmir al-Ghasil had told her that Allah's Messenger (peace be upon him) had been commanded to perform ablution for every prayer whether he needed it or not. But when it proved to be hard for Allah's Messenger (peace be upon him) he was commanded to use miswak for every prayer, and the (command) of performing ablution (for every prayer) was set aside unless it was needed. He (the narrator) said that Abdullah found in himself the power to do that, so he did that (i.e. performed ablution) for every prayer, till he died.

Transmitted by Ahmad.

Fiqh-us-Sunnah

### **Fiqh 1.2c**

#### **Used water**

This category refers to water which drips from the person after he performs ablution or ghusl. It is considered pure because it was pure before its use for ablution, and there is no basis to think that it has lost its purity. This statement is supported by the hadith of Rab'i bint Mu'wadh which describes the ablution of the Messenger of Allah. She states, "He wiped his head with (the water) remaining on his hands from his ablution." This hadith is related by Ahmad and Abu Dawud. Abu Dawud's version is, "The Messenger of Allah, upon whom be peace, wiped his head with the extra water that was in his hand." Abu Hurairah also reported that the Messenger of Allah met him alone in the streets of Madinah while he was in post-sex impurity. He therefore slipped away, made ghusl and returned. The Messenger of Allah, upon whom be peace, asked him "Where have you been,



Abu Hurairah?" He answered, "I was in post-sex impurity and did not want to sit with you while I was in that condition." The Prophet replied, "Glory be to Allah. The believer does not become impure." This is related by "the group."

his is based on the rationale that since a believer never becomes impure, the water he uses for purification also does not become impure. Thus, a pure object touching a pure object cannot result in one's becoming impure. Ibn al-Mundhir said that it is related that 'Ali, Ibn 'Umar, Abu Umamah, 'Ata, al-Hassan, Makhul and anNakha'i said that if a person forgot to wipe his head while making ablution, it is sufficient for him to wipe his head with any water remaining in his beard. Ibn al-Mundhir stated that this proves that they took "used water" as pure. This opinion comes from one of the narrations attributed to Malik and ash-Shafi'. Ibn Hazm ascribes it to Sufyan al-Thauri, Abu Thaur, and all scholars of the Dhahiri school of thought.

► Sahih Al-Bukhari Hadith

### **Hadith 3.155** Narrated by **Humran**

saw 'Uthman performing ablution; he washed his hands thrice, rinsed his mouth and then washed his nose, by putting water in it and then blowing it out, and washed his face thrice, and then washed his right forearm up to the elbow thrice, and then the left-forearm up to the elbow thrice, then smeared his head with water, washed his right foot thrice, and then his left foot thrice and said, "I saw Allah's Apostle performing ablution similar to my present ablution, and then he said, 'Whoever performs ablution like my present ablution and then offers two Rakat in which he does not think of worldly things, all his previous sins will be forgiven.' "

► Fiqh-us-Sunnah

### **Fiqh 1.42a**

#### **Before eating food touched by fire**

Said Ibrahim ibn 'Abdullah ibn Qaridh, "I passed by Abu Hurairah while he was performing ablution and he said, 'Do you know why I am making ablution? It is because I ate some yoghurt dried over a fire, for I heard the Messenger of Allah say, 'Perform ablution before eating food touched by fire.'" (Related by Ahmad, Muslim and "the four.")

'Aishah related that the Prophet, upon whom be peace, said, "Perform ablution from whatever touches fire." (Related by Ahmad, Muslim, an-Nasa'i and Ibn Majah.) This order is one of preference as the following hadith makes clear: 'Amr ibn Umayyah adhDhamari said, "I saw the Messenger of Allah, upon whom be peace, cutting a piece of a sheep's shoulder and eating it. He was then called to prayer. He put the knife down, prayed, and did not perform another ablution." (Related by al-Bukhari and Muslim.)

► Fiqh-us-Sunnah Subjects

### **Ablution, Sunan Acts of**

1. Sunan acts of Ablution  
Fiqh us-Sunnah Vol.1 Page 28
2. Mentioning the name of Allah at the beginning  
Fiqh us-Sunnah Vol.1 Page 29
3. Dental Hygiene  
Fiqh us-Sunnah Vol.1 Page 29
4. Washing the hands three times at the beginning  
Fiqh us-Sunnah Vol.1 Page 30
5. Rinsing the mouth three times  
Fiqh us-Sunnah Vol.1 Page 30
6. Sniffing up and blowing out water three times  
Fiqh us-Sunnah Vol.1 Page 30
7. Running one's fingers through his beard  
Fiqh us-Sunnah Vol.1 Page 31
8. Running water through one's fingers and toes  
Fiqh us-Sunnah Vol.1 Page 31
9. Repeating each washing three times  
Fiqh us-Sunnah Vol.1 Page 31
10. Beginning each action with the right side  
Fiqh us-Sunnah Vol.1 Page 31
11. Rubbing the limbs with water  
Fiqh us-Sunnah Vol.1 Page 32
12. Close sequence  
Fiqh us-Sunnah Vol.1 Page 32
13. Wiping the ears  
Fiqh us-Sunnah Vol.1 Page 32

14. Elongating the streaks of light  
Fiqh us-Sunnah Vol.1 Page 32
15. Economizing the use of water, even if one is in front of the sea  
Fiqh us-Sunnah Vol.1 Page 32
16. Supplication while performing ablution  
Fiqh us-Sunnah Vol.1 Page 33
17. Supplication after ablution  
Fiqh us-Sunnah Vol.1 Page 34
18. Praying two rak'ah after ablution  
Fiqh us-Sunnah Vol.1 Page 34

Sahih Al-Bukhari Hadith

### Hadith 1.170

Narrated by

**Anas bin Malik** saw Allah's Apostle when the 'Asr prayer was due and the people searched for water to perform ablution but they could not find it. Later on (a pot full of) water for ablution was brought to Allah's Apostle . He put his hand in that pot and ordered the people to perform ablution from it. I saw the water springing out from underneath his fingers till all of them performed the ablution (it was one of the miracles of the Prophet).

► Sahih Bukhari Hadith Subjects

### Ablution

1. 'O you who believe! When you rise for prayer, wash your faces
2. Prayer is not accepted without purification  
B 1.137
3. The superiority of ablution  
B 1.138
4. One should not repeat ablution if in doubt  
B 1.139
5. To perform a light ablution  
B 1.140
6. The completion or perfection of ablution  
B 1.141
7. To wash the face with both hands  
B 1.142
8. To recite 'In the Name of Allah' during every action  
B 1.143
9. Going to the water closet  
B 1.144
10. Providing water at lavatories  
B 1.145
11. Never face the Qibla while urinating or defecating  
B 1.146
12. Defecating while sitting over two bricks  
B 1.147
13. Women answering the call of nature  
B 1.148, B 1.149
14. Defecating in the houses  
B 1.150, B 1.151
15. Washing the private parts after answering the call  
B 1.152
16. Somebody else carrying water for purification  
B 1.153
17. Carrying an Anza spear-headed stick along with the water  
B 1.154
18. Cleaning the private parts with the right hand  
B 1.155

19. Do not hold the private parts with the right hand while urinating  
B 1.156
20. Cleaning the private parts with stones  
B 1.157
21. Cleaning the private parts with dung  
B 1.158
22. Washing the parts once only when taking ablution  
B 1.159
23. Washing the parts twice when taking ablution  
B 1.160
24. Washing the parts thrice when taking ablution  
B 1.161
25. Cleaning of the nose  
B 1.162
26. Cleaning the private parts with an odd number of stones  
B 1.163
27. Washing both feet  
B 1.164
28. Rinsing the mouth  
B 1.165
29. Washing the heels  
B 1.166
30. Washing the feet when one is wearing shoes  
B 1.167
31. Starting from the right side of the body  
B 1.168, B 1.169
32. Looking for water when prayer is due  
B 1.170
33. Ablution with water which has been used  
B 1.171, B 1.172
34. Washing a utensil seven times out of which a dog ate or drank  
B 1.173, B 1.174, B 1.175
35. When ablution is necessary and not  
B 1.176, B 1.177, B 1.178, B 1.179, B 1.180
36. Pouring water for someone performing ablution  
B 1.181, B 1.182
37. Reciting Qur'an or other prayers after Hadath  
B 1.183
38. Performing ablution after deep sleep  
B 1.184
39. Passing wet hands over the whole head during ablution  
B 1.185
40. Washing the feet up to the ankles  
B 1.186
41. Using the remaining water after ablution  
B 1.187, B 1.188
42. Drinking the remaining water after ablution  
B 1.189
43. Cleansing the mouth and nose  
B 1.190
44. Passing wet hands over head only once  
B 1.191, B 1.192
45. Husband and wife performing ablution together
46. Sprinkling remaining water on an unconscious person  
B 1.193

47. To perform ablution from water containers  
B 1.194, B 1.195, B 1.196, B 1.197
48. Performing ablution from an earthenware pot  
B 1.198, B 1.199
49. Performing ablution with one Mudd of water  
B 1.200
50. Passing wet hands over shoes covering ankles  
B 1.201, B 1.202, B 1.203, B 1.204
51. Ablution after putting on Khuffs  
B 1.205
52. Ablution after eating mutton and Sawiq  
B 1.206, B 1.207
53. After eating Sawiq  
B 1.208, B 1.209
54. Rinsing mouth after drinking milk  
B 1.210
55. Ablution after sleeping, dozing, nodding & slumber  
B 1.211, B 1.212
56. Performing ablution on having no Hadath  
B 1.213, B 1.214
57. Protecting clothing from Urine  
B 1.215
58. Washing out urine  
B 1.216
59. Sin for being soiled by urine  
B 1.217
60. Urinating in the mosque  
B 1.218
61. Pouring water over urine in the mosque  
B 1.219, B 1.220
62. Spilling water over urine  
B 1.221
63. Urine of children  
B 1.222, B 1.223
64. Passing urine while sitting or standing  
B 1.224
65. Urinating while screened next to a companion  
B 1.225
66. Urinating near dumps  
B 1.226
67. Washing out blood  
B 1.227, B 1.228
68. Washing out semen with water  
B 1.229, B 1.230, B 1.231
69. Spots not completely removed  
B 1.232, B 1.233
70. Urine of animals  
B 1.234, B 1.235
71. Impure things falling in foodstuffs and water  
B 1.236, B 1.237, B 1.238
72. Urinating in stagnant water  
B 1.239
73. Putting a dead body or polluted thing on the back of someone praying  
B 1.240, B 1.241
74. Spitting or blowing nose in one's garment  
B 1.242

75. Performing ablution with Nablth water in which grapes or dates have been soaked  
B 1.243
76. Daughter washing blood from father's face  
B 1.244
77. The Siwak toothbrush made of roots of Arak tree.  
B 1.245, B 1.246
78. Giving Siwak to oldest person of group
79. Sleeping with ablution  
B 1.247

## ABROAD:

4:94 - O ye who believe! when ye go **abroad** in the cause of Allah investigate carefully and say not to anyone who offers you a salutation: "Thou art none of a believer!" Coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were ye yourselves before till Allah conferred on you His favors: therefore carefully investigate for Allah is well aware of all that ye do. <sup>613</sup>

- 613 Go abroad: dharaba = to travel, to go for jihad, or for honest trade or other service, which if done with pure motives, counts as service in the cause of Allah. The immediate occasion was in connection with jihad, but the words are general, and can be applied to similar circumstances. In war (or in peace) we are apt to catch some worldly advantage by pluming ourselves on our superiority in Faith. In war perhaps we want to gain glory or booty by killing a supposed enemy. This is wrong. The righteous man, if he is really out in Allah's service, has more abundant and richer gifts to think of in the Hereafter. (4.94)

54:7 - They will come forth their eyes humbled from (their) graves (torpid) like locusts scattered **abroad** <sup>5134</sup>

- 5134 At one stage in the invasion of locust swarms, the locusts are torpid and are scattered abroad all over the ground. I have seen them on railway tracks in 'Iraq, crushed to death in hundreds by passing trains. The simile is apt for the stunned beings who will rise up in swarms from their graves and say, "Ah! woe unto us! who has raised us up?" (xxxvi. 52). (54.7)

33:59 O prophet! tell thy wives and daughters and the believing women that they should cast their outer garments over their persons (when abroad): that is most convenient that they should be known (as such) and not molested: and Allah is Oft-Forgiving Most Merciful. <sup>3764376537663767</sup>

100:9 -Does he not know when that which is in the graves is Scattered abroad <sup>6249</sup>

- 6249 Dead bodies, secret plots, evil thoughts and imaginings, long since buried, will yet stand forth before the Judgment-seat of Allah. Instead of being closely hidden or blotted out-as they will have been from the consciousness of mankind,-they will stand out as from the consciousness of Allah, which is all-embracing and never suffers from sleep or fatigue. (100.9)

77:5 - Then spread abroad a Message <sup>5866</sup>

- 5866 If we understand the reference to Prophets or Messengers of Allah, or the verses of Revelation which would be particularly appropriate for verses 5-6, we also get a satisfactory solution of the Allegory. (1) The Prophets have followed one another in a series: the verses of the Qur-an came, one after another as needed; in both cases it was for man's spiritual profit; (2) they caused great disturbance in a spiritual decadent world; they pulled down evil institutions root and branch, and substituted new ones; (3) they proclaimed their truths far and wide, without fear and without favour; (4) through them were sorted out men of Faith and rebels against Allah's Law; and (5) they gave a Message, through which just men were justified through repentance, and evil men were warned of their sins. Some Commentators take one or other of these allegories, and some apply one allegory to a few of these verses, and another to another few. In my opinion the Allegory is wide enough to comprehend all the meanings which I have sketched. I wish a translation could do justice to those marvellously terse sentences in the original. (77.5)

56:6 - Becoming dust scattered abroad

Al-Tirmidhi Hadith

**Hadith 1594** Narrated by  
**Abdullah ibn Abbas**

Allah's Messenger (peace be upon him) said, "Dying abroad is treated as martyrdom."

Ibn Majah transmitted it.

►Fiqh-us-Sunnah

**Fiqh 5.128**

## Going Back Home After the Hajj

Muslim has reported from Al-'Ala bin Al-Hadrami that the Prophet (peace be upon him) said, "A pilgrim from abroad may stay for three (days) after completing his Hajj."

►Sunan of Abu-Dawood

### Hadith 5085

Narrated by

**Ali ibn Umar ibn Husayn ibn Ali**

The Apostle of Allah (peace be upon him) as saying: Do not go out much when there are few people about , for Allah the Exalted scatters abroad of His beasts in that hour (according to Ibn Marwan's version). Ibn Marwan's version has: For Allah has creatures. He then mentioned the barking of dogs and braying of asses in a similar manner. He added in his version: Ibn al-Had said: Shurahbil ibn al-Hajib told me on the authority of Jabir ibn Abdullah from the Apostle of Allah (peace be upon him) similar to it.

## ABSTENTION:

►Sahih Al-Bukhari Hadith

### Hadith 8.675

Narrated by

**Anas**

Allah's Apostle took an oath for abstention from his wives (for one month), and during those days he had a sprain in his foot. He stayed in a Mashrubah (an upper room) for twenty-nine nights and then came down. Then the people said, "O Allah's Apostle! You took an oath for abstention (from your wives) for one month." On that he said, "A month can be of twenty-nine days."

See: under "Women" ( 2:226,227)

## ABU LAHAB:

See under "Names" (111:1)

►Maududi Sura Introductions

### Surah 111. Al-Lahab

#### See Section

►Although the commentators have not disputed its being a Makki Surah, yet it is difficult to determine in which phase of the life at Makkah precisely it was revealed. However, in view of Abu Lahab's role and conduct against the Holy Prophet's message of Truth, it can be assumed that it must have been revealed in the period when he had transgressed all limits in his mad hostility to him, and his attitude was becoming a serious obstruction in the progress of Islam. It may well have been revealed in the period when the Quraish had boycotted the Holy Prophet (upon whom be peace) together with the people of his clan and besieged them in Shi'b Abi Talib, and Abu Lahab was the only person to join with the enemies against his own relatives. The basis of this assumption is that Abu Lahab was the Holy Prophet's uncle, and public condemnation of the uncle by the tongue of the nephew could not be proper until the extreme excesses committed by the uncle had become visible to everyone. If the Surah had been revealed before this, in the very beginning, the people would have regarded it as morally discourteous that the nephew should so condemn the uncle.

Sahih Al-Bukhari Hadith

### Hadith 6.293

Narrated by

**Ibn Abbas**

When the Verse: "And warn your tribe of near-kindred," was revealed, the Prophet ascended the Safa (mountain) and started calling, "O Bani Fihri! O Bani 'Adi!" addressing various tribes of Quraish till they were assembled. Those who could not come themselves, sent their messengers to see what was there. Abu Lahab and other people from Quraish came and the Prophet then said, "Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?" They said, "Yes, for we have not found you telling anything other than the truth." He then said, "I am a warner to you in face of a terrific punishment." Abu Lahab said (to the Prophet) "May your hands perish all this day. Is it for this purpose you have gathered us?" Then it was revealed: "Perish the hands of Abu Lahab (one of the Prophet's uncles), and perish he! His wealth and his children will not profit him..." (111.1-5)

**111:1 -** Perish the hands of the Father of Flame! Perish he! <sup>6294</sup>

**111:2 -** No profit to him from all his wealth and all his gains!

**111:3 -** Burnt soon will he be in a Fire of blazing Flame!

**111:4 -** His wife shall carry the (crackling) wood as fuel! <sup>6295</sup>

## 111:5 - A twisted rope of palm-leaf fibre round her (own) neck!

6294 Abu Lahab, "Father of Flame", was the nick-name of an uncle of the holy Prophet, from his fiery hot temper and his ruddy complexion. He was one of the most inveterate enemies of early Islam. When the holy Prophet called together the Quraish and his own kith and kin to come and listen to his preaching and his warning against the sins of his people, the "Father of Flame" flared up and cursed the holy Prophet, saying "Perdition to thee!" According to the English saying, "the causeless curse will not come". His words were futile, but his power and strength were equally futile. The star of Islam rose higher and higher every day, and its persecutors dwindled in strength and power. Many of the leaders of persecution perished at Badr, and Abu Lahab himself perished a week after Badr, consumed with grief and his own fiery passions. Verse 3 was prophetic of his end in this very life, though it also refers to the Hereafter. (111.1)

6295 Abu Lahab's wife was a woman of equally passionate spite and cruelty against the sacred person of the holy Prophet. She used to tie bundles of thorns with ropes of twisted palm-leaf fibre and carry them and strew them about on dark nights in the paths which the Prophet was expected to take, in order to cause him bodily injury. "To carry firewood" may also be symbolical for carrying tales between people to embroil them. This was also one of her vices. But she was laying up for herself another kind of Fire and another kind of Rope, the Fire of Punishment, and the Rope of Slavery to Evil. Thus does Evil prepare its own fate. This is the general lesson of sustained craft and cruel wrongdoing recoiling on the wrong-doer's head. See also Introduction to this Sura. (111.4)

►Sahih Al-Bukhari Hadith

### Hadith 6.496 Narrated by Ibn Abbas

The Prophet went out towards Al-Batha' and ascended the mountain and shouted, "O Sabahah!" So the Quraish people gathered around him. He said, "Do you see? If I tell you that an enemy is going to attack you in the morning or in the evening, will you believe me?" They replied, "Yes." He said, "Then I am a plain warner to you of a coming severe punishment." Abu Lahab said, "Is it for this reason that you have gathered us? May you perish!" Then Allah revealed: "Perish the hands of Abu Lahab!"

►Sahih Al-Bukhari Hadith

### Hadith 6.506 Narrated by Jundub

Once the Prophet fell ill and did not offer the night prayer (Tahajjud prayer) for a night or two. A woman (the wife of Abu Lahab) came to him and said, "O Muhammad! I do not see but that your Satan has left you." Then Allah revealed (Surat-Ad-Duha):

"By the fore-noon, and by the night when it darkens (or is still); Your Lord has not forsaken you, nor hated you." (93)

## AD PEOPLE:

7:74 - "And remember how He made you inheritors after the Ad people and gave you habitations in the land: ye build for yourselves palaces and castles in (open) plains and carve out homes in the mountains; so bring to remembrance the benefits (ye have received) from Allah and refrain from evil and mischief on the earth."

11:50 -To the `Ad People (We sent) Hud one of their own brethren. He said: "O my people! worship Allah! ye have no other god but Him. (Your other gods) ye do nothing but invent!" <sup>1545</sup>

1545 Cf. the story of Hud the Messenger of the 'Ad People, in vii. 65-72. There the argument was how other Peoples treated their prophets as the Makkans were treating Al-Mustafa. Here we see another point emphasized: the insolence of the 'Ad in obstinately adhering to false gods after the true God had been preached to them, Allah's grace to them, and finally Allah's justice in bringing them to book while the righteous were saved. The locality in which the 'Ad flourished is indicated in n. 1040 to vii. 65. (11.50)

11:59 - Such were the `Ad people: they rejected the Signs of their Lord and Cherisher; disobeyed His Apostles; and followed the command of every powerful obstinate transgressor. <sup>1555</sup>

1555 Instead of following the beneficent Lord who cherished them, they followed every rebel against Allah's Law, if he only obtained a little power to dazzle them. (11.59)

69:4 - The Thamud and the `Ad people (branded) as false the Stunning Calamity! <sup>56365637</sup>

69:6 - And the `Ad they were destroyed by a furious wind exceedingly violent; <sup>5639</sup>

5639 The 'Ad were an unjust people spoilt by their prosperity. The prophet Hud preached to them in vain. They were apparently destroyed by a terrible blast of wind. See n. 1040 to vii. 65. See also xli. 15-16, n. 4483, and liv. 19, n. 5144. (69.6)

69:7 He made it rage against them seven nights and eight days in succession: So that thou couldst see the (whole) people lying prostrate in its (path) as if they had been roots of hollow palm-trees tumbled down! <sup>5640</sup>

5640 A graphic simile. Dead men all lying about like hollow trunks of palm-trees, with their roots exposed! The 'Ad were reputed to be of a tall stature. (69.7)

69:8 - Then seest thou any of them left surviving? <sup>5641</sup>

5641 The calamity was thorough. The 'Ad were destroyed, and then the Thamud, and only the tradition of them was left behind. See the references in n. 5636. (69.8)

See: 7:65-72, 25:38, 26:123-140, 29:38, 41:15-16,42, 46:21-26,51, 54:18-21, 69:5, 89:6-14 etc.

## ADMONITION:

4:63 - Those men Allah knows what is in their hearts; so keep clear of them but admonish them and speak to them a word to reach their very souls. <sup>582</sup>

582 How should hypocrites be treated? To take them into your confidence would of course be foolish. To wage unrelenting war against them may destroy the hope of reforming them and purging them of their hypocrisy. The Prophet of Allah keeps clear of their wiles, but at the same time, does not hesitate to show them the error of their ways, nor to put in a word in season, to penetrate their hearts and win them back to Allah. (4.63)

7:26 - O ye children of Adam! We have bestowed raiment upon you to cover your shame as well as to be an adornment to you but the raiment of righteousness that is the best. Such are among the signs of Allah that they may receive admonition! <sup>1008</sup>

1008 The body: is pure and beautiful, as long as it is not defiled by misuse: its clothing and ornaments may be good or meretricious, according to the motives in the mind and character: if good, they are the symbols of purity and beauty: but the best clothing and ornament we could have comes from righteousness, which covers the nakedness of sin, and adorns us with virtues. (7.26)

7:130 - We punished the people of Pharaoh with years (of drought) and shortness of crops; that they might receive admonition.

26:214 - And admonish thy nearest kinsmen

38:1 - Sad. By the Qur'an full of Admonition: (this is the Truth). <sup>41464147</sup>

4147 Full of admonition: the word zikr is far more comprehensive than any single word or phrase that I can think of in English: it implies (1) remembrance in a spirit of reverence; (2) recital, celebrating the praises of Allah; (3) teaching, admonition, warning; (4) Message, Revelation, as in Ah-luz-zikr, "those who possess the Message" (xvi. 43, and n. 2069). Devotional exercises are also called zikr, with reference to meaning (2) above. (38.1)

41:3 - A Book whereof the verses are explained in detail a Qur'an in Arabic for people who understand

41:4 - Giving Good News and Admonition: yet most of them turn away and so they hear not. <sup>4464</sup>

4464 With all the qualities mentioned in the last note, if men do not profit by its blessings, the fault lies in their will: they turn away, and thus fail to hear the voice that calls to them. (41.4)

73:19 - Verily this is an Admonition: Therefore whoso will let him take a (straight) path to his Lord! <sup>5770</sup>

5770 This is no empty threat. It is an admonition for your good. If you have the will, you can at once come for the Grace and Mercy of Allah, and obtain it. For Repentance and Amendment are the straight Way to the nearness of Allah. (73.19)

32:4 - It is Allah Who has created the heavens and the earth and all between them in six Days and is firmly established on the Throne (of authority): ye have none besides Him to protect or intercede (for you): will ye not then receive admonition? <sup>36323633</sup>

3632 Six Days: See n. 1031 to vii. 54. The "Day" does not mean a day as we reckon it, viz., one apparent course of the sun round the earth, for it refers to conditions which began before the earth and the sun were created. In verse 5 below, a Day is compared to a thousand years of our reckoning, and in lxx. 4 to 50,000 years. These figures "as we reckon" have no relation to "timeless Time", and must be taken to mean very long Periods, or Ages, or Aeons. See further xli. 9-12, and notes. (32.4)

3633 Cf. x. 3. n. 1386. Allah created the World as we see it in six great Stages. But after the initial creation, He is still in authority and directs and controls all affairs. He has not delegated His powers to others, and Himself retired. Also see vii. 54. (32.4)



35:18 - Nor can a bearer of burdens bear another's burden. If one heavily laden should call another to (bear) his load not the least portion of it can be carried (by the other) even though he be nearly related. Thou canst but admonish such as fear their Lord unseen and establish regular Prayer and whoever purifies himself does so for the benefit of his own soul; and the destination (of all) is to Allah. 3900390139023903

3901 Natural relationship may be considered as a reasonable cause or opportunity for bearing each other's burdens. For example, a mother or a father might offer to die for her or his child, and vice versa. But this does not apply to spiritual matters. There the responsibility is strictly personal and cannot be transferred to another. In xxix. 13 we are told that the misleaders "will bear other burdens along with their own"; but the context shows that the "other" burdens are the burdens of deluding others with their falsehoods. Both sins are their own, viz., their original sin, and the sin of deluding the others. But the responsibility will be doubled. (35.18)

3902 Bil-gaibi: unseen in the adverbial sense. The man, who, though he does not see Allah, so realises Allah's Presence in himself as if he saw Him, is the man of genuine Faith, and for him Allah's Revelation comes through many channels and is always fruitful. (35.18)

3903 Prayer is one of the means of purifying ourselves of lower motives in life, for in prayer we seek the Presence of Allah. But the purity which we seek is for our own souls: we confer no favour on Allah or on any Power in the spiritual world, as some imagine who make "gifts" to Allah. In any case the destination of all is to Allah. (35.18)

36:6 - In order that thou mayest admonish a people whose fathers had received no admonition and who therefore remain heedless (of the Signs of Allah). 3946

3946 The Quraish had received no Prophet before, and therefore one of themselves was made the vehicle for the universal Message to the whole world. (36.6)

25:73 - Those who when they are admonished with the Signs of their Lord droop not down at them as if they were deaf or blind: 3133

3133 Kharra may mean: to fall down, to snore, to droop down as if the person were bored or inattentive, or did not wish to see or hear or pay attention. (25.73)

37:13 - And when they are admonished pay no heed

36:10 - The same is it to them whether thou admonish them or thou do not admonish them: they will not believe. 3950

3950 When the stage just described is reached, revelation or spiritual teaching ceases to have any value for them. Why then preach? The answer is given in the verses following. (36.10)

36:11 - And Allah did create you from dust; then from a sperm-drop; then He made you in pairs. And no female conceives or lays down (her load) but with His knowledge. Nor is a man long-lived granted length of days nor is a part cut off from his life but is in a Decree (ordained). All this is easy for Allah. 3884388538863887

3884 Cf. xviii. 37 and n. 2379; xxii. 5 and n. 2773; and xxx. 20, and n. 3524. Here the argument is that man's physical origin is lowly: his physical body is but dust; his life-sperm issues from a part of his body which he hides and considers as a place of shame; and the mystery of sex shows that no one individual among mankind is sufficient in himself. Glory and power and knowledge are not in him, but in Allah, from Whom alone he derives any glory, or power, or knowledge that he possesses. (35.11)

3885 "Then" in this and the following clause refers, not to stages of time, but to stages in the argument. It is almost equivalent to "further", "also", and "in addition". (35.11)

3886 Things that appear most secret and mysterious to man are all known and ordained by Allah. They are all subject to Allah's Laws and Decrees. The mystery of human birth (see n. 3625 to xxxi. 34), the mystery of sex, the mystery of Life and Death and many other things, seem to man inexplicable. But they are all ordained by Allah, and their reasons are fully known to Him. (35.11)

3887 Man's knowledge may be acquired laboriously and may be a burden to him. Allah's knowledge is different; it is not task or burden to Him. Cf. xxxiii. 19 and 30. (35.11)

36:69 - We have not instructed the (Prophet) in Poetry nor is it meet for Him: this is no less than a Message and a Qur'an making things clear: 4015

4015 Cf. xxvi. 224 and n. 3237. Here "Poetry" is used as connoting fairy tales, imaginary descriptions, things futile, false, or obscure, such as decadent Poetry is, whereas the Qur'an is a practical guide, true and clear. (36.69)

36:70 - That it may give admonition to any (who are) alive and that the charge may be proved against those who reject (Truth). 40164017

4016 "Alive", both in English and Arabic, means not only "having physical life", but having all the active qualities which we associate with life. In religious language, those who are not responsive to the realities of the spiritual world are no

better than those who are dead. The Message of Allah penetrates the hearts of those who are alive in the spiritual sense. (36.70)

- 4017 Cf. xxviii. 63. If people reject Truth and Faith after they have been admonished and warned, the charge against them, of wilful rebellion, is proved. They cannot then plead either ignorance or inadvertence. (36.70)

54:15 - And We have left this as a Sign (for all time): then is there any that will receive admonition?  
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- 5140 Cf. xxix. 15, where the Ark (with the salvation it brought to the righteous) is mentioned as a Sign for all Peoples. So also in xxv. 37 and xxvi. 121, it is a Sign for men. Similarly the saving of Lot, with the destruction of the wicked Cities of the Plain, is mentioned as a Sign left for those who would understand: xxix. 35, and li. 37. (54.15)

- 5141 A refrain that occurs six times in this Sura: see Introduction. (54.15)

54:17 - And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition? 5143

- 5143 While the Qur'an sums up the highest philosophy of the inner life, its simple directions for conduct are plain and easy to understand and act upon. Is this not in itself a part of the Grace of Allah? And what excuse is there for any one to fail in receiving admonition? (54.17)

54:22 - But We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?

54:32 - And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?

54:40 - And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?

54:51 - And (oft) in the past have We destroyed gangs like unto you: Then is there any that will receive admonition? 51655166

- 5165 Ashyaakum: 'gangs or parties or collection of men like you.'-addressed to wicked men who arrogantly rely upon their own strength or combination, neither of which can stand for a moment against the Will of Allah. (54.51)

- 5166 The cases of Pharaoh's men of old and the Pagan Quraish are considered as parallel, and an appeal is addressed to the latter from the experience of the former: 'will ye not learn and repent?' (54.51)

87:9 - Therefore give admonition in case the admonition profits (the hearer). 6088

- 6088 This is not so strong as the Biblical phrase, "Cast not pearls before swine" (Man. vii. 6). The cases where admonition does produce spiritual profit and where it does not, are mentioned below in verses 10 and 11-13 respectively. Allah's Message should be proclaimed to all: but particular and personal admonitions are also due to those who attend and in whose hearts is the fear of Allah; in the case of those who run away from it and dishonour it, such particular and personal admonition is useless. They are the unfortunate ones who prepare their own ruin. (87.9)

25:1 - Blessed is He Who sent down the Criterion to His servant that it may be an admonition to all creatures 305230533054

- 3052 Tabaraka: the root meaning is "increase" or "abundance". Here that aspect of Allah's dealing with His creatures is emphasised, which shows His abundant goodness to all His creatures, in that He sent the Revelation of His Will, not only in the unlimited Book of Nature, but in a definite Book in human language, which gives clear directions and admonitions to all. The English word "blessed" hardly conveys that meaning, but I can find no other without departing far from established usage. To emphasise the meaning I have explained, I have translated "Blessed is..." but "Blessed be..." is also admissible, as it brings out another shade of meaning, that we praise and bless His holy name. (25.1)

- 3053 That by which we can judge clearly between right and wrong. Here the reference is to the Qur'an, which has already been symbolised by light. This symbol is continued here, and many contrasts are shown, in the midst of which we can distinguish between the true and the false by Allah's Light, especially the contrast between righteousness and sin. (25.1)

- 3054 The pronoun in yakuna may refer either to Furqan (the Criterion) or to 'Abd (the holy Prophet). In either case the ultimate meaning is the same. The Qur'an is the standing Criterion for judgment between right and wrong. (25.1)

►Al-Tirmidhi Hadith

## Hadith 1446

Narrated by

Jabir ibn Abdullah

On a festival day when I was present at the prayer along with the Prophet (peace be upon him) he first observed the prayer without adhan or iqamah before the sermon. Then when he had finished the prayer he stood up, leaning on Bilal, praised and extolled Allah, gave the people an exhortation and an admonition and urged them to obey Him. He then went to the women, taking Bilal with him, commanded them to fear Allah and gave them an exhortation and an admonition.

Nasa'i transmitted it

13:19 - Is then one who doth know that that which hath been revealed unto these from thy Lord is the Truth like one who is blind? It is those who are endued with understanding that receive admonition <sup>1834</sup>

1834 In this section the contrast between Faith and Righteousness on the one hand and Infidelity and Evil on the other is set out. The righteous man is known as one who (1) receives admonition; (2) is true to his covenants; (3) follows the universal Religion of Faith and Practice joined together; (4) is patient and persevering in seeking Allah; and in practical matters he is known to be; (5) regular in prayer; (6) generous in true charity, whether open or secret; and (7) not revengeful, but anxious to turn off evil with good, thus breaking the chain of evil which tends to perpetuate itself. (13.19)

17:41 - We have explained (things) in various (ways) in this Qur'an in order that they may receive admonition but it only increases their flight (from the Truth)! <sup>2227</sup>

2227 Things are explained in the Qur'an from all points of view, individual and national, by means of stories, parables, and figures of speech, and by way of categorical commands. But those who are evil, instead of profiting by such instruction, often go farther and farther away from the Truth. (17.41)

16:90 - Allah commands justice the doing of good and liberality to kith and kin and He forbids all shameful deeds and injustice and rebellion: He instructs you that ye may receive admonition. <sup>2127</sup>

2127 Justice is a comprehensive term, and may include all the virtues of cold philosophy. But religion asks for something warmer and more human, the doing of good deeds even where perhaps they are not strictly demanded by justice, such as returning good for ill, or obliging those who in worldly language "have no claim" on you; and of course a fortiori the fulfilling of the claims of those whose claims are recognised in social life. Similarly the opposites are to be avoided; everything that is recognised as shameful, and everything that is really unjust, and any inward rebellion against Allah's Law or our own conscience in its most sensitive form. (16.90)

13:19-Is then one who doth know that that which hath been revealed unto these from thy Lord is the Truth like one who is blind? It is those who are endued with understanding that receive admonition <sup>1834</sup>

1834 In this section the contrast between Faith and Righteousness on the one hand and Infidelity and Evil on the other is set out. The righteous man is known as one who (1) receives admonition; (2) is true to his covenants; (3) follows the universal Religion of Faith and Practice joined together; (4) is patient and persevering in seeking Allah; and in practical matters he is known to be; (5) regular in prayer; (6) generous in true charity, whether open or secret; and (7) not revengeful, but anxious to turn off evil with good, thus breaking the chain of evil which tends to perpetuate itself. (13.19)

38:29 - (Here is) a Book which We have sent down unto thee full of blessings that they may meditate on its Signs and that men of understanding may receive admonition. <sup>4181</sup>

4181 Revelation is not a mere chance or haphazard thing. It is a real blessing-among the greatest that Allah has bestowed on man. By meditation on it in an earnest spirit man may learn of himself, and his relation to nature around him and to Allah the Author of all. Men of understanding may, by its help, resolve all genuine doubts that there may be in their minds, and learn the true lessons of spiritual life. (38.29)

2:232 - And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for him among you who believeth in Allah and the Last Day. That is more virtuous for you, and cleaner. Allah knoweth: ye know not.

76:29 - This is an admonition: whosoever will let him take a (straight) Path to his Lord.

ISL Quran Subjects

## Receiving Admonition

1. (Also see) Admonition, Giving Thought to, Heeding, Listening to, Obeying, Paying Attention to, Receiving Guidance 6.126, 6.127, 10.3, 14.24, 14.25, 16.90, 39.27, 40.13, 40.58, 45.23, 87.10
2. Quran, from the 17.41, 38.29, 54.11, 54.17, 54.22, 54.32, 54.40

►ISL Quran Subjects

## Giving

2. Admonition 87.9, 87.10, 87.11, 87.12, 87.13

## Flouting

2. Admonition, the  
87.11, 87.12, 87.13

28:51 - Now have We caused the word to reach them themselves in order that they may receive admonition. <sup>3384</sup>

- 3384 Before this the Quraish might have said that the Word of Allah had come to the Hebrews in their tongue or in Greek, which was used by the Hebrews in the time of Jesus. Now that Word is brought to their own doors, in their own Arabic tongue, by a man of their own race and family. Surely they have no excuse now for remaining strangers to the higher moral and spiritual law. (28.51)

7:3 - Follow (O men!) the revelation given unto you from your Lord and follow not as friends or protectors other than Him. Little it is ye remember of admonition. <sup>991</sup>

- 991 This is added in order that men might not be puffed up with such little knowledge as they possessed, for there are great heights to be scaled in the spiritual kingdom. (7.3)

45:23 - Then seest thou such a one as takes as his god his own vain desire? Allah has knowing (him as such) left him astray and sealed His hearing and his heart (and understanding) and put a cover on his sight. Who then will guide him after Allah (has withdrawn Guidance)? **Will ye not then receive admonition?** <sup>47614762</sup>

► Sahih Al-Bukhari Hadith

### **Hadith 6.392** Narrated by **Abdullah bin Masud**

The Prophet used to recite: "Fahal-min-Maddakir (then is there any that will receive admonition?)"

24:1 - A Surah which We have sent down and which We have ordained: in it have We sent down Clear Signs in order that ye may receive admonition. <sup>2953</sup>

- 2953 It must not be thought that the checking of sex offences or of minor improprieties, that relate to sex or privacy, are matters that do not affect spiritual life in the highest degree. These matters are intimately connected with spiritual teaching such as Allah has sent down in this Sura. The emphasis is on "We": these things are not mere matters of convenience, but Allah has ordained them for our observance in life. (24.1)

80:4 - Or that he might receive admonition and the teaching might profit him? <sup>5951</sup>

- 5951 It may be that the poor blind man might, on account of his will to learn, be more likely to grow in his own spiritual development or to profit by any lessons taught to him even in report than a self-sufficient leader. In fact it was so. For the blind man became a true and sincere Muslim and lived to become a governor of Madinah. (80.4)

20:2 - We have not sent down the Qur'an to thee to be (an occasion) for thy distress <sup>2535</sup>

- 2535 Allah's revelation may cause some human trouble for two reasons: (1) it checks man's selfishness and narrowness of view, and (2) it annoys the wicked and causes them to jeer and persecute. These are mere incidental things, due to man's own shortcomings. As far as the trouble is concerned, the revelation is meant to give a warning, so that persecutors may be reclaimed, (and of course for men of faith it is comfort and consolation, though that point does not arise in this context). (20.2)

20:3 - **But only as an admonition to those who fear (Allah)**

Fiqh-us-Sunnah

### **Fiqh 4.83**

You should visit graves, because they will remind you of the reality of death." (Muslim, Ahmad, and the Sunan, except Tirmidhi)

Since the purpose of visiting graves is **admonition** and remembrance of death, it is permissible to visit the graves of disbelievers

16:90 Allah commands justice the doing of good and liberality to kith and kin and He forbids all shameful deeds and injustice and rebellion: He instructs you that ye may receive admonition. <sup>2127</sup>

- 2127 Justice is a comprehensive term, and may include all the virtues of cold philosophy. But religion asks for something warmer and more human, the doing of good deeds even where perhaps they are not strictly demanded by justice, such as returning good for ill, or obliging those who in worldly language "have no claim" on you; and of course a fortiori the fulfilling of the claims of those whose claims are recognised in social life. Similarly the opposites are to be avoided; everything that is recognised as shameful, and everything that is really unjust, and any inward rebellion against Allah's Law or our own conscience in its most sensitive form. (16.90)

► Sahih Al-Bukhari Hadith

### **Hadith 6.70** Narrated by **Aisha**

Allah's Apostle recited the Verse:

"It is He who has sent down to you the Book. In it are Verses that are entirely clear, they are the foundation of the Book, others not entirely clear. So as for those in whose hearts there is a deviation (from the Truth), follow thereof that is not entirely clear seeking affliction and searching for its hidden meanings; but no one knows its hidden meanings but Allah. And those who are firmly grounded in knowledge say: "We believe in it (i.e. in the Qur'an) the whole of it (i.e. its clear and unclear Verses) are from our Lord. And none receive admonition except men of understanding." (3.7)

Then Allah's Apostle said, "If you see those who follow thereof that is not entirely clear, then they are those whom Allah has named [as having deviation (from the Truth)]. So beware of them."

► Sahih Al-Bukhari Hadith

### **Hadith 6.396** Narrated by **Abdullah**

The Prophet recited: 'Fahal-min Muddakir': "And verily, We have destroyed nations like unto you; then is there any that will receive admonition?" (54.51)

14:25 - It brings forth its fruit at all times by the leave of its Lord. So Allah sets forth parables for men in order that they may receive admonition. <sup>1901</sup>

1901 The goodly tree is known for: (1) its beauty; it gives pleasure to all who see it; (2) its stability; it remains firm and unshaken in storms, because its roots are firmly fixed in the earth; (3) its wide compass; its branches reach high, and it catches all the sunshine from heaven, and gives shade to countless birds in its branches and men and animals beneath it, and (4) its abundant fruit, which it yields at all times. So is the Good Word. It is as beautiful as it is true. It abides in all the changes and chances of this life, and even beyond (see verse 27 below); it is never shaken by sorrow or what seems to us calamity; its roots are deep down in the bed-rock facts of life. Its reach is universal, above, around, below: it is illuminated by the divine light from heaven, and its consolation reaches countless beings of all grades of life. Its fruit-the enjoyment of its blessings-is not confined to one season or one set of circumstances; furthermore the fortunate man who is the vehicle of that word has no self-pride; he attributes all its goodness, and his act in spreading it, to the Will and Leave of Allah. Cf. the New Testament Parable of the Sower (Matt. iv. 14-20) or of the Mustard-seed (Matt. iv. 30- 32). In this Parable of the Qur'an there are fewer words and more spiritual meaning, and the emphasis is on more essential things. (14.25)

17:41 - We have explained (things) in various (ways) in this Qur'an in order that they may receive admonition but it only increases their flight (from the Truth)! <sup>2227</sup>

2227 Things are explained in the Qur'an from all points of view, individual and national, by means of stories, parables, and figures of speech, and by way of categorical commands. But those who are evil, instead of profiting by such instruction, often go farther and farther away from the Truth. (17.41)

40:13- He it is Who showeth you His Signs and sendeth down sustenance for you from the sky: but only those receive **admonition** who turn (to Allah). <sup>4374</sup>

4374 Lest it should be thought that Allah's Grace did not meet the Sinner again and again and offer Allah's Mercy again and again, it is pointed out that Allah's Signs were freely vouchsafed everywhere and continuously, and that every kind of means was provided for man's "Sustenance" or growth and development, physical, mental, and spiritual. But only those could take advantage of it who turned their attention to Allah, who submitted their will to Him. (40.13)

88:21 - **Therefore do thou give admonition for thou art one to admonish**

C.231: With every breath of life, comes nearer and nearer the Hour of Judgement:

The proud will be brought low: the lovers of ease will find themselves in hardship.

**Come! Is there any that will truly receive admonition?** So said Noah, but his people rejected the warning and perished. We have made Our Revelation easy to understand and follow. **Is there any that till truly receive admonition?** So said the prophets of 'Ad and Thamud; so said the prophets deputed to the People of Lut and the Pharaoh: but the wicked continued in sin and defiance and perished. Will the present generation learn wisdom by warning? Alas! **Is there any that will truly receive admonition?** The Righteous will dwell in their Gardens of - Bliss - in joyful Assembly of realised Truth, in the Presence of their Sovereign Most High!

## **ADOPTED:**

33:4 - Allah has not made for any man two hearts in his (one) body: nor has He made your wives whom ye divorce by Zihar your mothers: nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth and He shows the (right) Way. <sup>366936703671</sup>

- 3669 "Two hearts in his (one) breast": two inconsistent attitudes: such as serving Allah and Mammon; or subscribing to both Truth and Superstition; or hypocritically pretending one thing and intending another. Such a thing is against Allah's Law and Will. Apart from the condemnation of general hypocrisy, two pagan customs of the Times of Ignorance are mentioned, and their iniquity pointed out. See the notes 3670 and 3671. (33.4)
- 3670 This was an evil Arab custom. He pronounced words importing that she was like his mother. See also lviii. 1-5. where this is condemned in the strongest terms and punishment is provided for it. A man sometimes said such words in a fit of anger; they did not affect him, but they degraded her position. (33.4)
- 3671 If a man called another's son "his son", it might create complications with natural and normal relationships if taken too literally. It is pointed out that it is only a *façon de parler* in men's mouths, and should not be taken literally. The truth is the truth and cannot be altered by men's adopting "sons". "Adoption" in the technical sense is not allowed in Muslim Law. Those who have been "wives of your sons proceeding from your loins" are within the Prohibited Degrees of marriage; iv. 23: but this does not apply to "adopted" sons. (33.4)
- 33:5 - Call them by (the names) of their fathers: that is juster in the sight of Allah but if ye know not their father's (names call them) your Brothers in faith or your Maulas. But there is no blame on you if ye make a mistake therein: (what counts is) the intention of your hearts: and Allah is Oft-Returning Most Merciful. 36723673
- 3672 Freedmen were often called after their master's name as the "son of so and so". When they were slaves, perhaps their father's names were lost altogether. It is more correct to speak of them as the Maula of so and so. But Maula in Arabic might also imply a close relationship of friendship: in that case, too, it is better to use the right term instead of the term "son". "Brother" is not objectionable because "Brotherhood" is used in a wider sense than "fatherhood" and is not likely to be misunderstood. (33.5)
- 3673 What is aimed at is to destroy the superstition of erecting false relationships to the detriment or loss of true blood relations. It is not intended to penalise an unintentional slip in the matter, and indeed, even if a man deliberately calls another his son or father, who is not his son or father, out of politeness or affection, "Allah is Oft- Forgiving, Most Merciful". It is the action of mischievous parties which is chiefly reprehended, if they intend false insinuations. A mere mistake on their part does not matter. (33.5)

►Sahih Al-Bukhari Hadith

### Hadith 7.25

Narrated by  
Aisha

Abu Hudhaifa bin 'Utba bin Rabi'a bin Abdi Shams who had witnessed the battle of Badr along with the Prophet adopted Salim as his son, to whom he married his niece, Hind bint Al-Walid bin 'Utba bin Rabi'a; and Salim was the freed slave of an Ansar woman, just as the Prophet had adopted Zaid as his son. It was the custom in the Pre-Islamic Period that if somebody adopted a boy, the people would call him the son of the adoptive father and he would be the latter's heir. But when Allah revealed the Divine Verses: "Call them by (the names of) their fathers . . . your freed-slaves," (33.5) the adopted persons were called by their fathers' names. The one whose father was not known, would be regarded as a Maula and your brother in religion. Later on Sahla bint Suhail bin 'Amr Al-Quraishi Al-'Amiri--and she was the wife of Abu- Hudhaifa bin 'Utba--came to the Prophet and said, "O Allah's Apostle! We used to consider Salim as our (adopted) son, and now Allah has revealed what you know (regarding adopted sons)." The sub-narrator then mentioned the rest of the narration.

►Sahih Al-Bukhari Hadith

### Hadith 5.335

Narrated by  
Aisha

the wife of the Prophet) Abu Hudhaifa, one of those who fought the battle of Badr, with Allah's Apostle adopted Salim as his son and married his niece Hind bint Al-Wahd bin 'Utba to him' and Salim was a freed slave of an Ansari woman. Allah's Apostle also adopted Zaid as his son. In the pre-Islamic period of ignorance the custom was that, if one adopted a son, the people would call him by the name of the adopted-father whom he would inherit as well, till Allah revealed: "Call them (adopted sons) By (the names of) their fathers." (33.5)

8:72 - Those who believed and adopted exile and fought for the faith with their property and their persons in the cause of Allah as well as those who gave (them) asylum and aid these are (all) friends and protectors one of another. As to those who believed but came not into exile ye owe no duty of protection to them until they seek your aid in religion it is your duty to help them except against a people with whom ye have a treaty of mutual alliance: and (remember) Allah seeth all that ye do. 123912401241

- 1239 The reference is to the Muhajirin and the Ansar, the Emigrants and the Helpers, the people who forsook their homes and adopted voluntary exile from Makkah in company with their beloved Leader, and their good friends in Madinah, who gave them asylum and every kind of assistance, moral and material. Under the magnetic personality of the Holy Prophet these two groups became like blood-brothers, and they were so treated in matters of inheritance during the period when they were cut off from their kith and kin. (8.72)
- 1240 The Believers (Muslims) were entitled to all assistance in matters of religion. But if they were not strong enough to suffer voluntary exile on behalf of the Cause and make the personal sacrifices which their more ardent brethren in faith made, they could not reasonably ask for political or military assistance or protection. (8.72)



- 1241 If a community suffers voluntary exile on account of persecution and oppression, and some of its weaker brethren stay behind, holding fast to faith but not prepared for the higher sacrifice, the exiles have still a duty to help their weaker brethren in matters of religion. The exiles, being at open war against the State which oppressed them, would be free to fight against such State. But if the weaker brethren are in a State in mutual alliance with the Community, the Community cannot in honour interfere with that State, whether it is Muslim or not. Presumably the alliance implies that the grievances of the weaker brethren will be redressed by the State itself. But it is not honourable to embarrass your own ally. (8.72)

## ADORE:

2:21- O ye people! adore your Guardian-Lord who created you and those who came before you that ye may have the chance to learn righteousness. <sup>40</sup>

- 40 For Taqwa see ii. 2 n. 26. I connect this dependent clause with "adore, etc." above, though it could be connected with "created". According to my construction the argument will be as follows. Adoration is the act of the highest and humblest reverence and worship. When you get into that relationship with God, Who is your Creator and Guardian, your faith produces works of righteousness. It is a chance given you: will you exercise your free will and take it? If you do, your whole nature will be transformed. (2.21)

- 41 Further proofs of God's goodness to you are given in this verse. Your whole life, physical and spiritual, depends upon Him. The spiritual is figured by the Canopy of Heaven. The truth has been brought plainly before you. Will you still resist it and go after false gods, the creation of your own fancy? The false gods may be idols, superstitions, Self, or even great or glorious things like Poetry, Art, or Science, when set up as rivals to God. They may be pride of race, pride of birth, pride of wealth or position, pride of power, pride of learning, or even spiritual pride. (2.22)

25:60 - When it is said to them "Adore ye (Allah) Most Gracious!" they say "And what is (Allah) Most Gracious? Shall we adore that which thou commandest us?" and it increases their flight (from the Truth). <sup>3120</sup>

- 3120 Those who have no spiritual Light cannot understand this precept about putting all our trust in Allah. It seems to them foolish. They have no faith, or but a superficial faith. They may possibly take the name of Allah on their lips, but they cannot understand the full significance of His title of Rahman (Most Gracious). Perhaps they are afraid on account of their sins; perhaps they do not see how unbounded is the mercy of Allah. Such men are contrasted against the true servants of Allah, who are described below in xxv. 63-75. (25.60)

25:64 - Those who spend the night in adoration of their Lord prostrate and standing; <sup>3124</sup>

3124 Humble prayer brings them nearer to Allah. (25.64)

41:37 - Among His Signs are the Night and the Day and the sun and moon. Adore not the Sun and the Moon but adore Allah Who created them if it is Him ye wish to serve. <sup>4508</sup>

- 4508 Night and Day are opposites, and yet, by the alchemy of Allah, they can both subserve the purpose of human good, because the Night can give rest while the Day can promote activity. The Sun and the Moon are similarly complementary. So, in moral and spiritual affairs, seeming opposites may by Allah's alchemy be made to subserve the purposes of Good. They are but instruments: Allah is the Cause. Adore Allah, and not the things which He has created. Use the things which He has created, but do not adore them. (41.37)

106:3 - Let them adore the Lord of this House <sup>6278</sup>

55:6 - The stars and the trees adore.

22:77 - O ye who believe! bow down prostrate yourselves and adore your Lord; and do good; that ye may prosper. <sup>2860</sup>

**53:62** -But fall ye down in prostration to Allah and **adore** (Him)! <sup>5126</sup>

- 5126 And so we are invited to prostrate ourselves and adore Him. For this is the true end of Revelation and the true attitude when we understand the world, Nature, History and the working of Allah's Plan. (53.62)

## ADULTERY:

See: 4:15, 17:32, 24:2, 24:3, 24:4. Etc., under "Women"

►Sahih Al-Bukhari Hadith

**Hadith 8.800A** Narrated by  
**Anas**

I will narrate to you a narration which nobody will narrate to you after me. I heard that from the Prophet. I heard the Prophet saying, "The Hour will not be established" or said: "From among the portents of the Hour is that the religious knowledge will be taken away (by the death of religious Scholars) and general ignorance (of religion) will appear; and the drinking of

alcoholic drinks will be very common, and **(open) illegal sexual intercourse will prevail**, and men will decrease in number while women will increase so much so that, for fifty women there will only be one man to look after them."

► Sahih Al-Bukhari Hadith

### Hadith 8.800B

Narrated by

**Ikrima from Ibn Abbas**

Allah's Apostle said, "**When a slave (of Allah) commits illegal sexual intercourse**, he is not a believer at the time of committing it; and if he steals, he is not a believer at the time of stealing; and if he drinks an alcoholic drink, when he is not a believer at the time of drinking it; and he is not a believer when he commits a murder." Ikrima said: I asked Ibn Abbas, "How is faith taken away from him?" He said, Like this," by claspings his hands and then separating them, and added, "But if he repents, faith returns to him like this," by clasping his hands again.

Sahih Al-Bukhari Hadith

### Hadith 8.802

Narrated by

**Abdullah bin Masud**

I said, "O Allah's Apostle! Which is the biggest sin?" He said, "To set up rivals to Allah by worshipping others though He alone has created you." I asked, "What is next?" He said, "To kill your child lest it should share your food." I asked, "What is next?" He said, "**To commit illegalsexual intercourse** with the wife of your neighbor."

► Sahih Al-Bukhari Hadith

### Hadith 8.815

Narrated by

**Abu Huraira and Zaid bin Khalid**

While we were with the Prophet , a man stood up and said (to the Prophet ), "I beseech you by Allah, that you should judge us according to Allah's Laws." Then the man's opponent who was wiser than him, got up saying (to Allah's Apostle) "Judge us according to Allah's Law and kindly allow me (to speak)." The Prophet said, "Speak." He said, "My son was a laborer working for this man and he committed an illegal sexual intercourse with his wife, and I gave one-hundred sheep and a slave as a ransom for my son's sin. Then I asked a learned man about this case and he informed me that my son should receive one hundred lashes and be exiled for one year, and the man's wife should be stoned to death." The Prophet said, "By Him in Whose Hand my soul is, I will judge you according to the Laws of Allah. Your one-hundred sheep and the slave are to be returned to you, and your son has to receive one-hundred lashes and be exiled for one year. O Unais! Go to the wife of this man, and if she confesses, then stone her to death." Unais went to her **and she confessed**. He then stoned her to death.

► Sahih Al-Bukhari Hadith

### Hadith 8.816

Narrated by

**Ibn Abbas**

Umar said, "I am afraid that after a long time has passed, people may say, 'We do not find the Verses of the Rajam (stoning to death) in the Holy Book,' and consequently they may go astray by leaving an obligation that Allah has revealed. Lo! I confirm that the penalty of Rajam be inflicted on him who commits illegal sexual intercourse, if he is already married and the crime is proved by witnesses or pregnancy or confession." Sufyan added, "I have memorized this narration in this way." Umar added, "Surely Allah's Apostle carried out the penalty of Rajam, and so did we after him."

► Sahih Al-Bukhari Hadith

### Hadith 8.822

Narrated by

**Abu Huraira and Said bin Khalid**

The verdict of Allah's Apostle was sought about an unmarried slave girl guilty of illegal intercourse. He replied, "If she commits illegal sexual intercourse, then flog her (fifty stripes), and if she commits illegal sexual intercourse (after that for the second time), then flog her (fifty stripes), and if she commits illegal sexual intercourse (for the third time), then flog her (fifty stripes) and sell her for even a hair rope." Ibn Shihab said, "I am not sure whether the Prophet ordered that she be sold after the third or fourth time of committing illegal intercourse."

► Sahih Al-Bukhari Hadith

### Hadith 8.826

Narrated by

**Abu Huraira and Zaid bin Khalid**

Two men had a dispute in the presence of Allah's Apostle. One of them said, "Judge us according to Allah's Laws." The other who was more wise said, "Yes, Allah's Apostle, judge us according to Allah's Laws and allow me to speak (first)." The Prophet said to him, "Speak." He said, "My son was a laborer for this man, and he committed illegal sexual intercourse with his wife, and the people told me that my son should be stoned to death, but I have given one-hundred sheep and a slave girl as a ransom (expiation) for my son's sin. Then I asked the religious learned people (about it), and they told me that my son should be flogged one-hundred stripes and should be exiled for one year, and only the wife of this man should be stoned to death." Allah's Apostle said, "By Him in Whose Hand my soul is, I will judge you according to Allah's Laws: O man, as for your



sheep and slave girl, they are to be returned to you." Then the Prophet had the man's son flogged one hundred stripes and exiled for one year, and ordered Unais Al-Aslami to go to the wife of the other man, and if she confessed, stone her to death. She confessed and was stoned to death.

► Sahih Al-Bukhari Hadith

### **Hadith 8.609**

Narrated by

**Ibn Abbas**

I did not see anything so resembling minor sins as what Abu Huraira said from the Prophet, who said, "Allah has written for the son of Adam his inevitable share of adultery whether he is aware of it or not: The adultery of the eye is the looking (at something which is sinful to look at), and the adultery of the tongue is to utter (what it is unlawful to utter), and the inner self wishes and longs for (adultery) and the private parts turn that into reality or refrain from submitting to the temptation."

► Al-Muwatta Hadith

### **Hadith 41.2**

## **Stoning**

Malik related to me from Yahya ibn Said from Said ibn al-Musayyab that a man from the Aslam tribe came to Abu Bakr as-Siddiq and said to him, "I have committed adultery." Abu Bakr said to him, "Have you mentioned this to anyone else?" He said, "No." Abu Bakr said to him, "Then cover it up with the veil of Allah. Allah accepts tawba from his slaves." His self was still unsettled, so he went to Umar ibn al-Khattab. He told him the same as he had said to Abu Bakr, and Umar told him the same as Abu Bakr had said to him. His self was still not settled so he went to the Messenger of Allah, may Allah bless him and grant him peace, and said to him, "I have committed adultery," insistently. The Messenger of Allah, may Allah bless him and grant him peace, turned away from him three times. Each time the Messenger of Allah, may Allah bless him and grant him peace, turned away from him until it became too much. The Messenger of Allah, may Allah bless him and grant him peace, questioned his family, "Does he have an illness which affects his mind, or is he mad?" They said, "Messenger of Allah, by Allah, he is well." The Messenger of Allah, may Allah bless him and grant him peace, said, "Unmarried or married?" They said, "Married, Messenger of Allah." The Messenger of Allah, may Allah bless him and grant him peace, gave the order and he was stoned.

Sunan of Abu-Dawood

### **Hadith 2247**

Narrated by

**Abdullah Ibn Abbas**

Hilal ibn Umayyah was one of three people whose repentance was accepted by Allah. One night he returned from his land and found a man with his wife. He witnessed with his eyes and heard with his ears. He did not threaten him till the morning. Next day he went to the Apostle of Allah (peace be upon him) in the morning, and said: Apostle of Allah! I came to my wife at night and found a man with her. I saw with my own eyes and heard with my own ears. The Apostle of Allah (peace be upon him) disliked what he described and he took it seriously. Thereupon the following Qur'anic verse came down: "And those who make charges against their spouses but have no witnesses except themselves, let the testimony of one of them...." When the Apostle of Allah (peace be upon him) came to himself (after the revelation ended), he said: Glad tidings for you, Hilal. Allah, the Exalted, has made it easy and, a way out for you. Hilal said: I expected that from my Lord. The Apostle of Allah (peace be upon him) said: Send for her. She then came. The Apostle of Allah (peace be upon him) recited (the verses) to them that the punishment in the next world was more severe than that in this world. Hilal said: I swear by Allah, I spoke the truth against her. She said: He told a lie. The Apostle of Allah (peace be upon him) said: Apply the method of invoking curses on each other. Hilal was told: Bear witness. So he bore witness before Allah four times that he spoke the truth. When he was about to utter a fifth time, he was told: Hilal, fear Allah, for the punishment in this world is easier than that in the next world; and this is the deciding one that will surely cause punishment to you. He said: I swear by Allah. Allah will not punish me for this (act), as He did not cause me to be flogged for this (act). So he bore witness a fifth time invoking the curse of Allah on him if he was one of those who told lies. Then the people said to her: Testify. So she gave testimony before Allah that he was a liar. When she was going to testify a fifth time, she was told: Fear Allah, for the punishment in this world is easier than that in the next world. This is the deciding one that will surely cause punishment to you. She hesitated for a moment, and then said: By Allah, I shall not disgrace my people. So she testified a fifth time invoking the curse of Allah on her if he spoke the truth. The Apostle of Allah (peace be upon him) separated them from each other, and decided that the child would not be attributed to its father. Neither she nor her child would be accused of adultery. He who accused her or her child would be liable to punishment. He also decided that there would be no dwelling and maintenance for her (from the husband), as they were separated without divorce. He then said: If she gives birth to a child with reddish hair, light buttocks, wide belly and light shins, he will be the child of Hilal. If she bears a dusky child with curly hair, fat limbs, fat shins and fat buttock he will be the child of the one who was accused of adultery. She gave birth to a dusky child with curly hair, fat limbs, fat shins and fat buttocks. The Apostle of Allah (peace be upon him) said: Had there been no oaths I should have dealt with her severely. Ikrimah said: Later on he became the chief of the tribe of Mudar. He was not attributed to his father.

Sunan of Abu-Dawood

### **Hadith 4385**

Narrated by

**Ali ibn AbuTalib**

Ibn Abbas said: A lunatic woman who had committed adultery was brought to Umar. He consulted the people and ordered that she should be stoned. Ali ibn AbuTalib passed by and said: What is the matter with this (woman)? They said: This is a lunatic woman belonging to a certain family. She has committed adultery. Umar has given orders that she should be stoned. He said: Take her back. He then came to him and said: Commander of the Faithful, do you not know that there are three

people whose actions are not recorded: a lunatic till he is restored to reason, a sleeper till he awakes, and a boy till he reaches puberty? He said: Yes. He then asked: Why is it that this woman is being stoned? He said: There is nothing. He then said: Let her go. He (Umar) let her go and began to utter: Allah is most great.

► Sahih Muslim Hadith

### **Hadith 4191** Narrated by **Ubadah ibn as-Samit**

Allah's Messenger (peace be upon him) said: Receive (teaching) from me, receive (teaching) from me. Allah has ordained a way for those (women). When an unmarried male commits adultery with an unmarried female (they should receive) one hundred lashes and banishment for one year. And in case of married male committing adultery with a married female, they shall receive one hundred lashes and be stoned to death.

Sahih Muslim Hadith

### **Hadith 4198** Narrated by **Jabir ibn Samurah**

As he was being brought to Allah's Apostle (peace be upon him), I saw Ma'iz - a short-statured person with strong sinews, having no cloak around him. He bore witness against his own self four times that he had committed adultery, whereupon Allah's Messenger (peace be upon him) said: Perhaps (you kissed her or embraced her). He said: No, By God, one deviating (from the path of virtue) has committed adultery. He then got him stoned (to death), and then delivered the address: Behold, as we set out for Jihad in the cause of Allah, one of you lagged behind and shrieked like the bleating of a male goat, and gave a small quantity of milk. By Allah, in case I get hold of him, I shall certainly punish him.

► Sahih Muslim Hadith

### **Hadith 4207** Narrated by **Imran ibn Husayn**

A woman from Juhaynah came to Allah's Apostle (peace be upon him) and she had become pregnant because of adultery. She said: Allah's Apostle, I have done something for which (prescribed punishment) must be imposed upon me, so impose that. Allah's Apostle (peace be upon him) called her master and said: Treat her well, and when she gives birth bring her to me. He did accordingly. Then Allah's Apostle (peace be upon him) pronounced judgment on her. Her clothes were tied around her and then he gave the order and she was stoned to death. He then prayed over her (dead body). Thereupon Umar said to him: Allah's Apostle, you offer prayer for her although she had committed adultery! Thereupon he said: She has made such a repentance that if it were to be divided among seventy men of Medina, it would be enough. Have you found any repentance better than that she sacrificed her life for Allah, the Majestic?

► Sahih Al-Bukhari Hadith

### **Hadith 2.329** Narrated by **Abu Dhar**

Allah's Apostle said, "Someone came to me from my Lord and gave me the news (or good tidings) that if any of my followers dies worshipping none (in any way) along with Allah, he will enter Paradise." I asked, "Even if he committed illegal sexual intercourse (adultery) and theft?" He replied, "Even if he committed illegal sexual intercourse (adultery) and theft."

Sahih Al-Bukhari Hadith

### **Hadith 2.413** Narrated by **Abdullah bin Uma**

The Jew brought to the Prophet a man and a woman from amongst them who have committed (adultery) illegal sexual intercourse. He ordered both of them to be stoned (to death), near the place of offering the funeral prayers beside the mosque."

Sahih Muslim Hadith

### **Hadith 4201** Narrated by **Abdullah ibn Abbas**

Allah's Apostle (peace be upon him) said to Ma'iz ibn Malik: Is it true what has reached me about you? He said: What has reached you about me? He said: It has reached me that you have committed (adultery) with the slave girl of so and so? He said: Yes. He (the narrator) said: He testified four times. He (the Prophet) then made pronouncement about him and he was stoned (to death).

**AGE:**

17:34 - Come not nigh to the orphan's property except to improve it until he attains the age of full strength; and fulfil (every) engagement for (every) engagement will be enquired into (on the Day of Reckoning). <sup>2217221822192220</sup>

2217 Cf. vi. 152, and other passages relating to orphans, e.g., ii. 220. If an orphan's property is touched at all, it should be to improve it, or to give him something better than he had before, -never to take a personal advantage for the benefit of the guardian. A bargain that may be quite fair as between two independent persons would be, under this verse, unfair as between a guardian and his orphan ward until the latter attains the full **age** of understanding. (17.34)

2218 Ashuddahu means the age when the orphan reaches his full maturity of strength and understanding, say between the **ages** of 18 and 30. The age of legal maturity may be 18 (as for certain purposes in India) or 21 (as in England). For certain purposes in Muslim law it may be less than 18. In the orphan's interest a much stricter standard is required in his case. (17.34)

2220 From the context the engagements referred to would relate to beneficial contracts connected with the orphan's property or promises or undertakings given by the guardian or implied in the terms of his appointment. But the words are general and may be interpreted in the general sense. Note that this sentence does not occur in the similar passage in vi. 152, where there was a discussion of social laws: it is appropriate here, where the discussion is about the guardian's personal and individual responsibility. (17.34)

18:82 - "As for the wall it belonged to two youths orphans in the Town; there was beneath it a buried treasure to which they were entitled: their father had been a righteous man: so thy Lord desired that they should attain their **age** of full strength and get out their treasure a mercy (and favor) from thy Lord. I did it not of my own accord. Such is the interpretation of (those things) over which thou wast unable to hold patience." <sup>242524262427</sup>

24:58 - O ye who believe! let those whom your right hands possess and the (children) among you who have not come of **age** ask your permission (before they come to your presence) on three occasions before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom. <sup>3033303430353036</sup>

24:59- But when the children among you come of **age** let them (also) ask for permission as do those senior to them (in age): thus does Allah make clear His Signs to you: for Allah is full of knowledge and wisdom. <sup>303730383039</sup>

Sahih Muslim Hadith

**Hadith 5803** Narrated by  
**Mu'awiyah ibn AbuSufyan**

Abulshaq reported: I was sitting with Abdullah ibn Utbah and there was a discussion about the age of the Messenger of Allah (peace be upon him). Some of the persons said: AbuBakr was older than Allah's Messenger (peace be upon him). Abdullah said: Allah's Messenger (peace be upon him) died when he was sixty three, and AbuBakr died when he was sixty-three and so Umar fell as a martyr when he was sixty three. A person from the people who was called Amir ibn Sa'd reported that Jarir had said: We were sitting with Mu'awiyah that there was a discussion about the age of Allah's Messenger (peace be upon him). Thereupon Mu'awiyah said: Allah's Messenger (peace be upon him) died when he had attained the age of sixty-three, and AbuBakr died when he had attained the age of sixty-three, and Umar fell as a martyr when he had attained the age of sixty-three.

4:2 - To orphans restore their property (when they reach their age) nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin. <sup>507</sup>

46:15 We have enjoined on man Kindness to his parents: in pain did his mother bear him and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length when he reaches the age of full strength and attains forty years he says "O my Lord! grant me that I may be grateful for Thy favor which Thou hast bestowed upon me and upon both my parents and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam." <sup>478947904791</sup>

**AGENTS:**

6:165 - t is He who hath made you (His) agents inheritors of the earth: He hath raised you in ranks some above others: that he may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-Forgiving Most Merciful. <sup>988</sup>

988 Cf. ii. 30 and n. where I have translated "Khalifa" as "Vicegerent", it being god's Plan to make Adam (as representing mankind) His vicegerent on earth. Another idea implied in "Khalifa" is that of "successor, heir, or inheritor," i.e., one who has the ultimate ownership after the present possessors, to whom a life-tenancy has been given by the owner, have passed away. In xv. 23 occurs the striking word "heirs" (warithun) as applied to God: "We give life and death, and We are the Heirs (of Inheritors)." The same idea occurs in iii. 180, where see n. 485. (6.165)

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Fiqh-us-Sunnah

## Fiqh 3.76

### Who Distributes Zakah?

The Messenger of Allah used to send his authorized **agents** to collect zakah.

►Sunan of Abu-Dawood

#### Hadith 4788

Narrated by

**Abdullah ibn ash-Shikhkhir** went with a deputation of Banu Amir to the apostle of Allah (peace be upon him), and we said: You are our lord (sayyid). To this he replied: The lord is Allah, the Blessed and Exalted. Then we said: And the one of us most endowed with excellence and superiority. To this he replied: Say what you have to say, or part of what you have to say, and do not let the devil make you his agents.

### AHMAD:

61:6 -And remember Jesus the son of Mary said: "O Children of Israel! I am the apostle of Allah (sent) to you confirming the Law (which came) before me and giving glad Tidings of an Apostle to come after me whose name shall be Ahmad." But when he came to them with Clear Signs they said "This is evident sorcery!" 5436543754385439

436 The mission of Jesus was to his own people, the Jews. Cf. Matt. x. 5-6. See also Matt. xv. 24: "I am not sent but to the lost sheep of Israel;" also Matt. xv. 26: "It is not meet to take the children's bread, and to cast it to dogs." (61.6)

5437 Cf. Matt. v. 17. (61.6)

5438 "Ahmad", or "Muhammad", the Praised One, is almost a translation of the Greek word Pericyltos. In the present Gospel of John. xiv. 16, xv. 26, and xvi. 7, the word "Comforter" in the English version is for the Greek word "Paracletos", which means "Advocate", "one called to the help of another, a kind friend", rather than "Comforter". Our doctors contend that Paracleots is a corrupt reading for Pericyltos, and that in their original saying of Jesus there was a prophecy of our holy Prophet Ahmad by name. Even if we read Paraclete, it would apply to the holy Prophet, who is "a Mercy for all creatures" (xxi. 107) and "most kind and merciful to the Believers" (ix. 128). See also n. 416 to iii. 81. (61.6)

5439 Our holy Prophet was foretold in many ways; and when he came, he showed forth many Clear Signs, for his whole life from beginning to end was one vast miracle. He fought and won against odds. Without learning from men he taught the highest wisdom. He melted hearts that were hard, and he strengthened hearts that were tender and required support. In all his sayings and doings men of discernment could see the working of Allah's hand; yet the ignorant Unbelievers called it all Sorcery!-called that unreal which became the most solid fact of human history! (61.6)

7:157 - Those who follow the apostle the unlettered prophet whom they find mentioned in their own (Scriptures); in the law and the Gospel; for he commands them what is just and forbids them what is evil: he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him honor him help him and follow the light which is sent down with him it is they who will prosper." 1127112811291130

1127 In this verse is a prefiguring, to Moses, of the Arabian Messenger, the last and greatest of the messengers of Allah. Prophecies about him will be found in the Taurat and the Injil. In the reflex of the Taurat as now accepted by the Jews, Moses says: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me" (Deut. xviii. 15): the only Prophet who brought a Shari'at like that of Moses was Muhammad Al- Mustafa, and he came of the house of Ismail the brother of Isaac the father of Israel. In the reflex of the Gospel as now accepted by the Christians, Christ promised another Comforter (John xiv. 16): the Greek word Paraclete which the Christians interpret as referring to the Holy Spirit is by our Doctors taken to be Pericylte, which would be the Greek form of Ahmad. See Q. lxi. 6. (7.157)

**AID:**

47:7 - O ye who believe! if ye will aid (the cause of) Allah He will aid you and plant your feet firmly.

47:13 - And how many cities with more power than thy city which has driven thee out have We destroyed (for their sins)? And there was none to aid them. <sup>4831</sup>

4831 A reference to Pagan Makkah, which drove out the holy Prophet because of his righteousness and because he preached Repentance. The date of this Sura must therefore be after the Hijrat. (47.13)

3:13 - "There has already been for you a Sign in the two armies that met (in combat): one was fighting in the cause of Allah the other resisting Allah; these saw with their own eyes twice their number. But Allah doth support with His aid whom He pleaseth. In this is a warning for such as have eyes to see." <sup>352353</sup>

352 This refers to the battle of Badr in Ramadhan in the second year of the Hijra. The little exiled community of Makkan Muslims, with their friends in Madinah had organised themselves into a God-fearing community, but were constantly in danger of being attacked by their Pagan enemies of Makkah in alliance with some of the disaffected elements (Jews and Hypocrites) in or near Madinah itself. The design of the Makkans was to gather all the resources they could, and with an overwhelming force, to crush and annihilate Muhammad and his party. To this end Abu Sufyan was leading a richly-laden caravan from Syria to Makkah. He called for armed aid from Makkah, The battle was fought in the plain of Badr, about 150 kilometers south-west of Madinah. The Muslim force consisted of only about 313 men, mostly ill-armed, but they were led by Muhammad, and they were fighting for their Faith. The Makkan army, well-armed and well-equipped, numbered over a thousand and had among its leaders some of the most experienced warriors of Arabia, including Abu Jahl, the inveterate foe and persecutor of Islam. Against all odds the Muslims won a brilliant victory, and many of the enemy leaders, including Abu Jahl, were killed. (3.13)

353 It was impossible, without the miraculous aid of Allah, for such a small and ill-equipped force as was the Muslim band, to defeat the large and well-found force of the enemy. But their Faith, firmness, zeal, and discipline won them divine aid. Enemy prisoners stated that the enemy ranks saw the Muslim force to be many times larger than it was. (3.13)

17:80 - Say: "O my Lord! let my entry be by the Gate of Truth and Honor and likewise my exit by the Gate of Truth and Honor; and grant me from Thy Presence an authority to aid (me)." <sup>22792280</sup>

2279 The entry and exit here referred to may be interpreted in four senses: (1) entry into death and exit at the resurrection: for the righteous, who have purified their souls by prayer (last verse) and spiritual teaching from the Qur-an (next verse), there is on each occasion a fuller and fuller realisation and enjoyment of truth and honour: for those who are estranged from Allah, the effect is the opposite: the truth becomes bitter and there is ignominy and exposure instead of honour: (2) entry for the holy Prophet into the new life at Madinah, which was still in the womb of futurity, and exit from the life of persecution and the milieu of falsehood, which surrounded him in his native city of Makkah still given up to idolatry: (3) referring to the impending Hijrat again, the prayer may mean, "Let it be from pure motives of truth and spiritual honour, and not from motives of anger against the city of Makkah or its persecutors, or of ambition or worldly power from the city of Madinah, which was ready to lay everything at the Prophet's feet": (4) generally, entry and exit at every stage of life. (17.80)

2280 All prayer must be for Allah's aid and authority. However much we may plan, our success must depend on His aid. However nobler our motives, we have no right to imperil any lives unless there is authority in the Word of Allah. The Prophet only acts on Allah's commission and inspiration. (17.80)

21:43 - Or have they gods that can guard them from Us? They have no power to aid themselves nor can they be defended from Us. <sup>2703</sup>

2703 Ashhaba: to join as companion: with 'an or min it has also the meaning of to defend or remove from someone. The full signification can only be got by a long paraphrase: 'they are not fit to be mentioned in the same breath with Us, nor can they be defended from Us.' (21.43)

22:39 - To those against whom war is made permission is given (to fight) because they are wronged and verily Allah is Most powerful for their aid <sup>2816</sup>

7:192 - No aid can they give them nor can they aid themselves!

8:62 - Should they intend to deceive thee verily Allah sufficeth thee: He it is that hath strengthened thee with his aid and with (the company of) the believers: <sup>1229</sup>

1229 In working for peace there may be a certain risk of treachery on the other side. We must take that risk: because the men of Faith have Allah's aid to count upon and the strength of the united body of the righteous. (8.62)

8:72 - Those who believed and adopted exile and fought for the faith with their property and their persons in the cause of Allah as well as those who gave (them) asylum and aid these are (all) friends and protectors one of another. As to those who believed but came not into exile ye owe no duty of protection to them until they seek your **aid** in religion it is your duty to help them except against a people with whom ye have a treaty of mutual alliance: and (remember) Allah seeth all that ye do. <sup>123912401241</sup>

9:100 - The vanguard (of Islam) the first of those who forsook (their homes) and of those who gave them aid and (also) those who follow them in (all) good deeds well pleased is Allah with them as are they with him: for them hath He prepared gardens under which rivers flow to dwell therein for ever: that is the supreme felicity. <sup>13481349</sup>

1348 The vanguard of Islam-those in the first rank-are those who dare and suffer for the Cause and never flinch. The first historical examples are the Muhajirs and the Ansar. The Muhajirs-those who forsook their homes in Makkah and migrated to Madinah, the Holy Prophet being among the last to leave the post of danger, are mentioned first. Then come the Ansar, the Helpers, the citizens of Madinah who invited them, welcomed them, and gave them aid, and who formed the pivot of the new Community. Then are mentioned all who follow them in good deeds: not only the early heroes and ordinary men and women who had been Companions of the Prophet or had seen him, but men and women in all ages who have lived noble lives. In spite of all their sacrifice and suffering they rejoice in the precious gift of the Good Pleasure of Allah, and their Salvation is the Supreme Felicity which such Good Pleasure gives. (9.100)

1349 Note the description of the final accomplishment of the destiny of man. In mathematical science it would be like a letter or formula which would sum up a long course of reasoning. In this very Sura it occurs before in ix. 72 and ix. 89, where see n. 1341. (9.100)

1:5 - Thee do we worship and Thine aid we seek. <sup>21</sup>

21 On realizing in our souls God's love and care, His grace and mercy, and His power and justice (as Ruler of the Day of Judgment), the immediate result is that we bend in the act of worship, and see both our shortcomings and His all-sufficient power. The emphatic form means that not only do we reach the position of worshipping God and asking for His help, but we worship Him alone and ask for His aid only. For there is none other than He worthy of our devotion and able to help us. The plural "we" indicates that we associate ourselves with all who seek God, thus strengthening ourselves and strengthening them in a fellowship of faith. (1.5)

↳Sunan of Abu-Dawood

### **Hadith 2723** Narrated by **Umm Ziyad**

Hashraj ibn Ziyad reported on the authority of his grandmother that she went out with the Apostle of Allah (peace be upon him) for the battle of Khaybar. They were six in number including herself. (She said): When the Apostle of Allah (peace be upon him) was informed about it, he sent for us. We came to him, and found him angry. He said: With whom did you come out, and by whose permission did you come out? We said: Apostle of Allah, we have come out to spin the hair, by which we provide aid in the cause of Allah. We have medicine for the wounded, we hand arrows (to the fighters), and supply drink made of wheat or barley. He said: Stand up. When Allah bestowed victory of Khaybar on him, he allotted shares to us from spoils that he allotted to the men. He (Hashraj ibn Ziyad) said: I said to her: Grandmother, what was that? She replied: Dates.

## **ALLAH'S ATTRIBUTES: ( POWERS)**

1:4 - Master of the Day of Judgment.

2:20 - Allah hath power over all things.

See: 2:109, 2:148, 5:19 ,6:17, 8:41, 9:39, 16:77, 24:45, 29:19, 35:1, 48:21, 57:2, 59:6 etc.

2:77 - Allah knoweth what they conceal and what they reveal?

2:96 - Allah sees well all that they do.

See:2:110, 2:233, 2:237, 3:163, 5:71, 57:4, 60:3, 64:2, etc.

2:107 - to Allah belongeth the dominion of the heavens and the earth!

2:115 - For Allah is All-Pervading All-Knowing. <sup>118</sup>

2:137 - He is the All-Hearing the All- Knowing. <sup>136</sup>



- 136 We are thus in the true line of those who follow the one and indivisible Message of the One God, wherever delivered. If others narrow it or corrupt it, it is they who have left the faith and created a division or schism. But God sees and knows all. And He will protect His own, and His support will be infinitely more precious than the support which men can give. (2.137)

2:158 - Allah is He Who recogniseth and knoweth. <sup>160161162</sup>

- 160 The virtue of patient perseverance in faith leads to the mention of two symbolic monuments of that virtue. These are the two little hills of Safa and Marwa now absorbed in the city of Mecca, and close to the well of Zam-zam. Here, according to tradition, the lady Hajar, mother of the infant Ismail, prayed for water in the parched desert, and in her eager quest round these hills, she found her prayer answered and saw the Zam-zam spring. Unfortunately the Pagan Arabs had placed a male and a female idol here, and their gross and superstitious rites caused offence to the early Muslims. They felt some hesitation in going round these places during the Pilgrimage. As a matter of fact they should have known that the Ka'ba (the House of God) had been itself defiled with idols, and was sanctified again by the purity of Muhammad's life and teaching. The lesson is that the most sacred things may be turned to the basest uses; that we are not therefore necessarily to ban a thing misused; that if our intentions and life are pure, God will recognise them even if the world cast stones at us because of some evil associations which they join with what we do, or with the people we associate with, or with the places which claim our reverence. (2.158)
- 161 The House - the Sacred Mosque, the Ka'ba. The Season of regular Hajj culminates in the visit to Arafat on the ninth day of the month of Zul-hajj, followed by the circumambulation of the Ka'ba. A visit to the Sacred Mosque and the performance of the rites of pilgrimage at any other time is called an Umra. The symbolic rites are the same in either case, except that the Arafat rites are omitted in the Umra. The Safa and Marwa are included among the Monuments, as pointing to one of the highest of Muslim virtues. (2.158)
- 162 The impulse should be to Good; if once we are sure of this, we must obey it without hesitation, whatever people may say. (2.158)

2:163 - And your Allah is one Allah; there is no god but He Most Gracious Most Merciful. <sup>165</sup>

See:4:87.

- 165 Where the terrible consequences of Evil, i.e., the rejection of God, are mentioned, there is always stress laid on God's attributes of Grace and Mercy. In this case Unity is also stressed, because we have just been told about the Qibla symbol of unity and are about to pass the theme of unity in diversity, in Nature and in the social laws of human society. (2.163)

2:181 - Allah hears and knows all things.

See: 24:21, 29:5, 43:6.

2:187 - Allah knoweth what ye used to do secretly among yourselves;

2:202 - Allah is quick in account. <sup>225</sup>

- 225 Our spiritual account is counting up, both on the debit and credit side. In worldly accounts, both our profits and our losses may be delayed. But in God's books there is no delay. Our actions go before us. (See ii. 95. n) (2.202)

2:215 - And whatever ye do that is good Allah knoweth it well. <sup>235</sup>

- 235 Three questions arise in charity: (1) What shall we give? (2) to whom shall we give? and (3) how shall we give? The answer is here. Give anything that is good, useful, helpful, valuable. It may be property or money; it may be a helping hand; it may be advice; it may be a kind word; "whatever ye do that is good" is charity. On the other hand, if you throw away what is useless, there is no charity in it. Or if you give something with a harmful intent, e.g., a sword to a madman, or a drug or sweets or even money to someone whom you want to entrap or corrupt, it is no charity but a gift of damnation. To whom should you give? It may be tempting to earn the world's praise by a gift that will be talked about, but are you meeting the needs of those who have the first claim on you? If you are not, you are like a person who defrauds creditors: it is no charity. Every gift is judged by its unselfish character: the degree of need or claim is a factor which you should consider; if you disregard it, there is something selfish behind it. How should it be given? As in the sight of God; thus shuts out all pretence, show, and insincerity. (2.215)

2:216 -Allah knoweth and ye know not. <sup>236</sup>

See: 2:232

- 236 To fight in the cause of Truth is one of the highest forms of charity. What can you offer that is more precious than your own life? But here again the limitations come in. If you are a mere brawler, or a selfish aggressive person, or a vainglorious bully, you deserve the highest censure. If you offer your life to the righteous Iman, who is only guided by God, you are an unselfish here. God knows the value of things better than you do. (2.216)

2:220 - He is indeed Exalted in Power Wise." <sup>243</sup>

See: 3:19, 8:10, 34:21.

2:224 - Allah is one who heareth and knoweth all things. <sup>251</sup>

See: 2:227, 3:34 etc.

251 - If we were swayed by anger or passion or mere caprice, God knows our inmost hearts, and right conduct and not obstinacy or quibbling is what He demands from us. (2.224)

2:231 - Allah is well acquainted with all things. <sup>261262263264</sup>

See: 2:282, 5:100,6:103, 8:75,; 66:3. etc.

264 Rehearse: zikr. Cf. ii. 151 and n. 156. We are asked to remember in our own minds, and to proclaim and praise, and be proud of God's favours on us. His favours are immeasurable; not the least are His Revelations, and the wisdom which He has given to us to enable us to judge and act up to His guidance. (2.231)

2:234 - Allah is well acquainted with what ye do. <sup>267</sup>

See: 2:271, 3:180, 4:128.135, 5:9, 9:16, 24:30.53, 31:29, 33:2, 64:8 etc.

2:244 - Allah heareth and knoweth all things. <sup>275</sup>

See: 2:256, 3:121, 4:148, 5:79, 6:13.115, 8:6.42.52, 9:98.103.etc.

275 For God's cause we must fight, but never to satisfy our own selfish passions or greed, for the warning is repeated: "God heareth and knoweth all things" all deeds, words and motives are perfectly open before Him, however we might conceal them from men or even from ourselves. See ii. 216, n. 236. (2.244)

2:246 - Allah has full knowledge of those who do wrong. <sup>277278279</sup>

See: 62:7.

2:255 - Allah! there is no Allah but He the living the Self-subsisting Eternal. No slumber can seize him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to his creatures as) before or after or behind them. Nor shall they compass aught of his knowledge except as He willeth. His throne doth extend over the heavens and the earth and He feeleth no fatigue in guarding and preserving them. For He is the Most High the Supreme (in glory). <sup>296297298259</sup>

296 This is the Ayat-ul-Kursi the "Verse of the Throne". Who can translate its glorious meaning, or reproduce the rhythm of its well-chosen and comprehensive words. Even in the original Arabic the meaning seems to be greater than can be expressed in words. (2.255)

297 After we realise that His life is absolute Life. His Being is absolute Being, while others are contingent and evanescent, our ideas of heaven and earth vanish like shadows. What is behind that shadow is He. Such reality as our heavens and our earth possess is a reflection of His absolute Reality. The pantheist places the wrong accent when he says that everything is He. The truth is better expressed when we say that everything is His. How then can any creatures stand before Him as of right, and claim to intercede for a fellow-creature? In the first place both are His, and He cares as much for one as for the other. In the second place, they are both dependent on His will and command. But He in His Wisdom and Plan may grade his creatures and give one superiority over another. Then by His willand permission such a one may intercede or help according to the laws and duties laid on him. God's knowledge is absolute, and is not conditioned by Time or Space. To us, His creatures, these conditions always apply. His knowledge and our knowledge are therefore in different categories, and our knowledge only gets some reflection of Reality when it accords with His Will and Plan. (2.255)

298 Throne; seat, power, knowledge, symbol of authority. In our thoughts we exhaust everything when we say "the heavens and the earth". Well, then in everything is the working of God's power, and will, and authority. Everything of course includes spiritual things as well as things of sense. Cf. Wordsworth's fine outburst in "Tintern Abbey": "Whose dwelling is the light of setting suns, And the round ocean and the living air, And in the blue sky, and in the mind of man: A motion and a spirit that impels all thinking things, all objects of all thought, And rolls through all things." (2.255)

2:257 -Allah is the Protector of those who have faith:

See: 3:68.

2:261 - Allah careth for all and He knoweth all things.

See: 2:268.

2:265 - Allah seeth well whatever ye do. <sup>311</sup>

311 True charity is like a field with good soil on a high situation. It catches good showers of rain, the moisture penetrates the soil, and yet its elevated situation keeps it well-drained, and healthy favorable conditions increase its output enormously. But supposing even that the rain is not abundant, it catches dew and makes the most of any little moisture it can get, and that is sufficient for it. So a man of true charity is spiritually helathy; he is best suited to attract



the bounties of God, which he does not hoard selfishly but circulates freely. In lean times he still produces good works, and is content with what he has. He looks to God's pleasure and the strengthening of his own soul. (2.265)

2:283 - And Allah knoweth all that ye do. <sup>334335336</sup>

336 It sometimes happens that if some inconvenient piece of evidence is destroyed or concealed, we gain a great advantage materially. We are warned not to yield to such a temptation. The concealment of evidence has a serious effect on our own moral and spiritual life, for it taints the very source of higher life, as typified by the heart. The heart is also the seat of our secrets. We are told that the sin will reach our most secret being, though the sin may not be visible or open to the world. Further, the heart is in the seat of our affections, and false dealing taints all our affections. (2.283)

3:2 - Allah! there is no god but He the Living the Self-Subsisting Eternal. <sup>343</sup>

3:6 - He the Exalted in Might the Wise. <sup>346</sup>

See: 8:63.67, 9:40, 27:9, 29:26.42, 57:1, 59:1.24, 60:5, 61:1, 62:1.etc

346 Who can penetrate the mystery of life when a new life is just being born, except Allah? The reference to the mystery of birth prepares us for the mystery of the birth of Jesus mentioned in iii. 41 and the following verses. (3.6)

3:29 - Allah has power over all things.

See: 4:85.

3:38 - He that heareth prayer!" <sup>380</sup>

3:40 - Allah accomplish what He willeth."

3:54 - Allah too planned and the best of planners is Allah. <sup>393</sup>

See: 8:30 etc

3:63 - Allah hath full knowledge of those who do mischief.

3:73 - Allah careth for all and He knoweth all things." <sup>407408</sup>

3:92 - Allah knoweth it well. <sup>419</sup>

419 - It is unselfishness that Allah demands, and there is no act of unselfishness, however small or intangible, but is well within the knowledge of Allah. (3.92)

3:115 - Allah knoweth well those that do right.

3:153 - Allah is well aware of all that ye do. <sup>464</sup>

See: 4:94

3:154 - Allah knoweth well the secrets of your hearts. <sup>465466467</sup>

See: 8:43, 64:1, 5:8 etc

467 That testing by Allah is not in order that it may add to His knowledge, for He knows all. It is in order to help us subjectively, to mould our will, and purge us of any grosser motives, that will be searched out by calamity. If it is a hardened sinner, the test brings conviction out of his own self. Cf. also iii. 140. (3.154)

3:167 - Allah hath full knowledge of all they conceal. <sup>476</sup>

4:24 - Allah is All-Knowing All-Wise. <sup>537538539</sup>

See: 4:26.28.170, 9:15.98. 106..110

4:32 - Allah hath full knowledge of all things. <sup>542</sup>

See: 4:176, 6:101, 9:115, 32:40, 48:26, 57:3, 58:7.etc

542 Men and women have gifts from Allah-some greater than others. They seem unequal, but we are assured that Allah has allotted them by a scheme by which people receive what they earn. If this does not appear clear in our sight, let us remember that we have no full knowledge but Allah has. We must not be jealous if other people have more than we have-in wealth or position or strength or honour or talent or happiness. Probably things are equalized in the aggregate or in the long run, or equated to needs and merits on a scale which we cannot appraise. If we want more, instead of being jealous or covetous, we should pray to Allah and place before Him our needs. Though He knows all,

and has no need of our prayer, our prayer may reveal to ourselves our shortcomings and enable us to deserve more of Allah's bounty or make ourselves fit for it. (4.32)

4:33 - Allah is Witness to all things. <sup>543544</sup>

See: 22:17, 32:55, 58:6 etc

544 - The more general meaning is similar; respect your ties of blood, of neighbourhood, and of friendly compacts and understandings. Be just to all. (4.33)

4:35 - Allah hath full knowledge and is acquainted with all things. <sup>549</sup>

See: 31:34, 49:13 etc

549 An excellent plan for settling family disputes, without too much publicity or mud-throwing, or resort to the chicaneries of the law. The Latin countries recognise this plan in their legal systems. It is a pity that Muslims do not resort to it universally, as they should. The arbiters from each family would know the idiosyncracies of both parties, and would be able, with Allah's help to effect a real reconciliation. (4.35)

4:39 - Allah hath full Knowledge of them. <sup>558</sup>

558 Sustenance: physical, intellectual, spiritual-everything pertaining to life and growth. Our being is from Allah, and we must therefore spend ourselves freely for Allah. How can it be a burden? It is merely a response to the demand of our own healthy nature. (4.39)

4:45 - Allah is enough for a protector and Allah is enough for a Helper.

4:58 - Allah is He who heareth and seeth all things.

See: 4:134, 17:1.20, 31:28 etc

4:70 - Allah knoweth all. <sup>587</sup>

See: 64:11 etc

587 If a generous General gives the private soldier the privilege of sitting with his comrades and officers, high and low, in one common Brotherhood, people may perhaps wonder: how may this be? If we are admitted to that Company, we want to know no more. It is enough to us that Allah knows our humility and our unworthiness, and with His full knowledge admits us to that glorious Company! (4.70)

4:86 - Allah takes careful account of all things. <sup>605</sup>

605 The necessary correlative to the command to fight in a good cause is the command to cultivate sweetness and cordiality in our manners at all times. For fighting is an exceptional necessity while the sweetness of daily human intercourse is a normal need. Further, we give kindness and courtesy without asking, and return it if possible in even better terms than we received, or at least in equally courteous terms. For we are all creatures of One God, and shall be brought together before Him. (4.86)

4:108 - Allah doth compass round all that they do. <sup>623</sup>

23 The plots of sinners are known fully to Allah, and He can fully circumvent them if necessary, according to the fullness of His wisdom. The word used is: Compass them round.- Muhit: not only does Allah know all about it, but He is all round it: if in His wisdom He allows it, it is not because He has not complete control over it, but because, having it as it were enclosed in a complete circle. He can use it to further His own Plan. Even out of evil He can bring good. (4.108)

4:130 - Allah is He that careth for all and is Wise.

4:132 - Enough is Allah to carry through all affairs. <sup>642</sup>

642 This refers to the next verse. He does not need us, but we need Him. Our hopes, our happiness, our success centre in Him; but He is Self-sufficient. He has the power to supersede us, but His goodness is ever seeking to give us every chance in this world as well as in the Hereafter. (4.132)

4:147 - Allah that recogniseth (all good) and knoweth all things. <sup>633</sup>

653 - There is no pleasure nor advantage to Allah in punishing His own creatures, over whom He watches with loving care. On the contrary He recognises any good - however little - which He finds in us, and delights to give us a reward beyond all measure. His recognition of us is compared by a bold metaphor to our gratitude to Him for His favours.

5:4 - Allah is swift in taking account. <sup>697698</sup>

5:54 - Allah encompasseth all and He knoweth all things. <sup>767</sup>

5:116 -Thou knowest in full all that is hidden. <sup>829</sup>

6:58 - Allah knoweth best those who do wrong." <sup>878</sup>

8:44 - To Allah do all questions go back (for decision). <sup>1214</sup>

9:78 - Allah knoweth well all things unseen?

10:109 - He is the Best to decide. <sup>1491</sup>

1491 When, in spite of all the efforts of the Prophets of Allah, people do not accept Truth, and evil seems to flourish for a time, we must wait and be patient, but at the same time we must not give up hope or persevering effort. For thus only can we carry out our part in the Plan of Allah. (10.109)

11:66 - He is the Strong One and Able to enforce His Will. <sup>1562</sup>

16:70 - Allah is All-Knowing All-Powerful. <sup>21002101</sup>

See: 35:44 etc

2100 Besides the mystery and beauty of the many processes going on in the working of Allah's Creation, there is the wonderful life of man himself on this earth; how he is created as a child; how he grows in intelligence and knowledge; and how his soul is taken back and his body suffers dissolution. In some cases he lives so long that he falls into a feeble old age like a second childhood; he forgets what he learnt and seems almost to go back in Time. Is not all this wonderful, and evidence of the Knowledge and Power of Allah? (16.70)

2101 Our attention having been called to the remarkable transformations in life and nature, by which the Knowledge and Power of Allah work out His beneficent Plan for His creatures, we are reminded that man at best is but a feeble creature, but for the grace of Allah. We then pass on in the next Section to the differences in the gifts which men themselves enjoy, distinguishing them into so many categories. How much greater is the difference between the created things and their Creator? (16.70)

22:14 - Allah carries out all that He plans. <sup>2785</sup>

2785 Allah is both true to His promise, and He has power to give full effect to His Will and Plan. (22.14)

23:14 - Allah the Best to create! <sup>2874</sup>

24:60 - Allah is One Who sees and knows all things. <sup>30403041</sup>

29:45 - Allah knows the (deeds) that ye do. <sup>3471</sup>

33:53 - Allah is not ashamed (to tell you) the truth.

35:31 - Allah is assuredly with respect to his servants well acquainted and fully-Observant.

41:53 - Thy Lord doth witness all things?

42:12 - He knows full well all things. <sup>4540</sup>

4540 - The source of all gifts is Allah; His bounty is inexhaustible, and He gives to all; but He does not give to all in the same measure, because, out of the fullness of His knowledge and wisdom, He can judge best what is best for any of His creatures. (42.12)

48:11 - Allah is well acquainted with all that ye do. <sup>487848794880</sup>

See: 57:10, 58:3.11.13 etc.

49:18 - Allah knows the secrets of the heavens and the earth: and Allah sees well all that ye do." <sup>4938</sup>

4938 This does not mean that we should seek petty motives in newcomers into the House of Islam, That would indeed be harbouring suspicions or allowing curiosity to spy out motives, which would be a crime under xlix. 12. We should be true, sincere, and devoted ourselves, and leave the case of others to Allah, from Whose eyes nothing is hidden. (49.18)

59:22- Allah is He than whom there is no other god Who knows (all things) both secret and open; He Most Gracious Most Merciful. <sup>5400</sup>

See: 59:23.24 etc.

5400 Here follows a passage of great sublimity, summing up the attributes of Allah. In this verse, we have the general attributes, which give us the fundamental basis on which we can form some idea of Allah. We start with the

proposition that there is nothing else like Him. We think of His Unity; all the varying and conflicting forces in Creation are controlled by Him and look to Him, and we can never get a true idea of Him unless we understand the meaning of Unity. His knowledge extends to everything seen and unseen, present and future, near and far, in being and not in being: in fact these contrasts, which apply to our knowledge, do not apply to Him. His Grace and His Mercy are unbounded: see i. 1, and n. 19; and unless we realise these, we can have no true conception of our position in the working of His Will and Plan. (59.22)

64:1 -To Him belongs Dominion and to Him belongs Praise: and He has power over all things. <sup>5479</sup>

5479 Cf. lxii. 1, and n. 5449. All things by their very existence proclaim the Glory and the Praises of Allah. He has dominion over all things, but He uses His dominion for just and praiseworthy ends. He has power over all things: therefore He can combine justice with mercy, and His Plan and Purpose cannot be frustrated by the existence of Evil along with Good in His Kingdom. (64.1)

65:12 - Allah comprehends all things in (His) Knowledge. <sup>552655275528</sup>

5528 But in all spheres of life and Creation, whatever conception we are able to form of them, it is certain that the Command or Law of Allah runs through them all, for His knowledge and power extend through all things. (65.12)

## ALLAH'S ATTRIBUTES ( QUALITIES)

1:1- Allah Most Gracious Most Merciful. <sup>19</sup>

See: 1:3, 2:163, 41:2 etc.

19 The Arabic words "Rahman" and "Rahim" translated "Most Gracious" and "Most Merciful" are both intensive forms referring to different aspects of God's attribute of Mercy. The Arabic intensive is more suited to express God's attributes than the superlative degree in English. The latter implies a comparison with other beings, or with other times or places, while there is no being like unto God, and He is independent of Time and Place. Mercy may imply pity, long-suffering, patience, and forgiveness, all of which the sinner needs and God Most Merciful bestows in abundant measure. But there is a Mercy that goes before even the need arises, the Grace which is ever watchful, and flows from God Most Gracious to all His creatures, protecting them, preserving them, guiding them, and leading them to clearer light and higher life. For this reason the attribute Rahman (Most Gracious) is not applied to any but God, but the attribute Rahim (Merciful), is a general term, and may also be applied to Men. To make us contemplate these boundless gifts of God, the formula: "In the name of God Most Gracious, Most Merciful": is placed before every Sura of the Qur-an (except the ninth), and repeated at the beginning of every act by the Muslim who dedicates his life to God, and whose hope is in His Mercy. (1.1)

1:2 - Allah the Cherisher and Sustainer of the Worlds. <sup>20</sup>

See: 7:54, 10:10 etc

20 The Arabic word Rabb, usually translated Lord, has also the meaning of cherishing, sustaining, bringing to maturity. God cares for all the worlds He has created. (1.2)

2:37 - He is Oft-Returning Most Merciful. <sup>55</sup>

See: 2:54, 2:160, 4:16, 4:64, 9:104, 9:118, 49:12 etc.

55 As "names" in verse 31 above is used for the "nature of things", so "words" here mean "inspiration" "spiritual knowledge". The Arabic word used for "learn" here implies some effort on his part to which God's Grace responded. (2.37)

2:105 - Allah is Lord of grace abounding.

2:131 - Lord and Cherisher of the universe."

See: 7:61.67 etc.

2:143 - Full of kindness Most Merciful. <sup>142143</sup>

See: 9:117, 59:10 etc

2:173 - Allah is Oft-Forgiving Most Merciful. <sup>173174</sup>

See: 2:182.192.199.218.225.226.235; 3:129.89.155; 4:23.25. 96.100.106.110.129.152; 5:4.37.42.77.101.104.; 6:54.145.165.; 7:153.167; 8:69.70; 9:5.27.91.99.102; 10:107; 14:36; 15:49; 16:18.110.115.119; 24:5.22.33.62; 25:6.70; 27:11; 28:16; 33:5.25.50.73; 34:2; 39:53; 41:32; 42:5; 46:8; 48:14; 49:5.14; 57:28; 58:12; 60:7.12; 64:14; 66:1; 67:2; 73:20. Etc.

2:163 - And your Allah is one Allah; there is no god but He Most Gracious Most Merciful. <sup>165</sup>

2:207 - Allah is full of kindness to (His) devotees. <sup>229</sup>

229 This second type of man, - firm, sincere, devoted, willing to give his life for the faith that is in him - was common in early Islam. Such men were its pillars. Through persecution, obloquy, torture, threat to their own lives or the lives of

those dear to them, they stood by their leader, and many of them gave their lives. That is what established Islam. We are asked in the next verse to follow this type and shun the other or evil type. If we do that, our Cause is safe. (2.207)

2:209 - Allah is Exalted in Power Wise. <sup>230</sup>

See: 2:228.240.260; 3:62; 4:56.158.165; 5:121; 9:71. Etc

230 If you backslide after the conviction has been brought home to you, you may cause some inconvenience to the Cause, or to those who counted upon you, but do not be so arrogant as to suppose that you will defeat God's Power and Wisdom. The loss will be your own. (2.209)

2:255 - Allah! there is no Allah but He the living the Self-subsisting Eternal.

2:263 - Allah is free of all wants and he is Most Forbearing. <sup>309</sup>

309 - If we spend in the way of God, it is not as if God was in need of our charity. On the contrary our short-comings are so great that we require His utmost forbearance before any good that we can do can merit His praise or reward. Our motives are so mixed that our best may really be very poor if judged by a very strict standard. (2.263)

:2:267 - Allah is free of all wants and worthy of all praise. <sup>314315316317</sup>

317 To dedicate tainted things to God is a dishonor to God, Who is independent of all wants, and Who is worthy of all honor and praise. (2.267)

3:30 - Allah is full of kindness to those that serve Him.

3:74 - Allah is the Lord of bounties unbounded.

See: 3:174.

3:76 - Allah loves those who act aright.

3:126 - Allah the Exalted the Wise. <sup>447</sup>

447 Whatever happens, whether there is a miracle or not, all help proceeds from Allah. Man should not be so arrogant as to suppose that his own resources will change the current of the world plan. Allah helps those who show constancy, courage, and discipline, and use all the human means at their disposal, not those who fold their hands and have no faith. But Allah's help is determined on considerations exalted far above our petty human motive, and by perfect wisdoms, of which we can have only faint glimpses. (3.126)

3:146 - Allah loves those who are firm and steadfast.

3:148 - Allah loveth those who do good.

See: 5:96.

3:150 - Nay Allah is your Protector and He is the best of helpers.

3:152 - Allah is full of grace to those who believe. <sup>462463</sup>

3:159 - Allah loves those who put their trust (in Him). <sup>471</sup>

4:32 - Allah hath full knowledge of all things. <sup>542</sup>

See: 4:176; 6:101; 9:115; 32:40; 48:26; 57:3; 58:7.

4:35 - Allah hath full knowledge and is acquainted with all things. <sup>549</sup>

See: 31:34; 49:13.

4:92 - Allah hath all knowledge and all wisdom. <sup>611</sup>

4:104 - Allah is full of knowledge and wisdom. <sup>620</sup>

See: 4:111; 9:60; 12:6; 22:52; 24:58.59; 29:62; 48:4; 49:8; 66:2;

4:139 - Nay all honor is with Allah. <sup>648</sup>

648 If the motive is some advantage, some honour,-the fountain of all good is Allah. How can it really be expected from those who deny Faith? And if there is some show of worldly honour, what is it worth against the contempt they earn in the next world? (4.139)

5:28 - - Allah the Cherisher of the worlds.

See: 6:45.162; 81:29 etc.

5:38 - Allah is Exalted in Power. <sup>742</sup>

6:18 - He is the Wise acquainted with all things."

See: 11:1

6:83 - Thy Lord is full of wisdom and knowledge. <sup>902</sup>

See: 6:128.139; 60:10.

6:96 - Exalted in Power the Omniscient. <sup>921</sup>

8:29 - Allah is the Lord of grace unbounded. <sup>1202</sup>

See: 57:21.29.

9:129 - He the Lord of the Throne (Of Glory) Supreme! <sup>1380</sup>

See: 23:86

<sup>1380</sup> But if the Message is rejected, he still proclaims the burning Faith of his heart, which is unquenchable. Allah is sufficient to all. To trust Him is to find the accomplishment of all spiritual desire. His grandeur is figured by a lofty Throne, supreme in glory! Thus have we been led, through a notable incident in Al-Mustafa's earthly career, to truths of the highest spiritual import. (9.129)

11:90 - My Lord is indeed Full of mercy and loving-kindness."

13:9 - He is the Great the Most High. <sup>1814</sup>

13:16 - He is the One the Supreme and Irresistible." <sup>182818291830</sup>

See: 38:65

14:1 - Exalted in Power Worthy of all Praise! <sup>18701871</sup>

<sup>1871</sup> In this and the next verse where the sentence is completed, three qualities of Allah are mentioned, viz., (1) His exalted position above all Creation; (2) His goodness, which entitles Him, and Him alone, to Praise- and (3) His Power in all heaven and earth. Thus He stands in no need of man's worship; His goodness is all for the good of man (and His creatures); and His control over His creatures is complete; so He can carry out His Will and Plan. (14.1)

14:4 - He is Exalted in power Full of Wisdom. <sup>18741875</sup>

See: 16:60; 31:27; 35:2; 55:37; 56:2; 39:1.

14:8 - Allah Free of all wants Worthy of all praise. <sup>18801881</sup>

See: 57:24; 60:6.

15:25 - He is Perfect in Wisdom and Knowledge.

16:7 - Most Kind Most Merciful. <sup>2026</sup>

See: 22:65

17:44 - He is Oft- Forbearing Most Forgiving! <sup>2229</sup>

17:66 - He is unto you Most Merciful. <sup>2261</sup>

18:44 - He is the Best to reward and the Best to give success. <sup>2385</sup>

<sup>2385</sup> All else is vanity, uncertainty, the sport of Time. The only hope or truth is from Allah. Other rewards and other successes are illusory: the best Reward and the best Success come from Allah. (18.44)

23:116 - He the Lord of the Throne of Honor!

24:10 - Allah is Oft-Returning Full of Wisdom

See: 24:18

24:35 - Allah is the Light of the heavens and the earth.

26:9 - And verily thy Lord is He the Exalted in Might Most Merciful. <sup>3143</sup>

See": 26: 69. 109.122.140.159.175.191.; 30:5; 36:5.

3143 One Who is able to carry out all His Will and Plans. See n. 2818 to xxii. 40. (26.9)

26:77- Lord and Cherisher of the Worlds; <sup>3177</sup>

See: 37:182

26:192 - Lord of the Worlds: <sup>3223</sup>

See: 27:8; 28:30; 32:2; 40:64.65.66; 59:16; 83:6.

28:88 - To him belongs the Command and to him will ye (all) be brought back. <sup>3421</sup>

30:27 - Exalted in Might Full of Wisdom. <sup>35333534</sup>

See: 40:8; 64:18.

31:30 - He is the Most High Most Great. <sup>3619</sup>

See: 34:23; 42:4

3619 Cf. xxii. 62 and note 2842 and 2843. All the wonderful complexities, gradations, and nuances, that we find in Creation, are yet blended in one harmonious whole, that obeys Law and exemplifies Order. They therefore point to the One True God. He is the only Eternal Reality. Anything put up in competition or equality with Him is only Falsehood. For He is higher and greater than anything we can imagine. (31.30)

33:43 - He is Full of Mercy to the Believers. <sup>37323733</sup>

3733 His Mercies are for all His creatures, but for those who believe and trust in Him, there are special mercies, "a generous Reward" as in the next verse. (33.43)

34:1 - He is Full of Wisdom acquainted with all things. <sup>3785</sup>

36:38 - Exalted in Might the All-Knowing. <sup>3983</sup>

40:2 - Allah Exalted in Power Full of Knowledge <sup>4357</sup>

40:16 - Allah the One the Irresistible! <sup>4379</sup>

41:12 - Exalted in Might Full of knowledge. <sup>44774478</sup>

41:42 - One Full of Wisdom Worthy of all Praise. <sup>4514</sup>

42:51 - He is Most High Most Wise. <sup>4597459845994600</sup>

52:28 -- Beneficent the Merciful" <sup>5062</sup>

5062 'Before this, we called upon Him, in faith that He is good: now we know in our inmost souls that He is indeed good-the Beneficent, the Merciful.' This is the climax of the description of Heaven. (52.28)

54:55 - Sovereign Omnipotent. <sup>516951705171</sup>

55:1 -(Allah) Most Gracious!

55:78 - Thy Lord full of Majesty Bounty and Honor. <sup>5221</sup>

57:9 - Allah is to you Most Kind and Merciful. <sup>5284</sup>

59:22 - Allah is He than whom there is no other god Who knows (all things) both secret and open; He Most Gracious Most Merciful. <sup>5400</sup>

59:23 - Allah is He than whom there is no other god the sovereign the Holy One the Source of Peace (and Perfection). The Guardian of Faith the Preserver of Safety the Exalted in Might



the Irresistible the Supreme: Glory to Allah! (high is He) above the partners they attribute to Him. <sup>5401540254035404</sup>

59:24 - He is Allah the Creator the Evolver the Bestower of Forms (or colors). To Him belong the Most Beautiful Names: Whatever is in the heavens and on earth doth declare His Praises and Glory: and He is the exalted in Might the Wise. <sup>5405540654075408</sup>

62:1 - Allah the Sovereign the Holy One the Exalted in Might the Wise. <sup>54495450</sup>

64:17 - Allah is most Ready to appreciate (service) Most Forbearing <sup>55005501</sup>

5501 Cf. xiv. 5, n. 1877; and xxxv. 30, n. 3917. Allah's appreciation of our service or our love goes far deeper than its intrinsic merits or its specific expression on our side. His reward is beyond our deserts, and passes over our defects. He judges by our motives, which He can read through and through: see next verse. (64.17)

74:56 - Lord of Righteousness and the Lord of Forgiveness. <sup>5808</sup>

82:6 - Thy Lord Most Beneficent?

96:3 - And thy Lord is Most Bountiful

110:3 - He is Oft-Returning (in Grace and Mercy). <sup>6293</sup>

112:1 - He is Allah the One and Only; <sup>62966297</sup>

6295 The nature of Allah is here indicated to us in a few words, such as we can understand. The qualities of Allah are described in numerous places elsewhere, e.g., in lix. 22-24, lxii. 1, and ii. 255. Here we are specially taught to avoid the pitfalls into which men and nations have fallen at various times in trying to understand Allah. The first thing we have to note is that His nature is so sublime, so far beyond our limited conceptions, that the best way in which we can realise Him is to feel that He is a Personality, "He", and not a mere abstract conception of philosophy. He is near us; He cares for us; we owe our existence to Him. Secondly, He is the One and Only God, the Only One to Whom worship is due; all other things or beings that we can think of are His creatures and in no way comparable to Him. Thirdly, He is Eternal, without beginning or end, Absolute, not limited by time or place or circumstance, the Reality. Fourthly, we must not think of Him as having a son or a father, for that would be to import animal qualities into our conception of Him. Fifthly, He is not like any other person or thing that we know or can imagine: His qualities and nature are unique. (112.1)

112:2 - Allah the Eternal Absolute; <sup>6298</sup>

6298 Samad is difficult to translate by one word. I have used two, "Eternal" and "Absolute". The latter implies: (1) that absolute existence can only be predicated of Him; all other existence is temporal or conditional; (2) that He is dependent on no person or things, but all persons or things are dependent on Him, thus negating the idea of gods and goddesses who ate and drank, wrangled and plotted, depended on the gifts of worshippers, etc. (112.2)

112:3 - He begetteth not nor is He begotten; <sup>6299</sup>

6299 This is to negative the Christian idea of the godhead, "the Father", "the only-begotten Son" etc. (112.3)

112:4 - And there is none like unto Him. <sup>6300</sup>

113:1 - Lord of the Dawn <sup>6301</sup>

6301 In Allah's created world, there are all kinds of forces and counter-forces, especially those put in motion by beings who have been endowed with some sort of will. The forces of good may be compared to light, and those of evil to darkness. Allah can cleave the depths of darkness and produce light (vi. 96), and therefore we should cast off fear and take refuge in divine guidance and goodness. (113.1)

6302 Falaq is the Dawn or Daybreak, the cleaving of darkness and the manifestation of light. This may be understood in various senses: (1) literally, when the darkness of the night is at its worst, rays of light pierce through and produce the dawn; (2) when the darkness of ignorance is at its worst, the light of Allah pierces through the soul and gives it enlightenment: xxiv. 35; (3) non-existence is darkness, and life and activity may be typified by light. The author and source of all true light is Allah, and if we seek Him, we are free from ignorance, superstition, fear, and every kind of evil. (113.1)

114:1 - Lord and Cherisher of Mankind <sup>63076308</sup>

6308 Man's relation to Allah may be viewed in three aspects: (1) Allah is his Lord, Maker, and Cherisher; Allah sustains him and cares for him; He provides him with all the means for his growth and development, and for his protection against evil; (2) Allah is his king or ruler; more than any earthly king, Allah has authority to guide man's conduct, and lead him to ways which will make for his welfare; and He has given him laws; and (3) Allah is He to Whom mankind must return, to give an account of all their deeds in this life (ii. 156); Allah will be the Judge; He is the goal of the Hereafter, and the only Being entitled to man's worship at any time. From all these aspects man could and should seek Allah's protection against evil. (114.1)



114:2 - King (or Ruler) of Mankind

114:3 - Allah (or Judge) of Mankind

### ALLAH'S ATTRIBUTES ( HIS FAVOURS)

2:74 - And Allah is not unmindful of what ye do. <sup>82</sup>

See: 2: 85. 140.144.149; 3:99; 11:123.

- 82 The sinner's heart gets harder and harder. It is even harder than rocks, of which a beautiful poetical allegory is placed before us. In nature we think there is nothing harder than rocks. But there are rocks that weep voluntarily, like repentant hearts that come to God of their own accord; such are the rocks from which rivers and springs flow spontaneously, sometimes in small trickles, sometimes in big volumes. Then there are rocks which have to be split or dug into or blown up with dynamite, and underneath we find abundant waters, as in wells beneath rocky soil. Such are the hearts of a less degree of fineness, which yet melt into tears when some great blow or calamity calls the mind to higher things. And lastly, there are the rocks which slip or sink by geological pressure or in an earthquake, and send forth large spouts of water, as happened, for example, in the Bihar earthquake of 1934; such sinking or quaking may be poetically ascribed to fear. So there are hearts which will come to God by no higher motive than fear, but yet fear will melt them into tears of repentance. But the hardened sinner is worse than all these. His case is worse than that of rocks, for nothing will melt him. (2.74)

2:80 - He never breaks His promise

See: 39:20

2:142 - He guideth whom He will to a Way that is straight. <sup>140141</sup>

140 - -Nas - People, the unthinking multitude that sway to and fro, instead of being firm in God's Way.

2:195 - Allah loveth those who do good. <sup>211</sup>

- 211 Every fight requires the wherewithals for the fight, the "sinews of war". If the war is just and in the cause of God, all who have wealth must spend it freely. That may be their contribution to the Cause, in addition to their personal effort, or if for any reason they are unable to fight. If they hug their wealth, perhaps their own hands are helping in their own self destruction. Or if their wealth is being spent, not in the Cause of God, but in something which pleases their fancy, it may be that the advantage goes to the enemy, and they are by their action helping their own destruction. In all things, their standard should be, not selfishness, but the good of their brethren, for such good is pleasing to God. (2.195)
- 212 See ii. 158, n. 161. The Hajj is the complete pilgrimage, of which the chief rites are during the first ten days of the month of Zul-hajj. The umra is a less formal pilgrimage at any time of the year. In either case, the intending pilgrim commences by putting on a simple garment of unsewn cloth in two pieces when he is some distance yet from Mecca. The putting on of the pilgrim garb (ihram) is symbolical of his renouncing the vanities of the world. After this and until the end of the pilgrimage he must not wear other clothes, or ornaments, anoint his hair, use perfumes, hunt, or do other prohibited acts. The completion of the pilgrimage is symbolised by the shaving of the head for men, and the cutting off of a few locks of the hair of the head for women, the putting off of the ihram and the resumption of the ordinary dress. (2.196)

2:212 - Allah bestows His abundance without measures on whom He will. <sup>234</sup>

- 234 God's gifts in this world seem unequal, and sometimes those get them who seem to deserve them least. God's bounty is unlimited to the just as well as the unjust. In His wisdom He may give to whomsoever He pleases. The account is not taken now, but will be taken in the end, when the balance will be redressed. (2.212)

2:213 - Allah guides whom He will to a path that is straight.

2:243 - Allah is full of bounty to mankind but most of them are ungrateful. <sup>274</sup>

- 274 We now return to the subject of Jihad, which we left at n. 214-216. We are to be under no illusion about it. If we are not prepared to fight for our faith, with our lives and all our resources, both our lives and our resources will be wiped out by our enemies. As to life, God gave it, and a coward is not likely to save it. It has happened again and again in history that men who tamely submitted to be driven from their homes although they were more numerous than their enemies had the sentence of death pronounced on them for their cowardice, and they deserved it. But God gives further and further chances in His mercy. This is a lesson to every generation. The Commentators differ as to the exact episode referred to, but the wording is perfectly general, and so is the lesson to be learnt from it. (2.243)

2:249 - Allah is with those who steadfastly persevere." <sup>284285</sup>

2:251 - Allah is full of bounty to all the worlds. <sup>286287283</sup>

- 288 - Allah's plan is universal. He loves and protects all His creatures and His bounties are for all worlds (1:2 n.98). To protect one He may have to check another, but we must never lose faith that His love is for all in boundless measure.

2:269- He granteth wisdom to whom He pleaseth;

3:9 - Allah never fails in His promise." <sup>349</sup>

349 This is the prayer of those who are firmly grounded in knowledge. The more they know the more they realise how little they know. But they have Faith. The glimpses they get of Truth they wish to hold fast in their hearts, and they pray to Allah to preserve them from deviating even from what light they have got. They are sure of their eventual return to Allah, when all doubts will be solved. (3.9)

3:15 - For in Allah's sight are (all) His servants. <sup>355</sup>

3:37 - Allah provides sustenance to whom He pleases without measure." <sup>379</sup>

3:108 - Allah means no injustice to any of His creatures.

3:173 - Allah sufficeth and He is the best disposer of affairs."

See: 32:3

3:182 - Allah never harms those who serve Him." <sup>488</sup>

4:1 - Allah ever watches over you. <sup>504505506</sup>

505 All our mutual rights and duties are referred to Allah. We are His creatures: His Will is the standard and measure of Allah; and our duties are measured by our conformity with His Will. "Our wills are ours, to make them Thine," says Tennyson (In Memoriam). Among ourselves (human beings) our mutual rights and duties arise out of Allah's Law, the sense of Right that is implanted in us by Him. (4.1)

4:43 - Allah doth blot out sins and forgive again and again. <sup>562563</sup>

See: 4:99

4:45 - Allah is enough for a protector and Allah is enough for a Helper.

4:79 - Enough is Allah for a witness. <sup>598</sup>

See: 4:166

4:81 - Enough is Allah as a Disposer of affairs. <sup>600</sup>

600 If we trust people who are not true, they are more likely to hinder than to help. But Allah is All-good as well as All-powerful, and all our affairs are best entrusted to His care. He is the best Guardian of all interests. Therefore we should not trust the lip professions of Hypocrites, but trust in Allah. Nor should our confidence in Allah be shaken by any secret plots that enemies hatch against us. We should take all human precautions against them, but having done so, we should put our trust in Allah, Who knows the inner working of events better than any human mind can conceive. (4.81)

4:149 - Allah doth blot out (sins) and hath power (in the judgment of values). <sup>655</sup>

655 Qadir.- The root qadara not only implies power, ability, strength, but two other ideas which it is difficult to convey in a single word, viz., the act and power of estimating the true value of a thing or persons, as in vi. 91; and the act and power of regulating something so as to bring it into correspondence with something. "Judgment of values" I think sums up these finer shades of meaning. Allah forgives what is wrong and is able fully to appreciate and judge of the value of our good deeds whether we publish them or conceal them. (4.149)

5:14 - Allah loveth those who are kind. <sup>712713714</sup>

5:40 - He forgiveth whom He pleaseth:

5:114 - Thou art the best Sustainer (of our needs). <sup>826827</sup>

8:40 - Allah is your protector the best to protect and the best to help.

8:51 - Allah is never unjust to His servants: <sup>1220</sup>

1220 The punishment is shown to be due to their own deeds of wrong, because Allah is never unjust to the least of His servants. (8.51)

9:4 - Allah loveth the righteous. <sup>1249</sup>

1249 The sacred duty of fulfilling all obligations of every kind, to Muslims and non Muslims, in public as well as private life, is a cardinal feature of Muslim ethics. The question what is to be done with those who abuse this principle by failing in

their duty but expect the Muslims to do their part is not to be solved (in the case of treaties) by a general denunciation of treaties but by a careful consideration of the cases where there has been fidelity and not treachery. There we are enjoined to give the strictest fidelity, as it is a part of righteousness and our duty to Allah. (9.4)

9:44 - Allah knoweth well those who do their duty.

13:31 - Allah will not fail in His promise. <sup>18471848</sup>

1848 Let not the Unbelievers think that if they seem to prosper for a time, that is the end of the matter. They are warned about three things. (1) their ill deeds must carry evil consequences for them all the time, though they may not perceive them for a certain time. (2) Their homes, their places of resort, the circles in which they move, will also be haunted by their ill deeds and their consequences. For evil makes a complex of its environment. The walls of Jericho, when they fall, must bring down all Jericho in its ruins. (3) The ultimate Disaster, the final Reckoning, must come, for Allah never fails in His promise. True values must eventually be restored: the good to the good, and the evil to the evil, The Commentators draw illustrations from the life of the Prophet, his exile from Makkah, and his restoration. A similar miracle works in all history. But the Command is with Allah. (13.31)

22:38 - - Verily Allah will defend (from ill) those who believe: verily Allah loveth not any that is a traitor to faith or shows ingratitude.

34:15 -Lord Oft-Forgiving! <sup>38103811</sup>

35:28 - Allah is Exalted in Might Oft-Forgiving. <sup>39123913</sup>

3912 In the physical shapes of human and animal life, also, we see variations in shades and gradations of colours of all kinds. But these variations and gradations, marvellous though they be, are as nothing compared with the variations and differences in the inner or spiritual world. See next note. (35.28)

3913 In outer nature we can, through colours, understand and appreciate the finest shades and gradations. **But in the spiritual world that variation or gradation is even more subtle and more comprehensive. Who can truly understand it? Only Allah's servants**, who know, i.e., who have the inner knowledge which comes through their acquaintance with the spiritual world,-it is such people who truly appreciate the inner world, and it is they who know that **the fear of Allah is the beginning of wisdom. For such fear is akin to appreciation and love,-appreciation** of all the marvellous beauties of Allah's outer and inner world ("Allah is Exalted in Might") and love because of His Grace and Kindness ("Oft-Forgiving"). But Allah's forgiveness extends to many who do not truly understand Him. (35.28)

3914 **The man of God takes Allah's Revelation ("the Book") to heart, ever seeks to get closer and closer to Allah ("regular Prayer")**, and in doing so, is moved more and more to practical Charity for his fellow-creatures. He is not ashamed of his Charity ("openly"), but he does not do it to be seen by men ("secretly"): he just does what is necessary for his fellow-creatures, whether people talk about it or not. (35.29)

35:30 -He is Oft-Forgiving Most Ready to appreciate (service). <sup>39163917</sup>

3916 No man is perfect. Everyone has his fault. But when a man tries his best in the service of Allah, his faults are blotted out, and he is treated as if he had committed no faults: "for Allah is Oft-Forgiving, and ready to appreciate service". (35.30)

3917 Cf. xiv. 5, and n. 2877 for shakur. Allah is ready to recognise, appreciate, and reward the smallest service, without regard to the defects in that service. His gracious acceptance is compared to "gratitude" among men. (35.30)

38:66 -His will forgiving again and again." <sup>42204221</sup>

See: 39:5

39:53 -Allah forgives all sins: for He is Oft-Forgiving Most Merciful. <sup>4324</sup>

4324 Forgives all sins: i.e., on sincere repentance and amendment of conduct. (39.53)

4325 The exhortation in brief is: 'Repent and work righteousness, before it becomes too late'. No help will come to you when the Judgment is actually established and you stand before Allah. (39.54)

40:42 -Exalted in Power Who forgives again and again!" <sup>4415</sup>

40:44 -Allah (ever) watches over His Servants." <sup>4417</sup>

40:61 -Allah is Full of Grace and Bounty to men: yet most men give no thanks. <sup>4435</sup>

4435 The succession of Day and Night in our physical life is frequently appealed to, as a symbol to draw our attention to the Mercy and Bounty of Allah. If we viewed these things aright, we should serve Allah and seek Light from Him and Rest from Him, and celebrate His praises with gratitude. (40.61)

42:23 -Allah is Oft-Forgiving Most Ready to appreciate (service). <sup>455945604561</sup>

4559 Heaven may be pictured to our minds in various forms. This is one of the highest, and Allah announces it freely to the righteous. (42.23)

4560 No sort of tangible reward does the prophet of Allah ask for proclaiming the Glad Tidings of Allah. But at least he has the right to ask that his kith and kin should not persecute him and put all sorts of obstacles in his way, as did the Quraish against the holy Prophet. (42.23)

49:9 -Allah loves those who are fair (and just). <sup>4927</sup>

4927 Individual quarrels are easier to compose than group quarrels, or, in the modern world, national quarrels. But the collective community of Islam should be supreme over groups or nations. It would be expected to act justly and try to compose the quarrel, for peace is better than fighting. But if one party is determined to be the aggressor, the whole force of the community is brought to bear on it. The essential condition of course is that there should be perfect fairness and justice and respect for the highest principles; for Islam takes account of every just and legitimate interest without separating spiritual from temporal matters. The League of Nations failed because these essentials were absent and today the United Nations fails for the same reason. (49.9)

51:58 -Allah is He Who gives (all) Sustenance Lord of Power Steadfast (for ever). <sup>5034</sup>

5034 Allah commands all power; therefore any power we seek must be from Him. And His power is steadfast, the same to-day as yesterday, and for ever. Therefore His help is always sure. (51.58)

58:2 -Allah is one that blots out (sins) and forgives (again and again). <sup>533253335334</sup>

5334 Cf. iv. 99 and xxii. 60. Were it not that Allah in His Mercy makes allowances for our weaknesses and the various grades of motives that actuate us, such conduct would be inexpiable. But He prescribes expiation as in the next verse, because He wishes to blot out what is wrong and give us a chance to reform by His forgiveness. (58.2)

60:8 -Allah loveth those who are just. <sup>5421</sup>

62:11 - Allah is the Best to provide (for all needs)." <sup>5465</sup>

5465 Do not be distracted by the craze for amusement or gain. If you lead a righteous and sober life, Allah will provide for you in all senses, better than any provision you can possibly think of. (62.11)

## ALLAH's ATTRIBUTES ( HIS PUNISHMENTS)

2:98 - Allah is an enemy to those who reject faith.

2:165 - To Allah belongs all power and Allah will strongly enforce the penalty. <sup>167</sup>

167 Everything around and within us points to unity of purpose and design, - points to God. Yet there are foolish persons (unrighteous - those who deliberately use the choice given them to go wrong). They think something else is equal to God. Perhaps they even do lip service to God. If only the unrighteous could see the consequences, they would see the terrible Penalty, and that all Power is in God's hands, not in that of any one else. Who are these others who are used as fetishes by the misguided? It may be: (1) creatures of their own imagination, or of their faculties misused; the idea lying behind Idols is akin to this, for no intelligent idol-worshipper owns to worshipping stocks and stones; or (2) good leaders whose names have been misused out of perversity to erect them to a position of equality with God; or (3) Powers of evil that deliberately mislead. When it comes to the inevitable consequences of blasphemy and the rejection of God, the eyes of all are opened and these false and artificial relations dissolve. The idea which was created into a fetish disowns its follower, i.e. is seen to have no reasonable basis in the life of the follower, and the follower is forced to renounce it as false. The good ones would take an unholy delight in exposing the facts. The Reality is now irresistible but alas! at what cost? (2.165)

2:190 - Allah loveth not transgressors. <sup>204</sup>

2:196 - Allah is strict in punishment. <sup>212213214215216</sup>

See: 2:211; 3:11; 5:3; 59:7.

2:264 - Allah guideth not those who reject faith. <sup>310</sup>

2:276 - He loveth not creatures ungrateful and wicked.

3:4 -Allah is Exalted in Might Lord of Retribution.

3:19 - Allah is swift in calling to account. <sup>359</sup>

3:57 - Allah loveth not those who do wrong.

4:36 - Allah loveth not the arrogant the vainglorious; <sup>550551552553554</sup>

550 The essence of Islam is to serve Allah and do good to your fellow-creatures. This is wider and more comprehensive than "Love God and love your neighbour". For it includes duties to animals as our fellow-creatures, and emphasises practical service rather than sentiment. (4.36)

554 Real deeds of service and kindness proceed, not from showing off or from a superior sort of condescension (cf. "White Man's Burden"), but from a frank recognition of our own humility and the real claims, before Allah, of all our fellow-creatures. For in our mutual needs we are equal before Allah, or perhaps the best of us (as the world sees us) may be worse than the worst of us (from the same point of view). (4.36)

4:84 - Allah is the strongest in might and in punishment. <sup>603</sup>

4:107 - Allah loveth not one given to perfidy and crime. <sup>622</sup>

5:51 - Allah guideth not a people unjust. <sup>764</sup>

764 That is, look not to them for help and comfort. They are more likely to combine against you than to help you. And this happened more than once in the lifetime of the Prophet, and in after-ages again and again. He who associates with them and shares their counsels must be counted as of them. The trimmer loses whichever way the wheel of fortune turns. (5.51)

5:67 - Allah loveth not those who do mischief. <sup>772773774775</sup>

5:87 - Allah loveth not those given to excess. <sup>791</sup>

5:95 - Allah is Exalted and Lord of Retribution. <sup>800801</sup>

5:108 - Allah guideth not a rebellious people

See: 9:24

6:119 - Thy Lord knoweth best those who transgress. <sup>944</sup>

6:141 - Allah loveth not the wasters. <sup>964965966</sup>

966 "Waste not, want not," says the English proverb. Here the same wisdom is preached from a higher motive. See what magnificent means God provides in nature for the sustenance of all His creatures, because He loves them all. Enjoy them in moderation and be grateful. But commit no excess, and commit no waste: the two things are the same from different angles of vision. If you do, you take away something from other creatures and God would not like your selfishness. (6.141)

6:144 - Allah guideth not people who do wrong.

See: 9:19.109

7:55 - Allah loveth not those who trespass beyond bounds. <sup>1033</sup>

1033 In prayer, we must avoid any arrogance or show or loudness, or vanity of requests or words. If excess is condemned in all things, it is specially worthy of condemnation when we go humbly before Our Lord, -we poor creatures before the Omnipotent Who knoweth all. (7.55)

8:52 - Allah is strong and strict in punishment:

See: 17:22

8:58 - Allah loveth not the treacherous.

39:37 - Allah Exalted in Power (able to enforce His Will) Lord of Retribution? <sup>42974298</sup>

4298 Allah's Power can protect, and will defeat all plots against His Will, as well as punish Evil when it gets beyond bounds. (39.37)

46:10 - Allah guides not a people unjust." <sup>47834784</sup>

**14:34- And He giveth you of all that ye ask for. But if ye count the favors of Allah never will ye be able to number them: verily man is given up to injustice and ingratitude. <sup>19101911</sup>**

1910 Sincere and true prayer in faith is answered by Allah. Thus He gives us everything which a wise and benevolent Providence can give. (14.34)

1911 I have tried to render the intensive forms of the Arabic by what I consider their near equivalent here: the phrase "given up to injustice and ingratitude" suggests habitual ignoring of just values and ingratitude for the innumerable gifts and favours which Allah has showered on mankind. (14.34)

## **CAN THERE BE ANOTHER GOD?**

27:60 - (Can there be another) god besides Allah? Nay they are a people who swerve from justice.  
32933294

3293 The order, beauty, and grandeur of the Universe are appealed to. They show unity of design and purpose. How can unjust, ignorant, foolish, heedless, false men think of a multiplicity of gods, or of any god, besides the One True God? ([27.60](#))

3294 To make a single seed germinate and grow into a tree is beyond man's power. When it comes to a great well-laid-out garden of beauty and delight, no one would think it grew up of itself without a Gardener's consummate art. And the orchard is more than the trees in it: there is design and beauty in their arrangement: proper spaces have to be left between them for the growth of their roots, for the aeration of the soil beneath them, and for the penetration of air and sunlight between their branches. How can any one then think of the wonderful Universe as a whole, without thinking of the far higher Unity of Design, the evidence of the One True Allah? ([27.60](#))

27:61 -(Can there be another) god besides Allah? Nay most of them know not. 32953296

27:62 -(Can there be another) god besides Allah? Little it is that ye heed! 32973298

3297 Besides the evidence of external nature, there is the still more intimate evidence in man's inner conscience and heart. Allah listens to man's cry of agony and relieves his suffering, and He has given him superiority over other creation on this earth, through his mind and soul. Is man then going to run after inferior beings and forget Allah? ([27.62](#))

27:63 -(Can there be another) god besides Allah? high is Allah above what they associate with Him! 3299

3299 Cf. xxv. 48, n. 3104. After external nature, our attention was drawn to our inner consciousness; after that, it is drawn here to our social and collective life, in which we use the forces of nature for international intercourse, trade, agriculture, production, and economic well-being generally. In the next verse, we are asked to contemplate creation from its primeval stages, through its intermediate processes, to the final Destiny in a new Creation-a new heaven and a new earth. ([27.63](#))

27:64 -(Can there be another) god besides Allah? Say "Bring forth your argument if ye are telling the truth!" 330033013302

3302 All the arguments point to the Unity of Allah: there is none whatever against it. ([27.64](#))

↳Sahih Muslim Hadith

**Hadith 4646** Narrated by  
**AbuQatadah**

The Messenger of Allah (peace be upon him) stood up among them (his companions) to deliver his sermon, in which he told them that Jihad in the cause of Allah and belief in Allah (with all His **Attributes**) were the most meritorious of acts. A man stood up and said: Messenger of Allah, do you think that if I am killed in the cause of Allah, my sins will be blotted out from me? The Messenger of Allah (peace be upon him) said: Yes, in the case where you are killed in the way of Allah, you were patient and sincere and you always fought facing the enemy, never turning your back upon him. Then he added: What have you said (now)? (Wishing to have further assurance from him for his satisfaction), he asked (again): Do you think if I am killed in the say of Allah, all my sins will be obliterated from me? The Messenger of Allah (peace be upon him) Said: Yes, if you were patient and sincere, and always fought facing the enemy, never turning your back upon him, (all your lapses shall be forgiven) except debt. Gabriel has told me this.

↳Fiqh-us-Sunnah

### **Fiqh 4.99**

#### **ADH-DHIKR**

All words of praise and glory to Allah, extolling His Perfect Attributes of Power and Majesty, Beauty and Sublimeness, whether one utters them by tongue or says them silently in one's heart, are known as dhikr or remembrance of Allah. He has commanded us to remember Him always and ever. The Qur'an says: O you who believe! Celebrate the praises of Allah, and do so often; and glorify Him morning and evening. [Qur'an 33.41](#)

If anyone remembers Allah, He remembers that person: "Remember me, I shall remember you." [Qur'an 2.152](#) In a hadith qudsi, the Prophet, peace be upon him, narrated: "Allah says: 'I am to my servant as he expects of Me, I am with him when he remembers Me. If he remembers Me in his heart, I remember him to Myself, and if he remembers me in an assembly, I mention him in an assembly better than his, and if he draws nearer to Me a hand's span, I draw nearer to him an arm's length, and if he draws nearer to Me an arm's length, I draw nearer to him a fathom length, and if he comes to me walking, I rush to him at [great] speed. (Bukhari and Muslim)

Allah has bestowed a special distinction upon those who remember Him. The Prophet, peace be upon him, said, "The devotees have surpassed all." They asked, "Who are these exceptional people (Mufarridun), O Prophet of Allah?" He replied, "Those men and women who remember Allah unceasingly." (Muslim) These are the people who are really alive. Abu Musa reported, "The likeness of the one who remembers his Lord and the one who does not remember Him is like that of a living to a dead person." (Bukhari)



Remembrance of Allah is the foundation of good deeds. Whoever succeeds in it is blessed with the close friendship of Allah. That is why the Prophet, peace be upon him, used to make remembrance of Allah at all times. When a man complained, "The laws of Islam are too heavy for me, so tell me something that I can easily follow," the Prophet, peace be upon him, told him, "Let your tongue be always busy with the remembrance of Allah." The Prophet, peace be upon him, would often tell his Companions, "Shall I tell you about the best of deeds, the most pure in the sight of your Lord, about the one that is of the highest order and is far better for you than spending gold and silver, even better for you than meeting your enemies in the battlefield where you strike at their necks and they at yours?" The Companions replied, "Yes, O Messenger of Allah!" The Prophet, peace be upon him, said, "Remembrance of Allah." (Reported by Tirmidhi, Ahmad, and Al-Hakim, who considers its chain of narrators sound)

Remembrance of Allah is also a means of deliverance from Hell Fire. Mu'adh reported, "The Prophet, peace be upon him, said, 'No other act of man is a more effective means for his deliverance from the chastisement of Allah than the remembrance of Allah.'" (Ahmad) Ahmad reports that the Prophet, peace be upon him, said, "Whatever you say in celebration of Allah's Glory, Majesty, and Oneness, and all your words of Praise for Him gather around the Throne of Allah. These words resound like the buzzing of bees, and call attention to the person who uttered them to Allah. Don't you wish to have someone there in the presence of Allah who would call attention to you?"

Articles on Islam

## Introduction to Islam

### See Section

## .... Articles of Faith

### Allah, the One and Only God

A muslim believes in ONE GOD, Supreme and Eternal, Infinite and Mighty, Merciful and Compassionate, Creator and Provider. God has no father nor mother, no sons nor was He fathered. None equal to Him. He is God of all mankind, not of a special tribe or race.

God is High and Supreme but He is very near to the pious thoughtful believers; He answers their prayers and help them. He loves the people who love Him and forgives their sins. He gives them peace, happiness, knowledge and success. God is the Loving and the Provider, the Generous, and the Benevolent, the Rich and the Independent the Forgiving and the Clement, the Patient and the Appreciative, the Unique and the Protector, the Judge and the Peace. God's attributes are mentioned in the Quran.

God creates in man the mind to understand, the soul and conscience to be good and righteous, the feelings and sentiments to be kind and humane. If we try to count His favours upon us, we cannot, because they are countless. In return for all the great favours and mercy, God does not need anything from us, because He is Needless and Independent. God asks us to know Him, to love Him and to enforce His law for our benefit and our own benefit and our own good.

## ALMS:

2:261 - The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth; and Allah careth for all and He knoweth all things.

2:270 - Whatever alms ye spend or vow ye vow, Lo! Allah knoweth it. Wrongdoers have no helpers.

9:60 - Alms are for the poor and the needy and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah and Allah is full of knowledge and wisdom. <sup>1320</sup>

See: Note: 1320 under "Zakah"

9:75 - And of them is he who made a covenant with Allah (saying): If He give us of His bounty We will give **alms** and become of the righteous.

9:103 - Of their goods take alms that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: and Allah is one who heareth and knoweth.

► Sahih Al-Bukhari Hadith

**Hadith 2.502** Narrated by  
**Abu Huraira**

unknowingly gave it to a thief. Next morning the people said that he had given his object of charity to a thief. (On hearing that) he said, "O Allah! All the praises are for you. I will give alms again." And so he again went out with his alms and (unknowingly) gave it to an adulteress. Next morning the people said that he had given his alms to an adulteress last night.

The man said, "O Allah! All the praises are for you. (I gave my alms) to an adulteress. I will give alms again." So he went out with his alms again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his alms to a wealthy person. He said, "O Allah! All the praises are for you. (I had given alms) to a thief, to an adulteress and to a wealthy man." Then someone came and said to him, "The alms which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from illegal sexual intercourse (adultery), and that given to the wealthy man might make him take a lesson from it and spend his wealth which Allah has given him, in Allah's cause."

►Sunan of Abu-Dawood

**Hadith 5223** Narrated by  
**AbuDharr**

The Prophet (peace be upon him) said: In the morning alms are due from every bone in man's fingers and toes. Salutation to everyone he meets is alms; enjoining good is alms; forbidding what is disreputable is alms; removing what is harmful from the road is alms; having sexual intercourse with his wife is alms. The people asked: He fulfils his desire, Apostle of Allah; is it alms? He replied: Tell me if he fulfilled his desire where he had no right, would he commit a sin? He then said: Two rak'ahs which one prays in the forenoon serve instead of all that.

►Sahih Al-Bukhari Hadith

**Hadith 2.541** Narrated by  
**Abu Said Al Khudri**

alms." Then he went towards the women and said, "O women! Give alms, for I have seen that the majority of the dwellers of Hell-Fire were you (women)." The women asked, "O Allah's Apostle! What is the reason for it?" He replied, "O women! You curse frequently, and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. O women, some of you can lead a cautious wise man astray." Then he left. And when he reached his house, Zainab, the wife of Ibn Mas'ud, came and asked permission to enter it was said, "O Allah's Apostle! It is Zainab." He asked, "Which Zainab?" The reply was that she was the wife of Ibn Mas'ud. He said, "Yes, allow her to enter." And she was admitted. Then she said, "O Prophet of Allah! Today you ordered people to give alms and I had an ornament and intended to give it as alms, but Ibn Mas'ud said that he and his children deserved it more than anybody else." The Prophet replied, "Ibn Mas'ud had spoken the truth. Your husband and your children had more right to it than anybody else."

►Sahih Al-Bukhari Hadith

**Hadith 6.190** Narrated by  
**Abu Musud**

When we were ordered to give alms, we began to work as porters (to earn something we could give in charity). Abu Uqail came with one half of a Sa (special measure for food grains) and another person brought more than he did. So the hypocrites said, "Allah is not in need of the alms of this (i.e. 'Uqail); and this other person did not give alms but for showing off." Then Allah revealed:

"Those who criticize such of the Believers who give charity voluntarily and those who could not find to give in charity except what is available to them." (9.79)

►Fiqh-us-Sunnah

**Fiqh 3.60**

**The amount of zakah given to a poor person**

Zakah aims at supporting the poor by satisfying their needs. A specified amount is therefore given to them on a continuous basis to alleviate their state of poverty. This amount differs depending on circumstances and individuals. 'Umar reported: "If you happen to give [alms], you should give to satisfy one's needs."

►Sahih Al-Bukhari Hadith

**Hadith 2.470** Narrated by  
**Aisha**

A man said to the Prophet (p.b.u.h), "My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet replied in the affirmative.

Sahih Al-Bukhari Hadith

**Hadith 2.567** Narrated by  
**Umar**

Once I gave a horse in Allah's cause (in charity) but that person did not take care of it. I intended to buy it, as I thought he would sell it at a low price. So, I asked the Prophet (p.b.u.h) about it. He said, "Neither buy, nor take back your alms which you have given, even if the seller were willing to sell it for one Dirham, for he who takes back his alms is like the one who swallows his own vomit."

►Sahih Al-Bukhari Hadith

**Hadith 2.574A** Narrated by  
**Abdullah bin Abu Aufa**



Whenever a person came to the Prophet with his alms, the Prophet would say, "O Allah! Send your Blessings upon so and so." My father went to the Prophet with his alms and the Prophet said, "O Allah! Send your blessings upon the offspring of Abu Aufa."

► Sahih Al-Bukhari Hadith

### **Hadith 5.693** Narrated by **Sad**

The Prophet visited me during Hajjat ul-Wada' while I was suffering from a disease which brought me to the verge of death. I said, "O Allah's Apostle! My ailment has reached such a (bad) state as you see, and I have much wealth, but I have no one to inherit from me except my only daughter. Shall I give 2/3 of my property as alms (in charity)?" The Prophet said, "No," I said, "Shall I give half of my property as alms?" He said, "No." I said, "(Shall I give) 1/3 of it?" He replied, "1/3, and even 1/3 is too much. It is better for you to leave your inheritors wealthy rather than to leave them poor, begging people (for their sustenance); and whatever you spend for Allah's Sake, you will get reward for it even for the morsel of food which you put in your wife's mouth

► Sunan of Abu-Dawood

### **Hadith 1328** Narrated by **Uqbah ibn Amir al-Juhani**

The Prophet (peace be upon him) said: **One who recites the Qur'an in a loud voice is like one who gives alms openly; and one who recites the Qur'an quietly is one who gives alms secretly.**

Sunan of Abu-Dawood

### **Hadith 1605** Narrated by **Abdullah ibn Abbas**

The Apostle of Allah (peace be upon him) prescribed the sadaqah (**alms**) relating to the breaking of the fast as a purification of the fasting from empty and obscene talk and as food for the poor. If anyone pays it before the prayer (of 'Id), it will be accepted as zakat. If anyone pays it after the prayer, that will be a sadaqah like other sadaqahs (alms).

► Sahih Al-Bukhari Hadith

### **Hadith 8.51** Narrated by **Abu Musa Al**

The Prophet said, "On every Muslim there is enjoined (a compulsory) Sadaqa (alms)." They (the people) said, "If one has nothing?" He said, "He should work with his hands so that he may benefit himself and give in charity." They said, "If he cannot work or does not work?" He said, "Then he should help the oppressed unhappy person (by word or action or both)." They said, "If he does not do it?" He said, "Then he should enjoin what is good (or said what is reasonable)." They said, "If he does not do that?" He said, "Then he should refrain from doing evil, for that will be considered for Him as a Sadaqa (charity)."

► Sahih Al-Bukhari Hadith

### **Hadith 8.10** Narrated by **Abu Sufyan**

That Heraclius sent for him and said, "What did he, i.e. the Prophet, order you?" I replied, "He orders us to offer prayers; to give alms; to be chaste; and to keep good relations with our relatives."

► Sahih Al-Bukhari Hadith

### **Hadith 7.269** Narrated by **Abu Huraira**

Allah's Apostle said, "The best alms is that which you give when you are rich, and you should start first to support your dependents."

Sahih Al-Bukhari Hadith

### **Hadith 2.558** Narrated by **Abu Huraira**

The Prophet said, "No doubt, it is better for a person to take a rope and proceed in the morning to the mountains and cut the wood and then sell it, and eat from this income and give alms from it than to ask others for something."

## **ALLUREMENTS:**

18:46 - Wealth and sons are allurements of the life of this world: but the things that endure Good Deeds are best in the sight of thy Lord as rewards and best as (the foundation for) hopes. <sup>2387</sup>

- 2387 Other things are fleeting: but Good Deeds have a lasting value in the sight of Allah. They are best as (or for) rewards in two ways: (1) they flow from us by the Grace of Allah, and are themselves rewards for our Faith: (2) they become the foundation of our hopes for the highest rewards in the Hereafter. (18.46)

## AMUSEMENTS:

6:32 - What is the life of this world but play and amusement? But best is the home in the Hereafter for those who are righteous. Will ye not then understand? <sup>855</sup>

- 855 Play and amusement are for preparing our minds for the serious things of life: in themselves they are not serious. So this life is a preparation for the Eternal Home to which we are going, which is far more important than the ephemeral pleasures which may possibly seduce us in this life. (6.32)

6:70 - Leave alone those who take their religion to be mere play and amusement and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah: if it offered every ransom (or reparation) none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water and for punishment one most grievous: for they persisted in rejecting Allah. <sup>893894</sup>

- 893 Cf. vi. 32. where we are told that the life of this world is mere play and amusement, and Religion and the Hereafter are the serious things that require our attention. Worldly people reverse this because they are deceived by the allurements of this life. But their own acts will find them out. (6.70)

- 894 We must never forget our own personal responsibility for all we do, or deceive ourselves by the illusion of vicarious atonement. (6.70)

29:64 - What is the life of this world but amusement and play? But verily the Home in the Hereafter that is life indeed if they but knew. <sup>3497</sup>

- 3497 Cf. vi. 32. Amusement and play have no lasting significance except as preparing us for the serious work of life. So this life is but an interlude, a preparation for the real Life, which is in the Hereafter. This world's vanities are therefore to be taken for what they are worth; but they are not to be allowed to deflect our minds from the requirements of the inner life that really matters. (29.64)

47:36 - The life of this world is but play and amusement: and if ye believe land guard against evil He will grant you your recompense and will not ask you (to give up) your possessions. <sup>48604861</sup>

- 4860 Cf. vi. 32, and n. 855; and xxix. 64, and n. 3497. Amusement and play are not bad things in themselves. As preparations for the more serious life, they have their value. But if we concentrate on them, and neglect the business of life, we cannot prosper. So we must use our life in this world as a preparation for the next life. (47.36)

4861 Complete self-sacrifice, if voluntarily offered, has a meaning: it means that the person's devotion is exclusively and completely for the Cause. But no law or rule can demand it. And a mere offer to kill yourself has no meaning. You should be ready to take risks to your life in fighting for the Cause, but you should aim at life, not death. If you live, you should be ready to place your substance and your acquisitions at the disposal of the Cause. But it is not reasonable to pauperise yourself and become a hanger-on for the Cause. Moreover, the inborn tendency to self-preservation in an average man would lead to concealment and niggardliness if all were asked for the Cause, by Law, and there would further be a feeling of bitterness and rebellion. (47.36)

57:20 - Know ye (all) that the life of this world is but play and amusement pomp and mutual boasting and multiplying (in rivalry) among yourselves riches and children:

- 5302 Cf. vi. 32, and n. 855. In the present passage the idea is further amplified. In this life people not only play and amuse themselves and each other, but they show off, and boast, and pile up riches and man-power and influence, in rivalry with each other. (57.20)

Fiqh-us-Sunnah

### Fiqh 2.153

Fiqh-us-Sunnah

## Playing, amusements, singing, and eating on the days of 'id

Recreation, **amusements**, and singing, if they stay within the moral bounds, are permissible on the days of 'id.

Sahih Al-Bukhari Hadith

### Hadith 8.429

Narrated by

Abu Huraira

I heard Allah's Apostle saying, "The heart of an old man remains young in two respects, i.e., his love for the world (its wealth, **amusements** and luxuries) and his incessant hope."

## ANCESTRAL:

6:75 – So also did We show Abraham the power and the laws of the heavens and the earth that he might (with understanding) have certitude. <sup>897</sup>

897 Now comes the story of Abraham. He lived among the Chaldeans, who had great knowledge of the stars and heavenly bodies. But he got beyond that physical world, and saw the spiritual world behind. His ancestral idols meant nothing to him. That was the first step. But God took him many degrees higher. God showed him with certitude the spiritual glories behind the magnificent powers and laws of the physical universe. (6.75)

7:89 – "We should indeed invent a lie against Allah if we returned to your ways after Allah hath rescued us therefrom: nor could we by any manner of means return thereto unless it be as in the Will and plan of Allah Our Lord. Our Lord can reach out to the utmost recesses of things by His knowledge. In Allah is our trust. Our Lord! decide thou between us and our people in truth for thou art the best to decide." 105910601061

1059 The answer of the righteous is threefold. (1) "Coming back is all very well. But do you mean that we should practise the vices we detest?" (2) "You want us to lie against our conscience and our Lord, after we have seen the evil of your ways." (3) "Neither bribes nor threats, nor specious appeals to patriotism or ancestral religion can move us: the matter rests with Allah, Whose will and pleasure we obey, and on Whom alone we rely. His knowledge will search out all your specious pretences." (7.89)

11:69 - There came Our Messengers to Abraham with glad tidings. They said "Peace!" He answered "Peace!" and hastened to entertain them with a roasted calf. <sup>1565</sup>

1565 be to the story of Lut, and that story commences at xi. 77 below, but it is introduced by a brief reference to an episode in the life of his uncle Abraham, from whose seed sprang the peoples to whom Moses, Jesus, and Muhammad Al-Mustafa were sent with the major Revelations. Abraham had by this time passed through the fire of persecutions in the Mesopotamian valleys: he had left behind him the ancestral idolatry of Ur of the Chaldees; he had been tried and he had triumphed over the persecution of Nimrud: he had now taken up his residence in Canaan, from which his newpew Lot (Lut) was called to preach to the wicked Cities of the Plain east of the Dead sea which is itself called Bahr Lut. Thus prepared and sanctified, he was now ready to receive the Message that he was chosen to be the progenitor of a great line of Prophets, and that Message is now referred to. Can we localise Nimrud? If local tradition in place-names can be relied upon, this king must have ruled over the tract which includes the modern Nimrud, on the Tigris, about twenty miles south of Mosul. This is the site of Assyrian ruins of great interest, but the rise of Assyria as an Empire was of course much later than the time of Abraham. The Assyrian city was called Kalakh (or Calah), and archaeological excavations carried out there have yielded valuable results, which are however irrelevant for our Commentary. A) Abraham received the strangers with a salutation of Peace, and immediately placed before them a sumptuous meal of roasted calf. The strangers were embarrassed. They were angels and did not eat. If hospitality is refused, it means that those who refuse it meditate no good to the would be host. Abraham therefore had a feeling of mistrust and fear in his mind, which the strangers at once set at rest by saying that their mission was in the first place to help Lut as a warner to the Cities of Plain. But in the second place they had good news for Abraham; he was to be the father of great peoples! (11.69)

14:10 – Their apostles said: "Is there a doubt about Allah the Creator of the heavens and the earth? It is He Who invites you in order that He may forgive you your sins and give you respite for a term appointed!" They said: "Ah! ye are no more than human like ourselves! Ye wish to turn us away from the (gods) our fathers used to worship: then bring us some clear authority." 18851886

1886 Infidelity is illogical and argues in a circle. If the Prophet speaks of Allah, the Unbeliever says, "You are only a man!" "But I speak from Allah!" "Oh well! our ancestral ways of worship are good enough for us!" "What if they are wrong?" "What authority have you for saying so?" "The highest authority, that from Allah!" And so we come back full circle! Then the wicked rely on violence, but it recoils on them, and they perish. (14.10)

20:63 – They said: "These two are certainly (expert) magicians: their object is to drive you out from your land with their magic and to do away with your Most cherished institutions. <sup>2587</sup>

2587 Cf. xx. 104. 'Your most cherished institutions,' i.e., 'your ancestral and time-honoured religion and magic'. Muthla, feminine of Amthal, most distinguished, honoured, cherished. Tariqat=way of life, institutions, conduct. (20.63)

21:55 - They said "Have you brought us the Truth or are you one of those who jest?" <sup>2715</sup>

<sup>2715</sup>Abraham looked at life with a serious eye, and his people took it light-heartedly. He was devoted to Truth, and they cared more for ancestral custom. In the conflict he seemed to be in their power. But he was fearless, and he triumphed by Allah's Grace. (21.55)

27:43 – And he diverted her from the worship of others besides Allah: for she was (sprung) of a people that had no faith. <sup>3280</sup>

3280 Some Commentators and Translators adopt an alternative construction for the last clause of the last verse and the first clause of this verse. They understand the former to be spoken by Solomon and to mean, 'we had knowledge of Allah's Message and accepted it before her.' They understand the latter to mean, 'the worship of others besides Allah diverted her (from the true Religion).' If we accept the construction adopted in this Translation, the visit to Solomon confirmed the true Faith of Bilqis and prevented her from lapsing into her ancestral false worship. (27.43)

28:37 – Moses said: "My Lord knows best who it is that comes with guidance from Him and whose End will be best in the Hereafter: certain it is that the wrongdoers will not prosper." <sup>3369</sup>

3369 Cf. vi. 135. The only argument in such a case is an appeal to Allah, and to the ultimate Future. Both of these appeals require Faith. But even if you do not rely on anything so high, you can see that Falsehood or evils crystallised in ancestral customs are not going to do any one any good. (28.37)

31:21 – When they are told to follow the (revelation) that Allah has sent down they say: "Nay we shall follow the ways that we found our fathers (following)." What! even if it is Satan beckoning them to the Penalty of the (Blazing) Fire! <sup>3608</sup>

3608 They do not realize that in the spiritual world, as in the physical world, there is constant progress for the live ones: they are spiritually dead, as they are content to stand on ancestral ways, many of them evil, and leading to perdition. (31.21)

34:43 – When Our Clear Signs are rehearsed to them they say "This is only a man who wishes to hinder you from the (worship) which your fathers practiced." And they say "This is only a falsehood invented!" And the Unbelievers say of the Truth when it comes to them "This is nothing but evident magic!" <sup>3854</sup>

3854 Apart from the worship of Evil in the guise of the Powers of Light, there is another form of false worship, which depends on ancestral tradition. "Why" it is said "should we not do as our fathers did?" They reject a new prophet of Truth simply because his teaching does not agree with the ways of their ancestors. The answer to this is given in verse 44 below. But meanwhile the rejectors' objection to new Truth is stated in three forms: (1) our ancestors knew nothing of this; (2) the story of inspiration is false; it is merely an invention; we do not believe in inspiration; (3) when in some particular points, the new Truth does work wonders in men's hearts, they account for it by saying it is magic. The third objection is merely traditional. What is magic? If it was merely deception, surely the Truth has proved itself to be above deception. The second objection is answered by the fact that the Messenger who comes with new spiritual Truth is acknowledged to be truthful in other relations of life: why should he be false where his preaching brings him no gain but much sorrow and persecution? For the ancestral objection see next note. (34.43)

36:27 – "For that my Lord has granted me Forgiveness and has enrolled me among those held in honor!" <sup>3972</sup>

3972 This man was just a simple honest soul, but he heard and obeyed the call of the prophets and obtained his spiritual desire for himself and did best to obtain salvation for his people. For he loved his people and respected his ancestral traditions as far as they were good, but had no hesitation in accepting the new Light when it came to him. All his past was forgiven him and he was raised to dignity and honour in the Kingdom of Heaven. (36.27)

37:19 – Then it will be a single (compelling) cry; and behold they will begin to see! <sup>40454056</sup>

4056 Selfish arrogance was the seed of sin and rebellion: ii. 34 (of Satan): xxviii. 39 (of Pharaoh); etc. It is that kind of arrogance which prevents man from mending his life and conduct. When he speaks of ancestral ways, or public opinion, or national honour, he is usually thinking of himself or of a small clique which thrives on injustice. The recognition of Allah, the one true God, as the only standard of life and conduct, the Eternal Reality, cuts out Self, and is therefore disagreeable to Sin. If false gods are imagined, who themselves would have weaknesses that fit in with sin, they give countenance to evils, and it becomes difficult to give them up, unless Allah's grace comes to our assistance. (37.19)

37:35 – For they when they were told that there is no god except Allah would puff themselves up with Pride. <sup>4056</sup>

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37:99 – He said: "I will go to my Lord! He will surely guide me!" <sup>4095</sup>

4095 This was the Hijrat of Abraham. He left his people and his land, because the Truth was dearer to him than the ancestral falsehoods of his people. He trusted himself to Allah, and under Allah's guidance he laid the foundations of great peoples. See n. 2725 to xxi. 69. (37.99)

37:168 - If only we had had before us a message from those of old.

37:169 - "We should certainly have been servants of Allah sincere (and devoted)!" <sup>4137</sup>

4137 Such men take refuge in ancestral tradition. 'If our forefathers had had an inkling of Revelation or miracles, or had worshipped as we are now taught to worship, we should gladly have accepted. Or if they had had anything of the miracles which other nations of old are said to have received, we could then have accepted.' But now stronger and more convincing proofs have come to them in the Qur-an in their own tongue, and they doubt and reject it. (37.169)

39:38 – If indeed thou ask them who it is that created the heavens and the earth they would be sure to say "Allah." Say: "See ye then? The things that ye invoke besides Allah can they if Allah wills some Penalty for me remove His Penalty? Or if He wills some Grace for me can they keep back His Grace?" Say: "Sufficient is Allah for me! In Him trust those who put their trust." <sup>429943004301</sup>

4299 Cf. xxix. 61; also n. 2927 to xxiii. 85. Most worshippers of false gods are not either atheists or sceptics. They admit the existence of Allah but it has not come into their hearts and souls: it has not been translated into their lives. They run after false worship on account of ancestral custom or on account of their thoughtlessness or false environment, or on account of their own selfish desires or limited outlook. To them is addressed the argument: 'Ultimately your false gods can do nothing for you: why not turn to the One True God, on Whom you depend, and Who can give you Grace and Mercy, Justice and Punishment?' (39.38)

39:45 – When Allah the One and Only is mentioned the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when (gods) other than He are mentioned behold they are filled with joy! <sup>4313</sup>

4313 To evil ones, the mention of the exclusive service of Good is hateful: they only rejoice when other motives are added, e.g., personal indulgence, ancestral custom, and numerous things in life which compete with Allah's Law in this world. (39.45)

43:22 – Nay! they say: "We found Our fathers following a certain religion and We do guide ourselves by their footsteps." <sup>4627</sup>

4627 Then comes the argument about ancestral custom, which was repudiated by Abraham (see verses 26-28 below). Indeed a good reply to ancestral custom in the case of the Arabs was the example of Abraham, the True in Faith, for Abraham was the common ancestor of the Arabs and the Israelites. (43.22)

43:23 - Just in the same way whenever We sent a Warner before thee to any people the wealthy ones among them said: "We found Our fathers following a certain religion and We will certainly follow in their footsteps." <sup>4628</sup>

4628 It is some privileged position, and not ancestral custom, which is really at the bottom of much falsehood and hypocrisy in the world. This has been again and again in religious history. (43.23)

43:24 - He said: "What! even if I brought you better guidance than that which ye found your fathers following?" They said: "For us We deny that ye (prophets) are sent (on a mission at all)." <sup>4629</sup>

4629 The Warner or messenger pointed out the merits and the truth of his teaching, and how superior it was to what they called their ancestral customs. But they denied his mission itself or the validity of any such mission. In other words they did not believe in inspiration or revelation, and went on in their evil ways, with the inevitable result that they brought themselves to destruction. (43.24)

43:63 When Jesus came with Clear Signs he said: "Now have I come to you with Wisdom and in order to make clear to you some of the (points) on which ye dispute: therefore fear Allah and obey me." <sup>4663</sup>

4663 True wisdom consists in understanding the unity of the Divine purpose and the Unity of the Divine Personality. The man Jesus came to reconcile the jarring sects in Israel, and his true teaching was just the same as that which was expounded in a wider form by Islam. He did not

claim to be God: why should not the Christians follow the doctrine of Unity rather than what has become their ancestral and traditional custom? (43.63)

46:4 – Say: "Do ye see what it is ye invoke besides Allah? Show me what it is they have created on earth or have they a share in the heavens? Bring me a Book (revealed) before this or any remnant of knowledge (ye may have) if ye are telling the truth!" 47774778

4777 Some people may rush thoughtlessly into false worship, because it is the fashion or an ancestral custom, etc. They are asked to pause and see for themselves. Have the false gods or falsehood created anything? (They destroy much). Or have they any share or lot in the things we associate with the heavens,-spiritual well-being, etc.? (46.4)

74:1 – O thou wrapped up (in a mantle)! 5778

5778 In these wonderful early verses there is a double thread of thought: (1) A particular occasion or person is referred to; (2) a general spiritual lesson is taught. As to (1), the Prophet was now past the stage of personal contemplation, lying down or sitting in his mantle; he was now to go forth boldly to deliver his Message and publicly proclaim the Lord: his heart had always been purified, but now all his outward doings must be dedicated to Allah, and conventional respect for ancestral customs or worship must be thrown aside; his work as a Messenger was the most generous gift that could flow from his personality, but no reward or appreciation was to be expected from his people, but quite the contrary; there would be much call on his patience, but his contentment would arise from the good pleasure of Allah. As to (2), similar stages arise in a minor degree in the life of every good man, for which the Prophet's life is to be a universal pattern. (74.1)

109:1 - Say: O ye that reject Faith! 6289

6289 Faith is a matter of personal conviction, and does not depend on worldly motives. Worship should depend on pure and sincere Faith, but often does not: for motives of worldly gain, **ancestral custom**, social conventions or imitative instincts, or a lethargic instinct to shrink from enquiring into the real significance of solemn acts and the motives behind them, reduce a great deal of the world's worship to sin, selfishness, or futility. Symbolic idols may themselves be merely instruments for safeguarding the privileges of a selfish priestly class, or the ambitions, greed, or lust of private individuals. Hence the insistence of Islam and its Prophet on the pure worship of the One True God. The Prophet firmly resisted all appeals to worldly motives, and stood firm to his Message of eternal Unity. (109.1)

➤A. Yusuf Ali Quran Subjects

## False Gods

1. False gods  
7.194, 16.20, 21.22, 34.22, 41.47, 46.5, 53.19, 71.23
2. follow ancestral ways  
5.107
3. destroyed  
6.6
4. ask for angel to be sent down  
6.8
5. lie against their own souls  
6.24
6. will see Truth in Hereafter  
6.28
7. will be in confusion  
6.110
8. hearts inclined to deceit  
6.113
9. taste evil result of conduct  
64.5
10. their way and worship repudiated  
109.1
11. signs of  
2.165, 2.285
12. sellers of  
3.77, 3.177
13. strengthened in danger and disaster  
3.173
14. and righteousness  
5.72



15. followed by unbelief  
[16.106](#)
16. and charity  
[57.7](#)

## ANCIENTS:

6:25 - Of them there are some who (pretend to) listen to thee; but We have thrown veils on their hearts so they understand it not and deafness in their ears; if they saw every one of the Signs not they will believe in them; in so much that when they come to thee they (but) dispute with thee; the unbelievers say: "These are nothing but tales of the **ancients**."

8:31 - When Our signs are rehearsed to them they say: "we have heard this (before): if we wished we could say (words) like these: these are nothing but tales of the ancients." <sup>1204</sup>

15:13 - That they should not believe in the (Message); but the ways of the ancients have passed away. <sup>1947</sup>

1947 Sects, divisions, and systems invented by men tend to pass away, but Allah's pure Truth of Unity endures for ever. This we see in history when we study it on a large scale. Cf. the parable in xiv. 24-26 Khalat: I have translated it here in the same sense as in xiii. 30 x. 102, and other places. Some Commentators give it a slightly different shade of meaning. The other meaning is seen in xlviii. 23. ([15.13](#))

16:24 - When it is said to them "What is it that your Lord has revealed?" They say "Tales of the **ancients**!" <sup>2047</sup>

2047 When the arrogant Unbelievers are referred to some definite argument or illustration from Scripture, they dismiss it contemptuously with the remark: "Tales of the ancients!" In this, they are not only playing with their own conscience, but misleading others, with perhaps less knowledge than themselves. ([16.24](#))

18:55 - And what is there to keep back men from believing now that Guidance has come to them nor from praying for forgiveness from their Lord but that (they ask that) the ways of the ancients be repeated with them or the Wrath be brought to them face to face? <sup>2399</sup>

2399 But man's obstinacy or contrariness asks or calls for a repetition of what happened to the wicked and those who rejected Faith in ancient times. Out of curiosity, or by way of challenge, they seem to court the Punishment and ask that it be brought to pass at once. But it will come soon enough, and then they will think it too early! Cf. xiii. 6 and n. 1810. ([18.55](#))

23:81 - On the contrary they say things similar to what the ancients said. <sup>2926</sup>

2926 And they are the more culpable, as they have received a later and completer revelation. Why should they now stand on the primitive ideas of their ancestors? ([23.81](#))

23:83 - Such things have been promised to us and to our fathers before! They are nothing but tales of the ancients!"

25:5 - And they say: "Tales of the ancients which he has caused to be written: and they are dictated before him morning and evening." <sup>3058</sup>

3058 In their misguided arrogance they say: 'We have heard such things before; they are pretty tales which have come down from ancient times; they are good for amusement, but who takes them seriously?' When the beauty and power of the Revelation are pointed out, and its miracle as coming from an unlearned man, they again hint at other men who wrote them, though they could not produce any one who could write anything like it. ([25.5](#))

26:137 - "This is no other than a customary device of the ancients" <sup>3202</sup>

3202 They said, as many of our modern enemies of religion say, "you are only reviving an ancient superstition, a dope of the crowd; there is no such thing as a Hereafter, or the sort of punishments you denounce!" ([26.137](#))

27:68 - "It is true we were promised this we and our fathers before (us): these are nothing but tales of the ancients."

35:43 - On account of their arrogance in the land and their plotting of Evil. But the plotting of Evil will hem in only the authors thereof. Now are they but looking for the way the ancients were dealt with? But no change wilt thou find in Allah's way (of dealing): no turning off wilt thou find in Allah's way (of dealing). <sup>393639373938</sup>

- 3936 Two causes are mentioned why the Truth is refused acceptance. (1) Unregenerate man is arrogant, and Truth and Righteousness expose all his pretences. (2) He hopes, by underhand plots, to undermine Truth and destroy it; but he is caught in his own snares, while Truth marches forward triumphant. (35.43)
- 3937 In all history, men who followed evil were dealt with in three stages by Allah: (1) He was forbearing and merciful, and gave them respite; (2) He sent them admonition through His Messengers, or His Signs, or His revelation; (3) He dealt out justice and punishment. At any given moment, those given to iniquity may well be asked: "Are you going to wait through all these stages or are you going at once to repent, obtain forgiveness, and walk in the ways of righteousness?" (35.43)
- 3938 Allah's Laws are fixed, and His ways of dealing with those who follow iniquity are the same in all ages. Our human will may falter or turn away from its course, but Allah's Will ever follows its course and cannot be turned away by any cause whatever. (35.43)

37:71 - And truly before them many of the ancients went astray

46:17 - But (there is one) who says to his parents "Fie on you! Do ye hold out the promise to me that I shall be raised up even though generations have passed before me (without rising again)? " And they two seek Allah's aid (and rebuke the son): "Woe to thee! have Faith! For the promise of Allah is true." But he says "This is nothing but tales of the ancients!" <sup>4793</sup>

- 4793 A godly man often has an ungodly son, who flouts all that the father held sacred, and looks upon his father himself as old-fashioned and unworthy of respect or regard. The contrast in an individual family may be matched by the contrast in the passing and the rising generations of mankind. All this happens as a passing phase in the nominal evolution of mankind, and there is nothing in this to be despondent about. What we have to do is for the mature generations to bring up their successors in godly ways, and for the younger generations to realise that age and experience count for something, especially in the understanding of spiritual matters and other matters of the highest moment to man. (46.17)

68:15 - When to him are rehearsed Our Signs "Tales of the **Ancients**" he cries. <sup>56035604</sup>

- 5603 Allah's Signs, by which He calls us, are everywhere-in nature and in our very heart and soul. In Revelation, every verse is a Sign, for it stands symbolically for far more than it says. "Sign" (Ayat) thus becomes a technical term for a verse of the Qur-an. (68.15)

83:13 - When Our Signs are rehearsed to him he says "Tales of the Ancients!" <sup>6016</sup>

- 6016 Cf. vi. 25; lxviii. 15; etc. They scorn Truth and pretend that it is Falsehood. (83.13)

## ANGELS:

2:30 - Behold thy Lord said to the **angels**: "I will create a vicegerent on earth." They said "Wilt thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." <sup>47</sup>

2:31 - And He taught Adam the nature of all things; then He placed them before the **angels** and said: "Tell Me the nature of these if ye are right." <sup>48</sup>

2:97 - Say: Whoever is an enemy to Gabriel for he brings down the (revelation) to thy heart by Allah's will a confirmation of what went before and guidance and glad tidings for those who believe. <sup>101</sup>

2:98 - Whoever is an enemy to Allah and His angels and apostles to Gabriel and Michael Lo! Allah is an enemy to those who reject faith.

3:42 - Behold! the angels said: "O Mary! Allah hath chosen thee and purified thee; chosen thee above the women of all nations." <sup>382</sup>

3:45 - Behold! the angels said "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus the son of Mary held in honor in this world and the Hereafter and of (the company of) those nearest to Allah." <sup>386387</sup>

4:97 - When angels take the souls of those who die in sin against their souls they say: "In what (plight) were ye?" They reply: "Weak and oppressed were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away (from evil)?" Such men will find their abode in Hell what an evil refuge! <sup>615</sup>



6:8 - They say: "Why is not an angel sent down to him?" If We did send down an angel the matter would be settled at once and no respite would be granted them. <sup>841</sup>

6:9 – If We had made it an angel We should have sent him as a man and We should certainly have caused them confusion in a matter which they have already covered with confusion.

842 Supposing an angel should appear to their grosser senses, he could only do it in human form. In that case their present confused notions about spiritual life would be still more confounded. They would say: "We wanted to see an angel, and we have only seen a man!" (6.9)

7:20 - Then began satan to whisper suggestions to them bringing openly before their minds all their shame that was hidden from them (before): he said "Your Lord only forbade you this tree lest ye should become angels or such beings as live for ever." <sup>10051006</sup>

7:21 - And he swore to them both that he was their sincere adviser.

7:22 - So by deceit he brought about their fall: when they tasted of the tree their shame became manifest to them and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree and tell you that satan was an avowed enemy unto you?"

7:23 - They said: "our Lord! we have wronged our own souls: if Thou forgive us not and bestow not upon us Thy mercy we shall certainly be lost."

8:9 - Remember ye implored the assistance of your Lord and He answered you: "I will assist you with a thousand of the **angels** ranks on ranks." <sup>1184</sup>

1184 Cf. iii. 123, 125, 126. The number of angels, a thousand at Badr and three thousand and five thousand at Uhud, is equal to the strength of the enemy. (8.9)

13:11 - For each (such person) there are (**angels**) in succession before and behind him: they guard him by command of Allah. Verily never will Allah change the condition of a people until they change it themselves (with their own souls). But when (once) Allah willeth a people's punishment there can be no turning it back nor will they find besides Him any to protect. <sup>18161817</sup>

1816 See last verse. Every person, whether he conceals or reveals his thoughts, whether he skulks in darkness or goes about by day, -all are under Allah's watch and ward. His grace encompasses everyone, and again and again protects him, if he will only take the protection, from harm and evil. If in his folly he thinks he can secretly take some pleasure or profit, he is wrong, for recording angels record all his thoughts and deeds. (13.11)

1817 Allah is not intent on punishment. He created man virtuous and pure; he gave him intelligence and knowledge; he surrounded him with all sorts of instruments of His grace and mercy. If, in spite of all this, man distorts his own will and goes against Allah's Will, yet is Allah's forgiveness open to him if he will take it. It is only when he has made his own sight blind and changed his own nature or soul away from the beautiful mould in which Allah formed it, that Allah's Wrath will descend on him and the favourable position in which Allah placed him will be changed. When once the punishment comes, there is no turning it back. None of the things which he relied upon- other than Allah-can possibly protect him. (13.11)

15:7 - "Why bringest thou not angels to us if it be that thou hast the Truth?" <sup>1941</sup>

15:8 - We send not the angels down except for just cause: if they came (to the ungodly) behold! no respite would they have! <sup>19421943</sup>

16:2 - He doth send down His angels with inspiration of His Command to such of His servants as He pleaseth (saying): "Warn (Man) that there is no god but I: so do your duty unto Me." <sup>2020</sup>

2020 The Pagans, with their multiplicity of gods and goddesses, good and evil, could play one off against another. That is mere mockery of religion. With such conceptions, man cannot understand the Unity of Design in the Universe nor realise the Power and Glory of the One True God, to Whom alone worship and service are due. (16.2)

25:22 - The Day they see the angels no joy will there be to the sinners that Day: the (angels) will say: "There is a barrier forbidden (to you) altogether!" <sup>3079</sup>

3079 They will not be allowed to enjoy any of the felicity or peace which will be the normal state of the new world of Reality. Their own past will stand as a barrier to shut them off. (25.22)

25:25 - The Day the heaven shall be rent asunder with clouds and angels shall be sent down descending (in ranks) <sup>3082</sup>

- 3082 It will be a new world, and the way to describe it must necessarily draw upon our present experience of the finest things in nature. The sky, which now appears remote and unpeopled will be rent asunder. There will appear clouds of glory-angels and spiritual Lights of all grades and ranks-and the true majesty and goodness of Allah will be visible as it should be in reality, and as it is not now, on account of "our muddy vesture of decay". (25.25)

## 26:193 - With it came down the Spirit of Faith and Truth <sup>3224</sup>

- 3224 Ruh-ul-amin, the epithet of Gabriel, who came with the inspired Messages to the holy Prophet, is difficult to render in a single epithet in translation. In n. 3187 to xxvi. 107 I have described some of the various shades of meaning attached to the adjective Amin as applied to a Prophet. A further signification as attached to the Spirit of Inspiration is that it is the very quintessence of Faith and Truth, unlike the lying spirits which delude men with falsehood. On the whole, I think "the Spirit of Faith and Truth" will represent the original best here. (26.193)

## 32:11 - Say: "The Angel of Death put in charge of you will (duly) take your souls: then shall ye be brought back to your Lord." <sup>3642</sup>

- 3642 If death is certain, as it is, and this life by itself in no way satisfies our instincts and expectations, we may be sure that the agency which separates our soul from our body will bring us into the new world. If we believe in a soul at all-the very foundation of Religion-we must believe in a Future, without which the soul has no meaning. (32.11)

## 33:56 - Allah and His angels send blessings on the Prophet: O ye that believe! send ye blessings on him and salute him with all respect. <sup>3761</sup>

- 3761 Allah and His angels honour and bless the holy Prophet as the greatest of men. We are asked to honour and bless him all the more because he took upon himself to suffer the sorrows and afflictions of this life in order to guide us to Allah's Mercy and the highest inner Life. (33.56)

## 34:40 - One day He will gather them all together and say to the angels "Was it you that these men used to worship?" <sup>3850</sup>

## 35:1 - Praise be to Allah Who created (out of nothing) the heavens and the earth Who made the angels messengers with wings two or three or four (Pairs): He adds to Creation as He pleases: for Allah has power over all things. <sup>3869387038713872</sup>

- 3869 See n. 3785 to xxxiv. 1. When we praise Allah, it means that we understand and bring to mind that His glory and power are exercised for the good of His Creation, and this is the subject-matter of the Sura. (35.1)

- 3870 As man's knowledge of the processes of nature advances, he sees how complex is the evolution of matter itself, leaving out the question of the origin of Life and the spiritual forces, which are beyond the ken of experimental science. But this knowledge itself becomes a sort of "veil of Light": man becomes so conscious of the proximate causes, that he is apt, in his pride, to forget the primal Cause, the ultimate hand of Allah in Creation. And then, creation is such a complex process: see some of the ideas involved explained by different words in n. 120 to ii. 117. The word fatara here used means the creation of primeval matter, to which furthercreative processes have to be added by the hand of Allah, or Allah "adds to His Creation as He pleases", not only in quantity, but in qualities, functions, relations and variations in infinite ways. (35.1)

- 3871 They are Messengers or Instruments of Allah's Will, and may have a few or numerous Errands entrusted to them. Cf. the description of the Spirit of Inspiration in xxvi. 193, and of the spirits or angels for executing the Commands of Allah in lxxix. 1-5. (35.1)

- 3872 See n. 3870 above, where the complexities of the creative processes is referred to Allah's creation did not stop at some past time: it continues, for He has all power, and His mercies are ever poured forth without stint. (35.1)

## 41:30 - In the case of those who say "Our Lord is Allah" and further stand straight and steadfast the angels descend on them (from time to time): "Fear ye not!" (they suggest) "nor grieve! but receive the Glad Tidings of the Garden (of Bliss) the which ye were promised!" <sup>4499</sup>

- 4499 The people who succeed in eternal Life are those who recognise and understand the one and only Eternal Reality, that is Allah, and further shape their probationary Life firmly and steadfastly on the principles of that Truth and Reality. **They will have their friends and protectors in the good angels, in contrast to the evil ones, who will have no friendship or protection, but only the reproaches of the Satan. (41.30)**

## 42:5 - The heavens are almost rent asunder from above them (by His Glory): and the angels celebrate the Praises of their Lord and pray for forgiveness for (all) beings on earth: Behold! Verily Allah is He the Oft-Forgiving Most Merciful. <sup>45304531</sup>

- 4530 How can we conceive of sublimity and greatness in a higher degree than this, that the highest heavens are almost ready to burst asunder by His Glory, which is higher than all? (42.5)

- 4531 The angels are the noblest and purest beings of whom we can conceive. They reflect on the one side Allah's Glory and Praise, and on the other, two other attributes of Allah, that look towards His erring creatures, viz., Forgiveness and Mercy. The two sets of attributes are complementary. They thus proclaim in their own being and in their prayers the Greatness and unbounded Goodness of Allah. (42.5)

43:77 - They will cry: "O Malik! would that thy Lord put and end to us!" He will say "Nay but ye shall abide!" <sup>46744675</sup>

50:17 - Behold two (guardian angels) appointed to learn (his doings) learn (and note them) one sitting on the right and one on the left. <sup>4953</sup>

4953 Two angels are constantly by him to note his thoughts, words, and actions. One sits on the right side and notes his good deeds and the other on the left, to note his bad deeds; corresponding to the Companions of the Right and the Companions of the Left mentioned in lvi. 27 and 41. (50.17)

50:21 - And there will come forth every soul: with each will be an (angel) to drive and an (angel) to bear witness. <sup>4957</sup>

4957 Several interpretations are possible, leading to the same truth, that the Judgment will be set up; the Record will be produced; the good and bad deeds will speak for and against; and complete justice will be done, each act leading to its own due fruit. (1) The (angel) to drive and the (angel) to bear witness may be the Recording Angels of the left and the right (verse 17); or (2) it may not be angels, but the evil deeds will drive like task-masters, and the good deeds will bear witness for the soul on trial; or (3) his misused limbs and faculties will drive him to his doom, while his well-used limbs and faculties will witness for him. (50.21)

51:25 - Behold they entered His presence and said: "Peace!" He said "Peace!" (and thought "these seem) unusual people." <sup>50065007</sup>

5006 They were angels, who appeared suddenly before him at his tent-door in the guise of men, and saluted him with the salutation of peace. He returned the salutation, but felt, from their appearance and their manner, that they were unusual, not ordinary, strangers. (51.25)

53:26 - How many so ever be the angels in the heavens their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him. <sup>51005101</sup>

5100 We are apt to imagine the angelic host of heaven as beings of immense power. But their power is all derived from Allah. Men, when they attain to the highest spiritual dignities, may have even more power and position than angels in the sight of Allah, as in typified by angels being hidden to bow down to Adam: ii. 34. The Quraish superstition about angels being intermediaries and intercessors for man with Allah is condemned. (53.26)

53:27 - Those who believe not in the Hereafter name the angels with female names. <sup>5102</sup>

5102 Cf. liii. 21, above, and n. 5096. The Pagan Quraish had no firm belief in the Hereafter. Their prayers for intercession to angels and deities was on account of their worldly affairs. (53.27)

53:26 - How many so ever be the angels in the heavens their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him. <sup>51005101</sup>

53:27 - Those who believe not in the Hereafter name the angels with female names. <sup>5102</sup>

66:4 - If ye two turn in repentance to Him your hearts are indeed so inclined; but if ye back up each other against him truly Allah is his Protector and Gabriel and (every) righteous one among those who believe and furthermore the angels will back (him) up. <sup>55345535</sup>

66:6 - O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones over which are (appointed) angels stern (and) severe who flinch not (from executing) the Commands they receive from Allah but do (precisely) what they are commanded. <sup>553855395540</sup>

69:17 - And the angels will be on its sides and eight will that Day bear the Throne of thy Lord above them. <sup>56505651</sup>

5650 The whole picture is painted in graphic poetical images, to indicate that which cannot be adequately described in words, and which indeed OUT human faculties with their present limited powers are not ready to comprehend. The angels will be on all sides, arrayed in ranks upon ranks, and the Throne of the Lord on high will be borne by eight angels (or eight rows of angels). That will be the Day when Justice will be fully established and man be mustered to his Lord for reckoning. (69.17)

5651 The number eight has perhaps no special significance, unless it be with reference to the shape of the Throne or the number of the angels. The Oriental Throne is often octagonal, and its bearers would be one at each corner. (69.17)

70:4 - The angels and the Spirit ascend unto Him in a Day the measure whereof is (as) fifty thousand years: <sup>56775678</sup>

5677 Ruh: "The Spirit". Cf. lxxviii. 38, "the Spirit and the angels"; and xcvi. 4, "the angels and the Spirit". In xvi. 2, we have translated Ruh by "inspiration". Some Commentators understand the angel Gabriel by "the Spirit". But I think a more general meaning is possible, and fits the context better. (70.4)

74:31 - And We have set none but **angels** as guardians of the Fire; and We have fixed their number only as a trial for Unbelievers in order that the people of the Book may arrive at certainty and the Believers may increase in Faith and that no doubts may be left for the People of the Book and the Believers and that those in whose hearts is a disease and the Unbelievers may say "What symbol doth Allah intend by this?" Thus doth Allah leave to stray whom He pleaseth and guide whom He pleaseth; and none can know the forces of the Lord except He and this is no other than a warning to mankind. <sup>5794579557965797</sup>

5794 Cf. lxvi. 6, and n. 5540. There was a great volume of angelology in the religious literature of the People of the Book (i.e., the Jews and Christians) to whom (among others) an appeal is made in this verse. The Essenes, a Jewish brotherhood with highly spiritual ideas; to which perhaps the prophet Jesus himself belonged, had an extensive literature of angelology. In the Midrash also, which was a Jewish school of exegesis and mystical interpretation, there was much said about angels. The Eastern Christian sects contemporary with the birth of Islam had borrowed and developed many of these ideas, and their mystics owed much to the Gnostics and the Persian apocalyptic systems. In the New Testament the relation of the angels with Fire is referred to more than once. In Rev. ix. 11 we have "the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon". In Rev. xiv. 18 there is an "angel which had power over fire", and in Rev. xvi. 8 an angel has "power ... given unto him to scorch men with fire". In the Old Testament (Daniel vii. 9-10) the essence of all angels is fire: thousand thousands of them issued as a fiery stream from before the Ancient of Days, whose "throne was like the fiery flame, and His wheels as burning fire". (74.31)

78:38 - The Day that the Spirit and the angels will stand forth in ranks none shall speak except any who is permitted by (Allah) Most Gracious and he will say what is right. <sup>59115912</sup>

79:1 - By the (angels) who tear out (the souls of the wicked) with violence; <sup>59165917</sup>

5917 'There is much difference of opinion among the Commentators as to the five things or beings mentioned in these verses. I follow the general opinion in my interpretation, which is that angels are referred to as the agency which in their dealings with mankind show clearly Allah's Justice, Power, and Mercy, which again point to the Judgment to come, as a certainty which none can evade. The first point, referred to in this verse, is that the souls of the wicked are loath to part with their material body at death, but their will will not count: their souls will be wrenched out into another world. Who will then deny Resurrection and Judgment? (79.1)

79:2 - By those who gently draw out (the souls of the blessed); <sup>5918</sup>

82:10 - But verily over you (are appointed angels) to protect you <sup>6007</sup>

6007 Besides the faculties given to man to guide him, and the Form and Personality through which he can rise by stages to the Presence of Allah, there are spiritual agencies around him to help and protect him, and to note down his Record, so that perfect justice may be done to him at the end. For these Guardian Angels, see 1. 17-18, and n. 4954. (82.10)

89:22 - And thy Lord cometh and His angels rank upon rank

97:3 - The Night of Power is better than a thousand Months. <sup>6218</sup>

97:4 - Therein come down the angels and the Spirit by Allah's permission on every errand: <sup>6219</sup>

6219 The Spirit: usually understood to be the angel Gabriel. (97.4)

►Sahih Al-Bukhari Hadith

**Hadith 8.417** Narrated by  
**Abu Huraira**

Allah's Apostle said, "Allah has some **angels** who look for those who celebrate the Praises of Allah on the roads and paths. And when they find some people celebrating the Praises of Allah, they call each other, saying, 'Come to the object of your pursuit.' " He added, "Then the **angels** encircle them with their wings up to the sky of the world." He added, "(After those people celebrated the Praises of Allah, and the **angels** go back), their Lord, asks them (those angels)--though He knows better than them--'What do My slaves say?' The **angels** reply, 'They say: Subhan Allah, Allahu Akbar, and Alham-du-lillah.' Allah then says 'Did they see Me?' The angels reply, 'No! By Allah, they didn't see You.'

Allah says, 'How it would have been if they saw Me?' The **angels** reply, 'If they saw You, they would worship You more devoutly and celebrate Your Glory more deeply, and declare Your freedom from any resemblance to anything more often.'

Allah says (to the angels), 'What do they ask Me for?' The angels reply, 'They ask You for Paradise.' Allah says (to the angels), 'Did they see it?' The angels say, 'No! By Allah, O Lord! They did not see it.' Allah says, 'How it would have been if they saw it?' The angels say, 'If they saw it, they would have greater covetousness for it and would seek It with greater zeal and would have greater desire for it.' Allah says, 'From what do they seek refuge?' The angels reply, 'They seek refuge from the (Hell) Fire.' Allah says, 'Did they see it?' The angels say, 'No! By Allah, O Lord! They did not see it.' Allah says, 'How it would have been if they saw it?' The angels say, 'If they saw it they would flee from it with the extreme fleeing and would

have extreme fear from it.' Then Allah says, 'I make you witnesses that I have forgiven them.' " Allah's Apostle added, "One of the angels would say, 'There was so-and-so amongst them, and

he was not one of them, but he had just come for some need.' Allah would say, 'These are those people whose companions will not be reduced to misery.' "

►Fiqh-us-Sunnah

### **Fiqh 4.89b**

Hanbal said, "I asked Abu Abdallah about the punishment in the grave....I heard Abu Abdallah saying, 'We believe in the punishment of the grave, in Munkar and Nakir (the two questioning angels), and that the deceased will be questioned in their graves.

►Al-Tirmidhi Hadith

### **Hadith 2096**

Narrated by

**Anas ibn Malik**

Allah's Messenger (peace be upon him) said that when Laylat al-Qadr comes, Gabriel descends with a company of angels who invoke blessings on ever who is standing or sitting and remembering Allah, who is Great and Glorious. Then when their festival day comes, i.e. the day when they break their fast, Allah speaks proudly of them to His angels saying, "My angels, what is the reward of a hired servant who has fully accomplished his work?" They reply, "Our Lord, his reward is that he should be paid his wage in full." He says, "My angels, My male and female servants have fulfilled what I have made obligatory for them, and then have come out raising their voices in supplication. By My might, glory, honour, high dignity and exalted station, I shall certainly answer them." Then He says, "Return, for I have forgiven you and changed your evil deeds into good deeds." He said that they then returned having received forgiveness.

Bayhaqi transmitted it in Shu'ab al-Iman.

►Fiqh-us-Sunnah

### **Fiqh 1.143**

## **Sunnah acts of prayer, Lengthening the First Rak'ah of the Morning Prayer**

The Prophet, upon whom be peace, would make the first rak'ah of the morning prayer longer than the second. At times, he would continue to prolong his recitation until he heard no more footsteps (of the people coming to catch the prayer). He made the morning prayer the longest of his (obligatory) prayers. This is because its recitation is witnessed by Allah and the angels. It is also stated that it is witnessed by both the angels who record the daytime deeds and those who record the nighttime deeds. Whether it is Allah and His angels or His angels alone who witness that time, or does it continue until the morning prayer is over or until the sun rises cannot be said with certainty, though both of the statements are correct.

Furthermore, since the morning prayer has the least number of rak'ah, the recitation is prolonged to compensate for it. It is prayed right after sleep. As such, people are well rested. Also, it occurs before they have engaged themselves in their livelihood and other worldly affairs.

The spirit as well as the body is responsive to the words of Allah. This makes the recital easier to ponder over and comprehend. Also, prayer is the basis and the first of all works. Therefore, it is preferred to prolong the recital of the morning prayer. This would be recognized by one who is familiar with Islamic law and its aim, purpose and wisdom.

►Sahih Al-Bukhari Hadith

### **Hadith 9.525A**

Narrated by

**Abu Huraira**

Allah's Apostle said, )A group of) angels stay with you at night and (another group of) angels by daytime, and both groups gather at the time of the 'Asr and Fajr prayers. Then those angels who have stayed with you overnight, ascend (to Heaven) and Allah asks them (about you)--and He knows everything about you. 'In what state did you leave My slaves?' The angels reply, 'When we left them, they were praying, and when we reached them they were praying.' "

►Fiqh-us-Sunnah

### **Fiqh 4.102**

## **Excellence of Assemblies of Dhikr**

Joining the assemblies or circles of dhikr is a commendable practice as shown by the following hadith: Ibn 'Umar reported, "The Prophet, peace be upon him, said, 'When you pass by a garden of Paradise, avail yourselves of it.' The Companions asked, 'What are the gardens of Paradise, O Messenger of Allah?' The Prophet, peace be upon him, replied, 'The assemblies or circles of dhikr. There are some angels of Allah who go about looking for such assemblies of dhikr, and when they find them they surround them'."

Muslim reports that Mu'awiyah said, "The Prophet, peace be upon him, went out to a circle of his Companions and asked, 'What makes you sit here?' They said, 'We are sitting here in order to remember Allah and to praise Him because He guided us to the path of Islam and he conferred favors upon us.' Thereupon he adjured them by Allah and asked if that was the only purpose of their sitting there. 'They said, By Allah, we are sitting here for this purpose only. ' At this the Prophet, peace be upon him, said, 'I am not asking you to take an oath

because of any misapprehension against you, but only because Gabriel came to me and informed me that Allah, the Exalted and Glorious, was telling the angels that He is proud of you'."



Abu Sa'id Al-Khudri and Abu Hurairah reported that the Prophet, peace be upon him, said, "When any group of men remember Allah, angels surround them and mercy covers them, tranquility descends upon them, and Allah mentions them to those who are with Him."

►Sahih Al-Bukhari Hadith

### Hadith 4.676

Narrated by

**Abu Said Al Khudri**

The Prophet said, "Amongst the men of Bani Israel there was a man who had murdered ninety-nine persons. Then he set out asking (whether his repentance could be accepted or not). He came upon a monk and asked him if his repentance could be accepted. The monk replied in the negative and so the man killed him. He kept on asking till a man advised to go to such and such village. (So he left for it) but death overtook him on the way. While dying, he turned his chest towards that village (where he had hoped his repentance would be accepted), and so the angels of mercy and the angels of punishment quarrelled amongst themselves regarding him. Allah ordered the village (towards which he was going) to come closer to him, and ordered the village (whence he had come), to go far away, and then He ordered the angels to measure the distances between his body and the two villages. So he was found to be one span closer to the village (he was going to). So he was forgiven."

►Sahih Al-Bukhari Hadith

### Hadith 6.241

Narrated by

**Ibn Al Musaiyab**

Abu Huraira said, "The Prophet said, 'A prayer performed in congregation is twenty-five times more superior in reward to a prayer performed by a single person. The angels of the night and the angels of the day are assembled at the time of the Fajr (Morning) prayer.'" Abu Huraira added, "If you wish, you can recite: 'Verily! The recitation of the Qur'an in the early dawn See: (Morning prayer) is ever witnessed (attended by the **angels** of the day and the night).'" (17.78)

## ANIMALS:

5:1 - O ye who believe! fulfil (all) obligations. Lawful unto you (for food) are all four-footed **animals** with the exceptions named: but animals of the chase are forbidden while ye are in the Sacred Precincts or in pilgrim garb: for Allah doth command according to His Will and Plan. 682683684685

683 That is, the exceptions named not only in the Qur-an but in the Sunnah as well. See v. 3 below. (5.1)

684 Cf. v. 94-96. Hunting and the use of game are forbidden "while ye are hurumun," i.e., while ye are (1) in the Sacred Precincts, or (2) in the special pilgrim garb (ihram), as to which see n. 212, ii. 196. In most cases the two amount to the same thing. The Sacred Precincts are sanctuary both for man and beast. (5.1)

5:2 - O ye who believe! violate not the sanctity of the Symbols of Allah nor of the Sacred Month nor of the animals brought for sacrifice nor the garlands that mark out such animals nor the people resorting to the Sacred House seeking of the bounty and good pleasure of their Lord. But when ye are clear of the Sacred Precincts and of pilgrim garb ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety but help ye not one another in sin and rancor: fear Allah: for Allah is strict in punishment. 686687688689690

688 The immunity from attack or interference extended to the animals brought as offerings for sacrifice and the garlands or fillets or distinguishing marks which gave them immunity. They were treated as sacred symbols. And of course every protection or immunity was enjoyed by the Pilgrims. (5.2)

5:3- Forbidden to you (for food) are: **dead meat blood the flesh of swine** and that on which hath been invoked the name of other than Allah that which hath been killed by strangling or by a violent blow or by a headlong fall or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you completed my favor upon you and have chosen for you Islam as your religion. But if any forced by hunger with no inclination to transgression Allah is indeed Oft-Forgiving Most Merciful. 691692693694

691 Cf. ii. 173 and nn. 173 and 174. The prohibition of dead meat, blood, the flesh of swine, and that on which other names than that of Allah have been invoked, has been there explained. (5.3)

692 If an animal dies by strangling, or by a violent blow, or a headlong fall, or by being gored to death, or by being attacked by a wild animal, the presumption is that it becomes carrion, as the life-blood is congealed before being taken out of the body. But the presumption can be rebutted. If the life-blood still flows and the solemn mode of slaughter (zabih in the name of Allah is carried out, it becomes lawful as food. (5.3)

693 This was also an idolatrous rite, different from that in which a sacrifice was devoted to a particular idol or a false god. (5.3)

6:38 – There is not an animal (that lives) on the earth nor a being that flies on its wings but (forms part of) communities like you. Nothing have We omitted from the Book and they (all) shall be gathered to their Lord in the end. <sup>859</sup>

859 "Animals living on the earth" include those living in the water, - fishes, reptiles, crustaceans, insects, as well as four-footed beasts. Life on the wing is separately mentioned. "Tair," which is ordinarily translated as "bird," is anything that flies, including mammals like bats. In our pride we may exclude animals from our purview, but they all live a life, social and individual, like ourselves, and all life is subject to the Plan and the Will of God. In vi. 59 we are told that not a leaf falls but by His Will, and things dry and green are recorded in His Book. In other words they all obey His archetypal Plan, the Book which is also mentioned here. They are all answerable in their several degrees to His Plan ("shall be gathered to their Lord in the end"). This is not Pantheism: it is ascribing all life, activity, and existence to the Will and Plan of God. (6.38)

22:34 - To every people did We appoint rites (of sacrifice) that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food) but your Allah is one Allah: submit then your wills to Him (in Islam) and give thou the Good News to those who humble themselves <sup>28102811</sup>

2810 This is the true end of sacrifice, not propitiation of higher powers, for Allah is One, and He does not delight in flesh or blood (xxii. 37), but a symbol of thanksgiving to Allah by sharing meat with fellow-men. The solemn pronouncement of Allah's name over the sacrifice is an essential part of the rite. (22.34)

2811 The good news: i.e. the Message of Allah, that He will accept in us the sacrifice of self for the benefit of our fellow-men. (22.34)

22:36 - The sacrificial camels we have made for you as among the Symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (after slaughter) eat ye thereof and feed such as (beg not but) live in contentment and such as beg with due humility: thus have we made animals subject to you that ye may be grateful. <sup>28132814</sup>

2813 See n. 2808 to xxii. 33 above. What was expressed in general terms is applied here more particularly to camels, the most precious and useful animals of Arabia, whose mode of slaughter for sacrifice is different from that of smaller animals: the special word for such sacrifice is Nahr (cviii.2). (22.36)

24:45 - And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allah creates what He wills: for verily Allah has power over all things. <sup>302130223023</sup>

3022 The creeping things include worms and lowly forms of animal life as well as reptiles (like snakes), centipedes, spiders, and insects. Where these have legs they are small, and the description of creeping or crawling is more applicable to them than that of walking. Fishes and sea-animals generally cannot be said to walk: their swimming is like "creeping on their bellies". Two-legged animals include birds and man. Most of the mammals walk on four legs. This includes the whole of the animal world. (24.45)

3023 In Allah's Will and Plan, the variety of forms and habits among animals is adapted to their various modes of life and stages of biological development. (24.45)

See:

Al-Muwatta Hadith

## Hadith 20.52

### Situations when Ihram Not Obligatory for Garlanding Sacrificial Animals

See: ▶ Sahih Al-Bukhari Hadith

## Hadith 3.668

Narrated by

Abaya bin Rafaa bin Raft bin Khadij

See: ▶ Fiqh-us-Sunnah

## Fiqh 5.47a

### Killing the Five Vicious Animals and Others that are Harmful

'Aishah reported that the Prophet (peace be upon him) said: "Five of the animals are vicious and they may be killed in the sacred precincts of Haram: the crow, the kite, the scorpion, the mouse, and the ravenous dog. This is reported by Muslim and Bukhari, who added "(and) the snake."

See: ►Fiqh-us-Sunnah

### **Fiqh 3.39**

#### **Zakah on Animals**

There are authentic ahadith explicitly indicating that camels, cattle, and sheep are subject to zakah. This enjoys the consensus. There are, however, some conditions to be met:

1. The animals concerned must attain a nisab.
2. They have to be in possession for one year.
3. They should have pastured by themselves -- that is, grazing most of the year in the available pasture.

►Fiqh-us-Sunnah

### **Fiqh 5.109b**

#### **Sacrificial Animals**

These are animals brought to the Haram, the Sacred Mosque, seeking the closeness and pleasure of Allah, Who says in the Qur'an (22:36), "The sacrificial camels We have made for you as among the symbols from Allah: in them is (much ) good for you: then pronounce the name of Allah over them as they line up (for sacrifice) when they are down on their sides (after slaughter), eat you thereof, and feed such as beg with due humility: thus have We made animals subject to you, that you may be grateful. It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him."

'Umar said, "Sacrifice animals, for Allah loves sacrifice. The Prophet (peace be upon him) offered one hundred camels in sacrifice for the pleasure of Allah." This offering by him was supererogatory.

See:

►Al-Muwatta Hadith

### **Hadith 23.7**

#### **Storing Meat from Sacrificial Animals**

Yahya related to me from Malik from Abdullah ibn Abi Bakr that Abdullah ibn Waqid said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade eating the meat from sacrificial animals after three days.".....

►Al-Muwatta Hadith

### **Hadith 36.37**

#### **Judgement on Animals Grazing on Other People's Crops and Animals Stolen from the Herd**

Yahya related to me from Malik from Ibn Shihab from Haram ibn Sad ibn Muhayyisa that a female camel of al-Bara ibn Azib entered the garden of a man and it did some damage to it. The Messenger of Allah, may Allah bless him and grant him peace, gave a judgement that the people of the garden were responsible for guarding it in the day, and the owner of the animals was liable for what the animals destroyed at night.

►Sahih Al-Bukhari Hadith

### **Hadith 3.684** Narrated by

**Abaya bin Rifa'a**

My grandfather, Rafi bin Khadij said, "We were in the valley of Dhul-Hulaifa of Tuhama in the company of the Prophet and had some camels and sheep (of the booty). The people hurried (in slaughtering the animals) and put their meat in the pots and started cooking. Allah's Apostle came and ordered them to upset the pots, and distributed the booty considering one camel as equal to ten sheep. One of the camels fled and the people had only a few horses, so they got worried. (The camel was chased and) a man stopped the camel by throwing an arrow at it. Allah's Apostle said, 'Some of these animals are untamed like wild animals, so if anyone of them went out of your control, then you should treat it as you have done now.' " My grandfather said, "O Allah's Apostle! We fear that we may meet our enemy tomorrow and we have no knives, could we slaughter the animals with reeds?" The Prophet said, "Yes, or you can use what would make blood flow (slaughter) and you can eat what is slaughtered and the Name of Allah is mentioned at the time of slaughtering. But don't use teeth or fingernails (in slaughtering). I will tell you why, as for teeth, they are bones, and fingernails are used by Ethiopians for slaughtering. " (See Hadith 668)

►Al-Muwatta Hadith

### **Hadith 25.13**

#### **Prohibition Against Eating Animals with Fangs.**

Yahya related to me from Malik from Ibn Shihab from Abu Idris al-Khawlani from Abu Tha-laba al-Khushani that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is haram to eat animals with fangs "



►Fiqh-us-Sunnah

## **Fiqh 1.7**

### **Dead animals of the sea and dead locusts**

Ibn 'Umar reported that the Messenger of Allah said, "Two types of dead animals and two types of blood have been made lawful for us. The types of dead animals are seafood and locusts. The two types of blood are the (blood of the) liver and the spleen."

This is related by Ahmad, ash-Shafi'i, al-Baihaqi and adDaraqutni. The hadith is weak, but Imam Ahmad says that it is authentic in mauquof form. Abu Zar'ah and Abu Hatim have said the same. Such a report has the implication of a marfu' hadith because a companion saying, "This was allowed for us" or "This was forbidden for us" is like one of them saying, "We were ordered to do this," or "We were forbidden to do this," and so on. (Such statements are considered marfu' with respect to their regulations). And we have already mentioned the Prophet's statement concerning the ocean, "Its water is pure and its 'dead animals' are allowable (to eat)."

### **See: Dead animals of the sea and dead locusts**

Ibn 'Umar reported that the Messenger of Allah said, "Two types of dead animals and two types of blood have been made lawful for us. The types of dead animals are seafood and locusts. The two types of blood are the (blood of the) liver and the spleen."

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See:

►Fiqh-us-Sunnah

## **Fiqh 1.7b**

### **Bones, horns, claws, fur, feathers, and skin and so on of dead animals**

Fiqh-us-Sunnah

## **Fiqh 5.63a**

### **Sacred Precincts of Madinah (Haram Madinah)**

In the Sacred Precincts of Madinah killing a game and cutting its trees is prohibited as it is in the case of Haram Makkah. Jabir bin Abdullah reported that Allah's Messenger (peace be upon him) said: "Ibrahim (peace be upon him) made Makkah Haram (sacred), and I declare Madinah and what lies between its two black tracts Haram. No game (within this area) is to be killed, nor any adah - a thorny plant - growing therein is to be cut." (Muslim)

Fiqh-us-Sunnah

## **Fiqh 5.112b**

### **Riding the Sacrificial Animals**

It is permissible to ride and benefit from the sacrificial animals (e.g., camels or cows). Allah says in the Qur'an (22:33): "In them (i.e., animals) you have benefits for a term appointed. In the end their place of sacrifice is near the Ancient House."

Fiqh-us-Sunnah

## **Fiqh 5.116**

### **Time of Shaving**

A pilgrim may shave or cut his hair short right after throwing the first pebbles at Jamarah Al-Aqabah on the Day of Nahr - the 10th of Dhul-Hijjah. If, however, a pilgrim has with him animals to be slaughtered then he can shave or cut his hair short only after having slaughtered these animals.

Al-Muwatta Hadith

## **Hadith 31.63**

### **What Is Not Permitted in the Sale of Animals**

Yahya related to me from Malik from Ibn Shihab that Said ibn al-Musayyab said, "There is no usury in animals. There are three things forbidden in animals: al-madamin, al-malaqih and habal al-habala. Al-madamin is the sale of what is in the wombs of female camels. Al-malaqih is the sale of the breeding qualities of camels" (i.e. for stud).

Malik said, "No one should buy a specified animal when it is concealed from him or in another place, even if he has already seen it, very recently or not so recently, and was pleased enough with it to pay its price in cash."

Malik said, "That is disapproved of because the seller makes use of the price and it is not known whether or not those goods are found to be as the buyer saw them or not. For that reason, it is disapproved of. There is no harm in it if it is described and guaranteed

Al-Muwatta Hadith

## Hadith 31.66

### Selling Animals in Exchange for Meat

Yahya related to me from Malik from Abu'z-Zinad that Said ibn al-Musayyab said, "Bartering live animals for dead meat is forbidden." Abu'z-Zinad said, "I said to Said ibn Musayyab, 'What do you think of a man buying an old camel for 10 sheep?' " Said said, "If he buys it to slaughter it, there is no good in it." Abu'z-Zinad added, "All the people (i.e. companions) that I have seen forbade bartering live animals for meat."

Abu'z-Zinad said, "This used to be written in the appointment letters of governors in the time of Aban ibn Uthman and Hisham ibn Ismail."

► Sahih Al-Bukhari Hadith

## Hadith 3.438

Narrated by

**Jabir bin Abdullah** heard Allah's Apostle, in the year of the Conquest of Mecca, saying, "Allah and His Apostle made illegal the trade of alcohol, dead animals, pigs and idols." The people asked, "O Allah's Apostle! What about the fat of dead animals, for it was used for greasing the boats and the hides; and people use it for lights?" He said, "No, it is illegal." Allah's Apostle further said, "May Allah curse the Jews, for Allah made the fat (of animals) illegal for them, yet they melted the fat and sold it and ate its price."

► Sahih Al-Bukhari Hadith

## Hadith 3.520

Narrated by

**Rafi bin Khadij**

"There is no harm in hiring animals for a definite (fixed) period on the basis that one-third or one-fourth of the products carried by the animals is given to the owner of the animals."

► Sunan of Abu-Dawood

## Hadith 1577

Narrated by

**Abdullah ibn Mu'awiyah al-Ghadiri**

AbuDawud said: I read in a document possessed by Abdullah ibn Salim at Hims: Abdullah ibn Mu'awiyah al-Ghadiri reported the Prophet (peace be upon him) as saying: He who performs three things will have the taste of the faith. (They are:) One who worships Allah alone and one believes that there is no god but Allah; and one who pays the zakat on his property agreeably every year. One should not give an aged animal, nor one suffering from itch or ailing, and one most condemned, but one should give animals of medium quality, for Allah did not demand from you the best of your animals, nor did He command you to give the animals of worst quality.

► Fiqh-us-Sunnah

## Fiqh 1.12

### Jallalah

Jallalah refers to an animal that eats the waste or flesh of other animals, such as camels, cows, sheep, chickens, geese, and so on. Ibn 'Abbas reported that the Messenger of Allah forbade the drinking of such animals' milk.

This hadith is related by "the five," except for Ibn Majah. At-Tirmidhi grades it as sahih. In one narration it states, "It is also prohibited to ride upon a jallalah. (Related by Abu Dawud.) 'Amr ibn Shu'aib related on the authority of his father, from his grandfather, that the Messenger of Allah prohibited the meat of domestic donkeys. As for the jallalah, he prohibited riding or eating them." (Related by Ahmad, an-Nasa'i and Abu Dawud.) If the jallalah animal is kept away from the other animals for some time and is given clean food to eat, then it becomes pure and is no longer called jallalah. If this is the case, it becomes permissible to eat, as the reason for its prohibition was the change it underwent due to eating filth, a state which would no longer be present.

► Fiqh-us-Sunnah

## Fiqh 4.70

### Slaughtering Animals on the Graves

The Prophet, peace be upon him, forbade the slaughtering of animals at graves, which was practiced in the Days of Ignorance out of arrogance and self conceit in order to flaunt one's wealth

► Sahih Al-Bukhari Hadith

### **Hadith 7.476** Narrated by **Salama bin Al Aqua**

The Prophet said, "Whoever has slaughtered a sacrifice should not keep anything of its meat after three days."

Sahih Bukhari Hadith Subjects

### **Animals Slaughtered On 'Id-al-adha**

1. The tradition of Al-Udhiya  
B 7.453, B 7.454
2. The distribution of the meat of sacrificed animals  
B 7.455
3. Sacrifices slaughtered  
B 7.456
4. Meat is desired on the day of Nahr  
B 7.457
5. Sacrifice should be offered on the day of Nahr  
B 7.458
6. Slaughtering sacrifices at the Musalla-  
B 7.459
7. The Prophet slaughtered two horned rams  
B 7.460, B 7.461, B 7.462
8. "but it will not be sufficient for anybody else"  
B 7.463, B 7.464
9. Slaughtering the sacrifice with one's own hands  
B 7.465
10. Slaughtering sacrifice on behalf of others  
B 7.466
11. Slaughtering sacrifice after the 'Id prayer  
B 7.467
12. Slaughtering the sacrifice before the 'Id prayer  
B 7.468, B 7.469, B 7.470
13. Putting one's foot on the side of the animal  
B 7.471
14. Saying Takbir while slaughtering  
B 7.472
15. Sending the Hadi to be slaughtered  
B 7.473
16. What may be eaten of the meat of sacrificed animals  
B 7.474, B 7.475, B 7.476, B 7.478, B 7.479, B 7.480

► Sahih Bukhari Hadith Subjects

### **Animal Slaughtering and Hunting**

1. Mentioning Allah's Name while hunting  
B 7.384
2. The game killed by the Mi'rad  
B 7.385
3. The game killed with the shaft of the Mi'rad  
B 7.386
4. Hunting with a bow  
B 7.387
5. Al-Khadhf  
B 7.388
6. A pet dog  
B 7.389, B 7.390, B 7.391
7. If a hound eats of the game  
B 7.392

8. Catching the game days after hitting it  
B 7.393
9. Finding another hound with the game  
B 7.394
10. Hunting  
B 7.395, B 7.396, B 7.397, B 7.398, B 7.399
11. Hunting on mountains  
B 7.400
12. 'Lawful to you is the pursuit of sea-game  
B 7.401, B 7.402
13. The eating of locusts  
B 7.403
14. Eating dead flesh  
B 7.404, B 7.405
15. Mentioning Allah's Name on slaughtering  
B 7.406
16. Slaughtering in the name of idols  
B 7.407
17. "So slaughter in the Name of Allah"  
B 7.408
18. Instruments causing blood to gush out  
B 7.409, B 7.410, B 7.411
19. Animals slaughtered by a lady  
B 7.412, B 7.413
20. Not to slaughter with a tooth, bone or nail  
B 7.414
21. Animals slaughtered by bedouins  
B 7.415
22. Animals slaughtered by the people of the Scripture  
B 7.416
23. Domestic animals that run away  
B 7.417
24. The Nahr and the Dhabh  
B 7.418, B 7.419, B 7.420
25. Al-Muthla, Al-Masbura and Mujaththama  
B 7.421, B 7.422, B 7.423, B 7.424, B 7.425
26. The meat of chickens  
B 7.426, B 7.427
27. Horse flesh  
B 7.428, B 7.429
28. Donkey flesh  
B 7.430, B 7.431, B 7.432, B 7.433, B 7.434, B 7.435, B 7.436, B 7.437
29. The meat of beasts having fangs  
B 7.438
30. The skin of animals  
B 7.439, B 7.440
31. Musk  
B 7.441, B 7.442
32. The rabbit  
B 7.443
33. The mastigure  
B 7.444, B 7.445
34. If a mouse falls into butter  
B 7.446, B 7.447, B 7.448
35. Branding the faces  
B 7.449, B 7.450

- 36. War booty  
B 7.451
- 37. Shooting a runaway animal  
B 7.452
- 38. Eating dead meat out of necessity

## ANNOY:

33:53 - O ye who Believe! enter not the Prophet's houses until leave is given you for a meal (and then) not (so early as) to wait for its preparation: but when ye are invited enter; and when ye have taken your meal disperse without seeking familiar talk. Such (behavior) annoys the Prophet: He is ashamed to dismiss you but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Apostle or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity. <sup>3755375637573758</sup>

3755 The rules of refined social ethics is as necessary to teach to-day as it was with the rude Arabs whom the holy Prophet had to teach in his day. Those mentioned in this verse may be briefly recapitulated thus: (1) Enter not a friend's house without permission; (2) if invited to dine, don't go too early; you are asked to dine, not to wait for the preparation of the food; (3) be there at the time appointed, so that you enter when you are expected and invited; (4) after the meal, don't get familiar with your host, especially if there is a great distance between him and you; (5) don't waste time in tittle-tattle, causing inconvenience and perhaps annoyance to your host; (6) understand what is proper behaviour for you: he may be too polite to ask to depart. All this has a social bearing: respect and delicate consideration for others are among the highest virtues. (33.53)

3758 "Annoy": Aza (IV) may equally mean: to vex, to cause hurt or injury, to insult, to ill-treat by slander or unseemly conduct, or hurt the feelings of (some one). The Prophet came with a divine mission to teach and reclaim the world, and he is entitled to the respect of all, even of those who do not consciously acknowledge his mission, for his mission works constantly like the forces of nature. In a minor degree the "Mothers of the Believers" are also entitled to respect. (33.53)

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33:57 - Those who annoy Allah and his Apostle Allah has cursed them in this world and in the Hereafter and has prepared for them a humiliating Punishment. <sup>3762</sup>

33:58 - And those who annoy believing men and women undeservedly bear (on themselves) a calumny and a glaring sin. <sup>3763</sup>

3763 Cf. iv. 112. In that passage we were told that any one who was himself guilty but accused an innocent man of his guilt, was obviously placing himself in double jeopardy; first, for his own original guilt, and secondly for the guilt of a false accusation. Here we take two classes of men instead of two individuals. The men and women of faith (if they deserve the name) and doing all they can to serve Allah and humanity. If they are insulted, hurt, or annoyed by those whose sins they denounce, the latter suffer the penalties of a double guilt, viz., their sins to start with, and the insults or injuries they offer to those who correct them. Instead of resenting the preaching of Truth, they should welcome it and profit by it. (33.58)

65:6 --Let the women live (in 'iddah) in the same style as ye live according to your means: **annoy** them not so as to restrict them. And if they carry (life in their wombs) then spend (your substance) on them until they deliver their burden: and if they suckle your (offspring) give them their recompense: and take mutual counsel together according to what is just and reasonable. And if ye find yourselves in difficulties let another woman suckle (the child) on the (father's) behalf. <sup>5516551755185519</sup>

Al-Tirmidhi Hadith

**Hadith 3258** Narrated by  
**Mu'adh ibn Jabal**

The Prophet (peace be upon him) said that no woman annoyed her husband in this world without his wife among the large-eyed maidens saying, "You must not annoy him. Allah curse you! He is only a passing guest with you and is about to leave you to come to us."

Tirmidhi and Ibn Majah transmitted it, Tirmidhi saying this is a gharib tradition.

►Al-Tirmidhi Hadith

**Hadith 4992** Narrated by  
**AbuHurayrah**

A man said, "Messenger of Allah (peace be upon him), such and such a woman has a reputation for engaging to a great extent in prayer, fasting and almsgiving but she annoys her neighbours with her tongue." He replied, "She will go to Hell." He said, "Messenger of Allah (peace be upon him), such and such a woman has a reputation for engaging to a small extent in fasting, almsgiving and prayer, but she gives pieces of curd as sadaqah and does not annoy her neighbours with her tongue." He replied, "She will go to Paradise."

Ahmad and Bayhaqi, in Shu'ab al-Iman, transmitted it.

►Al-Tirmidhi Hadith

**Hadith 5044** Narrated by  
**Abdullah ibn Umar**

Allah's Messenger (peace be upon him) mounted the pulpit and called in a loud voice, "You who have accepted Islam with your tongues but whose hearts have not been reached by faith, do not annoy the Muslims, or revile them, or seek out their faults; for he who seeks out the faults of his brother Muslim will have his faults sought out by Allah and he whose faults are sought out by Allah will be exposed by Him, even though he should be in the interior of his house."

Tirmidhi transmitted it.

►Sunan of Abu-Dawood

**Hadith 2836** Narrated by  
**Abdullah ibn Amr ibn al-'As**

The Apostle of Allah (peace be upon him) was asked about the aqiqah. He replied: Allah does not like the breaking of ties (uquq), as though he disliked the name. And he said: If anyone has a child born to him and wishes to offer a sacrifice on its behalf, he may offer two resembling sheep for a boy and one for a girl. And he was asked about fara'. He replied: Fara' is right. If you leave it (i.e. let it grow till it becomes a healthy camel of one year or two years, then you give it to a widow or give it in the path of Allah for using it as a riding beast, it is better than slaughtering it at the age when its meat is stuck to its hair, and you turn over your milking vessel and annoy your she-camel.

## ANSARS:

59:9 - But those who before them had homes (in Medina) and had adopted the Faith show their affection to such as came to them for refuge and entertain no desire in their hearts for things given to the (latter) but give them preference over themselves even though poverty was their (own lot). And those saved from the covetousness of their own souls they are the ones that achieve prosperity. 5383

5383 This refers to the Ansar (the Helpers), the people of Madinah who accepted Islam when it was persecuted in Makkah, and who invited the holy Prophet to join them and become their Leader in Madinah. The Hijrat was possible because of their goodwill and their generous hospitality. They entertained the Prophet and all the refugees (Muhajirs) who came with him. The most remarkable ties of full brotherhood were established between individual members of the one group and the other. Until the Ummat got its own resources, the Helpers regularly gave and the Refugees regularly received. The Helpers counted it a privilege to entertain the Refugees, and even the poor vied with the rich in their spirit of self-sacrifice. When the confiscated land and property of the Banu Nadhir was divided, and the major portion was assigned to the refugees, there was not the least jealousy on the part of the Helpers. They rejoiced in the good fortune of their brethren. And incidentally they were themselves relieved of anxiety and responsibility on their behalf. (59.9)

Sahih Al-Bukhari Hadith

**Hadith 5.623** Narrated by  
**Anas**

The Prophet gathered some people of Ansar and said, "The People of Quraish are still close to their Pre-Islamic period of ignorance and have suffered a lot, and I want to help them and attract their hearts (by giving them the war booty). Won't you be pleased that the people take the worldly things and you take Allah's Apostle with you to your homes?" They said, "Yes, (i.e. we are pleased with this distribution)." The Prophet said, "If the people took their way through a valley and the Ansar took their way through a mountain pass, then I would take the Ansar's valley or the Ansar's mountain pass."

► Sahih Al-Bukhari Hadith

### **Hadith 7.515** Narrated by **Anas bin Malik**

Abu Talha had the largest number of datepalms from amongst the **Ansars** of Medina. The dearest of his property to him was Bairuha garden which was facing the (Prophet's) Mosque. Allah's Apostle used to enter it and drink of its good fresh water. When the Holy Verse: -By no means shall you attain righteousness unless you spend (in charity) of that which you love." (3.92) was revealed, Abu Talha got up and said, "O Allah's Apostle! Allah says: "By no means shall you attain righteousness unless you spend of that which you love," and the dearest of my property to me is the Bairuha garden and I want to give it in charity in Allah's Cause, seeking to be rewarded by Allah for that. So you can spend it, O Allah's Apostle, wherever Allah instructs you." Allah's Apostle said, "Good! That is a perishable (or profitable) wealth." ('Abdullah is in doubt as to which word was used.) He said, "I have heard what you have said but in my opinion you'd better give it to your kith and kin." On that Abu Talha said, "I will do so, O Allah's Apostle!" Abu Talha distributed that garden among his kith and kin and cousins.

► Sahih Al-Bukhari Hadith

### **Hadith 7.96** Narrated by **Anas**

When 'Abdur-Rahman bin 'Auf married an **Ansari** woman, the Prophet asked him, "How much Mahr did you give her?" 'Abdur-Rahman said, "Gold equal to the weight of a date stone." Anas added: When they (i.e. the Prophet and his companions) arrived at Medina, the emigrants stayed at the Ansar's houses. 'Abdur-Rahman bin 'Auf stayed at Sad bin Ar-Rabi's house. Sad said to 'Abdur-Rahman, "I will divide and share my property with you and will give one of my two wives to you." 'Abdur-Rahman said, "May Allah bless you, your wives and property (I am not in need of that; but kindly show me the way to the market)." So 'Abdur-Rahman went to the market and traded there gaining a profit of some dried yoghurt and butter, and married (an Ansari woman). The Prophet said to him, "Give a banquet, even if with one sheep."

► Sahih Al-Bukhari Hadith

### **Hadith 5.135** Narrated by **Abu Humaid**

The Prophet said, "The best of the Ansar families (homes) are the families (homes) of Banu An-Najjar, and then that of Banu 'Abdul Ash-hal, and then that of Banu Al-Harith, and then that of Banu Saïda; and there is good in all the families (homes) of the Ansar." Sad bin 'Ubada followed us and said, "O Abu Usaid ! Don't you see that the Prophet compared the Ansar and made us the last of them in superiority?"

Then Sad met the Prophet and said, "O Allah's Apostle! In comparing the Ansar's families (homes) as to the degree of superiority, you have made us the last of them." Allah's Apostle replied, "Isn't it sufficient that you are regarded amongst the best?"

## **APPAREL**

7:31 - O children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess for Allah loveth not the wasters. <sup>1013</sup>

1013 Beautiful apparel: zinat: adornments or apparel for beautiful living: construed to mean not only clothes that add grace to the wearer, but toilet and cleanliness, attention to hair, and other small personal details which no self-respecting man or woman ought to neglect when going solemnly even before a great human dignitary, if only out of respect for the dignity of the occasion. How much more important it is to attend to these details when we solemnly apply our minds to the Presence of Allah. But the caution against excess applies: men must not go to prayer in silks or ornaments appropriate to women. Similarly sober food, good and wholesome, is not to be divorced from offices of religion; only the caution against excess applies strictly. A dirty, unkempt, slovenly Faqir could not claim sanctity in Islam. (7.31)

► Fiqh-us-Sunnah

### **Fiqh 4.80a**

#### **Their Legality, Condolences**

Condolences are desirable, even if the deceased was a non-Muslim. Ibn Majah and Al-Baihaqi reported from 'Amr ibn Hazm that the Prophet, peace be upon him, said: "Every believer who consoles his brother in distress, will be dressed by Allah in an **apparel** of honor on the Day of Resurrection." It is recommended, however, that the condolences be offered only once.

The condolences should be offered to the entire family of the deceased, that is, to all the relatives, old and young, men and women. (The scholars exclude from this list beautiful young women. Only their mahram relatives may offer condolences to them) One may offer condolences either before or after the burial up to three days after death. If the person either offering or receiving condolences was not present at the time of death, condolences may be offered even at a later period

7:26 O ye children of Adam! We have bestowed raiment upon you to cover your shame as well as to be an adornment to you but the raiment of righteousness that is the best. Such are among the signs of Allah that they may receive admonition! <sup>1008</sup>

1008 The body: is pure and beautiful, as long as it is not defiled by misuse: its clothing and ornaments may be good or meretricious, according to the motives in the mind and character: if good, they are the symbols of purity and beauty: but the best clothing and ornament we could have comes from righteousness, which covers the nakedness of sin, and adorns us with virtues. (7.26)

## APES:

2:65 - And well ye knew those amongst you who transgressed in the matter of the Sabbath; We said to them: "Be ye apes despised and rejected." <sup>79</sup>

79 The punishment for breach of the Sabbath under the Mosaic law was death. "Every one that defileth it (the Sabbath) shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people." (Exod. xxxi. 14). There must have been a Jewish tradition about a whole fishing community in a seaside town, which persisted in breaking the Sabbath and were turned into apes; cf. vii. 163-166. Or should we translate in both these passages. "Be as apes", instead of "Be apes"? This is the suggestion of Maulvi Muhammad Ali on this passage, on the authority of Mujabid and Ibn Jarir Tabari. The punishment would be, not for the breach of the Sabbath in itself, but for their contumacious defiance of the Law. (2.65)

5:60 - Say: "Shall I point out to you something much worse than this (as judged) by the treatment it received from Allah? Those who incurred the curse of Allah and His wrath those of whom some He transformed into apes and swine those who worshipped Evil; these are (many times) worse in rank and far more astray from the even Path! <sup>770</sup>

770 For apes see Q. ii. 65. For men possessed by devils, and the devils being sent into swine, see Matt. viii. 28-32. (5.60)

7:166 - When in their insolence they transgressed (all) prohibition We said to them: "Be ye apes despised and rejected." <sup>1139</sup>

►Al-Tirmidhi Hadith

### Hadith 5150

Narrated by

**Ammar ibn Yasir**

Allah's Messenger (peace be upon him) said, "The table was sent down from Heaven with bread and meat, and they were commanded not to be unfaithful nor to store up for the morrow. But they were unfaithful, stored up and laid by for the morrow, so they were changed into apes and swine."

Transmitted by Tirmidhi.

Sunan of Abu-Dawood

### Hadith 4028

Narrated by

**AbuAmir or AbuMalik**

AbdurRahman ibn Ghanam al-Ash'ari said: AbuAmir or AbuMalik told me--I swear by Allah another oath that he did not believe me that he heard the Apostle of Allah (peace be upon him) say: There will be among my community people who will make lawful (the use of) khazz and silk. Some of them will be transformed into apes and swine.

►Sunan of Abu-Dawood

### Hadith 4293

Narrated by

**Anas ibn Malik**

The Prophet (peace be upon him) said: The people will establish cities, Anas, and one of them will be called al-Basrah or al-Busayrah. If you should pass by it or enter it, avoid its salt-marshes, its Kall, its market, and the gate of its commanders, and keep to its environs, for the earth will swallow some people up, pelting rain will fall and earthquakes will take place in it, and there will be people who will spend the night in it and become apes and swine in the morning.

## APOSTATES:

47:25 - Those who turn back as apostates after Guidance was clearly shown to them the Evil One has instigated them and buoyed them up with false hopes. <sup>4849</sup>



4849 Such men are entirely in the hands of Satan. They follow his suggestions, and their hopes are built on his deceptions. (47.25)

►Sahih Al-Bukhari Hadith

### **Hadith 6.149** Narrated by **Ibn Abbas**

Allah's Apostle delivered a sermon and said, "O people! You will be gathered before Allah bare-footed, naked and not circumcised." Then (quoting Quran) he said:

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

The Prophet then said, "The first of the human beings to be dressed on the Day of Resurrection, will be Abraham. Lo! Some men from my followers will be brought and then (the angels) will drive them to the left side (Hell-Fire). I will say. 'O my Lord! (They are) my companions!' Then a reply will come (from Almighty), 'You do not know what they did after you.' I will say as the pious slave (the Prophet Jesus) said: And I was a witness over them while I dwelt amongst them. When You took me up, You were the Watcher over them and You are a Witness to all things.' (5.117) Then it will be said, 'These people have continued to be apostates since you left them.' "

►Sahih Al-Bukhari Hadith

### **Hadith 9.172** Narrated by **Asma**

The Prophet said, "I will be at my Lake-Fount (Kauthar) waiting for whoever will come to me. Then some people will be taken away from me whereupon I will say, 'My followers!' It will be said, 'You do not know they turned Apostates as renegades (deserted their religion).' (Ibn Abi Mulaika said, "Allah, we seek refuge with You from turning on our heels from the (Islamic) religion and from being put to trial").

## **APOSTLE: (MESSENGERS)**

See under "Prophets"

## **APPROACH**

5:35 - O ye who believe! do your duty to Allah seek the means of **approach unto Him** and strive with might and main in His cause: that ye may prosper. <sup>740741</sup>

See Notes: 740, 741 under "Taqwa".

2:214 - And who doth greater wrong than he who forbiddeth the **approach to the sanctuaries of Allah** lest His name should be mentioned therein, and striveth for their ruin? As for such, it was never meant that they should enter them except in fear. Theirs in the world is ignominy and theirs in the Hereafter is an awful doom.

19:70 - And surely We are best aware of those most worthy to be burned therein.

19:71 -There is not one of you but shall **approach it**. That is a fixed ordinance of thy Lord.

2:222 - They ask thee concerning women's courses. Say: They are a hurt and a pollution; so keep away from women in their courses and do not **approach them** until they are clean. But when they have purified themselves ye may approach them in any manner time or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean. <sup>247248</sup>

247 Azan: hurt, pollution. Both aspects must be remembered. Physical cleanliness and purity make for health, bodily and spiritual. But the matter should be looked at from the woman's point of view as well as the man's. To her there is danger of hurt, and she should have every consideration. In the animal world, instinct is a guide which is obeyed. Man should in this respect be better: he is often worse. (2.222)

248 Haithu: A comprehensive word referring to manner, time, or place. The most delicate matters are here referred to in the most discreet and yet helpful terms. In sex morality, manner, time, and place are all important: and the highest standards are set by social laws, by our own refined instinct of mutual consideration, and above all, by the light shed by the highest Teachers from the wisdom which they receive from our Maker, Who loves purity and cleanliness in all things. (2.222)

2:223 - Your wives are as a tilth unto you; so approach your tilth when or how ye will. But do some good act for your souls beforehand; and fear Allah and know that ye are to meet Him (in the Hereafter) and give (these) good tidings to those who believe. <sup>249250</sup>

249 Sex is not a thing to be ashamed of, or to be treated lightly, or to be indulged to excess. It is as solemn a fact as any in life. It is compared to a husbandman's tilth; it is a serious affair to him; he sows the seed in order to reap the harvest. But he chooses his own time and mode of cultivation. He does not sow out of season nor cultivate in a manner which will injure or exhaust the soul. He is wise and considerate and does not run riot. Coming from the simile to human beings, every kind of mutual consideration is required, but above all, we must remember that even in these matters there is a spiritual aspect. We must never forget our souls, and that we are responsible to God. (2.223)

250 Our highest spiritual ambition should be the hope of meeting God. To uphold such a hope is to give glad tidings to people of faith. It would only be unrepentant sinners who would fear the meeting. Note how the most sensuous matters are discussed frankly, and immediately taken up into the loftiest regions of spiritual upliftment. (2.223)

4:43 - O ye who believe! approach not prayers with a mind befogged until ye can understand all that ye say nor in a state of ceremonial impurity (except when travelling on the road) until after washing your whole body if ye are ill or on a journey or one of you cometh from offices of nature or ye have been in contact with women and ye find no water then take for yourselves clean sand or earth and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.

6:152 - **And approach** not the wealth of the orphan save with that which is better; till he reach maturity. Give full measure and full weight, in justice. We task not any soul beyond its scope. And if ye give your word, do justice thereunto, even though it be (against) a kinsman; and fulfil the covenant of Allah. This He commandeth you that haply ye may remember.

46:28 - Then why did those whom they had chosen for gods as a way of approach (unto Allah) not help them? Nay, but they did fail them utterly. And (all) that was their lie, and what they used to invent

47:20 - Those who believe say "Why is not a Surah sent down (for us)?" But when a Surah of basic or categorical meaning is revealed and fighting is mentioned therein thou wilt see those in whose hearts is a disease looking at thee with a look of one in swoon at the **approach** of death: but more fitting for them <sup>484348444845</sup>

4843 The men of faith and loyalty are eager and anxious to get a command to serve the Cause even if it be at the sacrifice of their lives. Not so the Hypocrites, "those in whose hearts is a disease". They are mortally afraid as mentioned below. (47.20)

4844 Cf. iii. 7, and n. 347. The defence of truth and righteousness at all sacrifice, when a definite and categorical command issues from the ruler of an Islamic state is a fundamental condition of enlistment in the cause of Allah. It is true that Punishment and Judgment belong to Allah alone; but our mettle and fidelity have to be tested, (see verse 4 above), and Allah uses human agency in human affairs. (47.20)

## ARABIC QURAN:

20:113- Thus have we sent this down an Arabic Qur'an and explained therein in detail some of the warnings in order that they may fear Allah or that it may cause their remembrance (of Him). <sup>2638</sup>

2638 The Qur'an is in clear Arabic, so that even an unlearned people like the Arabs might understand and profit by its warnings, and the rest of the world may learn through them, as they did in the first few centuries of Islam and may do again when we Muslims show ourselves worthy to explain and exemplify its meaning. The evil are warned that they may repent; the good are confirmed in their Faith and strengthened by their remembrance of Him. (20.113)

12:2 -We have sent it down as an **Arabic Qur'an** in order that ye may learn wisdom. <sup>1630</sup>

1630 Qur'an means: something (1) to be read, or (2) recited, or (3) proclaimed. It may apply to a verse, or a Sura, or to the whole Book of Revelation. (12.2)

41:3 - A Book whereof the verses are explained in detail a Qur'an in Arabic for people who understand

43:3 - We have made it a Qur'an in Arabic that ye may be able to understand (and learn wisdom). <sup>4605</sup>

42:7 - Thus have We sent by inspiration to thee an Arabic Qur'an: that thou mayest warn the Mother of Cities and all around her and warn (them) of the Day of Assembly of which there is no doubt: (when) some will be in the Garden and some in the Blazing Fire. <sup>453345344535</sup>

4533 The point of the Qur'an being in Arabic is that it is plain and intelligible to the people through whom and among whom it was promulgated; see next clause. (42.7)

## ARBITRATORS:

4:35 - If ye fear a breach between them twain appoint (two) arbiters one from his family and the other from hers; if they wish for peace Allah will cause their reconciliation: for Allah hath full knowledge and is acquainted with all things. <sup>549</sup>

549 An excellent plan for settling family disputes, without too much publicity or mud-throwing, or resort to the chicaneries of the law. The Latin countries recognise this plan in their legal systems. It is a pity that Muslims do not resort to it universally, as they should. The arbiters from each family would know the idiosyncracies of both parties, and would be able, with Allah's help to effect a real reconciliation. (4.35)

49:9 - If two parties among the Believers fall into a quarrel make ye peace between them: but if one of them transgresses beyond bounds against the other then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies then make peace between them with justice and be fair: for Allah loves those who are fair (and just). <sup>4927</sup>

4927 Individual quarrels are easier to compose than group quarrels, or, in the modern world, national quarrels. But the collective community of Islam should be supreme over groups or nations. It would be expected to act justly and try to compose the quarrel, for peace is better than fighting. But if one party is determined to be the aggressor, the whole force of the community is brought to bear on it. The essential condition of course is that there should be perfect fairness and justice and respect for the highest principles; for Islam takes account of every just and legitimate interest without separating spiritual from temporal matters. The League of Nations failed because these essentials were absent and today the United Nations fails for the same reason. (49.9)

49:10 - The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers: And fear Allah that ye may receive Mercy. <sup>4928</sup>

4928 The enforcement of the Muslim Brotherhood is the greatest social ideal of Islam. On it was based the Prophet's Sermon at his last pilgrimage, and Islam cannot be completely realised until this ideal is achieved. (49.10)

►Al-Muwatta Hadith

## Hadith 29.72

### The Two Arbiters

Yahya related to me from Malik that he had heard that Ali ibn Abi Talib said about the two arbiters about whom Allah, the Exalted, said, "If you fear a breach between the two, appoint an arbiter from his people, and an arbiter from her people. If they desire to set things aright, Allah will make peace between them, surely Allah is Knowing, Aware," (Sura 4 ayat 35), that the separation and the joining were overseen by the two of them.

Malik said, "That is the best of what I have heard from the people of knowledge. Whatever the two arbiters say concerning separation or joining is taken into consideration "

## ARK:

54:13 - But We bore him on an (Ark) made of broad planks and caulked with palm-fibre: <sup>5138</sup>

54:15 - And We have left this as a Sign (for all time): then is there any that will receive admonition? <sup>51405141</sup>

5140 Cf. xxix. 15, where the Ark (with the salvation it brought to the righteous) is mentioned as a Sign for all Peoples. So also in xxv, 37 and xxvi. 121, it is a Sign for men. Similarly the saving of Lot, with the destruction of the wicked Cities of the Plain, is mentioned as a Sign left for those who would understand: xxix. 35, and li. 37. (54.15)

11:37 - "But construct an Ark under Our eyes and Our inspiration and address Me no (further) on behalf of those who are in sin: for they are about to be overwhelmed (in the Flood)." <sup>1530</sup>

1530 It was to be built under the special instructions of Allah, to serve the special purpose it was intended to serve. (11.37)

11:38 - Forthwith he starts constructing the Ark: every time that the Chiefs of his People passed by him they threw ridicule on him. They threw ridicule on him. He said: "If ye ridicule us now we (in our turn) can look down on you with ridicule likewise!" <sup>15311532</sup>

1531 The ridicule of the sinners, from their own point of view, was natural. Here was a Prophet turned carpenter! Here was a plain in the higher reaches of the Mesopotamian basin, drained by the majestic Tigris, over 800 to 900 miles from the sea Arabian Gulf in a straight line! Yet he talks of a flood like the Sea! All material civilisations pride themselves on their Public Works and their drainage schemes. And here was a fellow relying on Allah! But did not their narrow pride seem ridiculous also to the Prophet of Allah! Here were men steeped in sin and insolence! And they pit themselves against the power and the promise of Allah! Truly a contemptible race is man! (11.38)

11:41 - So he said: "Embark ye on the Ark in the name of Allah whether it move or be at rest! For my Lord is be sure Oft-Forgiving Most Merciful!"

11:42 - So the Ark floated with them on the waves (towering) like mountains and Noah called out to his son who had separated himself (from the rest): "O my son! embark with us and be not with the Unbelievers!" <sup>1536</sup>

1536 The simile of mountains applies to the waves, which were mountain high, -literally, for the peaks were being submerged. (11.42)

11:44 - When the word went forth: "O earth! swallow up thy water and O sky! withhold (thy rain)!" and the water abated and the matter was ended. The Ark rested on Mount Judi and the word went forth: "Away with those who do wrong!" <sup>15381539</sup>

1538 A wonderful passage. The whole picture is painted in just a few words. The chain of material facts are linked together, not only in their relations to each other, but also in their relation to the spiritual forces that control them, and the spiritual consequences of Sin and wrong-doing. The drowning in the material sense was the least part of the Penalty. A whole new world came into existence after the Deluge. (11.44)

11:48 - The word came: "O Noah! come down (from the Ark) with Peace from Us and Blessings on thee and on some of the Peoples (who will spring) from those with thee: but (there will be other) Peoples to whom We shall grant their pleasures (for a time) but in the end will a grievous Penalty reach them from Us." <sup>15421543</sup>

1543 Those who truly seek Allah's light and guidance and sincerely bend their will to His Will are freely admitted to Allah's grace. Notwithstanding any human weaknesses in them, they are advanced higher in the stage on account of their Faith, Trust, and Striving after Right. They are given Allah's Peace, which gives the soul true calmness and strength, and all the blessings that flow from spiritual life. This was given not only to Noah and his family but to all the righteous people who were saved with him. And their descendants were also promised those blessings on condition of righteousness. But some of them fell from grace, as we know in history. Allah's grace is not a social or family privilege. Each people and each individual must earnestly strive for it and earn it. (11.48)

29:15 - But We saved him and the Companions of the Ark and We made the (Ark) a Sign for all Peoples!

3437 The story of Noah and his Flood is not told here. It is told in other places; e.g., see xi. 25-48 or xxvi. 105-22. It is only referred to here to point out that Noah's period lasted a long time, 950 years. (Cf. Gen. ix. 28-29, where his whole age is declared to have been 950 years, of which 350 years were after the Flood). In spite of this long period, his contemporaries failed to listen, and they were destroyed. But the story of the Ark remains an everlasting Sign and Warning to mankind-a Sign of deliverance to the righteous and of destruction to the wicked. (29.14)

7:64 - But they rejected him and We delivered him and those with him in the ark: But We overwhelmed in the flood those who rejected our signs. They were indeed a blind people!

23:27 - So We inspired him (with this message): "Construct the Ark within Our sight and under Our guidance: then when comes Our command and the fountains of the earth gush forth take thou on board pairs of every species male and female and thy family except those of them against whom the Word has already gone forth: and address Me not in favor of the wrongdoers; for they shall be drowned (in the Flood)." <sup>2887288828892890</sup>

23:28 - And when thou hast embarked on the Ark thou and those with thee say: "Praise be to Allah Who has saved us from the people who do wrong." <sup>2891</sup>

36:41 - And a Sign for them is that We bore their race (through the flood) in the loaded Ark; <sup>3988</sup>

3988 Besides the beauty of the Night, with the stars and the planets "swimming" in their rounded courses according to perfect Law, suggesting both symmetry and harmony, there are other Signs touching closely the life of man himself, projected through Time, in the past history of his race and in his own personal experience. The past history of his race

takes us to the story of the Flood, which is symbolical of Allah's justice and mercy. Noah's Ark was a "Sign to all People": xxix. 15. Man's own personal experience is appealed to in every ship afloat: see next note. (36.41)

17:3 - O ye that are sprung from those whom We carried (in the Ark) with Noah! verily he was a devotee most grateful. <sup>2172</sup>

2172 After the Deluge of the time of Noah the only descendants of Noah were those who were saved in the Ark with him. They had special reason to celebrate the praises of Allah. But they relapsed into idolatry, sin, and abominations. They are reminded of the true and sincere devotion of Noah himself, as contrasted with the unworthiness of Noah's descendants, especially the Children of Israel. (17.3)

10:73 - They rejected him but We delivered him and those with him in the Ark and We made them inherit (the earth) while We overwhelmed in the Flood those who rejected Our Signs. Then see what was the end of those who were warned (but heeded not)! <sup>1459</sup>

►Al-Tirmidhi Hadith

**Hadith 6174** Narrated by  
**AbuDharr**

While holding the door of the Ka'bah, AbuDharr told that he had heard the Prophet (peace be upon him) say, "My family among you are like Noah's ark. He who sails in it will be safe, but he who holds back from it will perish."

Ahmad transmitted it.

## ARROGANT:

7:146 - Those who behave arrogantly on the earth in defiance of right them will I turn away from My signs they will not believe in them; and if they see the way of right conduct they will not adopt it as the way; but if they see the way of error that is the way they will adopt; for they rejected Our signs and failed to take warning from them. <sup>11101111</sup>

1110 The argument may be simplified thus in paraphrase. The right is established on the earth as Allah created it: Nature recognises and obeys Allah's law as fixed for each portion of Creation. But man, because of the gift of Will, sometimes upsets this balance. The root-cause is his arrogance, as it was in the case of Iblis. Allah's Signs are everywhere, but if they are rejected with scorn and blasphemy, Allah will withdraw His grace, for sin hardens the heart and makes it impervious to the truth. Want of faith produces a kind of blindness to spiritual facts, a kind of deafness to the warnings of a Day of Account. If we had contumaciously rejected faith, can we hope for anything but justice,-the just punishment of our sins. (7.146)

4:172 -The disdainful and the arrogant are the crew of Satan, who will be gathered together before the Supreme Throne for punishment. (4.172)

678 - Christ disdaineth not to serve and worship Allah nor do the angels those nearest (to Allah): those who disdain His worship and are arrogant He will gather them all together unto himself to (answer). <sup>677678</sup>

16:22 - Your Allah is One Allah: as to those who believe not in the Hereafter their hearts refuse to know and they are arrogant. <sup>2045</sup>

2045 Everything points to Allah, the One True Eternal God. If so, there is a Hereafter, for He has declared it. In so far as people do not believe this, the fault is in their Will; they do not wish to believe, and the motive behind is arrogance, the sin which brought about the fall of Iblis: ii. 34. (16.22)

2046 Cf. xvi, 19, where the same words refer to man generally. Whether he conceals or reveals what is in his heart, Allah knows it, and as Allah is Oft-Forgiving, Most Merciful, His grace is available as His highest favour if man will take it. Here the reference is to those who "refuse to know", who reject Allah's guidance out of arrogance. Allah "loveth not the arrogant". Such men deprive themselves of Allah's grace. (16.23)

34:31 - The Unbelievers say: "We shall neither believe in this scripture nor in (any) that (came) before it." Couldst thou but see when the wrong-doers will be made to stand before their Lord throwing back the word (of blame) on one another! Those who had been despised will say to the arrogant ones: "Had it not been for you we should certainly have been believers!"  
383438353836

3834 To the Pagans all scriptures are taboo, whether it be the Qur-an or any Revelation that came before it. The people of the Book despised the Pagans, but in their arrogant assumption of superiority, prevented them, by their example, from accepting the latest and most universal Scripture when it came in the form of the Qur-an. This relative position, of men who fancy themselves on their knowledge, and men whom they depise but exploit and mislead, always exists on this earth. I have mentioned the people of the Book and the Pagan Arabs merely by way of illustration. (34.31)

3835 One disbelief is as bad as another. There is little to choose between them. But when the final account will be taken, there will be mutual recriminations between the one and the other. (34.31)

34:33 -Those who had been despised will say to the arrogant ones: "Nay! it was a plot (of yours) by day and by night. Behold! ye (constantly) ordered us to be ungrateful to Allah and to attribute equals to Him!" They will declare (their) repentance when they see the Penalty: We shall put yokes on the necks of the Unbelievers: it would only be a requital for their (ill) deeds.  
383838393840

25:21 - Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves and mighty is the insolence of their impiety! 30773078

3077 The blasphemers who have given up all Faith and laugh at the Hereafter: nothing is sacred to them: their arrogance and insolence are beyond all bounds. (25.21)

41:38 - But if they (Unbelievers) are arrogant (no matter): for in the presence of thy Lord are those who celebrate His praises by night and by day. And they never flag (nor feel themselves above it). 4509

4509 It does not in any way affect Allah if men rebel against Him. It is men's own loss. Allah's glory is being celebrated night and day by angels and men who receive the privilege of approaching His presence. To them it is delight and an honour to be in the sunshine of Truth and Happiness. (41.38)

16:29 - "So enter the gates of Hell to dwell therein. Thus evil indeed is the abode of the arrogant."

44:31 - Inflicted by Pharaoh for he was arrogant (even) among inordinate transgressors.

39:72 - (To them) will be said: "Enter ye the gates of Hell to dwell therein: and evil is (this) abode of the arrogant!" 4350

4350 As elsewhere, the root of Evil is pointed out to be in self-love and arrogance. Cf. ii. 34, etc. (39.72)

5:82 - Strongest among men in enmity to the believers wilt thou find the Jews and Pagans; and nearest among them in love to the believers wilt thou find those who say: "We are Christians:" because amongst these are men devoted to learning and men who have renounced the world and they are not arrogant. 789790

45:31 - But as to those who reject Allah (to them will be said): "Were not Our Signs rehearsed to you? But ye were arrogant and were a people given to sin!"

►Sahih Al-Bukhari Hadith

**Hadith 9.541** Narrated by  
**Abu Huraira**

The Prophet said, "Paradise and Hell (Fire) quarrelled in the presence of their Lord. Paradise said, 'O Lord! What is wrong with me that only the poor and humble people enter me?' Hell (Fire) said, 'I have been favored with the arrogant people.' So Allah said to Paradise, 'You are My Mercy,' and said to Hell, 'You are My Punishment which I inflict upon whom I wish, and I shall fill both of you.' (The Prophet added, 'As for Paradise, (it will be filled with good people) because Allah does not wrong any of His created things, and He creates for Hell (Fire) whomever He will, and they will be thrown into it, and it will say thrice, 'Is there any more,' till Allah (will put) His Foot over it and it will become full and its sides will come close to each other and it will say, 'Qat! Qat! Qat! (Enough! Enough! Enough!).')

►Al-Tirmidhi Hadith

**Hadith 620** Narrated by  
**Salamah ibn Akwa'**

The Prophet (peace be upon him) said: A person who persistently keeps himself aloof from people and behaves insolently, so much so that his name is counted among the arrogant, he is meted out the same punishment which is earmarked for insolent persons.

Transmitted by Tirmidhi.

►Fiqh-us-Sunnah

**Fiqh 4.109**

## Injunction on Supplication

Allah has commanded people to call upon Him humbly and sincerely, promising them He will respond to their prayers and fulfill their needs.



Nu'man b. Bashir reported that the Prophet, peace be upon him, said, "Verily supplication is worship." Then he recited the Qur'anic verse, "And your Lord says, 'Call on Me. I will answer your prayer, but those who are too arrogant to serve me will surely find themselves humiliated in Hell!'" Qur'an 40.60. This is reported by Ahmad and Sunan.

►Sahih Al-Bukhari Hadith

**Hadith 6.440** Narrated by  
**Haritha bin Wahb Al Khuzai**

I heard the Prophet saying, "May I tell you of the people of Paradise? Every weak and poor obscure person whom the people look down upon but his oath is fulfilled by Allah when he takes an oath to do something. And may I inform you of the people of the Hell-Fire? They are all those violent, arrogant and stubborn people."

►Sahih Al-Bukhari Hadith

**Hadith 8.651** Narrated by  
**Haritha bin Wahb**

I heard the Prophet saying, "Shall I tell you of the people of Paradise? They comprise every poor humble person, and if he swears by Allah to do something, Allah will fulfill it; while the people of the fire comprise every violent, cruel arrogant person."

►Fiqh-us-Sunnah

## Fiqh 4.9

### Prohibition of Using Amulets

The Messenger of Allah, peace be upon him, prohibited the use of amulets. 'Uqbah ibn 'Amir narrates that the Messenger of Allah, peace be upon him, said: "If anyone wears an amulet, may Allah not help him in fulfilling his wish. If anyone wears a sea-shell around his neck, may Allah give him no peace." (Narrated by Ahmad and Al-Hakim who consider it a sound hadith)

An amulet (tamimah) is a string of shells or beads that the Arabs used to put around their children's necks, believing that it would protect them from the evil eye. Islam abolished this superstitious practice. The Messenger of Allah, peace be upon him, prayed against those who wore an amulet out of superstitious belief.

It is reported from Ibn Mas'ud that "once, when he entered his home, he noticed his wife wearing a knotted object round her neck. He took it away and broke it. Then he remarked: 'The family of 'Abdullah has become so arrogant that they now associate with Allah those for whom He has sent down no authority.' Then, he added: 'I have heard the Messenger of Allah, peace be upon him, saying: 'Verily, incantations, amulets, and love charms are acts of shirk (associating false gods with Allah)

### ASSEMBLIES:

2:125 - Remember We made the house a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il that they should sanctify My House for those who compass it round or use it as a retreat or bow or prostrate themselves (therein in prayer). <sup>125126</sup>

125 The Ka'ba, the House of God. Its foundation goes back by Arab tradition to Abraham. Its fourfold character is here referred to. (1) It was the centre to which all the Arab tribes resorted for trade, for poetic contests, and for worship, (2) It was sacred territory and was respected by friend and foe alike. At certain seasons, all fighting was and is forbidden within its limits, and even arms are not allowed to be carried and no game or other thing is allowed to be killed. Like the Cities of Refuge under the Mosaic Dispensation to which manslayers could flee (Num. xxxv. 6) or the Sanctuaries in Mediaeval Europe, to which criminals could not be pursued. Mecca was recognized by Arab custom as inviolable for the pursuit of revenge or violence. (3) It was a place of prayer; even today there is a Station of Abraham within the enclosure where Abraham was supposed to have prayed. (4) It must be held pure and sacred for all purposes. (2.125)

126 Four rites are here enumerated, which have now acquired a technical meaning. (1) Compassing the sacred territory, or going round the Ka'ba: Tawaf. There are special guides who take pilgrims and visitors round. (2) Retiring to the place as a spiritual retreat, for contemplation and prayer: Itikat. (3) The posture of bending the back in prayer: Ruku. (4) The posture of prostrating oneself on the ground in prayer: Sujud. The protection of the holy territory is for all, but special cleanliness and purity is required for the sake of the devotees who undertake these rites. (2.125)

6:130 - O ye assembly of Jinns and men! came there not unto you apostles from amongst you setting forth unto you of the meeting of this day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. So against themselves will they bear witness that they rejected faith. <sup>953</sup>

37:8 - (So) they should not strain their ears in the direction of the Exalted **Assembly** but be cast away from every side. <sup>4038</sup>

<sup>4038</sup> We can form a mental picture of the Court of the Most High, in the highest heaven, conforming to the highest idea we can form of goodness, beauty, purity, and grandeur. The Exalted Assembly of angels is given some knowledge of the

Plan and Will of Allah. Evil is altogether foreign to such an atmosphere, but is actuated by feelings of jealousy and curiosity. It tries to approach by stealth and overhear something from the august Assembly. It is repulsed and pursued by a flaming fire, of which we can form some idea in our physical world by the piercing trail of a shooting star. (37.8)

55:33 - O ye assembly of Jinns and men! if it be ye can pass beyond the zones of the heavens and the earth pass ye! not without authority shall ye be able to pass! <sup>5194</sup>

5194 Cf. vi. 130, where the Jinns and men are addressed collectively. That whole passage, vi. 130-134, should be read as a commentary on this verse. 'If you think that because you do things in secret, or because some of your sins do not seem to meet their inevitable punishment or some of your good deeds seem to go unnoticed, do not be deceived. Judgment will soon come. You cannot possibly escape out of the zones in which your lives have been cast, without authority from Allah. Be grateful to Allah for the chances He has given you'. 'All that hath been promised unto you will come to pass: nor can ye frustrate it in the least bit' (vi. 134). (55.33)

58:11 - O ye who believe! When ye are told to make room in the assemblies (spread out and) make room: (Ample) room will Allah provide for you. And when ye are told to rise up rise up: Allah will raise up to (suitable) ranks (and degrees) those of you who believe and who have been granted Knowledge: and Allah is well-acquainted with all ye do. <sup>534753485349</sup>

5347 Even when a great man or a Leader comes into an Assembly, we are not to press forward without discipline, as it causes inconvenience to him and detriment to public business. Nor are we to shut out other people who have equal rights to be in the Assembly. We must spread out, for Allah's earth is spacious, and so are our opportunities. (58.11)

5348 "Rise up" here may imply: 'when the Assembly is dismissed, do not loiter about'. (58.11)

5349 Faith makes all people equal in the Kingdom of Allah, as regards the essentials of citizenship in the Kingdom. But there is leadership, and rank and degree, joined with greater or less responsibility, and that depends on true knowledge and insight. (58.11)

62:9 - O ye who believe! when the call is proclaimed to prayer on Friday (the Day of Assembly) hasten earnestly to the Remembrance of Allah and leave off business (and traffic): that is best for you if ye but knew! <sup>546154625463</sup>

5461 Friday, is primarily the Day of Assembly, the weekly meeting of the Congregation, when we show our unity by sharing in common public worship, preceded by a Khutba, in which the Imam (or Leader) reviews the week's life of the Community and offers advice and exhortation on good living. Notice the gradations of social contact for Muslims if they followed the wise ordinances of their Faith. (1) Each individual remembers Allah for himself or herself five or more times every day in the home or place of business, or local mosque, or open air, as the case may be. (2) On Friday in every week there is a local meeting in the central mosque of each local centre, -it may be a village, or town, or ward of a big city. (3) At the two 'Ids every year, there is a large local area meeting in one centre. (4) Once at least in a lifetime, where possible, a Muslim shares in the vast international assemblage of the world, in the centre of Islam, at the Makkan Pilgrimage. A happy combination of decentralisation and centralisation, of individual liberty and collective meeting, and contact at various stages or grades. The mechanical part of this ordinance is easy to carry out. Are we carrying out the more difficult part? -the spirit of unity, brotherhood, mutual consultation, and collective understanding and action? (62.9)

5462 The idea behind the Muslim weekly "Day of Assembly" is different from that behind the Jewish Sabbath (Saturday) or the Christian Sunday. The Jewish Sabbath is primarily a commemoration of Allah's ending His work and resting on the seventh day (Gen. ii. 2; Exod. xx. 11): we are taught that Allah needs no rest, nor does He feel fatigue (ii. 255). The Jewish command forbids work on that day but says nothing about worship or prayer (Exod. xx. 10); our ordinance lays chief stress on the remembrance of Allah. Jewish formalism went so far as to kill the spirit of the sabbath, and call forth the protest of Jesus: "the sabbath was made for man, and not man for the sabbath" (Mark. ii. 27). But the Christian Church, although it has changed the day from Saturday to Sunday, has inherited the Jewish spirit: witness the Scottish Sabbath; except in so far as it has been secularised. Our teaching says: 'When the time for Jumua Prayer comes, close your business and answer the summons loyally and earnestly, meet earnestly, pray, consult and learn by social contact; when the meeting is over, scatter and go about your business'. (62.9)

64:9 The Day that He **assembles** you (all) for a day of Assembly that will be a day of mutual loss and gain (among you). And those who believe in Allah and work righteousness He will remove from them their ills and He will admit them to gardens beneath which rivers flow to dwell therein forever: that will be the Supreme Achievement. <sup>548954905491</sup>

5489 The Day of Judgment will truly be "a Day of Mutual Loss and Gain", as the title of this Sura indicates. Men who thought they were laying up riches will find themselves paupers in the Kingdom of Heaven. Men who thought they were acquiring good by wrong-doing will find their efforts were wasted; xviii. 104. On the other hand the meek and lowly of this life will acquire great dignity and honour in the next; the despised ones doing good here will be the accepted ones there; the persecuted righteous will be in eternal happiness. The two classes will as it were change their relative positions. (64.9)

5490 "Remove from them their ills". The ills may be sins, faults, mistakes, or evil tendencies; Allah will of His grace cover them up, and blot out the account against them; or they may be sorrows, sufferings, or disappointments: Allah may even change the evil of such persons into good, their apparent calamities into opportunities for spiritual advancement: xxv. 70. This is because of their sincere Faith as evidenced by their repentance and amendment. (64.9)

5491 "Gardens" the place of the highest Bliss, see ii. 25, n. 44; xiii. 35; xlvii. 15. (64.9)



►Maududi Sura Introductions

## Surah 53. An-Najm

### See Section

The parts of this Hadith which have been reported by Aswad bin Yazid, Abu Ishaq and Zubair bin Mu'awiyah from Hadrat Ibn Mas'ud, indicate that this is the first Surah of the Quran, which the Holy Prophet (peace and blessings of Allah be upon him) had publicly recited before an assembly of the Quraish (and according to Ibn Marduyah, in the Ka'bah) in which both the believers and the disbelievers were present. At the end, when he recited the verse requiring the performance of a sajdah and fell down in prostration, the whole assembly also fall down in prostration with him,

Fiqh-us-Sunnah

### Fiqh 4.107

## Warning Against Sitting in Company Where Allah is Not Mentioned and Blessings on His Prophet are Not Invoked

Abu Hurairah reported that the Prophet, peace be upon him, said, "If people sit in an assembly in which they do not remember Allah nor invoke a blessing on the Prophet, it will be a cause of grief for them on the Day of Judgment." This is reported by Tirmidhi, who says it is a sound hadith.

Fiqh-us-Sunnah

### Fiqh 4.107a

## Atonement for Sitting in an Assembly

Abu Hurairah reported that the Prophet, peace be upon him, said, "If anyone sits in an assembly where there is much clamor and says before getting up to leave, Subhanaka Allahumma wa bihamdika, ashadu an-la illaha illa-anta, astaghfiruka wa atubu ilayka (Glory be to You, O Allah, and I begin with declaring all praise is due to You, I testify that there is no god but You; I ask Your pardon and turn to You in repentance), he will be forgiven any sin that he might have committed while in that assembly. (Tirmidhi and Al-Baihaqi, (Kitab ad-D'wat Al-kabir))

►Sunan of Abu-Dawood

### Hadith 4839

Narrated by

**Abdullah ibn Amr ibn al-'As**

There are some expressions which a man utters three times when he gets up from an assembly he will be forgiven for what happened in the assembly; and no one utters them in an assembly held for a noble cause or for remembrance of Allah but that is stamped with them just as a document is stamped with a signet-ring. These expressions are: Glory be to Thee, O Allah, and I begin with praise of Thee, there is no god but thou; I ask Thy pardon, and return to Thee in repentance.

►Sunan of Abu-Dawood

### Hadith 4841

Narrated by

**AbuBarzah al-Aslami**

When the Apostle of Allah (peace be upon him) intended to get up from the **assembly** he used to say in the last. Glory be to Thee. O Allah, and I begin with praise of Thee, I testify that there is no god but Thou; I ask Thy pardon, and return to Thee in repentance. The man asked: Apostle of Allah! you utter the words now which you did not do in the past? He replied: (This is an) atonement for what takes place in the assembly.

►Fiqh-us-Sunnah

### Fiqh 4.99

## ADH-DHIKR

If anyone remembers Allah, He remembers that person: "Remember me, I shall remember you." Qur'an 2.152 In a hadith qudsi, the Prophet, peace be upon him, narrated: "Allah says: 'I am to my servant as he expects of Me, I am with him when he remembers Me. If he remembers Me in his heart, I remember him to Myself, and if he remembers me in an **assembly**, I mention him in an **assembly** better than his, and if he draws nearer to Me a hand's span, I draw nearer to him an arm's length, and if he draws nearer to Me an arm's length, I draw nearer to him a fathom length, and if he comes to me walking, I rush to him at [great] speed. (Bukhari and Muslim)

►Sunan of Abu-Dawood

### Hadith 4285

Narrated by

**AbudDarda'**The Prophet (peace be upon him) said: The place of assembly of the Muslims at the time of the war will be in al-Ghutah near a city called Damascus, one of the best cities in Syria.

►Al-Tirmidhi Hadith

### Hadith 2481

Narrated by

**Abdullah ibn Umar**

Allah's Messenger (peace be upon him) seldom got up to leave an assembly without using these supplications for his companions: "O Allah, apportion to us such fear of Thee as will come between us and acts of disobedience to Thee, such obedience to Thee as will bring us to Thy Paradise, and such certainty that the calamities of this world will be made easy for us by Thee. Let us enjoy our hearing, our sight and our power as long as Thou dost grant us life, and do the same for those who inherit from us. Grant us revenge on those who have wronged us and help us against those who are hostile to us. Let no calamity befall our religion, let not worldly affairs be our greatest care of all that we know about, and let not those who do not show mercy towards us rule over us."

Tirmidhi transmitted it, saying this is a hasan gharib tradition.

►Al-Tirmidhi Hadith

### Hadith 2272

Narrated by

**AbuHurayrah**

Allah's Messenger (peace be upon him) said, "If people sit in an assembly in which they do not remember Allah or invoke a blessing on their Prophet, vengeance will descend upon them. If Allah wills He will punish them, but if He wills He will forgive them."

Tirmidhi transmitted it.

►Al-Tirmidhi Hadith

### Hadith 1065

Narrated by

**AbuMusa**

Allah's Messenger (peace be upon him) said: Every eye is lustful and when a woman applies perfume and then goes about in an **assembly**, she is like such and such, i.e. an adulteress.

Transmitted by Tirmidhi and AbuDawud and Nasa'i transmitted something similar.

Sahih Muslim Hadith

### Hadith 6931

Narrated by

**Hudhayfah ibn Usayd Ghifari**

Allah's Apostle (peace be upon him) came to us all of a sudden as we were (busy in a discussion) He said: What do you discuss about? (the Companions) said: We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), The Gog and Magog, and landslides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their **assembly**.

Sunan of Abu-Dawood

### Hadith 5036

Narrated by

**AbulAzhar al-Anmari**

When the Apostle of Allah (peace be upon him) went to his bed at night, he would say: in the name of Allah, I have laid down my side for Allah. O Allah! forgive me my sin, drive away my devil, free me from my responsibility, and place me in the **highest assembly**.

►Sunan of Abu-Dawood

### Hadith 4837

Narrated by

**AbuHurayrah**

The Prophet (peace be upon him) said: People who get up from an assembly in which they did not remember Allah will be just as if they had got up from an ass's corpse, and it will be a cause of grief to them.

►Sunan of Abu-Dawood

### Hadith 5189

Narrated by

**AbuHurayrah**

The Prophet (peace be upon him) said: When one of you comes to an **assembly**, he should give a salutation and if he feels inclined to get up, he should give a salutation, for the former is not more of a duty than the latter.

►Sunan of Abu-Dawood

## Hadith 4839

Narrated by

**Abdullah ibn Amr ibn al-'As**

There are some expressions which a man utters three times when he gets up from an **assembly** he will be forgiven for what happened in the assembly; and no one utters them in an assembly held for a noble cause or for remembrance of Allah but that is stamped with them just as a document is stamped with a signet-ring. These expressions are: Glory be to Thee, O Allah, and I begin with praise of Thee, there is no god but thou; I ask Thy pardon, and return to Thee in **repentance**.

## ASR:

2:238 - Guard strictly your (habit of) prayers especially the middle prayer and stand before Allah in a devout (frame of mind).<sup>271</sup>

271 The Middle Prayer: Salutul-wusta: may be translated "the best or the most excellent prayer." Authorities differ as to the exact meaning of this phrase. The weight of authorities seems to be in favour of interpreting this as the 'Asr prayer in the middle of the afternoon. This is apt to be most neglected, and yet this is the most necessary, to remind us of God in the midst of our worldly affairs. There is special Sura, entitled 'Asr, of which the mystic meaning is appropriately dealt with under that Sura. (2.238)

Fiqh-us-Sunnah

## Fiqh 2.115c

### Combining the salah during traveling

Most of the people of knowledge are of the opinion that it is permissible to combine two prayers during the time of either one of them while traveling, regardless of whether the person is actually on the road or has stopped at a place for some time.

Mu'adh reports that while the Prophet was at Tabuk and the sun had passed the meridian, the Prophet sallallahu alehi wasallam combined the zuhr and 'asr prayers before he started his journey. If he started his journey before the sun passed its meridian, he would delay the zuhr prayer until the time when he stopped for the 'asr prayer. He would do likewise for the maghrib prayer. If the sun set before he began his journey, he would combine the maghrib and 'isha prayers [at that time]. If he began a journey before the sun had set, he would then combine them at the time of 'isha. This is related by Abu Dawud and at-Tirmidhi who call it hasan.

Kuraib reported that Ibn 'Abbas said: "Shall I not inform you of the salah of the Prophet sallallahu alehi wasallam during a journey?" We

said: "Certainly." He said: "If the sun passed its meridian while he stopped, he would combine the zuhr and 'asr prayers before remounting [i.e., moving on]. If the sun had not passed its meridian while he had stopped [i.e., before breaking camp], he would travel until the time of the 'asr prayer and then he would combine the zuhr and 'asr prayers. If the sun set while he had stopped, he would combine the magrib and 'isha prayers. If that did not occur while he had stopped, he would ride until the 'isha time and then combine them." This is related by Ahmad.

Ash-Shafi'i has something similar in his Musnad, namely that when he [the Prophet] set out to travel before the sun passed its meridian, he delayed the zuhr prayer and combine it with the 'asr during the time of the 'asr salah. Al-Baihaqi recorded it with a good chain and he says: "To combine the two prayers due to traveling is something that is well-known and was practiced by the companions of the Prophet sallallahu alehi wasallam and those who followed them."

Imam Malik records in al-Muwatta' from Mu'adh that the Prophet sallallahu alehi wasallam delayed his salah one day during the battl

of Tabuk and then went and prayed the zuhr and 'asr prayers together. Then he returned and went back again and said the maghrib and 'isha prayers together.

Commenting on this report, ash-Shafi'i says: "His statement, 'then he returned and left again,' only refers to a situation where the Prophet was staying in a certain place [i.e., he was not traveling from one site to another] . "

Ibn Qudamah mentions the preceding hadith and writes in al-Mughni: "Ibn 'Abdul-Barr said: 'That hadith is sahih and its chain is confirmed. The people who are familiar with the life history of the Prophet say that the battle of Tabuk took place in the ninth year of the hijrah. This hadith is a clear proof and the strongest evidence against those who claim that one can only combine the prayers while one is actually moving from one site to another as the Prophet was settled and was not traveling since the Prophet was staying in his tent and would come out and combine two prayers and then return to his tent. Muslim recorded this hadith in his Sahih and stated: 'He would pray the zuhr

and 'asr together and the maghrib and 'isha together. One must follow this hadith as it is confirmed [to be authentic] and it is a clear statement on this rule and there is nothing which contradicts it. The permission to combine the salah is a concession for anyone who is traveling but it is by no means confined to just those times when the person is actually on the road [i.e., traveling from one place to another]. The same is the case for shortening the salah and for wiping over the socks, but it is best to delay it."

**Having the intention to combine is not a condition for combining or shortening the salah. Ibn Taimiyyah holds: "That is the position of the majority of the scholars. When the Prophet combined the salah with his companions or shortened the salah with them, he never ordered any of them to make the intention for combining or shortening the salah. In fact, when he left Medinah for Makkah, he prayed two rak'at without**

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Concerning offering the two combined prayers right after each other, Ibn Taimiyyah writes: "The correct opinion is that it is not a necessary condition to do so under any circumstances, neither during the time of the first salah nor during the time of the latter salah."

There is no such limit in the shari'ah and doing so would defeat the purpose of the concession [i.e., permission to combine the two salah]. "Ash-Shaf'i says: "It is quite permissible for a person to pray the maghrib in his house with the intention of combining the prayers and then go to the mosque to pray the 'isha." A similar statement has been related from Ahmad.

► Sahih Al-Bukhari Hadith

### Hadith 4.665

Narrated by

Ibn Umar

Allah's Apostle said, "Your period (i.e. the Muslims' period) in comparison to the periods of the previous nations, is like the period between the 'Asr prayer and sunset. And your example in comparison to the Jews and the Christians is like the example of a person who employed some laborers and asked them, 'Who will work for me till midday for one Qirat each?' The Jews worked for half a day for one Qirat each. The person asked, 'Who will do the work for me from midday to the time of the 'Asr (prayer) for one Qirat each?' The Christians worked from midday till the 'Asr prayer for one Qirat. Then the person asked, 'Who will do the work for me from the 'Asr till sunset for two Qirats each?' " The Prophet added, "It is you (i.e. Muslims) who are doing the work from the Asr till sunset, so you will have a double reward. The Jews and the Christians got angry and said, 'We have done more work but got less wages.' Allah said, 'Have I been unjust to you as regards your rights?' They said, 'No.' So Allah said, 'Then it is My Blessing which I bestow on whomever I like."

Fiqh-us-Sunnah

### Fiqh 5.99a

## Combining Zuhr and 'Asr Prayers at Arafah

According to the authentic ahadith the Prophet (peace be upon him) combined Zuhr and 'Asr prayers while at Arafah. For this, adhan - call for the prayer - was given, then iqamah - the second call for prayer - was made. Then he offered Zuhr. After this, another iqamah was made and he offered 'Asr prayer.

► Al-Muwatta Hadith

### Hadith 20.120

## Praying after Subh and Asr when doing Tawaf

Yahya related to me from Malik that Abu'z-Zubayr al-Makki said, "I saw the House deserted both after subh and asr, with no-one doing tawaf."

Malik said, "If someone does some of his circuits and then the subh or asr prayer is begun, he should pray with the imam and then complete the rest of his circuits but should not pray at all until the sun has either risen or set "

He added, "There is no harm in delaying the two rakas until after he has prayed maghrib."

A. Yusuf Ali Quran Translation

### Surah Al-Asr

Surah 103

Mecca (13)

[3 Ayahs](#)

103 :1 - By (the Token of) time (through the Ages) <sup>6262</sup>

6262 Al-Asr may mean: (1) Time through the Ages, or long periods, in which case it comes near to the abstract idea of Time, Dahr; (2) or the late afternoon, from which the Asr canonical prayer takes its name (see n. 271 to ii: 238). An appeal is made to Time as one of the creations of Allah, of which everyone knows something but of which no one can fully explain the exact significance

► Sahih Al-Bukhari Hadith

### Hadith 1.553

Narrated by

Abu Huraira

Allah's Apostle said, "Whoever could get one Rak'a (of the Fajr prayer) before sunrise, he has got the (morning) prayer and whoever could get one Rak'a of the 'Asr prayer before sunset, he has got the ('Asr) prayer."

**ASTRAY:**

2:198 - It is no crime in you if ye seek of the bounty of your Lord (during Pilgrimage). Then when ye pour down from (Mount) Arafat celebrate the praises of Allah at the Sacred Monument and celebrate His praises as He has directed you even though before this ye went astray.  
219220221

221 Certain arrogant tribes living in Mecca used not to go to Arafat with the crowd but to stop short at Muzdalifa. They are rebuked for their arrogance and told that they must perform all the rites like the rest of the pilgrims. There is equality in Islam. (2.198)

3:69 - It is the wish of a section of the People of the Book to lead you **astray**. But they shall lead astray (not you) but themselves and they do not perceive!

3:90 - But those who reject faith after they accepted it and then go on adding to their defiance of faith never will their repentance be accepted; for they are those who have (of set purpose) gone astray.

4:60 - Hast thou not turned thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the Right).

4:88 What aileth you that ye are become two parties regarding the hypocrites, when Allah cast them back (to disbelief) because of what they earned? Seek ye to guide him whom Allah hath sent astray? He whom Allah sendeth astray, for him thou (O Muhammad) canst not find a road.

4:113 - But for the Grace of Allah to thee and His Mercy a party of them would certainly have plotted to lead thee astray. But (in fact) they will only lead their own souls astray and to thee they can do no harm in the least. For Allah hath sent down to thee the Book and wisdom and taught thee what thou knewest not (before); and great is the grace of Allah unto thee.

4:116 - Lo! Allah pardoneth not that partners should be ascribed unto him. He pardoneth all save that to whom He will. Whoso ascribeth partners unto Allah hath wandered far astray.

4:119 - And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle's ears, and surely I will command them and they will change Allah's creation. Whoso chooseth Satan for a patron instead of Allah is verily a loser and his loss is manifest.

7:175 - Relate to them the story of the man to whom We sent our signs but he passed them by: so satan followed him up and he went **astray**.<sup>1149</sup>

1149 Commentators differ whether this story or parable refers to a particular individual, and if so, to whom. The story of Balaam the seer, who was called out by Israel's enemies to curse Israel, but who blessed Israel instead, (Num. xxii., xxiii., xxiv.) is quite different. It is better to take the parable in general sense. There are men, of talents and position, to whom great opportunities of spiritual insight come, but they perversely pass them by. Satan sees his opportunity and catches them up. Instead of rising higher in the spiritual world, their selfish and worldly desires and ambitions pull them down, and they are lost. (7.175)

14:3 - Those who love the life of this world more than the Hereafter who hinder (men) from the Path of Allah and seek therein something crooked: they are **astray** by a long distance.<sup>1873</sup>

1873 The Unbelievers are here characterised in three ways: (1) they love this ephemeral life and its vanities more than the true Life which goes into the Hereafter; (2) they not only harm themselves but mislead others, (3) their own crooked minds search for something crooked in Allah's straight Path (Cf. vii. 45). But in doing so, they go farther and farther from the Truth. (14.3)

20:79 - Pharaoh led his people astray instead of leading them aright.<sup>2600</sup>

2600 It is the duty of kings and leaders to give the right lead of their people. Instead of that, the evil ones among them lead them astray and are the cause of the whole of the people perishing. (20.79)

20:85 - (Allah) said: "We have tested thy people in thy absence: the Samiri has led them astray."  
2605

23:106 They will say: "Our Lord! our misfortune overwhelmed us and we became a people astray!"  
2945

2945 'The evil in us conquered us; it was our misfortune that we surrendered to evil, and went astray.' They forget that it was by their own deliberate choice that they surrendered to evil, and they are reminded in verses 109-110 of the ridicule with which they covered godly men in their life on earth. (23.106)

25:29 – "He did lead me **astray** from the Message (of Allah) after it had come to me! Ah! the Evil One is but a traitor to man!" 3085

3085 The seductive wiles of the Satan are merely meant for snares. There is fraud and treachery in them. The deceived ones are left in the lurch after the way of escape is made impossible for them. (25.29)

25:34 - Those who will be gathered to Hell (prone) on their faces they will be in an evil plight and as to Path most astray. 30903091

3091 This verse may be compared and contrasted with xxv. 24 above. Here the argument is rounded off about the distinction between the Good and Evil in their final Destiny. The Good are to have "the fairest of places for repose", and in contrast, the Evil are, "as to Path, most astray". They have no repose, and their wanderings lead nowhere. (25.34)

42:44 - For any whom Allah leaves astray there is no protector thereafter and thou wilt see the wrongdoers when in sight of the Penalty Say: "Is there any way (to effect) a return?" 4587

4587 When the actual consequences of evil are in sight, the foolish sinner wishes that it were possible to get back to the life of probation. But he neglected or abused it and rejected Allah's Grace all the time. How can he then be restored to a closed chapter of his life? (42.44)

42:46 – And they will have no protecting friends to help them instead of Allah. He whom Allah sendeth **astray**, for him there is no road.

53:2 - Your Companion is neither **astray** nor being misled 5086

5086 "Your Companion" is the holy Prophet Muhammad, who had lived among the Quraish. He is defended from three kinds of charges that the Unbelievers brought against him: (1) that he was going **astray**, either through defect of intelligence or through carelessness; (2) that he was being misled or deceived by evil spirits; and (3) that he spoke out of a whim or impulse, or from a selfish desire to impress his own personality. None of these charges were true. On the contrary he had direct inspiration from Allah. (53.2)

61:5 - And (remember) when Moses said unto his people: O my people! Why persecute ye me, when ye well know that I am Allah's messenger unto you? So when they went astray Allah sent their hearts astray. And Allah guideth not the evil-living folk

27:4 - Lo! as for those who believe not in the Hereafter, We have made their works fair seeming unto them so that they are all astray.

28:63 - Those against whom the charge will be proved will say: "Our Lord! these are the ones whom we led **astray**: we led them astray as we were **astray** ourselves: we free ourselves (from them) in Thy presence! It was not us they worshipped." 33933394

3393 This and the next verse are concerned with the examination of those who neglected truth and righteousness and went after the worship of false gods. These were the "partners" they associated with Allah. In so far as they were embodied in false or wicked leaders, the leaders will disown responsibility for them. 'We ourselves went wrong, and they followed our example, because it suited them: they worshipped, not us, but their own lusts.' (28.63)

3394 Cf. x. 28 False worship often names others, but really it is the worship of Self. The others whom they name will have nothing to do with them when the awful Penalty stands in the sight of both. Then each wrong-doer will have to look to his own case. The wicked will then realise the gravity of the situation and wish that they had accepted the true guidance of Allah's Messengers. (28.63)

30:29 - Nay, but those who do wrong follow their own lusts without knowledge. Who is able to guide him whom Allah hath bent astray? For such there are no helpers.

37:32-"We led you astray: for truly we were ourselves **astray**." 4055

4055 Further, the misleaders can well urge against those who reproach them for misleading them: "How could you expect anything better from us? You were already warned by Allah's Message that we were astray." (37.32)

37:71 - And truly before them many of the ancients went **astray**



46:5 - And who is more astray than one who invokes besides Allah such as will not answer him to the Day of Judgement and who (in fact) are unconscious of their call (to them)? <sup>4779</sup>

4779 As there is no argument at all in favour of your sham worship, what sense is there in it? Either your false gods are senseless stocks and stones which will never answer you to the end of Time, being themselves devoid of understanding, or they are real objects which will disown you at the last. If you worshipped Self, your own misused faculties will witness against you at the last (xli. 20-23). If you worshipped good men or prophets, like Jesus, they will disown you (v. 119). Similarly, if you worshipped angels, they will disown you (xxxiv. 40-41). (46.5)

105:2 - Did He not make their treacherous plan go astray? Did He not make their treacherous plan go astray?

► Sahih Al-Bukhari Hadith

**Hadith 1.100** Narrated by  
**Abdullah bin Amr bin Al As**

I heard Allah's Apostle saying, "Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray."

► Sahih Al-Bukhari Hadith

**Hadith 5.717** Narrated by  
**Ubaidullah bin Abdullah**

Ibn Abbas said, "When Allah's Apostle was on his deathbed and there were some men in the house, he said, 'Come near, I will write for you something after which you will not go astray.' Some of them (i.e. his companions) said, 'Allah's Apostle is seriously ill and you have the (Holy) Qur'an. Allah's Book is sufficient for us.' So the people in the house differed and started disputing. Some of them said, 'Give him writing material so that he may write for you something after which you will not go astray.' while the others said the other way round. So when their talk and differences increased, Allah's Apostle said, "Get up." Ibn Abbas used to say, "No doubt, it was very unfortunate (a great disaster) that Allah's Apostle was prevented from writing for them that writing because of their differences and noise."

► Al-Muwatta Hadith

**Hadith 48.7**

### **Clothes Disapproved for Women to Wear**

Yahya related to me from Malik from Muslim ibn Abi Maryam from Abu Salih that Abu Hurayra said, "Women who are naked even though they are wearing clothes, go astray and make others go astray, and they will not enter the Garden and they will not find its scent, and its scent is experienced from as far as the distance travelled in five hundred years."

► Al-Tirmidhi Hadith

**Hadith 3701** Narrated by  
**Abdullah ibn Abbas**

The Prophet (peace be upon him) said, "He who lives in the desert will become rough, he who follows the chase will become negligent, and he who goes to a ruler will be led **astray**."

Ahmad, Tirmidhi and Nasa'i transmitted it. AbuDawud's version has, "**He who attaches himself to a ruler will be led astray, and the nearer a man comes to a ruler the farther he goes from Allah.**"

► Sunan of Abu-Dawood

**Hadith 1092** Narrated by  
**Abdullah ibn Mas'ud**

When the Apostle of Allah (peace be upon him) addressed, he would say: Praise be to Allah, from Whom we seek help and pardon, and we seek refuge in Allah from the evils of our souls. He whom Allah guide has no one who can lead him astray, and he whom He leads astray has no one to guide him. And I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and apostle. He sent him before the coming of the last hour with truth giving good tidings and warning. He who obeys Allah and His Apostle follows the right path; and he who disobeys them shall harm none except himself, and he will not harm Allah in the least.



**Fiqh 2.67b****Supplications while going to the mosque**

It is sunnah to make supplications while going to the mosque. The following are examples of such supplications:

Umm Salamah reports: "When the Messenger of Allah left the house he would say: 'In the name of Allah, I put my trust in Allah. O Allah, I seek refuge in Thee lest I stray or be led astray or cause injustice or suffer injustice or do wrong or have wrong done to me !' This is related by Abu Dawud, an-Nasa'i, Ibn Majah, and at-Tirmidhi, who calls it sahih.

**AYAHAL KURSI:**

2:255 - Allah! there is no Allah but He the living the Self-subsisting Eternal. No slumber can seize him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to his creatures as) before or after or behind them. Nor shall they compass aught of his knowledge except as He willeth. His throne doth extend over the heavens and the earth and He feeleth no fatigue in guarding and preserving them. For He is the Most High the Supreme (in glory). <sup>296297298259</sup>

296 This is the Ayat-ul-Kursi the "Verse of the Throne". Who can translate its glorious meaning, or reproduce the rhythm of its well-chosen and comprehensive words. Even in the original Arabic the meaning seems to be greater than can be expressed in words. (2.255)

297 After we realise that His life is absolute Life. His Being is absolute Being, while others are contingent and evanescent, our ideas of heaven and earth vanish like shadows. What is behind that shadow is He. Such reality as our heavens and our earth possess is a reflection of His absolute Reality. The pantheist places the wrong accent when he says that everything is He. The truth is better expressed when we say that everything is His. How then can any creatures stand before Him as of right, and claim to intercede for a fellow-creature? In the first place both are His, and He cares as much for one as for the other. In the second place, they are both dependent on His will and command. But He in His Wisdom and Plan may grade hiscreatures and give one superiority over another. Then by His will and permission such a one may intercede or help according to the laws and duties laid on him. God's knowledge is absolute, and is not conditioned by Time or Space. To us, His creatures, these conditions always apply. His knowledge and our knowledge are therefore in different categories, and our knowledge only gets some reflection of Reality when it accords with His Will and Plan. (2.255)

298 Throne; seat, power, knowledge, symbol of authority. In our thoughts we exhaust everything when we say "the heavens and the earth". Well, then in everything is the working of God's power, and will, and authority. Everything of course includes spiritual things as well as things of sense. Cf. Wordsworth's fine outburst in "Tintern Abbey": "Whose dwelling is the light of setting suns, And the round ocean and the living air, And in the blue sky, and in the mind of man: A motion and a spirit that impels all thinking things, all objects of all thought, And rolls through all things." (2.255)

**AZAN: (ADHAN)**

5:58 - When ye proclaim your call to prayer they take it (but) as mockery and sport; that is because they are a people without understanding.

**Fiqh 1.96****Adhan, The Event Behind Its Legislation**

The adhan was made part of the shari'ah during the first year after the migration to Madinah. The hadith clarify what led up to its institution.

Nafa' related that Ibn 'Umar said, "The Muslims would gather and calculate the time of prayer, and no one would call them. They spoke about that one day. Some said, 'We should have a bell like the Christians.' Others said, 'We should have a horn like the Jews.' Suggested 'Umar, 'Why don't we have one person call the others to prayer?' The Messenger of Allah said, 'Stand, Bilal, and make the call to prayer.'" (Related by Ahmad and al-Bukhari.)

Reported 'Abdullah ibn (Zaid ibn) 'Abd Rabbih, "When the Prophet was to order the use of a bell to call the people to prayer, he disliked it because it resembled the Christian practice. While I was sleeping, a man came to me carrying a bell. I said to him, 'O slave of Allah, will you sell me that bell?' Said he, 'What would you do with it?' I replied, 'I would call the people to prayer with it.' Said he, 'Shall I not guide you to something better than that?' I said, 'Certainly.' Said he, 'You should say, Allahu akbar, Allahu akbar, Allahu akbar, Allahu akbar. Ashhadu alla ilaha illal-lah, ashhadu alla ilaha illallah, Ashhadu anna Muhammad ar-Rasool-lal-lah, ashhadu anna Muhammadar-Rasool-lal-lah. Hayya 'alas-salah, hayyah 'alassalah. Hayya 'alal-falah, hayya 'alal-falah. Allahu akbar, Allahu akbar. La ilaha illal-lah.' Then he went a short distance away and said, 'When you stand for the prayer, say, 'Allahu akbar, Allahu akbar. Ashhadu alla ilaha illal-lah, Ashhadu anna Muhammad ar-Rasool-lal-lah Hayya 'alas-salah, hayya 'alal-falah. Qad qaamatis-salah, qad qaamatis-salah. Allahu akbar, Allahu akbar. La ilaha illal-lah.' When the morning came, I went to the Messenger of Allah to tell him what I had seen. He said, 'Your dream is true, Allah willing. Go to Bilal, tell him what you have seen, and tell him to make the call to prayer, for he has the best voice among

you.' I went to Bilal and told him what to do, and he made the call to prayer. 'Umar was in his house when he heard it. He came out with his cloak, saying 'By the One who has raised you with the truth, I saw similar to what he saw.' The Prophet, upon whom be peace, said, 'To Allah is the praise.' The hadith is related by Ahmad, Abu Dawud, Ibn Majah, Ibn Khuzaimah and at-Tirmidhi, who called it hassan sahih.

Fiqh-us-Sunnah

## Fiqh 1.107b

### To say aloud "Peace and blessings upon the Messenger" after the adhan

This is a hated innovation. Ibn Hajr says in al-Fatawa al-Kubra, "Our shaikhs and others have given a legal verdict about the prayers and salutations for the Prophet after the adhan and how the callers to prayer do it. Their verdict is that (the prayers for the Prophet) has its root in the sunnah, but the manner in which they perform it is an innovation." Muhammad 'Abduh was asked about saying the prayers and salutation for the Prophet subsequent to the adhan and he said, "The adhan, as mentioned in al-Khaniyyah, is only for the prescribed prayers. It consists of fifteen phrases, the last being La ilaha illal-lah. Whatever is mentioned before or after it is an innovation. It has been introduced for rhythm, and nothing else. There is hardly a scholar who has allowed it, nor does it make any sense to say that it is a good innovation, for every innovation in matters of worship is evil. Whoever claims that it is not for melody is lying."

Fiqh-us-Sunnah

## Fiqh 1.101

### Conditions To Be Met By The Caller to Prayer

It is preferred that he meet the following conditions:

1. It is a must that he make the adhan for Allah's sake and not for wages. 'Uthman ibn Abu al-'Aas asked the Messenger of Allah, upon whom be peace, to appoint him as the imam of his people. He replied, "You are their imam. Be careful about the weak amongst them, and appoint a caller to prayer who does not accept wages for his adhan."

This hadith is related by Abu Dawud, an-Nasa'i, Ibn Majah and at-Tirmidhi, with a slightly different wording, who called it hasan. He also said that the scholars agree with this, and that they hate to see the caller receive wages for the adhan.

2. He should be clean from major or minor impurities. Al-Muhajir ibn Qanfadh reported that the Prophet, upon whom be peace, said to him, "Nothing prevented me from returning (your salutations) except that I dislike to mention the name of Allah when I am not clean. This report has come from Ahmad, Abu Dawud, an-Nasa'i, Ibn Majah and Ibn Khuzaimah. The latter grades it sahih.

According to the Shafiyyah, making the call while one is not in a state of cleanliness is permissible although disliked. According to Ahmad, the Hanafiyyah and others, it is permissible and is not disliked.

3. He should be standing and facing the qiblah (the direction of the Ka'bah). Said Ibn al-Mundhir, "There is agreement that it is sunnah for the caller to be standing, for then he can be heard far away. It is also sunnah that he face the qiblah while making the adhan. If he turns away from the qiblah, his adhan will be sound, but the act will be disliked.
4. He should turn with his head, neck and chest to the right upon saying "Hayya 'alas-salah" and to the left upon saying Hayya 'alalfalah." Says an-Nawawi, "It is the most authentic form."

Reported Abu Juhaifah, "Bilal made the adhan, and I saw the movement of his mouth from this side to that side upon saying "Hayya 'alas-salah" and "Hayya 'alal-falah." (Related by Ahmad, al-Bukhari and Muslim.)

According to al-Baihaqi, this turning is not documented through sound chains. In al-Mughni, it states from Ahmad that the caller should not turn to the left or to the right unless he is at the top of a minaret, so that the people on both sides can hear him.

5. He should insert his index fingers into his ears. Talking of his practice, Bilal said, "I put my index fingers into my ears and made the adhan. (Related by Abu Dawud and Ibn Hibban.)

Says at-Tirmidhi, "The scholars prefer the callers to put their index fingers into their ears while making the adhan."

6. He should raise his voice for the call, even if he is alone in the desert. 'Abdullah ibn 'Abdurahman related from his father that Abu Sa'eed al-Khudri said to him, "I see that you love the sheep and the desert. If you are with your sheep or in the desert, then raise your voice while making the call to prayer, for any jinn, human or thing within hearing distance of your voice will be a witness for you on the Day of Resurrection...I heard the Messenger of Allah say that." (Related by Ahmad, al-Bukhari, an-Nasa'i and Ibn Majah.)
7. He should pause between each phrase during the adhan and be quick in making the iqamah. Many narrations have reported that this act is preferred.
8. He should not speak during the iqamah. Some scholars dislike that he should even speak during the adhan, although al-Hasan, 'Ata and Qatadah permit it. Says Abu Dawud, "I asked Ahmad, 'May a man speak during his adhan?' He said, 'Yes.' 'May he speak during the iqamah?' He said, 'No,' and that is because it is preferred that he make it quickly."

Fiqh-us-Sunnah

## Fiqh 1.106

### Extraneous Additions to the adhan

The adhan is a form of worship. Muslims are not allowed to add or subtract anything from it. There is an authentic hadith which states, "Whoever introduces something to this affair of ours will have it rejected." We will discuss some of these acts here:

The caller saying, "I bear witness that our leader (Muhammad) is the Messenger of Allah." Ibn Hajar is of the opinion that the word 'leader' may not be added, although it is permissible on other occasions.

Shaikh Isma'il al-Ajluni records in *Kashfal-Khafa*, "Wiping the eyes with the index fingers and then kissing them after hearing the caller say 'I bear witness that Muhammad is the messenger of Allah,' and with the listener saying, 'I bear witness that Muhammad is His slave and messenger. I am pleased with Allah as Lord, with Islam as religion, and with Muhammad as the Prophet," is based on ad-Dailami's report from Abu Bakr that when he heard the caller say, "I bear witness that Muhammad is the Messenger of Allah," he would say the same, kiss the inside of his index fingers and wipe his eyes. The Prophet then said, "Whoever does what my friend (Abu Bakr) did, then my intercession will be permissible for him." In *al-Maqasid* it says, "This is not true. And what Abu Bakr ar-Raddad al-Yamani al-Mutasawaf recorded in *Mujibat ar-Rahmah wa Aza'im al-Maghfirah* is not true. Its chain is of unknown narrators and, moreover, the chain is broken." There is another report of equally dubious import from al-Khidrs and mentioned in the preceding book: "Whoever says, upon hearing the caller say, 'I bear witness that Muhammad is the Messenger of Allah,' 'Welcome O my love and the coolness of my eyes, Muhammad ibn 'Abdullah, upon whom be peace,' and then kisses his index fingers and wipes his eye with them, he will never go blind; nor will he never be afflicted with an eye infection." None of these practices can be attributed to the Prophet or his companions.

Fiqh-us-Sunnah

## Fiqh 1.97

### Adhan, How It Is Made

There are three ways to make the adhan:

1. Make four takbir at the beginning and say the rest of the phrases twice, without any repetition, except for the last statement of *la illaha illa-lah*. So, the adhan would be made up of fifteen phrases, as in the preceding hadith of 'Abdullah.
2. Make four takbir and then repeat *ashhadu an la ilaha illal-lah*, twice, and *ashhadu anna Muhammad ar-Rasool-lal-lah* twice, in a low voice, then repeat them again in a louder voice. Abu Mahdhura reported that the Prophet, upon whom be peace, taught him an adhan consisting of nineteen phrases. This hadith is related by "the five." At-Tirmidhi called it *hasan sahih*.
3. Make two takbir and repeat the "statements of witness," making the number of phrases seventeen. Muslim records that Abu Mahdhurah related that the Prophet, upon whom be peace, taught him the following adhan: *Allahu akbar, Allahu akbar. Ashhadu alla ilaha illal-lah, ashhadu alla ilaha illal-lah. Ashhadu anna Muhammad ar-Rasool-lal-lah, ashhadu anna Muhammad ar-Rasool-lal-lah. Then repeat ashhadu alla ilaha illal-lah (twice), ashhadu anna Muhammad ar-Rasool-lal-lah (twice), hayya 'alas-salah (twice), hayya 'alal-falah (twice). Allahu akbar, Allahu akbar. La ilaha illal-lah.* "

Sahih Al-Bukhari Hadith

## Hadith 2.38 Narrated by As Saib bin Yazid I

'Uthman bin 'Affan introduced the second Adhan on Fridays when the number of the people in the mosque increased. Previously the Adhan on Fridays used to be pronounced only after the Imam had taken his seat (on the pulpit).

Sahih Bukhari Hadith Subjects

### Adhan

1. 'Whenever you pronounce Adhan for prayer ..' (Surah 52 Ayah 9).  
B 1.577, B 1.578
2. Repeating the wording of Adhan twice  
B 1.579, B 1.580
3. Repeating the wording of Iqama once  
B 1.581
4. Superiority of Adhan  
B 1.582
5. Raising the voice in pronouncing Adhan  
B 1.583
6. To suspend fighting on hearing Adhan  
B 1.584
7. What to say on hearing Adhan  
B 1.585, B 1.586, B 1.587

8. Invocation at the time of Adhan  
B 1.588
9. Drawing lots for pronouncing the Adhan  
B 1.589
10. Talking during the Adhan  
B 1.590
11. Adhan pronounced by a blind man  
B 1.591
12. Adhan after dawn  
B 1.592, B 1.593, B 1.594
13. Adhan before dawn  
B 1.595, B 1.596
14. The interval between the Adhan and the Iqama  
B 1.597, B 1.598
15. Waiting for the Imam of the prayer  
B 1.599
16. Optional prayers between Adhan and Iqama  
B 1.600
17. Saying there should be one Mu'adhdhin  
B 1.601
18. Adhan and Iqama if travelers are many  
B 1.602, B 1.603, B 1.604, B 1.605, B 1.606
19. Mu'adhdhin turning his face during Adhan  
B 1.607
20. The statement: "We have missed the prayer"  
B 1.608
21. Running for the prayer  
B 1.609
22. Getting up for prayer during Iqama  
B 1.610
23. Getting up with calmness and solemnity  
B 1.611
24. Leaving the mosque with genuine excuse  
B 1.612
25. Imam saying: "Remain in your places .."  
B 1.613
26. "We have not prayed"  
B 1.614
27. The Imam confronted with a problem after Iqama  
B 1.615
28. Talking after the Iqama  
B 1.616
29. Congregational prayer is obligatory  
B 1.617
30. Superiority of congregational prayer  
B 1.618, B 1.619, B 1.620
31. Superiority of Fajr prayer in congregation  
B 1.621, B 1.622, B 1.623
32. Superiority of offering the Zuhr prayer early  
B 1.624
33. Every step towards good deeds is rewarded  
B 1.625
34. Superiority of 'Isha' prayer in congregation  
B 1.626
35. Two or more persons are a group  
B 1.627

36. Reward for waiting for the prayer  
B 1.628, B 1.629, B 1.630
37. Superiority of going to mosque for congregation  
B 1.631
38. Only compulsory prayer after Iqama  
B 1.632
39. A patient attending congregational prayers  
B 1.633, B 1.634
40. Praying at home  
B 1.635, B 1.636
41. Can Imam offer prayers with only few present  
B 1.637, B 1.638, B 1.639
42. If meal is ready after the Iqama is pronounced  
B 1.640, B 1.641, B 1.642
43. Imam eating when called for prayer  
B 1.643
44. Doing domestic work after Iqama is pronounced  
B 1.644
45. Praying with intention of teaching the prayer  
B 1.645
46. Religious learned men having precedence in leading the prayer  
B 1.646, B 1.647, B 1.648, B 1.649, B 1.650
47. Standing by the side of the Imam  
B 1.651
48. Leading the prayer while Imam comes  
B 1.652
49. If people are equally proficient in the recitation of the Qur'an, who should lead prayer?  
B 1.653
50. Imam leading prayer on a visit  
B 1.654
51. The Imam is appointed to be followed  
B 1.655, B 1.656, B 1.657
52. When should the followers prostrate?  
B 1.658, B 1.659
53. Sin of raising head before Imam does  
B 1.660
54. A slave or manumitted slave may lead the prayer  
B 1.661, B 1.662
55. If the Imam does not offer prayers perfectly  
B 1.663
56. Praying behind a man who is victim of affliction  
B 1.664
57. Standing on the right side of Imam  
B 1.665
58. Standing on the left side of Imam  
B 1.666
59. Changing Imams just before prayer  
B 1.667
60. Imam prolonging the prayer  
B 1.668, B 1.669
61. Shortening the Qiyam standing in prayer.  
B 1.670
62. Prolonging the prayer when praying alone  
B 1.671
63. Complaining against Imam for prolonging prayer  
B 1.672, B 1.673, B 1.674

64. Shortening prayer on hearing child cries  
B 1.675, B 1.676, B 1.677, B 1.678
65. Praying and then leading people in prayer  
B 1.679
66. Repeating Takbirof Imam  
B 1.680
67. Following the person who follows the Imam  
B 1.681
68. Imam relying on what people say  
B 1.682, B 1.683
69. Imam weeping during prayers  
B 1.684
70. Straightening the rows  
B 1.685, B 1.686
71. Imam facing followers during straightening rows  
B 1.687
72. The first row  
B 1.688
73. Straightening of rows is obligatory  
B 1.689, B 1.690
74. Sin of being out of alignment for prayers  
B 1.691
75. Standing shoulder to shoulder  
B 1.692
76. Imam drawing person from left side to right side  
B 1.693
77. One woman can form a row  
B 1.694
78. The right side of the mosque  
B 1.695
79. A Sutra or wall between the Imam and his followers  
B 1.696
80. The night prayer  
B 1.697, B 1.698

Fiqh-us-Sunnah

## Fiqh 1.102

### The Adhan Before and at the Beginning of the Prayer Time

The adhan is to be made exactly at the beginning of the prayer time, except for the morning prayer, when it may be said before dawn (provided that the people are able to distinguish between the early adhan and that of the proper time). 'Abdullah ibn 'Umar related that the Prophet, upon whom be peace, said, "Bilal makes the adhan during the night, so eat and drink until you hear the adhan of Ibn Umm Maktum." (Related by al-Bukhari and Muslim.) The wisdom behind allowing the morning adhan a little earlier is made clear in a hadith recorded by Ahmad and others from Ibn Mas'ud: "None of you should let Bilal's adhan prevent you from the pre-dawn meal, as he is making the adhan for those who are praying to stop and for those who are sleeping to get up." But Bilal made his adhan in exactly the same way as the regular adhan. At-Tahawi and an-Nasa'i relate that the time difference between Bilal's adhan and that of Ibn Umm Maktum was the time it took for one to come down from the minaret and for the others to get up to it.

Enough time should be left between the adhan and iqamah for people to prepare themselves for prayer and get to the mosque. The hadith that state the time difference are weak. Al-Bukhari has a section entitled How Much Time Is There Between the Adhan and Iqamah?, but no specific length of time has been confirmed therein. Ibn Batal said, "There is no time limit set, except that of the time beginning and the people gathering for the prayer." Jabir ibn Sumra said, "The callers to prayer of the Prophet would make the adhan and then leave some time, making the iqamah only when they saw the Prophet, upon whom be peace, coming (to the place of prayer). (Related by Ahmad, Muslim, Abu Dawud, and at-Tirmidhi.)

Fiqh-us-Sunnah Subjects

## Prayer, Call To Prayer (Adhan)

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23. Say aloud "Peace and blessings upon the Messenger" after the adhan  
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►Fiqh-us-Sunnah

## Fiqh 1.104

### The Adhan and Iqamah for Those Who Missed the Proper Time of Prayer

One who sleeps through the time of a prayer or who forgets a prayer may make adhan and iqamah when he desires to pray. In a story recorded by Abu Dawud, when the Prophet, upon whom be peace, and his companions slept through the time of the morning prayer, he ordered Bilal to make the adhan and iqamah for the prayer. If one has missed many prayers, it is preferred to make one adhan at the beginning followed by an iqamah for each prayer. Says al-Athram, "I heard Abu 'Abdullah (Ahmad) being asked what a man who had missed a prayer should do about the adhan. He mentioned the hadith of Hushaim from Abu az-Zubair...that the idol-worshippers kept the Prophet busy during four of his prayers during the Battle of the Clans. When part of the night had passed, he ordered Bilal to make the adhan and the iqamah and they prayed the afternoon, sunset, and night prayers in succession, each time followed by the iqamah.



Fiqh-us-Sunnah

## Fiqh 1.107a

### Dhikr and adhan

### Dhikr and adhan

Making dhikr, supplications, and practices of a similar nature before the morning adhan are innovations to the sunnah. In al-Iqna and its commentary, a book of Hanbali fiqh, it is stated, "What some callers do before the morning adhan (i.e. dhikr, chanting, loud supplications and so on) are not part of the sunnah. No scholar has said that it is preferred to do such acts. In fact, they are hateful innovations introduced after the time of the Prophet and his companions. No one is to order such acts, and no one is to blame one who avoids such acts. If one has left money for such acts, it is not permissible to use it for those acts, as they contradict the sunnah. In Talbis Iblis by Ibn al-Jauzi, it states, "I have seen people staying up a part of the night on the minaret admonishing the people, making dhikr and reciting the Qur'an in a loud voice. They keep people from sleeping and disturb those who are making late-night prayers. These are rejected and evil actions." Ibn Hajr says in Fath al-Bari, "What is done in the way of dhikr before the morning adhan, the Friday prayers and the prayers for the Prophet is derived neither from the adhan nor from the Islamic law.

Sahih Al-Bukhari Hadith

## Hadith 2.37 Narrated by

### Abu Umama bin Sahl bin Hunaif

I heard Muawiya bin Abi Sufyan (repeating the statements of the Adhan) while he was sitting on the pulpit. When the Mu'adhdhin pronounced the Adhan saying, "Allahu Akbar, Allahu Akbar", Muawiya said: "Allah Akbar, Allahu Akbar." And when the Mu'adhdhin said, "Ash-hadu an la ilaha illal-lah (I testify that none has the right to be worshipped but Allah)", Muawiya said, "And (so do) I". When he said, "Ash-hadu anna Muhammadan Rasulullah" (I testify that Muhammad is Allah's Apostle), Muawiya said, "And (so do) I". When the Adhan was finished, Muawiya said, "O people, when the Mu'adhdhin pronounced the Adhan I heard Allah's Apostle on this very pulpit saying what you have just heard me saying".

Fiqh-us-Sunnah

## Fiqh 1.95a

### Adhan, its Virtues and Excellence

Many hadith describe the virtues of the adhan and the one who calls it. Such hadith include the following:

Abu Hurairah reported that the Prophet said, "If the people knew what was in the adhan and the first row (of the prayer in virtue), and that they could not get it save by drawing lots, they would draw lots. If they knew the reward for praying the noon prayer early in its time, they would race to it. And if they knew the reward for the night and the morning prayers in congregation, they would come to them even if they had to crawl." (Related by al-Bukhari and others.)

Mu'awiyah reported that the Prophet, upon whom be peace, said, "The callers to prayer will have the longest necks of all people on the Day of Resurrection." (Related by Ahmad, Muslim, and Ibn Majah.)

Al-Barra' ibn 'Aazib reported that the Prophet, upon whom be peace, said, "Allah and His angels pray upon those in the first rows. And the caller to prayer is forgiven, for as far as his voice reaches and whoever hears him will confirm what he says. He will get a reward similar to those who pray with him." This hadith is related by Ahmad and an-Nasa'i. Al-Mundhiri says its chain is good.

Abu ad-Darda' reported that he heard the Prophet, upon whom be peace, say, "If three people do not make the adhan and establish the prayer among themselves, Satan gains mastery over them." (Related by Ahmad.)

Abu Hurairah reported that the Prophet, upon whom be peace, said, "The imam is a guarantor, and the caller to prayer is one who is given the trust. O Allah, guide the imam and forgive the caller to prayer."

'Uqbah ibn 'Amar said he heard the Prophet, upon whom be peace, say, "Your Lord, the Exalted, is amazed (and pleased) by one who is watching sheep in his pasture, then goes to the mountain to make the call to prayer and pray. Allah, the Exalted, says, 'Look at my slave there who makes the call to prayer and establishes the prayer out of fear of Me. I have forgiven my slave and have allowed him to enter Paradise.'" (Related by Ahmad, Abu Dawud and an-Nasa'i.)

Fiqh-us-Sunnah

## Fiqh 1.107b

### To say aloud "Peace and blessings upon the Messenger" after the adhan

This is a hated innovation. Ibn Hajr says in al-Fatawa al-Kubra, "Our shaikhs and others have given a legal verdict about the prayers and salutations for the Prophet after the adhan and how the callers to prayer do it. Their verdict is that (the prayers for the Prophet) has its root in the sunnah, but the manner in which they perform it is an innovation." Muhammad 'Abduh was asked about saying the prayers and salutation for the Prophet subsequent to the adhan and he said, "The adhan, as mentioned in al-Khaniyyah, is only for the prescribed prayers. It consists of fifteen phrases, the last being La ilaha illal-lah. **Whatever is mentioned before or after it is an innovation.** It has been introduced for rhythm, and nothing else. There is hardly a scholar who has allowed it, nor does it make any sense to say that it is a good innovation, for every innovation in matters of worship is evil. Whoever claims that it is not for melody is lying."

Fiqh-us-Sunnah

## Fiqh 1.100

### The Supplication After the Adhan

After the adhan, one should make individual supplications, as that is the time when they will most likely be accepted. Anas reported that the Prophet, upon whom be peace, said, "A supplication made between the adhan and the iqamah is not rejected."

As to the authenticity of this report, it is related by Abu Dawud, an-Nasa'i, and at-Tirmidhi, who called it hassan sahih, and added "They asked, 'What should we say, O Messenger of Allah?' He responded, 'Ask Allah for forgiveness and well-being in this world and the Hereafter.'" 'Abdullah ibn 'Amr related that a man said, "O Messenger of Allah, the callers to prayer get more virtues than us." He said, "Say what they say and when they finish, ask and it shall be given." (Related by Abu Dawud with a sahih chain.)

On the same subject, reported Umm Salamah, "The Prophet, upon whom be peace, taught me to say (after) the sunset call to prayer, 'O Allah, this is the beginning of Your night and the end of Your day. I have supplicated to You, so forgive me.'"

Sahih Al-Bukhari Hadith

## Hadith 1.598

Narrated by

Anas bin Malik

"When the Mu'adhdhin pronounced the Adhan, some of the companions of the Prophet would proceed to the pillars of the mosque (for the prayer) till the Prophet arrived and in this way they used to pray two Rakat before the Maghrib prayer. There used to be a little time between the Adhan and the Iqama." Shu'ba said, "There used to be a very short interval between the two (Adhan and Iqama)."

Fiqh-us-Sunnah

## Fiqh 1.107

### Singing the Adhan

To "sing" the adhan or to state it in improper Arabic by adding a letter or lengthening the sound of a vowel, and so on, is disliked. If it changes or obscures the meaning of what is said, it becomes forbidden.

Reported Yahya al-Baka', "I saw Ibn 'Umar say to a man, 'I am mad at you for the sake of Allah.' Then he said to his companions, 'He sings in making his adhan, and he takes wages for it.'"

Sahih Al-Bukhari Hadith

## Hadith 1.582

Narrated by

Abu Huraira

Allah's Apostle said, "When the Adhan is pronounced Satan takes to his heels and passes wind with noise during his flight in order not to hear the Adhan. When the Adhan is completed he comes back and again takes to his heels when the Iqama is pronounced and after its completion he returns again till he whispers into the heart of the person (to divert his attention from his prayer) and makes him remember things which he does not recall to his mind before the prayer and that causes him to forget how much he has prayed."

Fiqh-us-Sunnah

## Fiqh 1.103

### Whoever Makes the Adhan May Make the Iqamah

This is so because the caller to prayer takes precedence in making the iqamah. Says Ash-Shaifi, "If a man made the adhan, he should follow it up with the iqamah." Of this, at-Tirmidhi says, "Most of the scholars agree with this opinion."

Fiqh-us-Sunnah

## Fiqh 1.106

### Extraneous Additions to the adhan

The adhan is a form of worship. Muslims are not allowed to add or subtract anything from it. There is an authentic hadith which states, "Whoever introduces something to this affair of ours will have it rejected." We will discuss some of these acts here:

The caller saying, "I bear witness that our leader (Muhammad) is the Messenger of Allah." Ibn Hajr is of the opinion that the word 'leader' may not be added, although it is permissible on other occasions.

Shaikh Isma'il al-'Ajuni records in Kashfal-Khafa', "Wiping the eyes with the index fingers and then kissing them after hearing the caller say 'I bear witness that Muhammad is the messenger of Allah,' and with the listener saying, 'I bear witness that Muhammad is His slave and messenger. I am pleased with Allah as Lord, with Islam as religion, and with Muhammad as the Prophet," is based on ad-Dailami's report from Abu Bakr that when he heard the caller say, "I bear witness that Muhammad is the Messenger of Allah," he would say the same, kiss the inside of his index fingers and wipe his eyes. The Prophet then said, "Whoever does what my friend (Abu Bakr) did, then my intercession will be permissible for him." In al-Maqasid it says, "This is not true. And what Abu Bakr ar-Raddad al-Yamani al-Mutasawaf recorded in Mujibat ar-Rahmah wa Aza'im al-

Magfirah is not true. Its chain is of unknown narrators and, moreover, the chain is broken." There is another report of equally dubious import from al-Khidrs and mentioned in the preceding book: "Whoever says, upon hearing the caller say, 'I bear witness that Muhammad is the Messenger of Allah,' 'Welcome O my love and the coolness of my eyes, Muhammad ibn 'Abdullah, upon whom be peace,' and then kisses his index fingers and wipes his eye with them, he will never go blind; nor will he never be afflicted with an eye infection." **None of these practices can be attributed to the Prophet or his companions.**

↳ Sunan of Abu-Dawood

### **Hadith 5086**

Narrated by

**AbuRafi'**

I saw the Apostle of Allah (peace be upon him) uttering the call to prayer (Adhan) in the ear of al-Hasan ibn Ali when Fatimah gave birth to him.

↳ Sahih Al-Bukhari Hadith

### **Hadith 1.627**

Narrated by

**Malik bin Huwairth**

Prophet said (to two persons), "Whenever the prayer time becomes due, you should pronounce Adhan and then Iqama and the older of you should lead the prayer."

↳ Fiqh-us-Sunnah

### **Fiqh 1.103b**

## **Leaving the Mosque After the Adhan (and Before the Prayer)**

It is not allowed to leave the call unanswered or to leave the mosque after it has been made, unless there is some excuse or one has the intention to return for the prayer. Abu Hurairah related that the Prophet, upon whom be peace, told them, "If one of you is in the mosque and the call is made, he should not leave the mosque until he prays." (Related by Ahmad with a sahih chain.) It is also related that Abu Hurairah said about a man who left the mosque after the call had been made, "That man has disobeyed Abu al-Qasim (the Prophet, upon whom be peace)." This is related by Muslim and others. Mu'adh at-Jahni related that the Prophet said, "It is the utmost apathy and sign of disbelief and hypocrisy that one who hears the call of Allah to salvation does not respond." (Related by Ahmad and at-Tabarani.)

Commenting upon this, at-Tirmidhi says, "It has been related from more than one of the companions that one who hears the call and does not respond will have no prayer. Some said that this is the maximum imposition, which shows that there is no excuse for one who does not attend the congregational prayer without a valid reason."

↳ Sunan of Abu-Dawood

### **Hadith 510**

Narrated by

**Abdullah ibn Umar**

The words of adhan were pronounced from the time of the Apostle of Allah (peace be upon him) twice in pairs (i.e. four times) each, and the words of iqamah were pronounced once in pairs (twice each), except that the phrase "The time for prayer has come" would be pronounced twice. When we heard iqamah, we would perform ablution, and go out for prayer. Shu'bah said: I did not hear AbuJa'far narrating any other tradition except this one.

↳ Fiqh-us-Sunnah

### **Fiqh 2.10b**

## **Two or four rak'at before 'asr**

Many ahadith have been related about this sunnah prayer and they all support each other.

Such hadith include the following:

Ibn 'Umar reports that the Prophet said: "May Allah have mercy on a person who prays four rak'at before 'asr prayer." This was related by Ahmad, Abu Dawud, at-Tirmidhi (who calls it hasan), Ibn Hibban, and Ibn Khuzaimah. The latter two hold it as sahih. 'Ali reports that the Prophet sallallahu alehi wasallam prayed four rak'at before 'asr while separating every two sets of rak'at with salutations to the angels close to Allah, to the prophets, and to those who followed them - the believers and Muslims. This is related by Ahmad, an-Nasa'i, Ibn Majah, and at-Tirmidhi who grades it hasan.

As for praying only two rak'af at this time, this would fall under the generality of the Prophet's statement: "Between every adhan and iqamah there is a prayer."

↳ Sahih Al-Bukhari Hadith

### **Hadith 1.597**

Narrated by

**Abdullah bin Mughaffal Al Muzani**

Allah's Apostle said thrice, "There is a prayer between the two Adhans (Adhan and Iqama)," and added, "For the one who wants to pray."

↳ Sahih Al-Bukhari Hadith

### **Hadith 1.607**

Narrated by

**Aun bin Abi Juhaifa**

My father said, "I saw Bilal turning his face from side to side while pronouncing the Adhan for the prayer."

↳ Sahih Al-Bukhari Hadith

### **Hadith 1.585**

Narrated by

**Abu Said Al Khudri**

Allah's Apostle said, "Whenever you hear the Adhan, say what the Mu'adhdhin is saying."

Al-Tirmidhi Hadith

### **Hadith 1074**

Narrated by

**Abu Hurayrah**

Allah's Messenger (peace be upon him) commanded us: If you are in the mosque when the Adhan is announced for prayer, none of you should go out till he has observed the prayer.

Transmitted by Ahmad.

Sahih Muslim Hadith

### **Hadith 1608**

Narrated by

**Aisha**

Abu Salamah asked Aisha about the prayer of the Messenger of Allah (peace be upon him). She said: He observed thirteen rak'ahs (in the night prayer). He observed eight rak'ahs and would then observe two rak'ahs sitting, and when he wanted to bow he stood up and then bowed down, and then observed two rak'ahs in between the Adhan and Iqamah of the dawn prayer.

↳ Sahih Muslim Hadith

### **Hadith 1929**

Narrated by

**Jabir ibn Samurah**

I prayed with the Messenger of Allah (peace be upon him) prayers on two 'Ids more than once or twice without there being Adhan and Iqamah.

↳ Fiqh-us-Sunnah

### **Fiqh 4.111a**

## **Supplicating at the most Opportune Times and Locations.**

These are, for instance, the day of 'Arafah, month of Ramadan, Friday, the last part of the night, at dawn, during prostration, at the time of rainfall, between the adhan and iqamah, at the time of encounter of armies, at times of panic, and when one's heart is soft and tender.

Abu Umamah reported, "The Prophet, peace be upon him, was asked, 'What supplication finds the greatest acceptance?' He answered: 'A prayer offered in the middle of the latter part of the night and after the prescribed Prayers'." (Reported by Tirmidhi with a sound chain of authorities)

Abu Hurairah reported, the Prophet, peace be upon him, said, "The servant is nearest to his Lord when he is prostrating to Him, so make supplication in this state." (Muslim) There are very many hadith found in various books on this subject.

↳ Sahih Al-Bukhari Hadith

### **Hadith 1.589**

Narrated by

**Abu Huraira**

Allah's Apostle said, "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew the reward of the Zuhri prayer (in the early moments of its stated time) they would race for it (go early) and if they knew the reward of 'Isha' and Fajr (morning) prayers in congregation, they would come to offer them even if they had to crawl."

►Sunan of Abu-Dawood

### Hadith 590 Narrated by Abdullah ibn Abbas

Let the best among you call the adhan for you, and the Qur'an-readers act as your imams.

►Al-Muwatta Hadith

### Hadith 3.2

## The Call to Prayer

Yahya related to me from Malik from Ibn Shihab from Ata ibn Yazid al-Laythi from Abu Said al-Khudri that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you hear the adhan, repeat what the muadhhdhin says."

## ASYLUM:

5:97 - Allah made the Ka'ba the Sacred House an asylum of security for men as also the Sacred Months the animals for offerings and the garlands that mark them: that ye may know that Allah hath knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things. <sup>803804805</sup>

805 All sorts of people from all parts of the earth gather during the Pilgrimage. They must not think that they are strangers, that nobody knows them, and that they may behave as they like. It is the House of Allah, and He has supreme knowledge of all things, of all thoughts, and all motives. As the next verse says, while He is Oft-forgiving, Most Merciful. He is also strict in enforcing respect for His ordinances. (5.97)

9:6 - If one amongst the pagans ask thee for **asylum** grant it to him so that he may hear the word of Allah and then escort him to where he can be secure: that is because they are men without knowledge. <sup>12531254</sup>

1253 Even among the enemies of Islam, actively fighting against Islam, there may be individuals who may be in a position to require protection. Full asylum is to be given to them, and opportunities provided for hearing the Word of Allah. If they accept the Word, they become Muslims and brethren, and no further question arises. If they do not see their way to accept Islam, they will require double protection: (1) from the Islamic forces openly fighting against their people, and (2) from their own people, as they detached themselves from them. Both kinds of protection should be ensured for them, and they should be safely escorted to a place where they can be safe. Such persons only err through ignorance, and there may be much good in them. (9.6)

8:72 - Those who believed and adopted **exile** and fought for the faith with their property and their persons in the cause of Allah as well as those who gave (them) asylum and aid these are (all) friends and protectors one of another. As to those who believed but came not into exile ye owe no duty of protection to them until they seek your aid in religion it is your duty to help them except against a people with whom ye have a treaty of mutual alliance: and (remember) Allah seeth all that ye do. <sup>123912401241</sup>

1239 The reference is to the Muhajirin and the Ansar, the Emigrants and the Helpers, the people who forsook their homes and adopted voluntary exile from Makkah in company with their beloved Leader, and their good friends in Madinah, who gave them asylum and every kind of assistance, moral and material. Under the magnetic personality of the Holy Prophet these two groups became like blood-brothers, and they were so treated in matters of inheritance during the period when they were cut off from their kith and kin. (8.72)

1240 The Believers (Muslims) were entitled to all assistance in matters of religion. But if they were not strong enough to suffer voluntary exile on behalf of the Cause and make the personal sacrifices which their more ardent brethren in faith made, they could not reasonably ask for political or military assistance or protection. (8.72)

8:74 - Those who believe and adopt exile and fight for the faith in the cause of Allah as well as those who give (them) asylum and aid these are (all) in very truth the believers: for them is the forgiveness of sins and a provision most generous. <sup>1243</sup>

1243 Believers who make all sacrifices in the Cause of Allah have given the best possible proof of their Faith by their actions. They have loved Allah much, and much will be forgiven them. What they sacrificed was, perhaps, judged by universal standards, of small value, but its value will be estimated by the precious love behind it, and its reward will be of no ordinary kind. It will not be a reward in the ordinary sense at all, for a reward is given once for all. It will be a provision which last for ever, and is on the most generous scale. (8.74)

►Sahih Al-Bukhari Hadith

### Hadith 4.404 Narrated by Ali

We did not write anything from the Prophet except the Qur'an and what is written in this paper, (wherein) the Prophet said, "Medina is a sanctuary from (the mountain of) Air to so and-so, therefore, whoever innovates (in it) an heresy or commits a sin, or gives shelter to such an innovator, will incur the Curse of Allah, the angels and all the people; and none of his compulsory or optional good deeds of worship will be accepted. And the asylum granted by any Muslim is to be secured by all the Muslims even if it is granted by one of the lowest social status among them. And whoever betrays a Muslim in this respect will incur the Curse of Allah, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted. And any freed slave who takes as masters (befriends) people other than his own real masters who freed him without taking the permission of the latter, will incur the Curse of Allah, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted."

## AQIQA:

►Al-Muwatta Hadith

### Hadith 26.7

#### Behaviour in the Aqiqa

Yahya related to me from Malik from Hisham ibn Urwa that his father, Urwa ibn az-Zubayr made an aqiqa for his male and female children of a sheep each.

Malik said, "What we do about the aqiqa is that if someone makes an aqiqa for his children, he gives a sheep for both male and female. The aqiqa is not obligatory but it is desirable to do it, and people continue to come to us about it. If someone makes an aqiqa for his children, the same rules apply as with all sacrificial animals - one-eyed, emaciated, injured, or sick animals must not be used, and neither the meat or the skin is to be sold. The bones are broken and the family eat the meat and give some of it away as sadaqa. The child is not smeared with any of the blood ."

◀Sahih Al-Bukhari Hadith

### Hadith 7.380

Narrated by

#### Salman bin Amir Ad Dabbi

I heard Allah's Apostle saying, " 'Aqiqa is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering." (Note: It has been quoted in Fateh-Al-Bari that the majority of the religious scholars agrees to the Hadith narrated in Sahih At-Tirmizy that the Prophet was asked about 'Aqiqa and he ordered 2 sheep for a boy and one sheep for a girl and that is his tradition "Sunna".)

Al-Muwatta Hadith

### Hadith 26.2

#### About The Aqiqa

Yahya related to me from Malik from Jafar ibn Muhammad that his father said, "Fatima, the daughter of the Messenger of Allah, may Allah bless him and grant him peace, weighed the hair of Hasan, Husayn, Zaynab and Umm Kulthum, and gave away in sadaqa an equivalent weight of silver."

Al-Muwatta Hadith

### Hadith 26.1

#### About The Aqiqa

Yahya related to me from Zayd ibn Aslam from a man of the Banu Damra that his father said, "The Messenger of Allah, may Allah bless him and grant him peace, was asked about the Aqiqa. He said, 'I do not like disobedience (uquq),' as if he disliked the name. He said, 'If anyone has a child born to him, and wants to sacrifice for his child, then let him do it.'

**B.**

## BACKBITER:

104:1 - Woe to every (kind of) scandal-monger and backbiter <sup>6266</sup>

6266 Three vices are here condemned in the strongest terms: (1) scandal-mongering, talking or suggesting evil of men or women by word or innuendo, or behaviour, or mimicry, or sarcasm, or insult; (2) detracting from their character behind their backs, even if the things suggested are true, where the motive is evil; (3) piling up wealth, not for use and service to those who need it, but in miserly hoards, as if such hoards can prolong the miser's life or give him immortality: miserliness is itself a kind of scandal. (104.1)

23:110 – "But ye treated them with ridicule so much so that (ridicule of) them made you forget My Message while ye were laughing at them!"<sup>2947</sup>

2947 Literally, 'they made you forget My Message'. The ungodly were so occupied in the backbiting and ridicule of the godly that the godly themselves became the unconscious cause of the ungodly forgetting the warnings declared by Allah against those who do not treat His Signs seriously. Thus evil often brings about its own ruin through the instrumentality of those whom it would make its victims. (23.110)

☞ Sahih Muslim Hadith

### Hadith 6265 AbuHurayrah

Narrated by

Allah's Apostle (peace be upon him) said: Do you know what is backbiting? They (the Companions) said: Allah and His Apostle (peace be upon him) know best. Thereupon he (the Prophet) said: Backbiting implies your talking about your brother in a manner which he does not like. It was said to him: What is your opinion about this that if I actually find (that failing) in my brother which I made a mention of? He said: If (that failing) is actually found (in him) what you assert, you in fact backbited him, and if that is not in him it is a slander.

Fiqh-us-Sunnah

### Fiqh 4.107b

## Atonement for Backbiting

It is related that the Prophet, peace be upon him, said, "The atonement for backbiting [and slander] is to pray for forgiveness of the person who was slandered and to say, 'O Allah, forgive us and him'."

The preferable course in this regard is to pray for forgiveness of the person who was the target of the slander and to mention his good qualities. This will wipe off the effects of such backbiting, and it is not necessary to announce such a thing.

☞ Al-Muwatta Hadith

### Hadith 56.10

## Backbiting

Malik related to me from al-Walid ibn Abdullah ibn Sayyad that al-Muttalib ibn Abdullah ibn Hantab al-Makhzumi informed him that a man asked the Messenger of Allah, may Allah bless him and grant him peace, "What is backbiting?" The Messenger of Allah, may Allah bless him and grant him peace, said, "It is to mention about a man what he does not want to hear." He said, "Messenger of Allah! Even if it is true?" The Messenger of Allah, may Allah bless him and grant him peace, said, "If you utter something false, then it is slander."

☞ ISL Quran Subjects

## Backbiting

1. (Also see) Blaspheming, Defaming, Maligning, Reviling, Slander, Slandering  
[49.12](#), [104.1](#), [104.2](#), [104.3](#), [104.4](#), [104.5](#), [104.6](#), [104.7](#), [104.8](#), [104.9](#)

☞ ISL Quran Subjects

## Slandering

1. (Also see) Backbiting, Blaspheming, Blasphemy, Defaming, Maligning, Profanity, Reviling, Scandal mongering, Slander, Slanders  
[24.11](#), [24.12](#), [24.13](#), [24.14](#), [24.15](#), [24.16](#), [24.17](#), [24.18](#), [24.19](#), [104.1](#), [104.2](#), [104.3](#), [104.4](#), [104.5](#), [104.6](#), [104.7](#), [104.8](#), [104.9](#)
2. Chaste but careless believing women  
[24.23](#), [24.24](#), [24.25](#)
3. Chaste women  
[24.26](#)
4. Muhammad(S)  
[33.69](#)
5. Religion by the Jews, of the  
[4.46](#)

ISL Quran Subjects

## Maligning

1. (Also see) Annoyances, Backbiting, Blaspheming, Blasphemy, Defaming, Hurting Remarks, Molesting, Profanity, Reviling, Slander, Slandering
2. Believers wrongfully  
[33.58](#)



3. Muhammad(S)  
[9.61](#)

ISL Quran Subjects

## Defaming

1. (Also see) Backbiting, Blaspheming, Blasphemy, Maligning, Profanity, Reviling, Scandal-mongering, Slander, Slandering
2. Muhammad(S) in matters of alms  
[9.58](#)
3. One another  
[49.11](#)

## BADR:

3:13 - "There has already been for you a Sign in the two armies that met (in combat): one was fighting in the cause of Allah the other resisting Allah; these saw with their own eyes twice their number. But Allah doth support with His aid whom He pleaseth. In this is a warning for such as have eyes to see." 352353

352 This refers to the battle of Badr in Ramadhan in the second year of the Hijra. The little exiled community of Makkan Muslims, with their friends in Madinah had organised themselves into a God-fearing community, but were constantly in danger of being attacked by their Pagan enemies of Makkah in alliance with some of the disaffected elements (Jews and Hypocrites) in or near Madinah itself. The design of the Makkans was to gather all the resources they could, and with an overwhelming force, to crush and annihilate Muhammad and his party. To this end Abu Sufyan was leading a richly-laden caravan from Syria to Makkah. He called for armed aid from Makkah, The battle was fought in the plain of Badr, about 150 kilometers south-west of Madinah. The Muslim force consisted of only about 313 men, mostly ill-armed, but they were led by Muhammad, and they were fighting for their Faith. The Makkan army, well-armed and well-equipped, numbered over a thousand and had among its leaders some of the most experienced warriors of Arabia, including Abu Jahl, the inveterate foe and persecutor of Islam. Against all odds the Muslims won a brilliant victory, and many of the enemy leaders, including Abu Jahl, were killed. (3.13)

353 It was impossible, without the miraculous aid of Allah, for such a small and ill-equipped force as was the Muslim band, to defeat the large and well-found force of the enemy. But their Faith, firmness, zeal, and discipline won them divine aid. Enemy prisoners stated that the enemy ranks saw the Muslim force to be many times larger than it was. (3.13)

354 The pleasures of this world are first enumerated: women for love; sons for strength and pride; hoarded riches, which procure all luxuries; the best and finest pedigree horses; cattle, the measure of wealth in the ancient world, as well as the means and symbols of good farming in the modern world; and broad acres of well-tilled land. By analogy, we may include, for our mechanized age, machines of all kinds, -tractors, motor- cars, aeroplanes, the best internal-combustion engines, etc., etc. In "heaped-up hoards of gold and silver," the Arabic word translated hoards is qunatir plural of qintar, which literally means a Talent of 1.200 ounces of gold. (3.14)

3:123 - Allah had helped you at Badr when ye were a contemptible little force; then fear Allah; thus may ye show your gratitude. 444

444 Gratitude to Allah is not to be measured by words. It should show itself in conduct and life. If all the Muslims had learnt the true lesson from the victory at Badr, their archers would not have left the posts appointed for them, nor the two tribes mentioned in the last note ever wavered in their faith. (3.123)

Sahih Bukhari Hadith Subjects

## Military Expeditions

See: 2. The Prophet's prediction of the Badr martyrs  
B 5.286

3. The Ghazwa of Badr  
B 5.287
5. The reward of the Badr warriors  
B 5.290
6. The number of the warriors of Badr  
B 5.291, B 5.292, B 5.293, B 5.294, B 5.295, B 5.296
8. The superiority of those who fought the Badr battle  
B 5.318, B 5.319
10. The participation of angels in the Badr battle  
B 5.327, B 5.328, B 5.329, B 5.330
12. List of names of the Badr warriors

► Sahih Al-Bukhari Hadith

### **Hadith 5.48** Narrated by **Uthman**

Do you know that 'Uthman was absent on the day (of the battle) of Badr and did not join it?" Ibn 'Umar said, "Yes." The man said, "Do you know that he failed to attend the Ar Ridwan pledge and did not witness it (i.e. Hudaibiya pledge of allegiance)?" Ibn 'Umar said, "Yes." The man said, "Allahu Akbar!" Ibn 'Umar said, "Let me explain to you (all these three things). As for his flight on the day of Uhud, I testify that Allah has excused him and forgiven him; and as for his absence from the battle of Badr, it was due to the fact that the daughter of Allah's Apostle was his wife and she was sick then. Allah's Apostle said to him, "You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if

you stay with her).' As for his absence from the Ar-Ridwan pledge of allegiance, had there been any person in Mecca more respectable than 'Uthman (to be sent as a representative), Allah's Apostle would have sent him instead of him. No doubt, Allah's Apostle had sent him, and the incident of the Ar-Ridwan pledge of Allegiance happened after 'Uthman had gone to Mecca. Allah's Apostle held out his right hand saying, 'This is 'Uthman's hand.' He stroked his (other) hand with it saying, 'This (pledge of allegiance) is on the behalf of 'Uthman.' Then Ibn 'Umar said to the man, 'Bear (these) excuses in mind with you.'

► Sahih Al-BukhaHadit

### **Hadith 5.314** Narrated by **Abu Talha**

On the day of Badr, the Prophet ordered that the corpses of twenty four leaders of Quraish should be thrown into one of the dirty dry wells of Badr. (It was a habit of the Prophet that whenever he conquered some people, he used to stay at the battle-field for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his companions followed him saying among themselves." "Definitely he (i.e. the Prophet) is proceeding for some great purpose." When he halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allah and His Apostle? We have found true what our Lord promised us. Have you too found true what your Lord promised you?" "Umar said, "O Allah's Apostle! You are speaking to bodies that have no souls!" Allah's Apostle said, "By Him in Whose Hand Muhammad's soul is, you do not hear, what I say better than they do." (Qatada said, "Allah brought them to life (again) to let them hear him, to reprimand them and slight them and take revenge over them and Caused them to feel remorseful and regretful.")

► Sahih Al-Bukhari Hadith

### **Hadith 5.327** Narrated by **Rifaa**

(who was one of the Badr warriors) Gabriel came to the Prophet and said, "How do you look upon the warriors of Badr among yourselves?" The Prophet said, "As the best of the Muslims," or said a similar Statement. On that, Gabriel said, "And so are the Angels who participated in the Badr (battle)."

Biographies of Companions

## **Ikrimah ibn Abi Jahl**

At Badr, Abu Jahl led the Makkan polytheists in the battle against the Muslims. He swore by al-Laat and al-Uzza that he would not return to Makkah unless he crushed Muhammad. At Badr he sacrificed three camels to these goddesses. He drank wine and had the music of singing girls to spur the Quraysh on to fight.

Abu Jahl was among the first to fall in the battle. His son Ikrimah saw him as spears pierced his body and heard him let out his last cry of agony. Ikrimah returned to Makkah leaving behind the corpse of the Quraysh chieftain, his father. He wanted to bury him in Makkah but the crushing defeat they suffered made this impossible.

From that day, the fire of hatred burned even more fiercely in the heart of Ikrimah. Others whose fathers were killed at Badr, also became more hostile to Muhammad and his followers. This eventually led to the Battle of Uhud.

► Sahih Al-Bukhari Hadith

### **Hadith 5.48** Narrated by **Uthman**

Do you know that 'Uthman was absent on the day (of the battle) of Badr and did not join it?" Ibn 'Umar said, "Yes." The man said, "Do you know that he failed to attend the Ar Ridwan pledge and did not witness it (i.e. Hudaibiya pledge of allegiance)?" Ibn 'Umar said, "Yes." The man said, "Allahu Akbar!" Ibn 'Umar said, "Let me explain to you (all these three things). As for his flight on the day of Uhud, I testify that Allah has excused him and forgiven him; and as for his absence from the battle of Badr, it was due to the fact that the daughter of Allah's Apostle was his wife and she was sick then. Allah's Apostle said to him, "You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her).' As for his absence from the Ar-Ridwan pledge of allegiance, had there been any person in Mecca more respectable than 'Uthman (to be sent as a representative), Allah's Apostle would have sent him instead of him. No doubt, Allah's Apostle had sent him, and the incident of the Ar-Ridwan pledge of Allegiance happened after 'Uthman had gone to Mecca. Allah's Apostle held out his right hand saying, 'This is 'Uthman's hand.' He stroked his (other) hand with it saying, 'This (pledge of allegiance) is on the behalf of 'Uthman.' Then Ibn 'Umar said to the man, 'Bear (these) excuses in mind with you.'

►Islamic History (Chronology)

## 7th Century (600-699) C.E.

624: Battle of Badr. Expulsion of the Bani Qainuqa Jews from Madina.

►Sahih Al-Bukhari Hadith

**Hadith 4.276** Narrated by

**Al Bara bin Azib**

On the day (of the battle) of Badr, the Prophet and his companions had caused the pagans to lose 140 men, seventy of whom were captured and seventy were killed.

## BAKKA:

3:96 - The first House (of worship) appointed for men was that at Bakka full of blessing and of guidance for all kinds of beings: <sup>422423</sup>

422 Bakka: same as Makkah, perhaps an older name. The foundation of the Ka'ba goes back to Abraham. (3.96)

Fiqh-us-Sunnah

## Fiqh 5.1

### PILGRIMAGE: A GENERAL DEFINITION, ITS EXCELLENCE AND PREREQUISITES

Allah, the Exalted One, says: "The first House (of worship) appointed for men was that at Bakka; (Bakka is one of the names of Makkah) full of blessings and guidance for all kinds of beings: in it are signs manifest (for example), the station of Abraham-- whoever enters it attains security; pilgrimage thereto is a duty men owe to Allah--those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures" (Qur'an 3.96-97).

## BALANCE:

6:1 – Praise be to Allah Who created the heavens and the earth and made the darkness and the light. Yet those who reject Faith hold (others) as equal with their Guardian-Lord. <sup>834835</sup>

834 Adala has various meanings: (1) to hold something as equal to something else, as here; to balance nicely; (2) to deal justly, as between one party and another, xiii.15; (3) to give compensation or reparation, or something as equivalent to something else, vi. 70; (4) to turn the **balance** the right way, to give a right disposition, to give a just bias or proportion, lxxxii. 7; (5) to turn the **balance** the wrong way, to swerve, to show bias. iv 135. (6.1)

7:8 - The balance that day will be true (to a nicety): those whose scale (of good) will be heavy will prosper.

15:19 - And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance. <sup>19551956</sup>

1955 Majesty, order, beauty and harmony are shown in all Allah's Creation, but especially in the heavens. Coming nearer to man, Allah's care for man and His goodness are shown (besides His other qualities) in His creation of the earth. In highly poetical language, the earth is described as spread out like a carpet, on which the hills act as weights to keep it steady. (15.19)

1956 And every kind of thing is produced on the earth in due balance and measure. The mineral kingdom supports the vegetable and they in their turn support the animal, and there is a link of mutual dependence between them. Excess is eliminated. The waste of one is made the food of another, and vice versa. And this is a chain of gradation and interdependence. (15.19)

1957 See last note. 'We provide sustenance of every kind, physical, mental, spiritual, etc., for you (i.e. for mankind). But We do more. We provide for everyone of Our creatures. And there are those of which mankind is not even cognisant. We provide for them also. There are those who may at first sight appear hostile to man, or whom man may consider hostile, such as wild and noxious animals. They are Our creatures, and We provide for them also, as they are Our creatures. But there is due order and balance in the economy of Our universal Plan.' (15.20)

17:35 - Give full measure when ye measure and weigh with a **balance** that is straight: that is the most fitting and the most advantageous in the final determination. <sup>2221</sup>

2221 Giving just measure and weight is not only right in itself but is ultimately to the best advantage of the person who gives it. (17.35)

23:102 - Then those whose balance (of good deeds) is heavy they will attain salvation: <sup>2942</sup>

2942 Good and evil deeds will be weighed against each other. If the good deeds prevail, the soul will attain falah, i.e., prosperity, well-being, bliss, or salvation; if the contrary, there will be the misery and anguish of Hell. (23.102)

23:103 - But those whose balance is light will be those who have lost their souls; in Hell will they abide. <sup>2943</sup>

2943 The loss or perdition will not mean that they will die and feel no more: xiv. 17. The punishment will mean nothing, if there was no sensibility, but total annihilation. (23.103)

25:67 - Those who when they spend are not extravagant and not niggardly but hold a just (balance) between those (extremes); <sup>3127</sup>

3127 In ordinary spending this is a wise rule. But even in charity, in which we give of our best, it is not expected that we should be extravagant, i.e., that we should either do it for show, to impress other people, or do it thoughtlessly, which would be the case if we "rob Peter to pay Paul". We should certainly not be niggardly, but we should remember everyone's rights, including our own, and strike a perfectly just balance between them. (25.67)

42:17 - It is Allah Who has sent down the Book in truth and the Balance (by which to weigh conduct). And what will make thee realize that perhaps the Hour is close at hand? <sup>4550</sup>

4550 Revelation is like a balance, an instrument placed by Allah in our hands, by which we can weigh all moral issues, all questions of right and wrong in conduct. We must do so constantly. For the Judgment in any given case may come at any time: it may be quite near, and we must always be prepared. The Balance may also refer to the God given faculty by which man can judge between right and wrong. (42.17)

55: 7 - And the Firmament has He raised high and He has set up the balance (of Justice) <sup>5177</sup>

5177 The "balance of justice" in this verse is connected with "the Balance" in the next two verses, that men may act justly to each other and observe due balance in all their actions, following the golden mean and not transgressing due bounds in anything. But the Balance is also connected figuratively with the heavens above in three symbols: (1) Justice is a heavenly virtue: (2) the heavens themselves are sustained by mathematical balance; and (3) the constellation Libra (the Balance) is entered by the sun at the middle of the zodiacal year. (55.7)

55:8 - In order that ye may not transgress (due) balance.

55:9 - So establish weight with justice and fall not short in the balance. <sup>5178</sup>

5178 To be taken both literally and figuratively. A man should be honest and straight in every daily matter, such as weighing out things which he is selling; and he should be straight, just and honest, in all the highest dealings, not only with other people, but with himself and in his obedience to Allah's Law. Not many do either the one or the other when they have an opportunity of deceit. Justice is the central virtue, and the avoidance of both excess and defect in conduct keeps the human world balanced just as the heavenly world is kept balanced by mathematical order. (55.9)

57:25 - We sent aforetime our apostles with Clear Signs and sent down with them the Book and the **Balance** (of Right and Wrong) that men may stand forth in justice; and We sent down Iron in which is (material for) mighty war as well as many benefits for mankind that Allah may test who it is that will help unseen Him and His apostles; for Allah is Full of Strength exalted in Might (and able to enforce His will). <sup>53135314531553165317</sup>

5313 Three things are mentioned as gifts of Allah. In concrete terms they are the Book, the Balance, and Iron, which stand as emblems of three things which hold society together, viz. Revelation, which commands Good and forbids Evil; Justice, which gives to each person his due; and the strong arm of the Law, which maintains sanctions for evil-doers. For Balance, see also xlii. 17, and n. 4550. (57.25)

101:6 - Then he whose **balance** (of good deeds) will be (found) heavy <sup>6254</sup>

6254 The Good Deeds will be weighed and appraised. This appraisal will be of the nicest and justest kind: for it will take into account motives, temptations, provocations, surrounding conditions, antecedents, subsequent amends, and all possible connected circumstances. Against them, presumably, will be deeds of the opposite kind, appraised in the same way. If the good predominates, the judgment will be in the man's favour, and he will be ushered into a life of good pleasure and satisfaction. This will of course be on another plane. (101.6)

101:8 - But he whose balance (of good deeds) will be (found) light

Al-Tirmidhi Hadith

**Hadith 2306** Narrated by

**AbuSa'id al-Khudri**

Allah's Messenger (peace be upon him) said that Moses asked his Lord to teach him something with which to make mention of Him or to supplicate Him, and was told to say, "There is no god but Allah." He replied to his Lord that all His servants said this, but he wanted something particularly for himself, and He said, "Moses, were the seven heavens and their inhabitants,

apart from me, and the seven earths put on one side of a balance and 'There is no god but Allah' on the other, 'There is no god but Allah would outweigh them.'

It is transmitted in Sharh as-Sunnah.

▪Sahih Al-Bukhari Hadith

### **Hadith 6.206** Narrated by **Abu Huraira**

Allah's Apostle said, "Allah said, 'Spend (O man), and I shall spend on you.' He also said, "Allah's Hand is full, and (its fullness) is not affected by the continuous spending night and day." He also said, "Do you see what He has spent since He created the Heavens and the Earth? Nevertheless, what is in His Hand is not decreased, and His Throne was over the water; and in His Hand there is the balance (of justice) whereby He raises and lowers (people)."

Sahih Al-Bukhari Hadith

### **Hadith 9.508** Narrated by **Abu Huraira**

Allah's Apostle said, "Allah's Hand is full, and (its fullness) is not affected by the continuous spending, day and night." He also said, "Do you see what He has spent since He created the Heavens and the Earth? Yet all that has not decreased what is in His Hand." He also said, "His Throne is over the water and in His other Hand is the balance (of Justice) and He raises and lowers (whomever He will)." (See Hadith No. 206, Vol. 6)

▪Sahih Al-Bukhari Hadith

### **Hadith 9.652** Narrated by **Abu Huraira**

The Prophet said, )There are) two words which are dear to the Beneficent (Allah) and very light (easy) for the tongue (to say), but very heavy in weight in the balance. They are: 'Subhan Allah wa-bi hamdihi' and 'Subhan Allah Al-'Azim.'" (See Hadith No. 673, Vol. 8).

## **BE:**

2:117 - To Him is due the primal origin of the heavens and the earth; when He decreeth a matter He saith to it: "Be"; and it is. <sup>120</sup>

<sup>120</sup> The previous verse told us that everything in heaven and earth celebrates the glory of God. Lest anyone should think that the heavens and the earth were themselves primeval and eternal, we are now told that they themselves are creatures of God's will and design.

16:40 - For to anything which We have willed We but say the Word "Be" and it is. <sup>2066</sup>

<sup>2066</sup> Allah's "Word" is in itself the Deed, Allah's Promise is in itself the Truth. There is no interposition of Time or Condition between His Will and its consequences, for He is the Ultimate Reality. He is independent of the proximate or material causes, for He Himself creates them and establishes their Laws as He pleases. (16.40)

19:9 - He said: "So (it will be): thy Lord saith `That is easy for Me: I did indeed create thee before when thou hadst been nothing!' " <sup>24622463</sup>

19:35 - It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! When He determines a matter He only says to it "Be" and it is. <sup>2487</sup>

## **BAND OF PEOPLE:**

3:104 - Let there arise out of you a band of people inviting to all that is good enjoining what is right and forbidding what is wrong; they are the ones to attain felicity. <sup>431</sup>

<sup>431</sup> Muflih, aflaha, falah: the root idea is attainment of desires; happiness, in this world and the next; success; prosperity; freedom from anxiety, care, or a disturbed state of mind; the opposite of 'azab in the next verse, which includes: failure; misery; punishment or penalty; agony or anguish. The ideal Muslim community is happy, untroubled by conflicts or doubts, sure of itself, strong, united, and prosperous: because it invites to all that is good; enjoins the right; and forbids the wrong, - a master-stroke of description in three clauses. (3.104)

3:154 - After (the excitement) of the distress He sent down calm on a band of you overcome with slumber while another band was stirred to anxiety by their own feelings moved by wrong suspicions of Allah suspicions due to ignorance. They said: "What affair is this of ours?" say thou: "indeed this affair is wholly Allah's." They hide in their minds what they dare not reveal

to thee. They say (to themselves): "If we had anything to do with this affair we should not have been in the slaughter here." Say: "Even if you had remained in your homes those for whom death was decreed would certainly have gone forth to the place of their death"; but (all this was) that Allah might test what is in your breasts and purge what is in your hearts: for Allah knoweth well the secrets of your hearts. <sup>465466467</sup>

- 465 After the first surprise, when the enemy turned on them, a great part of the Muslims did their best, and seeing their mettle, the enemy withdrew to his camp. There was a lull; the wounded had rest; those who had fought the hard fight were visited by kindly Sleep, sweet Nature's nurse. In contrast to them was the band of Hypocrites, whose behaviour is described in the next note. (3.154)

8:26 - Call to mind when ye were a small (band) despised through the land and afraid that men might despoil and kidnap you; but He provided a safe asylum for you strengthened you with his aid and gave you good things for sustenance: that ye might be grateful. <sup>1199</sup>

- 1199 On the immediate occasion the Muslims were reminded that they were a small band in Makkah despised and rejected; living in a state of insecurity for their persons, their lives, their property, and those of their dependents, persecuted and exiled and how by the grace of Allah they found a safe asylum in Madinah how they found friends and helpers, how their many needs were cared for, and how at length they gathered strength and numbers enough to defeat the forces of godlessness, injustice, and oppression. (8.26)

12:14 - They said: If the wolf should devour him when we are (so strong) a band, then surely we should have already perished.

19:85 - The day We shall gather the righteous to (Allah) Most Gracious like a band presented before a king for honors.

26:54 - (Saying): "These (Israelites) are but a small band

33:13 - Behold! a party among them said: "Ye men of Yathrib! Ye cannot stand (the attack)! Therefore go back!" and a band of them ask for leave of the Prophet saying "Truly our houses are bare and exposed" though they were not exposed: they intended nothing but to run away. <sup>3684</sup>

- 3684 All the fighting men of Madinah had come out of the city and camped in the open space between the City and the Trench that had been dug all round. The disaffected Hypocrites sowed defeatist rumours and pretended to withdraw for the defence of their homes, though their homes were not exposed, and were fully covered by the vigilant defensive force inside the Trench. (33.13)

72:27 - "Except an apostle whom He has chosen: and then He makes a band of watchers march before him and behind him <sup>57505751</sup>

- 5750 Cf. iii. 179, and n. 482. See also last note. (72.27)

5751 Revelation is not a mechanical or material thing. It has to be safeguarded from being distorted or corrupted by ignorance, selfishness, or the powers of evil. How can its precious and subtle worth and the spiritual safeguards against its misuse by human folly or the perversity of evil be expressed in plain human words? We can imagine a very great treasure, which has to be transmitted. To guard it against evilly-disposed persons, a strong escort is required, to march in front and behind, so as to protect it from all sides. When it reaches its destination, the escort presents its credentials and an Invoice showing the Treasure being transmitted. Then the destined receiver knows that it has come intact and feels satisfied. So about spiritual Revelation. The Prophet recognises the credentials and checks the contents on the tablets of his own heart and insight. He has then no doubt that it is a true Message from Allah, and that those who bring it are the true messengers "of their Lord". A) They: the band of watchers. In "he may know" it is better to construe "he" to refer to the prophet who receives the Message from the "watchers". (72.27)

## **BARA'A:**

6:94 - "And behold! ye come to Us bare and alone as We created you for the first time: Ye have left behind you all (the favors) which We bestowed on you: We see not with you your intercessors whom ye thought to be partners in your affairs: so now all relations between you have been cut off and your (pet) fancies have left you in the lurch!" <sup>916917</sup>

- 916 Some of the various ideas connected with "creation" are noted in n. 120 to ii. 117. In the matter of creation of man there are various processes. If his body was created out of clay, i.e. earthy matter, there was an earlier precess of the creation of such earthy matter. Here the body is left behind, and the soul is being addressed. The soul underwent various processes of fashioning and adapting to its various functions in its various surroundings (xxii. 7-9). But each individual soul, after release from the body, comes back as it was created, with nothing more than its history, "the deeds which it has earned," which are really a part of it. Any exterior things given to help in its development, "the favours



which We bestowed on you," it must necessarily leave behind, however it may have been proud of them. These exterior things may be material things, e.g. wealth, property, signs of power, influence and pride such as sons, relatives, and friends, etc., or they may be intangible things, like talents, intellect, social gifts, etc. (6.94)

- 917 The false ideas of intercessors, demi-gods, gods, saviours, etc., now vanish like unsubstantial visions, "leaving not a wrack behind." Now the soul is face to face with reality. Its personal responsibility is brought home to it. (6.94)

6:98 - It is He who hath produced you from a single person: here is a place of sojourn and a place of departure: We detail Our signs for people who understand. 923924

- 923 Produced: ansha-a= made you grow, increase, develop, reach maturity: another of the processes of creation. This supplements n. 120 to ii. 916 and n. 916 to vi. 94. It is one of the wonders of God's Creation, that from one person we have grown to be so many, and each individual has so many faculties and capacities, and yet we are all one. In the next verse we have the allegory of grapes and other fruits: all grapes may be similar to look at, yet each variety has a distinctive flavour and other distinctive qualities, and each individual grape may have its own special qualities. So for man. (6.98)

- 924 In the sojourn of this life we must respond to God's hand in fashioning us, by making full use of all our faculties, and we must get ready for our departure into the Life that will be eternal. (6.98)

57:22 - No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: that is truly easy for Allah: 53085309

- 5308 External disasters or misfortunes may strike people's eye or imagination, but there are worse crisis and misfortunes in the spiritual world, which are of equal or greater importance to man's future. All this happens according to the Will and Plan of Allah. Even where we are allowed the exercise of our own wills, the consequences that follow are in accordance with the laws and Plan decreed by Allah beforehand. (57.22)

- 5309 For baraa, 'to bring into existence', and other words denoting Allah's creative energy, see n. 120 to ii. 117; n. 916 to vi. 94; and n. 923 to vi. 98. (57.22)

## BARGAIN:

3:187 - And remember Allah took a Covenant from the People of the Book to make it known and clear to mankind and not to hide it; but they threw it away behind their backs and purchased with it some miserable gain! and vile was the **bargain** they made! 494495

- 494 Truth-Allah's Message-comes to any man or nation as a matter of sacred trust. It should be broadcast and published and taught and made clear to all within reach. Privileged priesthood at once erects a barrier. But worse,-when such priesthood tampers with the truth, taking what suits it and ignoring the rest, it has sold Allah's gift for a miserable ephemeral profit; how miserable, it will learn when retributive justice comes. (3.187)

- 495 Cf. ii. 101. (3.187)

9:111 - Allah hath purchased of the believers their persons and their good; for theirs (in return) is the garden (of Paradise): they fight in His cause and slay and are slain: a promise binding on Him in truth through the Law the Gospel and the Qur'an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain which ye have concluded: that is the achievement supreme. 13611362

- 1361 In a human bargain both sides give something and receive some advantage. In the divine bargain of Allah with man, Allah takes man's will and soul and his wealth and goods, and gives him in return ever-lasting Felicity. Man fights in Allah's Cause and carries out His will. All that he has to give up is the ephemeral things of this world, while he gains eternal salvation, the fulfilment of his highest spiritual hopes,-a supreme achievement indeed. (9.111)

61:10 - O ye who believe! shall I lead you to a bargain that will save you from a grievous Penalty? 5443

- 5443 Tijarat: bargain, trade, traffic, transaction: something given or done, in return for something which we desire to get. What we give or do on our part is described in verse 11 below, and what we get is described in verse 12. It is truly a wonderful bargain: what we are asked to give is so little; what we are promised in return is so much. There comes Allah's unbounded Bounty and Munificence. Cf. also ix. 111, where the bargain is stated in another way. (61.10)

- 5444 It would indeed be a great and wonderful bargain to give so little and get so much, if we only knew and understood the comparative value of things-the sacrifice of our fleeting advantages for forgiveness, the love of Allah, and eternal bliss. (61.11)

62:11 - But when they see some bargain or some amusement they disperse headlong to it and leave thee standing. Say: "The (blessing) from the Presence of Allah is better than any amusement or bargain! And Allah is the Best to provide (for all needs)." 5465



5465 Do not be distracted by the craze for amusement or gain. If you lead a righteous and sober life, Allah will provide for you in all senses, better than any provision you can possibly think of. (62.11)

Sahih Al-Bukhari Hadith

**Hadith 9.94** Narrated by  
**Abdullah bin Umar**

A man mentioned to the Prophet that he had always been cheated in bargains. The Prophet said, "Whenever you do bargain, say, 'No cheating.'

Sahih Al-Bukhari Hadith

**Hadith 8.513** Narrated by  
**Abu Huraira**

Allah's Apostle said, "The Hour will not be established till the sun rises from the west, and when it rises (from the west) and the people see it, then all of them will believe (in Allah). But that will be the time when 'No good it will do to a soul to believe then. If it believed not before...' (6.158)

The Hour will be established (so suddenly) that two persons spreading a garment between them will not be able to finish their bargain, nor will they be able to fold it up. The Hour will be established while a man is carrying the milk of his she-camel, but cannot drink it; and the Hour will be established when someone is not able to prepare the tank to water his livestock from it; and the Hour will be established when some of you has raised his food to his mouth but cannot eat it."

▀ Sahih Al-Bukhari Hadith

**Hadith 7.73** Narrated by  
**Ibn Umar**

The Prophet decreed that one should not try to cancel a bargain already agreed upon between some other persons (by offering a bigger price). And a man should not ask for the hand of a girl who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand.

▀ Sahih Al-Bukhari Hadith

**Hadith 6.422** Narrated by  
**Jabir bin Abdullah**

A caravan of merchandise arrived at Medina on a Friday while we were with the Prophet. All the people left (the Prophet and headed for the caravan) except twelve persons. Then Allah revealed: "But when they see some bargain or some amusement they disperse headlong to it." (62.11)

Sahih Al-Bukhari Hadith

**Hadith 3.887** Narrated by  
**Abu Huraira**

Allah's Apostle forbade (1) the meeting of the caravan (of goods) on the way, (2) and that a residing person buys for a bedouin, (3) and that a woman stipulates the divorce of the wife of the would-be husband, (4) and that a man tries to cause the cancellation of a bargain concluded by another. He also forbade An-Najsh (see Hadith 824) and that one withholds the milk in the udder of the animal so that he may deceive people on selling it.

▀ Sunan of Abu-Dawood

**Hadith 3451** Narrated by  
**AbuHurayrah**

When AbuZur'ah made a business transaction with a man, he gave him the right of option. He then would tell him: Give me the right of option (to annul the bargain). He said: I heard AbuHurayrah say: The Apostle of Allah (peace be upon him) said: Two people must separate only by mutual consent.

▀ Al-Tirmidhi Hadith

**Hadith 1703** Narrated by  
**AbuHurayrah**

Transmitted by Tirmidhi.

The Prophet (peace be upon him) said: If you should see a person buying or selling in a mosque, say to him: May Allah make your bargain unprofitable; and if you should see one seeking his lost property, say: May He not restore it to you.

Sahih Al-Bukhari Hadith

### **Hadith 3.327** Narrated by **Hakim bin Hiza**

The Prophet said, "Both the buyer and the seller have the option of canceling or confirming the bargain unless they separate." The sub-narrator, Hammam said, "I found this in my book: 'Both the buyer and the seller give the option of either confirming or canceling the bargain three times, and if they speak the truth and mention the defects, then their bargain will be blessed, and if they tell lies and conceal the defects, they might gain some financial gain but they will deprive their sale of (Allah's) blessings.' "

Sahih Bukhari Hadith Subjects

### **Bargains**

1. 'And Allah has permitted trade
2. 'And when the Jumua prayer is finished  
B 3.263, B 3.264, B 3.265, B 3.266
3. Legal and illegal things are clearly defined  
B 3.267
4. Explanation of doubtful things  
B 3.268, B 3.269, B 3.270
5. What doubtful things to avoid  
B 3.271
6. Not considering the dark suggestions by one's soul as doubtful things  
B 3.272, B 3.273
7. 'But when they see some bargain' (Surah 62 Ayah 11)  
B 3.274
8. Earning money legally and illegally  
B 3.275
9. Trading of cloth and other things  
B 3.276
10. Going out for trading  
B 3.277
11. Trading at sea
12. '..neither trade nor selling prevent them from worshipping Allah' (Surah 24 Ayah 37)  
B 3.278
13. 'Spend of your good earnings i.e. legally earned  
B 3.279, B 3.280
14. Enlarging sustenance  
B 3.281
15. Credit purchase by the Prophet  
B 3.282, B 3.283
16. Earnings and manual labor  
B 3.284, B 3.285, B 3.286, B 3.287, B 3.288, B 3.289
17. Being easy and generous in bargaining  
B 3.290
18. Giving time to a rich person to pay  
B 3.291
19. Waiting for a poor person to pay his debt  
B 3.292
20. Both seller and buyer explaining good and bad points of a transaction  
B 3.293
21. Selling mixed dates  
B 3.294
22. The meat-seller and the butcher  
B 3.295
23. Losing blessings because of lies  
B 3.296

24. 'Eat not Riba'
25. The sin of receiving Riba  
B 3.297, B 3.298
26. The sin of the Riba-payer  
B 3.299
27. 'Allah will remove from Riba all blessings!'  
B 3.300
28. Giving oaths while selling disapproved of  
B 3.301
29. The goldsmith  
B 3.302, B 3.303
30. The blacksmiths  
B 3.304
31. The tailor  
B 3.305
32. The weaver  
B 3.306
33. The carpenter  
B 3.307, B 3.308
34. Ruler purchasing his necessities himself  
B 3.309
35. Purchasing animals  
B 3.310
36. Markets of the Pre-Islamic Period  
B 3.311
37. Purchasing camels suffering from disease  
B 3.312
38. The sale of arms  
B 3.313
39. The perfume-seller  
B 3.314
40. Al-Hajjam i.e. one who practices cupping  
B 3.315, B 3.316
41. The sale of undesirable cloth  
B 3.317, B 3.318
42. The owner has more right to suggest the price  
B 3.319
43. Period for decision of confirmation or cancellation of transaction  
B 3.320, B 3.321
44. If time of option is not fixed  
B 3.322
45. Both the buyer and the seller have option to confirm or cancel transaction  
B 3.323, B 3.324
46. When the bargain is final  
B 3.325
47. Is selling permissible if the seller has the option to confirm or cancel bargain?  
B 3.326, B 3.327
48. Buying something and giving it as a present
49. Cheating in business  
B 3.328
50. Markets  
B 3.329, B 3.330, B 3.331, B 3.332, B 3.333, B 3.334
51. Raising voices in the market  
B 3.335

52. Weighing and measuring  
B 3.336, B 3.337
53. What is preferable regarding measuring  
B 3.338
54. Allah's blessing in the Sa' and Mudd  
B 3.339, B 3.340
55. Selling and storing of foodstuffs  
B 3.341, B 3.342, B 3.343, B 3.344
56. Selling foodstuff before receiving it  
B 3.345, B 3.346
57. Not selling foodstuff before bringing it into the house  
B 3.347
58. Buying goods and leaving them with the seller; bought animal dies before being taken in possession  
B 3.348
59. Seller urging somebody to cancel bargain  
B 3.349, B 3.350
60. Selling by auction  
B 3.351
61. An-Najsh i.e. offering a high price for something without the intention of buying it  
B 3.352
62. Al-Gharar i.e. sale of what is not present
63. Habal-al-Habala i.e. sale of what is in the womb  
B 3.353
64. Al-Limas or Mulamasa i.e. sale by only touching object and not looking at it  
B 3.354, B 3.355
65. Munabadha i.e. throwing garment to buyer, not allowing him to look at it  
B 3.356, B 3.357
66. Keeping animals unmilked for a long time so as to get a better price  
B 3.358, B 3.359, B 3.360
67. The option of returning an animal  
B 3.361
68. Selling of an adulterer slave  
B 3.362, B 3.363
69. Dealing with women in selling and buying  
B 3.364, B 3.365
70. Selling somebody's goods without taking commission  
B 3.366, B 3.367
71. Urban person charging desert-dweller for selling his goods  
B 3.368
72. Charging commission on buying goods for others  
B 3.369, B 3.370
73. Meeting the caravans on the way  
B 3.371, B 3.372, B 3.373, B 3.374
74. Limits for meeting caravans  
B 3.375, B 3.376
75. Imposing conditions in selling which are against Islamic Jurisprudence  
B 3.377, B 3.378
76. Selling of dates for dates  
B 3.379
77. Selling dried grapes for dried grapes  
B 3.380, B 3.381
78. Selling barley for barley  
B 3.382
79. Selling gold for gold  
B 3.383
80. Selling silver for silver  
B 3.384, B 3.385

81. Selling Dinars for Dinars on credit  
B 3.386
82. Selling silver for gold on delay payment  
B 3.387
83. Selling gold for silver from hand to hand  
B 3.388
84. Al-Muzabana i.e. sale of dried dates for fresh ones  
B 3.389, B 3.390, B 3.391, B 3.392, B 3.393
85. Selling dates on trees for gold or silver  
B 3.394, B 3.395, B 3.396
86. The explanation of 'Araya  
B 3.397
87. Selling fruits before their benefit is evident  
B 3.398, B 3.399, B 3.400, B 3.401
88. Selling date-palms before their benefit is evident  
B 3.402
89. Suffering loss of fruit sold before benefit is evident  
B 3.403
90. Buying foodstuff on credit  
B 3.404
91. Wishing to buy one kind of dates for a better kind  
B 3.405
92. Selling or renting pollinated palms or sown land  
B 3.406
93. Sale of unharvested crops  
B 3.407
94. Sale of date-palms complete with roots  
B 3.408
95. Bai'Al-Mukhadara i.e. sale of grains or vegetables before the benefit is evident  
B 3.409, B 3.410
96. Sale and eating of spadix  
B 3.411
97. Referring to traditions and conventions in matters of slaves  
B 3.412, B 3.413, B 3.414
98. Selling of joint property by one partner  
B 3.415
99. Sale of undivided common land  
B 3.416, B 3.417
100. Buying something for somebody else  
B 3.418
101. Buying and selling with enemies  
B 3.419
102. Purchasing a slave from enemies  
B 3.420, B 3.421, B 3.422, B 3.423
103. Hides of dead animals before tanning  
B 3.424
104. Killing pigs  
B 3.425
105. Fat of a dead animal  
B 3.426, B 3.427
106. Selling of pictures  
B 3.428
107. Trade of alcohol  
B 3.429
108. Selling a free man  
B 3.430

109. Jews selling their land in Medina
110. Selling a slave and an animal for an animal  
B 3.431
111. Selling slaves  
B 3.432
112. Selling a Mudabbar i.e. slave who was promised by his master to be manumitted after the latter's death  
B 3.433, B 3.434, B 3.435, B 3.436
113. Fondling a pregnant slave girl  
B 3.437
114. Sale of dead animals and idols  
B 3.438
115. The price of a dog  
B 3.439, B 3.440

► Sahih Al-Bukhari Hadith

### **Hadith 3.327** Narrated by **Hakim bin Hizam**

The Prophet said, "Both the buyer and the seller have the option of canceling or confirming the bargain unless they separate." The sub-narrator, Hammam said, "I found this in my book: 'Both the buyer and the seller give the option of either confirming or canceling the bargain three times, and if they speak the truth and mention the defects, then their bargain will be blessed, and if they tell lies and conceal the defects, they might gain some financial gain but they will deprive their sale of (Allah's) blessings.'"

► Sahih Al-Bukhari Hadith

### **Hadith 3.323** Narrated by **Hakim bin Hizam**

The Prophet said, "The buyer and the seller have the option of canceling or confirming the bargain unless they separate, and if they spoke the truth and made clear the defects of the goods, then they would be blessed in their bargain, and if they told lies and hid some facts, their bargain would be deprived of Allah's blessings."

Sunan of Abu-Dawood

### **Hadith 3454** Narrated by **AbuHurayrah**

The Prophet (peace be upon him) said: If anyone makes two transactions combined in one bargain, he should have the lesser of the two or it will involve usury.

## **BARZAKH:**

**23:100 - "In order that I may work righteousness in the things I neglected." "By no means! it is but a word he says** before them is a Partition till the Day they are raised up. <sup>293829392940</sup>

2938 The unrighteous will ask for another chance. But it will be too late then. The time for repentance will then have passed. (23.100)

2939 Their request will mean nothing. It will be treated merely as an empty word of excuse. They had plenty of chances in this life. Not only did they reject them, but they did not even believe in Allah or ask for His assistance. (23.100)

2940 **Barzakh:** a partition, a bar or barrier; the place or state in which people will be after death and before Judgment. Cf. xxv. 53 and lv. 20. Behind them is the barrier of death, and in front of them is the **Barzakh**, partition, a quiescent state until the judgment comes. (23.100)

**55:20 - Between them is a Barrier which they do not transgress:**

► Fiqh-us-Sunnah

### **Fiqh 4.95**

bn al-Qayyim dealt with this subject under a separate chapter in which he mentions opinions of various scholars concerning the abode of souls. Mentioning the most correct position he explained, "It is said that the abodes of the souls in **barzakh** vary considerably. Some of them are in the highest reaches of the heavens, such as the souls of the Prophets, peace be upon them all. Their status also varies as observed by the Prophet, peace be upon him, during the night of Isra."

Some souls are in the form of green birds who roam around freely in Paradise. These are the souls of some of the martyrs, but not all of them. The souls of some martyrs are prevented from entering Paradise on account of their debts or some other similar thing. This is supported by a report by Ibn Hanbal in his Musnad from Muhammad ibn Abdallah ibn Jahsh that "A man came to the Prophet, peace be upon him, and asked, 'O Allah's Prophet! What would I have if I am killed in the cause of Allah?' The Prophet, peace be upon him, replied, 'Paradise.' But, when the man got up to go, the Prophet added, 'Unless you have some debts to pay. Gabriel has informed me about it just now'."

Some souls will be locked out at the gate of Paradise, in accordance with this hadith: "I have seen your companion locked out at the gate of Paradise." Other souls are restricted to their graves as is evident from the hadith about the martyr who had stolen a cloak (He had stolen it out of the spoils of war before their proper distribution) when he was killed, the people asked, "Will he have bliss in Paradise?" The Prophet, peace be upon him, said, "By Him in whose hand is my soul, the cloak which he stole causes a fire to flare over him in his grave."

The abode of others is at the gate of Paradise, as described in a hadith by Ibn 'Abbas that, "The abode of martyrs is in a green dome, on a bright river, near the gate of Paradise. Their provision comes from Paradise in the morning and in the evening." (Ahmad) This does not apply to Ja'far ibn Abi Talib, whose hands were transformed into wings, and with these he flies wherever he wishes in Paradise.

Others remain confined to earth, for these souls cannot rise to heaven. Indeed, these are base, earthly souls which do not mix with the heavenly souls, just as they do not mix with them during their sojourn on earth. A soul that is oblivious to its Lord, blind to His love, negligent of His remembrance, and remiss in seeking His pleasure is a despicable earthly soul. After separation from its body, it cannot go anywhere, but remains here. On the other hand, the heavenly soul in this life clings to the love of Allah and to His remembrance, and seeks His pleasure and nearness. After separation from its body, it will join other kindred heavenly souls. In the **barzakh** (Literally an interval, a separation or a partition, Al-barzakh may be defined as the intervening state between death and the Last Day) and on the Day of Resurrection a person will be with those he loved. Allah will join some souls with others in the abode of **barzakh** and on the Day of Resurrection, placing the believer's soul with other pure souls, that is, other pure souls kindred to his soul. A soul, after separation from the body, joins other kindred souls who in their nature and deeds are similar to it and stays with them.

Some souls would be thrown in an oven or a pit along with other fornicators and harlots. Other souls would be in a river of blood, floating therein and swallowing rocks. The two categories of souls - the blessed and the damned - do not share a similar abode, for there are souls that reside in the highest reaches of heavens, while the others, low and mean earthly souls, cannot rise above the earth.

When one ponders the hadith and traditions on this subject carefully, one can easily find the reason for this. There is no contradiction in the sound traditions on this subject. In fact, they are all true and each supports the other. It is important, however, to understand the soul and to appreciate its essence and the laws that govern its functions. Indeed, the soul is something completely different from the body. It is in Paradise, but at the same time is attached to the grave and the body in it. It is the swiftest thing in moving, relocating, ascending, or descending from one place to another. These souls are divided into various categories: the ones that are free to move about, those that are confined, the ones that are celestial, and the others that are earthly and of a low order. After separation from their bodies, souls do experience health and sickness, and they feel far more pleasure and pain than they experienced when they were joined together. They are subject to confinement, pain, punishment, sickness, and grief as they are to various states of joy, rest, bliss, and freedom. How similar is its condition in the body to when it was in the womb of its mother! And likewise how analogous is its situation after separation from the body to when it came out of the womb into this world! There are four abodes of the soul, and each abode is bigger and greater than the previous one.

The soul's first abode is the womb of the mother, where there is confinement, compression, seclusion, and three layers of darkness. The second abode is its earthly habitat where it grows, does good and evil, and accumulates blessings for its ultimate success or failure. Its third abode is the abode of **barzakh**, which is more spacious and immense than the abode of this world. This abode, compared to the fourth one, is like this [third] abode compared to the first abode.

The fourth abode is the abode of eternity, either Paradise or Hell. There is no other abode after these. Allah causes the soul to pass through these abodes in stages, until it reaches the abode most suitable for it, an abode that only it deserves and for which it is [uniquely] suitable, because this abode was created for it, and the soul was given the ability to perform the deeds that lead precisely to this abode.

In each abode the soul enjoys a peculiar status and position altogether different from what it has in other abodes. Blessed indeed is soul's Originator and Creator, Who gives it life, causes it to die, makes it happy or subjects it grief and sorrow. Blessed is He Who appointed for it various levels of success and failure, and distinguished them by various grades in accordance with their knowledge, performance, faculties, and morality. Whoever truly understands and appreciates this cannot, but bear witness to the fact that there is no deity except Allah, Who has no partners. With Him alone rests all authority, praise, and all that is good, and to Him alone all affairs return for decision. His is the absolute authority, and all dominion, might, honor, wisdom, and perfection free of any defects or imperfections. He is known through the testimony of His truthful Prophets and Messengers. They did indeed come with Truth. Reason testifies to its truthfulness, and nature supports and confirms it. And anything that contradicts this testimony is untrue.

## BATHE:

5:6 - O ye who believe! when ye prepare for prayer wash your faces and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity **bathe** your whole body. But if ye are ill or on a journey or one of you cometh from offices of nature or ye have been in contact with women and ye find no water then take for yourselves clean sand or earth and rub therewith your faces and hands. Allah



doth not wish to place you in a difficulty but to make you clean and to complete His favor to you that ye may be grateful. <sup>702703704</sup>

- 702 These are the essentials of Wudhu, or ablutions preparatory to prayers, viz., (1) to bathe the whole face in water, and (2) both hands and arms to the elbows, with (3) a little rubbing of the head with water (as the head is usually protected and comparatively clean), and (4) the bathing of the feet to the ankles. In -addition, following the practice of the Prophet, it is usual first to wash the mouth, and the nose before proceeding with the face, etc. (5.6)
- 703 Cf. iv. 43 and n. 563. Ritual impurity arises from sex pollution. (5.6)
- 704 This is Tayammum, or wiping with clean sand or earth where water is not available. I take it that this substitute is permissible both for Wudhu and for a full bath, in the circumstances mentioned. (5.6)

See under "Ablution"

►Fiqh-us-Sunnah

## Fiqh 1.59

### Ghusl for women

A woman performs ghusl just as a man does, except that if she has plaited hair she does not have to undo it, provided that the water can reach the roots of her hair. Umm Salamah said, "O Messenger of Allah, I am a woman who has closely plaited hair on my head. Do I have to undo them for ghusl after sexual intercourse?" He said, "No, it is enough for you to throw three handfuls of water on your head and then pour water over yourself. After doing this, you shall be cleansed." (Related by Ahmad, Muslim and at-Tirmidhi, who called it hassan sahih.) 'Ubaid ibn 'Umair reported that 'Aishah discovered that 'Abdullah ibn 'Amr was ordering the women to undo their plaits of hair (for ghusl). She observed, "It is amazing that Ibn 'Amr orders the women to undo the plaits of hair for ghusl. Why doesn't he just order them to shave their heads? I and the Messenger of Allah used to bathe from one vessel, and all I did was pour three handfuls of water over my head." (Related by Ahmad and Muslim.)

It is preferable for a woman performing ghusl to cleanse herself from menstruation or post-childbirth bleeding to take some cotton smeared with musk or perfume and wipe it over the traces of blood. This will remove the bad smell of the menstrual blood. 'Aishah reported, "Asma bint Yazid asked the Messenger of Allah about ghusl after menstruation has ended. He said, "She should use water mixed with the leaves of the lote-tree and cleanse herself. Then she should pour water over her head and rub it well till it reaches the roots of the hair, after which she should pour water over it. Afterwards, she should take a piece of cotton smeared with musk and cleanse herself with it." 'Asma asked, "How should she cleanse herself with it?" He said, "Praise be to Allah, she should cleanse herself with it." 'Aishah said in a subdued tone that she should apply it to the traces of blood. 'Asma then asked about bathing after sexual intercourse. He said, "She should take water and cleanse herself or complete the ablution, pour water on her head and rub it till it reaches the roots of her hair, and then she should pour water over herself." 'Aishah observed, "How good are the women of the 'helpers' that shyness does not keep them from learning their religion." (Related by "the group," except at-Tirmidhi.)

►Sunnah

## Fiqh 1.60 Fiqh-us-

### Questions related to Ghusl

It is sufficient to perform one ghusl for both menstruation and sexual impurity, or for the Friday prayer and the 'id prayer, or for sexual impurity and the Friday prayer, if one has the intention for both of them. This is based on the Prophet's saying, "All acts are based on intentions."

If a person performed post-sex ghusl but did not make ablution, the ghusl will suffice. Said 'Aishah, "The Messenger of Allah did not perform ablution after ghusl." Ibn 'Umar said to a man who had told him that he performed ablution after ghusl, "You went too far." Says Abu Bakr ibn al-Arabi, "There is no difference of opinion among the scholars that ablution falls under the category of ghusl. If the intention was to remove sexual impurity, it also includes the minor impurities, as what sexual impurity prevents is greater than what the minor impurities prevent. The smaller one falls under the greater one, and the intention for the greater one suffices."

It is acceptable for a person in post-sex uncleanness or a menstruating woman to remove their hairs, cut their nails, go to the markets, and so on, without any dislike. 'Ata said that such people can get cupped, cut their nails and their hair, and that this is allowed even if he (or she) has not performed the regular ablution. (Related by al-Bukhari).

One may enter a public bathroom. As long as he keeps his private parts from being seen, and he does not look at others' private parts. Says Ahmad, "If you know that everyone inside the bathroom is wearing a loincloth, you may enter. If not, then don't enter." The Prophet, upon whom be peace, said, "A man should not look at another man's private parts, and a woman should not look at another woman's private parts." There is no problem with mentioning Allah's name in the public baths, as mentioning the name of Allah under any circumstances is good, since there is no text prohibiting it. The Messenger of Allah used to remember Allah under all circumstances

There is no problem in drying one's self with a towel or other cloth after performing ablution or ghusl during the summer or winter.

It is permissible for a man to use the water left over by a woman and vice-versa. This is derived from the fact that it is permissible for them to perform ghusl from the same container. Ibn 'Abbas narrated that some of the Prophet's wives were performing ghusl from a container. The Prophet came and performed his ablution or ghusl from it. They said to him, "We were sexually unclean." He said, "The water does not become impure." (Related by Ahmad, Abu Dawud, an-Nasa'i and at-Tirmidhi,

who called it hassan sahih). 'Aishah used to wash with the Messenger of Allah from one container, and they would take turns taking water until he said, "Leave some for me, leave some for me."

It is not allowed to bathe in the nude in front of people. It is forbidden to uncover one's private parts. If you cover it with some clothes, it is permissible. The Messenger of Allah would cover Fatimah with a curtain when she performed ghusl. If one performs ghusl in the nude, far away from the people, it is not prohibited. The prophets Musa (Moses) and Ayyub (Job) did so, as al-Bukhari, Ahmad, and an-Nasa'i recorded.

►Al-Tirmidhi Hadith

## Hadith 1400

Narrated by

**Al-Bara'**

Allah's Messenger (peace be upon him) said, "It is a duty for Muslims to **bathe on Friday**, and one may apply some of his wife's perfume; but if he can get none, water is a perfume for him."

Ahmad and Tirmidhi transmitted it, the latter saying that this is a hasan tradition.

Sahih Bukhari Hadith Subjects

## Ghusl

1. 'Allah does not want to place a burden on you but He wants to purify you! (Surah 5 Ayah 6)'
2. Performing ablution before taking a bath  
B 1.248, B 1.249
3. Husband and wife bathing together  
B 1.250
4. Bathing with a Sa of water  
B 1.251, B 1.252, B 1.253
5. Pouring water thrice on the head  
B 1.254, B 1.255, B 1.256
6. Washing the body parts once only  
B 1.257
7. Scenting with perfume  
B 1.258
8. Cleansing the mouth and nose while bathing  
B 1.259
9. Rubbing with earth to clean thoroughly  
B 1.260
10. Putting hands in container before bathing  
B 1.261, B 1.262, B 1.263, B 1.264
11. Interval during bath or ablution  
B 1.265
12. Pouring water with right hand over left hand  
B 1.266
13. Repeating sexual intercourse without bathing  
B 1.267, B 1.268
14. Washing away emotional urethral discharge  
B 1.269
15. The effect of scent remaining after bathing  
B 1.270, B 1.271
16. Rubbing the hair thoroughly  
B 1.272
17. Bathing and not washing parts again which have been washed in ablution  
B 1.273
18. Remembering in the mosque that one is Junub  
B 1.274
19. Removing water from body with hands after bathing  
B 1.275
20. Starting from the right side of one's head  
B 1.276

21. Taking a bath in seclusion  
B 1.277
22. Screening while taking a bath  
B 1.278, B 1.279
23. Women having a wet dream nocturnal discharge.  
B 1.280
24. A Muslim does not become impure  
B 1.281
25. Going out of person while he is Junub  
B 1.282, B 1.283
26. A Junub staying home only with ablution  
B 1.284
27. Sleeping of a Junub person  
B 1.285
28. Janub performing only ablution before sleeping  
B 1.286, B 1.287, B 1.288
29. If male and female organs come in close contact  
B 1.289, B 1.290
30. Washing away a woman's discharge  
B 1.291, B 1.292

►Sunan of Abu-Dawood

### **Hadith 295** Narrated by **Aisha, Ummul Mu'minin**

Sahlah daughter of Suhayl had a prolonged flow of blood. She came to the Prophet (peace be upon him). He commanded her to take a bath for every prayer. When it became hard for her, he commanded her to combine the noon and afternoon prayers with one bath and the sunset and night prayer with one bath, and to take a bath (separately) for the dawn prayer.

►Sahih Muslim Hadith

### **Hadith 684** Narrated by **AbuMusa**

There cropped up a difference of opinion between a group of Muhajirs (Emigrants) and a group of Ansar (Helpers) (and the point of dispute was) that the Ansar said: The bath (because of sexual intercourse) becomes obligatory only when the semen spurts out or ejaculates. But the Muhajirs said: When a man has sexual intercourse (with the woman), a bath becomes obligatory (no matter whether or not there is seminal emission or ejaculation). AbuMusa said: Well, I shall satisfy you on this (issue). He (AbuMusa, the narrator) said: I stood up, (went) to Aisha and sought her permission which was granted. I said to her: O Mother, or Mother of the Faithful, I want to ask you about a matter about which I feel shy. She said: Don't feel shy of asking me about a thing which you can ask your mother who gave birth to you, for I too am your mother. Upon this I said: What makes a bath obligatory for a person? She replied: You have come across one who is well informed! The Messenger of Allah (peace be upon him) said: When anyone sits amidst four parts (of the woman) and the circumcised parts touch each other, a bath becomes obligatory.

►Al-Tirmidhi Hadith

### **Hadith 442** Narrated by **Aisha**

Allah's Messenger (peace be upon him) said: When the circumcised parts bypass one another (i.e. have intercourse), taking of a bath is necessary. Allah's Messenger (peace be upon him) and I did that and then we took a bath.

Transmitted by Tirmidhi and Ibn Majah.

Sahih Al-Bukhari Hadith

### **Hadith 2.9** Narrated by **Tawus**

I said to Ibn 'Abbas, "The people are narrating that the Prophet said, 'Take a bath on Friday and wash your heads (i.e. take a thorough bath) even though you were not Junub and use perfume'." On that Ibn 'Abbas replied, "I know about the bath, (i.e. it is essential) but I do not know about the perfume (i.e. whether it is essential or not.)"

►Sahih Muslim Hadith

### **Hadith 603** Narrated by **Aisha**

Abdullah ibn AbdulQays said, "I asked Aisha about the Witr (prayer) of the Messenger of Allah (peace be upon him) and made mention of a hadith, then I said: What did he do after having sexual intercourse? Did he take a bath before going to

sleep or did he sleep before taking a bath? She said: He did all these. Sometimes he took a bath and then slept, and sometimes he performed ablution only and went to sleep. I (the narrator) said: Praise be to Allah Who has made things easy (for human beings).

► Sahih Al-Bukhari Hadith

### **Hadith 1.272**

Narrated by

**Hisham bin Urwa**

(on the authority of his father) 'Aisha said, "Whenever Allah's Apostle took the bath of Janaba, he cleaned his hands and performed ablution like that for prayer and then took a bath and rubbed his hair, till he felt that the whole skin of the head had become wet, then he would pour water thrice and wash the rest of the body." 'Aisha further said, "I and Allah's Apostle used to take a bath from a single water container, from which we took water simultaneously."

► Al-Tirmidhi Hadith

### **Hadith 2547**

Narrated by

**Zayd ibn Thabit**

Zayd saw the Prophet (peace be upon him) strip to put on his ihram, and bathe.

Tirmidhi and Darimi transmitted it.

► Al-Tirmidhi Hadith

### **Hadith 1009**

Narrated by

**AbuHurayrah**

Allah's Messenger (peace be upon him) set out for prayer and as he recited AllahuAkbar, he suspended the prayer and going back made a gesture to them (the followers in prayer) to remain where they had been. He then left (the mosque), took a bath, then came back and the water was dripping from his head. He led them in prayer. As he concluded the prayer, he said: I was a junub and I forgot to take a bath.

Transmitted by Ahmad.

Al-Tirmidhi Hadith

### **Hadith 4477**

Narrated by

**Jabir ibn Abdullah**

The Prophet (peace be upon him) said, "He who believes in Allah and the last day must not enter a bath without a lower garment. He who believes in Allah and the last day must not bring his spouse into a bath. And he who believes in Allah and the last day must not sit at a cloth where wine is being circulated."

Tirmidhi and Nasa'i transmitted it.

Sahih Al-Bukhari Hadith

### **Hadith 2.5**

Narrated by

**Abu Said**

I testify that Allah's Apostle said, "The taking of a bath on Friday is compulsory for every male Muslim who has attained the age of puberty and (also) the cleaning of his teeth with Siwak, and the using of perfume if it is available." Amr (a sub-narrator) said, "I confirm that the taking of a bath is compulsory, but as for the Siwak and the using of perfume, Allah knows better whether it is obligatory or not, but according to the Hadith it is as above."

► Sunan of Abu-Dawood

### **Hadith 219**

Narrated by

**AbuRafi'**

One day the Prophet (peace be upon him) had intercourse with all his wives. He took a bath after each intercourse. I asked him: Apostle of Allah, why don't you make it a single bath? He replied: This is more purifying, better and cleaning.

► Sunan of Abu-Dawood

### **Hadith 250**

Narrated by

**Aisha, Ummul Mu'minin**

The Apostle of Allah (peace be upon him) took a bath and offered two rak'ahs of prayer and said the dawn prayer. I do not think he performed ablution afresh after taking a bath.

📖 Sahih Al-Bukhari Hadith

### **Hadith 2.21** Narrated by **Abu Huraira**

Allah's Apostle said "We are the last (to come amongst the nations) but (will be) the foremost on the Day of Resurrection. They were given the Holy Scripture before us and we were given the Qur'an after them. And this was the day (Friday) about which they differed and Allah gave us the guidance (for that). So tomorrow (i.e. Saturday) is the Jews' (day), and the day after tomorrow (i.e. Sunday) is the Christians'." The Prophet (p.b.u.h) remained silent (for a while) and then said, "It is obligatory for every Muslim that he should take a bath once in seven days, when he should wash his head and body."

Narrated Abu Huraira through different narrators that the Prophet said, "It is Allah's right on every Muslim that he should take a bath (at least) once in seven days."

📖 Sahih Al-Bukhari Hadith

### **Hadith 2.345** Narrated by **Um Atiyya**

Allah's Apostle came to us and we were giving a bath to his (dead) daughter and said, "Wash her three, five or more times with water and Sidr and sprinkle camphor on her at the end; and when you finish, notify me." So when we finished, we informed him and he gave us his waist-sheet and told us to shroud her in it. Aiyub said that Hafsa narrated to him a narration similar to that of Muhammad in which it was said that the bath was to be given for an odd number of times, and the numbers 3, 5 or 7 were mentioned. It was also said that they were to start with the right side and with the parts which were washed in ablution, and that Um 'Atiyya also mentioned, "We combed her hair and divided them in three braids."

📖 Sahih Muslim Hadith

### **Hadith 646** Narrated by **Aisha**

It was conveyed to Aisha that Abdullah ibn Amr ordered the women to undo the (plaits) of hair on their heads. She said: How strange it is for Ibn Amr that he orders the women to undo the plaits of their head while taking a bath; why does he not order them to shave their heads? I and the Messenger of Allah (peace be upon him) took bath from one vessel. I did no more than this that I poured three handfuls of water over my head.

📖 Sahih Muslim Hadith

### **Hadith 674** Narrated by **AbuSa'id al-Khudri**

I went to Quba with the Messenger of Allah (peace be upon him) on Monday till we reached (the habitation) of Banu Salim. The Messenger of Allah (peace be upon him) stood at the door of Ibtan and called him loudly. So he came out dragging his lower garment. Upon this the Messenger of Allah (peace be upon him) said: we have made this man to make haste Ibtan said: Messenger of Allah, if a man parts with his wife suddenly without seminal emission, what is he required to do (with regard to bath)? The Messenger of Allah ((peace be upon him)) said: It is with the seminal emission that bath becomes obligatory.

📖 Sahih Muslim Hadith

### **Hadith 5427** Narrated by **Abdullah ibn Abbas**

Allah's Messenger (peace be upon him) said: The influence of an evil eyes is a fact; if anything would precede the destiny it would be the influence of an evil eye, and when you are asked **to take bath (as a cure) from the influence of an evil eye, you should take bath.**

📖 Fiqh-us-Sunnah

### **Fiqh 3.133c**

## **Fasting, Acts That are Permissible During the Fast**

The following acts are permissible for the fasting person:

1. Pouring water over one's self and submersing one's self in water: Abu Bakr ibn 'Abdurrahman reported from a number of companions that they had seen Allah's Messenger **pour water** over his head while he was fasting due to thirst or extreme heat. This is related by Ahmad, Malik, and Abu Dawud with a sahih chain.

In the two Sahih of al-Bukhari and Muslim, it is related from 'Aishah that the Prophet would rise in the morning on a fasting day and then would perform ghusl (a complete bath). If during the bath some water is swallowed unintentionally, the fast is still valid.

▪Sahih Al-Bukhari Hadith

### Hadith 1.259

Narrated by

**Maimuna**

I placed water for the bath of the Prophet and he poured water with his right hand on his left and washed them. Then he washed his private parts and rubbed his hands on the ground, washed them with water, rinsed his mouth and washed his nose by putting water in it and blowing it out, washed his face and poured water on his head. He withdrew from that place and washed his feet. A piece of cloth (towel) was given to him but he did not use it.

▪Sunan of Abu-Dawood

### Hadith 210

Narrated by

**Sahl ibn Hunayf**

I felt greatly distressed by the frequent flowing of prostatic fluid. For this reason I used to take a **bath** very often. I asked the apostle of Allah (peace be upon him) about this. He replied: Ablution will be sufficient for you because of this. I asked: Apostle of Allah, what should I do if it smears my clothes. He replied: It is sufficient if you take a handful of water and sprinkle it on your clothe when you find it has smeared it.

▪Al-Tirmidhi Hadith

### Hadith 541

Narrated by

**AbuHurayrah**

Allah's Messenger (peace be upon him) said: He who washes the dead body, should take a bath.

Transmitted by Ibn Majah.

▪Sahih Al-Bukhari Hadith

### Hadith 8.113

Narrated by

**Zainab bint Um Salama**

Um Sulaim said, "O Allah's Apostle! Verily Allah is not shy of (telling you) the truth. Is it essential for a woman to take a bath after she had a wet dream (nocturnal sexual discharge)?" He said, "Yes, if she notices discharge." On that Um Salama laughed and said, "Does a woman get a (nocturnal sexual) discharge?" He said, "How then does (her) son resemble her (his mother)?"

▪Sahih Al-Bukhari Hadith

### Hadith 6.365

Narrated by

**Uqba bin Sahban**

Abdullah bin Mughaffal Al-Muzani who was one of those who witnessed (the event of) the tree, said, "The Prophet forbade the throwing of small stones (with two fingers)." 'Abdullah bin Al-Mughaffal Al-Muzani also said, "The Prophet also forbade urinating at the place where one takes a bath."

Sahih Al-Bukhari Hadith

### Hadith 3.285

Narrated by

**Aisha**

The companions of Allah's Apostle used to practice manual labor, so their sweat used to smell, and they were advised to take a bath.

▪Fiqh-us-Sunnah

### Fiqh 1.64a

## One cannot find water, or the amount one finds is insufficient for ablution

'Imran bin Husain said, "We were with the Messenger of Allah during a journey. When he led the people in prayer, one man stayed apart. He asked him, "What prevented you from praying?" He said, 'I need a post-nocturnal bath and there is no water.' He said, 'Use the soil, for it is sufficient.'" (Related by al-Bukhari and Muslim.)

Abu Dharr related that the Prophet, upon whom be peace, said, "The soil is a purifier for a Muslim, even if he does not find water for twenty years." (Related by "the four." At-Tirmidhi grades it hassan sahih.) But before one makes tayammum, he must look for water from any possible source. If he is sure water is not to be found or it is too far away, he does not have to look for it.

▪Maududi Sura Introductions

## Surah 5. Al-Maida

See Section

## Topics

It deals with the following three main topics:

1. Commandments and instructions about the religious, cultural and political life of the Muslims. In this connection, a code of ceremonial rules concerning the journey for Hajj has been prescribed; the observance of strict respect for the emblems of Allah has been enjoined; and any kind of obstruction or interference with the pilgrims to the Kaabah has been prohibited. Definite rules and regulations have been laid down for what is lawful and unlawful in the matter of food, and self-imposed foolish restrictions of the pre-Islamic age have been abolished. Permission has been given to take food with the people of the Book and to marry their women. Rules and regulations for the performance of Wudu (ablutions) and **bath** and purification and tayammum (ablutions with dust) have been prescribed. Punishment for rebellion, disturbance of peace and theft have been specified. Drinking and gambling have absolutely been made unlawful. Expiation for the breaking of oath has been laid down and a few more things have been added to the law of evidence.....

↳ Sahih Al-Bukhari Hadith

### **Hadith 1.180** Narrated by **Abu Said Al Khud**

Allah's Apostle sent for a Ansari man who came with water dropping from his head. The Prophet said, "Perhaps we have forced you to hurry up, haven't we?" The Ansari replied, "Yes." Allah's Apostle further said, "If you are forced to hurry up (during intercourse) or you do not discharge then ablution is due on you (This order was canceled later on, i.e. **one has to take a bath**).

↳ Fiqh-us-Sunnah

### **Fiqh 1.65**

#### **If the water is cold enough to physically harm the user**

This is only allowed on the condition that he can find no one to heat it, or is unable to use the public bathrooms. 'Amr ibn al-'Aas narrated that he was participating in an expedition. He had a wet dream during an extremely cold night, and was afraid that if he performed ghusl he would die. He prayed the morning prayer with his companions. He then went to the Messenger of Allah, upon whom be peace, to ask him about this. Muhammad said, "O 'Amr, did you pray with your companions while you needed a post-nocturnal bath?" 'Amr mentioned the verse, "Do not kill yourselves, Allah is merciful to you" to the Prophet. The Prophet just laughed and didn't say anything. (Related by Ahmad, Abu Dawud, al-Hakim, ad-Daraqutni, Ibn Hibban and al-Bukhari in mu'allaq form.) This example illustrated the Prophet's tacit approval.

↳ Sahih Al-Bukhari Hadith

### **Hadith 1.228** Narrated by **Aisha**

Fatima bint Abi Hubaish came to the Prophet and said, "O Allah's Apostle I get persistent bleeding from the uterus and do not become clean. Shall I give up my prayers?" Allah's Apostle replied, "No, because it is from a blood vessel and not the menses. So when your real menses begins give up your prayers and when it has finished wash off the blood (take a bath) and offer your prayers." Hisham (the sub narrator) narrated that his father had also said, (the Prophet told her): "Perform ablution for every prayer till the time of the next period comes."

↳ Sahih Muslim Hadith

### **Hadith 643** Narrated by **Umm Salamah**

I said: Messenger of Allah, I am a woman who has closely plaited hair on my head; should I undo it for taking a bath, because of sexual intercourse? He (the Prophet) said: No, it is enough for you to throw three handfuls of water on your head and then pour water over yourself, and you shall be purified.

↳ Biographies of Companions

### **Fatimah bint Muhammad**

.....One morning, early in the month of Ramadan, just less than five month after her noble father had passed away, Fatimah woke up looking unusually happy and full of mirth. In the afternoon of that day, it is said that she called Salma bint Umays who was looking after her. She asked for some **water and had a bath**. She then put on new clothes and perfumed herself. She then asked Salma to put her bed in the courtyard of the house. With her face looking to the heavens above, she asked for her husband Ali.

He was taken aback when he saw her lying in the middle of the courtyard and asked her what was wrong. She smiled and said: "I have an appointment today with the Messenger of God."

Ali cried and she tried to console him. She told him to look after their sons al-Hasan and al-Husayn and advised that she should be buried without ceremony. She gazed upwards again, then closed her eyes and surrendered her soul to the Mighty Creator.

She, Fatimah the Resplendent One, was just twenty nine years old.



## BEARD:

20:94 - Aaron) replied: "O son of my mother! seize (me not) by my beard nor by (the hair of) my head! Truly I feared lest thou shouldst say `Thou hast caused a division among the Children of Israel and thou didst not respect my word!'" 26182619

►Fiqh-us-Sunnah

### Fiqh 1.22

#### Letting one's beard grow and become thick

This is a feature of dignity. It should not be cut so short that it appears like a shaved beard, nor should it be left so long that it becomes untidy. It is also a sign of manhood. Says al-Bukhari, "Whenever Ibn 'Umar made the hajj or 'umrah, he would hold his beard in his fist and, whatever exceeded his fist, he would cut off."

►Fiqh-us-Sunnah

### Fiqh 1.31

#### Running one's fingers through his beard

'Aishah reported that the Messenger of Allah would run his fingers through his beard. (Related by Ibn Majah and at-Tirmidhi, who classified it as sahih . )

Anas said that when the Messenger of Allah performed ablution, he would take a handful of water and put it under his jaws and pass it through his beard. He said, "This is what my Lord, Allah, ordered me to do." (Related by Abu Dawud, al-Baihaqi and al-Hakim.)

See:

Sahih Bukhari Hadith Subjects

#### Dress

65. Leaving the beard  
B 7.781

74. Applying scent to the head and beard  
B 7.806

►Al-Muwatta Hadith

### Hadith 51.7

#### Caring for the Hair

Yahya related to me from Malik from Zayd ibn Aslam that Ata ibn Yasar told him that the Messenger of Allah, may Allah bless him and grant him peace, was in the mosque when a man came in with dishevelled hair and beard. The Messenger of Allah. may Allah bless him and grant him peace, motioned with his hand that he should be sent out to groom his hair and beard. The man did so and then returned. The Messenger of Allah, may Allah bless him and grant him peace, said, "Isn't this better than that one of you should come with his head dishevelled, as if he were a shaytan?"

►Fiqh-us-Sunnah

### Fiqh 1.22a

#### Oiling and combing one's hair

Abu Hurairah reported the Prophet, upon whom be peace, as saying, "Whoever has hair should honor it." (Related by Abu Dawud.)

Said 'Ata ibn Yasar, "A man came to the Prophet with unkempt hair and an untidy beard. The Prophet pointed to him, as if ordering him to straighten his hair and beard. He did so and returned. Thereupon the Prophet observed, 'Is that not better than one of you coming with his hair unkempt, as if he were a devil?'" (Related by Malik.)

►Sahih Al-Bukhari Hadith

### Hadith 7.780 Narrated by

#### Nafi

Ibn Umar said: The Prophet said, "Do the opposite of what the pagans do. Keep the beards and cut the moustaches short." Whenever Ibn 'Umar performed the Hajj or 'Umra, he used to hold his beard with his hand and cut whatever moustaches. Ibn Umar used to cut his moustache so short that the whiteness of his skin (above the upper lip) was visible, and he used to **cut (the hair) between his moustaches and his beard.**

Sahih Muslim Hadith

**Hadith 501** Narrated by  
**Abu Hurayrah**

The Messenger of Allah (peace be upon him) said: Trim closely the moustache, and grow beard, and thus act against the fire-worshippers.

►Sunan of Abu-Dawood

**Hadith 4198** Narrated by  
**Abdullah ibn Umar**

The Prophet (peace be upon him) used to wear tanned leather sandals and dye his beard yellow with wars and saffron.

►Sunan of Abu-Dawood

**Hadith 4196** Narrated by  
**Abu Rimthah**

and my father came to the Prophet (peace be upon him). He said to a man or to my father: Who is this? He replied: He is my son. He said: Do not commit a crime on him. He had stained his beard with henna.

►Sunan of Abu-Dawood

**Hadith 52** Narrated by  
**Aisha, Ummul Mu'minin**

The Apostle of Allah (peace be upon him) said: Ten are the acts according to fitrah (nature): clipping the moustache, letting the beard grow, using the tooth-stick, cutting the nails, washing the finger joints, plucking the hair under the arm-pits, shaving the pubes, and cleansing one's private parts (after easing or urinating) with water. The narrator said: I have forgotten the tenth, but it may have been rinsing the mouth.

►Sunan of Abu-Dawood

**Hadith 36** Narrated by  
**Ruwayfi' ibn Thabit**

The Apostle of Allah (peace be upon him) said: You may live for a long time after I am gone, Ruwayfi', so, tell people that if anyone ties his beard or wears round his neck a string to ward off the evil eye, or cleanses himself with animal dung or bone, Muhammad has nothing to do with him.

## BEAST:

8:22 - For the worst of beasts in the sight of Allah are the deaf and the dumb those who understand not. <sup>1195</sup>

8:55 - For the worst of beasts in the sight of Allah are those who reject Him: They will not believe. <sup>1223</sup>

1223 In viii. 22 we were warned against "the worst of beasts in the sight of Allah", who do not make use of their faculties of hearing, speaking and understanding, in the service of Allah, and in fact misuse their faculties to blaspheme Allah. The same brute creatures are shone here in another light: they are faithless both to Allah and man. (8.55)

27:82 - And when the Word is fulfilled against them (the unjust) We shall produce from the earth a beast to (face) them: he will speak to them for that mankind did not believe with assurance in our Signs. <sup>33123313</sup>

3313 **The Beast will be one of the Signs of the Last Days to come, before the present World passes away and the new World** is brought into being. If taklimuhum is read instead of tukallimuhum, it would mean that the Beast would wound them. (27.82)

68:16 - Soon shall We brand (the beast) on the snout! <sup>5605</sup>

5605 Literally, proboscis, the most sensitive limb of the elephant. The sinner makes himself a beast and can only be controlled by his snout. (68.16)

81:5 - When the wild beasts are herded together (in human habitations); <sup>5974</sup>

5974 (5) In the present world, the wild animals fear each other, and they all fear man and normally keep away from human habitations. But when this order passes away, there will be scarcely any differentiation between human habitations and the wilds of the forests. (81.5)

See: - ▶Sahih Al-Bukhari Hadith

**Hadith 8.320** Narrated by  
**Al Harith bin Suwaid**

'Abdullah bin Mas'ud related to us two narrations: One from the Prophet and the other from himself, saying: A believer sees his sins as if he were sitting under a mountain which, he is afraid, may fall on him; whereas the wicked person considers his sins as flies passing over his nose and he just drives them away like this." Abu Shihab (the sub-narrator) moved his hand over his nose in illustration. (Ibn Mas'ud added): Allah's Apostle said, "Allah is more pleased with the repentance of His slave than a man who encamps at a place where his life is jeopardized, but he has his riding beast carrying his food and water. He then rests his head and sleeps for a short while and wakes to find his riding beast gone. (He starts looking for it) and suffers from severe heat and thirst or what Allah wished (him to suffer from). He then says, 'I will go back to my place.' He returns and sleeps again, and then (getting up), he raises his head to find his riding beast standing beside him."

▶Sahih Muslim Hadith

**Hadith 3764** Narrated by  
**Jabir ibn Abdullah**

Allah's Messenger (peace be upon him) said: Never a Muslim plants a tree, but he has the reward of charity for him, for what is eaten out of that is charity; what is stolen out of that, what the beast eat out of that, what the birds eat out of that is charity for him. (In short) none incurs a loss to him but it becomes a charity on his part.

▶Sahih Muslim Hadith

**Hadith 4665** Narrated by  
**AbuMas'ud al-Ansari**

A man came to the Messenger of Allah (peace be upon him) and said: My riding beast has been killed, so give me some animal to ride upon. He (the Prophet) said: I have none with me. A man said: Messenger of Allah, I can guide him to one who will provide him with a riding beast. The Messenger of Allah (peace be upon him) said: One who guides to something good has a reward similar to that of its doer.

▶Al-Tirmidhi Hadith

**Hadith 4089** Narrated by  
**Al-Irbad ibn Sariyyah**

On the day of Khaybar Allah's Messenger (peace be upon him) forbade every carnivorous beast which had a fang, every bird which had a claw, the flesh of domestic asses, the mujaththamah, the khalisah, and sexual intercourse with pregnant women till they gave birth to a child. Muhammad ibn Yahya said that AbuAsim was asked about the mujaththamah and said it meant a bird or something else set up and shot at. He was asked about the khalisah and said it was an animal taken from a wolf or a beast of prey by a man who had caught with on it, but which had died in his hand before he could slaughter it.

Tirmidhi transmitted it.

▶Fiqh-us-Sunnah

**Fiqh 1.5a**

**Water remaining in a pot after it has been drunk by a donkey, mule, beasts of birds of prey**

Such water is also considered pure, based on the hadith of Jabir in which the Messenger of Allah was asked about making ablution with drinking water left by donkeys. The Prophet, upon whom be peace, answered, "Yes, and from the drinking water left by any of the beasts of prey." This hadith was related by ash-Shaifi, ad-Daraqutni and al-Baihaqi who said, "When its different chains are put together they become strong." It has also been related from Ibn 'Umar that the Messenger of Allah went out at night while he was on a journey. He passed by a man who was sitting by a pond. Said 'Umar, "Did a beast of prey drink from your pond tonight?" The Messenger of Allah told him, "O owner of the pond, do not inform him. It is not necessary, for him (the beast of prey) is what he carried in his stomach and for us is what he left, water to be used for drinking and purifying." This is related by ad-Daraqutni. Yahya ibn Sa'eed reported that once 'Umar was among a group that included 'Amr ibn al-'Aas and, when they came upon a pond, 'Amr said, "O owner of the pond, have the beasts of prey discovered your pond?" 'Umar said, "Do not inform us, since the people drink after the wild beasts and the **wild beasts** after the people." This is related by Malik in al-Muwatta.

Sahih Muslim Hadith

**Hadith 1005** Narrated by  
**Aisha**

The Messenger of Allah (peace be upon him) used to begin prayer with takbir (saying AllahuAkbar) and the recitation: "Praise be to Allah, the Lord of the Universe." When he bowed he neither kept his head up nor bent it down, but kept it between these extremes; when he raised his head after bowing he did not prostrate himself till he had stood erect; when he raised his head after prostration he did not prostrate himself again till he sat u(peace be upon him) At the end of every two rak'ahs he recited the tahiyyah; and he used to place his left foot flat (on the ground) and raise up the right; he prohibited the devil's way of sitting on the heels, and he forbade people to spread out their arms like a wild **beast**. And he used to finish the prayer with the taslim.

▪Sahih Muslim Hadith

## **Hadith 296** Narrated by **AbuHurayrah**

The Messenger of Allah (peace be upon him) observed: When three things appear faith will not benefit one who has not previously believed or has derived no good from his faith: the rising of the sun in its place of setting, the Dajjal, and the Beast of the earth.

Sunan of Abu-Dawood

## **Hadith 3781** Narrated by **Khalid ibn al-Walid**

The Apostle of Allah (peace be upon him) forbade us to eat horse-flesh, the flesh of mules and of asses. The narrator Haywah added: Every beast of prey with a fang.

▪Fiqh-us-Sunnah

## **Fiqh 1.65a**

### **When water is nearby, but one does not want to fetch it due to fear**

If one fears for his life, family, wealth, (for example, if an enemy is nearby--beast or human--or one is a prisoner, and so on), one may perform tayammum. This is also allowed if there is water but one lacks the proper means to get it, or if one fears some accusation against him if he gets it.

▪ISL Quran Subjects

## **Unlawful Food**

1. UNLAWFUL FOOD  
2.173, 5.1, 5.2, 5.3, 5.93, 6.119, 6.120, 6.121, 6.145, 16.115
2. Animal beaten to death as  
5.3
3. Animal dead by a fall as  
5.3
4. Animal partly eaten by wild beast as  
5.3
5. Animal killed by horns as  
5.3
6. Animal sacrificed on stone altars as  
5.3
7. Animal sacrificed to idols as  
5.3
8. Animal that is strangled as  
5.3
9. Blood as  
2.173, 5.3, 6.145, 16.115
10. Carrion as  
5.3
11. Craving for  
2.173, 6.119, 6.120, 6.145
12. Declaring food as without authority  
10.59
13. Dedicated to other than Allah as  
5.3

14. Eating  
[5.62](#), [5.63](#)
15. Eating out of compulsion  
[2.173](#), [5.3](#), [6.119](#), [6.120](#), [6.145](#), [16.115](#)
16. Jews and  
[6.146](#), [6.147](#)
17. Making changes in the list of  
[16.115](#), [16.116](#)
18. Swineflesh as  
[2.173](#), [5.3](#), [6.145](#), [16.115](#)

#### ISL Quran Subjects

### Cattle

1. (Also see) Animals, Beast  
[6.142](#), [36.71](#), [36.72](#), [36.73](#)
2. Beasts of burden, as  
[36.72](#), [40.79](#), [40.80](#)
3. Benefits from  
[40.79](#), [40.80](#)
4. Colors among  
[35.28](#)
5. Conveyance, as  
[43.12](#), [43.13](#), [43.14](#)
6. Eating  
[6.142](#)
7. Food, as  
[36.72](#), [40.79](#), [40.80](#)
8. Gratitude to Allah for  
[36.71](#), [36.72](#), [36.73](#)
9. Lawful food, as  
[5.1](#)
10. Lawful food during the Pilgrimage, parts of as  
[22.27](#), [22.28](#), [22.29](#), [22.30](#)
11. Lesson from  
[23.21](#), [23.22](#)
12. Love of  
[3.14](#), [3.15](#)
13. Mentioning the Name of Allah over  
[22.28](#)
14. Profits from  
[36.73](#)
15. Sacrifice of on the Pilgrimage  
[22.27](#), [22.28](#), [22.29](#), [22.30](#)
16. Sign of Allah, as  
[16.66](#)
17. Subjection of all to man  
[36.71](#), [36.72](#), [36.73](#)

#### Sahih Muslim Hadith

### Hadith 6931 Narrated by Hudhayfah ibn Usayd Ghifari

Allah's Apostle (peace be upon him) came to us all of a sudden as we were (busy in a discussion) He said: What do you discuss about? (the Companions) said: We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), The Gog and Magog, and landslides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.

↳ Sahih Muslim Hadith

**Hadith 4817** Narrated by  
**Jabir ibn Abdullah**

Allah's Messenger (peace be upon him) forbade that any beast should be killed after it has been tied

↳ Sahih Muslim Hadith

**Hadith 6631** Narrated by  
**AbuHurayrah**

Allah's Apostle (peace be upon him) said: There are one hundred (parts of) mercy for Allah and He has sent down out of these one part of mercy upon the jinn and human beings and the insects and it is because of this (one part) that they love one another, show kindness to one another and even the beast treats its young one with affection, and Allah has reserved ninety-nine parts of mercy with which He would treat His servants on the Day of Resurrection.

## BEAUTY:/BEAUTIFUL:

2:274 - Those who (in charity) spend of their goods by night and by day in secret and in public have their reward with their Lord: on them shall be no fear nor shall they grieve. <sup>323</sup>

323 We recapitulate **the beauty of charity** (i.e. unselfish giving of one's self or one's goods) before we come to its opposite, i.e. the selfish grasping greed of usury against those in need or distress. Charity instead of impoverishing you will enrich you; you will have more happiness and less fear. Contrast it with what follows, - the degradation of the grasping usurer. (2.274)

3:37 - Right graciously did her Lord accept her: He made her grow in purity and **beauty**; to the care of Zakariya was she assigned. Every time that he entered (her) chamber to see her he found her supplied with sustenance. He said: "O Mary! whence (comes) this to you?" She said: "From Allah: for Allah provides sustenance to whom He pleases without measure." <sup>379</sup>

379 Mary grew under Allah's special protection. Her sustenance, under which we may include both her physical needs and her spiritual food, came from Allah, and her growth was indeed a "goodly growth" which I have tried to express in the Text by the words "purity and beauty". Some apocryphal Christian writings say that she was brought up in the Temple to the age of twelve like a dove, and that she was fed by angels. (3.37)

5:1 - Qaf. By the Glorious Qur'an (Thou art Allah's Apostle). <sup>49394940</sup>

4940 Majid (translated "Glorious") is one of the **beautiful appellations of the Qur-an**. Its glory is that of the rising sun: the more it rises on your mental and spiritual horizon, the more you are lost in admiration of its glory. Its meanings are manifest and inexhaustible. The greater your experience, the more light is your spiritual eye able to bear. And in that glory is a beauty that none can tell who has not experienced it in his soul. It is in itself the proof of the mission of the holy Prophet. (50.1)

5:119 - Allah will say: "This is a day on which the truthful will profit from their truth: theirs are Gardens with rivers flowing beneath their eternal home: Allah well-pleased with them and they with Allah: that is the great Salvation (the fulfillment of all desires)." <sup>833</sup>

833 Fauz = Felicity, happiness, achievement, salvation, the attainment or fulfilment of desires. What a **beautiful definition** of salvation or the end of life!-that we should win Allah's good pleasure and that we should reach the stage at which His good pleasure is all-in-all to us. (5.119)

7:31 – See under "Apparel" and note 1013

10:5 - It is He Who made the sun to be a shining glory and the moon to be a light (of beauty) and measured out stages for her: that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness. (Thus) doth He explain his Signs in detail for those who understand. <sup>139113921393</sup>

10:24 - The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the earth which provides food for men and animals: (it grows) till the earth is clad with its golden ornaments and is decked out (**in beauty**): the people to whom it belongs think they have all powers of disposal over it: there reaches it Our command by night or by day and We make it like a harvest clean-mown as if it had not flourished only the day before! Thus do We explain the Signs in detail for those who reflect. <sup>1412</sup>

1412 Another **beautiful Parable**, explaining the nature of our present life. The rain comes down in drops and mingles with the earth. Through it, by Allah's matchless artistry, the womb of the earth is made fruitful. All kinds of good, useful, and

beautiful grains, vegetables, and fruits are produced for men and animals. The earth is covered in its bravery of green and gold and all kinds of colours. Perhaps the "owner" takes all the credit to himself, and thinks that this will last eternally. A hailstorm or a blast, a frost or a volcanic eruption, comes and destroys it, or it may be even normally, that the time of harvest comes, and the fields and orchards are stripped bare by some blight or disease. Where is the beauty and bravery of yesterday? All that is left is dust and ashes! What more can we get from this physical material life? (10.24)

15:16 - It is We who have set out the Zodiacal Signs in the heavens and made them fair-seeming to (all) beholders; <sup>19491950</sup>

1949 Evil having been described, not as an external thing, but as a taint of the soul, we have in this section a glorious account of the purity and beauty of Allah's Creation. Evil is a blot on it, not a normal feature of it. Indeed, the normal feature is the guard which Allah has put on it, to protect it from evil. (15.16)

1950 In the countless millions of stars in the universe which we see, the first step in our astronomical knowledge is to find marvellous order, beauty, and harmony, on a scale of grandeur which we appreciate more and more as our knowledge increases. The first broad belt that we distinguish is the Zodiac, which marks the sun's path through the heavens year after year and the limit of the wanderings of the moon and the planets. We make twelve divisions of it and call them Signs of the Zodiac. Each marks the solar path through the heavens as we see it, month after month. We can thus mark off the seasons in our solar year, and express in definite laws the most important facts in meteorology, agriculture, seasonal winds, and tides. Then there are the mansions of the moon, the mapping out of the Constellations, and the other marvellous facts of the heavens, some of which affect our physical life on this earth. But the highest lessons we can draw from them are spiritual. The author of this wonderful Order and Beauty is One, and He alone is entitled to our worship. (15.16)

12:4 – Behold Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!" <sup>16321633</sup>

1633 Joseph was a mere lad. But he was true and frank and righteous; he was a type of manly **beauty** and rectitude. His father loved him dearly. ....

13:29 - "For those who believe and work righteousness is (every) blessedness and a **beautiful** place of (final) return." <sup>1844</sup>

1844 "Blessedness": Tuba: an internal state of satisfaction, an inward joy which is difficult to describe in words, but which reflects itself in the life of the good man, through good and ill fortune, through good report and evil. And then, there is always the final goal to which his eyes are turned, the beautiful Home of rest in the Hereafter, after this life's struggles are over. That goal is Allah Himself. (13.29)

16:6 - And ye have a sense of pride and **beauty** in them as ye drive them home in the evening and as ye lead them forth to pasture in the morning. <sup>2025</sup>

2025 The good man is proud of his cattle and is good to them. As they go to, and return from, pasture, morning and evening, he has a sense of his power and wealth and their beauty and docility. Will not man turn from these material facts to the great spiritual truths and purpose behind them? (16.6)

24:31 – See under "Women" and notes 2983 – 2987.

24:60 – See under "Women" and note 3040.

27:60 Or who has created the heaven and the earth and who sends you down rain from the sky? Yea with it We cause to grow well-planted orchards **full of beauty** and delight: it is not in your power to cause the growth of the trees in them. (Can there be another) god besides Allah? Nay they are a people who swerve from justice. <sup>32933294</sup>

3293 The order, **beauty**, and grandeur of the Universe are appealed to. They show unity of design and purpose. How can unjust, ignorant, foolish, heedless, false men think of a multiplicity of gods, or of any god, besides the One True God? (27.60)

3294 To make a single seed germinate and grow into a tree is beyond man's power. When it comes to a great well-laid-out garden of beauty and delight, no one would think it grew up of itself without a Gardener's consummate art. And the orchard is more than the trees in it: there is design and beauty in their arrangement: proper spaces have to be left between them for the growth of their roots, for the aeration of the soil beneath them, and for the penetration of air and sunlight between their branches. How can any one then think of the wonderful Universe as a whole, without thinking of the far higher Unity of Design, the evidence of the One True Allah? (27.60)

33:21 - Ye have indeed in the Apostle of Allah a beautiful pattern of (conduct) for anyone whose hope is in Allah and the Final Day and who engages much in the praise of Allah. <sup>36943695</sup>

3694 We now have the psychology of the Believers,-God-fearing men, led by that pattern of men and of leaders, Muhammad Al-Mustafa. (33.21)

37:6 - We have indeed decked the lower heaven with **beauty (in)** the stars <sup>40354036</sup>



4036 'Stars' may be taken here in the popular sense, as referring to fixed stars, planets, comets, shooting stars, etc. On a clear night the beauty of the starry heavens is proverbial. Here they are meant to illustrate two points: (1) their marvellous beauty and their groupings and motions (apparent or real) manifest and typify the Design and Harmony of the One true Creator: and (2) the power and glory behind them typify that there is a guard against the assaults of Evil (see verse 7 below). (37.6)

37:7 - For beauty) and for guard against all obstinate rebellious evil spirits. <sup>4037</sup>

4036 'Stars' may be taken here in the popular sense, as referring to fixed stars, planets, comets, shooting stars, etc. On a clear night the beauty of the starry heavens is proverbial. Here they are meant to illustrate two points: (1) their marvellous beauty and their groupings and motions (apparent or real) manifest and typify the Design and Harmony of the One true Creator: and (2) the power and glory behind them typify that there is a guard against the assaults of Evil (see verse 7 below). (37.6)

38:40 - And he enjoyed indeed a Near Approach to Us and a beautiful Place of (final) Return. <sup>4197</sup>

4197 The same words are used of David in xxxviii. 25 above, thus symmetrically closing the argument about the two greatest kings in Israel. (38.40)

38:49 - This is a message (of admonition): and verily for the Righteous is a beautiful place of (final) Return) <sup>4206</sup>

4206 Some of the preeminent examples of the Elect and the Good having been mentioned, we have now a reference to the Righteous as a body (rank and file as well as leaders) and their future in the Hereafter as won by victory over Evil. (38.49)

39:23 - Allah has revealed (from time to time) the most beautiful message in the form of a Book consistent with itself (Yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases but such as Allah leaves to stray can have none to guide. <sup>4276427742784279</sup>

4276 Is Mutashabih here to be understood in the same sense as in iii. 7? See n. 347. The better opinion is that there is a slightly different shade of meaning here, as suggested by the context. In the earlier passage, it was opposed to Muhkam: here it is contrasted or compared to Mathani. The root meaning is: 'having something similar; working by analogy or allegory, or parable; having its parts consistent with each other'. The last meaning I adopt here. The Qur'an was revealed in parts at different times. And yet its parts all conform to each other. There is no contradiction or inconsistency anywhere. (39.23)

43:70 - Enter ye the Garden ye and your wives in (beauty and) rejoicing. <sup>4668</sup>

4668 The Garden is the type of all that is beautiful to eye, mind, and soul, all that is restful and in tune, a complete state of bliss, such as we can scarcely conceive of in this troubled world. Several metaphors indicate how we can try to picture that bliss to ourselves in "this muddy vesture of decay." (43.70)

44:54 - So; and We shall Join them to Companions with **beautiful** big and lustrous eyes. <sup>47284729</sup>

4728 The Maidens, like the scene, the dress, the outlook, and the fruit, will be beautiful. There will be life, but free from all earthly grossness. The women as well as the men of this life will attain to this indescribable bliss. (44.54)

4729 Hur implies the following ideas: (1) purity, (2) beauty, especially of eyes, where the intense white of the eye-balls stands out against the intense black of the pupil, thus giving the appearance of lustre, and intense feeling, as opposed to dullness or want of expression; and (3) truth and goodwill. (44.54)

49:7 - And know that among you is Allah's Apostle: were he in many matters to follow your (wishes) ye would certainly fall into misfortune: but Allah has endeared the Faith to you and has made it **beautiful** in your hearts and He has made hateful to you unbelief wickedness and rebellion: such indeed are those who walk in righteousness <sup>49254926</sup>

4925 The messenger of Allah, if he consults his friends and associates, should not be expected to follow their advice in all matters. The judgment and responsibility are his: he sees farther than the rest, and he is not swayed by personal feeling as others may be. (49.7)

4926 Fortunate indeed was the generation among whom the Prophet of Allah walked in his daily life. His example was inspiring. Their inner Faith was dear to them; it was a thing to be proud of in their innermost hearts; and they loved discipline, obedience, and righteousness. No wonder all their other disadvantages were neutralised, and they went from strength to strength. Nothing but the Grace of Allah could have brought about such a result. (49.7)

56:22 - And (there will be) Companions with **beautiful** big and lustrous eyes-- <sup>5233</sup>

5233 Cf. xlv. 54, and n. 4729. The companionship of Beauty and Grace is one of the highest pleasures of life. In this bodily life it takes bodily form. In the higher life it takes a higher form. (56.22)

**64:3** - He has created the heavens and the earth in just proportions and has given you shape and made your shapes **beautiful**: and to Him is the final Goal. <sup>54815482</sup>

5481 Cf. xl. 64, and n. 4440: also vii. 11 and n. 996. In addition to the beauty and grandeur of all God's Creation, He has endowed man with special aptitudes, faculties and capacities, and special excellencies which raise him at his best to the position of vicegerent on earth. "Beautiful" also includes the idea of "adapted to the ends for which they were created". (64.3)

**70:5** - Therefore do thou hold Patience a Patience of beautiful (contentment). <sup>5679</sup>

5679 The prophet of Allah, persecuted and in trouble with the world, should yet hold Patience-not the sort of patience which goes with complaints expressed or suppressed, but the sort of patience that is content with the ordering of Allah's world, for he believes and knows it to be good, as did the holy Prophet Muhammad. Such a patience is akin to Good pleasure, for it arises from the purest faith and trust in Allah. (70.5)

**76:11** -But Allah will deliver them from the evil of that Day and will shed over them a light of Beauty and a (blissful) Joy. <sup>5842</sup>

**92:6** – And (in all sincerity) testifies to the Best <sup>6163</sup>

6163 The good are distinguished here by three signs: (1) large-hearted sacrifices for Allah and men: (2) fear of Allah, which shows itself in righteous conduct for Taqwa, (see n. 26 to ii. 2) includes just action as well as a mental state: and (3) truth and sincerity in recognising and supporting all that is morally **beautiful**, for Husn is the good as well as the **beautiful**. (92.6)

►Sunan of Abu-Dawood

### Hadith 4081

Narrated by

**AbuHurayrah**

A man who was beautiful came to the Prophet (peace be upon him). He said: Apostle of Allah, I am a man who likes beauty, and I have been given some of it, as you see. And I do not like that anyone excels me (in respect of beauty). Perhaps he said: "even to the extent of thong of my sandal (shirak na'li)", or he he said: "to the extent of strap of my sandal (shis'i na'li)". Is it pride? He replied: No, pride is disdainful what is true and despising people.

►Sahih Muslim Hadith

### Hadith 6792

Narrated by

**Anas ibn Malik**

Allah's Apostle (peace be upon him) said: In Paradise there is a market to which they would come every Friday. The north wind will blow and would scatter fragrance on their faces and on their clothes and would add to their beauty and loveliness. Then they would go back to their family after having an added lustre to their beauty and loveliness, and their family would say to them: By Allah, you have been increased in beauty and loveliness after leaving us. They would say: By Allah, you have also increased in beauty and loveliness after us.

See: ►Sahih Al-Bukhari Hadith

### Hadith 2.248

Narrated by

**Abu Salma bin Abdur Rahman**

►Sahih Al-Bukhari Hadith

### Hadith 6.98

Narrated by

**Urwa bin Az Zubair**

That he asked 'Aisha regarding the Statement of Allah:

"If you fear that you shall not be able to deal justly with the orphan girls..." (4.3) She said, "O son of my sister! An Orphan girl used to be under the care of a guardian with whom she shared property. Her guardian, being attracted by her wealth and **beauty**, would intend to marry her without giving her a just Mahr, i.e. the same Mahr as any other person might give her (in case he married her). So such guardians were forbidden to do that unless they did justice to their female wards and gave them the highest Mahr their peers might get. They were ordered (by Allah, to marry women of their choice other than those orphan girls." 'Aisha added, "The people asked Allah's Apostle his instructions after the revelation of this Divine Verse whereupon Allah revealed:

"They ask your instruction regarding women..." (4.127) 'Aisha further said, "And the Statement of Allah: "...And yet whom you desire to marry." (4.127) as anyone of you refrains from marrying an orphan girl (under his guardianship) when she is lacking in property and beauty." 'Aisha added, "So they were forbidden to marry those orphan girls for whose wealth and beauty they had a desire unless with justice, and that was because they would refrain from marrying them if they were lacking in property and beauty."

Al-Sahih Al-Bukhari Hadith

### **Hadith 8.247** Narrated by **Abdullah bin Abbas**

Al-Fadl bin 'Abbas rode behind the Prophet as his companion rider on the back portion of his she camel on the Day of Nahr (slaughtering of sacrifice, 10th Dhul-Hijja) and Al-Fadl was a handsome man. The Prophet stopped to give the people verdicts. In the meantime, a beautiful woman from the tribe of Khath'am came, asking the verdict of Allah's Apostle. Al-Fadl started looking at her as her beauty attracted him. The Prophet looked behind while Al-Fadl was looking at her; so the Prophet held out his hand backwards and caught the chin of Al-Fadl and turned his face (to the other side) in order that he should not gaze at her. She said, "O Allah's Apostle! The obligation of Performing Hajj enjoined by Allah on His worshipers, has become due (compulsory) on my father who is an old man and who cannot sit firmly on the riding animal. Will it be sufficient that I perform Hajj on his behalf?" He said, "Yes."

Al-Muwatta' Hadith

### **Hadith 7.9**

#### **How the Prophet, may Allah bless him and grant him peace, Prayed the Witr**

Yahya related to me from Malik from Said ibn Abi Said al-Maqburi from Abu Salama ibn Abd ar-Rahman ibn Awf that he asked A'isha, the wife of the Prophet, may Allah bless him and grant him peace, what the prayer of the Messenger of Allah, may Allah bless him and grant him peace, was like during **Ramadan**. She said, "The Messenger of Allah, may Allah bless him and grant him peace, did not go above eleven rakas in Ramadan or at any other time. He prayed four - do not ask me about their **beauty** or length. Then he prayed another four - do not ask me about their beauty and length. Then he prayed three."

A'isha continued, "I said, 'Messenger of Allah, are you sleeping before you do the witr?' He said, 'A'isha, my eyes sleep but my heart does not sleep.'"

Al-Tirmidhi Hadith

### **Hadith 2208** Narrated by

Al-Bara' heard Allah's Messenger (peace be upon him) say, "Beautify the Qur'an with your voices, for the beautiful voice increases the beauty of the Qur'an."

Darimi transmitted it.

Al-Tirmidhi Hadith

### **Hadith 5099** Narrated by **Aisha**

Allah's Messenger (peace be upon him) used to say, "O Allah, as Thou hast made my form beautiful so make my **character beautiful**."

Ahmad transmitted it.

Fiqh-us-Sunnah

### **Fiqh 1.113a**

#### **Preferred to wear two garments in salat**

.....It is related that when al-Hassan ibn 'Ali prayed, he would wear his best clothes. He was asked about that and he said, "Verily, Allah is **beautiful** and He loves **beauty**, so I **beautify** myself for my Lord." Such a view is in accord with Allah's words, "And wear your adornment for every prayer."

Fiqh-us-Sunnah

### **Fiqh 1.144a**

#### **Sunnah acts of prayer, What Is Preferred to be Done During the Recitation**

It is sunnah to make one's voice **beautiful** and nice while reciting the Qur'an. The Prophet, upon whom be peace, said, "Beautify your voices with the Qur'an."

Fiqh-us-Sunnah

### **Fiqh 4.80a**

#### **Their Legality, Condolences**

Condolences are desirable, even if the deceased was a non-Muslim. Ibn Majah and Al-Baihaqi reported from 'Amr ibn Hazm that the Prophet, peace be upon him, said: "Every believer who consoles his brother in distress, will be dressed by Allah in an apparel of honor on the Day of Resurrection." It is recommended, however, that the condolences be offered only once.

The condolences should be offered to the entire family of the deceased, that is, to all the relatives, old and young, men and women. (The scholars exclude from this list **beautiful young women**. Only their mahram relatives may offer condolences to them) One may offer condolences either before or after the burial up to three days after death. If the person either offering or receiving condolences was not present at the time of death, condolences may be offered even at a later period.

Al-Tirmidhi Hadith

### Hadith 5795 Narrated by AbuHurayrah

I have seen nothing more **beautiful** than Allah's Messenger (peace be upon him) who looked as if the sun were pursuing its course in his face. And I have seen no one who walked more quickly than Allah's Messenger (peace be upon him), for it seemed as if the earth were being contracted for him. We exerting ourselves, but he was unruffled.

Al-Tirmidhi Hadith

### Hadith 5794 Narrated by Jabir ibn Samurah

I saw the Prophet (peace be upon him) on a cloudless night and began to look at Allah's Messenger and at the moon. He was wearing a red robe, and he appeared more beautiful than the moon to me.

Tirmidhi and Darimi transmitted it.

Biographies of Companions

### Ubayy ibn Kab

His recitation was so **beautiful** and his understanding so profound that the Prophet encouraged his companions to learn the Quran from him and from three others. Later, Umar too once told the Muslims as he was dealing with some financial matters of state:

Tirmidhi transmitted it.

Fiqh-us-Sunnah

### Fiqh 5.2

### Hajj: A Form of Jihad

.....The Prophet (peace be upon him) replied: 'The best and the most **beautiful striving** for you in the cause of Allah is Hajj Mabruur.'" (Bukhari and Muslim) 'Aishah commented: "After hearing this from the Prophet (peace be upon him) I shall never cease performing Hajj."

Al-Tirmidhi Hadith

### Hadith 5635 Narrated by AbuSa'id

Allah's Messenger (peace be upon him) said, "The faces of the first company to enter Paradise on the Day of Resurrection will be as bright as the moon on the night when it is full, and the second company will be like the most **beautiful** shining planet in the sky. Every man among them will have two wives, each wife wearing seventy mantles through which the marrow of her leg will be seen."

Tirmidhi transmitted it.

## BEAUTIFUL APPAREL:

7:31 - O children of Adam! wear your **beautiful apparel** at every time and place of prayer: eat and drink: but waste not by excess for Allah loveth not the wasters. <sup>1013</sup>

1013 Beautiful apparel: zinat: adornments or apparel for beautiful living: construed to mean not only clothes that add grace to the wearer, but toilet and cleanliness, attention to hair, and other small personal details which no self-respecting man or woman ought to neglect when going solemnly even before a great human dignitary, if only out of respect for the dignity of the occasion. How much more important it is to attend to these details when we solemnly apply our minds to the Presence of Allah. But the caution against excess applies: men must not go to prayer in silks or ornaments appropriate to women. Similary sober food, good and wholesome, is not to be divorced from offices of religion; only the caution against excess applies strictly. A dirty, unkempt, slovenly Faqir could not claim sanctity in Islam. (7.31)

7:26 - O ye children of Adam! We have bestowed raiment upon you to cover your shame as well as to be an adornment to you but the raiment of righteousness that is the best. Such are among the signs of Allah that they may receive admonition! <sup>1008</sup>

1008 The body: is pure and **beautiful**, as long as it is not defiled by misuse: its clothing and ornaments may be good or meretricious, according to the motives in the mind and character: if good, they are the symbols of purity and beauty: but the best clothing and ornament we could have comes from righteousness, which covers the nakedness of sin, and adorns us with virtues. (7.26)

## BEAUTIFUL CONTENTMENT:

70:5 - Therefore do thou hold Patience a Patience of beautiful (contentment). <sup>5679</sup>

5679 The prophet of Allah, persecuted and in trouble with the world, should yet hold Patience-not the sort of patience which goes with complaints expressed or suppressed, but the sort of patience that is content with the ordering of Allah's world, for he believes and knows it to be good, as did the holy Prophet Muhammad. Such a patience is akin to Good pleasure, for it arises from the purest faith and trust in Allah. (70.5)

1455 In Quranic language "prosperity" refers both to our every-day life and to the higher life within us,-to the Present and the Future,-health and strength, opportunities and resources, a spirit of **contentment**, and the power of influencing others. Here there seems to be an extra touch of meaning. A liar not only deprives himself of prosperity in all senses, but his "lie" itself against Allah will not succeed: it will and must be found out. (10.69)

## BEAUTIFUL FELLOWSHIP;

4:69 - All who obey Allah and the Apostle are in the company of those on whom is the Grace of Allah of the Prophets (who teach) the sincere (lovers of truth) the witnesses (who testify) and the righteous (who do good): ah! what a **beautiful fellowship!** <sup>586</sup>

586 A passage of the deepest devotional meaning. Even the humblest man who accepts Faith and does good becomes an accepted member of a great and beautiful company in the Hereafter. It is a company which lives perpetually in the sunshine of God's Grace. (This passage partly illustrates Q. i. 5). It is a glorious hierarchy, of which four grades are specified: (1) The highest is that of the Prophets or Apostles, who get plenary inspiration from God, and who teach mankind by example and precept. That rank in Islam is held by Muhammad Al-Mustafa. (2) The next are those whose badge is sincerity and truth: they love and support the truth with their person, their means, their influence, and all that is theirs. That rank was held by the special Companions of Muhammad, among whom the type was that of Hadhrat Abu Bakr As-Siddiq. (3) The next are the noble army of Witnesses, who testify to the truth. The testimony may be by martyrdom, Or it may be by the tongue of the true Preacher or the pen of the devoted scholar, or the life of the man devoted to service, (4) Lastly, there is the large company of Righteous people, the ordinary folk who do their ordinary business, but always in a righteous Way. (4.69)

5:55 - Your (real) friends are (no less than) Allah His Apostle and the (fellowship of) believers those who establish regular prayers and regular charity and they bow down humbly (in worship).

5:56 - As to those who turn (for friendship) to Allah His Apostle and the (fellowship of) believers it is the fellowship of Allah that must certainly triumph.

## BEAUTIFUL GIFTS

7:32 - Say: Who hath forbidden the beautiful (gifts) of Allah which He hath produced for his servants and the things clean and pure (which He hath provided) for sustenance?

1015 The beautiful and good things of life are really meant for, and should be the privilege of those with faith in Allah. If they do not always have them in this life, and if there is sometimes the semblance of others having them who do not deserve them, let us remember that this is a test from Allah. In the life to come they will be purely for the faithful. (7.32)

61:12 - He will forgive you your sins and admit you to Gardens beneath which rivers flow and to beautiful mansions in Gardens of Eternity: that is indeed the supreme Achievement.

## BEAUTIFUL GROWTH:

22:5 - And (further) thou seest the earth barren and lifeless but when We pour down rain on it it is stirred (to life) it swells and it puts forth every kind of **beautiful growth** (in pairs).  
27732774277527762777

2773 If they really have doubts in their minds about the life after death, they have only to turn their attention either to their own nature, or to the nature around. How wonderful is their own physical growth, from lifeless matter, to seed, fertilised ovum, foetus, child youth, age, and death! How can they doubt that the Author of all these wonderful stages

in their life here can also give them another kind of life after the end of this life? Or, if they look at external nature, they see the earth dead and barren and Allah's fertilising showers bring it in to life, growth and beauty in various forms. The Creator of this great pageant of Beauty can surely create yet another and a newer world. (22.5)

50:7 - And the earth--We have spread it out and set thereon mountains standing firm and produced therein every kind of **beautiful growth** (in pairs) <sup>49464947</sup>

4946 Cf. xiii. 3; and xv. 19 and n. 1955. The earth is round, and yet it appears stretched out as a vast expanse, like a carpet kept steady with the weight of the mountains. (50.7)

## BEAUTIFUL LOANS:

2:245 - Who is he that will loan to Allah a beautiful loan which Allah will double unto his credit and multiply many times? It is Allah that giveth (you) want or plenty and to Him shall be your return. <sup>276</sup>

276 Spending in the cause of God is called metaphorically "a beautiful loan". It is excellent in many ways: (1) it shows a beautiful spirit of self-denial; (2) in other loans there may be a doubt as to the safety of your capital or any return thereon; here you give in the Lord of All, in Whose hands are the keys of want or plenty; giving you may have manifold blessings, and withholding you may even lose what you have. If we remember that our goal is God, can we turn away from His cause? (2.245)

5:12 -Allah did aforetime take a Covenant from the Children of Israel and We appointed twelve captains among them and Allah said: "I am with you: if ye (but) establish regular prayers practice regular charity believe in My apostles honor and assist them and loan to Allah a **beautiful loan** verily I will wipe out from you your evils and admit you to gardens with rivers flowing beneath; but if any of you after this resisteth faith he hath truly wandered from the path of rectitude." <sup>709710711</sup>

709 Cf. ii. 63 and n. 78, "Moses... called for the elders of the people... and all the people answered together and said. 'All that the Lord hath spoken we will do.' " (Exod. xix, 7-8). This was under the towering height of Mount Sinai. The chieftains or elders or leaders of the people were selected, one from each of the twelve tribes (see ii. 60 and n. 73). For census purposes the names of the elders of the tribes are given in Num. i. 4-16: they are called "every one the head of the house of his fathers". Later, twelve other "heads of the Children of Israel" were selected to spy out the land of Canaan: their names are mentioned in Num. xiii. 1-16. See also, below, v. 20-26 and notes. (5.12)

57:11 - Who is he that will loan to Allah a beautiful Loan? For (Allah) will increase it manifold to his credit and he will have (besides) a liberal reward. <sup>5287</sup>

64:17 - If ye loan to Allah a beautiful loan He will double it to your (credit) and He will grant you Forgiveness: for Allah is most Ready to appreciate (service) Most Forbearing <sup>55005501</sup>

5500 Cf. ii. 245 and n. 276. Our Charity or Love is called a loan to Allah, which not only increases our credit account manifold, but obtains for us the forgiveness of our sins, and the Capacity for increased service in the future. (64.17)

73:20 - The Lord doth know that thou standest forth (to prayer) nigh two-thirds of the night or half the night or a third of the night and so doth a party of those with thee. But Allah doth appoint Night and Day in due measure. He knoweth that ye are unable to keep count thereof. So He hath turned to you (in mercy): read ye therefore of the Qur'an as much as may be easy for you. He knoweth that there may be (some) among you in ill-health; others travelling through the land seeking of Allah's bounty; yet others fighting in Allah's Cause. Read ye therefore as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls Ye shall find it in Allah's presence yea better and greater in Reward. And seek ye the Grace of Allah: for Allah is Oft-Forgiving Most Merciful. <sup>5771577257735774577557765777</sup>

5775 Cf. ii. 2456, and n. 276, where the meaning of "a Beautiful Loan" is explained. See also Ivii. 18. The "Beautiful Loan" should be that of our own souls. We should expect no returns in kind, for that is not possible. But the reward we shall find with Allah will be infinitely greater and nobler. Cf. the biblical phrase, "Lay up for yourselves treasures in heaven" (Matt. vi. 20). (73.20)

## BEAUTIFUL NAMES:

7:180 - The most **beautiful names** belong to Allah: so call on Him by them; but shun such men as use profanity in His names: for what they do they will soon be requited. <sup>1154</sup>



1154 As we contemplate Allah's nature, we can use the most beautiful names to express His attributes. There are hundreds of such attributes. In the opening Sura, we have this indicated in a few comprehensive words, such as Rahman (most Gracious), Rahim (most Merciful), Rabb-ul-'alamin (Cherisher and Sustainer of the worlds). Our bringing such names to remembrance is part of our Prayer and Praise. But we must not associate with people who use Allah's names profanely, or so as to suggest anything derogatory to His dignity or His unity. Cf. xvii. 110. A) See also lxviii. 44 and n. 5626. (7.180)

17:110 - Say: "Call upon Allah or call upon Rahman: by whatever name ye call upon Him (it is well): for to Him belong the **Most Beautiful Names**. Neither speak thy Prayer aloud nor speak it in a low tone but seek a middle course between." 232123222323

2321 Cf. vii. 180. Rahman describes one of the attributes of Allah,-His grace and Mercy which come to the sinner even before he feels conscious of the need of it,-the preventive Grace which saves Allah's servants from sin. See n. 19 to i. 1. Allah can be invoked, either by His simple name, which includes all attributes, or by one of the names implying the attributes by which we try to explain His nature to our limited understanding. The attribute of Mercy in Rahman was particularly repugnant to the Pagan Arabs (see xxv. 60, and xxi. 36): that is why special stress is laid on it in the Qur-an. (17.110)

2322 These Beautiful Names of Allah are many. The hadith related by Tirmizi, accepted by some as authentic, mentions 99 names of Allah. Qadhi Muhammad Sulaiman has published an Urdu monograph on the subject, published by the Daftar Rahmatun-lil- 'Alamin Patiala, 1930. Those who wish to see a poetic Commentary on the names in the form of stories in English may consult Sir Edwin Arnold's Pearls of the Faith. Sir Edwin's stories are of unequal merit, but a fine example is furnished by No. 4, al-Malik. "The King". (17.110)

20:8- Allah! there is no god but He! To Him belong the **Most Beautiful Names**. 2539

2539 Cf. xvii. 110 and n. 2322. Allah is The One and the most beautiful things we can think of are referable to Him. His names refer to His attributes which are like titles of Honour and Glory. (20.8)

59:24 - He is Allah the Creator the Evolver the Bestower of Forms (or colors). To Him belong the **Most Beautiful Names**: Whatever is in the heavens and on earth doth declare His Praises and Glory: and He is the exalted in Might the Wise. 5405540654075408

5405 Allah's attributes of Goodness and Power having been referred to, we are now told of His creative energy, of which three aspects are here mentioned, as explained in the following note. The point is emphasised that He does not merely create and leave alone; He goes on fashioning, evolving new forms and colours, and sustaining all the energies and capacities which He has put into His Creation, according to various laws which He has established. (59.24)

## BEAUTIFUL PATTERN OF CONDUCT:

33:21 - Ye have indeed in the Apostle of Allah a **beautiful pattern** of (conduct) for anyone whose hope is in Allah and the Final Day and who engages much in the praise of Allah. 36943695

3694 We now have the psychology of the Believers,-God-fearing men, led by that pattern of men and of leaders, Muhammad Al-Mustafa. (33.21)

Fiqh-us-Sunnah

### Fiqh 2.109

At-Tabari records that Abu Munib al-Jarshi mentioned this verse to Ibn 'Umar and said: "We are safe now and are not in fear, should we, then, shorten the salah?" He answered him: "You have indeed in the **Messenger of Allah a beautiful pattern (of conduct)**."

## BEAUTIFUL PREACHING:

16:125 - Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best who have strayed from His Path and who receive guidance. 21612162

2161 In this wonderful passage are laid down principles of religious preaching, which are good for all time. But where are the Teachers with such qualifications? We must invite all to the Way of Allah, and expound His Universal Will; we must do it with wisdom and discretion, meeting people on their own ground and convincing them with illustrations from their own knowledge and experience, which may be very narrow, or very wide. Our preaching must be, not dogmatic, not self-regarding, not offensive, but gentle, considerate, and such as would attract their attention. Our manner and our arguments should not be acrimonious, but modelled on the most courteous and the most gracious example, so that the hearer may say to himself, "This man is not dealing merely with dialectics; he is not trying to get a rise out of



me; he is sincerely expounding the faith that is in him, and his motive is the love of man and the love of Allah." (16.125)

- 2162 It may be that the Preacher sometimes says to himself, "What is the use of teaching these people? they have made up their minds, or they are obstinate; or they are only trying to catch me out," Let him not yield to such a thought. Who knows how the seed of the Word of Allah may germinate in people's minds? It is not for man to look for results. Man's inner thoughts are known best to Allah. (16.125)

## BEAUTIFUL STORIES:

12: 3 - We do relate unto thee the most **beautiful of stories** in that We reveal to thee this (portion of the) Qur'an: before this thou too wast among those who knew it not. <sup>1631</sup>

- 1631 Most beautiful of stories: see Introduction to this Sura. Eloquence consists in conveying by a word or hint many meanings for those who can understand and wish to learn wisdom. Not only is Joseph's story "beautiful" in that sense, Joseph himself was renowned for manly beauty; the women of Egypt, called him a noble angel (xii. 31), and the beauty of his exterior form was a symbol of the beauty of his soul. (12.3)

## BEES:

See Surah 16 – Al Nahl.

16:68 - And thy Lord taught the Bee to build its cells in hills on trees and in (men's) habitations; <sup>2097</sup>

- 2097 Auha: wahyun ordinarily means inspiration, the Message put into the mind or heart by Allah. Here the Bee's instinct is referred to Allah's teaching, which it undoubtedly is. In xcix. 5, it is applied to the earth; we shall discuss the precise meaning when we come to that passage. The honey-comb, itself, with its hexagonal cells, geometrically perfect, is a wonderful structure, and is well called buyut, homes. And the way the bee finds out inaccessible places, in the hills, in the trees, and even among the habitations of men, is one of the marvels of Allah's working in His Creation. (16.68)

16:69 - Then to eat of all the produce (of the earth) and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colors wherein is healing for men: verily in this is a Sign for those who give thought. <sup>20982099</sup>

- 2098 The bee assimilates the juice of various kinds of flowers and fruit, and forms within its body the honey which it stores in its cells of wax. The different kinds of food from which it makes its honey give different colours to the honey, e.g., it is dark-brown, light-brown, yellow, white, and so on. The taste and flavour also varies, as in the case of heather honey, the honey formed from scented flowers, and so on. As food it is sweet and wholesome, and it is used in medicine. Note that while the instinctive individual acts are described in the singular number, the produce of "their bodies" is described in the plural, as the result of their collective effort. (16.69)

- 2099 Zululan: two meanings are possible; (1) ways easy and spacious, referring to the unerring way in which bees find their way from long distances to their combs; and (2) the idea of humility and obedience in them. (16.69)

See: ▶Sahih Al-Bukhari Hadith

**Hadith 7.193** Narrated by  
**Aisha**

Fiqh-us-Sunnah

### Fiqh 1.7a

#### Dead animals that have no running blood

(That is) bees, ants, and so on. They are considered pure. If they fall into some substance and die, the substance will not become impure

▶Al-Muwatta Hadith

### Hadith 21.10

#### Prohibition against Killing Women and Children in Military Expeditions

"I advise you ten things: Do not kill women or children or an aged, infirm person. Do not cut down fruit-bearing trees. Do not destroy an inhabited place. Do not slaughter sheep or camels except for food. Do not burn bees and do not scatter them. Do not steal from the booty, and do not be cowardly."

▶Al-Tirmidhi Hadith

**Hadith 2483** Narrated by  
**Umar ibn al-Khattab**

When inspiration was sent down to the Prophet (peace be upon him), a low sound was heard near his face like the humming of bees.

►Sunan of Abu-Dawood

**Hadith 5247** Narrated by  
**Abdullah ibn Abbas**

The Prophet (peace be upon him) prohibited to kill four creatures: ants, bees, hoopoes, and sparrow-hawks.

## BEG:

22:36 - The sacrificial camels we have made for you as among the Symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (after slaughter) eat ye thereof and feed such as (beg not but) live in contentment and such as beg with due humility: thus have we made animals subject to you that ye may be grateful.  
28132814

2814 There are ethics in **begging** in charity. No approval is given to arrogant and insolent **begging**, though the relief of distress of all kinds, deserved and undeserved, is included in charity. But those who beg with humility and those who receive gifts with gratitude and contentment are both mentioned for special attention. Charity should not be given for show, or to get rid of importunate demands. It should find out real needs and meet them. (22.36)

►Fiqh-us-Sunnah

## Fiqh 2.72a

### Begging in the mosque

Shaikh al-Islam Ibn Taimiyah says: "Begging is forbidden whether it is in the mosque or outside it, unless there is a real need for it. If necessary, one may beg in the mosque as long as one does not harm anyone and does not lie in begging, or disturb the people by stepping over them or with one's loudness, for instance, when the people are listening to the Friday khutbah, and one distracts them by one's voice.

►Sunan of Abu-Dawood

**Hadith 1628** Narrated by  
**AbuHurayrah**

The Apostle of Allah (peace be upon him) said something similar as mentioned in the preceding tradition. This version adds: But the poor man (miskin) who abstains from begging from the people is one (according to the version of Musaddad who does not get enough so that he may not beg from the people, nor is his need known to the people, so that alms be given to him. This is the one who has been deprived. Musaddad did not mention the words "one who avoids begging from the people."

►Sunan of Abu-Dawood

**Hadith 1637** Narrated by  
**Anas ibn Malik**

The Apostle of Allah (peace be upon him) then said: This is better for you than that begging should come as a spot on your face on the Day of Judgment. Begging is right only for three people: one who is in grinding poverty, one who is seriously in debt, or one who is responsible for compensation and finds it difficult to pay.

►Al-Tirmidhi Hadith

**Hadith 5265** Narrated by  
**Imran ibn Husayn**

Allah's Messenger (peace be upon him) said, "Allah loves His poor, believing servant who refrains from begging and yet has children."

Ibn Majah transmitted it.

Al-Tirmidhi Hadith

**Hadith 1850** Narrated by  
**Hubshi ibn Junadah**

Allah's Messenger (peace be upon him) said, "Begging is not allowable to a rich man, or to one who has strength and is sound in limb, but only to one who is in grinding poverty or is seriously in debt. If anyone begs to increase thereby his property, it will appear as laceration on his face on the Day of Resurrection and as heated stones which he will eat from Jahannam. So let him who wishes ask little, and let him who wishes ask much."

Tirmidhi transmitted it.

## BELIEVE / BELIEVERS

2:3 – Who believe in the Unseen are steadfast in prayer and spend out of what We have provided for them. <sup>27</sup>

27 All bounties proceed from God. They may be physical gifts, e.g., food, clothing, houses, gardens, wealth, etc. or intangible gifts, e.g., influence, power, birth and the opportunities flowing from it, health, talents, etc. or spiritual gifts, e.g., insight into good and evil, understanding of men, the capacity for love, etc. We are to use all in humility and moderation. But we are also to give out of every one of them something that contributes to the well-being of others. We are to be neither ascetics nor luxurious sybarites, neither selfish misers nor thoughtless prodigals. (2.3)

2:4 - And who believe in the Revelation sent to thee and sent before thy time and (in their hearts) have the assurance of the Hereafter. <sup>28</sup>

28 Righteousness comes from a secure faith, from sincere devotion to God, and from unselfish service to Man. (2.4)

2:6 - As to those who reject Faith it is the same to them whether thou warn them or do not warn them; they will not believe. <sup>30</sup>

30 Kafara kufr, kafr, and derivative forms of the word, imply a deliberate rejection of Faith as opposed to a mistaken idea of God or faith, which is not inconsistent with an earnest desire to see the truth. Where there is such desire, the grace and mercy of God gives guidance. But that guidance is not efficacious when it is deliberately rejected and the possibility of rejection follows from the grant of free will. The consequence of the rejection is that the spiritual faculties become dead or impervious to better influences. See also n. 93 to ii.88. (2.6)

2:8 - Of the people there are some who say: "We believe in Allah and the Last Day" but they do not (really) believe. <sup>33</sup>

33 We now come to a third class of people, the hypocrites. They are untrue to themselves, and therefore their hearts are diseased (ii. 10). The disease tends to spread, like all evil. They are curable but if they harden their hearts, they soon pass into the category of those who deliberately reject light. (2.8)

2:9 - Fain would they deceive Allah and those who believe but they only deceive themselves and realize (it) not!

2:13- When it is said to them: "Believe as the others believe" they say: "Shall we believe as the fools believe?" nay of a surety they are the fools buy they do not know. <sup>36</sup>

36 This is another phase of the hypocrite and the cynic. "Faith" he says, "is good enough to fools." But his cynicism may be the greatest folly in the eyes of God. (2.13)

2:14 - When they meet those who believe they say: "We believe" but when they are alone with their evil ones they say: "We are really with you we (were) only jesting." <sup>37</sup>

37 A deeper phase of insincerity is actual duplicity. But it never pays in the end. If we compare such a man to a trader, he loses in the bargain. (2.14)

2:25 - **But give glad tidings to those who believe** and work righteousness that their portion is Gardens beneath which rivers flow. Every time they are fed with fruits therefrom they say: "Why this is what we were fed with before" for they are given things in similitude; and they have therein companions (pure and holy); and they abide therein (for ever). <sup>44</sup>

44 This is the antithesis to the last verse. If fire is the symbol of Punishment, the Garden is the symbol of felicity. And what can be more delightful than a Garden where you observe from a picturesque height a beautiful landscape round you, - rivers flowing with crystal water, and fruit trees of which the choicest fruit is before you. The fruit of goodness is goodness, similar, but choicer in every degree of ascent. You think it is the same, but it is because of your past experiences and associations of memory. Then there is companionship. If sex is suggested, its physical associations are at once negated by the addition of the word Mutahharatun "pure and holy." The Arabic epithet is in the intensive form, and must be translated by two adjectives denoting purity in the highest degree. The Companionship is that of souls and applies to both sexes in the physical world of men and women. And this felicity is not a mere passing phase but will abide beyond the realms of Time. (2.25)

2:26 – Allah disdains not to use the similitude of things lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject Faith say: "What means Allah by this similitude?" By it He causes many to stray and many He leads into the right path but He causes not to stray except those who forsake (the path). <sup>45</sup>

45 The word for "the lowest" in the original Arabic means a gnat, a byword in the Arabic language for the weakest of creatures. In xxix 41, which was revealed before this Sura, the similitude of the Spider was used, and similarly in xxii

73, there is the similitude of the Fly. For similitudes taken from magnificent forces of nature, expressed in exalted language, see ii. 19 above. To God all His creation has some special meaning appropriate to itself, and some of what we consider the lowest creatures have wonderful aptitudes, e.g., the spider of the fly. Parables like these may be an occasion of stumbling to those "who forsake the path"; in other words those who deliberately shut their eyes to God's Signs, and their Penalty is attributed to God, the Cause of all causes. But lest there should be misunderstanding, it is immediately added that the stumbling and offence only occur as the result of the sinner's own choice of the wrong course. Verses 26 and 27 form one sentence and should be read together. "Forsaking the path" is defined in ii. 27, viz., breaking solemn covenants which the sinner's own soul had ratified, causing division among mankind, who were meant to be one brotherhood, and doing as much mischief as possible in the life on this earth, for the life beyond will be on another plane, where no rope will be given to evil. (2.26)

2:41 - And believe in what I reveal confirming the revelation which is with you and be not the first to reject faith therein nor sell My Signs for a small price: and fear Me and Me alone. <sup>59</sup>

59 You receive revelations before: now comes one confirming it: its first appeal should be to you: are you to be the first to reject it? And reject it for what? God's Signs are worth more than all your paltry considerations. And the standard of duty and righteousness is to be taken from God, and not from priests and customs. (2.41)

2:62 -Those who believe (in the Qur'an) and those who follow the Jewish (Scriptures) and the Christians and the Sabians and who believe in Allah and the last day and work righteousness shall have their reward with their Lord; on them shall be no fear nor shall they grieve. <sup>7677</sup>

76 Latest researches have revealed a small remnant of a religious community numbering about 2,000 souls in Lower Iraq, near Basra. In Arabic they are called Subbi (plural Subba). They are also called Sabians and Nasoraean; or Mandaean, or Christians of St. John. They claim to be Gnostics, of Knowers of the Great Life. They dress in white, and believe in frequent immersions in water. Their Book Ginza is in a dialect of Aramaic. They have theories of Darkness and Light as in Zoroastrianism. They use the name Uardan (Jordan) for any river. They live in peace and harmony among their Muslim neighbors. They resemble the Sabi-un mentioned in the Qur-an but are not probably identical with them. (2.62)

77 CF. ii. 38, where the same phrase occurs. And it recurs again and again afterwards. The point of the verse is that Islam does not teach an exclusive doctrine, and is not meant exclusively for one people. The Jews claimed this for themselves, and the Christians in their own origin were a sect of the Jews. Even the modern organized Christian churches, though they have been, consciously or unconsciously, influenced by the Time-spirit, including the historical fact of Islam, yet cling to the idea of Vicarious Atonement, which means that all who do not believe in it or who lived previously to the death of Christ are at a disadvantage spiritually before the Throne of God. The attitude of Islam is entirely different. Islam existed before the preaching of Muhammad on this earth: the Qur-an expressly calls Abraham a Muslim (iii. 67). Its teaching (submission to God's will) has been and will be the teaching of Religion for all time and for all peoples. (2.62)

78 The Mountain of Sinai (Tur-u-Sinin) a prominent mountain in the Arabian desert, in the peninsula between the two arms of the Red Sea. Here the Ten Commandments and the Law were given to Moses. Hence it is now called the Mountain of Moses (Jabal Musa). The Israelites encamped at the foot of it for nearly a year. The Covenant was taken from them under many portents (Exod. xix. 5,8,16,18), which are described in Jewish tradition in great detail. Under thunder and lightening the mountain must indeed have appeared an awe-inspiring sight above to the Camp at its foot. And the people solemnly entered into the Covenant: all the people answered together and said, "All that the Lord hath spoken we will do." (2.63)

2:88 - They say "Our hearts are the wrappings (which preserve Allah's word we need no more)."  
Nay Allah's curse is on them for their blasphemy; little is it **they believe**. <sup>9293</sup>

92 The Jews in their arrogance claimed that all wisdom and all knowledge of God were enclosed in their hearts. But there were more things in heaven and earth than were dreamt of in their philosophy. Their claim was not only arrogance but blasphemy. In reality they were men without Faith. (I take Gulfan here to be the plural of Gilafun the wrapping or cover of a book, in which the book is preserved.) As usual, there is a much wider meaning. How many people at all times and among all nations close their hearts to any extension of knowledge or spiritual influence because of some little fragment which they have got and which they think is the whole of Allah's Truth? Such an attitude shows really want of faith and is a blasphemous limitation of Allah's unlimited spiritual gifts to His creatures. [According to another view, the verse refers to the Jewish claim that a covering had been placed over their hearts which prevented them from grasping the message of the Prophet (peace be on him). See Ibn Kathir's commentary on the verse. See also verse iv. 155.] (2.88)

93 The root kafara has many shades of meaning: (1) to deny God's goodness, to be ungrateful, (2) to reject Faith, deny His revelation, (3) to blaspheme, to ascribe some limitation or attribute to God which is derogatory to His nature. In a translation, one shade or another must be put forward according to the context, but all are implied. (2.88)

2:121 - Those to whom We have sent the book study it as it should be studied; they are the ones that believe therein; those who reject faith therein the loss is their own.

2:126 – And remember Abraham said: "My Lord make this a City of Peace and feed its people with fruits such of them as believe in Allah and the Last Day." He said: "(Yea) and such as reject

faith for a while will I grant them their pleasure but will soon drive them to the torment of fire an evil destination (indeed)!" 127128

127 The root salama in the word Islam implies (among other ideas) the idea of Peace, and therefore when Mecca is the city of Islam, it is also the City of Peace. The same root occurs in the latter part of the name Jerusalem, the Jewish City of Peace. When the day of Jerusalem passed (see verse 134 or 141 below), Mecca became the "New Jerusalem" - or rather the old and original "City of Peace" restored and made universal. (2.126)

128 The territory of Mecca is barren and rocky, compared with, say Taif, a city 70-75 miles east of Mecca. A prayer for the prosperity of Mecca therefore includes a prayer for the good things of material life. This is the literal meaning. But note that the opposition in this verse is between the fruits of the Garden for the righteous and the torments of the Fire for the evil ones - a spiritual allegory of great force and aptness. (2.126)

2:136 - Say ye: "We believe in Allah and the revelation given to us and to Abraham Isma'il Isaac Jacob and the Tribes and that given to Moses and Jesus and that given to (all) Prophets from their Lord we make no difference between one and another of them and we bow to Allah (in Islam)."

2:137 So if they believe as ye believe they are indeed on the right path; but if they turn back it is they who are in schism; but Allah will suffice thee as against them and He is the All-Hearing the All- Knowing. <sup>136</sup>

2:153 - O ye who believe! seek help with patient perseverance and prayer: for Allah is with those who patiently persevere. <sup>157</sup>

157 See ii. 45 and n. An additional meaning implied in sabr is self-restraint. Haqqani defines it in his Tafsir as following Reason and restraining Fear, Anger, and Desire. What can be a higher reward for patience, perseverance, self-restraint and constancy than that God should be with us? For this promise opens the door to every kind of spiritual well-being. (2.153)

2:172 - O ye who believe! eat of the good things that We have provided for you and be grateful to Allah if it is Him ye worship. <sup>172</sup>

172 Gratitude for God's gifts is one form of worship. (2.172)

2:177 -It is not righteousness that ye turn your faces toward East or West; but it is righteousness to **believe** in Allah and the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of love for Him for your kin for orphans for the needy for the wayfarer for those who ask and for the ransom of slaves; to be steadfast in prayer and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth the Allah-fearing. <sup>177178179180181</sup>

177 As if to emphasise again a warning against deadening formalism, we are given a beautiful description of the righteous and God-fearing man. He should obey salutary regulation, but he should fix his gaze on the love of God and the love of his fellow-men. We are given four heads: (1) our faith should be true and sincere; (2) we must be prepared to show it in deeds of charity to our fellowmen; (3) we must be good citizens, supporting social organisation; and (4) our own individual soul must be firm and unshaken in all circumstances. They are interconnected, and yet can be viewed separately. (2.177)

178 Faith is not merely a matter of words. We must realise the presence and goodness of God. When we do so, the scales fall from our eyes: all the falsities and fleeting nature of the Present cease to enslave us, for we see the Last Day as if it were today. We also see God's working in His world and in us; His Powers (angels), His Messengers and His Message are no longer remote from us, but come within our experience. (2.177)

179 Practical deeds of charity are of value when they proceed from love, and from no other motive. In this respect, also, our duties take various forms, which are shown in reasonable gradation: our kith and kin; orphans (including any persons who are without support or help); people who are in real need but who never ask (it is our duty to find them out, and they come before those who ask); the stranger, who is entitled to laws of hospitality; the people who ask and are entitled to ask, i.e., not merely lazy beggars, but those who seek our assistance in some form or another (it is our duty to respond to them); and the slaves (we must do all we can to give or buy their freedom). Slavery has many insidious forms, and all are included. (2.177)

180 Charity and piety in individual cases do not complete our duties. In prayer and charity, we must also look to our organised efforts: where there is a Muslim State, these are made through the State, in facilities for public prayer, and public assistance, and for the maintenance of contracts and fair dealing in all matters. (2.177)

181 Then come the Muslim virtues of firmness and patience. They are to "preserve the dignity of man, with soul erect" (Burns). Three sets of circumstances are specially mentioned for the exercise of this virtue: (1) bodily pain or suffering, (2) adversities or injuries of all kinds, deserved and undeserved and (3) periods of public panic, such as war, violence, pestilence, etc. (2.177)

2:178 – O ye who believe! the law of equality is prescribed to you in cases of murder; the free for the free the slave for the slave the woman for the woman. But if any remission is made by the brother of the slain then grant any reasonable demand and compensate him with handsome gratitude; this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty. <sup>182183184185</sup>

182 Note first that this verse and the next make it clear that Islam has much mitigated the horrors of the pre-Islamic custom of retaliation. In order to meet the strict claims of justice, equality is prescribed, with a strong recommendation for mercy and forgiveness. To translate qisas, therefore, by retaliation, is I think incorrect. The Latin legal term Lex Talionis may come near it, but even that is modified here. In any case it is best to avoid technical terms for things that are very different. "Retaliation" in English has a wider meaning, equivalent almost to returning evil for evil, and would more fitly apply to the blood-feuds of the Days of Ignorance. Islam says: if you must take a life for a life, at least there should be some measure of equality in it; the killing of the slave of a tribe should not involve a blood feud where many free men would be killed; but the law of mercy, where it can be obtained by consent, with reasonable compensation, would be better. (2.178)

183 The jurists have carefully laid down that the law of qisas refers to murder only. Qisas is not applicable to manslaughter, due to a mistake or an accident. There, there would be no capital punishment. (2.178)

184 The brother: the term is perfectly general; all men are brothers in Islam. In this, and in all questions of inheritance, females have similar rights to males, and therefore the masculine gender imports both sexes. Here we are considering the rights of the heirs in the light of the larger brotherhood. In ii. 178-79 we have the rights of the heirs to life (as it were): in ii. 180-82 we proceed to the heirs to property. (2.178)

185 The demand should be such as can be met by the party concerned, i.e., within his means, and reasonable according to justice and good conscience. For example, a demand could not be made affecting the honour of a woman or a man. The whole penalty can be remitted if the aggrieved party agrees, out of brotherly love. In meeting that demand the culprit or his friends should equally be generous and recognise the good-will of the other side. There should be no subterfuges, no bribes, no unseemly by-play: otherwise the whole intention of mercy and peace is lost. (2.178)

2:183 - O ye who **believe!** fasting is prescribed to you as it was prescribed to those before you that ye may (learn) self-restraint. <sup>188</sup>

188 As it was prescribed: this does not mean that the Muslim fast is like the other fasts previously observed, in the number of days, in the time or manner of the fast, or in other incidents; it only means that the principle of self-denial by fasting is not a new one. (2.183)

2:186 - When my servants ask thee concerning Me I am indeed close (to them); I listen to the prayer of every suppliant when he calleth on Me; let them also with a will listen to My call **and believe** in Me; that they may walk in the right way. <sup>194</sup>

194 These verses 186 and 188 are not foreign to the subject of Ramadhan, but emphasise its spiritual aspect. Here we are told of Prayer and the nearness of God, and in 188 we are asked not to "eat up" other people's substance. (2.186)

2:208 - O ye who believe! enter into Islam whole-heartedly; and follow not the footsteps of the Evil One; for he is to you an avowed enemy.

2:212 - The life of this world is alluring to those who reject faith and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measures on whom He will. <sup>234</sup>

234 God's gifts in this world seem unequal, and sometimes those get them who seem to deserve them least. God's bounty is unlimited to the just as well as the unjust. In His wisdom He may give to whomsoever He pleases. The account is not taken now, but will be taken in the end, when the balance will be redressed. (2.212)

2:221 Do not marry **unbelieving** women (idolaters) until they believe; a slave woman who believes is better than an unbelieving woman even though she allure you. Nor marry (your girls) to unbelievers until they believe: a man slave who believes is better than an unbeliever even though he allure you. Unbelievers do (but) beckon you to the fire. But Allah beckons by His grace to the Garden (of Bliss) and forgiveness and makes His Signs clear to mankind: that they may celebrate His praise. <sup>246</sup>

246 Marriage is a most intimate communion, and the mystery of sex finds its highest fulfilment when intimate spiritual harmony is combined with the physical link. If religion is at all a real influence in life to both parties or to either party, a difference in this vital matter must affect the lives of both more profoundly than differences of birth, race, language, or position in life. It is therefore only right that the parties to be married should have the same spiritual outlook. If two persons love each other, their outlook in the highest things of life must be the same. Note that religion is not here a mere label or a matter of custom or birth. The two persons may have been born in different religions, but if, by their mutual influence, they come to see the truth in the same way, they must openly accept the same rites and the same social brotherhood. Otherwise the position will become impossible individually and socially. (2.221)



2:223 Your wives are as a tilth unto you; so approach your tilth when or how ye will. But do some good act for your souls beforehand; and fear Allah and know that ye are to meet Him (in the Hereafter) and give (these) good tidings to those who believe. <sup>249250</sup>

249 Sex is not a thing to be ashamed of, or to be treated lightly, or to be indulged to excess. It is as solemn a fact as any in life. It is compared to a husbandman's tilth; it is a serious affair to him; he sows the seed in order to reap the harvest. But he chooses his own time and mode of cultivation. He does not sow out of season nor cultivate in a manner which will injure or exhaust the soul. He is wise and considerate and does not run riot. Coming from the simile to human beings, every kind of mutual consideration is required, but above all, we must remember that even in these matters there is a spiritual aspect. We must never forget our souls, and that we are responsible to God. (2.223)

250 Our highest spiritual ambition should be the hope of meeting God. To uphold such a hope is to give glad tidings to people of faith. It would only be unrepentant sinners who would fear the meeting. Note how the most sensuous matters are discussed frankly, and immediately taken up into the loftiest regions of spiritual upliftment. (2.223)

2:254 – O ye who believe! spend out of (the bounties) We have provided for you before the day comes when no bargaining (will avail) nor friendship nor intercession. Those who reject faith they are the wrong-doers. <sup>294295</sup>

294 Spend, i.e. give away in charity, or employ in good works, but do not hoard. Good works would in Islam include everything that advances the good of one that is in need whether a neighbor or a stranger or that advances the good of the community or even the good of the person himself to whom God has given the bounty. But it must be real good and there should be no admixture of baser motives, such as vainglory, or false indulgence, or encouragement of idleness, or playing off one person against another. The bounties include mental and spiritual gifts as well as wealth and material gifts. (2.254)

295 Cf. ii. 123 and ii. 48. (2.254)

2:264- O ye who believe! cancel not your charity by reminders of your generosity or by injury like those who spend their substance to be seen of men but believe neither in Allah nor in the last day. They are in Parable like a hard barren rock on which is a little soil; on it falls heavy rain which leaves it (just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith. <sup>310</sup>

310 False charity, "to be seen of men", is really no charity. It is worse, for it betokens a disbelief in God and the Hereafter. "God seeth well whatever ye do" (ii. 265). It is compared to a hard barren rock on which by chance has fallen a little soil. Good rain, which renders fertile soil more fruitful, washes away the little soil which this rock had, and exposes its nakedness. What good can hypocrites derive even from the little wealth they may have amassed? (2.264)

2:267 - O ye who believe! give of the good things which ye have (honorably) earned and of the fruits of the earth which We have produced for you and do not even aim at getting anything which is bad in order that out of it ye may give away something when ye yourselves would not receive it except with closed eyes. And know that Allah is free of all wants and worthy of all praise. <sup>314315316317</sup>

314 According to the English proverb "Charity covers a multitude of sins". Such a sentiment is strongly disapproved in Islam. Charity has value only if (1) something good and valuable is given, (2) which has been honorably earned or acquired by the giver, or (3) which is produced in nature and can be referred to as a bounty of God. (1) May include such things as are of use and value to others though they may be of less use to us or superfluous to us on account of our having acquired something more suitable for our station in life; for example, discarded clothes, or an old horse or a used motor car; but if the horse is vicious, or the car engine so far gone that it is dangerous to use, then the gift is worse than useless; it is positively harmful and the giver is a wrong-doer. (2) Applies to fraudulent company-promoters, who earn great credit by giving away charity in some of their ill-gotten gains, or to robbers (even if they call themselves by high-sounding names) who "rob peter to pay Paul". Islam will have nothing to do with tainted property. Its economic code requires that every gain should be honest and honorable. Even "charity" would not cover or destroy the taint. (3) Lays down a test in cases of a doubtful gain. Can we refer to it as a gift of God? Obviously the produce of honest labour or agriculture can be so referred to. In modern commerce and speculation there is much of quite the contrary character, and charity will not cover the taint. Some kind of art, skill, or talent are God-given: it is the highest kind of charity to teach them or share their product. Others are the contrary: they are bad or tainted. In the same way some professions or services may be tainted, if these tend to do moral harm. (2.267)

315 The preceding note tries to indicate some of the things which are bad or tainted. We should not even think of acquiring them for ourselves, soothing our conscience by the salve that we shall practice charity out of them. (2.267)

316 Closed eyes imply disgust or connivance because of some feature which we would not openly acknowledge. (2.267)

317 To dedicate tainted things to God is a dishonor to God, Who is independent of all wants, and Who is worthy of all honor and praise. (2.267)

2:277 – Those who believe and do deeds of righteousness and establish regular prayers and regular charity will have their reward with their Lord: on them shall be no fear nor shall they grieve. <sup>327</sup>



- 327 The contrast between charity and unlawful grasping of wealth began at ii. 274, where this phrase occurs as a theme. Here the theme finishes with the same phrase. The following four verses refer to further concessions on behalf of debtors, as creditors are asked to (a) give up even claims arising out of the past on account of usury, and (b) give time for payment of capital if necessary, or (c) to write off the debt altogether as an act of charity. (2.277)

2:278 – O ye who believe! fear Allah and give up what remains of your demand for usury if ye are indeed believers.

2:282 - O ye who **believe!** when ye deal with each other in transactions involving future obligations in a fixed period of time reduce them to writing.....

3:7 - He it is Who has sent down to thee the Book: in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical seeking discord and searching for its hidden meanings but no one knows its hidden meanings except Allah and those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord"; and none will grasp the Message except men of understanding. <sup>347348</sup>

- 347 This passage gives us an important clue to the interpretation of the Holy Qur-an. Broadly speaking it may be divided into two portions, not given separately, but intermingled: viz. (1) the nucleus or foundation of the Book, literally "the mother of the Book"; (2) the part which is not entirely clear. It is very fascinating to take up the latter, and exercise our ingenuity about its meaning, but it refers to such profound matters that are beyond human language and though people of wisdom may get some light from it, no one should be dogmatic, as the final meaning is known to Allah alone. The Commentators usually understand the verses "of established meaning" (muhkam) to refer to the categorical orders of the Shariat (or the Law), which are plain to everyone's understanding. But perhaps the meaning is wider: the "mother of the Book" must include the very foundation on which all Law rests, the essence of Allah's Message, as distinguished from the various illustrative parables, allegories, and ordinances. (3.7)

- 348 One reading, rejected by the majority of Commentators, but accepted by Mujahid and others, would not make a break at the point here marked Waq Lazim, but would run the two sentences together. In that case the construction would run: "No one knows its hidden meanings except Allah and those who are firm in knowledge. They say", etc. (3.7)

3:49 - Surely therein is a Sign for you if ye did believe. <sup>390391</sup>

- 390 This miracle of the clay birds is found in some of the apocryphal Gospels; those of curing the blind and the lepers and raising the dead are in the canonical Gospels. The original Gospel (see iii. 48) was not the various stories written afterwards by disciples, but the real Message taught direct by Jesus. (3.49)

- 391 This clause refers generally to a prophetic knowledge of what is not known to other people. (3.49)

3:52 - We are Allah's helpers we believe in Allah and do thou bear witness that we are Muslims. <sup>392</sup>

- 392 The story of Jesus is told with special application to the time of the Prophet Muhammad. Note the word helpers (Ansar) in this connection, and the reference to plotters in iii. 54. It was the one Religion-the Religion of Allah, which was in essence the religion of Abraham, Moses, and Jesus. The argument runs: who do ye then now make divisions and reject the living Teacher? Islam is: bowing to the Will of Allah. All who have faith should bow to the Will of Allah and be Muslims. (3.52)

3:53 - "Our Lord! we believe in what thou hast revealed and we follow the Apostle; then write us down among those who bear witness.

3:57 - As to those who **believe** and work righteousness Allah will pay them (in full) their reward; but Allah loveth not those who do wrong.

3:72 - A section of the People of the Book say: "**Believe** in the morning what is revealed to the believers but reject it at the end of the day; perchance they may (themselves) turn back. <sup>406</sup>

- 406 Wajh here has the sense of "beginning", early part. The cynics who plotted against Islam actually asked their accomplices to join the believers and then repudiate them. (3.72)

3:73 - "And **believe** no one unless he follows your religion." Say: "True guidance is the guidance of Allah; (fear ye) lest a revelation be sent to someone (else) like unto that which was sent unto you. Or that those (receiving such revelation) should engage you in argument before your Lord." Say: "All bounties are in the hand of Allah: He granteth them to whom He pleaseth; and Allah careth for all and He knoweth all things." <sup>407408</sup>

- 407 The two clauses following have been variously construed, and some translations leave the sense ambiguous. I have construed the conjunction "an" to mean "lest", as it undoubtedly does in vii. 172. 'an taqulu', etc. (3.73)

408 Cf. ii. 76. The People of the Book were doubly annoyed at the Muslims: (1) that they should (being outside their ranks) receive Allah's revelations, and (2) that having received such revelations, they should be able to convict them out of their own scriptures before their Lord. (3.73)

3:84 - Say: "We **believe** in Allah and in what has been revealed to us and what was revealed to Abraham Isma'il Isaac Jacob and the Tribes and in (Books) given to Moses Jesus and the Prophets from their Lord; we make no distinction between one and another among them and to Allah do we bow our will (in Islam)."

3:99 - Say: "O ye People of the Book! why obstruct ye those who **believe** from the path of Allah seeking to make it crooked while ye were yourselves witnesses (to Allah's Covenant)? But Allah is not unmindful of all that ye do." <sup>426</sup>

426 Cf. iii. 81. (3.99)

3:100 - O ye who believe! if ye listen to a faction among the People of the Book they would (indeed) render you apostates after ye have believed!

3:102 - O ye who believe! fear Allah as He should be feared and die not except in a state of Islam. <sup>427428</sup>

427 Fear is of many kinds: (1) the abject fear of the coward; (2) the fear of a child or an inexperienced person in the face of an unknown danger; (3) the fear of a reasonable man who wishes to avoid harm to himself or to people whom he wishes to protect; (4) the reverence which is akin to love, for it fears to do anything which is not pleasing to the object of love. The first is unworthy of man; the second is necessary for one immature; the third is a manly precaution against evil as long as it is unconquered; and the fourth is the seed-bed of righteousness. Those mature in faith cultivate the fourth: at earlier stages, the third or the second may be necessary; they are fear, but not the fear of Allah. The first is a feeling of which anyone should be ashamed. (3.102)

428 Our whole being should be permeated with Islam: it is not a mere veneer or outward show. (3.102)

3:114 -They believe in Allah and the Last Day; they enjoin what is right and forbid what is wrong; and they (hasten in emulation) in (all) good works; they are in the ranks of the righteous.

3:118 - O ye who believe! take not into your intimacy those outside your ranks

3:119 - Ah! ye are those who love them but they love you not though ye believe in the whole of the Book. When they meet you they say "We believe"; but when they are alone they bite off the very tips of their fingers at you in their rage.

3:130 - O ye who believe! devour not usury doubled and multiplied; but fear Allah; that ye may (really) prosper. <sup>450451</sup>

450 Cf. ii. 275 and note. The last verse spoke of forgiveness, even to enemies. If such mercy is granted by Allah to erring sinners, how much more is it incumbent on us, poor sinners to refrain from oppressing our fellow-beings in need, in matters of mere material and ephemeral wealth? Usury is the opposite extreme of charity, unselfishness, striving, and giving of ourselves in the service of Allah and of our fellow-men. (3.130)

451 Real prosperity consists, not in greed, but in giving,-the giving of ourselves and of our substance in the cause of Allah and Allah's truth and in the service of Allah's creatures. (3.130)

3:149 - O ye who believe! if ye obey the unbelievers they will drive you back on your heels and ye will turn back (from faith) to your own loss.

3:152 – Allah did indeed fulfil His promise to you when ye with His permission were about to annihilate your enemy until ye flinched and fell to disputing about the order and disobeyed it after He brought you in sight (of the Booty) which ye coveted. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you but He forgave you: for Allah is full of grace to those who believe. <sup>462463</sup>

462 The order was: not to leave the post and strictly to maintain discipline. Uhud was in the beginning a victory for the Muslims. Many of the enemy were slain, and they were retiring when a part of the Muslims, against orders, ran in pursuit, attracted by the prospects of booty. See note to iii. 121. (3.152)

463 The disobedience seemed at first pleasant: they were chasing the enemy, and there was the prospect of booty. But when the gap was noticed by the enemy, they turned the flank round the hill and nearly overwhelmed the Muslims. Had it not been for Allah's grace, and the firmness of their Prophet and his immediate Companions, they would have been finished. (3.152)

3:156 - O ye who believe! be not like the unbelievers who say of their brethren when they are travelling through the earth or engaged in fighting: "If they had stayed with us they would not

have died or been slain." This that Allah may make it a cause of sighs and regrets in their hearts. It is Allah that gives life and death and Allah sees well all that ye do. <sup>469</sup>

- 469 It is want of faith that makes people afraid (1) of meeting death, (2) of doing their duty when it involves danger, as in travelling in order to earn an honest living, or fighting in a sacred cause. Such fear is part of the punishment for want of faith. If you have faith, there is no fear in meeting death, for it brings you nearer to your goal, nor in meeting danger for a sufficient cause, because you know that the keys of life and death are in Allah's hands. Nothing can happen without Allah's Will. If it is Allah's Will that you should die, your staying at home will not save you. If it is His Will that you should live, the danger you incur in a just cause brings you glory. Supposing it is His Will that you should lose your life in the danger, there are three considerations that would make you eager to meet it: (1) dying in doing your duty is the best means of reaching Allah's Mercy; (2) the man of faith knows that he is not going to an unknown country of which he has no news; he is going nearer to Allah; and (3) he is being "brought together" unto Allah; i.e., he will meet all his dear ones in faith: instead of the separation which the souls without faith fear, he looks forward to a surer reunion than is possible in this life. (3.156)

3:179 - So believe in Allah and His Apostles: and if ye believe and do right ye have a reward without measure. <sup>481482</sup>

- 481 The testing of good men by calamities and evil men by leaving them in the enjoyment of good things is part of the trials of Allah, in which some freedom of choice is left to man. The psychological and subjective test is unailing, and the separation is effected partly by the operation of the human wills, to which some freedom is allowed. But it must be effected, if only in the interests of the good. (3.179)
- 482 Man in his weak state would be most miserable if he could see the secrets of the Future or the secrets of the Unseen. But things are revealed to him from time to time as may be expedient for him, by Messengers chosen for the purpose. Our duty is to hold fast by faith and lead a good life. (3.179)

3:193 -Our Lord! we have heard the call of one calling (us) to faith 'Believe ye in the Lord' and we have believed. Our Lord! forgive us our sins blot out from us our iniquities and take to thyself our souls in the company of the righteous.

3:199 - there are certainly among the people of the Book those who believe in Allah in the revelation to you and in the revelation to them bowing in humility to Allah :they will not sell the signs of Allah for a miserable gain! for them is a reward with their Lord and Allah is swift in account.

3:200 - O ye who **believe!** persevere in patience and constancy: vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper. <sup>502503</sup>

- 502 The full meaning of Sabr is to be understood here, viz.: Patience, perseverance, constancy, self-restraint, refusing to be cowed down. These virtues we are to exercise for ourselves and in relation to others; we are to set an example, so that others may vie with us, and we are to vie with them, lest we fall short; in this way we strengthen each other and bind our mutual relations closer, in our common service to Allah. (3.200)
- 503 Prosperity (falah here and in other passages is to be understood in a wide sense, including prosperity in our mundane affairs as well as in spiritual progress. In both cases it implies happiness and the attainment of our wishes, purified by the love of Allah. (3.200)

4:19 - O ye who believe! ye are forbidden to inherit women against their will.. Nor should ye treat them with harshness that ye may take away part of the dower ye have given them except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing and Allah brings about through it a great deal of good. <sup>527528</sup>

- 527 Among many nations, including Arabs in the Days of Ignorance, a step-son or brother took possession of a dead man's widow or widows along with his goods and chattels. This shameful custom is forbidden. See also iv. 22 below. (4.19)

528 Another trick, to detract from the freedom of married women was to treat them badly and force them to sue for a Khul'a divorce (see ii. 229, n. 258) or its equivalent in pre-Islamic custom, when the dower could be claimed back. This is also forbidden. Or the harshness may be exercised in another way: a divorced woman may be prevented by those who have control of her, from remarrying unless she remits her dower. All kinds of harshness are forbidden. (4.19)

4:29 - O ye who believe! eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful. <sup>541</sup>

- 541 Let me paraphrase this verse, for there is profound meaning in it. (1) All your property you hold in trust, whether it is in your name, or belongs to the community, or to people over whom you have control. To waste is wrong. (2) In ii. 188 the same phrase occurred, to caution us against greed. Here it occurs, to encourage us to increase property by economic use (traffic and trade), recalling Christ's parable of the Talents (Matt. xxv. 14-30), where the servants who had increased their master's wealth were promoted and the servant who had hoarded was cast into darkness. (3) We

are warned that our waste may mean our own destruction ("nor kill or destroy yourselves.") But there is a more general meaning also: we must be careful of our own and other people's lives. We must commit no violence. This is the opposite of "trade and traffic by mutual good-will." (4) Our violence to our own brethren is particularly preposterous, seeing that Allah has loved and showered His mercies on us and all His creatures. (4.29)

**4:43** - O ye who believe! approach not prayers with a mind befogged until ye can understand all that ye say nor in a state of ceremonial impurity (except when travelling on the road) until after washing your whole body if ye are ill or on a journey or one of you cometh from offices of nature or ye have been in contact with women and ye find no water then take for yourselves clean sand or earth and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again. <sup>562563</sup>

562 The reference is either to a state of intoxication or to a dazed state of mind on account of drowsiness or some other cause. Or perhaps both are implied. Before the prohibition of intoxicants altogether was promulgated, it was at least unbecoming that people should come to prayers in such a state. For prayers it is only right that we should collect our whole minds and approach Allah in a spirit of reverence. (4.43)

563 The strictest cleanliness and purity of mind and body are required, especially at the time of prayer. But there are circumstances when water for ablutions is not easily obtainable, especially in the dry conditions of Arabia, and then washing with dry sand or clean earth is recommended. Four such circumstances are mentioned: the two last when washing is specially required; the two first when washing may be necessary, but it may not be easy to get water. For a man, when he is ill, cannot walk out far to get water, and a man on a journey has no full control over his supplies. In all four cases, where water cannot be got, cleaning with dry sand or dry earth is recommended. This is called Tayammum. (4.43)

**4:47** - O ye people of the Book! believe in what We have (now) revealed confirming what was (already) with you before We change the face and fame of some (of you) beyond all recognition and turn them hindwards or curse them as We cursed the Sabbath-breakers: for the decision of Allah must be carried out. <sup>567568</sup>

567 Literally, "before We obliterate some features (or faces) and turn them front to back (or back to front)": an Arabic idiom, which must be translated freely to yield its proper meaning in English. The face is the chief expression of a man's own real essence; it is also the index of his fame and estimation. The People of the Book had been specially favoured by Allah with revelations. If they proved themselves unworthy, they lost their "face". Their eminence would, owing to their own conduct, be turned into degradation. Others would take their place. The first shall be last and the last shall be first: Matt. xix. 30. (4.47)

568 Cf. ii. 65 and n. 79. (4.47)

**4:51** - They believe in sorcery and evil and say to the unbelievers that they are better guided in the (right) way than the believers! <sup>572573</sup>

572 Cf. iii. 23 and n. 366. The phrase also occurs in iv. 44. (4.51)

573 The word I have translated Sorcery is jibt, which may mean divination, sorcery, magic, or any false object of belief or worship, such as an idol. The word I have translated Evil (here and in ii. 256) is Taguit, which means the evil one, the one who exceeds all bounds, Satan: or it may refer to some idol worshipped by the Pagan Arabs, with whom the Jews of Madinah were intriguing against the Holy Prophet. The Jews had taken much to sorcery, magic, divination, and such superstitions. (4.51)

**4:57** - But those who believe and do deeds of righteousness We shall soon admit to gardens with rivers flowing beneath their eternal home: therein shall they have companions pure and holy: We shall admit them to shades cool and ever deepening. <sup>578579</sup>

578 Cf. ii. 25 and n. 44. (4.57)

579 The Garden is contrasted with the Fire: the shade is contrasted with the roasting, Evil grows with what it feeds on. So goodness and felicity grow with their practice. (4.57)

**4:59** - O ye who believe! obey Allah and obey the Apostle and those charged with authority among you. If ye differ in anything among yourselves refer it to Allah and His Apostle if ye do believe in Allah and the Last Day: that is best and most suitable for final determination. <sup>580</sup>

580 Ulu-l-amr = those charged with authority or responsibility or decision, or the settlement of affairs. All ultimate authority rests in Allah. Prophets of Allah derive their authority from Him. As Islam makes no sharp division between sacred and secular affairs, it expects governments to be imbued with righteousness. Likewise Islam expects Muslims to respect the authority of such government for otherwise there can be no order or discipline. (4.59)

**4:60** - Hast thou not turned thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee

4:71 - O ye who believe! take your precautions and either go forth in parties or go forth all together.  
588

4:76 - Those who believe fight in the cause of Allah and those who reject faith fight in the cause of evil: so fight ye against the friends of Satan: feeble indeed is the cunning of Satan. <sup>594</sup>

4:94 - O ye who believe! when ye go abroad in the cause of Allah investigate carefully and say not to anyone who offers you a salutation: "Thou art none of a believer!"

4:122 - But those who believe and do deeds of righteousness We shall soon admit them to gardens with rivers flowing beneath to dwell therein for ever. Allah's promise is the truth and whose word can be truer than Allah's?

4:135 - O ye who believe! stand out firmly for justice as witnesses to Allah even as against yourselves or your parents or your kin and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts) lest ye swerve and if ye distort (justice) or decline to do justice verily Allah is well-acquainted with all that ye do. <sup>544545</sup>

544 When the emigration took place from Makkah to Madinah, bonds and links of brotherhood were established between the Emigrants and the Helpers, and they shared in each other's inheritance. Later, when the Community was solidly established, and relations with those left behind in Makkah were resumed, the rights of blood-relations in Makkah, and the Helper-brethren in Madinah were both safeguarded. This is the particular meaning. The more general meaning is similar; respect your ties of blood, of neighbourhood, and of friendly compacts and understandings. Be just to all. (4.135)

545 Some people may be inclined to favour the rich, because they expect something from them. Some people may be inclined to favour the poor because they are generally helpless. Partiality in either case is wrong. Be just, without fear of favour. Both the rich and the poor are under Allah's protection as far as their legitimate interests are concerned, but they cannot expect to be favoured at the expense of others. And He can protect their interests far better than any man. (4.135)

4:136 - O ye who believe! believe in Allah and his Apostle and the scripture which He hath sent to His Apostle and the scripture which He sent to those before (him). And who denieth Allah His angels His Books His Apostles and the Day of Judgment hath gone far far astray. <sup>546</sup>

546 If your belief is by habit or birth or the example of those you love or respect or admire, make that belief more specific and personal to yourself. We must not only have faith, but realise that faith in our inmost being. The chief objects of our Faith are Allah, His Messenger, and His Revelations. To all these we must give a home in our hearts. The angels we do not see and realise as we realise Allah, who is nearer to us than the vehicle of our life-blood, and the Day of Judgment is for our future experience, but we must not deny them, or we cut off a part of our religious view. (4.136)

4:137 - Those who believe then reject faith then believe (again) and (again) reject faith and go on increasing in unbelief Allah will not forgive them nor guide them on the way. <sup>547</sup>

547 Those who go on changing sides again and again can have no real Faith at any time. Their motives are mere worldly double-dealing. How can they expect Allah's grace or forgiveness? Here is a clear warning against those who make their religion a mere matter of worldly convenience. True religion goes far deeper. It transforms the very nature of man. After that transformation it is as impossible for him to change as it is for light to become darkness. (4.137)

4:144 - O ye who believe! take not for friends unbelievers rather than believers: o ye wish to offer Allah an open proof against yourselves?.

4:147 - What can Allah gain by your punishment if ye are grateful and ye believe? Nay it is Allah that recogniseth (all good) and knoweth all things. <sup>633</sup>

4:152 - To those who believe in Allah and His Apostles and make no distinction between any of the Apostles We shall soon give their (due) rewards:

4:155 - Allah hath set the seal on their hearts for their blasphemy and little is it they believe.  
659660661

4:159 - And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment He will be a witness against them. <sup>665666</sup>

4:162 - But those among them who are well-grounded in knowledge and the believers believe in what hath been revealed to thee; and (especially) those who establish regular prayer and practice regular charity and believe in Allah and in the Last Day: to them shall We soon give a great reward.



- 4:170 - O mankind! the Apostle hath come to you in truth from Allah: believe in him: it is best for you.
- 4:173 - But those who believe and do deeds of righteousness He will give their (due) rewards
- 4:175 - Then those who believe in Allah and hold fast to Him soon will He admit them to Mercy
- 5:1 - O ye who believe! fulfil (all) obligations.
- 5:2 - O ye who believe! violate not the sanctity of the Symbols of Allah
- 5:6 - O ye who believe! when ye prepare for prayer wash your faces and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles
- 5:8 - O ye who believe! stand out firmly for Allah
- 5:9 - To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward.
- 5:11 - O ye who believe! call in remembrance the favor of Allah unto you
- 5:35 - O ye who believe! do your duty to Allah seek the means of approach unto Him
- 5:51 - O ye who believe! take not the Jews and the Christians for your friends and protectors:
- 5:54 - O ye who believe! if any from among you turn back from his faith soon will Allah produce a people whom He will love
- 5:57 - O ye who believe! take not for friends and protectors those who take your religion for a mockery or sport
- 5:83 - "Our Lord! we believe; write us down among the witnesses.
- 5:84 - "What cause can we have not to believe in Allah and the truth which has come to us seeing that we long for our Lord to admit us to the company of the righteous?"
- 5:87 - O ye who believe! make not unlawful the good things which Allah hath made lawful for you but commit no excess: for Allah loveth not those given to excess.<sup>791</sup>
- 5:88 - fear Allah in Whom ye believe.
- 5:90 - O ye who believe! intoxicants and gambling (dedication of) stones and (divination by) arrows are an abomination of Satan's handiwork:
- 5:93 - On those who believe and do deeds of righteousness there is no blame for what they ate (in the past)
- 5:94 - O ye who believe! Allah doth but make a trial of you in a little matter of game well within reach of your hands
- 5:95 - O ye who believe! kill not game while in the Sacred Precincts or in pilgrim garb.
- 5:101 - O ye who believe! ask not questions about things which if made plain to you may cause you trouble
- 5:105 - O ye who believe! guard your own souls: if ye follow (right) guidance
- 5:106 - O ye who believe! when death approaches any of you (take) witnesses among yourselves
- 6:12 - It is they who have lost their own souls that will not believe.<sup>844</sup>
- 6:20 - Those who have lost their own souls refuse therefore to believe.<sup>850</sup>
- 6:48 - We send the Apostles only to give good news and to warn: so those who believe and mend (their lives)
- 6:54 - When those come to thee who believe in Our Signs say: "Peace be on you:
- 6:109 - They swear their strongest oaths by Allah that if a (special) sign came to them by it they would believe.
- 6:110 - We (too) shall turn to (confusion) their hearts and their eyes even as they refused to believe in the first instance:
- 7:42 - But those who believe and work righteousness no burden do We place on any soul

- 7:52 - For We had certainly sent unto them a Book based on knowledge which We explained in detail a guide and a mercy to all who believe.
- 7:86 - "And squat not on every road breathing threats hindering from the path of Allah those who believe in Him
- 7:87 - And if there is a party among you who believes in the message with which I have been sent and a party which does not believe hold yourselves in patience until Allah doth decide between us: for He is the best to decide." <sup>10561057</sup>
- 7:101 - Such were the towns whose story We (thus) relate unto thee: there came indeed to them their apostles with clear (signs): but they would not believe
- 7:146 - Those who behave arrogantly on the earth in defiance of right them will I turn away from My signs they will not believe in them;
- 7:153 - But those who do wrong but repent thereafter and (truly) believe verily Thy Lord is thereafter Oft-Forgiving Most Merciful.
- 7:157 -So it is those who believe in him honor him help him and follow the light which is sent down with him it is they who will prosper." <sup>1127112811291130</sup>
- 7:158 - So believe in Allah and His apostle the unlettered Prophet who believed in Allah and His words: follow him that (so) ye may be guided." <sup>11311132</sup>
- 7:185 - Do they not see) that it may well be that their term is nigh drawing to an end? In what message after this will they then believe? <sup>1157</sup>
- 8: 2 - For believers are those who when Allah is mentioned feel a tremor in their hearts and when they hear His signs rehearsed find their faith strengthened and put (all) their trust in their Lord
- 8:4 - Such in truth are the believers: they have grades of dignity with their Lord and forgiveness and generous sustenance.
- 8:15 - O ye who believe! when ye meet the unbelievers in hostile array never turn your backs to them. <sup>1190</sup>
- 8:19 -Allah is with those who believe. <sup>1193</sup>
- 8:20 -O ye who believe! obey Allah and his apostle and turn not away from him when ye hear (him speak).
- 8:24 - O ye who believe! give your response to Allah and His apostle when He calleth you to that which will give you life
- 8:27 - O ye that believe! betray not the trust of Allah and the apostle
- 8:29 - O ye who believe! if ye fear Allah He will grant you a criterion (to judge between right and wrong
- 8:45 - O ye who believe! when ye meet a force be firm and call Allah in remembrance much (and often); that ye may prosper.
- 8:55 - For the worst of beasts in the sight of Allah are those who reject Him: They will not believe. <sup>1223</sup>
- 9:18 -The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day establish regular prayers and practice regular charity and fear none (at all) except Allah
- 9:20 - Those who believe and suffer exile and strive with might and main in Allah's cause with their goods and their persons have the highest rank in the sight of Allah:
- 9:23 - O ye who believe! take not for protectors your fathers and your brothers if they love infidelity above faith:
- 9:29 - Fight those who believe not in Allah nor the Last Day



- 9:34 - O ye who believe! there are indeed many among the priests and anchorites who in falsehood devour the substance of men and hinder (them) from the way of Allah.
- 9:38 - O ye who believe! what is the matter with you then when ye are asked to go forth in the cause of Allah ye cling heavily to the earth?
- 9:44 - Those who believe in Allah and the last day ask thee for no exemption from fighting with their goods and persons.
- 9:45 - Only those ask thee for exemption who believe not in Allah and the Last Day
- 9:61 - Allah has faith in the believers and is a Mercy to those of you who believe
- 9:88 - But the apostle and those who believe with him strive and fight with their wealth and their persons:
- 9:113 - It is not fitting for the prophet and those who believe that they should pray for forgiveness for pagans
- 9:119 - O ye who believe! fear Allah and be with those who are true (in word and deed).
- 9:123 - O ye who believe! fight the unbelievers who gird you about
- 10:9 - Those who believe and work righteousness their Lord will guide them
- 10:33 - Thus is the Word of thy Lord proved true against those who rebel: verily they will not believe. <sup>1427</sup>
- 10:57 - O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts and for those who believe a Guidance and a Mercy. <sup>1446</sup>
- 10:63 - Those who believe and (constantly) guard against evil
- 10:99 - If it had been the Lord's Will they would all have believed all who are on earth! Wilt thou then compel mankind against their will to believe! <sup>1480</sup>
- 10:100 - No soul can believe except by the Will of Allah
- 11:23 - But those who believe and work righteousness and humble themselves before their Lord they will be Companions of the Garden to dwell therein for aye! <sup>1516</sup>
- 11:36 - It was revealed to Noah: "None of thy people will believe except those who have believed already! So grieve no longer over their (evil) deeds. <sup>1529</sup>
- 11:121 - Say to those who do not believe: "Do whatever ye can: we shall do our part;
- 12:57 - But verily the reward of the Hereafter is the best for those who believe and are constant in righteousness. <sup>1718</sup>
- 12:106 - And most of them believe not in Allah without associating (others as partners) with Him! <sup>1789</sup>
- 12:111 - There is in their stories instruction for men endued with understanding. It is not a tale invented but a confirmation of what went before it a detailed exposition of all things and a Guide and a Mercy to any such as believe. <sup>17961797</sup>
- 13:1 - These are the Signs (or Verses) of the Book: that which hath been revealed unto thee from thy Lord is the Truth; but most men believe not. <sup>17981799</sup>
- 13:2 - He doth regulate affairs explaining the Signs in detail that ye may believe with certainty in the meeting with your Lord. <sup>1800180118021803</sup>
- 13:28 - "Those who believe and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction. <sup>1843</sup>

- 13:29 - For those who believe and work righteousness is (every) blessedness and a beautiful place of (final) return." <sup>1844</sup>
- 14:23 - But those who believe and work righteousness will be admitted to Gardens beneath which rivers flow
- 14:27 - Allah will establish in strength those who believe with the Word that stands firm in this world and in the Hereafter
- 15:13 - That they should not believe in the (Message); but the ways of the ancients have passed away. <sup>1947</sup>
- 15:77 - Behold! in this is a Sign for those who believe! <sup>1999</sup>
- 16:22 - Your Allah is One Allah: as to those who believe not in the Hereafter their hearts refuse to know and they are arrogant. <sup>2045</sup>
- 16:60 -To those who believe not in the Hereafter applies the similitude of evil: to Allah applies the highest similitude: for He is the Exalted in Power Full of Wisdom. <sup>2086</sup>
- 16:72 -will they then believe in vain things and be ungrateful for Allah's favors? <sup>21032104</sup>
- 16:79 - Verily in this are Signs for those who believe. <sup>2113</sup>
- 16:99 - No authority has he over those who believe and put their trust in their Lord.
- 16:104 - Those who believe not in the Signs of Allah Allah will not guide them and theirs will be a grievous Penalty.
- 16:105 - It is those who believe not in the Signs of Allah that forge falsehood: it is they who lie! <sup>2144</sup>
- 17:10 - And to those who believe not in the Hereafter (it announceth) that We have prepared for them a Penalty grievous (indeed).
- 17:45 - When thou dost recite the Qur'an We put between thee and those who believe not in the Hereafter a veil invisible: <sup>2230</sup>
- 17:82 - We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss. <sup>2282</sup>
- 2282 In Allah's revelation there is healing for our broken spirits, hope for our spiritual future, and joy in the forgiveness of our sins. All who work in faith will share in these privileges. It is only the rebels against Allah's Law who will suffer loss. The more they will oppose Truth, the deeper down will they go into the mire-the state of sin and Wrath, which is worse than destruction. (17.82)
- 17:107 - Say: "Whether ye believe in it or not it is true that those who were given knowledge beforehand when it is recited to them fall down on their faces in humble prostration" <sup>2318</sup>
- 18:29 - Say "The Truth is from your Lord": let him who will believe and let him who will reject (it): for the wrongdoers We have prepared a Fire
- 18:30 - As to those who believe and work righteousness verily We shall not suffer to perish the reward of any who do a (single) righteous deed. <sup>2372</sup>
- 18:107 - As to those who believe and work righteous deeds they have for their entertainment the Gardens of Paradise <sup>2452</sup>
- 19:39 - But warn them of the Day of Distress when the matter will be determined: for (behold) they are negligent and they do not believe! <sup>2491</sup>
- 19:60 - Except those who repent and believe and work righteousness: for these will enter the Garden and will not be wronged in the least
- 19: 96 - On those who believe and work deeds of righteousness will (Allah) Most Gracious bestow Love. <sup>2532</sup>

- 20:16 - "Therefore let not such as believe not therein but follow their own lusts divert thee therefrom lest thou perish!" <sup>2547</sup>
- 21: 6 - (As to those) before them not one of the populations which We destroyed believed: will these believe? <sup>2669</sup>
- 21: 30 - We made from water every living thing. Will they not then believe? <sup>26902691</sup>
- 22: 14 - Verily Allah will admit those who believe and work righteous deeds to Gardens beneath which rivers flow: for Allah carries out all that He plans. <sup>2785</sup>
- 22:38 - Verily Allah will defend (from ill) those who believe: verily Allah loveth not any that is a traitor to faith or shows ingratitude.
- 22:50 - Verily Allah will defend (from ill) those who believe: verily Allah loveth not any that is a traitor to faith or shows ingratitude.
- 22:54 - And that those on whom knowledge has been bestowed may learn that the (Qur'an) is the Truth from thy Lord and that they may believe therein and their hearts may be made humbly (open) to it: for verily Allah is the Guide of those who believe to the Straight Way. <sup>2835</sup>
- 22:56 - On that Day the Dominion will be that of Allah: He will judge between them: so those who believe and work righteous deeds will be in Gardens of Delight. <sup>2837</sup>
- 22:77 - O ye who believe! bow down prostrate yourselves and adore your Lord; and do good; that ye may prosper. <sup>2860</sup>
- 23:74 - And verily those who believe not in the Hereafter are deviating from that Way.
- 23:109 - "A part of My servants there was who used to pray `Our Lord! we believe; then do Thou forgive us and have mercy upon us: for Thou art the best of those Who show mercy!"
- 24:21 - O ye who believe! follow not Satan's footsteps:
- 24:27 - O ye who believe! enter not houses other than your own until ye have asked permission and saluted
- 24:55 - Allah has promised to those among you who believe and work righteous deeds that He will of a surety grant them in the land inheritance (of power)
- 24:58 - O ye who believe! let those whom your right hands possess and the (children) among you who have not come of age ask your permission (before they come to your presence) on three occasions before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer:
- 26:8 - Verily in this is a Sign: but most of them do not believe.
- 26:67 - Verily in this is a Sign: but most of them do not believe. <sup>3173</sup>
- 26:103 - Verily in this is a Sign but most of them do not believe
- 26:121 - Verily in this is a Sign: but most of them do not believe. <sup>3193</sup>
- 26:174 - Verily in this is a Sign: but most of them do not believe.
- 26:190 - Verily in that is a Sign: but most of them do not believe.
- 26:201 - They will not believe in it until they see the grievous Penalty;
- 26:227 - Except those who believe work righteousness engage much in the remembrance of Allah and defend themselves only after they are unjustly attacked. And soon will the unjust assailants know what vicissitudes their affairs will take! <sup>32383239</sup>
- 27:4 - As to those who believe not in the Hereafter We have made their deeds pleasing in their eyes; and so they wander about in distraction. <sup>3242</sup>

28:53 - And when it is recited to them they say: "We believe therein for it is the Truth from our Lord: indeed we have been Muslims (bowing to Allah's Will) from before this." <sup>3385</sup>

29:2 - Do men think that they will be left alone on saying "We believe" and that they will not be tested? <sup>3423</sup>

3423 Mere lip profession of Faith is not enough. It must be tried and tested in the real turmoil of life. The test will be applied in all kinds of circumstances, in individual life and in relation to the environment around us, to see whether we can strive constantly and put Allah above Self. Much pain, sorrow, and self-sacrifice may be necessary, not because they are good in themselves, but because they will purify us, like fire applied to a goldsmith's crucible to burn out the dross. (29.2)

29:7 - Those who believe and work righteous deeds from them shall We blot out all evil (that may be) in them and We shall reward them according to the best of their deeds. <sup>3429</sup>

3429 In striving to purify our Faith and our Life, we are enabled to avoid the consequences of our misdeeds for Allah will forgive any evil in our past, and help to the attainment of a Future based on the best of what we have done rather than on the poor average of our own merits. The atonement or expiation is by Allah's Mercy, not by our merits or the merits or sacrifice of anyone else. (29.7)

29:9 - And those who believe and work righteous deeds them shall We admit to the company of the Righteous. <sup>3432</sup>

29:56 - O My servants who believe! truly spacious is My Earth: therefore serve ye Me (and Me alone)! <sup>3489</sup>

3489 There is no excuse for any one to plead that he could not do good or was forced to evil by his circumstances and surroundings, or by the fact that he lived in evil times. We must shun evil and seek good, and Allah's Creation is wide enough to enable us to do that, provided we have the will, the patience, and the constancy to do it. It may be that we have to change our village or city or country; or that we have to change our neighbors or associates; or to change our habits or our hours, our position in life or our human relationships, or our callings. Our integrity before Allah is more important than any of these things, and we must be prepared for exile (or Hijrat) in all these senses. For the means with which Allah provides us for His service are ample, and it is our own fault if we fail. (29.56)

29:58 - But those who believe and work deeds of righteousness to them shall We give a Home in Heaven lofty mansions beneath which flow rivers--to dwell therein for aye; an excellent reward for those who do (good)! <sup>3491</sup>

3491 The goodly homes mentioned in xvi. 41 referred to this life, but it was stated there that the reward of the Hereafter would be greater. Here the simile of the Home is referred to Heaven: it will be beautiful; it will be picturesque, with the sight and sound of softly-murmuring streams; it will be lofty or sublime; and it will be eternal. (29.58)

30:37 - See they not that Allah enlarges the provision and restricts it to whomsoever He pleases? Verily in that are Signs for those who believe. <sup>3549</sup>

31:8 - For those who believe and work righteous deeds there will be Gardens of Bliss.

32:15 - Only those **believe** in Our Signs who when they are recited to them fall down in adoration and celebrate the praises of their Lord nor are they (ever) puffed up with pride. <sup>3647</sup>

32:19 - For those who believe and do righteous deeds are Gardens as hospitable homes for their (good) deeds. <sup>3652</sup>

3652 A home brings before our minds a picture of peace and happiness. When to it are added honour and hospitality, it adds further to the idea of happiness. (32.19)

32:29 - Say: "On the Day of Decision no profit will it be to Unbelievers if they (then) believe! Nor will they be granted a respite."

33:9 - O ye who believe! Remember the Grace of Allah (bestowed) on you when there came down on you hosts (to overwhelm you): but We sent against them a hurricane and force that ye saw not. But Allah sees (clearly) all that ye do. <sup>367936803681</sup>

3679 In this verse is summed up the beginning and the end of the fateful struggle of the Siege of Madinah in A.H. 5. The composition of the unhallowed Confederacy that came to destroy Islam is referred to in the Introduction. They came with a force of ten to twelve thousand fighting men, an unprecedented army for that time and country. The battle is known as the Battle of the Trench. (33.9)

33:41 - **O ye who believe! celebrate the praises of Allah and do this often**

33:49 - O ye who believe! when ye marry believing women and then divorce them before ye have touched them no period of `Iddah have ye to count in respect of them:

33:53 - O ye who Believe! enter not the Prophet's houses until leave is given you for a meal (and then) not (so early as) to wait for its preparation: but when ye are invited enter; and when ye have taken your meal disperse without seeking familiar talk. Such (behavior) annoys the Prophet: He is ashamed to dismiss you but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Apostle or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity. <sup>3755375637573758</sup>

3755 The rules of refined social ethics is as necessary to teach to-day as it was with the rude Arabs whom the holy Prophet had to teach in his day. Those mentioned in this verse may be briefly recapitulated thus: (1) Enter not a friend's house without permission; (2) if invited to dine, don't go too early; you are asked to dine, not to wait for the preparation of the food; (3) be there at the time appointed, so that you enter when you are expected and invited; (4) after the meal, don't get familiar with your host, especially if there is a great distance between him and you; (5) don't waste time in tittle-tattle, causing inconvenience and perhaps annoyance to your host; (6) understand what is proper behaviour for you: he may be too polite to ask to depart. All this has a social bearing: respect and delicate consideration for others are among the highest virtues. (33.53)

33:56 - Allah and His angels send blessings on the Prophet: O ye that believe! send ye blessings on him and salute him with all respect. <sup>3761</sup>

3761 Allah and His angels honour and bless the holy Prophet as the greatest of men. We are asked to honour and bless him all the more because he took upon himself to suffer the sorrows and afflictions of this life in order to guide us to Allah's Mercy and the highest inner Life. (33.56)

33:69 - O ye who believe! be ye not like those who vexed and insulted Moses but Allah cleared him of the (calumnies) they had uttered: and he was honorable in Allah's sight. <sup>3774</sup>

33:70 - O ye who believe! fear Allah and (always) say a word directed to the Right: <sup>3775</sup>

3775 We must not only speak the truth as far as we know it, but we must always try to hit the right point; i.e., we must not speak unseasonably, and when we do speak, we must not beat about the bush, but go straight to that which is right, in deed as well as in word. Then Allah will make our conduct right and cure any defects that there may be in our knowledge and character. With our endeavour directed straight to the goal, we shall be forgiven our errors, shortcomings, faults, and sins of the past. (33.70)

34:4 - That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous." <sup>3791</sup>

34:37 - It is not your wealth nor your sons that will bring you nearer to Us in degree: but only those who believe and work Righteousness: these are the ones for whom there is a multiplied Reward for their deeds while secure they (reside) in the dwellings on high! <sup>384438453846</sup>

35:7 - For those who reject Allah is a terrible Penalty: but for those who believe and work righteous deeds is Forgiveness and a magnificent Reward. <sup>3879</sup>

3879 To reject Allah is to reject all the good which He has implanted in our nature. Are we going to be false to the true Pattern according to which He created us, and suffer the consequences? Or are we going to be true to that Pattern and achieve the high and noble Destiny intended for us? (35.7)

38:28 - Shall We treat those who believe and work deeds of righteousness the same as those who do mischief on earth?

39:10 - Shall We treat those who believe and work deeds of righteousness the same as those who do mischief on earth?

39:45 - When Allah the One and Only is mentioned the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when (gods) other than He are mentioned behold they are filled with joy! <sup>4313</sup>

39:52 - Know they not that Allah enlarges the provision or restricts it for any He pleases? Verily in this are signs for those who believe! <sup>4323</sup>

4323 Cf. xxviii. 82. Allah's gifts are given to all men-to some in a greater degree than to others. But it is all done according to His wise Plan, for His Will is just and looks to the good of all creatures. No one should therefore be puffed up in

prosperity or cast down in adversity. Prosperity does not necessarily mean merit on man's part, nor adversity the reverse. Thinking men bear in mind the large Plan-which is visible in all Allah's Signs. (39.52)

40:51 - We will without doubt help Our apostles and those who believe (both) in this world's life and on the Day when the Witnesses will stand forth <sup>4424</sup>

40:58 - We will without doubt help Our apostles and those who believe (both) in this world's life and on the Day when the Witnesses will stand forth <sup>4424</sup>

40:59 - The Hour will certainly come: therein is no doubt: yet most men believe not. <sup>4433</sup>

40:84 - But when they saw Our punishment they said: "We believe in Allah the One Allah and we reject the partners we used to join with Him."

41:8 - For those who believe and work deeds of righteousness is a reward that will never fail. <sup>4469</sup>

4469 But blessed are those who have Faith. They will have a Future and a Bliss that will never fail. (41.8)

42:23 - That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds: Say: "No reward do I ask of you for this except the love of those near of kin." And if anyone earns any good We shall give Him an increase of good in respect thereof: for Allah is Oft-Forgiving Most Ready to appreciate (service). <sup>455945604561</sup>

42:26 - And He listens to those who believe and do deeds of righteousness and gives them increase of His Bounty: but for the Unbelievers there is a terrible Penalty. <sup>4564</sup>

42:36 - Whatever ye are given (here) is (but) a convenience of this Life: but that which is with Allah is better and more lasting: (it is) for those who believe and put their trust in their Lord; <sup>45754576</sup>

4575 Any good (or ill) which is our lot is only a temporary phase to serve the convenience of this life. But there is a higher good, which comes from Allah's own Presence. Such good is both superior in quality, and more permanent. In the same way, any ills that we may suffer in this life, have reference only to the conditions of this our life of probation. The ills that we "earn" in our spiritual Life-such as deprivation of Allah's Grace-are far more momentous and permanent. (42.36)

43:88 - (Allah has knowledge) of the (Prophet's) cry "O my Lord! truly these are a people who will not believe!" <sup>46854686</sup>

4686 The Prophet was much troubled in mind by the Unfaith of the Quraish: xviii. 6. He is here told to leave them alone for a time, for the Truth must soon prevail. (43.88)

44:12 - (They will say:) "Our Lord! remove the Penalty from us for We do really believe!"

45:3 - Verily in the heavens and the earth are Signs for those who believe. <sup>4737</sup>

45:14 - Tell those who believe to forgive those who do not look forward to the Days of Allah: it is for Him to recompense (for good or ill) each People according to what they have earned. <sup>474847494750</sup>

46:31 - "O our people hearken to the one who invites (you) to Allah and believe in him: He will forgive you your faults and deliver you from a Penalty Grievous. <sup>4810</sup>

4810 The one who invites all to Allah is the holy Prophet. He invites us to Allah: if we believe in Allah and His Prophet, Allah will forgive us our sins on our repentance and amendment of our lives, and save us the Penalty of the future life. (46.31)

47:2 - But those who believe and work deeds of righteousness and believe in the (Revelation) sent down to Muhammad-for it is the Truth from their Lord He will remove from them their ills and improve their condition. <sup>4818</sup>

47:7 - O ye who believe! if ye will aid (the cause of) Allah He will aid you and plant your feet firmly.

47:11 - That is because Allah is the Protector of those who believe but those who reject Allah have no protector.



47:19 - Know therefore that there is no god but Allah and ask forgiveness for the fault and for the men and women who believe: for Allah knows how ye move about and how ye dwell in your homes. <sup>48414842</sup>

4842 The time and manner of our conducting ourselves at home and when we move about on our business are all material to the judgment of our conduct, and for every nuance in our moral and spiritual progress, we must seek Allah's help and guidance. (47.19)

47:33 - O ye who believe! obey Allah and obey the Apostle and make not vain your deeds!

48:13 - And if any believe not in Allah and His Apostle We have prepared for those who reject Allah a Blazing Fire!

48:29 - Allah has promised those among them who believe and do righteous deeds Forgiveness and a great Reward. <sup>49134914491549164917</sup>

4913 Cf. ix. 128. The devotees of Allah wage unceasing war against evil, for themselves, and for others; but to their own brethren in faith-especially the weaker ones- they are mild and compassionate: they seek out every opportunity to sympathise with them and help them. (48.29)

4914 Their humility is before Allah and His Apostle and all who have authority from Allah, but they yield no power or pomp, nor do they worship worldly show or glitter. Nor is their humility before Allah a mere show for men. (48.29)

4915 The traces of their earnestness and humility are engraved on their faces, i.e., penetrate their inmost being, the face being the outward sign of the inner man. If we take it in its literal sense, the traces might mean the marks left by repeated prostration on their foreheads. Moreover, a good man's face alone shows in him the grace and light of Allah; he is gentle, kind and forbearing, ever helpful, relying on Allah and possessing a blessed Peace and Calmness (Sakina, xlviii. 26) that can come from no other source. (48.29)

49:1 - O ye who believe! put not yourselves forward before Allah and His Apostle: But fear Allah: for Allah is He who hears and knows all things. <sup>4919</sup>

4919 Several shades of meaning are implied: (1) do not make yourselves conspicuous in word or deed when in the presence of Allah (e.g. in a Mosque, or at Prayers or religious assemblies): (2) do not anticipate in word or deed what your Leader (Allah's Messenger) may say or do; (3) do not be impatient, trying to hasten things before the time is ripe, of which the best Judge is Allah, Who speaks through His Messenger. Be reverent in all things, as in the presence of Allah: for He hears and sees all things. (4) Look to the Qur-an and the Sunnah of the Prophet (peace be on him) for guidance and let nothing else take precedence of them. (49.1)

49:2 - O ye who believe! raise not your voices above the voice of the Prophet nor speak aloud to him in talk as ye may speak aloud to one another lest your deeds become vain and ye perceive not. <sup>49204921</sup>

4920 It is bad manners to talk loudly before your Leader. Some ill-mannered people so raise their voices as to drown the voice of their Leader, in conversation or in Council. (49.2)

4921 Such rudeness may even destroy the value of such services as they may otherwise have been able to render, and all this without their even realising the harm they were doing to the Cause. (49.2)

49:6 - O ye who believe! if a wicked person comes to you with any news ascertain the truth lest ye harm people unwittingly and afterwards become full of repentance for what ye have done. <sup>4924</sup>

4924 All tittle-tattle or reports-especially if emanating from persons you do not know-are to be tested, and the truth ascertained. If they were believed and passed on, much harm may be done, of which you may have cause afterwards to repent heartily. Scandal or slander of all kinds is here condemned. (49.6)

49:11 - O ye who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): Nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness (to be used of one) after he has believed: And those who do not desist are (Indeed) doing wrong. <sup>49294930</sup>

4929 Mutual ridicule ceases to be fun when there is arrogance or selfishness or malice behind it. We may laugh with people, to share in the happiness of life: we must never laugh at people in contempt or ridicule. In many things they may be better than ourselves! (49.11)

4930 Defamation may consist in speaking ill of others by the spoken or written word, or in acting in such a way as to suggest a charge against some person whom we are not in a position to judge. A cutting, biting remark or taunt of sarcasm is included in the word lamaza. An offensive nickname may amount to defamation, but in any case there is no point in using offensive nicknames, or names that suggest some real or fancied defect. They ill accord with the serious purpose which Muslims should have in life. For example, even if a man is lame, it is wrong to address him as "O lame one!" It causes him pain, and it is bad manners. So in the case of the rude remark, "the black man". (49.11)



49:12 - O ye who believe! avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay ye would abhor it...but fear Allah: for Allah is Oft-Returning Most Merciful. <sup>49314932</sup>

4931 Most kinds of suspicion are baseless and to be avoided, and some are crimes in themselves: for they do cruel injustice to innocent men and women. Spying, or enquiring too curiously into other people's affairs, means either idle curiosity, and is therefore futile, or suspicion carried a stage further, which almost amounts to sin. Back-biting also is a brood of the same genus. It may be either futile but all the same mischievous, or it may be poisoned with malice, in which case it is a sin added to sin. (49.12)

4932 No one would like even to think of such an abomination as eating the flesh of his brother. But when the brother is dead, and the flesh is carrion, abomination is added to abomination. In the same way we are asked to refrain from hurting people's feelings when they are present; how much worse is it when we say things, true or false, when they are absent! (49.12)

52:21- And those who believe and whose families follow them in Faith to them shall We join their families: nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds. <sup>50545055</sup>

5054 Zurriyat: literally, progeny, offspring, family; applied by extension to mean all near and dear ones. Love is unselfish, and works not merely, or chiefly, for Self, but for others; provided the others have Faith and respond according to their capacities or degrees, they will be joined together. Even though on individual merits their rank might be less. (52.21)

5055 As already explained in the last note, though the love poured out by Prophets, ancestors, descendants, friends, or good men and women, will secure for their loved ones the enjoyment of their society, it is an indispensable condition that the loved ones should also, according to their lights, have shown their faith and their goodness in deeds. Each individual is responsible for his conduct. In the kingdom of heaven there is no boasting of ancestors or friends. But it is part of the satisfaction of the good ones who poured out their love that those who were in any way worthy to receive their love should also be admitted to their society, and this satisfaction shall in no way be diminished to them. (52.21)

53:27 - Those who believe not in the Hereafter name the angels with female names. <sup>5102</sup>

5102 Cf. liii. 21, above, and n. 5096. The Pagan Quraish had no firm belief in the Hereafter. Their prayers for intercession to angels and deities was on account of their worldly affairs. (53.27)

57:7 - Believe in Allah and His Apostle and spend (in charity) out of the (substance) whereof He has made you heirs. For those of you who believe and spend (in charity) for them is a great Reward. <sup>5281</sup>

5281 Whenever power or wealth or influence or any good thing is transferred from one person or group of persons to another, it involves added responsibilities to the persons receiving these advantages. They must be the more zealous in real charity and all good works, for that is a part of the evidence which they give of their faith and gratitude. And, besides, their good deeds carry their own reward. (57.7)

57:8 - What cause have ye why ye should not believe in Allah? And the Apostle invites you to believe in your Lord and has indeed taken your Covenant if ye are men of faith. <sup>52825283</sup>

5282 A figure of speech implying a far wider meaning than the words express. It is equivalent to saying: "There is every reason why ye should believe in Allah", etc. The same construction applies to verse 10 below. (57.8)

57:19 - And those who believe in Allah and His apostles they are the Sincere (Lovers of truth) and the witnesses (who testify) in the eyes of their Lord: they shall have their Reward and their Light but those who reject Allah and deny Our Signs they are the Companions of Hell-Fire. <sup>529953005301</sup>

5299 Cf. iv. 69, and n. 586. The four categories there mentioned as constituting the beautiful Company of Faith are: the Prophets who teach, the Sincere Lovers of Truth, the Martyrs, and the Righteous who do good. Of these, the prophets or messengers have already been mentioned in this verse. The Righteous who do good are mentioned as the men and women given over to deeds of charity in verse 18. (57.19)

5300 The Martyrs (witnesses) are all those who carry the Banner of Truth against all odds and in all positions of danger, whether by pen or speech, or deed or counsel. (57.19)

57:21 -Be ye foremost (in seeking) forgiveness from your Lord and a Garden (of Bliss) the width whereof is as the width of heaven and earth prepared for those who believe in Allah and His apostles: that is the Grace of Allah which He bestows on whom He pleases: and Allah is the Lord of Grace abounding. <sup>53065307</sup>

5307 "Bestows on whom He pleases." That is, such grace and favour is beyond any one's own merits. It is bestowed by Allah according to His holy Will and Plan, which is just, merciful, and righteous. (57.21)

57:28- O ye that believe! fear Allah and believe in His apostle and He will bestow on you a double portion of His Mercy: He will provide for you a light by which ye shall walk (straight in your path) and He will forgive you (your past): For Allah is Oft-Forgiving. Most Merciful: 5325532653275328

5325 From the context before (see n. 5323 above) and after (see next note), this is held to refer to the Christians and People of the Book who kept their Faith true and undefiled. (57.28)

58:9 - O ye who **believe!** when ye hold secret counsel do it not for iniquity and hostility and disobedience to the Prophet but do it for righteousness and self-restraint; and fear Allah to whom ye shall be brought back. 5345

5345 Ordinarily secrecy implies deeds of darkness, something which men have to hide; see the next verse. But there are good deeds which may be concerted and done in secret: e.g., charity, or the prevention of mischief, or the defeat of the dark plots of evil. The determining factor is the motive. Is the man doing some wrong or venting his spite, or trying to disobey a lawful command? Or is he doing some good, which out of modesty or self-renunciation he does not want known, or is he in a righteous cause defeating the machinations of Evil, which may involve great sacrifice of himself? (58.9)

58:11- O ye who believe! When ye are told to make room in the assemblies (spread out and) make room: (Ample) room will Allah provide for you. And when ye are told to rise up rise up: Allah will raise up to (suitable) ranks (and degrees) those of you who believe and who have been granted Knowledge: and Allah is well-acquainted with all ye do. 534753485349

5347 Even when a great man or a Leader comes into an Assembly, we are not to press forward without discipline, as it causes inconvenience to him and detriment to public business. Nor are we to shut out other people who have equal rights to be in the Assembly. We must spread out, for Allah's earth is spacious, and so are our opportunities. (58.11)

5348 "Rise up" here may imply: 'when the Assembly is dismissed, do not loiter about'. (58.11)

5349 Faith makes all people equal in the Kingdom of Allah, as regards the essentials of citizenship in the Kingdom. But there is leadership, and rank and degree, joined with greater or less responsibility, and that depends on true knowledge and insight. (58.11)

58:12 - O ye who believe! When ye consult the Apostle in private spend something in charity before your private consultation. That will be best for you and most conducive to purity (of conduct). But if ye find not (the wherewithal) Allah is Oft-Forgiving Most Merciful. 53505351

5350 In the Kingdom of Allah all instruction or consultation is open and free. But human nature is weak. And people want special instruction or private consultation with the Prophet from one of several motives: (1) they may have, or think they have, a special case, which they are not willing to disclose to their brethren in general; (2) they may have some sense of delicacy or dignity, which can only be satisfied by a private interview; (3) they may even be selfish enough to want to monopolise the Prophet's time. These motives are, in an ascending order, worth discouraging; and yet, considering the weakness of human nature, they cannot be reprobated to the extent of shutting out their victims from chances of improvement. It is therefore recommended that they spend something in charity for the good of their poorer brethren before they indulge in such weaknesses. (58.12)

5351 The charity is a sort of expiation for their pardonable weakness. Having made some monetary sacrifice for their poorer brethren they could face them with less shame, and the charity would direct their attention to the need for purifying their motives and conduct. At the same time, this special charity is not made obligatory, lest such persons should be shut out altogether from chances of the higher teaching on account of their pardonable foibles. (58.12)

58:22 - Thou wilt not find any people who **believe** in Allah and the Last Day loving those who resist Allah and His Apostle even though they were their fathers or their sons or their brothers or their kindred. For such He has written Faith in their hearts and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow to dwell therein (for ever). Allah will be well pleased with them and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity. 53635364536553665367

5363 If any one believes in Allah and His goodness and justice, and in the Hereafter, in which all true values will be restored he will never love evil or wrong-doing or rebellion against Allah, even if these things are found in his nearest kith and kin. (58.22)

5364 Faith in Allah is indelibly written on the tablets of their hearts and they can never be false to Allah. (58.22)

5365 Cf. ii. 87 and 253, where it is said that Allah strengthened the Prophet Jesus with the holy spirit. Here we learn that all good and righteous men are strengthened by Allah. If anything, the phrase used here is stronger: "a spirit from Himself". Whenever any one offers his heart in faith and purity to Allah, Allah accepts it, engraves that Faith on the seeker's heart, and further fortifies him with his help which we can no more define adequately than we can define in human language the nature and attributes of Allah. (58.22)

5366 Again we have the doctrine of Allah's Good Pleasure as the highest goal of man, the spiritual heaven which he achieves by a life of purity and faith. He not only attains Allah's Good Pleasure as the crown of his felicity, but his own

nature is so far transformed to the pattern of Allah's original creation that his own good pleasure is in nothing but in Allah's Good Pleasure. The mutual good pleasure shows the heights to which man can attain. (58.22)

- 5367 This is in antithesis to the Party of the Satan, mentioned in verse 19 above. The Party of Evil will perish, but while it has its run in the scheme of the present world, the Party of Truth and Reality may be rightly called the Party of Allah, even though all Creation is Allah's in another sense. (58.22)

59:18- O ye who believe! Fear Allah and let every soul look to what (provision) he has sent forth for the morrow. Yea fear Allah: for Allah is well-acquainted with (all) that ye do. 53945395

- 5394 The "fear of Allah" is akin to love; for it means the fear of offending Him or doing anything wrong that will forfeit His Good Pleasure. This is Taqwa, which implies self restraint, guarding ourselves from all sin, wrong, and injustice, and the positive doing of good. See ii. 2, and n. 26. (59.18)

- 5395 The positive side of Taqwa, or "fear of Allah" (see last note) is here emphasised. It is not merely a feeling or an emotion: it is an act, a doing of things which become a preparation and provision for the Hereafter, -the next life, which may be described as "the morrow" in relation to the present Life, which is "to-day". A) The repetition emphasises both sides of Taqwa: "let your soul fear to do wrong and let it do every act of righteousness; for Allah observes both your inner motives and your acts, and in His scheme of things everything will have its due consequences." (59.18)

60:1- O ye who **believe!** take not My enemies and yours as friends or protectors) offering them (your) love even though they have rejected the Truth that has come to you and have (on the contrary) driven out the Prophet and yourselves (from your homes) (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure (take them not as friends) holding secret converse of love (and friendship) with them: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path. 54095410

- 5409 The immediate occasion for this was a secret letter sent by one Hatib, a Muhajir, from Madinah, to the Pagans at Makkah, in most friendly terms, seeking for their protection on behalf of his children and relatives left behind in Makkah. The letter was intercepted, and he confessed the truth. He was forgiven as he told the truth and his motive did not appear to be heinous, but this instruction was given for future guidance. This was shortly before the conquest of Makkah, but the principle is of universal application. You cannot be on terms of secret intimacy with the enemies of your Faith and people, who are persecuting your Faith and seeking to destroy your Faith and you. You may not do so even for the sake of your relatives as it compromises the life and existence of your whole community. (60.1)

- 5410 Such was the position of the Muslim community in Madinah after the Hijrat and before the conquest of Makkah. (60.1)

60:10 - O ye who believe! when there come to you believing women refugees examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower). And there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of unbelieving women: ask for what ye have spent on their dowers and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with justice) between you: and Allah is Full of Knowledge and Wisdom. 5422542354245425

- 5425 Unbelieving women in a Muslim society would only be a clog and a handicap. There would be neither happiness for them, nor could they conduce in any way to a healthy life of the society in which they lived as aliens. They were to be sent away, as their marriage was held to be dissolved; and the dowers paid to them were to be demanded from the guardians to whom they were sent back, just as in the contrary case the dowers of believing women were to be paid back to their Pagan ex-husbands (n. 5422 above). (60.10)

61:2- O ye who believe! why say ye that which ye do not? 5432

- 5432 At Uhud there was some disobedience and therefore breach of discipline. People had talked much, but had failed to back up their resolution in words with firmness in action. See n. 442 to iii. 121. But on all occasions when men's deeds are not commensurate with their words, their conduct is odious in the sight of Allah, and it is only due to Allah's Mercy if they are saved from disaster. (61.2)

61:10 - O ye who believe! shall I lead you to a bargain that will save you from a grievous Penalty? 5443

- 5443 Tijarat: bargain, trade, traffic, transaction: something given or done, in return for something which we desire to get. What we give or do on our part is described in verse 11 below, and what we get is described in verse 12. It is truly a wonderful bargain: what we are asked to give is so little; what we are promised in return is so much. There comes Allah's unbounded Bounty and Munificence. Cf. also ix. 111, where the bargain is stated in another way. (61.10)

61:11 - That ye believe in Allah and His Apostle and that ye strive (your utmost) in the Cause of Allah with your property and your persons: that will be best for you if ye but knew! 5444

- 5444 It would indeed be a great and wonderful bargain to give so little and get so much, if we only knew and understood the comparative value of things-the sacrifice of our fleeting advantages for forgiveness, the love of Allah, and eternal bliss. (61.11)

61:14 - **O ye who believe! be ye helpers of Allah:** as said Jesus the son of Mary to the Disciples "Who will be my helpers to (the work of) Allah?" Said the Disciples "We are Allah's helpers!"

Then a portion of the Children of Israel believed and a portion disbelieved: but We gave power to those who believed against their enemies and they became the ones that prevailed.  
544654475448

5446 If we seek Allah's help, we must first help Allah's Cause, i.e., dedicate ourselves to Him entirely and without reserve. This was also the teaching of Jesus, as mentioned in this verse. (61.14)

62:9 - O ye who **believe!** when the call is proclaimed to prayer on Friday (the Day of Assembly) hasten earnestly to the Remembrance of Allah and leave off business (and traffic): that is best for you if ye but knew! <sup>546154625463</sup>

63:9 - O ye who **believe!** let not your riches or your children divert you from the remembrance of Allah. If any act thus the loss is their own. <sup>5476</sup>

5476 Riches and human resources of all kinds are but fleeting sources of enjoyment. They should not turn away the good man from his devotion to Allah. "Remembrance of Allah" includes every act of service and goodness, every kind thought and kind deed, for this is the service and sacrifice which Allah requires of us. If we fail in this, the loss is our own, not any one else's: for it stunts our own spiritual growth. (63.9)

64:8 - Believe therefore in Allah and His Apostle and in the Light which We have sent down. And Allah is well-acquainted with all that ye do. <sup>5488</sup>

5488 "The Light which We have sent down": i.e., the light of Revelation, the light of conscience, the light of reason, and every kind of true light by which we may know Allah and His Will. If we play false with any such lights, it is fully known to Allah. (64.8)

64:14 - O ye who believe! truly among your wives and your children are (some that are) enemies to yourselves:

5494 In some cases the demands of families, i.e., wife and children may conflict with a man's moral and spiritual convictions and duties. In such cases he must guard against the abandonment of his convictions, duties, and ideals to their requests or desires. But he must not treat them harshly. He must make reasonable provision for them, and if they persist in opposing his clear duties and convictions, he must forgive them and not expose them to shame or ridicule, while at the same time holding on to his clear duty. Such cases occurred when godly men undertook exile from their native city of Makkah to follow the Faith in Madinah. In some cases their families murmured, but all came right in the end. (64.14)

65:10 - Allah has prepared for them a severe Punishment (in the Hereafter). Therefore fear Allah O ye men of understanding who have **believed!** for Allah hath indeed sent down to you a Message <sup>55235524</sup>

5523 See last note. (65.10)

5524 There is no excuse for us to go astray, seeing that Allah in His infinite Mercy has explained to us His Message by His many Signs around us and clearly by means of the human Teachers and Messengers whom He has sent for our instruction: see next verse. (65.10)

65:11 - An Apostle who rehearses to you the Signs of Allah containing clear explanations that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light. And those who **believe** in Allah and work righteousness He will admit to Gardens beneath which rivers flow to dwell therein forever: Allah has indeed granted for them a most excellent provision. <sup>5525</sup>

5525 Cf. xxiv. 40: the **unbelievers'** state is "like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by dark clouds; depths of darkness, one above another." Cf. ii. 257; "Allah is the Protector of those who have Faith: from the depths of darkness He will lead them forth into light." (65.11)

66:6 - O ye who believe! save yourselves and your families from a Fire

66:8 - O ye who believe! turn to Allah with sincere repentance: in the hope that your Lord will remove from you your ills

77:50 - Then what Message after that will they believe in? <sup>5888</sup>

5888 "That" may refer to verse 48: they were given plain and clear Guidance, and they refused to accept it: after that what kind of Message will they accept? The Guidance referred to is obviously that of Islam or the Qur-an. (77.50)

84:20 - What then is the matter with them that they believe not? <sup>6048</sup>

6048 Considering man's high destiny, and the fact that this life is but a stage or a sojourn for him, it might be expected that he would eagerly embrace every opportunity of welcoming Allah's Revelation and ascending by Faith to heights of spiritual wisdom. There is something wrong with his will if he does not do so. Notice the transition from the second

person in verse 19, where there is a direct appeal to Allah's votaries, to the third person in verses 20-21, where men who are rebels against Allah's Kingdom are spoken of as if they were aliens. (84.20)

86:11 - For those who believe and do righteous deeds will be Gardens Beneath which Rivers flow: that is the great Salvation (the fulfillment of all desires).<sup>60596060</sup>

90:17 - Then will he be of those who believe and enjoin patience (constancy and self-restraint) and enjoin deeds of kindness and compassion.<sup>6144</sup>

6144 Such practical charity and love will be the acid test of Faith and the teaching of all virtues. The virtues are summed up under the names of Patience (the Arabic word includes constancy and self-restraint) and compassionate kindness. Not only will they be the test by which the sincerity of their Faith will be judged; they will be the fruit which their Faith will constantly produce. (90.17)

96:6 - Except such as believe and do righteous deeds: for they shall have a reward unailing.

#### Al Tirmidhi Hadith<sup>Hadith 5145</sup>

**Narrated by** Narrated by  
**AbuSa'id al-Khudri**

The Prophet then said, "The descendants of Adam have been created in various categories. Some are born believers and live and die believers; some are born infidels and live and die infidels; some are born **believers** and live as believers, but die infidels; some are born infidels and live as infidels, but die believers."

Al-Muwatta Hadith

#### Hadith 15.35

#### Dua (Supplication)

He asked that He would not make an enemy from among the non-believers triumph over **the believers** and that He would not destroy the believers by bad harvests, and he was given both these things. And he asked that He would not make the believers fight among themselves, and that was refused." Ibn Umar said, "You have told the truth," and he added, "Turmoil will not cease until the day of rising."

►Maududi Sura Introductions

#### Surah 83. Al-Mutaffifin

#### See Section

In conclusion, the believers have been consoled, and the disbelievers warned, as if to say: "The people who are disgracing and humiliating the believers today, are culprits who, on the Resurrection Day, will meet with a most evil end in consequence of their conduct, and these very believers will feel comforted when they see their fate."

►Sahih Al-Bukhari Hadith

**Hadith 2.475** Narrated by  
**Amr bin Maimun Al Audi**

I saw 'Umar bin Al-Khattab (when he was stabbed) saying, "O 'Abdullah bin 'Umar! Go to the mother of the **believers** 'Aisha and say, 'Umar bin Al-Khattab sends his greetings to you,' and request her to allow me to be buried with my companions." (So, Ibn 'Umar conveyed the message to 'Aisha.) She said, "I had the idea of having this place for myself but today I prefer him ('Umar) to myself (and allow him to be buried there)." When 'Abdullah bin 'Umar returned, 'Umar asked him, "What (news) do you have?" He replied, "O chief of the **believers**! She has allowed you (to be buried there)." On that 'Umar said, "Nothing was more important to me than to be buried in that (sacred) place. So, when I expire, carry me there and pay my greetings to her ('Aisha) and say, 'Umar bin Al-Khattab asks permission; and if she gives permission, then bury me (there) and if she does not, then take me to the graveyard of the Muslims

►Sahih Al-Bukhari Hadith

**Hadith 5.407** Narrated by  
**Abu Musa**

The Prophet said, "I saw in a dream that I moved a sword and its blade got broken, and that symbolized the casualties which the believers suffered on the day of Uhud. Then I moved it again, and it became as perfect as it had been, and that symbolized the Conquest (of Mecca) which Allah helped us to achieve, and the union of all the believers. I (also) saw cows in the dream, and what Allah does is always beneficial. Those cows appeared to symbolize the faithful believers (who were martyred) on the day of Uhud."

► Sahih Al-Bukhari Hadith

### **Hadith 6.512** Narrated by **Al Bara**

There was revealed: "Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah." (4.95)

The Prophet said, "Call Zaid for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the ink pot)." Then he said, "Write: 'Not equal are those Believers who sit...'", and at that time 'Amr bin Um Maktum, the blind man was sitting behind the Prophet . He said, "O Allah's Apostle! What is your order for me (as regards the above Verse) as I am a blind man?" So, instead of the above Verse, the following Verse was revealed:

"Not equal are those believers who sit (at home) except those who are disabled (by injury or are blind or lame etc.) and those who strive and fight in the cause of Allah." (4.95)

► ISL Quran Subjects

### **Foremost Among Believers**

1. FOREMOST AMONG BELIEVERS, BEING  
56.10, 56.11, 56.12, 56.13, 56.14, 56.15, 56.16, 56.17, 56.18, 56.19, 56.20, 56.21, 56.22, 56.23, 56.24, 56.25, 56.26, 56.88, 56.89

► ISL Quran Subjects

### **Persecution**

8.19, 8.38, 85.4, 85.5, 85.6, 85.7, 85.8, 85.9

Repenting for that of Believers

85.10

► ISL Quran Subjects

### **Protection**

7. Mutual among Believers  
9.71
8. Mutual among **Believers** to prevent corruption and sedition

### **Ridiculing**

► ISL Quran Subjects

- 3. Believers  
83.26, 83.27, 83.28, 83.29, 83.30, 83.31, 83.32, 83.33, 83.34, 83.35, 83.36
4. Believers who give alms  
9.79, 9.80

Fiqh-us-Sunnah

### **Fiqh 3.73a**

### **Unbelievers and Atheists**

The jurists agree that unbelievers and atheists are not to be given zakah. In the hadith which says: "Zakah is taken from the rich and given back to the poor," "the rich" refers to rich Muslims while "the poor" indicates poor Muslims. Ibn al-Mundhir said that all scholars agree that the free non-Muslim subject (dhimmi) is not entitled to zakah. Exceptions to the rule are those people whose hearts are leaning toward Islam. However, it is permissible to give a dhimmi from the nonobligatory charity (tatawwu'). Alluding to the characteristics of the believers, the Qur'an says: "And for His love, they feed the indigent, orphan, and captive" (ad-Dahr: 8.. This is also supported by the following hadith: "Be kind to your mother." The woman in this case was an unbeliever.

► A. Yusuf Ali Quran Subjects

### **Unbelievers**

1. plot in vain  
8.30
2. despise revelation  
8.31
3. challenge a Penalty  
8.32
4. prayers empty  
8.35



5. spend for wrong purposes  
8.36
6. past forgiven, if they repent  
8.38, 9.11
7. break covenants  
8.56
8. will not frustrate the godly  
8.60
9. protect each other  
8.73
10. described  
9.73, 14.3
11. will wish they had believed  
15.2
12. will bear double burdens  
16.25
13. to be covered with shame  
16.27
14. dispute vainly  
18.56
15. their efforts wasted  
18.102
16. their arrogance  
19.73, 35.43
17. deeds like mirage  
24.39
18. as in depths of darkness  
24.40
19. mutual recriminations at Judgment  
34.31
20. self and separatism  
38.2
21. dispute about the Signs of God  
40.4
22. hate Truth  
43.78
23. will turn back from fight  
48.22
24. their high  
48.25
25. vain fancies  
52.35
26. give them not friendship but kind & just  
60.1
27. rush madly  
70.36

#### A. Yusuf Ali Quran Subjects

### Believers

1. fear God  
3.102
2. to fear nothing else  
10.62
3. hold together  
3.103
4. enjoin right and forbid wrong  
3.104, 3.110



5. protected from harm  
3.111, 5.108
6. protected by angels  
41.30
7. warned against Unbelievers  
3.118, 3.196, 9.23, 60.13
8. their lives sacred  
4.92
9. not to slight those who salute  
4.94
10. those who strive and fight  
4.95, 9.20, 9.88
11. if weak and oppressed  
4.97
12. not to sit where God's Signs are ridicul  
4.140, 6.68
13. to prefer Believers for friends  
4.144, 5.60
14. witnesses to fair dealing  
5.9
15. duties to God  
5.38, 66.8
16. not to ask inquisitive questions  
5.104
17. grades of dignity  
8.4
18. described  
8.2, 9.71, 9.111, 10.104, 13.20, 13.28, 23.1, 23.57, 28.53, 32.15, 42.36, 49.7, 49.15
19. to be firm  
8.45
20. to obey and not lose heart  
8.46
21. not to be weary and faint  
47.35
22. affection between their hearts  
8.63
23. to conquer against odds  
8.65
24. adopt exile, fight for God (Muhajir)  
8.72, 8.74
25. help and give asylum (Ansar)  
8.72
26. ask for no exemption from danger  
9.43
27. protect each other  
9.71
28. rejoice in their (spiritual) bargain  
9.111, 61.10
29. to be with those true in word and deed  
9.119
30. to study and teach  
9.122
31. will be established in strength  
14.27
32. to practice prayer and charity  
14.31

33. to say what is best  
17.53
34. to be heirs, to inherit Paradise  
23.10
35. promise to  
29.55
36. manners  
24.62
37. evil will be blotted out from  
29.7
38. their ills removed  
47.2
39. conduct  
33.69, 48.29
40. prayer by those round throne of God  
40.7
41. not to despair or exult  
57.23
42. to make peace  
49.9
43. to avoid suspicion and spying  
49.12
44. to remember God in humility  
57.16
45. sincere lovers of Truth and witnesses  
57.19
46. receive special Mercy, Light, and forgiveness  
57.28
47. do what they say  
61.2
48. helpers to God's work  
61.14
49. trust in God  
64.13
50. persecuted, but will reach Salvation  
85.6

## BENEFIT:

4:33 - To **(benefit)** everyone We have appointed sharers and heirs to property left by parents and relatives. To those also to whom your right hand was pledged give their due portion: for truly Allah is Witness to all things. <sup>543544</sup>

543 Mawali, plural of Maula; from the root wala, to be near in place or relationship, to follow, Maula may therefore mean: (1) nearly related, (2) heir, (3) sharer or partner; these three meanings are implied here; (4) neighbour, or friend, or protector, or client (xliv. 44); (5) lord or master (xvi. 76). (4.33)

544 When the emigration took place from Makkah to Madinah, bonds and links of brotherhood were established between the Emigrants and the Helpers, and they shared in each other's inheritance. Later, when the Community was solidly established, and relations with those left behind in Makkah were resumed, the rights of blood-relations in Makkah, and the Helper-brethren in Madinah were both safeguarded. This is the particular meaning. The more general meaning is similar; respect your ties of blood, of neighbourhood, and of friendly compacts and understandings. Be just to all. (4.33)

64:16 - So fear Allah as much as ye can; listen and obey; and spend in charity for the benefit of your own souls: and those saved from the covetousness of their own souls they are the ones that achieve prosperity. <sup>549754985499</sup>

5498 Charity is meant to help and do good to other people who need it. But it has the highest subjective value for the person who gives it. Like mercy "it blesseth him that gives and him that takes". It purifies the giver's soul: the affection

that he pours out is for his own spiritual benefit and progress. Cf. Coleridge: "He prayeth best who loveth best all things both great and small, for the Great God Who loveth us, Who made and loveth all". (64.16)

2:269 - He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a **benefit** overflowing; but none will grasp the message but men of understanding.

Al-Tirmidhi Hadith

### Hadith 2482

Narrated by

AbuHurayrah

Allah's Messenger (peace be upon him) used to say, " O Allah, grant me benefit in what Thou hast taught me, teach me what will benefit me, and increase my knowledge. Praise be to Allah in all circumstances. I seek refuge in Allah from the state of those who go to Hell."

Tirmidhi and Ibn Majah transmitted it, Tirmidhi saying this is a tradition whose isnad is gharib.

Sahih Muslim Hadith

### Hadith 3465

Narrated by

Abdullah ibn Amr ibn al-'As

Allah's Messenger (peace be upon him) said: The whole world is a provision, and the best object of benefit of the world **is the pious woman**.

Sahih Muslim Hadith

### Hadith 296

Narrated by

AbuHurayrah

The Messenger of Allah (peace be upon him) observed: When three things appear faith will not benefit one who has not previously believed or has derived no good from his faith: the rising of the sun in its place of setting, the Dajjal, and the Beast of the earth.

Al-Tirmidhi Hadith

### Hadith 268

Narrated by

AbudDarda'

The worst of men in the eye of Allah on the Day of Resurrection will be the scholar who does not derive benefit from his knowledge.

Transmitted by Darimi.

Al-Tirmidhi Hadith

### Hadith 66

Narrated by

AbuYa'la ibn Shaddad ibn Aws

The Prophet (peace be upon him) said: A wise person is one who keeps a watch over his bodily desires and passions, and checks himself from that which is harmful and strives for that which will benefit him after death; and a foolish person is one who subordinates himself to his cravings and desires and expects from Allah the fulfilment of his futile desires.

Transmitted by Tirmidhi.

## BETRAY:

8:27 - O ye that believe! **betray** not the trust of Allah and the apostle nor misappropriate knowingly things entrusted to you. <sup>1200</sup>

1200 Trusts may be of various kinds: (1) property, goods, credit, etc.; (2) plans, confidences, secrets, etc.; (3) knowledge, talents, opportunities, etc., which we are expected to use for our fellowmen. Men may betray the trust of Allah and His Prophet by misusing property, or abusing the confidence reposed in them, or the knowledge or talents given to them. On that special occasion, when the plans for the protection of Allah's worshippers against annihilation were of special importance, the Prophet's trust and confidence had to be guarded with special care. Occasions for scrupulously respecting the trust and confidence of our fellow-men occur every day in our life, and few of us can claim perfection in this respect. Hence the special distinction of the Prophet of Allah, who earned the title of Al-Amin, the one who was true to every trust reposed in him. (8.27)

8:71 - And if they would **betray** thee, they **betrayed** Allah before, and He gave (thee) power over them. Allah is knower, Wise.

4:105 - We have sent down to thee the Book in truth that thou mightest judge between men as guided by Allah: so be not (used) as an advocate by those who **betray** their trust. <sup>621</sup>

4:107 - We have sent down to thee the Book in truth that thou mightest judge between men as guided by Allah: so be not (used) as an advocate by those who betray their trust. <sup>621</sup>

## Fiqh 4.86

►Fiqh-us-Sunnah

### The Deeds that Benefit the Departed Souls and Proffering Reward for Good Deeds to the Messenger of Allah (peace be upon him)

There is consensus that a deceased person benefits from all good deeds for which he or she in his or her life might have been a cause. Abu Hurairah reported, "The Prophet, peace be upon him, said, 'When a person dies all his good deeds cease except for three: a continuous act of charity, beneficial knowledge, and a righteous son who prays for him'." (Muslim, and the Sunan) Also Abu Hurairah reported, "The Prophet, peace be upon him, said, 'The righteous works that continue to benefit a believer after his death include the knowledge that he taught and spread among others, a righteous son whom he leaves behind, or a copy of the Qur'an that he bequeaths to his inheritors, or a mosque that he builds, or a rest house that he builds for the wayfarers, or a canal of water that he digs for the benefit of others, or a charity that he gives out of his property during his life while he is sound of health. He will continue to receive reward for all these even after his death.' (Ibn Majah)

►Al-Tirmidhi Hadith

#### Hadith 2482

Narrated by

**AbuHurayrah**

Allah's Messenger (peace be upon him) used to say, " O Allah, grant me benefit in what Thou hast taught me, teach me what will benefit me, and increase my knowledge. Praise be to Allah in all circumstances. I seek refuge in Allah from the state of those who go to Hell."

Tirmidhi and Ibn Majah transmitted it, Tirmidhi saying this is a tradition whose isnad is gharib.

►Sahih Al-Bukhari Hadith

#### Hadith 4.176

Narrated by

**Abdullah bin Umar**

Allah's Apostle said, "You (i.e. Muslims) will fight with the Jews till some of them will hide behind stones. The stones will (betray them) saying, 'O 'Abdullah (i.e. slave of Allah)! There is a Jew hiding behind me; so kill him.' "

►Sahih Al-Bukhari Hadith

#### Hadith 4.547

Narrated by

**Abu Huraira**

The Prophet said, "But for the Israelis, meat would not decay and but for Eve, wives would never betray their husbands."

## BEQUEST:

2:180 - It is prescribed when death approaches any of you if he leave any goods that he make a bequest to parents and next of kin according to reasonable usage; this is due from the Allah-fearing. <sup>186</sup>

186 There are rules of course for the disposal of intestate property. But it is a good thing that a dying man or woman should, of his own free-will, think of his parents and his next of kin, not in a spirit of injustice to other, but in a spirit of love and reverence for those who have cherished him. He must, however, do it "according to reasonable usage": the limitations will be seen further on. (2.180)

5:106 - O ye who believe! when death approaches any of you (take) witnesses among yourselves when making bequests two just men of your own (brotherhood) or others from outside if ye are journeying through the earth and the chance of death befalls you (thus). If ye doubt (their truth) detain them both after prayer and let them both swear by Allah: "We wish not in this for any worldly gain even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: if we do then behold! the sin be upon us!" <sup>812</sup>

812 Ordinarily this oath should be decisive, and the matter must rest here. But if it gets known that the oath was false, other evidence may be taken as in the next verse. (5.106)

►Al-Muwatta Hadith

### Hadith 37.1

#### Command to Write Testaments

Malik related to me from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "It is the duty of a muslim man who has something to be given as a bequest not to spend two nights without writing a will about it."

### See:

►Al-Muwatta Hadith

### Hadith 27.0b

#### Inheritance of Husbands from Wives and Wives from Husbands

►Al-Muwatta Hadith

### Hadith 17.16

#### The Zakat on Inheritance

Al-Muwatta Hadith

### Hadith 18.42

#### The Vow to Fast, and Fasting for the Dead

►Al-Muwatta Hadith

### Hadith 37.1

#### Command to Write Testaments

►Al-Muwatta Hadith

### Hadith 37.4

#### Limiting the Bequest to One-Third of the Estate

►Al-Muwatta Hadith

### Hadith 37.4b

#### Bequests to Heirs and Right of Possession

►Al-Muwatta Hadith

### Hadith 40.3

#### Bequests involving Tadbir

## BIRDS:

67:19 - Do they not observe the birds above them spreading their wings and folding them in? None can uphold them except (Allah) Most Gracious: truly it is He that watches over all things. 55765577

5576 The flight of birds is one of the most beautiful and wonderful things in nature. The make and arrangement of their feathers and bones, and their stream-line shapes, from beak to tail, are instances of purposive adaptation. They soar with outstretched wings; they dart about with folded wings; their motions upwards and downwards, as well as their stabilisation in the air, and when they rest on their feet, have given many ideas to man in the science and art of aeronautics. But who taught or gave to birds this wonderful adaptation? None but Allah, Whose infinite Mercy provides for every creature just those conditions which are best adapted for its life. (67.19)

5577 In the Arabic, there is an artistic touch which it is not possible to reproduce in the translation. Saffat (spreading their wings) is in the form of the active participle, suggesting the continuous soaring on outspread wings; while yaqbidhna (folding them in) is in the Aorist form, suggesting the spasmodic flapping of wings. (67.19)

34:10 - We bestowed Grace aforetime on David from Ourselves: "O ye Mountains! sing ye back the Praises of Allah with him! and ye birds (also)! and We made the iron soft for Him" 37993800

24:41 - Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do. 30163017

27:16 - And Solomon was David's heir. He said: "O ye people! we have been taught the speech of Birds and on us has been bestowed (a little) of all things: this is indeed Grace manifest (from Allah)." 325432553256

27:17 - And before Solomon were marshalled his hosts of Jinns and men and birds and they were all kept in order and ranks. 3257

12:36 - Now with him there came into the prison two young men. Said one of them: "I see myself (in a dream) pressing wine." Said the other: "I see myself (in a dream) carrying bread on my head and birds are eating thereof." "Tell us" (they said) "the truth and meaning thereof: for we see thou art one that doth good (to all)." 168516861687

38:19 - And the birds gathered (in assemblies): all with him did turn (to Allah). 4169

16:79 - Do they not look at the birds held poised in the midst of (the air and) the sky? Nothing holds them up but (the power of) Allah. Verily in this are Signs for those who believe. 2113

105:3-And He sent against them flights of **Birds** 6272

6272 The miracle consisted in the **birds** coming in large flights and flinging stones at the army which destroyed the whole of Abraha's army. (105.3)

►Sahih Al-Bukhari Hadith

### Hadith 4.584

Narrated by

Ibn Abbas

Gabriel hit the earth with his heel like this (Ibn 'Abbas hit the earth with his heel to illustrate it), and so the water gushed out. Ishmael's mother was astonished and started digging. (Abu Al-Qasim) (i.e. the Prophet) said, "If she had left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth.") Ishmael's mother started drinking from the water and her milk increased for her child. Afterwards some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, and that astonished them, and they said, "Birds can only be found at a place where there is water." They sent a messenger who searched the place and found the water, and returned to inform them about it.

See:

►Al-Muwatta Hadith

### Hadith 20.243

#### The Compensation (Fidya) for Killing Birds and Wild Animals in Ihram

## BLASPHEMY:

2:88 -They say "Our hearts are the wrappings (which preserve Allah's word we need no more)." Nay Allah's curse is on them for their **blasphemy**; little is it they believe. 9293

92 The Jews in their arrogance claimed that all wisdom and all knowledge of God were enclosed in their hearts. But there were more things in heaven and earth than were dreamt of in their philosophy. Their claim was not only arrogance but blasphemy. In reality they were men without Faith. (I take Gulfan here to be the plural of Gilafun the wrapping or cover of a book, in which the book is preserved.) As usual, there is a much wider meaning. How many people at all times and among all nations close their hearts to any extension of knowledge or spiritual influence because of some little fragment which they have got and which they think is the whole of Allah's Truth? Such an attitude shows really want of faith and is a blasphemous limitation of Allah's unlimited spiritual gifts to His creatures. [According to another view, the verse refers to the Jewish claim that a covering had been placed over their hearts which prevented them from grasping the message of the Prophet (peace be on him). See Ibn Kathir's commentary on the verse. See also verse iv. 155.] (2.88)

93 The root kafara has many shades of meaning: (1) to deny God's goodness, to be ungrateful, (2) to reject Faith, deny His revelation, (3) to blaspheme, to ascribe some limitation or attribute to God which is derogatory to His nature. In a translation, one shade or another must be put forward according to the context, but all are implied. (2.88)

5:64 - The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (**blasphemy**) they utter. Nay both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them We have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief. 772773774775

772 Cf. v. 12. and ii. 245, for a "beautiful loan to Allah", and iii. 181, for the blasphemous taunt, "Then Allah is poor!" It is another form of the taunt to say, "Then Allah's hands are tied up. He is close-fisted. He does not give!" This blasphemy is repudiated. On the contrary, boundless is Allah's bounty, and He gives, as it were, with both hands outstretched,-a figure of speech for unbounded liberality. (5.64)

773 Their jealousy-because Al-Mustafa is chosen for Allah's Message-is so great that it only confirms and strengthens their rebellion and blasphemy. (5.64)

- 774 Cf. v. 14. where the eternal warring of the Christian sects, among themselves and against the Jews, is referred to. The reference is to the whole of the People of the Book, Jews and Christians-their internal squabbles and their external disputes, quarrels, and wars. (5.64)
- 775 The argument of the whole verse may be thus stated. The Jews blaspheme and mock, and because of their jealousy, the more they are taught, the more obstinate they become in their rebellion. But what good will it do to them? Their selfishness and spite sow quarrels among themselves, which will not be healed till the Day of Judgment. When they stir up wars, especially against the innocent, Allah's Mercy is poured down like a flood of water to extinguish them. But their wickedness continues to devise ever new mischief. And Allah loves not mischief or those who do mischief. (5.64)
- 776 To eat (akala) is a very comprehensive word, and denotes enjoyment generally, physical, social, mental and moral, and spiritual. "To eat what is forbidden" in verses 62 and 63 referred to taking unlawful profit, from usury or trust funds or in other ways. Here "eating" would seem to mean receiving satisfaction or happiness in this life as well as in the life to come. "From above them" may refer to heavenly or spiritual satisfaction, and "from below their feet" to earthly satisfaction. But it is better to take the words as a general idiom, and understand "satisfaction or happiness from every side." (5.66)

5:73 They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One Allah. If they desist not from their word (of blasphemy) verily a grievous penalty will befall the blasphemers among them.

9:74 –They swear by Allah that they said nothing (evil) but indeed they uttered blasphemy and they did it after accepting Islam; and they meditated a plot which they were enable to carry out: this revenge of theirs was (their) only return for the bounty with which Allah and His apostle had enriched them! If they repent it will be best for them; but if they turn back (to their evil ways) Allah will punish them with a grievous penalty in this life and in the hereafter: they shall have none on earth to protect or help them. <sup>1331</sup>

- 1331 The reference is to a plot made by the Prophet's enemies to kill him when he was returning from Tabuk. The plot failed. It was all the more dastardly in that some of the conspirators were among the men of Madinah who were enriched by the general prosperity that followed the peace and good government established through Islam in Madinah. Trade flourished: justice was firmly administered with an even hand. And the only return that these men could make was a return of evil for good. That was their revenge, because Islam aimed at suppressing selfishness, stood for the rights of the poorest and humblest, and judged worth by righteousness rather than by birth or position. (9.74)

11:9 -If We give man a taste of mercy from Ourselves and then withdraw it from him behold! he is in despair and (falls into) **blasphemy**. <sup>1506</sup>

- 1506 He does not realise that some kinds of chastening are good for discipline and the training of our spiritual faculties. (11.9)

14:28 - Hast thou not turned thy vision to those who have changed the favor of Allah into **blasphemy** and caused their people to descend to the House of Perdition? <sup>1904</sup>

- 1904 There is a particular and a general meaning. The particular meaning is understood to be a reference to the Makkan Pagans who turned the House of Allah into a place for the worship of horrible idols and the practice of unseemly rites and cults. There is no real difficulty in accepting this as part of a late Makkan Sura even without supposing it to be a prophecy. The Makkan Pagans had turned Religion into a blasphemous superstition, and were misguiding their people, persecuting the true Messenger of Allah and all who followed his teaching. Their cup of iniquity seemed about full, and they seemed to be heading to perdition, as later events indeed showed to be the case. The general meaning is also clear. Selfish men, when they seize power, want worship for themselves or their Phantasies, in derogation of the true God. Power, which should have been an instrument of good, becomes in their hands an instrument of evil. They and their people rush headlong to perdition. "These be thy gods, O Israel!" has been a cry repeated again and again in history, in the face, or at the back, of men of God! (14.28)

39:8 -When some trouble toucheth man he crieth unto his Lord turning to Him in repentance: but when He bestoweth a favor upon him as from Himself (man) doth forget what he cried and prayed for before and he doth set up rivals unto Allah thus misleading others from Allah's Path. Say "Enjoy thy **blasphemy** for a little while: verily thou art (one) of the Companions of the Fire!" <sup>42564257</sup>

- 4256 Cf. x. 12. Trouble and adversity often bring a man to his bearings. But if he is not firm and constant, he forgets the lessons which life is meant to teach him. As soon as he gets a little prosperity, he forgets that it is from Allah, and attributes it to something which may only be a secondary cause, e.g., his own efforts or the Powers of Nature, or something which he has invented and made into a god, e.g., idols or fate. Allah is the Ultimate Cause of all things. To set up rivals to him in this way is not only wrong and degrading to the false worshipper himself, but misleads countless ignorant people, who may not be able to make allowances for the figures of speech or the symbolism by which subtler minds can explain away falsehoods. (39.8)

- 4257 Those who practise and those who teach evil and blasphemy may seem to flourish in this world. But their satisfaction will be of very short duration. They are treading all the while the Path that leads to the Fire of Perdition. (39.8)



40:42 - "Ye do call upon me to **blaspheme** against Allah and to join with Him Partners of whom I have no knowledge; and I call you to the Exalted in Power Who forgives again and again!"  
4415

4415 The worship of Pharaoh was blasphemy, but it had many sides, including the worship of heroes, animals, powers of good and evil in nature, and idols of all kinds. It is this comprehensive cult which required warnings again and again, but Allah is Exalted in Power, and gives such forgiveness on repentance. (40.42)

43:33 -And were it not that (all) men might become of one (evil) way of life We would provide for everyone that **blasphemes** against (Allah) Most Gracious silver roofs for their houses and (silver) stair-ways on which to go up. 4636

4636 So little value is attached in the spiritual world to silver or gold, or worldly ranks or adornments, that they would freely be at the disposal of everyone who denied or blasphemed Allah, were it not that in that case there would be too great temptation placed in the way of men, for they might all scramble to sell their spiritual life for wealth! They might have silver roofs and stair-ways, silver doors and thrones, and all kinds of adornments of gold. But Allah does not allow too great a temptation to be placed in the path of men. He distributes these things differently, some to unjust men, and some to just men, in various degrees, so that the possession of these is no test either of an unjust or a just life. His wisdom searches out motives far more subtle and delicate than any we are even aware of. (43.33)

19:88 - They say: "(Allah) Most Gracious has begotten a son!"

19:89 - Indeed ye have put forth a thing most monstrous! 2529

2529 The belief in Allah begetting a son is not a question merely of words or of speculative thought. It is a stupendous blasphemy against Allah. It lowers Allah to the level of an animal. If combined with the doctrine of vicarious atonement, it amounts to a negation of Allah's justice and man's personal responsibility. It is destructive of all moral and spiritual order, and is condemned in the strongest possible terms. (19.89)

ISL Quran Subjects

## Blasphemy

1. (Also see) Profanity, Slander
2. People of the Scripture, by the  
[3.186](#)
3. Polytheists, by  
[3.186](#)

## Profanity

►ISL Quran Subjects

- 1. (Also see) Blaspheming, Blasphemy, Defaming, Reviling, Slander, Slandering
2. Sacred Mosque, in the  
[22.25](#)

## BLAST:

11:67 - The (mighty) Blast overtook the wrongdoers and they lay prostrate in their homes before the morning 1563

11:94 - When Our decree issued We saved Shuaib and those who believed with him by (special) Mercy from Ourselves: but the (mighty) Blast did seize the wrongdoers and they lay prostrate in their homes by the morning 1596

15:73 - But the (mighty) Blast overtook them before morning 1996

15:83 - But the (mighty) Blast seized them of a morning 2004

23:41 - Then the Blast overtook them with justice and We made them as rubbish of dead leaves (floating on the stream of Time)! So away with the people who do wrong! 29002901

29:37 - But they rejected him: then the mighty Blast seized them and they lay prostrate in their homes by the morning. 3458

3458 The story of Shu'aib and the Madyan people is only referred to here. It is told in xi. 84-95. Their besetting sin was fraud and commercial immorality. Their punishment was a mighty Blast, such as accompanies volcanic eruptions. The

point of the reference here is that they went about doing mischief on the earth, and never thought of the Ma'ad or the Hereafter, the particular theme of this Sura. The same point is made by the brief references in the following two verses to the 'Ad and the Thamud, and to Qarun, Pharaoh, and Haman, though the besetting sin in each case was different. The Midianites were a commercial people and trafficked from land to land; their frauds are well described as spreading "mischief on the earth". (29.37)

36:29 - It was no more than a single mighty Blast and behold! they were (like ashes) quenched and silent. <sup>39733974</sup>

36:49 - They will not (have to) wait for aught but a single **Blast**: it will seize them while they are yet disputing among themselves!

36:53 - It will be no more than a single Blast when lo! they will all be brought up before Us! <sup>3999</sup>

38:15 - These (to-day) only wait for a single mighty Blast which (when it comes) will brook no delay. <sup>41644165</sup>

50:42 - The day when they will hear a (mighty) Blast in (very) truth: that will be the day of Resurrection. <sup>4982</sup>

69:13 - Then when one Blast is sounded on the Trumpet <sup>5648</sup>

54:31 - For We sent against them a single Mighty Blast and they became like the dry stubble used by one who pens cattle. <sup>51515152</sup>

56:42 - (They will be) in the midst of a fierce Blast of Fire and in Boiling Water <sup>5242</sup>

►Al-Muwatta Hadith

## Hadith 1.29

### Prohibition against Doing the Prayer at the Hottest Hour of the Day

Yahya related to me from Malik from Abu'z Zinad from al-A'raj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "When the heat is fierce, wait until it gets cooler before you do the prayer, for scorching heat is from the blast of Jahannam."

1.8 The Prohibition against Entering the Mosque Smelling of Garlic and the Prohibition against covering the Mouth in Prayer

►Al-Tirmidhi Hadith

## Hadith 5351

Narrated by

### Ubayy ibn Ka'b

When two-thirds of the night had passed the Prophet (peace be upon him) got up and said, "O people, remember Allah, remember Allah. The first blast is surely coming and the second follows it. Death has come with what it contains; death has come with what it contains."

Tirmidhi transmitted it.

### BLAZING FIRE:

48:13 - And if any believe not in Allah and His Apostle We have prepared for those who reject Allah a Blazing Fire!

76:4 -For the Rejecters We have prepared Chains Yokes and a Blazing Fire. <sup>5834</sup>

67:5 -And We have (from of old) adorned the lowest heaven with Lamps and We have made such (Lamps) (as) missiles to drive away the Evil Ones and have prepared for them the Penalty of the Blazing Fire. <sup>55615562</sup>

67:10 - They will further say: "Had we but listened or used our intelligence we should not (now) be among the Companions of the Blazing Fire!" <sup>5567</sup>

67:11 - They will then confess their sins: but far will be (Forgiveness) from the Companions of the Blazing Fire! <sup>5568</sup>

69:31 - "And burn ye him in the Blazing Fire.

76:4 - For the Rejecters We have prepared Chains Yokes and a Blazing Fire. <sup>5834</sup>

111:3 - Burnt soon will he be in a Fire of blazing Flame!

88:4 - The while they enter the Blazing Fire

44:47 - (A voice will cry:) "Seize ye him and drag him into the midst of the Blazing Fire!

37:23 - "Besides Allah and lead them to the Way to the (Fierce) Fire!

81:12 - When the **Blazing Fire** is kindled to fierce heat; <sup>5980</sup>

## BLESSING:

33:56 - Allah and His angels send blessings on the Prophet: O ye that believe! send ye blessings on him and salute him with all respect. <sup>3761</sup>

3761 Allah and His angels honour and bless the holy Prophet as the greatest of men. We are asked to honour and bless him all the more because he took upon himself to suffer the sorrows and afflictions of this life in order to guide us to Allah's Mercy and the highest inner Life. (33.56)

6:155 - And this is a Book which We have revealed as a blessing: so follow it and be righteous that ye may receive mercy:

62:11 - But when they see some bargain or some amusement they disperse headlong to it and leave thee standing. Say: "The (blessing) from the Presence of Allah is better than any amusement or bargain! And Allah is the Best to provide (for all needs)." <sup>5465</sup>

5465 Do not be distracted by the craze for amusement or gain. If you lead a righteous and sober life, Allah will provide for you in all senses, better than any provision you can possibly think of. (62.11)

61:13 - And (He will give you) another blessing which ye love: help from Allah and present victory. Give good tidings (O Muhammad) to believers.

38:29 - This is) a Scripture that We have revealed unto thee, full of blessing, that they may ponder its revelations, and that men of understanding may reflect.

3:96 - The first House (of worship) appointed for men was that at Bakka full of blessing and of guidance for all kinds of beings: <sup>422423</sup>

3:141 - Allah's object also is to purge those that are true in faith and to deprive of blessing those that resist faith.

2:276 - Allah's object also is to purge those that are true in faith and to deprive of blessing those that resist faith.

37:78 - And We left (this blessing) for him among generations to come in later times: <sup>4083</sup>

4083 His name is remembered for ever, commencing a new era in religious history. Note that the words in verses 78-81, with slight modifications, form a sort of refrain to the following paragraphs about Abraham, Moses, and Elias, but not about Lot and Jonah. Lot was a nephew of Abraham, and may be supposed to belong to the story of Abraham. Jonah's career nearly ended in a tragedy for himself, and his people got a further lease of power "for a time" (xxxvii. 148). And both Lot and Jonah belong to a limited local tradition. (37.78)

37:108 - And We left (this blessing) for him among generations (to come) in later times: <sup>4104</sup>

37:119 - And We left (this blessing) for him among generations (to come) in later times: <sup>4104</sup>

37:129 - And We left (this blessing) for him among generations (to come) in later times: <sup>4115</sup>

►Al-Tirmidhi Hadith

**Hadith 938** Narrated by  
**Umar ibn al-Khattab**

The supplication is stopped between Heaven and Earth and none of it ascends till you invoke blessing on your Prophet.

Transmitted by Tirmidhi.  
Sahih Al-Bukhari Hadith

**Hadith 2.548** Narrated by  
**Abu Said Al Khudr**

Some Ansari persons asked for (something) from Allah's Apostle (p.b.u.h) and he gave them. They again asked him for (something) and he again gave them. And then they asked him and he gave them again till all that was with him finished. And then he said "If I had anything, I would not keep it away from you. (Remember,) whoever abstains from asking others, Allah will make him contented, and whoever tries to make himself self-sufficient, Allah will make him self-sufficient. And whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience."

►Sunan of Abu-Dawood

**Hadith 3380** Narrated by  
**Hakim ibn Hizam**

The Apostle of Allah (peace be upon him) sent with him a dinar to buy a sacrificial animal for him. He bought a sheep for a dinar, sold it for two and then returned and bought a sacrificial animal for a dinar for him and brought the (extra) dinar to the Prophet (peace be upon him). The Prophet (peace be upon him) gave it as alms (sadaqah) and invoked blessing on him in his trading.

►Sunan of Abu-Dawood

**Hadith 2507** Narrated by  
**Uqbah ibn Amir**

I heard the Apostle of Allah (peace be upon him) say: Allah, Most High, will cause three persons to enter Paradise for one arrow: the maker when he has a good motive in making it, the one who shoots it, and the one who hands it; so shoot and ride, but your shooting is dearer to me than your riding. Everything with which a man amuses himself is vain except three (things): a man's training of his horse, his playing with his wife, and his shooting with his bow and arrow. If anyone abandons archery after becoming an adept through distaste for it, it is a blessing he has abandoned; or he said: for which he has been ungrateful.

►Sunan of Abu-Dawood

**Hadith 3378** Narrated by  
**Urwah ibn AbulJa'd al-Bariqi**

The Prophet (peace be upon him) gave him a dinar to buy a sacrificial animal or a sheep. He bought two sheep, sold one of them for a dinar, and brought him a sheep and dinar. So he invoked a blessing on him in his business dealing, and he was such that if had he bought dust he would have made a profit from it.

►Sahih Al-Bukhari Hadith

**Hadith 1.628** Narrated by  
**Abu Huraira**

Allah's Apostle said, "The angels keep on asking for Allah's blessing and forgiveness for anyone of you as long as he is at his Musalla (praying place) and does not do Hadath (passes wind). The angels say, 'O Allah! Forgive him and be Merciful to him.' Each one of you is in the prayer as long as he is waiting for the prayer and nothing but the prayer detains him from going to his family."

►Sunan of Abu-Dawood

**Hadith 563** Narrated by  
**A person from the Ansar**

Sa'id ibn al-Musayyab said: An Ansari was breathing his last. He said: I narrate to you a tradition, and I narrate it with the intention of getting a reward from Allah. I heard the Apostle of Allah (peace be upon him) say: If any one of you performs ablution and performs it very well, and goes out for prayer, he does not take his right step but Allah records a good work (or blessing) for him, and he does not take his left step but Allah remits one sin from him. Any one of you may reside near the mosque or far from it; if he comes to the mosque and prays in congregation, he will be forgiven (by Allah). If he comes to the mosque while the people had prayed in part, and the prayer remained in part, and he prays in congregation the part he joined, and completed the part he had missed, he will enjoy similarly (i.e. he will be forgiven). If he comes to the mosque when the people had finished prayer, he will enjoy the same.

►Al-Tirmidhi Hadith

**Hadith 5303** Narrated by  
**Sa'd**

Allah's Messenger (peace be upon him) said, "Part of the happiness of a son of Adam consists in his pleasure with what Allah has decreed for him, part of the misery of a son of Adam consists in his abandonment of asking Allah's blessing, and part of the misery of a son of Adam consists in his displeasure with what Allah had decreed for him."

Ahmad and Tirmidhi transmitted it, Tirmidhi saying this is a gharib tradition.

See:

**Hadith 4652** Narrated by Al-Tirmidhi Hadith  
**Hadith 4257** Umar ibn al-Khattab  
Fiqh-us-Sunnah  
**Fiqh 4.127a**

►Al-Tirmidhi Hadith  
**Hadith 3097** Narrated by  
**Aisha**  
►Al-Tirmidhi Hadith  
**Hadith 2966** Narrated by  
**Sa'id ibn Hurayth**  
►Fiqh-us-Sunnah  
**Fiqh 4.107**

**Warning Against Sitting in Company Where Allah is Not Mentioned and Blessings on His Prophet are Not Invoked**

Fiqh-us-Sunnah  
**Fiqh 4.136a**

**What is Meant by Invoking Blessings on the Prophet?**

►Fiqh-us-Sunnah  
**Fiqh 4.139**

**Invoking Allah's Blessings Upon the Prophet when Writing his Name**

►Fiqh-us-Sunnah  
**Fiqh 4.138**

**Sending Salutations to the Prophet on Hearing His Name. Is this Obligatory?**

Some Muslim scholars hold that it is obligatory to send salutations to the Prophet, i.e. invoke blessings upon him, each time one hears his name mentioned. They, like Al-Tahawi and Al-Halimi, base their argument on a hadith recorded by Tirmidhi, which he grades as sound, from Abu Hurairah, that the Prophet, peace be upon him, said, "May the nose of the person in whose presence I am mentioned be covered with dirt if he does not invoke blessings upon me"

►Al-Tirmidhi Hadith  
**Hadith 1101** Narrated by  
**AbuUmamah**

Allah's Messenger (peace be upon him) said: Verily Allah and His angels shower blessings on the first row. They said: Allah's Messenger, what about the second (row)? He said: Allah and His angels shower blessings on the first row. They said: Allah's Messenger, what about the second one? Thereupon he said: Verily Allah and His angels shower blessings on the first row. They said: Allah's Messenger, what about the second one? And Allah's Messenger (peace be upon him) said: On the second (also).

**BLESSED NIGHT:**

44:2 - By the Book that makes things clear <sup>4689</sup>

4689 The Qur-an is its own evidence. In the last Sura (xliii. 3) stress was laid on the fact that everyone could understand it. Here the stress is on the fact that it is a Message of Mercy from Allah in that it warns mankind against evil. (44.2)

44:3 - We sent it down during a blessed night: for We (ever) wish to warn (against Evil). <sup>4690</sup>

4690 Usually taken to be a night in the month of Ramadhan, say the 23rd, 25th, or 27th night of that month. It is referred to as the Night of Power in xcvi. 1-2. See also ii. 185. But perhaps we need not fix it literally by the calendar. The night that a Message descends from Allah is indeed a blessed night like a day of rain for a parched land. (44.3)

44:4 - In that (night) is made distinct every affair of wisdom <sup>4691</sup>

4691 Such an occasion is one on which divine Wisdom places before us through Revelation the solution of spiritual problems of the highest import to mankind. (44.4)

97:1 - We have indeed revealed this (Message) in the night of Power: <sup>6217</sup>

6217 Cf. xlv. 3 and n. 4690. The 23rd, 25th or 27th night of Ramadhan, as well as other nights, have been suggested as the Night of Power. See, however, the Introduction to this Sura. It is best to take this in conjunction with verse 3 below, which says that the Night of Power is better than a thousand Months. It transcends Time: for it is Allah's Power dispelling the Darkness of Ignorance, by his Revelation, in every kind of affair. (97.1)

2:185 - Ramadan is the (month) in which was sent down the Qur'an as a guide to mankind also clear (Signs) for guidance and judgment (between right and wrong). So everyone of you who is present (at his home) during that month should spend it in fasting but if anyone is ill or on a journey the prescribed period (should be made up) by days later. Allah intends every facility for you He does not want to put you to difficulties. (He wants you) to complete the prescribed period and to glorify Him in that He has guided you; and perchance ye shall be grateful. <sup>192193</sup>

Maududi Sura Introductions

## **Surah 97. Al-Qadr**

**See Section**

### **Name**

The Surah has been so designated after the word al-qadr in the very first verse.

### **Period of Revelation**

Whether it is a Makki or a Madani revelation is disputed. Abu Hayyan in Al-Bahr al-Muhti has made the claim that the majority of scholars regard it as a Madani Surah. All bin Ahmad al-Wahidi in his commentary says that this is the first Surah to be sent down in Madinah. Contrary to this, Al Mawardi says that according to the majority of scholars it is a Makki revelation, and the same view has Imam Suyuti expressed in Al-Itqan. Ibn Mardayah has cited Ibn Abbas, Ibn Az Zubair and Hadrat Aishah as saying that this Surah was revealed at Makkah. A study of the contents also shows that it should have been revealed at Makkah as we shall explain below.

have been revealed at Makkah as we shall explain below.

### **Theme and Subject Matter**

Its theme is to acquaint man with the value, worth and importance of the Quran. Its being placed just after Surah Al-Alaq in the arrangement of the Quran by itself explains that the Holy Book, the revelation of which began with the first five verses of Surah Al-Alaq. was sent down in a destiny making night. It is a glorious Book and its revelation for mankind is full of blessings.

At the outset, Allah says: "We have sent it down." That is, it is not a composition of Muhammad (upon whom be Allah's peace and blessing) himself, but We Ourselves have revealed it.

Then, it is said that "We sent it down in the Night of Destiny." Night of Destiny has two meanings and both are implied here. First, that it is the night during which destinies are decided; or, in other words, it is not an ordinary night like the other nights, but a night in which destinies are made or marred. The revelation of this Book in this night is not merely the revelation of a book but an event which will change the destiny of not only the Quraish, or of Arabia, but of, the entire world. The same thing has been said in Surah Ad-Dukhan for which please see Introduction to that Surah and E. N. 3 thereof. The other meaning is that this is a night of unique honour, dignity and glory; so much so that it is better than a thousand months. Thus, the disbelievers of Makkah have been warned, as if to say: "You on account of your ignorance regard this Book, which Muhammad (upon whom be Allah's peace and blessings) has presented, as a calamity for yourselves and complain that a disaster has befallen you, whereas the night in which it was decreed to be sent down was such a blessed night that a task was accomplished in it for the well being of mankind, which had never been accomplished even during a thousand months of history. This also has been said in verse 3 of Ad-Dukhan in another way, which we have explained in the introduction to that Surah.

In conclusion, it has been stated that in this night the angels and Gabriel descend with every decree (which in verse 4 of Surah Ad-Dukhan has been described as arm-hakim: wise decree) by the leave of their Lord, and it is all peace from evening till morning; that is, there is no interference of evil in it, for all decrees of Allah are intended to promote good and not evil. So much so that even if a decision to destroy a nation is taken, it is taken for the sake of ultimate good, not evil.

►Al-Tirmidhi Hadith

**Hadith 1965** Narrated by

**Salman al-Farisi**

Allah's Messenger (peace be upon him) said in a sermon which he delivered to them on the last day of Sha'ban, "A great month, a blessed month, a month containing a night which is better than a thousand months has approached you people.

Allah has appointed the observance of fasting during it as an obligatory duty, and the passing of its night in prayer as a voluntary practice

**Al-Tirmidhi Hadith** Hadith 1965

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Allah's Messenger (peace be upon him) said in a sermon which he delivered to them on the last day of Sha'ban, "A great month, a **blessed month**, a month containing a night which is better than a thousand months has approached you people. Allah has appointed the observance of fasting during it as an obligatory duty, and the passing of its night in prayer as a voluntary practice.

## **BLOOD:**

2:30 - Behold thy Lord said to the angels: "I will create a vicegerent on earth." They said "Wilt thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." <sup>47</sup>

2:84 - And remember We took your Covenant (to this effect): shed no blood amongst you nor turn out your own people from your homes; and this ye solemnly ratified and to this ye can bear witness. <sup>88</sup>

2:173 - He hath only forbidden you dead meat and blood and the flesh of swine and that on which any other name hath been invoked besides that of Allah but if one is forced by necessity without wilful disobedience nor transgressing due limits then is he guiltless. For Allah is Oft-Forgiving Most Merciful. <sup>173174</sup>

5:3 - Forbidden to you (for food) are: dead meat **blood** the flesh of swine and that on which hath been invoked the name of other than Allah ..... <sup>691692693694</sup>

6:145 - Say: "I find not in the Message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it unless it be dead meat or **blood** poured forth" <sup>969</sup>

7:133 - So We sent (plagues) on them wholesale death Locusts Lice Frogs and Blood: signs openly Self-explained; but they were steeped in arrogance a people given to sin. <sup>10901091</sup>

8:75 - And those who accept faith subsequently and adopt exile and fight for the faith in your company they are of you. But kindred by **blood** have prior rights against each other in the Book of Allah. Verily Allah is well acquainted with all things. <sup>12441245</sup>

12:18 -They stained his shirt with false **blood**. He said: "Nay but your minds have made up a tale (that may pass) with you. (For me) patience is most fitting: against that which ye assert it is Allah (alone) whose help can be sought"... <sup>16511652</sup>

16:66 - And verily in cattle (too) will ye find an instructive Sign. From what is within their bodies between excretions and blood We produce for your drink milk pure and agreeable to those who drink it. <sup>209320942095</sup>

16:115 - He has only forbidden you dead meat and blood and the flesh of swine and any (food) over which the name of other than Allah has been invoked. But if one is forced by necessity without willful disobedience nor transgressing due limits then Allah is Oft-Forgiving Most Merciful. <sup>2152</sup>

22:37 - It is not their meat nor their **blood** that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you that ye may glorify Allah for His guidance to you: and proclaim the Good News to all who do right. <sup>2815</sup>

2815 The essence of sacrifice has been explained in n. 2810. No one should suppose that meat or blood is acceptable to the One True God. It was a Pagan fancy that Allah could be appeased by blood sacrifice. But Allah does accept the offering of our hearts, and as a symbol of such offer, some visible institution is necessary. He has given us power over the brute creation, and permitted us to eat meat, but only if we pronounce His name at the solemn act of taking life, for without this solemn invocation, we are apt to forget the sacredness of life. By the invocation we are reminded that



wanton cruelty is not in our thoughts, but only the need of food. Now if we further deny the greater part of the food (some theologians fix the proportion at three-quarters or two-thirds) for the sake of our poorer brethren in solemn assembly in the precincts of the Haram (sacred territory), our symbolic act finds practical expression in benevolence, and that is the virtue sought to be taught. We should be grateful to Allah for His guidance in this matter, in which many Peoples have gone wrong, and we should proclaim the true doctrine so that virtue and charity may increase among men. (22.37)

23:14 - Then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature: so blessed be Allah the Best to create! <sup>2874</sup>

33:6 - The Prophet is closer to the Believers than their own selves and his wives are their mothers. Blood-relations among each other have closer personal ties in the Decree of Allah than (the Brotherhood of) Believers and Muhajirs: nevertheless do ye what is just to your closest friends: such is the writing in the Decree (of Allah). <sup>367436753676</sup>

96:2 - Created man out of a (mere) clot of congealed blood: <sup>6205</sup>

SEE:

►Al-Muwatta Hadith

## Hadith 39.6

### Injuries Caused by Mukatabs

►Al-Muwatta Subjects

## Blood Money

1. Mention of Blood-Money  
43.1
2. Procedure in Blood-Money  
43.2
3. The Blood-Money for Murder, When Accepted and the Criminal Act of the Insane  
43.2a, 43.3
4. The Blood-Money for Manslaughter  
43.4
5. The Blood-Money for Accidental Injury  
43.4a
6. The Blood-Money of Women  
43.4b
7. The Blood-Money for the Fetus  
43.5, 43.6
- . Injuries for Which there is Full Blood-Money  
43.6a
9. The Blood-Money for an Eye whose Sight is Lost  
43.6b
10. The Blood-Money for Head-Wounds  
43.6c
11. The Blood-Money for Fingers  
43.6d
12. General Section on the Blood-Money for Teeth  
43.7
13. Procedure in the Blood-Money for Teeth  
43.8
14. The Blood-Money for Injuries to Slaves  
43.8a
15. The Blood-Money of the People of Protection (Dhimma)
16. Blood-Money that has to be Paid as an Individual  
43.8c
17. Inheritance of Blood-Money and Dealing Harshly in Taking It  
43.9, 43.10, 43.11

18. General Section on Blood-Money  
43.12

24. The Blood-Money and Crime of the Slave Set Free and from Whom his Former Master does Not Inherit  
43.15d

▶Al-Muwatta Hadith

## **Hadith 44.2**

### **Beginning With the People Seeking Blood Revenge in the Oath**

▶Al-Muwatta Hadith

## **Hadith 43.4b**

### **The Blood-Money of Women**

▶Al-Muwatta Hadith

## **Hadith 43.8c**

### **Blood-Money that has to be Paid as an Individual**

▶Fiqh-us-Sunnah

## **Fiqh 1.8**

### **Blood**

▶Al-Muwatta Hadith

## **Hadith 43.12**

### **General Section on Blood-Money**

▶Al-Muwatta Hadith

## **Hadith 43.6a**

### **Injuries For Which There is Full Blood-Money**

▶Al-Muwatta Hadith

## **Hadith 43.4a**

### **The Blood-Money for Accidental Injury**

▶Fiqh-us-Sunnah

## **Fiqh 1.72**

### **Women with Prolonged Flows of Blood**

▶Al-Muwatta Hadith

## **Hadith 43.8b**

### **The Blood-Money of the People of Protection (Dhimma)**

Sahih Al-Bukhari Hadith

## **Hadith 1.304** Narrated by

**Asma bint Abi Bakr**

A woman asked Allah's Apostle, "O Allah's Apostle! What should we do, if the blood of menses falls on our clothes?" Allah's Apostle replied, "If the blood of menses falls on the garment of anyone of you, she must take hold of the blood spot, rub it, and wash it with water and then pray in (with it)."

Sahih Al-Bukhari Hadith

## **Hadith 1.309** Narrated by

**Aisha**

None of us had more than a single garment and we used to have our menses while wearing it. Whenever it got soiled with blood of menses we used to apply saliva to the blood spot and rub off the blood with our nails.

Al-Muwatta Hadith

## **Hadith 20.191**

### **How to Make the Sacrifice.**

Yahya related to me from Malik from Nafi that Abdullah ibn Umar said, "Someone who vows to sacrifice a camel or a cow to Allah should garland it with two sandals about its neck, and brand it by causing **blood** to flow from its side. He should then sacrifice it either at the House or at Mina on the

day of sacrifice. There are no other correct places apart from those. However, someone who vows to slaughter a camel or a cow simply as a sacrifice can sacrifice it wherever he wishes."

📖 Sahih Bukhari Hadith Subjects

## Menses

1. 'It is a filthy thing, so keep away from women.' (Surah 2 Ayah 222).
2. "This is a thing which Allah has ordained."
3. Instructions for women  
B 1.293
4. Washing husband's head and combing his hair  
B 1.294, B 1.295
5. Leaning on menstruating wife while reciting Qur'an  
B 1.296
6. Using the word 'Nifas' for menses  
B 1.297
7. Fondling a menstruating wife  
B 1.298, B 1.299, B 1.300
8. Menstruating women should not fast  
B 1.301
9. Hajj and the menstruating woman  
B 1.302
10. Bleeding from the womb between periods  
B 1.303
11. Washing out the menstrual blood  
B 1.304, B 1.305
- es  
B 1.312
17. Combing the hair after the bath  
B 1.313
18. Undoing the hair when taking the bath  
B 1.314
19. 'A little lump of flesh partly formed' (Surah 22 Ayah 5)  
B 1.315
20. Ihram for Hajj for the menstruating woman  
B 1.316
21. The start and end of the menstrual flow  
B 1.317
12. I'tikaf of a woman bleeding between periods  
B 1.306, B 1.307, B 1.308
13. Praying in clothes worn for menses  
B 1.309
14. Perfuming after bathing at end of menses  
B 1.310
15. The bath after the menses and using a perfumed cloth  
B 1.311
16. The bath after the mens
22. No prayers to be performed by menstruating woman in lieu of missed prayers during her periods  
B 1.318
23. Sleeping with a menstruating woman  
B 1.319
24. Keepingaspecialdressformenses  
B 1.320
25. Id festivals and menstruating women  
B 1.321

26. Getting menses thrice a month  
B 1.322
27. Yellowish discharge  
B 1.323
28. Source of bleeding between menses  
B 1.324
29. Getting menses after Tawaf al-ifada  
B 1.325, B 1.326
30. Noticing cleanliness after menses  
B 1.327
31. Offering funeral prayer for woman who died after or during childbirth  
B 1.328
32. Touching of clothes with the menstruating wife while one is in prayer  
B 1.329

## BOASTER:

57:23 - In order that ye may not despair over matters that pass you by nor exult over favors bestowed upon you. For Allah loveth not any vainglorious **boaster**.<sup>5310</sup>

5310 In the external world, what people may consider misfortune or good fortune may both turn out to be illusory, -in Kipling's words, "both imposters just the same". The righteous man does not grumble if some one else has possessions, nor exult if he has them. He does not covet and he does not boast. If he has any advantages, he shares them with other people, as he considers them not due to his own merits, but as gifts of Allah. (57.23)

31:18 - "And swell not thy cheek (for pride) at men nor walk in insolence through the earth; for Allah loveth not any arrogant **boaster**."<sup>3603</sup>

3603 The word "cheek" in English, too, means arrogance or effrontery, with a slightly different shade added, viz.: effrontery from one in an inferior position to one in a superior position. The Arabic usage is wider, and includes smug self-satisfaction and a sense of lofty Superiority. (31.18)

►Biographies of Companions

### Thabit ibn Qays

"What's wrong with you, O Abu Muhammad?" asked the Prophet. "I fear that I might be destroyed, O Messenger of God," he said. "And why?" asked the Prophet. "God Almighty," he said, "has prohibited us from desiring to be praised for what we did not do but I find myself liking praise. He has prohibited us from being proud and I find myself tending towards vanity." This was the time when the verse of the Quran was revealed: "Indeed, God does not love any arrogant boaster."

The Prophet, peace be on him, then tried to calm his anxieties and allay his fears and eventually said to him: "O Thabit, aren't you pleased to live as someone who is praised, and to die as a martyr and to enter Paradise?"

►Biographies of Companions

### Abdullah ibn Umar

"I have brought this thawb for you from Khurasan," he said. "It would certainly bring coolness to your eyes. I suggest that you take off these coarse clothes you have and put on this beautiful thawb."

"Show it to me then," said Abdullah and on touching it he asked: "Is it silk?" "No, it is cotton," replied his friend.

For a little while, Abdullah was pleased. Then with his right hand he pushed away the thawb and said: "No! I am afraid for myself. I fear that it shall make arrogant and boastful. And God does not love the arrogant boaster."

## BOILING WATER:

10:4 - To Him will be your return of all of you. The promise of Allah is true and sure. It is He Who beginneth the process of Creation and repeateth it that He may reward with justice those who believe and work righteousness but those who reject Him will have nothing but draughts of boiling fluids and a Penalty grievous: because they did reject Him. <sup>138813891390</sup>

14:16 - In front of such a one is Hell and he is given for drink boiling fetid water.

22:19 - These two antagonists dispute with each other about their Lord: but those who deny (their Lord) for them will be cut out a garment of Fire: over their heads will be poured out boiling water. <sup>2792</sup>

37:67 - Then on top of that they will be given a mixture made of boiling water.

38:57 - Here is a boiling and an ice cold draught, so let them taste it,

40:72 - In the boiling fetid fluid then in the Fire shall they be burned; <sup>4449</sup>

44:46 - Like the boiling of scalding water.

44:48 - Then pour over his head the Penalty of Boiling Water;

47:15 - (Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible: rivers of milk of which the taste never changes; rivers of wine a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels (to pieces)?  
4833483448354836

4836 Cf. xxxvii. 66-67, and n. 4074. Just as the Bliss of the Blessed will penetrate their being through and through, so the agony of the condemned ones will penetrate their being through and through. (47.15)

55:44 - In its midst and in the midst of **boiling hot water** will they wander round! <sup>5203</sup>

56:42 - (They will be) in the midst of a fierce Blast of Fire and in Boiling Water <sup>5242</sup>

56:54 - "And drink Boiling Water on top of it:

78:25 - Save a boiling fluid and a fluid dark murky intensely cold <sup>5900</sup>

88:5 - The while they are given to drink of a boiling hot spring.

SEE:

A. Yusuf Ali Quran Subjects

## Hell

5. drink, boiling fetid water  
14.16
8. garment of Fire, boiling water  
22.19
14. Tree of Zaqqum, and boiling water  
37.62, 44.43, 56.52
15. burn in Hell taste of boiling fluid  
38.55
22. Hell, which they denied boiling water  
55.43
23. Boiling Water, Shades of Black Smoke  
56.42

► Sahih Al-Bukhari Hadith

**Hadith 8.567** Narrated by

**An Numan bin Bashir**

I heard the Prophet saying, "The least punished person of the (Hell) Fire people on the Day of Resurrection will be a man under whose arch of the feet two smoldering embers will be placed, because of which his brain will boil just like Al-Mirjal (copper vessel) or a Qum-qum (narrow-necked vessel) is boiling with water."

► Al-Tirmidhi Hadith

**Hadith 1627** Narrated by

**Abu Hurayrah**

Allah's Messenger (peace be upon him) said, "The angels are present with one who dies, and if a man is good they say, 'Come out, good soul, which was in the good body; come out praiseworthy and be happy with rest and provision and a Lord Who is not angry.' That continues to be said to it till it comes out. It is then taken up to Heaven and the door is opened for it. The angels are asked who this is and reply that he is so and so, whereupon these words are spoken: 'Welcome, good soul, which was in the good body; enter praiseworthy and be happy with rest and provision and a Lord Who is not angry.' That continues to be said to it till it comes to the Heaven where Allah is. But when it is a bad man what is said is, 'Come out, wicked soul, which was in the wicked body; come out blameworthy and be grieved by a **boiling liquid**, one dark and intensely cold, and other kinds of its type.' That continues to be said to it till it comes out. It is then taken up to Heaven and the door is asked to be opened for it. The question will be asked who this is and the reply given that it is so and so, whereupon these words are spoken: 'There is no welcome for the wicked soul which was in the wicked body; go back blameworthy, for the gates of Heaven will not be opened for you.' It will then be sent away from Heaven and come to the grave."

Ibn Majah transmitted it.

## BOOK:

2:2 - This is the Book; in it is guidance sure without doubt to those who fear Allah. <sup>26</sup>

2:78 - And there are among them illiterates who know not the Book but (see therein their own) desires and they do nothing but conjecture. <sup>84</sup>

2:79 - Then woe to those who write the Book with their own hands and then say: "This is from Allah" to traffic with it for a miserable price! Woe to them for what their hands do write and for the gain they make thereby.

2:87 - We gave Moses the Book and followed him up with a succession of Apostles; We gave Jesus the son of Mary clear (Signs) and strengthened him with the holy spirit. Is it that whenever there comes to you an Apostle with what ye yourselves desire not ye are puffed up with pride? Some ye called impostors and others ye slay! <sup>899091</sup>

2:89 - And when there comes to them a Book from Allah confirming what is with them although from of old they had prayed for victory against those without faith when there comes to them that which they (should) have recognized they refused to believe in it; but the curse of Allah is on those without Faith. <sup>94</sup>

2:101 - And when came to them an Apostle from Allah confirming what was with them a party of the people of the **Book** threw away the Book of Allah behind their backs as if (it had been something) they did not know! <sup>102</sup>

2:105 - It is never the wish of those without faith among the people of the Book nor of the Pagans that anything good should come down to you from your Lord. But Allah will choose for His special Mercy whom He will for Allah is Lord of grace abounding.

2:109 - Quite a number of the people of the Book wish they could turn you (people) back to infidelity after ye have believed from selfish envy after the truth hath become manifest unto them; but forgive and overlook till Allah accomplish His purpose; for Allah hath power over all things. <sup>110111112</sup>

2:113 - The Jews say: "The Christians have naught (to stand) upon"; and the Christians say: "The Jews have naught (to stand) upon." Yet they (profess to) study the (same) Book. Like unto their word is what those say who know not but Allah will judge between them in their quarrel on the Day of Judgment. <sup>116</sup>

2:174 - Those who conceal Allah's revelations in the Book and purchase for them a miserable profit they swallow into themselves naught but fire; Allah will not address them on the Day of Resurrection nor purify them; grievous will be their penalty. <sup>175</sup>

2:176 - (Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism far (from the purpose). <sup>176</sup>

- 3:3 - It is He Who sent down to thee (step by step) in truth the Book confirming what went before it; and He sent down Law (Of Moses) and the Gospel (of Jesus) before this as a guide to mankind and He sent down the Criterion (of judgment between right and wrong).<sup>344345</sup>
- 3:7 - He it is Who has sent down to thee the Book: in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical seeking discord and searching for its hidden meanings but no one knows its hidden meanings except Allah and those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord"; and none will grasp the Message except men of understanding.<sup>347348</sup>
- 3:19 - The Religion before Allah is Islam (submission to His will): nor did the people of the Book dissent therefrom except through envy of each other after knowledge had come to them. But if any deny the Signs of Allah Allah is swift in calling to account.<sup>359</sup>
- 3:20 - So if they dispute with thee say: "I have submitted my whole self to Allah and so have those who follow me." And say to the people of the Book and to those who are unlearned: "Do ye (also) submit yourselves?" If they do they are in right guidance but if they turn back thy duty is to convey the Message; and in Allah's sight are (all) His servants.<sup>360361362</sup>
- 3:23 - Hast thou not turned thy vision to those who have been given a portion of the Book? They are invited to the Book of Allah to settle their dispute but a party of them turn back and decline (the arbitration).<sup>366367</sup>
- 3:64 - Say: "O people of the Book! come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not from among ourselves Lords and patrons other than Allah." If then they turn back say: "Bear witness that we (at least) are Muslims (bowing to Allah's will)."<sup>402</sup>
- 3:65 - The people of the Book! why dispute ye about Abraham when the Law and the Gospel were not revealed till after him? Have ye no understanding?
- 3:69 - It is the wish of a section of the People of the Book to lead you astray. But they shall lead astray (not you) but themselves and they do not perceive!
- 3:70 - Ye People of the Book! Why reject ye the Signs of Allah of which ye are (yourselves) witnesses?
- 3:71 - Ye People of the Book! Why do ye clothe truth with falsehood and conceal the truth while ye have knowledge?<sup>405</sup>
- 3:72 - A section of the People of the Book say: "Believe in the morning what is revealed to the believers but reject it at the end of the day; perchance they may (themselves) turn back."<sup>406</sup>
- 3:75 - Among the People of the Book are some who if entrusted with a hoard of gold will (readily) pay it back; others who if entrusted with a single silver coin will not repay it unless thou constantly stoodest demanding because they say "There is no call on us (to keep faith) with these ignorant (pagans)." But they tell a lie against Allah and (well) they know it.<sup>409410411</sup>
- 3:78 - There is among them a section who distort the Book with their tongues; (as they read) you would think it is a part of the Book but it is no part of the Book; and they say "That is from Allah" but it is not from Allah: it is they who tell a lie against Allah and (well) they know it!
- 3:79 - It is not (possible) that a man to whom is given the Book and Wisdom and the prophetic office should say to people: "Be ye my worshippers rather than Allah's; on the contrary (he would say): "Be ye worshippers of Him Who is truly the Cherisher of all for ye have taught the Book and ye have studied it earnestly."<sup>414</sup>



- 3:110 - Ye are the best of peoples evolved for mankind enjoining what is right forbidding what is wrong and believing in Allah. If only the People of the Book had faith it were best for them; among them are some who have faith but most of them are perverted transgressors. <sup>434</sup>
- 3:113 - Not all of them are alike: of the People of the book are a portion that stand (for the right); they rehearse the signs of Allah all night long and then prostrate themselves in adoration. <sup>437</sup>
- 3:184 - Then if they reject thee so were rejected Apostles before thee who came with clear Signs Books of dark prophecies and the Book of enlightenment. <sup>490</sup>
- 3:186 - Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly hear much that will grieve you from those who received the Book before you and from those who worship many gods. But if ye persevere patiently and guard against evil then that will be a determining factor in all affairs. <sup>493</sup>
- 3:187 - And remember Allah took a Covenant from the People of the Book to make it known and clear to mankind and not to hide it; but they threw it away behind their backs and purchased with it some miserable gain! and vile was the bargain they made! <sup>494495</sup>
- 5:15 - O People of the Book! there hath come to you Our Apostle revealing to you much that ye used to hide in the Book and passing over much (that is now unnecessary): There hath come to you from Allah a (new) Light and a perspicuous Book. <sup>716</sup>
- 6:38 - There is not an animal (that lives) on the earth nor a being that flies on its wings but (forms part of) communities like you. Nothing have We omitted from the Book and they (all) shall be gathered to their Lord in the end. <sup>859</sup>
- 6:89 - These were the men to whom We gave the Book and authority and prophethood: if these (their descendants) reject them behold! We shall entrust their charge to a new People who reject them not. <sup>908</sup>
- 6:91 - No just estimate of Allah do they make when they say: "Nothing doth Allah send down to man (by way of revelation)": Say: "Who then sent down the Book which Moses brought? a light and guidance to man: but ye make it into (separate) sheets for show while ye conceal much (of its contents): therein were ye taught that which ye knew not neither ye nor your fathers." Say: "Allah (sent it down)": then leave them to plunge in vain discourse and trifling. <sup>909910911</sup>
- 6:92 - And this is a Book which We have revealed bringing blessings and confirming (the revelations) which came before it: that thou mayest warn the Mother of Cities and all around her. Those who believe in the Hereafter believe in this (Book) and they are constant in guarding their prayers. <sup>912913914</sup>
- 6:155 - And this is a Book which We have revealed as a blessing: so follow it and be righteous that ye may receive mercy:
- 6:156 - Lest ye should say: "The Book was sent down to two peoples before us and for our part we remained unacquainted with all that they learned by assiduous study." <sup>981</sup>
- 6:157 - Or lest ye should say: "If the Book had only been sent down to us we should have followed its guidance better than they." Now then hath come unto you a Clear (sign) from your Lord and a guide and a mercy: then who could do more wrong than one who rejecteth Allah's signs and turneth away therefrom? In good time shall We requite those who turn away from Our Signs with a dreadful penalty for their turning away. <sup>982</sup>
- 7:2 - A Book revealed unto thee so let thy heart be oppressed no more by any difficulty on that account that with it thou mightest warn (the erring) and teach the believers. <sup>990</sup>
- 7:52 - For We had certainly sent unto them a Book based on knowledge which We explained in detail a guide and a mercy to all who believe.

- 7:169 - After them succeeded an (evil) generation: they inherited the Book but they chose (for themselves) the vanities of this world saying (for excuse): "(everything) will be forgiven us." (Even so) if similar vanities came their way they would (again) seize them. Was not the covenant of the Book taken from them that they would not ascribe to Allah anything but the truth? And they study what is in the Book. But best for the righteous is the home in the hereafter: will ye not understand? <sup>11421143</sup>
- 7:170 - As to those who hold fast by the Book and establish regular prayer; never shall We suffer the reward of the righteous to perish.
- 7:196 - "For my protector is Allah Who revealed the Book (from time to time) and He will choose and befriend the righteous.
- 12:1 - Alif Lam Ra. These are the Symbols (or Verses) of the Perspicuous Book. <sup>162716281629</sup>
- 13:1 - Alif Lam Mim Ra. These are the Signs (or Verses) of the Book: that which hath been revealed unto thee from thy Lord is the Truth; but most men believe not. <sup>17981799</sup>
- 13:36 - Those to whom We have given the Book rejoice at what hath been revealed unto thee: but there are among the clans those who reject a part thereof. Say: "I am commanded to worship Allah and not to join partners with Him. Unto Him do I call and unto Him is my return." <sup>18571858</sup>
- 13:38 - We did send apostles before thee and appointed for them wives and children: and it was never the part of an apostle to bring a Sign except as Allah permitted (or commanded). For each period is a Book (revealed). <sup>186118621863</sup>
- 13:39 - Allah doth blot out or confirm what He pleaseth: with Him is the Mother of the Book. <sup>1864</sup>
- 13:43 - The Unbelievers say: "No apostle art thou." Say: "Enough for a witness between me and you is Allah and such as have knowledge of the Book." <sup>18671868</sup>
- 14:1 - Alif Lam Ra. A Book which We have revealed unto thee in order that thou mightest lead mankind out of the depths of darkness into light by the leave of their Lord to the Way of (Him) Exalted in Power Worthy of all Praise! <sup>18701871</sup>
- 17:2 - We gave Moses the Book and made it a Guide to the Children of Israel (commanding): "Take not other than Me as Disposer of (your) affairs." <sup>21702171</sup>
- 17:4 - And We gave (clear) warning to the Children of Israel in the Book that twice would they do mischief on the earth and be elated with mighty arrogance (and twice would they be punished)! <sup>21732174</sup>
- 17:93 - "Or thou have a house adorned with gold or thou mount a ladder right into the skies. No we shall not even believe in thy mounting until thou send down to us a book that we could read." Say: "Glory to my Lord! am I aught but a man an apostle?" <sup>229622972298</sup>
- 18:1 - Praise be to Allah Who hath sent to His Servant the Book and hath allowed therein no Crookedness: <sup>23252326</sup>
- 18:49 - And **the Book** (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say "Ah! woe to us! what a book is this! It leaves out nothing small or great but takes account thereof!" They will find all that they did placed before them: and not one will thy Lord treat with injustice. <sup>2391</sup>
- 2391 Personal responsibility, for all deeds in this life will then be enforced. But it will be done with perfect justice. Expressed in the forms of this world, it will amount to a clear statement of all we did in this life; the record will be put before us to convince us. As it will be a perfect record, with no omissions and no wrong entries, it will be perfectly convincing. Where there is punishment, it has been earned by the wrong-doer's own deeds, not imposed on him unjustly. (18.49)
- 19:51 - Also mention in the Book (the story of) Moses: for he was specially chosen and he was an apostle (and) a prophet. <sup>2503</sup>

- 19:54 - Also mention in the Book (the story of) Ismail: He was (strictly) true to what he promised and he was an apostle (and) a prophet. <sup>2506</sup>
- 19:56 - Also mention in the Book the case of Idris: he was a man of truth (and sincerity) (and) a prophet: <sup>2508</sup>
- 22:8 - Yet there is among men such a one as disputes about Allah without knowledge without guidance and without a Book of Enlightenment <sup>2779</sup>
- 26:2 - These are Verses of the Book that makes (things) clear. <sup>3138</sup>
- 28:2 - These are Verses of the Book that makes (things) clear. <sup>3327</sup>
- 29:45 - Recite what is sent of the **Book** by inspiration to thee and establish Regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do. <sup>3471</sup>
- 29:46 - And dispute ye not with the People of the **Book** except with means better (than mere disputation) unless it be with those of them who inflict wrong (and injury): but say "We believe in the Revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)."<sup>347234733474</sup>
- 29:47- And thus (it is) that We have sent down the **Book** to thee. So the People of the Book believe therein as also do some of these (pagan Arabs): and none but Unbelievers reject Our Signs. <sup>347534763477</sup>
- 29:48 - And thou wast not (able) to recite a **Book** before this (Book came) nor art thou (able) to transcribe it with thy right hand: in that case indeed would the talkers of vanities have doubted. <sup>3478</sup>
- 29:51 - And is it not enough for them that We have sent down to thee the Book which is rehearsed to them? Verily in it is Mercy and Reminder to those who believe. <sup>3482</sup>
- 31:2 - These are Verses of the Wise Book, <sup>3580</sup>
- 32:2 - (This is) the revelation of the Book in which there is no doubt, from the Lord of the Worlds. <sup>3629</sup>
- 32:23 - We did indeed aforetime give the Book to Moses: be not then in doubt of its reaching (thee): and We made it a guide to the Children of Israel. <sup>36563657</sup>
- 35:29 - Those who rehearse the Book of Allah establish regular Prayer and spend (in Charity) out of what We have provided for them secretly and openly hope for a Commerce that will never fail. <sup>39143915</sup>
- 35:31 - Those who rehearse the Book of Allah establish regular Prayer and spend (in Charity) out of what We have provided for them secretly and openly hope for a Commerce that will never fail. <sup>39143915</sup>
- 35:32 - Then We have given the Book for inheritance to such of Our servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are by Allah's leave foremost in good deeds; that is the highest Grace. <sup>39193920</sup>
- 39:1 - The revelation of this Book is from Allah the Exalted in Power Full of Wisdom. <sup>4242</sup>
- 39:2 - Verily it is We Who have revealed the Book to thee in Truth: so serve Allah offering Him sincere devotion.
- 40:53 - We did aforetime give Moses the (Book of) Guidance and We gave the Book in inheritance to the Children of Israel <sup>4426</sup>

- 40:70 - Those who reject the Book and the (revelations) with which We sent Our apostles: But soon shall they know <sup>4447</sup>
- 41:3 - A Book whereof the verses are explained in detail a Qur'an in Arabic for people who understand
- 42:14 - And they became divided only after knowledge reached them through selfish envy as between themselves. Had it not been for a Word that went forth before from thy Lord (tending) to a Term appointed the matter would have been settled between them: but truly those who have inherited the Book after them are in suspicious (disquieting) doubt concerning it. <sup>454445454546</sup>
- 42:15 - Now then for that (reason) call (them to the Faith) and stand steadfast as thou art commanded nor follow thou their vain desires; but say: "I believe in the Book which Allah has sent down; and I am commanded to judge justly between you. Allah is Our Lord and your Lord. For us (is the responsibility for) Our deeds and for you for your deeds. There is no contention between us and you. Allah will bring us together and to Him is (Our) final goal. <sup>45474548</sup>
- 43:2 - By the Book that makes things clear
- 43:4 - And verily it is in the Mother of the Book in Our Presence high (in dignity) full of wisdom. <sup>4606</sup>
- 43:21 - What! have We given them a Book before this to which they are holding fast?
- 46:2 - The revelation of the Book is from Allah the Exalted in Power Full of Wisdom. <sup>4775</sup>
- 46:12 - And before this was the Book of Moses as a guide and a mercy; and this Book confirms (it) in the Arabic tongue; to admonish the unjust and as Glad Tidings to those who do right. <sup>4786</sup>
- 54:52 - All that they do is noted in (their) Books (of Deeds): <sup>5167</sup>
- 74:31 - And We have set none but angels as guardians of the Fire; and We have fixed their number only as a trial for Unbelievers in order that the people of the Book may arrive at certainty and the Believers may increase in Faith and that no doubts may be left for the People of the Book and the Believers and that those in whose hearts is a disease and the Unbelievers may say "What symbol doth Allah intend by this?" Thus doth Allah leave to stray whom He pleaseth and guide whom He pleaseth; and none can know the forces of the Lord except He and this is no other than a warning to mankind. <sup>5794579557965797</sup>
- 98:1 - Those who reject (Truth) among the People of the Book and among the Polytheists were not going to depart (from their ways) until there should come to them Clear Evidence <sup>622162226223</sup>
- 98:4 - Nor did the people of the Book make schisms until after there came to them Clear Evidence. <sup>6227</sup>
- 98:6 - Those who reject (Truth) among the People of the Book and among the Polytheists will be in hell-fire to dwell therein (for aye). They are the worst of creatures. <sup>6231</sup>

A. Yusuf Ali Quran Subjects

### **Book (Revelation)**

1. is guidance sure  
2.2
2. to be studied  
2.121
3. (Qur'an) verses fundamental & allegoric-  
3.7
4. (Qur'an) light and guide  
5.16
5. People of the book  
3.64, 3.98, 3.113, 3.187, 3.199, 4.47, 4.153

6. appeal to People of the [5.62](#), [5.71](#)
7. their hypocrisy [5.64](#)
8. forgiven if they had stood fast to their lights [5.69](#)
9. know but refuse to believe [6.20](#)
10. mother or foundation of the [3.7](#), [13.39](#), [43.4](#)
11. for each period [13.38](#)
12. on a blessed Night [44.3](#)
13. from God [46.2](#)

▪Sahih Al-Bukhari Hadith

### **Hadith 6.70** Narrated by **Aisha**

Allah's Apostle recited the Verse:

"It is He who has sent down to you the Book. In it are Verses that are entirely clear, they are the foundation of the Book, others not entirely clear. So as for those in whose hearts there is a deviation (from the Truth ), follow thereof that is not entirely clear seeking affliction and searching for its hidden meanings; but no one knows its hidden meanings but Allah. And those who are firmly grounded in knowledge say: "We believe in it (i.e. in the Qur'an) the whole of it (i.e. its clear and unclear Verses) are from our Lord. And none receive admonition except men of understanding." ([3.7](#))

Then Allah's Apostle said, "If you see those who follow thereof that is not entirely clear, then they are those whom Allah has named [as having deviation (from the Truth)]. So beware of them."

▪Sahih Al-Bukhari Hadith

### **Hadith 1.75** Narrated by **Ibn Abbas**

Once the Prophet embraced me and said, "O Allah! Bestow on him the knowledge of the Book (Qur'an)."

Al-Tirmidhi Hadith

### **Hadith 1003** Narrated by **Abdullah ibn Mas'ud**

The Prophet (peace be upon him) said: Whenever a person recites one letter from the Book of Allah, one good deed is recorded for him. One good deed is equal to ten good deeds the like of it. I do not say that Alif-Lam-Mim is a letter, but A is a letter L is a letter and M is a letter.

Transmitted by Tirmidhi.

**See:** 2:101,121, 3:7,23,64,65,72,75,110,113; 5:15,17. 19; 11:1; 13:38,39; 18:1,2  
29:45. 35:29,31,32; 36:12. 39:23; 43:2,3,4,5; 44:2; 46:2,47,48,51;  
98:1,4,6. etc.,etc.

## **BOOTY:**

3:152 -Allah did indeed fulfil His promise to you when ye with His permission were about to annihilate your enemy until ye flinched and fell to disputing about the order and disobeyed it after He brought you in sight (of the Booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you but He forgave you: for Allah is full of grace to those who believe. <sup>462463</sup>

3:153 - Behold! ye were climbing up the high ground without even casting a side glance at anyone and the Apostle in your rear was calling you back. There did Allah give you one distress after

another by way of requital to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allah is well aware of all that ye do. <sup>464</sup>

8:1 - They ask thee concerning (things taken as) spoils of war. Say: "(Such) spoils are at the disposal of Allah and the apostle: so fear Allah and keep straight the relations between yourselves: obey Allah and His apostle if ye do believe." <sup>11781179</sup>

1178 The occasion was the question of the division of the booty after the battle of Badr. See Introduction to this Sura. (8.1)

1179 Booty taken in a lawful and just war. It belongs to the Cause, in this case the Cause of Allah, as administered by His Messenger. The chief thing is to remain staunch to the Cause of Allah, and have no differences among those who stand for the Cause. Our internal relations must be kept straight: they must not be disturbed by cupidity or worldly considerations of gain, for any windfalls of this kind should be outside our calculations. (8.1)

8:41 - And know that out of all the booty that ye may acquire (in war) a fifth share is assigned to Allah and to the apostle and to near relatives orphans the needy and the wayfarer if ye do believe in Allah and in the revelation We sent down to Our servant on the day of testing the day of the meeting of the two forces. For Allah hath power over all things. <sup>120912101211</sup>

48:15 - Those who lagged behind (will say) when ye (are free to) march and take booty (in war): "Permit us to follow you." They wish to change Allah's decree: Say: "Not thus will ye follow us: Allah has already declared (this) beforehand": then they will say "but ye are jealous of us." Nay but little do they understand (such things). <sup>4883488448854886</sup>

4883 Now comes out another motive behind the minds of the laggards. The journey for pilgrimage had no promise of war booty. If at any future time there should be a promise of booty they would come! But that is to reverse Allah's law and decree. Jihad is not for personal gain or booty: see S. viii. and Introduction to S. viii., paragraph 2. On the contrary Jihad is hard striving, in war and peace, in the Cause of Allah. (48.15)

4884 Not thus: i.e., not on those terms; not if your object is only to gain booty. (48.15)

►Sahih Bukhari Hadith Subjects

### **Obligation of Khumus**

7. 'And know that out of all the booty'  
B 4.345, B 4.346, B 4.347
8. "Booty has been made legal for the Muslims"  
B 4.348, B 4.349, B 4.350, B 4.351, B 4.352, B 4.353
9. The war booty is for those who witness battles  
B 4.354
10. Fighting for the sake of booty  
B 4.355
11. The Imam distributes the war booty  
B 4.356
13. The messenger's share of the war booty
20. Food gained as war booty in the battle field  
B 4.381, B 4.382, B 4.383

See;

Sunan of Abu-Dawood

**Hadith 2670** Narrated by

**Wathilah ibn al-Asqa**

►Sahih Al-Bukhari Hadith

**Hadith 4.353** Narrated by

**Abu Huraira**

► Sahih Al-Bukhari Hadith

**Hadith 4.276** Narrated by  
**Al Bara bin Azib**

Al-Muwatta Hadith

**Hadith 21.19**

► Sunan of Abu-Dawood

**Hadith 2688** Narrated by  
**Abdullah ibn Amr ibn al-'As**

► Sunan of Abu-Dawood

**Hadith 2706** Narrated by  
**Abdullah ibn Amr ibn al-'As**

► Sahih Al-Bukhari Hadith

**Hadith 5.122** Narrated by  
**Anas**  
etc.

## BOUNTY INCREASE:

2:3 - Who believe in the Unseen are steadfast in prayer and spend out of what We have provided for them. <sup>27</sup>

27 All bounties proceed from God. They may be physical gifts, e.g., food, clothing, houses, gardens, wealth, etc. or intangible gifts, e.g., influence, power, birth and the opportunities flowing from it, health, talents, etc. or spiritual gifts, e.g., insight into good and evil, understanding of men, the capacity for love, etc. We are to use all in humility and moderation. But we are also to give out of every one of them something that contributes to the well-being of others. We are to be neither ascetics nor luxurious sybarites, neither selfish misers nor thoughtless prodigals. (2.3)

35:30 - For He will pay them their meed nay He will give them (even) more out of His Bounty; for He is Oft-Forgiving Most Ready to appreciate (service). <sup>39163917</sup>

3916 No man is perfect. Everyone has his fault. But when a man tries his best in the service of Allah, his faults are blotted out, and he is treated as if he had committed no faults: "for Allah is Oft-Forgiving, and ready to appreciate service". (35.30)

3917 Cf. xiv. 5, and n. 2877 for shakur. Allah is ready to recognise, appreciate, and reward the smallest service, without regard to the defects in that service. His gracious acceptance is compared to "gratitude" among men. (35.30)

42:26 - And He listens to those who believe and do deeds of righteousness and gives them increase of His Bounty: but for the Unbelievers there is a terrible Penalty. <sup>4564</sup>

4564 To the prayers of the righteous He listens, and He gives them of His Bounty beyond their deserts. Every time they do a little good, they are increased in their goodness. Every right impulse or aspiration is strengthened and leads to progressive spiritual advancement. (42.26)

2:200 - So when ye have accomplished your holy rites celebrate the praises of Allah as ye used to celebrate the praises of your fathers yea with far more heart and soul. There are men who say: "Our Lord! give us (thy bounties) in this world!" but they will have no portion in the hereafter. <sup>223224</sup>

224 If you hasten to get all the good things of the world, and only think of them and pray for them, you would lose the higher things of the future. The proper Muslim attitude is neither to renounce this world nor to be so engrossed in it as to forget the spiritual future. (2.200)

93:11 - But the Bounty of thy Lord Rehearse and proclaim! <sup>6187</sup>

6187 Besides the petitioners, who ask for help, there is the case of those who do not ask but are nevertheless poor-poor but contented in worldly goods, or poor in knowledge or resources and not even knowing that they are poor. If you are bountifully endowed by Allah, your duty is to make that Bounty spread far and wide. Proclaim it and share it, as the holy Prophet always did. We all receive Allah's grace and guidance in some degree or other. We all owe it as a duty to our fellow-men to be kind and helpful to those less endowed in any respect than ourselves. (93.11)



2:198 - It is no crime in you if ye seek of the bounty of your Lord (during Pilgrimage). Then when ye pour down from (Mount) Arafat celebrate the praises of Allah at the Sacred Monument and celebrate His praises as He has directed you even though before this ye went astray. 219220221

219 Legitimate trade is allowed, in the interests both of the honest trader, who can thus meet his own expenses, and of the generality of pilgrims, who would otherwise be greatly inconvenienced for the necessities of life. But the profit must be sought as from the "bounty of God". There should be no profiteering, or trade "tricks". Good honest trade is a form of service to the community, and therefore to God. (2.198)

See: 9:74.75.76; 10:58; 16:14; 17:12; 30:45; 33:47; 35:30; 40:61; 42:22.23; 45:12; 55:27; 57:29; 73:20; etc.

►Sahih Muslim Hadith

**Hadith 1389** Narrated by  
**Anas ibn Malik**

►Sahih Al-Bukhari Hadith

**Hadith 5.468** Narrated by  
**Zaid bin Khalid**

►Al-Tirmidhi Hadith

**Hadith 1792** Narrated by  
**Abdullah ibn Mas'ud**

## BONDMAN:

90:12 - And what will explain to thee the path that is steep?

90:13 - And what will explain to thee the path that is steep?

6140 The difficult path of virtue is defined as the path of charity or unselfish love, and three specific instances are given for our understanding: viz. (1) freeing the **bondman**, (2) feeding the orphan, and (3) feeding the indigent down in the dust. (90.13)

6143 Persons down in the dust can only be helped from motives of pure charity, because nothing can be expected of them- neither praise nor advertisement nor any other advantage to the helper. Such help is help indeed. But there may be various degrees, and the help will be suited to the needs. (90.16)

12:75 - They said: "The penalty should be that he in whose saddle bag it is found should be held (as bondman) to atone for the (crime). Thus it is we punish the wrongdoers!" 17401741

## BOW DOWN:

2::34 -And behold We said to the angels: "**Bow down** to Adam"; and they bowed down not so Iblis: he refused and was haughty: He was of those who reject Faith.

49 The Arabic may also be translated: "They bowed down, except Iblis." In that case Iblis (Satan) would be one of the angels. But the theory of fallen angels is not usually accepted in Muslim theology. In xviii, 50 Iblis is spoken of as a Jinn. We shall discuss later the meaning of this word. (2.34)

2:43 - And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship).<sup>60</sup>

60 The argument is still primarily addressed to the Jews, but is of universal application, as in all the teachings of the Quran. The chief feature of Jewish worship was and is the bowing of the head. (2.43)

2:125 - Remember We made the house a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il that they should sanctify My House for those who compass it round or use it as a retreat or bow or prostrate themselves (therein in prayer).<sup>125126</sup>

125 The Ka'ba, the House of God. Its foundation goes back by Arab tradition to Abraham. Its fourfold character is here referred to. (1) It was the centre to which all the Arab tribes resorted for trade, for poetic contests, and for worship, (2) It was sacred territory and was respected by friend and foe alike. At certain seasons, all fighting was and is forbidden within its limits, and even arms are not allowed to be carried and no game or other thing is allowed to be killed. Like

the Cities of Refuge under the Mosaic Dispensation to which manslayers could flee (Num. xxxv. 6) or the Sanctuaries in Mediaeval Europe, to which criminals could not be pursued. Mecca was recognized by Arab custom as inviolable for the pursuit of revenge or violence. (3) It was a place of prayer; even today there is a Station of Abraham within the enclosure where Abraham was supposed to have prayed. (4) It must be held pure and sacred for all purposes. (2.125)

- 126 Four rites are here enumerated, which have now acquired a technical meaning. (1) Compassing the sacred territory, or going round the Ka'ba: Tawaf. There are special guides who take pilgrims and visitors round. (2) Retiring to the place as a spiritual retreat, for contemplation and prayer: Itikat. (3) The posture of bending the back in prayer: Ruku. (4) The posture of prostrating oneself on the ground in prayer: Sujud. The protection of the holy territory is for all, but special cleanliness and purity is required for the sake of the devotees who undertake these rites. (2.125)
- 127 The root salama in the word Islam implies (among other ideas) the idea of Peace, and therefore when Mecca is the city of Islam, it is also the City of Peace. The same root occurs in the latter part of the name Jerusalem, the Jewish City of Peace. When the day of Jerusalem passed (see verse 134 or 141 below), Mecca became the "New Jerusalem" - or rather the old and original "City of Peace" restored and made universal. (2.126)

2:131 - Behold! his Lord said to him: "**Bow** (thy will to me)" He said: "I bow (my will) to the Lord and Cherisher of the universe."

3:43 - "O Mary! worship thy Lord devoutly; prostrate thyself and **bow down** (in prayer) with those who bow down."

5:55- Your (real) friends are (no less than) Allah His Apostle and the (fellowship of) believers those who establish regular prayers and regular charity and they bow down humbly (in worship)

7:11 - t is We who created you and gave you shape; then We bade the angels **bow down** to Adam and they bowed down; not so Iblis; he refused to be of those who bow down. 996997

996 It was after Adam (as standing for all mankind) had been so taught that the angels were asked to prostrate to him, for, by Allah's grace, his status had actually been raised higher. Note the transition from "you" (plural) in the first clause to "Adam" in the second clause: Adam and mankind are synonymous: the plural is reverted to in vii. 14, 16-18. (7.11)

997 Iblis not only refused to bow down: he refused to be of those who prostrated. In other words he arrogantly despised the angels who prostrated as well as man to whom they prostrated and he was in rebellion against Allah for not obeying His order. Arrogance, jealousy, and rebellion were his triple crime. (7.11)

7:12 -(Allah) said: "what prevented thee from **bowing down** when I commanded thee?" He said: "I am better than he: thou didst create me from fire and him from clay." 998

998 Notice the subtle wiles of Iblis: his egotism in putting himself above man, and his falsehood in ignoring the fact that Allah had not merely made man's body from clay, but had given him spiritual form,-in other words, had taught him the nature of things and raised him above the angels. (7.12)

9:112 - Those that turn (to Allah) in repentance: that serve Him and praise Him; that wander in devotion to the Cause of Allah; that **bow down** and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limits set by Allah; (these do rejoice). So proclaim the glad tidings to the Believers. 1363

1363 We are to rejoice that by giving up such small things as ourselves and our possessions we are to be rewarded with such a great thing as the eternal life of felicity. The truly righteous, whose lives in various aspects are described in this verse, do so rejoice. The good news is to be proclaimed to all Believers, including the weakest among us, so that they may profit by that example. (9.112) Behold! We said to the angels: "Bow down unto Adam": they bowed down except Iblis: he said "Shall I bow down to one whom Thou didst create from clay?" 2251

17:61 - Behold! We said to the angels: "**Bow down** unto Adam": they bowed down except Iblis: he said "Shall I **bow down** to one whom Thou didst create from clay?" 2251

2251 Cf. vii. 11-18, which deals, as is the case here, with the temptation of the individual human soul, while ii. 30-38 deals with the collective race of man through Adam. Arrogance, jealousy, spite, and hatred are the ingredients in the story of Iblis. (17.61)

18:50 -Behold! We said to the angels "Bow down to Adam": they bowed down except Iblis. He was one of the Jinns and he broke the Command of his Lord. Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrongdoers! 2392239323942395

2392 Cf. ii. 34, where the story is told of the fall of mankind through Adam. Here the point is referred to in order to bring home the individual responsibility of the erring soul. Iblis is your enemy; you have been told his history; will you prefer to go to him rather than to the merciful Allah, your Creator and Cherisher? What a false exchange you would make! (18.50)

2393 Cf. vi. 100, n. 929. (18.50)

- 2394 Satan's progeny: we need not take the epithet only in a literal sense. All his followers are also his progeny. (18.50)
- 2395 Out of the limited free-will that man has, if he were to choose Evil instead of Good, Satan instead of Allah, what a dreadful choice it would be! It would really be an evil exchange. For man is Allah's creature, cared for and cherished by Him. He abandons his Cherisher to become the slave of his enemy! (18.50)
- 22:26 - Behold! We gave the site to Abraham of the (Sacred) House (saying): "Associate not any thing (in worship) with Me; and sanctify My House for those who compass it round or stand up or **bow** or prostrate themselves (therein in prayer). 27972798
- 2797 The site of Makkah was granted to Abraham (and his son Ismail) for a place of worship that was to be pure (without idols, the worship being paid to Allah, the One True God) and universal, without being reserved (like Solomon's Temple of later times) to any one People or Race. (22.26)
- 2798 Cf. ii. 125. Note that here the word qaimin ('who stand up for prayer') occurs in place of 'akifin (who use it as a retreat). In practice the meaning is the same. Those who go for a retreat to the Ka'ba stay there for the time being. (22.26)
- 38:24 - (David) said: "He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes: truly many are the Partners (in business) who wrong each other: not so do those who believe and work deeds of righteousness and how few are they?"... And David gathered that We had tried him: he asked forgiveness of his Lord fell down bowing (in prostration) and turned (to Allah in repentance). 417441754176
- 4176 Judged by ordinary standards, David had done no wrong; he was a good and just king. Judged by the highest standard of those nearest to Allah (Muqarraban, lvi. 11), the thought of self-pride and self-righteousness had to be washed off from him by his own act of self-realisation and repentance. This was freely accepted by Allah, as the next verse shows. A) Some commentators say that David's fault here was his hastiness in judging before hearing the case of the other party. When he realised his lapse, he fell down in repentance. (38.24)
- 39:12 - "And I am commanded to be the first of those who bow to Allah in Islam." 4262
- 4262 Cf. vi. 14. "The first" need not necessarily be chronological: it may also refer to the first rank in zeal, and in readiness to suffer for the Cause. (39.12)
- 41:33 - Who is better in speech than one who calls (men) to Allah works righteousness and says "I am of those who bow in Islam"? 4503
- 4503 Better in speech: i.e., speaks better counsel; or is more worthy of being listened to. That his word reaches the highest mark of human speech is evidenced by three facts: (1) that he calls all to the Truth of Allah, showing that his thoughts are not centred on himself; (2) every deed of his is righteousness, showing that there is no divergence between his preaching and his conduct; and (3) he completely associates himself with the Will of Allah, showing that he is the full embodiment of Islam. What a fine description of the holy Prophet! (41.33)
- 45:28 - And thou wilt see every sect bowing the knee: every sect will be called to its Record: "This Day shall ye be recompensed for all that ye did! 4766
- 4766 Bowing the knee: the key-phrase of the Sura, and its title. Cf. xix. 72. Whatever the arrogance of the wicked may be in this life, whatever exclusive sects and divisions they may form, in this life, the time will come when they will humbly submit and bow the knee to the Truth. Before Allah, when their Record is produced, they must necessarily be dumb. (45.28)
- 48:29 Muhammad is the Apostle of Allah; and those who are with him are strong against Unbelievers (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer) seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks (being) the traces of their prostration. This is their similitude in the Torah; and their similitude in the Gospel is: like a seed which sends forth its blade then makes it strong; it then becomes thick and it stands on its own stem (filling) the sowers with wonder and delight. As a result it fills the Unbelievers with rage at him. Allah has promised those among them who believe and do righteous deeds Forgiveness and a great Reward. 49134914491549164917
- 4913 Cf. ix. 128. The devotees of Allah wage unceasing war against evil, for themselves, and for others; but to their own brethren in faith-especially the weaker ones- they are mild and compassionate: they seek out every opportunity to sympathise with them and help them. (48.29)
- 4914 Their humility is before Allah and His Apostle and all who have authority from Allah, but they yield no power or pomp, nor do they worship worldly show or glitter. Nor is their humility before Allah a mere show for men. (48.29)
- 4915 The traces of their earnestness and humility are engraved on their faces, i.e., penetrate their inmost being, the face being the outward sign of the inner man. If we take it in its literal sense, the traces might mean the marks left by repeated prostration on their foreheads. Moreover, a good man's face alone shows in him the grace and light of Allah; he is gentle, kind and forbearing, ever helpful, relying on Allah and possessing a blessed Peace and Calmness (Sakina, xlviii. 26) that can come from no other source. (48.29)

4916 In the Book of Moses, which is now found in a corrupt form in the Pentateuch, the posture of humility in prayer is indicated by prostration: e.g., Moses and Aaron "fell upon their faces", Num. xvi. 22. (48.29)

4917 The similitude in the Gospel is about how the good seed is sown and grows gradually, even beyond the expectation of the sower: "the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear": Mark. iv. 27-28. Thus Islam was preached by the holy Prophet; the seed seemed to human eyes lost in the ground; but it put forth its shoot, and grew, and became strong, until it was able to stand on its own legs, and its worst enemies recognised its existence and its right to live. Note how much more complete the parable is in the Qur-an. The mentality of the sowers of the seed is expressed in beautiful terms: its growth and strength filled them "with wonder and delight." (48.29)

55:6 - And the herbs and the trees-both (alike) bow in adoration. <sup>51755176</sup>

5175 Najm: may mean stars collectively, or herbs collectively: perhaps both meanings are implied. (55.6)

5176 All nature adores Allah. Cf. xxii. 18, and n. 2790; xiii. 15; and xvi. 48-49. (55.6)

68:43 - Their eyes will be cast down ignominy will cover them; seeing that they had been summoned aforetime to bow in adoration while they were whole (and had refused). <sup>56235624</sup>

5623 Their past memories, combined with their present position, will then fill them with a sense of the deepest dismay and humiliation. See last note. (68.43)

5624 Salimun: whole, in full possession of the power of judgment and will; not constrained, as they now will be, by the Punishment staring them full in the face. (68.43)

7:206 - Those who are near to thy Lord disdain not to do Him worship: They celebrate His praises and **bow down** before Him. <sup>11761177</sup>

1176 The higher you are in spiritual attainment, the more is your desire and your opportunity to serve and worship your Lord and Cherisher and the Lord and Cherisher of all the worlds: and the greater is your pride in that service and that worship. (7.206)

1177 At this stage a Sajda or prostration is indicated, as a sign of our humble acceptance of the privilege of serving and worshipping Allah,-a fitting close to Sura in which we are led, through a contemplation of the stories of the Messengers of Allah, to the meaning of revelation and its relation to our moral and spiritual progress. (7.206)

22:18 -Seest thou not that to Allah **bow down** in worship all things that are in the heavens and on earth the sun the moon the stars; the hills the trees the animals; and a great number among mankind? But a great number are (also) such as are fit for Punishment: and such as Allah shall disgrace none can rise to honor: for Allah carries out all that He wills. <sup>27902791</sup>

2790 Cf. xxi. 79, and n. 2733. All created things, animate and inanimate, depend on Allah for their existence, and this dependence can be construed as their Sajda or bowing down in worship. Their very existence proclaims their dependence. How can they be objects of worship? For haqqa in this verse. Cf. xv. 64, n. 1990. (22.18)

2791 Cf. xxii, 16. There the argument was that those who work in harmony with Allah's Law and Will will get their reward, for Allah always carries out His Plan. Here is the Parallel argument: those who defy Allah's Will must suffer pain and disgrace, for Allah is well able to carry out His Will. (22.18)

22:77 -O ye who believe! **bow down** prostrate yourselves and adore your Lord; and do good; that ye may prosper. <sup>2860</sup>

2860 Prosper: in a spiritual sense, both in this life and the Hereafter. (22.77)

29:46 - Our Allah and your Allah is one; and it is to Him we bow (in Islam). <sup>347234733474</sup>

2:131 - Behold! his Lord said to him: "Bow (thy will to me)" He said: "I bow (my will) to the Lord and Cherisher of the universe."

2:133 - Were ye witnesses when death appeared before Jacob? Behold he said to his sons: "What will ye worship after me?" They said: "We shall worship thy Allah and the Allah of thy fathers of Abraham Isma'il and Isaac the one (true) Allah to Him we **bow** (in Islam)." <sup>131132</sup>

77:48 - When it is said unto them: Bow down, they bow not down!

►Fiqh-us-Sunnah

## Fiqh 1.122a

### Obligatory acts of prayer, Ar-Ruku' (Bowing Down)

There is a consensus on the obligatory nature of the ruku'. Says Allah, "O you who believe, **bow down** and prostrate yourselves..." The position of ruku' is established by bending over, putting one's hands on one's knees, and remaining in that position until he attains "calmness." In another hadith the Prophet said, "Then bow until you attain calmness while you are

bowing." Abu Qatadah related that the Prophet, upon whom be peace, said, "The worst people are the thieves who steal part of the prayer." He was asked how this was done, and he replied, "He does not complete his bowings and prostrations," or he said, "He does not straighten his back during his **bowings and prostrations**."

► Sahih Muslim Hadith

### **Hadith 792** Narrated by **Wa'il ibn Hujr**

Wa'il saw the Apostle of Allah (peace be upon him) raising his hands at the time of beginning the prayer and reciting takbir, and according to Hammam (the narrator), the hands were lifted opposite to ears. He (the Prophet) then wrapped his hands in his cloth and placed his right hand over his left hand. And when he was about to bow down, he brought out his hands from the cloth, and then lifted them, and then recited takbir and bowed down, and when (he came back to the erect position) he recited: Allah listened to him who praised Him." And when prostrated, he prostrated between the two palms.

Sahih Muslim Hadith

### **Hadith 828** Narrated by **Abu Hurayrah**

The Messenger of Allah (peace be upon him) while teaching us (the principles of faith), said: Do not try to go ahead of the Imam, recite takbir when he recites it, and when he says: "Nor of those who err," you should say Amin, bow down when he bows down, and when he says: "Allah listens to him who praises Him," say: "O Allah, our Lord, to Thee be the praise."

Al-Tirmidhi Hadith

### **Hadith 5918** Narrated by **Abu Musa**

Abu Talib went to ash-Sham (Syria) accompanied by the Prophet (may Allah bless him) along with some shaykhs of Quraysh. When they came near where the monk was they alighted and loosened their baggage, and the monk came out to them although when they had passed that way previously he had not done so. While they were loosening their baggage the monk began to go about among them till he came and, taking Allah's Messenger (peace be upon him) by the hand, said, "This is the chief of the universe; this is the messenger of the Lord of the universe whom Allah is commissioning as a mercy to the universe." Some shaykhs of Quraysh asked him how he knew, and he replied, "When you came over the hill not a tree or a stone failed to bow in prostration, and they prostrate themselves only before a prophet. I recognize him by the seal of prophecy, like an apple, below the end of his shoulder-blade." He then went and prepared food for them, and when he brought it to them the Prophet (peace be upon him) was looking after the camels, so he told them to send for him. He came with a cloud above him shading him and when he approached the people he found they had gone before him into the shade of a tree. Then when he sat down the shade of the tree inclined over him, and the monk said, "Look how the shade of the tree has inclined over him. I adjure you by Allah to tell me which of you is his guardian." On being told that it was Abu Talib he kept adjuring him to send him back until he did so. Abu Bakr sent Bilal along with him and the monk gave him provisions of a bread and olive-oil.

Tirmidhi transmitted it.

Sahih Al-Bukhari Hadith

### **Hadith 2.328** Narrated by **Aisha the wife of the Prophet**

Allah's Apostle during his illness prayed in his house sitting, whereas some people followed him standing, but the Prophet beckoned them to sit down. On completion of the prayer he said, "The Imam is to be followed. So, bow when he bows, and raise your head when he raises his head." (See Hadith No. 657 Vol 1 for taking the verdict).

Sahih Muslim Hadith

### **Hadith 1608** Narrated by **Aisha**

Abu Salamah asked Aisha about the prayer of the Messenger of Allah (peace be upon him). She said: He observed thirteen rak'ahs (in the night prayer). He observed eight rak'ahs and would then observe two rak'ahs sitting, and when he wanted to bow he stood up and then bowed down, and then observed two rak'ahs in between the Adhan and Iqamah of the dawn prayer.

Sahih Al-Bukhari Hadith

### **Hadith 2.220** Narrated by **Aisha**

the mother of the faithful believers) Allah's Apostle (in his last days) used to pray sitting. He would recite while sitting, and when thirty or forty verses remained from the recitation he would get up and recite them while standing and then he would bow and prostrate. He used to do the same in the second Raka. After finishing the prayer he used to look at me and if I was awake he would talk to me and if I was asleep, he would lie down.

Sahih Al-Bukhari Hadith

### **Hadith 1.656** Narrated by **Aisha**

the mother of the believers: Allah's Apostle during his illness prayed at his house while sitting whereas some people prayed behind him standing. The Prophet beckoned them to sit down. On completion of the prayer, he said, "The Imam is to be followed: bow when he bows, raise up your heads (stand erect) when he raises his head and when he says, 'Sami a-l-lahu



liman-hamida ' (Allah heard those who sent praises to Him) say then 'Rabbana wa laka-l-hamd' (O our Lord! All the praises are for You), and if he prays sitting then pray sitting."

Sahih Al-Bukhari Hadith

### Hadith 2.214

Narrated by

**Aisha**

Allah's Apostle prayed in his house while sitting during his illness and the people prayed behind him standing and he pointed to them to sit down. When he had finished the prayer, he said, "The Imam is to be followed and so when he bows you should bow; and when he lifts his head you should also do the same."

**Sahih Al-Bukhari Hadith**

### Hadith 7.562

Narrated by

**Aisha**

During the ailment of the Prophet some people came to visit him. He led them in prayer while sitting, but they prayed standing, so he waved to them to sit down. When he had finished the prayer, he said, "An Imam is to be followed, so when he bows, you should bow. and when he raises his head, you should raise yours, and if he prays sitting. you should pray sitting." Abu Abdullah said Al-Humaidi said, (The order of ) "This narration has been abrogated by the last action of the Prophet as he led the prayer sitting, while the people prayed standing behind him."

Sunan of Abu-Dawood

### Hadith 1292

Narrated by

**Abdullah Ibn Abba**

The Apostle of Allah (peace be upon him) said to al-Abbas ibn AbdulMuttalib: Abbas, my uncle, shall I not give you, shall I not present to you, shall I not donate to you, shall I not produce for you ten things? If you act upon them, Allah will forgive you your sins, first and last, old and new, involuntary and voluntary, small and great, secret and open. These are the ten things: you should pray four rak'ahs, reciting in each one Fatihat al-Kitab and a surah. When you finish the recitation of the first rak'ah you should say fifteen times while standing: "Glory be to Allah", "Praise be to Allah", "There is no god but Allah", "Allah is most great". Then you should bow and say it ten times while bowing. Then you should raise your head after bowing and say it ten times. Then you should kneel down in prostration and say it ten times while prostrating yourself. Then you should raise your head after prostration and say it ten times. Then you should prostrate yourself and say it ten times. Then you should raise your head after prostrating and say it ten times in every rak'ah. You should do that in four rak'ahs. If you can observe it once daily, do so; if not, then once weekly; if not, then once a month; if not, then once a year; if not, then once in your lifetime.

## BRACELETS:

18:31 - For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold and they will wear green garments of fine silk and heavy brocade; they will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on! <sup>23732374</sup>

2373 Heaven is figured by all the pictures of ease and comfort which we can imagine in our present state: Gardens: perpetual springs of crystal water, which we can see as in a landscape from above; the finest and most costly ornaments; the most beautiful clothes to wear; green is the colour mentioned, because it is the most refreshing to the eye, and fits in well with the Garden; the wearer takes the choice of fine silk or heavy brocade; and for rest and comfort, high thrones of dignity on which the blessed ones recline. (18.31)

2374 This picture is in parallel contrast to the picture of Misery in the last verse. (18.31)

22:23 - Allah will admit those who believe and work righteous deeds to Gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk. <sup>2795</sup>

2795 In xxii. 14 above, was described the meed of the Righteous as compared with the time-servers and those who worshipped false gods (vv. 10-13): here we have the case of those who were Persecuted, abused, prevented from entering the Ka'ba and deprived of all that makes life smooth, agreeable, and comfortable. For them the meed is described in a way that negates these afflictions: costly adornments (as against being stripped of home and property), purity of speech (as against the abuse they received), the Path of the Lord of Praise (as against the fierce and malignant persecution to which they were subjected). (22.23)

35:33 - Gardens of Eternity will they enter: therein will they be adorned with bracelets of gold and pearls; and their garments there will be of silk. <sup>39213922</sup>

3921 "The Garden" signifies their environment: all they see about them will give them comfort, rest, and satisfaction, and a feeling of beauty and dignity. The jewels and clothes signify their personal external state: here, again, everything will give them a sense of beauty and dignity, comfort, rest, and satisfaction. And finally, most important of all, comes their internal state, where again they will have the same sense of beauty, dignity, comfort, rest, and satisfaction: this is indicated by their words of Praise (verses 34-35). (35.33)

43:53 - Then why are not gold bracelets bestowed on him or (why) come (not) with him angels accompanying him in procession?" <sup>4655</sup>

4655 Gold bracelets and gold chains were possibly among the insignia of royalty. In any case they betokened wealth, and the materialists judge a man's worth by his wealth and his following and equipage. So Pharaoh wanted to see Moses, if he had any position in the spiritual kingdom, invested with gold bracelets, and followed by a great train of angels as his Knight-companions! The same kind of proofs were demanded by the materialist Quraish of our holy Prophet. These were puerilities, but such puerilities go down with the crowd. Barring a few Egyptians who believed in Allah and in the Message of Moses, the rest of Pharaoh's entourage followed Pharaoh in his pursuit of revenge, and were drowned in the Red Sea. (43.53)

76:21 - Upon them will be green Garments of fine silk and heavy brocade and they will be adorned with **Bracelets** of silver; and their Lord will give to them to drink of a Wine Pure and Holy. 58535854

5853 Cf. xviii. 31. The bracelets are there said to be of gold. (76.21)

5854 This would seem to be the culmination of the honour which the Blessed receive at the Royal and Divine Banquet. The words in the next verse express the sort of speech which will make the Guest a denizen of Heaven. (76.21)

►Fiqh-us-Sunnah

## Fiqh 3.16a

### Zakah on Jewelry

Scholars agree that no zakah has to be paid on diamonds, pearls, sapphires, rubies, corals, chrysolite, or any kind of precious stones unless they are used for trade. There is, however, disagreement over whether women's gold or silver jewelry is exempt. Abu Hanifah and Ibn Hazm hold that zakah is compulsory on gold and silver jewelry provided they constitute a nisab. Their view is based on the report of 'Amr ibn Shu'aib from his father from his grandfather: "Two women with gold **bracelets** on their wrists came to the Prophet, upon whom be peace. The Prophet said: 'Do you want Allah to make you wear bracelets of fire on the Day of Judgment?' They answered: 'No.' He said: 'Then pay the zakah which is due on what you wear on your wrists.' "

►Sahih Al-Bukhari Hadith

## Hadith 4.817 Narrated by Ibn Abbas

Musailama-al-Kadhdhab (i.e. the liar) came in the life-time of Allah's Apostle with many of his people (to Medina) and said, "If Muhammad makes me his successor, I will follow him." Allah's Apostle went up to him with Thabit bin Qais bin Shams; and Allah's Apostle was carrying a piece of a date-palm leaf in his hand. He stood before Musailama (and his companions) and said, "If you asked me even this piece (of a leaf), I would not give it to you. You cannot avoid the fate you are destined to, by Allah. If you reject Islam, Allah will destroy you. I think that you are most probably the same person whom I have seen in the dream." Abu Huraira told me that Allah's Apostle; said, "While I was sleeping, I saw (in a dream) two gold bracelets round my arm, and that worried me too much. Then I was instructed divinely in my dream, to blow them off and so I blew them off, and they flew away. I interpreted the two **bracelets** as symbols of two liars who would appear after me. And so one of them was Al-Ansi and the other was Musailama Al-Kadhdhab from Al-Yamama."

Fiqh-us-Sunnah

## Fiqh 1.31a

### Running water through one's fingers and toes

Ibn 'Abbas said that when the Messenger of Allah performed ablution, he would run his fingers through his fingers and toes. (Related by "the five," except Ahmad.) It is also related that it is preferable to remove jewelry, for example, rings, bracelets, and so on, while performing ablution. Even though these reports are not accepted as fully authentic, one must follow them, for they fall under the general category of completing and perfecting the ablution.

Fiqh-us-Sunnah

## Fiqh 1.64

### The reason for its legitimacy

Said 'Aishah, "We went out with the Messenger of Allah on one of his journeys until we reached Baida'. At this place, one of my bracelets broke and fell somewhere. The Messenger of Allah and others began to look for it. There was no water at that place, nor did anyone have any water with him. The people went to Abu Bakr and said, "Do you see what your daughter has done?" Abu Bakr came to me, while the Prophet was sleeping on my thigh. He blamed me and said to me whatever Allah willed him to say. He also poked me in my side. I could not move, for the Prophet, upon whom be peace, was sleeping on my lap. He slept until the morning without any water available. Then, Allah revealed the verse of tayammum. As-Sayyid ibn Hudhain said, 'That was not the first blessing from the family of Abu Bakr.' The camel that I was on got up and we found the necklace underneath it." (Related by "the group," except for at-Tirmidhi.)



Al-Tirmidhi Hadith

**Hadith 5637**

Narrated by

**Sa'd ibn Abu Waqqas**

The Prophet (peace be upon him) said, "If as much of what is in Paradise as could be carried by a fingernail were to appear, the space between the cardinal points of the Heavens and the Earth would be adorned on account of it. If a man of the inhabitants of Paradise were to look down and his bracelets were to appear, his light would obliterate the light of the sun just as the sun obliterates the light of the stars."

Tirmidhi transmitted it, saying this is a gharib tradition.

Sunan of Abu-Dawood

**Hadith 4201**

Narrated by

**Thawban**

When the Apostle of Allah (peace be upon him) went on a journey, the last member of his family he saw was Fatimah, and the first he visited on his return was Fatimah. Once when he returned from an expedition she had hung up a hair-cloth, or a curtain, at her door, and adorned al-Hasan and al-Husayn with silver bracelets. So when he arrived, he did not enter. Thinking that he had been prevented from entering by what he had seen, she tore down the curtain, unfastened the bracelets from the boys and cut them off. They went weeping to the Apostle of Allah (peace be upon him), and when he had taken them from them, he said: Take this to so and so's family. Thawban. In Medina, these are my family, and I did not like them to enjoy their good things in the present life. Buy Fatimah a necklace or asb, Thawban, and two ivory bracelets.

Sahih Al-Bukhari Hadith

**Hadith 4.817**

Narrated by

**Ibn Abbas**

Musailama-al-Kadhdhab (i.e. the liar) came in the life-time of Allah's Apostle with many of his people (to Medina) and said, "If Muhammad makes me his successor, I will follow him." Allah's Apostle went up to him with Thabit bin Qais bin Shams; and Allah's Apostle was carrying a piece of a date-palm leaf in his hand. He stood before Musailama (and his companions) and said, "If you asked me even this piece (of a leaf), I would not give it to you. You cannot avoid the fate you are destined to, by Allah. If you reject Islam, Allah will destroy you. I think that you are most probably the same person whom I have seen in the dream." Abu Huraira told me that Allah's Apostle; said, "While I was sleeping, I saw (in a dream) two gold bracelets round my arm, and that worried me too much. Then I was instructed divinely in my dream, to blow them off and so I blew them off, and they flew away. I interpreted the two bracelets as symbols of two liars who would appear after me. And so one of them was Al-Ansi and the other was Musailama Al-Kadhdhab from Al-Yamama."

**BREACH:**

4:35 - If ye fear a breach between them twain appoint (two) arbiters one from his family and the other from hers; if they wish for peace Allah will cause their reconciliation: for Allah hath full knowledge and is acquainted with all things. <sup>549</sup>

549 An excellent plan for settling family disputes, without too much publicity or mud-throwing, or resort to the chicaneries of the law. The Latin countries recognise this plan in their legal systems. It is a pity that Muslims do not resort to it universally, as they should. The arbiters from each family would know the idiosyncracies of both parties, and would be able, with Allah's help to effect a real reconciliation. (4.35)

5:13 - But because of their breach of their Covenant We cursed them and made their hearts grow hard: they change the words from their (right) places and forget a good part of the Message that was sent them nor wilt thou cease to find them barring a few ever bent on (new) deceits: but forgive them and overlook (their misdeeds): for Allah loveth those who are kind. <sup>712713714</sup>

712 Cursed them: that means that because of the breach of their Covenant, Allah withdrew His overflowing Grace from them. The withdrawal of Grace made their hearts grow hard in two ways: (1) they were no longer protected from the assaults of evil, and (2) they became impervious even to the message of forgiveness and mercy which is open to all Allah's creatures. (5.13)

4:135 - O ye who believe! stand out firmly for justice as witnesses to Allah even as against yourselves or your parents or your kin and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts) lest ye swerve and if ye distort (justice) or decline to do justice verily Allah is well-acquainted with all that ye do. <sup>544645</sup>

544 When the emigration took place from Makkah to Madinah, bonds and links of brotherhood were established between the Emigrants and the Helpers, and they shared in each other's inheritance. Later, when the Community was solidly established, and relations with those left behind in Makkah were resumed, the rights of blood-relations in Makkah, and the Helper-brethren in Madinah were both safeguarded. This is the particular meaning. The more general meaning is similar; respect your ties of blood, of neighbourhood, and of friendly compacts and understandings. Be just to all. (4.135)

645 Some people may be inclined to favour the rich, because they expect something from them. Some people may be inclined to favour the poor because they are generally helpless. Partiality in either case is wrong. Be just, without fear of favour. Both the rich and the poor are under Allah's protection as far as their legitimate interests are concerned, but

they cannot expect to be favoured at the expense of others. And He can protect their interests far better than any man. (4.135)

### SEE:

►ISL Quran Subjects

## Divorce

1. (Also see) Breach, Division, Separating  
[2.228](#), [2.229](#), [2.230](#), [2.231](#), [2.232](#), [2.233](#), [65.1](#), [65.2](#)

►Sahih Muslim Hadith

### Hadith 4034 Narrated by Uqbah ibn Amir

Allah's Messenger (peace be upon him) said: The expiation of the (breach of) a vow is the same as that of the (breach of an oath).

## BREAST:

20:25 - (Moses) said: "O my Lord! expand me my breast;" <sup>2552</sup>

2552 The breast is reputed to be the seat of knowledge and affections. The gift of the highest spiritual insight is what he prays for first. Cf. xciv. 1. This was the most urgent in point of time. There are three other things he also asks for: viz. (1) Allah's help in his task, which at first appears difficult to him, (2) the gift of eloquence, and the removal of the impediment from his speech; and (3) the counsel and constant attendance with him of his brother Aaron, whom he loved and trusted, for he would otherwise be alone among the Egyptians. ([20.25](#))

94:1 - Have We not expanded thee thy breast? <sup>6188</sup>

6188 Cf. the prayer of Moses in xx. 25. The breast is symbolically the seat of knowledge and the highest feelings of love and affection, the treasure-house in which are stored the jewels of that quality of human character which approaches nearest to the divine. The holy Prophet's human nature had been purified, expanded, and elevated, so that he became a Mercy to all Creation. Such a nature could afford to ignore the lower motives of ordinary humanity which caused shameful attacks to be made on him. Its strength and courage could also bear the burden of the galling work which it had to do in denouncing sin, subduing it, and protecting Allah's creatures from its oppression. ([94.1](#))

6:125 - Those whom Allah (in His Plan) willeth to guide He openeth their **breast** to Islam; those whom He willeth to leave straying He maketh their breast close and constricted as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe. <sup>947</sup>

947 God's Universal Plan is the Qadha wa Qadr, which is so much misunderstood. That Plan is unalterable, and that is His Will. It means that in the spiritual world, there are laws of justice, mercy, grace, penalty, etc., which work as surely as anything we know. If, then, a man refuses Faith, becomes a rebel, with each step he goes further and further down, and his pace will be accelerated; he will scarcely be able to take spiritual breath, and his recovery, -in spite of God's mercy which he has rejected,-will be as difficult as if he had to climb up to the skies. On the other hand, the godly will find, with each step, the next step easier. Jesus expressed this truth paradoxically: "He that hath, to him shall be given; but he that hath not, from him shall be taken away even that which he hath": Mark, iv. 25. John (vi 65) make Jesus say: "No man can come unto me, except it were given unto him of my Father." ([6.125](#))

►Sahih Al-Bukhari Hadith

### Hadith 9.67 Narrated by Abu Said

While the Prophet was distributing (something, 'Abdullah bin Dhil Khawaisira At-Tamimi came and said, "Be just, O Allah's Apostle!" The Prophet said, "Woe to you! Who would be just if I were not?" Umar bin Al-Khattab said, "Allow me to cut off his neck!" The Prophet said, "Leave him, for he has companions, and if you compare your prayers with their prayers and your fasting with theirs, you will look down upon your prayers and fasting, in comparison to theirs. Yet they will go out of the religion as an arrow darts through the game's body in which case, if the Qudhah of the arrow is examined, nothing will be found on it, and when its Nasl is examined, nothing will be found on it; and then its Nadiyi is examined, nothing will be found on it. The arrow has been too fast to be smeared by dung and blood. The sign by which these people will be recognized will be a man whose one hand (or breast) will be like the breast of a woman (or like a moving piece of flesh). These people will appear when there will be differences among the people (Muslims)." Abu Sa'id added: I testify that I heard this from the Prophet and also testify that 'Ali killed those people while I was with him. The man with the description given by the Prophet was brought to 'Ali. The following Verses were revealed in connection with that very person (i.e., 'Abdullah bin Dhil-Khawaisira At-Tamimi): "And among them are men who accuse you (O Muhammad) in the matter of (the distribution of) the alms." ([9.58](#))

Al-Tirmidhi Hadith

### Hadith 2774

Narrated by

**Wabisah ibn Ma'bad**

Allah's Messenger (peace be upon him) said, "Have you come to ask about righteousness and sin, Wabisah?" When he replied that he had, he joined his fingers and striking his breast with them said, "Ask yourself for a decision, ask your heart for a decision" (saying it three times). "Righteousness is that with which the soul is tranquil and the heart is tranquil, but sin is that which rouses suspicion in the soul and is perplexing in the breast, even if people give you a decision in its favour."

Ahmad and Darimi transmitted it.

Sunan of Abu-Dawood

### Hadith 1894

Narrated by

**Abdullah ibn Amr ibn al-'As**

Shu'ayb ibn Abdullah said: I went round the Ka'bah along with Abdullah ibn Amr. When we came behind the Ka'bah I asked: Do you not seek refuge? He uttered the words: I seek refuge in Allah from the Hell-fire. He then went (farther) and touched the Black Stone, and stood between the corner (Black Stone) and the entrance of the Ka'bah. He then placed his breast, his face, his hands and his palms in this manner, and he spread them, and said: I saw the apostle of Allah (peace be upon him) doing like this.

Sunan of Abu-Dawood

### Hadith 903

Narrated by

**Abdullah ibn ash-Shikhkhir**

I saw the Apostle of Allah (peace be upon him) praying and a sound came from his breast like the rumbling of a mill owing to weeping.

## BROTHERHOOD:

5:106 - O ye who believe! when death approaches any of you (take) witnesses among yourselves when making bequests two just men of your own (brotherhood) or others from outside if ye are journeying through the earth and the chance of death befalls you (thus). If ye doubt (their truth) detain them both after prayer and let them both swear by Allah: "We wish not in this for any worldly gain even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: if we do then behold! the sin be upon us!" <sup>812</sup>

4:33 - To (benefit) everyone We have appointed sharers and heirs to property left by parents and relatives. To those also to whom your right hand was pledged give their due portion: for truly Allah is Witness to all things. <sup>543544</sup>

544 When the emigration took place from Makkah to Madinah, bonds and links of brotherhood were established between the Emigrants and the Helpers, and they shared in each other's inheritance. Later, when the Community was solidly established, and relations with those left behind in Makkah were resumed, the rights of blood-relations in Makkah, and the Helper-brethren in Madinah were both safeguarded. This is the particular meaning. The more general meaning is similar; respect your ties of blood, of neighbourhood, and of friendly compacts and understandings. Be just to all. (4.33)

21:92 - Verily this Brotherhood of yours is a single Brotherhood and I am your Lord and Cherisher: therefore serve Me (and no other). <sup>2749</sup>

2749 Ummat: this is best translated by Brotherhood here. "Community", "race", and "nation," and "people" are words which import other ideas and do not quite correspond to "Ummat". "Religion" and "Way of Life" are derived meanings, which could be used in other passages, but are less appropriate here. Our attention has been drawn to people of very different temperaments and virtues, widely different in time, race, language, surroundings, history, and work to be performed, but forming the closest brotherhood as being men and women united in the highest service of Allah. They prefigure the final and perfected Brotherhood of Islam. (21.92)

23:52 - And verily this **Brotherhood** of yours is a single Brotherhood and I am your Lord and Cherisher: therefore fear Me (and no other). <sup>2909</sup>

2909 Cf. xxi. 92-93. All prophets form one Brotherhood: their message is one, and their religion and teaching are one; they serve the One True God, Who loves and cherishes them; and they owe their duty to Him and Him alone. (23.52)

33:6 - The Prophet is closer to the Believers than their own selves and his wives are their mothers. Blood-relations among each other have closer personal ties in the Decree of Allah than (the Brotherhood of) Believers and Muhajirs: nevertheless do ye what is just to your closest friends: such is the writing in the Decree (of Allah). <sup>367436753676</sup>

3676 In the early Madinah period, there was a bond of brotherhood between its inhabitants and the Muslims who migrated. This bond was the reason for mutual inheritance between them. Once the stability of Muslim Ummah was established, the law of inheritance according to blood relationship was revealed superceding the previous brotherhood relationship. This verse and verse No. 75 of Sura 8 abrogate the earlier arrangement. (33.6)

49:10 - The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers: And fear Allah that ye may receive Mercy. <sup>4928</sup>

4928 The enforcement of the Muslim Brotherhood is the greatest social ideal of Islam. On it was based the Prophet's Sermon at his last pilgrimage, and Islam cannot be completely realised until this ideal is achieved. (49.10)

►Biographies of Companions

## Muhammad ibn Maslamah

When the Prophet, peace be on him, came to Madinah, he adopted the unique method of strengthening the bonds of brotherhood between the Muhajirin and the Ansar. He paired off each Muhajir with one of the Ansar. This arrangement also helped to relieve the immediate needs of the Muhajirin for shelter and food and created an integrated community of believers.

The Prophet was a keen observer of character and temperament and was concerned to join in brotherhood persons of similar attitudes and tastes. He joined in brotherhood Muhammad ibn Maslamah and Abu Ubaydah ibn al-Jarrah. Like Abu Ubaydah, Muhammad ibn Maslamah was quiet and pensive and had a strong sense of trust and devotion. He was also brave and resolute in action. He was a distinguished horseman who performed feats of heroism and sacrifice in the service of Islam.

SEE:

►Sahih Al-Bukhari Hadith

**Hadith 3.489** Narrated by  
**Said bin Jubair**

Ibn Abbas said, "In the verse: 'To every one We have appointed ' (Muwaliya Muwaliya means one's heirs (4.33).)' (And regarding the verse) 'And those with whom your right hands have made a pledge.' Ibn 'Abbas said, "When the emigrants came to the Prophet in Medina, the emigrant would inherit the Ansari while the latter's relatives would not inherit him because of the bond of brotherhood which the Prophet established between them (i.e. the emigrants and the Ansar). When the verse: 'And to everyone We have appointed heirs' (4.33) was revealed, it canceled (the bond (the pledge) of brotherhood regarding inheritance)." Then he said, "The verse: To those also to whom your right hands have pledged, remained valid regarding cooperation and mutual advice, while the matter of inheritance was excluded and it became permissible to assign something in one's testament to the person who had the right of inheriting before.

Sahih Al-Bukhari Hadith

**Hadith 6.104** Narrated by  
**Ibn Abbas**

Regarding the Verse: "To everyone, We have appointed heirs." (4.33) 'Mawali' means heirs. And regarding: "And those to whom your right hands have pledged,"

When the Emigrants came to Medina, an Emigrant used to be the heir of an Ansari with the exclusion of the latter's relatives, and that was because of the bond of brotherhood which the Prophet had established between them (i.e. the Emigrants and the Ansar). So when the Verse: "To everyone We have appointed heirs," was revealed, (the inheritance through bond of brotherhood) was cancelled. Ibn Abbas then said: "And those to whom your right hands have pledged," is concerned with the covenant of helping and advising each other. So allies are no longer to be the heir of each other, but they can bequeath each other some of their property by means of a will.

Sahih Al-Bukhari Hadith

**Hadith 8.739** Narrated by  
**Ibn Abbas**

Regarding the Holy Verse: "And to everyone, We have appointed heirs..." (4.33) And: "To those also to Whom your right hands have pledged." (4.33)

When the emigrants came to Medina, the Ansar used to be the heir of the emigrants (and vice versa) instead of their own kindred by blood (Dhawl-I-arham), and that was because of the bond of brotherhood which the Prophet had established between them, i.e. the Ansar and the emigrants. But when the Divine Verse:

"And to everyone We have appointed heirs," (4.33) was revealed, it cancelled the other order, i.e. "o those also, to whom Your right hands have pledged."

Sahih Al-Bukhari Hadith

**Hadith 8.161** Narrated by  
**Abu Juhaifa**

The Prophet established a bond of brotherhood between Salman and Abu Darda'. Salman paid a visit to Abu ad-Darda and found Um Ad-Darda' dressed in shabby clothes and asked her why she was in that state. She replied, "Your brother, Abu Ad-Darda is not interested in the luxuries of this world." In the meantime Abu Ad-Darda came and prepared a meal for him (Salman), and said to him, "(Please) eat for I am fasting." Salman said, "I am not going to eat, unless you eat." So Abu Ad-Darda' ate. When it was night, Abu Ad-Darda' got up (for the night prayer). Salman said (to him), "Sleep," and he slept. Again Abu- Ad-Darda' got up (for the prayer), and Salman said (to him), "Sleep." When it was the last part of the night, Salman said to him, "Get up now (for the prayer)." So both of them offered their prayers and Salman said to Abu Ad-Darda', "Your Lord has a right on you; and your soul has a right on you; and your family has a right on you; so you should give the rights of all those who have a right on you)." Later on Abu Ad-Darda' visited the Prophet and mentioned that to him. The Prophet said, "Salman has spoken the truth."

## BURDENS:

2:286 - On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns and it suffers every ill that it earns. (Pray): "Our Lord! condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which Thou didst lay on those before us; Our Lord! lay not on us a burden greater than we have strength to bear. Blot out our sins and grant us forgiveness. Have mercy on us. Thou art our Protector; help us against those who stand against faith." 340341342

340 Cf. ii. 233. In that verse the burden was in terms of material wealth: here it is in terms of spiritual duty. Assured by God that He will accept from each soul just such duty as it has the ability to offer, we pray further on for the fulfilment of that promise. (2.286)

341 We must not be arrogant, and think that because God has granted us His favor and mercy we have no need to exert ourselves, or that we are ourselves superior to those before us. On the contrary, knowing how much they failed, we pray that our burdens should be lightened, and we confess our realization that we have all the greater need for God's mercy and forgiveness. And so we end the whole argument of the Sura with a prayer for God's help, not in our own selfish ends, but in our resolve to uphold God's truth against all Unbelief. (2.286)

6:31 - Lost indeed are they who treat it as a falsehood that they must meet Allah until on a sudden the hour is on them and they say: "Ah! woe unto us that we took no thought of it"; for they bear their burdens on their backs; and evil indeed are the burdens that they bear! 854

854 Grievous is the burden of sins which the wicked will bear on their backs when they become conscious of them. Some commentators personify Sins as ugly Demons riding on the backs of men, while the men's Good Deeds become the strong and patient mounts which will carry the men on their backs. If the Good Deeds are few and the Sins many, the man and his Good Deeds will be crushed under the load of the Evil which they carry. (6.31)

6:164 - Say: "Shall I seek for (my) Cherisher other than Allah when He is the Cherisher of all things (that exist)?" Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear the burden of another. Your goal in the end is toward Allah: He will tell you the truth of the things wherein ye disputed. 987

987 The doctrine of personal responsibility again. We are fully responsible for our acts ourselves: we cannot transfer the consequences to someone else. Nor can anyone vicariously atone for our sins. If people have honest doubts or differences about important questions of religion, they should not start futile disputes. All will be clear in the end. Our duty here is to maintain unity and discipline, and do the duty that comes to us. (6.164)

7:42 - But those who believe and work righteousness no burden do We place on any soul but that which it can bear they will be companions of the garden therein to dwell (for ever).

16:25 - Let them bear on the Day of Judgment their own burdens in full and also (something) of the burdens of those without knowledge whom they misled. Alas how grievous the burdens they will bear! 2048

2048 Their responsibility or crime is twofold: (1) that they rejected Allah's Message, and (2) that they misled others. Their Penalty will also be double. In vi. 164, we are told that "no bearer of burdens can bear the burden of another". This is against the doctrine of vicarious atonement. Every man is responsible for his own sins; but the sin of misleading others is a sin of the misleader himself, and he must suffer the penalty for that also, without relieving those misled, of their responsibility. (16.25)

17:15 - Who receiveth guidance receiveth it for his own benefit: who goeth astray doth so to his own loss: no bearer of burdens can bear the burden of another: nor would We visit with Our Wrath until We had sent an apostle (to give warning). 21902191

2191 The doctrine of vicarious atonement is condemned. Salvation for the wicked cannot be attained by the punishment of the innocent. One man cannot bear the burden of another: that would be unjust. Every man must bear his own personal responsibility. Cf. vi. 164. But Allah never visits His wrath on anyone until due warning is conveyed to him through an accredited messenger. (17.15)



23:62 - On no soul do We place a burden greater than it can bear: before Us is a record which clearly shows the truth: they will never be wronged. <sup>29132914</sup>

2914 The record speaks clearly, and shows exactly what each soul has done and thought, and what is due to it in justice. The worst will receive full justice. The best will receive far more than their due: xxviii. 84. (23.62)

29:13 - They will bear their own burdens and (other) burdens along with their own and on the Day of Judgement they will be called to account for their falsehoods. <sup>3436</sup>

3436 Besides the burden of their own infidelity, they will bear the burden of deluding others with falsehood. (29.13)

35:18 - Nor can a bearer of burdens bear another's burden. If one heavily laden should call another to (bear) his load not the least portion of it can be carried (by the other) even though he be nearly related. Thou canst but admonish such as fear their Lord unseen and establish regular Prayer and whoever purifies himself does so for the benefit of his own soul; and the destination (of all) is to Allah. <sup>3900390139023903</sup>

3901 Natural relationship may be considered as a reasonable cause or opportunity for bearing each other's burdens. For example, a mother or a father might offer to die for her or his child, and vice versa. But this does not apply to spiritual matters. There the responsibility is strictly personal and cannot be transferred to another. In xxix. 13 we are told that the misleaders "will bear other burdens along with their own"; but the context shows that the "other" burdens are the burdens of deluding others with their falsehoods. Both sins are their own, viz., their original sin, and the sin of deluding the others. But the responsibility will be doubled. (35.18)

39:7 - It ye reject (Allah) truly Allah has no need of you; but He liketh not ingratitude from His servants: if ye are grateful He is pleased with you. No bearer of burdens can bear the burden of another. In the end to your Lord is your return when He will tell you the truth of all that ye did (in this life). For He knoweth well all that is in (men's) hearts. <sup>42544255</sup>

4255 Cf. vi. 164. The account is between you and Allah. No one else can take your burdens or carry your sins. Vicarious atonement would be unjust. You have to return to Allah in the Hereafter. You will find that He knows all that you did in this life, and its full significance. He will explain to you even better than you can understand yourself; because all your secret hidden motives, which you sometimes tried to ignore yourself, are fully known to Him. (39.7)

47:4 - Therefore when ye meet the Unbelievers (in fight) smite at their necks; at length when ye have thoroughly subdued them bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah's Will He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you some with others. But those who are slain in the way of Allah He will never let their deeds be lost. <sup>48204821482248234824</sup>

4823 The Believers are tested in Faith by the extent to which they are willing to make sacrifices, even to the laying down of their lives; and the enemies are tested as to whether they would repent and let the righteous live in freedom and security. (47.4)

53:38 - Namely that no bearer of burdens can bear the burden of another; <sup>5113</sup>

5113 Here follows a series of eleven aphorisms. The first is that a man's spiritual burden-the responsibility for his sin must be borne by himself and not by another: Cf. vi. 164. There can be no vicarious atonement. (53.38)

Sahih Muslim Hadith

### **Hadith 229** Narrated by **Abdullah ibn Abbas**

When this verse: "Whether you disclose that which is in your mind or conceal it, Allah will call you to account according to it" (ii.284) was revealed, there entered their minds something (of that fear) such as had never entered their hearts (before). The Apostle (peace be upon him) observed: Say: We have heard and obeyed and submitted ourselves. He (the reporter) said: Allah instilled faith in their hearts and He revealed this verse: "Allah burdens not a soul beyond its capacity. It receives every good that it earns and it suffers every ill that it earns. Our Lord, call us not to account if we forget or make a mistake. He the (Lord) said: I indeed did it. Our Lord! do not lay on us a burden as Thou didst lay on those before us. He (our Lord) said: I indeed did it. And pardon us, have mercy on us. Thou art our Protector (ii.286). He said: I indeed did it.

Sahih Al-Bukhari Hadith

### **Hadith 6.147** Narrated by **Said bin Al Musaiyab**

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

camel in between. 'Ham' was the male camel which was used for copulation. When it had finished the number of copulations assigned for it, they would let it loose for their idols and excuse it from **burdens** so that nothing would be carried on it, and they called it the 'Hami.' Abu Huraira said, "I heard the Prophet saying so."

Sahih Al-Bukhari Hadith

### **Hadith 6.432** Narrated by **Abu Salama**

A man came to Ibn 'Abbas while Abu Huraira was sitting with him and said, "Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband." Ibn 'Abbas said, "This indicates the end of one of the two prescribed periods." I said, "For those who are pregnant, their prescribed period is until they deliver their **burdens**." Abu Huraira said, "I agree with my cousin (Abu Salama)." Then Ibn 'Abbas sent his slave, Kuraib to Um Salama to ask her (regarding this matter). She replied, "The husband of Subai 'a al Aslamiya was killed while she was pregnant, and she delivered a baby forty days after his death. Then her hand was asked in marriage and Allah's Apostle married her (to somebody). Abu As-Sanabil was one of those who asked for her hand in marriage."

## **BURIED:**

35:22 - Nor are alike those that are living and those that are dead. Allah can make any that He wills to hear; but thou canst not make those to hear who are (buried) in graves. <sup>3905</sup>

3905 The final contrast is between the Living and the Dead; those whose future has in it the promise of growth and fulfilment, and those who are inert and on the road to perish. With Allah everything is possible: He can give Life to the Dead. But the human Teacher should not expect that people who are (spiritually) dead and buried will by any chance hear his call. (35.22)

►Fiqh-us-Sunnah

### **Fiqh 4.77**

Muslim scholars agree that a place where a Muslim **is buried** should not be disturbed if flesh, bones, or other parts of the body remain there. If any of his other remains are found it is not permissible to disturb them. But if the entire corpse has disintegrated into dust, then a new grave may be dug there. Also, in such a case it is permissible to use the land for planting, cultivation, building, and for other beneficial purposes. If the remains of a body, such as bones, are found during the digging, then the digging should be stopped. And if the remains are found after the digging is finished, then it is quite permissible to place these to one side in the grave and bury another body beside them.

**SEE:** ►Fiqh-us-Sunnah

### **Fiqh 4.78**

## **Transferring the Body from One Place to Another**

The Ash-Shafi'i school considers it unlawful to transfer the body of a deceased from one country or town to another unless it is to Makkah, Madinah or Jerusalem. It is permissible to remove the body to one of these cities because of their special significance and position. If someone leaves instructions in his or her will that he or she be buried in a place other than these three cities, the will may not be executed, because it could delay the burial and cause the body to deteriorate. Likewise transferring the body from one grave to another is prohibited unless there is a valid reason for doing so, for example, if the deceased was buried without a proper wash, or was buried without turning the deceased's face toward the qiblah, or the grave was damaged by flood or dampness.

It is stated in Al-Minhaj that digging up a grave after burial either for removing the body or for any other reason is prohibited unless there is genuine reason for it. such as when a deceased person is buried without a wash or is buried in a usurped cloth or land or something of value is left in the grave or the deceased was buried without facing the qiblah.

The Maliki school holds it permissible to remove the body from one place to another, before or after the burial, for a genuine reason, for example, when it is feared that the body of a deceased may be drowned in the sea or eaten up by wild animals, or when relatives want to bury the deceased nearby so that they may visit it more easily, or in order to seek the blessings of the place to which the body is removed. In all such cases, transferring of the body from one place to another is permissible provided its sanctity is not affected, e.g., it does not bloat, does not decompose or its bones do not break.

The Hanafi school considers the removal of a body from one place to another undesirable, and holds it preferable to bury a person at the place of death. The body may be taken for a mile or two for burial, for that is the usual distance to a cemetery. After the burial removing the body without a genuine reason is not permissible as mentioned above. If a woman's son dies and he is buried in her absence in another town, and she was impatient and wanted to remove his body to her own town, her request may not be heeded.

The Hanbali school considers it desirable to bury a martyr at the place where he or she is killed. Ahmad said, "As to those who are slain, a hadith reported by Jabir from the Prophet, peace be upon him, says: 'Bury the martyrs wherever they are killed.'" Ibn Majah reported: "The Prophet, peace be upon him, ordered that the martyrs of the Battle of Uhud be returned and buried at the places where they had fallen." As for the others, they are not to be removed from one town to another without a valid cause. This is the opinion of AlAwza'i and Ibn al-Mundhir. Abdallah ibn Malikah said: "Abd-ur Rahman ibn Abu Bakr died



in Abyssinia and his body was carried to Makkah where he was buried. When 'Aishah visited his grave she said: 'By Allah! Had I been there when you died, I would not have allowed you to be buried anywhere except at the place where you had died. And had I seen you there, I would not have visited you'." Burying the deceased at the place of death is easier and more secure against deterioration of the physical remains. It is permissible, however, to remove the body from one place to another in case there is a valid reason.

Ahmad said: "I do not know of any harm in transferring the deceased from one town to another." When Az-Zuhri was asked about that, he said, "The bodies of Sa'd ibn Abi Waqqas and Sa'id ibn Zaid were removed from al-'Aqiq to Madinah."

► Fiqh-us-Sunnah

## Fiqh 4.75b

### The Preference of being Buried in Cemeteries

Ibn Qudamah said: "A burial in a cemetery is better for a servant of Allah than being buried in home, for this is less harmful to survivors in his family, is more like the dwellings of the hereafter, and is more suitable a place for making supplications for forgiveness and mercy for the dead. The Companions, their Successors, and those after them buried their dead in the deserts in cemeteries.

Some people may ask: "Why then were the Prophet, peace be upon him, and his two Companions buried in his home?" In answer to this we would refer to the statement of 'Aishah in which she said: "This was done lest the grave of the Prophet be turned into a mosque." (Bukhari) The Prophet, peace be upon him, buried his Companions in the cemetery of "al-Baqi' in Madinah and surely his action is more preferable than someone else's action. The Companions of the Prophet regarded his burial arrangements as a special case for him because, as reported in a tradition "the Prophets are buried at the place they die," and because burying him at his home distinguished his grave from those of others, and protected it from being exposed to great numbers of people, he was buried at home.

When asked about a man who had instructed in his will that he be buried in his house, Ahmad said: "He should be buried with Muslims in their cemetery."

Sahih Al-Bukhari Hadith

### Hadith 5.50 Narrated by Amr bin Maimun

I saw 'Umar bin Al-Khattab a few days before he was stabbed in Medina. He was standing with Hudhaifa bin Al-Yaman and 'Uthman bin Hunaif to whom he said, "What have you done? Do you think that you have imposed more taxation on the land (of As-Swad, i.e. Iraq) than it can bear?" They replied, "We have imposed on it what it can bear because of its great yield." 'Umar again said, "Check whether you have imposed on the land what it cannot bear." They said, "No, (we haven't)." 'Umar added, "If Allah should keep me alive I will let the widows of Iraq need no men to support them after me." But only four days had elapsed when he was stabbed (to death). The day he was stabbed, I was standing and there was nobody between me and him (i.e. Umar) except Abdullah bin 'Abbas. Whenever 'Umar passed between the two rows, he would say, "Stand in straight lines."

When he saw no defect (in the rows), he would go forward and start the prayer with Takbir. He would recite Surat Yusuf or An-Nahl or the like in the first Rak'a so that the people may have the time to join the prayer. As soon as he said Takbir, I heard him saying, "The dog has killed or eaten me," at the time he (i.e. the murderer) stabbed him. A non-Arab infidel proceeded on carrying a double-edged knife and stabbing all the persons he passed by on the right and left (till) he stabbed thirteen persons out of whom seven died. When one of the Muslims saw that, he threw a cloak on him. Realizing that he had been captured, the non-Arab infidel killed himself. 'Umar held the hand of 'Abdur-Rahman bin Auf and let him lead the prayer.

Those who were standing by the side of 'Umar saw what I saw, but the people who were in the other parts of the mosque did not see anything, but they lost the voice of 'Umar and they were saying, "Subhan Allah! Subhan Allah! (i.e. Glorified be Allah)." 'Abdur-Rahman bin Auf led the people a short prayer. When they finished the prayer, 'Umar said, "O Ibn 'Abbas! Find out who attacked me." Ibn 'Abbas kept on looking here and there for a short time and came to say, "The slave of Al Mughira." On that 'Umar said, "The craftsman?" Ibn 'Abbas said, "Yes." 'Umar said, "May Allah curse him. I did not treat him unjustly. All the praises are for Allah Who has not Caused me to die at the hand of a man who claims himself to be a Muslim. No doubt, you and your father (Abbas) used to love to have more non-Arab infidels in Medina." Al-Abbas had the greatest number of slaves. Ibn 'Abbas said to 'Umar, "If you wish, we will do." He meant, "If you wish we will kill them." 'Umar said, "You are mistaken (for you can't kill them) after they have spoken your language, prayed towards your Qibla, and performed Hajj like yours."

Then Umar was carried to his house, and we went along with him, and the people were as if they had never suffered a calamity before. Some said, "Do not worry (he will be all right soon)." Some said, "We are afraid (that he will die)." Then an infusion of dates was brought to him and he drank it but it came out (of the wound) of his belly. Then milk was brought to him and he drank it, and it also came out of his belly. The people realized that he would die. We went to him, and the people came, praising him. A young man came saying, "O chief of the believers! Receive the glad tidings from Allah to you due to your company with Allah's Apostle and your superiority in Islam which you know. Then you became the ruler (i.e. Caliph) and you ruled with justice and finally you have been martyred." 'Umar said, "I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything."

When the young man turned back to leave, his clothes seemed to be touching the ground. 'Umar said, "Call the young man back to me." (When he came back) 'Umar said, "O son of my brother! Lift your clothes, for this will keep your clothes clean

and save you from the punishment of your Lord." 'Umar further said, "O 'Abdullah bin 'Umar! See how much I am in debt to others." When the debt was checked, it amounted to approximately eighty-six thousand. 'Umar said, "If the property of 'Umar's family covers the debt, then pay the debt thereof; otherwise request it from Bani 'Adi bin Ka'b, and if that too is not sufficient, ask for it from Quraish tribe, and do not ask for it from any one else, and pay this debt on my behalf."

'Umar then said (to 'Abdullah), "Go to 'Aisha (the mother of the believers) and say: 'Umar is paying his salutation to you. But don't say: 'The chief of the believers,' because today I am not the chief of the believers. And say: 'Umar bin Al-Khattab asks the permission to be buried with his two companions (i.e. the Prophet, and Abu Bakr).'" Abdullah greeted 'Aisha and asked for the permission for entering, and then entered to her and found her sitting and weeping. He said to her, "Umar bin Al-Khattab is paying his salutations to you, and asks the permission to be buried with his two companions." She said, "I had the idea of having this place for myself, but today I prefer 'Umar to myself." When he returned it was said (to 'Umar), "'Abdullah bin 'Umar has come." 'Umar said, "Make me sit up." Somebody supported him against his body and 'Umar asked ('Abdullah), "What news do you have?" He said, "O chief of the believers! It is as you wish. She has given the permission." 'Umar said, "Praise be to Allah, there was nothing more important to me than this. So when I die, take me, and greet 'Aisha and say: 'Umar bin Al-Khattab asks the permission (to be buried with the Prophet), and if she gives the permission, bury me there, and if she refuses, then take me to the grave-yard of the Muslims."

Then Hafsa (the mother of the believers) came with many other women walking with her. When we saw her, we went away. She went in (to 'Umar) and wept there for sometime. When the men asked for permission to enter, she went into another place, and we heard her weeping inside. The people said (to 'Umar), "O chief of the believers! Appoint a successor." Umar said, "I do not find anyone more suitable for the job than the following persons or group whom Allah's Apostle had been pleased with before he died." Then 'Umar mentioned 'Ali, 'Uthman, AzZubair, Talha, Sad and 'Abdur-Rahman (bin Auf) and said, "Abdullah bin 'Umar will be a witness to you, but he will have no share in the rule. His being a witness will compensate him for not sharing the right of ruling. If Sad becomes the ruler, it will be alright: otherwise, whoever becomes the ruler should seek his help, as I have not dismissed him because of disability or dishonesty." 'Umar added, "I recommend that my successor takes care of the early emigrants; to know their rights and protect their honor and sacred things.

I also recommend that he be kind to the Ansar who had lived in Medina before the emigrants and belief had entered their hearts before them. I recommend that the (ruler) should accept the good of the righteous among them and excuse their wrong-doers, and I recommend that he should do good to all the people of the towns (Al-Ansar), as they are the protectors of Islam and the source of wealth and the source of annoyance to the enemy. I also recommend that nothing be taken from them except from their surplus with their consent. I also recommend that he do good to the 'Arab bedouin, as they are the origin of the 'Arabs and the material of Islam. He should take from what is inferior, amongst their properties and distribute that to the poor amongst them. I also recommend him concerning Allah's and His Apostle's protectees (i.e. Dhimmis) to fulfill their contracts and to fight for them and not to overburden them with what is beyond their ability." So when 'Umar expired, we carried him out and set out walking. 'Abdullah bin 'Umar greeted ('Aisha) and said, "'Umar bin Al-Khattab asks for the permission." 'Aisha said, "Bring him in." He was brought in and buried beside his two companions.

When he was buried, the group (recommended by 'Umar) held a meeting. Then 'Abdur-Rahman said, "Reduce the candidates for rulership to three of you." Az-Zubair said, "I give up my right to 'Ali." Talha said, "I give up my right to 'Uthman," Sad, "I give up my right to 'Abdur-Rahman bin 'Auf." 'Abdur-Rahman then said (to 'Uthman and 'Ali), "Now which of you is willing to give up his right of candidacy to that he may choose the better of the (remaining) two, bearing in mind that Allah and Islam will be his witnesses." So both the sheiks (i.e. 'Uthman and 'Ali) kept silent. 'Abdur-Rahman said, "Will you both leave this matter to me, and I take Allah as my Witness that I will not choose but the better of you?" They said, "Yes." So 'Abdur-Rahman took the hand of one of them (i.e. 'Ali) and said, "You are related to Allah's Apostle and one of the earliest Muslims as you know well. So I ask you by Allah to promise that if I select you as a ruler you will do justice, and if I select 'Uthman as a ruler you will listen to him and obey him." Then he took the other (i.e. 'Uthman) aside and said the same to him. When 'Abdur-Rahman secured (their agreement to) this covenant, he said, "O 'Uthman! Raise your hand." So he (i.e. 'Abdur-Rahman) gave him (i.e. 'Uthman) the solemn pledge, and then 'Ali gave him the pledge of allegiance and then all the (Medina) people gave him the pledge of allegiance.

## Fiqh 4.61

### Burial is a Collective Obligation

Sahih Al-Bukhari Hadith

#### Hadith 9.428

Narrated by

**Hishams father** 'Aisha said to 'Abdullah bin Az-Zubair, "Bury me with my female companions (i.e. the wives of the Prophet) and do not bury me with the Prophet in the house, for I do not like to be regarded as sanctified (just for being buried there)."

►Al-Muwatta Hadith

#### Hadith 16.27

### Burying the Dead

Yahya related to me from Malik that he had heard that the Messenger of Allah, may Allah bless him and grant him peace, died on Monday and was buried on Tuesday and people prayed over him individually with no one leading them. Some people said that he would be buried near the mimbar, and others said that he would be buried in al-Baqi. Abu Bakr as-Siddiq came and said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'No prophet was ever buried except in the place where he died.' "So a grave was dug for him there. When he was about to be washed they wished to take off his shirt but they heard a voice saying "Don't take off his shirt," so they did not take off his shirt and he was washed with it on, may Allah bless him and grant him peace.

►Fiqh-us-Sunnah

### Fiqh 4.75a

## A non-Muslim Woman who Dies while Carrying a Child by a Muslim is to be Buried in a Separate Grave

Al-Baihaqi reported from Wathilah bin al-Asqa' that he buried a Christian woman bearing the child of a Muslim in a cemetery that belonged to neither Muslims nor Christians. Ahmad supports this opinion because he says that the woman being a disbeliever, cannot be buried in a cemetery of Muslims, for they would suffer because of her punishment, nor can she be buried in a Christian cemetery because her fetus, which is a Muslim, would suffer by their punishment.

►Sahih Al-Bukhari Hadith

### Hadith 2.407 Narrated by Ibn Abbas

Allah's Apostle passed by a grave of a deceased who had been buried at night. He said, "When was this (deceased) buried?" The people said, "Yesterday." He said, "Why did you not inform me?" They said, "We buried him when it was dark and so we disliked to wake you up." He stood up and we lined up behind him. (Ibn Abbas said): I was one of them, and the Prophet offered the funeral prayer.

►Fiqh-us-Sunnah

### Fiqh 4.73

## Burying More than One Body in One Grave

From the example of early generations, we learn that one body is to be buried in a grave. It is disliked if more than one body is buried in a grave, unless there is a large number of corpses, and there is a scarcity of graves, and it is impossible to bury them separately. In such a case, it is permissible to bury more than one body in a grave. This is based on a hadith reported by Ahmad and Tirmidhi, who said, "The Ansar came to the Prophet, peace be upon him, on the day of the Battle of Uhud, saying: 'O Allah's Messenger! We are afflicted with physical injury and we are tired, what do you command us to do?' The Prophet, peace be upon him, said: 'Dig it, enlarge it, and deepen it, then place two or three men in one grave.' They asked: 'Whom should we put in first?' He said: 'The one who knows the most Qur'an'." Tirmidhi stated that it is a sound hadith. 'Abd-ur Razzaq reported from Wathilah bin al-Asqa' with a sound chain of narrators that, "a man and a woman were buried together in the same grave. The man would be placed first, and then the woman behind him."

## C.

### CALAMITY:

6:65 - Say: "He hath power to send calamities on you from above and below or to cover you with confusion in party strife giving you a taste of mutual vengeance each from the other." See how We explain the Signs by various (symbols) that they may understand. <sup>888889</sup>

888 Calamities from above and below: such as storms and blizzards, torrential rain, ect., or earthquakes, floods, landslides, etc. (6.65)

7:131 - But when good (times) came they said "this is due to us"; when gripped by calamity they ascribed it to evil omens connected with Moses and those with him! Behold! in truth the omens of evil are theirs in Allah's sight but most of them do not understand! <sup>1088</sup>

1088 Their superstition ascribed the punishment of their own wickedness to some evil omen. They thought Moses and his people brought them ill-luck. They did not look within themselves to see the root of evil, and the cause of their punishment! So it happens in all ages. People blame the righteous for something which they do, different from other men, instead of searching out their own lapses from rectitude, which are punished by Allah. (7.131)

7:133 - So We sent (plagues) on them wholesale death Locusts Lice Frogs and Blood: signs openly Self-explained; but they were steeped in arrogance a people given to sin. <sup>10901091</sup>

1090 Tufan = a widespread calamity, causing wholesale death and destruction. It may be a flood, or a typhoon, or an epidemic, among men or cattle. Perhaps the last is meant, if we may interpret by the Old Testament story. See also Exod. ix. 3, 9, 15; xii. 29. (7.133)

7:134 - Every time the penalty fell on them they said: "O Moses! on our behalf call on thy Lord in virtue of his promise to thee: if thou wilt remove the penalty from us we shall truly believe in thee and we shall send away the children of Israel with thee." <sup>1092</sup>

1092 The demand of Moses was two-fold: (1) come to Allah and cease from oppression, and (2) let me take Israel out of Egypt. At first it was laughed at and rejected with scorn. When the Plagues came for punishment, each time the

Egyptians suffered, they promised amendment and begged Moses to intercede and cause the plague to cease. But every time it ceased, they went back to their evil attitude, until the final retribution came. This is a type of the sinner's attitude for all times. (7.134)

- 1093 The intercession of Moses was to pray. Each plague or penalty had its appointed term in Allah's decree. That term was duly fulfilled before the plague ceased. The intercession meant two things: (1) that Allah's name was invoked and His presence duly brought home to the mind and heart of the sinner who promised repentance, and (2) that the sinner was given a further chance when the prayer was accepted. This again is a universal truth. (7.135)

2:156 - Who say when afflicted with calamity: "To Allah we belong and to Him is our return."

37:115 - And We delivered them and their people from (their) Great Calamity; <sup>4108</sup>

- 4108 What could have been a greater calamity to them than that they should have been held in slavery by the Egyptians, that their male children should have been killed and their female children should have been saved alive for the Egyptians? (37.115)

40:28 - A believer a man from among the people of Pharaoh who had concealed his faith said: "Will ye slay a man because he says 'My Lord is Allah'? When he has indeed come to you with Clear (Signs) from your Lord? And if he be a liar on him is (the sin of) his lie: but if he is telling the Truth then will fall on you something of the (calamity) of which he warns you: truly Allah guides not one who transgresses and lies! <sup>439643974398</sup>

64:11 - No kind of calamity can occur except by the leave of Allah: and if anyone believes in Allah (Allah) guides his heart (aright): for Allah knows all things. <sup>5492</sup>

- 5492 What we consider calamities may be blessings in disguise. Pain in the body is often a signal of something wrong, which we can cure by remedial measures. So in the moral and spiritual world, we should in all circumstances hold firmly to the faith that nothing happens without Allah's knowledge and leave; and therefore there must be some justice and wisdom according to His great universal Plan. Our duty is to find out our own shortcomings and remedy them. If we try to do so in all sincerity of heart, Allah will give us guidance. (64.11)

75:25 - In the thought that some back-breaking calamity was about to be inflicted on them;

52:30 - Or do they say "A Poet! we await for him some calamity (hatched) by Time!" <sup>5064</sup>

69:4 - he Thamud and the `Ad people (branded) as false the Stunning **Calamity!** <sup>56365637</sup>

48:22 - They said: "Hast thou come in order to turn us aside from Our gods? Then bring upon us the (calamity) with which thou dost threaten us if thou art telling the truth!" <sup>4800</sup>

48:24 - Then when they saw the (Penalty in the shape of ) a cloud traversing the sky coming to meet their valleys they said "This cloud will give us rain!" "Nay it is the (calamity) ye were asking to be hastened! a wind wherein is a Grievous Penalty! <sup>4802</sup>

ISL Quran Subjects

## Calamity, The Day of

1. CALAMITY, THE DAY OF  
101.1, 101.2, 101.3, 101.4, 101.5

► Sahih Al-Bukhari Hadith

**Hadith 5.703** Narrated by  
**Ibn Umar**

When the Prophet passed by Al-Hijr, he said, "Do not enter the dwelling places of those people who were unjust to themselves unless you enter in a weeping state lest the same calamity as of theirs should befall you." Then he covered his head and made his speed fast till he crossed the valley.

► Sahih Al-Bukhari Hadith

**Hadith 2.389** Narrated by  
**Anas**

The Prophet said, "The real patience is at the first stroke of a calamity."

**CALL:**

2:186 - When my servants ask thee concerning Me I am indeed close (to them); I listen to the prayer of every suppliant when he **calleth** on Me; let them also with a will listen to My **call** and believe in Me; that they may walk in the right way. <sup>194</sup>

7:29 - Say: "My Lord hath commanded justice; and that ye set your whole selves (to him) at every time and place of prayer and call upon him making your devotion sincere as in his sight: such as he created you in the beginning so shall ye return." <sup>10101011</sup>

1010 For wajh, see ii. 112 and n. 114. Our devotion should be sincere, not as in other men's sight, but by presenting our whole selves, heart and soul, to Allah. Even so, it may not be enough; for the sight of our heart and soul may be faulty. We should call upon Allah to give us the light, by which our sincerity may commend itself to Him as true sincerity "as in His sight" (7.29)

1011 Cf. vi. 94. Our sincerity should be real sincerity, as in His sight for when we return to Him, we shall be stripped of all pretence, even such self-deception as may satisfy us in this life. (7.29)

7:55 - Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds. <sup>1033</sup>

1033 In prayer, we must avoid any arrogance or show or loudness, or vanity of requests or words. If excess is condemned in all things, it is specially worthy of condemnation when we go humbly before Our Lord, -we poor creatures before the Omnipotent Who knoweth all. (7.55)

7:56 - Do no mischief on the earth after it hath been set in order but call on Him with fear and longing (in your hearts): for the mercy of Allah is (always) near to those who do good. <sup>10341035</sup>

1034 The man who prays with humility and earnestness finds the ground prepared by Allah for his spiritual advancement. It is all set in order, and cleared of weeds. He does not, like the wicked, upset that order, to introduce evil or mischief into it. (7.56)

1035 Fear and longing: the fear of Allah is really a fear lest we should diverge from His Will, or do anything which would not be pleasing to Him: unlike ordinary fear, it therefore brings us nearer to Allah, and in fact nourishes our longing and desire for Him. (7.56)

7:180 - The most beautiful names belong to Allah: so call on Him by them; but shun such men as use profanity in His names: for what they do they will soon be requited. <sup>1154</sup>

1154 As we contemplate Allah's nature, we can use the most beautiful names to express His attributes. There are hundreds of such attributes. In the opening Sura, we have this indicated in a few comprehensive words, such as Rahman (most Gracious), Rahim (most Merciful), Rabb-ul-'alamin (Cherisher and Sustainer of the worlds). Our bringing such names to remembrance is part of our Prayer and Praise. But we must not associate with people who use Allah's names profanely, or so as to suggest anything derogatory to His dignity or His unity. Cf. xvii. 110. A) See also lxviii. 44 and n. 5626. (7.180)

17:110 - Say: "Call upon Allah or call upon Rahman: by whatever name ye call upon Him (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud nor speak it in a low tone but seek a middle course between." <sup>232123222323</sup>

2321 Cf. vii. 180. Rahman describes one of the attributes of Allah, -His grace and Mercy which come to the sinner even before he feels conscious of the need of it, -the preventive Grace which saves Allah's servants from sin. See n. 19 to i. 1. Allah can be invoked, either by His simple name, which includes all attributes, or by one of the names implying the attributes by which we try to explain His nature to our limited understanding. The attribute of Mercy in Rahman was particularly repugnant to the Pagan Arabs (see xxv. 60, and xxi. 36): that is why special stress is laid on it in the Qur'an. (17.110)

2322 These Beautiful Names of Allah are many. The hadith related by Tirmizi, accepted by some as authentic, mentions 99 names of Allah. Qadhi Muhammad Sulaiman has published an Urdu monograph on the subject, published by the Daftar Rahmatun-lil- 'Alamin Patiala, 1930. Those who wish to see a poetic Commentary on the names in the form of stories in English may consult Sir Edwin Arnold's Pearls of the Faith. Sir Edwin's stories are of unequal merit, but a fine example is furnished by No. 4, al-Malik. "The King". (17.110)

2323 Cf. vii. 205. All prayer should be pronounced with earnestness and humility, whether it is congregational prayer or the private outpouring of one's own soul. Such an attitude is not consistent with an over-loud pronunciation of the words, though in public prayers the standard of permissible loudness is naturally higher than in the case of private prayer. In public prayers, of course, the Azan or call to prayer will be in a loud voice to be heard near and far, but the chants from the Sacred Book should be neither so loud as to attract the hostile notice of those who do not believe nor so low in tone as not to be heard by the whole congregation. (17.110)

40:60 - And your Lord says: "Call on Me; I will answer your (Prayer): But those who are too arrogant to serve Me will surely find themselves in Hell in humiliation!" <sup>4434</sup>



4434 As this life is not the end of all things, and we are to have its fulfilment in the Hereafter: we have only to pray to the Lord of the Present and the Hereafter, and He will hear us, forgive us, guide us, and make our Path smooth. But Pride will have its fall, -and its humiliating Punishment: Cf. xxxvii. 18. (40.60)

17:52 - "It will be on a Day when He will call you and ye will answer (His call) with (words of) His praise and ye will think that ye tarried but a little while!" 22362237

2236 It may be that this verse should not be in the inverted commas governed by the verb "say", in the last clause of the last verse. In that case, the answer to the sceptic would be finished in the last verse, and this verse would be a general statement applying also to the righteous, who will rise up celebrating the praises of Allah. But on the whole, I think it is better to take this verse as part of the answer to the sceptic referred to in the last verse. (17.52)

2237 Whatever may have been your spiritual blindness in this life, the "new creation" will have opened your eyes to the Truth. No one will any longer be in any delusion as regards the Reality of Allah, and will be forced, by their new circumstances, to recognise the Truth and sing Allah's praises. And all will be surprised at the seemingly short flight of time since they had their little ephemeral life on this earth. They will now appraise its true worth. (17.52)

40:14 - Call ye then upon Allah with sincere devotion to Him even though the Unbelievers may detest it. 4375

5:20 - Remember Moses said to his people: "O my people! call in remembrance the favor of Allah unto you when He produced prophets among you made you kings and gave you what He had not given to any other among the peoples." 721722723

5:11 - O ye who believe! call in remembrance the favor of Allah unto you when certain men formed the design to stretch out their hands against you but (Allah) held back their hands from you: so fear Allah. And on Allah let believers put (all) their trust. 708

708 In the life-time of the Prophet it happened again and again that the enemies of Islam stretched out their hands against him, his people, and his teaching. The odds were, from a worldly point of view, in their favour, but their hands were rendered inert and powerless because they were fighting against the truth of Allah. So does it happen always, now as it did then. True faith must take heart, and at the same time humbly recognise Allah's favour and mercy, and be grateful. (5.11)

5:7 - And call in remembrance the favor of Allah unto you and His Covenant which He ratified with you when ye said: "We hear and we obey": and fear Allah for Allah knoweth well the secrets of your hearts. 705

705 There is a particular and a general meaning. The particular meaning refers to the solemn Pledge and Covenant taken by two groups of people at 'Aqaba, a valley near Mina, the first about fourteen months before the Hijra, and the second a little later. These were Pledges of fealty to the Messenger of Allah, comparable to the Covenant under Mount Sinai taken in the time of Moses (See 0. ii. 63 and n. 78). The general meaning has been explained in n. 682 to v. 1: man is under a spiritual obligation under an implied Covenant with Allah: Allah has given man reason, judgment, the higher faculties of the soul, and even the position of vicegerent on earth (ii. 30), and man is bound to serve Allah faithfully-and obey His Will. That obedience begins with cleanliness in bodily functions, food, etc. It goes on to cleanliness of mind and thought, and culminates in purity of motives in the inmost recesses of his heart and soul. (5.7)

2:225 - Allah will not call you to account for thoughtlessness in your oaths but for the intention in your hearts; and He is Oft-Forgiving Most Forbearing. 252

252 It has been held that thoughtless oaths, if there is no intention behind them, can be expiated by an act of charity. (2.225)

6:56 - Say. I am forbidden to worship those other than Allah whom ye call upon." Say: "I will not follow your vain desires: if I did I would stray from the path and be not of the company of those who receive guidance." 876

876 There are a number of arguments now put forward against the Meccans who refused to believe in God's Message. Each argument is introduced with the word "Say." Here are the first four: (1) I have received Light and will follow it; (2) I prefer my Light to your vain desires; (3) Your challenge-" if there is a God, why does He not finish the blasphemers at once?" -it is not for me to take up; punishment rests with God; (4) If it rested with me, it would be for me to take up your challenge; all I know is that God is not unacquainted with the existence of folly and wickedness, and many other things besides, that no mortal can know; you can see little glimpses of His Plan, and you can be sure that He will not be tardy in calling you to account. (6.56)

6:71 - Say: "Shall we indeed call on others besides Allah things that can do us neither good nor harm and turn on our heels after receiving guidance from Allah? Like one whom the evil ones have made into a fool wandering bewildered through the earth his friends calling 'Come to us' (vainly) guiding him to the Path." Say: "Allah's guidance is the (only) guidance and we have been directed to submit ourselves to the Lord of the worlds;" 895

895 In continuation of the seven heads of argument referred to in nn. 876 and 885, we have here the final two heads: (8) Who would, after receiving guidance from the living, eternal God, turn to lifeless idols? To do so would indeed show that we were made into fools, wandering to a precipice therefore accept the only true guidance, the guidance of God, and obey his Law, for we shall have to answer before His judgment-seat. (6.71)

6:63 - Say: "who is it that delivereth you from the dark recesses of land and sea when ye call upon Him in humility and silent terror: 'if He only delivers us from these (dangers) (we vow) we shall truly show our gratitude'." 885886887

885 In continuation of the four heads of argument referred to in n. 876, we have three more heads here in vi. 63-65: (5) your calling upon Him in times of danger shows that in the depths of your hearts you feel His need; (6) God's Providence saves you, and yet you ungratefully run after false gods; (7) it is not only physical calamities that you have to fear; your mutual discords and vengeance are even more destructive, and only faith in God can save you from them. (6.63)

886 Zulumat: dark recesses, terrible lurking dangers, as in deserts or mountains, or forests, or seas. (6.63)

7:193 - If ye call them to guidance they will not obey: for you it is the same whether ye call them or ye hold your peace! 1166

1166 When false worship takes root, the teacher of Truth finds much to discourage him. As far as he is concerned, it seems as if he has produced no effect. Yet his duty is to continue his work, in the spirit of verse 199 below, forgiving all opposition, teaching what is right, and not joining the ignorant in their attitude of doubt and indecision. (7.193)

7:194 - Verily those whom ye call upon besides Allah are servants like unto you: call upon them and let them listen to your prayer if ye are (indeed) truthful! 1167

1167 False gods, whether idols or deified men, or ideas and superstitions, have no existence of their own, independent of Allah's creation. They are Allah's creatures, and like servants are subject to His authority. Deified men are not real men, but false ideas of men. They cannot help themselves: how can they help others? (7.194)

7:195 - Have they feet to walk with? or hands to lay hold with? or eyes to see with? or ears to hear with? Say: "Call your god-partners scheme (your worst) against me and give me no respite! 1168

1168 Here is a test and a challenge. If the false gods had any power or even existence, collect them all together, and, says the Prophet of Allah, "Let them do their worst against me." They cannot: because the whole thing is based on a superstition and a chimaera. (7.195)

7:197 - But those ye call upon besides Him are unable to help you and indeed to help themselves."

7:198 - If thou callest them to guidance they hear not. Thou wilt see them looking at thee but they see not. 1169

1169 The beauty and righteousness of Al-Mustafa's life were acknowledged on all hands, until he received the mission to preach and to fight against evil. What happened then? Evil erected barricades for itself. It had eyes, but it refused to see. It had ears, but it refused to hear. It had intelligence, but it blocked up its channels of understanding. Even now, after Fourteen Centuries, a life of unexampled purity, probity, justice, and righteousness is seen in false lights by blind detractors! (7.198)

10:106 - Nor call on any other than Allah such will neither profit thee nor hurt thee: if thou dost Behold! thou shalt certainly be of those who do wrong."

13:14 - For Him (alone) is prayer in Truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouth but it reaches them not: for the prayer of those without Faith is nothing but (futile) wandering (in the mind). 18221823

1822 Haqq=truth; right; what is due, befitting, proper. All these meanings are to be understood here. If we worship anything other than Allah (whether it is idols, stars, powers of nature, spirits, or deified men, or Self, or Power, or Wealth, Science or Art, Talent or Intellect), our worship is both foolish and futile. (13.14)

1823 Without Faith, it is obvious that prayer or worship has no meaning whatever. It is but an aberration of the mind. But there is a deeper meaning. You may have false faith, as in superstitions or in worshipping things other than Allah, as explained in the last note. In that case, too, you are pursuing mere phantoms of the mind. When you come to examine it, it is mere imbecility or futility. Worship and prayer are justified only to Allah, the One True God. (13.14)

17:56 - Say: "Call on those besides Him whom ye fancy: they have neither the power to remove your troubles from you nor to change them." 2242

2242 Men's suspicions of each or of the prophets have been condemned in the previous verses. We now have the strongest condemnation of all, that of imagining any other being as being equal or in the same category with One true



God. Allah has all power: they have no power. They cannot remove men's troubles. They cannot even mitigate or change them so as to afford the least relief. Why indulge in false worship? (17.56)

17:57 - Those whom they call upon do desire (for themselves) means of access to their Lord even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of. <sup>2243</sup>

2243 Where men or heroes, or prophets or angels are worshipped, the worship is futile; because (1) even if they are good and holy, and ever so near to Allah, yet the nearest of them have need to seek means of access to Allah, and they do seek such means, viz.: the hope of Allah's Grace; (2) though by their very nature it is impossible for us to suppose that they will incur the Wrath of Allah, yet they are but creatures and are subject to the law of personal responsibility. (17.57)

18:14 -- We gave strength to their hearts: Behold they stood up and said: "Our Lord is the Lord of the heavens and of the earth: never shall we **call upon** any god other than Him: if we did; we should indeed have uttered an enormity!" <sup>23432344</sup>

2344 We may suppose them to have taken their stand and made a public protest before they betook themselves to the Cave (xviii. 16). The story really begins at xviii. 13, and the verses xviii. 9-12 may be considered as introductory. As the emphasis is on spiritual lessons, the facts stated in the introductory part are passed over lightly in the story. (18.14)

18:52 - One Day He will say "Call on those whom ye thought to be My partners" and they will call on them but they will not listen to them; and We shall make for them a place of common perdition. <sup>2397</sup>

2397 Some Commentators construe: "And We shall make a partition between them": i.e., the Evil ones will not even be seen by their misguided followers, much as the latter may go on calling on them. (18.52)

18:57 - And who doth more wrong than one who is reminded of the Signs of his Lord but turns away from them forgetting the (deeds) which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this and over their ears deafness. If thou callest them to guidance even then will they never accept guidance. <sup>2401</sup>

2401 Considering the power of sin, and how it gets hold of the hearts of men, and considering all the wrongs that men have done, it is the height of folly and injustice on their part to turn away from warnings which are given expressly for their good. But a stage of callousness is reached, when, by their own choice, they have rendered themselves impervious to Allah's Grace. At that stage a veil is put over their hearts and they are left alone for a time, that they may commune with themselves and perhaps repent and seek Allah's Mercy again. If they do not, it is their own loss. See next verse. (18.57)

2343 So that they were not afraid to speak out openly, and protest the truth of the Unity which they clearly saw in their own minds and hearts. (18.14)

26:213 - So call not on any other god with Allah or thou wilt be among those under the Penalty.

27:80 - Truly thou canst not cause the Dead to listen nor canst thou cause the Deaf to hear the call (especially) when they turn back in retreat. <sup>3311</sup>

3311 The Prophet's responsibility was to preach and show the way. Men and women of goodwill had faith and accepted the Message. But he was not responsible for the obstinacy and perversity of men who turned away from Allah's Signs and rejected the Truth. (27.80)

28:62 - That Day Allah will call to them and say: "Where are my `partners'? whom ye imagined (to be such)?"

28:64 - It will be said (to them): "Call upon your `partners' (for help)": they will call upon them but they will not listen to them; and they will see the Penalty (before them); (how they will wish) `If only they had been open to guidance!'

28:65 - That Day (Allah) will call to them and say: "What was the answer ye gave to the apostles?" <sup>3395</sup>

3395 Now we come to the examination of those who rejected or persecuted Allah's Messengers on the earth. It may be the same men as those mentioned in xxviii. 62-64, but this is a different count in the charge. (28.65)

28:74 - The Day that He will call on them He will say: "Where are My `partners' whom ye imagined (to be such)?" <sup>3401</sup>

28:88 - And call not besides Allah on another god. There is no god but He. Everything (that exists) will perish except His own Face. To him belongs the Command and to him will ye (all) be brought back. <sup>3421</sup>

3421 This sums up the lesson of the whole Sura. The only Eternal Reality is Allah. The whole phenomenal world is subject to flux and change and will pass away, but He will endure for ever. (28.88)

29:42 - Verily Allah doth know of (everything) whatever that they call upon besides Him: and He is Exalted (in power) Wise. <sup>3468</sup>

3468 The last verse told us that men, out of spiritual ignorance, build their hopes on flimsy unsubstantial things (like the spider's web) which are broken by a thousand chance attacks of wind and weather or the actions of animals or men. If they cannot fully grasp their own good, they should seek His Light. To Him everything is known, -men's frailty, their false hopes, their questionable motives, the false gods whom they enthrone in their midst, the mischief done by the neglect of Truth, and the way out for those who have entangled themselves in the snares of evil. He is All-Wise and is able to carry out all He wills, and they should turn to Him. (29.42)

34:22 - Say: "Call upon other (gods) whom ye fancy besides Allah: they have no power not the weight of an atom in the heavens or on earth; no (sort of) share have they therein nor is any of them a helper to Allah. <sup>38223823</sup>

3822 Other objects of worship, such as Self, or Money, or Power, or things we imagine will bring us luck or prosperity, though they can do nothing of the kind. (34.22)

3823 The false gods have no power whatever either in heaven or on earth, either in influencing our spiritual life or our ordinary worldly life. To suppose that they have some share, or that they can give some help to Allah, even though Allah is Supreme, is both false and blasphemous. Allah is One and Supreme, without sharer, helper, or equal. (34.22)

35:14 - If ye invoke them they will not listen to your call and if they were to listen they cannot answer your (prayer). On the Day of Judgement they will reject your "Partnership." And none (O man!) can tell thee (the Truth) like the One Who is acquainted with all things. <sup>389538963897</sup>

3895 False or imaginary objects of worship serve no purpose whatever. They cannot hear; if they could hear, they could not grant prayers or petitions. In fact, if they are real creatures, such as angels or deified human beings, they will very rightly repudiate any such worship as brings them into competition or "partnership" with Allah. See next note. (35.14)

3896 Cf. x. 28 and n. 1418; also xxxiv. 40-41. No false ideas or false impressions will remain when true values are restored. Why not then accept the Truth now in this life, and get on to the true path of Grace? (35.14)

3897 None can tell you the Truth better than He Who is All-Wise and All-knowing. Why not accept His Message and receive His guidance? (35.14)

35:18 - Nor can a bearer of burdens bear another's burden. If one heavily laden should call another to (bear) his load not the least portion of it can be carried (by the other) even though he be nearly related. Thou canst but admonish such as fear their Lord unseen and establish regular Prayer and whoever purifies himself does so for the benefit of his own soul; and the destination (of all) is to Allah. <sup>3900390139023903</sup>

3901 Natural relationship may be considered as a reasonable cause or opportunity for bearing each other's burdens. For example, a mother or a father might offer to die for her or his child, and vice versa. But this does not apply to spiritual matters. There the responsibility is strictly personal and cannot be transferred to another. In xxix. 13 we are told that the misleaders "will bear other burdens along with their own"; but the context shows that the "other" burdens are the burdens of deluding others with their falsehoods. Both sins are their own, viz., their original sin, and the sin of deluding the others. But the responsibility will be doubled. (35.18)

3902 Bil-gaibi: unseen in the adverbial sense. The man, who, though he does not see Allah, so realises Allah's Presence in himself as if he saw Him, is the man of genuine Faith, and for him Allah's Revelation comes through many channels and is always fruitful. (35.18)

3903 Prayer is one of the means of purifying ourselves of lower motives in life, for in prayer we seek the Presence of Allah. But the purity which we seek is for our own souls: we confer no favour on Allah or on any Power in the spiritual world, as some imagine who make "gifts" to Allah. In any case the destination of all is to Allah. (35.18)

35:40 - Say: "Have ye seen (these) 'partners' of yours whom ye call upon besides Allah?" Show me what it is they have created in the (wide) earth. Or have they a share in the heavens? Or have We given them a Book from which they (can derive) clear (evidence)? Nay the wrongdoers promise each other nothing but delusions. <sup>3932</sup>

3932 The people who enthrone in their hearts for worship anything besides Allah may well be asked a few questions. Some of such questions are indicated in the text with terse precision: (1) Have you seen these gods of yours? Do they exist? "Seeing" of course does not necessarily mean physical sight. We do not see the air, but no one doubts that it exists. And the air is a physical substance. There are forces that we know exist, but we do not see them. To us, who have Faith, Allah is a truer Reality than anything else that we know, including ourselves. Can the false worshippers say that

of any of their false gods? (2) Have your gods created or originated anything on earth? You may worship power or wealth, but that is a scramble for things as between selfish men. Power or wealth does not create new men or new worlds. (3) Have they a share in the ordering of the heavens? Obviously your false gods fail there. (4) Or have these false gods a book or revelation from the Supreme God, with clear evidence, to give them authority to teach men? The Prophets or Messengers of Allah have such authority, and they bring evidence of the One True God. The fact is that falsehood is falsehood, however much one form of it may support another by delusions. (35.40)

46:5 - And who is more astray than one who invokes besides Allah such as will not answer him to the Day of Judgement and who (in fact) are unconscious of their call (to them)? <sup>4779</sup>

4779 As there is no argument at all in favour of your sham worship, what sense is there in it? Either your false gods are senseless stocks and stones which will never answer you to the end of Time, being themselves devoid of understanding, or they are real objects which will disown you at the last. If you worshipped Self, your own misused faculties will witness against you at the last (xli. 20-23). If you worshipped good men or prophets, like Jesus, they will disown you (v. 119). Similarly, if you worshipped angels, they will disown you (xxxiv. 40-41). (46.5)

32:16 - Their limbs do forsake their beds of sleep the while they **call** on their Lord in Fear and Hope: and they spend (in charity) out of the sustenance which We have bestowed on them. 36483649

3648 Men and women "breathless with adoration" shun soft, comfortable beds, and luxurious sleep. Their limbs are better exercised in offices of devotion and prayer, especially by night. Commentators specially refer this to Prayers called Tahajjud, which are offered after midnight in the small hours of the morning. (32.16)

3649 In Fear and Hope: in spiritual fear lest their dedication to Allah should not be sufficiently worthy to be accepted, and a spiritual longing or hope that their shortcomings will be overlooked by the Mercy of Allah. And their adoration is not shown only in Prayer, but also in practical Service and Charity, out of whatever gifts they may have received from Allah. (32.16)

35:3 - O men! **call** to mind the grace of Allah unto you! Is there a Creator other than Allah to give you Sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth? <sup>3874</sup>

3874 As the primal Cause of all things is Allah, an appeal is made to man to turn to Allah instead of running after false fancies. Allah is not only the source, but the centre of all life and activity, and all affairs return to Him. The world is sustained, and human life is sustained, by Allah's grace and providence. "Sustenance" is to be taken, in Quranic language, for all that helps to maintain and develop every aspect of life, physical and spiritual. It would be the height of folly, then, for man to ignore Allah's gracious Message, as explained in His Revelation. (35.3)

40:65 - He is the living (One): There is no god but He: **Call** upon Him giving Him sincere devotion. Praise be to Allah Lord of the Worlds! <sup>4442</sup>

4442 The real, self-subsisting Life is only in Him: Cf. ii. 255, and n. 296. (40.65)

41:33 - Who is better in speech than one who calls (men) to Allah works righteousness and says "I am of those who bow in Islam"? <sup>4503</sup>

4503 Better in speech: i.e., speaks better counsel; or is more worthy of being listened to. That his word reaches the highest mark of human speech is evidenced by three facts: (1) that he calls all to the Truth of Allah, showing that his thoughts are not centred on himself; (2) every deed of his is righteousness, showing that there is no divergence between his preaching and his conduct; and (3) he completely associates himself with the Will of Allah, showing that he is the full embodiment of Islam. What a fine description of the holy Prophet! (41.33)

42:15 - Now then for that (reason) **call** (them to the Faith) and stand steadfast as thou art commanded nor follow thou their vain desires; but say: "I believe in the Book which Allah has sent down; and I am commanded to judge justly between you. Allah is Our Lord and your Lord. For us (is the responsibility for) Our deeds and for you for your deeds. There is no contention between us and you. Allah will bring us together and to Him is (Our) final goal. 45474548

4547 How beautifully the mission of Islam is commended in this verse! (1) The more sectarianism and division there is in the world, the more need is there for the Gospel of Unity. (2) It must steadfastly pursue its way. (3) It must not be deflected by worldly or political motives. (4) Its faith must be directly in Allah and in Allah's Revelation. "The Book" mentioned here covers all the revelations sent by Allah to His prophets. (5) it must judge justly between warring factions, as the Religion of Peace and Unity. (42.15)

4548 The Mission of Islam is further described. (6) The God whom it preaches is not an exclusive God: He is the Lord of the Worlds: to any given person, of whatever faith, 'He is your Allah, as well as mine.' (7) Our Faith is not a question of words; it is deeds which decide; each one of us has personal responsibility for his own conduct. (8) There is no cause of contention whatever, when we preach Unity, Truth, and the Hereafter. (9) If you have doubts, the final arbiter is Allah, and His pleasure is our Goal. (42.15)

44:55 - There can they **call** for every kind of fruit in peace and security; <sup>4730</sup>

4730 The signification is explained in n. 4671 to xliii. 73. (44.55)

50:41 - And listen for the Day when the Caller will call out from a place quite near <sup>49804981</sup>

4980 The Day of Resurrection, when the Call to the souls to arise and come to the Judgment-Seat will be immediately answered, and they will all arise and come forth. Cf. xxxvi. 49-53, and notes 3997 and 3999. (50.41)

4981 In the life of this world it seemed all so remote. In the new life at the Resurrection it will all be so near; for there will be neither time nor space as we know them here. (50.41)

54:6 - Therefore (O Prophet) turn away from them. The day that the Caller will call (them) to a terrible affair. <sup>51325133</sup>

5132 For a time godlessness seems to triumph, but the triumph is short-lived, And in any case there is the great Reckoning of the Day of Judgment. (54.6)

5132 The angel whose voice will call at the Resurrection and direct all souls. Cf. xx. 108-111. (54.6)

6:40 - Say: "Think ye to yourselves if there come upon you the wrath of Allah or the hour (that ye dread) would ye then **call** upon other than Allah? **(Reply) if ye are truthful!**

6:41 - "Nay On Him would ye call and if it be His Will He would remove (the distress) which occasioned your call upon Him and ye would forget (the false gods) which ye join with Him!"

6:108 - Revile not ye those whom they **call** upon besides Allah lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord and We shall then tell them the truth of all that they did. <sup>936</sup>

936 A man's actual personal religion depends upon many things, -his personal psychology, the background of his life, his hidden or repressed feelings, tendencies, or history (which psychoanalysis tries to unravel), his hereditary dispositions or antipathies, and all the subtle influences of his education and his environment. The task before the man of God is: (1) to use any of these which can subserve the higher ends, (2) to purify such as have been misused, (3) to introduce new ideas and modes of looking at things, and (4) to combat what is wrong and cannot be mended: all for the purpose of leading to the truth and gradually letting in spiritual light where there was darkness before. If that is not done with discretion and the skill of a spiritual Teacher, there may be not only a reaction of obstinacy, but an unseemly show of dishonour to the true God and His Truth, and doubts would spread among the weaker brethren whose faith is shallow and infirm. What happens to individuals is true collectively of nations or groups of people. They think in their self-obsession that their own ideas are right. God in His infinite compassion bears with them, and asks those who have purer ideas of faith not to vilify the weaknesses of their neighbours, lest the neighbours in their turn vilify the real truth and make matters even worse than before. In so far as there is active evil, He will deal with it in His own way. Of course the righteous man must not hide his light under a bushel, or compromise with evil, or refuse to establish right living where he has the power to do so. (6.108)

8:45 - O ye who believe! when ye meet a force be firm and **call** Allah in remembrance much (and often); that ye may prosper.

11:14 - "If then they (your false gods) answer not your (call) know ye that this Revelation is sent down (replete) with the knowledge of Allah and that there is no god but He! Will ye even then submit (to Islam)?"

17:67 - When distress seizes you at sea those that ye call upon besides Himself leave you in the lurch! But when He brings you back safe to land ye turn away (from Him). Most ungrateful is man! <sup>2262</sup>

2262 Against Allah's gracious gifts and mercies is contrasted man's ingratitude. In danger he remembers Allah, the One True God, but relapses into his own fancies when the danger is past. Cf. also x. 22-23. (17.67)

17:71 - One day We shall **call** together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure) and they will not be dealt with unjustly in the least. <sup>22662267</sup>

2266 I have discussed the various meanings of Imam in ii. 124, n. 124. What is the meaning here? The Commentators are divided. Some understand the meaning to be that each People or Group will appear with its Leader, who will bear witness to its virtues or sins: Cf. xvi. 84. Another view is that the Imam is their revelation, their Book. A third is that the Imam is the record of deeds spoken of in the next clause. I prefer the first. (17.71)

18:24 - Without adding "So please Allah!" And call thy Lord to mind when thou forgettest and say "I hope that my Lord will guide me ever closer (even) than this to the right road." <sup>23632364</sup>

2363 Verses 23 and 24 are parenthetical. We must never rely upon our own resources so much as to forget Allah. If by any chance we do forget, we must come back to Him and keep Him in remembrance, as did the Companions of the Cave. (18.24)

2364 In geometry the perfect circle is an ideal. Any given circle that we draw is not so perfect that we cannot draw one closer to the ideal. So in our life, there is always the hope of drawing closer and closer to Allah. (18.24)

18:28 - And keep thy soul content with those who **call** on their Lord morning and evening seeking his Face; and let not thine eyes pass beyond them seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us one who follows his own desires whose case has gone beyond all bounds. <sup>23692370</sup>

2369 Cf. vi. 52 and n. 870. The true servants of Allah are those whose hearts are turned to Him morning, noon, and night, and who seek not worldly gain, but Allah's Grace, Allah's own Self, His Presence and nearness. Even if they are poor in this world's goods, their society gives far more inward and spiritual satisfaction than worldly grandeur or worldly attractions. (18.28)

2370 For those who stray from Allah's path, Allah's Grace is ever anxious: it seeks to reclaim them and bring them back to the path. If such a one resists, and follows his own lusts, a point is reached when his case becomes hopeless. Allah's Grace does not then reach him, and he is abandoned to his pride and insolence. Beware of following the example or advice of such a one or seeking his society, or hankering after his wretched idols. (18.28)

40:41 - "And O my People! how (strange) it is for me to call you to Salvation while ye call me to the Fire!" <sup>4414</sup>

4414 It may seem strange according to the laws of this world that he should be seeking their Good while they are seeking his damnation! But that is the merit of Faith. Its mission is to rescue its enemies and Allah's enemies, as far as their will will consent! (40.41)

40:42 - "Ye do **call** upon me to blaspheme against Allah and to join with Him Partners of whom I have no knowledge; and I call you to the Exalted in Power Who forgives again and again!" <sup>4415</sup>

4415 The worship of Pharaoh was blasphemy, but it had many sides, including the worship of heroes, animals, powers of good and evil in nature, and idols of all kinds. It is this comprehensive cult which required warnings again and again, but Allah is Exalted in Power, and gives such forgiveness on repentance. (40.42)

40:43 - "Without doubt ye do call me to one who is not fit to be called to whether in this world or in the Hereafter; our Return will be to Allah; and the Transgressors will be Companions of the Fire!" <sup>4416</sup>

4416 Faith is not content with its own inner vision and conviction. It can give ample arguments. Three are mentioned here: (1) nothing but Allah is worthy of worship, either in this world of sense or in the next world; (2) our Return will be to Allah, the Eternal Reality; and (3) the worship of Falsehood must necessarily lead to the Penalty of Falsehood, unless Allah's Mercy intervenes and forgives on our sincere repentance. (40.43)

40:26 - Said Pharaoh: "Leave me to slay Moses; and let him **Call** on his Lord! What I fear is lest he should change your religion or lest he should cause mischief to appear in the land!" <sup>43934394</sup>

4393 This is an episode that occurs when Moses, invested with his mission, confronts Pharaoh in his Court and preaches to him: see xx. 49 and following verses; also xx. 57, 63. (40.26)

4394 Some of Pharaoh's people did afterwards give up the worship of Pharaoh and of the Egyptian gods and believed "in the Lord of Aaron and Moses" and in fact suffered martyrdom for the Faith of Unity: xx. 70-73. (40.26)

40:27 - Moses said: "I have indeed called upon my Lord and your Lord (for protection) from every arrogant one who believes not in the Day of Account!" <sup>4395</sup>

4395 The whole point of the Gospel of Unity which Moses preached was that the God of Moses and the God of Pharaoh, of Israel and Egypt, the Lord of all the Worlds, was One, -Allah, the only True God. See xx. 49-50 and notes 2572 and 2573. (40.27)

40:32 - And O my People! I fear for you a Day when there will be mutual calling (and wailing) <sup>4404</sup>

4404 This Day may refer to the Day of Judgment, of which three features are here referred to. (1) People may wail and call to each other, but no one can help another: each one will have his own judgment to face; (2) the wicked will then be driven to Hell from the Judgment-Seat; and (3) there will be no one to help, guide, or intercede, because the grace and guidance of Allah had already been rejected. But the words are perfectly general, and are applicable to all stages at which the Wrath of Allah is manifest. (40.32)

19:48 - And I will turn away from you (all) and from those whom ye invoke besides Allah: I will call on my Lord: Perhaps by my prayer to my Lord I shall be not unblest." <sup>2500</sup>



2500 Abraham left his father and the home of his fathers (Ur of the Chaldees) and never returned. He left because he was turned out, and because it was not possible for him to make any compromise with what was false in religion. In return for abuse, he spoke gentle words. And he expressed his fervent hope that at least he (Abraham) would have Allah's blessing in reply to his prayers. Here was a prefiguration of another Hijrat many centuries later! In both cases the prayer was abundantly fulfilled. (19.48)

21:45 - Say "I do but warn you according to revelation": but the deaf will not hear the call (even) when they are warned! <sup>2706</sup>

2705 The particular signification is that Islam spread from the outer borders, social and geographical, gradually inwards. The social fringe was the humbler people, such as slaves and poor men. The geographical reference is to Madinah and tribes away from the Makkah centre. The proud and unbelieving Quraish were the last to come in when the circle was gradually drawn tighter and tighter around them. The general signification applies to all times. Allah's Truth makes its way first among the poor and the lowly, those whose minds are unsoiled by prejudices of false pride or false knowledge, but it gradually hems in the obstinate, until it prevails in the end. (21.44)

21:90 - So We listened to him: and We granted him Yahya: We cured his wife's (barrenness) for him. These three were ever quick in emulation in good works: they used to call on Us with love and reverence and humble themselves before Us. <sup>2747</sup>

2747 Aslaha = to improve, to mend, to reform, to make better. Here, with reference to Zakariya's wife, the signification is twofold: (1) that her barrenness would be removed, so that she could become a mother; and (2) her spiritual dignity should be raised in becoming the mother of John the Baptist; and by implication his also, in becoming the father of John. (21.90)

22:12 - They call on such deities besides Allah as can neither hurt nor profit them: that is straying far indeed (from the Way)! <sup>2783</sup>

2783 To such minds religion does not mean high endeavour, self-sacrifice for noble ends, the recognition of Allah's infinite world, but just a small concession to formalism, perhaps a present to an idol (literal or figurative), perhaps attendance at worship if it can be done without trouble! It is false gods they worship, and the more they worship, the more they stray. (22.12)

22:13 - (Perhaps) they call on one whose hurt is nearer than his profit: evil indeed is the patron and evil the companion (for help)! <sup>2784</sup>

2784 Such false worship is not always neutral, bringing neither harm nor good. Perhaps the harm comes first, and there is no help from Allah. Such minds are themselves demoralised, and render themselves unfit for help! (22.13)

22:73 - O men! Here is a parable set forth! Listen to it! Those on whom besides Allah ye call cannot create (even) a fly if they all met together for the purpose! And if the fly should snatch away anything from them they would have no power to release it from the fly: feeble are those who petition and those whom they petition! <sup>2855</sup>

2855 Both idols and their worshippers are poor, foolish, feeble creatures! (22.73)

25:77 - Say (to the rejecters): "My Lord is not uneasy because of you if ye **call** not on Him but ye have indeed rejected (Him) and soon will come the inevitable (punishment)!" <sup>3136</sup>

3136 Let not the wicked think that it causes Allah any annoyance or uneasiness if they do not serve or worship Him. He is high above all needs. But He turns in His Mercy to all who call on Him. For those who arrogantly reject Him, the evil consequences of their rejection are inevitable, and must soon come to pass. (25.77)

56:87 - Call back the soul if ye are true (in your claim of Independence)? <sup>5266</sup>

5266 The sentence may now be briefly paraphrased. 'If you disbelieve in Revelation and a future Judgment, and claim to do what you like and be independent of Allah, how is it you cannot call back a dying man's soul to his body when all of you congregate round him at his death-bed? But you are not independent of Judgment. There is a Day of Account, when you will have to be judged by your deeds in this life.' (56.87)

See: 2:284; 5:61; 7:46; 7:48; 7:50; 56:75; 69:38; 70:40; 90:1; etc.

Fiqh-us-Sunnah

## Fiqh 1.99

### What Is Said During the Adhan

It is preferred that whoever is listening to the adhan repeat it with the **caller**, except for the two hayya 'alas-salah, hayya 'alal-falah phrases, after which he should say La haula wa la quwatah illa billah (there is no power or might save Allah).

►Fiqh-us-Sunnah

## Fiqh 1.103b

## Leaving the Mosque After the Adhan (and Before the Prayer)

It is not allowed to leave the call unanswered or to leave the mosque after it has been made, unless there is some excuse or one has the intention to return for the prayer. Abu Hurairah related that the Prophet, upon whom be peace, told them, "If one of you is in the mosque and the call is made, he should not leave the mosque until he prays."

**SEE:**

► Sahih Bukhari Hadith Subjects

### Monotheism

1. The call of the Prophet to worship Allah  
B 9.469, B 9.470, B 9.471, B 9.472
2. 'Say: Call upon Allah or call upon Ar-Rahman  
B 9.473, B 9.474

► Sunan of Abu-Dawood

**Hadith 532** Narrated by  
**Abdullah ibn Umar**

Bilal made a call to prayer before the break of dawn; the Prophet (peace be upon him), therefore, commanded him to return and make a call:

► Fiqh-us-Sunnah

### Fiqh 1.95

### Adhan, call to prayer

► Fiqh-us-Sunnah

### Fiqh 1.101

### Conditions To Be Met By The Caller to Prayer

► Fiqh-us-Sunnah

### Fiqh 2.93

### Praying when one needs to answer the call of nature and other things that may distract a person

► Fiqh-us-Sunnah

### Fiqh 4.109

### Injunction on Supplication

Allah has commanded people to call upon Him humbly and sincerely, promising them He will respond to their prayers and fulfill their needs.

► Sahih Al-Bukhari Hadith

**Hadith 2.621** Narrated by  
**Abdullah bin Umar**

The Talbiya of Allah's Apostle was : "Labbaika Allahumma labbaik, Labbaika la sharika Laka labbaik, Inna-l-hamda wan-ni'mata Laka walmulk, La sharika Laka." (I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call. All the praises and blessings are for You, all the sovereignty is for You, and You have no partners with you.)

► Sahih Al-Bukhari Hadith

Hadith 4.505 Narrated by

**Abu Huraira**

The Prophet said, "When the call for the prayer is pronounced, Satan takes to his heels, passing wind with noise. When the call for the prayer is finished, he comes back. And when the Iqama is pronounced, he again takes to his heels, and after its completion, he returns again to interfere between the (praying) person and his heart, saying to him, 'Remember this or that thing,' till the person forgets whether he has offered three or four Rakat: so if one forgets whether he has prayed three or four Rakat, he should perform two prostrations of Sahu (i.e. forgetfulness)."

### CALLER:

20:108 - On that Day will they follow the **Caller** (straight): no crookedness (can they show) him: all sounds shall humble themselves in the presence of (Allah) Most Gracious: nothing shalt thou hear but the tramp of their feet (as they march). <sup>26322633</sup>



2632 The Caller: the angel whose voice will call and direct all souls. (20.108)

2633 A beautiful personification of hushed Sound. First there is the loud blast of the Trumpet. Then there is the stillness and hush of awe and reverence: only the tramp of the ranks marching along will be heard. (20.108)

## CALF:

7:148 - The people of Moses made in his absence out of their ornaments the image of a calf (for worship): it seemed to low: did they not see that it could neither speak to them nor show them the way? They took it for worship and they did wrong. <sup>111211131114</sup>

1113 Image of a Calf. Jasad is literally a body, especially the body of a man according to Khalil quoted by Ragib. In xxi. 8, it is used obviously for the human body, as also in xxxviii. 34; but in the latter case, the idea of an image, without any real life or soul, is also suggested. In the present passage I understand many suggestions: (1) that it was a mere image, without life, (2) as such, it could not low, therefore the appearance of lowing, mentioned immediately afterwards, was a fraud: (3) unlike its prototype, the bull of Osiris, it had not even the symbolism of Osiris behind it; the Osiris myth, in the living religion of Egypt, had at least some ethical principles behind it. (7.148)

1114 The lowing of the golden calf was obviously a deception practised by the promoters of the cult. Lytton in his "Last Days of Pompeii" exposes the deception practised by the priests of Isis. Men hidden behind images imposed on the credulity of the commonalty. (7.148)

7:152 - Those who took the calf (for worship) will indeed be overwhelmed with wrath from their Lord and with shame in this life: thus do We recompense those who invent (falsehoods). <sup>1120</sup>

1120 The consequences were twofold: (1) spiritual, in that Allah's grace is withdrawn, and (2) even in the present life of this world, in that godly men also shun the sinner's company, and he is isolated. (7.152)

20:88 - "Then he brought out (of the fire) before the (people) the image of a calf: it seemed to low: so they said: 'This is your god and the god of Moses but (Moses) has forgotten!' " <sup>260926102611</sup>

2611 Moses has forgotten: i.e., 'forgotten both us and his god. He has been gone for so many days. He is searching for a god on the Mount when his god is really here!' This is spoken by the Samiri and his partisans, but the people as a whole accepted it, and it therefore, becomes their speech. (20.88)

2612 This is a parenthetical comment. How blind the people were! They had seen Signs of the true living God, and yet they were willing to worship this dead image! The true living God had spoken in definite words of command, while this calf could only emit some sounds of lowing, which were themselves contrived by the fraud of the priests. This image could do neither good nor harm, while Allah was the Cherisher and Sustainer of the Universe, Whose Mercy was unbounded and Whose Wrath was terrible. (20.89)

20:96 - He replied: "I saw what they saw not: so I took a handful (of dust) from the footprint of the Apostle and threw it (into the calf): thus did my soul suggest to me." <sup>2621</sup>

2621 This answer of the Samiri is a fine example of unblushing effrontery, careful evasion of issues, and invented falsehoods. He takes upon himself to pretend that he had far more insight than anybody else: he saw what the crowd did not see. He saw something supernatural. "The Messenger" is construed by many Commentators to mean the angel Gabriel. Rasul (plural, rusul) is used in several places for "angels" e.g., in xi. 69, 77; xix. 19; and xxxv. 1. But if we take it to mean the Messenger Moses, it means that the Samiri saw something sacred or supernatural in his footprints: perhaps he thinks a little flattery would make Moses forgive him. The dust became sacred, and his throwing it into the calf made the calf utter a lowing sound! As if that was the point at issue! He does not answer the charge of making an image for worship. But finally, with arrogant effrontery, he says, "Well, that is what my soul suggested to me, and that should be enough!" (20.96)

2:51 - And remember We appointed forty nights for Moses and in his absence you took the calf (for worship) and ye did grievous wrong. <sup>66</sup>

66 This was after the Ten Commandments and the Laws and Ordinances had been given on Mount Sinai: Moses was asked up into the Mount, and he was there forty days and forty nights: Exod. xxiv. 18. But the people got impatient of the delay, made a calf of melted gold, and offered worship and sacrifice to it: Exod. xxxii 1-8. (2.51)

2:54 - And remember Moses said to his people: "O my people! Ye have indeed wronged yourselves by your worship of the **calf** so turn (in repentance) to your Maker and slay yourselves (the wrong-doers); that will be better for you in the sight of your Maker." Then He turned toward you (in forgiveness); for He is Oft-returning Most Merciful. <sup>69</sup>

11:69 - There came Our Messengers to Abraham with glad tidings. They said "Peace!" He answered "Peace!" and hastened to entertain them with a roasted **calf**. <sup>1565</sup>

1565 According to the sequence of Sura vii, the next reference should be to the story of Lut, and that story commences at xi. 77 below, but it is introduced by a brief reference to an episode in the life of his uncle Abraham, from whose seed sprang the peoples to whom Moses, Jesus, and Muhammad Al-Mustafa were sent with the major Revelations. Abraham had by this time passed through the fire of persecutions in the Mesopotamian valleys: he had left behind him

the ancestral idolatry of Ur of the Chaldees; he had been tried and he had triumphed over the persecution of Nimrud: he had now taken up his residence in Canaan, from which his nephew Lot (Lut) was called to preach to the wicked Cities of the Plain east of the Dead sea which is itself called Bahr Lut. Thus prepared and sanctified, he was now ready to receive the Message that he was chosen to be the progenitor of a great line of Prophets, and that Message is now referred to. Can we localise Nimrud? If local tradition in place-names can be relied upon, this king must have ruled over the tract which includes the modern Nimrud, on the Tigris, about twenty miles south of Mosul. This is the site of Assyrian ruins of great interest, but the rise of Assyria as an Empire was of course much later than the time of Abraham. The Assyrian city was called Kalakh (or Calah), and archaeological excavations carried out there have yielded valuable results, which are however irrelevant for our Commentary. A) Abraham received the strangers with a salutation of Peace, and immediately placed before them a sumptuous meal of roasted calf. The strangers were embarrassed. They were angels and did not eat. If hospitality is refused, it means that those who refuse it meditate no good to the would be host. Abraham therefore had a feeling of mistrust and fear in his mind, which the strangers at once set at rest by saying that their mission was in the first place to help Lut as a warner to the Cities of Plain. But in the second place they had good news for Abraham; he was to be the father of great peoples! ([11.69](#))

**51:26** - Then he turned quickly to his household brought out a fatted calf. <sup>5008</sup>

5008 They seemed unusual strangers, but he said nothing and quietly proceeded to perform the rites of hospitality. He brought a roast fatted calf and placed it before them to eat. But the strangers did not eat (xi. 70). This disconcerted him. According to the laws of hospitality, a stranger under your roof is under your protection, but if he refuses to eat, he refuses your hospitality and keeps himself free from any ties of guest and host. "What were their designs?" thought Abraham, and he felt some distrust. But they were angels and could not eat. They declared themselves, and announced the birth to Abraham of a son endowed with wisdom, - in other words that Abraham was to be the head of a long line of Prophets! (xv. 53). ([51.26](#))

**4:153** - The people of the Book ask thee to cause a book to descend to them from heaven: indeed they asked Moses for an even greater (miracle) for they said: "Show us Allah in public" but they were dazed for their presumption with thunder and lightning. Yet they worshipped the calf even after clear signs had come to them; even so We forgave them; and gave Moses manifest proofs of authority. <sup>657</sup>

657 Cf. ii. 55, for the thunder and lightning which affected those who were presumptuous enough to ask that they should see Allah face to face, and ii. 51, and n. 66, for the worship of the golden calf. The lesson is that it is presumptuous on the part of man to judge of spiritual things in terms of material things, or to ask to see Allah with their material eyes when Allah is above material forms and is independent of time and space. ([4.153](#))

## CAMELS:

**7:73** - To the Thamud people (We sent) Saleh one of their own brethren: he said: "O my people! worship Allah; ye have no other god but Him. Now hath come unto you a clear (sign) from your Lord! This she-camel of Allah is a sign unto you: so leave her to graze in Allah's earth and let her come to no harm or ye shall be seized with a grievous punishment. <sup>10431044</sup>

1044 The story of this wonderful she-camel, that was a sign to the Thamud, is variously told in tradition. We need not follow the various versions in the traditional story. What we are told in the Qur-an is: that (1) she was a Sign or Symbol, which the prophet Salih, used for a warning to the haughty oppressors of the poor: (2) there was scarcity of water, and the arrogant or privileged classes tried to prevent the access of the poor or their cattle to the springs, while Salih intervened on their behalf (xxvi. 155, liv. 28); (3) like water, pasture was considered a free gift of nature, in this spacious earth of Allah (vii. 73), but the arrogant ones tried to monopolise the pasture also; (4) this particular she-camel was made a test case (liv. 27) to see if the arrogant ones would come to reason; (5) the arrogant ones, instead of yielding to the reasonable rights of the people, ham-strung the poor she-camel and slew her, probably secretly (xci. 14, liv. 29): the cup of their iniquities was full, and the Thamud people were destroyed by a dreadful earthquake, which threw them prone on the ground and buried them with their houses and their fine buildings. ([7.73](#))

**54:27** - For We will send the she camel by way of trial for them. So watch them (O Saleh) and possess thyself in patience! <sup>5149</sup>

5149 See n. 1044 to vii. 73, for the she-camel as a trial or test case among selfish people who tried to monopolise water and pasture as against the poor. ([54.27](#))

**88:17** - Do they not look at the Camels how they are made? <sup>6103</sup>

6103 In case men neglect the Hereafter as of no account, they are asked to contemplate four things, which they can see in every-day life, and which are full of meaning, high design, and the goodness of Allah to man. The first mentioned is the domesticated animal, which for Arab countries is par excellence the Camel. What a wonderful structure has this Ship of the Desert? He can store water in his stomach for days. He can live on dry and thorny desert shrubs. His limbs are adapted to his life. He can carry men and goods. His flesh can be eaten. Camel's hair can be used in weaving. And withal, he is so gentle! Who can sing his praises enough? ([88.17](#))

**100:1** - By the (Steeds) that run with panting (breath) <sup>6241</sup>

- 6241 The substantive proposition is in verses 6-8 below, and the metaphors enforcing the lesson are in verses 1-5 here. They have at least three layers of meaning: (1) Look at the chargers (mares or swift camels) panting for war on behalf of their masters. Off they go, striking fire with their hoofs by night at the behest of their riders; they push home the charge in the morning, chivalrously giving the enemy the benefit of daylight; and regardless of flashing steel or the weapons of their enemies they boldly penetrate into the midst of their foe, risking their lives for the Cause. Does unregenerate man show that fidelity to his Lord Allah? On the contrary he is ungrateful to Allah; he shows that by his deeds; he is violently in love with wealth and gain and things that perish. (2) By the figure of metonymy the brave fidelity of the war-horse may stand for that of the brave men and true who rally to the standard of Allah and carry it to victory, contrasted with the poltroonery and pettiness of unregenerate man. (3) The whole conflict, fighting, and victory, may be applied to spiritual warfare against those who are caught and overwhelmed in the camp of Evil. (100.1)
- 6242 With their hoofs. If we suppose the march to be in the dead of night, the sparks of fire would be still more conspicuous. (100.2)

## SEE:

►Sahih Al-Bukhari Hadith

### Hadith 2.534

Narrated by

Anas

►Sunan of Abu-Dawood

### Hadith 1563

Narrated by

Abdullah ibn Uma

►Al-Muwatta

### Fiqh 3.39a

## Zakah on Camels

There is no zakah on camels unless there are five of them, they have been grazing freely and they have been in one's possession for a year. When the camels are five, their zakah is one sheep (shah).Hadith

### Hadith 17.23

## The Zakat on Livestock

►Sahih Al-Bukhari Hadith

### Hadith 5.647

Narrated by

Jabir bin Abdullah

►Fiqh-us-Sunnah

►Sahih Al-Bukhari Hadith

### Hadith 5.507

Narrated by

Salama bin Al Akwa etc.

## CAPTIVES:

76:8 - And they feed for the love of Allah the indigent the orphan and the captive <sup>5839</sup>

5839 The captive: when taken literally, it refers to the old state of things when captives of war had to earn their own food, or their own redemption; even ordinary prisoners in jail for criminal offences often starved unless food was provided for them by private friends or from their own earnings. (76.8)

70:30 - Except with their wives and the (captives) whom their right hands possess for (then) they are not to be blamed <sup>5694</sup>

8:67 - It is not for any Prophet to have captives until he hath made slaughter in the land. Ye desire the lure of this world and Allah desireth (for you) the Hereafter, and Allah is Mighty, Wise.

8:70 - O apostle! say to those who are captives in your hands: "If Allah findeth any good in your hearts He will give you something better than what has been taken from you and He will forgive you: for Allah is Oft-Forgiving Most Merciful." <sup>1237</sup>

1237 This is a consolation to the prisoners of war. In spite of their previous hostility, Allah will forgive them in His mercy if there was any good in their hearts, and confer upon them a far higher gift than anything they have ever lost. This gift

in its highest sense would be the blessing of Islam, but even in a material sense, there was great good fortune awaiting them. Note how comprehensive is Allah's care. He encourages and strengthens the Muslims, at the same time condemning any baser motives that may have entered their minds, He consoles the prisoners of war and promises them better things if there is any good in them at all. And He offers comfort to those who have left their homes in His Cause, and knits them into closer fellowship with those who have helped them and sympathised with them. (8.70)

2:85 - After this it is ye the same people who slay among yourselves and banish a party of you from their homes; assist (their enemies) against them in guilt and rancor; and if they come to you as captives ye ransom them though it was not lawful for you to banish them. Then is it only a part of the Book that ye believe in and do ye reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? and on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do.<sup>89</sup>

89 I understand "ransom them" here to mean "take ransom for them" though most of the Commentators take it to mean "give ransom for them". Mustafa had made a Pact which, if it had been faithfully observed by all parties, would have brought a reign of law and order for Medina. But some of the treacherous Jews never intended to observe its terms. They fought and slew each other and not only banished those who were obnoxious to them but intrigued with their enemies. If by chance they came back into their hands as captives, they demanded ransom for them to return to their homes although they had no right to banish them at all. If we understand by "ransom them" pay "ransom for them to release them from the hands of their enemies," it would mean that they did this pious act for show, although they were themselves the authors of their unlawful banishment. I think the former makes better sense. (2.85)

23:6 - Except with those joined to them in the marriage bond or (the captives) whom their right hands possess for (in their case) they are free from blame<sup>2868</sup>

4:24 And all married women (are forbidden unto you save those (captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo! Allah is ever Knower, Wise.

4:36 - Serve Allah and join not any partners with Him: and do good to parents kinsfolk orphans those in need neighbors who are near neighbors who are strangers the companion by your side the way-farer (ye meet) and what **your right hands possess**: for Allah loveth not the arrogant the vainglorious;<sup>550551552553554</sup>

537 Whom your right hands possess: i.e., captives. (4.24)

SEE:

► Sahih Al-Bukhari Hadith

**Hadith 5.608**

Narrated by

**Marwan and Al Miswar bin Makhrama**

► Sahih Al-Bukhari Hadith

**Hadith 3.778**

Narrated by

**Marwan bin Al Hakam and Al Miswar bin Makhrama**

► Fiqh-us-Sunnah

**Fiqh 3.67**

**Freeing Captives**

► Sahih Al-Bukhari Hadith

**Hadith 9.288**

Narrated by

**Urwa bin Az Zubair**

► Sahih Al-Bukhari Hadith

### **Hadith 7.552** Narrated by **Abu Muisa Al Ashari**

The Prophet said, "Feed the hungry, visit the sick, and set free the captives."

► ISL Quran Subjects

### **Prisoners of War**

1. (Also see) Captives, Captive Girls, Captive Married Women, Prisoners

### **CATTLE:**

16:5 - And cattle He has created for you (men): from them ye derive warmth and numerous benefits and of their (meat) ye eat. <sup>20232024</sup>

16:66- And verily in cattle (too) will ye find an instructive Sign. From what is within their bodies between excretions and blood We produce for your drink milk pure and agreeable to those who drink it. <sup>209320942095</sup>

36:71 - See they not that it is We Who have created for them among the things which Our hands have fashioned cattle which are under their dominion? <sup>4018</sup>

22:28 - That they may witness the benefits (provided) for them and celebrate the name of Allah through the Days appointed over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want. <sup>280028012802</sup>

11:98 - He will go before his people on the Day of Judgment and lead them into the Fire (as cattle are led to water): but woeful indeed will be this leading (and) the place led to! <sup>1600</sup>

See: Surah 6.

► Al-Muwatta Hadith

### **Hadith 17.24**

### **The Zakat on Cattle**

► Al-Muwatta Hadith

### **Hadith 25.15**

### **What is Disapproved of Regarding Eating Riding Animals**

► Al-Muwatta Hadith

### **Hadith 31.67**

► Fiqh-us-Sunnah

### **Fiqh 3.8**

### **Who is Obligated to Pay Zakah**

► Fiqh-us-Sunnah Subjects

### **Zakah On Animals**

3. Zakah on Cattle  
Fiqh us-Sunnah Vol.3 Page 41
7. Zakah on Animals Other Than Cattle (al-An'am)  
Fiqh us-Sunnah Vol.3 Page 42

## CAUSE:

47:7 - O ye who believe! if ye will aid (the cause of) Allah He will aid you and plant your feet firmly.

74:7 - But for thy Lord's (Cause) be patient and constant! <sup>5782</sup>

5782 Our zeal for Allah's Cause itself requires that we should not be impatient, and that we should show constancy in our efforts for His Cause. For we have faith, and we know that He is All-Good, All-Wise, and All-Powerful, and everything will ultimately be right. (74.7)

4:74 - Let those fight in the **cause of Allah** who sell the life of this world for the Hereafter. To him who fighteth in the cause of Allah whether he is slain or gets victory soon shall We give him a reward of great (value). <sup>591</sup>

591 It is not every one, -least of all, poltroons and faint-hearted persons- who is fit **to fight in the cause of Allah**. To do so is a privilege, and those who understand the privilege are prepared to sacrifice all their interests in this life, and this life itself; for they know that it is the sacrifice of something fleeting and of little value, for the sake of something everlasting, and of immense value. Whether (in appearance) they win or lose, in reality they win the prize for which they are fighting, -viz., honour and glory in the sight of Allah. Note that the only alternatives here are Death or Victory! The true fighter knows no defeat. (4.74)

4:75 - And why should ye not fight in the **cause** of Allah and of those who being weak are ill-treated (and oppressed)?

593 Even from the human point of view the cause of Allah is the cause of justice, the cause of the oppressed. In the great persecution, before Makkah was won again, what sorrows, threats, tortures, and oppressions, were suffered by those whose faith was unshaken? Muhammad's life and that of his adherents was threatened: they were mocked, assaulted, insulted and beaten; those within the power of the enemy were put into chains and cast into prison; others were boycotted, and shut out of trade, business, and social intercourse; they could not even buy the food they wanted, or perform their religious duties. The persecution was redoubled for the believing slaves, women, and children after the Hijrat. Their cry for a protector, and helper from Allah was answered when Muhammad the Chosen One brought freedom and peace to Makkah again. (4.75)

4:76 - Those who believe fight in the **cause** of Allah and those who reject faith fight in the cause of evil: so fight ye against the friends of Satan: feeble indeed is the cunning of Satan. <sup>594</sup>

594 Auliya plural of wali, friend, supporter, protector, patron; from the same root as maula, for which see iv. 33, n. 543. (4.76)

SEE:

Fiqh-us-Sunnah

## Fiqh 3.69

## Sadaqah for the Cause of Allah

**Sahih Al-Bukhari Hadith** Hadith 4.46

**Narrated by Abu Huraira**

heard Allah's Apostle saying, "The example of a mujahid in Allah's cause--and Allah knows better who really strives in His cause--is like a person who fasts and prays continuously. Allah guarantees that He will admit the mujahid in His cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."

See: 2:190, 244, 246, 258, 3:156; 4:74,75,94; 8:60,72; 9:19,20,91,111,112,120,121; 14:13,14; 16:41,45; 27:60; etc.

## CAVE:

9:40 - If ye help not (your Leader) (it is no matter): for Allah did indeed help him: when the unbelievers drove him out: he had no more than one companion: they two were in the cave and he said to his companion "have no fear for Allah is with us": then Allah sent down his peace upon him and strengthened him with forces which ye saw not and humbled to the depths the word of the unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might Wise. <sup>1302130313041305</sup>

1302 The Tabuk expedition was not a failure. Though some hesitated, many more joined in. But a more striking example was when the Prophet was hunted out of Makkah and performed his famous Hijrat. His enemies plotted for his life. He had already sent his followers on to Madinah. Ali had volunteered to face his enemies in his house. His single companion was Abu Bakr. They two concealed themselves in the cave of Thaur, three miles from Makkah, for three nights, with the enemy prowling around in great numbers in fruitless search of them. "We are but two," said Abu Bakr.



"Nay," said Muhammad, "for Allah is with us." Faith gave their minds peace, and Allah gave them safety. They reached Madinah, and a glorious chapter opened for Islam. The forces that helped them were not seen, but their power was irresistible. (9.40)

9:57 -If they could find a place to flee to or caves or a place of concealment they would turn straightway thereto with an obstinate rush. <sup>1317</sup>

18:9 - Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Signs? <sup>233423352336</sup>

2334 A wonderful story or allegory is now referred to. Its lessons are: (1) the relativity of Time, (2) the unreality of the position of oppressor and oppressed, persecutor and persecuted, on this earth, (3) the truth of the final Resurrection, when true values will be restored, and (4) the potency of Faith and Prayer to lead to the Right. (18.9)

See: Surah 18.

Sahih Al-Bukhari Hadith

### Hadith 4.671

Narrated by

Ibn Umar

Allah's Apostle said, "Once three persons (from the previous nations) were traveling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed while they were inside. They said to each other, 'O you! Nothing can save you except the truth, so each of you should ask Allah's help by referring to such a deed as he thinks he did sincerely (i.e. just for gaining Allah's pleasure).' So one of them said, 'O Allah! You know that I had a laborer who worked for me for one Faraq (i.e. three Sas) of rice, but he departed, leaving it (i.e. his wages). I sowed that Faraq of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him), 'Go to those cows and drive them away.' He said to me, 'But you have to pay me only a Faraq of rice,' I said to him, 'Go to those cows and take them, for they are the product of that Faraq (of rice).' So he drove them. O Allah! If you consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave. The second one said, 'O Allah, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e. my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it, I kept on waiting (for them to wake) till it dawned. O Allah! If You consider that I did that for fear of you, then please remove the rock.' So the rock shifted and they could see the sky through it. The (third) one said, 'O Allah! You know that I had a cousin (i.e. my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one-hundred Dinars (i.e. gold pieces). So I collected the amount and brought it to her, and she allowed me to sleep with her. But when I sat between her legs, she said, 'Be afraid of Allah, and do not deflower me but legally. I got up and left the hundred Dinars (for her). O Allah! If You consider that I did that for fear of you then please remove the rock. So Allah saved them and they came out (of the cave).'" (This Hadith indicates that one can only ask Allah for help directly or through his performed good deeds. But to ask Allah through dead or absent prophets, saints, spirits, holy men, angels etc. is absolutely forbidden in Islam and it is a kind of disbelief.)

►ISL Quran Subjects

### Companions

2. Controversy concerning the number of those of the Cave  
18.22
3. Controversy concerning the time spent in the Cave by those of the Cave  
18.25, 18.26
7. Sign of Allah, of the Cave as a  
18.9, 18.17

**SEE: Sahih Al-Bukhari Hadith** Hadith 1.3

**Narrated by** Aisha

### CELEBRATE:

2:128 -"Our Lord! make of us Muslims bowing to Thy (Will) and of our progeny a people Muslim bowing to Thy (Will) and show us our places for the **celebration** of (due) rites; and turn unto us (in mercy); for Thou art the Oft-Returning Most-Merciful.

2:30 - Behold thy Lord said to the angels: "I will create a vicegerent on earth." They said "Wilt thou place therein one who will make mischief therein and shed blood? Whilst we do **celebrate** Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." <sup>47</sup>

47 It would seem that the angels, though holy and pure, and endowed with power from God, yet represented only one side of Creation. We may imagine them without passion or emotion, of which the highest flower is love. If man was to be



endued with emotions, those emotions would lead him to the highest and drag him to the lowest. The power of will or choosing would have to go with them, in order that man might steer his own bark. This power of will (when used aright) gave him to some extent a mastery over his own fortunes and over nature, thus bringing him nearer to the God-like nature which has supreme mastery and will. We may suppose the angels had no independent wills of their own; their perfection in other ways reflected God's perfection but could not raise them to the dignity of vicegerency. The perfect vicegerent is he who has the power of initiative himself, but whose independent action always reflects perfectly the will of his Principal. The distinction is expressed by Shakespeare (Sonnet 94) in those fine lines: "They are the lords and owners of their faces. Others but stewards of their excellence." The angels in their one-sidedness saw only themischievous consequent on the misuse of the emotional nature by man; perhaps they also, being without emotions, did not understand the whole of God's nature, which gives and asks for love. In humility and true devotion to God, they remonstrate; we must not imagine the least tinge of jealousy, as they are without emotion. This mystery of love being above them, they are told that they do not know and they acknowledge (in ii. 32 below) not their fault (for there is no question of fault) but their imperfection of knowledge. At the same time, the matter is brought home to them when the actual capacities of man are shown to them (ii. 31, 33). (2.30)

2:198 -It is no crime in you if ye seek of the bounty of your Lord (during Pilgrimage). Then when ye pour down from (Mount) Arafat celebrate the praises of Allah at the Sacred Monument and celebrate His praises as He has directed you even though before this ye went astray. <sup>219220221</sup>

219 Legitimate trade is allowed, in the interests both of the honest trader, who can thus meet his own expenses, and of the generality of pilgrims, who would otherwise be greatly inconvenienced for the necessities of life. But the profit must be sought as from the "bounty of God". There should be no profiteering, or trade "tricks". Good honest trade is a form of service to the community, and therefore to God. (2.198)

220 About midway between Arafat and Mina (see n. 217 to ii. 197) is a place called Muzdalifa where the Holy Apostle offered up a long prayer. It has thus become a Sacred Monument and pilgrims are directed to follow that example on their return. A special reason for this is given in the note following. (2.198)

221 Certain arrogant tribes living in Mecca used not to go to Arafat with the crowd but to stop short at Muzdalifa. They are rebuked for their arrogance and told that they must perform all the rites like the rest of the pilgrims. There is equality in Islam. (2.198)

2:200- So when ye have accomplished your holy rites celebrate the praises of Allah as ye used to **celebrate** the praises of your fathers yea with far more heart and soul. There are men who say: "Our Lord! give us (thy bounties) in this world!" but they will have no portion in the hereafter. <sup>223224</sup>

223 After the Pilgrimage, in Pagan times, the pilgrims used to gather in assemblies in which the praises of ancestors were sung. As the whole of the pilgrimage rites were spiritualised in Islam, so this aftermath of the pilgrimage was also spiritualised. It was recommended for pilgrims to stay on two or three days after the pilgrimage, but they must use them in prayer and praise to God. See ii. 203 below. (2.200)

224 If you hasten to get all the good things of the world, and only think of them and pray for them, you would lose the higher things of the future. The proper Muslim attitude is neither to renounce this world nor to be so engrossed in it as to forget the spiritual future. (2.200)

2:203 -**Celebrate** the praises of Allah during the Appointed Days but if anyone hastens to leave in two days there is no blame on him and if anyone stays on there is no blame on him if his aim is to do right. Then fear Allah and know that ye will surely be gathered unto Him. <sup>226</sup>

226 The Appointed Days: the three days after the tenth, when the pilgrims stay on in the Valley of Mina for prayer and praise. They are the days of Tashriq (see ii. 200, n. 223). It is optional for pilgrims to leave on the second or third day. (2.203)

2:239 -If ye fear (an enemy) pray on foot or riding (as may be most convenient) but when ye are in security **celebrate** Allah's praises in the manner He has taught you which ye knew not (before). <sup>272</sup>

4:103 - When ye pass (congregational) prayers **celebrate** Allah's praises standing sitting down or lying down on your sides; but when ye are free from danger set up regular prayers: for such prayers are enjoined on believers at stated times. <sup>619</sup>

619 It means: "when ye have finished congregational prayers." It allows you to remember Allah individually in any posture possible during the danger. But when the danger is past, the full prayers should be offered at the stated times. (4.103)

10:3 -Verily your Lord is Allah Who created the heavens and the earth in six Days and is firmly established on the Throne (of authority) regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obtained). This is Allah your Lord; Him therefore serve ye: will ye not celebrate His praises? <sup>138513861387</sup>

1386 Istawa, with the preposition *ila* after it, means He turned to or He directed Himself by His will to as in ii-29. With the preposition *'ala* after it, as here and in vii. 54 and elsewhere, the meaning seems to be "to mount or ascend," and to be firmly established, to sit firm and unshaken, beyond question. "The Throne represents many ideas: - 256 -e.g., (1)

that God is high above all His Creation; (2) that He regulates and governs it, as a king does, whose authority is unquestionably recognised; (3) that He is not, therefore, like the gods of Greece, and paganism, who were imagined to be in a world apart, careless of mankind, or jealous of mankind, but on the contrary. He (4) disposes of their affairs and all affairs continuously and with justice; (5) that the authority of His prophets, ministers, and messengers is derived from Him, and such intercession as they can make is by His will and permission. (10.3)

16:13 - And the things on this earth which He has multiplied in varying colors (and qualities): verily in this is a Sign for men who celebrate the praises of Allah (in gratitude). <sup>20322033</sup>

2032 Whose heart has not been moved by the glorious gradation of colours in the sunset clouds? The gradations are infinite, and it is only the eye of an artist that can express their collective beauty. They are but a type of the infinite variety and gradation of qualities in the spiritual sphere even in the little space of our own globe. The big things that can be measured and defined have been spoken of before. Here we have mention of the subtle nuances in the spiritual world which can only be perceived by men who are so high in spiritual insight that their only reaction is to "celebrate the praises of Allah" in gratitude for His infinite Mercies. (16.13)

2033 Read again n. 2030 above, and see how subtly we are led up from the perception of the big to the perception of the subtle and delicate colours and qualities in the spiritual world. (16.13)

20:33 - "That we may celebrate Thy praise without stint" <sup>2555</sup>

2555 The requests that Moses makes are inspired, not by earthly but by spiritual motives. The motive, expressed in the most general terms, is to glorify Allah, not in an occasional way, but systematically and continuously, "without stint". "The clauses in this verse and the next, taken together, govern all the requests he makes, from verse 25 to verse 32. (20.33)

21:79 -To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises with David: it was We Who did (these things). <sup>27322733</sup>

2732 The sheep, on account of the negligence of the shepherd, got into a cultivated field (or vineyard) by night and ate up the young plants or their tender shoots, causing damage, to the extent of perhaps a whole year's crop. David was king, and in his seat of judgment he considered the matter so serious that he awarded the owner of the field the sheep themselves in compensation for his damage. The Roman law of the Twelve Tables might have approved of this decision, and on the same principle was built up the Deodand doctrine of English Law, now obsolete. His son Solomon, a mere boy of eleven, thought of a better decision, where the penalty would better fit the offence. The loss was the loss of the fruits or produce of the field of vineyard: the corpus of the property was not lost. Solomon's suggestion was that the owner of the field or vineyard should not take the sheep altogether but only detain them long enough to recoup his actual damage, from the milk, wool, and possibly young of the sheep, and then return the sheep to the shepherd. David's merit was that he accepted the suggestion, even though it came from a little boy: Solomon's merit was that he distinguished between corpus and income, and though a boy, was not ashamed to put his case before his father. But in either case it was Allah Who inspired the true realisation of justice. He was present and witnessed the affair, as He is present all the time. (21.79)

2733 Whatever is in the heavens and the earth celebrates the praises of Allah: xvii. 44; lvii. 1; xvi. 48-50. Even the "thunder repeateth His praises": xiii. 13. All nature ever sings the praises of Allah. David sang in his Psalms, cxlviii.

7-10: "Praise the Lord from the earth, ye ... mountains and all hills; ... creeping things and flying fowl!" All nature sings to Allah's glory, in unison with David, and angels, and men of God. Cf. xxxiv. 10 and xxxviii. 18-19. (21.79)

22:28 - "That they may witness the benefits (provided) for them and celebrate the name of Allah through the Days appointed over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want. <sup>280028012802</sup>

800 There are benefits both for this our material life and for our spiritual life. Of the former kind are those associated with social intercourse which furthers trade and increases knowledge. Of the latter kind are the opportunities of realising some of our spiritual yearnings in sacred associations that go back to the most ancient times. Of both kinds may be considered the opportunities which the Pilgrimage provides for strengthening our international Brotherhood. (22.28)

2801 The three special days of Hajj are the 8th, 9th, and 10th of the month of Zul- hijjah, and the two or three subsequent days of Tashriq: see the rites explained in n. 217 to ii. 197. But we may ordinarily include the first ten days of Zul- hijjah in the term. (22.28)

2802 The great day of commemorative Sacrifice ('Id-ul-Adhha) is the 10th of Zul- hijjah: the meat then killed is meant to be eaten or food and distributed to the poor and needy. (22.28)

22:34 - To every people did We appoint rites (of sacrifice) that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food) but your Allah is one Allah: submit then your wills to Him (in Islam) and give thou the Good News to those who humble themselves <sup>28102811</sup>

2810 This is the true end of sacrifice, not propitiation of higher powers, for Allah is One, and He does not delight in flesh or blood (xxii. 37), but a symbol of thanksgiving to Allah by sharing meat with fellow-men. The solemn pronouncement of Allah's name over the sacrifice is an essential part of the rite. (22.34)

2811 The good news: i.e. the Message of Allah, that He will accept in us the sacrifice of self for the benefit of our fellow-men. (22.34)

24:41 -Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do **celebrate** and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do. <sup>30163017</sup>

3017 All denizens of the heavens, such as angels, all denizens of the earth (including the waters) such as man, animals, insects, fishes, etc., and all denizens of the air, such as birds, celebrate the praises of Allah. Each has his own mode of prayer and praise. It is not necessarily with words, for language (as we know it) is peculiar to man. But actions and other modes of self-expression recognise and declare the Glory of Allah. (24.4)

25:50 -And We have distributed the (water) amongst them in order that they may **celebrate** (Our) praises but most men are averse (to aught) but (rank) ingratitude. <sup>31073108</sup>

3107 The water is distributed all over the world, in order that all life may receive its support according to its needs. In xxv. 48-50, we have the argument of contrasts stated in another way. Water is life, and is made available to sustain life all over the world; this is a physical fact which all can see. But water is also the symbol of spiritual life, whose sustaining principle is the Will of Allah as made known to us through Revelation. It sometimes comes to us in our inward or spiritual storms. Many violent unsettlements of the spirit are but heralds of the refreshing showers of spiritual understanding that come in their wake. They purify our souls, and produce spiritual Life even where there was a parched spiritual desert before. They continue to sustain us in our normal spiritual Life out of the reservoirs of Allah's Revelation, which are open to all, and well distributed in time and space. The universality of distribution is again referred to in the following verse. (25.50)

25:62 -And it is He Who made the Night and the Day to follow each other: for such as have the will to **celebrate** His praises or to show their gratitude. <sup>3122</sup>

122 The scenes of the phenomenal world are Signs of the Self-Revelation of Allah, for those who understand and who have the will to merge their wills in His. This they do (1) by praising Him, which means understanding something of His nature, and (2) by gratitude to Him, which means carrying out His Will, and doing good to their fellow-creatures. These two attitudes of mind and heart give rise to various consequences in their lives, which are detailed in the following verse. (25.62)

32:15 -Only those believe in Our Signs who when they are recited to them fall down in adoration and **celebrate** the praises of their Lord nor are they (ever) puffed up with pride. <sup>3647</sup>

3647 "In adoration": Sujjadan, or in a posture of prostration, expressive of deep humility and faith. This is the keyword of the Sura, which bears the title of Sajda. All the Signs of Allah lead our thoughts upwards towards Him, and when they are expounded, our attitude should be one of humble gratitude to Allah. At this passage it is usual to make a prostration. (32.15)

33:41 -O ye who believe! **celebrate** the praises of Allah and do this often

40:55 -Patiently then persevere: for the Promise of Allah is true: and ask forgiveness for thy fault and **celebrate** the Praises of thy Lord in the evening and in the morning. <sup>442744284429</sup>

4427 The Israelites corrupted or lost their Book; they disobeyed Allah's Law; and failed to proclaim and exemplify Allah's Message. That is why the new Revelation came to the holy Prophet. If, in the beginning, it was rejected and persecuted, there was no cause for discouragement; on the contrary, there was all the greater need for patience and perseverance. (40.55)

4428 Every mortal according to his nature and degree of spiritual enlightenment falls short of the perfect standard of Allah (xvi. 61), and should therefore ask Allah for forgiveness. What is merit in an ordinary man may be a human shortcoming in one nearest to Allah: see xxxviii. 24-25, and notes 4175-76. Prophets have a further responsibility for their People or their Ummat, and they ask in a representative capacity. (40.55)

4429 Cf. iii. 41. Evening and morning are the best times for contemplation and prayer. But the phrase "evening and morning" may mean "at all times". (40.55)

42:5 -The heavens are almost rent asunder from above them (by His Glory): and the angels **celebrate** the Praises of their Lord and pray for forgiveness for (all) beings on earth: Behold! Verily Allah is He the Oft-Forgiving Most Merciful. <sup>45304531</sup>

530 How can we conceive of sublimity and greatness in a higher degree than this, that the highest heavens are almost ready to burst asunder by His Glory, which is higher than all? (42.5)

4531 The angels are the noblest and purest beings of whom we can conceive. They reflect on the one side Allah's Glory and Praise, and on the other, two other attributes of Allah, that look towards His erring creatures, viz., Forgiveness

and Mercy. The two sets of attributes are complementary. They thus proclaim in their own being and in their prayers the Greatness and unbounded Goodness of Allah. (42.5)

**62:10** -And when the Prayer is finished then may ye disperse through the land and seek of the Bounty of Allah: and **celebrate** the Praises of Allah often (and without stint): that ye may prosper. <sup>5464</sup>

<sup>5464</sup> Prosperity is not to be measured by wealth or worldly gains. There is a higher prosperity, -the health of the mind and the spirit. (62.10)

**3:41** - He said: "O my Lord! give me a sign!" "Thy Sign" was the answer "shall be that thou shalt speak to no man for three days but with signals. Then celebrate the praises of thy Lord again and again and glorify Him in the evening and in the morning."

**3:191** - Men who celebrate the praises of Allah standing sitting and lying down on their sides and contemplate the (wonders of) creation in the heavens and the earth (with the thought): "Our Lord! not for naught hast thou created (all) this! Glory to thee! give us salvation from the penalty of the fire. <sup>498499</sup>

<sup>498</sup> That is, in all postures, which again is symbolical of all circumstances, personal, social, economic, historical and other. (3.191)

<sup>499</sup> It is the thought of Salvation that connects all these glories with man. Otherwise man would be a miserable, contemptible creature in these beauties and wonders of Nature. With his high destiny of Salvation he can be lifted even higher than these glories! (3.191)

**15:98** - But celebrate the praises of thy Lord and be of those who prostrate themselves in adoration.

**20:130** - Therefore be patient with what they say and celebrate (constantly) the praises of thy Lord before the rising of the sun and before its setting; yea celebrate them for part of the hours of the night and at the sides of the day: that thou mayest have (spiritual) joy. <sup>26542655</sup>

<sup>2654</sup> All good men must be patient with what seems to them evil around them. That does not mean that they should sit still and do nothing to destroy evil; for the fight against evil is one of the cardinal points in Islam. What they are told is that they must not be impatient: they must pray to Allah and commune with Him, so that their patience and faith may be strengthened, and they may be able the better to grapple with evil. For they thus not only get strength in this world but pleasure of Allah in the Hereafter as well. (20.130)

<sup>2655</sup> Taraf, plural atraf, may mean sides, ends, extremities. If the day be compared to a tubular figure standing erect, the top and bottom are clearly marked, but the sides are not so clearly marked: they would be atraf (plural), not tarafain (dual). Now the prayer before sunrise is clearly Fajr; that before sunset is Asr: "part of the hours of the night" would indicate Magrib (early night, just after sunset), and Isha, before going to bed. There is left Zuhr, which is in the indefinite side or middle of the day : it may be soon after the sun's decline from noon, but there is considerable latitude about the precise hour. The majority of Commentators interpret in favour of the five Canonical prayers, and some include optional prayers. But I think the words are even more comprehensive. A good man's life is all one sweet Song of Praise to Allah. (20.130)

**21:20** - They celebrate His praises night and day nor do they ever flag or intermit.

**50:39** - Bear then with patience all that they say and celebrate the praises of thy Lord before the rising of the sun and before (its) setting <sup>4978</sup>

<sup>4978</sup> Allah should be remembered at all times. But the best time for individual adoration is early in the morning before sunrise, late in the day before sunset, and a portion of the night, when there is stillness in the air, and man's spirit loves to commune with things spiritual. Those who would connect this with the five canonical prayers, instituted at a later stage in Madinah, would take the Fajr for the prayer before sunrise, the Zuhr and, the Asr for the afternoon prayers before sunset and the Magrib and the Isha for the night prayers. (50.39)

**50:40** - And during part of the night (also) celebrate His praises and (so likewise) after the postures of adoration. <sup>4979</sup>

<sup>4979</sup> The general meaning of "after the prostration" would be the contemplation and remembrance of Allah after prayers. Those who would connect this passage with the five canonical prayers understand these further prayers "following the sujud or prostration to mean the extra or supernumerary prayers known as nafl. (50.40)

**52:48** - Now await in patience the command of thy Lord: for verily thou art in our eyes: and celebrate the praises of thy Lord the while thou standest forth. <sup>50815082</sup>

<sup>5081</sup> The messenger of Allah must strive his utmost to proclaim the Message of Allah: as for results, it is not for him to command them. He must wait patiently, in the knowledge that he is not forgotten by Allah, but is constantly under

Allah's eyes,-under His loving care and protection. And he must glorify Allah's name, as he is a standard-bearer of Allah's Truth. (52.48)

5082 The translators and Commentators nearly all understand taqumu in the sense of rising up from sleep. But the rendering I have given is consistent with Quranic usage. In xxvi. 218, we have the same two words hina taqumu, meaning "standing forth (in prayer)". In lvii. 25, we have "li-yaqum an-nasu bil-qisti", which obviously means "that men may stand forth in justice," i.e., do all their business in justice. In lxxviii. 38, we have yaqumu used for the angels standing forth in ranks. On my rendering the meaning will be: 'celebrate Allah's praises when you stand forth in prayer, or at all times when you go about your business; but also for part of the night and at early dawn when worldly life is at a standstill.' (52.48)

56:74 - Then celebrate with praises the name of the Lord the Supreme: <sup>5257</sup>

5257 Seeing all these Signs in nature man must turn to Allah and do His Will. (56.74)

56:96 - So celebrate with praises the name of thy Lord the Supreme. <sup>5273</sup>

5273 Cf. lvi. 74 above. That was the conclusion of the argument about the Future from the examples of Allah's goodness in nature. Now we have the conclusion of the same argument from Allah's revelation through His inspired Messengers. (56.96)

76:25 - And celebrate the name of thy Lord morning and evening <sup>5856</sup>

5856 Three methods of Prayer and Devotion are mentioned: (1) to remember and celebrate the holy name of Allah always; (2) to spend a part of the night in humble prostration; and (3) to glorify Him in the long hours of a weary night of waiting and watching. As to (1), "morning and evening" means all the waking hours of our life, but in the special hours of morning and evening the physical world without us, and the inner world within us, combine to make us specially receptive of spiritual influences. The "name" of Allah includes His attributes, as a locked golden casket might include priceless jewels. Any one may carry the casket, even though he may not be worthy to handle the jewels. If he carries the casket, he is in potential possession of the jewels, and he hopes some time to get the key which opens the jewels to him. So the tyro, who celebrates the holy name of Allah, hopes some day to see the "Face" of Allah and be blessed with the privilege of proximity to His Person. For (2) and (3) see next note. (76.25)

76:26 - And part of the night prostrate thyself to Him; and glorify Him a long night through. <sup>5857</sup>

5857 See last note. (2) Humble prostration to Allah means some visible mode of dedication. That is best done at night, when the soul, free from worldly occupations, is alone with its God. (3) The weary hours of a long night are no longer weary, but become full of meaning when we join in concert with the whole Creation, which glorifies Allah: lvii. 1. (76.26)

110:3- Celebrate the Praises of thy Lord and pray for His Forgiveness: for He is Oft-Returning (in Grace and Mercy). <sup>6293</sup>

6293 Every man should humble himself before Allah, confess his human frailties, and seek Allah's grace;-attributing any success that he gets in his work, not to his own merits, but to the goodness and mercy of Allah. But the Prophet of Allah had also another duty and privilege,-to pray for grace and forgiveness for his people in case any of them had exulted in their victory or done anything that they should not have done. (110.3)

►Sahih Al-Bukhari Hadith

### Hadith 8.417

Narrated by

Abu Huraira

Allah 's Apostle said, "Allah has some angels who look for those who celebrate the Praises of Allah on the roads and paths. And when they find some people celebrating the Praises of Allah, they call each other, saying, "Come to the object of your pursuit.' " He added, "Then the angels encircle them with their wings up to the sky of the world." He added, "(After those people celebrated the Praises of Allah, and the angels go back), their Lord, asks them (those angels)--though He knows better than them--'What do My slaves say?' The angels reply, 'They say: Subhan Allah, Allahu Akbar, and Alham-du-lillah.' Allah then says 'Did they see Me?' The angels reply, 'No! By Allah, they didn't see You.'

SEE:

►Fiqh-us-Sunnah

### Fiqh 5.100a

It is the sunnah, however, to offer Fajr prayer at its early time, then head for and stop at Al-Mash'ar al-Haram till daylight spreads before the sunrise. One should spend this time in supplication and remembrance of Allah. Allah says in the Qur'an (2.198): "Then when you pour down from (mount) Arafah, celebrate the praises of Allah at the Sacred Monument and celebrate His praises as He has directed you, even though, before this, you went astray. Then pass on at a quick pace from the place whence it is usual for the multitude to do so, and ask for Allah's forgiveness. And Allah is Oft-Forgiving, Most Merciful."



► Sahih Al-Bukhari Hadith

## Hadith 1.529

Narrated by

**Qais**

► Fiqh-us-Sunnah

## Fiqh 4.99

### ADH-DHIKR

All words of praise and glory to Allah, extolling His Perfect Attributes of Power and Majesty, Beauty and Sublimeness, whether one utters them by tongue or says them silently in one's heart, are known as dhikr or remembrance of Allah. He has commanded us to remember Him always and ever. The Qur'an says: O you who believe! Celebrate the praises of Allah, and do so often; and glorify Him morning and evening. Qur'an 33.41

### CEREMONIES:

**22:36** - And the camels! We have appointed them among the ceremonies of Allah. Therein ye have much good. So mention the name of Allah over them when they are drawn up in lines. Then when their flanks fall (dead), eat thereof and feed the beggar and the suppliant. Thus have We made them subject unto you, that haply ye may give thanks.

**22:67** - To every People have we appointed rites and ceremonies which they must follow let them not then dispute with thee on the matter but do thou invite (them) to thy Lord: for thou art assuredly on the Right Way. <sup>2848</sup>

<sup>2848</sup> Rites and ceremonies may appear to be an unimportant matter compared with "weightier matters of the Law" and with the higher needs of man's spiritual nature. But they are necessary for social and religious organisation, and their effect on the individual himself is not to be despised. In any case, as they are visible external symbols, they give rise to the most heated controversies. Such controversies are to be deprecated. That does not mean that our rites and ceremonies are to be made light of. Those in Islam rest on the highest social and religious needs of man, and if we are convinced that we are on the Right Way, we should invite all to join us, without entering into controversies about such matters. (22.67)

**89:2** - By the Nights twice five; <sup>6109</sup>

<sup>6109</sup> By the Ten Nights are usually understood the first ten nights of Zul-Hijja, the sacred season of Pilgrimage. From the most ancient times Makkah was the centre of Arab pilgrimage. The story of Abraham is intimately connected with it: see ii. 125-127 and notes, also n. 217 to ii. 197. In times of Paganism various superstitions were introduced, which Islam swept away. Islam also purified the rites and **ceremonies**, giving them new meaning. The ten days specially devoted to the Hajj introduce a striking contrast in the life of Makkah and of the pilgrims. Makkah, from being a quiet secluded city, is then thronged with thousands of pilgrims from all parts of the world. They discard their ordinary dress-representing every kind of costume-to the simple and ordinary Ihram (n. 217); they refrain from every kind of fighting and quarrel; they abstain from every kind of luxury and self-indulgence; they hold all life sacred, however humble, except in the way of carefully-regulated sacrifice; and they spend their nights in prayer and meditation. (89.2)

**7:190** - But when He giveth them a goodly child they ascribe to others a share in the gift they have received: but Allah is exalted high above the partners they ascribe to Him. <sup>1165</sup>

<sup>1165</sup> When the child is born, the parents forget that it is a precious gift of Allah,-a miracle of Creation, which should lift their minds up to the higher things of Allah. Instead, their gradual familiarity with the new life makes them connect it with many superstitious ideas or rites and ceremonies, or they take it as a matter of course, is a little plaything of the material world. This leads to idolatry or false worship, or the selling up of false standards, in derogation of the dignity of Allah. (7.190)

**9:84** - Nor do thou ever pray for any of them that dies nor stand at his grave: for they rejected Allah and His apostle and died in a state of perverse rebellion. <sup>1337</sup>

<sup>1337</sup> On the death of a Muslim, it is the pious duty of every neighbouring Muslim who can, to assist in the simple funeral ceremonies,-the prayer for mercy before the body is consigned to the grave, and the consignment of the body to the grave, by a simple, solemn, and dignified ritual. For those who have shown hostility to Islam, this would not be seemly and is forbidden. (9.84)

►Sahih Al-Bukhari Hadith

### **Hadith 1.45** Narrated by **Abu Huraira**

Allah's Apostle said, "(A believer) who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allah's reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qirats. Each Qirat is like the size of the (Mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one Qirat only."

Sahih Al-Bukhari Hadith

### **Hadith 5.270** Narrated by **Abdur Rahman bin Humaid Az Zuhri**

I heard 'Umar bin 'Abdul-Aziz asking As-Sa'ib, the nephew of An-Nimr, "What have you heard about residing in Mecca?" The other said, "I heard Al-Ala bin Al-Hadrami saying, 'Allah's Apostle said: "An emigrant is allowed to stay in Mecca for three days after departing from Mina (i.e. after performing all the ceremonies of Hajj)" ' "

►Sahih Al-Bukhari Hadith

### **Hadith 3.63** Narrated by **Ibn Abbas**

The Prophet married Maimuna while he was in the state of Ihram, (only the ceremonies of marriage were held).

►Sahih Al-Bukhari Hadith

### **Hadith 2.792** Narrated by **Abdullah bin Amr**

Allah's Apostle stopped (for a while near the Jamar at Mina) during his last Hajj and the people started asking him questions. A man said, "Ignorantly I got my head shaved before slaughtering." The Prophet replied, "Slaughter (now) and there is no harm in it." Another man said, "Unknowingly I slaughtered the Hadi before doing the Rami." The Prophet said, "Do Rami now and there is no harm in it." So, on that day, when the Prophet was asked about anything (about the **ceremonies** of Hajj) done before or after (its stated time) his reply was, "Do it (now) and there is no harm."

Sahih Al-Bukhari Hadith

### **Hadith 2.704** Narrated by **Nafi**

Ibn 'Umar intended to perform Hajj in the year when Al-Hajjaj attacked Ibn Az-Zubair. Somebody said to Ibn 'Umar, "There is a danger of an impending war between them." Ibn 'Umar said, "Verily, in Allah's Apostle you have a good example. (And if it happened as you say) then I would do the same as Allah's Apostle had done. I make you witness that I have decided to perform 'Umra." Then he set out and when he reached Al-Baida, he said, "The ceremonies of both Hajj and 'Umra are similar. I make you witness that I have made Hajj compulsory for me along with 'Umra." He drove (to Mecca) a Hadi which he had bought from (a place called) Qudaid and did not do more than that. He did not slaughter the Hadi or finish his Ihram, or shave or cut short his hair till the day of slaughtering the sacrifices (10th Dhul-Hijja). Then he slaughtered his Hadi and shaved his head and considered the first Tawaf (of Safa and Marwa) as sufficient for Hajj and 'Umra. Ibn 'Umar said, "Allah's Apostle did the same."

Sahih Al-Bukhari Hadith

### **Hadith 1.313** Narrated by **Aisha**

In the last Hajj of Allah's Apostle I assumed the Ihram for Hajj along with Allah Apostle. I was one of those who intended Tamattu' (to perform Hajj and 'Umra) and did not take the Hadi (animal for sacrifice) with me. I got my menses and was not clean till the night of 'Arafa. I said, "O Allah's Apostle! It is the night of the day of 'Arafat and I intended to perform the Hajj Tamattu' with 'Umra. Allah's Apostle told me to undo my hair and comb it and to postpone the 'Umra. I did the same and completed the Hajj. On the night of Al-Hasba (i.e. place outside Mecca where the pilgrims go after finishing all the ceremonies Hajj at Mina) he (the Prophet) ordered 'Abdur Rahman ('Aisha's brother) to take me to At-Tan'im to assume the Ihram for 'Umra in lieu of that of Hajj-at-Tamattu' which I had intended to perform.

## **CEREMONIAL IMPURITIES:**

4:43 - O ye who believe! approach not prayers with a mind befogged until ye can understand all that ye say nor in a state of ceremonial impurity (except when travelling on the road) until after



washing your whole body if ye are ill or on a journey or one of you cometh from offices of nature or ye have been in contact with women and ye find no water then take for yourselves clean sand or earth and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again. <sup>562563</sup>

- 562 The reference is either to a state of intoxication or to a dazed state of mind on account of drowsiness or some other cause. Or perhaps both are implied. Before the prohibition of intoxicants altogether was promulgated, it was at least unbecoming that people should come to prayers in such a state. For prayers it is only right that we should collect our whole minds and approach Allah in a spirit of reverence. (4.43)
- 563 The strictest cleanliness and purity of mind and body are required, especially at the time of prayer. But there are circumstances when water for ablutions is not easily obtainable, especially in the dry conditions of Arabia, and then washing with dry sand or clean earth is recommended. Four such circumstances are mentioned: the two last when washing is specially required; the two first when washing may be necessary, but it may not be easy to get water. For a man, when he is ill, cannot walk out far to get water, and a man on a journey has no full control over his supplies. In all four cases, where water cannot be got, cleaning with dry sand or dry earth is recommended. This is called Tayammum. (4.43)

## See under "Tayammam"

Al-Tirmidhi Hadith

### Hadith 6089

Narrated by

AbuSa'id

Allah's Messenger (peace be upon him) said to Ali, "It is not allowable, Ali, for anyone but you or me to be in a state of ceremonial impurity in this mosque." Ali ibn al-Mundhir told that he asked Dirar ibn Surad what was the meaning of this tradition, and he replied that the meaning was, "It is not allowable for anyone but you or me to walk through it in a state of ceremonial impurity."

Tirmidhi transmitted it, saying this is a hasan gharib tradition.

## CERTAINTY:

2:46 - Who bear in mind the certainty that they are to meet their Lord and that they are to return to Him.

13:2 - Allah is He Who raised the heavens without any pillars that ye can see; is firmly established on the throne (of authority); He has subjected the sun and the moon (to His law)! each one runs (its course) for a term appointed. He doth regulate affairs explaining the Signs in detail that ye may believe with certainty in the meeting with your Lord. <sup>1800180118021803</sup>

- 1800 Should we construe the clause "that ye can see" to refer to "pillars" or "to the heavens"? Either is admissible, but I prefer the former. The heavens are supported on no pillars that we can see. What we see is the blue vault of heaven, but there are invisible forces or conditions created by Allah, which should impress us with His power and glory. (13.2)
- 1801 Cf. x. 3, and n. 1386. We must not think that anything came into being by itself or carries out its functions by itself. Allah is the Creator from Whom everything has its life and being and through Whom everything is maintained and supported, even though fixed laws are established for its regulation and government. The "term appointed" limits the duration of their functioning: its ultimate return is to Allah, as its beginning proceeded from Allah. (13.2)
- 1802 Cf. x. 31, n. 1425. Where the laws of nature are fixed, and everything runs according to its appointed course, the government and regulation behind it is still that of Allah. Where there is limited free will as in man, yet the ultimate source of man's faculties is Allah. Allah cares for His creatures. He does not, as in the idea of polytheistic Greece, sit apart on Olympus, careless of His creatures. (13.2)
- 1803 One manifestation of His caring for His creatures, even where a limited amount of free-will is granted for their development, is that He is careful to explain His Signs both in nature and in express and detailed revelation through His Messengers, lest man should have any doubts whether he has to return ultimately to his Lord and account for all his actions during the "term appointed," when he was given some initiative by way of trial and preparation. If man attends carefully to the Signs, he should have no doubt whatever. (13.2)

56:95 - Verily this is the Very Truth and Certainty. <sup>5272</sup>

5272 "The assurance of the Hereafter" is one of the strongest features of Faith. For without it the apparent inequalities and injustices of this Life cannot be satisfactorily explained. (56.95)

69:51 - But verily it is Truth of assured certainty. <sup>5673</sup>

5673 All Truth is in itself. But as received by men, and understood with reference to men's psychology, certainty may have certain degrees. There is the probability or certainty resulting from the application of man's power of judgment and his appraisal of evidence. This is ilmulyaqin, certainty by reasoning or inference. Then there is the certainty of seeing something with our own eyes. "Seeing is believing." This is 'ain-ul-yaqin, certainty by personal inspection. See cii. 5, 7. Then, as here, there is the absolute Truth, with no possibility of error of judgment or error of the eye, (which stands for

any instrument of sense-perception and any ancillary aids, such as microscopes etc.). This absolute Truth is the haqq-il-yaqin spoken of here. (69.51)

### 102:5 - Nay were ye to know with certainty of mind (Ye would beware!) <sup>6259</sup>

6259 Three kinds of yaqin (certainty of knowledge) are described in n. 5673 to lxix. 51. The first is certainty of mind or inference mentioned here: we hear from someone, or we infer from something we know: this refers to our own state of mind. If we instruct our minds in this way, we should value the deeper things of life better, and not waste all our time in ephemeral things. But if we do not use our reasoning faculties now, we shall yet see with our own eyes, the Penalty for our sins. It will be certainty of sight. We shall see Hell. See next verse. But the absolute certainty of assured Truth is that described in lxix. 51. That is not liable to any human error or psychological defects. (102.5)

### 102:6 - Ye shall certainly see Hell Fire! <sup>6260</sup>

6260 See xix. 71-72, and n. 2518. (102.6)

### 102:7 - Again ye shall see it with certainty of sight!

74:31 - We have appointed only angels to be wardens of the fire, and their number have We made to be a stumbling block for those who disbelieve; that those to whom the scripture hath been given may have certainty, and that believers may increase in faith; and that those to whom the Scripture hath been given and believers may not doubt; and that those in whose hearts there is disease, and disbelievers, may say: What meaneth Allah by this similitude? Thus Allah sendeth astray whom He will, and whom He will He guideth. None knoweth the hosts of thy Lord save Him. This is naught else than a Reminder unto mortals.

►Al-Tirmidhi Hadith

#### **Hadith 2478** Narrated by **AbuBakr**

Allah's Messenger (peace be upon him) mounted the pulpit, then wept and said, "Ask Allah for forgiveness and health, for after being granted Allah's Messenger (peace be upon him) mounted the pulpit, then wept and said, "Ask Allah for forgiveness and health, for after being granted **certainty**, one is given nothing better than health."

Tirmidhi and Ibn Majah transmitted it, Tirmidhi saying this is a hasan tradition whose isnad is gharib.

►Al-Tirmidhi Hadith

#### **Hadith 2481** Narrated by **Abdullah ibn Umar**

Allah's Messenger (peace be upon him) seldom got up to leave an assembly without using these supplications for his companions: "O Allah, apportion to us such fear of Thee as will come between us and acts of disobedience to Thee, such obedience to Thee as will bring us to Thy Paradise, and such certainty that the calamities of this world will be made easy for us by Thee. Let us enjoy our hearing, our sight and our power as long as Thou dost grant us life, and do the same for those who inherit from us. Grant us revenge on those who have wronged us and help us against those who are hostile to us. Let no calamity befall our religion, let not worldly affairs be our greatest care of all that we know about, and let not those who do not show mercy towards us rule over us."

Tirmidhi transmitted it, saying this is a hasan gharib tradition.

►World of Islam

### **What about food?**

The Prophet (SAW) said: 'Ask God for certainty [of faith] and well-being; for after certainty, no one is given any gift better than health!'

SEE:

►ISL Quran Subjects

### **Hour of Doom**

2. Certainty of the final  
105.85

►ISL Quran Subjects

### **Hereafter**

6. Certainty about  
2.4, 27.3, 31.45

►ISL Quran Subjects

## Day of Assembling

2. Certainty of  
42.7

►ISL Quran Subjects

## Certainty

1. Day of Assembling, of the  
42.
2. Day of Judgement, of the  
3.9, 4.87
3. Final Hour, of the  
15.85
4. Hereafter, of the  
2.4, 27.3, 31.4, 31.5
5. Punishment for disbelievers.of the  
70.1, 70.2

## CHAINS:

76:4 - For the Rejecters We have prepared Chains Yokes and a Blazing Fire. <sup>5834</sup>

40:71 - When the yokes (shall be) round their necks and the chains; they shall be dragged along  
4448

4448 The rejection of Allah's Message, however brought, carries its own penalty. The yoke of slavery to Sin and Evil is fastened more and more firmly round the rejecter's neck, because there is no one to safeguard his freedom, and the chains of superstitions and the ugly consequences of evil restrict his freedom and the limited faculty of choice which was given by Allah to man. This process receives its climax at the Hour of Judgment. (40.71)

►Sahih Al-Bukhari Hadith

**Hadith 6.80** Narrated by  
**Abu Huraira**

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

►Sahih Al-Bukhari Hadith

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►Sahih Al-Bukhari Hadith

**Hadith 4.254** Narrated by  
**Abu Huraira**

The Prophet said, "Allah wonders at those people who will enter Paradise in chains."

## CHANGE CONDITIONS:

13:11 - For each (such person) there are (angels) in succession before and behind him: they guard him by command of Allah. Verily never will Allah change the condition of a people until they change it themselves (with their own souls). But when (once) Allah willeth a people's punishment there can be no turning it back nor will they find besides Him any to protect.  
18161817

1816 See last verse. Every person, whether he conceals or reveals his thoughts, whether he skulks in darkness or goes about by day,-all are under Allah's watch and ward. His grace encompasses everyone, and again and again protects him, if he will only take the protection, from harm and evil. If in his folly he thinks he can secretly take some pleasure or profit, he is wrong, for recording angels record all his thoughts and deeds. (13.11)

1817 Allah is not intent on punishment. He created man virtuous and pure; he gave him intelligence and knowledge; he surrounded him with all sorts of instruments of His grace and mercy. If, in spite of all this, man distorts his own will and goes against Allah's Will, yet is Allah's forgiveness open to him if he will take it. It is only when he has made his own sight blind and changed his own nature or soul away from the beautiful mould in which Allah formed it, that Allah's Wrath will descend on him and the favourable position in which Allah placed him will be changed. When once the punishment comes, there is no turning it back. None of the things which he relied upon- other than Allah-can possibly protect him. (13.11)

4:47 - O ye people of the Book! believe in what We have (now) revealed confirming what was (already) with you before We change the face and fame of some (of you) beyond all recognition and turn them hindwards or curse them as We cursed the Sabbath-breakers: for the decision of Allah must be carried out. <sup>567568</sup>

567 Literally, "before We obliterate some features (or faces) and turn them front to back (or back to front)": an Arabic idiom, which must be translated freely to yield its proper meaning in English. The face is the chief expression of a man's own real essence; it is also the index of his fame and estimation. The People of the Book had been specially favoured by Allah with revelations. If they proved themselves unworthy, they lost their "face". Their eminence would, owing to their own conduct, be turned into degradation. Others would take their place. The first shall be last and the last shall be first: Matt. xix. 30. (4.47)

5:52 - Those in whose heart is a disease thou seest how eagerly they run about amongst them saying: "We do fear lest a change of fortune bring us disaster." Ah! perhaps Allah will give (thee) victory or a decision according to His Will. Then will they repent of the thoughts which they secretly harbored in their hearts. <sup>765</sup>

25:70 - Unless he repents believes and works righteous deeds for Allah will change the evil of such persons into good and Allah is Oft-Forgiving Most Merciful <sup>3130</sup>

3130 But even in the case of great crimes, if there is true repentance as tested by a changed life in conduct, Allah's Mercy is available, and it will transform the repentant's nature from evil to good. (25.70)

33:62 - (Such was) the practice (approved) of Allah among those who lived aforetime: no change wilt thou find in the practice (approved) of Allah. <sup>3770</sup>

3770 The Jewish law was much more severe: see notes 3703 and 3704 to xxxiii. 26. That severity is mitigated in Islam. But it is a universal principle that any element which deliberately refuses to obey law and aggressively tries to subvert all order in society, secretly and openly, must be effectively suppressed, for the preservation of the life and health of the general community. (33.62)

Maududi

Sura

Introductions

## Surah 71. Nuh

### See Section

## Theme and Subject

In this surah the story of the Prophet Noah has not been related only for the sake of storytelling, but its object is to warn the disbelievers of Makkah, so as to say: "You, O people of Makkah, are adopting towards Muhammad (upon whom be Allah's peace and blessings) the same attitude as the people of the Prophet Noah had adopted towards him; if you do not change this attitude, you too would meet with the same end." This had not been said in so many words anywhere in the Surah, but in the background of the conditions under which this story was narrated to the people of Makkah, this subject itself became obvious.

## CHARITY:

2:43 - And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship). <sup>60</sup>

2:83 - be steadfast in prayer; and practice regular charity.

2:110 - And be steadfast in prayer and regular in charity:

2:177 - to spend of your substance out of love for Him for your kin for orphans for the needy for the wayfarer for those who ask and for the ransom of slaves; to be steadfast in prayer and practice regular charity;

178 **Faith is not merely a matter of words.** We must realise the presence and goodness of God. When we do so, the scales fall from our eyes: all the falsities and fleeting nature of the Present cease to enslave us, for we see the Last Day as if it were today. We also see God's working in His world and in us; His Powers (angels), His Messengers and His Message are no longer remote from us, but come within our experience. (2.177)

179 Practical deeds of charity are of value when they proceed from love, and from no other motive. In this respect, also, our duties take various forms, which are shown in reasonable gradation: our kith and kin; orphans (including any persons who are without support or help); people who are in real need but who never ask (it is our duty to find them out, and they come before those who ask); the stranger, who is entitled to laws of hospitality; the people who ask and are entitled to ask, i.e., not merely lazy beggars, but those who seek our assistance in some form or another (it is our duty to respond to them); and the slaves (we must do all we can to give or buy their freedom). Slavery has many insidious forms, and all are included. (2.177)

180 Charity and piety in individual cases do not complete our duties. In prayer and charity, we must also look to our organised efforts: where there is a Muslim State, these are made through the State, in facilities for public prayer, and public assistance, and for the maintenance of contracts and fair dealing in all matters. (2.177)

2:215 - They ask thee what they should spend (in charity). Say: Whatever ye spend that is good is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good Allah knoweth it well. <sup>235</sup>

235 Three questions arise in charity: (1) What shall we give? (2) to whom shall we give? and (3) how shall we give? The answer is here. Give anything that is good, useful, helpful, valuable. It may be property or money; it may be a helping hand; it may be advice; it may be a kind word; "whatever ye do that is good" is charity. On the other hand, if you throw away what is useless, there is no charity in it. Or if you give something with a harmful intent, e.g., a sword to a madman, or a drug or sweets or even money to someone whom you want to entrap or corrupt, it is no charity but a gift of damnation. To whom should you give? It may be tempting to earn the world's praise by a gift that will be talked about, but are you meeting the needs of those who have the first claim on you? If you are not, you are like a person who defrauds creditors: it is no charity. Every gift is judged by its unselfish character: the degree of need or claim is a factor which you should consider; if you disregard it, there is something selfish behind it. How should it be given? As in the sight of God; thus shuts out all pretence, show, and insincerity. (2.215)

2:263 - Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants and he is Most Forbearing. <sup>309</sup>

309 A very high standard is set for charity. (1) It must be in the way of God. (2) It must expect no reward in this world. (3) It must not be followed by references or reminders to the act of charity. (4) Still less should any annoyance or injury be caused to the recipient; e.g. by boasting that the giver relieved the person in the hour of need. Indeed, the kindness and the spirit which turns a blind eye to other people's faults or short-comings is the essence of charity: these things are better than charity if charity is spoilt by tricks that do harm. At the same time, while no reward is to be expected, there is abundant reward from God - material, moral, and spiritual - according to His own good pleasure and plan. If we spend in the way of God, it is not as if God was in need of our charity. On the contrary our short-comings are so great that we require His utmost forbearance before any good that we can do can merit His praise or reward. Our motives are so mixed that our best may really be very poor if judged by a very strict standard. (2.263)

2:264 - O ye who believe! cancel not your charity by reminders of your generosity or by injury like those who spend their substance to be seen of men but believe neither in Allah nor in the last day. They are in Parable like a hard barren rock on which is a little soil; on it falls heavy rain which leaves it (just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith. <sup>310</sup>

310 False charity, "to be seen of men", is really no charity. It is worse, for it betokens a disbelief in God and the Hereafter. "God seeth well whatever ye do" (ii. 265). It is compared to a hard barren rock on which by chance has fallen a little soil. Good rain, which renders fertile soil more fruitful, washes away the little soil which this rock had, and exposes its nakedness. What good can hypocrites derive even from the little wealth they may have amassed? (2.264)

2:267 - O ye who believe! give of the good things which ye have (honorably) earned and of the fruits of the earth which We have produced for you and do not even aim at getting anything which is bad in order that out of it ye may give away something when ye yourselves would not receive it except with closed eyes. And know that Allah is free of all wants and worthy of all praise. <sup>314315316317</sup>

314 According to the English proverb "Charity covers a multitude of sins". Such a sentiment is strongly disapproved in Islam. Charity has value only if (1) something good and valuable is given, (2) which has been honorably earned or acquired by the giver, or (3) which is produced in nature and can be referred to as a bounty of God. (1) May include such things as are of use and value to others though they may be of less use to us or superfluous to us on account of our having acquired something more suitable for our station in life; for example, discarded clothes, or an old horse or a used motor car; but if the horse is vicious, or the car engine so far gone that it is dangerous to use, then the gift is worse than useless; it is positively harmful and the giver is a wrong-doer. (2) Applies to fraudulent company-promoters, who earn great credit by giving away charity in some of their ill-gotten gains, or to robbers (even if they call themselves by high-sounding names) who "rob peter to pay Paul". Islam will have nothing to do with tainted property. Its economic code requires that every gain should be honest and honorable. Even "charity" would not cover or destroy the taint. (3) Lays down a test in cases of a doubtful gain. Can we refer to it as a gift of God? Obviously the produce of honest labour or agriculture can be so referred to. In modern commerce and speculation there is much of quite the contrary character, and charity will not cover the taint. Some kind of art, skill, or talent are God-given: it is the highest kind of charity to teach them or share their product. Others are the contrary: they are bad or tainted. In the same way some professions or services may be tainted, if these tend to do moral harm. (2.267)

315 The preceding note tries to indicate some of the things which are bad or tainted. We should not even think of acquiring them for ourselves, soothing our conscience by the salve that we shall practice charity out of them. (2.267)

316 Closed eyes imply disgust or connivance because of some feature which we would not openly acknowledge. (2.267)

2:268 - The Evil One threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties and Allah careth for all and He knoweth all things.  
318

318 Good and evil draw us opposite ways and by opposite motives, and the contrast is well marked out in charity. When we think of doing some real act of kindness or charity, we are assailed with doubts and fear of impoverishment; but Evil supports any tendency to selfishness, greed, or even to extravagant expenditure for show, or self-indulgence, or unseemly appetites. On the other hand, God draws us on to all that is kind and good, for that way lies the forgiveness of our sins, and greater real prosperity and satisfaction. No kind or generous act ever ruined anyone. It is false generosity that is sometimes shown as leading to ruin. As God knows all our motives and cares for all, and has everything in His power, it is obvious which course a wise man will choose. But wisdom is rare, and it is only wisdom that can appreciate true well-being and distinguish it from the false appearance of well-being. (2.268)

2:270 - And whatever ye spend in **charity** or devotion be sure Allah knows it all. But the wrong-doers have no helpers.

2:271 - If ye disclose (acts of) charity even so it is well but if ye conceal them and make them reach those (really) in need that is best for you: it will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do. <sup>319</sup>

319 It is better to seek no publicity in charity. But if it is known there is no harm. If it is for public purposes, it must necessarily be known, and a pedantic show of concealment may itself be a fault. The harm of publicity lies in motives of ostentation. We can better reach the really deserving poor by quietly seeking for them. The spiritual benefit enures to our own souls, provided our motives are pure, and we are really seeking the good pleasure of God. (2.271)

2:273 - (Charity is) for those in need who in Allah's cause are restricted (from travel) and cannot move about in the land seeking (for trade or work). The ignorant man thinks because of their modesty that they are free from want. Thou shalt know them by their (unfailing) mark: they beg not importunately from all and sundry. And whatever of good ye give be assured Allah knoweth it well. <sup>322</sup>

322 Indiscriminate acts of so-called charity are condemned as they may do more harm than good (see ii 262). The real beneficiaries of charity are here indicated. They must be in want. And the want must be due to some honorable cause. For example, they may be doing some unpaid service, such as teaching, or acquiring knowledge or skill, or be in exile for their faith, or in other ways be prevented from seeking employment or doing strenuous work. "God's cause" must not be narrowly interpreted. All sincere and real service to humanity comes within the definition. Such men do not beg from door to door. It is the duty of those who are well-to-do, or of the Public Purse, to find them out. (2.273)

2:274 - Those who (in charity) spend of their goods by night and by day in secret and in public have their reward with their Lord: on them shall be no fear nor shall they grieve. <sup>323</sup>

323 We recapitulate the beauty of charity (i.e. unselfish giving of one's self or one's goods) before we come to its opposite, i.e. the selfish grasping greed of usury against those in need or distress. Charity instead of impoverishing you will enrich you; you will have more happiness and less fear. Contrast it with what follows, - the degradation of the grasping usurer. (2.274)

3:92 - By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give of a truth Allah knoweth it well. <sup>419</sup>

419 The test of charity is: do you give something that you value greatly, something that you love? If you give your life in a Cause, that is the greatest gift you can give. If you give yourself, that is, your personal efforts, your talents, your skill, your learning, that comes next in degree. If you give your earnings, your property, your possessions, that is also a great gift; for many people love them even more than other things. And there are less tangible things, such as position, reputation, the well-being of those we love, the regard of those who can help us, etc. It is unselfishness that Allah demands, and there is no act of unselfishness, however small or intangible, but is well within the knowledge of Allah. (3.92)

3:134 - Those who spend (freely) whether in prosperity or in adversity; who restrain anger and pardon (all) men; for Allah loves those who do good. <sup>453</sup>

453 Another definition of the righteous (vv. 134-35). So far from grasping material wealth, they give freely, of themselves and their substance, not only when they are well-off and it is easy for them to do so, but also when they are in difficulties, for other people may be in difficulties at the same time. They do not get ruffled in adversity, or get angry when other people behave badly, or their own good plans fail. On the contrary they redouble their efforts. For the charity-or good deeds-is all the more necessary in adversity. And they do not throw the blame on others. Even where such blame is due and correction is necessary, their own mind is free from a sense of grievance, for they forgive and cover other men's faults. This as far as other people are concerned. But we may be ourselves at fault, and perhaps



we brought some calamity on ourselves. The righteous man is not necessarily perfect. In such circumstances his behaviour is described in the next verse. (3.134)

9:60 - Alms are for the poor and the needy and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah and Allah is full of knowledge and wisdom. <sup>1320</sup>

1320 Alms or charitable gifts are to be given to the poor and the needy and those who are employed in their service. That is, charitable funds are not to be diverted to other uses, but the genuine expenses of administering charity are properly chargeable to such funds. Who are the needy? Besides the ordinary indigent, there are certain classes of people whose need is great and should be relieved. Those mentioned here are: (1) men who have been weaned from hostility to Truth, who would probably be persecuted by their former associates, and require assistance until they establish new connections in their new environment: (2) those in bondage, literally and figuratively: captives of war must be redeemed: slaves should be helped to freedom-, those in the bondage of ignorance or superstition or unfavourable environment should be helped to freedom to develop their own gifts: (3) those who are held in the grip of debt should be helped to economic freedom: (4) those who are struggling and striving in Allah's Cause by teaching or fighting or in duties assigned to them by the Islamic State, who are thus unable to earn their ordinary living: and (5) strangers stranded on the way. All these have a claim to charity. They should be relieved by individual or organised effort, but in a responsible way. In this verse, the word sadaqat refers to obligatory charity (zakat). See n. 1318 above. (9.60)

9:79 - Those who slander such of the believers as give themselves freely to (deeds of) charity as well as such as can find nothing to give except the fruits of their labor and throw ridicule on them Allah will throw back their ridicule on them: and they shall have a grievous penalty. <sup>1333</sup>

1333 When financial help is necessary for the Cause, every Muslim contributes what he can. Those who can afford large sums are proud to bring them in of their own free-will, and those who are very poor contribute their mite or their labour. Both kinds of gifts are equally precious because of the faith and good-will behind them, and only cynics will laugh at the scantiness of the one or the lavishness of the other. Sometimes they not only laugh, but attribute wrong motives to the givers. Such conduct is here reprimanded. (9.79)

22:41 - (They are) those who if We establish them in the land establish regular prayer and give regular charity enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs. <sup>2819</sup>

2819 "Enjoining the right and forbidding the wrong" is an essential duty of the Muslim Ummah and one of the main purposes for which it has been raised. (See iii. 104, 110; ix. 71, 111-112, xxii, 41). (22.41)

23:4 - Who are active in deeds of charity;

30:38 - So give what is due to kindred the needy and the wayfarer. That is best for those who seek the Countenance of Allah and it is they who will prosper. <sup>35503551</sup>

3550 For Wajh (Face, Countenance), see n. 114 to ii. 112. Also see vi. 52. (30.38)

30:39 - That which ye lay out for increase through the property of (other) people will have no increase with Allah: but that which ye lay out for charity seeking the Countenance of Allah (will increase): it is these who will get a recompense multiplied. <sup>35523553</sup>

3552 Riba (literally 'usury' or 'interest') is prohibited, for the principle is that any profit which we should seek should be through our own exertions and at our own expense, not through exploiting other people or at their expense, however we may wrap up the process in the spacious phraseology of high finance or City jargon. But we are asked to go beyond this negative precept of avoiding what is wrong. We should show our active love for our neighbor by spending of our own substance or resources or the utilization of our own talents and opportunities in the service of those who need them. Then our reward or recompense will not be merely what we deserve. It will be multiplied to many times more than our strict account. According to Commentators this verse specially applies to those who give to others, whether gifts or services, in order to receive from them greater benefits in return. Such seemingly good acts are void of any merit and deserve no reward from Allah, since He knows the real intention behind such ostensibly good deeds. (30.39)

3553 Seeking the "Face" or "Countenance" of Allah, i.e., out of our pure love for the true vision of Allah's own Self. See also n. 3550 above. (30.39)

31:4 - Those who establish regular Prayer and give regular Charity and have (in their hearts) the assurance of the Hereafter. <sup>3582</sup>

3582 The righteous are distinguished here by three marks, which are summed up in the phrase "doers of good", viz.: (1) they yearn towards Allah in duty, love, and prayer, (2) they love and serve their fellow-men in charity, (3) they win peace and rest for themselves in the assured hope of the Future. (31.4)



35:29 - Those who rehearse the Book of Allah establish regular Prayer and spend (in Charity) out of what We have provided for them secretly and openly hope for a Commerce that will never fail: <sup>39143915</sup>

3914 The man of God takes Allah's Revelation ("the Book") to heart, ever seeks to get closer and closer to Allah ("regular Prayer"), and in doing so, is moved more and more to practical Charity for his fellow-creatures. He is not ashamed of his Charity ("openly"), but he does not do it to be seen by men ("secretly"): he just does what is necessary for his fellow-creatures, whether people talk about it or not. (35.29)

3915 Here is a metaphor from commerce. The good man's Charity comes not merely out of superfluities, but out of "what Allah has provided" for him. He therefore recognises two things: (1) that his wealth (literal and metaphorical) is not his absolutely, but that it is given to him by Allah; and (2) that he must deny himself the use of some of it, as a merchant puts by some of his wealth to invest as capital. Only, the godly man's commerce will never fail or fluctuate; because Allah guarantees him the return, and even adds something to the return out of His own Bounty. That is, Allah gives more than ever our merits deserve. (35.29)

51:19 - And in their wealth and possessions (was remembered) the right of the (needy) him who asked and him who (for some reason) was prevented (from asking). <sup>5001</sup>

5001 True charity remembers not only those in need who ask, but also those who are prevented by some reason from asking. The man of true charity seeks out the latter. There may be various reasons which prevent a man from asking for help: (1) he may be ashamed to ask, or his sense of honour may prevent him from asking; (2) he may be so engrossed in some great ideal that he may not think of asking; (3) he may even not know that he is in need, (4) he may not know that you possess the things that can supply his needs; and (5) he may be a dumb and helpless creature, whether a human being or a dumb animal, or any creature within your ken or power. Charity in the higher sense includes all help, from one better endowed to one less well endowed. Cf. n. 179 to ii. 177; also ii. 273-274, and notes 322 and 323. (51.19)

57:7 - Believe in Allah and His Apostle and spend (in charity) out of the (substance) whereof He has made you heirs. For those of you who believe and spend (in charity) for them is a great Reward. <sup>5281</sup>

5281 Whenever power or wealth or influence or any good thing is transferred from one person or group of persons to another, it involves added responsibilities to the persons receiving these advantages. They must be the more zealous in real charity and all good works, for that is a part of the evidence which they give of their faith and gratitude. And, besides, their good deeds carry their own reward. (57.7)

57:10 - And what cause have ye why ye should not spend in the cause of Allah? For to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent (freely) and fought before the Victory (with those who did so later). Those are higher in rank than those who spent (freely) and fought afterwards. But to all has Allah promised a goodly (reward) and Allah is well-acquainted with all that ye do. <sup>52855286</sup>

5286 This is usually understood to refer to the Conquest of Makkah, after which the Muslims succeeded to the power and position which the Pagan Quraish had so misused at Makkah. Thereafter the Muslims had the hegemony of Arabia, and in a few centuries, for a time, the hegemony of the world. But the words are perfectly general, and we must understand the general meaning also: that the people who fight and struggle in Allah's Cause and give of their best to it at any time are worthy of praise: but those are worthy of special distinction who do it when the Cause is being persecuted and in most need of assistance, before victory comes. (57.10)

57:11 - Who is he that will loan to Allah a beautiful Loan? For (Allah) will increase it manifold to his credit and he will have (besides) a liberal reward. <sup>5287</sup>

57:18 - For those who give in Charity men and women and loan to Allah a Beautiful Loan it shall be increased manifold (to their credit) and they shall have (besides) a liberal reward. <sup>5298</sup>

58:12 - O ye who believe! When ye consult the Apostle in private spend something in charity before your private consultation. That will be best for you and most conducive to purity (of conduct). But if ye find not (the wherewithal) Allah is Oft-Forgiving Most Merciful. <sup>53505351</sup>

5350 In the Kingdom of Allah all instruction or consultation is open and free. But human nature is weak. And people want special instruction or private consultation with the Prophet from one of several motives: (1) they may have, or think they have, a special case, which they are not willing to disclose to their brethren in general; (2) they may have some sense of delicacy or dignity, which can only be satisfied by a private interview; (3) they may even be selfish enough to want to monopolise the Prophet's time. These motives are, in an ascending order, worth discouraging; and yet, considering the weakness of human nature, they cannot be reprobated to the extent of shutting out their victims from chances of improvement. It is therefore recommended that they spend something in charity for the good of their poorer brethren before they indulge in such weaknesses. (58.12)

5351 The charity is a sort of expiation for their pardonable weakness. Having made some monetary sacrifice for their poorer brethren they could face them with less shame, and the charity would direct their attention to the need for purifying

their motives and conduct. At the same time, this special charity is not made obligatory, lest such persons should be shut out altogether from chances of the higher teaching on account of their pardonable foibles. (58.12)

63:10 - And spend something (in charity) out of the substance which We have bestowed on you before death should come to any of you and he should say "O my Lord! why didst thou not give me respite for a little while? I should then have given (largely) in charity and I should have been one of the doers of good." 5477

5477 "Substance" or "Sustenance". Whatever good we enjoy comes from Allah, and it is our duty to use some of it in the service of others, for that is Charity and the service of Allah. Every unselfish act is Charity. And we must not postpone our good resolutions to the future. Death may come suddenly on us, and we cannot then be allowed to plead for more time. Every present moment calls urgently for its good deed. (63.10)

64:16 - So fear Allah as much as ye can; listen and obey; and spend in charity for the benefit of your own souls: and those saved from the covetousness of their own souls they are the ones that achieve prosperity. 549754985499

5497 "Fear Allah" combined with "as much as you can" obviously means: "lead lives of self-restraint and righteousness": the usual meaning of Taqwa: see n. 26 to ii. 2. (64.16)

5498 Charity is meant to help and do good to other people who need it. But it has the highest subjective value for the person who gives it. Like mercy "it blesseth him that gives and him that takes". It purifies the giver's soul: the affection that he pours out is for his own spiritual benefit and progress. Cf. Coleridge: "He prayeth best who loveth best all things both great and small, for the Great God Who loveth us, Who made and loveth all". (64.16)

5499 Cf. lix. 9. Our worst enemy is within ourselves, -the grasping selfishness which would deprive others of their just rights or seize things which do not properly belong to it. If we can get over this covetous selfishness, we achieve real Prosperity in justice and truth. (64.16)

64:17 - If ye loan to Allah a beautiful loan He will double it to your (credit) and He will grant you Forgiveness: for Allah is most Ready to appreciate (service) Most Forbearing 55005501

5500 Cf. ii. 245 and n. 276. Our Charity or Love is called a loan to Allah, which not only increases our credit account manifold, but obtains for us the forgiveness of our sins, and the Capacity for increased service in the future. (64.17)

5501 Cf. xiv. 5, n. 1877; and xxxv. 30, n. 3917. Allah's appreciation of our service or our love goes far deeper than its intrinsic merits or its specific expression on our side. His reward is beyond our deserts, and passes over our defects. He judges by our motives, which He can read through and through: see next verse. (64.17)

73:20 - Read ye therefore as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls Ye shall find it in Allah's presence yea better and greater in Reward. And seek ye the Grace of Allah: for Allah is Oft-Forgiving Most Merciful. 5771577257735774577557765777

5775 Cf. ii. 2456, and n. 276, where the meaning of "a Beautiful Loan" is explained. See also lvii. 18. The "Beautiful Loan" should be that of our own souls. We should expect no returns in kind, for that is not possible. But the reward we shall find with Allah will be infinitely greater and nobler. Cf. the biblical phrase, "Lay up for yourselves treasures in heaven" (Matt. vi. 20). (73.20)

5776 Any good that we do raises our own spiritual status and dignity. We must not think that when we speak of Allah's service or Allah's Cause, we are doing anything for His benefit: He is independent of all needs whatsoever. (73.20)

75:31 - So he gave nothing in charity nor did he pray! 5826

5826 His indictment in this and the succeeding verse consists of four counts: (1) he neglected prayer; (2) he neglected charity; (3) he rejected Truth; and (4) he turned away. In lxxiv. 43-46, the four counts are (1) neglecting prayer; (2) neglecting charity; (3) talking vanities; (4) denying the Day of Judgment; see n. 5803, Nos. (1) and (2) are identical in both places, and Nos. (3) and (4) are analogous. Rejecting the truth is equivalent to talking vanities and making an alliance with falsehoods. Denying the Day of Judgment means behaving as if no account was to be given of our actions, i.e., turning away from right conduct. An additional touch is found here in verse 33. See next note. (75.31)

Sahih Bukhari Hadith Subjects

## Zakat

7. Charity must be from money earned honestly  
B 2.491
8. Practicing charity before such time comes when nobody would accept it
10. Charity practiced by a niggardly person  
B 2.500, B 2.501

13. Giving charity to a wealthy person unknowingly  
B 2.502
14. Giving charity to one's own son unknowingly  
B 2.503
15. Giving charity with the right hand  
B 2.504, B 2.505
16. Ordering servant to give charity  
B 2.506
17. Only the wealthy are required to give charity  
B 2.507, B 2.508, B 2.509
9. Giving charity on day of receipt of earnings  
B 2.510
20. Exhorting one to give in charity  
B 2.511, B 2.512, B 2.513, B 2.514
21. Giving in charity as much as one can afford  
B 2.515
22. Charity expiates sins  
B 2.516
23. A pagan giving charity and then embraces Islam  
B 2.517
24. Servant giving in charity on order of his master  
B 2.518, B 2.519
25. A lady giving in charity without spoiling her husband's property  
B 2.520, B 2.521
26. 'As for him who gives in charity' (Surah 92 Ayah 5)-10  
B 2.522
28. Giving in charity from earnings and trade
29. Every Muslim must give in charity  
B 2.524
46. Giving charity to orphans  
B 2.544
54. Ushr 1/10 of yield to be given in charity  
B 2.560
59. Giving to the Prophet and his offspring in charity  
B 2.568
60. The slavegirls of the wives of the Prophet accepting charity  
B 2.569, B 2.570
63. Imam's invocation for one who gives in charity  
B 2.574

►Fiqh-us-Sunnah

## Fiqh 4.86

### The Deeds that Benefit the Departed Souls and Proffering Reward for Good Deeds to the Messenger of Allah (peace be upon him)

There is consensus that a deceased person benefits from all good deeds for which he or she in his or her life might have been a cause. Abu Hurairah reported, "The Prophet, peace be upon him, said, 'When a person dies all his good deeds cease except for three: a continuous act of charity, beneficial knowledge, and a righteous son who prays for him'." (Muslim, and the Sunan) Also Abu Hurairah reported, "The Prophet, peace be upon him, said, 'The righteous works that continue to benefit a believer after his death include the knowledge that he taught and spread among others, a righteous son whom he leaves behind, or a copy of the Qur'an that he bequeaths to his inheritors, or a mosque that he builds, or a rest house that he builds for the wayfarers, or a canal of water that he digs for the benefit of others, or a charity that he gives out of his property during his life while he is sound of health. He will continue to receive reward for all these even after his death.'" (Ibn Majah)

►Fiqh-us-Sunnah

## Fiqh 2.29a

## The excellence of the duha prayer

Many hadith describe the excellence of the duha prayer.

Abu Dharr reports that the Prophet sallallahu aleihi wasallam said: "Charity is required from every part of your body daily. Every saying of 'Glory be to Allah' is charity. Every saying of 'Praise be to Allah' is charity. Every saying of 'There is no God but Allah' is charity. Every saying of 'Allah is the Greatest' is charity. Ordering the good is charity. Eradicating the evil is charity. And what suffices for that (as a charity) are the two rak'at of duha." This is related by Ahmad, Muslim, and Abu Dawud.

Ahmad and Abu Dawud record from Buraidah that the Prophet sallallahu aleihi wasallam said: "In a human (body) there are 360 joints and man must make a charity for each one." The people said: "Who can do that, O Messenger of Allah?" He responded: "One may cover the mucus that one finds in the mosque or remove something harmful from the road. If one could not do that, he could pray two rak'at of duha and that will be sufficient for him."

► Sahih Muslim Hadith

**Hadith 1557** Narrated by  
**AbuDharr**

Allah's Apostle (peace be upon him) said: In the morning charity is due from every bone in the body of every one of you. Every utterance of Allah's glorification is an act of charity. Every utterance of praise of Him is an act of charity, every utterance of profession of His Oneness is an act of charity, every utterance of profession of His Greatness is an act of charity, enjoining good is an act of charity, forbidding what is disreputable is an act of charity, and two rak'ahs which one prays in the forenoon will suffice.

► Fiqh-us-Sunnah

**Fiqh 4.88a**

## The Best Present for the Deceased

Ibn al-Qayyim said, "The best present for the deceased is an act that is most beneficial to people, for example, freeing a slave. Thus a sadaqah giving in charity is better than fasting on behalf of the deceased. The best charity is that which fulfills someone's need and is continuous. The Prophet, peace be upon him, said, "The best charity is to give people a drink of water." This applies to a place where water is scarce. Otherwise, giving someone a drink of water from a river or a canal would not be better than feeding the hungry who need food. Likewise, supplication and asking forgiveness for the deceased is beneficial to the deceased, especially when the supplicant is sincere, earnest, and humble in his supplication. Such a supplication is better than charity, just as regular prayer (salah) is better than the funeral prayer and than supplicating for the deceased by his grave.

In general, the best gift to send the deceased is freeing a slave, giving in charity, asking forgiveness for him or her, and making the Hajj (pilgrimage) on his or her behalf.

► Sahih Al-Bukhari Hadith

**Hadith 2.566** Narrated by  
**Abdullah bin Umar**

Umar bin Al-Khattab gave a horse in charity in Allah's cause and later he saw it being sold in the market and intended to purchase it. Then he went to the Prophet and asked his permission. The Prophet said, "Do not take back what you have given in charity." For this reason, Ibn 'Umar never purchased the things which he had given in charity, and in case he had purchased something (unknowingly) he would give it in charity again.

► Sahih Al-Bukhari Hadith

**Hadith 4.141** Narrated by  
**Abu Huraira**

The Prophet said, "Charity is obligatory every day on every joint of a human being. If one helps a person in matters concerning his riding animal by helping him to ride it or by lifting his luggage on to it, all this will be regarded charity. A good word, and every step one takes to offer the compulsory congregational prayer, is regarded as charity; and guiding somebody on the road is regarded as charity."

► Sahih Muslim Hadith

**Hadith 3764** Narrated by  
**Jabir ibn Ab**

Allah's Messenger (peace be upon him) said: Never a Muslim plants a tree, but he has the reward of charity for him, for what is eaten out of that is charity; what is stolen out of that, what the beast eat out of that, what the birds eat out of that is charity for him. (In short) none incurs a loss to him but it becomes a charity on his part.

► Sahih Al-Bukhari Hadith

### **Hadith 3.121** Narrated by **Abu Huraira**

Allah's Apostle said, "Whoever gives two kinds (of things or property) in charity for Allah's cause, will be called from the gates of Paradise and will be addressed, 'O slaves of Allah! Here is prosperity.' So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; and whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; and whoever was amongst those who used to observe fasts, will be called from the gate of Ar-Raiyan; whoever was amongst those who used to give in charity, will be called from the gate of charity." Abu Bakr said, "Let my parents be sacrificed for you, O Allah's Apostle! No distress or need will befall him who will be called from those gates. **Will there be any one who will be called from all these gates?**" **The Prophet replied, "Yes, and I hope you will be one of them."**

► Sahih Al-Bukhari Hadith

### **Hadith 4.11** Narrated by **Abu Huraira**

A man asked the Prophet, "O Allah's Apostle! What kind of charity is the best?" He replied. "To give in charity when you are healthy and greedy hoping to be wealthy and afraid of becoming poor. Don't delay giving in charity till the time when you are on the death bed when you say, 'Give so much to so-and-so and so much to so-and so,' and at that time the property is not yours but it belongs to so-and-so (i.e. your inheritors)."

► Sahih Al-Bukhari Hadith

### **Hadith 4.22** Narrated by **Aisha**

A man said to the Prophet, "My mother died suddenly, and I think that if she could speak, she would have given in charity. May I give in charity on her behalf?" He said, "Yes! Give in charity on her behalf."

## **CHILDREN:**

6:140 - Lost are those who slay their children from folly without knowledge and forbid food which Allah hath provided for them inventing (lies) against Allah. They have indeed gone astray and heeded no guidance.

6:151 - Say: "Come I will rehearse what Allah hath (really) prohibited you from": join not anything as equal with Him; be good to your parents: kill not your children on a plea of want; We provide sustenance for you and for them; come not nigh to shameful deeds whether open or secret; take not life which Allah hath made sacred except by way of justice and law: thus doth He command you that ye may learn wisdom. <sup>976977</sup>

976 Instead of following Pagan superstitions, and being in constant terror of imaginary taboos and prohibitions, we should study the true moral law, whose sanction is God's Law. The first step is that we should recognise that He is the One and Only Lord and Cherisher. The mention of goodness to parents immediately afterwards suggests: (1) that God's love of us and care for us may -on an infinitely higher plane- be understood by our ideal of parental love, which is purely unselfish; (2) that our first duty among our fellow creatures is to our father and mother, whose love leads us to the conception of divine love. Arising from that is the conception of our converse duties to our children. God provides sustenance (material and spiritual) not only for us, but for them; hence any custom like the Pagan custom of sacrificing children of Moloch stands condemned. Then come the moral prohibitions against lewdness and all unseemly acts, relating to sex or otherwise, open or secret. This is followed by the prohibition of killing or fighting. All these things are conformable to our own interests, and therefore true wisdom from our own point of view. (6.151)

977 For the comprehensive word haqq I have used the two words "justice and law"; other significations implied are: right, truth, what is becoming, etc. It is not only that human life is sacred, but all life is sacred. Even in killing animals for food, a dedicatory formula "in the name of God" has to be employed, to make it lawful: see n. 698 to v. 5, and n. 962 to vi. 138. (6.151)

7:26 - O ye children of Adam! We have bestowed raiment upon you to cover your shame as well as to be an adornment to you but the raiment of righteousness that is the best. Such are among the signs of Allah that they may receive admonition! <sup>1008</sup>

1008 The body: is pure and beautiful, as long as it is not defiled by misuse: its clothing and ornaments may be good or meretricious, according to the motives in the mind and character: if good, they are the symbols of purity and beauty: but the best clothing and ornament we could have comes from righteousness, which covers the nakedness of sin, and adorns us with virtues. (7.26)

7:27 -O ye children of Adam! let not satan seduce you in the same manner as he got your parents out of the garden stripping them of their raiment to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends (only) to those without faith. <sup>1009</sup>

1009 That is, by fraud and deceit, by putting you off your guard and telling lies. Adam's story here becomes an introduction to the later religious history of mankind: vii. 20-22. In the Garden, Satan's deceit stripped off their raiment of honour and innocence. In this life on a lower plane he seeks to strip us of the raiment of righteousness. And he can take up positions on a vantage ground of worldly power or influence or riches, in which he and his confederates are not seen in their true colours. They may assume a fair-seeming disguise of disinterested friendship or high motives of patriotism or public spirit, or loyalty to ancestors, when beneath it there is nothing but spite and selfishness. (7.27)

8:28 - And know ye that your possessions and your progeny are but a trial; and that it is Allah with whom lies your highest reward. <sup>1201</sup>

1201 A big family-many sons-was considered a source of power and strength: iii. 10, 116. So in English, a man with many children is said to have his "quiver full": Cf. Psalms, cxvii. 4-5: "As arrows are in the hands of a mighty man, so are the children of thy youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." So with property and possessions: they add to a man's dignity, power, and influence. But both possessions and a large family are a temptation and a trial. They may turn out to be a source of spiritual downfall, if they are mishandled, or if the love of them excludes the love of Allah. (8.28)

17:31 - Kill not your children for fear of want: We shall provide sustenance for them as well as for you: verily the killing of them is a great sin. <sup>2214</sup>

2214 The Arabs were addicted to female infanticide. In a society perpetually at war a son was a source of strength whereas a daughter was a source of weakness. Even now infanticide is not unknown in other countries for economic reasons. This crime against children's lives is here characterised as one of the greatest of sins. (17.31)

24:58 - O ye who believe! let those whom your right hands possess and the (children) among you who have not come of age ask your permission (before they come to your presence) on three occasions before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom. <sup>3033303430353036</sup>

3033 We now come to rules of decorum within the family circle in refined society. Servants and children have rather more freedom of access, as they come and go at all hours, and there is less ceremony with them. But even in their case there are limitations. During the night, before morning prayer, i.e., before dawn, they must discreetly ask for permission before they enter, partly because they must not unnecessarily disturb people asleep, and partly because the people are then undressed. The same applies to the time for the midday siesta, and again to the time after night prayers, when people usually undress and turn in to sleep. For grown-ups the rule is stricter: they must ask permission to come in at all times (xxiv. 59). (24.58)

3036 It is a mark of refinement for ladies and gentlemen not to be slipshod or vulgarly familiar, in dress, manners, or speech; and Islam aims at making every Muslim man or woman, however humble in station, a refined gentleman or lady, so that he or she can climb the ladder of spiritual development with humble confidence in Allah, and with the cooperation of his brothers and sisters in Islam. The principles here laid down apply, if they are interpreted with due elasticity, even if social and domestic habits change, with changes in climate or in racial and personal habits. Punctilious self-respect and respect for others, in small things as well as great, are the key-notes in these simple rules of etiquette. (24.58)

36:60 - "Did I not enjoin on you O ye children of Adam that ye should not worship Satan; for that he was to you an enemy avowed? <sup>4006</sup>

4006 Secondly, there is a gentle reproach to the wrong-doers, more in sorrow than in anger. They are addressed as "children of Adam", to emphasise two facts, (1) that they have disgraced their ancestry, for Adam after his Fall repented and was forgiven, and the high Destiny of mankind has been the prize open to all his descendants, and (2) that Allah Most Merciful has throughout the ages continued to warn mankind against the snares laid by Satan, the avowed enemy of man, and that Allah's Grace was ever on the watch to help all to freedom from those snares. (36.60)

7:189 - It is He who created you from a single person and made his mate of like nature in order that he might dwell with her (in love). When they are united she bears a light burden and carries it about (unnoticed). When she grows heavy they both pray to Allah their Lord (saying): "if Thou givest us a goodly child we vow we shall (ever) be grateful." <sup>116211631164</sup>

1163 The mystery of the physical birth of man, as it affects the father and the mother, only touches the imagination of the parents in the later stages when the child is yet unborn and yet the life stirs within the body of the expectant mother. The coming of the new life is a solemn thing, and is fraught with much hope as well as much unknown risk to the mother herself. The parents in their anxiety turn to Allah. If this feeling of solemnity, hope, and looking towards Allah were maintained after birth, all would be well for the parents as well as for the rising generation. But the attitude changes, as the verses following show. (7.189)

1164 Goodly: salih: includes the following ideas: sound in body and mind; healthy; righteous; of good moral disposition. (7.189)



42:49 - To Allah belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female according to His Will (and Plan). <sup>4595</sup>

4595 Verses 49-50 deal, in their ordinary meaning, with Allah's creative power replete with knowledge and continued purpose, contrasted with man's instincts and gropings after knowledge. The mystery of sex and parenthood is referred to in a new light. With reference to children, a parent is often spoken of as the "author" of their being. The growth of population and the proportion of males and females in it have various sociological and psychological implications; yet how little do parents really know about them? If advancing knowledge threw light on what may be called the mechanical aspects of the question, the profounder problems touched by it are beyond the reach of man. Yet they are not governed by chance. Allah has a meaning and purpose in all things, and His power is complete to carry out His purpose. (42.49)

42:50 - Or He bestows both males and females and He leaves barren whom He will: for He is Full of knowledge and power. <sup>4596</sup>

4596 To parents themselves it is a mystery why a male or female child is given at any birth, or how the balance of the two sexes is made up in a family or in large groups of mankind, or why in some cases the womb is barren and the would be parents are denied the joys and responsibilities of parenthood. But each individual human soul is precious in the Plan of Allah, and all these variations, besides their reactions on parents and on society, have a purpose to fulfil in the large Plan of Allah. (42.50)

60:3 - Of no profit to you will be your relatives and your children on the Day of Judgment: He will judge between you: for Allah sees well and that ye do. <sup>5412</sup>

5412 The plea of children and relatives (see n. 5409 above) will be no excuse for treachery when the Day of Judgment comes. Your children and family will not save you. The Judgment will be in the hands of Allah, and He has full knowledge of all your overt and hidden acts and motives. (60.3)

63:9 - O ye who believe! let not your riches or your children divert you from the remembrance of Allah. If any act thus the loss is their own. <sup>5476</sup>

5476 Riches and human resources of all kinds are but fleeting sources of enjoyment. They should not turn away the good man from his devotion to Allah. "Remembrance of Allah" includes every act of service and goodness, every kind thought and kind deed, for this is the service and sacrifice which Allah requires of us. If we fail in this, the loss is our own, not any one else's: for it stunts our own spiritual growth. (63.9)

64:14 - O ye who believe! truly among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if ye forgive and overlook and cover up (their faults) verily Allah is Oft-Forgiving Most Merciful. <sup>54945495</sup>

5494 In some cases the demands of families, i.e., wife and children may conflict with a man's moral and spiritual convictions and duties. In such cases he must guard against the abandonment of his convictions, duties, and ideals to their requests or desires. But he must not treat them harshly. He must make reasonable provision for them, and if they persist in opposing his clear duties and convictions, he must forgive them and not expose them to shame or ridicule, while at the same time holding on to his clear duty. Such cases occurred when godly men undertook exile from their native city of Makkah to follow the Faith in Madinah. In some cases their families murmured, but all came right in the end. (64.14)

64:15 - Your riches and your children may be but a trial: but in the Presence of Allah is the highest Reward. <sup>5496</sup>

5496 Children may be a "trial" in many senses: (1) their different ways of looking at things may cause you to reflect, and to turn to the highest things of eternal importance; (2) their relationship with you and with each other may confront you with problems far more complicated than those in separate individual lives, and thus become a test of your own strength of character and sense of responsibility; (3) their conflict with your ideals (see n. 5494 above) may vex your spirit, but may at the same time search out your fidelity to Allah; and (4) their affection for you and your affection for them, may be a source of strength for you if it is pure, just as it may be a danger if it is based on selfish or unworthy motives. So also riches and worldly goods have their advantages as well as dangers. (64.15)

70:11 - Though they will be put in sight of each other the sinner's desire will be: would that he could redeem himself from the Penalty of that Day by (sacrificing) his children <sup>5684</sup>

5684 The sinner will offer his children, his family, his kinsmen, who had sheltered and protected him, -in fact everything on earth that he could-as a ransom for himself. Such would be his selfishness and his agony. (70.11)

73:17 - Then how shall ye if ye deny (Allah) guard yourselves against a Day that will make children hoary-headed? <sup>5769</sup>

5769 If already you deny and disobey Allah in this life of probation, how can you stand up to the Day of Judgment, the Day of the terrible Reality? That Day is described in two metaphors: (1) It will be a time of such stress that even children will become like hoary-headed men; (2) What we look upon as the eternal sky, ever the same, will be cleft asunder; cf. lxxxii. 1. In other words, the shape of things will be completely altered, both within man and in outer nature, and all true values will be restored. For the Promise of Allah, in this as in all other respects, cannot but be fulfilled. (73.17)



►Al-Muwatta Hadith

### **Hadith 27.0a**

## **Inheritance of Descendants**

►Al-Muwatta Hadith

### **Hadith 27.0b**

## **Inheritance of Husbands from Wives and Wives from Husbands**

►Al-Muwatta Hadith

### **Hadith 27.0c**

## **Inheritance of Fathers and Mothers from Children**

►Fiqh-us-Sunnah

### **Fiqh 4.89a**

## **Children of Muslims and Non-Muslims**

►Fiqh-us-Sunnah

### **Fiqh 4.25b**

## **The Reward of a Person Losing a Child**

Bukhari reported from Anas that the Prophet, peace be upon him, said: "A Muslim who loses three of his children before they come of age will be brought to Paradise by Allah as a mercy to him for losing them."

Bukhari and Muslim reported from Abu Sa'id al-Khudri that he said: "Some women asked the Prophet, peace be upon him: 'Appoint a (separate) day to (admonish) us.' The Prophet, peace be upon him, told them: 'If a (Muslim) woman's three children die, they will be a protection for her from Hell.' A woman asked him, 'And what if two of her children die?' He replied: 'And (even) if two of her children die'."

►Al-Muwatta Hadith

### **Hadith 36.9**

## **Judgement on Testimony of Children**

►Al-Muwatta Hadith

### **Hadith 36.23**

## **Judgement on Attaching Paternity to Children**

►Fiqh-us-Sunnah

### **Fiqh 1.116**

## **The state of prayer, salah**

There are many prophetic hadith on this topic. Here, we will mention just two of them, one describing his actions and other quoting his statements.

'Abdullah ibn Ghanam related that Abu Musa al-Ash'ari gathered together his people saying, "O Tribe of Ash'ari, gather together, and gather your women and children to teach them how the Messenger of Allah, upon whom be peace, prayed with us in Madinah." They all gathered to watch him perform ablution. After it, he waited until the sun had just passed the meridian and there was some shade, and then he made the adhan. He put the men in the row closest to him, **the children in a row behind the men**, and the women in a row behind the children.

►Al-Muwatta Hadith

### **Hadith 26.7**

## **Behaviour in the Aqiqa**

Yahya related to me from Malik from Hisham ibn Urwa that his father, Urwa ibn az-Zubayr made an aqiqa for his male and female children of a sheep each.

Malik said, "What we do about the aqiqa is that if someone makes an aqiqa for his children, he gives a sheep for both male and female. The aqiqa is not obligatory but it is desirable to do it, and people continue to come to us about it. If someone makes an aqiqa for his children, the same rules apply as with all sacrificial animals - one-eyed, emaciated, injured, or sick animals must not be used, and neither the meat or the skin is to be sold. The bones are broken and the family eat the meat and give some of it away as sadaqa. The child is not smeared with any of the blood."

## CHRIST:

See under "Prophets" – Jesus Christ.

## CHRISTIANS:

2:62 - Those who believe (in the Qur'an) and those who follow the Jewish (Scriptures) and the Christians and the Sabians and who believe in Allah and the last day and work righteousness shall have their reward with their Lord; on them shall be no fear nor shall they grieve. <sup>7677</sup>

76 Latest researches have revealed a small remnant of a religious community numbering about 2,000 souls in Lower Iraq, near Basra. In Arabic they are called Subbi (plural Subba). They are also called Sabians and Nasoraean; or Mandaeans, or Christians of St. John. They claim to be Gnostics, of Knowers of the Great Life. They dress in white, and believe in frequent immersions in water. Their Book Ginza is in a dialect of Aramaic. They have theories of Darkness and Light as in Zoroastrianism. They use the name Uardan (Jordan) for any river. They live in peace and harmony among their Muslim neighbors. They resemble the Sabi-un mentioned in the Qur'an but are not probably identical with them. (2.62)

77 CF. ii. 38, where the same phrase occurs. And it recurs again and again afterwards. The point of the verse is that Islam does not teach an exclusive doctrine, and is not meant exclusively for one people. The Jews claimed this for themselves, and the Christians in their own origin were a sect of the Jews. Even the modern organized Christian churches, though they have been, consciously or unconsciously, influenced by the Time-spirit, including the historical fact of Islam, yet cling to the idea of Vicarious Atonement, which means that all who do not believe in it or who lived previously to the death of Christ are at a disadvantage spiritually before the Throne of God. The attitude of Islam is entirely different. Islam existed before the preaching of Muhammad on this earth: the Qur'an expressly calls Abraham a Muslim (iii. 67). Its teaching (submission to God's will) has been and will be the teaching of Religion for all time and for all peoples. (2.62)

2:113 - The Jews say: "The Christians have naught (to stand) upon"; and the Christians say: "The Jews have naught (to stand) upon." Yet they (profess to) study the (same) Book. Like unto their word is what those say who know not but Allah will judge between them in their quarrel on the Day of Judgment. <sup>116</sup>

116 It is a sure sign of ignorance and prejudice when you study the same book as another or a similar one and yet are absolutely intolerant of the meaning which the other draws from it. You should know better, but you speak like the ignorant. In this case the primary reference in the word "ignorant" may be to the Pagan Arabs. (2.113)

2:120 - Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The guidance of Allah that is the (only) guidance." Wert thou to follow their desires after the knowledge which hath reached thee then wouldst thou find neither protector nor helper against Allah.

2:135 - They say: "Become Jews or Christians if ye would be guided (to salvation)." Say thou: "Nay! (I would rather) the religion of Abraham the true and he joined not gods with Allah." <sup>134</sup>

134 Hanif: inclined to right opinion, orthodox (in the literal meaning of the Greek words), firm in faith, sound and well-balanced, true. Perhaps the last word, True, sums up most of the other shades. (2.135)

2:140 - Or do ye say that Abraham Isma'il Isaac Jacob and the Tribes were Jews or Christians? Say: Do ye know better than Allah? Ah! who is more unjust than those who conceal the testimony they have from Allah? But Allah is not unmindful of what ye do! <sup>138</sup>

138 The alternative is with the question in the last verse. Do you dispute with us although we worship the same God as you and claim that ours is the same religion as that of your ancestors? Or do you really assert that Abraham and his son and his sons' sons, who founded the Tribes long before Moses, followed your Jewish religion as you know it? History of course proves that claim absurd. If the Christians claim that these Patriarchs knew of and followed the teaching of Jesus, the claim is still more absurd, - except in the sense of Islam that God's teaching is one in all ages. (2.140)

5:14 - From those too who call themselves Christians We did take a Covenant but they forgot a good part of the Message that was sent them: so We estranged them with enmity and hatred between the one and the other to the Day of Judgment. And soon will Allah show them what it is they have done. <sup>715715</sup>

715 The Christian Covenant may be taken to be the charge which Jesus gave to his disciples, and which the disciples accepted, to welcome Ahmad (Q. Ixi. 6). Glimpses of this are to be found in the Gospel of St. John even as it exists now (John xv. 26. xvi. 7). It is those who call themselves "Christians" who reject this. True Christians have accepted it. The enmity between those who call themselves Christians and the Jews will continue till the Last Day. A) The change

from the First Person in the beginning of the verse to the Third Person here illustrates the change from the personal relationship of the Covenant, to the impersonal operation of Justice at Judgment. Cf. xxxv. 9. (5.14)

5:51 - O ye who believe! take not the Jews and the Christians for your friends and protectors: they are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust. <sup>764</sup>

764 That is, look not to them for help and comfort. They are more likely to combine against you than to help you. And this happened more than once in the lifetime of the Prophet, and in after-ages again and again. He who associates with them and shares their counsels must be counted as of them. The trimmer loses whichever way the wheel of fortune turns. (5.51)

5:82 - Strongest among men in enmity to the believers wilt thou find the Jews and Pagans; and nearest among them in love to the believers wilt thou find those who say: "We are Christians:" because amongst these are men devoted to learning and men who have renounced the world and they are not arrogant. <sup>789790</sup>

789 The meaning is not that they merely call themselves Christians, but that they were such sincere Christians that they appreciated Muslim virtues, as did the Abyssinians to whom Muslim refugees went during the persecution in Makkah. (5.82)

► Sahih Al-Bukhari Hadith

### **Hadith 3.468** Narrated by **Ibn Umar**

The Prophet said, "Your example and the example of the people of the two Scriptures (i.e. Jews and Christians) is like the example of a man who employed some laborers and asked them, 'Who will work for me from morning till midday for one Qirat?' The Jews accepted and carried out the work. He then asked, 'Who will work for me from midday up to the 'Asr prayer for one Qirat?' The Christians accepted and fulfilled the work. He then said, 'Who will work for me from the 'Asr till sunset for two Qirats?' You, Muslims have accepted the offer. The Jews and the Christians got angry and said, 'Why should we work more and get lesser wages?' (Allah) said, 'Have I withheld part of your right?' They replied in the negative. He said, 'It is My Blessing, I bestow upon whomever I wish.'

► Sahih Al-Bukhari Hadith

### **Hadith 4.662** Narrated by **Abu Said**

The Prophet said, "You will follow the wrong ways, of your predecessors so completely and literally that if they should go into the hole of a mastigure, you too will go there." We said, "O Allah's Apostle! Do you mean the Jews and the Christians?" He replied, "Whom else?" (Meaning, of course, the Jews and the Christians.)

► Sahih Al-Bukhari Hadith

### **Hadith 4.660** Narrated by **Aisha and Ibn Abbas**

On his death-bed Allah's Apostle put a sheet over his face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "May Allah's Curse be on the Jews and the Christians for they build places of worship at the graves of their prophets." (By that) he intended to warn (the Muslim) from what they (i.e. Jews and Christians) had done.

► Al-Tirmidhi Hadith

### Hadith 4649 Narrated by **Abdullah ibn Amr ibn al-'As**

Allah's Messenger (peace be upon him) said, "He does not belong to us who imitates other people. Do not imitate the Jews or the Christians, for the Jews' salutation is to make a gesture with the fingers and the Christians' salutation is to make a gesture with the palms of the hands."

Tirmidhi transmitted it, saying its isnad is weak.

► Sunan of Abu-Dawood

### **Hadith 5186** Narrated by **Abu Hurayrah**

Suhayl ibn Abu Salih said: I went out with my father to Syria. The people passed by the cloisters in which there were Christians and began to salute them. My father said: Do not give them salutation first, for Abu Hurayrah reported the Apostle of Allah (peace be upon him) as saying: Do not salute them (Jews and Christians) first, and when you meet them on the road, force them to go to the narrowest part of it.

## COLOURS:

16:13 - And the things on this earth which He has multiplied in varying colors (and qualities): verily in this is a Sign for men who celebrate the praises of Allah (in gratitude). <sup>20322033</sup>

2032 Whose heart has not been moved by the glorious gradation of colours in the sunset clouds? The gradations are infinite, and it is only the eye of an artist that can express their collective beauty. They are but a type of the infinite variety and gradation of qualities in the spiritual sphere even in the little space of our own globe. The big things that can be measured and defined have been spoken of before. Here we have mention of the subtle nuances in the spiritual world which can only be perceived by men who are so high in spiritual insight that their only reaction is to "celebrate the praises of Allah" in gratitude for His infinite Mercies. (16.13)

2033 Read again n. 2030 above, and see how subtly we are led up from the perception of the big to the perception of the subtle and delicate colours and qualities in the spiritual world. (16.13)

16:69 - Then to eat of all the produce (of the earth) and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colors wherein is healing for men: verily in this is a Sign for those who give thought. <sup>20982099</sup>

2098 The bee assimilates the juice of various kinds of flowers and fruit, and forms within its body the honey which it stores in its cells of wax. The different kinds of food from which it makes its honey give different colours to the honey, e.g., it is dark-brown, light-brown, yellow, white, and so on. The taste and flavour also varies, as in the case of heather honey, the honey formed from scented flowers, and so on. As food it is sweet and wholesome, and it is used in medicine. Note that while the instinctive individual acts are described in the singular number, the produce of "their bodies" is described in the plural, as the result of their collective effort. (16.69)

2099 Zululan: two meanings are possible; (1) ways easy and spacious, referring to the unerring way in which bees find their way from long distances to their combs; and (2) the idea of humility and obedience in them. (16.69)

30:22 - And among His Signs is the creation of the heavens and the earth and the variations in your languages and your colors: verily in that are Signs for those who know. <sup>3527</sup>

3527 The variations in languages and colors may be viewed from the geographical aspect or from the aspect of periods of time. All mankind were created of a single pair of parents; yet they have spread to different countries and climates and developed different languages and different shades of complexions. And yet their basic unity remains unaltered. They feel in the same way, and are all equally under Allah's care. Then there are the variations in time. Old languages die out and new ones are evolved. New conditions of life and thought are constantly evolving new words and expressions, new syntactical structures, and new modes of pronunciation. Even old races die, and new races are born. (30.22)

35:28 - And so amongst men and crawling creatures and cattle are they of various colors. Those truly fear Allah among His Servants who have knowledge: for Allah is Exalted in Might Oft-Forgiving. <sup>39123913</sup>

3912 In the physical shapes of human and animal life, also, we see variations in shades and gradations of colours of all kinds. But these variations and gradations, marvellous though they be, are as nothing compared with the variations and differences in the inner or spiritual world. See next note. (35.28)

3913 In outer nature we can, through colours, understand and appreciate the finest shades and gradations. But in the spiritual world that variation or gradation is even more subtle and more comprehensive. Who can truly understand it? Only Allah's servants, who know, i.e., who have the inner knowledge which comes through their acquaintance with the spiritual world, - it is such people who truly appreciate the inner world, and it is they who know that the fear of Allah is the beginning of wisdom. For such fear is akin to appreciation and love, - appreciation of all the marvellous beauties of Allah's outer and inner world ("Allah is Exalted in Might") and love because of His Grace and Kindness ("Oft-Forgiving"). But Allah's forgiveness extends to many who do not truly understand Him. (35.28)

## COMMERCE:

35:29 - Those who rehearse the Book of Allah establish regular Prayer and spend (in Charity) out of what We have provided for them secretly and openly hope for a Commerce that will never fail. <sup>39143915</sup>

3914 The man of God takes Allah's Revelation ("the Book") to heart, ever seeks to get closer and closer to Allah ("regular Prayer"), and in doing so, is moved more and more to practical Charity for his fellow-creatures. He is not ashamed of his Charity ("openly"), but he does not do it to be seen by men ("secretly"): he just does what is necessary for his fellow-creatures, whether people talk about it or not. (35.29)

3915 Here is a metaphor from commerce. The good man's Charity comes not merely out of superfluities, but out of "what Allah has provided" for him. He therefore recognises two things: (1) that his wealth (literal and metaphorical) is not his absolutely, but that it is given to him by Allah; and (2) that he must deny himself the use of some of it, as a merchant puts by some of his wealth to invest as capital. Only, the godly man's commerce will never fail or fluctuate; because Allah guarantees him the return, and even adds something to the return out of His own Bounty. That is, Allah gives more than ever our merits deserve. (35.29)

61:10 - O ye who believe! Shall I show you a **commerce** that will save you from a painful doom?

61:11 - Ye should believe in Allah and His messenger, and should strive for the cause of Allah with your wealth and your lives. That is better for you, if ye did but know.

## COMMOTION:

79:6 - One Day everything that can be in commotion will be in violent commotion <sup>5920</sup>

5920 The evidence of the wonderful working of the angels having been invoked in the first five verses, the conclusion is now drawn and stated. It is certain that one great Day, the whole world as we now see it in our lower life will be in violent revolution. It will be like an earthquake destroying all land-marks. But that will affect only things subject to change: they will suffer violent convulsions as a preliminary to their disappearance. But Allah and His divine order will not change: His "Face" abideth for ever, full of Majesty, Bounty, and Honour (lv. 27). (79.6)

79:7 - Followed by oft-repeated (commotions): <sup>5921</sup>

5921 The Commotion will be repeated again and again in the transitory world, to make way for the new world that will then come into being. (79.7)

52:9 - On the day when the firmament will be in dreadful commotion. <sup>5043</sup>

5043 The Day of Judgment is typified by two figures. (1) "The firmament will be in dreadful commotion." The heavens as we see them suggest to us peace and tranquillity, and the power of fixed laws which all the heavenly bodies obey. This will all be shaken in the rise of the new world. Cf. Matt. xxiv. 29: "Immediately after the tribulation of those days...the powers of the heavens shall be shaken." For (2) see next note. (52.9)

73:14 - One Day the earth and the mountains will be in violent commotion and the mountains will be as a heap of sand poured out and flowing down. <sup>5766</sup>

5766 The Judgment is described as a violent commotion which will change the whole face of nature as we know it. Even the hard rock of mountains will be like loose sand running without any cohesion. (73.14)

Sunan of Abu-Dawood

**Hadith 4243** Narrated by  
**AbuBakrah**

The Apostle of Allah (peace be upon him) said: There will be a period of commotion in which the one who lies down will be better than the one who sits, and the one who sits is better than the one who stands, and the one who stands is better than the one who walks, and the one who walks is better than the one who runs (to it). He asked: What do you command me to do, Apostle of Allah? He replied: He who has camels should remain with his camels, he who has sheep should remain with his sheep, and he who has land should remain with his land. He asked: If anyone has more of these, (what should he do)? He replied: He should take his sword, strike its edge on a stone, and then escape if he can.

►Sunan of Abu-Dawood

**Hadith 4329** Narrated by  
**Abdullah ibn Amr ibn al-'As**

When we were around the Apostle of Allah (peace be upon him), he mentioned the period of commotion (fitnah) saying: When you see the people that their covenants have been impaired, (the fulfilling of) the guarantees becomes rare, and they become thus (interwinning his fingers). I then got up and said: What should I do at that time, may Allah make me ransom for you? He replied: Keep to your house, control your tongue, accept what you approve, abandon what you disapprove, attend to your own affairs, and leave alone the affairs of the generality.

## COMPANIONS:

4:36 - Serve Allah and join not any partners with Him: and do good to parents kinsfolk orphans those in need neighbors who are near neighbors who are strangers the **companion** by your side the way-farer (ye meet) and what your right hands possess: for Allah loveth not the arrogant the vainglorious; <sup>550551552553554</sup>

551 Neighbours who are near: that is, in local situation as well as intimate relationships, just as neighbours who are strangers includes those whom we do not know or who live away from us. (4.36)

552 The Companion by your side may be your intimate friends and associates, just as the way-farer you meet may be a casual acquaintance on your travels. This last is much wider than the "stranger within your gate." (4.36)

553 the meaning of the phrase see n. 537 above. (4.36)

554 Real deeds of service and kindness proceed, not from showing off or from a superior sort of condescension (cf. "White Man's Burden"), but from a frank recognition of our own humility and the real claims, before Allah, of all our fellow-creatures. For in our mutual needs we are equal before Allah, or perhaps the best of us (as the world sees us) may be worse than the worst of us (from the same point of view). (4.36)

7:50 - The companions of the fire will call to the companions of the garden; "pour down to us water or anything that Allah doth provide for your sustenance." They will say: "Both these things hath Allah forbidden to those who rejected Him." <sup>1028</sup>

1028 The Companions of the Fire will thirst for water and not get it, and for sustenance which will not be theirs, while the Companions of the Garden will have the crystal waters of the springs and rivers and they will enjoy the bliss of Allah's Countenance, which will be their supreme nourishment and the fruit of their life of probation and seeking. These things will not be transferable. Cf. also xxxvii. 41-47, 62-67. (7.50)

12:39 - "O my two companions of the prison! (I ask you): are many lords differing among themselves better or Allah the One Supreme and Irresistible?" <sup>1692</sup>

1692 Note the personal touch again. 'Are we not also companions in misfortune? And may I not speak to you on terms of perfect equality, as one prisoner to another? Well then, do you really think a conflict of heterogeneous gods is better than Allah, the One (and Only), Whose power is supreme and irresistible?' (12.39)

12:41 - O my two companions of the prison! as to one of you he will pour out the wine for his lord to drink: as for the other he will hang from the cross and the birds will eat from off his head. (So) hath been decreed that matter whereof ye twain do enquire..." <sup>169416951696</sup>

15:78 - And the Companions of the Wood were also wrongdoers; <sup>2000</sup>

2000 "Companions of the Wood": As-hab ul Aikati. Perhaps Aika is after all a proper noun, the name of a town or tract. Who were the Companions of the Aika? They are mentioned four times in the Qur-an, viz., here, and in xxvi. 176-191; xxxviii. 13; and 1. 14. The only passage in which any details are given is xxvi. 176-191. There we are told that their Prophet was Shu'aib, and other details given correspond to those of the Madyan, to whom Shu'aib was sent as Prophet; see vii. 85-93. In my notes to that passage I have discussed the question of Shu'aib and the Madyan people. It is reasonable to suppose that the Companions of the Wood were either the same as the Madyan, or a Group among them or in their neighbourhood. (15.78)

18:9 - Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Signs? <sup>233423352336</sup>

2334 A wonderful story or allegory is now referred to. Its lessons are: (1) the relativity of Time, (2) the unreality of the position of oppressor and oppressed, persecutor and persecuted, on this earth, (3) the truth of the final Resurrection, when true values will be restored, and (4) the potency of Faith and Prayer to lead to the Right. (18.9)

2335 The unbelieving Quraish were in the habit of putting posers to the holy Prophet-questions which they got from Christians and Jews, which they thought the Prophet would be unable to answer. In this way they hoped to discredit him. One of these questions was about the floating Christian story of the Seven Sleepers of Ephesus. The Prophet not only told them the main story but pointed out the variations that were current, and rebuked men for disputing about such details (xviii. 22). Most important of all, he treated the story (under inspiration) as a parable, pointing to lessons of the highest value. This is Revelation in the highest sense of the term. The story is recapitulated in n. 2337 below. (18.9)

2336 Raqim = Inscription. So interpreted by the Jalalain, and the majority of Commentators agree. See n. 2337, below. Others think it was the name of the dog: see xviii. 18, and n. 2350 below. (18.9)

59:20 - Not equal are the Companions of the Fire and the Companions of the Garden: it is the Companions of the Garden that will achieve Felicity. <sup>5397</sup>

5397 The others, the Companions of the Fire, will find their lives wasted and nullified. Their capacities will be rendered inert and their wishes will end in futility. (59.20)

90:18 - Such are the Companions of the Right Hand. <sup>6145</sup>

6145 Cf. lvi. 27-40, also n. 5223. They will be those who achieve salvation. (90.18)

90:19 - But those who reject Our Signs they are the (unhappy) companions of the Left Hand. <sup>6146</sup>

6146 Cf. lvi. 41-56, also n. 5223. They will be the unfortunate ones enveloped in the Fire of lasting Penalty, heaped over them and all round them. (90.19)

56:8 - Then (there will be) the Companions of the Right Hand what will be the Companions of the Right Hand?

56:9 - And the Companions of the left hand what will be the Companions of the Left Hand?



7:42 - But those who believe and work righteousness no burden do We place on any soul but that which it can bear they will be companions of the garden therein to dwell (for ever).

► Sahih Al-Bukhari Hadith

### **Hadith 9.171** Narrated by **Samura bin Jundub**

Allah's Apostle very often used to ask his companions, "Did anyone of you see a dream?" So dreams would be narrated to him by those whom Allah wished to tell. One morning the Prophet said, "Last night two persons came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, injuring it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to the normal state. The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man lying flat on his back and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck) and similarly tear his nose from front to back and his eye from front to back. Then he turned to the other side of the man's face and did just as he had done with the other side. He hardly completed this side when the other side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, 'Subhan Allah! Who are these two persons?' They said to me, 'Proceed!' So we proceeded and came across something like a Tannur (a kind of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet said, "In that oven there was much noise and voices." The Prophet added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these?' They said to me, 'Proceed!' And so we proceeded and came across a river." I think he said, "...red like blood." The Prophet added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. He returned and every time the performance was repeated, I asked my two companions, 'Who are these (two) persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance, you ever saw a man having! Beside him there was a fire and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colors. In the midst of the garden there was a very tall man and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, 'Go up,' and I went up." The Prophet added, "So we ascended till we reached a city built of gold and silver bricks and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it, men with one side of their bodies as handsome as the handsomest person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared and they became in the best shape." The Prophet further added, "My two companions (angels) said to me, 'This place is the Eden Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me, 'That (palace) is your place.' I said to them, 'May Allah bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day). I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon whose head was being injured with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses, and the man whom you saw swimming in the river and given a stone to swallow, is the eater of usury (Riba) and the bad looking man whom you saw near the fire kindling it and going round it, is Malik, the gatekeeper of Hell and the tall man whom you saw in the garden, is Abraham and the children around him are those children who die with Al-Fitra (the Islamic Faith)." The narrator added: Some Muslims asked the Prophet, "O Allah's Apostle! What about the children of pagans?" The Prophet replied, "And also the children of pagans." The Prophet added, "My two companions added, 'The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was bad, but Allah forgave them."

► Sahih Al-Bukhari Hadith

### **Hadith 1.6** Narrated by **Abdullah bin Abbas**

Abu Sufyan bin Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Sham (Syria, Palestine, Lebanon and Jordan), at the time when Allah's Apostle had truce with Abu Sufyan and Quraish infidels. So Abu Sufyan and his companions went to Heraclius at Ilya (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius's question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abu Sufyan replied, "I am the nearest relative to him (amongst the group)."

Heraclius said, "Bring him (Abu Sufyan) close to me and make his companions stand behind him." Abu Sufyan added, Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu Sufyan added, "By Allah! Had I not been



afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet. The first question he asked me about him was:

'What is his family status amongst you?'

I replied, 'He belongs to a good (noble) family amongst us.'

Heraclius further asked, 'Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?'

I replied, 'No.'

He said, 'Was anybody amongst his ancestors a king?'

I replied, 'No.'

Heraclius asked, 'Do the nobles or the poor follow him?'

I replied, 'It is the poor who follow him.'

He said, 'Are his followers increasing decreasing (day by day)?'

I replied, 'They are increasing.'

He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?'

I replied, 'No.'

Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?'

I replied, 'No.'

Heraclius said, 'Does he break his promises?'

I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that.

Heraclius asked, 'Have you ever had a war with him?'

I replied, 'Yes.'

Then he said, 'What was the outcome of the battles?'

I replied, 'Sometimes he was victorious and sometimes we.'

Heraclius said, 'What does he order you to do?'

I said, 'He tells us to worship Allah and Allah alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our kith and kin.'

Heraclius asked the translator to convey to me the following, I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom.

I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Apostle have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship any thing along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.' Heraclius then asked for the letter addressed by Allah's Apostle which was delivered by Dihya to the Governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows: "In the name of Allah the Beneficent, the Merciful (This letter is) from Muhammad the slave of Allah and His Apostle to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Allah's Statement:)

'O people of the scripture! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then, if they turn away, say: Bear witness that we are Muslims (those who have surrendered to Allah).'

Abu Sufyan then added, "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. So we were turned out of the court. I told my companions that the question of Ibn-Abi-Kabsha) (the Prophet Muhammad) has become so prominent that even the King of Bani Al-Asfar (Byzantine) is afraid of him. Then I started to become sure that he (the Prophet) would be the conqueror in the near future till I embraced Islam (i.e. Allah guided me to it)."

The sub narrator adds, "Ibn An-Natur was the Governor of Ilya' (Jerusalem) and Heraclius was the head of the Christians of Sham. Ibn An-Natur narrates that once while Heraclius was visiting Ilya' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer. He replied, 'At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror). Who are they who practice circumcision?' The people replied, 'Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews).'

'Just Issue orders to kill every Jew present in the country.'

While they were discussing it, a messenger sent by the king of Ghassan to convey the news of Allah's Apostle to Heraclius was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether the messenger of Ghassan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, 'Arabs also practice circumcision.'

(After hearing that) Heraclius remarked that sovereignty of the Arabs had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs (a town in Syria) and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet and the fact that he was a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, 'O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet (i.e. embrace Islam).'

(On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realized their hatred towards Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back in audience.

(When they returned) he said, 'What already said was just to test the strength of your conviction and I have seen it.' The people prostrated before him and became pleased with him, and this was the end of Heraclius's story (in connection with his faith).

Biographies of Companions

### Salim Mawla Abi Hudhayfah

In giving advice to his companions, the noble Prophet, peace be on him, once said: "Learn the Quran from four persons: Abdullah ibn Masud, Salim Mawla Abi Hudhayfah, Ubayy ibn Kab and Muadh ibn Jabal."

### COMPASS ROUND:

4:108 - They may hide (their crimes) from men but they cannot hide (them) from Allah seeing that He is in their midst when they plot by night in words that He cannot approve: and Allah doth compass round all that they do. <sup>623</sup>

623 The plots of sinners are known fully to Allah, and He can fully circumvent them if necessary, according to the fulness of His wisdom. The word used is: Compass them round.- Muhit: not only does Allah know all about it, but He is all round it: if in His wisdom He allows it, it is not because He has not complete control over it, but because, having it as it were enclosed in a complete circle. He can use it to further His own Plan. Even out of evil He can bring good. (4.108)

2:125 - Remember We made the house a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il that they should sanctify My House for those who compass it round or use it as a retreat or bow or prostrate themselves (therein in prayer). <sup>125126</sup>

See under "Haj

11:84 - To the Madyan people (We sent) Shuaib one of their own brethren: he said: "O my people! worship Allah: ye have no other god but Him. And give not short measure or weight: I see you in prosperity but I fear for you the Penalty of a Day that will compass (you) all round. <sup>15821583</sup>

1592 What they do understand is brute strength. They practically say: "Don't you see that we have all the power and influence, and you, Shu'aib, are only a poor Teacher? We could stone you or imprison you or do what we like with you! Thank us for our kindness that we spare you, for the sake of your family. It is more than you yourself deserve!" (11.91)

### COMMUNITIES:

6:38 - There is not an animal (that lives) on the earth nor a being that flies on its wings but (forms part of) communities like you. Nothing have We omitted from the Book and they (all) shall be gathered to their Lord in the end. <sup>859</sup>

859 "Animals living on the earth" include those living in the water, - fishes, reptiles, crustaceans, insects, as well as four-footed beasts. Life on the wing is separately mentioned. "Tair," which is ordinarily translated as "bird," is anything that

flies, including mammals like bats. In our pride we may exclude animals from our purview, but they all live a life, social and individual, like ourselves, and all life is subject to the Plan and the Will of God. In vi. 59 we are told that not a leaf falls but by His Will, and things dry and green are recorded in His Book. In other words they all obey His archetypal Plan, the Book which is also mentioned here. They are all answerable in their several degrees to His Plan ("shall be gathered to their Lord in the end"). This is not Pantheism: it is ascribing all life, activity, and existence to the Will and Plan of God. (6.38)

11:100 - These are some of the stories of communities which We relate unto thee: of them some are standing and some have been mown down (by the sickle of time). <sup>16011602</sup>

1601 Some are standing: like corn, which is ready to be reaped. Among the communities which remained was, and is, Egypt, although the Pharaoh and his wicked people have been

swept away. The simile of standing corn also suggests that at no time can town or community expect permanency, except in the Law of the Lord. (11.100)

1602 Notions grow and ripen and are mown down. If they disobeyed Allah, their end is evil; if they were true and godly, their harvest was good. (11.100)

11:102 - Such is the chastisement of thy Lord when He chastises communities in the midst of their wrong: grievous indeed and severe is His chastisement.

SEE:

►ISL Quran Subjects

## Communities

1. form communities  
[6.38](#)
2. serve man  
[16.5](#)

## COMPENSATION:

2:48- Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her nor shall compensation be taken from her nor shall anyone be helped (from outside). <sup>63</sup>

63 Before passing to particular incidents, the conclusion is stated. Be on your guard; do not think that special favours exempt you from the personal responsibility of each soul. (2.48)

2:123 - Then guard yourselves against a day when one soul shall not avail another nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside). <sup>122</sup>

122 Verses 122-123 repeat verses 47-48 (except for a slight verbal variation in ii. 123 which does not affect the sense). The argument about the favours to Israel is thus beautifully rounded off, and we now proceed to the argument in favour of the Arabs as succeeding to the spiritual inheritance of Abraham. (2.123)

4:92 - Never should a believer kill a believer; but (if it so happens) by mistake (compensation is due): if one (so) kills a believer it is ordained that he should free a believing slave and pay compensation to the deceased's family unless they remit it freely. If the deceased belonged to a people at war with you and he was a believer the freeing of a believing slave (is enough). If he belonged to a people with whom ye have a treaty of mutual alliance compensation should be paid to his family and a believing slave be freed. For those who find this beyond their means (is prescribed) a fast for two months running: by way of repentance to Allah: for Allah hath all knowledge and all wisdom. <sup>611</sup>

611 Life is absolutely sacred in the Islamic Brotherhood. But mistakes will sometimes happen, as did happen in the melee at Uhud, when some Muslims were killed (being mistaken for the enemy) by Muslims. There was no guilty intention: therefore there was no murder. But all the same, the family of the deceased was entitled to compensation unless they freely remitted it, and in addition it was provided that the unfortunate man who made the mistake should free a believing slave. Thus a deplorable mistake was made the occasion for winning the liberty of a slave who was a Believer, for Islam discountenances slavery. The compensation could only be paid if the deceased belonged to a Muslim society or to some people at peace with the Muslim society. Obviously it could not be paid if, though the deceased was a Believer, his people were at war with the Muslim society: even if his people could be reached, it is not fair to increase the resources of the enemy. If the deceased was himself an enemy at war, obviously the laws of war justify his being killed in warfare unless he surrendered. If the man who took life unintentionally has no means from which to free a believing slave or to give compensation, he must still by an act of strict self-denial (fasting for two whole months running) show that he is cognizant of the grave nature of the deed he has done and sincerely repentant. I take this to apply to all three cases mentioned: that is, where a Believer killed a Believer unintentionally

and the deceased (1) belonged to the same community as you, or (2) belonged to a community at war with you, or (3) belonged to a community in alliance with you. (4.92)

►Al-Muwatta Hadith

## Hadith 20.248

### The Fidya for Killing Locusts in Ihram

Yahya related to me from Malik that Ata ibn Abdullah al-Khurasani said that an old man from Suq al-Buram in Kufa had related to him that Kab ibn Ujra said, "The Messenger of Allah, may Allah bless him and grant him peace, came to me while I was blowing under a cooking pot belonging to my companions and my head and beard were full of lice. He took my forehead and said, 'Shave your hair and fast three days or feed six poor people.' The Messenger of Allah, may Allah bless him and grant him peace, was aware that I did not have anything with me to sacrifice."

Malik said, concerning paying compensation (fidya) for the relief of physical discomfort, "The custom concerning it is that no one pays compensation until he has done something which makes it obligatory to pay compensation just as making amends (kaffara) is only done when it has become obligatory for the one who owes it. The person can pay the compensation wherever he wishes, regardless of whether he has to sacrifice an animal or fast or give sadaqa -- in Makka or in any other town."

Malik said, "It is not correct for a person in ihram to pluck out any of his hair or to shave it or cut it until he has left ihram, unless he is suffering from an ailment of the head, in which case he owes the compensation Allah the Exalted has ordered. It is not correct for a person in ihram to cut his nails, or to kill his lice, or to remove them from his head or from his skin or his garment to the ground. If a person in ihram removes lice from his skin or his garment, he must give away the quantity of food that he can scoop up with both hands. "

Malik said, "Anyone who, while in ihram, plucks out hairs from his nose or armpit or rubs his body with a depilatory agent or shaves the hair from around a head wound out of necessity or shaves his neck for the place of the cupping glasses, regardless of whether it is in forgetfulness or in ignorance, owes compensation in all these instances, and he must not shave the place of the cupping glasses. Someone, who, out of ignorance, shaves his head before he stones the jamra, must also pay compensation."

►Al-Muwatta Hadith

## Hadith 20.250

### Compensation (Fidya) in General

Malik said, concerning someone who wishes to wear clothes that a person in ihram must not wear, or cut his hair, or touch perfume without necessity, because he finds it easy to pay the compensation, "No-one must do such things. They are only allowed in cases of necessity, and compensation is owed by whoever does them."

Malik was asked whether the culprit could choose for himself the method of compensation he makes, and he was asked what kind of animal was to be sacrificed, and how much food was to be given, and how many days were to be fasted, and whether the person could delay any of these, or if they had to be done immediately. He answered, 'Whenever there are alternatives in the Book of Allah for the kaffara, the culprit can choose to do whichever of the alternatives he prefers. As for the sacrifice - a sheep, and as for the fasting - three days. As for the food - feeding six poor men, for every poor man two mudds, by the first mudd, the mudd of the Prophet, may Allah bless him and grant him peace.'

Malik said, "I have heard one of the people of knowledge saying, 'When a person in ihram throws something and hits game unintentionally and kills it, he must pay compensation. In the same way, someone outside the Haram who throws anything into the Haram and hits game he did not intend to, killing it, has to pay compensation, because the intentional and the mistaken are in the same position in this matter.' "

Malik said, concerning people who kill game together while they are muhrim or in the Haram, "I think that each one of them owes a full share. If a sacrificial animal is decided for them, each one of them owes one, and if fasting is decided for them, the full fasting is owed by each one of them. The analogy of that is a group of people who kill a man by mistake and the kaffara for that is that each person among them must free a slave or fast two consecutive months."

Malik said, "Anyone who stones or hunts game after stoning the jamra and shaving his head but before he has performed the tawaf al-ifada, owes compensation for that game, because Allah the Blessed, the Exalted said, 'And when you leave ihram, then hunt,' and restrictions still remain for someone who has not done the tawaf al-ifada about touching perfume and women."

Malik said, "The person in ihram does not owe anything for plants he cuts down in the Haram and it has not reached us that anyone has given a decision of anything for it, but O how wrong is what he has done! "

Malik said, concerning some one who was ignorant of, or who forgot the fast of three days in the hajj, or who was ill during them and so did not fast them until he had returned to his community, "He must offer a sacrificial animal (hady) if he can find one and if not he must fast the three days among his people and the remaining seven after that."

►Al-Tirmidhi Hadith

## Hadith 3492

Narrated by

### Amr ibn Hazm al-Ansari

Allah's Messenger wrote to the people of the Yemen, and his letter contained the following: "If anyone kills a believer wrongfully, he must suffer retaliation for what his hand has done unless the relatives of the victim are willing to do otherwise." It also said that a man might be killed in retaliation for a woman; that the compensation for a life was a hundred camels; that those who had gold should pay a thousand dinars; that for the complete cutting off of a nose the compensation of a hundred

camels was to be paid; that full compensation was to be paid for the teeth, the lips, the testicles, the penis, the backbone and the eyes; that for one foot half the compensation was to be paid, for a wound in the head a third of the compensation, for a thrust which penetrate the body a third of the compensation, for a head wound which remove a bone fifteen camels, for each finger and toe ten camels, and for a tooth five camels.

Nasa'i and Darimi transmitted it.

►Al-Muwatta Hadith

## Hadith 29.33

### Divorce of Men who Divorce for Compensation

Yahya related to me from Malik from Nafi that Rubayyi bint Muawwidh ibn Afra came with her paternal uncle to Abdullah ibn Umar and told him that she had divorced her husband for a compensation in the time of Uthman ibn Affan, and he heard about it and did not disapprove. Abdullah ibn Umar said, "Her idda is the idda of a divorced woman."

Yahya related to me from Malik that he had heard that Said ibn al-Musayyab and Sulayman ibn Yasar and Ibn Shihab all said that a woman who divorced for a compensation had the same idda as a divorced woman - three periods.

Malik said that a woman who ransomed herself could not return to her husband except by a new marriage. If someone married her and then separated from her before he had intercourse with her, there was no idda against her from the recent marriage, and she rested on her first idda.

Malik said, "That is the best that I have heard on the matter."

Malik said, "If, when a woman offers to compensate her husband, he divorces her straightaway, then that compensation is confirmed for him. If he makes no response, and then at a later date, does divorce her, he is not entitled to that compensation."

Fiqh-us-Sunnah

## Fiqh 3.48

That zakah of rikaz and ma'din is obligatory is shown by a statement attributed to Abu Hurairah: "The Prophet, upon whom be peace, said: 'There is no compensation for one killed or wounded by an animal, falling in a well, or because of working in mines; but, one-fifth (khums) is compulsory on rikaz.' " Ibn al-Mundhir confesses that he does not know anyone who contradicted this hadith except al-Hasan, who differentiates between what exists in the land of war and the Islamic land. The latter holds that if rikaz is found in the land of war, one-fifth (khums) is due, but if it is found in the Islamic land, it will be subject to the regular zakah.

Explaining it, Ibn al-Qayyim says that there are two interpretations of this statement:

The first interpretation is that whenever someone hires someone else to dig a mine for him and then he falls into it and is killed, there is no compensation for him. This view is supported by the Prophet's saying: "There is no compensation for one who falls into a well or who is killed by an animal--(al-bi'r jubar, wa al-'ajma' jubar)."

The second interpretation is that there is no zakah on minerals. This view is supported by the Prophet's saying: "... but one-fifth is compulsory on treasure--(wa fi az-zakah al-khums)." Thus, he differentiated between mineral (ma'din) and treasure (rikaz). He made zakah on rikaz compulsory because it is a wealth obtained without any cost or effort. He exempted minerals (ma'din) from zakah because they require both cost and effort for their mining.

ISL Quran Subjects

## Compensation

1. (Also see) Composition, Expiation
2. Divorce by zihar, for  
[58.3](#), [58.4](#)
3. Fasts missed, for  
[2.184](#), [2.185](#)
4. Head not shaved on the Pilgrimage or Umra for  
[2.196](#)
5. Killing a Believer by mistake for  
[4.92](#)
6. Killing of game while in Ihram, for  
[5.95](#)
7. Killing of game in the Haram, for  
[5.95](#)
8. Killing of game while on the Pilgrimage, for  
[5.95](#)
9. Murder, for  
[2.178](#), [17.33](#)
10. Suckling of offspring by divorced women, for  
[65.6](#), [65.7](#)

## The Legitimacy of Zakah on Rikaz and Ma'din

That zakah of rikaz and ma'din is obligatory is shown by a statement attributed to Abu Hurairah: "The Prophet, upon whom be peace, said: 'There is no **compensation** for one killed or wounded by an animal, falling in a well, or because of working in mines; but, one-fifth (khums) is compulsory on rikaz.' " Ibn al-Mundhir confesses that he does not know anyone who contradicted this hadith except al-Hasan, who differentiates between what exists in the land of war and the Islamic land. The latter holds that if rikaz is found in the land of war, one-fifth (khums) is due, but if it is found in the Islamic land, it will be subject to the regular zakah.

►Al-Muwatta Hadith

### Hadith 29.46

## Compensation in Divorce

Yahya related to me from Malik that Ibn Shihab said, "Every divorced woman has compensation."

Malik said, "I have also heard the same as that from al-Qasim ibn Muhammad."

Malik said, "There is no fixed limit among us as to how small or large the compensation is."

►Al-Muwatta Hadith

### Hadith 43.12

## General Section on Blood-Money

Yahya related to me from Malik from Ibn Shihab from Said ibn al-Musayyab and Abu Salama ibn Abd ar-Rahman from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "The wound of an animal is of no account and no compensation is due for it. The well is of no account and no compensation is due for it. The mine is of no account and no compensation is due for it and a fifth is due for buried treasures." (Al-kanz: see Book 17).

Al-Muwatta Hadith

### Hadith 18.51

## The Fidyah (Compensation) of a Man who Breaks the Fast in Ramadan from Weakness

Yahya related to me from Malik that he had heard that Anas ibn Malik used to pay fidya when he had grown old and could no longer manage to do the fast.

Malik said, "I do not consider that to do so is obligatory, but what I like most is that a man does the fast when he is strong enough. Whoever pays compensation gives one mudd of food in place of every day, using the mudd of the Prophet, may Allah bless him and grant him peace."

►ISL Quran Subjects

## Divorce

3. Compensation for suckling of offspring by mothers after [65.6](#), [65.7](#)
4. Compensation for that by zihar [58.3](#)

Al-Muwatta Hadith

### Hadith 29.32

## Separating from Wives for Compensation

Yahya related to me from Malik from Nafi from a mawla of Safiyya bint Abi Ubayd that she gave all that she possessed to her husband as compensation for her divorce from him, and Abdullah ibn Umar did not disapprove of that.

Malik said that divorce was ratified for a woman who ransomed herself from her husband, when it was known that her husband was detrimental to her and was oppressive for her, and it was known that he wronged her, and he had to return her property to her. Malik added, "This is what I have heard, and it is what is done among us."

Malik said, "There is no harm if a woman ransoms herself from her husband for more than he gave her."

Fiqh-us-Sunnah

### Fiqh 5.59

## KILLING A GAME IN THE STATE OF IHRAM

Allah says: "O You Who Believe, kill not game while in the Sacred Precincts or in Pilgrim garb. If any of you doeth so intentionally, the compensation is an offering, brought to the Ka'bah, of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts; that he



may taste of the penalty of his deed. Allah forgives what is past: For repetition, Allah will exact from him the penalty. For Allah is Exalted, and Lord of Retribution." (Qur'an 5.95)

## COMPULSION:

2:256 - Let there be no compulsion in religion. Truth stands out clear from error; whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold that never breaks. And Allah heareth and knoweth all things. <sup>300301</sup>

300 Compulsion is incompatible with religion; because 1) religion depends upon faith and will, and these would be meaningless if induced by force; 2) Truth and Error have been so clearly shown up by the mercy of God that there should be no doubt in the minds of any persons of goodwill as to the fundamentals of faith; 3) God's protection is continuous and His Plan is always to lead us from the depths of darkness into the clearest light. (2.256)

301 Hand-hold: something which the hands can grasp for safety in a moment of danger. It may be a loop or a handle, or anchor. If it is without flaw, so that there is no danger of breaking, our safety is absolutely assured so long as we hold fast to it. Our safety then depends on our own will and faith; God's help and protection will always be unfailing if we hold firmly to God and trust in Him. (2.256)

16:106 - Anyone who after accepting faith in Allah utters unbelief except **under compulsion** his heart remaining firm in faith but such as open their breast to unbelief on them is Wrath from Allah and theirs will be a dreadful Penalty. <sup>2145</sup>

2145 The exception refers to a case like that of 'Ammar, whose father Yasir and mother Sumayya, were subjected to unspeakable tortures for their belief in Islam, but never recanted. 'Ammar, suffering under tortures himself and his mind acted on by the sufferings of his parents, uttered a word construed as recantation, though his heart never wavered and he came back at once to the Prophet, who consoled him for his pain and confirmed his faith. (16.106)

## SEE:

►Sahih Bukhari Hadith Subjects

### Coercion

1. 'Except under compulsion and his heart...'  
B 9.73
6. An example of hateful compulsion  
B 9.81

►Sahih Bukhari Hadith Subjects

### Sadaqat Ul Fitr

8. Compulsion of Sadaqat-ul-Fitr  
B 2.587

## CONCILIATION:

4:62 - How then when they are seized by misfortune because of the deeds which their hands have sent forth? Then they come to thee swearing by Allah: "We meant no more than good-will and conciliation!"

4:114 - In most of their secret talks there is no good: but if one exhorts to a deed of charity or justice or **conciliation** between men (secrecy is permissible): to him who does this seeking the good pleasure of Allah We shall soon give a reward of the highest (value). <sup>625</sup>

625 Usually secrecy is for evil ends, or from questionable motives, or because the person seeking secrecy is ashamed of himself and knows that if his acts or motives became known, he would make himself odious. Islam therefore disapproves of secrecy and loves and enjoins openness in all consultations and doings. But there are three things in which secrecy is permissible, and indeed laudable, provided the motive be purely unselfish, to earn "the good pleasure of Allah": (1) if you are doing a deed of charity or beneficence, whether in giving material things or in helping in moral, intellectual, or spiritual matters; here publicity may not be agreeable to the recipient of your beneficence, and you have to think of his feelings; (2) where an unpleasant act of justice or correction has to be done; this should be done, but there is no virtue in publishing it abroad and causing humiliation to some parties or adding to their humiliation by publicity; (3) where there is a delicate question of conciliating parties to a quarrel; they may be very touchy about publicity but quite amenable to the influence of a man acting in private. (4.114)



►Sunan of Abu-Dawood

## Hadith 3587

Narrated by

AbuHurayrah

The Prophet (peace be upon him) said: Conciliation between Muslims is permissible. The narrator Ahmad added in his version: "except the conciliation which makes lawful unlawful and unlawful lawful." Sulayman ibn Dawud added: The Apostle of Allah (peace be upon him) said: Muslims are on (i.e. stick to) their conditions.

## CONDUCT:

2:44 -Do ye enjoin right conduct on the people and forget (to practice it) yourselves and yet ye study the Scripture? Will ye not understand?

2:197 - For Hajj are the months well known. If anyone undertakes that duty therein let there be no obscenity nor wickedness nor wrangling in the Hajj. And whatever good ye do (be sure) Allah knoweth it. And take a provision (with you) for the journey but the best of provisions is right conduct. So fear Me O ye that are wise! <sup>217218</sup>

217 The months well known: the months of Shawwal, Zul-qa'da, and Zul-hijja (up to the 10th or the 13th) are set apart for the rites of Hajj. That is to say, the first rites may begin as early as the beginning of Shawwal, with a definite approach to Mecca, but the chief rites are concentrated on the first ten days of Zul-hijja, and specially on the 8th, 9th and 10th of that month, when the concourse of pilgrims reaches its height. The chief rites may be briefly enumerated: (1) the wearing of the pilgrim garment (ihram) from certain points definitely fixed on all the roads to Mecca; after this the pilgrimage prohibitions come into operation and the pilgrim is dedicated to worship and prayer and the denial of vanities: (2) the going round the Ka'ba seven times (tawaf), typifying activity, with the kissing of the little Black Stone built into the wall, the symbol of concentration in the love of God; (3) After a short prayer at the Station of Abraham (Q. ii. 125), the pilgrim goes to the hills Safa and Marwa (Q. ii. 158), the symbols of patience and perseverance; (4) the great Sermon (Khutba) on the 7th of Zul-hijja, when the whole assembly listens to an exposition of the meaning of Hajj; (5) the visit on the eighth, of the whole body of pilgrims to the Valley of Mina (about six miles north of Mecca), where the pilgrims halt and stay the night, proceeding on the ninth to the plain and hill of Arafat, about five miles further north, which commemorates the reunion of Adam and Eve after their wanderings, and is also called the Mount of Mercy; (6) the tenth day, the Id Day, the day of Sacrifice, when the sacrifice is offered in the Valley of Mina, and the symbolic ceremony of casting seven stones at the Evil One is performed on the first occasion; it is continued on subsequent days; both rites are connected with the story of Abraham; this is the Id-ul-Adhha; note that the ceremony is symbolically connected with the rejection of evil in thought, word, and deed. This closes the Pilgrimage, but a stay of two or three days after this is recommended, and this is called Tashriq. (2.197)

3:110 - Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah. And if the People of the Scripture had believed it had been better for them. Some of them are believers; but most of them are evil-livers.

5:39 - But if the thief repent after his crime and amend his conduct Allah turneth to him in forgiveness; for Allah is Oft-Forgiving Most Merciful.

18:7 - Lo! We have placed all that is in the earth as an ornament thereof that we may try them: which of them is best in conduct.

21:51 - We bestowed aforetime on Abraham his rectitude of conduct and well were We acquainted with him. <sup>27122713</sup>

2712 Rushd: right conduct, corresponding in action to the quality expressed in the epithet Hanif (sound or true in Faith) applied to Abraham in ii. 135 and elsewhere. (21.51)

2713 Hence Abraham's title "Friend of Allah" (Khalil-ullah): iv. 125. (21.51)

33:21 - Ye have indeed in the Apostle of Allah a beautiful pattern of (conduct) for anyone whose hope is in Allah and the Final Day and who engages much in the praise of Allah. <sup>36943695</sup>

3694 We now have the psychology of the Believers,-God-fearing men, led by that pattern of men and of leaders, Muhammad Al-Mustafa. (33.21)

33:30 - O Consorts of the Prophet! if any of you were guilty of evident unseemly conduct the Punishment would be doubled to her and that is easy for Allah. <sup>37083709</sup>

3708 "Evident unseemly conduct" i.e., proved misconduct, as opposed to false slanders from enemies. Such slanders were of no account, but if any of them had behaved in an unseemly manner, it would have been a worse offence than in the case of ordinary women, on account of their special position. Of course none of them were in the least guilty. (33.30)

33:71 That He may make your conduct whole and sound and forgive you your sins: he that obeys Allah and His Apostle has already attained the highest Achievement. <sup>3776</sup>

3776 This is salvation, the attainment of our real spiritual desire or ambition, as we are on the highway to nearness to Allah. (33.71)

35:8 - Is he then to whom the evil of his **conduct** is made alluring so that he looks upon it as good (equal to one who is rightly guided)? For Allah leaves to stray whom He wills and guides whom He wills. So let not thy soul go out in (vainly) sighing after them: for Allah knows well all that they do! <sup>3880</sup>

3880 Cf. n. 3877 above. When a stage is reached at which a man accepts Evil as his Good, his case is hopeless. Can such a man profit by preaching or guidance? He has himself deliberately rejected all guidance. Such a man is best left to stray. Perhaps, even in the paths in which he is straying, some sudden flash of light may come to him! That may be as Allah wills in His holy and wise Purpose and Plan. But the prophet of Allah is not to worry or feel disheartened by such men's attitude. He must go on tilling the soil that is open to him. For Allah's Plan may work in all sorts of unexpected ways, as in the allegory in the next verse. (35.8)

47:14 - Is then one who is on a clear (Path) from his Lord no better than one to whom the evil of his conduct seems pleasing and such as follow their own lusts? <sup>4832</sup>

4832 Clear, or enlightened; a Path on which shines the Light of Allah. (47.14)

47:19 - Know therefore that there is no god but Allah and ask forgiveness for the fault and for the men and women who believe: for Allah knows how ye move about and how ye dwell in your homes. <sup>48414842</sup>

58:7 - He tell them the truth of their **conduct** on the Day of Judgment for Allah has full knowledge of all things. <sup>5341</sup>

5341 Secrecy is a relative and limited term among ourselves. There is nothing hidden or unknown to Allah. Usually secrecy implies fear or distrust, plotting or wrong-doing. But all is open before Allah's sight. (58.7)

58:12 - O ye who believe! When ye consult the Apostle in private spend something in charity before your private consultation. That will be best for you and most conducive to purity (of conduct). But if ye find not (the wherewithal) Allah is Oft-Forgiving Most Merciful. <sup>53505351</sup>

5350 In the Kingdom of Allah all instruction or consultation is open and free. But human nature is weak. And people want special instruction or private consultation with the Prophet from one of several motives: (1) they may have, or think they have, a special case, which they are not willing to disclose to their brethren in general; (2) they may have some sense of delicacy or dignity, which can only be satisfied by a private interview; (3) they may even be selfish enough to want to monopolise the Prophet's time. These motives are, in an ascending order, worth discouraging; and yet, considering the weakness of human nature, they cannot be reprobated to the extent of shutting out their victims from chances of improvement. It is therefore recommended that they spend something in charity for the good of their poorer brethren before they indulge in such weaknesses. (58.12)

5351 The charity is a sort of expiation for their pardonable weakness. Having made some monetary sacrifice for their poorer brethren they could face them with less shame, and the charity would direct their attention to the need for purifying their motives and conduct. At the same time, this special charity is not made obligatory, lest such persons should be shut out altogether from chances of the higher teaching on account of their pardonable foibles. (58.12)

64:5 - Has not the story reached you of those who rejected Faith aforetime? So they tasted the evil result of their conduct; and they had a grievous Penalty. <sup>5484</sup>

5484 "The evil result of their conduct" begins to manifest itself in this very life, either in external events, or in internal restlessness and agonies of conscience. But its culminating force will be seen in the "grievous Penalty" of the Hereafter. (64.5)

65:9 - Then did they taste the evil result of their conduct and the End of their conduct was Perdition.

72:21 - Say: "It is not in my power to cause you harm or to bring you to right conduct." <sup>5745</sup>

5745 'Do not suppose that I am going to harm you individually or socially; the very opposite is my wish; but I cannot force you to right conduct; that must depend upon the purification of your own faith and will'. (72.21)

SEE:

►Al-Muwatta Hadith

## Hadith 21.12

### Fulfilling Safe Conduct Quran Subjects

Yahya related to me from Malik from a man of Kufa that Umar ibn al-Khattab wrote to a lieutenant of an army which he had sent out, "I have heard that it is the habit of some of your men to chase an unbeliever till he takes refuge in a high place. Then one man tells him in Persian not to be afraid, and when he comes up to him, he kills him. By He in whose hand my self is, if I knew someone who had done that, I would strike off his head."

Yahya said, I heard Malik say, "This tradition is not unanimously agreed upon, so one does not act on it."

Malik when asked whether safe conduct promised by gesture had the same status as that promised by speech, said, "Yes. I think that one can request an army not to kill someone by gesturing for safe conduct, because as far as I am concerned, gesture has the same status as speech. I have heard that Abdullah ibn Abbas said, 'There is no people who betray a pledge, but that Allah gives their enemies power over them.' "

ISL

## Conduct

5. Enjoining of right conduct by the good among the People of the Scripture  
3.114
6. Enjoining of right conduct on others and not practising it oneself  
2.44

► Sahih Al-Bukhari Hadith

### **Hadith 5.106** Narrated by **Abdur Rahman bin Yazid**

We asked Hudhaifa to tell us of a person resembling (to some extent) the Prophet in good appearance and straightforward behavior so that we may learn from him (good manners and acceptable conduct). Hudhaifa replied, "I do not know anybody resembling the Prophet (to some extent) in appearance and conduct more than Ibn Um 'Abd."

## CONFEDERATES:: See Surah 33.

33:20 - They think that the Confederates have not withdrawn; and if the Confederates should come (again) they would wish they were in the deserts (wandering) among the Bedouins and seeking news about you (from a safe distance); and if they were in your midst they would fight but little. <sup>3693</sup>

3693 This completes the picture of the psychology of the Hypocrites, begun at verse 12. Let us analyse it. (1) When they first saw the enemy they were already in a defeatist mood, and thought all was over (verse 12). (2) Not content with disloyalty themselves, they tried to infect others, who made paltry excuses to withdraw from the fight (verse 13). (3) They were ready to betray the City to the enemy if once the enemy had gained entrance (verse 14). (4) They forgot all the promises of fidelity which they had previously sworn (verse 15). (5) In their paltry calculations they forgot that cowardice in war does not pay (verses 16-17). (6) Without taking much part in the actual defence, they were ready to talk glibly and claim a lion's share in the fruits of the victory (verses 18-19). (7) Even when the enemy had withdrawn, their cowardly minds were still afraid that the enemy would return, and were already meditating what they would do in that case: perhaps they would dwell in the deserts and spy on Madinah from a safe distance; and if caught in Madinah they would fight little and intrigue much. It was a miracle that with such men in their midst, the holy Prophet and his band won through. (33.20)

40:5 - But (there were people) before them who denied (the Signs) the People of Noah and the confederates (of Evil) after them; and every People plotted against their prophet to seize him and disputed by means of vanities therewith to condemn the truth; but it was I that seized them! And how (terrible) was My Requital! <sup>436143624363</sup>

4361 Cf. xxxviii. 11-13, and n. 4158. All the hosts of wickedness collected together from history will have no power against Allah's Truth, or the Messenger of that Truth, or Allah's holy Plan for all His Creation. (40.5)

4362 Whenever a great or vital Truth is proclaimed and renewed, there are always shallow minds that are ready to dispute about it! And what petty and vain arguments they advance! They think they can discredit or condemn the Truth in this way, or render "of none effect" Allah's Plan. But they are mistaken. If they seem to succeed for a time, that is merely their trial. They may try to plan and plot against Allah's men. But their plots will fail in the long run. They will themselves be caught in their own snares. And then, how terrible will be their Punishment! (40.5)

40:30 - Then said the man who believed: "O my People! truly I do fear for you something like the Day (of disaster) of the Confederates (in sin)! <sup>44014402</sup>

Sahih Al-Bukhari Hadith

### **Hadith 8.401** Narrated by **Ibn Abi Aufa**

Allah's Apostle asked for Allah's wrath upon the Ahzab (**confederates**), saying, "O Allah, the Revealer of the Holy Book, and the One swift at reckoning! Defeat the confederates; defeat them and shake them."

## CONFUSION:

6:110 - We (too) shall turn to (confusion) their hearts and their eyes even as they refused to believe in the first instance: We shall leave them in their trespasses to wander in distraction. <sup>938939</sup>

- 938 Where there is sheer obstinacy and ridicule of faith, the result will be that such a sinner's heart will be hardened and his eyes will be sealed, so that he cannot even see the things visible to ordinary mortals. The sinner gathers impetus in his descent towards wrong. (6.110)
- 939 Cf. ii. 15. God's grace is always ready to help human weakness or ignorance and to accept repentance and give forgiveness. But where the sinner is in actual rebellion, he will be given none, and it will be his own fault if he wanders about distractedly, without any certain hope or refuge. (6.110)
- 6:65 - Say: "He hath power to send calamities on you from above and below or to cover you with confusion in party strife giving you a taste of mutual vengeance each from the other." See how We explain the Signs by various (symbols) that they may understand. <sup>888889</sup>
- 888 Calamities from above and below: such as storms and blizzards, torrential rain, ect., or earthquakes, floods, landslides, etc. (6.65)
- 6:93 - Who can be more wicked than one who inventeth a lie against Allah or saith "I have received inspiration" when he hath received none or (again) who saith "I can reveal the like of what Allah hath revealed?" If thou couldst but see how the wicked (do fare) in the flood of confusion at death! the angels stretch forth their hands (saying) "Yield up your souls. This day shall ye receive your reward a penalty of shame for that ye used to tell lies against Allah and scornfully to reject of His Signs!" <sup>915</sup>
- 915 Yield up your souls: or "get your souls to come out of your bodies." The wicked, we may suppose, are not anxious to part with the material existence in their bodies for the "reward" which in irony is stated to be there to welcome them. (6.93)
- 7:56 - Work not **confusion** in the earth after the fair ordering (thereof), and call on Him in fear and hope. Lo! the mercy of Allah is nigh unto the good.
- 7:85 - And unto Midian (We sent) their brother, Shueyb. He said: O my people! Serve Allah. Ye have no other God save Him. Lo! a clear proof hath come unto you from your Lord; so give full measure and full weight and wrong not mankind in their goods, and work not confusion in the earth after the fair ordering thereof. That will be better for you, if ye are believers.
- 23:71 - f the Truth had been in accord with their desires truly the heavens and the earth and all beings therein would have been in confusion and corruption! Nay We have sent them their admonition but they turn away from their admonition. <sup>2919</sup>
- <sup>2919</sup> Allah is All-Wise and All-Good, and His architecture of the universe is on a perfect Plan. If these poor, low, selfish, ignorant creatures were to plan it according to their hearts' desires, it would be a dreadful world, full of confusion and corruption. (23.71)

► Sahih Al-Bukhari Hadith

### **Hadith 9.416** Narrated by **Jabir bin Abdulla**

When the (following) Verse was revealed to Allah's Apostle: "Say: He has power to send torment on you from above," (6.65) he said, "O Allah! I seek refuge with Your Face (from that punishment)." And when this was revealed: "...or from beneath your feet." (6.65) he said, "O Allah! I seek refuge with Your Face (from that)." And when this Verse was revealed: "...or to cover you with confusion in party-strife, and make you to taste the violence of one another," (6.65) he said: "These two warnings are easier (than the previous ones)."

## **CONSORTS:**

- 33:28 - O Prophet! say to thy Consorts: "If it be that ye desire the life of this world and its glitter then come! I will provide for your enjoyment and set you free in a handsome manner." <sup>3706</sup>
- 3706 We now come to the subject of the position of the Consorts of Purity (azwaj mutahharat), the wives of the holy Prophet. Their position was not like that of ordinary women or ordinary wives. They had special duties and responsibilities. The only youthful marriage of the holy Prophet was his first marriage-that with Hadhrat Khadija, the best of women and the best of wives. He married her fifteen years before he received his call to Prophethood; their married life lasted for twenty-five years, and their mutual devotion was of the noblest, judged by spiritual as well as social standards. During her life he had no other wife, which was unusual for a man of his standing among his people. When she died, his age was 50, and but for two considerations, he would probably never have married again, as he was most abstemious in his physical life. The two considerations which governed his later marriages were: (1) compassion and clemency, as when he wanted to provide for suffering widows, who could not be provided for in any other way in that stage of society; some of them, like Sauda, had issue by their former marriage, requiring protection; (2) help in his duties of leadership, with women, who had to be instructed and kept together in the large Muslim family, where women and men had similar social rights. Hadhrat Aisha, daughter of Hadhrat Abu Bakr, was clever and

learned, and in Hadith she is an important authority on the life of the Prophet. Hadhrat Zainab, daughter of Khuzaima, was specially devoted to the poor; she was called the "Mother of the Poor". The other Zainab, daughter of Jahsh, also worked for the poor, for whom she provided from the proceeds of her manual work, as she was skillful in leather work. But all the Consorts in their high position had to work and assist as Mothers of the Ummat. Theirs were not idle lives, like those of Odalisques, either for their own pleasure or the pleasure of their husband. They are told here that they had no place in the sacred Household if they merely wished for ease or worldly glitter. If such were the case, they could be divorced and amply provided for. (33.28)

**33:29** - But if ye seek Allah and His Apostle and the Home of the Hereafter verily Allah has prepared for the well-doers amongst you a great reward. <sup>3707</sup>

3707 They were all well-doers. But being in their exalted position, they had extra responsibility, and they had to be specially careful to discharge it. In the same way their reward would be "great", for higher services bring higher spiritual satisfaction, though they were asked to deny themselves some of the ordinary indulgences of this life. (33.29)

**33:31** But any of you that is devout in the service of Allah and His Apostle and works righteousness to her shall We grant her reward twice: and We have prepared for her a generous Sustenance. <sup>37103711</sup>

3710 Twice, i.e., once as a righteous woman, and again as a Mother of the Believers, serving the believing women and thus showing her devotion to Allah and His Apostle. (33.31)

3711 Sustenance: all that is necessary to sustain her in happiness in her future life. (33.31)

**33:30** - O Consorts of the Prophet! if any of you were guilty of evident unseemly conduct the Punishment would be doubled to her and that is easy for Allah. <sup>37083709</sup>

3708 "Evident unseemly conduct" i.e., proved misconduct, as opposed to false slanders from enemies. Such slanders were of no account, but if any of them had behaved in an unseemly manner, it would have been a worse offence than in the case of ordinary women, on account of their special position. Of course none of them were in the least guilty. (33.30)

3709 Cf. xxxiii. 19 and n. 3692. The punishment in this life for a married woman's unchastity is very severe: for fornication, public flogging with a hundred stripes, under xxiv. 2; or for lewdness (see iv. 15) imprisonment; or stoning to death for adultery, according to certain precedents established in Canon Law. But here the question is not about this kind of punishment or this kind of offence. Even minor indiscretions, in the case of women who were patterns of decorum, would have been reprehensible; and the punishment in the Hereafter is on a higher plane, which we can scarcely understand. (33.30)

**33:32** - O Consorts of the Prophet! ye are not like any of the (other) women: if ye do fear (Allah) be not too complaisant of speech lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just. <sup>37123713</sup>

3712 This is the core of the whole passage. The Prophet's Consorts were not like ordinary women, nor was their marriage an ordinary marriage, in which only personal or social considerations enter. They had a special position and special responsibilities, in the matter of guiding and instructing women who came into the fold of Islam. Islam is a Way of Life, and the Muslims are a family: women have as much place in Islam as men, and their intimate instruction must obviously be through women. (33.32)

3713 While they were to be kind and gentle to all, they were to be guarded on account of their special position lest people might misunderstand or take advantage of their kindness. They were to make no vulgar worldly displays as in the times of Paganism. (33.32)

**33:33** - And stay quietly in your houses and make not a dazzling display like that of the former Times of Ignorance; and establish regular Prayer and give regular Charity; and obey Allah and His Apostle. And Allah only wishes to remove all abomination from you ye Members of the Family and to make you pure and spotless. <sup>37143715</sup>

3714 Obedience to Allah's Law sums up all duties. Regular Prayer (seeking nearness to Allah) and Regular Charity (doing good to fellow-creatures) are mentioned as special features of our Religion. (33.33)

3715 Ahl al-Bait: i.e. the household of the Prophet (S.A.S) which includes his wives as well as his daughter Fatima, his son-in-law Ali and his grandsons, Hasan and Husain generally in accordance with the narrative of Umm Salama. (33.33)

**33:34** - And recite what is rehearsed to you in your homes of the Signs of Allah and His wisdom: for Allah understands the finest mysteries and is well-acquainted (with them). <sup>37163717</sup>

3716 The verb is *uzkurna*, feminine gender, as referring to the *Azwaj* again. It means not only "remember", but "recite", "teach", "make known", "publish", the Message which ye learn at home from the holy Prophet, the fountain of spiritual knowledge. The "Signs of Allah" refer specially to the verses of the Qur-an, and Wisdom to the resulting Instruction derived therefrom. (33.34)

3717 Cf. xxii. 63 and n. 2844. Allah's understanding is perfect in every detail, however minute. Therefore use His Revelation for every phase of life. (33.34)



66:1 - O Prophet! why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy **consorts**. But Allah is Oft-Forgiving Most Merciful. <sup>55295530</sup>

5529 The Prophet's household was not like other households. The Consorts of Purity were expected to hold a higher standard in behaviour and reticence than ordinary women, as they had higher work to perform. See n. 3706 to xxxiii. 28. But they were human beings after all, and were subject to the weaknesses of their sex, and they sometimes failed. The commentators usually cite the following incident in connection with the revelation of these verses. It is narrated from 'Aisha, the wife of the holy Prophet (peace be on him) by Bukhari, Muslim, Nasai. Abu Dawud and others that the holy Prophet usually visited all his wives daily after 'Asr Prayer. Once it so happened that he stayed longer than usual at the quarters of Zainab bint Jahsh, for she had received from somewhere some honey which the holy Prophet liked very much. "At this", says 'Aisha, "I felt jealous, and Hafsa, Sawda, Safiya, and I agreed among ourselves that when he visits us each of us would tell him that a peculiar odour came from his mouth as a result of what he had eaten, for we knew that he was particularly sensitive to offensive smells". So when his wives hinted at it, he vowed that he would never again use honey. Thereupon these verses were revealed reminding him that he should not declare to himself unlawful that which Allah had made lawful to him. The important point to bear in mind is that he was at once rectified by revelation, which reinforces the fact that the prophets are always under divine protection, and even the slightest lapse on their part is never left uncorrected. (66.1)

66:3 - When the Prophet disclosed a matter in confidence to one of his consorts and she then divulged it (to another) and Allah made it known to him he confirmed part thereof and repudiated a part. Then when he told her thereof she said "Who told thee this?" He said "He told me who knows and is well-acquainted (with all things)." <sup>55325533</sup>

5532 Who these two consorts were, and what was the matter in confidence which was disclosed, we are not expressly told, but the facts mentioned in n. 5529 above will help us to understand this passage. The sacred words imply that the matter was of great importance as to the principle involved, but that the details were not of sufficient importance for permanent record. For the lessons to be drawn, see the notes following. (66.3)

5533 The moral we have to draw is manifold. (1) If anything is told us in confidence, especially by one at the head of affairs, we must not divulge it to our closest friend. (2) If such divulgence is made in the most secret whispers, Allah's Plan is such that it will come to light and expose those guilty of breach of confidence. (3) The breach of confidence must inevitably redound to the shame of the guilty party. (66.3)

66:5 - It may be if he divorced you (all) that Allah will give him in exchange Consorts better than you who submit (their wills) who believe who are devout who turn to Allah in repentance who worship (in humility) who travel (for faith) and fast previously married or virgins. <sup>55365537</sup>

5537 Saihat: literally, those who travel. Here it means those who fast. Note that the spiritual virtues are named in the descending order: submitting their wills (Islam), faith and devotion, turning ever to worship and faith, and performing other rites, or perhaps being content with asceticism. And this applies to all women, maiden girls or women of mature experience who were widows or separated from previous husbands by divorce. (66.5)

**CONSTANT:** See: under "Patience"

3:200; 10:109; 19:65; 31:17; 33:35; 74:7; 76:12; 103:2; 103:3. Etc.

## CONTROVERSIES:

16:126 - And if ye do catch them out catch them out no worse than they catch you out: but if ye show patience that is indeed the best (course) for those who are patient. <sup>2163</sup>

2163 In the context this passage refers to controversies and discussions, but the words are wide enough to cover all human struggles, disputes, and fights. In strictest equity you are not entitled to give a worse blow than is given to you. Lest you should think that such patience only gives an advantage to the adversary, you are told that the contrary is the case, the advantage is with the patient, the self-possessed, those who do not lose their temper or forget their own principles of conduct. (16.126)

18:22 - Some say they were three the dog being the fourth among them; (others) say they were five the dog being the sixth doubtfully guessing at the unknown; (yet others) say they were seven the dog being the eighth. Say thou: "My Lord knoweth best their number; it is but few that know their (real case)." Enter not therefore into controversies concerning them except on a matter that is clear nor consult any of them about (the affair of) the Sleepers. <sup>2359236023612362</sup>

2359 The **controversy** in after ages raged about the number of the Sleepers: were they three or five or seven? People answered, not from knowledge, but from conjecture. Gibbon's version, which has now become best known, makes the number of Sleepers seven. The point was immaterial: the real point was the spiritual lesson. (18.22)

2360 The true significance of the story is known only to a few. Most men discuss futile details, which are not in their knowledge. (18.22)

- 2361 It is unprofitable to enter such immaterial controversies and many others that have been waged about Religion by shallow men from time immemorial. Yet, if there is a matter of clear knowledge from experience that matters, we must openly proclaim it, that the world may be brought to listen to Allah's Truth. (18.22)
- 2362 Vulgar story-mongers as such know little of the true significance of stories and parables. We have a clear exposition in the Qur-an. What need is there to go into details of the number of men in the Cave, or of the time they remained there? (18.22)

## CONSULTATION:

42:38 - Those who hearken to their Lord and establish regular prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance; 45784579

4578 Continuing the enumeration of the characteristics described in n. 4576 above, we have the following further qualities in those who wish to serve Allah. (5) They are ready at all times to hearken to Allah's Signs, or to listen to the admonitions of prophets of Allah, and to follow the true Path, as they understand it; (6) they keep personal contact with Allah, by habits of Prayer and Praise; (7) their conduct in life is open and determined by mutual Consultation between those who are entitled to voice, e.g., in private domestic affairs, as between husband and wife, or other responsible members of the household; in affairs of business, as between partners or parties interested; and in State affairs, as between rulers and ruled, or as between different departments of administration, to preserve the unity of administration; (8) they do not forget Charity, or the help due to their weaker brethren, out of the wealth or gifts or talents or opportunities, which Allah has provided for themselves; and (9) when other people use them spitefully, they are not cowed down or terrorised into submission and acceptance of evil, but stand up for their rights within the limits mentioned in verse 40. (42.38)

4579 "Consultation." This is the key-word of the Sura, and suggests the ideal way in which a good man should conduct his affairs, so that, on the one hand, he may not become too egotistical, and, on the other, he may not lightly abandon the responsibilities which devolve on him as a Personality whose development counts in the sight of Allah. See the points in head (7) under n. 4578 above. This principle was applied to its fullest extent by the holy Prophet in his private and public life, and was fully acted upon by the early rulers of Islam. Modern representative government is an attempt-by no means perfect-to apply this principle in State affairs. See my Religious Polity of Islam. (42.38)

58:12 - O ye who believe! When ye consult the Apostle in private spend something in charity before your private consultation. That will be best for you and most conducive to purity (of conduct). But if ye find not (the wherewithal) Allah is Oft-Forgiving Most Merciful. 53505351

5350 In the Kingdom of Allah all instruction or consultation is open and free. But human nature is weak. And people want special instruction or private consultation with the Prophet from one of several motives: (1) they may have, or think they have, a special case, which they are not willing to disclose to their brethren in general; (2) they may have some sense of delicacy or dignity, which can only be satisfied by a private interview; (3) they may even be selfish enough to want to monopolise the Prophet's time. These motives are, in an ascending order, worth discouraging; and yet, considering the weakness of human nature, they cannot be reprobated to the extent of shutting out their victims from chances of improvement. It is therefore recommended that they spend something in charity for the good of their poorer brethren before they indulge in such weaknesses. (58.12)

5351 The charity is a sort of expiation for their pardonable weakness. Having made some monetary sacrifice for their poorer brethren they could face them with less shame, and the charity would direct their attention to the need for purifying their motives and conduct. At the same time, this special charity is not made obligatory, lest such persons should be shut out altogether from chances of the higher teaching on account of their pardonable foibles. (58.12)

58:13 - Is it that ye are afraid of spending sums in charity before your private **consultation** (with him)? If then ye do not so and Allah forgives you then (at least) establish regular prayer; practice regular charity; and obey Allah and His Apostle: and Allah is well-acquainted will all that ye do. 53525353

5352 Note the plural here, Sadaqat, instead of the singular, Sadaqa in verse 12 above. While people with the foibles described in n. 5350 may be willing to spend "something" (small) in charity for a special consultation occasionally, they may be frightened of spending large sums when their needs for consultation may be numerous. What is to be done then? Are they to be shut out altogether? No. They are asked to be punctilious in the discharge of their normal duties of at least normal regular prayers and regular charity, "if Allah forgives you", i.e., if Allah's Messenger relieves them of further special contributions such as those noted in verse 12. This condition, "if Allah forgives you", provides the safeguard against the abuse of the privilege. The messenger would know in each case what is best for the individual and for the community. (58.13)

5353 Zakat, was instituted about A.H. 2. (58.13)



## CONTRACTS:

2:177 - It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of love for Him for your kin for orphans for the needy for the wayfarer for those who ask and for the ransom of slaves; to be steadfast in prayer and practice regular charity; to fulfil the **contracts** which ye have made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth the Allah-fearing. <sup>177178179180181</sup>

- 177 As if to emphasise again a warning against deadening formalism, we are given a beautiful description of the righteous and God-fearing man. He should obey salutary regulation, but he should fix his gaze on the love of God and the love of his fellow-men. We are given four heads: (1) our faith should be true and sincere; (2) we must be prepared to show it in deeds of charity to our fellowmen; (3) we must be good citizens, supporting social organisation; and (4) our own individual soul must be firm and unshaken in all circumstances. They are interconnected, and yet can be viewed separately. (2.177)
- 178 Faith is not merely a matter of words. We must realise the presence and goodness of God. When we do so, the scales fall from our eyes: all the falsities and fleeting nature of the Present cease to enslave us, for we see the Last Day as if it were today. We also see God's working in His world and in us; His Powers (angels), His Messengers and His Message are no longer remote from us, but come within our experience. (2.177)
- 179 Practical deeds of charity are of value when they proceed from love, and from no other motive. In this respect, also, our duties take various forms, which are shown in reasonable gradation: our kith and kin; orphans (including any persons who are without support or help); people who are in real need but who never ask (it is our duty to find them out, and they come before those who ask); the stranger, who is entitled to laws of hospitality; the people who ask and are entitled to ask, i.e., not merely lazy beggars, but those who seek our assistance in some form or another (it is our duty to respond to them); and the slaves (we must do all we can to give or buy their freedom). Slavery has many insidious forms, and all are included. (2.177)
- 180 Charity and piety in individual cases do not complete our duties. In prayer and charity, we must also look to our organised efforts: where there is a Muslim State, these are made through the State, in facilities for public prayer, and public assistance, and for the maintenance of contracts and fair dealing in all matters. (2.177)
- 181 Then come the Muslim virtues of firmness and patience. They are to "preserve the dignity of man, with soul erect" (Burns). Three sets of circumstances are specially mentioned for the exercise of this virtue: (1) bodily pain or suffering, (2) adversities or injuries of all kinds, deserved and underserved and (3) periods of public panic, such as war, violence, pestilence, etc. (2.177)

2:282 -O ye who believe! when ye deal with each other in transactions involving future obligations in a fixed period of time reduce them to writing. Let a scribe write down faithfully as between the parties: let not the scribe refuse to write as Allah has taught him so let him write. Let him who incurs the liability dictate but let him fear his Lord Allah and not diminish aught of what he owes. If the party liable is mentally deficient or weak or unable himself to dictate let his guardian dictate faithfully. And get two witnesses out of your own men and if there are not two men then a man and two women such as ye choose for witnesses so that if one of them errs the other can remind her. The witnesses should not refuse when they are called on (for evidence). Disdain not to reduce to writing (your contract) for a future period whether it be small or big: it is juster in the sight of Allah more suitable as evidence and more convenient to prevent doubts among yourselves; but if it be a transaction which ye carry out on the spot among yourselves there is no blame on you if ye reduce it not to writing. But take witnesses whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do (such harm) it would be wickedness in you. So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things. <sup>329330331332333</sup>

- 329 The first part of the verse deals with transactions involving future payment or future consideration, and the second part with transactions in which payment and delivery are made on the spot. Examples of the former are if goods are bought now and payment is promised at a fixed time and place in the future, or if cash is paid now and delivery is contracted for at a fixed time and place in the future. In such cases a written document is recommended, but it is held that the words later on in this verse, that it is "juster . . . more suitable as evidence, and more convenient to prevent doubts", etc. imply that it is not obligatory in law. Examples of the latter kind - cash payment and delivery on the spot - require no evidence in writing, but apparently oral witnesses to such transactions are recommended. (2.282)
- 330 The scribe in such matters assumes a fiduciary capacity: he should therefore remember to act as in the presence of God, with full justice to both parties. The art of writing he should look upon as a gift from God, and he should use it as in His service. In an illiterate population the scribe's position is still more responsible. (2.282)
- 331 Possibly the person "mentally deficient, or weak, or unable to dictate", may also be incapable of making a valid contract, and the whole duty would be on his guardian, who again must act in perfect good faith, not only protecting but vigilantly promoting the interests of his ward. (2.282)
- 332 It is desirable that the men (or women) who are chosen as witness should be from the circle to which the parties belong, as they would best be able to understand the transaction, and be most easily available if their evidence is required in future. (2.282)

- 333 Commercial morality is here taught on the highest plane and yet in the most practical manner, both as regards the bargains to be made, the evidence to be provided, the doubts to be avoided, and the duties and rights of scribes and witnesses. Probity even in worldly matters is to be, not a mere matter of convenience or policy, but a matter of conscience and religious duty. Even our every-day transactions are to be carried out as in the presence of God. (2.282)

SEE:

► Sahih Bukhari Hadith Subjects

## Conditions

5. Conditions in contracts  
B 3.880, B 3.881
8. Conditions not permissible in marriage contracts  
B 3.884

► Al-Tirmidhi Hadith

## Hadith 5448 Narrated by Anas ibn Malik

Allah's Messenger (peace be upon him) said, "The last hour will not come before time contracts, a year being like a month, a month like a week, a week like a day, a day like an hour, and an hour like the kindling of a fire."

Tirmidhi transmitted it.

## CONTRASTS:

2:6 - As to those who reject Faith it is the same to them whether thou warn them or do not warn them; they will not believe. <sup>30</sup>

- 30 Kafara kufr, kafr, and derivative forms of the word, imply a deliberate rejection of Faith as opposed to a mistaken idea of God or faith, which is not inconsistent with an earnest desire to see the truth. Where there is such desire, the grace and mercy of God gives guidance. But that guidance is not efficacious when it is deliberately rejected and the possibility of rejection follows from the grant of free will. The consequence of the rejection is that the spiritual faculties become dead or impervious to better influences. See also n. 93 to ii.88. (2.6)

2:7 -Allah hath **set a seal on their hearts** and on their hearing and on their eyes is a veil; great is the penalty they (incur). <sup>3132</sup>

6:46 - Say: "Think ye if Allah took away your hearing and your sight and **sealed up your hearts** who a god other than Allah could restore them to you? See how We explain the Signs by various (symbols): Yet they turn aside. <sup>864</sup>

6:65 - Say: "He hath power to send calamities on you from above and below or to cover you **with confusion in party strife giving you a taste of mutual vengeance each from the other.**" See how We explain the Signs by various (symbols) that they may understand. <sup>888889</sup>

6:104 - "Now have come to you from your Lord proofs to open your eyes: if any will see it will be for (the good of) his own soul; if any will be blind it will be to his own (harm): I am not (here) to watch over your doings." <sup>932</sup>

2:141 - That was a people that hath passed away. They shall reap the fruit of what they did and ye of what ye do! Of their merits there is no question in your case. <sup>139</sup>

2:164- Behold! In the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah sends down from the skies and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds and the clouds which they trail like their slaves between the sky and the earth; (here) indeed are signs for a people that are wise. <sup>166</sup>

2:175 - They are the ones who buy error in place of guidance and torment in place of forgiveness. Ah! what boldness (they show) for the Fire!

2:216 - Fighting is prescribed for you and ye dislike it. But it is possible that ye dislike a thing which is good for you and that ye love a thing which is bad for you. But Allah knoweth and ye know not. <sup>236</sup>

2:268 - The Evil One threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties and Allah careth for all and He knoweth all things. <sup>318</sup>

318 Good and evil draw us opposite ways and by opposite motives, and the **contrast** is well marked out in charity. When we think of doing some real act of kindness or charity, we are assailed with doubts and fear of impoverishment; but Evil supports any tendency to selfishness, greed, or even to extravagant expenditure for show, or self-indulgence, or unseemly appetites. On the other hand, God draws us on to all that is kind and good, for that way lies the forgiveness of our sins, and greater real prosperity and satisfaction. No kind or generous act ever ruined anyone. It is false generosity that is sometimes shown as leading to ruin. As God knows all our motives and cares for all, and has everything in His power, it is obvious which course a wise man will choose. But wisdom is rare, and it is only wisdom that can appreciate true well-being and distinguish it from the false appearance of well-being. (2.268)

2:274 - Those who (in charity) spend of their goods by night and by day in secret and in public have their reward with their Lord: on them shall be no fear nor shall they grieve. <sup>323</sup>

323 We recapitulate the beauty of charity (i.e. unselfish giving of one's self or one's goods) before we come to its opposite, i.e. the selfish grasping greed of usury against those in need or distress. Charity instead of impoverishing you will enrich you; you will have more happiness and less fear. **Contrast** it with what follows, - the degradation of the grasping usurer. (2.274)

2:277 - Those who believe and do deeds of righteousness and establish regular prayers and regular charity will have their reward with their Lord: on them shall be no fear nor shall they grieve. <sup>327</sup>

327 The **contrast** between charity and unlawful grasping of wealth began at ii. 274, where this phrase occurs as a theme. Here the theme finishes with the same phrase. The following four verses refer to further concessions on behalf of debtors, as creditors are asked to (a) give up even claims arising out of the past on account of usury, and (b) give time for payment of capital if necessary, or (c) to write off the debt altogether as an act of charity. (2.277)

3:55 - Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject Faith to the Day of Resurrection; then shall ye all return unto Me and I will judge between you of the matters wherein ye dispute. <sup>394395396397</sup>

396 Those who follow thee refers to those who followed Jesus in **contrast** to the Jews who rejected him. (3.55)

3:154 - After (the excitement) of the distress He sent down calm on a band of you overcome with slumber while another band was stirred to anxiety by their own feelings moved by wrong suspicions of Allah suspicions due to ignorance. They said: "What affair is this of ours?" say thou: "indeed this affair is wholly Allah's." They hide in their minds what they dare not reveal to thee. They say (to themselves): "If we had anything to do with this affair we should not have been in the slaughter here." Say: "Even if you had remained in your homes those for whom death was decreed would certainly have gone forth to the place of their death"; but (all this was) that Allah might test what is in your breasts and purge what is in your hearts: for Allah knoweth well the secrets of your hearts. <sup>465466467</sup>

465 After the first surprise, when the enemy turned on them, a great part of the Muslims did their best, and seeing their mettle, the enemy withdrew to his camp. There was a lull; the wounded had rest; those who had fought the hard fight were visited by kindly Sleep, sweet Nature's nurse. In **contrast** to them was the band of Hypocrites, whose behaviour is described in the next note. (3.154)

4:66 - If We had ordered them to sacrifice their lives or to leave their homes very few of them would have done it: but if they had done what they were (actually) told it would have been best for them and would have gone farthest to strengthen their (faith). <sup>584</sup>

584 The highest in faith willingly sacrifice their lives, their homes, and all that they hold dearest, in the cause of Allah. Those whose faith is not so strong are expected at least to do what a loyal member of any society does, submit his doubts and disputes to the head of the society and cheerfully accept his decision and submit to it. The **contrast** is between the Hypocrites who will not even do this, and the really devoted men and women who would voluntarily sacrifice their lives. (4.66)

4:79 - Whatever good (O man!) happens to thee is from Allah; but whatever evil happens to thee is from thy (own) soul. And We have sent thee as an Apostle to (instruct) mankind: and enough is Allah for a witness. <sup>598</sup>

5:71 - so they became blind and deaf: yet Allah (in mercy) turned to them: yet again many of them became blind and deaf.....

6:17 - "If Allah touch thee with affliction none can remove it but He; if He touch thee with happiness He hath power over all things. <sup>849</sup>

6:38 - There is not an animal (that lives) on the earth nor a being that flies on its wings.....

6:39 - Those who reject Our Signs are deaf and dumb in the midst of darkness profound: whom Allah willeth He leaveth to wander whom He willeth He placeth on the way that is straight. <sup>860</sup>

6:59 - Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth nor anything fresh or dry (green or withered) but is (inscribed) in a Record Clear (to those who can read). <sup>879880</sup>

6:95- It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead and He is the one to cause the dead to issue from the living. That is Allah; then how are ye deluded away from the truth? <sup>918919920</sup>

920 This does not mean that in physical nature there are no limits between life and non-life, between the organic and the non-organic. In fact physicists are baffled at the barrier between them and frankly confess that they cannot solve the mystery of Life. If there is such a barrier in physical nature, is it not all the more wonderful that God can create Life out of nothing? He has but to say, "Be," and it is. He can bring Life from non-Life and annihilate Life. But there are two other senses in which we can contemplate the contrast between the living and the dead. (1) We have just been speaking of the botanical world. Take it as a whole, and see the **contrast** between the winter of death, the spring of revivification, the summer of growth, and the autumn of decay, leading back to the death of winter. Here is a cycle of living from dead, and dead from living. (2) Take our spiritual life, individual or collective. We rise from the darkness of spiritual nothingness to the light of spiritual life. And if we do not follow the spiritual laws, God will take away that life and we shall be again as dead. We may die many deaths. The keys of life and death are in God's hands. Neither Life nor Death are fortuitous things. Behind them both is the Cause of Causes, -and only He. (6.95)

6:125 - Those whom Allah (in His Plan) willeth to guide He openeth their breast to Islam; those whom He willeth to leave straying He maketh their breast close and constricted as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe. <sup>947</sup>

7:8 - The balance that day will be true (to a nicety): those whose scale (of good) will be heavy will prosper.

7:9 - Those whose scale will be light will find their souls in perdition for that they wrongfully treated our signs.

7:128 - Said Moses to his people: "Pray for help from Allah and (wait) in patience and constancy: for the earth is Allah's to give as a heritage to such of his servants as He pleaseth; and the end is (best) for the righteous. <sup>1085</sup>

1085 Notice the **contrast** between the arrogant tone of Pharaoh and the humility and faith taught by Moses. In the end the arrogance was humbled, and humility and faith were protected and advanced. (7.128)

7:148 - The people of Moses made in his absence out of their ornaments the image of a calf (for worship): it seemed to low: did they not see that it could neither speak to them nor show them the way? They took it for worship and they did wrong. <sup>111211131114</sup>

1112 The making of the golden calf and its worship by the Israelites during the absence of Moses on the Mount were referred to in ii. 51, and some further details are given in xx. 95-97. Notice how in each case only those points are referred to which are necessary to the argument in hand. A narrator whose object is mere narration, tells the story in all its details, and is done with it. A consummate artist, whose object is to enforce lessons, brings out each point in its proper place. Master of all details, he does not ramble, but with supreme literary skill, just adds the touch that is necessary in each place to complete the spiritual picture. His object is not a story but a lesson. Here notice the **contrast** between the intense spiritual communion of Moses on the Mount and the simultaneous corruption of his people in his absence. We can understand his righteous indignation and bitter grief (vii. 150). The people had melted all their gold ornaments, and made the image of a calf like the bull of Osiris in the city of Memphis in the wicked Egypt that they had turned their backs upon. (7.148)

7:176 - If it had been Our will We should have elevated him with our signs; but he inclined to the earth and followed his own vain desires. His similitude is that of a dog: if you attack him he lolls out his tongue or if you leave him alone he (still) lolls out his tongue. That is the similitude of those who reject our signs; so relate the story; perchance they may reflect. <sup>11501151</sup>

1150 Notice **the contrast** between the exalted spiritual honours which they would have received from Allah if they had followed His Will, and the earthly desires which eventually bring them low to the position of beasts and worse. (7.176)

7:178 - Whom Allah doth guide he is on the right path: whom He rejects from His guidance such are the persons who perish. <sup>1152</sup>

7:192 - No aid can they give them nor can they aid themselves!

7:193 - If ye call them to guidance they will not obey: for you it is the same whether ye call them or ye hold your peace! <sup>1166</sup>

7:194 - Verily those whom ye call upon besides Allah are servants like unto you: call upon them and let them listen to your prayer if ye are (indeed) truthful! <sup>1167</sup>

7:198 - If thou callest them to guidance they hear not. Thou wilt see them looking at thee but they see not. <sup>1169</sup>

8:50 - If thou couldst see when the angels take the souls of the unbelievers (at death) (how) they smite their faces and their backs (saying): "Taste the penalty of the blazing fire. <sup>1219</sup>

1219 In **contrast** to the taunt against those who trust in Allah, "that their religion has misled them," is shown the terrible punishment, after death, of those who laughed at Faith. (8.50)

9:105 - And say: "Work (righteousness): soon will Allah observe your work and His apostle and the believers: soon will ye be brought back to the knower of what is hidden and what is open: then will He show you the truth of all that ye did." <sup>1353</sup>

1353 The repentant should be encouraged, after their repentance, to amend their conduct. The kindly interest of their brethren in them will strengthen them in virtue and blot out their past. When they go back into Eternity, they will understand the healing grace which saved them, just as the evil ones will then have their eyes opened to the real truth of their spiritual degradation (ix. 94). The similar words, in verse 84 and here, clench the **contrast**. (9.105)

9:109 - Which then is best? he that layeth his foundation on piety to Allah and His good pleasure? or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? And it doth crumble to pieces with him into the fire of Hell. And Allah guideth not people that do wrong. <sup>1359</sup>

1359 A man who builds his life on Piety (which includes sincerity and the purity of all motives) and his hopes on the Good Pleasure of Allah, builds on a firm foundation of rock that will never be shaken. In **contrast** to him is the man who builds on a shifting sand-cliff on the brink of an abyss, already undermined by forces which he does not see. The cliff and the foundations all crumble to pieces along with him, and he is plunged into the Fire of misery from which there is no escape. (9.109)

10:25 - But Allah doth call to the Home of Peace: He doth guide whom He pleaseth to a way that is straight. <sup>1413</sup>

1413 In **contrast** with the ephemeral and uncertain pleasures of this material life, there is a higher life to which Allah is always calling. It is called the Home of Peace. For there is no fear, nor disappointment nor sorrow there. And all are called, and those will be chosen who have sought, not material advantages, but the Good Pleasure of Allah. Salam, Peace, is from the same root as Islam, the Religion of Unity and Harmony. (10.25)

11:9 - If We give man a taste of mercy from Ourselves and then withdraw it from him behold! he is in despair and (falls into) blasphemy. <sup>1506</sup>

11:10 - But if We give him a taste of (Our) favors after adversity hath touched him He is sure to say "All evil has departed from me;" Behold! he falls into exultation and pride. <sup>1507</sup>

11:11 - Not so do those who show patience and constancy and work righteousness; for them is forgiveness (of sins) and a great reward. <sup>1508</sup>



11:77 - When Our Messengers came to Lut he was grieved on their account and felt himself powerless (to protect) them. He said: "This is a distressful day." <sup>1574</sup>

1574 The story of Lot, as referred to in vii. 80-84, laid emphasis on the rejection of Lot's mission by men who practised unnatural abominations. See n. 1049 to vii. 80. Here the emphasis is laid on Allah's dealings with men-in mercy for true spiritual service and in righteous wrath and punishment for those who defy the laws of nature established by Him;-also on men's dealings with each other and the **contrast** between the righteous and the wicked who respect no laws human or divine. (11.77)

13:19 - Is then one who doth know that that which hath been revealed unto these from thy Lord is the Truth like one who is blind? It is those who are endued with understanding that receive admonition <sup>1834</sup>

1834 In this section the **contrast** between Faith and Righteousness on the one hand and Infidelity and Evil on the other is set out. The righteous man is known as one who (1) receives admonition; (2) is true to his covenants; (3) follows the universal Religion of Faith and Practice joined together; (4) is patient and persevering in seeking Allah; and in practical matters he is known to be; (5) regular in prayer; (6) generous in true charity, whether open or secret; and (7) not revengeful, but **anxious** to turn off evil with good, thus breaking the chain of evil which tends to perpetuate itself. (13.19)

13:25 - But those who break the Covenant of Allah after having plighted their word thereto and cut asunder those things which Allah has commanded to be joined and work mischief in the land on them is the Curse; for them is the terrible Home! <sup>18381839</sup>

1839 This is in **contrast** to the state of the blessed, described in xiii. 22-24 above, The Curse is the opposite of the Bliss, and the Terrible Home is the opposite of the Eternal Home, the Gardens of perpetual bliss. (13.25)

13:35 - The parable of the Garden which the righteous are promised! beneath it flow rivers: perpetual is the enjoyment thereof and the shade therein: such is the End of the Righteous; and the End of Unbelievers is the Fire. <sup>185418551856</sup>

1856 In this, as in other places, the Fire is contrasted with the Garden, as Misery is contrasted with Bliss. We can also imagine other incidents in contrast with those of the Garden, e.g., with the Fire will be drought, aridity, thirst, instead of beautiful rivers; pain and suffering, instead of perpetual delight; no protection against the fierceness of the heat, as **contrasted** with the cool shades ever deepening as you proceed in the Garden. (13.35)

14:24 - Seest thou not how Allah sets forth a parable? a goodly Word like a goodly tree whose root is firmly fixed and its branches (reach) to the heavens <sup>1900</sup>

14:25 - It brings forth its fruit at all times by the leave of its Lord. So Allah sets forth parables for men in order that they may receive admonition. <sup>1901</sup>

14:26 - And the parable of an evil Word is that of an evil tree. It is torn up by the root from the surface of the earth: it has no stability. <sup>1902</sup>

1902 The evil tree is the opposite of the goodly tree. The parallelism of **contrast** can be followed out in all the details of the last note. (14.26)

16:30 - To the righteous (when) it is said "What is it that your Lord has revealed?" they say "All that is good." To those who do good there is good in this world and the Home of the Hereafter is even better. And excellent indeed is the Home of the righteous <sup>20532054</sup>

2053 The **contrast** and parallelism is with xvi. 24, where the ungodly in their levity and their deliberate rejection of guidance find no profit from Allah's Revelation. (16.30)

17:19 - Those who do wish for the (things of) the Hereafter and strive therefor with all due striving and have Faith they are the ones whose striving is acceptable (to Allah). <sup>21982199</sup>

2198 This is in **contrast** to the last verse. Those who wish for mere earthly good sometimes get it and misuse it. Those whose eyes are fixed on the Hereafter, they too share in their Lord's bounty provided they fulfil the conditions explained in the next note; but their wishes and endeavours are more acceptable in the sight of Allah. (17.19)

17:82 - We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss. <sup>2282</sup>

17:91 - "Or (until) thou have a garden of date trees and vines and cause rivers to gush forth in their midst carrying abundant water; <sup>2293</sup>

2293 This ill-assorted and crude jumble of the sort of miracles which the Unbelievers wanted is in very appropriate **contrast** to the sober and reasoned argument which has begun in the last sentence of verse 93 and continued in sections 11 and 12, which close this Sura. It is throughout reminiscent of the materialistic imagination of Jewish sceptics, which was mainly responsible for the fall of the Jewish nation (see verse 104 below). For a thirsty people sojourning in a dry land, the finding of a spring of water as in the story of Moses or of the well of Zamzam is an appropriate miracle. But miracles are not for faithless crowds to gape at. A beautiful well-watered Garden is a symbol of Felicity: but a sceptic cannot order Allah to produce it for his pleasure. The same may be said about a house adorned with gold, except that its symbolism is even more materialistic. The fall of the sky or producing Allah face to face or climbing to the skies by a ladder, or bringing down a book of parchment which men could handle, are all irreverent suggestions that make no distinction between spiritual and material things. (17.91)

17:92 - "Or thou cause the sky to fall in pieces as thou sayest (will happen) against us; or thou bring Allah and the angels before (us) face to face; <sup>22942295</sup>

2294 **Contrast** the sublime passages like the beginning with lxxxii. 1 or that in xxv. 25, where the final breaking up of the firmaments as we know them is referred to in the world's catastrophe, with the ridiculous demand that it should be done for the sport of the sceptics! (17.92)

18:1 - Praise be to Allah Who hath sent to His Servant the Book and hath allowed therein no Crookedness: <sup>23252326</sup>

2326 Some people's idea of a Sacred Book is that it should be full of mysteries-dark corners, ambiguous expressions, words so far removed from human speech that they cover anything or nothing. Pagan oracles were couched in language which suggested one meaning to the hearer and claimed to have the very opposite meaning in the light of events which actually happened subsequently. They were distinctly crooked, not straight. In the next verse the word "Straight" (qaiyim) is used to characterize the Qur-an, in **contrast** to this word "crooked" ('iwaj). See also xix. 36 n. 2488. (18.1)

18:2 - (He hath made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him and that He may give Glad Tidings to the Believers who work righteous deeds that they shall have a goodly Reward. <sup>2327</sup>

2327 Qaiyim: straight, that which has no bends and no corners to mystify people, that which speaks clearly and unambiguously, that which guides to the right path. Cf. ix. 36, where the adjective is used for a straight usage, in **contrast** to usages, which tend to mystify and deceive people. The Qur-an is above all things straight, clear, and perspicuous. Its directions are plain for everyone to understand. Any book that deals with the highest mysteries of spiritual life must necessarily have portions whose full meaning is clearer to some minds than to others not so well prepared. But here there is nowhere any mystification, any desire to wrap up things in dark sayings repugnant to human reason. Allah's purpose is to give clear warning of spiritual dangers and lead up to the highest bliss. (18.2)

18:31 - For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold and they will wear green garments of fine silk and heavy brocade; they will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on! <sup>23732374</sup>

2373 Heaven is figured by all the pictures of ease and comfort which we can imagine in our present state: Gardens: perpetual springs of crystal water, which we can see as in a landscape from above; the finest and most costly ornaments; the most beautiful clothes to wear; green is the colour mentioned, because it is the most refreshing to the eye, and fits in well with the Garden; the wearer takes the choice of fine silk or heavy brocade; and for rest and comfort, high thrones of dignity on which the blessed ones recline. (18.31)

2374 This picture is in parallel **contrast** to the picture of Misery in the last verse. (18.31)

18:32 - Set forth to them the parable of two men: for one of them We provided two gardens of grapevines and surrounded them with date-palms: in between the two We placed corn-fields. <sup>2375</sup>

2375 Here is a simple parable of the **contrast** between two men. One was purse-proud, and forgot that what he had was from Allah, by way of a trust and a trial in this life. The other boasted of nothing: his trust was in Allah. The worldly wealth of the first was destroyed, and he had nothing left. The second was the happier in the end. (18.32)

18:109 - Say: "If the ocean were ink (wherewith to write out) the words of my Lord sooner would the ocean be exhausted than would the words of my Lord even if we added another ocean like it for its aid." <sup>2453</sup>

19:86- And We shall drive the sinners to Hell like thirsty cattle driven down to water <sup>2528</sup>

2528 Note the **contrast** between the saved and the doomed. The one march with dignity like honoured ones before a king, and the other rush in anguish to their punishment like a herd of cattle driven down by thirst to their watering place. Note the metaphor of the water. They rush madly for water but are plunged into the Fire! (19.86)



21:80 - It was We Who taught him the making of coats of mail for your benefit to guard you from each others violence: will ye then be grateful? <sup>27342735</sup>

2734 The making of coats of mails is attributed to David. It is defensive armour, and therefore its discovery and supply is associated with deeds of righteousness in xxiv. 10-11, in **contrast** with the deadly weapons which man invents for offensive purposes. Indeed, all fighting, unless in defence of righteousness, is mere "violence." (21.80)

21:101 - Those for whom the Good (Record) from Us has gone before will be removed far therefrom. <sup>2756</sup>

2756 In **contrast** to the misery of those who rejected Truth and Right, will be the happiness of those who accepted it. The good will not hear the least sound of the groans of evil. Their true soul's desires will be fulfilled-not temporarily as in this world, but in a permanent form. (21.101)

23:117 - If anyone invokes besides Allah any other god he has no authority therefor; and his reckoning will be only with his Lord! And verily the Unbelievers will fail to win through! <sup>29512952</sup>

2952 See the same word used in describing the **contrast** with the Believers, in the first verse of this Sura. Righteousness must win and all opposition to it must fail. Thus the circle of the argument is completed. (23.117)

24:35 - Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: lit from a blessed Tree an Olive neither of the East nor of the West whose Oil is well-nigh luminous though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light. Allah doth set forth Parables for men: and Allah doth know all things. 29962997299829993000300130023003

24:38 That Allah may reward them according to the best of their deeds and add even more for them out of His Grace: for Allah doth provide for those whom He will without measure. <sup>3009</sup>

24:39 - But the Unbelievers their deeds are like a mirage in sandy deserts which the man parched with thirst mistakes for water; until when he comes up to it he finds it to be nothing: but he finds Allah (ever) with him and Allah will pay him his account: and Allah is swift in taking account. <sup>301030113012</sup>

24:40 - Or (the Unbelievers' state) is like the depths of darkness in a vast deep ocean overwhelmed with billow topped by billow topped by (dark) clouds: depths of darkness one above another: if a man stretches out his hand he can hardly see it! for any to whom Allah giveth not light there is no light! <sup>301330143015</sup>

3014 A **contrast** to "Light upon Light" in xxiv. 35 above. (24.40)

24:51 - The answer of the Believers when summoned to Allah and His Apostle in order that He may judge between them is no other than this: they say "We hear and we obey": it is such as these that will attain felicity. <sup>30273028</sup>

3027 Cf. ii. 285. **Contrast** with it the attitude of the Unbelievers or Hypocrites, who say aloud, "we hear", but intend in their hearts to disobey (ii. 93). (24.51)

25:1 - Blessed is He Who sent down the Criterion to His servant that it may be an admonition to all creatures <sup>305230533054</sup>

3053 That by which we can judge clearly between right and wrong. Here the reference is to the Qur-an, which has already been symbolised by light. This symbol is continued here, and many contrasts are shown, in the midst of which we can distinguish between the true and the false by Allah's Light, especially the **contrast** between righteousness and sin. (25.1)

25:10 - Blessed is He Who if that were His will could give thee better (things) than those Gardens beneath which rivers flow; and He could give thee Palaces (secure to dwell in). <sup>30642065</sup>

3064 Cf. above, xxv. 1. The reminiscent phrase shows that the first argument, about the Revelation and Prophethood, is completed, and we now pass on to the **contrast**, the fate of the rejecters of both. (25.10)

25:34 - Those who will be gathered to Hell (prone) on their faces they will be in an evil plight and as to Path most astray. <sup>30903091</sup>

3091 This verse may be compared and contrasted with xxv. 24 above. Here the argument is rounded off about the distinction between the Good and Evil in their final Destiny. The Good are to have "the fairest of places for repose",

and in **contrast**, the Evil are, "as to Path, most astray". They have no repose, and their wanderings lead nowhere. (25.34)

25:47 - And He it is Who makes the Night as a Robe for you; and Sleep as Repose and makes the Day (as it were) a Resurrection. <sup>3103</sup>

3103 It is still the **contrast** between Light and Shade; but the shade of Night is as a Robe to cover and screen us and give us Repose from activity; and the Light of Day is for striving, work, activity. Or again, the Night is like Death, our temporary Death before Judgment, the time during which our senses are as sealed in Sleep; and the Day is like the renewal of Life at the Resurrection. (25.47)

25:48 - And He it is Who sends the Winds as heralds of glad tidings going before His Mercy and We send down purifying water from the sky <sup>31043105</sup>

3104 Cf. vii. 57. The Winds are heralds of Joy, ushering in Rain, which is one form of Allah's Mercy. Again, the symbolism presents a fresh point of view. Heat (which is connected with light) sets up currents in the atmosphere, besides sucking up moisture from the seas, and distributing it by means of Winds over wide surfaces of the earth. In the physical world we know the beneficent action of heat on life, and by **contrast**, we also know how intolerable high temperatures may become, and how the cloud-bearing Winds come as welcome heralds of rain. (25.48)

3105 Rain water (in pure air) is not only pure water distilled in air and sky, but it is the best purifying and sanitating agent on the largest scale known to US. (25.48)

25:50 - And We have distributed the (water) amongst them in order that they may celebrate (Our) praises but most men are averse (to aught) but (rank) ingratitude. <sup>31073108</sup>

3108 In **contrast** to Allah's abounding Mercy is man's base ingratitude. (25.50)

25:55 - Yet do they worship besides Allah things that can neither profit them nor harm them: and the Misbeliever is a helper (of Evil) against his own Lord! <sup>3115</sup>

3115 Here is the highest **contrast** of all-material things which are inert, and Allah, Whose goodness and power are supreme; Faith and Unfaith, meriting glad tidings and admonition; the selfish man who is self-centred, and the man of God, who works for others without reward. (25.55)

26:62 - (Moses said: "By no means! my Lord is with me! Soon will He guide me!" <sup>3171</sup>

3171 Guide me: i.e., show me some way of escape from danger. This actually happened for Pharaoh's host was drowned. The faith of Moses stands in strong **contrast** to the fears of his people. (26.62)

26:77 - "For they are enemies to me; not so the Lord and Cherisher of the Worlds; <sup>3177</sup>

3177 The things that you worship are enemies to mankind: let me testify from my own personal experience: they are enemies to me: they can do me no good, but would lead me astray. **Contrast** with their impotence or their power of mischief the One True God Whom I worship: He created me and all the Worlds: He cherishes me and guides me; He takes care of me; and when I die, He will give me new life; He will forgive me and grant me final Salvation. Will you then come to this true worship? How can you doubt, after seeing the **contrast** of the one with the other? Is it not as the **contrast** between Light and Darkness?' (26.77)

26:88 - The Day whereon neither wealth nor sons will avail <sup>3180</sup>

3180 Now we have a vision of the Day of Judgment. Nothing will then avail except a pure heart; all sorts of the so-called "good deeds" of this world, without the motive of purity, will be useless. The **contrast** of the Garden of Bliss with the Fire of Misery will be plainly visible. Evil will be shown in its true colours, -isolated, helpless, cursing and despairing; and all chances will then have been lost. (26.88)

26:90 - "To the righteous the Garden will be brought near <sup>3181</sup>

3181 The Good will only see good (the Garden of Bliss), and the Evil will only see evil (the Fire of Hell). The type of this **contrast** is shown to us in the world of our spiritual sense even in this life. (26.90)

28:61 - Are (these two) alike? one to whom We have made a goodly promise and who is going to reach its (fulfillment) and one to whom we have given the good things of this life but who on the Day of Judgment is to be among those brought up (for punishment)? <sup>3392</sup>

3392 The two classes of people are: (1) those who have faith in the goodly promise of Allah to the righteous, and who are doing everything in life to reach the fulfilment of that promise, i.e., those who believe and work righteousness, and (2) those who are ungrateful for such good things in this life as Allah has bestowed on them, by worshipping wealth or power or other symbols or idols of their fancy, i.e., those who reject Faith and lead evil lives, for which they will have to answer in the Hereafter. The two classes are poles asunder, and their future is described below. (28.61)

28:66 - Then the (whole) story that day will seem obscure to them (like light to the blind) and they will not be able (even) to question each other. <sup>3396</sup>

3396 In their utter confusion and despair their minds will be blank. The past will seem to them unreal, and the present unintelligible, and they will not even be able to consult each other, as every one's state will be the same. (28.66)

28:84 - If any does good the reward to him is better than his deed; but if any does evil the doers of evil are only punished (to the extent) of their deeds. <sup>3414</sup>

3414 A good deed has its sure reward, and that reward will be better than the merits of the doer. An evil deed may be forgiven by repentance, but in any case will not be punished with a severer penalty than justice demands. (28.84)

28:85 - Verily He Who ordained the Qur'an for thee will bring thee back to the Place of Return. Say: "My Lord knows best who it is that brings true guidance and who is in manifest error." 341534163617

3415 That is: order in His wisdom and mercy that the Qur'an should be revealed, containing guidance for conduct in this life and the next, and further ordered **that it should be read out and taught and its principles observed in practice. It is because of this teaching and preaching** that the holy Prophet was persecuted, but as Allah sent the Qur'an, He will see that those who **follow it will not eventually suffer, but be restored to happiness** in the Place of Return, for which see next note. (28.85)

3416 Place of Return: (1) a title of Makkah; (2) the occasion when we shall be restored to the Presence of our Lord. It is said that this verse was revealed at Juhfa, on the road from Makkah to Madinah, a short distance from Makkah on the Hijrat journey. The Prophet was sad at heart, and this was given as consolation to him. If this was the particular occasion, the general meaning would refer the Place of Return to the occasion of the Resurrection, when all true values will be restored, however they may be disturbed by the temporary interference of evil in this life. (28.85)

3617 Allah's greatness and infinitude are such that He can create and cherish not only a whole mass, but each individual soul, and He can follow its history and doings until the final Judgment. This shows not only Allah's glory and Omniscience and Omnipotence: it also shows the value of each individual soul in His eyes, and lifts individual responsibility right up into relations with Him. (28.85)

29:1 - Alif Lam Mim. <sup>3422</sup>

3422 We are asked to **contrast**, in our present life the real inner life against the outer life, and learn from the past about the struggles of the soul which upholds Allah's Truth, against the environment of evil, which resists it, and to turn our thoughts to the Ma'ad, or man's future destiny in the Hereafter. (29.1)

30:36 - When We give men a taste of Mercy they exult thereat: and when some evil afflicts them because of what their (own) hands have sent forth behold they are in despair! <sup>3548</sup>

3548 Cf xxx. 33. In that passage the unreasonable behavior of men in sorrow and in affluence is considered with reference to their attitude to Allah: in distress they turn to Him, but in prosperity they turn to other things. Here the **contrast** in the two situations is considered with reference to men's inner psychology: in affluence they are puffed up and unduly elated, and in adversity they lose all heart. Both attitudes are wrong. In prosperity men should realize that it is not their merits that deserve all the Bounty of Allah, but that it is given out of Allah's abundant generosity; in adversity they should remember that their suffering is brought on by their own folly and sin, and humbly pray for Allah's grace and mercy, in order that they may be set on their feet again. For, as the next verse points out, Allah gives opportunities, gifts, and the good things of life to every one, but in a greater or less measure, and at some time or other, according to His All-Wise Plan, which is the expression of His holy and benevolent Will. (30.36)

31:32 - When a wave covers them like the canopy (of clouds) they call to Allah offering Him sincere devotion. But when He has delivered them safely to land there are among them those that halt between (right and wrong). But none reject Our Signs except only a perfidious ungrateful (wretch)! <sup>36213622</sup>

3622 They halt between two opinions. They are not against good, but they will not eschew evil. They are a **contrast** to those who "constantly persevere and give thanks". But such an attitude amounts really to "perfidious ingratitude". (31.32)

33:22 - When the Believers saw the Confederate forces they said: "This is what Allah and His Apostle had promised us and Allah and his Apostle told us what was true." And it only added to their faith and their zeal in obedience. <sup>3696</sup>

3696 This is in **contrast** to what the Hypocrites said in verse 12 above. The divine promise of help and success is contingent upon our striving and faith. Nothing comes to the poltroon and the sceptical idler. Dangers and difficulties, and conflict with Evil, are foretold us, and we must meet them with fortitude and courage. (33.22)

34:14 - Then when We decreed (Solomon's) death nothing showed them his death except a little worm of the earth which kept (slowly) gnawing away at his staff: so when he fell down the Jinns saw plainly that if they had known the unseen they would not have tarried in the humiliating Penalty (of their Task). <sup>38083809</sup>

3808 This statement illustrates three points: (1) however great and glorious human power and grandeur may be, it is only for a time, and it may fade away even before people know of its decline; (2) the most remarkable events may be

brought to light, not by a flourish of trumpets, but by a humble individual, unknown and unseen, who works imperceptibly and undermines even so strong a thing as staff, on which a great man may lean; (3) work done by men merely on the basis of brute Strength or fear, as in the case of the Jinns, will not endure. This is brought up in strong **contrast** against the Power and Majesty of Allah, which will endure, which cannot be sapped, and which can only be fully appreciated by a training of the will and heart. In the same way, in David's story above, his mighty strength as a warrior (see ii. 251) and his skill in making armour are only to be valued when used, as it was used, in the service of Allah, in righteous works (xxxiv. 1 1). ([34.14](#))

35:22 - Nor are alike those that are living and those that are dead. Allah can make any that He wills to hear; but thou canst not make those to hear who are (buried) in graves. <sup>3905</sup>

3905 The final **contrast** is between the Living and the Dead; those whose future has in it the promise of growth and fulfilment, and those who are inert and on the road to perish. With Allah everything is possible: He can give Life to the Dead. But the human Teacher should not expect that people who are (spiritually) dead and buried will by any chance hear his call. ([35.22](#))

34:35 - They said: "We have more in wealth and in sons and we cannot be punished." <sup>3842</sup>

3842 Their arrogance is openly based on their worldly power and position, their family influence, and the strength of their man-power. Turn back again to the **contrast** drawn between the arrogant ones and those whom they despised, in verses 31-33. ([34.35](#))

35:32 - Then We have given the Book for inheritance to such of Our servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are by Allah's leave foremost in good deeds; that is the highest Grace. 39193920

3919 The force of "then" is that of finality. The Qur'an is that last Book revealed. Or it may be here to point the **contrast** between "to thee" in the last verse, i.e., the holy Prophet, in contradistinction to the People of Islam, who inherited the Book after him. ([35.32](#))

37:62 - Is that the better entertainment or the Tree of Zaqquq? <sup>4072</sup>

4072 Cf. xvii. 60, n. 2250. This bitter tree of Hell is in **contrast** with the beautiful Garden of heaven with its delicious fruits. ([37.62](#))

38:28 - Shall We treat those who believe and work deeds of righteousness the same as those who do mischief on earth? Shall We treat those who guard against evil the same as those who turn aside from the right? <sup>4180</sup>

4180 The reference to the Hereafter at the end of verse 26 above is of a piece with the whole tenor of this Sura, which deals with the superiority of the spiritual kingdom and the Hereafter. If there were no Hereafter, how could you reconcile the inequalities of this world? Would not the Unbelievers be right in acting as if all Creation and all life were futile? But there is a Hereafter and Allah will not treat the Good and Evil alike. He is just and will fully restore the balance disturbed in this life. ([38.28](#))

38:55 - Yea such! But for the wrongdoers will be an evil place of (final) Return! <sup>4211</sup>

4211 This is in parallel **contrast** to the state of the Blessed in xxxviii. 49 above. ([38.55](#))

38:56 - Hell! They will burn therein an evil bed (indeed to lie on)! <sup>4212</sup>

4212 Cf. xiv. 29. This continues the parallel **contrast** to the state of the Blessed already described. ([38.56](#))

38:66 - "The Lord of the heavens and the earth and all between Exalted in Might Able to enforce His will forgiving again and again." <sup>42204221</sup>

4220 In n. 2818 to xxii. 40, I have explained the full import of 'Aziz as a title applied to Allah, and I have expressed two of the leading ideas involved, in the two lines here. The argument in this Sura turns upon the **contrast** between earthly Power and the Divine Power: the one is impotent and the other is supreme. ([38.66](#))

39:19 - Is then one against whom the decree of Punishment is justly due (equal to one who eschews evil)? Wouldst thou then deliver one (who is) in the fire? <sup>4270</sup>

4270 If a man is already steeped in sin and has rejected Allah's Grace, how can we expect Revelation to work in his soul? ([39.19](#))

39:22 - Is one whose heart Allah has opened to Islam so that he has received enlightenment from Allah (no better than one hard-hearted)? Woe to those whose hearts are hardened against celebrating the praises of Allah! They are manifestly wandering (in error)! <sup>42744275</sup>

4274 Those who listen to Allah's Message find at each stage Allah's Grace helping them more and more to expand their spiritual understanding and to receive Allah's light, so that they travel farther and farther to their Goal in the Path of

Truth and Righteousness. They are not to be compared to those who shut out Allah's Light from their hearts. See next note. (39.22)

4275 spiritual progress for those who seek Allah, so there is more and more spiritual retrogression for those who close their hearts to Allah. Their hearts get hardened, and they allow less and less Allah's Grace to penetrate within. But it is obvious that they flounder on the Way, and cannot walk with the firm steps of those of assured Faith. (39.2)

39:23 - Allah has revealed (from time to time) the most beautiful message in the form of a Book consistent with itself (Yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases but such as Allah leaves to stray can have none to guide. 4276427742784279

4278 The skin is the outer integument of the body. It receives the first shock from the impact of anything unusual, and it trembles and its hair stands on end under excitement. So in spiritual matters the first stimulation from Allah's Message is external. Those who receive Faith do it as it were with tremor and not with apathy. But the next stage is that it penetrates their outer nature and goes right into their hearts. Their whole nature is "softened" to receive the beneficent Message, and it transforms them through and through. (39.23)

4279 "Whom He pleases" and "leaves to stray" are explained fully in n. 2133 to xvi. 93. See also xiv. 4 and n. 1875. (39.23)

39:45 - When Allah the One and Only is mentioned the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when (gods) other than He are mentioned behold they are filled with joy! 4313

4313 To evil ones, the mention of the exclusive service of Good is hateful: they only rejoice when other motives are added, e.g., personal indulgence, ancestral custom, and numerous things in life which compete with Allah's Law in this world. (39.45)

39:24 Is then one who has to fear the brunt of the Penalty on the Day of Judgement (and receive it) on his face (like one guarded therefrom)? It will be said to the wrongdoers: "Taste ye (the fruits of) what ye earned!" 42804281

4280 The unrepentant Sinners will receive the full Penalty on the Day of Judgment. They will receive it full in the face, i.e., their whole being will be affected by it. Their hands will be tied, and they cannot therefore use their hands to ward off the Penalty of the Fire: in any case their hands will not have the power to ward it off. Are such helpless people to be compared for a moment with people who have received Grace and are therefore guarded from all harm and danger? Certainly not. To the evil the fruit of their deed, and to the good the grace of their Lord! (39.24)

4281 That is, of all their misdeeds, all the evil which they did in the world. (39.24)

39:29 - Allah puts forth a Parable a man belonging to many partners at variance with each other and a man belonging entirely to one master: are those two equal in comparison? Praise be to Allah! But most of them have no knowledge. 42874288

4287 The difference between the creed of Polytheism and the Gospel of Unity is explained by the analogy of two men. One belongs to many masters; the masters disagree among themselves, and the poor man of many masters has to suffer from the quarrel of his many masters; it is an impossible and unnatural position. The other serves only one master, his master is good, and does all he can for his servant; the servant can concentrate his attention on his service; he is happy himself and his service is efficiently performed. Can there be any doubt as to (1) which of them is the happier, and (2) which of them is in a more natural position? No man can serve two, still less numerous, masters. (39.29)

4288 Allah is praised that He has put us, not under gods many and lords many, but has, out of His infinite Mercy, allowed us direct approach to Him, the One, the True, the Eternal. (39.29)

39:32 - Who then doth more wrong than one who utters a lie concerning Allah and rejects the truth when it comes to him? Is there not in Hell an abode for blasphemers? 42914292

4291 When the creature deliberately adopts and utters falsehoods against his own Creator, in spite of the Truth being brought, as it were, to his very door by Allah's Signs, what offence can we imagine more heinous than this? In Christian theology this is the blasphemy "against the Holy Ghost" spoken of in Matt. xii. 31-32: "whosoever speaketh a word against the Son of man", (Christ), "it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come". (39.32)

4292 Cf. iii. 151; xvi. 29. (39.32)

39:33 - And he who brings the Truth and he who confirms (and supports) it such are the men who do right. 4293

4293 This is true of the Prophet, and all Prophets of God and all righteous persons. Any one who preaches the Truth and brings home Allah's Signs to men is performing the duty of a right and noble life. In this he confirms the teaching of all previous Prophets of Allah. Any one who supports and confirms such a teacher is also doing his duty and on the right way. (39.33)



39:41 - Verily We have revealed the Book to thee in Truth for (instructing) mankind. He then that receives guidance benefits his own soul: but he that strays injures his own soul. Nor art thou set over them to dispose of their affairs. <sup>43044305</sup>

4304 Revelation is sent by Allah through His messenger, but it is for all. It is given in order that men and women may be taught Righteousness. It is given in Truth: there is no pretence about it. It is for their own good. If they reject it and follow Evil, the loss is their own. (39.41)

4305 Allah's messengers do all they can to teach mankind. But they cannot force men's wills. If men reject their teaching, the account of the rejecters is with Allah Cf. vi. 107 and n. 935. (39.41)

39:73 - And those who feared their Lord will be led to the Garden in crowds: until behold they arrive there; its gates will be opened: and its Keepers will say: "Peace be upon you! Well have ye done! Enter ye here to dwell therein." <sup>43514352</sup>

4351 The righteous ones will also go in crowds, and not be alone. There is now a true sorting out. Verses 73-75 are parallel in **contrast** to verses 71-72 above. (39.73)

40:38 - The man who believed said further: "O my People! follow me: I will lead you to the Path of Right. <sup>4411</sup>

4411 Note the **contrast** between the earnest beseeching tone of the Believer here and the hectoring tone of Pharaoh in using similar words in xi. 29 above. (40.38)

40:39 - "O my people! This life of the present is nothing but (temporary) convenience: it is the Hereafter that is the Home that will last. <sup>4412</sup>

40:58 - Not equal are the blind and those who (clearly) see: nor are (equal) those who believe and work deeds of righteousness and those who do evil. Little do ye learn by admonition! <sup>4432</sup>

41:30 - In the case of those who say "Our Lord is Allah" and further stand straight and steadfast the angels descend on them (from time to time): "Fear ye not!" (they suggest) "nor grieve! but receive the Glad Tidings of the Garden (of Bliss) the which ye were promised! <sup>4499</sup>

4499 The people who succeed in eternal Life are those who recognise and understand the one and only Eternal Reality, that is Allah, and further shape their probationary Life firmly and steadfastly on the principles of that Truth and Reality. They will have their friends and protectors in the good angels, in **contrast** to the evil ones, who will have no friendship or protection, but only the reproaches of the Satan. (41.30)

41:34 - Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate! <sup>45044505</sup>

41:46 - Whoever works righteousness benefits his own soul; whoever works evil it is against his own soul: nor is thy Lord ever unjust (in the least) to His servants.

42:6 - And those who take as protectors others besides Him Allah doth watch over them; and thou art not the disposer of their affairs. <sup>4532</sup>

4532 We now come to the **contrast**, the folly and ingratitude of man. But that cannot escape its final doom in the Universal Plan of Allah. Only Judgment rests with Allah. A Prophet is not responsible for the conduct of men, in a system which permits some limited free-will and personal responsibility. (42.6)

42:7 - Thus have We sent by inspiration to thee an Arabic Qur'an: that thou mayest warn the Mother of Cities and all around her and warn (them) of the Day of Assembly of which there is no doubt: (when) some will be in the Garden and some in the Blazing Fire. <sup>453345344535</sup>

4535 The **contrast** is again emphasised, as explained in the Summary. (42.7)

42:22 - Thou wilt see the wrongdoers in fear on account of what they have earned and (the burden of) that must (necessarily) fall on them. But those who believe and work righteous deeds will be in the luxuriant meads of the Gardens: they shall have before their Lord all that they wish for: that will indeed be the magnificent Bounty (of Allah). <sup>45574558</sup>

4558 In **contrast** with the withering terror of the wrong-doers is the ease and rational happiness of those who do good. "On them shall be no fear, nor shall they grieve" (ii. 38). Their wills will have been purified, and they shall have all that they shall desire, "before their Lord". That is, their highest Bliss will be the sight of their Lord. No higher Bounty can they wish for. (42.22)

42:51 - It is not fitting for a man that Allah should speak to him except by inspiration or from behind a veil or by the sending of a Messenger to reveal with Allah's permission what Allah wills: for He is Most High Most Wise. <sup>4597459845994600</sup>

4597 This leads us on to the higher spiritual meaning of verses 49-50, as leading up to verses 51-53. Man is but a speck in Allah's creation. His growth and family relationships are not by any means comparable to Allah's creative acts, whose various stages are referred to in n. 120 to ii. 117, n. 916 to vi. 94, and n. 923 to vi. 98. That being so in the mysteries of man's daily life, how much more profound is the **contrast** between man and Allah in the apprehension of the higher spiritual problems concerned with Revelation? How can man be fit to speak to Allah? He is not fit. But there are three ways in which Allah, in His infinite Mercy, communicates with man, as described in verses 51-53. (42.51)

43:15 - Yet they attribute to some of His servants a share with Him (in His godhead)! Truly is man a blasphemous ingrate avowed! <sup>4620</sup>

4620 As a **contrast** to the men of true understanding are the ungrateful blasphemous creatures, who offer a share to others besides Allah! They imagine sons and daughters to Allah, and forget the true lesson of the whole of Creation, which points to the Unity of Allah. This theme is further developed in the following Section. (43.15)

44:17 - We did before them try the people of Pharaoh: there came to them and apostle most honorable <sup>47004701</sup>

4701 Most honourable: this epithet is specially applied to Moses here, as expressing the truth, in **contrast** to the Pharaoh's false characterisation of him as "a contemptible wretch". (xliii. 52). (44.17)

45:14 - Tell those who believe to forgive those who do not look forward to the Days of Allah: it is for Him to recompense (for good or ill) each People according to what they have earned. <sup>474847494750</sup>

4750 "People" here may be taken to be a group of common characteristics, e.g., the righteous in contrast with the unrighteous, the oppressed in **contrast** with the oppressors, and so on. (45.14)

45:19 - They will be of no use to thee in the sight of Allah: it is only Wrongdoers (that stand as) protectors one to another: but Allah is the Protector of the Righteous. <sup>4757</sup>

46:17 - But (there is one) who says to his parents "Fie on you! Do ye hold out the promise to me that I shall be raised up even though generations have passed before me (without rising again)? " And they two seek Allah's aid (and rebuke the son): "Woe to thee! have Faith! For the promise of Allah is true." But he says "This is nothing but tales of the ancients!" <sup>4793</sup>

4793 A godly man often has an ungodly son, who flouts all that the father held sacred, and looks upon his father himself as old-fashioned and unworthy of respect or regard. The **contrast** in an individual family may be matched by the **contrast** in the passing and the rising generations of mankind. All this happens as a passing phase in the nominal evolution of mankind, and there is nothing in this to be despondent about. What we have to do is for the mature generations to bring up their successors in godly ways, and for the younger generations to realise that age and experience count for something, especially in the understanding of spiritual matters and other matters of the highest moment to man. (46.17)

46:18 - Such are they against whom is proved the Sentence among the previous generations of Jinns and men that have passed away; for they will be (utterly) lost. <sup>4794</sup>

4794 Cf. xli. 25 and n. 4494, Each individual, each generation, and each people is responsible for its own good deeds or misdeeds. The law of actions and their fruits applies: you cannot blame one for another. The only remedy lies in seeking for Allah's Grace and Mercy, not only for ourselves but for others in brotherly or fatherly love. This verse is in balanced **contrast** to verse 16 above. (46.18)

47:1 - Those who reject Allah and hinder (men) from the Path of Allah their deeds will Allah render astray (From their mark). <sup>4817</sup>

47:2 - But those who believe and work deeds of righteousness and believe in the (Revelation) sent down to Muhammad-for it is the Truth from their Lord He will remove from them their ills and improve their condition. <sup>4818</sup>

47:7 -O ye who believe! if ye will aid (the cause of) Allah He will aid you and plant your feet firmly.

47:8 - But those who reject (Allah) for them is destruction and (Allah) will render their deeds astray (from their mark). <sup>4827</sup>

48:29 - Muhammad is the Apostle of Allah; and those who are with him are strong against Unbelievers (but) compassionate amongst each other. Thou wilt see them bow and prostrate



themselves (in prayer) seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks (being) the traces of their prostration. This is their similitude in the Torah; and their similitude in the Gospel is: like a seed which sends forth its blade then makes it strong; it then becomes thick and it stands on its own stem (filling) the sowers with wonder and delight. As a result it fills the Unbelievers with rage at him. Allah has promised those among them who believe and do righteous deeds Forgiveness and a great Reward. <sup>491349144915491649174918</sup>

- 4918 I construe the particle "li" as expressing not the object, but the result. The result of the wonderful growth of Islam in numbers and strength was that its enemies were confounded, and raged furiously within their own minds, a **contrast** to the satisfaction, wonder, and delight of the Prophet and his Companions. The pronoun in "rage at them" of course refers to the Prophet and his Companions, and goes back to the earlier words, "on their faces" etc. (48.29)

#### 51:7 - By the Sky with (its) numerous Paths <sup>4993</sup>

- 4993 The study of the numerous regular orbits of the planets and irregularly regular orbits of comets, and the various motions, visible or invisible, of the fixed stars or revolving stars, form in themselves a network of knowledge or science, of a highly technical nature; the highest astronomy or mathematics can only barely reach its fringe. But these have all a fixed Plan and Purpose under Allah's Dispensation. In them variety leads to Unity. In **contrast** look at the confused medley of doctrines, views, and dicta put forward by the Sceptics, as described in the next verse. (51.7)

#### 51:8 - Truly ye are in a doctrine discordant <sup>4994</sup>

- 54:24 - For they said: "what! a man! a solitary one from among ourselves! shall we follow such a one? Truly should we then be straying in mind and mad!" <sup>51465147</sup>

- 5146 The psychology of the Thamud is more searchingly analysed here than in xli. 17, to show up the **contrast** between shallow men's ideas about Revelation, and the real sanity, humanism, social value, and truth of Revelation. To them the Revelation was brought by Salih. (54.24)

- 54:25 - "Is it that the Message is sent to him of all people amongst us? Nay he is a liar an insolent one!" <sup>5148</sup>

- 5148 Pure abuse, as a **contrast** to Salih's expostulation! See xxvi. 141-158, and notes. (54.25)

#### 54:50 - And Our command is but a single (Act) like the twinkling of an eye. <sup>5164</sup>

- 5164 While in the life of created things there is "proportion and measure", and a lag of time or distance or circumstance, in Allah's Command, the Design, the Word, the Execution, and the Consequences are but a single Act. The simile given is that of the twinkling of an eye, which is the shortest time that a simple man can think of: the cause which occasions the twinkling, the movement of the muscles connected with it, the closing of the eyelids, and their reopening, are all almost like a simultaneous act. By way of **contrast** take an illustration like that of a man writing a book. He must form the design in his mind; he must prepare himself by research, collection of knowledge, or of personal experience; he must use or acquire the art of writing; he must collect the materials for writing, viz., paper, ink, pen, etc., and this will connect with a chain of manufacturing processes in which he is dependent upon other people's work and experience; then his book may have to be printed or lightographed or bound, and sold, or taken to a library, or presented to a friend, which will bring into play numerous other chains of processes, and dependence upon other people's work or skill; and the lag of Time, Space, and Circumstance will occur at numerous stages. In Allah's Command, the word "Be" (kun) includes everything, without the intervention, of or dependence upon any other being or thing whatever. And this is also another phase of the philosophy of Unity. (54.50)

#### 56:42 - (They will be) in the midst of a fierce Blast of Fire and in Boiling Water <sup>5242</sup>

- 5242 Notice the parallelism in the **contrast** between those in Bliss and those in Misery. The description in each case pursues the idea of **contrast**. The fierce Blast of Fire and the Boiling Water are **in contrast** to the happy Lote-tree and the flowers and fruits in verses 28-29 above. (56.42)

#### 56:43 - And in the shades of Black Smoke: <sup>5243</sup>

- 5243 Even the Shades get a different quality in the Abode of Misery: shades of black smoke in **contrast** to the cool and refreshing long extended shades of trees by brooks in verses 30-31 above. (56.43)

#### 56:55 - "Indeed ye shall drink like diseased camels raging with thirst!" <sup>5248</sup>

- 5248 A terrible picture of Misery in **contrast** to the Companionship of the Good, the True, and the Beautiful, on raised couches, for the Companions of the Right Hand, in verses 34-38 above. (56.55)

#### 69:25 - And he that will be given his Record in his left hand will say: "Ah! would that my record had not been given to me!" <sup>5657</sup>

- 5657 This is in **contrast** to the righteous ones who will receive their record in their right hand. Cf. lxix. 19, n. 5652. The righteous are glad when they remember their past: their memory is itself a precious possession. The unjust are in agony when they remember their past. Their memory is itself a grievous punishment. (69.25)

### 70:1-**A questioner asked about a Penalty to befall** <sup>5675</sup>

70:2 - The **Unbelievers** the which there is none to ward off

70:6 - They see the (Day) indeed as a far-off (event):

70:7 - But We see it (quite) near. <sup>5680</sup>

70:8 -The Day that the sky will be like molten brass <sup>5681</sup>

70:9 - And the mountains will be like wool <sup>5682</sup>

70:10- And no friend will ask after a friend <sup>5683</sup>

70:11 - Though they will be put in sight of each other the sinner's desire will be: would that he could redeem himself from the Penalty of that Day by (sacrificing) his children <sup>5684</sup>

70:12 - His wife and his brother

70:13 -His kindred who sheltered him.

70:14 - And all all that is on earth so it could deliver him: <sup>5685</sup>

70:15 - By no means! For it would be the Fire of Hell!

70:16 - Plucking out (his being) right to the skull! <sup>5686</sup>

70:17 - Inviting (all) such as turn their backs and turn away their faces (from the Right) <sup>5687</sup>

70:18 - And collect (wealth) and hide it (from use)!

70:19 - Truly man was created very impatient <sup>5688</sup>

70:20 - Fretful when evil touches him;

70:21 - And niggardly when good reaches him <sup>5689</sup>

### 70:22 - **Not so those devoted to Prayer** <sup>5690</sup>

70:23 - Those who remain steadfast to their prayer;

70:24 - And those in whose wealth is a recognized right

70:25 - For the (needy) who asks and him who is prevented (for some reason from asking); <sup>5691</sup>

70:26 - And those who hold to the truth of the Day of Judgment;

70:27 - And those who fear the displeasure of their Lord <sup>5692</sup>

70:28 - For their Lord's displeasure is the opposite of Peace and Tranquillity <sup>5693</sup>

70:29 - And those who guard their chastity

70:30 - Except with their wives and the (captives) whom their right hands possess for (then) they are not to be blamed <sup>5694</sup>

70:31 - But those who trespass beyond this are transgressors

70:32 - And those who respect their trusts and covenants; <sup>5695</sup>

70:33 - And those who stand firm in their testimonies; <sup>5696</sup>

70:34 - And those who guard (the sacredness) of their worship <sup>5697</sup>

70:35 - **Such will be the honored ones in the Gardens of (Bliss).**

74:9 - That will be that Day a Day of Distress <sup>5783</sup>

5783 The Sinner's course is now shown in **contrast** to the Seeker's. The Sinner may be self-complacent now: but what will be his position when the Reckoning comes? Not easy, indeed a Day of Distress! (74.9)

77:41 - As to the Righteous they shall be amidst (cool) shades and springs (of water). <sup>5883</sup>

5883 This is in **contrast** to the triple shade of smoke and sin for the sinners, which neither gives them coolness nor protects them from the Blazing Fire. The Shade, i.e. Covering, of Allah's Good Pleasure, will be the greatest Boon of all, and the Spring of Allah's Love will be inexhaustible. (77.41)

79:2 - By those who gently draw out (the souls of the blessed); <sup>5918</sup>

5918 The second point is that in **contrast** with the wicked, the souls of the blessed will be drawn out gently to their new life. They will be ready for it. In fact death for them will be a release from the grosser incidents of bodily sense. To them the approach of Judgment will be welcome. (79.2)

80:40 - And other faces that Day will be dust-stained; <sup>5968</sup>

5968 The dust on the faces of the sinners will be in contrast to the beaming light on the faces of the righteous; and the blackness in **contrast** to the "laughing, rejoicing" faces of the righteous. But the dust also suggests that being Rejecters of Allah, their faces and eyes and faculties were choked in dust, and the blackness suggests that being Doers of Iniquity they had no part or lot in Purity or Light. Another contrast may possibly be deduced: the humble and lowly may be "in the dust" in this life, and the arrogant sinners in sunshine, but the roles will be reversed at Judgment. (80.40)

83:18 - Nay verily the Record of the Righteous is (preserved) in 'Illiyin. <sup>6019</sup>

6019 'Illiyin: the oblique form of the nominative Illiyun, which occurs in the next verse. It is in **contrast** to the Sijjin which occurs in verse 7 above, where see n. 6213. Literally, it means the 'High Places'. Applying the reasoning parallel to that which we applied to Sijjin, we may interpret it as the Place where is kept the Register of the Righteous. (83.18)

85:17 - Has the story reached thee of the Forces <sup>6063</sup>

6063 In **contrast** to the real, all-embracing, and eternal power of Allah, what are the forces of man at their best? Two examples are mentioned. (1) Pharaoh was a proud monarch of a powerful kingdom, with resources and organisation, material, moral, and intellectual, as good as any in the world. When he pitted himself against Allah's Prophet, he and his forces were destroyed. See lxxix. 15-26. (2) The Thamud were great builders, and had a high standard of material civilization. But they defied the law of Allah and perished. See vii. 73-79, and n. 1043. (85.17)

88:9 - Pleased with their Striving <sup>6100</sup>

: you cannot blame one for another. The only remedy lies in seeking for Allah's Grace and Mercy, not only for ourselves but for others in brotherly or fatherly love. This verse is in balanced **contrast** to verse 16 above. (46.18)

6100 Notice the parallelism in **contrast**, between the fate of the Wicked and that of the Righteous. In the one case there was humiliation in their faces; in the other, there is joy; where there was labour and weariness in warding off the Fire, there is instead a healthy Striving, which is itself pleasurable, - a Striving which is a pleasant consequence of the spiritual Endeavour in the earthly life, which may have brought trouble or persecution from without, but which brought inward peace and satisfaction. (88.9)

88:10 - In a Garden on high <sup>6101</sup>

6101 The most important point is their inward state of joy and satisfaction, mentioned in verses 8-9. Now are mentioned the outer things of bliss, the chief of which is the Garden. The Garden is in **contrast** to the Fire. Its chief beauty will be that they will hear there nothing unbecoming, or foolish, or vain. It will be a Garden on high, in all senses, - fit for the best, highest, and noblest. (88.10)

89:1 - By the Break of Day <sup>6108</sup>

6108 Four striking **contrasts** are mentioned, to show Allah's Power and Justice, and appeal to "those who understand". The first is the glory and mystery of the Break of Day. It just succeeds the deepest dark of the Night, when the first rays of light break through. Few people except those actually in personal touch with nature can feel its compelling power. In respect both of beauty and terror, of hope and inspiration, of suddenness and continuing increase of light and joy, this "holy time" of night may well stand as the type of spiritual awakening from darkness to Faith, from Death to Resurrection. (89.1)

89:2 - By the Nights twice five; <sup>6109</sup>

6109 By the Ten Nights are usually understood the first ten nights of Zul-Hijja, the sacred season of Pilgrimage. From the most ancient times Makkah was the centre of Arab pilgrimage. The story of Abraham is intimately connected with it: see ii. 125-127 and notes, also n. 217 to ii. 197. In times of Paganism various superstitions were introduced, which Islam swept away. Islam also purified the rites and ceremonies, giving them new meaning. The ten days specially devoted to the Hajj introduce a striking **contrast** in the life of Makkah and of the pilgrims. Makkah, from being a quiet secluded city, is then thronged with thousands of pilgrims from all parts of the world. They discard their ordinary dress - representing every kind of costume - to the simple and ordinary Ihram (n. 217); they refrain from every kind of fighting and quarrel; they abstain from every kind of luxury and self-indulgence; they hold all life sacred, however humble, except in the way of carefully-regulated sacrifice; and they spend their nights in prayer and meditation. (89.2)

### 89:3 - By the Even and Odd (contrasted); <sup>6110</sup>

6110 The **contrast** between even and odd forms the subject of learned argument among those who deal with the properties of numbers. In any case, even and odd follow each other in regular succession: each is independent, and yet neither is self-sufficient. In ultimate analysis every even number is a pair of odd ones. And all things go in pairs: see xxxvi. 36, and n. 3981. In the animal world pairs are but two individuals, and yet each is a complement of the other. Both abstract and concrete things are often understood in contrast with their opposites. Why should we not, in spiritual matters, understand this life better with reference to the Hereafter, and why should we disbelieve in the Hereafter simply because we cannot conceive of anything different from our present life? (89.3)

### 89:4 - And by the Night when it passeth away <sup>6111</sup>

6111 That is, the last part of the night, just before full day-light. Note the gradations: first, the turn of the night, when just the first rays of daylight break through; secondly, the social and institutional rites of religion, like those during the ten nights of Pilgrimage; thirdly, when the usual **contrast** between the Here and Hereafter vanishes, and we can see heaven even here; and lastly, when this world vanishes, the full light of Day arrives, and we see Reality face to face. (89.4)

### 89:5 - Is there (not) in these and adjuration (or evidence) for those who understand? <sup>6112</sup>

6112 All these Signs draw our attention, like solemn adjurations in speech, to the profoundest mystery of our inner life, viz., how from utter depths of darkness-ignorance or even degradation-Allah's wonderful light or Revelation can lead us by contrast into the most beautiful sunshine of a glorious spiritual Day. But the **contrast** suggest also the opposite process as a corollary, -how resistance to Allah's fight would destroy us utterly, converting our greatness or glory to perdition, as happened with the peoples of Arab antiquity, the 'Ad and the Thamud, and the type of the powerful but arrogant and godless monarch, the Pharaoh of Egypt. Like a man with a bounded horizon, the average man does not understand these long-range mysteries of life, and we have need to pray that we may be of "those who understand". (89.5)

### 89:15 - Now as for man when his Lord trieth him giving him honor and gifts then saith he (puffed up) "My Lord hath honored me." <sup>6119</sup>

6119 **Contrast** with Allah's justice and watchful care, man's selfishness and pettiness. Allah tries us both by prosperity and adversity: in the one we should show humility and kindness; and in the other patience and faith. On the contrary, we get puffed up in prosperity and depressed in adversity, putting false values on this world's goods. (89.15)

### 92:1 - By the Night as it conceals (the light); <sup>6159</sup>

6159 The evidence of three things is invoked, viz., Night, Day, and Sex, and the conclusion is stated in verse 4, that men's aims are diverse. But similarly there are contrasts in nature. What **contrast** can be greater than between Night and Day? When the Night spreads her veil, the sun's light is hidden, but not lost. The sun is in his place all the time, and will come forth in all his glory again in his own good time. Cf. xci. 3, 4, and n. 6149. Man pursuing diverse aims may find, owing to his own position, Allah's light obscured from him for a time, but he must strive hard to put himself in a position to reach it in all its glory. (92.1)

### 93:1 - By the Glorious Morning Light. <sup>6175</sup>

6175 The full morning light of the sun, when his splendour shines forth in **contrast** with the night which has passed. Cf. xci. 1. The growing hours of morning light, from sunrise to noon, are the true type of the growth of spiritual life and work, while the stillness of the night is, to those who know, only a preparation for it. We are not to imagine that the stillness or quiescence of the night is wasted, or means stagnation in our spiritual life. The stillness may seem lonely, but we are not alone, nor forsaken by Allah. Nor is such preparation, without immediate visible results, a sign of Allah's displeasure. (93.1)

### 95:3 - And this City of security <sup>61976198</sup>

6197 "This City of security" is undoubtedly Makkah. Even in Pagan times its sacred character was respected, and no fighting was allowed in its territory. But the same City, with all its sacred associations, persecuted the greatest of the Prophets and gave itself up for a time to idolatry and sin, thus presenting the **contrast** of the best and the worst. (95.3)

### 98:6 - Those who reject (Truth) among the People of the Book and among the Polytheists will be in hell-fire to dwell therein (for aye). They are the worst of creatures. <sup>6231</sup>

6231 To be given the faculty of discrimination between right and wrong, and then to reject truth and right, is the worst folly which a creature endowed with will can commit. It must necessarily bring its own punishment, whether the creature calls himself one of the children of Abraham or one of the redeemed of Christ, or whether he goes by the mere light of nature and reason as a Pagan. Honour in the sight of Allah is not due to race or colour, but to sincere and righteous conduct (xlix. 13). (98.6)

### 98:7 - Those who have faith and do righteous deeds they are the best of creatures. <sup>6232</sup>

6232 **Contrast** this with the preceding verse. Human beings who live a life of faith and good deed justify the purpose of their probation here. They attain the fulfilment of their highest hopes. (98.7)

99:7 - Then shall anyone who has done an atom's weight of good see it! <sup>6240</sup>

6240 Zarrat: the weight of an atom, the smallest living weight an ordinary man can think of. Figuratively the subtlest form of good and evil will then be brought to account, and it will be done openly and convincingly: he "shall see it". (99.7)

99:8 - And anyone who has done an atom's weight of evil shall see it.

100:6 - Truly Man is to his Lord ungrateful; <sup>6246</sup>

6246 **Man**, i.e., **unregenerate man**, in **contrast** to those who receive guidance and wage unceasing war with Evil, is ungrateful to his Lord and Cherisher, Him Who created him and sustains him, and sends His blessings and favours at all times. The ingratitude may be shown by thoughts, words, and deeds, -by forgetting or denying Allah and His goodness, by misusing His gifts, or by injustice to His creatures. (100.6)

100:1 - By the (Steeds) that run with panting (breath) <sup>6241</sup>

100:2 - And strike sparks of Fire <sup>6242</sup>

100:3 - And push home the charge in the morning <sup>6243</sup>

100:4 - And raise the dust in clouds the while <sup>6244</sup>

100:5 - And penetrate forthwith into the midst (of the foe) en masse <sup>6245</sup>

6241 The substantive proposition is in verses 6-8 below, and the metaphors enforcing the lesson are in verses 1-5 here. They have at least three layers of meaning: (1) Look at the chargers (mares or swift camels) panting for war on behalf of their masters. Off they go, striking fire with their hoofs by night at the behest of their riders; they push home the charge in the morning, chivalrously giving the enemy the benefit of daylight; and regardless of flashing steel or the weapons of their enemies they boldly penetrate into the midst of their foe, risking their lives for the Cause. Does unregenerate man show that fidelity to his Lord Allah? On the contrary he is ungrateful to Allah; he shows that by his deeds; he is violently in love with wealth and gain and things that perish. (2) By the figure of metonymy the brave fidelity of the war-horse may stand for that of the brave men and true who rally to the standard of Allah and carry it to victory, contrasted with the poltroonery and pettiness of unregenerate man. (3) **The whole conflict, fighting, and victory, may be applied to spiritual warfare against those who are caught and overwhelmed in the camp of Evil. (100.1)**

6242 With their hoofs. If we suppose the march to be in the dead of night, the sparks of fire would be still more conspicuous. (100.2)

6243 We may suppose a surprise attack, but yet a chivalrous attack by daylight. The foe is punished through his own lethargy and unpreparedness, apart from the strength, fire, and spirit of the forces of righteousness. (100.3)

6244 The clouds of dust typify the **ignorance and confusion** in the minds of those who oppose Truth. (100.4)

2:6 - As to those who reject Faith it is the same to them whether thou warn them or do not warn them; they will not believe. <sup>30</sup>

30 Kafara kufr, kafr, and derivative forms of the word, imply a deliberate rejection of Faith as opposed to a mistaken idea of God or faith, which is not inconsistent with an earnest desire to see the truth. Where there is such desire, the grace and mercy of God gives guidance. But that guidance is not efficacious when it is deliberately rejected and the possibility of rejection follows from the grant of free will. The consequence of the rejection is that the spiritual faculties become dead or impervious to better influences. See also n. 93 to ii.88. (2.6)

## **CONTRASTS: JUDGEMENT DAY:-**

### **BEAST**

6:38 - There is not an animal (that lives) on the earth nor a being that flies on its wings but (forms part of) communities like you. Nothing have We omitted from the Book and they (all) shall be **gathered to their Lord in the end.** <sup>859</sup>

81:4 - When the she-camels, ten months with young, are left untended;

81:5 - When the wild beasts are herded together (in human habitations);

### **EARTH:**

56:4 - When the earth shall be shaken to its depth

69:14-And the earth is moved, and its mountains, and they are crushed to powder at one stroke

78:6 - Have We not made the earth as a wide expanse,  
 84:3 - And when the Earth is flattened out,  
 86:12-And by the Earth which opens out (for the gushing of springs or the sprouting of vegetations)  
 99:1 - When the Earth is shaken to its (utmost) convulsion,  
 99:2 - And the Earth throws up its burdens (from within),

### **FACES**

3:106 - On the Day when some faces will be (lit up with) white, and some faces will be ( in the gloom of) black  
 75:22 – Some faces, that Day, will beam (in brightness and beauty)-  
 75:24 – And some faces, that Day, will be sad and dismal,  
 80:38 - Some Faces that Day will be beaming  
 80:39 - Laughing, rejoicing,  
 80:40 - And other faces that Day will be dust stained;  
 80:41 - Blackness will cover them  
 80:42 - Such will be the Rejecters of Allah, the Doers of Iniquity.  
 83:24 – Thou wilt recognise in their Faces the beaming brightness of Bliss.  
 88:2 - Some faces, that Day, will be humiliated,  
 88:3 - Labouring (hard), weary -  
 88:8 - (Other) faces that Day will be joyful,  
 88:9 - Pleased with their Striving –

**NOTE:** 5968 – The dust on the faces of the sinners will be in contrast to the beaming light on the faces of the righteous; and the blackness in contrast to the “laughing, rejoicing” faces of the righteous. But the dust also suggests that being Rejecters of Allah, their faces and eyes and faculties were choked in dust, and the blackness suggests that being Doers of iniquity they had no part or lot in purity or Light. Another contrast may possibly be deduced: the humble and lowly may be “in the dust” in this life, and the arrogant sinners in sunshine, but the roles will be reversed at Judgement.

### **FIRMAMENT:**

51:47 - With the power and skill did We construct the Firmament: For it is We Who create the vastness of space.  
 65:12 – Allah is He Who created seven Firmaments and of the earth a similar number.  
 52:9 - On the Day when the firmament will be in dreadful commotion.

### **FLEE:**

75:5 - But man wishes to do wrong (even) in the time in front of him.  
 75:7 - At length, when the Sight is dazed,  
 75:8 - And the moon is buried in darkness  
 75:9 - And the sun and moon are joined together –  
 75:10 - That Day will man say; “Where is the refuge?”  
 75:13 - That Day will Man be told (all) that he put forward, and all that he put back.  
 75:14 - Nay, man will be evidence against himself,  
 75:15 - Even though he were to put up his excuses.  
 80:34 - That Day shall a man **flee** from his own brother,  
 80:35 - And from his mother and his father,  
 80:36 - And from his wife and his children,  
 80:37 - Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others.  
 82:6 - O man! What has seduced thee from thy Lord Most Beneficent?  
 82:19 - (It will be) the Day when no soul shall have power (to do) aught for another: For the Command, that Day, will be (wholly) with Allah.  
 86:10 - (Man) will have no power, and no helper  
 99:6 - On that Day will men proceed in companies sorted out, to be shown the Deeds that they (had done).  
 101:4 – (It is) a Day whereon men will be like moths scattered about,

### **GRAVES**

81:7 - When the souls are sorted out, (being joined, like with like);  
 82:4 - And when the Graves are turned upside down -

### **HEAVEN:**

51:22 - And in heaven is your Sustenance, as (also) that which ye are promis



77:9 - When the heaven is cleft asunder  
 78:19 - And the heavens shall be opened as if there were doors,

#### **MOON:**

54:1 - The Hour (of Judgement) is nigh, and the moon is cleft asunder  
 75:8 - And the moon is buried in darkness.  
 75:9 - And the sun and moon are joined together -

#### **MOUNTAIN:**

13:3 - And it is He Who spread out the earth, and set thereon mountains standing firm,  
 16:15- And He has set up on the earth mountains standing firm, lest it should shake with you;  
 52:10 - And the mountains will fly hither and thither.  
 56:5 - And the mountains shall be crumbled to atoms  
 56:6 - Becoming dust scattered abroad,  
 69:14 - And the earth is moved, and its mountains, and they are crushed to powder at one stroke  
 70:9 - And the mountains will be like wool,  
 73:14 - One Day the earth and the mountains will be in violent commotion. And the mountains will be as a heap of sand poured out and flowing down.  
 77:10 When the mountains are scattered (to the winds) as dust;  
 78:7 - And the mountains as pegs  
 78:20 And the mountains shall vanish, as if they were a mirage.  
 81:3 - When the mountains vanish (like a mirage)  
 101:5 And the mountains will be like carded wool.

#### **NOISE:**

80:33 - At length, when there comes the Deafening Noise -  
 101:1 - The (Day) of Noise and Clamour:  
 101:2 - What is the (Day) of Noise and Clamour?  
 101:3 - And what will explain to thee what the (Day) of Noise and Clamour is ?  
 101:4 - (It is) a Day whereon men will be like moths scattered about,

#### **OCEAN:**

52:6 - And by the Ocean filled with swell -  
 81:6 - When the oceans boil over with a swell;  
 82:3 - When the Oceans are suffered to burst forth;

#### **SKY:**

50:6 - Do they not look at the sky above them? How We have made it and adorned it,  
 55:37 When the sky is rent asunder, and it becomes red like ointment  
 69:16- And the sky will be rent asunder, for it will that Day be flimsy,  
 70:8 - The Day that the sky will be like molten brass,  
 82:1 - When the Sky is cleft asunder;  
 84:1 - When the Sky is rent asunder,

#### **STARS**

7:54 - He created the sun, the moon and the stars (all) governed by laws under His Command.  
 77:8 - Then when the stars become dim;  
 81:2 - When the stars fall, losing their lustre  
 82:2 - When the Stars are scattered;

#### **SUN:**

55:5 - The sun and the moon follow courses (exactly) computed;  
 75:9 - And the sun and moon are joined together -  
 81:1 - When the sun (with its spacious light) is folded up;  
 81:14 - (Then) shall each soul know what it has put forward.

#### **SOULS:**

7:37 - Who is more unjust than one who invents lie against Allah or rejects His Signs? For such, their portion appointed must reach them from the Book (of Decrees): until, when Our messengers (of death) arrive and take their souls, they say: "Where are the things that ye used to invoke besides Allah?"



NOTE:1018 – It must not be supposed that the rebels against Allah would at once be cut off in this life for their sins. They will get the portion allotted to them, including the good things of life and the chance of repentance and reformation, during their probationary period on this earth. During that period they will have a full run. After that period expires, they will be called to account. They will themselves see that the false things in which they put their trust, were false, and they will confess their sin, but it will be too late.

21:35: Every soul shall have a taste of death: And We test you by evil and by good by way of trial. To Us must ye return.

79:1 - By the (angels) who tear out (the souls of the wicked) with violence;

79:2 - By those who gently draw out (the souls of the blessed);

79:40- And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) souls from lower Desires.

81:7 - When the souls are sorted out, (Being joined, like with like);

81:14- (Then) shall each soul know what it has put forward.

82:5 - (Then) shall each soul know what it hath sent forward and (what it hath) kept back.

82:19- (It will be) the Day when no soul shall have power (to do) aught for another:

NOTE: 6010 – The answer is suggested by a negative proposition: 'No soul shall have power to do aught for another. This is full of meaning. Personal responsibility will be fully enforced. In this world we all depend on one another proximately, though our ultimate dependence is always on Allah, now and forever. But here a father helps a son forward, husband and wife influence each other's destinies; human laws and institutions may hold large masses of mankind under their grip; falsehood and evil may seem to flourish for a time, because a certain amount of limited free will has been granted to man. This period will be all over then. The good and the pure will have been separated from the evil and the rebellious; the latter will have been rendered inert, and the former will have been so perfected that their wills will be in complete consonance with Allah's Universal Will. The Command, thenceforward, will be wholly with Allah.

89:27- (To the righteous soul will be said:) "O (thou) soul, in (complete) rest and satisfaction!

89:28- "Come back thou to thy Lord – well pleased (thyself), and well-pleasing unto Him!

89:29- "Enter thou, then, among my Devotees!

89:50- "Yea, enter thou My Heaven!

#### **REWARDS: (FOR THE RIGHTEOUS):**

78:31 – Verily for the Righteous there will be a fulfilment of (The Heart's) desires;

78:32 – Gardens enclosed, and Grapevines;

78:33 – Companions of Equal Age;

78:34 – And a Cup full (To the Brim)

78:36 – Recompense from thy Lord, a Gift, (amply) sufficient –

83:23 – On Thrones (of Dignity) will they command a sight (of all things):

83:25 – Their thirst will be slaked with Pure Wine sealed:

83:26 – The seal thereof will be Musk: and for this let those aspire, who have aspirations:

83:27 – With it will be (given) a mixture of TASNIM:

83:28 – A spring, from (the waters) whereof drink those nearest to Allah.

88:10 – In a Garden on high,

88:12 – Therein will be a bubbling spring;

88:13 – Therein will be Thrones (of dignity), raised on high,

88:14 – Goblets placed (ready),

88:15 – And Cushions set in rows,

88:16 – And rich carpets (all) spread out.

56:12 – In Gardens of Bliss:

56:15 – (They will be) on Thrones encrusted (with gold and precious stones),

56:16 – Reclining on them, facing each other.

56:17 – Round about them will (serve) youths of perpetual (freshness),

56:18 – With goblets, (shining) beakers, and cups (filled) out of clear-flowing fountains:

56:19 – No after-aches will they receive therefrom, nor will they suffer intoxication:

56:20 – And with fruits, any that they may select;

56:21 – And flesh of fowls, any that they may desire.

56:22 – And (there will be) Companions with beautiful, big, and lustrous eyes –

56:23 – Like unto Pearls well-guarded

56:27 – The Companions of the Right Hand –

56:28 – (They will be) among Lote trees without thorns,

56:29 – Among Talh trees with flowers (or fruits) piled one above another-

56:30 – In shade long-extended,

56:31 – By water flowing constantly,

56:32 – And fruit in abundance,  
 56:33 – Whose season is not limited, nor (supply) forbidden,  
 56:34 – And on Thrones (of dignity), raised high.  
 56:35 – We have created ( their Companions) of special creation,  
 56:36 – And made them virgin pure (and undefiled)-  
 56:37 – Beloved (by nature), equal in age –  
 77:15 – AH WOE THAT DAY, TO THE REJECTERS OF TRUTH!  
 77:19 – Ah woe that Day, to the Rejecters of Truth!  
 77:24 – Ah woe that Day, to the Rejecters of Truth!  
 77:28 – Ah woe that Day, to the Rejecters of Truth!  
 77:34 – Ah woe that Day, to the Rejecters of Truth!  
 77:37 – Ah woe that Day, to the Rejecters of Truth!  
 77:40 – Ah woe that Day to the Rejecters of Truth!  
 77:45 - Ah woe that Day, to the Rejecters of Truth!  
 77:47 – Ah woe that Day, to the Rejecters of Truth!  
 77:49 – Ah woe that Day, to the Rejecters of Truth!  
 77:29 – (It will be said) “Depart ye to that which ye used to reject as false!”  
 77:30 – “Depart ye to a Shadow (of smoke ascending) in three columns,  
 77:31 – “(Which yields) no shade of coolness, and is of no use against the fierce Blaze.  
 77:32 - “Indeed it throws about sparks (huge) as Forts,  
 77:33 - “As if there were (a string of) yellow camels (marching swiftly).”  
 77:35 – That will be a Day when they shall not be able to speak  
 78:21 – Truly Hell is as a place of ambush –  
 78:23 – They will dwell therein for ages.  
 78:24 – Nothing cool shall they taste therein, nor any drink,  
 78:25 – Save a boiling fluid and a fluid, dark, murky, intensely cold -  
 88:4 - The while they enter the Blazing Fire –  
 88:5 - The while they are given to drink, of a boiling hot spring,  
 88:6 - No food will there be for them but a bitter DARI  
 88:7 - Which will neither :nourish nor satisfy hunger.  
 56:42 –(They will be) in the midst of a fierce Blast of Fire and in Boiling Water,  
 56:43 – And in the shades of Black Smoke:  
 56:44 – Nothing (will there be) to refresh, nor to please:  
 56:52 – “Ye will surely taste of the Tree of Zaqqum.  
 56:53 – “Then will ye fill your insides therewith,  
 56:54 – “And drink Boiling Water on top of it:  
 56:55 – “Indeed ye shall drink like diseased camels raging with thirst!”  
 56:56 – Such will be their entertainment on the Day of Requit!

See: under “Judgement Day”

See:3:69,140,141,145

4:2,10,56,57,72,7

5:41,42,71.

6:24,25,50,59,76,77,78,79,95,96,97,98,99,101.

7:30,31,157,161,162,169.

8:61,62 9:50,53,56.

10:7,8,11,12,18,23,24,26,27,44,54.

11:15,16,24.

13:18,19,36.

15:14,15,95.

20:131.

21:9,22.

22:50,51.

23:63.

29:12,13.

30:28.

27:60,64.

31:6,7.

35:78.

39:15,24,32,33,49  
 40:40,41,42.  
 41:6,17,30,39,40,44,49.  
 42:12,18,48.  
 44:43-46.  
 45:15,23.  
 7:3,16,17,38.  
 43:18.  
 80:33,38,39,40. etc.

NOTE: 5025 - If you do not wish to go back to the wonderful things of the past, which show the power and goodness of Allah, and His justice supreme over all wrongdoing, look at the wonderful things unfolding themselves before your very eyes!

- 1). The space in the heavens above! Who can comprehend it but He Who made it and sustain it?
- 2). The globe of the earth under your feet! How great its expanse seems over sea and land, and spread out for you like a wonderful carpet or bed of rest!
- 3). All things are in twos: sex in plants and animals, by which one individual is complementary to another; in the subtle forces of nature, Day and Night, positive and negative electricity, forces of attraction and repulsion; and numerous other opposites, each fulfilling its purpose, and contributing to the working of Allah's Universe: and in the moral and spiritual world, Love and Aversion, Mercy and Justice, Striving and Rest, and so on - all fulfilling their functions according to the Artistry and wonderful Purpose of Allah. Everything has its counterpart, or pair, or complement. Allah alone is One, with none like Him, or needed to complement Him. These are noble things to contemplate. And they lead us to a true understanding of Allah's Purpose and Message.:

### **THE ADJURATIONS:**(of Five Signs/ Symbols - Certain of the Judgement to come)

- 1). Revelation is in accord with all Allah's Signs,
- 2). Hereafter is inevitable,
- 3). We must prepare for it.

#### **52:1 - By the Mount of Revelation;**

See Note: 5038    Moses -            Mount Sinai  
                          Jesus -            Mount Olives  
                          Muhammad -    Mountain of Light

#### **52:2 - By a decree inscribed,**

See Note: 5038 - Allah's Eternal Decree reduced to writing.

#### **52:3 - In a scroll unfolded; Spread out so that everyone who has the will can seek its guidance.**

#### **52:4 - By the much-frequented Fane;**

See Note: 5039 a) The Ka'bah

b) Any Temple of House of worship dedicated to the true God.

c) The heart of man which craves with burning desire to find and worship Allah .

#### **52:5 - By the Canopy Raised High;**

See Note: 5040 - Canopy of heaven, Nature's Temple in which all creation worships Allah.

#### **52:6 - By the Ocean filled with swell -**

See Note: 5041 - Vast, limitless, all encircling Ocean - is the material symbol of the universal unlimited, comprehensive nature of the invisible spiritual world.

#### **52:7 - Verily, the Doom of thy Lord will indeed come to pass.**

#### **52:11 -Then woe that Day to those that treat (Truth) as Falsehood-**

NOTE: 5045 - That Day will be a Day of Woe to the wrongdoers described in two aspects, the rebels against Allah and Allah's Truth, just as it will be a Day of Joy and Thanksgiving to the Righteous. The rebels are here described as being those who openly defied Truth and plunged into wrongdoing, or who trifled with truth, who jested with serious matter, who had not the courage to plunge openly into wrongdoing but who secretly took profit out of it, who wasted their life in doubts and petty quibbles. It is difficult to say which attitude did more harm to themselves and to others. Both are aspects of deep-seated sin and rebellion. But the mercy of Allah was open to all if they had repented and amended their lives. . .

#### **52:17 - As to the Righteous, they will be in Gardens, and in Happiness-**

#### **53:59 - Do ye then wonder at this recital?**

#### **53:60 - And will ye laugh and not weep,-**

#### **53:61 - Wasting your time in vanities?**

#### **53:62 - But fall ye down in prostration to Allah and adore (Him)!**

5124 Mere wondering will not do, even if it is the wonder of admiration. **Each soul must strive and act**, and Allah's Mercy will take it under its wings. (53:59)

5125 The higher issues of Life and the Hereafter are serious, and therefore all that we do in this life is serious and important. We must shun inanities and frivolities. It is no laughing time. If we only realised our own shortcomings, we should weep. But weeping by itself will not help. We must try and understand Allah and adore Him. Thus shall we be able to understand ourselves and our fellow-men. (53:60)

**CONTRASTS IN HIS SUBLIME CREATION:** (Note: 6147)

- 91:1 - SUN: By the Sun and its (glorious) splendour;  
 91:2 - MOON: By the Moon as it follows the Sun);  
 91:3 - DAY: By the Day as it shows up (the Sun's) glory;  
 91:4 - NIGHT: By the Night as it conceals it; 91:10- And he fails that corrupts it!  
 91:5 - FIRMAMENT: By the Firmament and its (wonderful) structure;  
 91:6 - EARTH - By the Earth and its (wide) expanse;  
 91:7 - SOUL - By the Soul, and the proportion and order given to it;  
 91:9 - **Truly he succeeds that purifies it,**

**NOTE:** 6147 – Six types are taken in three pairs, from Allah's mighty works in nature, as tokens or evidence of Allah's providence and the **contrasts** in His sublime creation, which yet conduce to cosmic harmony (verses 1-6). Then (verses 7-8) the soul of man, with internal order and proportion in its capacities and faculties, as made by Allah, is appealed to as having been endowed with the power of discriminating between right and wrong. Then the conclusion is stated in verses 9-10, that man's success or failure, prosperity or bankruptcy, would depend upon his keeping that soul pure or his corrupting it.

**NOTE:** 6148 – The first pair is the glorious sun, the source of our light and physical life, and the moon which follows or acts as second to the sun for illuminating our world. The moon, when she is in the sky with the sun, is pale and inconspicuous, in the sun's absence she shines with reflected light and may metaphorically be called the sun's vicegerent. So with Revelation and the great Prophets who brought it; and the **minor Teachers** who derive their light reflected, or perhaps doubly reflected, from the original source.

**NOTE:** 6149 – The next **contrasted** pair consists, not of luminaries, but conditions, or periods of time, Day and Night. The Day reveals the sun's glory and the Night conceals it from our sight. So there may be **contrasts** in our subjective reception of divine light, but it is there, working all the time, and must reappear in its own good time.

**NOTE:** 6150 – The next **contrasted** pair is the wonderful firmament on high, and the earth below our feet, stretching away to our wide horizons. The sky gives us rain, and the earth gives us food. Yet both work together: for the rain is moisture sucked up from the earth, and the food cannot grow without the heat and warmth of the sun. There are many other **contrasts** under this head; yet they all point to unity.

**NOTE:** 6152 – Allah makes the soul, and gives it order, proportion, and relative perfection, in order to adapt it for the particular circumstances in which it has to live its life. He breathes into it an understanding of what is sin, impiety, wrongdoing and what is piety and right conduct, in the special circumstances in which it may be placed. This is the precious gift of all to man, the faculty of distinguishing between right and wrong. After the six external evidences mentioned in verses 1-6 above, this internal evidence of Allah's goodness is mentioned as the greatest of all. By these various tokens man should learn that his success, his prosperity, his salvation depends on himself – on his keeping his soul pure as Allah made it; and his failure, his decline, his perdition depends on his soiling his soul by choosing evil.

**CONTRAST - SYMPHONY OF DUALITY:**

- 2:6 – As to those who reject Faith it is the same to them whether thou warn them or do not warn them; they will not believe. <sup>30</sup>
- 2:7 - Allah hath set a seal on their hearts and on their hearing and on their eyes is a veil; great is the penalty they (incur). <sup>3132</sup>
- 6:151 - thus doth He command you that ye may learn wisdom. <sup>976977</sup>
- 6:152 thus doth He command you that ye may remember. <sup>978</sup>
- 6:153 - thus doth He command you that ye may be righteous. <sup>979</sup>
- 6:158 - Are they waiting to see if the angels come to them .....Say: "Wait ye: we too are waiting."  
 983984
- 6:164 - no bearer of burdens can bear the burden of another
- 31:14 -: (hear the command) "Show gratitude to Me and to thy parents: to Me is (thy final) Goal. <sup>3596</sup>
- 84:2 - And hearkens to (the Command of) its Lord--and it must needs (do so)--<sup>6032</sup>
- 84:5 - And hearkens to (the Command of) its Lord--and it must needs (do so)--(then will come Home the full Reality). <sup>60346035</sup>

65:8 - How many populations that insolently opposed the command of their Lord and of His apostles did We not then call to account to severe account? And We imposed on them an exemplary Punishment.

15:26 - We created man from sounding clay from mud molded into shape; <sup>1966</sup>

15:27 - And the Jinn race We had created before from the fire of a scorching wind. <sup>1967</sup>

36:36 - Glory to Allah Who created in pairs all things that the earth produces as well as their own (human) kind and (other) things of which they have no knowledge. <sup>3981</sup>

3981 The mystery of sex runs through all creation,-in man, in animal life, in vegetable life, and possibly in other things of which we have no knowledge. Then there are pairs of opposite forces in nature, e.g., positive and negative electricity, etc. The atom itself consists of a positively charged nucleus or proton, surrounded by negatively charged electrons. The constitution of matter itself is thus referred to pairs of opposite energies. (36.36)

51:49 - And of everything We have created pairs:

55:14 - He created man from sounding clay like unto pottery,

55:15 - And He created Jinns from fire free of smoke:

NOTE: 5181 - See n.1966 to 15:26. The creation of men and jinns is contrasted.

55:4 - He has taught him speech (and intelligence).

55:5 - The sun and the Moon follow courses (exactly) computed;

55:6 - And the herbs and the trees - both (alike) bow in adoration.

55:9 - So establish weight with justice -

55:11- Therein is fruit and date palms,

55:12- Also corn, with (its) leaves and stalk for fodder, and sweet-smelling plants.

55:17 - (He is) Lord of the two Easts and Lord of the two Wests:

55:19 - He has let free the two bodies of flowing water meeting together:

55:22 - Outof them come Pearls and Coral:

55:29 - Of Him seeks (its need) every creature in the heavens and on earth:

55:33 - O ye assembly of Jinns and men!

55:39 - On that Day no question will be asked of man or jinn as to his sin,

55:56 - In them will be (Maidens), chaste, restraining their glances, whom no man or jinn before them has touched.

55:74 - Whom no man or jinn before them has touched -

55:35 - A flame of fire (to burn) and a smoke (to choke):

55:41 - And they will be seized by their forelocks and their feet.

55:46 - There will be two Gardens-

55:48 - Containing all kinds (of trees and delights)-

55:50 - In them (each) will be two Springs flowing (free);

55:66 - In them (each) will be two springs pouring forth water in continuous abundance.

55:52 - In them will be Fruits of every kind, two and two.

55:54 - They will recline on Carpets, whose inner lining will be rich brocade:

55:58 - Like unto rubies and coral,

55:62 - And besides these two, there are two other Gardens-

55:68 - In them will be Fruits and dates and pomegranates:

55:70 - In them will be fair (Companions), good, beautiful -

55:76 - Reclining on green Cushions and rich Carpets of beauty.

NOTE: 5205 - Here two Gardens are mentioned, and indeed four, counting the other two mentioned

in 55:62 -76. Opinions are divided about this, but the best opinion is that the two mentioned in verses

46-61 are for the degree of those Nearest to Allah (Muqarrabun), and those in verses 62-76 for the Companions of the Right Hand: Why two for each? The Duality is to express variety, and the whole scheme of the Surah runs in twos. There will be no dullness of uniformity: as our minds can conceive it now, there will be freshness in change, but it will be from Bliss to Bliss, and there will be Unity.

### CONTRASTS; (THE INEVITABLE):

56:1 - When the Event Inevitable cometh to pass,

56:7 - And ye shall be sorted out into three classes.  
 56:10- And those Formost (in Faith) will be Foremost (in the Hereafter).  
 56:11 -These will be those Nearest to Allah:  
 56:12 - In Gardens of Bliss:  
 56:27 -The Companions of the Right Hand - What will be the Companions of the Right Hand!  
 56:28 (They will be) among Lote trees without thorns,  
 56:34- And on thrones (of Dignity), raised high.  
 56:35 – We have created (their Companions) of special creation,  
 56:36 – And made them virgin-pure (and undefiled) –  
 56:37 – Beloved (by nature) equal in age –  
 56:38 – For the Companions of the Right Hand.  
 56:41 - The Companions of the Left Hand - what will be the Companions of the Left Hand?  
 56:42 - (They will be) in the midst of a fierce Blast of Fire and in Boiling water,

**NOTE:** 5242 – Notice the parallelism in the **contrast** between those in Bliss and those in Misery. The allegory in each case pursues the idea of **contrast**, and the allegories about Misery lose nothing by their terse brevity. The fierce Blast of Fire and the Boiling Water are in **contrast** to the happy Lote tree and the flowers and fruits in verses 28-29 above.

56:43 – And in the shades of Black Smoke

**NOTE:** 5243 – Even the shades get a different quality in the Abode of Misery: shades of black smoke in **contrast** to the cool and refreshing long extended shades of trees by brooks in verses 30-31 above.

56: 44 – Nothing (will there be) to refresh, nor to please:  
 56:52 – “Ye will surely taste of the Tree of Zaqqum.  
 56:53 – “Then will ye fill your insides therewith,  
 56:54 – “And drink Boiling Water on top of it:  
 56:55 – “Indeed ye shall drink like diseased camels raging with thirst!”

**NOTE:** 5248 – A terrible picture of Misery in **contrast** to the Companionship of the Good, the True, and the Beautiful, on Thrones of Dignity, for the Companions of the Right Hand, in verses 34-38 above.

56:56 - Such will be their entertainment on the Day of Requital!

**NOTE:** 5223 - There will be sorting out of Good and Evil. Or rather, (verse 7 below), there will be three main classes. Among the Good there will be the specially exalted class, those nearest to Allah MUQARRABUN (56:11-26) and the righteous people generally, called the Companions of the Right Hand (ASHAB AL MAYMANAH, 56:27-40). And there will be those in agony, the Companions of the Left Hand (ASHAB AL MASH'AMAH, 56:41-56). Many who were high and mighty in this life will be brought low for their sins, and many who were lowly but virtuous will be exalted to various ranks and degrees. The old landmarks will be lost in the inner world, as they will be in the outer world.

### **CONTRASTS:(Preaching by Messengers and Punishments) :**

#### **NOAH:**

7:59 – We sent Noah to his people. He said: “O my people! Worship Allah!  
 10:71- Behold! He said to his People: “O my People if it be hard on your (mind) that I should stay (with you) and commemorate the Signs of Allah – yet I put my trust in Allah.  
 10:72 – “But if ye turn back, (consider) no reward have I asked of you:  
 11:25 – We sent Noah to his People (with a mission) : “I have come to you with a Clear Warning:  
 21:76 – (Remember) Noah, when he cried (to Us) aforetime: We listened to his (prayer) and delivered him and his family from great distress.  
 23:23 – We sent Noah to his people: He said: “O my people! Worship Allah!  
 26:106- Behold, their brother Noah said to them: “Will ye not fear (Allah)?And  
 37:75 - (In the days of old) Noah cried to Us, and We are the Best to hear prayer.  
 54:9 - Before them the People of Noah rejected (their messenger):  
 71:1 - We sent Noah to his People (with the Command): “Do thou warn thy People before there comes to them a grievous Penalty.”  
 7:64 - But they rejected him, and We delivered him, and those with him in the Ark.  
 10:73 - They rejected him, but We delivered him, and those with him in the Ark,  
 11:43 - Noah said: “This day nothing can save, from the Command of Allah, any but those on whom He hath mercy!”- and the waves came between them, and the son was among those overwhelmed in the Flood.  
11:45 – And Noah called upon his Lord, and said: “O my Lord! Surely my son is of my family!



11:46 – He said: “O Noah! He is not of thy family: For his conduct is unrighteous. So ask not of Me that of which thou hast no knowledge!

21:77 - We helped him against people who rejected Our Signs: Truly they were a people given to Evil: so We drowned them (in the Flood) all together.

23:27 - And when thou hast embarked on the Ark – thou and those with thee – say: “Praise be to Allah, Who has saved us from the people who do wrong.”

26:120- Thereafter We drowned those who remained behind.

37:76 - And We delivered him and his people from the Great Calamity,

54:13 - But We bore him on an (Ark) made of broad planks and caulked with palm-fibre:

71:26 - And Noah said: “O my Lord! Leave not of the Unbelievers, a single one on earth!

### **HUD:**

7:65 – To the ‘Ad people, (We sent) Hud, one of their (own) brethren: He said: “O my people! Worship Allah! Ye have no other god but Him. Will ye not fear (Allah)?

11:50- To the ‘Ad People (We sent) Hud, one of their own brethren. He said: “O my people! Worship Allah!

26:124-Behold, their brother Hud said to them: “Will ye not fear (Allah)?

46:21 -Mention (Hud) one of ‘Ad’s a(own) brethren: Behold, he warned his people ..”Worship ye none other than Allah: truly I fear for you the Penalty of a Mighty Day.”

7:72 – We saved him and those who adhered to him, by Our Mercy and We cut off the roots of those who rejected Our Signs and did not believe.

11:58 –So when Our decree issued, We saved Hud and those who believed with him, by (special) Grace from Ourselves. We saved them from a severe Penalty.

26:139-So they rejected him, and We destroyed them. Verily in this is a Sign:

46:25 – “Everything will it destroy by the command of its Lord!” Then by the morning they – nothing was to be seen but (the ruins of) their houses!

### **SALIH:**

7:73 – To the Thamud people (We sent) Salih, one of their own brethren: He said: “O my people! Worship Allah! Ye have no other god but Him.

11:61- To the Thamud People (We sent) Salih, one of their own brethren. He said: “O my People! Worship Allah:

26:142- Behold, their brother Salih said to them: “Will you not fear (Allah)?

27:45 – We sent (aforetime), to the Thamud, their brother Salih, saying: “Serve Allah”;

7:77 – Then they hamstrung the she-camel, and insolently defied the order of their Lord,

7:78 - So the earthquake took them unawares, and they lay prostrate in their homes in the morning!

11:67 – The (mighty) Blast overtook the wrongdoers, and they lay prostrate in their homes before the morning-

26:158- But the Penalty seized them. Verily in this is a Sign:

27:52 - Now such were their houses – in utter ruin – because they practised wrongdoing.

### **LUT:**

7:80 - We also (sent) Lut: He said to his people: “Do ye commit lewdness such as no people in creation (ever) committed before you?

7:81 - “For ye practise your lusts on men in preference to women:

11:77 – When Our Messengers came to Lut, he was grieved on their account and felt himself powerless (to protect) them. He said: “This is a distressful day.”

15:68 – Lut said: “Thaese are my guests: disgrace me not:

15:69 – “But fear Allah and shame me not.”

21:74 – And to Lut, too, We gave Judgement and Knowledge,

26:160 – The people of Lut rejected the messengers.

26:161 – Behold, their brother Lut said to them: “Will ye not fear (Allah)?

27:54 -( We also sent) Lut (as a messenger): behold, he said to his people, “Do ye do what is shameful though ye see (its iniquity)?

37:133 – So also was Lut among those sent (by Us).

54:33 – The people of Lut rejected (his) Warning.

7:83: - But We saved him and his family, except his wife: she was of those who lagged behind.

7:84 - And we rained down on them a shower (of brimstone): then see what was the end of those who indulged in sin and crime!

- 11:82 - When Our decree issued, We turned (the cities) upside down, and rained down on them  
brimstones hard as baked clay, spread, layer on layer –  
15:73 - But the (mighty) Blast overtook them before morning.  
26:173 –We rained down on them a shower (of brimstone):  
27:57 – But We saved him and his family, except his wife: her We destined to be of those who lagged  
behind.  
27:58 – And We rained down on them a shower (of brimstone):  
29:34 – “For We are going to bring down on the people of this township a Punishment from heaven,  
because they have been wickedly rebellious.”  
37:136 – Then We destroyed the rest.  
51:33 - “To bring on, on them (a shower of) stones of clay (brimstone),  
51:36 – But We found not there any just (Muslim) persons except in one house:

NOTE: 5014 – That was the house of Lut; and even there, his wife had no faith: she disobeyed the Command and perished: ( See also 11:81)

54:34 - We sent against them a violent tornado with showers of stones,

### **SHU'AYB:**

- 7:85 –To the Madyan people We sent Shu'ayb, one of their own brethren: he said: “O my people!  
Worship Allah; ye have no other god but Him.  
11:84 – To the Madyan people (We sent) Shu'ayb, one of their own brethren: he said: “O my people!  
Worship Allah: ye have no other god but Him.  
26:176 – The Companions of the Wood rejected the messengers,  
26:177 – Behold, Shu'ayb said to them: “Will ye not fear (Allah)?  
29:36 – To the Madyan (people ) (We sent) their brother Shu'ayb. Then he said: “O my people! Serve  
Allah, and fear the Last Day;  
7:91 – But the earthquake took them unawares, and they lay prostrate in their homes before the morning!  
11:94 – When Our decree issued, We saved Shu'ayb and those who believed with him, by (special) Mercy  
from Ourselves: But the (mighty) Blast did seize the wrongdoers, and they lay prostrate in their homes  
by the morning.  
26:189 – But they rejected him. Then the punishment of a day of overshadowing gloom seized them, and  
that was the Penalty of a Great Day.  
29:37 – But they rejected him: Then the mighty Blast seized them, and they lay prostrate in their homes  
by the morning.

### **MOSES:**

- 5:20 – Remember Moses said to his people: “O my People! Call in remembrance the favour of Allah unto  
you when He produced prophets among you, made you kings, and gave you what He had not given to  
any other among the peoples.  
7:103 – Then after them We sent Moses with Our Signs to :Pharaoh and his chiefs, but they wrongfully  
rejected them:  
10:83 – But none believed in Moses except some children of his People,  
11:96 – And We sent Moses, with our Clear (signs) and an authority manifest,  
17:101 – To Moses We did give nine Clear Signs:  
20:43 – “Go both of you, to Pharaoh for he has indeed transgressed all bounds;,  
23:45 – Then We sent Moses and his brother Aaron, with Our Signs and authority manifest,  
25:35 – (Before this), We sent Moses the Book, and appointed his brother Aaron with him as Minister;  
26:10 – Behold, thy Lord called Moses: “Go to the people of iniquity-  
26:11 - “The people of Pharaoh: Will they not fear Allah?  
28:36 – When Moses came to them with Our Clear Signs, they said; “This is nothing but sorcery faked up:  
never did we hear the like among our fathers of old!  
51:38 – And in Moses (was another Sign): Behold, We sent him to Pharaoh, with authority manifest,  
79:17 – “Go thou to Pharaoh, for he had indeed transgressed all bounds.  
85:17 – Has the story reached thee, of the Forces –  
85:18 – Of Pharaoh and the Thamud?  
7:103 – But they wrongfully rejected them: So see what was the end of those who made mischief.  
7:136 – So We exacted retribution from them: We drowned them in the sea, because they rejected Our  
Signs, and failed to take warning from them.  
10:90 – We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence  
and spite. At length, when overwhelmed with the flood, he said: “I believe that there is no god except  
Him Whom the Children of Israel believe in: I am of those who submit (to Allah in Islam)

- 11:98 – He will go before his people on the Day of Judgement, and lead them into the Faire (as cattle are led to water):
- 11:99 – And they are followed by a curse in this (life) and on the Day of Judgement:
- 17:103 – So he resolved to remove them from the face of the earth: But We did drown him and all who were with him.
- 20:78 – Then Pharaoh pursued them with his forces, but the waters completely overwhelmed them and covered them up.23:48 – So they accused them of falsehood, and they became of those who were destroyed.
- 25:36 – And We commanded: “Go aye both, to the people who have rejected our Signs:” And those (people) We destroyed with utter destruction.
- 26:63 – Then We told Moses by inspiration: “Strike the sea with thy rod.” So it divided, and each separate part became like the huge, firm mass of a mountain.
- 26:64 – And We made the other party approach thither.
- 26:65 – We delivered Moses and all who were with him;
- 26:66 – But We drowned the others.
- 28:40 – So We seized him and his hosts, and We flung them into the sea:
- 51:40 – So We took him and his forces, and threw them into the sea: and his was the blame.
- 79:25 – But Allah did punish him (and made an) example of him - in the Hereafter, as in this life.
- 79:26 – Verily in this is an instructive warning for whosoever feareth (Allah):

## CONTRASTS:

### QUESTIONS (IN THE QURAN)

- 2:44 - Do ye enjoin right conduct on the people and forget (to practice it) yourselves and yet ye study the Scripture? Will ye not understand?
- 2:210 - Will they wait until Allah comes to them in canopies of clouds, with angels (in His train) and the question is (thus) settled?
- 2:214 - Or do they think that ye shall enter the Garden (of Bliss) without (such) trials as came to those who passed away before you?
- 2:245 - Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times?
- 3:15 - Say: Shall I give you glad tidings of things far better than those?
- 3:83 - Do they seek for other than the Religion of Allah?
- 3:98 - Say: “O ye People of the Book! Why reject ye the Signs of Allah, when Allah is Himself witness to all ye do?”
- 3:99 - Say: “O ye People of the Book! Why obstruct ye those who believe, from the Path of Allah,..?”
- 3:142 - Did ye think that ye would enter Heaven without Allah testing those of you who fought hard (in His Cause) and remained steadfast?
- 3:160 - If Allah helps you none can overcome you: if He forsakes you who is there after that that can help you? In Allah then let believers put their trust.
- 3:162 - Is the man who follows the good pleasure of Allah like the man who draws on himself the wrath of Allah, and whose abode is in Hell?
- 4:20 -Would ye take it by slander and a manifest wrong?
- 4:21 - And how could ye take it when ye have gone in unto each other, and they have taken from you a solemn covenant?
- 4:60 – Has thou not turned thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee?
- 4:75 - And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?
- 4:78 -But what hath come to these people, that they fail to understand a single fact?

- 4:144 -O ye who believe! Take not for friends Unbelievers rather than Believers: do ye wish to offer Allah an open proof against yourselves?
- 5:50 - Do they then seek after a judgement of (the Days of ) Ignorance? But who, for a people whose faith is assured, can give better judgement than Allah?
- 5:84 What cause can we have not to believe in Allah and the truth which has come to us, seeing that we long for our Lord to admit us to the company of the righteous?
- 6:32 - What is the life of this world but play and amusement? But best is the home in the Hereafter for those who are righteous. Will ye not then understand? <sup>855</sup>
- 6:40 - Say: "Think ye to yourselves if there come upon you the wrath of Allah or the hour (that ye dread) would ye then call upon other than Allah? (Reply) if ye are truthful!
- 6:46 - Say: "Think ye if Allah took away your hearing and your sight and sealed up your hearts who a god other than Allah could restore them to you? See how We explain the Signs by various (symbols): Yet they turn aside. <sup>864</sup>
- 6:47 -Say: "Think ye, if the Punishment of Allah come to you, whether suddenly or openly, will any be destroyed except those who do wrong?
- 6:50 - Can the blind be held equal to the seeing? Will ye then consider not?
- 6:53 - Thus did We try some of them by comparison with others that they should say: Is it these then that Allah hath favored from amongst us?" Doth not Allah know best those who are grateful? <sup>872</sup>
- 6:63 - Say: "Who is it that delivereth you from the dark recess of land and sea, when ye call upon Him in humility and silent terror: 'If He only delivers us from these (dangers), (we vow we shall truly show our gratitude)'?"
- 6:64 - Say: "It is Allah that delivereth you from these and all (other) distresses: and yet ye worship false gods!"
- 6:81 - "How should I fear (the beings) ye associate with Allah, when ye fear not to give partners to Allah without any warrant having been given to you? Which of (us) two parties hath more right to security? (tell me) if ye know.
- 6:95 - It is Allah Who causeth the seed grain and the date stone to split and sprout. He causeth the living to issue from the dead, and He is the One to cause the dead to issue from the living. That is Allah: then how are ye deluded away from the truth?
- 6:101- How can He have a son when He hath no consort?
- 6:122 - Can he who was dead to whom We gave life and a Light whereby he can walk amongst men be like him who is in the depths of darkness from which he can never come out? Thus to those without faith their own deeds seem pleasing. <sup>945</sup>
- 7:4 - How many towns have We destroyed (for their sins)?
- 7:63 - "Do ye wonder that there hath come to you a message from your Lord, through a man of your own people, to warn you - so that ye may fear Allah and haply receive His Mercy?"
- 7:65 - "O my people! worship Allah! ye have no other god but Him. Will ye not fear (Allah)?
- 7:71 - Dispute ye with me over names which ye have devised - ye and your fathers - without authority from Allah?
- 7:97 -Did the people of the towns feel secure against the coming of Our wrath by night while they were asleep?
- 7:98 - Or else did they feel secure against its coming in broad daylight while they played about (carefree)?
- 7:99 - Did they then feel secure against the Plan of Allah?
- 7:147 - Those who reject Our Signs and the Meeting in the Hereafter - vain are their deeds: Can they expect to be rewarded except as they have wrought?

- 7:164 - When some of them said: "Why do ye preach to a people whom Allah will destroy or visit with a terrible punishment?" Said the preachers: "to discharge our duty to your Lord, and perchance they may fear Him
- 7:185 - Do they see nothing in the government of the heavens and the earth and all that Allah hath created? (Do they not see) that it may well be that their term is nigh drawing to an end? In what Message after this will they then believe
- 7:187 - They ask thee about the (final) Hour - when will be its appointed time?
- 7:195 - Have they feet to walk with? or hands to lay hold with? or eyes to see with? or ears to hear with? Say: "Call your god-partners scheme (your worst) against me and give me no respite!  
1168
- 1168 Here is a test and a challenge. If the false gods had any power or even existence, collect them all together, and, says the Prophet of Allah, "Let them do their worst against me." They cannot: because the whole thing is based on a superstition and a chimaera. (7.195)
- 8:34 - But what plea have they that Allah should not punish them, when they keep out (men) from the Sacred Mosque - and they are not its guardians? No men can be its guardians except the righteous;
- 9:13 - Will ye not fight people who violated their oaths, plotted to expel the Messenger, and took the aggressive by being the first (to assault) you?
- 9:16 - Or think ye that ye shall be abandoned, as though Allah did not know those among you who strive with might and main, and take none for friends and protectors except Allah, His Messenger, and the (community of) Believers?
- 9:38 - O ye who believe! what is the matter with you; that, when ye are asked to go forth in the Cause of Allah, ye cling heavily to the earth? Do ye prefer the life of this world to the Hereafter?
- 9:82 - Let them laugh a little: much will they weep: a recompense for the (evil) that they do. <sup>1336</sup>
- 1336 They may sneer or ridicule or rejoice now: that will be only for a little: much will they have to weep for afterwards. (9.82)
- 9:104 - Know they not that Allah doth accept repentance from his votaries and receives their gifts of charity, and that Allah is verily He, the Oft-Returning, Most Merciful?
- 9:109 - Which then is best? he that layeth his foundation on piety to Allah and His good pleasure? or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? And it doth crumble to pieces with him into the fire of Hell. And Allah guideth not people that do wrong. <sup>1359</sup>
- 9:124 - Whenever there cometh down a Surah some of them say: "which of you has had his faith increased by it? Yea those who believe their faith is increased and they do rejoice. <sup>1375</sup>
- 9:126 - See they not that they are tried every year once or twice?
- 9:127 - Whenever there cometh down a Surah, they look at each other, (saying), "Doth anyone see you?" then they turn aside: Allah hath turned their hearts (from the light); for they are a people that understand not.
- 10:2 - Is it a matter of wonderment to men that We have sent Our inspiration to a man from among themselves?
- 10:3 - This is Allah your Lord; Him therefore serve ye: will ye not receive admonition?
- 10:16 - Will ye not then understand?
- 10:31 - Say: "Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?" They will soon say, "Allah". Say, "Will ye not then show piety (to Him)?"
- 10:32 - Such is Allah, your real Cherisher and Sustainer: Apart from Truth, what (remains) but error? How then are ye turned away?

- 10:34 - "Of your 'partners', can any originate creation and repeat it?" Say: "It is Allah Who originates creation and repeats it: Then how are ye deluded away (from the truth)?"
- 10:35 - Of your 'partners' is there any that can give any guidance towards Truth?"
- 10:38 - Or do they say, "He forged it"?
- 10:42 - Among them are some who (pretend to) listen to thee: But canst thou make the deaf to hear - even though they are without understanding?
- 10:43 - And among them are some who look at thee: But canst thou guide the blind - even though they will not see?
- 10:48 - They say: "When will this promise come to pass - if ye speak the truth?"
- 10:55 - Is it not (the case) that to Allah belongeth whatever is in the heavens and on earth? Is it not (the case) that Allah's promise is assuredly true? Yet most of them understand not.
- 10:59 - Say: "See ye what things Allah hath sent down to you for sustenance?"
- 10:60 - And what think those who invent lies against Allah, of the Day of Judgement?
- 10:102- Do they then expect (anything) but (what happened in) the days of the men who passed away before them?
- 11:14 - "If then they (your false gods ) answer not your (call ), know ye that this Revelation is sent down (replete) with the knowledge of Allah, and that there is no god but He! Will ye even then submit (to Islam)?"
- 11:24 - These two kinds (of men) may be compared to the blind and deaf, and those who can see and hear well. Are they equal when compared? Will ye not then take heed?
- 11:30 - "And O my People! Who would help me against Allah if I drove them away? Will ye not then take heed?"
- 11:62 - Dost thou (now) forbid us the worship of what our fathers worshipped?
- 11:78 - Now fear Allah, and cover me not with shame about my guests! Is there not among you a single right-minded man?"
- 13:16 - Say: "Who is the Lord and Sustainer of the heavens and the earth?"
- 13:19 - Is then one who doth know that that which hath been revealed unto thee from thy Lord is the Truth, like one who is blind?
- 13:31 -Do not the Believers know, that, had Allah (so) willed, He could have guided all mankind (to the Right)?
- 15:32 - (Allah) said: "O Iblis! What is your reason for not being among those who prostrated themselves?"
- 15:96 - Those who adopt with Allah another god: but soon will they come to know.
- 16:17 - Is then He Who creates like one that creates not?
- 16:27 - Then, on the Day of Judgement, He will cover them with shame, and say: "Where are My 'partners' concerning whom ye used to dispute (with the godly)?"
- 17:49 - They say: "What! When we are reduced to bones and dust, should we really be raised up (to be) a new creation?"
- 18:9 - Or dost thou reflect that the Companions of the Cave and of the inscription were wonders among Our Signs?
- 18:57 - And who doth more wrong than one who is reminded of the Signs of his Lord but turns away from them forgetting the (deeds) which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this and over their ears deafness. If thou callest them to guidance even then will they never accept guidance. <sup>2401</sup>



- 2401 Considering the power of sin, and how it gets hold of the hearts of men, and considering all the wrongs that men have done, it is the height of folly and injustice on their part to turn away from warnings which are given expressly for their good. But a stage of callousness is reached, when, by their own choice, they have rendered themselves impervious to Allah's Grace. At that stage a veil is put over their hearts and they are left alone for a time, that they may commune with themselves and perhaps repent and seek Allah's Mercy again. If they do not, it is their own loss. See next verse. (18.57)
- 18:104 - "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their works?" <sup>2449</sup>
- 2449 Many people have such a smug sense of self-righteousness that while they go on doing wrong, they think that they are acquiring merit. So, in charity, all the elements that make for outward show or selfishness (as to get some worldly advantage) nullify the deed of charity. In the same way hypocrites sometimes affect to be surprised that their declared effort for somebody's good is not appreciated, when they are really seeking some hidden gain or false glory for themselves. The sincere are only those who believe in their spiritual responsibility and act as in Allah's sight. (18.104)
- 18:109 - Say: "If the ocean were ink (wherewith to write out) the words of my Lord sooner would the ocean be exhausted than would the words of my Lord even if we added another ocean like it for its aid." <sup>2453</sup>
- 19:65 - "Lord of the heavens and of the earth, and of all that is between them: so worship Him, and be constant and patient in His worship: knowest thou of any who is worthy of the same Name as He?"
- 19:67 - But does not man call to mind that We created him before out of nothing?
- 19:83 - Seest thou not that We have set the Evil Ones on against the Unbelievers to incite them with fury? <sup>2527</sup>
- 2527 Under the laws instituted by Allah, when evil reaches a certain stage of rebellion and defiance, it is left to gather momentum and to rush with fury to its own destruction. It is given a certain amount of respite, as a last chance: but failing repentance, its days are numbered. The godly therefore should not worry themselves over the apparent worldly success of evil, but should get on with their own duties in a spirit of trust in Allah. (19.83)
- 20:120 - But Satan whispered evil to him: he said, "O Adam! shall I lead thee to the Tree of Eternity and to a kingdom that never decays?"
- 20:88 - "Then he brought out (of the fire) before the (people) the image of a calf: it seemed to low: so they said: `This is your god and the god of Moses but (Moses) has forgotten!' " <sup>260926102611</sup>
- 20:89 - Could they not see that it could not return them a word (for answer) and that it had no power either to harm them or to do them good? <sup>2612</sup>
- 21:21 - Or have they taken (for worship) gods from the earth who can raise (the dead)? <sup>26802681</sup>
- 2680 The different kinds of false gods whom people raise from their imagination are now referred to. In verses 21-23, the reference is to the gods of the earth, whether idols or local godlings, or deified heroes, or animals or trees or forces of the nature around us, which men have from time to time worshipped. These, as deities, have no life except what their worshippers give to them. (21.21)
- 21:52 - Behold! he said to his father and his people "What are these images, to which ye are (so assiduously) devoted?"
- 22:46 - Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear?
- 24:22 - Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: Let them forgive and overlook, Do you not wish that Allah should forgive you ?
- 25:43 - Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be a disposer of affairs for him?

- 25:44 - Or thinkest thou that most of them listen or understand? They are only like cattle; - nay, they are worse astray in Path.
- 25:45 - Has thou not turned thy vision to thy Lord?
- 26:70 - Behold, he said to his father and his people: "What worship ye?"
- 26:73 - Or do you good or harm?"
- 26:106- Behold, their brother Noah said to them: "Will ye not fear (Allah)?
- 26:124 -Behold, their brother Hud said to them: "Will ye not fear (Allah)?
- 26:142 -Behold, their brother Salih said to them: "Will ye not fear (Allah)?
- 26:161 -Behold, their brother Lut said to them: "Will ye not fear (Allah)?
- 26:177 -Behold, Shu'ayb said to them: "Will ye not fear (Allah)?
- 26:221 -Shall I inform you, (O people!), on whom it is that the evil ones descend?
- 26:225 -Seest thou not that they wander distractedly in every valley?
- 26:226 -And that they say what they practise not?
- 27:59 - (Who) is better? - Allah or the false gods they associate (with Him)?
- 27:60 -Or, who has created the heavens and the earth, and who sends you down rain from the sky? (Can there be another) god besides Allah?
- 27:61 -Or, who has made the earth firm to live in; made rivers in its midst; thereon mountains immovable, and made a separating bar between the two bodies of flowing water? (Can there be another) god besides Allah? (Can there be another) god besides Allah?
- 27:62 - Or, who listens to the (soul) distressed when it calls on Him, and who relieves its suffering, and makes you (mankind) inheritors of the earth? (Can there be another) god besides Allah?
- 27:63 - Or, who guides you through the depths of darkness on land and sea, and who sends the winds as heralds of glad tidings, going before His mercy? (Can there be another) god besides Allah?
- 27:64 - Or, who originates Creation, then repeats it, and who gives you sustenance from heaven and earth? (Can there be another) god besides Allah?
- 27:67 - The Unbelievers say: "What! When we become dust - we and our fathers - shall we really be raised (from the dead)?
- 27:71 - They also say: "When will this promise (come to pass)?
- 27:90 - "Do ye receive a reward other than that which ye have earned by your deeds?"
- 28:60 - The (material) things which ye are given are but the conveniences of this life and the glitter thereof; but that which is with Allah is better and more enduring: Will ye not then be wise?
- 28:62 - That Day (Allah) will call to them, and say: "Where are My 'partners'? Whom you imagined (to be such)?"
- 28:71 - Say: "See ye? If Allah were to make the Night perpetual over you to the Day of Judgement, what god is there other than Allah, who can give you enlightenment? Will ye not then hearken?
- 28:74 - The Day that He will call on them, He will say: "Where are my partners? Whom ye imagined (to be such)?"
- 29:4 - Do those who practise evil think that they will get the better of Us?
- 29:10 - Does not Allah know best all that is in the hearts of all Creation?!
- 29:64 - What is the life of this world but amusement and play?
- 29:68 - And who does more wrong than he who invents a lie against Allah or rejects the Truth when it reaches him? Is there not a home in Hell for those who reject Faith?
- 31:20 - Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth;, and has made His bounties flow to you in exceeding measure, (both) seen and unseen?
- 31:31 - Seest thou not that the ships sail through the Oceans by the grace of Allah?
- 32:3 - Or do they say, "He has forged it"?
- 32:18 - Is then the man who believes no better than the man who is rebellious and wicked? No equal are they. <sup>3651</sup>
- 32:27 - And do they not see that We do drive Rain to parched soil (bare of herbage), and produce therewith crops, providing food for their cattle and themselves? Have they not the vision?
- 32:28 - They say: "When will this Decision be, if ye are telling the truth?"
- 35:3 - O men! call to mind the grace of Allah unto you! Is there a Creator, other than Allah, to give you sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth?
- 35:8 - Is he then, to whom the evil of his conduct is made alluring, so that he looks upon it as good, (equal to one who is rightly guided)?

- 36:35 - Will they not then give thanks?
- 36:60 - "Did I not enjoin on you, O ye children of Adam, that ye should not worship Satan; for that he was to you an enemy avowed?"
- 36:61 - "And that he should worship Me, (for that) this was the Straight Way?"
- 36:62 - "But he did lead astray a great multitude of you. Did ye not, then, understand?"
- 36:68 - If We grant long life to any, We cause him to be reversed in nature: Will they not then understand?
- 37:25 - What is the matter with you that ye help not each other?
- 37:91 - Then did he turn to their gods and said "Will ye not eat (of the offerings before you)?"
- 37:92 - "What is the matter with you that ye speak not (intelligently)?"
- 37:124 - Behold, he said to his people, "Will ye not fear (Allah)?"
- 37:153 - Did He (then) choose daughters rather than sons?
- 37:154 - What is the matter with you? How judge ye?
- 37:155 - Will ye not then receive admonition?
- 37:156 - Or have ye an authority manifest?
- 38:28 - Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right?
- 39:3 - Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful. <sup>424342444245</sup>
- 4244 Worshippers of Idols or of deities other than Allah, e.g., saints or perhaps Wealth and Power, Science or Selfish Desire, may pretend that these are symbols that may get them nearer to their self-development, nearer to the goal of their life, nearer to Allah, but they are altogether on the wrong track. (39.3)
- 39:9 - Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord - (like one who does not)?
- 39:19 - Is then, one against whom the decree of Punishment is justly due (equal to one who eschews evil)? Wouldst thou, then, deliver one (who is) in the Fire?
- 39:22 - Is one whose heart Allah has opened to Islam, so that he has received enlightenment from Allah, (No better than one hardhearted)?
- 39:43 - What! Do they take for intercessors others besides Allah? Say: "Even if they have no power whatever and no intelligence?"
- 39:64 - Say: "Is it someone other than Allah that ye order me to worship, O ye ignorant ones?"
- 4412 Faith makes him see the contrast between vanities, even though they may glitter temporarily, and the eternal Good that is destined for man. (40.39)
- 40:58 - Not equal are the blind and those who (clearly) see: nor are (equal) those who believe and work deeds of righteousness and those who do evil. Little do ye learn by admonition! <sup>4432</sup>
- 40:69 - Seest thou not those that dispute concerning the Signs of Allah? How they are turned away (From Reality)?
- 41:9 - Say: "Is it that ye deny Him Who created the earth in two Days?"
- 41:34 - Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate! <sup>45044505</sup>
- 4504 You do not return good for evil, for there is no equality or comparison between the two. You repel or destroy evil with something which is far better, just as an antidote is better than poison. You foil hatred with love. You repel ignorance with knowledge, folly and wickedness with the friendly message of Revelation. The man who was in the bondage of sin, you not only liberate from sin, but make him your greatest friend and helper in the cause of Allah! Such is the alchemy of the Word of Allah! Cf. xxiii. 96; xxviii. 54. (41.34)

- 41:54 - Ah indeed! are they in doubt concerning the Meeting with their Lord?
- 43:24 - He said: "What! Even if I brought you better guidance than that which ye found your fathers following?"
- 43:32 - Is it they who would portion out the Mercy of thy Lord?
- 43:40 - Canst thou then make the deaf to hear or give direction to the blind or to such as (wander) in manifest error? <sup>46434644</sup>
- 43:58 - And they say, "Are our gods best, or he?"
- 45:23 - Then seest thou such a one as takes as his god his own vain desire? Who then will guide him after Allah (has withdrawn guidance)? Will ye not then receive admonition?
- 46:4 - Say: "Do ye see what it is ye invoke besides Allah? Show me what it is they have created on earth or have they a share in the heavens? Bring me a Book (revealed) before this or any remnant of knowledge (ye may have) if ye are telling the truth!" <sup>47774778</sup>
- 46:5 - And who is more astray than one who invokes besides Allah such as will not answer him to the Day of Judgement and who (in fact) are unconscious of their call (to them)? <sup>4779</sup>
- 4779 As there is no argument at all in favour of your sham worship, what sense is there in it? Either your false gods are senseless stocks and stones which will never answer you to the end of Time, being themselves devoid of understanding, or they are real objects which will disown you at the last. If you worshipped Self, your own misused faculties will witness against you at the last (xli. 20-23). If you worshipped good men or prophets, like Jesus, they will disown you (v. 119). Similarly, if you worshipped angels, they will disown you (xxxiv. 40-41). (46.5)
- 46:34 - And on the Day that the Unbelievers will be placed before the Fire, (they will be asked,) "Is this not the Truth?"
- 47:13 - And how many cities, with more power than thy city which has driven thee out, have We destroyed (for their sins)?
- 47:14 - Is then one who is on a clear (Path) from his Lord no better than one to whom the evil of his conduct seems pleasing and such as follow their own lusts? <sup>4832</sup>
- 4832 Clear, or enlightened; a Path on which shines the Light of Allah. (47.14)
- 47:15 - (Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible: rivers of milk of which the taste never changes; rivers of wine a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels (to pieces)? <sup>4833483448354836</sup>
- 4833 In this description there are four kinds of drinks and all kinds of fruits; and the summing up of all delights in the "Forgiveness from their Lord". The four kinds of drinks are: (1) delicious, cool, pure water, not like earthly water, for it never suffers corruption; (2) milk which never turns Sour, whose taste is like that of fresh warm milk drawn from the udder; (3) wine, not like any wine on earth, for it leaves no headaches behind, and causes no intoxication, which is a kind of madness or poison, but is ever a joy to drink; and (4) honey, pure and clear, with no admixture of wax or any foreign substance. These drinks, will cool the spirit, feed the heart, warm the affections, and sweeten life. (47.15)
- 47:29 - Or do those in whose hearts is a disease, think that Allah will not bring to light all their rancour?
- 48:11 - Say: "Who then has any power at all (to intervene) on your behalf with Allah, if His Will is to give you some profit?"
- 50:6 - Do they not look at the sky above them?
- 50:36 - But how many generations before them did We destroy (for their sins) - stronger in power than they? Then did they wander through the land: Was there any place of escape (for them)?
- 51:12 - They ask, "When will be the Day of Judgement and Justice?"
- 52:35 - Were they created of nothing, or were they themselves the creators?
- 52:36 - Or did they create the heavens and the earth?
- 52:37 - Or are the Treasures of thy Lord with them, or are they managers (of affairs)?
- 52:38 - Or have they a ladder, by which they can (climb up to heaven and ) listen (to its secrets)?
- 52:39 - Or has He only daughters and ye have sons?

52:40 - Or is it that thou dost ask for a reward, so that they are burdened with a load of debt?  
 52:41 - Or that the Unseen is in their hands, and they write it down?  
 52:42 - Or do they intend a plot (against thee)?  
 52:43 - Or have they a god other than Allah?  
 53:35 - What! Has he knowledge of the Unseen so that he can see?  
 53:55 - Then which of the gifts of thy Lord, (O man.) wilt thou dispute about?  
 54:16 - But how (terrible) was My Penalty and My Warning?  
 54:17 - And We have indeed made the Quran easy to understand and remember: Then is there any that will receive admonition?  
 54:22 - But We have indeed made the Quran easy to understand and remember: Then is there any that will receive admonition?  
 54:32 - And We have indeed made the Quran easy to understand and rememnber: Then is there any that will receive admonition?  
 54:40 - And We have indeed made the Quran easy to understand and remember: Then is there any that will receive admonition?  
 55:13 - Then which of the favours of your Lord will ye deny?  
 55:16 - Then which of the favours of your Lord will ye deny?  
 55:18 - Then which of the favours of your Lord will ye deny?  
 55:21 -Then which of the favours of your Lord will ye deny?  
 55:23 -Then which of the favours of your Lord will ye deny?  
 55:25 -Then which of the favours of your Lord will ye deny?  
 55:28 -Then which of the favours of your Lord will ye deny?  
 55:30 -Then which of the favours of your Lord will ye deny?  
 55:32 -Then which of the favours of your Lord will ye deny?  
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 55:38 -Then which of the favours of your Lord will ye deny?  
 55:40 -Then which of the favours of your Lord will ye deny?  
 55:42 -Then which of the favours of your Lord will ye deny?  
 55:45 -Then which of the favours of your Lord will ye deny?  
 55:47 -Then which of the favours of your Lord will ye deny?  
 55:49 -Then which of the favours of your Lord will ye deny?  
 55:51 -Then which of the favours of your Lord will ye deny?  
 55:53 -Then which of the favours of your Lord will ye deny?  
 55:55 -Then which of the favours of your Lord will ye deny?  
 55:57 -Then which of the favours of your Lord will ye deny?  
 55:59 -Then which of the favours of your Lord will ye deny?  
 55:61 -Then which of the favours of your Lord will ye deny?  
 55:63 -Then which of the favours of your Lord will ye deny?  
 55:65 -Then which of the favours of your Lord will ye deny?  
 55:67 -Then which of the favours of your Lord will ye deny?  
 55:69 -Then which of the favours of your Lord will ye deny?  
 55:71 -Then which of the favours of your Lord will ye deny?  
 55:73 -Then which of the favours of your Lord will ye deny?  
 55:75 -Then which of the favours of your Lord will ye deny?  
 55:77 -Then which of the favours of your Lord will ye deny?  
 56:57 -It is We Who have created you: why will ye not witness the Truth?  
 56:58 -Do ye then see?  
 56:59 -Is it ye who create it, or are We the Creators?  
 56:62 -Why then do ye not celebrate His praises?  
 56:63 - See ye the seed that ye sow in the ground? <sup>5251</sup>  
 56:64 - Is it ye that cause it to grow or are We the Cause?  
 56:68 -See ye the water which ye drink?  
 56:69 -Do ye bring it Down (in rain) from the Cloud or do We?  
 56:70 -Were it Our Will, We could make it salt (and unpalatable): Then why do ye not give thanks?  
 56:71 -See ye the Fire which ye kindle?  
 56:72 -Is it ye who grow the tree which feeds the fire, or do We grow it?  
 56:82 -And have ye made it your livelihood that ye should declare it false?  
 56:87 -Call back the soul, if ye are true (in your claim of independence)?  
 57:8 - What cause have ye why ye should not believe in Allah?



57:10 -And what cause have ye why ye should not spend in the cause of Allah?  
 57:11 -Who is he that will loan to Allah a beautiful Loan?  
 57:16 -Has not the time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the Truth which has been revealed (to them), and that they should not become like those to whom was given Revelation aforetime, but long ages passed over them and their hearts grew hard  
 57:20 - Know ye (all) that the life of this world is but play and amusement pomp and mutual boasting and multiplying (in rivalry) among yourselves riches and children: Here is a similitude: How rain and the growth which it brings forth delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong) and Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world but goods and chattels of deception? 5302530353045305  
 58:13 -Is it that ye are afraid of spending sums in charity before your private consultation (with him)?  
 58:14 -Turnest thou not thy attention to those who turn (in friendship) to such as have the Wrath of Allah upon them?  
 61:2 - O ye who believe! Why say ye that which ye do not?  
 61:5 -And remember, Moses said to his people: "O my people! Why do ye vex and insult me, though ye know that I am the messenger of Allah (sent) to you?"  
 61:7 -Who doth greater wrong than one who invents falsehood against Allah, even as he is being invited to Islam?  
 61:10 -O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?  
 64:5 -Has not the story reached you, of those who rejected Faith aforetime?  
 65:8 -How many populations that insolently opposed the command of their Lord and of His messengers, did We not then call to account - to severe account?  
 67:8 -Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?"  
 67:16 -Do ye feel secure that He Who is in Heaven will not cause you to be swallowed up by the earth when it shakes (as in an earthquake)?  
 67:17 -Or do ye feel secure that He Who is in Heaven will not send against you a violent tornado (with showers of stones), so that ye shall know how (terrible) was My warning?  
 67:18 -But indeed men before them rejected (My warning): then how terrible) was My rejection (of them) ?  
 67:19 -Do they not observe the birds above them, spreading their wings and folding them in?  
 67:20 -Nay, who is there that can help you, (even as) an army, besides (Allah) Most Merciful?  
 67:21 -Or who is there that can provide you with Sustenance if He were to withhold His provision?  
 67:22 -Is then one who walks headlong, with his face grovelling, better guided - or one who walks evenly on a Straight Way?  
 67:25 -They ask: "When will this promise be (fulfilled)?"  
 67:28 -Say: "See ye? - If Allah were to destroy me, and those with me, or if He bestows His mercy on us - yet who can deliver the Unbelievers from a grievous Penalty?"  
 67:30 -Say: "See ye?- If your stream be some morning lost (In the underground earth), who then can supply you with clean-flowing water?"  
 68:28 -Said one of them, more just (than the rest): " Did I not say to you, 'Why not glorify (Allah)?"  
 68:35 -Shall We then treat the People of Faith like the People of Sin?  
 68:36 -What is the matter with you? How judge ye?  
 68:37 -Or have ye a Book through which ye learn --  
 68:38 -That ye shall have, through it whatever ye choose?  
 68:39 -Or have ye Covenants with Us on oath, reaching to the Day of Judgement, (providing) that ye shall have whatever ye shall demand?  
 68:41 -Or have they some "Partners"(in Godhead)?  
 68:46 -Or is it that thou dost ask them for a reward, so that they are burdened with a load of debt?  
 68:47 -Or that the unseen is in their hands, so that they can write it down?  
 69:2 -What is the sure Reality?  
 69:3 -And what will make thee realise what the Sure Reality is?  
 70:36 -Now what is the matter with the Unbelievers that they rush madly before thee --  
 70:37 -From the right and from the left, in crowds?  
 70:38 -Does every man of them long to enter the Garden of Bliss?  
 71:13 -What is the matter with you, that ye place not your hope for kindness and long-suffering in Allah-



- 71:14 -"Seeing that it is He that has created you in diverse stages?"  
 71:18 -And in the End He will return you into the (earth), and raise you forth (again at the Resurrection)?  
 73:17 -Then how shall ye, if ye deny (Allah) guard yourselves against a Day that will make children hoary-headed?  
 73:18 -Whereon the sky will be cleft asunder?  
 74:27 -And what will explain to thee what Hell-Fire is?  
 74:49 -Then what is the matter with them that they turn away from admonition?  
 77:16 -Did We not destroy the men of old (for their evil)?  
 77:50 -Then what Message, after that, will they believe in?  
 78:1 -Concerning what are they disputing?  
 78:6 -Have We not made the earth as a wide expanse,  
 78:7 -And the mountains as pegs?  
 78:11 -And made the day as a means of subsistence?  
 78:13 -And placed (therein) a Light of Splendour?  
 78:16 -And gardens of luxurious growth?  
 79:10 -They say (now): "What! shall we indeed be returned to (our) former state?"  
 79:11 -"What! - when we shall have become rotten bones?"  
 79:42 -They ask thee about the Hour - 'When will be its appointed time?'  
 80:17 -Woe to man! What hath made him reject Allah?  
 80:18 -From what stuff hath He created him?  
 81:26 -Then whither go ye?  
 90:5 -Thinketh he, that none hath power over him?  
 90:7 -Thinketh he that none beholdeth him?  
 90:8 -Have We not made for him a pair of eyes?-  
 90:9 -And a tongue, and a pair of lips?  
 90:10 -And shown him the two highways?  
 90:12 -And what will explain to thee the path that is steep?  
 94:1 -Have We not expanded thee thy breast?  
 96:10 -A votary when he (turns) to pray?  
 96:11 -Seest thou if he is on (the road of) Guidance?  
 96:12 -Or enjoins Righteousness?  
 96:13 -Seest thou if he denies (Truth) and turns away?  
 96:14 -Knoweth he not that Allah doth see?  
 101:2 -What is the (Day) of Noise and Clamour is?  
 101:3 -And what will explain to thee what the (Day) of Noise and Clamour is?  
 105:1 -Seest thou not how thy Lord dealt with the Companions of the Elephant?  
 105:2 -Did he not make their treacherous plan go astray?  
 107:1 -Seest thou one who denies the Judgement (to come)?

### **CONTRASTS:(EMPHASIS IN THE QURAN:) OR DUPLICITY:**

- 104:5 - And what will explain to thee That which Breaks to Pieces?  
 104:6 - (It is) the Fire of (the Wrath of) Allah kindled (to a blaze)  
 102:3 - But nay ye soon shall know (the reality).  
 102:4 -Again, ye soon shall know!  
 102:6 - Ye shall certainly see Hell Fire! <sup>6260</sup>  
 102:7 - Again ye shall see it with certainty of sight!  
 101:1 - The (Day) of Noise and Clamor: <sup>6251</sup>  
 101:2 - What is the (Day) of Noise and Clamor?  
 101:3 - And what will explain to thee what the (Day) of Noise and Clamor is?  
 97:1 - We have indeed revealed this (Message) in the night of Power: <sup>6217</sup>

- 97:2 - And what will explain to thee what the Night of Power is?
- 96:1 - Proclaim! (or Read!) in the name of thy Lord and Cherisher Who created <sup>62036204</sup>
- 96:3 - Proclaim! And thy Lord is Most Bountiful
- 94:5 - So verily with every difficulty there is relief: <sup>6191</sup>
- 94:6 - Verily with every difficulty there is relief.
- 90:5 - Thinketh he that none hath power over him? <sup>6134</sup>
- 90:6 - He may say (boastfully): "Wealth have I squandered in abundance!" <sup>6135</sup>
- 90:7 - Thinketh he that none beholdeth him? <sup>6136</sup>
- 90:11 - But he hath made no haste on the path that is steep. <sup>6139</sup>
- 90:12 - And what will explain to thee the path that is steep?
- 86:1 - By the Sky and the Night-Visitant (therein) <sup>60676068</sup>
- 86:2 - And what will explain to thee what the Night-Visitant is?
- 86:15 - As for them they are but plotting a scheme <sup>6077</sup>
- 86:16 - And I am planning a scheme <sup>6078</sup>
- 83:1 - Woe to those that deal in fraud <sup>6011</sup>
- 83:10 - Woe that Day to those that deny
- 82:17 - And what will explain to thee what the Day of Judgment is?
- 82:18 - Again what will explain to thee what the Day of Judgment is? <sup>6009</sup>
- 81:19 - Verily this is the word of a most honorable Messenger <sup>5988</sup>
- 81:27 - Verily this is no less than a Message to (all) the Worlds: <sup>5995</sup>
- 78:4 - Verily they shall soon (come to) know!
- 78:5 - Verily verily they shall soon (come to) know!
- 77:16 - Did We not destroy the men of old (for their evil)? <sup>5870</sup>
- 77:19 - Ah woe that Day to the Rejecters of Truth!
- 77:24 - Ah woe that Day to the Rejecters of Truth!
- 77:28 - Ah woe that Day to the Rejecters of Truth!
- 77:34 - Ah woe that Day to the Rejecters of Truth!
- 77:37 - Ah woe that Day to the Rejecters of Truth!
- 77:40 - Ah woe that Day to the Rejecters of Truth!
- 77:45 - Ah woe that Day to the Rejecters of Truth!
- 77:47 - Ah woe that Day to the Rejecters of Truth!
- 77:49 - Ah woe that Day to the Rejecters of truth!
- 75:1 - I do call to witness the Resurrection Day; <sup>5809</sup>
- 75:2 - And I do call to witness the self-reproaching spirit; (eschew Evil). <sup>5810</sup>

74:19 - And woe to him! how he plotted! <sup>5789</sup>

74:20 - Yea woe to him! how he plotted!

70:15 - By no means! For it would be the Fire of Hell!

70:39 - By no means! For We have created them out of the (base matter) they know! <sup>5699</sup>

69:2 - What is the Sure Reality?

69:3 - And what will make thee realize what the Sure Reality is?

24:26 - Women impure are for men impure and 67:3 - He Who created the seven heavens one above another; no want of proportion wilt thou see in the Creation of (Allah) Most Gracious so turn thy vision again: Seest thou any flaw? <sup>5559</sup>

67:4 - Again turn thy vision a second time; (thy) vision will come back to thee dull and discomfited in a state worn out. <sup>5560</sup>

56:8 - Then (there will be) the Companions of the Right Hand what will be the Companions of the Right Hand?

56:27 - The Companions of the Right Hand what will be the Companions of the Right Hand?

56:9 - And the Companions of the left hand what will be the Companions of the Left Hand?

56:41 - The Companions of the Left Hand-what will be the Companions of the Left Hand?

56:76 - And that is indeed a mighty adjuration if ye but knew <sup>5259</sup>

56:77 - That this is indeed a Qur'an most honorable <sup>5260</sup>

56:74 - Then celebrate with praises the name of the Lord the Supreme: <sup>5257</sup>

56:96 - So celebrate with praises the name of thy Lord the Supreme. <sup>5273</sup>

55:13 - Then which of the favors of your Lord will ye deny? <sup>5180</sup>

55:18 - Then which of the favors of your Lord will ye deny?

55:21 - Then which of the favors of your Lord will ye deny?

55:23 - Then which of the favors of your Lord will ye deny?

55:25 - Then which of the favors of your Lord will ye deny?

55:28 - Then which of the favors of your Lord will ye deny?

55:30 - Then which of the favors of your Lord will ye deny?

55:32 - Then which of the favors of your Lord will ye deny?

55:34 - Then which of the favors of your Lord will ye deny?

55:36 - Then which of the favors of your Lord will ye deny?

55:38 - Then which of the favors of your Lord will ye deny?

55:40 - Then which of the favors of your Lord will ye deny?

55:42 - Then which of the favors of your Lord will ye deny?

55:45 - Then which of the favors of your Lord will ye deny?

55:47 - Then which of the favors of your Lord will ye deny?

55:49 - Then which of the favors of your Lord will ye deny?

- 55:51 - Then which of the favors of your Lord will ye deny?
- 55:53 - Then which of the favors of your Lord will ye deny?
- 55:55 - Then which of the favors of your Lord will ye deny?
- 55:59 - Then which of the favors of your Lord will ye deny?
- 55:61 - Then which of the favors of your Lord will ye deny?
- 55:63 - Then which of the favors of your Lord will ye deny?
- 55:65 - Then which of the favors of your Lord will ye deny?
- 55:67 - Then which of the favors of your Lord will ye deny?
- 55:69 - Then which of the favors of your Lord will ye deny?
- 55:71 - Then which of the favors of your Lord will ye deny?
- 55:73 - Then which of the favors of your Lord will ye deny?
- 55:75 - Then which of the favors of your Lord will ye deny?
- 55:77 - Then which of the favors of your Lord will ye deny?
- 54:16 - But how (terrible) was My Penalty and My Warning? <sup>5142</sup>
- 54:21 - Yea how (terrible) was my Penalty and my Warning! <sup>5145</sup>
- 54:30 - Ah! how (terrible) was My Penalty and My Warning!
- 44:9 - Yet they play about in doubt. <sup>4694</sup>
- 44:14 - Yet they turn away from him and say: "Tutored (by others) a man possessed!" <sup>4698</sup>
- 43:11- That sends down (from time to time rain from the sky in due measure; and We raise to life therewith a land that is dead; even so will ye be raised (from the dead) <sup>46144615</sup>
- 43:22 - Nay! they say: "We found Our fathers following a certain religion and We do guide ourselves by their footsteps." <sup>4627</sup>
- 43:23 - Just in the same way whenever We sent a Warner before thee to any people the wealthy ones among them said: "We found Our fathers following a certain religion and We will certainly follow in their footsteps." <sup>4628</sup>
- 40:58 - Not equal are the blind and those who (clearly) see: nor are (equal) those who believe and work deeds of righteousness and those who do evil. Little do ye learn by admonition! <sup>4432</sup>
- 39:11 - Say: "Verily I am commanded to serve Allah with sincere devotion;
- 39:12 - "And I am commanded to be the first of those who bow to Allah in Islam." <sup>4262</sup>
- 39:56 - "Lest the soul should (then) say: Ah! woe is me! In that I neglected (my duty) towards Allah and was but among those who mocked!" <sup>4327</sup>
- 39:57 - "Or (lest) it should say: `If only Allah had guided me I should certainly have been among the righteous!' <sup>4328</sup>
- 39:58 - "Or (lest) it should say when it (actually) sees the Penalty: `If only I had another chance I should certainly be among those who do good!' <sup>4329</sup>
- 38:9 - Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration) who takes heed of the Hereafter and who places his hope in the Mercy of his Lord

- (like one who does not)? Say: "Are those equal those who know and those who do not know? It is those who are endued with understanding that receive admonition." <sup>42584259</sup>
- 38:10 - Say: "O ye my servants who believe! Fear your Lord: good is (the reward) for those who do good in this world. Spacious is Allah's earth! Those who patiently persevere will truly receive a reward without measure!" <sup>42604261</sup>
- 38:53 - Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving Most Merciful." <sup>4324</sup>
- 38:55 - "And follow the Best of (the courses) revealed to you from your Lord before the Penalty comes on you of a sudden while ye perceive not!--" <sup>4326</sup>
- 38:57 - "Or (lest) it should say: 'If only Allah had guided me I should certainly have been among the righteous!'" <sup>4328</sup>
- 37:4 - Verily verily your Allah is One! <sup>4033</sup>
- 37:60 - Verily this is the supreme achievement! <sup>4071</sup>
- 35:3 - O men! call to mind the grace of Allah unto you! Is there a Creator other than Allah to give you Sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth? <sup>3874</sup>
- 35:5 - O men! certainly the promise of Allah is true. Let not then this present life deceive you nor let the Chief Deceiver deceive you about Allah. <sup>38763877</sup>
- 35:15 - O ye men! it is ye that have need of Allah: but Allah is the One Free of all wants Worthy of all praise. <sup>3898</sup>
- 33:35 - For Muslim men and women for believing men and women for devout men and women for true men and women for men and women who are patient and constant for men and women who humble themselves for men and women who give in charity for men and women who fast (and deny themselves) for men and women who guard their chastity and for men and women who engage much in Allah's praise for them has Allah prepared forgiveness and great reward. <sup>371837193720</sup>
- 32:30 - So turn away from them and wait: they too are waiting. <sup>3665</sup>
- 30:20 - Among His Signs is this that He created you from dust; and then Behold ye are men scattered (far and wide)! <sup>3524</sup>
- 30:21 - And among His Signs is this that He created for you mates
- 30:22 - And among His Signs is the creation of the heavens and the earth
- 30:23 - And among His Signs is the sleep that ye take by night and by day
- 30:24 - And among His Signs He shows you the lightning
- 30:25 - And among His Signs is this that heaven and earth
- 30:52 - So verily thou canst not make the dead to hear nor canst thou make the deaf to hear the call when they show their backs and turn away. <sup>3570</sup>
- 30:53 - Nor canst thou lead back the blind from their straying: only those wilt thou make to hear who believe in Our Signs and submit (their wills in Islam). <sup>3571</sup>
- 28:71 - Say: see ye? If Allah were to make the Night perpetual over you to the Day of Judgment what god is there other than Allah who can give you enlightenment? Will ye not then hearken? <sup>3399</sup>
- 28:72 - Say: see ye? If Allah were to make the Day perpetual over you to the Day of Judgment what god is there other than Allah who can give you a Night in which ye can rest? Will ye not then see? <sup>3400</sup>
- 26:8 - Verily in this is a Sign: but most of them do not believe.

- 26:9 - And verily thy Lord is He the Exalted in Might Most Merciful. <sup>3143</sup>
- 26:189 - But they rejected him. Then the punishment of a day of overshadowing gloom seized them and that was the Penalty of a Great Day. <sup>32203221</sup>
- men impure are for women impure; and women of purity are for men of purity and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness and a provision honorable. <sup>29782979</sup>
- 24:26 - Women impure are for men impure and men impure are for women impure; and women of purity are for men of purity and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness and a provision honorable. <sup>29782979</sup>
- 22:73 - O men! Here is a parable set forth! Listen to it! Those on whom besides Allah ye call cannot create (even) a fly if they all met together for the purpose! And if the fly should snatch away anything from them they would have no power to release it from the fly: feeble are those who petition and those whom they petition! <sup>2855</sup>
- 20:135 - Say: "Each one (of us) is waiting: wait ye therefore and soon shall ye know who it is that is on the straight and even way and who it is that has received guidance." <sup>26602661</sup>
- 19:15 - So Peace on him the day he was born the day that he dies and the day that he will be raised up to life (again)! <sup>2469</sup>
- 19:33 - "So Peace is on me the day I was born the day that I die and the Day that I shall be raised up to life (again)"! <sup>2485</sup>
- 18:32 - Set forth to them the parable of two men: for one of them We provided two gardens of grapevines and surrounded them with date-palms: in between the two We placed corn-fields. <sup>2375</sup>
- 18:45 - Set forth to them the similitude of the life of this world: it is like the rain which We send down from the skies: the earth's vegetation absorbs it but soon it becomes dry stubble which the winds do scatter: it is (only) Allah Who prevails over all things. <sup>2386</sup>
- 17:45 - When thou dost recite the Qur'an We put between thee and those who believe not in the Hereafter a veil invisible: <sup>2230</sup>
- 17:46 - And We put coverings over their hearts (and minds) lest they should understand the Qur'an and deafness into their ears: when thou dost commemorate thy Lord and Him alone in the Qur'an they turn on their backs fleeing (from the Truth). <sup>2231</sup>
- 15:75 - Behold! in this are Signs for those who by tokens do understand.
- 15:77 - Behold! in this is a Sign for those who believe! <sup>1999</sup>
- 14:35 - "O my Lord! make this city one of peace and security: and preserve me and my sons from worshipping idols. <sup>19121913</sup>
- 14:36 - "O my Lord! they have indeed led astray many among mankind:
- 14:37 - "O our Lord! I have made some of my offspring to dwell in a valley without cultivation by thy Sacred House
- 14:38 - "O our Lord! truly Thou dost know what we conceal and what we reveal:
- 14:40 - "O my Lord! make me one who establishes regular Prayer
- 14:41 - "O our Lord! cover (us) with Thy Forgiveness me my parents and (all) Believers
- 13:28 - "Those who believe and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction. <sup>1843</sup>
- 13:29 - "For those who believe and work righteousness is (every) blessedness and a beautiful place of (final) return." <sup>1844</sup>



- 13:36 - "Unto Him do I call and unto Him is my return." <sup>18571858</sup>
- 11:28 - "O my people! see ye if (it be that) I have a Clear Sign from my Lord
- 11:29 - O my People! I ask you for no wealth in return
- 11:30 - "And O my People! who would help me against Allah if I drove them away? Will ye not then take heed? <sup>1521</sup>
- 11:51 - "O my people! I ask of you no reward for this (Message).
- 11:52 - O my people! ask forgiveness of your Lord
- 11:122 - "And wait ye! we too shall wait." <sup>1625</sup>
- 10:20 - They say: "Why is not a Sign sent down to him from his Lord?" Say: "The Unseen is only for Allah (to know). Then wait ye: I too will wait with you." <sup>1408</sup>
- 10:41 - If they charge thee with falsehood say: "My work to me and yours to you! Ye are free from responsibility for what I do and I for what ye do!" <sup>1433</sup>
- 10:104 - Say: "O ye men! if ye are in doubt as to my religion (behold!) I worship not what ye worship other than Allah But I worship Allah Who will take your souls (at death): I am commanded to be (in the ranks) of the Believers. <sup>1485148614871488</sup>
- 10:107 - If Allah do touch thee with hurt there is none can remove it but He: if He do design some benefit for thee there is none can keep back His favor: He causeth it to reach whomsoever of His servants He pleaseth. And He is the Oft-Forgiving Most Merciful. <sup>1489</sup>
- 9:35 - On the day when heat will be produced out of that (wealth) in the fire of hell and with it will be branded their foreheads their flanks and their backs "this is the (treasure) which ye buried for yourselves: taste ye then the (treasures) ye buried!" <sup>12931294</sup>
- 9:109 - Which then is best? he that layeth his foundation on piety to Allah and His good pleasure? or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? And it doth crumble to pieces with him into the fire of Hell. And Allah guideth not people that do wrong. <sup>1359</sup>
- 8:20 - O ye who believe! obey Allah and his apostle and turn not away from him when ye hear (him speak).
- 8:21 - Nor be like those who say "we hear" but listen not: <sup>1194</sup>
- 8:40 - If they refuse be sure that Allah is your protector the best to protect and the best to help.
- 8:46 - And obey Allah and His apostle; and fall into no disputes lest ye lose heart and your power depart; and be patient and persevering: for Allah is with those who patiently persevere. <sup>1215</sup>
- 8:64 - O Apostle! sufficient unto thee is Allah (unto thee) and unto those who follow thee among the believers. <sup>1231</sup>
- 8:65 - O apostle! rouse the believers to the fight. If there are twenty amongst you patient and persevering they will vanquish two hundred: if a hundred they will vanquish a thousand of the unbelievers: for these are a people without understanding. <sup>1232</sup>
- 7:3 - Follow (O men!) the revelation given unto you from your Lord and follow not as friends or protectors other than Him. Little it is ye remember of admonition. <sup>991</sup>
- 7:26 - O ye children of Adam! We have bestowed raiment upon you to cover your shame as well as to be an adornment to you but the raiment of righteousness that is the best. Such are among the signs of Allah that they may receive admonition! <sup>1008</sup>

- 7:34 - To every people is a term appointed: when their term is reached not an hour can they cause delay nor (an hour) can they advance (it in anticipation). <sup>1017</sup>
- 7:178 - Whom Allah doth guide he is on the right path: whom He rejects from His guidance such are the persons who perish. <sup>1152</sup>
- 7:192 - No aid can they give them nor can they aid themselves!
- 7:193 - If ye call them to guidance they will not obey: for you it is the same whether ye call them or ye hold your peace! <sup>1166</sup>
- <sup>1166</sup> When false worship takes root, the teacher of Truth finds much to discourage him. As far as he is concerned, it seems as if he has produced no effect. Yet his duty is to continue his work, in the spirit of verse 199 below, forgiving all opposition, teaching what is right, and not joining the ignorant in their attitude of doubt and indecision. (7.193)
- 7:194- Verily those whom ye call upon besides Allah are servants like unto you: call upon them and let them listen to your prayer if ye are (indeed) truthful! <sup>1167</sup>
- 7:195 - Have they feet to walk with? or hands to lay hold with? or eyes to see with? or ears to hear with? Say: "Call your god-partners scheme (your worst) against me and give me no respite!" <sup>1168</sup>
- 7:198 - If thou callest them to guidance they hear not. Thou wilt see them looking at thee but they see not. <sup>1169</sup>
- 6:135 - Say: "O my people! do whatever ye can: I will do (my part): soon will ye know who it is whose end will be (best) in the Hereafter: certain it is that the wrong-doers will not prosper." <sup>957</sup>
- 6:153 - Verily this is My Way leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you that ye may be righteous. <sup>97</sup>
- 6:125 - Those whom Allah (in His Plan) willeth to guide He openeth their breast to Islam; those whom He willeth to leave straying He maketh their breast close and constricted as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe. <sup>947</sup>
- 6:39 - Those who reject Our Signs are deaf and dumb in the midst of darkness profound: whom Allah willeth He leaveth to wander whom He willeth He placeth on the way that is straight. <sup>860</sup>
- 6:17 - "If Allah touch thee with affliction none can remove it but He; if He touch thee with happiness He hath power over all things. <sup>849</sup>
- 5:1 - O ye who believe! fulfil (all) obligations.
- 5:2 - O ye who believe! violate not the sanctity of the Symbols of Allah
- 5:6 - O ye who believe! when ye prepare for prayer
- 5:8 - O ye who believe! stand out firmly for Allah as witnesses
- 5:11- O ye who believe! call in remembrance the favor of Allah unto you
- 5:35-O ye who believe! do your duty to Allah
- 5:51- O ye who believe! take not the Jews and the Christians for your friends
- 5:54- O ye who believe! if any from among you turn back from his faith soon will Allah produce a people whom He will love
- 5:57- O ye who believe! take not for friends and protectors those who take your religion for a mockery or sport
- 5:87- O ye who believe! make not unlawful the good things which Allah hath made lawful

- 5:90- O ye who believe! intoxicants and gambling (dedication of) stones and (divination by) arrows are an abomination of Satan's handiwork:
- 5:94- O ye who believe! Allah doth but make a trial of you in a little matter of game
- 5:95- O ye who believe! kill not game while in the Sacred Precincts or in pilgrim garb
- 5:101- O ye who believe! ask not questions about things which if made plain to you may cause you trouble
- 5:105- O ye who believe! guard your own souls:
- 5:106- O ye who believe! when death approaches any of you (take) witnesses among yourselves when making bequests
- 5:45 - - We ordained therein for them: "Life for life eye for eye nose for nose ear for ear tooth for tooth and wounds equal for equal."
- 5:56 - As to those who turn (for friendship) to Allah His Apostle and the (fellowship of) believers it is the fellowship of Allah that must certainly triumph.
- 5:62 - Many of them dost thou see racing each other in sin and rancor and their eating of things forbidden. Evil indeed are the things that they do. <sup>771</sup>
- 5:63 - Why do not the Rabbis and the doctors of laws forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works.
- 5:71 - They thought there would be no trial (or punishment); so they became blind and deaf: yet Allah (in mercy) turned to them: yet again many of them became blind and deaf. But Allah sees well all that they do. <sup>781</sup>
- 4:10 - Those who unjustly eat up the property of orphans eat up a fire into their own bodies: they will soon be enduring a blazing fire!
- 4:27 - Allah doth wish to turn to you but the wish of those who follow their lusts is that ye should turn away (from Him) far far away.
- 4:76 - Those who believe fight in the cause of Allah and those who reject faith fight in the cause of evil: so fight ye against the friends of Satan: feeble indeed is the cunning of Satan. <sup>594</sup>
- 4:45 - But Allah hath full knowledge of your enemies: Allah is enough for a protector and Allah is enough for a Helper.
- 4:79 - Whatever good (O man!) happens to thee is from Allah; but whatever evil happens to thee is from thy (own) soul
- 2:6 - As to those who reject Faith it is the same to them whether thou warn them or do not warn them; they will not believe. <sup>30</sup>
- 2:7 - Allah hath set a seal on their hearts and on their hearing and on their eyes is a veil; great is the penalty they (incur). <sup>3132</sup>
- 2:11 - When it is said to them: "Make not mischief on the earth" they say: "Why we only want to make peace!"
- 2:12 - Of a surety they are the ones who make mischief but they realize (it) not. <sup>35</sup>
- 2:24 - But if ye cannot and of a surety ye cannot then fear the fire whose fuel is Men and Stones which is prepared for those who reject Faith. <sup>43</sup>
- 2:28 - How can ye reject the faith in Allah? Seeing that ye were without life and He gave you life; then will He cause you to die and will again bring you to life; and again to Him will ye return. <sup>46</sup>

- 2:68 - They said: "Beseech on our behalf thy Lord to make plain to us what (heifer) it is! He said: "He says: The heifer should be neither too old nor too young but of middling age; now do what ye are commanded!.
- 2:69 - They said: "Beseech on our behalf thy Lord to make plain to us her color." He said: " He says a fawn-colored heifer pure and rich in tone the admiration of beholders!"
- 2:70 - They said "Beseech on our behalf thy Lord to make plain to us what she is to us are all heifers alike; we wish indeed for guidance if Allah wills.
- 2:40 - " O children of Israel! call to mind the (special) favor which I bestowed upon you and fulfil your covenant with Me as I fulfil My covenant with you and fear none but Me.
- 2:41 - And believe in what I reveal confirming the revelation which is with you and be not the first to reject faith therein nor sell My Signs for a small price: and fear Me and Me alone.<sup>59</sup>
- 23:23 "O my people! worship Allah! Ye have no other god but Him: will ye not fear (Him)?"<sup>2882</sup>
- 26:108 - So fear Allah and obey me.
- 26:110 - "So fear Allah and obey me."<sup>3188</sup>
- 26:124 - Behold their brother Hud said to them: "Will ye not fear (Allah)?"
- 26:126 - "So fear Allah and obey me.
- 26:131 - "Now fear Allah and obey me."<sup>3198</sup>
- 26:132 - "Yea fear Him Who has bestowed on you freely all that ye know."<sup>3199</sup>
- 26:142 - Behold their brother Salih said to them: "Will you fear (Allah)?"
- 26:144 - "So fear Allah and obey me.
- 26:150 - "But fear Allah and obey me;
- 26:161 - Behold their brother Lut said to them: "Will ye not fear (Allah)?"
- 26:163 - "So fear Allah and obey me.
- 26:177 - Behold Shuaib said to them: "Will ye not fear (Allah)?"<sup>3215</sup>
- 26:179 - "So fear Allah and obey me.
- 26:184 - "And fear Him Who created you
- 30:31 - Turn ye back in repentance to Him and fear Him:
- 2:63 - "Hold firmly to what We have given you and bring (ever) to remembrance what is therein perchance ye may fear Allah."<sup>78</sup>
- 2:66 - So We made it an example to their own time and to their posterity and a lesson to those who fear Allah.
- 2:150 - so fear them not but fear Me; and that I may complete My favors on you and ye may (consent to) be guided.
- 2:152 - Then do ye remember Me; I will remember you. Be grateful to Me and reject not faith.<sup>156</sup>
- 2:153 - O ye who believe! seek help with patient perseverance and prayer: for Allah is with those who patiently persevere.<sup>157</sup>
- 5:28 - So We made it an example to their own time and to their posterity and a lesson to those who fear Allah.
- 5:57 - but fear ye Allah if ye have Faith (indeed).<sup>768</sup>

- 5:2 - Help ye one another in righteousness and piety but help ye not one another in sin and rancor: fear Allah: for Allah is strict in punishment.
- 5:3 - This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me.
- 5:7 - and fear Allah for Allah knoweth well the secrets of your hearts. <sup>705</sup>
- 5:8 - and fear Allah for Allah is well-acquainted with all that ye do.
- 5:11 - O ye who believe! call in remembrance the favor of Allah unto you when certain men formed the design to stretch out their hands against you but (Allah) held back their hands from you: so fear Allah. And on Allah let believers put (all) their trust. <sup>708</sup>
- 5:51 - O ye who believe! take not the Jews and the Christians for your friends and protectors: they are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust. <sup>764</sup>
- 5:57 - but fear ye Allah if ye have Faith (indeed). <sup>768</sup>
- 5:88 - Eat of the things which Allah hath provided for you lawful and good: but fear Allah in Whom ye believe.
- 5:96 - And fear Allah to whom ye shall be gathered back. <sup>802</sup>
- 5:100 - so fear Allah O ye that understand! that (so) ye may prosper." <sup>806</sup>
- 5:108 - But fear Allah and listen (to His counsel): for Allah guideth not a rebellious people.
- 5:112 - Said Jesus: "Fear Allah if ye have faith." <sup>825</sup>
- 6233 The fear of Allah is the fear to offend against His holy law, the fear to do anything which is against His holy Will. Such fear is akin to love; for with it dawns the consciousness of Allah's loving-care for all His creatures. (98.8)
- 2:49 - And remember We delivered you from the people of Pharaoh
- 2:50 - And remember We divided the sea for you and saved you
- 2:51 - And remember We appointed forty nights for Moses
- 2:53 - And remember We gave Moses the Scripture
- 2:54 - And remember Moses said to his people: "O my people! Ye have indeed wronged yourselves
- 2:55 - And remember ye said: "O Moses! we shall never believe in thee until we see Allah
- 2:58 - And remember We said: "Enter this town and eat of the plenty therein as ye wish;
- 2:60 - And remember Moses prayed for water for his people;
- 2:61 - And remember ye said: "O Moses! we cannot endure one kind of food (always);
- 2:63 - And remember We took your covenant
- 2:67 - And remember Moses said to his people: "Allah commands that ye sacrifice a heifer.
- 2:72 - Remember ye slew a man and fell into a dispute
- 2:83 - And remember We took a covenant from the children of Israel
- 2:84 - And remember We took your Covenant (to this effect): shed no blood amongst you
- 2:93 - And remember We took your Covenant and We raised above you (the towering height) of Mount (Sinai)

- 2:124 - And remember that Abraham was tried by his Lord with certain commands
- 2:125 - Remember We made the house a place of assembly for men and a place of safety;
- 2:126 - And remember Abraham said: "My Lord make this a City of Peace
- 2:127 - And remember Abraham and Isma`il raised the foundations of the House
- 3:121 - Remember that morning thou didst leave the household (early) to post the faithful
- 3:124 - Remember thou saidst to the faithful: is it not enough for you that Allah should help you
- 7:74 - "And remember how He made you inheritors after the Ad people
- 7:86 - Remember how ye were little and He gave you increase.
- 8:9 - Remember ye implored the assistance of your Lord and He answered you: "I will assist you with a thousand of the angels ranks on ranks." <sup>1184</sup>
- 8:11 - Remember He covered you with a sort of drowsiness
- 8:12 - Remember thy Lord inspired the angels (with the message): "I am with you:
- 8:30 - Remember how the unbelievers plotted against thee
- 8:32 - Remember how they said: "O Allah! if this is indeed the truth
- 8:42 - Remember ye were on the hither side of the valley
- 8:43 - Remember in thy dream Allah showed them to thee as few:
- 8:44 - And remember when ye met He showed them to you as few in your eyes
- 8:48 - Remember satan made their (sinful) acts seem alluring to them
- 21:76 - (Remember) Noah when he cried (to Us) aforetime:
- 21:78 - And remember David and Solomon when they gave judgment
- 21:83 - And (remember) Job when he cried to his Lord
- 21:85 - And (remember) Ismail Idris and Zul-kifl all (men) of constancy and patience;
- 21:87 - And remember Zun-nun when he departed in wrath:
- 21:89 - And (remember) Zakariya when he cried to his Lord:
- 21:91 - And (remember) her who guarded her chastity: We breathed into her of Our Spirit
- 54:32 - And in truth We have made the Qur'an easy to remember; but is there any that remembereth?
- 2:152 - Then do ye **remember** Me; I will remember you. Be grateful to Me and reject not faith. <sup>156</sup>
- 3:54 - And (then unbelievers) plotted and planned and Allah too planned and the best of planners is Allah. <sup>393</sup>
- 4:174 - O mankind! verily there hath come to you a convincing proof from your Lord: for We have sent unto you a **light** (that is) manifest. <sup>678</sup>
- 678 - The disdainful and the arrogant are the crew of Satan.
- The Proof and the Light are the Quran and the Personality, Life and Teaching of Muhammad Mustafa.
- 5:15 - There hath come to you from Allah a (new) **Light** and a perspicuous Book. <sup>716</sup>



5:13 - But because of their breach of their **Covenant** We cursed them and made their hearts grow hard: they change the words from their (right) places and forget a good part of the Message that was sent them nor wilt thou cease to find them barring a few ever bent on (new) deceits: but forgive them and overlook (their misdeeds): for Allah loveth those who are kind. <sup>712713714</sup>

5:14 -From those too who call themselves Christians We did take a **Covenant** but they forgot a good part of the Message that was sent them: so We estranged them with enmity and hatred between the one and the other to the Day of Judgment. And soon will Allah show them what it is they have done. <sup>715715</sup>

#### A. Yusuf Ali Quran Subjects

### Judgement Day

1. full recompense only then  
3.185
2. earth changed, and men gathered  
18.47
3. men surge like waves trumpet blown  
18.99
4. sectarian differences to be solved  
19.37
5. rejecters will bear a grievous burden  
20.100
6. trumpet will sound interval seem short  
20.102
7. they will follow the Caller  
20.108
8. no Intercession except by permission  
20.109
9. no fear for the righteous  
20.112
10. rejecters will be raised up blind  
20.124
11. scales of Justice  
21.47
12. True Promise will approach fulfillment  
21.97
13. heaven will be rolled up like a scroll  
21.104
14. terrible convulsion men in drunken riot  
22.1
15. Trumpet is blown, Balance of Good Deeds  
23.101
16. Voice of Judgement  
23.105
17. Time will be seem short  
23.112
18. false worship will be exposed  
25.17
19. heavens rent asunder angels sent down  
25.25
20. wrong-doer's regrets  
25.27
21. terror for evil not for doer of good  
27.83
22. guilty in despair, no Intercessor  
30.12

23. justice done  
36.51
24. joy and peace for the Good  
36.55
25. Day of Sorting Out  
30.14, 37.20
26. Wrong-doers questioned recriminations  
37.22
27. **contrast** between the righteous  
37.88
28. Wrong-doers' arrogances  
37.33
29. retribution for evil  
37.33
30. felicity for servants of God  
37.40
31. Tree of Zaqqum  
37.62
32. wrong-doers rushed on their fathers'  
37.69
33. trumpet all in heaven and earth will swoon second trumpet  
39.67
34. no intercession, justice and truth  
40.18
35. sudden; friends will be foes  
43.66
36. no fear on God devotees  
43.68
37. dealers in falsehood to perish  
45.27
38. not to be averted Fire for the false  
52.7
39. wrong doers swoon in terror  
52.45
40. Caller to a terrible affair  
54.6
41. no defence for the evil known by their  
55.35
42. mutual gain and loss  
64.9
43. Shin to be laid bare  
68.42
44. trumpet, Great Event Angels will bear  
69.13
45. sky like molten brass no friend will  
70.8, 70.18
46. wicked will issue from sepulchers  
70.43
47. Will know not known whether near or far  
72.24
48. children hoary-headed; sky cleft asunder  
73.17
49. trumpet, Day of Distress for those  
74.8
50. stars become dim, apostles collect  
77.7

51. woe to Rejecters of Truth  
77.29
52. sorting out Trumpet heavens opened  
78.17
53. spirit and Angels stand forth  
78.38
54. commotion and agitation  
79.6
55. single Cry  
79.13
56. Deafening Noise no one for another  
80.33
57. sun, stars outer nature change  
81.1
58. sky cleft asunder each soul will know  
82.1
59. no soul can do aught for another  
82.17
60. sky and earth changed man ever toiling  
84.1
61. things secret tested  
86.9
62. Overwhelming Event Faces humiliated and  
88.1
63. Earth pounded to powder Lord cometh  
89.21
64. Earth in convulsion man in distress  
99.1
65. Contents of graves scattered abroad  
100.9
66. Noise and Clamor Good and Evil rewarded  
101.1

► Sahih Bukhari Hadith Subjects

## Hadith Affecting The Emotions

1. Health and leisure  
B 8.421, B 8.422, B 8.423
2. This world in **contrast** with the Hereafter  
B 8.424
3. "Be in this world as if you were a stranger"  
B 8.425
4. Hoping for long life and worldly pleasures  
B 8.426, B 8.427
5. Asking Allah for new lease of life at sixty  
B 8.428, B 8.429, B 8.430
6. Deeds for the sake of Allah  
B 8.431, B 8.432
7. Competing against each other  
B 8.433, B 8.434, B 8.435, B 8.436, B 8.437, B 8.438, B 8.439, B 8.440
8. 'O men! Certainly the Promise of Allah is true"  
B 8.441
9. The righteous people will die  
B 8.442
10. Warding off the afflictions of wealth  
B 8.443, B 8.444, B 8.445, B 8.446, B 8.447
11. "Wealth is like sweet green fruit"  
B 8.448

12. Spending money on good deeds  
B 8.449
13. The rich are in fact the poor in reward  
B 8.450
14. "It would not please me to have gold"  
B 8.451, B 8.452
15. 'True riches is self-contentment  
B 8.453
16. The superiority of being poor  
B 8.454, B 8.455, B 8.456, B 8.457, B 8.458
17. The way of living of the Prophet and his Companions  
B 8.459, B 8.460, B 8.461, B 8.462, B 8.463, B 8.464, B 8.465, B 8.466, B 8.467
18. Adopting a middle course  
B 8.468, B 8.469, B 8.470, B 8.471, B 8.472, B 8.473, B 8.474, B 8.475
19. Hope for Allah's forgiveness  
B 8.476
20. Refrain from illegal deeds  
B 8.477, B 8.478
21. 'Whoever depends upon Allah'  
B 8.479
22. Idle-talk  
B 8.480
23. Protecting one's tongue from evil-talk  
B 8.481, B 8.482, B 8.483, B 8.484, B 8.485
24. Weeping out of fear of Allah  
B 8.486
25. Fear of Allah  
B 8.487, B 8.488
26. Giving up sinful deeds  
B 8.489, B 8.490, B 8.491
27. "If you knew what I know you would laugh little"  
B 8.492, B 8.493
28. The Hell-Fire is surrounded by desires and passions  
B 8.494
29. "Paradise is nearer to you than your shoelace"  
B 8.495, B 8.496
30. Looking at an inferior person  
B 8.497
31. Intention to do something good or bad  
B 8.498
32. Minor sins to be warded off  
B 8.499
33. Results of deeds depend upon actions  
B 8.500
34. Seclusion is better for a faithful believer  
B 8.501, B 8.502
35. The disappearance of honesty  
B 8.503, B 8.504, B 8.505
36. Worshipping Allah for showing off  
B 8.506
37. Compelling one's soul to obey Allah  
B 8.507
38. The lowliness of oneself  
B 8.508, B 8.509
39. 'And the matter of The Hour is but'  
B 8.510, B 8.511, B 8.512

40. 'no faith is of any use to a soul then'  
B 8.513
41. Allah loves to meet him who loves to meet Allah  
B 8.514, B 8.515, B 8.516
42. The stupors of Death  
B 8.517, B 8.518, B 8.519, B 8.520, B 8.521, B 8.522, B 8.523
43. The blowing of the Horn  
B 8.524, B 8.525
44. Allah will hold the whole earth  
B 8.526, B 8.527, B 8.528
45. The gathering on the Day of Resurrection  
B 8.529, B 8.530, B 8.531, B 8.532, B 8.533, B 8.534, B 8.535, B 8.536
46. 'The convulsion of The Hour will be a terrible thing'  
B 8.537
47. 'Do they not think that they will be called'  
B 8.538, B 8.539
48. Retaliation on the Day of Resurrection  
B 8.540, B 8.541, B 8.542
49. Anybody who will be argued with about his account  
B 8.543, B 8.544, B 8.545, B 8.546, B 8.547, B 8.548
50. Seventy thousand persons will enter Paradise  
B 8.549, B 8.550, B 8.551, B 8.552, B 8.553
51. The description of Paradise and the Fire  
B 8.554, B 8.555, B 8.556, B 8.557, B 8.558, B 8.559, B 8.560, B 8.561, B 8.562, B 8.563, B 8.564, B 8.565, B 8.566,  
B 8.567, B 8.568, B 8.569, B 8.570, B 8.571, B 8.572, B 8.573, B 8.574, B 8.575,
52. As-Sirat, the bridge across Hell  
B 8.577
53. The Prophets fount, Al-Kauthar  
B 8.578, B 8.579, B 8.580, B 8.581, B 8.582, B 8.583, B 8.584, B 8.585, B 8.586, B 8.587, B 8.588, B 8.589, B 8.590,  
B 8.591, B 8.592

## CONVENIENCE:

- 16:80 -It is Allah who made your habitations homes of rest and quiet for you; and made for you out of the skins of animals (tents for) dwellings which ye find so light (and handy) when ye travel and when ye stop (in your travels); and out of their wool and their soft fibers (between wool and hair) and their hair rich stuff and articles of convenience (to serve you) for a time.  
2114211521162117
- 2114 Man's social, intellectual, and spiritual gifts make, of his permanent dwellings, homes of rest and quiet, of refinement and the purer affections, which are the types, in this earthly life, of the highest spiritual Good, the love of Allah. The pure Home thus becomes the type of the highest spiritual Destiny of man. And these capacities in man are the gifts of Allah. (16.80)
- 2115 When man travels, he wants temporary dwellings, tents, which he can make of the skins of animals, or of the fabrics of vegetable fibres, similar to the skins of animals. These tents are easy to carry when moving, and easy to pitch during halts. (16.80)
- 2116 Suf, wool, is what we get from sheep. Sha'r, hair, is what we get from goats or similar animals, for weaving into fabrics. Wabar is the soft camel's hair of which, also, fabrics are woven; they may be considered intermediate between the other two; by extension and analogy the term may be applied to furs and such things, by way of illustration. (16.80)
- 2117 All such articles of refined luxury, and useful articles of comfort and convenience only last for a while, but they must be considered as Allah's gifts. (16.80)
- 40:39 - "O my people! This life of the present is nothing but (temporary) convenience: it is the Hereafter that is the Home that will last. <sup>4412</sup>
- 4412 Faith makes him see the contrast between vanities, even though they may glitter temporarily, and the eternal Good that is destined for man. (40.39)
- 42:36 - Whatever ye are given (here) is (but) a convenience of this Life: but that which is with Allah is better and more lasting: (it is) for those who believe and put their trust in their Lord; <sup>45754576</sup>

4575 Any good (or ill) which is our lot is only a temporary phase to serve the convenience of this life. But there is a higher good, which comes from Allah's own Presence. Such good is both superior in quality, and more permanent. In the same way, any ills that we may suffer in this life, have reference only to the conditions of this our life of probation. The ills that we "earn" in our spiritual Life-such as deprivation of Allah's Grace-are far more momentous and permanent. (42.36)

4576 The higher and more permanent gifts which come from Allah's Presence are for those who truly worship and serve Allah. These are described by nine of their characteristics: viz. (1) they have Faith: and it follows that (2) they trust in Allah, instead of running after false standards or values: (3) they eschew the more serious offences against Allah's Law, and of course keep clear of any offences against sex (indecenties); (4) while knowing that they are not themselves perfect, they are ready to forgive others, even though they are sorely tried with anger and provocation; for the rest see n. 4578. (42.36)

16:80 - It is Allah who made your habitations homes of rest and quiet for you; and made for you out of the skins of animals (tents for) dwellings which ye find so light (and handy) when ye travel and when ye stop (in your travels); and out of their wool and their soft fibers (between wool and hair) and their hair rich stuff and articles of **convenience** (to serve you) for a time. 211421152116

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2117 All such articles of refined luxury, and useful articles of comfort and convenience only last for a while, but they must be considered as Allah's gifts. (16.80)

79:33 - For use and convenience to you and your cattle. 5940

5940 This clause I construe to apply to verses 30, 31, and 32 above. Everything on earth has, by Allah's bountiful providence, been arranged to subserve the use and convenience of man and the lower life which depends upon him. The intermediary between Allah's providence and the actual use made of Allah's other gifts is man's own intelligence and initiative, which are also gifts of Allah. (79.33)

►Sahih Al-Bukhari Hadith

### Hadith 3.291 Narrated by Hudhaifa

The Prophet said, "Before your time the angels received the soul of a man and asked him, 'Did you do any good deeds (in your life)?' He replied, 'I used to order my employees to grant time to the rich person to pay his debts at his convenience.' So Allah said to the angels; 'Excuse him.' " Rabi said that (the dead man said), "I used to be easy to the rich and grant time to the poor."Or, in another narration, "grant time to the well-off and forgive the needy,"or, "accept from the well-off and forgive the needy."

### CONVULSION:

22:1 - O mankind! fear your Lord! For the **convulsion** of the Hour (of Judgment) will be a thing terrible! 2770

2770 The serious issues involved are indicated by showing how terrible the consequences will be for those who disobey Allah's Will. The terror will only be for those who rebel and disobey: the righteous will not suffer from it, but on the contrary will be greeted by angels with joy (xxi. 103). (22.1)

22:2 - The Day ye shall see it every mother giving suck shall forget her suckling-babe and every pregnant female shall drop her load (unformed): thou shalt see mankind as in a drunken riot yet not drunk: but dreadful will be the Wrath of Allah. 2771

2771 Three metaphors are used for the extreme terror which the Awful Day will inspire, (1) No mother abandons the baby at her breast in the greatest danger; yet that will happen in this Dreadful Hour. (2) An expectant mother carries the young life within her with great pride and hope: yet the terror will overpower the hope at this "Hour", and nature's working will be reversed, (3) Men ordinarily retain their self-possession except under intoxication: here, without intoxication, they will be driven to frenzy with terror. (22.2)

22:3 - And yet among men there are such as dispute about Allah without knowledge and follow every evil one obstinate in rebellion!



- 2772 Even after the warnings there are men who are such fools as to turn away from Allah who created them and cherishes them with His love and care; they become outlaws in His Kingdom, making friends with satan, which is a rebel in Allah's Kingdom.

### 99:1 -When the Earth is shaken to her (utmost) convulsion <sup>6235</sup>

- 6235 To the ordinary human observer a violent earthquake is a terrifying phenomenon, in its suddenness, in its origin, and in its power to destroy and uproot the strongest buildings and to bring up strange materials from the bowels of the earth. The Overwhelming Event (S. lxxxviii.) which ushers in the Judgment will be a bigger and more far-reaching convulsion than any earthquakes that we know. And yet the incidents of earthquakes may give us some idea of that supreme world-shaking Event. (99.1)

►Sahih Muslim Hadith

#### **Hadith 6492** Narrated by **AbuHurayrah**

Allah's Apostle (peace be upon him) stated: He who loves meeting Allah, Allah loves to meet him; and he who dislikes meeting Allah, Allah abhors meeting him. I (Shurayh ibn Hani, one of the narrators) came to Aisha and said to her: Mother of the faithful, I heard AbuHurayrah narrate from Allah's Apostle (peace be upon him) that which, if it is actually so, is a destruction to us. Thereupon she said: Those are in fact ruined who are ruined at the words of Allah's Apostle (peace be upon him). What are (the words which in your opinion would cause your destruction)? He said that Allah's Apostle (peace be upon him) had stated: He who loves to meet Allah, Allah too loves to meet him; he who dislikes meeting Allah, Allah too abhors meeting him; there is none amongst us who does not hate death. Thereupon she said: Allah's Apostle (peace be upon him) has in fact stated this, but it does not mean what you construe. It implies (the time) when the lustre of the eye fades, there is rattling in the throat, shuddering of the body and convulsion of the fingers (at the time of death). (It is about this time) that it has been said: He who loves to meet Allah, Allah loves to meet him; and he who dislikes meeting Allah, Allah abhors meeting him.

### **CORRUPT:**

- 3:118 - O ye who believe! take not into your intimacy those outside your ranks; they will not fail to corrupt you. They only desire your ruin: rank hatred has already appeared from their mouths; what their hearts conceal is far worse. We have made plain to you the Signs if ye have wisdom.

►Sunan of Abu-Dawood

#### **Hadith 4870** Narrated by **Mu'awiyah**

heard the Apostle of Allah (peace be upon him) say: If you search for the faults of the people, you will corrupt them, or will nearly corrupt them. AbudDarda' said: These are the words which Mu'awiyah himself from the Apostle of Allah (peace be upon him), and Allah benefited him by them.

►Al-Tirmidhi Hadith

#### **Hadith 6283** Narrated by **Qurrah ibn Iyas al-Muzani**

Allah's Messenger (peace be upon him) said, "When the Syrians become corrupt there will be good in you, but a section of my people will continue to be helped, not being injured by those who desert them, till the last hour comes."

Tirmidhi transmitted it, saying this is a hasan sahih tradition.

►Al-Tirmidhi Hadith

#### **Hadith 5115** Narrated by **Asma', daughter of `Umays**

Asma heard Allah's Messenger (peace be upon him) say, "He is a bad servant who is proud and puts on airs and forgets the Most Great and Sublime One. He is a bad servant who is overbearing and overweening and forgets the Overpowering and Most High One. He is a bad servant who is neglectful and careless and forgets the graves and corruption. He is a bad servant who is corrupt and excessively disobedient and forgets the beginning and the end. He is a bad servant who deceptively uses religion. He is a bad servant who is let by greed. He is a bad servant who is misled by passion. He is a bad servant who is debased by worldly desire."

Tirmidhi and Bayhaqi, in Shu'ab al-Iman transmitted it, Tirmidhi saying its isnad is not strong and also that this is a gharib tradition.

►Al-Muwatta Hadith

#### **Hadith 56.16**

## Truthfulness and Lying

Malik related to me that he heard that Abdullah ibn Masud used to say, "You must tell the truth. Truthfulness leads to right action. Right action leads to the Garden. Beware of lying. Lying leads to corruption, and corruption leads to the Fire. Don't you see that it is said, 'He speaks the truth and acts rightly,' and, 'He lies and is corrupt.' "

## COURTESY:

4:86 - When a (courteous) greeting is offered you meet it with a greeting still more courteous (at least) of equal courtesy. Allah takes careful account of all things. <sup>605</sup>

605 The necessary correlative to the command to fight in a good cause is the command to cultivate sweetness and cordiality in our manners at all times. For fighting is an exceptional necessity while the sweetness of daily human intercourse is a normal need. Further, we give kindness and courtesy without asking, and return it if possible in even better terms than we received, or at least in equally courteous terms. For we are all creatures of One God, and shall be brought together before Him. (4.86)

18:19 - Such (being their state) We raised them up (from sleep) that they might question each other. Said one of them "How long have ye stayed (here)?" They said "We have stayed (perhaps) a day or part of a day." (At length) they (all) said "Allah (alone) knows best how long ye have stayed here...Now send ye then one of you with this money of yours to the town: let him find out which is the best food (to be had) and bring some to you that (ye may) satisfy hunger herewith: and let him behave with care and courtesy and let him not inform anyone about you. 235223532354

2352 This is the point of the story. Their own human impressions were to be compared, each with the other. They were to be made to see that with the best goodwill and the most honest enquiry they might reach different conclusions; that they were not to waste their time in vain controversies, but to get on to the main business of life; and that Allah alone had full knowledge of the things that seem to us so strange, or inconsistent, or inexplicable, or that produce different impressions on different minds. If they entered the Cave in the morning and woke up in the afternoon, one of them might well think they had been there only a few hours-only part of a day. This relative or fallacious impression of Time also gives us an inkling of the state when there will be no Time, of the Resurrection when all our little impressions of this life will be corrected by the final Reality. This mystery of time has puzzled many contemplative minds. Cf. "Dark time that haunts us with the briefness of our days" (Thomas Wolfe in "Of Time and the River"). (18.19)

2353 They now give up barren controversy and come to the practical business of life. But their thoughts are conditioned by the state of things that existed when they entered the Cave. The money they carried was the money coined in the reign of the monarch who persecuted the Religion of Unity and favoured the false cults of Paganism. (18.19)

2354 Best food:, i.e., purest, most wholesome, perhaps also most suitable for those who rejected idol worship, i.e., not dedicated to idols. For they still imagined the world in the same state in which they had known it before they entered the Cave. (18.19)

►Al-Tirmidhi Hadith

**Hadith 888** Narrated by

**Anas ibn Malik**

A man asked the Prophet (peace be upon him): O Messenger of Allah! When any one of us meets a Muslim brother or a friend, should he then bow his head (as a sign of courtesy to him)? He said: No. The man said: Should he embrace and kiss him? He said: No. The man then asked: Should he clasp his hands? He said: Yes.

Transmitted by Tirmidhi.

## COVET:

3:14 - Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (to return to). <sup>354</sup>

354 The pleasures of this world are first enumerated: women for love; sons for strength and pride; hoarded riches, which procure all luxuries; the best and finest pedigree horses; cattle, the measure of wealth in the ancient world, as well as the means and symbols of good farming in the modern world; and broad acres of well-tilled land. By analogy, we may include, for our mechanized age, machines of all kinds, tractors, motor-cars, aeroplanes, the best internal-combustion engines, etc., etc. In "heaped-up hoards of gold and silver," the Arabic word translated hoards is *qanatir* plural of *qantar*, which literally means a Talent of 1.200 ounces of gold. (3.14)

3:152 - Allah did indeed fulfil His promise to you when ye with His permission were about to annihilate your enemy until ye flinched and fell to disputing about the order and disobeyed it

after He brought you in sight (of the Booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you but He forgave you: for Allah is full of grace to those who believe. <sup>462463</sup>

462 The order was: not to leave the post and strictly to maintain discipline. Uhud was in the beginning a victory for the Muslims. Many of the enemy were slain, and they were retiring when a part of the Muslims, against orders, ran in pursuit, attracted by the prospects of booty. See note to iii. 121. (3.152)

463 The disobedience seemed at first pleasant: they were chasing the enemy, and there was the prospect of booty. But when the gap was noticed by the enemy, they turned the flank round the hill and nearly overwhelmed the Muslims. Had it not been for Allah's grace, and the firmness of their Prophet and his immediate Companions, they would have been finished. (3.152)

4:32 - And in no wise covet those things in which Allah hath bestowed his gifts more freely on some of you than on others: to men is allotted what they earn and to women what they earn: but ask Allah of His bounty: for Allah hath full knowledge of all things. <sup>542</sup>

542 Men and women have gifts from Allah-some greater than others. They seem unequal, but we are assured that Allah has allotted them by a scheme by which people receive what they earn. If this does not appear clear in our sight, let us remember that we have no full knowledge but Allah has. We must not be jealous if other people have more than we have-in wealth or position or strength or honour or talent or happiness. Probably things are equalized in the aggregate or in the long run, or equated to needs and merits on a scale which we cannot appraise. If we want more, instead of being jealous or covetous, we should pray to Allah and place before Him our needs. Though He knows all, and has no need of our prayer, our prayer may reveal to ourselves our shortcomings and enable us to deserve more of Allah's bounty or make ourselves fit for it. (4.32)

3:180 - And let not those who covetously withhold of the gifts which Allah hath given them of His Grace think that it is good for them: nay it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks like a twisted collar on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well acquainted with all that ye do. <sup>483484485</sup>

483 The gifts are of all kinds: material gifts, such as wealth, property, strength of limbs, etc., or intangible gifts, such as influence, birth in a given set, intellect, skill, insight, etc., or spiritual gifts of the highest kind. The spending of all these things (apart from what is necessary for ourselves) for those who need them, is charity, and purifies our own character. The withholding of them (apart from our needs) is similarly greed and selfishness, and is strongly condemned. (3.180)

484 By an apt metaphor the miser is told that his wealth or the other gifts which he hoarded will cling round his neck and do him no good. He will wish he could get rid of them, but he will not be able to do so. According to the Biblical phrase in another connection they will hang like a millstone round his neck (Matt. xviii. 6). The metaphor here is fuller. He hugged his wealth or his gifts about him. They will become like a heavy collar, the badge of slavery, round his neck. They will be tied tight and twisted, and they will give him pain and anguish instead of pleasure. Cf. also xvii. 13. (3.180)

485 Another metaphor is now introduced. Material wealth or property is only called ours during our short life here. So all gifts are ours in trust only; they ultimately revert to Allah, to Whom belongs all that is in the heavens or on earth. (3.180)

57:24 - Such persons as are covetous and commend covetousness to men. And if any turn back (from Allah's Way) verily Allah is free of all needs worthy of all praise. <sup>53115312</sup>

5311 Neither the Covetous nor the Boasters have any place in the Good Pleasure of Allah. The Covetous are particularly insidious, as their avarice and niggardliness not only keep back the gifts of Allah from men, but their pernicious example dries up the streams of Charity in others. (57.24)

5312 It is Charity in Allah's Way that is specially in view here. If people are selfish and withhold their hand, they only injure themselves. They do not hurt Allah's Cause, for He is independent of all needs, and He will find other means of assisting His more meagrely-endowed servants; He is worthy of all praise in His care for His creatures. (57.24)

►Sunan of Abu-Dawood

**Hadith 2044** Narrated by  
**Abdullah ibn Abbas**

A man came to the Prophet (peace be upon him), and said: My wife does not prevent the hand of a man who touches her. He said: Divorce her. He then said: I am afraid my inner self may covet her. He said: Then enjoy her.

## COVENANTS:

2:63 - And remember We took your covenant and We raised above you (the towering height) of Mount (Sinai) (saying): "Hold firmly to what We have given you and bring (ever) to remembrance what is therein perchance ye may fear Allah." <sup>78</sup>

78 The Mountain of Sinai (Tur-u-Sinin) a prominent mountain in the Arabian desert, in the peninsula between the two arms of the Red Sea. Here the Ten Commandments and the Law were given to Moses. Hence it is now called the Mountain of Moses (Jabal Musa). The Israelites encamped at the foot of it for nearly a year. The Covenant was taken from them under many portents (Exod. xix. 5,8,16,18), which are described in Jewish tradition in great detail. Under thunder and lightening the mountain must indeed have appeared an awe-inspiring sight above to the Camp at its foot. And the people solemnly entered into the Covenant: all the people answered together and said, "All that the Lord hath spoken we will do." (2.63)

5:18 - (Both) the Jews and the Christians say: "We are sons of Allah and His beloved." Say: "Why then doth He punish you for your sins? Nay ye are but men of the men He hath created: He forgiveth whom He pleaseth and He punisheth whom He pleaseth: and to Allah belongeth the dominion of the heavens and the earth and all that is between: and unto Him is the final goal (of all)." <sup>718719</sup>

718 Sons of God: Cf. Job, xxxviii. 7; "When the morning stars sang together, and all the sons of God shouted for joy." In the 29th Psalm, 1st verse, the authorised Translation "O ye mighty" should apparently be "O ye sons of Elim". El being a name of God, Cf. also Genesis, vi. 2: "The sons of God saw the daughters of men." Beloved: Cf. Psalms, cxxvii, 2: "He giveth his beloved sleep." If used figuratively, these and like words refer to the love of Allah. Unfortunately, "son" used in a physical sense, or "beloved" in an exclusive sense as if Allah loved only the Jews, make a mockery of religion. (5.18)

719 This refrain in the last verse negatives the idea of sonship, and in this verse negatives the idea of an exclusive "Beloved". In both cases it means that Allah is independent of physical relationship or exclusive partiality, (5.18)

48:10 - Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the Hand of Allah is over their hands: Then anyone who violates His oath does so to the harm of his own soul and anyone who fulfills what he has covenanted with Allah Allah will soon grant him a great Reward. <sup>4877</sup>

4877 In the Hudaibiya negotiations, when it was uncertain whether the Quraish would treat well or ill the Prophet's delegate to Makkah, there was a great wave of feeling in the Muslim camp of 1400 to 1500 men. They came with great enthusiasm and swore their fealty to the Prophet, by placing hand on hand according to the Arab custom: see paragraph 3 of the Introduction to this Sura. This in itself was a wonderful demonstration of moral and material strength, a true Victory: it is called Bai'at ur Ridhwan (Fealty of Allah's Good Pleasure) in Islamic History. They placed their hands on the Prophet's hand, but the Hand of Allah was above them, and He accepted their Fealty. 'Alaihu is an archaic form for 'Alaihi. (48.10)

57:8 - What cause have ye why ye should not believe in Allah? And the Apostle invites you to believe in your Lord and has indeed taken your Covenant if ye are men of faith. <sup>52825283</sup>

5282 A figure of speech implying a far wider meaning than the words express. It is equivalent to saying: "There is every reason why ye should believe in Allah", etc. The same construction applies to verse 10 below. (57.8)

5283 There are two shades of meaning. (1) There is the implied Covenant in a man who accepts the Gospel of Unity that he will bring forth all the fruits of that Gospel, i.e., believe in Allah, and serve Allah and humanity. See n. 682 to v. 1. (2) There were at various times express Covenants entered into by the Muslims to serve Allah and be true to the Prophet, comparable to the Covenants of the Jewish nation about the Message of Moses; e.g., the two Covenants of 'Aqaba (v. 8, and n. 705) and the Pledge of Hudaibiya (xlviii. 10, n. 4877). For the Covenant with Israel at Mount Sinai, see. ii. 63, n. 78. (57.8)

23:8 - Those who faithfully observe their trust and their covenants; <sup>2869</sup>

2869 Trusts may be express or implied. Express trusts are those where property is entrusted or duties are assigned by some one to some other whom he trusts, to carry out either immediately or in specified contingencies, such as death. Implied trusts arise out of power, or position, or opportunity; e.g., a king holds his kingdom on trust from Allah for his subjects. The subject of covenants, express and implied, has been discussed in n. 682 to v.1. Covenants create obligations, and express and implied trusts and covenants taken together cover the whole field of obligations. (23.8)

106:1 - For the covenants (of security and safeguard enjoyed) by the Quraish <sup>6276</sup>

6276 The Quraish were the noblest tribe of Arabia, the tribe to which belonged the holy Prophet himself. They had the custody of the Ka'ba, the central shrine of Arabia, and their possession of Makkah gave them a triple advantage: (1) they had a commanding influence over other tribes; (2) their central position facilitated trade and intercourse, which gave them both honour and profit; and (3) the Makkah territory being by Arabian custom inviolable from the ravages of war and private feuds, they had a secure position, free from fear of danger. This honour and advantage they owed to their position as servants of the sacred shrine of the Ka'ba. They owed it to Allah. Was it not therefore right and fitting that they should adore the One True God, and listen to His Message of Unity and Purity, brought by His Prophet? In those days of general insecurity, their prestige as custodians of Makkah enabled them to obtain Covenants of security

and safeguard from the rulers of neighbouring countries on all sides-Syria, Persia, Yaman, and Abyssinia-protecting their trade journey in all seasons. (106.1)

## 106:2 - Their covenants (covering) journeys by winter and summer <sup>6277</sup>

6277 See last note, especially section (2). On account of their trade journeys to the warmth of Yaman in the winter and the cooler regions of Syria and the north in the summer, the Quraish became practised travellers and merchants, acquired much knowledge of the world and perfected their language as a polished medium of literary expression. (106.2)

## 68:39 - Or have ye Covenants with Us on oath reaching to the Day of Judgment (providing) that ye shall have whatever ye shall demand? <sup>5620</sup>

5620 Nor can the Pagans plead that they have any special Covenants with Allah which give them a favoured position above other mortals. The 'Chosen Race' idea of the Jews is also condemned. It is quite true that a certain race or group, on account of special aptitude may be chosen by Allah to uphold His truth and preach it. But this is conditional on their following Allah's Law. As soon as they become arrogant and selfish, they lose that position. They cannot have a perpetual and unconditional lease till the Day of Judgment. (68.39)

►Sunan of Abu-Dawood

### **Hadith 4328** Narrated by **Abdullah ibn Amr ibn al-'As**

The Prophet (peace be upon him) said: How will you do when that time will come? Or he said: A time will soon come when the people are sifted and only dregs of mankind survive and their covenants and guarantees have been impaired and they have disagreed among themselves and become thus, intertwining his fingers. They asked: What do you order us to do, Apostle of Allah? He replied: Accept what you approve, abandon what you disapprove, attend to your own affairs and leave alone the affairs of the generality.

►Al-Tirmidhi Hadith

### **Hadith 5398** Narrated by **Abdullah ibn Amr ibn al-'As**

The Prophet (peace be upon him) said, "How will you do when you are left among dregs of mankind whose covenants and guarantees have been impaired, who have disagreed and become thus?" intertwining his fingers. He asked what he ordered him to do and he replied, "Keep to what you approve, abandon what you disapprove, attend to your own affairs and avoid the generality." One version says, "Keep to your house, control your tongue, accept what you approve, abandon what you disapprove, attend to your own affairs and leave alone the affairs of the generality."

Tirmidhi transmitted it, calling it sahih.

►Sahih Al-Bukhari Hadith

### **Hadith 5.3** Narrated by **Abdullah**

The Prophet said, "The best people are those living in my generation, and then those who will follow them, and then those who will follow the latter. Then there will come some people who will bear witness before taking oaths, and take oaths before bearing witness." (Ibrahim, a sub-narrator said, "They used to beat us for witnesses and covenants when we were still children.")

SEE:

►Sahih Al-Bukhari Hadith

### **Hadith 8.668** Narrated by **Abdullah**

►Sunan of Abu-Dawood

### **Hadith 4329** Narrated by **Abdullah ibn Amr ibn al-'As**

## **COWARDICE:**

## 3:122 - Remember two of your parties meditated cowardice; but Allah was their Protector and in Allah should the faithful (ever) put their trust. <sup>443</sup>

443 The two parties wavering in their minds were probably the Banu Salma Khazraji and the Banu Haritha, but they rallied under the Prophet's inspiration. That incident shows that man may be weak, but if he allows his weak will to be governed by the example of men of God, he may yet retrieve his weakness. (3.122)

SEE:

►Sunan of Abu-Dawood

**Hadith 1550** Narrated by  
**AbuSa'id al-Khud**

►Sunan of Abu-Dawood

**Hadith 1256** Narrated by  
**AbuHurayr**

►Al-Tirmidhi Hadith

**Hadith 3858** Narrated by  
**Umar ibn al-Khattab**

►Al-Muwatta Hadith

**Hadith 21.35**

## Things in which Martyrdom Lies

Yahya related to me from Malik from Yahya ibn Said that Umar ibn al-Khattab said, "The nobility of the mumin is his taqwa. His deen is his noble descent. His manliness is his good character. Boldness and cowardice are but instincts which Allah places wherever He wills. The coward shrinks from defending even his father and mother, and the bold one fights for the sake of the combat not for the spoils. Being slain is but one way of meeting death, and the martyr is the one who gives himself, expectant of reward from Allah."

►Sahih Al-Bukhari Hadith

**Hadith 8.399** Narrated by  
**Sad bin Abi Waqqas**

The Prophet used to teach us these words as he used to teach us the Book (Qur'an): "O Allah! seek refuge with You from miserliness, and seek refuge with You from cowardice, and seek refuge with You from being brought back to (senile) geriatric old age, and seek refuge with You from the affliction of the world and from the punishment in the Hereafter."

►Sahih Al-Bukhari Hadith

**Hadith 8.378** Narrated by  
**Anas bin Malik**

Allah's Prophet used to say, "O Allah! I seek refuge with You from incapacity and laziness, from **cowardice** and geriatric old age, and seek refuge with You from the punishment of the grave, and I seek refuge with You from the afflictions of life and death."

## CREATION:

2:117 - To Him is due the primal origin of the heavens and the earth; when He decreeth a matter He saith to it: "Be"; and it is. <sup>120</sup>

120 The previous verse told us that everything in heaven and earth celebrates the glory of God. Lest anyone should think that the heavens and the earth were themselves primeval and eternal, we are now told that they themselves are creatures of God's will and design. Cf vi. 102, where the word bada'a is used as here for the creation of the heavens and the earth, and khalafa is used for the creation of all things. Bada'a goes back to the very primal beginning, as far as we can conceive it. The materialists might say that primeval matter was eternal; other things, i.e., the forms and shapes as we see them now, were called into being at some time or other, and will perish. When they perish, they dissolve into primeval matter again, which stands as the base of all existence. We go further back. We say that if we postulate such primeval matter, it owes its origin itself to God Who is the final basis of existence, the Cause of all Causes. If this is conceded, we proceed to argue that the process of Creation is not then completed. "All things in the heavens and on the earth" are created by gradual processes. In "things" we include abstract as well as material things. We see the abstract things and ideas actually growing before us. But that also is God's creation, to which we can apply the word khalafa, for in it is involved the idea of measuring, fitting it into a scheme of other things. Cf. liv. 49; also xxv. 59. Here comes in what we know as the process of evolution. On the other hand, the "amr" (=Command, Direction, Design) is a single thing, unrelated to Time, "like the twinkling of an eye" (liv. 50). Another word to note in this connection is ja'ala "making" which seems to imply new shapes and forms, new dispositions, as the making of the Signs of the Zodiac in the heavens, or the setting out of the sun and moon for light, or the establishment of the succession of day and night (xxv 61-62). A further process with regard to the soul is described in the word sawwa, bringing it to perfection (xci. 7) but this we shall discuss in its place. Fatara (xlii. 11) implies, like bada'a, the creating of a thing out of nothing and after no preexisting similitude, but perhaps fatara implies the creation of primeval matter to which further processes have to be applied later, as when one prepares dough but leaves the leavening to be done after. Badaa (without the 'ain), xxx. 27, implies beginning the process of creation; this is made further clear in xxxii. 7 where the beginning of the creation of pristine man from clay refers to his physical body, leaving the further processes of reproduction and the breathing in of the soul to be described in subsequent verses.



Lastly, baraa is creation implying liberation from pre-existing matter or circumstance, e.g. man's body from clay (lix. 24) or a calamity from previously existing circumstances (lvii. 22). See also vi. 94, n. 916; vi. 98, n. 923; lix. 24, nn. 5405-6. (2.117)

2:164 - Behold! In the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah sends down from the skies and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds and the clouds which they trail like their slaves between the sky and the earth; (here) indeed are signs for a people that are wise. <sup>16</sup>

166 This magnificent Nature passage stands out like a hill in a landscape, enhancing the beauty of our view, and preparing us for the every-day laws and ordinances which follow. (2.164)

4:1 - O mankind! reverence your Guardian-Lord Who created you from a single person created of like nature his mate and from them twain scattered (like seeds) countless men and women; reverence Allah through Whom ye demand your mutual (rights) and (reverence) the wombs (that bore you): for Allah ever watches over you. <sup>504505506</sup>

504 Nafs may mean: (1) soul; (2) self; (3) person, living person; (4) will, good pleasure, as in iv. 4 below. Minha: I follow the construction suggested by Imam Razn. The particle min would then suggest here a species, a nature, a similarity. The pronoun ha refers of course to Nafs. (4.1)

505 All our mutual rights and duties are referred to Allah. We are His creatures: His Will is the standard and measure of Allah; and our duties are measured by our conformity with His Will. "Our wills are ours, to make them Thine," says Tennyson (In Memoriam). Among ourselves (human beings) our mutual rights and duties arise out of Allah's Law, the sense of Right that is implanted in us by Him. (4.1)

506 Among the most wonderful mysteries of our nature is that of sex. The unregenerate male is apt, in the pride of his physical strength, to forget the all-important part which the female plays in his very existence, and in all the social relationships that arise in our collective human lives. The mother that bore us must ever have our reverence. The wife, through whom we enter parentage, must have our reverence. Sex, which governs so much of our physical life, and has so much influence on our emotional and higher nature, deserves-not our fear, or our contempt, or our amused indulgence, but-our reverence in the highest sense of the term. With this fitting introduction we enter on a discussion of women, orphans, and family relationships. (4.1)

6:1 - Praise be to Allah Who created the heavens and the earth and made the darkness and the light. Yet those who reject Faith hold (others) as equal with their Guardian-Lord. <sup>834835</sup>

834 Adala has various meanings: (1) to hold something as equal to something else, as here; to balance nicely; (2) to deal justly, as between one party and another, xiii.15; (3) to give compensation or reparation, or something as equivalent to something else, vi. 70; (4) to turn the balance the right way, to give a right disposition, to give a just bias or proportion, lxxii. 7; (5) to turn the balance the wrong way, to swerve, to show bias. iv 135. (6.1)

835 The argument is threefold: (1) God created everything you see and know: how can you then set up any of His own creatures as equal to Him? (2) He is your own Guardian-Lord; He cherishes and loves you: how can you be so ungrateful as to run after something else? (3) Darkness and Light are to help you to distinguish between the true from the false: how then can you confound the true God with your false ideas and superstitions? There may also be a repudiation of the Duality of old Persian theology; Light and Darkness are not conflicting Powers; they are both creatures of the one true God. (6.1)

6:2 - He it is who created you from clay and then decreed a stated term (for you). And there is in His presence another determined term; yet ye doubt within yourselves!. <sup>836837</sup>

836 After the general argument, the argument comes to man personally. Can such a miserable creature, created from clay, put himself in opposition to his Creator? And can man forget or doubt that he is here only for a short term of probation? And then, after a period, comes the Day of Account before God. (6.2)

837 This life is a period of probation. The other term leads up to Judgement. (6.2)

6:73 -It is He Who created the heavens and the earth in true (proportions): the day He saith "Be" Behold! it is. His Word is the truth. His will be the dominion the day the trumpet will be blown. He knoweth the Unseen as well as that which is open. For He is the Wise well acquainted (with all things). <sup>896</sup>

895 In continuation of the seven heads of argument referred to in nn. 876 and 885, we have here the final two heads: (8) Who would, after receiving guidance from the living, eternal God, turn to lifeless idols? To do so would indeed show that we were made into fools, wandering to a precipice; (9) therefore accept the only true guidance, the guidance of God, and obey his Law, for we shall have to answer before His judgment-seat. (6.71)

6:94 - "And behold! ye come to Us bare and alone as We created you for the first time: Ye have left behind you all (the favors) which We bestowed on you: We see not with you your intercessors

whom ye thought to be partners in your affairs: so now all relations between you have been cut off and your (pet) fancies have left you in the lurch!" 916917

916 Some of the various ideas connected with "creation" are noted in n. 120 to ii. 117. In the matter of creation of man there are various processes. If his body was created out of clay, i.e. earthy matter, there was an earlier precess of the creation of such earthy matter. Here the body is left behind, and the soul is being addressed. The soul underwent various processes of fashioning and adapting to its various functions in its various surroundings (xxxii. 7-9). But each individual soul, after release from the body, comes back as it was created, with nothing more than its history, "the deeds which it has earned," which are really a part of it. Any exterior things given to help in its development, "the favours which We bestowed on you," it must necessarily leave behind, however it may have been proud of them. These exterior things may be material things, e.g. wealth, property, signs of power, influence and pride such as sons, relatives, and friends, etc., or they may be intangible things, like talents, intellect, social gifts, etc. (6.94)

917 The false ideas of intercessors, demi-gods, gods, saviours, etc., now vanish like unsubstantial visions, "leaving not a wrack behind." Now the soul is face to face with reality. Its personal responsibility is brought home to it. (6.94)

6:95 - It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead and He is the one to cause the dead to issue from the living. That is Allah; then how are ye deluded away from the truth? 918919920

918 Another beautiful nature passage, referring to God's wonderful artistry in His Creation. In how few and how simple words, the whole pageant of Creation is placed before us. Beginning from our humble animal needs and dependence on the vegetable world, we are asked to contemplate the interaction of the living and the dead. Here is mystic teaching, referring not only to physical life but to the higher life above the physical plane, -not only to individual life but to the collective life of nations. Then we take a peep into the daily miracle of morning, noon, and night, and pass on to the stars that guide the distant mariner. We rise still higher to the mystery of the countless individuals from the one human soul, -their sojourn and their destiny. So we get back to the heavens: the description of the luscious fruits which the "gentle rain from heaven" produces, leaves us to contemplate the spiritual fruits which faith will provide for us, with the aid of the showers of God's mercy. (6.95)

919 The seed-grain and the date-stone are selected as types in the vegetable kingdom, showing how our physical life depends on it. The fruits mentioned later (in vi 99) start another allegory which we shall notice later. Botanists will notice that the seed-grain includes the cereals (such as wheat, barley, rice, millet, etc.) which are monocotyledons, as well as the pulses (such as beans, peas, gram, etc.) and other seeds which are dicotyledons. These two represent the most important classes of food-grains, while the date-palm, a monocotyledon, represents for Arabia both food, fruit, confectionery, thatch and pillars for houses, shady groves in oases, and a standard measure of wealth and well being. "Split and sprout": both ideas are included in the root falaqa, and a third is expressed by the word "cleave" in the next verse, for the action of evolving day-break from the dark. I might almost have used the word "churn," familiar to students of Hindu lore in the Hindu allegory of the "churning of the ocean." For vegetables, "split and sprout" represents a double process: (1) the seed divides, and (2) one part shoots up, seeking the light, and forming leaves and the visible parts of the future tree, and the other part digs down into the dark, forming the roots and seeking just that sustenance from the soil, which is adapted for the particular plant. This is just one small instance of the "judgement and ordering" of God, referred to in the next verse. (6.95)

920 This does not mean that in physical nature there are no limits between life and non-life, between the organic and the non-organic. In fact physicists are baffled at the barrier between them and frankly confess that they cannot solve the mystery of Life. If there is such a barrier in physical nature, is it not all the more wonderful that God can create Life out of nothing? He has but to say, "Be," and it is. He can bring Life from non-Life and annihilate Life. But there are two other senses in which we can contemplate the contrast between the living and the dead. (1) We have just been speaking of the botanical world. Take it as a whole, and see the contrast between the winter of death, the spring of revivification, the summer of growth, and the autumn of decay, leading back to the death of winter. Here is a cycle of living from dead, and dead from living. (2) Take our spiritual life, individual or collective. We rise from the darkness of spiritual nothingness to the light of spiritual life. And if we do not follow the spiritual laws, God will take away that life and we shall be again as dead. We may die many deaths. The keys of life and death are in God's hands. Neither Life nor Death are fortuitous things. Behind them both is the Cause of Causes, -and only He. (6.95)

6:96 -He it is that cleaveth the daybreak (from the dark): He makes the night for rest and tranquillity and the sun and moon for the reckoning (of time): such is the judgment and ordering of (Him) the Exalted in Power the Omniscient. 921

921 The night, the day, the sun, the moon, -the great astronomical universe of God. How far, and yet how near to us! God's universe is boundless, and we can barely comprehend even its relations to us. But this last we must try to do if we want to be numbered with "the people who know". Taqdir: Cf. vi. 91 and n. 909, and iv. 149 and n. 655. (6.96)

6:97 - It is He Who maketh the stars (as beacons) for you that ye may guide yourselves with their help through the dark spaces of land and sea: We detail Our Signs for people who know. 922

922 See the last note. At sea, or in the deserts or forests, or "in fairy scenes forlorn," -whenever we sweep over wide spaces, it is the stars that act as our guides, just as the sun and moon have already been mentioned as our measures of time. (6.97)

6:98 - It is He who hath produced you from a single person: here is a place of sojourn and a place of departure: We detail Our signs for people who understand. 923924

- 923 Produced: ansha-a= made you grow, increase, develop, reach maturity: another of the processes of creation. This supplements n. 120 to ii. 916 and n. 916 to vi. 94. It is one of the wonders of God's Creation, that from one person we have grown to be so many, and each individual has so many faculties and capacities, and yet we are all one. In the next verse we have the allegory of grapes and other fruits: all grapes may be similar to look at, yet each variety has a distinctive flavour and other distinctive qualities, and each individual grape may have its own special qualities. So for man. (6.98)
- 924 In the sojourn of this life we must respond to God's hand in fashioning us, by making full use of all our faculties, and we must get ready for our departure into the Life that will be eternal. (6.98)
- 6:99 - It is He who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green (crops) out of which We produce grain heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes and olives and pomegranates each similar (in kind) yet different (in variety): when they begin to bear fruit and the ripeness thereof. Behold! in these things there are signs for people who believe. <sup>925926927928</sup>
- 925 Our allegory now brings us to maturity, the fruit, the harvest, the vintage. Through the seed we came up from nothingness to life; we lived our daily life of rest and work and passed the mile-stones of time; we had the spiritual experience of traversing through vast spaces in the spiritual world, guiding our course through the star of Faith; we grew; and now for the harvest or the vintage! How satisfied the grower must be when the golden grain is harvested in heaps or in vintage gathered! So will man if he has produced the fruits of Faith! (6.99)
- 926 Each fruit- whether it is grapes, or olives, or pomegranates, -looks alike in its species, and yet each variety may be different in flavour, consistency, shape, size, colour, juice or oil contents, proportion of seed to fruit, etc. In each variety, individuals may be different and yet equally valuable! (6.99)
- 927 And so we finish this wonderful allegory. Search through the world's literature, and see if you can find another such song or hymn, -so fruity in its literary flavour, so profound in its spiritual meaning! (6.99)
- 928 There is a refrain in this song, which is subtly varied. In verse 97 it is: "We detail our Signs for people who know." So far we were speaking of the things we see around us every day Knowledge is the appropriate instrument for these things. In verse 98 we read: "We detail Our Signs for people who understand." Understanding is a higher faculty than knowledge, and is necessary for seeing the mystery and meaning of this life. At the end of verse 99 we have: "In these things there are Signs for people who believe." Here we are speaking of the real fruits of spiritual Life. For them Faith is necessary, as bringing us nearer to God. (6.99)
- 6:102 - That is Allah your Lord! there is no god but He the Creator of all things: then worship ye Him: and He hath power to dispose of all affairs.
- 7:54 - Your guardian-Lord is Allah Who created the heavens and the earth in six days and is firmly established on the throne (of authority): He draweth the night as a veil O'er the day each seeking the other in rapid succession: He created the sun the moon and the stars (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah the cherisher and sustainer of the worlds! <sup>10311032</sup>
- 1031 A sublime verse, comparable to the Throne Verse ii. 255. As for the Creation in six days, in xxii. 47, we are told that a Day in the sight of Allah is like a thousand years of our reckoning, and in lxx. 4, the comparison is with 50,000 of our years. In the history of our material earth, we may reckon six great epochs of evolution. (7.54)
- 1032 Here, we are told of the creation of the heavens and the earth in six days. But lest we should be obsessed with the Jewish idea that Allah rested on the seventh day, we are told that the Creation was but a prelude to Allah's work: for His authority is exercised constantly by the laws which He establishes and enforces in all parts of His Creation. The beautiful imagery of night and day seeking out each other in rapid succession is still further enforced in the Arabic by the double accusative of the verb yugshi, showing the mutual interactions of the day and the night, each covering the other in turn. The heavenly bodies show an order which is evidence of His constant care and government. Not only that, but it is only He Who creates, maintains, and governs, and no one else. (7.54)
- 10:4 -To Him will be your return of all of you. The promise of Allah is true and sure. It is He Who beginneth the process of Creation and repeateth it that He may reward with justice those who believe and work righteousness but those who reject Him will have nothing but draughts of boiling fluids and a Penalty grievous: because they did reject Him. <sup>138813891390</sup>
- 1388 Haqq: true, right, for just ends, in right proportions, sure and certain: all these ideas are implied. (10.4)

1389 Cf. n. 120 to ii. 117. Allah's creation is not a simple act, once done and finished with. It is continuous, and there are many stages, not the least important of which is the Hereafter, when the fruits of our life will be achieved. (10.4)

1390 Hamim: boiling fluid: it is associated as in xxxviii. 57, with gassaqa, a dark, murky, or intensely cold fluid; both indicative of the grievous penalty that results from rebellion against Allah. (10.4)

11:7 - He it is Who created the heavens and the earth in six Days and His Throne was over the Waters that He might try you which of you is best in conduct. But if thou wert to say to them "Ye shall indeed be raised up after death" the Unbelievers would be sure to say "This is nothing but obvious sorcery!" 1501150215031504

1502 It is scientifically correct to say that all life was evolved out of the waters, and this statement also occurs in the Qur-an, xxi. 30. Some such meaning, I think, also attaches to the Gen. i. 2. The past tense "was" refers to the time before life developed in solid forms, on land and in air. (11.7)

1503 The Creation we see around us is not idle sport or play (in Hindi, Lila) or whim on the part of Allah. It is the medium through which our spiritual life is to develop, with such free-will as we have. This life is our testing time. (11.7)

1504 The Unbelievers, who do not believe in a Future life, think all talk of it is like a sorcerer's talk, empty of reality. But in this they show their ignorance, and they are begging the question. (11.7)

14:32 - I t is Allah Who hath created the heavens and the earth and sendeth down rain from the skies and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you that they may sail through the sea by His command; and the rivers (also) hath He made subject to you. 1908

1908 We must realise that behind all our strength, skill, and intelligence there is the power and goodness of Allah, Who gave us all these things. Man can understand and control the forces of nature so as to bring them to his own service: he can only do so, because (1) he has got these gifts from Allah, and (2) Allah has fixed definite laws in nature, of which he can take advantage by Allah's command and permission. He has been made Vicegerent on earth (ii. 30); Allah commanded the highest creatures to bow down to Adam (ii. 34). Man, by Allah's command, can use rain to produce food for himself; make ships to sail the seas; use rivers as highways, and cut canals for traffic and irrigation. Not only this, but even the heavenly bodies can (by Allah's command) contribute to his needs (see next verse). (14.32)

14:33 - And He hath made subject to you the sun and the moon both diligently pursuing their courses: and the Night and the Day hath He (also) made subject to you. 1909

1909 The sun gives out heat, which is the source of all life and energy on this planet, and produces the seasons of the year, by utilising which man can supply his needs, not only material, but immaterial in the shape of light, health, and other blessings. The sun and the moon together produce tides, and are responsible for atmospheric changes which are of the highest importance in the life of man. The succession of Day and Night is due to the apparent daily course of the sun through the skies; and the cool light of the moon performs other services different from those of warm day-light. Because there are laws here, which man can understand and calculate, he can use all such things for his own service, and in that sense the heavenly bodies are themselves made subject to him by Allah's command. (14.33)

15:28 - Behold! thy Lord said to the angels: "I am about to create man from sounding clay from mud molded into shape;

15:29 - "When I have fashioned him (in due proportion) and breathed into him of My spirit fall ye down in obeisance unto him." 1968

1968 Among other passages where the creation of Adam is referred to, cf. the following; ii. 30-39; vii. 11-25. Note that here the emphasis is on three points: (1) the breathing from Allah's spirit into man i.e., the faculty of God-like knowledge and will, which, if rightly used, would give man superiority over other creatures: (2) the origin of evil in arrogance and jealousy on the part of Satan, who saw only the lower side of man (his clay) and failed to see the higher side, the faculty brought in from the spirit of Allah; (3) that this evil only touches those who yield to it, and has no power over Allah's sincere servants, purified by His grace (xv. 40, 42). Adam is not here mentioned by name, but only Man. (15.29)

15:85 - We created not the heavens the earth and all between them but for just ends. And the Hour is surely coming (when this will be manifest). So overlook (any human faults) with gracious forgiveness. 20052006

2005 Allah's Creation is all for a true, just, and righteous purpose. Cf. x. 5. It is not for mere whim or sport. xxi. 16. (15.85)

2006 The Hour will not be long delayed when the true Design and Pattern of Life will be manifest. We must not be impatient, if there appear to be, to our limited vision, apparent injustices. We must bear and forbear, and as far as our own personal feelings are concerned, we must overlook other people's faults with "a gracious forgiveness". (15.85)

16:3 - He has created the heavens and the earth for just ends: far is He above having the partners they ascribe to Him! 2021

2021 Not for sport, or fortuitously and without Design. Cf. xv. 85. Surely the Unity of Design in Creation also proves the Unity of Allah their Creator. (16.3)

16:4 - He has created man from a sperm drop; and behold this same (man) becomes an open disputer! <sup>2022</sup>

2022 Man's physical origin is lowly. Yet do men go back to material things, and neglect or dispute about the highest things in Life. (16.4)

16:5 - And cattle He has created for you (men): from them ye derive warmth and numerous benefits and of their (meat) ye eat. <sup>20232024</sup>

2023 Why will you go back to material things, considering that material things are made subservient to your use and enjoyment in various ways as suggested in the clauses that follow. (16.5)

2024 From wool, and hair, and skins, and milk. Camel's hair makes warm robes and blankets; and certain kinds of goats yield hair which makes similar fabrics. Sheep yield wool, and llamas alpaca for similar uses. The skins and furs of many animals yield warm raiment or make warm rugs or bedding. The females of many of these animals yield good warm milk, a nourishing and wholesome diet. Then the flesh of many of these animals is good to eat. There are other uses, which the animals serve, and which are referred to later. (16.5)

16:8 - And (He has created) horses mules and donkeys for you to ride and use for show; and He has created (other) things of what ye have no knowledge. <sup>20272028</sup>

2027 Horse, mules, and donkeys as well as other animals may be beasts of burden, but they may also be pedigree animals bred for beauty and for all those more refined uses, such as processions, in which grace and elegance is the predominant feature. (16.8)

2028 If we examine the history of transport, there have been vast changes through the ages, from rude pack animals to fine equipages, and then through mechanical contrivances, such means of transport as elegant coaches, tramways and railways, useful motor lorries and Rolls-Royce cars, and air-ships and aeroplanes of all descriptions. At any given point of time, many of these were yet unknown to man. Nor can we suppose the limit to have been reached now or that it will ever be reached at any future time. Through the mind and ingenuity of man it is Allah that creates new things hitherto unknown to man. (16.8)

16:10 - It is He Who sends down rain from the sky: from it ye drink and out of it (grows) the vegetation on which ye feed your cattle.

16:11 - With it He produces for you corn olives date-palms grapes and every kind of fruit: verily in this is a Sign for those who give thought. <sup>2030</sup>

2030 The least thought and study of nature will show you Allah's wise and benign Providence in making the processes of nature subserve man's use and refined life. A higher degree of intelligence and study is required ("men who are wise") to understand Allah's Signs to man in the processes connected with the heavenly bodies (verse 12). And a still higher spiritual understanding ("men who celebrate His praises" with gratitude) to realise the marvellous gradations, colours, and nuances in the creatures on this little globe of ours (verse 13), Reason this out carefully. (16.11)

16:12 - He has made subject to you the Night and the Day; the Sun and the Moon; and the Stars are in subjection by His Command: verily in this are Signs for men who are wise. <sup>2031</sup>

2031 The Night and the Day are caused by astronomical rotations. What is important for man to note is how Allah has given intelligence to man to make use of this alternation for work and rest; how man can, as soon as he rises from the primitive stage, get over their inequalities by artificial illuminants, such as vegetable or mineral oils, coal, gas, or electricity, which ultimately are derived from the stored-up energy of the sun; how the sun's heat can be tempered by various artificial means and can be stored up for use by man as required, how man can be independent of the tides caused by the moon and the sun, which formerly controlled navigation, but which no longer stand in man's way, with his artificial harbours and great sea-going ships, how navigation was formerly subject to direct observation of the Polar Star and other stars, but how the magnetic needle and charts have now completely altered the position, and man can calculate and to a certain extent control magnetic variations, etc. In such ways the sun, the moon, and the stars themselves become useful servants to him, all by Allah's gift and His Command, without which there would have been no laws governing them and no intelligence to make use of them. (16.12)

15:13 - And the things on this earth which He has multiplied in varying colors (and qualities): verily in this is a Sign for men who celebrate the praises of Allah (in gratitude). <sup>20322033</sup>

2032 Whose heart has not been moved by the glorious gradation of colours in the sunset clouds? The gradations are infinite, and it is only the eye of an artist that can express their collective beauty. They are but a type of the infinite variety and gradation of qualities in the spiritual sphere even in the little space of our own globe. The big things that can be measured and defined have been spoken of before. Here we have mention of the subtle nuances in the spiritual world which can only be perceived by men who are so high in spiritual insight that their only reaction is to "celebrate the praises of Allah" in gratitude for His infinite Mercies. (16.13)

2033 Read again n. 2030 above, and see how subtly we are led up from the perception of the big to the perception of the subtle and delicate colours and qualities in the spiritual world. (16.13)



16:14 - It is He Who has made the sea subject that ye may eat thereof flesh that is fresh and tender and that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves that ye may seek (thus) of the bounty of Allah and that ye may be grateful. 2034203520362037

2034 We have gone up in a climax of material things from the big to the subtle in the sky and the earth. Here we have another climax as regard the things of the sea. We get the delicate flesh of fishes and marine creatures of all kinds; we get the treasures of the deep; pearls, coral, amber, and things of that kind; and we have the stately ships ploughing the waves, for maritime commerce and intercourse, for unifying mankind, and for realising the spiritual bounty of Allah which can best be expressed by the boundless ocean. (16.14)

2035 Connoisseurs know the delicate flavours of sea fish, such as the pomfret of the Indian Ocean, the herring of the North Atlantic, the mullet of Marseilles, and many another kind. Tari, translated "fresh and tender," also refers to the soft moist nature of fresh fish. It is another wonder of Allah that salt water should produce flesh of such fresh, tender, and delicate flavour. (16.14)

2036 Diving for pearls-in both the primitive and the more advanced form-is another instance of man's power over apparently inaccessible depths of the sea. (16.14)

2037 After the material benefits which we get from the sea, we are asked to consider things of higher import to the spirit of man. There is the beautiful ship which stands as the symbol of international commerce and intercourse, things that may be of material benefit, but which have a higher aspect in unifying man and making his civilisation more universal. These are first steps in seeking of the "bounty of Allah" through the sea. But there are higher aspects. Navigation and international intercourse increase knowledge, which in its higher aspects should clean the mind and make it fitter to approach Allah. The salt water, which covers nearly 72 percent of the surface of the Globe, is itself a purifying and sanitary agent, and is a good symbol of the higher bounties of Allah, which are as boundless as the Ocean. (16.14)

16:15 - And He has set up on the earth mountains standing firm lest it should shake with you; and rivers and roads; that ye may guide yourselves 20382039

2038 Cf. xiii. 3 and xv. 19. Here and elsewhere the earth is spoken of as a spacious carpet beneath our feet and the hills as a steady agent to keep the carpet from rolling or shaking about. In lxxvii. 7 they are spoken of as pegs or stakes. (16.15)

2039 In this passage (xvi. 15-16) we have the metaphor of the fixed mountains further allegorised. In these verses the key-words are indicated by the symbols for man's Guidance (tahtadun). First, the physical symbols are indicated; the mountains that stand firm and do not change from day to day in the landscape, unlike shifting sand-dunes, or the coast line of the sea, or rivers and streams, which frequently change their courses, then we have rivers and roads, which are more precise and therefore more useful, though less permanent; then we have 'alamat (sign-posts), any kinds of signs erected by man, like direction posts, light-houses or beacons, or provided in nature, as tall trees, etc.; and finally, we have the pole-star, and now the magnetic needle, with its variations marked on navigation charts. All these are symbols for the higher Guidance which Allah provides for the spirit of man. See next note. (16.15)

16:16 - And marks and signposts; and by the stars (men) guide themselves. 2040

2040 See last note. Let us examine the completed allegory. As there are beacons, landmarks and signs to show the way to men on the earth, so in the spiritual world. And it is ultimately Allah Who provides them, and this is His crowning Mercy. Like the mountains there are spiritual Landmarks in the missions of the Great Prophets: they should guide us, or teach us, to guide ourselves, and not shake hither and thither like a ship without a rudder or people without Faith. As rivers and streams mark out their channels, smoothing out levels so we have wholesome Laws and Customs established, to help us in our lives. Then we have the examples of Great Men as further sign-posts: "Lives of great men all remind us, We can make our lives sublime." In long-distance travel, the pole-star and the magnetic needle are our guides; so in our long-distance journey to the other world, we have ultimately to look to heavenly guidance or its reflection in Allah's Revelation. (16.16)

16:17 - Is then He Who creates like one that creates not? Will ye not receive admonition? 2041

2041 The supreme majesty of Allah have been set out in His favours of all kinds, it will be seen at once that the worship of any other than Allah is meaningless and ridiculous. Shall we not take the hint and understand? (16.17)

16:18 - If ye would count up the favours of Allah never would ye be able to number them: for Allah is Oft-Forgiving Most Merciful. 2042

2042 Of all Allah's favours innumerable, His Mercy and Forgiveness in the spiritual plane is the greatest, and of eternal value to us in our future Lives. (16.18)

16:40 - For to anything which We have willed We but say the Word "Be" and it is. 2066

2066 Allah's "Word" is in itself the Deed, Allah's Promise is in itself the Truth. There is no interposition of Time or Condition between His Will and its consequences, for He is the Ultimate Reality. He is independent of the proximate or material causes, for He Himself creates them and establishes their Laws as He pleases. (16.40)



16:48 - Do they not look at Allah's creation (even) among (inanimate) things how their (very) shadows turn round from the right and the left prostrating themselves to Allah and that in the humblest manner? <sup>2074</sup>

2074 I take "things" here to be inanimate things, for the next verse speaks of living, "moving creatures" and angels. By a metaphor even such inanimate things are spoken of as recognising Allah and humbly worshipping Him. Even their shadows turn round from right and left according to the light from above, and they humbly prostrate themselves on the ground to celebrate the praises of Allah. (16.48)

17:49 - They say: "What! when we are reduced to bones and dust should we really be raised up (to be) a new creation?" <sup>2234</sup>

2234 They do not realise that Allah Who created them once out of nothing can create them again, with memories of their past, in order to render to Him an account of how they used or misused the talents and opportunities which they were given. If it is to be a new Creation, what then? Bones and dust or ashes may yet retain something of the personality which was enshrined in them. But even if they were reduced to stones or iron or anything which their minds can conceive of as being most unlike them, yet there is nothing impossible to Allah! He has clearly sent a Message that we shall have to render an account of ourselves, and His Message is necessarily true. (17.49)

18:51 - I called them not to witness the creation of the heavens and the earth nor (even) their own creation: nor is it for Me to take as helpers such as lead (men) astray! <sup>2396</sup>

2396 Allah wants man's good: how can He take Evil for His partner? (18.51)

21:16- Not for (idle) sport did We create the heavens and the earth and all that is between! <sup>2676</sup>

2676 The Hindu doctrine of Lila, that all things were created for sport, is here negated. But more: with Allah we must not associate any ideas but those of Truth, Righteousness, Mercy, Justice, and the other attributes implied in His Beautiful Names. He does not jest nor play with His creatures. (21.16)

21:104 - The Day that we roll up the heavens like a scroll rolled up for books (completed) even as We produced the first Creation so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it. <sup>2758</sup>

2758 The world-the universe-as we know it, will be folded up like a scroll of parchment, for it will have done its work. If Allah created all this world out of nothing, He can create an entirely new heaven and a new earth, on a plane of which we can form no conception in our present life. And He will do so, for that is His promise. (21.104)

23:12 - Man We did create from a quintessence (of clay); <sup>2872</sup>

2872 In this beautiful passage, Allah's creative work, as far as man is concerned, is recapitulated, in order to show man's real position in this life, and the certainty of the future: to which he was referred for his reward in verses 10-11 above. For the various stages of creation, see n. 120 to ii. 117. Here we are not concerned with the earliest stage, the creation of primeval matter out of nothing. It is also a process of creation when inorganic matter becomes living matter. Thus inorganic constituents of the earth are absorbed into living matter by way of food and living matter reproduces itself by means of sperm. This is deposited in the ovum and fertilises it and rests for a time in security in the mother's womb. The first change in the fertilised ovum is the conversion into a sort of clot of thickly congealed blood; the zygote cells grow by segmentation; then the mass gradually assumes shape in its growth as a foetus. From the lump develop bones and flesh and organs and a nervous system. So far man's growth is like that of an animal, but a further process takes place which makes the infant animal into the infant man. This is the breathing from Allah's spirit into him (xv. 29). It may be a continuous process parallel to that of physical growth. The child is born; it grows; it decays and dies; but after death another chapter opens for the individual, and it is to remind us of this most momentous chapter that the previous stages are recapitulated. (23.12)

29:19 - See they not how Allah originates creation then repeats it: truly that is easy for Allah. <sup>3440</sup>

3440 The originating of creation is the creation of primeval matter. The repetition of the process of creation goes on constantly, for at every moment new processes are being called into being by the creative power of Allah, and according to His Laws. And the final creation as far as man is concerned will be in the Ma'ad, when the whole world as man sees it will be entirely newly created on a different plane. As far as Allah is concerned, there is nothing final, no first and last, for He is infinite. He was before our First and will be after our Last. (29.19)

38:27 - Not without purpose did We create heaven and earth and all between! That were the thought of Unbelievers! But woe to the Unbelievers because of the Fire (of Hell)! <sup>4179</sup>

4179 Cf. iii. 191. Unbelief is the subjective negation of a belief in Order, Beauty, Purpose, and Eternal Life. Unbelief is to Faith as Chaos is to Cosmos, as the Fire of Misery is to the Garden of Bliss. (38.27)

39:5 - He created the heavens and the earth in true (proportions): He makes the Night overlap the Day and the Day overlap the Night: He has subjected the sun and the moon (to His law) each one follows a course for a time appointed. Is not He the Exalted in Power He Who forgives again and again? <sup>42474248</sup>

4248 His Power is equalled by His Mercy. Who can there be like unto Him? (39.5)

39:6 - He created you (all) from a single person: then created of like nature his mate; and He sent down for you eight head of cattle in pairs: He makes you in the wombs of your mothers in stages one after another in three veils of darkness. Such is Allah your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He: then how are ye turned away (from your true Center)? 42494250425142524253

4250 See vi. 143-4, where four kinds of cattle are mentioned in pairs in connection with certain Arab superstitions which are there condemned. Here the, same four kinds are mentioned as representative of domesticated cattle given by Allah as useful to man. These are sheep, goats, camels, and oxen. In Arab idiom the horse is not included among "cattle". For the wisdom and goodness of Allah in granting man dominion over cattle, see xxxvi. 71-73. (39.6)

4251 See xxii. 5, where the gradual physical growth of man in several successive stages is mentioned as one of the Signs of Allah's creative Power and cherishing care. (39.6)

4252 The three veils of darkness which cover the unborn child are: the caul or membrane, the womb, and the hollow in which the womb is enclosed. (39.6)

4253 It is clear that you owe your very existence and your maintenance, growth, and preservation, to Allah; How is it that you are turned away by chance things from Him? (39.6)

40:57 - Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: Yet most men understand not. 4431

4431 The heavens and the earth include mankind and all other creatures and millions of stars. Man is himself but a tiny part of creation. Why should he be so ego-centric? The whole is greater than a tiny part of it. And Allah Who created the whole of the Worlds is able to do much more wonderful things than can enter the imagination of man. Why should man be arrogant and doubt the Resurrection, and take upon himself to doubt the possibility of Allah's Revelation? It is only because he has made himself blind. See next verse. (40.57)

45:22 - Allah created the heavens and the earth for just ends and in order that each soul may find the recompense of what it has earned and none of them be wronged. 4760

4760 Cf. xliv. 38-39, and n. 4717. The government of the world is so ordered that each soul gets every chance for its full development, and it reaps the fruit of all its activities. If it breaks away from Allah's Grace, it suffers, but no injustice is done to anyone: on the contrary Allah's Bounty is always beyond man's deserts. (45.22)

51:56 - I have only created jinns and men that they may serve Me. 5032

5032 Creation is not for idle sport or play: xxi. 16. Allah has a serious Purpose behind it, which, in our imperfect state, we can only express by saying that each creature is given the chance of development and progress towards the Goal, which is Allah. Allah is the source and centre of all power and all goodness, and our progress depends upon our putting ourselves into accord with His Will. This is His service. It is not of any benefit to Him: see the next two verses: it is for our own benefit. (51.56)

57:4 - He it is Who created the heavens and the earth in six Days and is moreover firmly established on the Throne (of authority). He knows what enters within the earth and what comes forth out of it what comes down from heaven and what mounts up to it. And He is with you wheresoever ye may be. And Allah sees well all that ye do. 527752785279

5277 "In six Days": see xli. 9-12, and notes; also more briefly, n. 1031 to vii. 54. (57.4)

5278 Cf. x. 3, and n. 1386. It is not that Allah completed His Creation in six days and rested on the seventh day, or rests now. Certain external forms of the universe were by Allah's Command completed in six periods of evolution. But His creative process still goes on, and He is still, and will always be, in full control, knowing all and guiding all affairs. (57.4)

5279 Allah watches over man and observes his deeds. His knowledge comprehends all, the earth, heavens, what is in them or above them or whatever is in between them, comes out of them or goes into them, for "not a leaf doth fall but with His knowledge", and "there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is inscribed in a Record". (vi. 59). (57.4)

64:3 - He has created the heavens and the earth in just proportions and has given you shape and made your shapes beautiful: and to Him is the final Goal. 54815482

5481 Cf. xl. 64, and n. 4440: also vii. 11 and n. 996. In addition to the beauty and grandeur of all God's Creation, He has endowed man with special aptitudes, faculties and capacities, and special excellencies which raise him at his best to the position of vicegerent on earth. "Beautiful" also includes the idea of "adapted to the ends for which they were created". (64.3)

5482 "The final Return": not only of mankind, but of all things created, whether material or in the realm of ideas and events. All things return to Allah: as they derive their origin from Him, so is the return or destination of all of them to Allah. (64.3)

67:2 - He Who created Death and Life that He may try which of you is best in deed: and He is the Exalted in Might Oft-Forgiving<sup>555655575558</sup>

5556 "Created Death and Life." Death is here put before Life, and it is created. Death is therefore not merely a negative state. In ii. 28 we read: "Seeing that ye were without life (literally, dead), and He gave you life: then will He cause you to die, and will again bring you to life; and again to Him will ye return." In liii. 44, again, Death is put before Life. Death, then, is (1) the state before life began, which may be non-existence or existence in some other form: (2) the state in which Life as we know it ceases, but existence does not cease; a state of Barzakh (xxiii. 100), or Barrier or Partition, after our visible Death and before Judgment; after that will be the new Life, which we conceive of under the term Eternity. (67.2)

5557 Creation, therefore, is not in mere sport, or without a purpose with reference to man. The state before our present life, or the state after, we can scarcely understand. But our present Life is clearly given to enable us to strive by good deeds to reach a nobler state. (67.2)

5558 All this is possible, because Allah is so Exalted in Might that He can perfectly carry out His Will and Purpose, and that Purpose is Love, Mercy, and Goodness to His creatures. (67.2)

67:3 - He Who created the seven heavens one above another; no want of proportion wilt thou see in the Creation of (Allah) Most Gracious so turn thy vision again: Seest thou any flaw?<sup>5559</sup>

5559 Cf. lxx. 12, and n. 5526-27. The heavens as they appear to our sight seem to be arranged in layers one above another, and ancient astronomy accounted for the motions of the heavenly bodies in an elaborate scheme of spheres. What we are concerned with here is the order and beauty of the vast spaces and the marvellous bodies that follow regular laws of motion in those enormous spaces in the visible world. From these we are to form some conception of the vastly greater Invisible World, for which we want special spiritual vision. (67.3)

67:5 - And We have (from of old) adorned the lowest heaven with Lamps and We have made such (Lamps) (as) missiles to drive away the Evil Ones and have prepared for them the Penalty of the Blazing Fire.<sup>55615562</sup>

5561 "Lowest (or nearest) heaven": see n. 4035 to xxxvii. 6. (67.5)

5562 The phenomenon of the shooting stars has been, explained in xv. 16-18, notes 1951-54; and in xxxvii. 6-10, and notes thereon. (67.5)

67:19 - Do they not observe the birds above them spreading their wings and folding them in? None can uphold them except (Allah) Most Gracious: truly it is He that watches over all things.<sup>55765577</sup>

5576 The flight of birds is one of the most beautiful and wonderful things in nature. The make and arrangement of their feathers and bones, and their stream-line shapes, from beak to tail, are instances of purposive adaptation. They soar with outstretched wings; they dart about with folded wings; their motions upwards and downwards, as well as their stabilisation in the air, and when they rest on their feet, have given many ideas to man in the science and art of aeronautics. But who taught or gave to birds this wonderful adaptation? None but Allah, Whose infinite Mercy provides for every creature just those conditions which are best adapted for its life. (67.19)

5577 In the Arabic, there is an artistic touch which it is not possible to reproduce in the translation. Saffat (spreading their wings) is in the form of the active participle, suggesting the continuous soaring on outspread wings; while yaqbidhna (folding them in) is in the Aorist form, suggesting the spasmodic flapping of wings. (67.19)

67:23 - Say: "It is He Who has created you (and made you grow) and made for you the faculties of hearing seeing feeling and understanding: little thanks it is ye give."<sup>55825583</sup>

5582 The Prophet is asked to draw constant attention to Allah, the source of all growth and development, the Giver of the faculties by which we can judge and attain to higher and higher spiritual dignity. And yet, such is our self-will, we use our faculties for wrong purposes and thus show our ingratitude to Allah. (67.23)

5583 For anshaa see n. 923 to vi. 98. (67.23)

67:30 - Say: "See ye? If your stream be some morning lost (in the underground earth) who then can supply you with clear-flowing water?"<sup>5591</sup>

5591 The Sura is closed with a parable, taken from a vital fact of our physical life, and leading up to the understanding of our spiritual life. In our daily life, what would happen if we woke up some fine morning to find that the sources and springs of our water-supply had disappeared and gone down into the hollows of the earth? Nothing could save our life. Without water we cannot live, and water cannot rise above its level, but always seeks a lower-level. So in spiritual life. Its sources and springs are in the divine wisdom that flows from on high. Allah is the real source of that life, as He is of all forms of life. We must seek His Grace and Mercy. We cannot find grace or mercy or blessing from anything lower.

His Wisdom and Mercy are like, fresh clear-flowing spring-water, not like the muddy murky wisdom and goodness of this lower world which is only relative, and which often hampers life rather than advances it. (67.30)

71:13 - "What is the matter with you that ye place not your hope for kindness and long-suffering in Allah

71:14 - "Seeing that it is He that has created you in diverse stages? <sup>5714</sup>

5714 Cf. xxii. 5, and notes 2773-2777; also xxiii. 12-17, and notes 2872-2875. The meaning here may be even wider. Man in his various states exhibits various wonderful qualities or capacities, mental and spiritual, that may be compared with the wonderful workings of nature on the earth and in the heavens. Will he not then be grateful for these Mercies and turn to Allah, Who created all these marvels? (71.14)

71:15 - "See ye not how Allah has created the seven heavens one above another <sup>5715</sup>

71:16 - "And made the moon a light in their midst and made the sun as a (Glorious) Lamp? <sup>5716</sup>

5716 Cf. xxv. 61, where the sun is referred to as the glorious Lamp of the heavens: "Blessed is He Who made the Constellations in the skies, and placed therein a lamp, and a moon giving light." (71.16)

71:17 - "And Allah has produced you from the earth growing (gradually) <sup>5717</sup>

5717 Cf. iii. 37, where the growth of the child Mary the Mother of Jesus is described by the same word nabat, ordinarily denoting the growth of plants and trees. The simile is that of a seed sown, that germinates, grows, and dies, and goes back to the earth. In man, there is the further process of the Resurrection. Cf. also xx. 55. (71.17)

71:18 - "And in the End He will return you into the (earth) and raise you forth (again at the Resurrection)?

79:27 - What! are ye the more difficult to create of the heaven (above)? (Allah) hath constructed it: <sup>5934</sup>

5934 If man grows arrogant or forgets his accountability to Allah, in his ignorance or thoughtlessness, he is reminded that he is only an insignificant speck in Allah's spacious Creation. All the excellence that man acquires is the gift of Allah. Who has bestowed on him a high Destiny if he fulfils the purpose of his creation: ii. 30-39. Then follows a nature passage, pointing to the glory of the heavens and the earth, and how they are both made to subserve the life of man. (79.27)

87:2 - Who hath created and further given order and proportion; <sup>6081</sup>

6081 The story of Creation is wonderful and continuous. There are several processes which we contemplate in glorifying Allah's name. First, He brings us into being. Secondly, He endows us with forms and faculties exactly suited to what is expected of us, and to the environments in which our life will be cast, giving to everything due order and proportion. (87.2)

70:39 - By no means! For We have created them out of the (base matter) they know! <sup>5699</sup>

5699 The animal part of man is nothing to be proud of, and they know it. It is by spiritual effort, and long preparation through a good life that a man can rise above the mere animal part of him to his high dignity as a spiritual being, and his noble destiny in the Hereafter. (70.39)

67:24 - Say: "It is He Who has multiplied you through the earth and to Him shall ye be gathered together." <sup>5584</sup>

5584 Mankind, from one set of parents, has been multiplied and scattered through the earth. Men have not only multiplied in numbers but they have developed different languages and characteristics, inner and outer. But they will all be gathered together at the End of Things, when the mischief created by the wrong exercise of man's will be cancelled, and the Truth of Allah will reign universally. (67.24)

59:24 - He is Allah the Creator the Evolver the Bestower of Forms (or colors). To Him belong the Most Beautiful Names: Whatever is in the heavens and on earth doth declare His Praises and Glory: and He is the exalted in Might the Wise. <sup>5405540654075408</sup>

5405 Allah's attributes of Goodness and Power having been referred to, we are now told of His creative energy, of which three aspects are here mentioned, as explained in the following note. The point is emphasised that He does not merely create and leave alone; He goes on fashioning, evolving new forms and colours, and sustaining all the energies and capacities which He has put into His Creation, according to various laws which He has established. (59.24)

5406 The act or acts of creation have various aspects, and the various words used in this connection are summarised in n. 120 to ii. 117, as supplemented by n. 916 to vi. 94 and n. 923 to vi. 98. Khalafa is the general term for creation, and the Author of all Creation is Khaliq. Baraa implies a process of evolving from previously created matter or state; the Author of this process is Bari-u, the Originator. Sawwara implies giving definite form or colour, so as to make a thing

exactly suited to a given end or object: hence the title Musawwir, Fashioner for this shows the completion of the visible stage of creation. (59.24)

- 5408 Thus the argument of the Sura is rounded off on the same note as was struck at the beginning lix. 1. The first verse and the last verse of the Sura are the same, except as regards the tense of the verb sabbaha. In the first verse it is the optative form of the preterite sabbaha: everything declares the Glory of Allah! After the illustrations given, the declaratory form of the aorist is appropriate, yusabbihu: "everything doth declare the Glory of Allah". (59.24)

57:22 - No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: that is truly easy for Allah: 53085309

46:3 - We created not the heavens and the earth and all between them but for just ends and for a term appointed: but those who reject Faith turn away from that whereof they are warned. 4776

- 4776 Cf. xlv. 22. Many things may appear to us in the present world as strange and inexplicable. But everything made by Allah has a just purpose which must be fulfilled. Nothing in this world is permanent: everything is for an appointed term. The Word of Allah alone abides. All else will pass away after it has fulfilled its purpose. But Unbelievers refuse to face the danger of which they are warned. (46.3)

44:39 - We created them not except for just ends: but most of them do not understand.

42:11 - (He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him and He is the One that hears and sees (all things). 4539

- 4539 The mystery of sex has not only its physical aspects, but its moral and spiritual aspects, and therefore mankind is in this respect differentiated from the lower animals, and among mankind the grades and qualities are suggested by the phrase "from among yourselves". As regards cattle, they are specially mentioned among the animals, as having special relations with man and specially subserving his needs, not only in the physical sphere, but also in the matter of transport, which is the key to all civilization and culture: Cf. xxxvi. 71-73; also xxiii. 21-22, where they are compared to ships, the symbol of international intercourse. (42.11)

36:82 - Verily when He intends a thing His command is "Be" and it is! 4028

32:7 - He Who has made everything which He has created most Good. He began the creation of man with (nothing more than) clay 36363637

- 3636 Allah's creation in itself is good: it is beautiful, in proper proportions, and adapted for the functions it has to perform. There is no evil or disorder in it. Such evil or disorder as creeps in is due to man's will (as far as the world of man is concerned), and spiritual Teaching is directed to train and cure that will and bring it into conformity with the Universal Order and Plan. (32.7)

- 3637 Man is asked to contemplate his own humble beginning. His material body (apart from life) is a piece of earth or clay, which is another term for primeval matter. Matter is therefore the first stage, but even matter was not self-created. It was created by Allah. (32.7)

32:4 - It is Allah Who has created the heavens and the earth and all between them in six Days and is firmly established on the Throne (of authority): ye have none besides Him to protect or intercede (for you): will ye not then receive admonition? 36323633

- 3632 Six Days: See n. 1031 to vii. 54. The "Day" does not mean a day as we reckon it, viz., one apparent course of the sun round the earth, for it refers to conditions which began before the earth and the sun were created. In verse 5 below, a Day is compared to a thousand years of our reckoning, and in lix. 4 to 50,000 years. These figures "as we reckon" have no relation to "timeless Time", and must be taken to mean very long Periods, or Ages, or Aeons. See further xli. 9-12, and notes. (32.4)

- 3633 Cf. x. 3. n. 1386. Allah created the World as we see it in six great Stages. But after the initial creation, He is still in authority and directs and controls all affairs. He has not delegated His powers to others, and Himself retired. Also see vii. 54. (32.4)

25:59 - He Who created the heavens and the earth and all that is between in six days and is firmly established on the Throne (of authority): Allah Most Gracious: ask thou then about Him of any acquainted (with such things). 311731183119

- 3119 The argument is about the question, in whom shall we put our trust? Worldly men put their trust in worldly things: the righteous man only in Allah. The true distinction will be quite clear from a ray of divine knowledge. If you do not see it all clearly, ask of those who possess such knowledge. (25.59)

23:17 -And We have made above you seven tracts; and We are never unmindful of (Our) Creation. 28762877



2876 Taraiq: literally tracts, roads, orbits or paths. Here it means: seven heavens. The assurance given in the next clause, that Allah cares for us and all His Creation, calls out attention to Allah's goodness, which is further illustrated in the subsequent verses. (23.17)

2877 Allah's care for His Creation is ceaseless. A few examples of His care for our physical well-being are given in verses 18-22, and for our spiritual well-being, in Sections 2 to 5. (23.17)

18:37 - His companion said to him in the course of the argument with him: "Dost thou deny Him Who created thee out of dust then out of a sperm-drop then fashioned thee into a man?" <sup>2379</sup>

2379 The three stages of man's creation: first dust, or clay, itself created out of nothing and forming the physical basis of his body; then, out of the produce of the earth as incorporated in the parents body, the sperm drop (with the corresponding receptive element), and then when the different elements were mixed in due proportion, and the soul was breathed into him, the fashioned man. Cf. lxxxvii. 2, and xv. 28-29. (18.37)

## CRITERION:

2:53 - And remember We gave Moses the Scripture and the criterion (between right and wrong) there was a chance for you to be guided aright. <sup>68</sup>

68 God's revelation, the expression of God's Will, is the true standard of right and wrong. It may be in a Book or in God's dealings in history. All these may be called His Signs or Miracles. In this passage some commentators take the Scripture and the Criterion (Furqan) to be identical. Others take them to be two distinct things: Scripture being the written Book and the Criterion being other Signs. I agree with the latter view. The word Furqan also occurs in xxi. 48 in connection with Moses and Aaron and in the first verse of Sura xxv, as well as in its title, in connection with Muhammad. As Aaron received no Book, Furqan must mean the other Signs. Mustafa had both the Book and the other Signs: perhaps here too we take the other Signs as supplementing the Book. Cf. Wordsworth's "Arbiter undisturbed of right and wrong." (Prelude, Book 4) (2.53)

3:3 - It is He Who sent down to thee (step by step) in truth the Book confirming what went before it; and He sent down Law (Of Moses) and the Gospel (of Jesus) before this as a guide to mankind and He sent down the Criterion (of judgment between right and wrong). <sup>344345</sup>

345 Criterion: Furqan: for meaning see ii. 53 n. 68. (3.3)

8:29 - O ye who believe! if ye fear Allah He will grant you a criterion (to judge between right and wrong) remove from you (all) evil (that may afflict) you and forgive you: for Allah is the Lord of grace unbounded. <sup>1202</sup>

1202 Cf. ii. 53 and ii. 185. The battle of Badr is called the Furqan in Muslim theology, because it was the first trial of strength by battle, in Islam, between the powers of good and evil. Evil was defeated, and those who had real faith were tested and sorted out from those who had not faith enough to follow the banner of Faith. See also viii. 41 and n. 1210. (8.29)

21:48 - In the past We granted to Moses and Aaron the Criterion (for judgment) and a Light and a Message for those who would do right <sup>2709</sup>

2709 Cf. ii. 53 and n. 68, where the meaning of Furqan is discussed. Here three things are mentioned as given to Moses and Aaron: (1) The Criterion for judgment: this might well be the wonderful Proofs they saw of Allah's goodness and glory from which they could have no doubt as to Allah's will and command; (2) the Light; this was the inner enlightenment of their soul, such as comes from inspiration: and (3) the Message, the Book, the original Book of Moses, which Aaron as his lieutenant would also use as a guide for his people. (21.48)

21:50 - And this is a blessed Message which We have sent down: will ye then reject it? <sup>2711</sup>

2711 Here is a Prophet and a Book, greater than Moses and his Book. Are you going to reject him and it? (21.50)

25:1 - Blessed is He Who sent down the Criterion to His servant that it may be an admonition to all creatures <sup>305230533054</sup>

3052 Tabaraka: the root meaning is "increase" or "abundance". Here that aspect of Allah's dealing with His creatures is emphasised, which shows His abundant goodness to all His creatures, in that He sent the Revelation of His Will, not only in the unlimited Book of Nature, but in a definite Book in human language, which gives clear directions and admonitions to all. The English word "blessed" hardly conveys that meaning, but I can find no other without departing far from established usage. To emphasise the meaning I have explained, I have translated "Blessed is..." but "Blessed be..." is also admissible, as it brings out another shade of meaning, that we praise and bless His holy name. (25.1)

3053 That by which we can judge clearly between right and wrong. Here the reference is to the Qur-an, which has already been symbolised by light. This symbol is continued here, and many contrasts are shown, in the midst of which we can distinguish between the true and the false by Allah's Light, especially the contrast between righteousness and sin. (25.1)



►Fiqh-us-Sunnah

## Fiqh 2.18

### Making up a missed witr

According to al-Baihaqi and al-Hakim, the majority of the scholars maintain that it is correct to make qada' for a missed witr prayer. Al-Hakim grades the following report by Abu Hurairah as sahih according to the **criterion** of al-Bukhari and Muslim.

Abu Hurairah reports that the Prophet said: "If the morning approaches, and you have yet to pray witr, you should pray the witr prayer." Abu Dawud records from Abu Sa'id al-Khudri that the Prophet said: "If one of you sleeps [past the time of] the witr prayer or he forgets it, he should pray it when he remembers it." Al-'Iraqi says that the chain of this hadith is sahih.

►Fiqh-us-Sunnah

## Fiqh 1.120

### Obligatory acts of prayer, Saying the Opening Takbir and Beginning the Prayer

Ali reported that the Prophet, upon whom be peace, said, "The key to prayer is purity. What puts one into its inviolable state is the takbir, and the tasleem releases one from it."

As to the authenticity of the report, it is related by ash-Shai'i, Ahmad, Abu Dawud, Ibn Majah and at-Tirmidhi, who called it the most authentic report on this topic. Al-Hakim and Ibn as-Sakin consider it as sahih. The takbir consists of saying Allahu akbar. Abu Hameed reported that when the Prophet stood for prayer, he would stand straight, raise his hands and say, "Allahu akbar."

This is related by Ibn Majah, and in the Sahih of Ibn Khuzaimah and Ibn Hibban. Al-Bazzar related something similar to it, but with a chain that is sahih according to Muslim's **criterion**. 'Ali and others also reported this.

## CURSE

2: 88 - They say "Our hearts are the wrappings (which preserve Allah's word we need no more)." Nay Allah's **curse** is on them for their blasphemy; little is it they believe. <sup>9293</sup>

- 92 The Jews in their arrogance claimed that all wisdom and all knowledge of God were enclosed in their hearts. But there were more things in heaven and earth than were dreamt of in their philosophy. Their claim was not only arrogance but blasphemy. In reality they were men without Faith. (I take Gulfan here to be the plural of Gilafun the wrapping or cover of a book, in which the book is preserved.) As usual, there is a much wider meaning. How many people at all times and among all nations close their hearts to any extension of knowledge or spiritual influence because of some little fragment which they have got and which they think is the whole of Allah's Truth? Such an attitude shows really want of faith and is a blasphemous limitation of Allah's unlimited spiritual gifts to His creatures. [According to another view, the verse refers to the Jewish claim that a covering had been placed over their hearts which prevented them from grasping the message of the Prophet (peace be on him). See Ibn Kathir's commentary on the verse. See also verse iv. 155.] (2.88)

2:89 -And when there comes to them a Book from Allah confirming what is with them although from of old they had prayed for victory against those without faith when there comes to them that which they (should) have recognized they refused to believe in it; but the curse of Allah is on those without Faith. <sup>94</sup>

- 94 The Jews, who pretended to be so superior to the people without Faith - the Gentiles - should have been the first to recognize the new Truth - or the Truth renewed - which it was Muhammad's mission to bring because it was so similar in form and language to what they had already received. But they had more arrogance than faith. It is this want of faith that brings on the curse, i.e., deprives us (if we adopt such an attitude) of the blessings of God. Again the lesson applies to a much wider circle than the Jews. We are all apt, in our perverseness, to reject an appeal from our brother even more summarily than one from an outsider. If we have a glimmering of the truth, we are apt to make ourselves impervious to further truth, and thus lose the benefit of Allah's Grace. (2.89)

2:159 - Those who conceal the clear (Signs) We have sent down and the guidance after We have made it clear for the people in the book on them shall be Allah's curse and the curse of those entitled to curse. <sup>163</sup>

- 163 Those entitled to **curse**: i.e., angels and mankind (see ii. 161 below): the **cursed** ones will deprive themselves of the protection of God and of the angels, who are the Powers of God, and of the good wishes of mankind, because by contumaciously rejecting Faith, they not only sin against God but are false to their own manhood, which God created in the "best of moulds" (Q xcv. 4). The terrible **curse**s denounced in the Old Testament are set out in Deut. xxviii. 15-68. There is one difference. Here it is for the deliberate rejection of Faith, a theological term for the denying of our higher nature. There it is for a breach of the lease part of the ceremonial Law. (2.159)

2:161 - Those who reject faith and die rejecting on them is Allah's curse and the curse of angels and of all mankind.

3:61 - If anyone disputes in this matter with thee now after (full) knowledge hath come to thee say: "Come! let us gather together our sons and your sons our women and your women ourselves and yourselves: then let us earnestly pray and invoke the **curse** of Allah on those who lie!" <sup>400</sup>

400 In the year of Deputations, 10th of the Hijra, came a Christian embassy from Najran (towards Yaman, about 150 miles north of Sanaa). They were much impressed on hearing this passage of the Qur-an explaining the true position of Christ, and they entered into tributary relations with the new Muslim State. But ingrained habits and customs prevented them from accepting Islam as a body. The Holy Prophet, firm in his faith, proposed a Mubahala, i.e., a solemn meeting, in which both sides should summon not only their men, but their women and children, earnestly pray to Allah, and invoke the curse of Allah on those who should lie. Those who had a pure and sincere faith would not hesitate. The Christians declined, and they were dismissed in a spirit of tolerance with a promise of protection from the State in return for tribute. (3..61)

4:46 - Of the Jews there are those who displace words from their (right) places and say: "We hear and we disobey"; and "Hear what is not heard": and "Ra`ina"; with a twist of their tongues and a slander to faith. If only they had said: "We hear and we obey"; and "Do hear"; and "Do look at us": it would have been better for them and more proper; but Allah hath cursed them for their unbelief; and but few of them will believe. <sup>565566</sup>

4:47 - O ye people of the Book! believe in what We have (now) revealed confirming what was (already) with you before We change the face and fame of some (of you) beyond all recognition and turn them hindwards or curse them as We cursed the Sabbath-breakers: for the decision of Allah must be carried out. <sup>567568</sup>

567 Literally, "before We obliterate some features (or faces) and turn them front to back (or back to front)": an Arabic idiom, which must be translated freely to yield its proper meaning in English. The face is the chief expression of a man's own real essence; it is also the index of his fame and estimation. The People of the Book had been specially favoured by Allah with revelations. If they proved themselves unworthy, they lost their "face". Their eminence would, owing to their own conduct, be turned into degradation. Others would take their place. The first shall be last and the last shall be first: Matt. xix. 30. (4.47)

4:52 - They are (men) whom Allah hath cursed: and those whom Allah hath cursed thou wilt find have no one to help. <sup>574</sup>

574 The Jews were then seeking the aid of the Makkan Pagans against Muhammad, but far from getting any help from them, they and the Pagans were both overthrown. That was the immediate occasion, but the words have a perfectly general-a universal-meaning. (4.52)

5:60 - Say: "Shall I point out to you something much worse than this (as judged) by the treatment it received from Allah? Those who incurred the curse of Allah and His wrath those of whom some He transformed into apes and swine those who worshipped Evil; these are (many times) worse in rank and far more astray from the even Path!" <sup>770</sup>

770 For apes see Q. ii. 65. For men possessed by devils, and the devils being sent into swine, see Matt. viii. 28-32. (5.60)

5:78 - Curses were pronounced on those among the Children of Israel who rejected faith by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses. <sup>786787</sup>

786 The Psalms of David have several passages of imprecations against the wicked. Cf- Psalms cix 17-18; lxxviii. 21-22 ("Therefore the Lord heard this and was wroth; so a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in His salvation"); Psalms lxi. 22-28, and Psalms v. 10. (5.78)

787 Cf. Matt- xxiii, 33 ("Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell?"); also Matt. xii. 34. (5.78)

13:25 - But those who break the Covenant of Allah after having plighted their word thereto and cut asunder those things which Allah has commanded to be joined and work mischief in the land on them is the Curse; for them is the terrible Home! <sup>18381839</sup>

1839 This is in contrast to the state of the blessed, described in xiii. 22-24 above, The Curse is the opposite of the Bliss, and the Terrible Home is the opposite of the Eternal Home, the Gardens of perpetual bliss. (13.25)

33:61 - They shall have a **curse** on them: wherever they are found they shall be seized and slain (without mercy). <sup>3769</sup>

3769 They will be deprived of the blessing and guidance of Allah. They sought to cause disorder in Allah's world-moral as well as material; but they will themselves be destroyed. Those who become outlaws, rebels against the Law, will themselves be destroyed by the Law. (33.61)

33:68 - "Our Lord! give them Double Penalty and curse them with a very great Curse!" 3773

3773 Cf. xxv. 69 and n. 3129, and xi. 20 and n. 1515. The double Penalty invoked will be because (1) they went wrong themselves and (2) they misled others. (33.68)

47:23 - Such are the men whom Allah has cursed for He has made them deaf and blinded their sight. 4848

4848 Cursed: i.e., deprived of His Grace: left them straying, because they deliberately rejected His guidance. The result is that what they hear is as if they had not heard, and what they see is as if they had not seen. They have no desire to understand Allah's Will or Allah's Revelation;-or is it that they have themselves locked and bolted their hearts and minds, so that nothing can penetrate them? (47.23)

SEE:

►Al-Muwatta Hadith

### Hadith 29.35

### Lian (Invoking Mutual Curses)

►Sahih Muslim Hadith

**Hadith 1106** Narrated by

**AbuDarda**

Allah's Apostle (peace be upon him) stood up (to pray) and we heard him say: "I seek refuge in Allah." Then he said: "I curse thee with Allah's curse" three times, then he stretched out his hand as though he were taking hold of something. When he finished the prayer, we said: Messenger of Allah, we heard you say something during the prayer, which we have not heard you say before, and we saw you stretch out your hand. He replied: Allah's enemy, Iblis, came with a flame of fire to put it in my face, so I said three times: "I seek refuge in Allah from thee." Then I said three times: "I curse thee with Allah's full curse." But he did not retreat on (any one of these) three occasions. Thereafter I meant to seize him. I swear by Allah that had it not been for the supplication of my brother, Sulayman, he would have been bound and made an object of sport for the children of Medina.

►Sahih Al-Bukhari Hadith

**Hadith 8.4** Narrated by

**Abdullah bin Amr**

Allah's Apostle said. "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allah's Apostle! How does a man curse his parents?" The Prophet said, "The man abuses the father of another man and the latter abuses the father of the former and abuses his mother."

### CROOKED PATH:

14:3 - Those who love the life of this world more than the Hereafter who hinder (men) from the Path of Allah and seek therein something crooked: they are astray by a long distance. 1873

1873 The Unbelievers are here characterised in three ways: (1) they love this ephemeral life and its vanities more than the true Life which goes into the Hereafter; (2) they not only harm themselves but mislead others, (3) their own crooked minds search for something crooked in Allah's straight Path (Cf. vii. 45). But in doing so, they go farther and farther from the Truth. (14.3)

7:86 - And squat not on every road breathing threats hindering from the path of Allah those who believe in Him and seeking in it something crooked; but remember how ye were little and He gave you increase. And hold in your mind's eye what was the end of those who did mischief. 1055

1055 The Midianites were in the path of a commercial highway of Asia, viz., that between two such opulent and highly organised nations as Egypt and the Mesopotamian group comprising Assyria and Babylonia. Their besetting sins are thus characterised here: (1) giving short measure or weight, whereas the strictest commercial probity is necessary for success, (2) a more general form of such fraud, depriving people of rightful dues, (3) producing mishchief and disorder, whereas peace and order had been established (again in a literal as well as a metaphorical sense); (4) not content with upsetting settled life, taking to highway robbery, literally as well as (5) metaphorically, in two ways, viz.,

cutting off people from access to the worship of Allah, and abusing religion and piety for crooked purposes, i.e., exploiting religion itself for their crooked ends, as when a man builds houses of prayer out of unlawful gains or ostentatiously gives charity out of money which he has obtained by force or fraud, etc. After setting out this catalogue of besetting sins Shu'aib makes two appeals to the past: (1) You began as an insignificant tribe, and by Allah's favour you increased and multiplied in numbers and resources: do you not then owe a duty to Allah to fulfil His Law? (2) What was the result in the case of those who fell into sin? Will you not take warning by their example? So Shu'aib began his argument with faith in Allah as the source of all virtue, and ended it with destruction as the result of all sin. In the next verse he pleads with them to end their controversies and come to Allah. (7.86)

14:3 - Those who love the life of this world more than the Hereafter who hinder (men) from the Path of Allah and seek therein something **crooked**: they are astray by a long distance. <sup>1873</sup>

1873 The Unbelievers are here characterised in three ways: (1) they love this ephemeral life and its vanities more than the true Life which goes into the Hereafter; (2) they not only harm themselves but mislead others, (3) their own crooked minds search for something crooked in Allah's straight Path (Cf. vii. 45). But in doing so, they go farther and farther from the Truth. (14.3)

58:8 - Turnest thou not thy sight towards those who were forbidden secret counsels yet revert to that which they were forbidden (to do)? And they hold secret counsels among themselves for iniquity and hostility and disobedience to the Apostle. And when they come to thee they salute thee not as Allah salutes thee (but in crooked ways): and they say to themselves "Why does not Allah punish us for our words?" Enough for them is Hell: in it will they burn and evil is that destination! <sup>53425343534</sup>

5342 When the Muslim Brotherhood was acquiring strength in Madinah and the forces of disruption were being discomfited in open fight against the Messenger of Righteousness, the wicked resorted to duplicity and secret intrigues, in which the ringleaders were the disaffected Jews and the Hypocrites, whose machinations have been frequently referred to in the Qur-an. E.g. see ii. 8-16; and iv. 142-145. (58.8)

5343 The salutation of Allah was (and is) "Peace!" But the enemies, who had not the courage to fight openly often twisted the words, and by using a word like "Sam", which meant "Death!" or "Destruction!" instead of "Salam!" (Peace!), they thought they were secretly venting their spite and yet apparently using a polite form of salutation. Cf. ii. 106, and n. 107, where another similar trick is exposed. (58.8)

5344 The enemies derisively enjoyed their trick (see last note) according to their own perverted mentality. They asked blasphemously, "Why does not Allah punish us?" The answer is given: there is a Punishment, far greater than they imagine: it will come in good time: it will be the final Punishment after Judgment: it is delayed in order to give them a chance of repentance and reformation. (58.8)

## CURIOSITY:

13:7 –And the Unbelievers say! "Why is not a Sign sent down to him from his Lord?" But thou art truly a warner and to every people a guide. <sup>18111812</sup>

1811 After all the Signs that have just been mentioned it is mere fractiousness to say, "Bring down a Sign." Al-Mustafa brought Signs and credentials as other Prophets did, and like them, refused to satisfy mere idle curiosity. (13.7)

15:8 – We send not the angels down except for just cause: if they came (to the ungodly) behold! no respite would they have! <sup>19421943</sup>

1942iosity of the unbelievers. They are sent to bring inspiration to Allah's messengers and to execute Allah's decrees. (15.8)

17:36 – And pursue not that of which thou hast no knowledge; for every act of hearing or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning). <sup>2222</sup>

2222 Idle curiosity may lead us to nose into evil, through our ignorance that it is evil. We must guard against every such danger. We must only hear the things that are known to us to be of good report, and see things that are good and instructive and entertain in our hearts feelings or in our minds ideas that we have reason to expect will be spiritually profitable to us. We shall be called to account for the exercise of every faculty that has been given to us. This goes a little farther than a famous sculpture on a Japanese temple in which three monkeys are shown as putting their hands to their ears, eyes, and mouths, respectively, to show that they were not prepared to hear any evil, or see any evil, or speak any evil. Here idle curiosity is condemned. Futility is to be avoided even if it does not reach the degree of positive evil. (17.36)

18:55 – And what is there to keep back men from believing now that Guidance has come to them nor from praying for forgiveness from their Lord but that (they ask that) the ways of the ancients be repeated with them or the Wrath be brought to them face to face? <sup>2399</sup>

2399 But man's obstinacy or contrariness asks or calls for a repetition of what happened to the wicked and those who rejected Faith in ancient times. Out of **curiosity**, or by way of challenge, they seem to court the Punishment and ask that it be brought to pass at once. But it will come soon enough, and then they will think it too early! Cf. xiii. 6 and n. 1810. (18.55)

18:56 - We only send the Apostles to give glad tidings and to give warnings: but the Unbelievers dispute with vain argument in order therewith to weaken the truth and they treat My Signs as a jest as also the fact that they are warned! <sup>2400</sup>

2400 The Prophets of Allah are not sent to humour us with dialectics or satisfy the vulgar curiosity for miracles or dark unusual things. There is no "crookedness" (xviii. 1) in their preaching. They come to preach the Truth, -not in an abstract way, but with special reference to our conduct. They give us the good news of salvation lest we despair in the presence of Sin, and to warn us clearly of the dangers of Evil. Vain controversies about words only weaken their mission, or turn it into ridicule. The ungodly have a trick also of treating the earnest preaching to them itself as a jest and ridiculing it. (18.56)

23:97 – And say: "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones; <sup>2935</sup>

2935 But in any case, shun evil for yourself, and you cannot do this without seeking the help and protection of Allah. Not only must you shun all promptings of evil, but you must shun its proximity. It may be that in retaliating on evil, or even in your **curiosity** to discover what evil is, you may fall into evil yourself. You should avoid going near it or anything which brings it near to you. And in this matter you should seek Allah's help. (23.97)

37:8 – (So) they should not strain their ears in the direction of the Exalted Assembly but be cast away from every side. <sup>4038</sup>

4038 We can form a mental picture of the Court of the Most High, in the highest heaven, conforming to the highest idea we can form of goodness, beauty, purity, and grandeur. The Exalted Assembly of angels is given some knowledge of the Plan and Will of Allah. Evil is altogether foreign to such an atmosphere, but is actuated by feelings of jealousy and **curiosity**. It tries to approach by stealth and overhear something from the august Assembly. It is repulsed and pursued by a flaming fire, of which we can form some idea in our physical world by the piercing trail of a shooting star. (37.8)

39:17 – Those who eschew evil and fall not into its worship and turn to Allah (in repentance) for them is Good News: so announce the Good News to My Servants <sup>4268</sup>

4268 There is always the danger that Evil may seize us even if we approach it out of mere **curiosity**. If we take an interest in it we may become its worshippers or slaves. The wise man eschews it altogether, and so he enrolls among the Servants of Allah, and gets the good news of His Mercy and Good Pleasure. (39.17)

49:12 - O ye who believe! avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay ye would abhor it...but fear Allah: for Allah is Oft-Returning Most Merciful. <sup>493149314932</sup>

4931 Most kinds of suspicion are baseless and to be avoided, and some are crimes in themselves: for they do cruel injustice to innocent men and women. Spying, or enquiring too **curiously** into other people's affairs, means either idle **curiosity**, and is therefore futile, or suspicion carried a stage further, which almost amounts to sin. Back-biting also is a brood of the same genus. It may be either futile but all the same mischievous, or it may be poisoned with malice, in which case it is a sin added to sin. (49.12)

4932 No one would like even to think of such an abomination as eating the flesh of his brother. But when the brother is dead, and the flesh is carrion, abomination is added to abomination. In the same way we are asked to refrain from hurting people's feelings when they are present; how much worse is it when we say things, true or false, when they are absent! (49.12)

Fiqh-us-Sunnah

#### Fiqh 4.16

....5. Cover the deceased: 'Aishah said: "When the Messenger of Allah died, he was covered with a piece of cloth that had some designs on it." This is reported by Bukhari and Muslim. The objective here is clearly to safeguard the respect and dignity of the deceased in death against prying eyes and against the exposure of his or her body to the idle **curiosity** of those looking for changes in its physical condition and features.

## D.

### DARKNESS:

2:257 - Allah is the Protecting Friend of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein.

5:16 – Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety and leadeth them out of darkness by His Will unto the light guideth them to a Path that is Straight.



6:122 – Can he who was dead to whom We gave life and a Light whereby he can walk amongst men be like him who is in the depths of darkness from which he can never come out? Thus to those without faith their own deeds seem pleasing. <sup>945</sup>

945 Here is an allegory of the good man with his divine mission and the evil man with his mission of evil. The former, before he got his spiritual life, was like one dead. It was God's grace that gave him spiritual life, with a Light by which he could walk and guide his own footsteps as well as the footsteps of those who are willing to follow God's light. The opposite type is that which hates God's light, which lives in the depths of darkness, and which plots and burrows against all that is good. But the plots of evil recoil on itself, although it thinks that they will hurt the good. Can these two types be for a moment compared with each other? Perhaps the lead in every centre of population is taken by the men of evil. But the good men should not be discouraged. They should work in righteousness and fulfil their mission. (6.122)

36:20 – Nor are the depths of Darkness and the Light;

36:37 - And a Sign for them is the Night: We withdraw therefrom the Day and behold they are plunged in darkness; <sup>3982</sup>

113:3 - From the mischief of Darkness as it overspreads; <sup>6304</sup>

6304 The darkness of the night, physical darkness, is a good type of physical dangers and difficulties. Many people are afraid of physical darkness, and all are afraid of physical injuries, accidents, and calamities. We should not fear, but having taken reasonable precautions, trust in Allah. (113.3)

See: 113:1, 2.

6301 In Allah's created world, there are all kinds of forces and counter-forces, especially those put in motion by beings who have been endowed with some sort of will. The forces of good may be compared to light, and those of evil to **darkness**. Allah can cleave the depths of darkness and produce light (vi. 96), and therefore we should cast off fear and take refuge in divine guidance and goodness. (113.1)

6302 Falaq is the Dawn or Daybreak, the cleaving of **darkness** and the manifestation of light. This may be understood in various senses: (1) literally, when the darkness of the night is at its worst, rays of light pierce through and produce the dawn; (2) when the darkness of ignorance is at its worst, the light of Allah pierces through the soul and gives it enlightenment: xxiv. 35; (3) non-existence is darkness, and life and activity may be typified by light. The author and source of all true light is Allah, and if we seek Him, we are free from ignorance, superstition, fear, and every kind of evil. (113.1)

113:2 - From the mischief of created things; <sup>6303</sup>

6303 See n. 6301 above. Our trust in Allah is the refuge from every kind of fear and superstition, every kind of danger and evil. Three special kinds of mischief are specified in the next three verses, against which our best guard is our trust in Allah, the Light of the heavens and the earth. They are: (1) physical dangers, typified by darkness. (2) physical dangers within us, typified by Secret Arts, and (3) physical dangers from without us, resulting from a perverted will, which seeks to destroy any good that we enjoy. (113.2)

65:11 - An Apostle who rehearses to you the Signs of Allah containing clear explanations that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light. And those who believe in Allah and work righteousness He will admit to Gardens beneath which rivers flow to dwell therein forever: Allah has indeed granted for them a most excellent provision. <sup>5525</sup>

5525 Cf. xxiv. 40: the unbelievers' state is "like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by dark clouds; depths of darkness, one above another." Cf. ii. 257; "Allah is the Protector of those who have Faith: from the depths of darkness He will lead them forth into light." (65.11)

6:1 - Praise be to Allah Who created the heavens and the earth and made the darkness and the light. Yet those who reject Faith hold (others) as equal with their Guardian-Lord. <sup>834835</sup>

835 The argument is threefold: (1) God created everything you see and know: how can you then set up any of His own creatures as equal to Him? (2) He is your own Guardian-Lord; He cherishes and loves you: how can you be so ungrateful as to run after something else? (3) Darkness and Light are to help you to distinguish between the true from the false: how then can you confound the true God with your false ideas and superstitions? There may also be a repudiation of the Duality of old Persian theology; Light and Darkness are not conflicting Powers; they are both creatures of the one true God. (6.1)

14:1 - Alif Lam Ra. A Book which We have revealed unto thee in order that thou mightest lead mankind out of the depths of darkness into light by the leave of their Lord to the Way of (Him) Exalted in Power Worthy of all Praise! <sup>18701871</sup>

1870 It is insisted on that every Prophet speaks not from himself but from Allah. His leading into the light is but by the grace and mercy of Allah, not by any power of his own, or by any merit of those who hear him. (14.1)



1871 In this and the next verse where the sentence is completed, three qualities of Allah are mentioned, viz., (1) His exalted position above all Creation; (2) His goodness, which entitles Him, and Him alone, to Praise- and (3) His Power in all heaven and earth. Thus He stands in no need of man's worship; His goodness is all for the good of man (and His creatures); and His control over His creatures is complete; so He can carry out His Will and Plan. (14.1)

14:5 - We sent Moses with Our Signs (and the command) "Bring out thy people from the depths of darkness into light and teach them to remember the Days of Allah." Verily in this there are Signs for such as are firmly patient and constant grateful and appreciative. 18761877

1876 "The Days of Allah": the days when Allah's mercy was specially shown to them. Every day and every hour and minute, Allah's grace flows to us abundantly, but there are special events in personal or national history which may be commemorated as Red-letter Days. Those to the Israelites were set out in great detail in ii. 30-61 and on other places. (14.5)

17:78 - Establish regular prayers at the sun's decline till the darkness of the night and the morning prayer and reading: for the prayer and reading in the morning carry their testimony. 22752276

2275 The Commentators understand here the command for the five daily canonical prayers, viz.: the four from the declination of the sun from the zenith to the fullest darkness of the night, and the early morning prayer, Fajr, which is usually accompanied by a reading of the holy Qur-an. The four afternoon prayers are: Zuhr, immediately after the sun begins to decline in the afternoon; 'Asr, in the late afternoon; Magrib, immediately after sunset; and Isha, after the glow of sunset has disappeared and the full darkness of the night has set in. There is difference of opinion as to the meaning of particular words and phrases, but none as to the general effect of the passage. (17.78)

2276 The morning prayer is specially singled out for separate mention, because the morning is a "peaceful hour" and special influences act on the soul awaking from the night's rest. Special testimony is borne to the prayers of this hour by the angelic host. (17.78)

Fiqh-us-Sunnah

Fiqh 1.88a

#### The Time of the Morning Prayer (Fajr)

The time of the morning prayer begins with the true dawn and lasts until sunrise. It is preferred to pray it early in its permissible time. Abu Mas'ud al-Ansari reported that the Messenger of Allah prayed the morning prayer in the darkness (of the dawn). Another time, he prayed it when the dawn was shining (or glowing). Then after that, he always prayed in the darkness (of the dawn) until he died." (Related by Abu Dawud and al-Baihaqi. Its chain is sahih.) Said 'Aishah, "Believing women would pray the morning prayer with the Prophet, upon whom be peace, being enveloped in their clothing. They would return to their homes after the prayer and no one could recognize them due to the darkness (of the dawn)." (Related by "the group.")

**DARUS SALAM: See under "Homes"**

#### DAUGHTERS:

4:11 - Allah (thus) directs you as regards your children's (inheritance): to the male a portion equal to that of two females: if only **daughters** two or more their share is two-thirds of the inheritance; if only one her share is a half. For parents a sixth share of the inheritance to each if the deceased left children; if no children and the parents are the (only) heirs the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth. (The distribution in all cases is) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah and Allah is All-Knowing All-Wise. 516517518

4:23 - Prohibited to you (for marriage) are: your mother **daughters** sisters father's sisters mother's sisters; brother's daughters sister's daughters foster-mothers (who gave you suck) foster-sisters; your wives' mothers; your step-daughters under your guardianship born of your wives to whom ye have gone in no prohibition if ye have not gone in; (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time except for what is past; for Allah is Oft-Forgiving Most Merciful. 531532533534535536

6:100 - Yet they make the Jinns equals with Allah though Allah did create the Jinns; and they falsely having no knowledge attribute to Him sons and daughters. Praise and glory be to Him! (for He is) above what they attribute to Him!. 929

11:78 - And his people came rushing towards him and they had been long in the habit of practicing abominations. He said: "O my people! here are my daughters: they are purer for you (if ye

marry)! Now fear Allah and cover me not with shame about my guests! Is there not among you a single right-minded man?" <sup>1575</sup>

- 1575 The Biblical narrative suggests that the daughters were married and their husbands were close by (Gen. xix. 14) and that these same daughters afterwards committed incest with their father and had children by him (Gen. xix. 31). The holy Qur-an nowhere suggests such abominations. Some Commentators suggest that "my daughters" in the mouth of a venerable man like Lut, the father of his people, may mean any young girls of those Towns. "My son" (waladi) is still a common mode of address in Arabic-speaking countries when an elderly man addresses a young man. (11.78)

11:79 - They said: "Well dost thou know we have no need of thy daughters: indeed thou knowest quite well what we want!"

15:71 - He said: "There are my daughters (to marry). If ye must act (so)." <sup>1994</sup>

- 1994 Cf. xi. 78, n. 1575. "My daughters" in the mouth of a venerable man may mean young girls of the City, which would be appropriate considering the large number of men who came to besiege Lot's house. (15.71)

16:57 - And they assign daughters for Allah! Glory be to Him! and for themselves (sons the issue) they desire! <sup>2082</sup>

- 2082 Some of the Pagan Arabs called angels the daughters of Allah. In their own life they hated to have daughters, as explained in the next two verses. They practised female infanticide. In their state of perpetual war sons were a source of strength to them; daughters only made them subject to humiliating raids! (16.57)

16:72 - And Allah has made for you mates (and companions) of your own nature. And made for you out of them sons and daughters and grandchildren and provided for you sustenance of the best: will they then believe in vain things and be ungrateful for Allah's favors? <sup>21032104</sup>

- 2104 Hafadat: collective plural, grandchildren, and descendants. The root hafada also implies obedient service and ministration. Just as the sons (first mentioned) should be a source of strength, so daughters and grandchildren should serve and contribute to the happiness of fathers and grandparents, and are to be looked upon as further blessings. (16.72)

17:31 - Kill not your children for fear of want: We shall provide sustenance for them as well as for you: verily the killing of them is a great sin. <sup>2214</sup>

- 2214 The Arabs were addicted to female infanticide. In a society perpetually at war a son was a source of strength whereas a **daughter** was a source of weakness. Even now infanticide is not unknown in other countries for economic reasons. This crime against children's lives is here characterised as one of the greatest of sins. (17.31)

17:40 - Has then your Lord (O Pagans!) preferred for you sons and taken for Himself daughters among the angels? Truly ye utter a most dreadful saying! <sup>2226</sup>

28:27 - He said: "I intended to wed one of these my **daughters** to thee on condition that thou serve me for eight years; but if thou complete ten years it will be (grace) from thee. But I intend not to place thee under a difficulty: thou wilt find me indeed if Allah wills one of the righteous." <sup>3357</sup>

- 3357 A little time passed, and at length the father broached the subject of marriage. It was not for the fugitive to suggest a permanent tie, especially when, in the wealth of this world, the girl's family was superior, and they had an established position, while he was a mere wanderer. The father asked if he would marry one of the daughters and stay with them for at least eight years, or if he liked, ten years, but the longer term was at his option. If he brought no dower, his service for that period was more than sufficient in lieu of dower. The particular girl intended was no doubt tacitly settled long before, by the mutual attraction of the young hearts themselves. Moses was glad of the proposal, and accepted it. They ratified it in the most solemn manner, by appealing to Allah. The old man, knowing the worth of his son-in-law, solemnly assured him that in any event he would not take advantage of his position to be a hard task-master or to insist on anything inconsistent with Moses's interests, should a new future open out to him. And a new and glorious future was awaiting him after his apprenticeship. (28.27)

33:50 - O Prophet! Lo! We have made lawful unto thee thy wives unto whom thou hast paid their dowries, and those whom thy right hand possesseth of those whom Allah hath given thee as spoils of war, and the daughters of thine uncle on the father's side and the daughters of thine aunts on the father's side, and the daughters of thine uncles on the mother's side emigrated with thee, and a believing woman if she give herself unto the Prophet and the Prophet desire to ask her in marriage, a privilege for thee only, not for the (rest of) believers. We are aware of that which We enjoined upon them concerning their wives and those whom their right hands possess that thou mayst be free from blame, for Allah is Forgiving, Merciful.

33:59 - O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, that so they may be recognized and not annoyed. Allah is ever Forgiving, Merciful.

37:149 - Now ask them their opinion: is it that thy Lord has (only) daughters and they have sons?  
4129

4129 We begin a new argument here. The Pagan Arabs called angels daughters of Allah. They themselves were ashamed of having daughters, and preferred to have sons, to add to their power and dignity. See xvi. 57-59, and n. 2082. Yet they invented daughters for Allah! (37.149)

37:153 - Did He (then) choose daughters rather than sons? 4131

43:16 - What! Has He taken Daughters out of what He Himself creates and granted to you sons for choice? 4621

4621 To imagine goddesses (female gods) or mothers or daughters to Allah was particularly blasphemous in the mouths of people who held the female sex in contempt. Such were the pagan Arabs, and such (it is to be feared) are some of the moderns. They wince when a daughter is born to them and hanker after sons. With that mentality, how can they attribute daughters to Allah? (43.16)

52:39 - Or has He only daughters and ye have sons? 5073

5073 Cf. xvi. 57-59, and n. 2082. To the gospel of Unity it is repugnant to assign begotten sons or daughters to Allah. But the Arab superstition about angels being the daughters of Allah was particularly blasphemous as the Pagan Arabs hated to have daughters themselves and considered it a mark of humiliation! (52.39)

33:50 – See under “Women”

►Sunan of Abu-Dawood

**Hadith 4223** Narrated by  
**Aisha, Ummul Mu'minin**

The Prophet (peace be upon him) got some ornaments presented by Negus as a gift to him. They contained a gold ring with an Abyssinian stone. The Apostle of Allah (peace be upon him) turning his attention from it took it by means of a stick or his finger, then called Umamah, daughter of Abul'As and daughter of his daughter Zaynab, and said: Wear it, my dear daughter.

►Al-Tirmidhi Hadith

**Hadith 6181** Narrated by  
**Anas ibn Malik**

The Prophet (peace be upon him) said, "Among the women of the universe, Mary, daughter of Imran, Khadijah, daughter of Khuwaylid, Fatimah, daughter of Muhammad, and Asiyah, the wife of Pharaoh are enough for you."

Tirmidhi transmitted it.

►Al-Tirmidhi Hadith

**Hadith 6183** Narrated by  
**Anas ibn Malik**

When Safiyyah heard that Hafsah had called her a Jew's daughter she wept. Allah's Messenger (peace be upon him) came in where she was while she was weeping and asked her what was making her weep. When she told him Hafsah had called her a Jew's daughter the Prophet (peace be upon him) said, "You are a prophet's daughter, your paternal uncle was a prophet, and you are married to a prophet, so what has she to boast of over you?" He then said, "Fear Allah, Hafsah."

Tirmidhi and Nasa'i transmitted it.

►Sahih Al-Bukhari Hadith

**Hadith 1.495** Narrated by  
**Abu Qatada Al Ansari**

Allah's Apostle was praying and he was carrying Umama the daughters of Zainab, the daughter of Allah's Apostle and she was the daughter of 'As bin Rabi'a bin 'Abdu Shams. When he prostrated, he put her down and when he stood, he carried her (on his neck).

Al-Tirmidhi Hadith

### **Hadith 2181** Narrated by **Abdullah ibn Mas'ud**

Allah's Messenger (peace be upon him) said, "He who recites surat al-Waqi'ah every night will never be afflicted by want." Ibn Mas'ud used to order his daughters to recite it every night.

Bayhaqi transmitted it in Shu'ab al-Iman.

SEE:

► Sahih Bukhari Hadith Subjects

### **Inheritance**

6. The inheritance of daughters  
B 8.725, B 8.726

► Sahih Al-Bukhari Hadith

### **Hadith 7.133** Narrated by **Aisha**

An Ansari woman gave her daughter in marriage and the hair of the latter started falling out. The Ansari women came to the Prophet and mentioned that to him and said, "Her (my daughter's) husband suggested that I should let her wear false hair." The Prophet said, "No, (don't do that) for Allah sends His curses upon such ladies who lengthen their hair artificially.

► Al-Tirmidhi Hadith

### **Hadith 2181** Narrated by **Abdullah ibn Mas'ud**

Allah's Messenger (peace be upon him) said, "He who recites surat al-Waqi'ah every night will never be afflicted by want." Ibn Mas'ud used to order his daughters to recite it every night.

Bayhaqi transmitted it in Shu'ab al-Iman.

Sahih Bukhari Hadith Subjects

### **Wedlock, Nikah**

29. Exchanging daughters or sisters without Mahr  
B 7.47
34. Presenting one's daughter or sister to a man  
B 7.55, B 7.56
40. Marrying one's daughter to a ruler  
B 7.65
84. The advice of a father to his daughter  
B 7.119
110. A man's attempt to prevent arousing daughter's jealousy  
B 7.157
126. Admonishing one's daughter  
B 7.177

► Sahih Al-Bukhari Hadith

### **Hadith 7.38** Narrated by **Um Habiba**

daughter of Abu Sufyan) I said, "O Allah's Apostle! Marry my sister. the daughter of Abu Sufyan." The Prophet said, "Do you like that?" I replied, "Yes, for even now I am not your only wife and I like that my sister should share the good with me." The Prophet said, "But that is not lawful for me." I said, "-We have heard that you want to marry the daughter of Abu Salama." He said, "(You mean) the daughter of Um Salama?" I said, "Yes." He said, "Even if she were not my step-daughter, she would be unlawful for me to marry as she is my foster niece. I and Abu Salama were suckled by Thuwaiba. So you should not present to me your daughters or your sisters (in marriage)." Narrated 'Ursa; Thuwaiba was the freed slave girl of Abu Lahb whom he had manumitted, and then she suckled the Prophet. When Abu Lahb died, one of his relatives saw him in a dream in a very bad state and asked him, "What have you encountered?" Abu Lahb said, "I have not found any rest since I left you, except that I have been given water to drink in this (the space between his thumb and other fingers) and that is because of my manumitting Thuwaiba."

►Sahih Al-Bukhari Hadith

### Hadith 8.728

Narrated by

Abu Musa was asked regarding (the inheritance of) a daughter, a son's daughter, and a sister. He said, "The daughter will take one-half and the sister will take one-half. If you go to Ibn Mas'ud, he will tell you the same." Ibn Mas'ud was asked and was told of Abu Musa's verdict. Ibn Mas'ud then said, "If I give the same verdict, I would stray and would not be of the rightly-guided. The verdict I will give in this case, will be the same as the Prophet did, i.e. one-half is for daughter, and one-sixth for the son's daughter, i.e. both shares make two-thirds of the total property; and the rest is for the sister." Afterwards we came to Abu Musa and informed him of Ibn Mas'ud's verdict, whereupon he said, "So, do not ask me for verdicts, as long as this learned man is among you."

►Sahih Al-Bukhari Hadith

### Hadith 2.499

Narrated by

Aisha

A lady along with her two daughters came to me asking (for some alms), but she found nothing with me except one date which I gave to her and she divided it between her two daughters, and did not eat anything herself, and then she got up and went away. Then the Prophet came in and I informed him about this story. He said, "Whoever is put to trial by these daughters and he treats them generously (with benevolence) then these daughters will act as a shield for him from Hell-Fire." (See Hadith No. 24, Vol. 8).

### Dhu-n Nurayn

it means 'Possessor of the Two Lights'. It is used to refer to Uthman ibn Affan because he married two of the Prophet's daughters.

### DAVID:

See under "Prophets"

### DAWN:

2:187 - Permitted to you on the night of the fasts is the approach to your wives. They are your garments. And ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them and seek what Allah hath ordained for you and eat and drink until the white thread of **dawn** appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allah; approach not nigh thereto. Thus doth Allah make clear His signs to men that they may learn self-restraint. 195196197198199200

20:130 – Therefore be patient with what they say and celebrate (constantly) the praises of thy Lord before the rising of the sun and before its setting; yea celebrate them for part of the hours of the night and at the sides of the day: that thou mayest have (spiritual) joy. 26542655

2655 Taraf, plural atraf, may mean sides, ends, extremities. If the day be compared to a tubular figure standing erect, the top and bottom are clearly marked, but the sides are not so clearly marked: they would be atraf (plural), not tarafain (dual). Now the prayer before sunrise is clearly Fajr; that before sunset is Asr: "part of the hours of the night" would indicate Magrib (early night, just after sunset), and Isha, before going to bed. There is left Zuhr, which is in the indefinite side or middle of the day : it may be soon after the sun's decline from noon, but there is considerable latitude about the precise hour. The majority of Commentators interpret in favour of the five Canonical prayers, and some include optional prayers. But I think the words are even more comprehensive. A good man's life is all one sweet Song of Praise to Allah. (20.130)

32:15 – Only those believe in Our Signs who when they are recited to them fall down in adoration and celebrate the praises of their Lord nor are they (ever) puffed up with pride. 3647

3647 "In adoration": Sujjadan, or in a posture of prostration, expressive of deep humility and faith. This is the keyword of the Sura, which bears the title of Sajda. All the Signs of Allah lead our thoughts upwards towards Him, and when they are expounded, our attitude should be one of humble gratitude to Allah. At this passage it is usual to make a prostration. (32.15)

32:16- Their limbs do forsake their beds of sleep the while they call on their Lord in Fear and Hope: and they spend (in charity) out of the sustenance which We have bestowed on them. 36483649

3648 Men and women "breathless with adoration" shun soft, comfortable beds, and luxurious sleep. Their limbs are better exercised in offices of devotion and prayer, especially by night. Commentators specially refer this to Prayers called Tahajjud, which are offered after midnight in the small hours of the morning. (32.16)

40:55 – Patiently then persevere: for the Promise of Allah is true: and ask forgiveness for thy fault and celebrate the Praises of thy Lord in the evening and in the morning. <sup>442744284429</sup>

4429 Cf. iii. 41. Evening and morning are the best times for contemplation and prayer. But the phrase "evening and morning" may mean "at all times". (40.55)

50:39 - Bear then with patience all that they say and celebrate the praises of thy Lord before the rising of the sun and before (its) setting <sup>4978</sup>

4978 Allah should be remembered at all times. But the best time for individual adoration is early in the morning before sunrise, late in the day before sunset, and a portion of the night, when there is stillness in the air, and man's spirit loves to commune with things spiritual. Those who would connect this with the five canonical prayers, instituted at a later stage in Madinah, would take the Fajr for the prayer before sunrise, the Zuhr and, the Asr for the afternoon prayers before sunset and the Magrib and the Isha for the night prayers. (50.39)

51:18 - And in the hours of early dawn They (were found) praying for Forgiveness; <sup>5000</sup>

5000 They were up early before dawn, ready for their devotions. The praying for Forgiveness and Mercy does not necessarily imply that they had committed fresh sins. Indeed they began the day with such devotions, showing their great humility before Allah and their anxious care for others, for whom they prayed as much as for themselves. See the last sentence of n. 21 to i. 5. (51.18)

54:34 – We sent against them a violent tornado with showers of stones (which destroyed them) except Lut's household: them We delivered by early Dawn <sup>5154</sup>

74:34 - And in the hours of early dawn They (were found) praying for Forgiveness; <sup>5000</sup>

81:18 - And the Dawn as it breathes away the darkness <sup>5987</sup>

5987The slow "breathing out" of the darkness by the Dawn, shows us, by beautiful imagery, that these wonderful operations, of which people in their ignorance are frightened if they have to do with darkness, are really beneficent operations of Allah. They have nothing to do with evil spirits, or witches, or magic. For three questions were actually raised about the holy Prophet's Ministry by the ignorant. (1) Did his wonderful works come from himself and not from Allah? (2) Was he possessed of an evil spirit? In other words, was he mad? For that was the theory of madness then current. (3) Was he a soothsayer, or necromancer, or magician? For he had virtues, powers and eloquence, so extraordinary that they could not understand him. (81.18)

113:1 - Say: I seek refuge with the Lord of the Dawn <sup>63016302</sup>

6302and the manifestation of light. This may be understood in various senses: (1) literally, when the darkness of the night is at its worst, rays of light pierce through and produce the dawn; (2) when the darkness of ignorance is at its worst, the light of Allah pierces through the soul and gives it enlightenment: xxiv. 35; (3) non-existence is darkness, and life and activity may be typified by light. The author and source of all true light is Allah, and if we seek Him, we are free from ignorance, superstition, fear, and every kind of evil. (113.1)

Fiqh-us-Sunnah

## Fiqh 1.88a

### The Time of the Morning Prayer (Fajr)

The time of the morning prayer begins with the true **dawn** and lasts until sunrise. It is preferred to pray it early in its permissible time. Abu Mas'ud al-Ansari reported that the Messenger of Allah prayed the morning prayer in the darkness (of the dawn). Another time, he prayed it when the dawn was shining (or glowing). Then after that, he always prayed in the darkness (of the dawn) until he died." (Related by Abu Dawud and al-Baihaqi. Its chain is sahih.) Said 'Aishah, "Believing women would pray the morning prayer with the Prophet, upon whom be peace, being enveloped in their clothing. They would return to their homes after the prayer and no one could recognize them due to the darkness (of the dawn)." (Related by "the group.")

Fiqh-us-Sunnah

## Fiqh 3.130b

### Fasting, the time for the pre-dawn meal

The time for the pre-dawn meal is between the middle of the night and dawn. It is considered best to delay it (that is, as close to dawn a possible). Zaid ibn Thabit reported: "We ate the pre-dawn meal with the Messenger of Allah and then we got up for the prayer. He was asked: 'What was the amount of time between the two?' He responded: '[The time it would take to recite] fifty verses.'" This is recounted by al-Bukhari and Muslim.

'Amr ibn Maimun adds: "The companions of Muhammad, upon whom be peace, would be the first to break the fast and the last to eat their pre-dawn meals." This is recorded by al-Baihaqi with a sahih chain.

Abu Dharr al-Ghafari related that the Prophet said: "My nation will always retain some goodness as long as they hasten breaking the fast and delay eating the pre-dawn meal." This hadith has in its chain one Sulaim ibn Abu Uthman who is unknown.



Fiqh-us-Sunnah

**Fiqh 2.19****Al-Qunut in salat al fajr**

It is not correct to make qunut in the dawn prayer except during times of calamity, in which case it may be made in any of the five daily prayers. Abu Malik al-Ashja'i said: "My father prayed behind the Prophet sallallahu alehi wasallam when he was sixteen years old, and he prayed behind Abu Bakr, 'Umar, and 'Uthman. I asked him, 'Did they make the qunut?'' He said, 'No, son, it is something that has been innovated.'" This is related by Ahmad, an-Nasa'i, Ibn Majah, and at-Tirmidhi who calls it sahih. Anas said that the Prophet sallallahu alehi wasallam would not make the qunut in fajr unless he was supplicating for a people or supplicating against a people. This is related by Ibn Hibban, al-Khatib, and Ibn Khuzaimah who said it is sahih.

It is also related that az-Zubair, Abu Bakr, 'Umar, and 'Uthman did not make the qunut in the dawn prayer. This is the opinion of the Hanafiyyah, the Hanbaliyyah, Ibn al-Mubarak, al-Thauri, and Ishaq. The followers of Shaf'i are of the opinion that the qunut is to be made after the ruku' of the second rak'ah in the obligatory dawn prayer. This opinion is based on the following two reports. Ibn Sireen narrates that Anas ibn Malik was asked: "Did the Prophet make the qunut in the dawn prayer?" He answered: "Yes." They asked him: "Before the ruku' or after it?" He replied: "After it." This is related by the group save at-Tirmidhi.

There is a report from Anas which says: "The Messenger of Allah sallallahu alehi wasallam did not stop making qunut during the dawn prayer until he left this world." This is related by Ahmad, al-Bazzar, ad-Daraqutni, al-Baihaqi, and al-Hakim who says it is sahih.

However, there remains some doubt concerning this evidence since the qunut which they asked Anas about, as is clear in the narrations of al-Bukhari and Muslim, was the qunut during the time of calamities. Concerning the latter hadith (the one mentioned in support of their stand), in its chain of narrators there is Abu Ja'far ar-Razi who is not a credible source and, thus, one cannot build a case upon his hadith. How could it be that the Messenger of Allah never stopped performing this qunut until his death, and yet, the rightly guided caliphs did not perform it? It is even confirmed that Anas himself did not make the qunut in the dawn prayer! If we must accept this latter hadith as authentic, it would mean that the Prophet always made supplications and remembrance (dhikr), after the ruku', until his death. This would also come under qunut and, in this sense, it would be more befitting. Still, this is one of the matters in which it is acceptable to have differences of opinion, and one may either do it or leave it. The best guidance is that of Muhammad sallallahu alehi wasallam.

Hadith Qudsi

**Hadith Qudsi 35**

Our Lord (glorified and exalted be He) descends each night to the earth's sky when there remains the final third of the night, and He says: Who is saying a prayer to Me that I may answer it? Who is asking something of Me that I may give it him? Who is asking forgiveness of Me that I may forgive him? And thus He continues till [the light of] dawn shines.

Sahih Al-Bukhari Hadith

**Hadith 6.241** Narrated by**Ibn Al Musaiyab**

Abu Huraira said, "The Prophet said, 'A prayer performed in congregation is twenty-five times more superior in reward to a prayer performed by a single person. The angels of the night and the angels of the day are assembled at the time of the Fajr (Morning) prayer.' Abu Huraira added, 'If you wish, you can recite: 'Verily! The recitation of the Qur'an in the early dawn (Morning prayer) is ever witnessed (attended by the angels of the day and the night).'' (17.78)

Sunan of Abu-Dawood

**Hadith 1270** Narrated by**Ali ibn AbuTalib**

The Apostle of Allah (peace be upon him) would offer two rak'ahs after every obligatory prayer except the dawn and the afternoon prayer.

Sunan of Abu-Dawood

**Hadith 1253** Narrated by**AbuHurayrah**

The Prophet (peace be upon him) said: Do not omit them (the two rak'ahs before the dawn prayer) even if you are driven away by the horses.

Al-Tirmidhi Hadith

**Hadith 1113** Narrated by**Abdullah ibn Umar**

I observed the Prophet (peace be upon him) for a month reciting chapters 109 and 112 in the two rak'ahs before the dawn Prayer.

Transmitted by Tirmidhi.

Sahih Al-Bukhari Hadith

**Hadith 1.461** Narrated by**Nafi**

Ibn 'Umar said, "While the Prophet was on the pulpit, a man asked him how to offer the night prayers. He replied, 'Pray two Rakat at a time and then two and then two and so on, and if you are afraid of the dawn (the approach of the time of the Fajr prayer) pray one Rak'a and that will be the witr for all the Rakat which you have offered.'" Ibn 'Umar said, "The last Rakat of the night prayer should be odd for the Prophet ordered it to be so."

## DAY:

3:106 - On the **day** when some faces will be (lit up with) white and some faces will be (in the gloom of) black; to those whose faces will be black (will be said): "Did ye reject faith after accepting it? Taste then the penalty for rejecting faith."<sup>432</sup>

7:54 - Your guardian-Lord is Allah Who created the heavens and the earth in six **days**

11:98 - "He will go before his people on the Day of Judgment and lead them into the Fire (as cattle are led to water): but woeful indeed will be this leading (and) the place led to!"<sup>1600</sup>

11:99 - And they are followed by a curse in this (life) and on the Day of Judgment: and woeful is the gift which shall be given (unto them)!

11:103 - In that is a Sign for those who fear the Penalty of the Hereafter: that is a Day for which mankind will be gathered together: that will be a Day of Testimony.<sup>1604</sup>

11:105 - The day it arrives no soul shall speak except by His leave: of those (gathered) some will be wretched and some will be blessed.<sup>16051606</sup>

14:42 - Verily from (the Light of) their Lord that Day will they be veiled.<sup>6018</sup>

14:48 - One day the Earth will be changed to a different Earth and so will be the Heavens and (men) will be marshalled forth before Allah the One the Irresistible;<sup>1925</sup>

14:49 - And thou wilt see the Sinners that day bound together in fetters<sup>1926</sup>

17:12 - We have made the Night and the Day as two (of Our) Signs: the Sign of the Night have We obscured while the Sign of the day We have made to enlighten you; that ye may seek Bounty from your Lord and that ye may know the number and count of the years: all things have We explained in detail.<sup>21852186</sup>

17:13 - Every man's fate We have fastened on his own neck: on the Day of Judgment We shall bring out for him a scroll which he will see spread open.<sup>21872188</sup>

17:14 - (It will be said to him:) "Read thine (own) record: sufficient is thy soul this day to make out an account against thee."<sup>2189</sup>

20:108 - On that Day will they follow the Caller (straight): no crookedness (can they show) him: all sounds shall humble themselves in the presence of (Allah) Most Gracious: nothing shalt thou hear but the tramp of their feet (as they march).<sup>26322633</sup>

20:109 - On that Day shall no intercession avail except for those for whom permission has been granted by (Allah) Most Gracious and whose word is acceptable to Him.<sup>2634</sup>

22:47 - Yet they ask thee to hasten on the Punishment! But Allah will not fail in His promise. Verily a **day** in the sight of thy Lord is like a thousand years of your reckoning.<sup>2826</sup>

25:22 - The Day they see the angels no joy will there be to the sinners that Day: the (angels) will say: "There is a barrier forbidden (to you) altogether!"<sup>3079</sup>

25:24 - The Companions of the Garden will be well that Day in their abode and have the fairest of places for repose.<sup>3081</sup>

25:25 - The Day the heaven shall be rent asunder with clouds and angels shall be sent down descending (in ranks)<sup>3082</sup>

25:26 - That Day the dominion as of right and truth shall be (wholly) for (Allah) Most Merciful: it will be a day of dire difficulty for the Misbelievers. <sup>3083</sup>

25:27 - The Day that the wrongdoer will bite at his hands He will say "Oh! would that I had taken a (straight) path with the Apostle! <sup>3084</sup>

26:61 - Are (these two) alike? one to whom We have made a goodly promise and who is going to reach its (fulfillment) and one to whom we have given the good things of this life but who on the **Day** of Judgment is to be among those brought up (for punishment)? <sup>3392</sup>

27:83 - One Day We shall gather together from every people a troop of those who reject Our Signs and they shall be kept in ranks

27:86 - See they not that We have made the Night for them to rest in and the Day to give them light? Verily in this are Signs for any people that believe! <sup>3316</sup>

27:87 - And the Day that the Trumpet will be sounded then will be smitten with terror those who are in the heavens and those who are on earth except such as Allah will please (to exempt): and all shall come to His (Presence) as beings conscious of their lowliness. <sup>3317</sup>

27:89- If any do good good will (accrue) to them therefrom; and they will be secure from terror that Day.

28:62 - That Day Allah will call to them and say: "Where are my `partners'? whom ye imagined)?"

3394 Cf. x. 28 False worship often names others, but really it is the worship of Self. The others whom they name will have nothing to do with them when the awful Penalty stands in the sight of both. Then each wrong-doer will have to look to his own case. The wicked will then realise the gravity of the situation and wish that they had accepted the true guidance of Allah's Messengers. (28.63)

3395 Now we come to the examination of those who rejected or persecuted Allah's Messengers on the earth. It may be the same men as those mentioned in xxviii. 62-64, but this is a different count in the charge. (28.65)

28:65 - That Day (Allah) will call to them and say: "What was the answer ye gave to the apostles?" <sup>3395</sup>

28:66 - Then the (whole) story that day will seem obscure to them (like light to the blind) and they will not be able (even) to question each other.

3396 In their utter confusion and despair their minds will be blank. The past will seem to them unreal, and the present unintelligible, and they will not even be able to consult each other, as every one's state will be the same. (28.66)

28:72 - Say: see ye? If Allah were to make the Day perpetual over you to the Day of Judgment what god is there other than Allah who can give you a Night in which ye can rest? Will ye not then see? <sup>3400</sup>

3400 In verse 71 was mentioned a "perpetual Night," for which the faculty of "hearkening" was appropriate, as all light was shut out. In this verse a perpetual Day is mentioned, for which the faculty of "seeing" is appropriate. Through many doors can the higher knowledge enter our souls. Shall we not use each of them as the occasion demands? (28.72)

30:12 - On the Day that the Hour will be established the guilty will be struck dumb with despair. <sup>3518</sup>

30:14 - On the Day that the Hour will be established that Day shall (all men) be sorted out. <sup>3520</sup>

30:55 - On the Day that the Hour (of reckoning) will be established the transgressors will swear that they tarried not but an hour: thus were they used to being deluded! <sup>3573</sup>

30:56 - But those endued with knowledge and faith will say: "Indeed ye did tarry within Allah's Decree to the Day of Resurrection and this is the Day of Resurrection: but ye ye were not aware!" <sup>3574</sup>

30:57 - So on that Day no excuse of theirs will avail the Transgressors nor will they be invited (then) to seek grace (by repentance). <sup>3575</sup>

- 31:33 - O mankind! do your duty to your Lord and fear (the coming of) a Day when no father can avail aught for his son nor a son avail aught for his father. Verily the promise of Allah is true: let not then this present life deceive you nor let the Chief Deceiver deceive you about Allah.  
36233624
- 32:5 - He rules (all) affairs from the heavens to the earth: in the end will (all affairs) go up to Him on a Day the space whereof will be (as) a thousand years of your reckoning. <sup>3634</sup>
- 34:30 - Say: "The appointment to you is for a day which ye cannot put back for an hour nor put forward." <sup>3833</sup>
- 36:54 - Then on that Day not a soul will be wronged in the least and ye shall but be repaid the meeds of your past Deeds. <sup>4000</sup>
- 36:55 - Verily the Companions of the Garden shall that Day have joy in all that they do; <sup>4001</sup>
- 36:59 - And O ye in sin! get ye apart this Day! <sup>4005</sup>
- 40:16 - The Day whereon they will (all) come forth: Not a single thing concerning them is hidden from Allah. Whose will be the dominion that Day? That of Allah the One the Irresistible! <sup>4379</sup>
- 40:17 - That Day will every soul be requited for what it earned; no injustice will there be that Day for Allah is Swift in taking account. <sup>4380</sup>
- 40:18 - Warn them of the Day that is (ever) drawing near when the Hearts will (come) right up to the Throats to choke (them); no intimate friend nor intercessor will the wrongdoers have who could be listened to. <sup>43814382</sup>
- 41:12 - So He completed them as seven firmaments in two Days
- 44:40 - Verily the Day of Sorting Out is the time appointed for all of them <sup>4718</sup>
- 44:41 - The Day when no protector can avail his client in aught and no help can they receive. <sup>4719</sup>
- 45:27 - To Allah belongs the dominion of the heavens and the earth and the Day that the Hour of Judgment is established that Day will the dealers in Falsehood perish! <sup>4765</sup>
- 45:28 - And thou wilt see every sect bowing the knee: every sect will be called to its Record: "This Day shall ye be recompensed for all that ye did! <sup>4766</sup>
- 45:34 - It will also be said: "This Day We will forget you as ye forgot the meeting of this Day of yours! And your abode is the Fire and no helpers have ye! <sup>4771</sup>
- 45:35 - "This because ye used to take the Signs of Allah in jest and the life of the world deceived you." (From) the Day therefore they shall not be taken out thence nor shall they be received into Grace. <sup>4772</sup>
- 50:30 - One Day We will ask Hell "art thou filled to the full?" It will say "are there any more (to come)?" <sup>4967</sup>
- 50:34 - "Enter ye therein in Peace and Security; this is a Day of Eternal Life!" <sup>4971</sup>
- 52:9 - On the day when the firmament will be in dreadful commotion.
- 54:6 - Therefore (O Prophet) turn away from them. The day that the Caller will call (them) to a terrible affair. <sup>51325133</sup>
- 54:8 - Hastening with eyes transfixed towards the Caller! "Hard is this Day!" the Unbelievers will say.
- 56:50 - "All will certainly be gathered together for the meeting appointed for a Day Well-known. <sup>5246</sup>
- 57:12 - One Day shalt thou see the believing men and the believing women how their Light runs forward before them and by their right hands: (their greeting will be): "Good News for you this

Day! Gardens beneath which flow rivers! To dwell therein for aye! this is indeed the highest Achievement!" <sup>52885289</sup>

57:13 - One day will the Hypocrites men and women say to the Believers: "Wait for us! let us borrow (a light) from your Light!" It will be said: "turn ye back to your rear! then seek a light (where ye can)!" So a wall will be put up betwixt them with a gate therein. Within it will be Mercy throughout and without it all alongside will be (wrath and) Punishment! <sup>52905291</sup>

62:9 - O ye who believe! when the call is proclaimed to prayer on Friday (the Day of Assembly) hasten earnestly to the Remembrance of Allah and leave off business (and traffic): that is best for you if ye but knew! <sup>546154625463</sup>

64:9 - The Day that He assembles you (all) for a day of Assembly that will be a day of mutual loss and gain among you

68:42 - The Day that the shin shall be laid bare

70:4 - The angels and the Spirit ascend unto Him in a Day the measure whereof is (as) fifty thousand years: <sup>56775678</sup>

70:6 - They see the (Day) indeed as a far-off (event):

70:8 - The Day that the sky will be like molten brass <sup>5681</sup>

70:11 - Though they will be put in sight of each other the sinner's desire will be: would that he could redeem himself from the Penalty of that Day by (sacrificing) his children <sup>5684</sup>

73:14 - One Day the earth and the mountains will be in violent commotion and the mountains will be as a heap of sand poured out and flowing down. <sup>5766</sup>

75:1 - I do call to witness the Resurrection Day; <sup>5809</sup>

75:6 - He asketh: When will be this Day of Resurrection?

75:10 - On that day man will cry: Whither to flee!

75:12 - Unto thy Lord is the recourse that day.

75:13 - On that day man is told the tale of that which he hath sent before and left behind.

75:22 - On that day man is told the tale of that which he hath sent before and left behind.

75:24 - And that day will other faces be despondent,

75:30 - That Day the Drive will be (all) to thy Lord!

77:12 - For what day is the time appointed?

77:13 - For the Day of Decision.

77:14 - And what will convey unto thee what the Day of Decision is!

77:15 - Woe unto the repudiators on that day!

77:19 - Woe unto the repudiators on that day!

77:24 - Woe unto the repudiators on that day!

77:28 - Woe unto the repudiators on that day!

77:34 - Woe unto the repudiators on that day!

77:35 - This is a day wherein they speak not,

77:37 - Woe unto the repudiators on that day!

77:38 - This is the Day of Decision, We have brought you and the men of old together.

77:40 - Woe unto the repudiators on that day!

77:43 - (Unto them it is said:) Eat, drink and welcome, O ye blessed, in return for what ye did.

77:45 - Woe unto the repudiators on that day!

77:46 - Eat and take your ease (on earth) a little. Lo! ye are guilty.

77:47 - Woe unto the repudiators on that

77:48 - When it is said unto them: Bow down, they bow not down!

77:49 - Woe unto the repudiators on that day

77:50 - **In what statement, after this, will they believe?**

78:11 - And made the day as means of subsistence? <sup>5892</sup>

78:17- Verily the Day of Sorting Out is a thing appointed <sup>5896</sup>

78:18 The Day that the Trumpet shall be sounded and ye shall come forth in crowds; <sup>5897</sup>

78:38 - The Day that the Spirit and the angels will stand forth in ranks

78:39 - That Day will be the sure Reality:

79:35 - The Day when Man shall remember (all) that he strove for <sup>5942</sup>

80:34 - That Day shall a man flee from his own brother.

80:37 - Each one of them that Day will have enough concern (of his own) to make him  
indifferent to the others. <sup>5967</sup>

80:38 - Some Faces that Day will be beaming.

80:40 - And other faces that Day will be dust-stained; <sup>5968</sup>

82:15 - Which they will enter on the Day of Judgment. <sup>6008</sup>

82:17 - And what will explain to thee what the Day of Judgment is?

82:18 - Again what will explain to thee what the Day of Judgment is? <sup>6009</sup>

82:19 - (It will be) the Day when no soul shall have power (to do) aught for another: for the  
Command that Day will be (wholly) with Allah. <sup>6010</sup>

83:5 - On a Mighty Day

83:6 - A Day when (all) mankind will stand before the Lord of the Worlds?

83:10 - Woe that Day to those that deny

83:11 - Those that deny the Day of Judgment. <sup>6015</sup>

83:15 - Verily from (the Light of) their Lord that Day will they be veiled. <sup>6018</sup>

89:1 - By the Break of Day <sup>6108</sup>

101:1 - The (Day) of Noise and Clamor: <sup>6251</sup>

101:2 - What is the (Day) of Noise and Clamor?

101:3 - And what will explain to thee what the (Day) of Noise and Clamor is?

101:4 (It is) a Day whereon Men will be like moths Scattered about <sup>6252</sup>

SEE:

►Fiqh-us-Sunnah

**Fiqh 2.125**



## The virtues of Jumu'ah, Friday prayer

Friday (Jumu'ah) is **the best day** of the week.

►Fiqh-us-Sunnah

### Fiqh 2.126

## Making many prayers and salutations upon the Prophet sallallahu alehi wasallam during the night and the day of Jumu'ah

Aus ibn Aus reports that the Prophet said: "The most virtuous of your days is Jumu'ah. On that day, Adam was created and on that day he died, (on that day) the horn will be blown and the people will be dumbfounded! Increase your prayers upon me as your prayers upon me will be presented to me." The people said: "O Messenger of Allah, how will our prayers be presented to you when you have passed away?" He said: "Allah has prohibited the earth from eating the bodies of the Prophets." This is related by the five, except for at-Tirmidhi.(etc)

►Sahih Al-Bukhari Hadith

**Hadith 9.373** Narrated by  
**Tariq bin Shihab**

A Jew said to 'Umar, "O Chief of the Believers, if this verse: 'This day I have perfected your religion for you, completed My favors upon you, and have chosen for you, Islam as your religion.' (5.3) had been revealed upon us, we would have taken that day as an 'Id (festival) day.'" 'Umar said, "I know definitely on what day this Verse was revealed; it was revealed on the day of 'Arafat, on a Friday."

Al-Muwatta Hadith

### Hadith 18.55

## Fasting The "Day of Doubt"

Yahya related to me from Malik that he had heard the people of knowledge telling people not to fast on the day in Shaban when there was doubt (about whether it was Shaban or Ramadan), if they intended by it the fast of Ramadan . They considered that whoever fasted on that day without having seen (the new moon) had to make up that day if it later became clear that it was part of Ramadan. They did not see any harm in voluntary fasting on that day.

Malik said, "This is what we do, and what I have seen the people of knowledge in our city doing."

►Al-Tirmidhi Hadith

**Hadith 1362** Narrated by  
**AbuHurayrah**

Allah's Messenger (peace be upon him) said, "The promised day is the Day of Resurrection, the day which is witnessed is the day of Arafah, and the witness is Friday, on no more excellent day than which has the sun risen or set. It contains a time at which no believing worshipper will supplicate Allah for what is good without Allah answering him, or seek refuge from something without His giving him refuge from it."

Ahmad and Tirmidhi transmitted it, the latter saying that this is a gharib tradition known only among the traditions of Musa ibn Ubaydah who is declared to be weak.

►Sunan of Abu-Dawood

**Hadith 3736** Narrated by  
**Zubayr ibn Uthman**

The Prophet (peace be upon him) said: The wedding feast on the first day is a duty, that on the second is a good practice, but that on the third day is to make men hear of it and show it to them. Qatadah said: A man told me that Sa'id ibn al-Musayyab was invited (to a wedding feast on the first day and he accepted it. He was again invited on the second day, and he accepted. When he was invited on the third day, he did not accept; he said: They are the people who make men hear of it and show it to them.

►Sahih Al-Bukhari Hadith

**Hadith 4.693** Narrated by  
**Abu Huraira**

The Prophet said, "We are the last (to come) but we will be the foremost on the **Day** of Resurrection, nations were given the Book (i.e. Scripture) before us, and we were given the Holy Book after them. This (i.e. Friday) is the day about which they differed. So the next day (i.e. Saturday) was prescribed for the Jews and the day after it (i.e. Sunday) for the Christians. It is incumbent on every Muslim to wash his head and body on a Day (i.e. Friday) (at least) in every seven days."

**DEAD:**

2:260 - Behold! Abraham said: "My Lord! show me how thou givest life to the dead. He said: "Dost thou not then believe?" He said: "Yea! but to satisfy my own understanding." He said: "Take four birds; tame them to turn to thee; put a portion of them on every hill and call to them; they will come to thee (flying) with speed. Then know that Allah is Exalted in Power Wise."  
306307308

6:36 - Those who listen (in truth) be sure will accept: as to the **dead** Allah will raise them up: then will they be turned unto Him. <sup>857</sup>

857 There is a double meaning here. (1) If people listen to truth sincerely and earnestly, they must believe; even if the spiritual faculty is dead, God will by His grace revive it and they will come to Him, if they really try earnestly to understand. (2) The sincere will believe; but those whose hearts are dead will not listen, yet they cannot escape being brought to the Judgement Seat before him. (6.36)

2:154 - And say not of those who are slain in the way of Allah: "They are **dead**." Nay they are living though ye perceive (it) not. <sup>158</sup>

158 The "patient perseverance and prayer" mentioned in the last verse is not mere passivity. It is active striving in the way of Truth, which is the way of God. Such striving is the spending of one's self in God's way, either through our property or through our own lives, or the lives of those nearest and dearest to us, or it may be the loss of all the fruits of a lifetime's labour not only in material goods but in some intellectual or moral gain, some position which seemed in our eyes to be eminently desirable in itself, but which we must cheerfully sacrifice if necessary for the Cause. With such sacrifice, our apparent loss may be our real gain: he that loses his life may really gain it; and the rewards or "fruits" that seem lost were mere impediments on our path to real inward progress. (2.154)

2:173 - He hath only forbidden you **dead** meat and blood and the flesh of swine and that on which any other name hath been invoked besides that of Allah but if one is forced by necessity without wilful disobedience nor transgressing due limits then is he guiltless. For Allah is Oft-Forgiving Most Merciful. <sup>173174</sup>

6:95 - It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead and He is the one to cause the **dead** to issue from the living. That is Allah; then how are ye deluded away from the truth? <sup>918919920</sup>

6:122 - Can he who was dead to whom We gave life and a Light whereby he can walk amongst men be like him who is in the depths of darkness from which he can never come out? Thus to those without faith their own deeds seem pleasing. <sup>945</sup>

7:57 - It is He who sendeth the winds like heralds of glad tidings going before His mercy: when they have carried the heavy-laden clouds We drive them to a land that is dead make rain to descend thereon and produce every kind of harvest therewith: thus shall We raise up the dead: perchance ye may remember. <sup>1036</sup>

10:31 - Say: "Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the **dead** and the dead from the living? And who is it that rules and regulates all affairs?" They will soon say "Allah." Say "Will ye not then show piety (to Him)?" <sup>1422142314241425</sup>

16:20 - Those whom they invoke besides Allah create nothing and are themselves created. <sup>2043</sup>

16:21 - (They are things) dead lifeless: nor do thy know when they will be raised up. <sup>2044</sup>

21:21 - Or have they taken (for worship) gods from the earth who can raise (the dead)? <sup>26802681</sup>

21:34 - We granted not to any man before thee permanent life (here): if then thou shouldst die would they live permanently? <sup>2696</sup>

2696 Life on this planet without death has not been granted to any man. The taunt of the Unbelievers at the holy Prophet was therefore futile. Could any of them live without death at some time or other? Could they name any one who did? (21.34)

22:6 - This is so because Allah is the Reality: it is He Who gives life to the dead and it is He Who has power over all things. <sup>2778</sup>

23:41 - Then the Blast overtook them with justice and We made them as rubbish of dead leaves (floating on the stream of Time)! So away with the people who do wrong! <sup>29002901</sup>

27:67 - The Unbelievers say: "What! when we become dust we and our fathers--shall we really be raised (from the dead)?

27:80 – Truly thou canst not cause the Dead to listen nor canst thou cause the Deaf to hear the call (especially) when they turn back in retreat. <sup>3311</sup>

3311 The Prophet's responsibility was to preach and show the way. Men and women of goodwill had faith and accepted the Message. But he was not responsible for the obstinacy and perversity of men who turned away from Allah's Signs and rejected the Truth. (27.80)

30:19 - It is He Who brings out the living from the dead and brings out the dead from the living and Who gives life to the earth after it is dead: and thus shall ye be brought out (from the dead). <sup>35223523</sup>

35:9 - It is Allah Who sends forth the Winds so that they raise up the Clouds and We drive them to a Land that is dead and revive the earth therewith after its death: even so (will be) the Resurrection! <sup>3881</sup>

36:33 - The Unbelievers say: "What! when we become dust we and our fathers--shall we really be raised (from the dead)?

41:39 - And among His Signs is this: thou seest the earth barren and desolate; but when We send down rain to it it is stirred to life and yields increase. Truly He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things. <sup>45104511</sup>

42:9 - What! Have they taken (for worship) protectors besides Him? But it is Allah He is the Protector and it is He Who gives life to the dead: it is He Who has power over all things. <sup>4537</sup>

43:11 - That sends down (from time to time rain from the sky in due measure; and We raise to life therewith a land that is dead; even so will ye be raised (from the dead) <sup>46144615</sup>

46:33 - See they not that Allah Who created the heavens and the earth and never wearied with their creation is able to give life to the dead? Yea verily He has power over all things. <sup>4812</sup>

53:47 - That He hath promised a Second Creation (raising of the Dead) <sup>5117</sup>

75:40-Has not He (the same) the power to give life to the dead?

Fiqh-us-Sunnah

## Fiqh 4.21

### Weeping Over the Dead

Muslim scholars are agreed that weeping for the dead is permissible, whereas crying and wailing are not.

►Fiqh-us-Sunnah

## Fiqh 4.22

### Wailing over the Dead

Wailing refers to mourning in a loud voice and crying in a high pitch, which was prohibited by the Prophet, peace be upon him,

►Fiqh-us-Sunnah Subjects

## Impurities

2. Dead animals  
Fiqh us-Sunnah Vol.1 Page 6
3. Dead animals of the sea and dead locusts  
Fiqh us-Sunnah Vol.1 Page 7
4. Dead animals that have no running blood, (that is) bees, ants, and so on
5. The bones, horns, claws, fur, feathers, skin and so on of dead

**SEE:**

►Al-Muwatta Subjects

**Burials**

1. Washing the Dead  
16.1, 16.2, 16.3, 16.4
2. Shrouding the Dead  
16.5, 16.6, 16.7
5. The Takbir over a Dead Man  
16.14, 16.15, 16.16
6. What to Say in the Prayer for the Dead  
16.17, 16.18, 16.19
7. Permission to Pray for the Dead After Subh until the Dawn is very Clear and After Asr until the Sun Becomes Yellow  
16.20, 16.21
8. Doing the Prayer for the Dead in Mosques  
16.22, 16.23
9. The Prayer over the Dead in General  
16.24, 16.25, 16.26
10. Burying the Dead  
16.27, 16.28, 16.29, 16.30, 16.31, 16.32
12. The Prohibition against Weeping over the Dead  
16.36, 16.37

►Fiqh-us-Sunnah

**Fiqh 4.29****Washing a Dead Body**

►Fiqh-us-Sunnah Subjects

**Death, Burial Preparation**

1. Preparation for the Burial of the Dead  
Fiqh us-Sunnah Vol.4 Page 26
2. Washing the Dead  
Fiqh us-Sunnah Vol.4 Page 26
4. Washing Severed Parts of a Dead Body  
Fiqh us-Sunnah Vol.4 Page 26
8. Washing a Dead Body  
Fiqh us-Sunnah Vol.4 Page 29

►Fiqh-us-Sunnah

**Fiqh 4.76****The Prohibition Against Talking Ill of the Dead**

►Sahih Bukhari Hadith Subjects

**Debt Transferring**

2. Transferring the debt of a dead person  
B 3.487
3. Validity of transferred debt of a dead person  
B 3.488

Intention of repaying debts of a dead person

Sahih Bukhari Hadith Subjects

**Funerals**

1. Last words: None has the right to be worshipped but Allah  
B 2.329, B 2.330
2. Order of following funeral processions  
B 2.331, B 2.332
3. Visiting deceased after his shrouding  
B 2.333, B 2.334, B 2.335, B 2.336

4. Informing relatives of death  
B 2.337, B 2.338
5. Conveying news about the funeral procession  
B 2.339
6. The superiority of parents of deceased  
B 2.340, B 2.341, B 2.342
7. Saying "Be patient" at the grave  
B 2.343
8. Bathing the dead and the ablution  
B 2.344
9. Washing an odd number of times  
B 2.345
10. Starting from the right side when bathing dead  
B 2.346
11. Starting with ablution parts  
B 2.347
12. Shrouding a woman in waist-sheet of a man  
B 2.348
13. Sprinkling camphor on dead body  
B 2.349
14. Undoing the hair of dead female  
B 2.350
15. Shrouding a dead body  
B 2.351
16. Entwining hair of female in three braids  
B 2.352
17. Hair falling at the back  
B 2.353
18. White cloth for the shroud  
B 2.354
19. Shrouding in two pieces of cloth  
B 2.355
20. Perfuming the dead body  
B 2.356
21. Shrouding a Muhrim  
B 2.357, B 2.358
22. Shrouding in a shirt stitched or unstitched  
B 2.359, B 2.360
23. Shrouding without using a shirt  
B 2.361, B 2.362
24. Not using turban in shrouding  
B 2.363
25. Shrouding with the price of all his property  
B 2.364
26. If there is nothing except one piece of cloth  
B 2.365
27. If sufficient cloth for shroud is not available  
B 2.366
28. Preparing shroud before one's death  
B 2.367
29. Women accompanying funeral procession  
B 2.368
30. Women mourning for dead other than her husband  
B 2.369, B 2.370, B 2.371
31. Visiting graves  
B 2.372

32. "The deceased is punished because of the weeping of some of his relatives"  
B 2.373, B 2.374, B 2.375, B 2.376, B 2.377
33. Wailing  
B 2.378, B 2.379, B 2.380, B 2.381
34. "He who tears his clothes is not from us"  
B 2.382
35. Sorrow of the Prophet or Sad bin Khaula  
B 2.383
36. Shaving the head on the falling of a calamity
37. "He who slaps his cheeks is not from us"  
B 2.384
38. Prohibition of wailing  
B 2.385
39. Looking sad when afflicted with a calamity  
B 2.386, B 2.387
40. Showing no signs of sorrow on calamity  
B 2.388
41. Patience on first stroke of calamity  
B 2.389
42. "Indeed, we are grieved by your separation"  
B 2.390
43. Weeping near a patient  
B 2.391
44. Scolding those who cry aloud  
B 2.392, B 2.393
45. Standing for the funeral procession  
B 2.394
46. Sitting after standing for funeral procession  
B 2.395, B 2.396
47. Accompanying funeral procession and sitting  
B 2.397
48. Standing for funeral procession of a Jew  
B 2.398, B 2.399
49. Men, not women, are to carry the coffin  
B 2.400
50. Hurrying with the coffin  
B 2.401
51. Saying by the dead: "Take me quickly"  
B 2.402
52. Aligning behind the Imam for funeral prayers  
B 2.403
53. The rows for funeral prayer  
B 2.404, B 2.405, B 2.406
54. Boys in rows with men for funeral prayer  
B 2.407
55. The tradition of the funeral prayer  
B 2.408
56. Superiority of following the funeral procession  
B 2.409
57. Waiting till deceased is buried  
B 2.410
58. Boys offering funeral prayers  
B 2.411
59. Offering funeral prayer at Musalla or in Mosque  
B 2.412, B 2.413



60. Establishing mosques over graves  
B 2.414
61. Funeral prayer for woman who died in childbirth  
B 2.415
62. Position of Imam when offering funeral prayer  
B 2.416
63. Four Takbirs in funeral prayer  
B 2.417, B 2.418
64. Recitation of Surat-ul-Fatiha in funeral prayer  
B 2.419
65. Offering funeral prayer on the grave after burial  
B 2.420, B 2.421
66. Deceased hears the footsteps of the living  
B 2.422
67. Desiring to be buried in Sacred Land e.g. Medina  
B 2.423
68. Burial at night  
B 2.424
69. Building of mosques on graves  
B 2.425
70. Getting down into the grave of a woman  
B 2.426
71. The funeral prayer of a martyr  
B 2.427, B 2.428
72. Burying two or three men in one grave  
B 2.429
73. Bathing of the martyrs  
B 2.430
74. Who should be put in the Lahd first  
B 2.431
75. Putting Idhkhar and grass in the grave  
B 2.432
76. Taking out the dead body from the grave  
B 2.433, B 2.434, B 2.435
77. The Lahd and straight cut in the grave  
B 2.436
78. Funeral prayer for a boy who became Muslim  
B 2.437, B 2.438, B 2.439, B 2.440, B 2.441
79. If a pagan says: "None has the right to be worshipped but Allah" at the time of his death  
B 2.442
80. Placing a leaf of a date-palm over the grave  
B 2.443
81. Preacher delivering lecture at grave  
B 2.444
82. Committing suicide  
B 2.445, B 2.446
83. Funeral prayers for hypocrites  
B 2.447
84. Praising the deceased  
B 2.448, B 2.449
85. Punishment in the grave  
B 2.450, B 2.451, B 2.452, B 2.453, B 2.454, B 2.455, B 2.456
86. To seek refuge with Allah from the punishment in the grave  
B 2.457, B 2.458, B 2.459
87. Punishment in the grave because of backbiting and soiling one's clothes with urine  
B 2.460

88. The deceased is shown his actual place in Hell or in Paradise  
B 2.461
89. The speech of the deceased after it is lifted on the bier  
B 2.462
90. Dead children of Muslims  
B 2.463, B 2.464
91. Dead children of pagans polytheists  
B 2.465, B 2.466, B 2.467, B 2.468
92. Dying on Monday  
B 2.469
93. Sudden unexpected death  
B 2.470
94. The graves of the Prophet Abu Bakr, Umar  
B 2.471, B 2.472, B 2.473, B 2.474, B 2.475
95. Abusing the dead  
B 2.476
96. Talking about the wicked among the dead  
B 2.477

#### Al-Muwatta Subjects

### Burials

1. Washing the Dead  
16.1, 16.2, 16.3, 16.4
2. Shrouding the Dead  
16.5, 16.6, 16.7
3. Walking in Front of the Bier  
16.8, 16.9, 16.10, 16.11
4. Prohibition against Following the Bier with a Burning Torch  
16.12, 16.13
5. The Takbir over a Dead Man  
16.14, 16.15, 16.16
6. What to Say in the Prayer for the Dead  
16.17, 16.18, 16.19
7. Permission to Pray for the Dead After Subh until the Dawn is very Clear and After Asr until the Sun Becomes Yellow  
16.20, 16.21
8. Doing the Prayer for the Dead in Mosques  
16.22, 16.23
9. The Prayer over the Dead in General  
16.24, 16.25, 16.26
10. Burying the Dead  
16.27, 16.28, 16.29, 16.30, 16.31, 16.32
11. Stopping for Funerals and Sitting in Graveyards  
16.33, 16.34, 16.35
12. The Prohibition against Weeping over the Dead  
16.36, 16.37
13. Contentment in the Face of Misfortune  
16.38, 16.39, 16.40
14. Contentment in the Face of Misfortune Generally  
16.41, 16.42, 16.43
15. Digging Up Graves  
16.44, 16.45
16. Burial in General  
16.46, 16.47, 16.48, 16.49, 16.50, 16.51, 16.52, 16.53, 16.54, 16.55, 16.56, 16.57, 16.58

#### Fiqh-us-Sunnah Subjects

### Death, Dying

1. Contemplation of Death and Preparation for it by Good Deeds  
Fiqh us-Sunnah Vol.4 Page 13

2. It is Not Proper for a Person to Wish for Death  
Fiqh us-Sunnah Vol.4 Page 13
3. Excellence of a Long Life Enriched with Good Deeds  
Fiqh us-Sunnah Vol.4 Page 14
4. Good Deeds Prior to Death: An Indication of a Good End  
Fiqh us-Sunnah Vol.4 Page 15
5. Desirability of Having a Good Opinion about Allah  
Fiqh us-Sunnah Vol.4 Page 15
6. Desirability of Supplications and Remembrance of Allah for Those Visiting Someone on his Deathbed  
Fiqh us-Sunnah Vol.4 Page 15
7. What Should be Done When Someone Dies  
Fiqh us-Sunnah Vol.4 Page 16
8. On Invoking Allah Upon Witnessing Death, and Saying "Inna lillahi wa inna ilayhi raja'un"  
Fiqh us-Sunnah Vol.4 Page 19
9. Informing the Deceased's Family and Friends  
Fiqh us-Sunnah Vol.4 Page 20
10. Weeping Over the Dead  
Fiqh us-Sunnah Vol.4 Page 21
11. Wailing Over the Dead  
Fiqh us-Sunnah Vol.4 Page 22
12. Mourning for a Deceased  
Fiqh us-Sunnah Vol.4 Page 23
13. Preparing Food for the Bereaved Family is Encouraged  
Fiqh us-Sunnah Vol.4 Page 23
14. Preparing the Kafan (Shroud) and Grave Before Death  
Fiqh us-Sunnah Vol.4 Page 24
15. Desire to Die in the Haramain  
Fiqh us-Sunnah Vol.4 Page 25
16. Sudden Death  
Fiqh us-Sunnah Vol.4 Page 25
17. Reward of a Person Losing a Child  
Fiqh us-Sunnah Vol.4 Page 25
18. Life-Span of Muslims  
Fiqh us-Sunnah Vol.4 Page 26
19. Death: A Form of Rest  
Fiqh us-Sunnah Vol.4 Page 26

## DEAD MEAT:

2 173 - He hath only forbidden you dead meat and blood and the flesh of swine and that on which any other name hath been invoked besides that of Allah but if one is forced by necessity without wilful disobedience nor transgressing due limits then is he guiltless. For Allah is Oft-Forgiving Most Merciful. <sup>173174</sup>

- 173 Dead meat: maitat: carrion; animal that dies of itself; the original Arabic has a slightly wider meaning given to it in Fiqh (Religious Law); anything that dies of itself and is not expressly killed for food with the Takbir duly pronounced on it. But there are exceptions, e.g., fish and locusts are lawful, though they have not been made specially halal with the Takbir. But even fish or locusts as carrion would be obviously ruled out. (2.173)

5:3 - Forbidden to you (for food) are: dead meat blood the flesh of swine and that on which hath been invoked the name of other than Allah that which hath been killed by strangling or by a violent blow or by a headlong fall or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you completed my favor upon you and have chosen for you Islam as your religion. But if any forced by hunger with no inclination to transgression Allah is indeed Oft-Forgiving Most Merciful. <sup>691692693694</sup>

- 691 Cf. ii. 173 and nn. 173 and 174. The prohibition of dead meat, blood, the flesh of swine, and that on which other names than that of Allah have been invoked, has been there explained. (5.3)

- 692 If an animal dies by strangling, or by a violent blow, or a headlong fall, or by being gored to death, or by being attacked by a wild animal, the presumption is that it becomes carrion, as the life-blood is congealed before being taken out of the body. But the presumption can be rebutted. If the life-blood still flows and the solemn mode of slaughter (zabih in the name of Allah is carried out, it becomes lawful as food. (5.3)
- 693 This was also an idolatrous rite, different from that in which a sacrifice was devoted to a particular idol or a false god. (5.3)
- 694 Gambling of all kinds is forbidden; ii. 291. A sort of lottery or raffle practised by Pagan Arabs has been described in n. 241. Division of meat in this way is here forbidden, as it is a form of gambling. (5.3)
- 697 The previous verse was negative; it defined what was not lawful for food, viz., things gross, or disgusting, or dedicated to superstition. This verse is positive: it defines what is lawful, viz., all things that are good and pure. (5.4)

**6:145** - Say: "I find not in the Message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it unless it be dead meat or blood poured forth or the flesh of swine for it is an abomination or what is impious (meat) on which a name has been invoked other than Allah's." But (even so) if a person is forced by necessity without wilful disobedience nor transgressing due limits thy Lord is Oft-Forgiving Most Merciful. <sup>969</sup>

- 969 Blood poured forth: as distinguished from blood adhering to flesh, or the liver, or such other internal organs purifying the blood. (6.145)

**16:115** - He has only forbidden you dead meat and blood and the flesh of swine and any (food) over which the name of other than Allah has been invoked. But if one is forced by necessity without willful disobedience nor transgressing due limits then Allah is Oft-Forgiving Most Merciful. <sup>2152</sup>

►Sunan of Abu-Dawood

### Hadith 3808

Narrated by

**Al-Faji' ibn Abdullah al-Am**

Al-Faji' came to the Apostle of Allah (peace be upon him) and asked: Is not dead meat lawful for us? He said: What is your food? We said: Some food in the evening and some in the morning. AbuNu'aym said: Uqbah explained it to me saying: a cup (of milk) in the morning and a cup in the evening; this does not satisfy the hunger. So made the carrion lawful for them in this condition.

SEE:

►Fiqh-us-Sunnah Subjects

### Impurities

►Al-Muwatta Hadith

### Hadith 31.66

## Selling Animals in Exchange for Meat

Sahih Al-Bukhari Hadith

### Hadith 2.569

Narrated by

**Ibn Abbas**

The Prophet saw a dead sheep which had been given in charity to a freed slave-girl of Maimuna, the wife of the Prophet . The Prophet said, "Why don't you get the benefit of its hide?" They said, "It is dead." He replied, "Only to eat (its meat) is illegal."

**DEAF:**

**2:18** - - **Deaf** dumb and blind they will not return (to the path).

**2:171** - The parable of those who reject faith is as if one were to shout like a goat-herd to things that listen to nothing but calls and cries; deaf dumb and blind they are void of wisdom. <sup>170171</sup>

- 170 If you reject all faith, the highest wisdom and the most salutary regulations are lost on you. You are like "dumb driven cattle" who can merely hear calls, but cannot distinguish intelligently between shades of meaning or subtle differences of values. (2.171)

- 171 Cf ii. 18, where we are told that the rejectors of faith are "deaf, dumb and blind: they will not return to the path." Here the consequence of their not using their senses is that they have no wisdom. In each context there is just the appropriate deduction. (2.171)

5:71 - They thought there would be no trial (or punishment); so they became blind and deaf: yet Allah (in mercy) turned to them: yet again many of them became blind and deaf. But Allah sees well all that they do. <sup>781</sup>

781 That is, they turned away their eyes from Allah's Signs and they turned a deaf ear to Allah's Message. (5.71)

6:39 - Those who deny our revelations are deaf and dumb in darkness. Whom Allah will He sendeth astray, and whom He will He placeth on a straight path.

8:22 - For the worst of beasts in the sight of Allah are the deaf and the dumb those who understand not. <sup>1195</sup>

10:42 - Among them are some who (pretend to) listen to thee: but canst thou make the deaf to hear even though they are without understanding? <sup>1434</sup>

1434 Cf. vi. 25, 36, 39 and notes. Hypocrites go to hear and see some great Teacher, but they get no profit out of it because they are not sincerely seeking the truth. They are like the blind, or the deaf, or the imbeciles. It is impossible to guide them, because they have not the will to be guided. (10.42)

17:97 - It is he whom Allah guides that is on true guidance; but he whom He leaves astray for such wilt thou find no protector besides Him. On the Day of Judgment We shall gather them together prone on their faces blind dumb and **deaf**: their abode will be Hell: every time it shows abatement We shall increase for them the fierceness of the Fire. <sup>23022303</sup>

2302 'All your insincere subtleties are of no use. The only real guidance is the guidance of Allah. If you do not seek His grace, you will be lost. Besides Him, there is no true friend or protector'. (17.97)

2303 'If you still persist in your evil ways, what is to be your evil end? You will become more and more identified with the Company of Evil. You will come to shame and ignominy, like men thrown down prone on their faces. You will lose the use of all the faculties of judgment with which Allah has endowed you. Instead of seeing, you will be blind to Allah's Signs. Instead of having the power of seeking Him in prayer and rejoicing in His grace, you will be dumb. Instead of hearing the harmony and music of the spheres, as typified in the pure and harmonious lives of men, you will hear nothing or only hear dull or confused sounds like deaf men. The scorching fire of your punishment will not grow less, but grow more fierce as you go deeper into Hell'. (17.97)

21:45 - Say "I do but warn you according to revelation": but the **deaf** will not hear the call (even) when they are warned! <sup>2706</sup>

2706 According to the English saying: "none is so deaf as those who will not hear". When they deliberately shut their ears to warning from the Merciful Allah, meant for their own good, the responsibility is their own. But their cowardice is shown in the next verse by their behaviour when the first breath of the Wrath reaches them. (21.45)

30:52 - So verily thou canst not make the dead to hear nor canst thou make the deaf to hear the call when they show their backs and turn away. <sup>3570</sup>

3570 The marvels of Allah's creation can be realized in a general way by every one who has a disposition to allow such knowledge to penetrate his mind. But if men, out of perversity, kill the very faculties which Allah has given them, how can they then understand? Besides the men who deaden their spiritual sense, there are men who may be likened to the deaf, who lack one faculty but to whom an appeal can be made through other faculties, such as the sense of sight; but if they turn their backs and refuse to be instructed at all, how can the Truth reach them? (30.52)

43:40 - Canst thou (Muhammad) make the deaf to hear, or canst thou guide the blind or him who is in error manifest?

47:23 -Such are the men whom Allah has cursed for He has made them deaf and blinded their sight. <sup>4848</sup>

Sahih Al-Bukhari Hadith

**Hadith 4.235** Narrated by  
**Abu Musa Al Ashar**

We were in the company of Allah's Apostle (during Hajj). Whenever we went up a high place we used to say: "None has the right to be worshipped but Allah, and Allah is Greater," and our voices used to rise, so the Prophet said, "O people! Be merciful to yourselves (i.e. don't raise your voice), for you are not calling a **deaf** or an absent one, but One Who is with you, no doubt He is All-Hearer, ever Near (to all things)."

► Sahih Al-Bukhari Hadith

**Hadith 2.453** Narrated by  
**Aisha**

The Prophet said, "They now realize that what I used to tell them was the truth. "And Allah said, "Verily! You cannot make the dead to hear (i.e. benefit them, and similarly the disbelievers) nor can you make the deaf hear (27.80)."

►Sunan of Abu-Dawood

### **Hadith 4251** Narrated by **AbuHurayrah**

The Prophet (peace be upon him) said: There will be civil strife (fitnah) which will render people deaf, dumb and blind regarding what is right. Those who contemplate it will be drawn by it, and giving rein to the tongue during it will be like smiting with the sword.

►Fiqh-us-Sunnah

### **Fiqh 4.111d**

## **Supplicating with attention and humility, in a voice neither loud nor low.**

Allah says: "Neither say your prayer aloud, nor speak it in a low tone, but seek a middle course between." [Qur'an 17.110](#) And "Call on your Lord with humility and in private, for Allah does not love those who go beyond bounds." [Qur'an 7.55](#)

Abu Musa Al-Ash'ari reported, "Once the people raised their voices in supplication. At this the Prophet, peace be upon him, said, 'Be easy on yourselves. You are not calling upon someone **deaf** or absent.

## **DEATH:**

**2:28** - How can ye reject the faith in Allah? Seeing that ye were without life and He gave you life; then will He cause you to die and will again bring you to life; and again to Him will ye return. <sup>4</sup>

46 In the preceeding verses God has used various arguments. He has recalled His goodness (ii. 21-22); resolved doubts (ii. 23); plainly set forth the penalty of wrong-doing (ii. 24); given glad tidings (ii. 25), shown how misunderstandings arise from a deliberate rejection of the light and breach of the Covenant (ii. 26-27). Now (ii. 28-29) He pleads with His creatures and appeals to their own subjective feelings. He brought you into being. The mysteries of life and death are in His hands. When you die on this earth, that is not the end. You were of Him, and you must return to Him. Look around you and realize your own dignity; it is from Him. The immeasurable depths of space above and around you may stagger you. They are part of His plan. What you have imagined as the seven firmaments (and any other scheme you may construct) bears witness to His design of order and perfection, for His knowledge (unlike yours) is all-comprehending. And yet will you deliberately reject or obscure or deaden the faculty of Faith which has been put into you? ([2.28](#))

**2:180** - It is prescribed when death approaches any of you if he leave any goods that he make a bequest to parents and next of kin according to reasonable usage; this is due from the Allah-fearing. <sup>186</sup>

186 There are rules of course for the disposal of intestate property. But it is a good thing that a dying man or woman should, of his own free-will, think of his parents and his next of kin, not in a spirit of injustice to other, but in a spirit of love and reverence for those who have cherished him. He must, however, do it "according to reasonable usage": the limitations will be seen further on. ([2.180](#))

**3:185** - Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the fire and admitted to the garden will have attained the object (of life): for the life of this world is but goods and chattels of deception. <sup>491492</sup>

491 The death of the body will give a taste of death to the soul when the soul separates from the body. The soul will then know that this life was but a probation. And seeming inequalities will be adjusted finally on the Day of Judgment. ([3.185](#))

492 Cf. Longfellow's Psalm of Life: "All this world's a fleeting show. For man's illusion given". The only reality will be when we have attained our final goal. ([3.185](#))

**4:78** - "Wherever ye are death will find you out even if ye are in towers built up strong and high!" If some good befalls them they say "This is from Allah"; but if evil they say "this is from thee" (O Prophet). Say: "All things are from Allah. But what hath come to these people that they fail to understand a single fact? <sup>597</sup>

597 The Hypocrites were inconsistent, and in this reflect unregenerate mankind. If a disaster happens, due to their own folly, they blame somebody else; but if they are fortunate, they claim reflected credit by pretending that Heaven has favoured them because of their own superior merits. The modern critic discards even this pretence, eliminates Heaven altogether, and claims all credit direct to himself, unless he brings in blind Chance, but that he does mostly to "explain" misfortune. If we look to the ultimate Cause of all things, all things come from Allah. But if we look to the proximate cause of things, our own merit is so small, that we can hardly claim credit for good ourselves with any



fairness. In Allah's hand is all good: iii.26. On the other hand, the proximate cause of our evil is due to some wrong in our own inner selves; for never are we dealt with unjustly in the very least: iv. 77. (4.78)

**6:93** - Who can be more wicked than one who inventeth a lie against Allah or saith "I have received inspiration" when he hath received none or (again) who saith "I can reveal the like of what Allah hath revealed?" If thou couldst but see how the wicked (do fare) in the flood of confusion at death! the angels stretch forth their hands (saying) "Yield up your souls. This day shall ye receive your reward a penalty of shame for that ye used to tell lies against Allah and scornfully to reject of His Signs!" <sup>915</sup>

915 Yield up your souls: or "get your souls to come out of your bodies." The wicked, we may suppose, are not anxious to part with the material existence in their bodies for the "reward" which in irony is stated to be there to welcome them. (6.93)

**8:50** - If thou couldst see when the angels take the souls of the unbelievers (at death) (how) they smite their faces and their backs (saying): "Taste the penalty of the blazing fire." <sup>1219</sup>

1219 In contrast to the taunt against those who trust in Allah, "that their religion has misled them," is shown the terrible punishment, after death, of those who laughed at Faith. (8.50)

**14:17** - In gulps will he sip it but never well he be near swallowing it down his throat: Death will come to him from every quarter yet will he not die: and in front of him will be a chastisement unrelenting. <sup>1891</sup>

1891 A graphic and deterrent picture, from the preaching of the earlier Prophets, of unrelieved horror of the torments of Hell. The door of escape by annihilation is also closed to them. (14.17)

**21:35** - Every soul shall have a taste of death: and We test you by evil and by good by way of trial: to Us must ye return. <sup>2697</sup>

2697 Cf. iii. 185. and n. 491. The soul does not die, but when it separates from the body at the death of the body, the soul gets a taste of death. In our life of probation on this earth, our virtue and faith are tested by many things: some are tested by calamities, and some by the good things of this life. If we prove our true mettle, we pass our probation with success. In any case all must return to Allah, and then will our life be appraised at its true value. (21.35)

**26:116** - They said: "If thou desist not O Noah! thou shalt be stoned (to death)." <sup>3191</sup>

3191 Two other cases occur to me where prophets of Allah were threatened with death by stoning: one was Abraham (xix. 46), and the other was Shu'aib (xi. 91). In neither case did the threats deter them from carrying out their mission. On the contrary the threats recoiled on those who threatened. So also did it happen in the case of Noah and the holy Prophet. (26.116)

**29:57** - Every soul shall have a taste of death: in the end to Us shall ye be brought back. <sup>3490</sup>

3490 Cf. iii. 185, n. 491, and xxi. 35 and n. 2697. Death is the separation of the soul from the body when the latter perishes. We should not be afraid of death, for it only brings us back to Allah. The various kinds of hijrat or exile, physical and spiritual, mentioned in the last note, are also modes of death in a sense: what is there to fear in them? (29.57)

**37:58** - Is it (the case) that we shall not die

**37:59** - Except our first death and that we shall not be punished?" <sup>4070</sup>

4070 After he realises the great danger from which he narrowly escaped, his joy is so great that he can hardly believe it! Is the danger altogether past now? Are the portals of death closed for ever? Is he safe now from the temptations which will bring him to ruin and punishment? (37.59)

**39:42** - It is Allah that takes the souls (of men) at death: and those that die not (He takes) during their sleep: those on whom He has passed the decree of death He keeps back (from returning to life) but the rest He sends (to their bodies) for a term appointed. Verily in this are Signs for those who reflect. <sup>4306430743084309</sup>

4306 The mystery of life and death, sleep and dreams, is a fascinating enigma, of which the solution is perhaps beyond the ken of man. A vast mass of superstition as well as imaginative and psychological literature has grown up about it. But the simplest and truest religious doctrine is laid down here in a few words. In death we surrender our physical life, but our soul does not die; it goes back to a plane of existence in which it is more conscious of the realities of the spiritual world: "Allah takes the soul". (39.42)

4307 Cf. vi. 60. What is sleep? As far as animal life is concerned, it is the cessation of the working of the nervous system, though other animal functions, such as digestion, growth, and the circulation of the blood, continue, possibly at a different pace. It is the repose of the nervous system, and in this respect it is common to man and animals, and perhaps even to plants, if, as is probable, plants have a nervous system. The mental processes (and certainly volition) are also suspended in sleep, except that in ordinary dreams there is a medley of recollections, which often present vividly to our consciousness things that do not or cannot happen in nature as we know it in our coordinated minds. But

there is another kind of dream which is rarer-one in which the dreamer sees things as they actually happen, backwards or forwards in time, or in which gifted individuals see spiritual truths otherwise imperceptible to them. How can we explain this? It is suggested that our soul or personality, -that something which is above our animal life-is then in a plane of spiritual existence akin to physical death (see last note), when we are nearer to Allah. In poetic imagery, Sleep is "twin-brother to Death". (39.42)

**50:19** - And the stupor of death will bring truth (before his eyes): "This was the thing which thou wast trying to escape!" 4955

4955 What is stupor or unconsciousness to this probationary life will be the opening of the eyes to the next world: for Death is the Gateway between the two. Once through that Gateway man will realise how the things which he neglected or looked upon as remote are the intimate Realities, and the things which seemed to loom large in his eyes in this world were shadows that have fled. The things he wanted to avoid are the things that have really come to pass. Both Good and Evil will realise the Truth now in its intensity. (50.19)

**53:44** - That it is He who Granteth Death and Life;

**56:60** - We have decreed Death to be your common lot and We are not to be frustrated 5250

5250 Just as Allah has created this life that we see, so He has decreed that Death should be the common lot of all of us. Surely, if He can thus give life and death, as we see it, why should we refuse to believe that He can give us other forms when this life is over? The Future Life, though indicated by what we know now, is to be on a wholly different plane. (56.60)

**62:6** - Say: "O ye that stand on Judaism! if ye think that ye are friends to Allah to the exclusion of (other) men then express your desire for Death if ye are truthful!" 54585459

5458 Of Jewry is a very different thing from following the Law and Will of Allah. An arrogant claim to be a chosen people, to be the exclusive possessors of divine teaching, to be exempt from any punishment for breaches of the divine law, (cf. ii. 88), is presumptuous blasphemy. It may be Judaism, but it is not in the spirit of Moses. (62.6)

5459 Cf. ii. 94-96. If they claimed to be special friends of Allah, why do they not eagerly desire death, which would bring them nearer to Allah? But of all people they are the most tenacious of this life and the good things of this life! And they know that their grasping selfish lives have run up a score of sin against them, which will meet its recompense. (62.6)

**67:2** - He Who created Death and Life that He may try which of you is best in deed: and He is the Exalted in Might Oft-Forgiving 555655575558

5556 "Created Death and Life." Death is here put before Life, and it is created. Death is therefore not merely a negative state. In ii. 28 we read: "Seeing that ye were without life (literally, dead), and He gave you life: then will He cause you to die, and will again bring you to life; and again to Him will ye return." In liii. 44, again, Death is put before Life. Death, then, is (1) the state before life began, which may be non-existence or existence in some other form: (2) the state in which Life as we know it ceases, but existence does not cease; a state of Barzakh (xxiii. 100), or Barrier or Partition, after our visible Death and before Judgment; after that will be the new Life, which we conceive of under the term Eternity. (67.2)

5557 Creation, therefore, is not in mere sport, or without a purpose with reference to man. The state before our present life, or the state after, we can scarcely understand. But our present Life is clearly given to enable us to strive by good deeds to reach a nobler state. (67.2)

SEE:

►Fiqh-us-Sunnah

**Fiqh 4.13a**

**It is not proper for a Person to Wish for Death**

►Fiqh-us-Sunnah

**Fiqh 4.13**

**CONTEMPLATION OF DEATH AND PREPARATION FOR IT BY GOOD DEEDS**

►Fiqh-us-Sunnah

**Fiqh 4.49**

**Funeral Prayer for a Person Sentenced to Death for a Crime**

Fiqh-us-Sunnah

**Fiqh 4.20**

**Informing the Deceased's Family and Friends**

The scholars consider it desirable that the deceased's family, friends, and other good people be informed about his death

Fiqh-us-Sunnah Subjects

## Death, Dying

1. Contemplation of Death and Preparation for it by Good Deeds  
Fiqh us-Sunnah Vol.4 Page 13
2. It is Not Proper for a Person to Wish for Death  
Fiqh us-Sunnah Vol.4 Page 13
4. Good Deeds Prior to Death: An Indication of a Good End  
Fiqh us-Sunnah Vol.4 Page 15
8. On Invoking Allah Upon Witnessing Death, and Saying "Inna lillahi wa inna ilayhi raja'un"  
Fiqh us-Sunnah Vol.4 Page 19
14. Preparing the Kafan (Shroud) and Grave Before Death  
Fiqh us-Sunnah Vol.4 Page 24
16. Sudden Death  
Fiqh us-Sunnah Vol.4 Page 25

► Sahih Al-Bukhari Hadith

### Hadith 6.254 Narrated by Abu Said Al Khudri

Allah's Apostle said, "On the Day of Resurrection Death will be brought forward in the shape of a black and white ram. Then a call maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' By then all of them will have seen it. Then it will be announced again, 'O people of Hell!' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is Death.' And by then all of them will have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity for you and no death. O people of Hell! Eternity for you and no death.' " Then the Prophet recited:

"And warn them of the Day of distress when the case has been decided, while (now) they are in a state of carelessness (i.e. the people of the world) and they do not believe." (19.39)

## DEBTOR :

2:280 - If the debtor is in a difficulty grant him time till it is easy for him to repay. But if ye remit if by way of charity that is best for you if ye only knew.

SEE:

► Al-Muwatta Hadith

### Hadith 31.84

## Usury in Debts

► Sahih Al-Bukhari Hadith

### Hadith 3.487 Narrated by Abu Huraira

The Prophet said, "Procrastination (delay) in paying debts by a wealthy person is injustice. So, if your debt is transferred from your debtor to a rich debtor, you should agree."

► Fiqh-us-Sunnah

### Fiqh 3.15

## Zakah on Debt

► Al-Muwatta Hadith

### Hadith 31.86

## Debts and Transfer Debts in General

Sahih Al-Bukhari Hadith

### Hadith 2.574B Narrated by

**Abu Huraira** The Prophet said, "A man from Bani Israel asked someone from Bani Israel to give him a loan of one thousand Dinars and the latter gave it to him. The debtor went on a voyage (when the time for the payment of the debt became due) but he did not find a boat, so he took a piece of wood and bored it and put 1000 dinars in it and threw it into the sea. The creditor went out and took the piece of wood to his family to be used as fire-wood." (See Hadith No. 488 B, Vol. 3). And the Prophet narrated the narration (and said), "When he sawed the wood, he found his money."

►Al-Muwatta Hadith

## Hadith 31.48

### What is Disapproved in Selling Food with Delayed Payment or Delivery

►Sahih Al-Bukhari Hadith

## Hadith 6.66

Narrated by

**Aisha** When the last Verses of Surat-al-Baqara were revealed, the Prophet read them in the Mosque and prohibited the trade of alcoholic liquors. "If the debtor is in difficulty, grant him time till it is easy for him to repay..." (2.280)

Narrated 'Aisha: When the last Verses of Surat-al-Baqara were revealed, Allah's Apostle stood up and recited them before us and then prohibited the trade of alcoholic liquors.

►Sahih Al-Bukhari Hadith

## Hadith 4.687

Narrated by

**Abu Huraira**

Allah's Apostle said, "A man used to give loans to the people and used to say to his servant, 'If the debtor is poor, forgive him, so that Allah may forgive us.' So when he met Allah (after his death), Allah forgave him."

►Fiqh-us-Sunnah

## Fiqh 3.9a

### The Insolvent Debtor

►Al-Muwatta Hadith

## Hadith 36.38c

### Judgement on Taking On Debts and Transfers of Debt

#### DECEIVER:

31:33 - Verily the promise of Allah is true: let not then this present life deceive you nor let the Chief Deceiver deceive you about Allah. <sup>36233624</sup>

3623 On the Day of Reckoning no one can help another. The most loving father cannot help his son or be a substitute for him, and vice versa. Each will have his own personal responsibilities. (31.33)

3624 The Chief Deceiver is Satan. It may make us forget that Time is fleeting and delude us by suggesting that the Reckoning may not come, whereas it is certain to come, because Allah's promise is true. We must not play with Time nor be deceived by appearances. The Day may come to-day or to-morrow or when we least expect it. (31.33)

35:5 - O men! certainly the promise of Allah is true. Let not then this present life deceive you nor let the Chief Deceiver deceive you about Allah. <sup>38763877</sup>

3876 In verse 3 above the appeal was on the basis of the Past and the Present: now the appeal is on the basis of the Future. Allah's grace has promised us the Garden of Bliss; His justice has promised us the Fire of Suffering. Both promises are certain to be fulfilled. On which side shall we range ourselves? (35.5)

3877 Cf. xxxi. 33 and n. 3624. The deception of Evil takes two forms. (1) The seductive temptations of this world may deceive us into forgetting the Hereafter. (2) The Arch-Enemy himself may so blind our vision that we may say with him, "Evil! be thou my good!" We may be misled by easy stages. Are we on our guard? (35.5)

57:14 - (Those without) will call out "were we not with you?" (The others) will reply "True! but ye led yourselves into temptation; ye looked forward (to our ruin); ye doubted (Allah's promise); and (your false) desires deceived you; until there issued the Command of Allah. And the **Deceiver** deceived you in respect of Allah. <sup>52925293</sup>

5292 The evil will now claim some right of kinship or association or proximity with the good in earthly life; but in fact they had been arrogant and had selfishly despised them before. The reply will be: (1) you yourselves chose temptation and evil; (2) when you had power in your earthly life, you hoped for ruin to the good, and perhaps plotted for it; (3) you were warned by prophets of Allah, but you doubted Allah's very existence and certainly His Mercy and Justice, and the Hereafter; (4) you followed your own lusts and neglected Reason and Truth; (5) you were given plenty of rope, but you followed your mad career, until Judgment came upon you, and now it is too late for repentance. (57.14)

5293 The Arch-Deceiver (Satan) deceived you in respect of Allah in many ways: for example, he made you oblivious of Allah's Mercy and loving-kindness; he made you reject His Grace; he made you think that Allah's Justice may not overtake you; etc. (57.14)

**DECEIT:**

3:161 - It is not for any Prophet to deceive (mankind). Whoso deceiveth will bring his deceit with him on the Day of Resurrection. Then every soul will be paid in full what it hath earned; and they will not be wronged.

5:14 —But because of their breach of their Covenant We cursed them and made their hearts grow hard: they change the words from their (right) places and forget a good part of the Message that was sent them nor wilt thou cease to find them barring a few ever bent on (new) deceits: but forgive them and overlook (their misdeeds): for Allah loveth those who are kind. <sup>712713714</sup>

712 Cursed them: that means that because of the breach of their Covenant, Allah withdrew His overflowing Grace from them. The withdrawal of Grace made their hearts grow hard in two ways: (1) they were no longer protected from the assaults of evil, and (2) they became impervious even to the message of forgiveness and mercy which is open to all Allah's creatures. (5.13)

713 Israel, when it lost Allah's grace as above, began to sin against truth and religion in three ways: (1) they began to misuse Scripture itself, by either taking words out of their right meaning, or applying them to things for which they were never meant; (2) in doing so, they conveniently forgot a part of the Message and purpose of Allah; and (3) they invented new deceits to support the old ones. (5.13)

714 Cf. ii. 109 and n. 110, where I have explained the different shades of meaning in the words for "forgiveness." (5.13)

6:113 To such (deceit) let the hearts of those incline who have no faith in the Hereafter: let them delight in it and let them earn from it what they may. <sup>942</sup>

942 People who have no faith in the future destiny of man may listen to and be taken in by the deceit of evil. If they take a delight in it, let them. See what they gain by it. Their gains will be as deceitful as their delight. For the end of evil must be evil. (6.113)

16:92 - And be not like unto her who unravelleth the thread, after she hath made it strong, to thin filaments, making your oaths a deceit between you because of a nation being more numerous than (another) nation. Allah only trieth you thereby, and He verily will explain to you on the Day of Resurrection that wherein ye differed.

16:94 - Make not your oaths a deceit between you, lest a foot should slip after being firmly planted and ye should taste evil forasmuch as ye debarred (men) from the way of Allah, and yours should be an awful doom.\

17:64 - "Lead to destruction those whom thou canst among them with thy (seductive) voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them. But Satan promises them nothing but **deceit**." <sup>22542255225622572258</sup>

2254 "Do thy worst; but ye are both warned that that path leads to destruction." (17.64)

2255 Evil has many snares for mankind. The one that is put in the foreground is the voice, -the seductive personal appeal, that "makes the worse appear the better part". (17.64)

2256 The forcible assault of Evil is next mentioned under the metaphor of cavalry and infantry. It is when cajolery and tempting fair-seeming seem to fail that an attack is made in force with weapons of violence, of all kinds, like the different arms in an organised army. (17.64)

2257 If the first assaults are resisted. Evil has other weapons in its armoury. Tangible fruits are dangled before the eyes, ill-gotten gains and children of sin, that follow from certain very alluring methods of indulgence in passions. Or it may be children dedicated to sin or worldly gains, etc. And then there are all kinds of promises for the future. (17.64)

►Al-Tirmidhi Hadith

**Hadith 5221** Narrated by  
**Abdullah ibn Amr**

When Allah's Messenger was asked who was most excellent, he replied, "Everyone whose heart is clear of pollution (makmum al-qalb) and whose tongue is truthful." On being told by his hearers that they understood "whose tongue is truthful," but not makmum al-qalb he replied, "The one who is pure, the one who is pure, with no sin, iniquity, deceit, or envy."

Ibn Majah and Bayhaqi, in Shu'ab al-Iman, transmitted it.

**DECEPTION:**

16:92 - And be not like a woman who breaks into untwisted strands the yarn which she has spun after it has become strong. Nor take your oaths to practice deception between yourselves lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to you (the truth of) that wherein ye disagree. 2129213021312132

2129 The Covenant which binds us in the spiritual world makes us strong, like strands of fluffy cotton spun into a strong thread. It also gives us a sense of security against much evil in this world. It costs a woman much labour and skill to spin good strong yarn. She would be foolish indeed, after she has spun such yarn, to untwist its constituent strands and break them into flimsy pieces. (16.92)

2131 Do not make your religion merely a game of making your own party numerically strong by alliances cemented by oaths, which you readily break when a more numerous party offers you its alliance. The Quraish were addicted to this vice, and in international politics at the present day, this seems to be almost a standard of national self-respect and international skill. Islam teaches nobler ethics for individuals and nations. A Covenant should be looked upon as a solemn thing, not to be entered into except with the sincerest intention of carrying it out; and it is binding even if large numbers are ranged against it. (16.92)

2132 Disagreements need not necessarily cause conflict where the parties are sincere and honest and do not wish to take advantage of one another. In such cases they do not go by numbers, groupings, and alliances, but by just conduct as in the sight of Allah. Honest differences will be removed when all things are made clear in the Hereafter. (16.92)

16:94 - And take not your oaths to practice deception between yourselves with the result that someone's foot may slip after it was firmly planted; and ye may have to taste the evil (consequences) of having hindered (men) from the path of Allah and a mighty Wrath descend on you. 2134

2134 In xvi. 92, above, the motive for false and fraudulent covenants was pointed out with reprobation. Now are pointed out the consequences, viz., (1) to others, if they had not been deceived, they might have walked firmly on the Path, but now they lose faith and perhaps commit like frauds for which you will be responsible; (2) to yourselves; you have not only gone wrong yourselves; but have set others on the wrong path; and you deserve a double Penalty. Perhaps the "evil consequences" refer to this world, and the "Wrath" to the Hereafter. (16.94)

6:112 - Likewise did We make for every Messenger an enemy evil ones among men and Jinns inspiring each other with flowery discourses by way of **deception**. If thy Lord had so planned they would not have done it: so leave them and their inventions alone. 941

941 What happened in the history of the Holy Prophet happens in the history of all righteous men who have a Message from God. The spirit of evil is ever active and uses men to practice deception by means of highly embellished words and plausible excuses and objections. God permits these things in His Plans. It is not for us to complain. Our faith is tested, and we must stand the test steadfastly. (6.112)

19:59 - Now there hath succeeded them a later generation who have ruined worship and have followed lusts. But they will meet deception.

57:20 - And what is the life of this world but goods and chattels of deception? 5302530353045305

4:120 - Satan makes them promises and creates in them false desires; but Satan's promises are nothing but deception.

## DECREED:

6:2 - He it is who created you from clay and then decreed a stated term (for you). And there is in His presence another determined term; yet ye doubt within yourselves!. 836837

836 After the general argument, the argument comes to man personally. Can such a miserable creature, created from clay, put himself in opposition to his Creator? And can man forget or doubt that he is here only for a short term of probation? And then, after a period, comes the Day of Account before God. (6.2)

837 This life is a period of probation. The other term leads up to Judgement. (6.2)

9:51 - Say: "Nothing will happen to us except what Allah has decreed for us: He is our protector": and on Allah let the believers put their trust.

17:23 - Thy Lord hath decreed that ye worship none but Him and that ye be kind to parents. Whether one or both of them attain old age in thy life say not to them a word of contempt nor repel them but address them in terms of honor. 2204

2204 The spiritual and moral duties are now brought into juxtaposition. We are to worship none but Allah, because none but Allah is worthy of worship, not because "the Lord thy God is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me" (Exod. xx. 5). Note that the act of worship may be



collective as well as individual; hence the plural ta'buda. The kindness to parents is an individual act of piety; hence the singular taqul, qul, etc. (17.23)

56:60 - We have decreed Death to be your common lot and We are not to be frustrated <sup>5250</sup>

5250 Just as Allah has created this life that we see, so He has decreed that Death should be the common lot of all of us. Surely, if He can thus give life and death, as we see it, why should we refuse to believe that He can give us other forms when this life is over? The Future Life, though indicated by what we know now, is to be on a wholly different plane. (56.60)

59:3 - And had it not been that Allah has decreed banishment for them He would certainly have punished them in this world: and in the Hereafter they shall (certainly) have the Punishment of the Fire. <sup>5373</sup>

5373 Banishment was a comparatively mild punishment for them, but the Providence of Allah had decreed that a chance should be given to them even though they were a treacherous foe. Within two years, their brethren the Banu Quraiza showed that they had not profited by their example, and had to be dealt with in another way: see xxxiii. 26 and notes. (59.3)

►Al-Tirmidhi Hadith

**Hadith 5303** Narrated by  
**Sa'd**

Allah's Messenger (peace be upon him) said, "Part of the happiness of a son of Adam consists in his pleasure with what Allah has decreed for him, part of the misery of a son of Adam consists in his abandonment of asking Allah's blessing, and part of the misery of a son of Adam consists in his displeasure with what Allah had decreed for him."

Ahmad and Tirmidhi transmitted it, Tirmidhi saying this is a gharib tradition.

►Sahih Muslim Hadith

**Hadith 3383** Narrated by  
**Jabir ibn Abdullah**

A man came to Allah's Messenger (peace be upon him) and said: I have a slave-girl who is our servant and she carries water for us and I have intercourse with her, but I do not want her to conceive. He said: Practise azl, if you so like, but what is decreed for her will come to her. The person stayed back (for some time) and then came and said: The girl has become pregnant, whereupon he said: I told you what was decreed for her would come to her.

►Sahih Al-Bukhari Hadith

**Hadith 7.73** Narrated by  
**Ibn Umar**

The Prophet decreed that one should not try to cancel a bargain already agreed upon between some other persons (by offering a bigger price). And a man should not ask for the hand of a girl who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand.

►Sahih Al-Bukhari Hadith

**Hadith 3.669** Narrated by  
**Ibn Umar**

The Prophet decreed that one should not eat two dates together at a time unless he gets the permission from his companions (sharing the meal with him).

## DEEDS:

2:95 - But they will never seek for death on account of the (sins) which their hands have sent on before them. And Allah is well acquainted with the wrong-doers. <sup>100</sup>

100 The phrase "What their hands have sent on before them" frequently occurs in the Qur-an. Here, and in many places, it refers to sins. In such passages as lxxviii. 40, or lxxxi. 14, it is implied that both good and bad deeds go before us to the judgement seat of God before we do ourselves. In ii. 110, it is the good that goes before us. Our deeds are personified. They are witnesses for or against us, and they always go before us. Their good or bad influence begins to operate before we even know it. This is more general than the New Testament idea in the First Epistle of St. Paul to Timothy, v. 24: "Some men's sins are open beforehand, going before to judgment; and some men they follow after." (2.95)

2:110 - And be steadfast in prayer and regular in charity: and whatever good ye send forth for your souls before you ye shall find it with Allah; for Allah sees well all that ye do. <sup>113</sup>

113 Cf. ii. 95 n. (2.110)

8:51 - "Because of (the deeds) which your (own) hands sent forth: for Allah is never unjust to His servants: <sup>1220</sup>

1220 is shown to be due to their own deeds of wrong, because Allah is never unjust to the least of His servants. (8.51)

10:30 – There will every soul prove (the fruits of) the deeds it sent before: they will be brought back to Allah their rightful Lord and their invented falsehoods will leave them in the lurch. <sup>14201421</sup>

1420 Cf. ii. 95, where the verb used is qaddama. The verb aslafa, used here, is nearly synonymous. (10.30)

1421 Instead of their false ideas helping them, they will desert them and leave them in the lurch. Cf. vi. 24. (10.30)

17:11 - The prayer that man should make for good he maketh for evil: for man is given to hasty (deeds). <sup>2184</sup>

2184 Man in his ignorance or haste mistakes evil for good, and desires what he should not have. The wise and instructed soul has patience and does not put its own desires above the wisdom of Allah. He receives with contentment the favours of Allah, and prays to be rightly guided in his desires and petitions. (17.11)

18:46 - Wealth and sons are allurements of the life of this world: but the things that endure Good Deeds are best in the sight of thy Lord as rewards and best as (the foundation for) hopes. <sup>2387</sup>

2387 Other things are fleeting: but Good Deeds have a lasting value in the sight of Allah. They are best as (or for) rewards in two ways: (1) they flow from us by the Grace of Allah, and are themselves rewards for our Faith: (2) they become the foundation of our hopes for the highest rewards in the Hereafter. (18.46)

18:103 - Say: "Shall we tell you of those who lose most in respect of their deeds? <sup>2448</sup>

2448 That is, those who prided themselves on their works in this life, and now find that those works are of no avail. Their loss is all the greater because they had a misplaced confidence in their own deeds or in the assistance of false "protectors". Allah is the only Protector: no one else's protection is of any use. (18.103)

29:7 - Those who believe and work righteous deeds from them shall We blot out all evil (that may be) in them and We shall reward them according to the best of their deeds. <sup>3429</sup>

3429 In striving to purify our Faith and our Life, we are enabled to avoid the consequences of our misdeeds for Allah will forgive any evil in our past, and help to the attainment of a Future based on the best of what we have done rather than on the poor average of our own merits. The atonement or expiation is by Allah's Mercy, not by our merits or the merits or sacrifice of anyone else. (29.7)

32:14 - "Taste ye then for ye forgot the meeting of this day of yours and We too will forget you taste ye the Penalty of Eternity for your (evil) deeds!" <sup>3646</sup>

3646 "Forgot": Cf. n. 1029 to vii. 51. "Forget" is here in the sense of "to ignore deliberately, to reject with scorn". In the sense of mistake or defect of knowledge it is inapplicable to the All-Perfect Being, for we are expressly told: "My Lord never errs, nor forgets": xx. 52. (32.14)

43:72 - Such will be the Garden of which ye are made heirs for your (good) deeds (in life). <sup>4670</sup>

4670 We shall be there, not as strangers, or temporary guests, but as heirs, -made heirs in eternity because of the good lives we had led on earth. (43.72)

46:14 - Such shall be Companions of the Garden dwelling Therein (for aye): a recompense for their (good) deeds.

47:1 - Those who reject Allah and hinder (men) from the Path of Allah their deeds will Allah render astray (From their mark). <sup>4817</sup>

4817 Whatever they do will miss its mark, because Allah is the source of all energy and life. If the wicked try to persecute men or seduce them from the Truth, the result will be the opposite of what they intend. (47.1)

47:2 - But those who believe and work deeds of righteousness and believe in the (Revelation) sent down to Muhammad-for it is the Truth from their Lord He will remove from them their ills and improve their condition. <sup>4818</sup>

4818 Bal means state or condition, whether external, or of the heart and mind. Both meanings apply here. The more the wicked rage, the better will be the position of the righteous, and Allah will make it easier and easier for the righteous to love and follow the Truth. (47.2)

47:4 - But those who are slain in the way of Allah He will never let their deeds be lost.  
48204821482248234824

4823 The Believers are tested in Faith by the extent to which they are willing to make sacrifices, even to the laying down of their lives; and the enemies are tested as to whether they would repent and let the righteous live in freedom and security. (47.4)

78:40 - Verily We have warned you of a Penalty near the Day when man will see (the Deeds) which his hands have sent forth and the Unbeliever will say "Woe unto me! Would that I were (mere) dust!" 59145915

5914 Is Judgment very near? Yes. There are three stages of Judgment. (1) Many of our sins and wrong-doings find their penalty in this very life. It may not be an open or striking event, but it corrodes the soul and conscience all the time. Let us therefore turn back to Allah in repentance and ask for forgiveness. (2) Where the Penalty is not actually perceived or is not visible in this life, Death is considered the Lesser Judgment for each individual soul: see n. 5822 to lxxv. 22. Death may come to anyone at any time, and we must all be ready for it. (3) Then there is the final Judgment, when the whole of the present order passes away, and there is a New World. Time as we know it will not exist. Fifty thousand years as we reckon now will be but as a Day: lxx. 4. According to those standards even this Final Judgment is quite near, and we must prepare for it. For it will be too late then for repentance. (78.40)

5915 The Unbeliever, the Rejecter of Allah, will then find himself in a world of absolute Reality, in which there will be no place for him. He will neither live nor die: xx. 74. He will wish that he could be reduced to nothingness, but even that would not be possible. (78.40)

81:14 - (Then) shall each soul know what it has put forward. 5983

5983 This is the conclusion. It is only on such conditions that the soul reaches its full realization. Put forward: cf. "the Deeds which his hands have sent forth" in lxxviii. 40. (81.14)

100:7 - And to that (fact) he bears witness (by his deeds); 6247

6247 Man himself, by his conduct, proves the charge of treason against himself. (100.7)

101:6 - Then he whose balance (of good deeds) will be (found) heavy 6254

6254 The Good Deeds will be weighed and appraised. This appraisal will be of the nicest and justest kind: for it will take into account motives, temptations, provocations, surrounding conditions, antecedents, subsequent amends, and all possible connected circumstances. Against them, presumably, will be deeds of the opposite kind, appraised in the same way. If the good predominates, the judgment will be in the man's favour, and he will be ushered into a life of good pleasure and satisfaction. This will of course be on another plane. (101.6)

101:8 - But he whose balance (of good deeds) will be (found) light

SEE:

►Fiqh-us-Sunnah

## Fiqh 4.86

### The Deeds that Benefit the Departed Souls and Proffering Reward for Good Deeds to the Messenger of Allah (peace be upon him)

►Fiqh-us-Sunnah

## Fiqh 2.154

### The excellence of good deeds in the first ten days of Dhul-Hijjah

## DEFAME:

49:11 - O ye who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): Nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness (to be used of one) after he has believed: And those who do not desist are (Indeed) doing wrong. 49294930

4929 Mutual ridicule ceases to be fun when there is arrogance or selfishness or malice behind it. We may laugh with people, to share in the happiness of life: we must never laugh at people in contempt or ridicule. In many things they may be better than ourselves! (49.11)

4930 Defamation may consist in speaking ill of others by the spoken or written word, or in acting in such a way as to suggest a charge against some person whom we are not in a position to judge. A cutting, biting remark or taunt of sarcasm is included in the word lamaza. An offensive nickname may amount to defamation, but in any case there is

no point in using offensive nicknames, or names that suggest some real or fancied defect. They ill accord with the serious purpose which Muslims should have in life. For example, even if a man is lame, it is wrong to address him as "O lame one!" It causes him pain, and it is bad manners. So in the case of the rude remark, "the black man". (49.11)

Sahih Al-Bukhari Hadith

### **Hadith 5.189** Narrated by **Sufyan**

Ubaidullah said: "I heard Ibn 'Abbas saying, "Following are some traits of the people of the pre-Islamic period of ignorance (i) to defame the ancestry of other families, (ii) and to wail over the dead." 'Ubaidullah forgot the third trait. Sufyan said, "They say it (i.e. the third trait) was to believe that rain was Caused by the influence of stars (i.e. if a special star appears it will rain)."

## **DEFIANCE:**

3:21 - As to those who deny the Signs of Allah and in defiance of right slay the Prophets and slay those who teach just dealing with mankind announce to them a grievous penalty. <sup>363364</sup>

364 Examples of the Prophets slain were: "the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar": Matt. xxiii. 35. Cf. Q. ii. 61. n. 75. Again, John the Baptist (Yahya, noble, chaste, a prophet, of the goodly company of the righteous. Q. iii. 39), was bound, imprisoned, and beheaded, and his head presented to a dancing harlot: Matt. xiv. 1-11. (3.21)

3:181 - Allah hath heard the taunt of those who say: "Truly Allah is indigent and we are rich!" We shall certainly record their word and (their act) of slaying the Prophets in defiance of right and We shall say: "Taste ye the penalty of the Scorching Fire!". <sup>486487</sup>

4:140 - Already has He sent you word in the Book that when ye hear the signs of Allah held in defiance and ridicule ye are not to sit with them unless they turn to a different theme: if ye did ye would be like them. For Allah will collect the Hypocrites and those who defy faith all in hell. <sup>649</sup>

649 Cf. vi. 68, an earlier and Makkan verse. Where we see or hear Truth held in light esteem, we ought to make our protest and withdraw from such company, not out of arrogance, as if we thought ourselves superior to other people, but out of real humility, lest our own nature be corrupted in such society. But it is possible that our protest or our sincere remonstrance may change the theme of discourse. In that case we have done good to those who were inclined to hold Truth in light esteem, for we have saved them for ridiculing Truth. (4.140)

4:155 - (They have incurred divine displeasure): in that they broke their Covenant: that they rejected the Signs of Allah; that they slew the Messengers in defiance of right; that they said "Our hearts are the wrappings (which preserve Allah's Word; we need no more)"; nay Allah hath set the seal on their hearts for their blasphemy and little is it they believe. <sup>659660661</sup>

661 Cf. ii. 88, and n. 92, where the full meaning is explained. Note the crescendo (heightening effect) in the argument. Their iniquities were: (1) that they broke their Covenant: (2) that they rejected Allah's guidance as conveyed in His signs; (3) that they killed Allah's Messengers and incurred a double guilt, viz., that of murder and that of a deliberate defiance of Allah's law; and (4) that they imagined themselves arrogantly self-sufficient, which means a blasphemous closing of their hearts forever against the admission of Allah's grace. Then begins another series of iniquities from a different point of view: (1) that they rejected Faith: (2) that they made false charges against a saintly woman like Mary, who was chosen by Allah to be the mother of Jesus; (3) that they boasted of having killed Jesus when they were victims of their own self-hallucination: (4) that they hindered people from Allah's way: and (5) that by means of usury and fraud they oppressed their fellow-men. (4.155)

10:23 - But when He delivereth them Behold! they transgress insolently through the earth in defiance of right! O mankind! your insolence is against your own souls an enjoyment of the life of the Present: in the end to Us is your return and We shall show you the truth of all that ye did. <sup>1411</sup>

1411 In our insolence and pride we do not see how small and ephemeral is that part of us which is mortal. We shall see it at last when we appear before our Judge. In the meantime our ridiculous pretensions only hurt ourselves. (10.23)

22:40 - (They are) those who have been expelled from their homes in defiance of right (for no cause) except that they say "Our Lord is Allah."

## **DEGREES:**

2:253 - Those apostles We endowed with gifts some above others: to one of them Allah spoke; others He raised to degrees (of honor); to Jesus the son of Mary

289 Different gifts and different modes of procedure are prescribed to God's Apostles in different ages, and perhaps their degrees are different though it is not for us mortals, with our imperfect knowledge to make any difference between one and another of God's Apostles (ii. 136). As this winds up the argument about fighting, three illustrations are given from the past, how it affected God's Messengers. To Moses God spoke in clouds of glory; he led his men for forty years through the wilderness, mainly fighting against the unbelief of his own people; he organised them to fight with the sword for Palestine, but was raised to God's mercy before his enterprise ripened, and it fell to Joshua to carry out his plan. David, though a mere shepherd boy, was chosen by God. He overthrew the greatest warrior of his time, became a king, and waged successful wars, being also a prophet, a poet, and a musician. Jesus was "strengthened with the holy spirit": he was given no weapons to fight and his mission was of a more limited character. In Muhammad's mission these and other characters were combined. Gentlerhan Jesus, he organised on a vaster scale than Moses and from Medina he ruled and gave laws, and the Qur-an has a vaster scope than the Psalms of David. (2.253)

6:83 - That is Our argument. We gave it unto Abraham against his folk. We raise unto **degrees** of wisdom whom We will. Lo! thy Lord is Wise, Aware.

6:132 - To all are degrees (or ranks) according to their deeds: for thy Lord is not unmindful of anything that they do. <sup>954</sup>

954 On good and evil there are infinite degrees, in our deeds and motives: so will there be degrees in our spiritual position. For everything is known to God, better than it is to ourselves. (6.132)

12:76 - We raise to degrees (of wisdom) whom We please: but over all endued with knowledge is One the All-Knowing. <sup>17421743174417451746</sup>

40:15 - Raised high above ranks (or degrees) (He is) the Lord of the Throne (of authority): by his command doth He send the spirit (of inspiration) to any of His servants He pleases that it may warn (men) of the Day of Mutual Meeting <sup>437643774378</sup>

4376 He is raised far above any rank or degree which we can imagine. It is possible also to treat Rafi as equivalent to Rafi', meaning that He can raise His creatures to the highest ranks and degrees for He is the fountain of all honour. (40.15)

4377 The choosing of a man to be the recipient of inspiration-to be the standard bearer of Allah's Truth-is the highest honour possible in the Kingdom of Allah. And Allah bestows that honour according to His own most perfect Will and Plan, which no one can question, for He is the fountain of all honour, dignity, and authority. (40.15)

68:44 - Then leave Me alone with such as reject this message: by degrees shall We punish them from directions they perceive not. <sup>56255626</sup>

5626 Cf. vii. 182. and n. 1154-A. We must not be impatient if we see the wicked flourish. It may be that the very appearance of flourishing here may be a part of the Punishment. There may be an eventual punishment by a sort of Cataclysm; but evolutionary punishment is gradual and sure. Allah may punish wicked people by granting them respite and providing them worldly benefits in abundance, which encourages them in sin and transgression. So when they are finally seized by the Wrath of Allah they are caught suddenly and utterly unprepared, as it were, red handed while engrossed in disbelief, a life of impiety and open revolt against their Lord! (68.44)

5627 Cf. lii. 40, n. 5074. It costs the Unbelievers nothing to hear the Prophet, for the Prophet asks for no reward, and indeed suffers for their benefit. Al-Mustafa is addressed in the first instance, but there is always a universal interpretation. The righteous man asks for no reward for his preaching or example: if he did, the value would be too great for the world to pay for. The Unbelievers behave as if they had the secret of the Unseen, but they are empty triflers, for, if they only tried to formulate spiritual laws, they would fail. (68.46)

87:6 - By **degrees** shall We teach thee to declare (the Message) so thou shalt not forget <sup>60846085</sup>

6085 The particular occasion was an assurance to the Prophet, that though he was unleftered, the Message given to him would be preserved in his heart and in the hearts of men. The more general sense is that mankind, having once seized great spiritual truths, will hold fast to them, except as qualified in the following verse. (87.6)

►Fiqh-us-Sunnah

## Fiqh 2.69a

### The excellence of proceeding to the mosque to attend salah

Muslim records, on the authority of Abu Hurairah, that the Messenger of Allah said: "If anyone purifies himself in his house, and then walks to one of the houses of Allah to fulfill one of the obligations laid down by Allah, then [each one] of his steps will erase one of his sins and the next will raise his **degrees**."

Sahih Al-Bukhari Hadith

**Hadith 9.519** Narrated by

**Abu Huraira**

The Prophet said, "Whoever believes in Allah and His Apostle, offers prayers perfectly and fasts (the month of) Ramadan then it is incumbent upon Allah to admit him into Paradise, whether he emigrates for Allah's cause or stays in the land where

he was born." They (the companions of the Prophet) said, "O Allah's Apostle! Should we not inform the people of that?" He said, "There are one-hundred degrees in Paradise which Allah has prepared for those who carry on Jihad in His Cause. The distance between every two degrees is like the distance between the sky and the Earth, so if you ask Allah for anything, ask Him for the Firdaus, for it is the last part of Paradise and the highest part of Paradise, and at its top there is the Throne of Beneficent, and from it gush forth the rivers of Paradise."

►Al-Tirmidhi Hadith

## Hadith 2167

Narrated by

### Aws ath-Thaqafi

Uthman ibn Abdullah ibn Aws ath-Thaqafi, on his grandfather's authority, reported Allah's Messenger (peace be upon him) as saying, "A man's recitation of the Qur'an without using a copy of it produces a thousand degrees of reward, but his recitation while using a copy is double that, reaching two thousand degrees."

Bayhaqi transmitted it in Shu'ab al-Iman.

## DEITIES:

2:256 - There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.

4:51 - Hast thou not seen those unto whom a portion of the Scripture hath been given, how they believe in idols and false deities, and bow they say of those (idolaters) who disbelieve: "These are more rightly guided than those who believe?"

4:60 - Hast thou not seen those who pretend that they believe in that which is revealed unto thee and that which was revealed before thee, how they would go for judgment (in their disputes) to false deities when they have been ordered to abjure them? Satan would mislead them far astray.

4:117 - (The pagans) leaving Him call but upon female deities: they call but upon Satan the persistent rebel! <sup>627</sup>

627 The unity, power, and goodness of Allah are so manifest in nature and in the human mind when it is in accord with the universal spirit, that only the most abject perversion can account for the sin of religious treason. That sin arises from perverted ideas of sex or perverted ideas of self. The perversion of sex is to suppose that sex rules in religious matters. From it arise such horrible creations of the imagination as Kali, the blood-thirsty goddess of India, or Hecate, the goddess of revenge and hate in Greek mythology. Even in beautiful forms like Saraswati (the goddess of learning) or Minerva (the virgin goddess of sport and arts), to say nothing of Venus (the goddess of carnal pleasures), the emphasis laid on sex destroys a right view of religious nature. Perverted ideas of self are typified in the story of Satan, who was so puffed up with arrogance that he disobeyed Allah, and Allah cursed him. Both these perversions, if allowed lodgment, completely ruin our religious nature and deface Allah's handiwork. Hence it is not merely an outer sin but one that corrupts us through and through. (4.117)

11:101 - It was not We that wronged them: they wronged their own souls: the deities other than Allah whom they invoked profited them no whit when there issued the decree of thy Lord: nor did they add aught (to their lot) but perdition! <sup>1603</sup>

1603 All false and fleeting shadows must vanish before the reality and permanence of the decree of Allah. If we worshipped the false, we earned nothing but perdition. (11.101)

22:12 - They call on such deities besides Allah as can neither hurt nor profit them: that is straying far indeed (from the Way)! <sup>2783</sup>

2783 To such minds religion does not mean high endeavour, self-sacrifice for noble ends, the recognition of Allah's infinite world, but just a small concession to formalism, perhaps a present to an idol (literal or figurative), perhaps attendance at worship if it can be done without trouble! It is false gods they worship, and the more they worship, the more they stray. (22.12)

40:73 - Then shall it be said to them: "Where are the (deities) to which ye gave part-worship

41:48 - The (deities) they used to invoke aforetime will leave them in the lurch and they will perceive that they have no way of escape.

43:20 - ("Ah!") they say "If it had been the will of (Allah) Most Gracious We should not have worshipped such (deities)!" of that they have no knowledge! They Do nothing but lie! <sup>46254626</sup>

4625 Worsted in argument they resort to a dishonest sarcasm. 'We worship these deities: if Allah does not wish us to do so, why does He not prevent us?' In throwing the responsibility on Allah, they ignore the limited free-will on which their



whole life is based. They are really playing with truth. They are arguing against their own knowledge. They have no authority in any scripture, and indeed they are so slippery that they hold fast to no scripture at all. (43.20)

## DELIGHTS:

32:17 - Now no person knows what delights of the eye are kept hidden (in reserve) for them as a reward for their (good) Deeds. <sup>3650</sup>

3650 Delights of the eye: an idiom for that which pleases most and gives most satisfaction. In our present state we can scarcely imagine the real Bliss that will come to us in the Future. (32.17)

37:42 - Fruits (Delights) and they (shall enjoy) honor and dignity. <sup>4062</sup>

4062 "Fruits": Cf. xxxvi. 57, and n. 4003. The Garden's Delights are figured forth from parallel experiences in our present life, and follow an ascending order: Food and Fruits; Gardens of Bliss, (with all their charm, design, greenery, birds' songs, fountains, etc.); the Home of Happiness and Dignity, with congenial company seated on Thrones; Delicious Drinks from crystal Springs, for social pleasure; and the society of Companions of the opposite sex, with beauty and charm but none of the grossness too often incidental to such companionship in this life. (37.42)

55:48 - Containing all kinds (of trees and delights)

Hadith Qudsi

### Hadith Qudsi 7

Your Lord delights at a shepherd who, on the peak of a mountain crag, gives the call to prayer and prays. Then Allah (glorified and exalted be He) say: Look at this servant of Mine, he gives the call to prayer and performs the prayers; he is in awe of Me. I have forgiven My servant [his sins] and have admitted him to Paradise.

## DESERTION:

**4:128 - If a wife fears cruelty or desertion on her husband's part there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practice self-restraint Allah is well-acquainted with all that ye do.** <sup>638</sup>

638 To protect the woman's economic interests, various rules are prescribed for dower in marriage. But the sanctity of marriage itself is greater than any economic interests. Divorce is, of all things permitted, most hateful to Allah. Therefore if a breach between husband and wife can be prevented by some economic consideration, it is better to make that concession than to imperil the future of the wife, the children, and probably the husband also. Such concessions are permissible, in view of the love of wealth ingrained in unregenerate man, but a recommendation is made that we should practise self-restraint, and do what we can to come to an amicable settlement without any economic sacrifice on the part of the woman. (4.128)

► Sahih Al-Bukhari Hadith

### Hadith 3.630 Narrated by Aisha

Regarding the explanation of the following verse: "If a wife fears Cruelty or desertion On her husband's part." (4.128) A man may dislike his wife and intend to divorce her, so she says to him, "I give up my rights, so do not divorce me." The above verse was revealed concerning such a case.

► Sahih Al-Bukhari Hadith

### Hadith 3.859 Narrated by Aisha

The following verse: If a woman fears cruelty or desertion on her husband's part (i.e. the husband notices something unpleasant about his wife, such as old age or the like, and wants to divorce her, but she asks him to keep her and provide for her as he wishes), (4.128) "There is no blame on them if they reconcile on such basis."

## DESERT ARABS:

9:90 - And there were among the desert Arabs (also) Men who made excuses and came to claim exemption; and those who were false to Allah and His apostle (Merely) sat inactive. Soon will a grievous penalty seize the unbelievers among them. <sup>1342</sup>

- 9:101 - Certain of the desert Arabs round about you are hypocrites as well as (desert Arabs) among the Medina folk: they are obstinate in hypocrisy: thou knowest them not: We know them: twice shall We punish them and in addition shall they be sent to a grievous penalty. <sup>13501351</sup>
- 48:11 - The desert Arabs who lagged behind will say to thee: "We were engaged in (looking after) our flocks and herds and our families; do thou then ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allah if His will is to give you some loss or to give you some profit? but Allah is well acquainted with all that ye do. <sup>487848794880</sup>
- 48:16 - Say to the desert Arabs who lagged behind: "Ye shall be summoned (to fight) against a people given to vehement war: then shall ye fight or they shall submit. Then if ye show obedience Allah will grant you a goodly reward but if ye turn back as ye did before He will punish you with a grievous Penalty." <sup>488748884890</sup>
- 49:14 - The desert Arabs say "We believe." Say "Ye have no faith; but ye (only) say 'We have submitted our wills to Allah.' For not yet has Faith entered your hearts. But if ye obey Allah and His Apostle He will not belittle aught of your deeds: for Allah is Oft-Forgiving Most Merciful." <sup>49344935</sup>

## DESPAIR:

- 3:139 - So lose not heart nor fall into despair: for ye must gain mastery if ye are true in faith.
- 3:146 - How many of the Prophets fought (in Allah's way) and with them (fought) large bands of godly men? But they never lost heart if they met with disaster in Allah's way nor did they weaken (in will) nor give in. And Allah loves those who are firm and steadfast.
- 6:44 - But when they forget the warning they had received We opened to them the gates of all (good) things until in the midst of their enjoyment of Our gifts on a sudden We called them to account when lo! they were plunged in despair! <sup>862</sup>
- 862 Learning the inner truth of ourselves and the world presupposes a certain advanced stage of sensitiveness and spiritual development. There is a shallower stage, at which prosperity and the good things of life may teach us sympathy and goodness and cheerfulness like that of Mr. Cheeribyles in Dickens. In such cases the Message takes root. But there is another type of character which is puffed up in prosperity. For them prosperity is a trial or even a punishment from the higher point of view. They go deeper and deeper into sin, until they are pulled up of a sudden, and then instead of being contrite they merely become desperate. (6.44)
- 11:9 - If We give man a taste of mercy from Ourselves and then withdraw it from him behold! he is in despair and (falls into) blasphemy. <sup>1506</sup>
- 1506 He does not realise that some kinds of chastening are good for discipline and the training of our spiritual faculties. (11.9)
- 12:87 - "O my sons! go ye and enquire about Joseph and his brother and never give up hope of Allah's Soothing Mercy: truly no one despairs of Allah's Soothing Mercy except those who have no faith." <sup>17621763</sup>
- 15:55 - They said: "We give thee glad tidings in truth: be not then in despair!"
- 17:83 - Yet when We bestow Our favors on man he turns away and becomes remote on his side (instead of coming to Us) and when Evil seizes him he gives himself up to despair! <sup>2283</sup>
- 2283 Truth saves us from two extremes: when we are happy, we are saved from being puffed up, for we realise that everything comes from Allah; and when we suffer misfortunes, we are not in despair, for we know that Allah is our sure refuge and help. (17.83)
- 23:77 - Until We open on them a gate leading to a severe Punishment: then Lo! they will be plunged in despair therein! <sup>2923</sup>

2923 Cf. vi. 44. If the little trials in the present life will not open their eyes, will great trials do so? Unfortunately they only cause in the wicked a feeling of despair. In the final Punishment after the Judgment, it will be too late for them to repent, and despair will be their only lot. (23.77)

29:23 - Those who reject the Signs of Allah and the Meeting with Him (in the Hereafter) it is they who shall despair of My mercy: it is they who will (suffer) a most grievous Penalty. <sup>3443</sup>

3443 The emphasis is on "they" (ulaika). It is only the people who ignore or reject Allah's Signs and reject a Hereafter, that will find themselves in despair and suffering. Allah's Mercy is open to all, but if any reject His Mercy, they must suffer. (29.23)

30:12 - On the Day that the Hour will be established the guilty will be struck dumb with despair. <sup>3518</sup>

3518 The Hour will be established: in due time the Hour will come when Judgment will be established, and the seeming disturbance of balance in this world will be redressed. Then the Good will rejoice, and the Guilty, faced with the Realities, will lose all their illusions and be struck dumb with despair. (30.12)

30:36 - When We give men a taste of Mercy they exult thereat: and when some evil afflicts them because of what their (own) hands have sent forth behold they are in despair! <sup>3548</sup>

3548 Cf xxx. 33. In that passage the unreasonable behavior of men in sorrow and in affluence is considered with reference to their attitude to Allah: in distress they turn to Him, but in prosperity they turn to other things. Here the contrast in the two situations is considered with reference to men's inner psychology: in affluence they are puffed up and unduly elated, and in adversity they lose all heart. Both attitudes are wrong. In prosperity men should realize that it is not their merits that deserve all the Bounty of Allah, but that it is given out of Allah's abundant generosity; in adversity they should remember that their suffering is brought on by their own folly and sin, and humbly pray for Allah's grace and mercy, in order that they may be set on their feet again. For, as the next verse points out, Allah gives opportunities, gifts, and the good things of life to every one, but in a greater or less measure, and at some time or other, according to His All-Wise Plan, which is the expression of His holy and benevolent Will. (30.36)

30:49 - Even though before they received (the rain) just before this they were dumb with despair!

39:53 - Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving Most Merciful. <sup>4324</sup>

4324 Forgives all sins: i.e., on sincere repentance and amendment of conduct. (39.53)

41:49 - Man does not weary of asking for good (things) but if ill touches him he gives up all hope (and) is lost in despair. <sup>4521</sup>

4521 Not only is man prone to doubts and speculations in matters beyond his ken, thus disturbing the even tenor of his spiritual life: he is apt to run into opposite extremes in his daily experiences in this life. He is always hankering after the good things of this life. They are not all good for him. If he receives a little check, even though it may be to bring him to his bearings and turn his thoughts to higher things, he is apt to fall into despair. (41.49)

43:75 - Nowise will the (punishment) be lightened for them and in despair will they be there overwhelmed.

57:23 - In order that ye may not despair over matters that pass you by nor exult over favors bestowed upon you. For Allah loveth not any vainglorious boaster <sup>5310</sup>

5310 In the external world, what people may consider misfortune or good fortune may both turn out to be illusory, in Kipling's words, "both imposters just the same". The righteous man does not grumble if some one else has possessions, nor exult if he has them. He does not covet and he does not boast. If he has any advantages, he shares them with other people, as he considers them not due to his own merits, but as gifts of Allah. (57.23)

60:13 - O ye who believe! turn not (for friendship) to people on whom is the Wrath of Allah. Of the Hereafter they are already in despair just as the Unbelievers are in **despair** about those (buried) in graves. <sup>54295430</sup>

5429 So we come back to the theme with which we started in this Sura: that we should not turn for friendship and intimacy to those who break Allah's Law and are outlaws in Allah's Kingdom. The various phrases of this question, and the legitimate qualifications, have already been mentioned, and the argument is here rounded off. Cf. also Iviii. 14. (60.13)

5430 The Unbelievers, who do not believe in a Future Life, can therefore have no hope beyond this life. Miserable indeed is this life to them; for the ills of this life are real to them, and they can have no hope of redress. But such is also the state of others-People of the Book or not-who wallow in sin and incur the divine Wrath. Even if they believe in a Future Life, it can only be to them a life of horror, punishment, and despair. For those of Faith the prospect is different. They may suffer in this life, but this life to them is only a fleeting shadow that will soon pass away. The Reality is beyond; there will be full redress in the Beyond, and Achievement a

89:16 - But when He trieth him restricting his subsistence for him then saith he (in despair) "My Lord hath humiliated me!" <sup>6120</sup>

6120 Subsistence, in both the literal and the figurative sense. Allah provides for all, but people complain if the provision is measured and restricted to their needs, circumstances, and antecedents, and does not come up to their desires or expectations, or is different from that given to people in quite different circumstances. (89.16)

Al-Tirmidhi Hadith

### Hadith 2342

Narrated by

**Asma', daughter of Yazid**

Asma' heard Allah's Messenger (peace be upon him) reciting, "My servants who have transgressed against their souls, do not despair of Allah's mercy, for Allah pardons all sins," (adding) "and He does not care."

Ahmad and Tirmidhi transmitted it, the latter saying this is a hasan gharib tradition. Sharh as-Sunnah has "saying" instead of "reciting".

Sahih Al-Bukhari Hadith

### Hadith 6.334

Narrated by

**Ibn Abbas**

Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad and said, "O Muhammad! Whatever you say and invite people to, is good: but we wish if you could inform us whether we can make an expiation for our (past evil) deeds." So the Divine Verses came: "Those who invoke not with Allah any other god, nor kill such life as Allah has forbidden except for just cause, nor commit illegal sexual intercourse." (25.68) And there was also revealed: "Say: O My slaves who have transgressed against their souls! Despair not of the Mercy of Allah." (39.53)

Al-Tirmidhi Hadith

### Hadith 2354

Narrated by

**Thawban**

Thawban heard Allah's Messenger (peace be upon him) say, "I would not give this verse for the whole world, 'My servants who have transgressed against their souls, do not despair....'" A man asked whether that included those who had associated partners with Allah, and after remaining silent for a time the Prophet said three times, "Yes, it includes even those who have associated partners with Allah"

Ahmad transmitted it.

## DESTROY:

2:205 -When he turns his back his aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief.

4:29 - O ye who believe! eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful. <sup>541</sup>

541 Let me paraphrase this verse, for there is profound meaning in it. (1) All your property you hold in trust, whether it is in your name, or belongs to the community, or to people over whom you have control. To waste is wrong. (2) In ii. 188 the same phrase occurred, to caution us against greed. Here it occurs, to encourage us to increase property by economic use (traffic and trade), recalling Christ's parable of the Talents (Matt. xxv. 14-30), where the servants who had increased their master's wealth were promoted and the servant who had hoarded was cast into darkness. (3) We are warned that our waste may mean our own destruction ("nor kill or destroy yourselves.") But there is a more general meaning also: we must be careful of our own and other people's lives. We must commit no violence. This is the opposite of "trade and traffic by mutual good-will." (4) Our violence to our own brethren is particularly preposterous, seeing that Allah has loved and showered His mercies on us and all His creatures. (4.29)

6:6 - See they not how many of those before them We did destroy? Generations We had established on the earth in strength such as We have not given to you for whom We poured out rain from the skies in abundance and gave (fertile) streams flowing beneath their (feet): yet for their sins We destroyed them and raised in their wake fresh generations (to succeed them). <sup>839</sup>

839 Now comes the argument from history, looking backwards and forwards. If we are so short-sighted or arrogant as to suppose that we are firmly established on this earth, secure in our privileges, we are reminded of much greater nations in the past, who failed in their duty and were wiped out. In their fate we must read our own fate, if we fail likewise! But those without faith, instead of facing facts squarely "turn away therefrom." A) Qirtas, in the Apostle's life, could only mean "parchment," which was commonly used as writing material in Western Asia from the 2nd century B.C. The word was derived from the Greek, Charles (Cf. Latin, "Charta"). Paper, as we know it, made from rags, was first used by the Arabs after the conquest of Samarra in 751 A.D. The Chinese had used it by the 2nd century B.C. The

Arabs introduced it into Europe; it was used in Greece in the 11th and 12th century, and in Spain through Sicily in the 12th century. The Papyrus, made from an Egyptian reed, was in Egypt as early as 2500 B.C. It gave place to paper in Egypt in the 10th century. (6.6)

6:131 - (The apostles were sent) thus for thy Lord would not destroy for their wrong-doing men's habitations whilst their occupants were unwarned.

6:133 - Thy Lord is Self-sufficient full of Mercy: if it were His Will He could destroy you and in your place appoint whom He will as your successors even as he raised you up from the posterity of other people. <sup>955</sup>

955 God is not dependent on our prayer or service. It is out of His Mercy that He desires our own good. Any race or people to whom He gives chances should understand that its failure does not affect God. He could create others in their place, as He did in times past, and is doing in our own day, if only we had the wit to see it. (6.133)

7:129 - They said: "We have had (nothing but) trouble both before and after thou comest to us." He said: "It may be that your Lord will destroy your enemy and make you inheritors in the earth; that so He may try you by your deeds." <sup>10861087</sup>

7:173 - Or lest ye should say: "Our fathers before us may have taken false gods but we are (their) descendants after them: wilt thou then destroy us because of the deeds of men who were futile?" <sup>1148</sup>

1148 The latent faculties in man are enough to teach him the distinction between good and evil, to warn him of the dangers that beset his life. But to awaken and stimulate them, a personal appeal is made to each individual through the "still small voice" within him. This in its uncorrupted state acknowledges the truth and, as it were, swears its Covenant with Allah. There is, therefore, no excuse for any individual to say, either (1) that he was unmindful, or (2) that he should not be punished for the sins of his fathers, because his punishment (if any) comes from his personal responsibility and is for his own rejection of faith and the higher spiritual influences. (7.173)

9:42 - If there had been immediate gain (in sight) and the journey easy they would (all) without doubt have followed thee but the distance was long (and weighed) on them. They would indeed swear by Allah "If we only could we should certainly have come out with you" they would destroy their own souls; for Allah doth know that they are certainly lying. <sup>1307</sup>

17:16 - When We decide to destroy a population We (first) send a definite order to those among them who are given the good things of this life and yet transgress; so that the word is proved true against them: then (it is) We destroy them utterly. <sup>21922193</sup>

2192 Allah's Mercy gives every chance to the wicked to repent. When wickedness gets so rampant that punishment becomes inevitable, even then Allah's Mercy and Justice act together. Those who are highly gifted from Allah-it may be with wealth or position, or it may be with talents and opportunities-are expected to understand and obey. They are given a definite order and warning. If they still transgress there is no further room for argument. They cannot plead that they were ignorant. The command of the Lord is proved against them, and its application is called for beyond doubt. Then it is that their punishment is completed. (17.16)

2193 Qaul here has the sense of word, order, law, charge framed against one under a definite law. (17.16)

17:17 - How many generations have We destroyed after Noah? And enough is thy Lord to note and see the sins of His servants. <sup>21942195</sup>

2184 Man in his ignorance or haste mistakes evil for good, and desires what he should not have. The wise and instructed soul has patience and does not put its own desires above the wisdom of Allah. He receives with contentment the favours of Allah, and prays to be rightly guided in his desires and petitions. (17.11)

17:58 - There is not a population but We shall destroy it before the Day of Judgment or punish it with a dreadful Penalty: that is written in the (eternal) Record. <sup>2244</sup>

2244 These verses are a commentary on the last clause of the last verse. "The Wrath of thy Lord is something to take heed of." The godless thoughtlessly challenge Allah's Wrath, but do they realise its nature? Even the best of us must be moved with terror when we think of its consequences, were it not for His unbounded Mercy. Those who deny the Hereafter fail to realise its terrible Portents. They ask for Portents and Miracles now, but do they realise that their coming means destruction and misery to those who reject faith? They will come soon enough. The whole world will be convulsed before the Day of Judgment. The part of the wise is to prepare for it. (17.58)

20:61 - Moses said to him: "Woe to you! forge not ye a lie against Allah lest He destroy you (at once) utterly by chastisement: the forger must suffer frustration!" <sup>2585</sup>

2585 Moses had some idea of their trickery and deceit. They would palm off their fraudulent magic as coming from Allah or from their gods! He warns them that their tricks will stand exposed, and their hopes will be defeated. (20.61)

21:6 - As to those) before them not one of the populations which We destroyed believed: will these believe? <sup>2669</sup>

2669 'If such miracles as you read of failed to convince Unbelievers of old, what chance is there that these Unbelievers will believe? Miracles may come, but they are no cures for Unbelief. (21.6)

28:59 - Nor was thy Lord the one to destroy a population until He had sent to its Center an apostle rehearsing to them Our Signs: nor are We going to destroy a population except when its members practice iniquity.

29:31 - When Our Messengers came to Abraham with the good news they said: "We are indeed going to destroy the people of this township: for truly they are (addicted to) crime." <sup>34523453</sup>

3452 See xi. 69-76. The angels, who were coming on the mission to destroy the people who were polluting the earth with their crimes, called on their way on Abraham to give the good news of the birth of a son to him in his old age. When they told him their destination, he feared for his nephew who he knew was there. They reassured him and then came on to Lot. (29.31)

45:24 - And they say: "What is there but our life in this world? We shall die and we live and nothing but Time can destroy us." But of that they have no knowledge: they merely conjecture: <sup>4763</sup>

4763 Cf. xxiii. 37, and n. 2896. The additional touch here, "And nothing but Time can destroy us", suggests the materialist philosophy that Matter and Time are eternal backwards and forwards; and possibly also that though each individual perishes, the race lasts till Time destroys it. This is not knowledge but conjecture. Why not accept light from Him Who knows all. (45.24)

50:36 - But how many generations before them did We destroy (for their Sins) stronger in power than they? Then did they wander through the land: Was there any place of escape (for them)? <sup>4973</sup>

4973 While virtue and righteousness will accomplish their final goal, what will be the End of Sin? Let the past tell its story. Many powerful and arrogant generations were swept away, to stray in the paths of misery, without any way of escape from the consequences of their sin. This was already seen in the life of this world. In the world to come, it will be worse, as already stated in verses 24-26 above. (50.36)

► Sahih Al-Bukhari Hadith

### **Hadith 4.409** Narrated by **Abdullah**

While the Prophet was in the state of prostration, surrounded by a group of people from Quraish pagans, 'Uqba bin Abi Mu'ait came and brought the intestines of a camel and threw them on the back of the Prophet . The Prophet did not raise his head from prostration till Fatima (i.e. his daughter) came and removed those intestines from his back, and invoked evil on whoever had done (the evil deed). The Prophet said, "O Allah! Destroy the chiefs of Quraish, O Allah! Destroy Abu Jahl bin Hisham, 'Utba bin Rabi'a, Shaiba bin Rabi'a, 'Uqba bin Abi Mu'ait 'Umaiya bin Khalaf (or Ubai bin Kalaf)." Later on I saw all of them killed during the battle of Badr and their bodies were thrown into a well except the body of Umaiya or Ubai, because he was a fat person, and when he was pulled, the parts of his body got separated before he was thrown into the well.

Sahih Al-Bukhari Hadith

### **Hadith 4.185** Narrated by **Abdullah**

Once the Prophet was offering the prayer in the shade of the Ka'ba. Abu Jahl and some Quraishi men sent somebody to bring the abdominal contents of a she camel which had been slaughtered somewhere in Mecca, and when he brought them, they put them over the Prophet. Then Fatima (i.e. the Prophet's daughter) came and threw them away from him, and he said, "O Allah! Destroy (the pagans of) Quraish; O Allah! Destroy Quraish; O Allah Destroy Quraish," naming especially Abu Jahl bin Hisham, 'Utba bin Rabi'a, Shaiba bin Rabi'a, Al Walid bin 'Utba, Ubai bin Khalaf and 'Uqba bin Abi Mitt. (The narrator, 'Abdullah added, "I saw them all killed and thrown in the Badr well).

► Sahih Al-Bukhari Hadith

### **Hadith 2.522** Narrated by **Abu Huraira**

The Prophet said, "Every day two angels come down from Heaven and one of them says, 'O Allah! Compensate every person who spends in Your cause,' and the other (angel) says, 'O Allah! Destroy every miser.' "

Fiqh-us-Sunnah

### **Fiqh 4.127b**

## **On Hearing Thunder**



Ibn 'Umar reported that whenever the Prophet, peace be upon him, heard the sound of thunder or lightning he would say, "O Allah, do not destroy us with Your wrath nor let us perish with Your punishment, and save us before it comes to pass." (Reported by Tirmidhi, by its chain of authorities is weak)

►Sunan of Abu-Dawood

### **Hadith 4310** Narrated by

**AbuHurayrah**

The Prophet (peace be upon him) said: There is no prophet between me and him, that is, Jesus (peace be upon him). He will descent (to the earth). When you see him, recognise him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish jizyah. Allah will perish all religions except Islam. He will destroy the Antichrist and will live on the earth for forty years and then he will die. The Muslims will pray over him.

►Sahih Al-Bukhari Hadith

### **Hadith 4.385** Narrated by

**Amr bin Auf Al Ansari**

(who was an ally of Bam 'Amr bin Lu'ai and one of those who had taken part in (the ghazwa of) Badr): Allah's Apostle sent Abu 'Ubaida bin Al-Jarrah to Bahrain to collect the Jizya. Allah's Apostle had established peace with the people of Bahrain and appointed Al-'Ala' bin Al-Hadrami as their governor. When Abu 'Ubaida came from Bahrain with the money, the Ansar heard of Abu 'Ubaida's arrival which coincided with the time of the morning prayer with the Prophet. When Allah's Apostle led them in the morning prayer and finished, the Ansar approached him, and he looked at them and smiled on seeing them and said, "I feel that you have heard that Abu 'Ubaida has brought something?" They said, "Yes, O Allah's Apostle." He said, "Rejoice and hope for what will please you! By Allah, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them."

►Sahih Al-Bukhari Hadith

### **Hadith 4.704** Narrated by

**Muhammad bin Jubair bin Mutim**

That while he was with a delegation from Quraish to Muawiya, the latter heard the news that 'Abdullah bin 'Amr bin Al-'As said that there would be a king from the tribe of Qahtan. On that Muawiya became angry, got up and then praised Allah as He deserved, and said, "Now then, I have heard that some men amongst you narrate things which are neither in the Holy Book, nor have been told by Allah's Apostle. Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard Allah's Apostle saying, 'Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allah will destroy him as long as they abide by the laws of the religion.' "

►Sahih Al-Bukhari Hadith

### **Hadith 7.494B**

Narrated by

**Abu Amir or Abu Malik Al Ashari**

that he heard the Prophet saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection."

**DEVILS: - See under "Evil"**

Sunan of Abu-Dawood

### **Hadith 6**

Narrated by

**Zayd ibn Arqam**

The Apostle of Allah (peace be upon him) said: These privies are frequented by the jinns and devils. So when anyone amongst you goes there, he should say: "I seek refuge in Allah from male and female devils."

Fiqh-us-Sunnah

### **Fiqh 3.109**

## **The Virtues of Ramadan and the Deeds Done During It**

Abu Hurairah reported that the Prophet, upon whom be peace, said: "The blessed month has come to you. Allah has made fasting during it obligatory upon you. During it, the gates to Paradise are opened and the gates to hellfire are locked, and the

devils are chained. There is a night [during this month] which is better than a thousand months. Whoever is deprived of its good is really deprived [of something great]." This is related by Ahmad, an-Nasa'i, and al-Baihaqi.

▪Sahih Al-Bukhari Hadith

### Hadith 4.523

Narrated by

**Jabir bin Abdullah**

Allah's Apostle said, "When night falls (or it is evening), keep your children close to you for the **devils** spread out at that time. But when an hour of the night elapses, you can let them free. Close the doors and mention the Name of Allah, for Satan does not open a closed door."

▪Sahih Al-Bukhari Hadith

### Hadith 4.508

Narrated by

**Aisha**

The Prophet said, "While the angels talk amidst the clouds about things that are going to happen on earth, the **devils** hear a word of what they say and pour it in the ears of a soothsayer as one pours something in a bottle, and they add one hundred lies to that (one word)."

▪Fiqh-us-Sunnah

### Fiqh 4.142b

## It is Preferred to have Companions for the Journey

Ibn 'Umar reported that the Prophet, peace be upon him, forbade loneliness, i.e., that a man should sleep alone at night, or go on a journey alone. (Ahmad)

Umar ibn Shu'aib reported from his father and he from his grandfather that the Prophet, peace be upon him, said, "A single horseman (traveller) is a devil, two are two **devils**, but three are a caravan."

Fiqh-us-Sunnah

### Fiqh 4.140a

## Leaving One's House for What is Dear to Allah

Abu Hurairah reported that the Prophet, peace be upon him, said, "No one leaves his home without two banners waiting at his door, one of them in the hands of an angel and the other in the hands of a devil. If he intends to do what pleases Allah the angel will follow him with his standard, and he will remain under the banner of the angel until he returns to his house, but if he sets out for what displeases Allah the devil with his banner will follow him about, and he will remain under the devil's banner until he returns to his house." (Ahmad and At-Tabarani. Its chain of authorities is sound)

▪Sahih Al-Bukhari Hadith

### Hadith 7.527

Narrated by

**Jabir bin Abdullah**

Allah's Apostle said, "When night falls (or when it is evening), stop your children from going out, for the devils spread out at that time. But when an hour of the night has passed, release them and close the doors and mention Allah's Name, for Satan does not open a closed door. Tie the mouth of your water-skin and mention Allah's Name; cover your containers and utensils and mention Allah's Name. Cover them even by placing something across it, and extinguish your lamps."

▪Sunan of Abu-Dawood

### Hadith 1046

Narrated by

**Ali ibn AbuTalib**

Ali said on the pulpit in the mosque of Kufah: When Friday comes, the devils go to the markets with their flags, and involve people in their needs and prevent them from the Friday prayer. The angels come early in the morning, sit at the door of the mosque, and record that so-and-so came at the first hour, and so-and-so came at the second hour until the imam comes out (for preaching). When a man sits in a place where he can listen (to the sermon) and look (at the imam), where he remains silent and does not interrupt, he will receive a double reward. If he stays away, sits in a place where he cannot listen (to the sermon), silent, and does not interrupt, he will receive the reward only once. If he sits in a place where he can listen (to the sermon) and look (at the imam), and he does not remain silent, he will have the burden of it. If anyone says to his companion sitting besides him to be silent (while the imam is preaching), he is guilty of idle talk. Anyone who interrupts (during the sermon) will receive nothing (no reward) on that Friday. Then he (the narrator) says in the end of this tradition: I heard the Apostle of Allah (peace be upon him) say so.

## DEVOTEE:

2:207 - And there is the type of man who gives his life to earn the pleasure of Allah; and Allah is full of kindness to (His) devotees. <sup>229</sup>

- 229 This second type of man, - firm, sincere, devoted, willing to give his life for the faith that is in him - was common in early Islam. Such men were its pillars. Through persecution, obloquy, torture, threat to their own lives or the lives of those dear to them, they stood by their leader, and many of them gave their lives. That is what established Islam. We are asked in the next verse to follow this type and shun the other or evil type. If we do that, our Cause is safe. (2.207)

43:68 - My **devotees!** no fear shall be on you that Day nor shall ye grieve <sup>4667</sup>

- 4667 The devotion and service to Allah result in the soul being made free from all fear and sorrow, as regards the past, present, and future, if we may take an analogy from Time for a timeless state. Such devotion and service are shown by (1) believing in Allah's Signs, which means understanding and accepting His Will, and (2) by merging our will completely in His universal Will, which means being in tune with the Infinite, and acting in all things to further His Kingdom. (43.68)

57:20 - Know ye (all) that the life of this world is but play and amusement pomp and mutual boasting and multiplying (in rivalry) among yourselves riches and children: Here is a similitude: How rain and the growth which it brings forth delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong) and Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world but goods and chattels of deception? <sup>5302530353045305</sup>

- 5302 Cf. vi. 32, and n. 855. In the present passage the idea is further amplified. In this life people not only play and amuse themselves and each other, but they show off, and boast, and pile up riches and man-power and influence, in rivalry with each other. (57.20)

- 5303 Cf. xxxix. 21, and n. 4273. Here the Parable is meant to teach a slightly different lesson. Allah's mercies are free and open to all, like His rain. But how do men make use of them? The good men take the real spiritual harvest and store the Spiritual grain. The men who are in love with the ephemeral are delighted with the green of the tares and the grass; but such things give no real nourishment; they soon wither, become dry, and crumble to pieces, like the worldly pleasures and pomps, boasting and tumults, possessions and friends. (57.20)

- 5304 Kuffar is here used in the unusual sense of 'tillers or husbandmen', because they sow the seed and cover it up with soil. But the ordinary meaning, 'Rejecters of Truth', is not absent. The allegory refers to such men. (57.20)

- 5305 Cf. iii. 185, and n. 492. Many of the attractive vanities of this world are but nets set by Satan to deceive man. The only thing real and lasting is the Good Life lived in the Light of Allah. (57.20)

71:27 - "For if Thou dost leave (any of) them they will but mislead thy devotees and they will breed none but wicked ungrateful ones.

76:6 - A Fountain where the Devotees of Allah do drink making it flow in unstinted abundance.

89:29 - "Enter thou then among my Devotees!

89:30 - "Yea enter thou my Heaven"! <sup>6129</sup>

- 6129 The climax of the whole is: "Enter My Heaven!" Men may have imagined all kinds of heaven before, and many types are used in the sacred Word itself. But nothing can express the reality itself better than "My Heaven"-Allah's own Heaven! May we reach it through Allah's grace! (89.30)

►Sahih Al-Bukhari Hadith

## Hadith 2.158

Narrated by

**Abu Bakra**

Allah's Apostle said: "The sun and the moon are two signs amongst the signs of Allah and they do not eclipse because of the death of someone but Allah frightens His devotees with them."

## DEVOTION:

7:29 - Say: "My Lord hath commanded justice; and that ye set your whole selves (to him) at every time and place of prayer and call upon him making your devotion sincere as in his sight: such as he created you in the beginning so shall ye return." <sup>10101011</sup>

29:65 - Now if they embark on a boat they call on Allah making their devotion sincerely (and exclusively) to Him; but when He had delivered them safely to (dry) land Behold they give a share (of their worship to others)! <sup>3498</sup>

- 3498 Cf vii. 29, where I have slightly varied the English phrase according to the context. It was shown in the last verse that the life of this world is fleeting, and that the true life-that which matters-is the Life in the Hereafter. In contrast with this inner reality is now shown the shortsighted folly of man. Where he faces the physical dangers of the sea, which are but an incident in the phenomenal world, he actually and sincerely seeks the help of Allah; but when he is safely back

on land, he forgets the Realities, plunges into the pleasures and vanities of fleeting phenomena, and his devotion, which should be given exclusively to Allah, is shared by idols and vanities of his own imagination. (29.65)

1010 For wajh, see ii. 112 and n. 114. Our devotion should be sincere, not as in other men's sight, but by presenting our whole selves, heart and soul, to Allah. Even so, it may not be enough; for the sight of our heart and soul may be faulty. We should call upon Allah to give us the light, by which our sincerity may commend itself to Him as true sincerity "as in His sight" (7.29)

1011 Cf. vi. 94. Our sincerity should be real sincerity, as in His sight for when we return to Him, we shall be stripped of all pretence, even such self-deception as may satisfy us in this life. (7.29)

39:2 - Verily it is We Who have revealed the Book to thee in Truth: so serve Allah offering Him **sincere devotion**.

39:3- Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful. 424342444245

4243 In the many Signs in Creation as described below, there yet is a clear indication of the unity of Plan, pointing to the Unity of the Creator. Worship or service is due to none but Him. And He wants exclusive and sincere devotion. (39.3)

4244 Worshippers of Idols or of deities other than Allah, e.g., **saints** or perhaps Wealth and Power, Science or Selfish Desire, may pretend that these are symbols that may get them nearer to their self-development, nearer to the goal of their life, nearer to Allah, but they are altogether on the wrong track. (39.3)

4245 This departure of theirs from true worship, this divergence from the right way, produces endless disputations and sects. Allah will judge between them. But if they are determined to go after falsehoods and forget the gratitude and service which they owe to Allah, and Allah alone, they are putting themselves on a Path where they will get no guidance. They are cutting themselves off from revealed Truth. (39.3)

39:11 - Say: "Verily I am commanded to serve Allah with sincere devotion;

39:14 - Say: "It is Allah I serve with my sincere (and exclusive) devotion:

40:14 - Call ye then upon Allah with sincere **devotion** to Him even though the Unbelievers may detest it. 4375

4376 He is raised far above any rank or degree which we can imagine. It is possible also to treat Rafi as equivalent to Rafi', meaning that He can raise His creatures to the highest ranks and degrees for He is the fountain of all honour. (40.15)

98:5 - And they have been commanded no more than this: to worship Allah offering Him sincere devotion being True (in faith); to establish regular Prayer; and to practice regular Charity; and that is the Religion Right and Straight. 622862296230

6228 The three eternal principles of Religion are: (1) sincere devotion to Allah; (2) Prayer and Praise as drawing man nearer to Allah; and (3) the service of Allah's creatures by deeds of practical charity. (98.5)

Biographies of Companions

## Abdullah ibn Abbas

Abdullah was the son of Abbas, an uncle of the noble Prophet. He was born just three years before the Hijrah. When the Prophet died, Abdullah was thus only thirteen years old.

When he was born, his mother took him to the blessed Prophet who put some of his saliva on the babe's tongue even before he began to suckle. This was the beginning of the close and intimate tie between Abbas and the Prophet that was to be part of a life-long love and devotion.

.....Raising his hands to the heavens, the Prophet then prayed: 'O Lord, grant him wisdom.' The Prophet's prayer undoubtedly was granted for the young Abdullah was to prove time and again that he possessed a wisdom beyond his years. But it was a wisdom that came only with devotion and the dogged pursuit of knowledge both during the Prophet's lifetime and after his death.

Fiqh-us-Sunnah

## Fiqh 1.75

.....The importance of salah is so great that one is ordered to observe it while travelling or not, while one is safe or in fear: "Be guardians of your prayers, and of the mid-most prayer, and stand up with devotion to Allah. And if you go in fear, then (pray) standing or on horseback. When you are safe, remember Allah, as He has taught you that which (heretofore) you knew not" (al-Baqarah 238-239).

## DEVOUR:

2:275 - Those who devour usury will not stand except as stands one whom the Evil One by his touch hath driven to madness.

3::130 - - O ye who believe! devour not usury doubled and multiplied; but fear Allah; that ye may (really) prosper. <sup>450451</sup>

3:183 - (The same are) those who say: Lo! Allah hath charged us that we believe not in any messenger until he bring us an offering which fire (from heaven) shall devour. Say (unto them, O Muhammad): Messengers came unto you before me with miracles, and with that (very miracle) which ye describe. Why then did ye slay them? (Answer that) if ye are truthful!

4:2 - To orphans restore their property (when they reach their age) nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin. <sup>507</sup>

507 Justice to orphans is enjoined, and three things are particularly mentioned as temptations in the way of a guardian: (1) He must not postpone restoring all his ward's property when the time comes; subject to iv. S below. (2) If there is a list of property, it is not enough that that list should be technically followed: the property restored must be of equal value to the property received: the same principle applies where there is no list. (3) If property is managed together, or where perishable goods must necessarily be consumed, the strictest probity is necessary when the separation takes place, and this is insisted on. See also ii. 220 and note. (4.2)

9:34 - O ye, who believe! Lo! many of the (Jewish) rabbis and the (Christian) monks devour the wealth of mankind wantonly and debar (men) from the way of Allah. They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (O Muhammad) of a painful doom.

12:13 - He said: Lo! in truth it saddens me that ye should take him with you, and I fear lest the wolf devour him while ye are heedless of him.

12:14 - They said: If the wolf should devour him when we are (so strong) a band, then surely we should have already perished.

12:43 - The king (of Egypt) said: "I do see (in a vision) seven fat kine whom seven lean ones devour and seven green ears of corn and seven (others) withered. O ye chiefs! expound to me my vision if it be that ye can interpret visions." <sup>1700</sup>

12:46 - "O Joseph!" (he said) "O man of truth! expound to us (the dream) of seven fat kine whom seven lean ones devour and of seven green ears of corn and (seven) others withered: that I may return to the people and that they may understand." <sup>1703</sup>

12:48 - Then after that will come seven hard years which will devour all that ye have prepared for them, save a little of that which ye have stored.

## DIE:

2:161 - Those who reject faith and die rejecting on them is Allah's curse and the curse of angels and of all mankind.

3:102 - O ye who believe! fear Allah as He should be feared and die not except in a state of Islam. <sup>427428</sup>

427 Fear is of many kinds: (1) the abject fear of the coward; (2) the fear of a child or an inexperienced person in the face of an unknown danger; (3) the fear of a reasonable man who wishes to avoid harm to himself or to people whom he wishes to protect; (4) the reverence which is akin to love, for it fears to do anything which is not pleasing to the object of love. The first is unworthy of man; the second is necessary for one immature; the third is a manly precaution against evil as long as it is unconquered; and the fourth is the seed-bed of righteousness. Those mature in faith cultivate the fourth: at earlier stages, the third or the second may be necessary; they are fear, but not the fear of Allah. The first is a feeling of which anyone should be ashamed. (3.102)

428 Our whole being should be permeated with Islam: it is not a mere veneer or outward show. (3.102)

3:145 - Nor can a soul die except by Allah's leave the term being fixed as by writing. If any do desire a reward in this life We shall give it to him; and if any do desire a reward in the hereafter We shall give it to him. And swiftly shall We reward those that (serve Us with) gratitude. <sup>461</sup>

461 There is a slight touch of irony in this. As applied to the archers at Uhud, who deserted their post for the sake of plunder, they might have got some plunder, but they put themselves and the whole of their army into jeopardy. For a

little worldly gain, they nearly lost their souls. On the other hand, those who took the long view and fought with staunchness and discipline, their reward was swift and sure. If they died, they got the crown of martyrdom. If they lived, they were heroes honoured in this life and the next. (3.145)

3:157 - And if ye are slain or die in the way of Allah forgiveness and mercy from Allah are far better than all they could amass. <sup>470</sup>

470 Notice a beautiful little literary touch here. At first sight you would expect the second person here ("you could amass"), to match the second person in the earlier clause. But remember that the second person in earlier clause refers to the man of faith, and the third person in the last line refers to the Unbelievers; as if it said: "Of course you as a man of faith would not be for hoarding riches: your wealth, -duty and the mercy of Allah, -is far more precious than anything the Unbelievers can amass in their selfish lives. " (3.157)

4:97 - When angels take the souls of those who die in sin against their souls they say: "In what (plight) were ye?" They reply: "Weak and oppressed were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away (from evil)?" Such men will find their abode in Hell what an evil refuge! <sup>615</sup>

615 The immediate occasion for this passage was the question of migration (hijrat) from places where Islam was being persecuted and suppressed. Obviously the duty of Muslims was to leave such places, even if it involved forsaking their homes, and join and strengthen the Muslim community among whom they could live in peace and with whom they could help in fighting the evils around them. But the meaning is wider. Islam does not say: "Resist not evil." On the contrary it requires a constant, unceasing struggle against evil. For such struggle it may be necessary to forsake home and unite and organise and join our brethren in assaulting and overthrowing the fortress of evil. For the Muslim's duty is not only to enjoin good but to prohibit evil. To make our assault we must be prepared to put ourselves in a position from which such assault would be possible, and Allah's earth is spacious enough for the purpose. "Position" includes not only local position, but moral and material position. For example, we must shun evil company where we cannot put it down, but organise a position from which we can put it down. (4.97)

9:125 - But those in whose hearts is a disease it will add doubt to their doubt and they will die in a state of unbelief. <sup>1376</sup>

1376 Cf. ii. 10 and several similar passages. Just as the light, which to healthy eyes gives enlightenment, causes pain to the diseased eye, which emits unclean matter, so to those spiritually diseased. Allah's grace is unwelcome, and they put forth more doubts to cover their disease. And they die in their disease, and of their disease. Note the aptness of the metaphor. (9.125)

20:74 - Verily he who comes to his Lord as a sinner (at judgment) for him is Hell: therein shall he neither die nor live. <sup>2597</sup>

2597 The verses xx. 74-76 are best construed as comments on the story of the converted Egyptians who had "purified themselves (from evil)". But some construe them as a continuation of their speech. (20.74)

22:58 - Those who leave their homes in the cause of Allah and are then slain or die on them will Allah bestow verily a goodly Provision: truly Allah is He Who bestows the best Provision. <sup>2838</sup>

2838 Rizq: sustenance, provision. I have preferred the latter word here, because after death we can only think of rizq in a large metaphorical sense. i.e., all the provision necessary to equip the person for a full and happy Future Life, and also, I think, a provision for his dependents and near and dear ones in this life. (22.58)

45:24 - And they say: "What is there but our life in this world? We shall die and we live and nothing but Time can destroy us." But of that they have no knowledge: they merely conjecture: <sup>4763</sup>

4763 Cf. xxiii. 37, and n. 2896. The additional touch here, "And nothing but Time can destroy us", suggests the materialist philosophy that Matter and Time are eternal backwards and forwards; and possibly also that though each individual perishes, the race lasts till Time destroys it. This is not knowledge but conjecture. Why not accept light from Him Who knows all. (45.24)

87:12 - Who will enter the Great Fire <sup>6089</sup>

87:13 - In which they will then neither die nor live. <sup>6090</sup>

6090 A terrible picture of those who ruin their whole future by evil lives here below. They introduce a discord into Creation, while life should be one great universal concord. And their past clings to them as part of their own will. They are not even like the dry swarthy stubble mentioned in verse 5 above, which grew naturally out of the luscious pasture, for they have grown harmful, in defiance of their own nature. "Neither die nor five": Cf. xx. 74. (87.13)

See: 2:243, 21:34, 23:35, 37, 39:42 etc.

►Al-Tirmidhi Hadith

**Hadith 1561** Narrated by  
**Jabir ibn Atik**



Allah's Messenger (peace be upon him) said, "There are seven types of martyrdom apart from being killed in Allah's path. Those who die of plague, those who are drowned, those who die of pleurisy, those who die of an internal complaint, those who are burnt to death, those who are killed by a building falling on them, and women who die while pregnant, are martyrs."

Malik, AbuDawud and Nasa'i transmitted it.

►Fiqh-us-Sunnah

### **Fiqh 4.25**

## **The Desire to Die in the Haramain (Sacred precincts around the Ka'aba in Makkah and the Mosque of the Prophet in Madinah)**

The desire to die in either of the sanctuaries in Makkah and Madinah is commendable. Bukhari has reported on the authority of Hafsah that 'Umar said: "O Allah ! Grant me martyrdom in Your cause, and cause me to die in the city of Your Prophet, peace be upon him." Thereupon Hafsa asked him: "Why do you pray for such a thing?" He said: "Allah willing, I shall get what I have prayed for."

At-Tabarani reported on the authority of Jabir that the Prophet, peace be upon him, said: "He who dies in one of the two sanctuaries will be raised in peace on the Day of Resurrection." Among the narrators of this hadith are Musa ibn Abdul Rahman, who is mentioned as trustworthy by Ibn Hibban and Abdullah ibn al-Mu'amil. Ahmad regards the hadith as weak, while Ibn Hibban considers it sound.

SEE: ►Fiqh-us-Sunnah

### **Fiqh 4.25b**

## **The Reward of a Person Losing a Child**

►Fiqh-us-Sunnah

### **Fiqh 4.40a**

## **Supplication for the Deceased**

►Al-Tirmidhi Hadith

**Hadith 2750** Narrated by  
**Abdullah ibn Umar**

Allah's Messenger (peace be upon him) said, "Let him who can die in Medina, for I shall intercede for those who die in it."

Ahmad and Tirmidhi transmitted it, the latter saying this is a hasan sahih tradition whose isnad is gharib.

►Fiqh-us-Sunnah

### **Fiqh 4.13a**

## **It is not proper for a Person to Wish for Death**

one should say: "O Allah! Grant me life as long as life is good for me, and cause me to die when death is better for me."

►Sunan of Abu-Dawood

**Hadith 5061** Narrated by  
**Muslim at-Tamimi**

The Apostle of Allah (peace be upon him) told him secretly: When you finish the sunset prayer, say: 'O Allah, protect me from Hell' seven times; for if you say that and die that night, protection from it would be recorded for you; and when you finish the dawn prayer, say it in a similar way, for if you die that day, protection from it would be recorded for you. AbuSa'id told me that al-Harith said: The Apostle of Allah (peace be upon him) said this to us secretly, so we confine it to our brethren.

## **DIFFERENCES:**

2:213 - Mankind was one single nation and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth to judge between people in matters wherein they **differed**; but the People of the Book after the clear Signs came to them did not differ among themselves except through selfish contumacy. Allah by His Grace guided the believers to the truth concerning that wherein they differed. For Allah guides whom He will to a path that is straight.

10:19 - Mankind was but one nation but differed (later). Had it not been for a word that went forth before from thy Lord their differences would have been settled between them. <sup>14061407</sup>

1406 Cf. ii 213. All mankind was created one, and Allah's Message to mankind is in essence one, the Message of Unity and Truth. But as selfishness and egotism got hold of man, certain differences sprang up between individuals, races, and nations, and in His infinite Mercy He sent them messengers and messages to suit their varying mentality, to test them by His gifts, and stir them up to emulation in virtue and piety (v. 48). (10.19)

1407 Cf. vi. 115. ix 40, and iv. 171. "Word" is the Decree of Allah, the expression of His Universal Will or Wisdom in a particular case. When men began to diverge from one another (see last note), Allah made their very differences subserve the higher ends by increasing their emulation in virtue and piety, and thus pointing back to the ultimate Unity and Reality. (10.19)

41:45 - We certainly gave Moses the Book aforetime: but dispute arose therein. Had it not been for a word that went forth before from thy Lord (their differences) would have been settled between them: but they remained in suspicious disquieting doubt thereon. <sup>4518</sup>

4518 Callousness and self-sufficiency in religion are often illustrated by sects like the Pharisees and Sadducees among the Jews. Where there are honest differences of opinion, they can, in Allah's Plan, lead to greater enquiry and emulation. Where the differences are fractious, there is often even then time left for repentance. In any case the Word or Decree of God is for the best good of all, and should not disturb Faith. Cf. x. 19. A good life, of faith and truth, is in our own interests, and the opposite against our own interests. Allah is never unjust. (41.45)

42:10 - Whatever it be wherein ye differ the decision thereof is with Allah: Such is Allah my Lord: in Him I trust and to Him I turn. <sup>4538</sup>

4538 In the highest issues of life men may see things differently. If their differences arise merely from selfish motives, or narrowness of vision, they are sinning against their own souls. If their differences arise from sincere but mistaken notions, their proper course is not to form divisions and sects, or to increase contention and hatred among men, but to leave all things to Allah, trusting in Him and turning to Him in all difficulties. The final decision in all things is with Him. (42.10)

► Sahih Al-Bukhari Hadith

### **Hadith 5.56** Narrated by **Ubaida**

Ali said (to the people of 'Iraq), "Judge as you used to judge, for I hate differences (and I do my best ) till the people unite as one group, or I die as my companions have died." And narrated Sad that the Prophet said to 'Ali, "Will you not be pleased from this that you are to me like Aaron was to Moses?"

► Sahih Al-Bukhari Hadith

### **Hadith 3.593** Narrated by **Abdullah**

I heard a man reciting a verse (of the Holy Qur'an) but I had heard the Prophet reciting it differently. So, I caught hold of the man by the hand and took him to Allah's Apostle who said, "Both of you are right." Shu'ba, the sub-narrator said, "I think he said to them, "Don't differ, for the nations before you differed and perished (because of their differences). "

## **DIFFICULTY:**

4:28 - Allah doth wish to lighten your (difficulties): for man was created weak (in flesh).

7:2 - A Book revealed unto thee so let thy heart be oppressed no more by any difficulty on that account that with it thou mightest warn (the erring) and teach the believers. <sup>990</sup>

990 Heart: in the original, breast. I have used the word most appropriate to the English idiom. The meaning is that Al-Mustafa is consoled for all the difficulties which he encountered in his mission, with the fact that he had clear guidance in the Book for his preaching. (7.2)

25:26 - That Day the dominion as of right and truth shall be (wholly) for (Allah) Most Merciful: it will be a day of dire difficulty for the Misbelievers. <sup>3083</sup>

94:5 - So verily with every difficulty there is relief: <sup>6191</sup>

6191 This verse is repeated for extra emphasis. Whatever difficulties or troubles are encountered by men, Allah always provides a solution, a way out, a relief, a way to lead to ease and happiness, if we only follow His Path and show our Faith by patience and well-doing. The solution or relief does not merely come after the Difficulty: it is provided with it. I understand the definite article in al-'usr in a generic sense, and translate: "every difficulty". In xcii. 7, I have translated Yusr as Bliss, and in xcii. 10 'Usr as Misery. (94.5)

94:6 - Verily with every difficulty there is relief.

►Fiqh-us-Sunnah

### Fiqh 4.128

....Anas said that when the Prophet, peace be upon him, was faced with a serious difficulty, he would always supplicate, "Ya Hayyu, ya Qayyum, bi-rahmatika astaghithu (O the Living, O the Eternal, I seek help in Your grace). (Tirmidhi)

Abu Hurairah reported that whenever the Prophet, peace be upon him, was faced with a serious difficulty, he would raise his head to the sky and supplicate, "Subhan-Allah al-'Azim (glory be to Allah, the Mighty)." And when he implored seriously and strongly, he would say "Ya Hayyu, Ya Qayyum (O the Living, the Eternal One)." (Tirmidhi)

►Fiqh-us-Sunnah

### Fiqh 4.131

## When One is Confronted with a Difficult Situation

Anas reported that the Prophet, peace be upon him, used to supplicate, "O Allah, there is no ease except what You make easy, and you alone can turn a difficulty into ease." (Ibn As-sinni)

## DISCORD:

2:102 - They followed what the evil ones gave out (falsely) against the power of Solomon; the blasphemers were not Solomon but the evil ones teaching men magic and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone (such things) without saying: "We are only for trial so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls if they but knew! <sup>103104105</sup>

103 This is a continuation of the argument in ii. 101. The People of the Book, instead of sticking to the plain Books of Revelations, and seeking to do the will of God ran after all sorts of occult knowledge, most of which was false and evil. Many wonderful tales of occult power attributed the power of Solomon to magic. But Solomon dealt in not arts of evil. It was the powers of evil that pretended to force the laws of nature and the will of God; such a pretense is plainly blasphemy. (2.102)

104 This verse has been interpreted variously. Who were Harut and Marut? What did they teach? Why did they teach it? The view which commends itself to me is that of the Tafsir Haqqani following Baidhawi and the Tafsir Kabir. The word "angels" as applied to Harut and Marut is figurative. It means "good men, of knowledge, science (or wisdom) and power." In modern language the word "angel" is applied to a good and beautiful woman. The earlier tradition made angels masculine, and applied to them the attributes which I have mentioned, along with the attribute of beauty, which was implied in goodness, knowledge, wisdom, and power. (2.102)

3:7 - He it is Who has sent down to thee the Book: in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical seeking **discord** and searching for its hidden meanings but no one knows its hidden meanings except Allah and those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord"; and none will grasp the Message except men of understanding. <sup>347348</sup>

17:53 - Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: for Satan is to man an avowed enemy. <sup>2238</sup>

41:36 - And if (at any time) an incitement to discord is made to thee by the Evil One seek refuge in Allah. He is the One Who hears and knows all things. <sup>4507</sup>

4507 Nazaga has in it the idea of discord, slander, disharmony, as well as incitements to such disturbances in the soul. They can only proceed from evil, and should be resisted with the help of Allah. See also last note. (41.36)

## DISEASE:

2:10 - In their hearts is a **disease**; and Allah has increased their disease and grievous is the penalty they (incur) because they are false (to themselves). <sup>34</sup>

34 The insincere man who thinks he can get the best of both worlds by compromising with good and evil only increased the disease of his heart, because he is not true to himself. Even the good which comes to him he can pervert to evil. So the rain which fills out the ear of corn or lends fragrance to the rose also lends strength to the thorn or adds strength to the poison of the deadly night-shade. (2.10)

5:52 -Those in whose heart is a disease thou seest how eagerly they run about amongst them saying: "We do fear lest a change of fortune bring us disaster." Ah! perhaps Allah will give (thee) victory or a decision according to His Will. Then will they repent of the thoughts which they secretly harbored in their hearts. <sup>765</sup>

8:49 - Lo! the hypocrites say and those in whose hearts is a disease: "these people--their religion has misled them." But if any trust in Allah behold! Allah is Exalted in might Wise. <sup>1218</sup>

1218 Cf. ii. 10 "disease in the heart." Trust in Allah brings its own reward: our eyes are opened, and we see how great, good, and wise is the Cherisher of the Worlds. Others may sneer and despise. But the blessing of Allah keeps our minds fresh and our hearts contented. (8.49)

9:125 - But those in whose hearts is a disease it will add doubt to their doubt and they will die in a state of unbelief. <sup>1376</sup>

1376 Cf. ii. 10 and several similar passages. Just as the light, which to healthy eyes gives enlightenment, causes pain to the diseased eye, which emits unclean matter, so to those spiritually diseased. Allah's grace is unwelcome, and they put forth more doubts to cover their disease. And they die in their disease, and of their disease. Note the aptness of the metaphor. (9.125)

22:53 - That He may make the suggestions thrown in by Satan but a trial for those in whose hearts is a disease and who are hardened of heart: verily the wrongdoers are in a schism far (from the Truth): <sup>28332834</sup>

2834 Cf. ii. 10. I understand the "disease in the heart" to be an earlier state of curse, which leads in an intensified form to a complete "hardening of the heart". (22.53)

24:50 - Is it that there is a disease in their hearts? Or do they doubt or are they in fear that Allah and His Apostle will deal unjustly with them? Nay it is they themselves who do wrong. <sup>3026</sup>

3026 The real fact is that their conscience smites them. They know their own iniquity, and do not wish to go before a just judge who would be open to no influence and would be sure to give a righteous decree. (24.50)

33:12 - And behold! the Hypocrites and those in whose hearts is a disease (even) say: "Allah and His Apostle promised us nothing but delusion!" <sup>3683</sup>

3683 Before this year's mass attack on Madinah the Muslims had successfully reached the Syrian border on the north, and there were hopes of reaching Yemen in the south. The holy Prophet had seen signs of expansion and victory for the Muslims. Now that they were shut in within the Trench on the defensive, the Hypocrites taunted them with having indulged in delusive hopes. But the event showed that the hopes were not delusive. They were realised beyond expectations in a few years. (33.12)

33:32 -O Consorts of the Prophet! ye are not like any of the (other) women: if ye do fear (Allah) be not too complaisant of speech lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just. <sup>37123713</sup>

3712 This is the core of the whole passage. The Prophet's Consorts were not like ordinary women, nor was their marriage an ordinary marriage, in which only personal or social considerations enter. They had a special position and special responsibilities, in the matter of guiding and instructing women who came into the fold of Islam. Islam is a Way of Life, and the Muslims are a family: women have as much place in Islam as men, and their intimate instruction must obviously be through women. (33.32)

3713 While they were to be kind and gentle to all, they were to be guarded on account of their special position lest people might misunderstand or take advantage of their kindness. They were to make no vulgar worldly displays as in the times of Paganism. (33.32)

33:60 - Truly if the Hypocrites and those in whose hearts is a disease and those who stir up sedition in the City desist not We shall certainly stir thee up against them: then will they not be able to stay in it as thy neighbors for any length of time: <sup>3768</sup>

3768 It was necessary to put down all kinds of unseemly conduct in the Prophet's City. And here is the warning in the plainest terms. And the warning had its effect. The "Hypocrites" were men who pretended to be in Islam but whose manners and morals were anti-Islamic. Those "with diseased hearts" may have been the ones that molested innocent women. "Those who stifled up sedition" put false rumours in circulation to excite the crowd. Alas! we must ask ourselves the question: "Are these conditions present among us to-day?" (33.60)

47:20 - Those who believe say "Why is not a Surah sent down (for us)?" But when a Surah of basic or categorical meaning is revealed and fighting is mentioned therein thou wilt see those in whose hearts is a disease looking at thee with a look of one in swoon at the approach of death: but more fitting for them <sup>484348444845</sup>

4845 Cf. ii. 10. The disease is hypocrisy, disloyalty to the Cause, want of courage and of the spirit of self-sacrifice, want of true understanding. (47.20)

47:29 - Or do those in whose hearts is a disease think that Allah will not bring to light all their rancor? <sup>4853</sup>

74:31 - And We have set none but angels as guardians of the Fire; and We have fixed their number only as a trial for Unbelievers in order that the people of the Book may arrive at certainty and the Believers may increase in Faith and that no doubts may be left for the People of the Book and the Believers and that those in whose hearts is a disease and the Unbelievers may say "What symbol doth Allah intend by this?" Thus doth Allah leave to stray whom He pleaseth and guide whom He pleaseth; and none can know the forces of the Lord except He and this is no other than a warning to mankind. <sup>5794579557965797</sup>

►Fiqh-us-Sunnah

## Fiqh 4.6

### Using Prohibited Things As Medicine

The majority of scholars hold that the use of wine and other prohibited things as medicine, is unlawful. They base their arguments on the following hadith:

#### DISCOURSE:

6:68 - When thou seest men engaged in vain discourse about Our Signs turn away from them unless they turn to a different theme. If Satan ever makes thee forget then after recollection sit not thou in the company of the ungodly. <sup>891</sup>

891 Cf. iv. 140. If in any gathering truth is ridiculed, we must not sit in such company. If we find ourselves in it, as soon as we realize it, we must show our disapproval by leaving. (6.68)

►Maududi Sura Introductions

## Surah 3. Al-i'Imran

### See Section

#### ► The Period of Revelation

This Surah consists of four discourses. The first discourse (vv. 1-32) was probably revealed soon after the Battle of Badr. The second discourse (vv. 33-63) was revealed in 9 A.H. on the occasion of the visit of the deputation from the Christians of Najran. The third discourse (vv. 64-120) appears to have been revealed immediately after the first one. The fourth discourse (vv. 121-200) was revealed after the Battle of Uhud.

#### DISLOYALTY:

4:34 - ... Men are the protectors and maintainers of women because Allah has given the one more (strength) than the other and because they support them from their means. Therefore the righteous women are devoutly obedient and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear **disloyalty** and ill-conduct admonish them (first) (next) refuse to share their beds (and last) beat them (lightly); but if they return to obedience seek not against them means (of annoyance): for Allah is Most High Great (above you all). <sup>545546547548</sup>

547 In case of family jars four steps are mentioned, to be taken in that order: (1) perhaps verbal advice or admonition may be sufficient; (2) if not, sex relations may be suspended; (3) if this is not sufficient, some slight physical correction may be administered: but Imam Shafii considers this inadvisable, though permissible, and all authorities are unanimous in deprecating any sort of cruelty, even of the nagging kind, as mentioned in the next clause; (4) if all this fails, a family council is recommended in iv. 35 below. (4.34)

#### DISPOSER:

3:173 - Men said to them: "A great army is gathering against you": and frightened them: but it (only) increased their faith. They said: "For us Allah sufficeth and He is the best disposer of affairs."

4:81 - They have "Obedience" on their lips; but when they leave thee a section of them meditate all night on things very different from what thou tellest them but Allah records their nightly (plots):

so keep clear of them and put thy trust in Allah; and enough is Allah as a Disposer of affairs.  
600

600 If we trust people who are not true, they are more likely to hinder than to help. But Allah is All-good as well as All-powerful, and all our affairs are best entrusted to His care. He is the best Guardian of all interests. Therefore we should not trust the lip professions of Hypocrites, but trust in Allah. Nor should our confidence in Allah be shaken by any secret plots that enemies hatch against us. We should take all human precautions against them, but having done so, we should put our trust in Allah, Who knows the inner working of events better than any human mind can conceive. (4.81)

4:171 - o Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs. <sup>675676</sup>

17:2 - We gave Moses the Book and made it a Guide to the Children of Israel (commanding): "Take not other than Me as **Disposer** of (your) affairs." <sup>21702171</sup>

2171 Note the transition from "We" in the first clause to "Me" in the second clause. The first clause refers to the majesty of Allah as the Heavenly King; the second clause refers to His personal interest in all our affairs. (17.2)

17:54 - It is your Lord that knoweth you best: if He please He granteth you mercy or if He please punishment: We have not sent thee to be a disposer of their affairs for them. <sup>2239</sup>

2239 Man should never for a single moment entertain a thought that would imply that he was wiser than Allah. Allah's knowledge is all-embracing. If He grants mercy to some that you consider wicked or punishment to some that you consider righteous, it is your knowledge or your deductions that are at fault, not Allah's righteous Plan. Even Prophets of Allah are not sent to arrange or dispose of men's affairs, but only to teach Allah's Message. How much less can ordinary men presume to judge other men? The Mashiyyat-Will and Plan of Allah-is above all human wisdom. (17.54)

17:65 - "As for My servants no authority shalt thou have over them." Enough is thy Lord for a Disposer of affairs. <sup>22592260</sup>

2259 This verse should be read along with the two preceding ones to complete their meaning. Evil has no power except over those who yield to its solicitations. (17.65)

2260 As Evil has no authority over the sincere servants of Allah, they should put their trust completely in Him. For He is All-Sufficient to carry out their affairs, and by His grace, to save them from all harm and danger. (17.65)

33:3 - And put thy trust in Allah and enough is Allah as a Disposer of affairs. <sup>3668</sup>

3668 We must wholly trust Allah; He is the true and efficient Guardian of all interests. Cf. iv. 81, and n. 600. (33.3)

33:48 - And obey not (the behests) of the Unbelievers and the Hypocrites and heed not their annoyances but put thy trust in Allah for enough is Allah as a Disposer of affairs. <sup>3737</sup>

3737 Men of little or no Faith will often lay down the law and tell better men than themselves what to do. In case of refusal they shower insults and injuries. No attention is to be paid to them. It is their way. All will be right under the government of Allah. (33.48)

39:62 - Allah is the Creator of all things and He is the Guardian and Disposer of all affairs. <sup>4335</sup>

4335 Allah has not only created all the Worlds, but He maintains them and cares for them. He does not sit apart from His world. Everything depends upon Him. (39.62)

42:6 - And those who take as protectors others besides Him Allah doth watch over them; and thou art not the disposer of their affairs. <sup>4532</sup>

4532 We now come to the contrast, the folly and ingratitude of man. But that cannot escape its final doom in the Universal Plan of Allah. Only Judgment rests with Allah. A Prophet is not responsible for the conduct of men, in a system which permits some limited free-will and personal responsibility. (42.6)

73:9 - (He is) Lord of the East and the West: there is no god but He: take Him therefore for (thy) Disposer of Affairs. <sup>5760</sup>

5760 Allah is Lord of all places. He rules the world. Therefore be not discouraged by the plots or enmity of wicked men. Leave all things to Allah; trust Him; He is just and will do justice. Only turn away from the unjust, but in a worthy and noble way; i.e., to show them clearly that you do not fear them, but that you leave all affairs in Allah's hands. If we divide the world into hemispheres from north to south, "East and West" will cover all directions. (73.9)

► Sahih Al-Bukhari Hadith

**Hadith 6.86** Narrated by  
**Ibn Abbas**



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

## DISPUTE:

2:72 - Remember ye slew a man and fell into a **dispute** among yourselves as to the crime but Allah was to bring forth what ye did hide. <sup>81</sup>

2:139 - Say: Will ye **dispute** with us about Allah seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that we are sincere (in our faith) in Him?

2:150 - So from whencesoever thou startest forth turn thy face in the direction of the Sacred Mosque; among wheresoever ye are turn your face thither that there be no ground of dispute against you among the people except those of them that are bent on wickedness; so fear them not but fear Me; and that I may complete My favors on you and ye may (consent to) be guided.

2:176-Their doom is) because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism far (from the purpose). <sup>176</sup>

76 From the mere physical regulation we are at once lifted up into the sphere of morals and faith. For the one acts and reacts on the other. If we are constantly carping at wholesome regulations, we shall do nothing but cause division and schisms among the people, and ordered society would tend to break up.

3:20 - So if they **dispute** with thee say: "I have submitted my whole self to Allah and so have those who follow me." And say to the people of the Book and to those who are unlearned: "Do ye (also) submit yourselves?" If they do they are in right guidance but if they turn back thy duty is to convey the Message; and in Allah's sight are (all) His servants. <sup>360361362</sup>

361 The People of the Book may be supposed to know something about the previous religious history of mankind. To them the appeal should be easy and intelligible, as all Religion is one, and it is only being renewed in Islam. But the appeal is also made to the Pagan Arabs, who are unlearned, and who can well be expected to follow the example of one of their own, who received divine enlightenment, and was able to bring new knowledge to them. A great many of both these classes did so. But the few who resisted Allah's grace, and actually threatened and persecuted those who believed, are told that Allah will look after His own. (3.20)

3:23 - Hast thou not turned thy vision to those who have been given a portion of the Book? They are invited to the Book of Allah to settle their **dispute** but a party of them turn back and decline (the arbitration). <sup>366367</sup>

367 The Commentators mention a particular incident when a dispute was submitted by the Jews for arbitration to the Holy Prophet. He appealed to the authority of their own books, but they tried to conceal and prevaricate. The general lesson is that the People of the Book should have been the first to welcome in Muhammad the living exponent of the Message of Allah as a whole, and some of them did so: but others turned away from guilty arrogance, relying on corrupted texts and doctrines forged out of their own fancies, though they were not conformable to reason and good sense. (3.23)

3:44 - This is part of the tidings of the things unseen which We reveal unto thee (O Apostle!) by inspiration; thou wast not with them when they cast lots with arrows as to which of them should be charged with the care of Mary; nor wast thou with them when they **disputed** (the point). <sup>383384385</sup>

3:55 - Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject Faith to the Day of Resurrection; then shall ye all return unto Me and I will judge between you of the matters wherein ye dispute. <sup>394395396397</sup>

3:61 - If anyone disputes in this matter with thee now after (full) knowledge hath come to thee say: "Come! let us gather together our sons and your sons our women and your women ourselves and yourselves: then let us earnestly pray and invoke the curse of Allah on those who lie!" <sup>400</sup>

3:65 - Ye people of the Book! why dispute ye about Abraham when the Law and the Gospel were not revealed till after him? Have ye no understanding?

3:66- Ah! ye are those who fell to **disputing** (even) in matters of which ye had some knowledge! but why dispute ye in matters of which ye have no knowledge? It is Allah Who knows and ye who know not! <sup>403</sup>

403 The number of sects among the Jews and Christians shows that they wrangled and disputed even about some of the matters of their own religion, of which they should have had some knowledge. But when they talk of Father Abraham, they are entirely out of court, as he lived before their peculiar systems were evolved. (3.66)

8:46 - -And obey Allah and His apostle; and fall into no disputes lest ye lose heart and your power depart; and be patient and persevering: for Allah is with those who patiently persevere. <sup>1215</sup>

1215 A fine description of the Muslim virtues which make for success and whose loss brings about humiliation and failure. "Power": literally, "wind", -the favourable wind for a sailing ship. (8.46)

22:3-And yet among men there are such as dispute about Allah without knowledge and follow every evil one obstinate in rebellion!

22:8-Yet there is among men such a one as disputes about Allah without knowledge without guidance and without a Book of Enlightenment <sup>2779</sup>

2779 For "Book of Enlightenment" see iii. 184 and n. 490. I understand "knowledge" to mean here their human knowledge or intelligence, "guidance" to mean divine guidance, such as comes from Allah or prophets of Allah or a revelation from Allah, and the "Book of Enlightenment" to mean the fundamental guide to good conduct, the clear rules laid down in all Dispensations to help men to lead good lives. The "Book of Enlightenment" may mean a revealed Book in which case "Guidance" would refer to divine guidance through a prophet of Allah. (22.8)

22:19 - These two antagonists dispute with each other about their Lord: but those who deny (their Lord) for them will be cut out a garment of Fire: over their heads will be poured out boiling water. <sup>2792</sup>

29:46 -And dispute ye not with the People of the Book except with means better (than mere disputation) unless it be with those of them who inflict wrong (and injury): but say "We believe in the Revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)." <sup>347234733474</sup>

3472 Mere disputations are futile. In order to achieve our purpose as true standardbearers for Allah, we shall have to find true common grounds of belief, as stated in the latter part of this verse, and also to show by our urbanity, kindness, sincerity, truth, and genuine anxiety, for the good of others, that we are not cranks or merely seeking selfish or questionable aims. (29.46)

3473 Of course those who are deliberately trying to wrong or injure others will have to be treated firmly, as we are guardians of each other. With them there is little question of finding common ground or exercising patience, until the injury is prevented or stopped. (29.46)

3474 That is, the religion of all true and sincere men of Faith is, or should be, one; and that is the ideal of Islam. (29.46)

40:4 - None can dispute about the Signs of Allah but the Unbelievers. Let not then their strutting about through the land deceive thee! <sup>43594360</sup>

4359 Allah's knowledge and attributes are perfect, and everything around us proclaims this. We are surrounded by His Signs. It is only want of Faith that will make people dispute about them. (40.4)

4360 Cf. iii. 196. Their strutting about shows how little they can read the Signs. (40.4)

40:56 - Those who dispute about the Signs of Allah without any authority bestowed on them there is nothing in their breasts but (the quest of) greatness which they shall never attain to: seek refuge then in Allah: it is He Who hears and sees (all things). <sup>4430</sup>

4430 The Disputes are actuated by nothing but the desire for self-glory and self-aggrandizement. Their desire is not likely to receive fruition, but others should take warning from it. (40.56)

40:69 - Seest thou not those that dispute concerning the signs of Allah? How are they turned away (from Reality)? <sup>4446</sup>

4446 Those who dispute about the Signs of Allah which are clear to all who care to see, are merely in the mists of Unreality: Cf. x. 32. (40.69)

41:45 - We certainly gave Moses the Book aforetime: but dispute arose therein. Had it not been for a word that went forth before from thy Lord (their differences) would have been settled between them: but they remained in suspicious disquieting doubt thereon. <sup>4518</sup>

4518 Callousness and self-sufficiency in religion are often illustrated by sects like the Pharisees and Sadducees among the Jews. Where there are honest differences of opinion, they can, in Allah's Plan, lead to greater enquiry and emulation. Where the differences are fractious, there is often even then time left for repentance. In any case the Word or Decree of God is for the best good of all, and should not disturb Faith. Cf. x. 19. A good life, of faith and truth, is in our own interests, and the opposite against our own interests. Allah is never unjust. (41.45)

42:16 - But those who dispute concerning Allah after He has been accepted futile is their dispute in the sight of their Lord: on them is Wrath and for them will be a Penalty Terrible. <sup>4549</sup>

4549 After He has been accepted. The disputants are the Unbelievers who pugnaciously assault the minds of Believers after the Believers have by conviction accepted Faith in Allah as leading to spiritual Light. Such disputation is futile. An inner spiritual experience can never be shaken by dialectical assaults. On the contrary such disputations recoil on the heads of those who indulge in them. Allah's Wrath is on them in this life, and the terrible Penalty of the Hereafter must inevitably follow their evil plots against Truth. (42.16)

42:18 - Only those wish to hasten it who believe not in it: those who believe hold it in awe and know that it is the Truth. Behold verily those that dispute concerning the Hour are far astray. <sup>4551</sup>

4551 The Unbelievers do not believe in Judgment and laugh at it. They say defiantly, "If there is to be a punishment, let it come at once!" The threefold answer to this will be found in n. 1810 to xiii. 6. With those who believe, the case is different. They know that the Hereafter is an awful Reality, and prepare for it. They see clearly on what a wrong track the scoffers are! (42.18)

42:35 - But let those know who dispute about Our Signs that there is for them no way of escape. <sup>4574</sup>

4574 If we treat Allah's Signs in the wrong spirit, i.e., contumaciously reject them or constantly dispute about them instead of trying to understand them, we are told that such tactics will avail us nothing. we cannot escape the consequences of our sins. The only way to escape is by repentance on our part and the grant of mercy by Allah. (42.35)

43:18 - Is then one brought up among trinkets and unable to give a clear account in a dispute (to be associated with Allah)? <sup>4623</sup>

4623 The softer sex is usually brought up among trinkets and ornaments, and, on account of the retiring modesty which for the sex is a virtue, is unable to stand up boldly in a fight and give clear indications of the will to win. Is that sort of quality to be associated with Allah? (43.18)

43:63 - <sup>4663</sup> True wisdom consists in understanding the unity of the Divine purpose and the Unity of the Divine Personality. The man Jesus came to reconcile the jarring sects in Israel, and his true teaching was just the same as that which was expounded in a wider form by Islam. He did not claim to be God: why should not the Christians follow the doctrine of Unity rather than what has become their ancestral and traditional custom? (43.63)

53:55 - These two antagonists dispute with each other about their Lord: but those who deny (their Lord) for them will be cut out a garment of Fire: over their heads will be poured out boiling water. <sup>2792</sup>

► Sahih Al-Bukhari Hadith

### **Hadith 6.164** Narrated by **Abu Ad Darda**

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

► Fiqh-us-Sunnah

### **Fiqh 2.133**

#### **The number of people required for al-Jumu'ah**

There is no dispute among the scholars that a congregation is a necessary condition for the validity of al-Jumu'ah

The strongest opinion is that salat al Jumu'ah is valid if there are two or more people present since the Prophet is reported to have said: "Two or more constitute a congregation."

►Fiqh-us-Sunnah

## Fiqh 2.99a

### In law, there is no way for one who leaves a salah intentionally to make its qada'

He may however, resort to increasing his voluntary and supererogatory acts. Ibn Hazm has thoroughly discussed this question. The following is a summary of what he says on this subject:

►Fiqh-us-Sunnah

## Fiqh 1.113

### Woman's aurah & hijab

There is no such dispute over what constitutes a woman's 'aurah. It is stated that her entire body is 'aurah and must be covered, except her hands and face.

## DISPUTANTS:

38:21 - Has the Story of the Disputants reached thee? Behold they climbed over the wall of the private chamber; <sup>4171</sup>

38:22 - When they entered the presence of David and he was terrified of them they said: "Fear not: We are two disputants one of whom has wronged the other: decide now between us with truth and treat us not with injustice but guide us to the even Path. <sup>4172</sup>

4176 Judged by ordinary standards, David had done no wrong; he was a good and just king. Judged by the highest standard of those nearest to Allah (Muqarraban, lvi. 11), the thought of self-pride and self-righteousness had to be washed off from him by his own act of self-realisation and repentance. This was freely accepted by Allah, as the next verse shows. A) Some commentators say that David's fault here was his hastiness in judging before hearing the case of the other party. When he realised his lapse, he fell down in repentance. (38.24)

4175 Especially, said David, is it wrong for brothers or men in partnership to take advantage of each other; but how few are the men who are righteous? He had in his mind his own devotion and justice. But lo and behold! the men disappeared as mysteriously as they had come. It was then that David realised that the incident had been a trial or temptation-a test of his moral or spiritual fibre! Great though he was as a king, and just though he was as a judge, the moment that he thought of these things in self-pride, his merit vanished. In himself he was as other men: it was Allah's grace that gave him wisdom and justice, and he should have been humble in the sight of Allah. (38.24)

4176 Judged by ordinary standards, David had done no wrong; he was a good and just king. Judged by the highest standard of those nearest to Allah (Muqarraban, lvi. 11), the thought of self-pride and self-righteousness had to be washed off from him by his own act of self-realisation and repentance. This was freely accepted by Allah, as the next verse shows. A) Some commentators say that David's fault here was his hastiness in judging before hearing the case of the other party. When he realised his lapse, he fell down in repentance. (38.24)

## DISSENSION:

3:7 - He it is Who has sent down to thee the Book: in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical seeking discord and searching for its hidden meanings but no one knows its hidden meanings except Allah and those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord"; and none will grasp the Message except men of understanding. <sup>347348</sup>

347 This passage gives us an important clue to the interpretation of the Holy Qur-an. Broadly speaking it may be divided into two portions, not given separately, but intermingled: viz. (1) the nucleus or foundation of the Book, literally "the mother of the Book"; (2) the part which is not entirely clear. It is very fascinating to take up the latter, and exercise our ingenuity about its meaning, but it refers to such profound matters that are beyond human language and though people of wisdom may get some light from it, no one should be dogmatic, as the final meaning is known to Allah alone. The Commentators usually understand the verses "of established meaning" (muhkam) to refer to the categorical orders of the Shariat (or the Law), which are plain to everyone's understanding. But perhaps the meaning is wider: the "mother of the Book" must include the very foundation on which all Law rests, the essence of Allah's Message, as distinguished from the various illustrative parables, allegories, and ordinances. (3.7)

348 One reading, rejected by the majority of Commentators, but accepted by Mujahid and others, would not make a break at the point here marked Waq Lazim, but would run the two sentences together. In that case the construction would run: "No one knows its hidden meanings except Allah and those who are firm in knowledge. They say", etc. (3.7)

6:65 - Say: He is able to send punishment upon you from above you or from beneath your feet, or to bewilder you with dissension and make you taste the tyranny one of another. See how We display the revelations so that they may understand.

17:53 - Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: for Satan is to man an avowed enemy.<sup>2238</sup>

2238 This command refers to two situations. (1) Even to your enemies and the enemies of Allah you should speak fair: who are you to judge others? Judgment belongs to Allah alone, for He knows you (i.e., all mankind) best, and your personal knowledge is at best imperfect. And Satan is always trying to divide mankind. (2) Amongst yourselves, also you should not entertain suspicions, but speak politely according to the best standards of human speech. A false or unkind word may destroy all your efforts at building up unity, because the forces of disruption are more numerous than the forces of unity. (17.53)

►Al-Muwatta Hadith

## Hadith 54.29

### Concerning the East

Malik related to me from Abdullah ibn Dinar that Abdullah ibn Umar said, "I saw the Messenger of Allah, may Allah bless him and grant him peace, pointing at the east and saying, 'The cause of dissension is here. The cause of dissension is here, from where the helpers of shaytan arise.' "

►Sahih Muslim Hadith

## Hadith 868

Narrated by  
**AbuMas'ud al-Ansari**

The Messenger of Allah (peace be upon him) used to touch our shoulders in prayer and say: Keep straight, don't be irregular, for there would be dissension in your hearts. Let those of you who are sedate and prudent be near me, then those who are next to them, then those who are next to them. AbuMas'ud said: Now-a-days there is much dissension amongst you.

►Sunan of Abu-Dawood

## Hadith 4747

Narrated by  
**AbuSa'id al-Khudri ; Anas ibn Malik**

**The Prophet (peace be upon him) said: Soon there will appear disagreement and dissension in my people; there will be people who will be good in speech and bad in work. They recite the Qur'an, but it does not pass their collar-bones. They will swerve from the religion as an animal goes through the animal shot at. They will not return to it till the arrow comes back to its notch. They are worst of the people and animals. Happy is the one who kills them and they kill him. They call to the book of Allah, but they have nothing to do with it. He who fights against them will be nearer to Allah than them (the rest of the people). The people asked: What is their sign? He replied: They shave the head.**

►Al-Tirmidhi Hadith

## Hadith 2138

Narrated by  
**Ali ibn AbuTalib**

Al-Harith al-A'war said: While passing through the mosque I found the people engrossed in (prohibited) talk, so I went to Ali and told him. He asked if that was really so, and when I assured him that it was, he said: I heard Allah's Messenger (peace be upon him) say, "Dissension will certainly come." I asked him what is the way out of it, to which he replied, "Allah's Book is the way (out), for it contains information of what has happened before you, news of what will happen after you, and a decision regarding matters which occur among you. It is the distinguisher and is not jesting. If any overweening person abandons it Allah will break him, and if anyone seeks guidance elsewhere Allah will lead him astray. It is Allah's strong cord, it is the wise reminder, it is the straight path, it is that by which the desires do not swerve nor the tongues become confused, and the learned cannot grasp it completely. It does not become worn out by repetition and its wonders do not come to an end. It is that of which the jinn did not hesitate to say when they heard it, 'We have heard a wonderful recital which guides to what is right, and we believe in it.' He who utters it speaks the truth, he who acts according to it is rewarded, he who pronounces judgment according to it is just, and he who invites people to it guides to a straight path."

Tirmidhi and Darimi transmitted it, Tirmidhi saying this is a tradition whose isnad is unknown, and al-Harith is adversely criticised.

► Sahih Muslim Hadith

**Hadith 6752** Narrated by  
**Jabir ibn Abdullah**

I heard Allah's Apostle (peace be upon him) as saying: Verily, the Satan has lost all hopes that the worshippers would ever worship (him) in the peninsula of Arabia, but he (is hopeful) that he would sow the seed of dissension amongst them.

► Sahih Muslim Hadith

**Hadith 6754** Narrated by  
**Jabir ibn Abdulla**

I heard Allah's Apostle (peace be upon him) as saying: The throne of Iblis is upon the ocean and he sends detachments (to different parts) in order to put people to trial and the most important figure in his eyes is one who is most notorious in sowing the seed of dissension.

► Sahih Muslim Hadith

**Hadith 868** Narrated by  
**AbuMas'ud al-Ansari**

The Messenger of Allah (peace be upon him) used to touch our shoulders in prayer and say: Keep straight, don't be irregular, for there would be dissension in your hearts. Let those of you who are sedate and prudent be near me, then those who are next to them, then those who are next to them. AbuMas'ud said: Now-a-days there is much dissension amongst you.

## **DISTORT:**

3:78 - There is among them a section who distort the Book with their tongues; (as they read) you would think it is a part of the Book but it is no part of the Book; and they say "That is from Allah" but it is not from Allah: it is they who tell a lie against Allah and (well) they know it!

4:135 - O ye who believe! stand out firmly for justice as witnesses to Allah even as against yourselves or your parents or your kin and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts) lest ye swerve and if ye distort (justice) or decline to do justice verily Allah is well-acquainted with all that ye do. <sup>544645</sup>

544 When the emigration took place from Makkah to Madinah, bonds and links of brotherhood were established between the Emigrants and the Helpers, and they shared in each other's inheritance. Later, when the Community was solidly established, and relations with those left behind in Makkah were resumed, the rights of blood-relations in Makkah, and the Helper-brethren in Madinah were both safeguarded. This is the particular meaning. The more general meaning is similar; respect your ties of blood, of neighbourhood, and of friendly compacts and understandings. Be just to all. (4.135)

645 Some people may be inclined to favour the rich, because they expect something from them. Some people may be inclined to favour the poor because they are generally helpless. Partiality in either case is wrong. Be just, without fear of favour. Both the rich and the poor are under Allah's protection as far as their legitimate interests are concerned, but they cannot expect to be favoured at the expense of others. And He can protect their interests far better than any man. (4.135)

5:41 - O Apostle! let not those grieve thee who race each other into unbelief: (whether it be) among those who say: "We believe" with their lips but whose hearts have no faith; or it be among the Jews men who will listen to any lie will listen even to others who have never so much as come to thee. They change the words from their (right) times and places; they say "If ye are given this take it but if not beware:" If anyone's trial is intended by Allah thou hast no authority in the least for him against Allah. For such it is not Allah's will to purify their hearts. For them there is disgrace in this world and in the Hereafter a heavy punishment. <sup>744745746</sup>

746 Cf. v. 13. The addition of the words min badi here suggests the change of words from their right times as well as places. They did not deal honestly with their Law, and misapplied it, by distorting the meaning. Or it may be that as tale-bearers they distorted the meaning by misrepresenting the context. (5.41)

## **DIVIDED:**



3:103 - And hold fast all together by the rope which Allah (stretches out for you) and be not **divided** among yourselves; and remember with gratitude Allah's favor on you; for ye were enemies and He joined your hearts in love so that by His grace ye became brethren; and ye were on the brink of the pit of fire and He saved you from it. Thus doth Allah make his signs clear to you: that ye may be guided. <sup>429430</sup>

429 The simile is that of people struggling in deep water, to whom a benevolent Providence stretches out a strong and unbreakable rope of rescue. If all hold fast to it together, their mutual support adds to the chance of their safety. (3.103)

3:105 - Be not like those who are divided amongst themselves and fall into disputations after receiving clear signs; for them is a dreadful penalty.

7:160 - We divided them into twelve tribes, nations; and We inspired Moses, when his people asked him for water, saying: Smite with thy staff the rock! And there gushed forth therefrom twelve springs, so that each tribe knew their drinking place

42:13 - He hath ordained for you that religion which He commended unto Noah, and that which We inspire in thee (Muhammad), and that which We commended unto Abraham and Moses and Jesus, saying: Establish the religion, and be not **divided** therein. Dreadful for the idolaters is that unto which thou callest them. Allah chooseth for Himself whom He will, and guideth unto Himself him who turneth (toward Him).

►Sunan of Abu-Dawood

**Hadith 1043** Narrated by  
**Jabir ibn Abdulla**

The Prophet (peace be upon him) said: Friday is divided into twelve hours. Amongst them there is an hour in which a Muslim does not ask Allah for anything but He gives it to him. So seek it in the last hour after the afternoon prayer.

## DOG:

7:176 - If it had been Our will We should have elevated him with our signs; but he inclined to the earth and followed his own vain desires. His similitude is that of a **dog**: if you attack him he lolls out his tongue or if you leave him alone he (still) lolls out his tongue. That is the similitude of those who reject our signs; so relate the story; perchance they may reflect. <sup>11501151</sup>

1151 The **dog**, especially in the hot weather, lolls out his tongue, whether he is attacked and pursued and is tired, or he is left alone. It is part of his nature to slobber. So with the man who rejects Allah. Whether he is warned or left alone, he continues to throw out his dirty saliva. The injury he will do will be to his own soul. But there may be infection in his evil example. So we must protect others. And we must never give up hope of his own amendment. So we must continue to warn him and make him think. (7.176)

18:18 - Thou wouldst have deemed them awake whilst they were asleep and We turned them on their right and their left sides: their dog stretching forth his two forelegs on the threshold:

2350 The name of their dog is traditionally known as Qitmir, but see n. 2336 above. (18.18)

18:22 - (Some) say they were three the dog being the fourth among them; (others) say they were five the dog being the sixth doubtfully guessing at the unknown; (yet others) say they were seven the dog being the eighth

►Sahih Al-Bukhari Hadith

**Hadith 1.175** Narrated by  
**Adi bin Hatim**

I asked the Prophet (about the hunting dogs) and he replied, "If you let loose (with Allah's name) your tamed dog after a game and it hunts it, you may eat it, but if the dog eats of (that game) then do not eat it because the dog has hunted it for itself." I further said, "Sometimes I send my dog for hunting and find another dog with it. He said, "Do not eat the game for you have mentioned Allah's name only on sending your dog and not the other dog."

►Fiqh-us-Sunnah

## Fiqh 3.104

## Sadaqah on Animals

The Messenger of Allah, upon whom be peace, is reported to have said: "While a man was walking along a road, he became very thirsty and found a well. He lowered himself into the well, drank, and came out. Then [he saw] a dog protruding its tongue out with thirst. The man said: 'This dog has become exhausted from thirst in the same way as I.' He lowered himself into the well again and filled his shoe with water. Then he took the dog by the mouth until he had raised himself. He gave the dog some water to drink. He thanked Allah, and [his sins were] forgiven." They asked: "O Messenger of Allah, upon whom be peace! Is there a reward for us in our animals?" He said: "There is a reward in every living thing." This is related by al-Bukhari and Muslim.

The two also related that the Messenger of Allah, upon whom be peace, said: "While a dog was walking around a well, his thirst was near to killing him. One of the prostitutes of the Banu Isra'il saw him. She took off her shoe and drew water for him with it in order to quench his thirst. [For that] she was forgiven [by Allah]."

►Al-Muwatta Hadith

### Hadith 31.68

## Selling dogs

Yahya related to me from Malik from Ibn Shihab from Abu Bakr ibn Abd ar-Rahman ibn al-Harith ibn Hisham from Abu Masud al-Ansari that the Messenger of Allah, may Allah bless him and grant him peace, forbade the sale price of a dog, the earnings of a prostitute and the earnings of a fortune teller.

►Al-Tirmidhi Hadith

### Hadith 4102 Narrated by Abdullah ibn Mughaffal

The Prophet (peace be upon him) said, "Were dogs not a species of creature I should command that they all be killed; but kill every pure black one."

AbuDawud and Darimi transmitted it. Tirmidhi and Nasa'i added, "No family attaches itself to a dog without a qirat of their good deeds being deducted daily, except in the case of a hunting dog, a farm dog, or a sheepdog."

Fiqh-us-Sunnah

### Fiqh 1.6a

## Water left in a pot after a pig or dog has drunk from it

Such water is considered impure and must be avoided. Al-Bukhari and Muslim have recorded, on the authority of Abu Hurairah, that the messenger of Allah said, "If a dog drinks from one of your containers, wash it seven times." Ahmad and Muslim also have this addition, "Cleanse one of your containers if a dog licks it by washing it seven times, the first washing being with dirt." As for the leftover water of a pig, it is clearly considered filth and impure.

►Sunan of Abu-Dawood

### Hadith 4146 Narrated by

The Apostle of Allah (peace be upon him) said: Gabriel (peace be upon him) came to me and said: I came to you last night and was prevented from entering simply because there were images at the door, for there was a decorated curtain with images on it in the house, and there was a dog in the house. So order the head of the image which is in the house to be cut off so that it resembles the form of a tree; order the curtain to be cut up and made into two cushions spread out on which people may tread; and order the dog to be turned out. The Apostle of Allah (peace be upon him) then did so. The dog belonged to al-Hasan or al-Husayn and was under their couch. So he ordered it to be turned out.

►Sahih Muslim Hadith

### Hadith 5246 Narrated by Aisha

Gabriel (peace be upon him) made a promise with Allah's Messenger (peace be upon him) to come at a definite hour; that hour came but he did not visit him. And there was in his hand (in the hand of Allah's Apostle) a staff. He threw it from his hand and said: Never has Allah or His messengers (angels) ever broken their promise. Then he cast a glance (and by chance) found a puppy under his cot and said: Aisha, when did this dog enter here ? She said: By Allah, I don't know. He then commanded and it was turned out. Then Gabriel came and Allah's Messenger (peace be upon him) said to him: You promised me and I waited for you, but you did not come, whereupon he said: It was the dog in your house which prevented me (to come), for we (angels) do not enter a house in which there is a dog or a picture.

►Al-Muwatta Hadith

### Hadith 54.13

## Concerning Dogs

Malik related to me from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever acquires a dog other than a sheepdog or hunting dog, will have two qirats deducted from the reward of his good actions every day."

Malik related to me from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, ordered dogs to be killed.

►Sunan of Abu-Dawood

**Hadith 3475** Narrated by  
**Abdullah ibn Abbas**

The Apostle of Allah (peace be upon him) forbade the price paid for a dog; if someone comes to ask for the price of a dog, fill his hand-palm with dust.

►Al-Muwatta Hadith

**Hadith 54.12**

**Concerning Dogs**

Malik related to me from Yazid ibn Khusayfa that as-Sa'ib ibn Yazid informed him that he heard Sufyan ibn Abi Zuhayr who was from the Azd Shanua tribe and among the companions of the Messenger of Allah, may Allah bless him and grant him peace, speaking with some people who were with him at the door of the mosque. He said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'If anyone acquires a dog which he does not use as a sheepdog or for hunting, a qirat will be deducted from the reward of his good deeds each day.' " He was asked, "Did you hear this from the Messenger of Allah, may Allah bless him and grant him peace?" He said, "Yes, by the Lord of this mosque."

►Al-Muwatta Hadith

**Hadith 25.5**

**Eating Game Killed with Throwing Sticks and by Stones**

Yahya said that he heard Malik say that there was no harm in eating game when you did not see it die if you found the mark of your **dog** on it or your arrow in it as long as it had not remained overnight. If it had remained overnight, then it was disapproved of to eat it.

►Sahih Al-Bukhari Hadith

**Hadith 7.390** Narrated by  
**Abdullah bin Umar**

I heard the Prophet saying, "If someone keeps a dog neither for hunting, nor for guarding livestock, the reward (for his good deeds) will be reduced by two Qirats per day."

►Sahih Al-Bukhari Hadith

**Hadith 1.785** Narrated by  
**Anas bin Malik**

The Prophet said, "Be straight in the prostrations and none of you should put his forearms on the ground (in the prostration) like a **dog**."

**DOOM:**

52:7 - Verily the Doom of thy Lord will indeed come to pass

29:53 - They bid thee hasten on the doom (of Allah). And if a term had not been appointed, the doom would assuredly have come unto them (ere now). And verily it will come upon them suddenly when they perceive not.

29:54 - They bid thee hasten on the doom, when lo! hell verily will encompass the disbelievers.

29:55 - On the day when the doom will overwhelm them from above them and from underneath their feet, and He will say: Taste what ye used to do!

37:31 - Now the Word of our Lord hath been fulfilled concerning us. Lo! we are about to taste (the doom).

39:54 - Turn unto Him repentant, and surrender unto Him, before there come unto you the doom, when ye cannot be helped.

39:55 - And follow the better (guidance) of that which is revealed unto you from your Lord, before the doom cometh on you suddenly when ye know not,

- 39:58 - Or should say, when it seeth the doom: Oh, that I had but a second chance that I might be among the righteous!
- 39:24 - Is he then, who will strike his face against the awful doom upon the Day of Resurrection (as he who doeth right)? And it will be said unto the wrong doers: Taste what ye used to earn.
- 39:25 - Is he then, who will strike his face against the awful doom upon the Day of Resurrection (as he who doeth right)? And it will be said unto the wrong doers: Taste what ye used to earn.
- 39:26 - Thus Allah made them taste humiliation in the life of the world, and verily the doom of the Hereafter will be greater if they did but know.
- 3:176 - Let not their conduct grieve thee, who run easily to disbelief, for Lo! they injure Allah not at all. It is Allah's will to assign them no portion in the Hereafter, and theirs will be an awful doom.
- 3:177 - Those who purchase disbelief at the price of faith harm Allah not at all, but theirs will be a painful doom.
- 3:178 - And let not those who disbelieve imagine that the rein We give them bodeth good unto their souls. We only give them rein that they may grow in sinfulness. And theirs will be a shameful doom.
- 46:31 - O our people! respond to Allah's summoner and believe in Him. He will forgive you some of your sins and guard you from a painful doom.
- 16:85 - And when those who did wrong behold the doom, it will not be made light for them, nor will they be reprieved.
- 16:88 - For those who disbelieve and debar (men) from the way of Allah, We add doom to doom because they wrought corruption.
- 70:1 - A questioner questioned concerning the doom about to fall
- 70:2 - Upon the disbelievers, which none can repel,
- 25:65 - And who say: Our Lord! Avert from us the doom of hell; lo! the doom thereof is anguish;
- 22:1 - O mankind! Fear your Lord. Lo! the earthquake of the Hour (of Doom) is a tremendous thing.
- 22:2 - On the day when ye behold it, every nursing mother will forget her nursling and every pregnant one will be delivered of her burden, and thou (Muhammad) wilt see mankind as drunken, yet they will not be drunken, but the Doom of Allah will be strong (upon them).
- 38:8 - Hath the reminder been revealed unto him (alone) among us? Nay, but they are in doubt concerning My reminder; nay but they have not yet tasted My doom.
- 39:13 - Say: Lo! if I should disobey my Lord, I fear the **doom** of a tremendous Day.
- 11:39 - And ye shall know to whom a punishment that will confound him cometh, and upon whom a lasting doom will fall.
- 40:84 - Then, when they saw Our doom, they said: We believe in Allah only and reject (all) that we used to associate (with Him).
- 42:21 - Or have they partners (of Allah) who have made lawful for them in religion that which Allah allowed not? And but for a decisive word (gone forth already), it would have been judged between them. Lo! for wrong-doers is a painful doom.
- 11:84 - And unto Midian (We sent) their brother Shueyb. He said: O my people! Serve Allah. Ye have no other God save Him! And give not short measure and short weight. Lo! I see you well to do, and lo! I fear for you the doom of a besetting Day.

## DOUBT:

- 2:2 - This is the Book; in it is guidance sure without **doubt** to those who fear Allah. <sup>26</sup>

- 26 Taqwa and the verbs and nouns connected with the root, signify: (1) the fear of God which according to the writer of Proverbs (i.7) in the Old Testament is the beginning of Wisdom; (2) restraint, or guarding one's tongue, hand, and heart from evil; (3) hence righteousness, piety good conduct. All these ideas are implied; in the translation, only one or other of these ideas can be indicated according to the context. See also xvii 17; and ixiv 56, n.5808. (2.2)

2:23 - And if ye are in **doubt** as to what We have revealed from time to time to Our servant then produce a Surah like thereunto; and call your witnesses or helpers (if there are any) besides Allah if your (doubts) are true. <sup>42</sup>

- 42 How do we know that there is revelation, and that is from God? Here is a concrete test. The Teacher of God's Truth has placed before you many Suras. Can you produce one like it? If there is any one besides God, who can inspire spiritual truth in such noble language, produce your evidence. Or is it that your doubts are merely argumentative, refractory, against your own inner light, or conscience? All true revelation is itself a miracle, and stands on its own merits. (2.23)

3: 9 - "Our Lord! Thou art He that will gather mankind together against a day about which there is no doubt: for Allah never fails in His promise." <sup>349</sup>

3:25 - But how (will they fare) when We gather them together against a day about which there is no doubt and each soul will be paid out just what it has earned without (favor or injustice)?

3:60 - The truth (comes) from Allah alone; so be not of those who doubt. <sup>399</sup>

- 399 The truth does not necessarily come from priests, or from the superstitions of whole peoples. It comes from Allah, and where there is a direct revelation, there is no room for doubt. (3.60)

5:106 - .....If ye doubt (their truth) detain them both after prayer and let them both swear by Allah: "We wish not in this for any worldly gain even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: if we do then behold! the sin be upon us!" <sup>812</sup>

- 812 Ordinarily this oath should be decisive, and the matter must rest here. But if it gets known that the oath was false, other evidence may be taken as in the next verse. (5.106)

6:2 - He it is who created you from clay and then decreed a stated term (for you). And there is in His presence another determined term; yet ye doubt within yourselves!. <sup>836837</sup>

6:12 - He will gather you together for the Day of Judgment there is no doubt whatever.

9:45 - Only those ask thee for exemption who believe not in Allah and the Last Day and whose hearts are in doubt so that they are tossed in their doubts to and fro. <sup>1309</sup>

9:125 - But those in whose hearts is a disease it will add doubt to their doubt and they will die in a state of unbelief. <sup>1376</sup>

- 1376 Cf. ii. 10 and several similar passages. Just as the light, which to healthy eyes gives enlightenment, causes pain to the diseased eye, which emits unclean matter, so to those spiritually diseased. Allah's grace is unwelcome, and they put forth more doubts to cover their disease. And they die in their disease, and of their disease. Note the aptness of the metaphor. (9.125)

10:94 - If thou wert in doubt as to what We have revealed unto thee then ask those who have been reading the Book from before thee: the Truth hath indeed come to thee from thy Lord: so be in nowise of those in doubt. <sup>14751476</sup>

- 1475 Allah's Truth is all one, and even in different forms men sincere in Religion recognise the oneness. So sincere Jews like 'Abdullah ibn Salam, and sincere Christians like Waraqa or the Nestorian monk Bahira, were ready to recognise the mission of Muhammad Al-Mustafa. "The Book" in this connection is Revelation generally, including pre-Islamic revelations. (10.94)

10:100 - No soul can believe except by the Will of Allah and He will place Doubt (or obscurity) on those who will not understand. <sup>14811482</sup>

- 1482 Rijs (from rajisa, yarjasu, or rajusa, yarjusu) has various meanings: e.g., (1) filth, impurity, uncleanness, abomination, as in ix. 95; (2) hence, filthy deeds, foul conduct, crime, abomination, thus shading off into (1), as in v. 90; (3) hence punishment for crime, penalty, as in vi. 125; (4) a form of such punishment, viz., doubt, obscurity, or unsettlement of mind, anger, indignation, as in ix. 125, and here, but perhaps the idea of punishment is also implied here. (10.100)

10:104 - Say: "O ye men! if ye are in doubt as to my religion (behold!) I worship not what ye worship other than Allah But I worship Allah Who will take your souls (at death): I am commanded to be (in the ranks) of the Believers." <sup>1485148614871488</sup>

- 1485 Other people may hesitate, or doubt, or wonder. But the righteous man has no doubt in his own mind, and he declares his Faith clearly and unambiguously to all, as did Al-Mustafa. (10.104)
- 1486 The worship of the One and True God is not a fancy worship, to be arrived at merely by reasoning and philosophy. It touches the vital issues of life and death-which are in His hands and His alone. (10.104)
- 1487 Nor is the worship of One God an invention of the Prophet. It comes as a direct command through him and to all. (10.104)
- 1488 Individual Faith is good, but it is completed and strengthened by joining or forming a Righteous Society, in which the individual can develop and expand. Islam was never a religion of monks and anchorites. It laid great stress on social duties, which in many ways test and train the individual's character. (10.104)
- 1489 Allah is Oft-Forgiving, Most Merciful. Even when we suffer under trials and tribulations, it is for our good, and no one can remove them except He, when, in His Plan, He sees it to be best for all concerned. On the other hand, there is no power that can intercept His blessings and favours, and His bounty flows freely when we are worthy, and often when we are not worthy of it. (10.107)

34:54 - And between them and their desires is placed a barrier as was done in the past with their partisans: for they were indeed in suspicious (disquieting) doubt. 386638673868

3866 What they desire is to suppress Truth and to indulge in the satisfaction of their own evil, selfish motives. They will be balked in both, and that itself will be their anguish and punishment. That has always been the law in the eternal struggle between Right and Wrong. All partisans of such narrow cliques have always suffered the same fate. (34.54)

3867 Note that verses 51-54 are a powerful description of the conflict between right and wrong, and may be understood in many meanings. (1) The description applies to the position in the final Hereafter, as compared with the position in this life. (2) It applies to the position of triumphant Islam in Madinah and later as compared with the position of persecuted Islam in its early days in Makkah. (3) It applies to the reversal of the position of right and wrong at various phases of the world's history, or of (4) individual history. (34.54)

13:28 - "Those who believe and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction. 1843

1843 The Sign or Miracle is not something external: it is something internal, something in your mind, heart, and soul. It depends on your inner spiritual experience. If you turn to Allah, that light, that experience, will come. If you do not, Allah will not force you. (13.28)

14:9 - Has not the story reached you (O people!) of those who (went) before you? of the people of Noah and `Ad and Thamud? and of those who (came) after them? None knows them but Allah. To them came apostles with Clear (Signs); but they put their hands up to their mouths and said: "We do deny (the mission) on which ye have been sent and we are really in suspicious (disquieting) doubt as to that to which ye invite us." 188218831884

1883 That is, either that the Unbelievers metaphorically put their hands up to the mouths of the Prophets to try to prevent them from proclaiming their Message, or that the Unbelievers put up their fingers to their own mouths, as much as to say "Don't listen to them," or bite their own fingers in token of incontinent rage. Whatever construction we adopt, the meaning is that they were intolerant of their prophets even as the Quraish were intolerant of Al-Mustafa and did all they could to suppress Allah's Truth. (14.9)

1884 Cf. xi. 62. The distinction between Shakk and raib may be noted. Shakk is intellectual doubt, a doubt as to fact; is it so, or is it not? Raib is something more than intellectual doubt; a suspicion that there is fraud or deception; something that upsets your moral belief and causes a disquiet in your soul. In iii. 30, it is used as equivalent to "calamity" or "disaster", some punishment or evil. Both kinds of doubts and suspicions are hinted at against Prophets of Allah. (14.9)

40:51 - We will without doubt help Our apostles and those who believe (both) in this world's life and on the Day when the Witnesses will stand forth 4424

4424 The Day of Judgment is described as "the Day when Witnesses will stand forth". This description implies two things: (1) that there man will be judged justly; his past actions and his faculties and opportunities will be witnesses as to the use he made of them (xxiv. 24); in fact he will himself be a witness against himself (vi. 130); and the prophets and just men will bear witness to the fact that they preached and warned men (xxxix. 69; ii. 133). (40.51)

See: 2:2, 6:2.12, 9:45, 11:110, 12:70, 14:9.10, 15:63, 19:68, 22:5, 32:2, 40:59, 41:45 etc.

SEE:

►Fiqh-us-Sunnah

**Fiqh 3.122a**

**The Forbidden Days to Fast, on the "day of doubt"**



►Fiqh-us-Sunnah

## Fiqh 3.131

### Fasting, doubt concerning the time of fajr

►Al-Tirmidhi Hadith

**Hadith 2773** Narrated by  
**Al-Hasan ibn Ali**

I have retained in my memory these words of Allah's Messenger (peace be upon him), "Leave what causes you doubt and turn to what does not cause you doubt. Truth is tranquillity, but falsehood is doubt."

Ahmad, Tirmidhi and Nasa'i transmitted it, and Darimi transmitted the first part.

### DOWER:

See under "Women"

►Sunan of Abu-Dawood

**Hadith 2112** Narrated by  
**Uqbah ibn Amir**

The Prophet (peace be upon him) said to a man: Would you like me to marry you to so-and-so? He said: Yes. He also said to the woman: Would you like me to marry you to so-and-so? She said: Yes. He then married one to the other. The man had sexual intercourse with her, but he did not fix any dower for her, nor did he give anything to her. He was one of those who participated in the expedition to al-Hudaybiyyah. One part of the expedition to al-Hudaybiyyah had a share in Khaybar. When he was nearing his death, he said: The Apostle of Allah (peace be upon him) married me to so-and-so, and I did not fix a dower for her, nor did I give anything to her. I call upon you as witness that I have given my share in Khaybar as her dower. So she took the share and sold it for one lakh (of dirhams).

►Al-Tirmidhi Hadith

**Hadith 3209** Narrated by  
**Anas ibn Malik**

AbuTalhah married Umm Sulaym, the dower between them being acceptance of Islam. Umm Sulaym had become a Muslim before AbuTalhah, and when he asked her in marriage she said, "I have become a Muslim, so if you become one I shall marry you." He then accepted Islam and that was the dower arranged between them.

Nasa'i transmitted it.

►Sahih Muslim Hadith

**Hadith 3252** Narrated by  
**Sabrah ibn Ma'bad al-Juhani**

Allah's Messenger (peace be upon him) permitted temporary marriages for us. So I and another person went out and saw a woman of Banu Amir, who was like a young long-necked she-camel. We presented ourselves to her (for contracting temporary marriage), whereupon she said: What dower would you give me? I said: My cloak. And my companion also said: My cloak. And the cloak of my companion was superior to my cloak, but I was younger than he. So when she looked at the cloak of my companion she liked it, and when she cast a glance at me I looked more attractive to her. She then said: Well, you and your cloak are sufficient for me. I remained with her for three nights, and then Allah's Messenger (peace be upon him) said: He who has any such woman with whom he had contracted temporary marriage, he should let her off.

►Sunan of Abu-Dawood

**Hadith 2105** Narrated by  
**Jabir ibn Abdullah**

The Prophet (peace be upon him) said: If anyone gives as a dower to his wife two handfuls of flour or dates he has made her lawful for him.

### DOWRY:

See under "Women"

SEE:

►Fiqh-us-Sunnah

## Fiqh 3.17

## Zakah on a Woman's Dowry

►Islamic Terms Dictionary

### Mahr

a dowry given by the man to the woman he is about to marry. It is part of the Muslim marriage contract. It can never be demanded back under any circumstances.

### DREAMS:

8:43 - Remember in thy dream Allah showed them to thee as few: if He had shown them to thee as many ye would surely have been discouraged and ye would surely have disputed in (your) decision: but Allah saved (you): for He knoweth well the (secrets) of (all) hearts.

8:44 - And remember when ye met He showed them to you as few in your eyes and He made you appear as contemptible in their eyes: That Allah might accomplish a matter already enacted: for to Allah do all questions go back (for decision). <sup>1214</sup>

1214 The Muslim army though they knew their worldly disadvantage, did not realise the full odds against them. The Makkans came exulting in any case, and they despised the contemptible little force, opposed to them. Even though they thought the Muslim force was twice as great as it was (iii. 13), still that number was contemptible, when taken with its poor equipment. Both these psychological visions subverted the main Plan, which was to bring the matter to a decisive issue, whether the Pagans of Makkah were to continue their arrogant oppression, or the religion of Allah was to be established in freedom and honour. (8.44)

12:4 - Behold Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!" <sup>16321633</sup>

1636 If Joseph was to be of the elect, he must understand and interpret Signs and events aright. The imagination of the pure sees truths, which those not so endowed cannot understand. The dreams of the righteous prefigure great events, while the dreams of the futile are mere idle futilities. Even things that happen to us are often like dreams. The righteous man received disasters and reverses, not with blasphemies against Allah, but with humble devotion, seeking to ascertain His Will. Nor does he receive good fortune with arrogance, but as an opportunity for doing good, to friends and foes alike. His attitude to histories and stories is the same: he seeks the edifying material which leads to Allah. (12.6)

12:5 - Said (the father): "My (dear) little son! relate not thy vision to thy brothers lest they concoct a plot against thee: for Satan is to man an avowed enemy!" <sup>16341635</sup>

1634 The young lad Yusuf was innocent and did not even know of his brothers' guile and hatred, but the father knew and warned him. (12.5)

1635 The story is brought up at once to its spiritual bearing. These wicked brothers were puppets in the hands of Evil. They allowed their manhood to be subjugated by Evil, not remembering that Evil was the declared opposite or enemy of the true nature and instincts of manhood. (12.5)

12:6 - "Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favor to thee and to the posterity of Jacob even as He perfected it to thy fathers Abraham and Isaac aforetime! For Allah is full of knowledge and wisdom." <sup>16361637</sup>

1636 If Joseph was to be of the elect, he must understand and interpret Signs and events aright. The imagination of the pure sees truths, which those not so endowed cannot understand. The dreams of the righteous prefigure great events, while the dreams of the futile are mere idle futilities. Even things that happen to us are often like dreams. The righteous man received disasters and reverses, not with blasphemies against Allah, but with humble devotion, seeking to ascertain His Will. Nor does he receive good fortune with arrogance, but as an opportunity for doing good, to friends and foes alike. His attitude to histories and stories is the same: he seeks the edifying material which leads to Allah. (12.6)

1637 Whatever happens is the result of Allah's Will and Plan. And He is good and wise, and He knows all things. Therefore we must trust Him. In Joseph's case he could look back to his fathers, and to Abraham, the True, the Righteous, who through all adversities kept his Faith pure and undefiled and won through. (12.6)

12:43 - The king (of Egypt) said: "I do see (in a vision) seven fat kine whom seven lean ones devour and seven green ears of corn and seven (others) withered. O ye chiefs! expound to me my vision if it be that ye can interpret visions." <sup>1700</sup>

1700 The Pharaoh is holding a Council. His confidential adviser the cup-bearer is present. The Pharaoh relates his double dream,-of seven fat kine being devoured by seven lean ones, and of seven fine full green ears of corn (presumably being devoured) by seven dry withered ears. (12.43)

1701 No one in the Council apparently wanted to take the responsibility either of interpreting the dream, or of carrying out any measures consequent on the interpretation. (12.44)

12:44 - They said: "A confused medley of dreams: and we are not skilled in the interpretation of dreams." 1701

1701 No one in the Council apparently wanted to take the responsibility either of interpreting the dream, or of carrying out any measures consequent on the interpretation. (12.44)

12:46 - "O Joseph!" (he said) "O man of truth! expound to us (the dream) of seven fat kine whom seven lean ones devour and of seven green ears of corn and (seven) others withered: that I may return to the people and that they may understand." 1703

1703 The speech must have been longer, to explain the circumstances. We are just given the points. From Joseph he conceals nothing. He knows that Joseph knows more than himself. He tells Joseph that if he got the meaning, he would go and tell the Council. It would be impertinent for the cup-bearer to hold out to Joseph, the Prophet of Allah, the bribe of the hope of his release. Notice how blandly he avoids referring to his own lapse in having forgotten Joseph so long, and how the magnanimous Joseph has not a word of reproach, but gets straight on with the interpretation. (12.46)

12:47 - (Joseph) said: "For seven years shall ye diligently sow as is your wont: and the harvests that ye reap ye shall leave them in the ear except a little of which ye shall eat." 1704

1704 Joseph not only shows what will happen, but, unasked, suggests the measures to be taken for dealing with the calamity when it comes. There will be seven years of abundant harvest. With diligent cultivation they should get bumper crops. Of them they should take a little for their sustenance and store the rest in the ear, the better to preserve it from the pests that attack corn-heaps when they have passed through the threshing floor. (12.47)

12:48 - Then will come after that (period) seven dreadful (years) which will devour what ye shall have laid by in advance for them (all) except a little which ye shall have (specially) guarded. 1705

1705 There will follow seven years of dreadful famine, which will devour all the stores which they will have laid by in the good years. They must be careful, even during the famine, not to consume all the grain; they must by special arrangement save a little for seed, lest they should be helpless even when the Nile brought down abundant waters from the rains at its sources. (12.48)

12:49 - "Then will come after that (period) a year in which the people will have abundant water and in which they will press (wine and oil)." 1706

1706 This is a symbol of a very abundant year, following the seven years of drought. The Nile must have brought abundant fertilising waters and silt from its upper reaches, and there was probably some rain also in Lower Egypt. The vine and the olive trees, which must have suffered in the drought, now revived, and yielded their juice and their off, among the annuals, also, the oil seeds such as , sesamum, and the castor oil plant, must have been grown, as there was irrigated land and to spare from the abundant grain crops. And the people's spirits revived, to enjoy the finer products of the earth, when their absolute necessities had been more than met in their grain crops. (12.49)

12:100 - And he raised his parents high on the throne (of dignity) and they fell down in prostration (all) before him. He said: "O my father! this is the fulfillment of my vision of old! Allah hath made it come true! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert (even) after Satan had sown enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that He planneth to do: for verily He is full of knowledge and wisdom." 17791780

1779 Certainly metaphorically: probably also literally. By Eastern custom the place of honour at a ceremonial reception is on a seat on a dais, with a special cushion of honour, such as is assigned to a bridegroom at his reception. To show his high respect for his parents, Joseph made them sit on a throne of dignity. On the other hand, his parents and his brothers, all performed the ceremony of prostration before Joseph in recognition of his supreme rank in Egypt under the Pharaoh. And thus was fulfilled the **dream** or vision of his youth (xii. 4 above and n. 1633). A) The ceremony of prostration for paying respect might have been allowed at the time of previous prophets, but with the advent of the complete and final revelation prostration before anyone other than Allah is a grave sin strictly prohibited. (12.100)

12:101 - "O my Lord! Thou hast indeed bestowed on me some power and taught me something of the interpretation of **dreams** and events O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter take thou my soul (at death) as one submitting to Thy Will (as a Muslim) and unite me with the righteous." 178117821783

1781 Then he turns to Allah in prayer, and again his modesty is predominant. He held supreme power under the king, but he calls it "some power" or authority. His reading of events and dreams had saved millions of lives in the great Egyptian famine; yet he refers to it as "something of the interpretation of dreams and events". And he takes no credit

to himself, "All this," he says, "was Thy gift, O Allah! For such things can only come from the Creator of the heavens and earth." (12.101)

1782 Power in the doing of things as well as power in intelligent forecasts and plans, -both must look to Allah: otherwise the deed and the plan would be futile. (12.101)

1783 Joseph's prayer may be analysed thus: (1) I am nothing; all power and knowledge are Thine; (2) such things can only come from Thee, for Thou art the Creator of all; (3) none can protect me from danger and wrong, but only Thou; (4) Thy protection I need both in this world and the next; (5) may I till death remain constant to Thee-, (6) may I yield up my soul to Thee in cheerful submission to Thy will; (7) in this moment of union with my family after many partings let me think of the final union with the great family of the righteous. How marvellously apt to the occasion! (12.101)

21:5 - Nay" they say "(these are) medleys of dreams! nay he forged it!--nay he is (but) a poet! Let him then bring us a Sign like the ones that were sent to (prophets) of old!" 2668

2668 The charges against Allah's inspired Messenger are heaped up, "Magic!" says one: that means, "We don't understand it!" Says another, "Oh! but we know! he is a mere dreamer of confused dreams!" If the "dreams" fit in with real things and vital experiences, another will suggest, "Oh yes! why drag in supernatural agencies? he is clever enough to forge it himself!" Or another suggests, "He is a poet! Poets can invent things and say them in beautiful words!" Another interposes, "What we should like to see is miracles, like those we read of in stories of the Prophets of old!" (21.5)

►Sahih Al-Bukhari Hadith

### Hadith 9.144

Narrated by

**Abu Huraira** Allah's Apostle said, "When the Day of Resurrection approaches, the dreams of a believer will hardly fail to come true, and a dream of a believer is one of forty-six parts of prophetism, and whatever belongs to prophetism can never be false." Muhammad bin Sirin said, "But I say this." He said, "It used to be said, 'There are three types of dreams: The reflection of one's thoughts and experiences one has during wakefulness, what is suggested by Satan to frighten the dreamer, or glad tidings from Allah. So, if someone has a dream which he dislikes, he should not tell it to others, but get up and offer a prayer.' " He added, "He (Abu Huraira) hated to see a Ghul (i.e., iron collar around his neck in a dream) and people liked to see fetters (on their feet in a dream). The fetters on the feet symbolizes one's constant and firm adherence to religion." And Abu 'Abdullah said, "Ghuls (iron collars) are used only for necks."

►Al-Muwatta Hadith

### Hadith 52.4

#### Visions

Yahya related to me from Malik from Yahya ibn Said that Abu Salama ibn Abd ar-Rahman said, "I heard Abu Qatada ibn Ribiyy say that he heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'The good dream is from Allah, and the bad dream is from shaytan. When you see what you dislike, spit to your left side three times when you wake up, and seek refuge with Allah from its evil. It will not harm you then, Allah willing.' " Abu Salama said, "I would see dreams which weighed on me more heavily than a mountain. When I heard this hadith, I was not concerned about it."

►Sahih Al-Bukhari Hadith

### Hadith 7.15

Narrated by

**Aisha**

Allah's Apostle said (to me), "You have been shown to me twice in (my) dreams. A man was carrying you in a silken cloth and said to me, 'This is your wife.' I uncovered it; and behold, it was you. I said to myself, 'If this dream is from Allah, He will cause it to come true.' "

►Sahih Bukhari Hadith Subjects

### Dreams, Interpretation of

1. The commencement of the Divine Inspiration  
B 9.111
2. The dreams of righteous people  
B 9.112
3. Dreams are from Allah  
B 9.113, B 9.114
4. "A dream that comes true is one of forty-six parts..."  
B 9.115, B 9.116, B 9.117, B 9.118
5. Glad tidings  
B 9.119

6. Joseph's vision
7. The vision of Abraham
8. A number of persons having the same dream  
B 9.120
9. The dreams of prisoners, evildoers and pagans  
B 9.121
10. Seeing the Prophet in a dream  
B 9.122, B 9.123, B 9.124, B 9.125, B 9.126
11. Night dreams  
B 9.127, B 9.128, B 9.129
12. Day dreams  
B 9.130
13. The dreams of women  
B 9.131, B 9.132
14. A bad dream is from Satan  
B 9.133
15. Milk seen in a dream  
B 9.134
16. Dreaming that milk is flowing in one's limbs or nails  
B 9.135
17. A shirt seen in a dream  
B 9.136
18. Dragging a shirt in a dream  
B 9.137
19. Green color and a green garden in a dream  
B 9.138
20. Removing the veil of a woman in a dream  
B 9.139
21. Seeing silken garments in a dream  
B 9.140
22. Seeing the keys in one's hand in a dream  
B 9.141
23. Taking hold of a handhold or a ring  
B 9.142
24. Seeing a pole of a tent under one's pillow
25. Seeing a kind of thick silk in a dream  
B 9.143
26. Seeing oneself fettered in a dream  
B 9.144
27. Seeing a flowing spring in a dream  
B 9.145
28. Drawing water from a well in a dream  
B 9.146
29. Drawing water from a well with weakness  
B 9.147, B 9.148
30. To take rest in a dream  
B 9.149
31. Seeing a palace in a dream  
B 9.150, B 9.151
32. Performing ablution in a dream  
B 9.152
33. Performing Tawaf around the Ka'ba in a dream  
B 9.153

34. Giving the remainder of one's drink to another  
B 9.154
35. The feeling of security and disappearance of fear  
B 9.155
36. To be taken to the right side in a dream  
B 9.156
37. Seeing a bowl in a dream  
B 9.157
38. Seeing something flying in a dream  
B 9.158
39. Seeing cows being slaughtered in a dream  
B 9.159
40. To blow out in a dream  
B 9.160
41. Replacing something in a dream  
B 9.161
42. Seeing a black woman in a dream  
B 9.162
43. Seeing a lady with unkempt hair in a dream  
B 9.163
44. Waving a sword in a dream  
B 9.164
45. Narrating a dream which one did not see  
B 9.165, B 9.166, B 9.167
46. Do not mention bad dreams to anybody  
B 9.168, B 9.169
47. Considering the interpretation of a dream invalid  
B 9.170
48. Interpretation of dream after the Fajr prayer  
B 9.171

## **DRESS:**

Sahih Bukhari Hadith Subjects

### **Dress**

1. 'Say: Who has forbidden the adornment of Allah...'  
B 7.674
2. Dragging one's garment without conceit  
B 7.675, B 7.676
3. To tuck up or roll up one's clothes  
B 7.677
4. The part of the garment hanging below the ankles  
B 7.678
5. Dragging one's garment out of conceit  
B 7.679, B 7.680, B 7.681, B 7.682, B 7.683
6. The fringed Izar  
B 7.684
7. The Rida  
B 7.685
8. The wearing of shirts  
B 7.686, B 7.687, B 7.688
9. The pocket opening of a shirt  
B 7.689
10. A cloak with narrow sleeves  
B 7.690
11. A woollen cloak  
B 7.691



12. The Qaba'  
B 7.692, B 7.693
13. Hooded cloaks  
B 7.694
14. Trousers  
B 7.695, B 7.696
15. Turbans  
B 7.697
16. Covering the head and face with a covering sheet  
B 7.698
17. The helmit  
B 7.699
18. The Burud  
B 7.700, B 7.701, B 7.702, B 7.703, B 7.704, B 7.705
19. The Aksiya and the Khama' is  
B 7.706, B 7.707, B 7.708
20. Covering one side of the body only  
B 7.709, B 7.710
21. The Ihtiba  
B 7.711, B 7.712
22. The black Khamisa  
B 7.713, B 7.714
23. Green clothes  
B 7.715
24. White clothes  
B 7.716, B 7.717
25. Wearing silk clothes  
B 7.718, B 7.719, B 7.720, B 7.721, B 7.722, B 7.723, B 7.724, B 7.725, B 7.726
26. Touching silk but not wearing it  
B 7.727
27. Using silk for bedding  
B 7.728
28. The wearing of Qassy  
B 7.729
29. Silk is allowed for men suffering from an itch  
B 7.730
30. Silk for women  
B 7.731, B 7.732, B 7.733
31. The Prophet was contented with any clothes  
B 7.734, B 7.735
32. Invoking Allah for one wearing new clothes  
B 7.736
33. Men are forbidden to use saffron  
B 7.737
34. The garment dyed with saffron  
B 7.738
35. The red garment  
B 7.739
36. The red Maithara  
B 7.740
37. The Sabtiyya  
B 7.741, B 7.742, B 7.743, B 7.744
38. Putting on shoes  
B 7.745
39. Not to walk with only one shoe  
B 7.746

40. Taking off the left shoe first  
B 7.747
41. The sandal with two straps  
B 7.748, B 7.749
42. The red leather tent  
B 7.750, B 7.751
43. Sitting on a mat made of date palm leaves  
B 7.752
44. Garments with gold buttons
45. Gold rings  
B 7.753, B 7.754, B 7.755
46. Silver rings  
B 7.756
47. Throwing away a gold ring  
B 7.757
48. The stone of the ring  
B 7.758, B 7.759
49. An iron ring  
B 7.760
50. To engrave a ring  
B 7.761, B 7.762
51. Wearing a ring on the little finger  
B 7.763
52. Using a ring as a stamp for letters  
B 7.764
53. Wearing a ring with the stone towards the palm  
B 7.765
54. The engraving on the ring of the Prophet  
B 7.766
55. Engraving in three lines  
B 7.767
56. Rings for women  
B 7.768
57. Necklaces and Sikhabs worn by women  
B 7.769
58. Borrowing a necklace  
B 7.770
59. Earrings for women  
B 7.771
60. The Sikhab for boys  
B 7.772
61. Men adopting the manners of women  
B 7.773
62. Prohibiting effeminate men from houses  
B 7.774, B 7.775
63. Cutting short the mustaches  
B 7.776, B 7.777
64. Clipping nails  
B 7.778, B 7.779, B 7.780
65. Leaving the beard  
B 7.781
66. Grey hair  
B 7.782, B 7.783, B 7.784, B 7.785
67. Dyeing the hair  
B 7.786

68. Curly hair  
B 7.787, B 7.788, B 7.789, B 7.790, B 7.791, B 7.792, B 7.793, B 7.794, B 7.795
69. At-Talbid  
B 7.796, B 7.797, B 7.798
70. Hair parting  
B 7.799, B 7.800
71. Hair braids  
B 7.801, B 7.802
72. Al-Qaza'  
B 7.803, B 7.804
73. Perfume  
B 7.805
74. Applying scent to the head and beard  
B 7.806
75. Combing one's hair  
B 7.807
76. Menstruating wife combing the hair of her husband  
B 7.808, B 7.809
77. Start combing from the right side  
B 7.810
78. Musk  
B 7.811
79. The kind of scent recommended  
B 7.812
80. Not refusing scent  
B 7.813
81. Adh-Dharira  
B 7.814
82. Artificial spaces between teeth  
B 7.815
83. Using false hair  
B 7.816, B 7.817, B 7.818, B 7.819, B 7.820, B 7.821
84. Removing hair from the face  
B 7.822
85. Lengthening hair artificially  
B 7.823, B 7.824, B 7.825, B 7.826
86. The woman who practices tattooing  
B 7.827, B 7.828, B 7.829
87. The woman who gets herself tattooed  
B 7.830, B 7.831, B 7.832
88. Pictures  
B 7.833
89. Picture-makers on the Day of Resurrection  
B 7.834, B 7.835
90. The obliteration of pictures  
B 7.836, B 7.837
91. Pictures on things to tread on  
B 7.838, B 7.839
92. Sitting on pictures  
B 7.840, B 7.841
93. Praying in clothes with pictures  
B 7.842
94. Angels do not enter a house with pictures inside  
B 7.843
95. Not entering a house with pictures inside  
B 7.844

96. Cursing picture-makers  
B 7.845
97. Being asked to put life into a picture  
B 7.846
98. Riding behind the rider on a camel  
B 7.847
99. Three riders on one camel  
B 7.848
100. The owner of the camel behind the rider  
B 7.849
101. Mounting a man behind another man on an animal  
B 7.850
102. Mounting a woman behind a man  
B 7.851
103. Putting one leg on the other while lying down  
B 7. 852

## DRINKS:

2:219 - They ask thee concerning wine and gambling. Say: "In them is great sin and some profit for men; but the sin is greater than the profit." They ask thee how much they are to spend; say: "What is beyond your needs." Thus doth Allah make clear to you His Signs: in order that ye may consider. <sup>240241242</sup>

240 Wine: Khamr: literally understood to mean the fermented juice of the grape; applied by analogy to all fermented liquor, and by further analogy to any intoxicating liquor or drug. There may possibly be some benefit in it, but the harm is greater than the benefit, especially if we look at it from a social as well as an individual point of view. (2.219)

5:90 - O ye who believe! intoxicants and gambling (dedication of) stones and (divination by) arrows are an abomination of Satan's handiwork: eschew such (abomination) that ye may prosper. <sup>793794795</sup>

9:19 - Do ye make the giving of drink to pilgrims or the maintenance of the Sacred Mosque equal to (the pious service of) those who believe in Allah and the Last Day and strive with might and main in the cause of Allah? They are not comparable in the sight of Allah: and Allah guides not those who do wrong. <sup>1269</sup>

1269 Giving drinks of cold water to thirsty pilgrims, and doing material services to a mosque are meritorious acts, but they are only external. If they do not touch the soul, their value is slight. Far greater, in the sight of Allah, are Faith, Endeavour, and self-surrender to Allah. Men who practise these will obtain honour in the sight of Allah. Allah's light and guidance comes to them, and not to those self-sufficient beings who think that a little show of what the world considers piety is enough. (9.19)

18:29 - if they implore relief they will be granted water like melted brass that will scald their faces. How dreadful the **drink**! How uncomfortable a couch to recline on! <sup>2371</sup>

2371 Our choice in our limited Free-will involves a corresponding personal responsibility. We are offered the Truth: again and again is it pressed on our attention. If we reject it, we must take all the terrible consequences which are prefigured in the Fire of Hell. Its flames and roof will completely enclose us like a tent. Ordinarily there is water to quench the heat of thirst: here the only **drink** will be like molten brass, thick, heavy, burning, sizzling. Before it reaches the mouth of the unfortunates, drops of it will scald their faces as it is poured out. (18.29)

37:45 - Round will be passed to them a Cup from a clear-flowing fountain

37:46 - Crystal-white of a taste delicious to those who drink (thereof)

37:47 - Free from headiness; nor will they suffer intoxication therefrom. <sup>4063</sup>

4063 The passing round of the social cup, as in the case of other pleasures, is without any of the drawbacks and evil accompaniments of the pleasures of this world, which are taken as types. In drink there is no intoxication: in fruit there is no satiety. Cf. Dante: "the bread of Angels upon which One liveth here and grows not sated by it." (Paradiso, Canto II., Longfellow's translation.) (37.47)

55:44 - In its midst and in the midst of boiling hot water will they wander round! <sup>5203</sup>

5203 They will apparently have no rest. The fire will burn but not consume them, and their drink will be only boiling water. (55.44)

56:18 - With goblets (shining) beakers and cups (filled) out of clear-flowing fountains:

56:19 - No after-ache will they receive therefrom nor will they suffer intoxication: <sup>5232</sup>

5232 The Feast of Reason and the Flow of Soul are typified by all that is best in the feasts in this imperfect world, but there will be none of the disadvantages incident to such feasts in this world, such as satiety, aches, excess, a sense of exhaustion, or loss of senses, etc. Cf. xxxvii. 47, and n. 4063. A goblet is a bowl without handles; a beaker has a "lip" and a stem; "cup" is a general term. (56.19)

56:54 - "And drink Boiling Water on top of it:

56:55 - Indeed ye shall drink like diseased camels raging with thirst! <sup>5248</sup>

5248 A terrible picture of Misery in contrast to the Companionship of the Good, the True, and the Beautiful, on raised couches, for the Companions of the Right Hand, in verses 34-38 above. (56.55)

56:68 - See ye the water which ye drink?

56:69 - Do ye bring it Down (in rain) from the Cloud or do We?

56:70 - Were it Our Will We could make it salt (and unpalatable): then why do ye not give thanks? <sup>5253</sup>

5253 The wonder of the two streams of water, one sweet and the other salt, constantly mingling, and yet always separate, is referred to more than once. The never-ending circuit is established by streams and rivers mingling with the ocean, the ocean sending forth mists and steam through a process of evaporation which forms clouds, and the clouds by condensation pouring forth rain to feed the streams and rivers again: see notes 3111-2 to xxv. 53, and n. 5185 to lv. 19, and the further references given there. (56.70)

76:5 - As to the Righteous they shall drink of a Cup (of Wine) mixed with Kafur <sup>5835</sup>

5835 Kafur is literally Comphor. It is a fountain in the Realms of Bliss. It is a seasoning added to the Cup of pure, beatific Wine, which causes no intoxication (lvi. 18- 19), but stands for all that is wholesome, agreeable, and refreshing. Camphor is cool and refreshing, and is given as a soothing tonic in Eastern medicine. In minute doses its odour and flavour are also agreeable. (76.5)

76:6 - A Fountain where the Devotees of Allah do drink making it flow in unstinted abundance.

76:17 - And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil <sup>5849</sup>

5849 Cf. above, lxxvi. 5-6, and n. 5835, where the Cup of Kafur (Camphor) was mentioned for coolness and refreshment to the Righteous, who had just passed the great Event of Judgment. The second stage is described in verses 12-14, when they enter the Garden in Garments of Silk, and find that their former humility in the probationary life is rewarded with high honour in the new world they have entered. The third stage is in verses 15-21, where they settle down in Bliss, with Garments of fine silk and heavy brocades, with Ornaments and Jewels, with an ordered Feast of set service, and the Cup of Zanjabil. This word literally means Ginger. In Eastern medicine Ginger is administered to give warmth to the body and zest to the taste; this is appropriate for the Royal Feast which is now figured forth. (76.17)

76:18 - A fountain there called Salsabil. <sup>5850</sup>

76:19 - And round about them will (serve) youths of perpetual (freshness): if thou seest them thou wouldst think them scattered Pearls. <sup>58515852</sup>

77:43 - "Eat ye and drink ye to your heart's content: for that ye worked (Righteousness)." <sup>5885</sup>

5885 The fruits of righteousness are contentment in this life and the supreme Bliss in the next. (77.43)

78:24 - Nothing cool shall they tastes therein nor any drink

78:25 - Save a boiling fluid and a fluid dark murky intensely cold <sup>5900</sup>

83:25 - Their thirst will be slaked with Pure Wine sealed: <sup>6024</sup>

6024 The Wine will be of the utmost purity and flavour, so precious that it will be protected with a seal, and the seal itself will be of the costly material of musk, which is most highly esteemed in the East for its perfume. Perhaps a better interpretation of the "seal" is to take it as implying the final effect of the drink: just as a seal close a document, so the seal of the drink will be the final effect of the delicious perfume and flavour of musk, heightening the enjoyment and helping in the digestion. (83.25)

83:26 - The seal thereof will be Musk: and for this let those aspire who have aspirations: <sup>6025</sup>

6024 The Wine will be of the utmost purity and flavour, so precious that it will be protected with a seal, and the seal itself will be of the costly material of musk, which is most highly esteemed in the East for its perfume. Perhaps a better interpretation of the "seal" is to take it as implying the final effect of the drink: just as a seal close a document, so the seal of the drink will be the final effect of the delicious perfume and flavour of musk, heightening the enjoyment and helping in the digestion. (83.25)

83:27 - With it will be (given) a mixture of Tasnim: <sup>6026</sup>

6026 Tasnim literally indicates height, fulness, opulence. Here it is the name of a heavenly Fountain, whose drink is superior to that of the Purest Wine. It is the nectar drunk by Those Nearest to Allah (n. 5227 to lvi. 11), but a flavour of it will be given to all. See n. 5835 to lxxvi. 5 (Kafur fountain), and n. 5849 to lxxvi. 17-18 (Salsabil). (83.27)

83:28 - A spring from (the waters) whereof drink those Nearest to Allah.

14:16 - In front of such a one is Hell and he is given for drink boiling fetid water.

6:70 - Leave alone those who take their religion to be mere play and amusement and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah: if it offered every ransom (or reparation) none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: **they will have for drink (only) boiling water and for punishment one most grievous: for they persisted in rejecting Allah.** <sup>893894</sup>

893 Cf. vi 32. where we are told that the life of this world is mere play and amusement, and Religion and the Hereafter are the serious things that require our attention. Worldly people reverse this because they are deceived by the allurements of this life. But their own acts will find them out. (6.70)

894 We must never forget our own personal responsibility for all we do, or deceive ourselves by the illusion of vicarious atonement. (6.70)

►Sahih Bukhari Hadith Subjects

## Drinks

2. Alcoholic drinks may be prepared from grapes and other things  
B 7.485, B 7.486, B 7.487
3. Alcoholic drinks were prohibited by Divine Order  
B 7.488, B 7.489, B 7.490

►Sahih Al-Bukhari Hadith

### **Hadith 3.644** Narrated by **Anas**

I was the butler of the people in the house of Abu Talha, and in those days drinks were prepared from dates. Allah's Apostle ordered somebody to announce that alcoholic drinks had been prohibited. Abu Talha ordered me to go out and spill the wine. I went out and spilled it, and it flowed in the streets of Medina. Some people said, "Some people were killed and wine was still in their stomachs." On that the Divine revelation came: "On those who believe And do good deeds There is no blame For what they ate (in the past)." (5.93)

►Al-Muwatta Hadith

### **Hadith 49.11**

## **Prohibition against Drinking from Silver Vessels and Blowing into Drinks**

Yahya related to me from Malik from Nafi from Zayd ibn Abdullah ibn Umar ibn al-Khattab from Abdullah ibn Abd ar-Rahman ibn Abi Bakras-Siddiq from Umm Salama, the wife of the Prophet, may Allah bless him and grant him peace, that the Messenger of Allah, may Allah bless him and grant him peace, said, "A person who drinks from a silver vessel brings the fire of Jahannam into his belly."

## **DROWN:**

7:136 - So We exacted retribution from them: We drowned them in the sea because they rejected Our signs and failed to take warning from them. <sup>10941095</sup>

1094 When at last Pharaoh let Israel go, they selected, not the highway to Canaan, along the Mediterranean and by Gaza, because they were unarmed and would have encountered immediate opposition there, but by way of the wilderness of Sinai. They crossed the Red Sea, while Pharaoh's host which came in pursuit was drowned. Cf. ii. 50. (7.136)

26:66 - We delivered Moses and all who were with him;



26:67 - But We drowned the others.

26:119 - So we delivered him and those with him in the Ark filled (with all creatures). <sup>3192</sup>

3192 The story of Noah's Flood is told in xi. 36-48. Here the point emphasised is Noah's patience and constancy against threats, and the triumph and preservation of Allah's Truth even though the world was ranged against it. (26.119)

26:120 - Thereafter We drowned those who remained behind.

18:71 - So they both proceeded: until when they were in the boat he scuttled it. Said Moses: "Hast thou scuttled it in order to drown those in it? Truly a strange thing hast thou done!" <sup>2417</sup>

2422 They went on the boat, which was plying for hire. Its owners were not even ordinary men who plied for trade. They had been reduced to great poverty, perhaps from affluent circumstances, and deserved great commiseration, the more so as they preferred an honest calling to begging for charity. They did not know, but Khidhr did, that that boat, perhaps a new one, had been marked down to be commandeered by an unjust king who seized on every boat he could get-it may have been, for warlike purposes. If this boat had been taken away from these self-respecting men, they would have been reduced to beggary, with no resources left them. By a simple act of making it unseaworthy, the boat was saved from seizure. The owners could repair it as soon as the danger was past. Khidhr probably paid liberally in fares, and what seemed an unaccountably cruel act was the greatest act of kindness he could do in the circumstances. (18.79)

17:69 - Or feel ye secure that He will not return you to that (plight) a second time, and send against you a hurricane of wind and drown you for your thanklessness, and then ye will not find therein that ye have any avenger against Us?

17:103 - So he resolved to remove them from the face of the earth: but We did drown him and all who were with him. <sup>2312</sup>

2312 Pharaoh on this tries various subterfuges and plans for removing not only Moses but all his people by doing away with them. The detailed story is not told here but may be read in S. vii. But Allah's Wrath descended on Pharaoh and those who were with him in body and mind. The Egyptians who repented were subject to Pharaoh's wrath but were saved from the Wrath of Allah (vii. 121-126). (17.103)

37:76 - And We saved him and his household from the great distress,

37:82 - Then We did **drown** the others.

21:77 - And delivered him from the people who denied Our revelations. Lo! they were folk of evil, therefor did We drown them all.

## DUST:

18:8 - Verily what is on earth We shall make but as dust and dry soil (without growth or herbage). <sup>2333</sup>

2333 The fairest sights on the earth will become as dust and waste when this earth vanishes, and true spiritual values are restored. (18.8)

20:105 - They ask thee concerning the mountains: say "My Lord will uproot them and scatter them as dust;" <sup>26302631</sup>

2631 The one word nasafa carries the ideas of (1) tearing up by the roots, (2) scattering like chaff or dust, and (3) winnowing. Its twofold repetition here intensifies its meaning. (20.105)

77:10 - When the mountains are scattered (to the winds) as **dust**;

25:23 - And We shall turn to whatever deeds they did (in this life) and We shall make such deeds as floating dust scattered about. <sup>3080</sup>

3080 The false hopes they built on in this life, and the deeds did under the shadow of such false hopes will be dissipated as if they were dust flying about in the wind. They will have no value whatever. (25.23)

100:4 - And raise the dust in clouds the while <sup>6244</sup>

6244 The clouds of dust typify the ignorance and confusion in the minds of those who oppose Truth. (100.4)

30:20 - Among His Signs is this that He created you from dust; and then Behold ye are men scattered (far and wide)! <sup>3524</sup>

3524 Cf. xviii. 37 and n. 2379. In spite of the lowly origin of man's body, Allah has given him a mind and soul by which he can almost compass the farthest reaches of Time and Space. Is this not enough for a miracle or Sign? From a physical point of view, see how man, a creature of dust, scatters himself over the farthest corners of the earth! (30.20)

18:37 - His companion said to him in the course of the argument with him: "Dost thou deny Him Who created thee out of dust then out of a sperm-drop then fashioned thee into a man?" <sup>2379</sup>

2379 The three stages of man's creation: first dust, or clay, itself created out of nothing and forming the physical basis of his body; then, out of the produce of the earth as incorporated in the parents body, the sperm drop (with the corresponding receptive element), and then when the different elements were mixed in due proportion, and the soul was breathed into him, the fashioned man. Cf. lxxxvii. 2, and xv. 28-29. (18.37)

35:11 - And Allah did create you from dust; then from a sperm-drop; then He made you in pairs. And no female conceives or lays down (her load) but with His knowledge. Nor is a man long-lived granted length of days nor is a part cut off from his life but is in a Decree (ordained). All this is easy for Allah. <sup>3884388538863887</sup>

3884 Cf. xviii. 37 and n. 2379; xxii. 5 and n. 2773; and xxx. 20, and n. 3524. Here the argument is that man's physical origin is lowly: his physical body is but dust; his life-sperm issues from a part of his body which he hides and considers as a place of shame; and the mystery of sex shows that no one individual among mankind is sufficient in himself. Glory and power and knowledge are not in him, but in Allah, from Whom alone he derives any glory, or power, or knowledge that he possesses. (35.11)

► Sahih Al-Bukhari Hadith

### **Hadith 8.297** Narrated by **Sahl bin Sad**

There was no name dearer to 'Ali than his nickname Abu Turab (the father of dust). He used to feel happy whenever he was called by this name. Once Allah's Apostle came to the house of Fatima but did not find 'Ali in the house. So he asked "Where is your cousin?" She replied, "There was something (a quarrel) between me and him whereupon he got angry with me and went out without having a midday nap in my house." Allah's Apostle asked a person to look for him. That person came, and said, "O Allah's Apostle! He (Ali) is sleeping in the mosque." So Allah's Apostle went there and found him lying. His upper body cover had fallen off to one side of his body, and so he was covered with dust. Allah's Apostle started cleaning the dust from him, saying, "Get up, O Abu Turab! Get up, Abu Turab!" (See Hadith No. 432, Vol 1)

► Al-Tirmidhi Hadith

### **Hadith 1002** Narrated by **Umm Salamah**

Allah's Apostle (peace be upon him) noticed that when a slave of ours, called Aflah, was prostrating, he used to blow off (dust from the place of prostration). Thereupon he (the Prophet) said: Aflah! Besmear your face with dust.

Transmitted by Tirmidhi.

► Sahih Muslim Hadith

### **Hadith 6189** Narrated by

**Abu Hurayrah** Allah's Apostle (peace be upon him) said: Let him be humbled into dust; let him be humbled into dust. It was said: Allah's Messenger, who is he? He said: He who sees either of his parents during their old age or he sees both of them, but he does not enter Paradise.

## **DUTY:**

3:97 - In it are signs manifest; (for example) the Station of Abraham; whoever enters it attains security; pilgrimage thereto is a duty men owe to Allah those who can afford the journey; but if any deny faith Allah stands not in need of any of his creatures. <sup>424425</sup>

424 Station of Abraham: see ii. 125 and n. 125. (3.97)

5:35 - O ye who believe! do your duty to Allah seek the means of approach unto Him and strive with might and main in His cause: that ye may prosper. <sup>740741</sup>

740 Taqwa here too might be translated "fear of Allah", but the very next clause shows that "fear of Allah" does not mean "fear" in the ordinary sense, which would make you avoid the object of fear. On the contrary the "fear of Allah" is the intense desire to avoid everything that is against His Will and Law. It is in fact duty to Allah, for we are told to seek ardently the means by which we may approach Him, and that can only be done by striving with might and main for His cause. (5.35)

741 "Prosper" in the real sense, for that is all that matters, as the life of this world is brief and fleeting, and of small account as against Eternity. (5.35)

7:62 - "I but fulfil towards you the duties of my Lord's mission: sincere is my advice to you and I know from Allah something that ye know not.

7:68 - "I but fulfil towards your the duties of my Lord's mission: I am to you a sincere and trustworthy adviser.

7:164 - When some of them said: "why do ye preach to a people whom Allah will destroy or visit with a terrible punishment?" Said the preachers: "to discharge our duty to your Lord and perchance they may fear him." <sup>1138</sup>

1138 There are always people who wonder, no doubt sincerely, what good it is to preach to the wicked. The answer is given to them here: (1) every man who sees evil must speak out against it; it is his duty and responsibility to Allah; (2) there is always a chance that the warning may have effect and save a precious soul. This passage has a special meaning for the times when our Holy Prophet was preaching in Makkah, apparently without results. But it applies to all times. (7.164)

5:92 - Obey Allah and obey the messenger, and beware! But if ye turn away, then know that the duty of Our messenger is only plain conveyance (of the message).

5:93 - There shall be no sin (imputed) unto those who believe and do good works for what they may have eaten (in the past). So be mindful of your duty (to Allah), and do good works; and again: be mindful of your duty, and believe; and once again: be mindful of your duty, and do right. Allah loveth the good.

8:72 - Those who believed and adopted exile and fought for the faith with their property and their persons in the cause of Allah as well as those who gave (them) asylum and aid these are (all) friends and protectors one of another. As to those who believed but came not into exile ye owe no duty of protection to them until they seek your aid in religion it is your duty to help them except against a people with whom ye have a treaty of mutual alliance: and (remember) Allah seeth all that ye do. <sup>123912401241</sup>

1241 If a community suffers voluntary exile on account of persecution and oppression, and some of its weaker brethren stay behind, holding fast to faith but not prepared for the higher sacrifice, the exiles have still a duty to help their weaker brethren in matters of religion. The exiles, being at open war against the State which oppressed them, would be free to fight against such State. But if the weaker brethren are in a State in mutual alliance with the Community, the Community cannot in honour interfere with that State, whether it is Muslim or not. Presumably the alliance implies that the grievances of the weaker brethren will be redressed by the State itself. But it is not honourable to embarrass your own ally. (8.72)

12:37 - He said: "Before any food comes (in due course) to feed either of you I will surely reveal to you the truth and meaning of this ere it come to pass: that is part of the (Duty) which my Lord hath taught me. I have (I assure you) abandoned the ways of a people that believe not in Allah and that (even) deny the Hereafter. <sup>168816891690</sup>

1689 Joseph does not preach a pompous sermon, or claim any credit to himself for placing himself at their service. He is just doing his duty, and the highest good he can do to them is to teach them Faith. (12.37)

5:7 - Remember Allah's grace upon you and His covenant by which He bound you when ye said: We hear and we obey; and keep your duty to Allah. Allah knoweth what is in the breasts (of men).

5:8 - O ye who believe! Be steadfast witnesses for Allah in equity, and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty. Observe your duty to Allah. Lo! Allah is Informed of what ye do.

5:11 - O ye who believe! Remember Allah's favor unto you, how a people were minded to stretch out their hands against you but He withheld their hands from you; and keep your duty to Allah. In Allah let believers put their trust.

6:61 - He is the Irresistible (watching) from above over his worshippers and He sets guardians over you. At length when death approaches one of you Our angels take his soul and they never fail in their duty. <sup>882883</sup>

883 Angel: the word used is rusul, the Sent Ones, -the same word as for human Apostles and Messengers sent by God to teach mankind. The agents who come to take our souls at death are accurate in the performance of their duty. They

come neither before nor after their appointed time, nor do they do it in any manner other than that fixed by the Command of God. (6.61)

65:2 - Then, when they have reached their term, take them back in kindness or part from them in kindness, and call to witness two just men among you, and keep your testimony upright for Allah. Whoso believeth in Allah and the Last Day is exhorted to act thus. And whosoever keepeth his **duty** to Allah, Allah will appoint a way out for him,

2:197 - For Hajj are the months well known. If anyone undertakes that duty therein let there be no obscenity nor wickedness nor wrangling in the Hajj.

4:1 - O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim ( your rights ) of one another, and toward the wombs (that bore you ). Lo! Allah hath been a Watcher over you.

5:2 - but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.

64:12 - So obey Allah and obey His Apostle; but if ye turn back the duty of Our Apostle is but to proclaim (the Message) clearly and openly. <sup>5493</sup>

5492 What we consider calamities may be blessings in disguise. Pain in the body is often a signal of something wrong, which we can cure by remedial measures. So in the moral and spiritual world, we should in all circumstances hold firmly to the faith that nothing happens without Allah's knowledge and leave; and therefore there must be some justice and wisdom according to His great universal Plan. **Our duty** is to find out our own shortcomings and remedy them. If we try to do so in all sincerity of heart, Allah will give us guidance. (64.11)

26:126 - So keep your duty to Allah and obey me.

26:131 - Rather keep your duty to Allah, and obey me.

26:132 - Keep your duty toward Him who hath aided you with (the good things) that ye know,

Sunan of Abu-Dawood

**Hadith 1414** Narrated by  
**Buraydah ibn al-Hasib**

I heard the Apostle of Allah (peace be upon him) say: The **witr** is a duty, so he who does not observe it does not belong to us; the **witr** is a duty, so he who does not observe it does not belong to us; the **witr** is a duty, so he who does not observe it does not belong to us.

## DUWA: (PRAYERS IN AL QURAN)

1:5 - Thee do we worship and Thine aid we seek. <sup>21</sup>

21 On realizing in our souls God's love and care, His grace and mercy, and His power and justice (as Ruler of the Day of Judgment), the immediate result is that we bend in the act of worship, and see both our shortcomings and His all-sufficient power. The emphatic form means that not only do we reach the position of worshipping God and asking for His help, but we worship Him alone and ask for His aid only. For there is none other than He worthy of our devotion and able to help us. The plural "we" indicates that we associate ourselves with all who seek God, thus strengthening ourselves and strengthening them in a fellowship of faith. (1.5)

1:6 - Show us the straight way. <sup>22</sup>

22 If we translate by the English word "guide," we shall have to say: "Guide us to and in the straight Way." For we many be wandering aimlessly, and the first step is to find the Way; and the second need is to keep in the Way: our own wisdom may fail in either case. The straight Way is often the narrow Way, or the steep Way, which many people shun (xc.11). By the world's perversity the straight Way is sometimes stigmatized and the crooked Way praised. How are we to judge? We must ask for God's guidance. With a little spiritual insight we shall see which are the people who walk in the light of God's grace, and which are those that walk in the darkness of Wrath. This also would help our judgment. (1.6)

See under "Straight Way"

1:7 - The way of those on whom Thou hast bestowed Thy Grace Those whose (portion) is not wrath and who go not astray. <sup>2324</sup>

- 23 Note that the words relating to Grace are connected actively with God; those relating to Wrath are impersonal. In the one case God's Mercy encompasses us beyond our deserts. In the other case our own actions are responsible for the Wrath, the negative of Grace, Peace, or Harmony. (1.7)
- 24 Are there two categories? - those who are in the darkness of Wrath and those who stray? The first are those who deliberately break God's law; the second those who stray out of carelessness or negligence. Both are responsible for their own acts or omissions. In opposition to both are the people who are in the light of God's Grace: for His Grace not only protects them from active wrong (if they will only submit their will to Him) but also from straying into paths of temptation or carelessness. The negative gair should be construed as applying not to the way, but as describing men protected from two dangers by God's Grace. (1.7)

See notes under "Wisdom"

2:126 - And remember Abraham said: "My Lord make this a City of Peace and feed its people with fruits such of them as believe in Allah and the Last Day." He said: "(Yea) and such as reject faith for a while will I grant them their pleasure but will soon drive them to the torment of fire an evil destination (indeed)!" 127128

- 127 The root salama in the word Islam implies (among other ideas) the idea of Peace, and therefore when Mecca is the city of Islam, it is also the City of Peace. The same root occurs in the latter part of the name Jerusalem, the Jewish City of Peace. When the day of Jerusalem passed (see verse 134 or 141 below), Mecca became the "New Jerusalem" - or rather the old and original "City of Peace" restored and made universal. (2.126)

2:127 - And remember Abraham and Isma'il raised the foundations of the House (with this prayer): "Our Lord! accept (this service) from us for thou art the All-Hearing the All-Knowing.

2:128 - "Our Lord! make of us Muslims bowing to Thy (Will) and of our progeny a people Muslim bowing to Thy (Will) and show us our places for the celebration of (due) rites; and turn unto us (in mercy); for Thou art the Oft-Returning Most-Merciful.

2:129 - "Our Lord! send amongst them an Apostle of their own who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom and sanctify them; for Thou art the Exalted in Might the Wise." 129

- 129 How beautiful this prayer is, and how aptly it comes in here in the argument! Such Paganism or star-worship or planet-worship as there was in Abraham's time was first cleared out of Mecca by Abraham. This is the chief meaning of "sanctification" or purification in ii. 125, although of course physical cleanliness is (in physical conditions) a necessary element of purification in the higher sense. Abraham and his elder son Ismail then built the Ka'ba and established the rites and usages of the sacred city. He was thus the founder of the original Islam (which is as old as mankind) in Arabia. As he becomes a devout man, he offers and dedicates the work to God in humble supplication, addressing Him as the All-Hearing and the All-Knowing. He then asks for a blessing on himself and his progeny generally, both the children of his eldest-born Ismail and his younger son Isaac. With prophetic vision he foresees that there will be corruption and backsliding in both branches of his family: Mecca will house 360 idols, and Jerusalem will become a harlot city (Ezekiel xvi. 15), a city of abomination. But the light of Islam will shine, and reclaim the lost people in both branches and indeed in all the world. So he prays for God's mercy, addressing Him as the Oft-Returning Most Merciful. And finally he foresees in Mecca an Apostle teaching the people as one "of their own", and in their own beautiful Arabic language; he asks for a blessing on Muhammad's ministry, appealing to the Power and Wisdom of God. (2.129)

2:200 - So when ye have accomplished your holy rites celebrate the praises of Allah as ye used to celebrate the praises of your fathers yea with far more heart and soul. There are men who say: "Our Lord! give us (thy bounties) in this world!" but they will have no portion in the hereafter. 223224

- 224 If you hasten to get all the good things of the world, and only think of them and pray for them, you would lose the higher things of the future. The proper Muslim attitude is neither to renounce this world nor to be so engrossed in it as to forget the spiritual future. (2.200)

2:201 - And there are men who say: "Our Lord! give us good in this world and good in the Hereafter and defend us from the torment on the fire!"

2:250 - When they advanced to meet Goliath and his forces they prayed: "Our Lord! pour out constancy on us and make our steps firm; help us against those that reject faith."

2:285 - The Apostle believeth in what hath been revealed to him from his Lord as do the men of faith. Each one (of them) believeth in Allah His angels His books and His Apostles "We make no distinction (they say) between one and another of His Apostles." And they say: "We hear and we obey; (We seek) Thy forgiveness Our Lord and to Thee is the end of all journeys." 337338339

339 When our faith and conduct are sincere, we realize how far from perfection we are, and we humbly pray to God for the forgiveness of our sins. We feel that God imposes no burden on us that we cannot bear, and with this realization in our hearts and in the confession of our lips, we go to Him and ask for His help and guidance. (2.285)

2:286 - On no soul doth Allah place a burden greater than it can bear. It gets every good that it earns and it suffers every ill that it earns. (Pray): "Our Lord! condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which Thou didst lay on those before us; Our Lord! lay not on us a burden greater than we have strength to bear. Blot out our sins and grant us forgiveness. Have mercy on us. Thou art our Protector; help us against those who stand against faith." 340341342

340 Cf. ii. 233. In that verse the burden was in terms of material wealth: here it is in terms of spiritual duty. Assured by God that He will accept from each soul just such duty as it has the ability to offer, we pray further on for the fulfilment of that promise. (2.286)

341 We must not be arrogant, and think that because God has granted us His favor and mercy we have no need to exert ourselves, or that we are ourselves superior to those before us. On the contrary, knowing how much they failed, we pray that our burdens should be lightened, and we confess our realization that we have all the greater need for God's mercy and forgiveness. And so we end the whole argument of the Sura with a prayer for God's help, not in our own selfish ends, but in our resolve to uphold God's truth against all Unbelief. (2.286)

3:7 - and those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord"; and none will grasp the Message except men of understanding. 347348

348 One reading, rejected by the majority of Commentators, but accepted by Mujahid and others, would not make a break at the point here marked Waq Lazim, but would run the two sentences together. In that case the construction would run: "No one knows its hidden meanings except Allah and those who are firm in knowledge. They say", etc. (3.7)

3:8 - "Our Lord!" (they say) "let not our hearts deviate now after Thou hast guided us but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure.

3:9 - "Our Lord! Thou art He that will gather mankind together against a day about which there is no doubt: for Allah never fails in His promise." 349

349 This is the prayer of those who are firmly grounded in knowledge. The more they know the more they realise how little they know. But they have Faith. The glimpses they get of Truth they wish to hold fast in their hearts, and they pray to Allah to preserve them from deviating even from what light they have got. They are sure of their eventual return to Allah, when all doubts will be solved. (3.9)

3:16 - (Namely) those who say: "Our Lord! we have indeed believed: forgive us then our sins and save us from the agony of the fire."

3:26 - Say: "O Allah! Lord of Power (and Rule) thou givest Power to whom Thou pleasest and Thou strippest off power from whom Thou pleasest thou enduest with honor whom thou pleasest and thou bringest low whom Thou pleasest; in Thy hand is all Good. Verily over all things thou hast power. 368

3:27 - "Thou causest the Night to gain on the Day and Thou causest the Day to gain on the Night; Thou bringest the Living out of the Dead and thou bringest the Dead out of the Living; and Thou givest sustenance to whom Thou pleasest without measure." 370371272

370 True in many senses. In every twenty-four hours, night merges into day, and day into night, and there is no clear boundary between them. In every solar year, the night gains on the day after the summer solstice, and the day gains on the night after the winter solstice. But further, if light and darkness are viewed as symbols of (a) knowledge and ignorance, (b) happiness and misery, (c) spiritual insight and spiritual blindness, Allah's Plan or Will works here too as in the physical world, and in His hand is all Good. (3.27)

371 We can interpret Dead and Living in even more senses than Day and Night: death physical, intellectual, emotional, spiritual. Life and Death may also apply to collective, group, or national life. And who has ever solved the mystery of Life? But Faith refers it to Allah's Will and Plan. (3.27)

3:38 - There did Zakariya pray to his Lord saying: "O my Lord! grant unto me from Thee a progeny that is pure; for Thou art He that heareth prayer!" 380

380 The birth of Mary, the mother of Jesus, of John the Baptist, the precursor of Jesus, and of Jesus, the prophet of Israel, whom Israel rejected, occurred in that order chronologically, and are told in that order. They are all inter-connected. Zakariya prayed for no ordinary son. He and his wife were past the age of parenthood. Seeing the growth of Mary, he prayed for some child from Allah,- "from Thee, a progeny that is pure". To his surprise, he is given a son in the flesh, ushered in by a special Sign. (3.38)



- 3:40 - He said: "O my Lord! how shall I have a son seeing I am very old and my wife is barren?"  
"Thus" was the answer "doth Allah accomplish what He willeth."
- 3:53 - "Our Lord! we believe in what thou hast revealed and we follow the Apostle; then write us down among those who bear witness."
- 3:147 - All that they said was: "Our Lord! forgive us our sins and anything we may have done that transgressed our duty; establish our feet firmly and help us against those that resist faith."
- 3:191 - Men who celebrate the praises of Allah standing sitting and lying down on their sides and contemplate the (wonders of) creation in the heavens and the earth (with the thought): "Our Lord! not for naught hast thou created (all) this! Glory to thee! give us salvation from the penalty of the fire."<sup>498499</sup>
- 498 That is, in all postures, which again is symbolical of all circumstances, personal, social, economic, historical and other. (3.191)
- 499 It is the thought of Salvation that connects all these glories with man. Otherwise man would be a miserable, contemptible creature in these beauties and wonders of Nature. With his high destiny of Salvation he can be lifted even higher than these glories! (3.191)
- 3:192 - Our Lord! any whom thou dost admit to the fire truly thou coverest with shame and never will wrong-doers find any helpers!.
- 3:193 - "Our Lord! we have heard the call of one calling (us) to faith 'Believe ye in the Lord' and we have believed. Our Lord! forgive us our sins blot out from us our iniquities and take to thyself our souls in the company of the righteous.
- 3:194 - "Our Lord! grant us what Thou didst promise unto us through thine Apostles and save us from shame on the Day of Judgment: for thou never breakest Thy promise."
- 4:75 - "Our Lord! rescue us from this town whose people are oppressors; and raise for us from Thee one who will protect; and raise for us from Thee one who will help!"<sup>592593</sup>
- 593 Even from the human point of view the cause of Allah is the cause of justice, the cause of the oppressed. In the great persecution, before Makkah was won again, what sorrows, threats, tortures, and oppressions, were suffered by those whose faith was unshaken? Muhammad's life and that of his adherents was threatened: they were mocked, assaulted, insulted and beaten; those within the power of the enemy were put into chains and cast into prison; others were boycotted, and shut out of trade, business, and social intercourse; they could not even buy the food they wanted, or perform their religious duties. The persecution was redoubled for the believing slaves, women, and children after the Hijrat. Their cry for a protector, and helper from Allah was answered when Muhammad the Chosen One brought freedom and peace to Makkah again. (4.75)
- 5:83 - And when they listen to the revelation received by the Apostle thou wilt see their eyes overflowing with tears for they recognize the truth: they pray: "Our Lord! we believe; write us down among the witnesses.
- 6:161 - Say: "Verily my Lord hath guided me to a way that is straight a religion of right the path (trod) by Abraham the true in faith and he (certainly) joined not gods with Allah."
- 6:162 - Say: "Truly my prayer and my service of sacrifice my life and my death are (all) for Allah the Cherisher of the Worlds:
- 7:23 - They said: "our Lord! we have wronged our own souls: if Thou forgive us not and bestow not upon us Thy mercy we shall certainly be lost."
- 7:126 - "But thou dost wreak thy vengeance on us simply because we believed in the signs of our Lord when they reached us! Our Lord! pour out on us patience and constancy and take our souls unto thee as Muslims (who bow to thy will)"!<sup>1083</sup>
- 1083 These Egyptians, by their patience and constancy, show that their repentance was true. Thus in their case the mission of Moses was fulfilled directly, and their number must have amounted to a considerable figure. They were martyrs to their faith, and their martyrdom affected their nation in two ways. In the first place, as they were the pick of those who practised magic in Egypt, their conversion and disappearance dealt a staggering blow to the whole system. Secondly, the indirect effect of their martyrdom on the commonality of Egypt must have been far greater than can be measured by numbers. The banner of Allah was planted, and the silent spiritual fight must have gone on ever since, though history, in recording outward events, is silent on the slow and gradual processes of transformation undergone by Egyptian religion. From a chaotic pantheon of animals and animal gods, the worship of the sun and the heavenly bodies, and the worship of the Pharaoh as the embodiment of power, they gradually came to realise the oneness and

mercy of the true God. After many glimpses of Monotheism on Egyptian soil itself, the (gospel of Jesus reached them, and eventually Islam.) (7.126)

7:149 - When they repented and saw that they had erred they said: "If our Lord have not mercy upon us and forgive us we shall indeed be of those who perish."

7:151 - Moses prayed: "O my Lord! forgive me and my brother! admit us to Thy mercy! for Thou art the Most Merciful of those who sow mercy!" 1119

1119 As Moses was convinced that his brother was guiltless, his wrath was turned to gentleness. He prayed for forgiveness-for himself and his brother: for himself because of his wrath and for his brother because he had been unable to suppress idolatry among his people. And like a true leader that he is, he identifies himself with his lieutenant for all that has happened. Even more, he identifies himself with his whole people in his prayer in verse 155 below. Herein, again, is a type of what the Holy Prophet Muhammad did for his people. (7.151)

7:155 - "O my Lord! if it had been Thy will Thou couldst have destroyed long before both them and me: wouldst Thou destroy us for the deeds of the foolish one among us? This is no more than Thy trial: by it Thou causest whom Thou wilt to stray and Thou leadest whom Thou wilt into the right path. Thou art our protector: so forgive us and give us Thy mercy; for Thou art the best of those who forgive." 1121112211231124

1123 Moses was guiltless, but he identifies himself with his whole people, and intercedes with Allah on their behalf. He recognises that it was a trial, in which some of his people failed to stand the test. Such failure was worthy of punishment. But he pleads for mercy for such as erred from weakness and not from contumacy, and were truly repentant, although all who erred were in their several degrees worthy of punishment. (7.155)

7:156 - "And ordain for us that which is good in this life and in the hereafter: for we have turned unto Thee." He said: "with My punishment I visit whom I will; but My mercy extendeth to all things. That (Mercy) I shall ordain for those who do right and practice regular charity and those who believe in Our signs;" 11251126

1125 Allah's mercy is in and for all things. All nature subserves a common purpose, which is for the good of all His creatures. Our faculties and our understandings are all instances of His grace and mercy. Each unit or factor among his creatures benefits from the others and receives them as Allah's mercy to itself: and in its turn, each contributes to the benefit of the others and is thus an instance of Allah's mercy to them. His mercy is universal and all-pervasive; while His justice and punishment are reserved for those who swerve from His plan and (to use a mediaeval juridical formula) go out of His Peace. (7.156)

1126 The personal grace and mercy-and their opposite-are referred to the singular pronoun "I" while the impersonal Law, by which Allah's Signs operate in His universe, is referred to the plural pronoun of authority and dignity, "We". (7.156)

10:10 - (This will be) their cry therein: "Glory to Thee O Allah!" and "Peace" will be their greeting therein! And the close of their cry will be: "Praise be to Allah the Cherisher and Sustainer of the Worlds!" 1397

1397 A beautiful piece of spiritual melody! They sing and shout with joy, but their joy is in the Glory of Allah! The greetings they receive and the greetings they give are of Peace and Harmony! From first to last they realise that it is Allah Who cherished them and made them grow, and His rays are their Light. (10.10)

10:85 - They said: "In Allah do we put our trust. Our Lord! make us not a trial for those who practice oppression;" 1467

1467 A trial for those who practise oppression: the various meanings of Fitnat have been explained in n. 1198 to viii. 25. The prayer is that the righteous people, being weak, should be saved from being used as objects of oppression or punishment at the hands of powerful enemies. Weakness tempts Power to practise oppression, and is thus an occasion of trial for the oppressors. (10.85)

10:86 - "And deliver us by Thy Mercy from those who reject (Thee)."

10:88 - Moses prayed: "Our Lord! Thou hast indeed bestowed on Pharaoh and his Chiefs splendor and wealth in the life of the Present and so our Lord they mislead (men) from Thy Path. Deface our Lord the features of their wealth and send hardness to their hearts so they will not believe until they see the grievous Penalty." 14691470

1469 Moses's prayer, in which Aaron joined, for he was always with him, may be paraphrased thus: "O Allah! we understand that the glitter and the wealth of the Egyptians are not to be envied. They are but the ephemeral goods of this life. They are a disadvantage, in that in their pride of possessions the Egyptians mislead themselves and others. Let their pride be their undoing! Turn their wealth into bitterness and their hearts into hardness, for they reject Thee, and they will not believe until they actually see the Punishment of their sins!" (10.88)

- 1470 A terrible curse! Let their wealth and splendour become so defaced in their features, that instead of being objects of desire, they become objects of loathing! The heart is the seat of affections and joy: let it be so hardened by their unbelief that it becomes the seat of hatred and grief! It is when they see the Penalty that they will believe! (10.88)
- 11:45 - And Noah called upon his Lord and said: "O my Lord! surely my son is of my family! and Thy promise is true and Thou art the Justest of Judges!"
- 11:47 - Noah said: "O my Lord! I do seek refuge with Thee lest I ask Thee for that of which I have no knowledge. And unless Thou forgive me and have Mercy on me I should indeed be lost!"  
1541
- 1541 Noah, in his natural affection and respect for ties of relationship, was overcome with human weakness in wishing to reverse the Decree of Allah. It was not sin but ignorance. His ignorance was corrected by divine inspiration, and he immediately saw the full Truth, acknowledged his error, and asked for Allah's forgiveness and mercy. This is the standard set for us all. (11.47)
- 12: 101 - "O my Lord! Thou hast indeed bestowed on me some power and taught me something of the interpretation of dreams and events O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter take thou my soul (at death) as one submitting to Thy Will (as a Muslim) and unite me with the righteous." 178117821783
- 1782 Power in the doing of things as well as power in intelligent forecasts and plans, -both must look to Allah: otherwise the deed and the plan would be futile. (12.101)
- 1783 Joseph's prayer may be analysed thus: (1) I am nothing; all power and knowledge are Thine; (2) such things can only come from Thee, for Thou art the Creator of all; (3) none can protect me from danger and wrong, but only Thou; (4) Thy protection I need both in this world and the next; (5) may I till death remain constant to Thee-, (6) may I yield up my soul to Thee in cheerful submission to Thy will; (7) in this moment of union with my family after many partings let me think of the final union with the great family of the righteous. How marvellously apt to the occasion! (12.101)
- 14:35 - Remember Abraham said: "O my Lord! make this city one of peace and security: and preserve me and my sons from worshipping idols." 19121913
- 14:36 - "O my Lord! they have indeed led astray many among mankind: he then who follows my (ways) is of me and he that disobeys me but thou art indeed Oft-Forgiving Most Merciful.
- 14:37 - "O our Lord! I have made some of my offspring to dwell in a valley without cultivation by thy Sacred House; in order O our Lord that they may establish regular prayer: so fill the hearts of some among men with love towards them and feed them with Fruits: so that they may give thanks. 19141915
- 14:38 - "O our Lord! I have made some of my offspring to dwell in a valley without cultivation by thy Sacred House; in order O our Lord that they may establish regular prayer: so fill the hearts of some among men with love towards them and feed them with Fruits: so that they may give thanks. 19141915
- 14:39 - "O our Lord! truly Thou dost know what we conceal and what we reveal: for nothing whatever is hidden from Allah whether on earth or in heaven. 1916
- 14:40 - "O my Lord! make me one who establishes regular Prayer and also (raise such) among my offspring O our Lord! and accept Thou my Prayer. 1918
- 1918 Abraham prays for both branches of his family, having a wider vision than some of the later Children of Israel. (14.40)
- 14:41 - "O our Lord! cover (us) with Thy Forgiveness me my parents and (all) Believers on the Day that the Reckoning will be established!" 1919192019211922
- 1919 Read again n. 1912 above. Having prayed for his progeny, Abraham now prays for Allah's grace on himself, his parents, and the whole Brotherhood of Faith, irrespective of family or race or time, to be perfected in the ideal of Islam. (14.41)
- 1920 For the shades of meaning in the different words for Forgiveness, see n. 110 to ii. 109. (14.41)
- 1921 My parents. Abraham's father was an idolater (xliii. 26; vi. 74). Not only that, but he persecuted the Faith of Unity and threatened Abraham with stoning and exile (xix. 46); and he and his people cast him into the Fire to be burned (xxi. 52, 68). Yet Abraham's heart was tender, and he prayed for forgiveness for his father because of a promise which he had made (ix. 114), though he renounced the land of his fathers (Chaldea). (14.41)
- 1922 At the final Reckoning, all that may seem inequality or injustice in this world will be redressed. But the merits of the best of us will need Allah's Grace to establish us in that lasting Felicity which is promised to the righteous. And Abraham, as the father of Prophecy, prayed for all, -for the Universal Faith perfected in Islam. (14.41)

17:24 - And out of kindness lower to them the wing of humility and say: "My Lord! bestow on them Thy Mercy even as they cherished me in childhood." 22052206

2205 Cf. xv. 88 and n. 2011. The metaphor is that of a high-flying bird which lowers her wing out of tenderness to her offspring. There is a double aptness. (1) When the parent was strong and the child was helpless, parental affection was showered on the child: when the child grows up and is strong, and the parent is helpless, can he do less than bestow similar tender care on the parent? (2) But more: he must approach the matter with gentle humility: for does not parental love, remind him of the great love with which Allah cherishes His creatures? There is something here more than simple human gratitude; it goes up into the highest spiritual region. (17.24)

2206 Note that we are asked to honour our father and mother, not "that thy days may be long upon the land which the Lord thy God giveth thee" (Exod. xx. 12), but upon much higher and more universal grounds, such as befit a perfected revelation. In the first place, not merely respect, but cherishing kindness, and humility to parents, are commanded. In the second place, this command is bracketed with the command to worship the One True God. Parental love should be to us a type of divine love: nothing that we can do can ever really compensate for that which we have received. In the third place (see next verse) our spiritual advancement is tested by this: we cannot expect Allah's forgiveness if we are rude or unkind to those who unselfishly brought us up. (17.24)

17:80 - Say: "O my Lord! let my entry be by the Gate of Truth and Honor and likewise my exit by the Gate of Truth and Honor; and grant me from Thy Presence an authority to aid (me)." 22792280

2279 The entry and exit here referred to may be interpreted in four senses: (1) entry into death and exit at the resurrection: for the righteous, who have purified their souls by prayer (last verse) and spiritual teaching from the Qur-an (next verse), there is on each occasion a fuller and fuller realisation and enjoyment of truth and honour: for those who are estranged from Allah, the effect is the opposite: the truth becomes bitter and there is ignominy and exposure instead of honour: (2) entry for the holy Prophet into the new life at Madinah, which was still in the womb of futurity, and exit from the life of persecution and the milieu of falsehood, which surrounded him in his native city of Makkah still given up to idolatry: (3) referring to the impending Hijrat again, the prayer may mean, "Let it be from pure motives of truth and spiritual honour, and not from motives of anger against the city of Makkah or its persecutors, or of ambition or worldly power from the city of Madinah, which was ready to lay everything at the Prophet's feet": (4) generally, entry and exit at every stage of life. (17.80)

2280 All prayer must be for Allah's aid and authority. However much we may plan, our success must depend on His aid. However nobler our motives, we have no right to imperil any lives unless there is authority in the Word of Allah. The Prophet only acts on Allah's commission and inspiration. (17.80)

20:25 - (Moses) said: "O my Lord! expand me my breast;" 2552

20:26 - "Ease my task for me;

20:27 - "And remove the impediment from my speech." 2553

20:28 - "So they may understand what I say:

20:29 - "And give me a Minister from my family

20:30 - "Aaron my brother;

20:31 - "Add to my strength through him" 2554

20:32 - "And make him share my task:

20:33 - "That we may celebrate Thy praise without stint" 2555

20:34 - "And remember Thee without stint:

20:35 - For Thou art He that (ever) regardeth us." 2556

20:36 - (Allah) said: "Granted is thy prayer O Moses!"

20:114 - O my Lord! advance me in knowledge." 2639

2639 Allah is above every human event or desire. His purpose is universal. But He is the Truth, the absolute Truth; and His kingdom is the true kingdom, that can carry out its will. That Truth unfolds itself gradually, as it did in the gradual revelation of the Qur-an to the holy Prophet. But even after it was completed in a volume, its true meaning and purpose only gradually unfold themselves to any given individual or nation. No one should be impatient about it. On the contrary, we should always pray for increase in our own knowledge, which can never at any given moment be complete. (20.114)

21:89 - And (remember) Zakariya when he cried to his Lord: "O my Lord! leave me not without offspring though Thou art the best of inheritors." 27452746

2745 See xix. 2-15, and iii. 38-41. Zakariya was a priest; both he and his wife were devout and punctilious in their duties. They were old, and they had no son. He was troubled in mind, not so much by the vulgar desire to have a son to carry on his line, but because he felt that his people were not unselfishly devout, and there would be no sincere work for Allah unless he could train up someone himself. He was given a son Yahya (John the Baptist), who added to the devout reputation of the family, for he is called "noble, chaste, and a prophet," (iii. 39). All three, father, mother, and son, were made worthy of each other, and they repelled evil by their devout emulation in virtue. (21.89)

2746 'It is not that I crave a personal heir to myself: all things go back to Thee, and Thou art the best of inheritors: but I see no one around me sincere enough to carry on my work for Thee; wilt Thou give me one whom I can train?' (21.89)

23:93 - Say: "O my Lord! if Thou wilt show me (in my lifetime) that which they are warned against  
2933

23:94 - "Then O my Lord! put me not amongst the people who do wrong!"

23:97 - And say: "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones;" 2935

2935 But in any case, shun evil for yourself, and you cannot do this without seeking the help and protection of Allah. Not only must you shun all promptings of evil, but you must shun its proximity. It may be that in retaliating on evil, or even in your curiosity to discover what evil is, you may fall into evil yourself. You should avoid going near it or anything which brings it near to you. And in this matter you should seek Allah's help. (23.97)

23:98 - "And I seek refuge with Thee O my Lord! lest they should come near me."

23:106 - They will say: "Our Lord! our misfortune overwhelmed us and we became a people astray!  
2945

2945 'The evil in us conquered us; it was our misfortune that we surrendered to evil, and went astray.' They forget that it was by their own deliberate choice that they surrendered to evil, and they are reminded in verses 109-110 of the ridicule with which they covered godly men in their life on earth. (23.106)

23:107 - "Our Lord! bring us out of this: if ever we return (to evil) then shall we be wrongdoers indeed!"

23:109 - "A part of My servants there was who used to pray 'Our Lord! we believe; then do Thou forgive us and have mercy upon us: for Thou art the best of those Who show mercy!'

23:118 - So say: "O my Lord! grant thou forgiveness and mercy! for Thou art the Best of those who show mercy!"

25:65 - Those who say "Our Lord! avert from us the Wrath of Hell for its Wrath is indeed an affliction grievous" 3125

3125 This is a prayer of humility: such a person relies, not on any good works which he may have done, but on the Grace and Mercy of Allah; and he shows a lively sense of the Day of Judgment, when every action will weigh for or against a soul. (25.65)

25:74 - And those who pray "Our Lord! grant unto us wives and offspring who will be the comfort of our eyes and give us (the grace) to lead the righteous." 31343135

3134 We must also pray for the maintenance of Allah's Law after us, through our wives and descendants: in our eyes they should not be mere accidents or play-things, but a real comfort and fulfilment of our spiritual longings. Perhaps, through them, as well through ourselves, we may, by Allah's grace, be able to give a lead for truth and righteousness. (25.74)

3135 Let us recapitulate the virtues of the true servants of Allah: (1) they are humble and forbearing to those below them in spiritual worth; (2) they are constantly, by adoration, in touch with Allah; (3) they always remember the Judgment in the Hereafter; (4) they are moderate in all things; (5) they avoid treason to Allah, to their fellow-creatures, and to themselves; (6) they give a wide berth not only to falsehood but to futility; (7) they pay attention, both in mind and manner, to the Signs of their Lord; (8) their ambition is to bring up their families in righteousness and to lead in all good. A fine code of individual and social ethics, a ladder of spiritual development, open to all. (25.74)

26:83 - O my Lord! bestow wisdom on me and join me with the righteous; 3178

3178 Having shown clearly the distinction between the False and the True, Abraham now shows in the form of a Prayer what his inmost wishes are. (1) He wants his own soul enlightened with divine wisdom, and (2) his heart and life filled with righteousness; (3) he will not be content with working for himself or his own generation: his view extends to all future generations; (4) and of course he wishes to attain the goal of the righteous, the Garden of the Bliss of the Divine Countenance; but he is not content with this; for (5) he wants his father and relatives to share in his spiritual joy, so that he can proudly see all whom he can reach, in an honourable station (contrasted with disgrace) on the Day of Judgment. (26.83)

26:84 - Grant me honorable mention on the tongue of truth among the latest (generations); 3179



26:85 - "Make me one of the inheritors of the Garden of Bliss;

26:86 - Forgive my father for that he is among those astray;

26:87 - "And let me not be in disgrace on the Day when (men) will be raised up

26:88 - The Day whereon neither wealth nor sons will avail <sup>3180</sup>

3180 Now we have a vision of the Day of Judgment. Nothing will then avail except a pure heart; all sorts of the so-called "good deeds" of this world, without the motive of purity, will be useless. The contrast of the Garden of Bliss with the Fire of Misery will be plainly visible. Evil will be shown in its true colours,-isolated, helpless, cursing and despairing; and all chances will then have been lost. (26.88)

27:19 - So he smiled amused at her speech; and he said: "O my Lord! so order me that I may be grateful for Thy favors which Thou hast bestowed on me and on my parents and that I may work the righteousness that will please Thee: and admit me by Thy Grace to the ranks of Thy righteous Servants." 325932603261

3260 The righteousness which pleases the world is often very different from the righteousness which pleases Allah. Solomon prays that he may always take Allah's Will as his standard, rather than the standards of men. (27.19)

3261 In the Kingdom of Allah, righteousness is the badge of citizenship. And although there are great and noble grades (see n. 586 to iv. 69), the base of that citizenship is the universal brotherhood of righteousness. The greatest in that Kingdom are glad and proud to pray for that essential badge. (27.19)

28:16 - He prayed: "O my Lord! I have indeed wronged my soul! Do Thou then forgive me!" So (Allah) forgave him: for He is the Oft-Forgiving Most Merciful.

28:21 - He therefore got away therefrom looking about in a state of fear. He prayed: "O my Lord! save me from people given to wrongdoing." 3348

28:22 - Then when he turned his face towards (the land of) Madyan he said: "I do hope that my Lord will show me the smooth and straight Path." 3349

29:30 - He said: "O my Lord! Help Thou me against people who do mischief!"

29:46 - "We believe in the Revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)." 347234733474

37:100 - "O my Lord! grant me a righteous (son)!"

40:7 - Our Lord! Thy reach is over all things in Mercy and Knowledge. Forgive then those who turn in repentance and follow Thy Path: and preserve them from the Penalty of the Blazing Fire! 43654366

40:8 - "And grant our Lord! That they enter the Gardens of Eternity which Thou hast promised to them and to the righteous among their fathers their wives and their posterity! For Thou art (He) the Exalted in Might Full of Wisdom. 4367

4367 There is nothing selfish in prayer. We pray for all who are true and sincere. But just as Evil is catching, so Goodness is catching in another sense. The associates of the Good and those near and dear to them also share in their goodness and happiness, if only they try to walk in the same Way. And the Grace of Allah is working for all, all the time. (40.8)

40:9 - "And preserve them from (all) ills; and any whom thou dost preserve from ills that Day on them wilt Thou have bestowed Mercy indeed: and that will be truly (for them) the highest Achievement. 43684369

4368 That is the final Judgment, and any who is saved from the evil consequences of their deeds in this life will truly have been saved by Allah's Mercy, and for them it is the highest achievement they could have, the attainment of all their wishes, the fulfilment of their destiny and the noblest purpose of their Life, the supreme Salvation and Felicity. (40.9)

40:11 - They will say: "Our Lord! twice hast Thou made us without life and twice hast Thou given us Life! Now have we recognized our sins: is there any way out (of this)?" 4371

4371 Cf. ii. 28: "How can ye reject the faith in Allah?-seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return." Non-existence, or existence as clay without life was equivalent to death. Then came true Life on this earth; then came physical death or the cessation of our physical life; and now at the Resurrection, is the second life. (40.11)



59:10 - And those who came after them say: "Our Lord! Forgive us and our brethren who came before us into the Faith and leave not in our hearts rancor (or sense of injury) against those who have believed our Lord! Thou art indeed Full of Kindness Most Merciful." 53845385

5384 Those that came after them: the immediate meaning would refer to later arrivals in Madinah or later accessions to Islam, compared with the early Muhajirs. But the general meaning would include all future comers into the House of Islam. They pray, not only for themselves, but for all their brethren, and above all, they pray that their hearts may be purified of any desire or tendency to disparage the work or virtues of other Muslims or to feel any jealousy on account of their successes or good fortune. (59.10)

60:4 - "Our Lord! in Thee do we trust and to Thee do we turn in repentance: to Thee is (our) final Goal. 541354145415541

5416 This prayer indicates what our attitude should be. We must trust to Allah, and not to Allah's enemies to protect and befriend ourselves, our families, or those near and dear to us. (60.4)

60:5 - "Our Lord! Make us not a (test and) trial for the Unbelievers but forgive us our Lord! For Thou art the Exalted in Might the Wise." 5417

5417 In n. 1198 to viii. 25, I have explained the shades of meaning in the word Fitnat. In ii. 102 Harut and Marut were a trial to test the righteous who trusted in Allah from the unrighteous who resorted to evil and superstition. Here the prayer to Allah is that we should be saved from becoming so weak as to tempt the Unbelievers to try to attack and destroy us. (60.5)

66:8 - "Our Lord! perfect our Light for us and grant us Forgiveness; for Thou has power over all things." 554255435544

66:11 - "O my Lord! build for me in nearness to Thee a mansion in the Garden and save me from Pharaoh and his doings and save me from those that do wrong"; 55495550

5549 Traditionally she is known as 'Asiya, one of the four perfect women, the other three being Mary the mother of Jesus, Khadija the wife of the holy Prophet, and Fatima his daughter. Pharaoh is the type of arrogance, godlessness, and wickedness. For his wife to have preserved her Faith, her humility, and her righteousness was indeed a great spiritual triumph. She was probably the same who saved the life of the infant Moses: xxviii. 9. (66.11)

71:26 - And Noah said: "O my Lord! Leave not of the Unbelievers a single one on earth! 5724

5724 The Flood was sent in order to purge all sin. The prayer of Noah is not vindictive. It simply means, "Cut off all the roots of sin". See next note. (71.26)

71:27 - For if Thou dost leave (any of) them they will but mislead thy devotees and they will breed none but wicked ungrateful ones.

71:28 - "O my Lord! Forgive me my parents all who enter my house in Faith and (all) believing men and believing women: and to the wrongdoers grant Thou no increase but in Perdition!" 57255726

5725 Indeed he prays for himself, his parents, his guests, and all who in earnest faith turn to Allah, in all ages and in all places. Praying for their forgiveness is also praying for the destruction of sin. (71.28)

5726 This is slightly different in form from verse 24 above, where see n. 5722. See also last note. (71.28)

113:1 - Say: I seek refuge with the Lord of the Dawn 63016302

6301 In Allah's created world, there are all kinds of forces and counter-forces, especially those put in motion by beings who have been endowed with some sort of will. The forces of good may be compared to light, and those of evil to darkness. Allah can cleave the depths of darkness and produce light (vi. 96), and therefore we should cast off fear and take refuge in divine guidance and goodness. (113.1)

6302 Falaq is the Dawn or Daybreak, the cleaving of darkness and the manifestation of light. This may be understood in various senses: (1) literally, when the darkness of the night is at its worst, rays of light pierce through and produce the dawn; (2) when the darkness of ignorance is at its worst, the light of Allah pierces through the soul and gives it enlightenment: xxiv. 35; (3) non-existence is darkness, and life and activity may be typified by light. The author and source of all true light is Allah, and if we seek Him, we are free from ignorance, superstition, fear, and every kind of evil. (113.1)

6303 See n. 6301 above. Our trust in Allah is the refuge from every kind of fear and superstition, every kind of danger and evil. Three special kinds of mischief are specified in the next three verses, against which our best guard is our trust in Allah, the Light of the heavens and the earth. They are: (1) physical dangers, typified by darkness. (2) physical dangers within us, typified by Secret Arts, and (3) physical dangers from without us, resulting from a perverted will, which seeks to destroy any good that we enjoy. (113.2)

113:2 - From the mischief of created things; 6303

- 6303 See n. 6301 above. Our trust in Allah is the refuge from every kind of fear and superstition, every kind of danger and evil. Three special kinds of mischief are specified in the next three verses, against which our best guard is our trust in Allah, the Light of the heavens and the earth. They are: (1) physical dangers, typified by darkness. (2) physical dangers within us, typified by Secret Arts, and (3) physical dangers from without us, resulting from a perverted will, which seeks to destroy any good that we enjoy. (113.2)

113:3 - From the mischief of Darkness as it overspreads; <sup>6304</sup>

- 6304 The darkness of the night, physical darkness, is a good type of physical dangers and difficulties. Many people are afraid of physical darkness, and all are afraid of physical injuries, accidents, and calamities. We should not fear, but having taken reasonable precautions, trust in Allah. (113.3)

113:4 - From the mischief of those who practice Secret Arts; <sup>6305</sup>

- 6306 Malignant envy, translated into action, seeks to destroy the happiness or the material or spiritual good enjoyed by other people. The best guard against it is trust in Allah with purity of heart. (113.5)

113:5 - And from the mischief of the envious one as he practices envy. <sup>6306</sup>

- 6306 Malignant envy, translated into action, seeks to destroy the happiness or the material or spiritual good enjoyed by other people. The best guard against it is trust in Allah with purity of heart. (113.5)

114:1 - Say: I seek refuge with the Lord and Cherisher of Mankind <sup>63076308</sup>

- 6307 The previous Sura pointed to the necessity of seeking Allah's protection against external factors which might affect an individual. Here the need of protection from internal factors, mankind being viewed as a whole, is pointed out. For this reason the threefold relation in which man stands to Allah is mentioned, as explained in the next note. (114.1)

- 6308 Man's relation to Allah may be viewed in three aspects: (1) Allah is his Lord, Maker, and Cherisher; Allah sustains him and cares for him; He provides him with all the means for his growth and development, and for his protection against evil; (2) Allah is his king or ruler; more than any earthly king, Allah has authority to guide man's conduct, and lead him to ways which will make for his welfare; and He has given him laws; and (3) Allah is He to Whom mankind must return, to give an account of all their deeds in this life (ii. 156); Allah will be the Judge; He is the goal of the Hereafter, and the only Being entitled to man's worship at any time. From all these aspects man could and should seek Allah's protection against evil. (114.1)

114:2 - The King (or Ruler) of Mankind

114:3 - The Allah (or Judge) of Mankind

114:4 - From the mischief of the Whisperer (of Evil) who withdraws (after his whisper) <sup>6309</sup>

114:5 - The same) who whispers into the hearts of mankind

114:6 - Among Jinns and among Men. <sup>6310</sup>

- 6309 Evil insinuates itself in all sorts of insidious ways from within so as to sap man's will, which was given to man by Allah. This power of evil may be Satan, or evil men or the evil inclinations within man's own will: for there are "evil ones among men and Jinns, inspiring each other with flowery discourses by way of deception" (vi. 112). They secretly whisper evil and then withdraw, to make their net the more subtle and alluring. (114.4)

- 6310 This last clause amplifies the description of the sources from which the whisper of evil may emanate: they may be men whom you may see or invisible spirits of evil working within. See last note. So long as we put ourselves in Allah's protection, and trust in Allah, evil cannot really touch us in our essential and inner life. (114.6)

►Al-Muwatta Hadith

## Hadith 15.30

### Dua (Supplication)

Yahya related to me from Malik from Ibn Shihab from Abu Abdullah al-Agharr and from Abu Salama from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, **"Our Lord, the Blessed and Exalted, descends every night to the heaven of this world when the last third of the night is still to come and says, 'Who will call on Me so that I may answer him? Who will ask Me so that I may give him? Who will ask forgiveness of Me so that I may forgive him?' "**

E .

## EARS:

6:25 - Of them there are some who (pretend to) listen to thee; but We have thrown veils on their hearts so they understand it not and deafness in their ears; if they saw every one of the Signs not they will believe in them; in so much that when they come to thee they (but) dispute with thee; the unbelievers say: "These are nothing but tales of the ancients."

17:46 - And We put coverings over their hearts (and minds) lest they should understand the Qur'an and deafness into their ears: when thou dost commemorate thy Lord and Him alone in the Qur'an they turn on their backs fleeing (from the Truth). <sup>2231</sup>

2231 The invisible veil being put against the ungodly on account of their deliberate rejection of Truth, the result is that their minds are fogged so that they cannot understand and their ears are clogged so that they cannot hear. In other words the effects of Evil become cumulative in shutting out Allah's grace. (17.46)

18:57 - Verily We have set veils over their hearts lest they should understand this and over their ears deafness. If thou callest them to guidance even then will they never accept guidance. <sup>2401</sup>

2401 Considering the power of sin, and how it gets hold of the hearts of men, and considering all the wrongs that men have done, it is the height of folly and injustice on their part to turn away from warnings which are given expressly for their good. But a stage of callousness is reached, when, by their own choice, they have rendered themselves impervious to Allah's Grace. At that stage a veil is put over their hearts and they are left alone for a time, that they may commune with themselves and perhaps repent and seek Allah's Mercy again. If they do not, it is their own loss. See next verse. (18.57)

►Fiqh-us-Sunnah

### Fiqh 1.32b

#### Wiping the ears

The sunnah is to wipe the interior of the ears with the index fingers and the exterior portions with the thumbs. The water used to wipe the head is also used for the ears, as the ears are part of the head. Al-Miqdam ibn Ma'd Yakrih reported that the Prophet, upon whom be peace, wiped his head and his ears, the interior and exterior, while making ablution. He also put his finger inside his ear. (Related by Abu Dawud and at-Tahawi.)

While describing the ablution of the Prophet, upon whom be peace, Ibn 'Umar said, "He wiped his head and ears with one wipe." (Related by Ahmad and Abu Dawud.) In one narration it states, "He wiped the inner portion of his ears with his index finger, and the outer portion with his thumb."

►Fiqh-us-Sunnah

### Fiqh 1.101

#### Conditions To Be Met By The Caller to Prayer

5. He should insert his index fingers into his ears. Talking of his practice, Bilal said, "I put my index fingers into my ears and made the adhan. (Related by Abu Dawud and Ibn Hibban.)

Says at-Tirmidhi, "The scholars prefer the callers to put their index fingers into their ears while making the adhan."

41:5 - They say: "Our hearts are under veils (concealed) from that to which thou dost invite us and in ours ears in a deafness and between us and thee is a screen: so do thou (what thou wilt); for us we shall do (what we will!)." 44654466

4466 This is either a superiority complex adopting the sarcastic tone of an inferiority complex, or it expresses calculated indifference to spiritual teaching. In effect it says: 'Our hearts and minds are not intelligent enough to understand your noble ideas, nor our ears sufficiently acute to hear their exposition: you and we are quite different; there is a gulf between us. Why worry about us? You go your way, and we shall go ours!' (41.5)

4467 The reply is in effect: that the bringer of the Message is not an angel nor a god, and so there can and ought to be no barrier between him and his hearers; but he has been chosen to bring a Message of Truth and Hope to them; they should accept the Gospel of Unity, and by Repentance, obtain Allah's Grace and Forgiveness. (41.6)

41:20- At length when they reach the (Fire) their hearing their sight and their skins will bear witness against them as to (all) their deeds. <sup>4487</sup>

4487 All the members of their bodies and the faculties of their minds, which they misused, will bear witness against them. Similarly, in xxxvi. 65, their hands and their feet bear witness against them. The "skin" not only includes the sense of touch (which is so often misused in sex), but also the sense of taste and the sense of smell, which are specialised forms of the organ of touch. All the sensory organs, and all their intellectual and emotional counterparts advance us by their use and pull us down by their misuse. They become tell-tale witnesses against us if abused. (41.20)

71:7 - "And every time I have called to them that thou mightest forgive them they have (only) thrust their fingers into their ears covered themselves up with their garments grown obstinate and given themselves up to arrogance. <sup>5710</sup>

5710 The literal meaning would be that, just as they thrust their fingers into their ears to prevent the voice of the admonisher reaching them, so they covered their bodies with their garments that the light of truth should not penetrate to them and that they should not even be seen by the Prophet. (71.7)

## **EARTH: ( Its Creation)**

**7:54 - Your guardian-Lord is Allah Who created the heavens and the earth in six days and is firmly established on the throne (of authority):** He draweth the night as a veil O'er the day each seeking the other in rapid succession: He created the sun the moon and the stars (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah the cherisher and sustainer of the worlds! <sup>10311032</sup>

15:19 - And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance. <sup>19551956</sup>

50: 7 - And the earth--We have spread it out and set thereon mountains standing firm and produced therein every kind of beautiful growth (in pairs) <sup>49464947</sup>

77:27 - And made therein mountains standing firm lofty (in stature); and provided for you water sweet (and wholesome)? <sup>5876</sup>

78:6 - Have We not made the earth as a wide expanse <sup>5890</sup>

78:7 - And the mountains as pegs?

55:10 - It is He Who has spread out the earth for (His) creatures: <sup>5179</sup>

51:48 - And We have spread out the (spacious) earth: how excellently We do spread out!

71:19 - "And Allah has made the earth for you as a carpet (spread out) <sup>5718</sup>

88:20 - And at the Earth how it is spread out? <sup>6106</sup>

71:18 - And in the End He will return you into the (earth) and raise you forth (again at the Resurrection)?

## **( ITS PURPOSE)**

2:22 – Who has made the earth your couch and the heaven your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth). <sup>41</sup>

7:128 - Said Moses to his people: "Pray for help from Allah and (wait) in patience and constancy: for the earth is Allah's to give as a heritage to such of his servants as He pleaseth; and the end is (best) for the righteous. <sup>1085</sup>

18:7 - That which is on earth We have made but as a glittering show for the earth in order that We may test them as to which of them are best in conduct. <sup>2332</sup>

26:7- Do they not look at the earth how many noble things of all kinds we have produced therein? <sup>3142</sup>

39:10 - Spacious is Allah's earth! Those who patiently persevere will truly receive a reward without measure!" <sup>42604261</sup>

51:20 - On the earth are Signs for those of assured Faith

58:7 - Seest thou not that Allah doth know (all) that is in the heavens and on earth?

71:17 - "And Allah has produced you from the earth growing (gradually) <sup>5717</sup>

77:25 - Have We not made the earth (as a place) to draw together

77:26 - The living and the dead <sup>5875</sup>

### ( TO TRAVEL\ TRAVERSE)

See: under "Travel"

### ( CREATION : ITS END)

14:48 - One day the Earth will be changed to a different Earth and so will be the Heavens and (men) will be marshalled forth before Allah the One the Irresistible; <sup>1925</sup>

18:8 - Verily what is on earth We shall make but as dust and dry soil (without growth or herbage). <sup>2333</sup>

39:68 - The Trumpet will (just) be sounded when all that are in the heavens and on earth will swoon.

50:44 - The Day when the Earth will be rent asunder from (men) hurrying out: that will be a gathering together quite easy for Us. <sup>49834984</sup>

55:26 - All that is on earth will perish;

56:4 - When the earth shall be shaken to its depths

69:14 - And the earth is moved and its mountains and they are crushed to powder at one stroke <sup>5649</sup>

73:14 - One Day the earth and the mountains will be in violent commotion and the mountains will be as a heap of sand poured out and flowing down. <sup>5766</sup>

25:63 - And the servants of (Allah) Most Gracious are those who walk on the earth in humility

29:56 - O My servants who believe! truly spacious is My Earth: therefore serve ye Me (and Me alone)! <sup>3489</sup>

39:69 - And the Earth will shine with the glory of its Lord:

►ISL Quran Subjects

### Man

8. Comparison of the creation of the heavens with that of 79.27
9. Comparison of the creation of the heavens and the earth with that of 40.57
14. Creation of 16.4, 36.77, 36.78, 37.11
15. Creation of, gratitude to Allah for the 32.7, 32.8, 32.9, 67.23
16. Creation of, reflecting over the 86.5, 86.6, 86.7, 86.8, 86.9
17. Creation of by Allah, admitting the 56.57, 56.58, 56.59, 56.60, 56.61, 56.62
18. Creation of as a favour of Allah 55.14, 55.15, 55.16
19. Creation of as a Sign of Allah 45.4

20. Creation of for his trial  
76.2, 76.3

►Sahih Bukhari Hadith Subjects

## Creation, Beginning

B 4.515, B 4.516

►A. Yusuf Ali Quran Subjects.

1. 'It is He Who starts the process of creation'  
B 4.413, B 4.414, B 4.415, B 4.416
2. 'Allah is He Who created seven heavens and of the earth the like thereof'  
B 4.417, B 4.418, B 4.419, B 4.420
3. 'And We have adorned the nearest heaven with lamps'
4. How the sun and the moon move in a circle  
B 4.421, B 4.422, B 4.423, B 4.424, B 4.425, B 4.426
5. 'And He Who sends the winds'  
B 4.427, B 4.428
6. The angels  
B 4.429, B 4.430, B 4.431, B 4.432, B 4.433, B 4.434, B 4.435, B 4.436, B 4.437, B 4.438, B 4.439, B 4.440, B 4.441, B 4.442, B 4.443, B 4.444, B 4.445, B 4.446, B 4.447, B 4.448, B 4.449, B 4.450, B 4.451, B 4.452, B 4.453, B 4.454, B 4.455, B 4.456, B 4.457, B 4.458, B 4.459, B 4.460, B 4.461, B 4.462
7. Paradise already created  
B 4.463, B 4.464, B 4.465, B 4.466, B 4.467, B 4.468, B 4.469, B 4.470, B 4.471, B 4.472, B 4.473, B 4.474, B 4.475, B 4.476, B 4.477, B 4.478
8. The gates of Paradise  
B 4.479
9. The Hell Fire  
B 4.480, B 4.481, B 4.482, B 4.483, B 4.484, B 4.485, B 4.486, B 4.487, B 4.488, B 4.489
10. Satan and his soldiers  
B 4.490, B 4.491, B 4.492, B 4.493, B 4.494, B 4.495, B 4.496, B 4.497, B 4.498, B 4.499, B 4.500, B 4.501, B 4.502, B 4.503, B 4.504, B 4.505, B 4.506, B 4.507, B 4.508, B 4.509, B 4.510, B 4.511, B 4.512, B 4.513, B 4.514,

## Creation

1. begins and repeated  
10.4, 27.64, 29.19
2. a new  
13.5, 14.48, 17.49, 17.98, 21.104, 35.16
3. for just ends  
15.85, 16.3, 44.39, 45.22, 46.3
4. doth obeisance to God  
16.48
5. not for sport  
21.16
6. of man  
23.12
7. in six Days  
7.54, 32.4, 57.4
8. variety in  
35.27
9. God commands 'Be' and it is  
2.117, 16.40, 36.82, 40.68
10. in true proportions  
39.5
11. of heaven and earth greater than creation of man  
40.57, 79.27
12. purpose of  
51.56



## EAT:

2:168 - O ye people! eat of what is on earth lawful and good; and do not follow the footsteps of the evil one for he is to you an avowed enemy. <sup>169</sup>

169 We now come to the regulations about food. First (ii. 168-71) we have an appeal to all people, Muslims, Pagans, as well as the People of the Book; then (ii. 172-73) to the Muslims specially; then (ii 174-76) to the sort of men who then (as some do now) either believe in too much formalism or believe in no restrictions at all. Islam follows the Golden Mean. All well-regulated societies lay down reasonable limitations. These become incumbent on all loyal members of any given society, and show what is "lawful" in that society. But if the limitations are reasonable, as they should be, the "lawful" will also coincide more and more with what is "good." (2.168)

2:172 - O ye who believe! eat of the good things that We have provided for you and be grateful to Allah if it is Him ye worship. <sup>172</sup>

172 Gratitude for God's gifts is one form of worship. (2.172)

5:3 - Forbidden to you (for food) are: dead meat blood the flesh of swine and that on which hath been invoked the name of other than Allah that which hath been killed by strangling or by a violent blow or by a headlong fall or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you completed my favor upon you and have chosen for you Islam as your religion. But if any forced by hunger with no inclination to transgression Allah is indeed Oft-Forgiving Most Merciful. <sup>691692693694</sup>

691 Cf. ii. 173 and nn. 173 and 174. The prohibition of dead meat, blood, the flesh of swine, and that on which other names than that of Allah have been invoked, has been there explained. (5.3)

692 If an animal dies by strangling, or by a violent blow, or a headlong fall, or by being gored to death, or by being attacked by a wild animal, the presumption is that it becomes carrion, as the life-blood is congealed before being taken out of the body. But the presumption can be rebutted. If the life-blood still flows and the solemn mode of slaughter (zabih in the name of Allah is carried out, it becomes lawful as food. (5.3)

693 This was also an idolatrous rite, different from that in which a sacrifice was devoted to a particular idol or a false god. (5.3)

5:4 - - They ask thee what is lawful to them (as food): say: Lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah; eat what they catch for you but pronounce the name of Allah over it: and fear Allah; for Allah is swift in taking account. <sup>697698</sup>

697 The previous verse was negative; it defined what was not lawful for food, viz., things gross, or disgusting, or dedicated to superstition. This verse is positive: it defines what is lawful, viz., all things that are good and pure. (5.4)

698 In the matter of the killing for meat, the general rule is that the name of Allah, the true God should be pronounced as a rite in order to call our attention to the fact that we do not take life thoughtlessly but solemnly for food, with the permission of Allah, to whom we render the life back. The question of hunting is then raised. How can this solemn rite be performed when we send forth trained hawks, trained hounds, or trained cheetahs or other animals trained for the chase? They must necessarily kill at some distance from their masters. Their game is legalised on these conditions: (1) that they are trained to kill, not merely for their own appetite, or out of mere wantonness, but for their master's food; the training implies that something of the solemnity which Allah has taught us in this matter goes into their action; and (2) we are to pronounce the name of Allah over the quarry; this is interpreted to mean that the Takbir should be pronounced when the hawk or dog, etc., is released to the quarry. (5.4)

5:5 - This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers but chaste women among the People of the Book revealed before your time when ye give them their due dowers and desire chastity not lewdness nor secret intrigues. If anyone rejects faith fruitless is his work and in the Hereafter he will be in the ranks of those who have lost (all spiritual good). <sup>699700701</sup>

699 The question is for food generally, such as is ordinarily "good and pure": in the matter of meat it should be killed with some sort of solemnity analogous to that of the Takbir. The rules of Islam in this respect being analogous to those of the People of the Book, there is no objection to mutual recognition, as opposed to meat killed by Pagans with superstitious rites. In this respect the Christian rule is the same: "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." (Acts, xv. 29). Notice the bracketing of fornication with things unlawful to eat. (5.5)

700 Islam is not exclusive. Social intercourse, including inter-marriage, is permitted with the People of the Book. A Muslim man may marry a woman from their ranks on the same terms as he would marry a Muslim woman, i.e., he must give her an economic and moral status, and must not be actuated merely by motives of lust or physical desire. A Muslim woman may not marry a non-Muslim man, because her Muslim status would be affected; the wife ordinarily takes the nationality and status given by her husband's law. Any man or woman, of any race or faith, may, on accepting Islam, freely marry any Muslim woman or man, provided it be from motives of purity and chastity and not of lewdness. (5.5)

701 As always, food, cleanliness, social intercourse, marriage and other interests in life, are linked with our duty to Allah and faith in Him. Duty and faith are for our own benefit, here and in the Hereafter. (5.5)

6:118 - So eat of (meats) on which Allah's name hath been pronounced if ye have faith in His Signs.

6:119 - Why should ye not eat of (meats) on which Allah's name hath been pronounced when He hath explained to you in detail what is forbidden to you except under compulsion of necessity? But many do mislead (men) by their appetites unchecked by knowledge. Thy Lord knoweth best those who transgress. <sup>944</sup>

944 Cf. v. 4. When a clear law has explained what is lawful and unlawful in food, it is wrong to raise fresh scruples and mislead the ignorant. (6.119)

6:121 - Eat not of (meats) on which Allah's name hath not been pronounced: that would be impiety. But the evil ones ever inspire their friends to contend with you; if ye were to obey them ye would indeed be pagans.

16:114 - So eat of the sustenance which Allah has provided for you lawful and good; and be grateful for the favors of Allah if it is He whom ye serve. <sup>2151</sup>

2151 Ingratitude for Allah's sustenance (in the literal and figurative senses) may be shown in various ways, e.g., (1) by forgetting or refusing to acknowledge the true source of the bounty, viz., Allah, (2) by misusing or misapplying the bounty, as by committing excesses in things lawful, or refusing to share them with others of Allah's creatures when the need arises, or (3) by falsely ascribing to Allah any prohibitions we may set up for ourselves for special reasons or because of our special idiosyncrasies. (16.114)

16:115 - He has only forbidden you dead meat and blood and the flesh of swine and any (food) over which the name of other than Allah has been invoked. But if one is forced by necessity without willful disobedience nor transgressing due limits then Allah is Oft-Forgiving Most Merciful. <sup>2152</sup>

2152 Cf. ii. 173 and notes, v. 3-4, and vi. 121 and 138-146. (16.115)

24:61 - it is no fault in the blind nor in one born lame nor in one afflicted with illness nor in yourselves that ye should eat in your own houses or those of your fathers or your mothers or your brothers or your sisters or your father's brothers or your father's sisters or your mother's brothers or your mother's sisters or in houses of which the keys are in your possession or in the house of a sincere friend of yours: there is no blame on you whether ye eat in company or separately. But if ye enter houses salute each other a greeting or blessing and purity as from Allah. Thus does Allah make clear the Signs to you: that ye may understand. <sup>304230433044</sup>

3042 There were various Arab superstitions and fancies which are combated and rejected here. (1) The blind, or the halt, or those afflicted with serious disease were supposed to be objects of divine displeasure, and as such not fit to be associated with us in meals in our houses: we are not to entertain such a thought, as we are not judges of the causes of people's misfortunes, which deserve our sympathy and kindness. (2) It was considered unbecoming to take meals in the houses of near relatives: this taboo is not approved. (3) A similar superstition about houses in our possession but not in our actual occupation is disapproved. (4) If people think they should not fall under obligation to casual friends, that does not apply to a sincere friend, in whose company a meal is not to be rejected, but welcomed. (5) If people make a superstition either that they should always eat separately, or that they must always eat in company, as some people weary of their own company think, either of them is wrong. Man is free and should regulate his life according to needs and circumstances. (24.61)

3043 The shades of meaning in Salam are explained in n. 2512 to xix. 62. Here, we were first told that we might accept hospitality and good fellowship in each other's houses. Now we are told what spirit should animate us in doing so. It should not be a spirit only of self-satisfaction in a worldly sense. It should rather be a spirit of good-will in the highest spiritual sense of the term-purity of motives and purity of life, as in the sight of Allah. (24.61)

3044 See notes 3039 and 3041 above. The refrain comes again, in a different form, closing the argument from a different point of view. (24.61)

51:27 - And placed it before them... He said "Will ye not eat?"

51:28 - (When they did not **eat**) He conceived a fear of them. They said "Fear not" and they gave him glad tidings of a son endowed with knowledge.

77:43 - "Eat ye and drink ye to your heart's content: for that ye worked (Righteousness)." 5885

5885 The fruits of righteousness are contentment in this life and the supreme Bliss in the next. (77.43)

77:46 - (O ye Unjust!) Eat ye and enjoy yourselves (but) a little while for that ye are Sinners. 5886

5886 "Eat" is symbolical of having the good things of life in this world. It may be that they are only given for a trial. Because their minds and wishes run to wrong things, the opportunities for wrong are multiplied, as the impetus for good or for evil increases progressively. They are asked to believe and repent. But if they do not, they are to be pitied, even for the good things of this life, for they will come to an evil End in the Hereafter. (77.46)

►Al-Muwatta Hadith

## Hadith 25.19

### Eating Carrion when Forced to, out of Necessity

Yahya related to me from Malik that the best of what he had heard about a man who is forced by necessity to eat carrion is that he ate it until he was full and then he took provision from it. If he found something which would enable him to dispense with it, he threw it away.

Malik when asked whether or not a man who had been forced by necessity to eat carrion, should eat it when he also found the fruit, crops or sheep of a people in that place, answered, "If he thinks that the owners of the fruit, crops, or sheep will believe his necessity so that he will not be deemed a thief and have his hand cut off, then I think that he should eat from whatever he finds that which will remove his hunger but he should not carry any of it away. I prefer that he does that than that he eat carrion. If he fears that he will not be believed, and will be deemed a thief for what he has taken, then I think that it is better for him to eat the carrion, and he has leeway to eat carrion in this respect. Even so, I fear that someone who is not forced by necessity to eat carrion might exceed the limits out of a desire to consume other peoples' property, crops or fruit."

Malik said, "That is the best of what I have heard."

Sunan of Abu-Dawood

**Hadith 3744** Narrated by

**Abdullah Ibn Abbas**

When the verse: "O ye who believe! eat not up your property among yourselves in vanities, but let there be amongst you traffic and trade by mutual good will" was revealed, a man thought it a sin to eat in the house of another man after the revelation of this verse. Then this (injunction) was revealed by the verse in Surat an-Nur: "No blame on you whether you eat in company or separately." When a rich man (after revelation) invited a man from his people to eat food in his house, he would say: I consider it a sin to eat from it, and he said: a poor man is more entitled to it than I. The Arabic word *tajannah* means sin or fault. It was then declared lawful to eat something on which the name of Allah was mentioned, and it was made lawful to eat the flesh of an animal slaughtered by the people of the Book.

Fiqh-us-Sunnah

## Fiqh 2.147b

### Eating on the two 'ids

One is to eat before going to the salah for 'idul fitr, (the end of Ramadan) but not do so on the occasion of the 'idul adha (commemorating Prophet Ibrahim's sacrifice). For 'idul fitr, it is a sunnah to eat an odd number of dates before going to pray *salatul 'id* while for 'idul adha the eating should be delayed until one returns from the 'id prayers and then he may eat of his sacrifice if he has sacrificed an animal.

Anas reports: "The Prophet would not go out on the festival of breaking the fast until he had eaten an odd number of dates." This is related by Ahmad and al-Bukhari.

Buraidah reports: "The Prophet would not go out on the day of breaking the fast ('idul fitr) until he had eaten and on the day of sacrifice ('idul adha) he would not eat until he had returned [from salah]." This is related by at-Tirmidhi and Ibn Majah, and also by Ahmad who added: "And he would eat from his sacrifice."

In al-Muwatta' it is recorded from Sa'id ibn al-Musayyab that the people were ordered to eat before they go out on the day of breaking the fast.

Ibn-Qudamah said: "I do not know of any difference of opinion over the fact that one should hasten in eating [eat early] on the day of breaking of the fast."

Sahih Al-Bukhari Hadith

### Hadith 7.393

Narrated by

Adi bin Hatim

The Prophet said, "If you let loose your hound after a game and mention Allah's Name on sending it, and the hound catches the game and kills it, then you can eat of it. But if the hound eats of it, then you should not eat thereof, for the hound has caught it for itself. And if along with your hound, join other hounds, and Allah's Name was not mentioned at the time of their sending, and they catch an animal and kill it, you should not eat of it, for you will not know which of them has killed it. And if you have thrown an arrow at the game and then find it (dead) two or three days later and, it bears no mark other than the wound inflicted by your arrow, then you can eat of it. But if the game is found (dead) in water, then do not eat of it." And it has also been narrated by 'Adi bin Hatim that he asked the Prophet "If a hunter throws an arrow at the game and after tracing it for two or three days he finds it dead but still bearing his arrow, (can he eat of it)?" The Prophet replied, "He can eat if he wishes."

► Fiqh-us-Sunnah

### Fiqh 5.114a

## Eating the Meat of the Sacrificial Animal

Allah commands Muslims to eat of the animals slaughtered in sacrifice: "...eat you thereof and feed such as (beg not but) live in contentment and such as beg with due humility." ([Qur'an 22.36](#))

Apparently this commandment applies to both the obligatory and supererogatory sacrifice. There is some disagreement among the jurists on this subject. Abu Hanifah and Ahmad are of the opinion that one may eat of the sacrifice made for Hajj Tamattu' (In which Hajj and 'Umrah are combined with a break) or Hajj Qiran (In which Hajj and 'Umrah are combined without a break) or one that is offered voluntarily, but one may not eat of any other sacrifice.

Malik holds that one may eat of an animal sacrificed as a penalty for violating one's previous Hajj, or that which is sacrificed for missing one's Hajj, or a sacrifice offered by one performing Hajj Tamattu', or any other animal offered in sacrifice, except a sacrifice offered as an atonement for killing a game or one that is vowed for the poor, and that which is offered voluntarily except when (it is feared) the animal will be spoiled before arriving at its place of slaughter.

Ash-Shafi'i holds that one is not permitted to eat of an obligatory sacrifice, e.g. an obligatory sacrifice offered in penalty, or a sacrifice made for killing a game, or one that is offered for spoiling one's Hajj, or one offered for Hajj Tamattu' or Hajj Qiran, and likewise that which one has vowed. In case of a voluntary sacrifice, however, one may eat thereof himself as well as give it to others.

Al-Muwatta Hadith

### Hadith 20.86

## Game that is Not Halal to Eat in Ihram

Yahya related to me from Malik, from Hisham ibn Urwa, from his father, that A'isha, umm al-muminin, said to him, "Son of my sister, it is only for ten nights, so if you get an urge to do something, leave it," by which she meant eating game-meat.

Malik said that if game was hunted for the sake of a man who is in ihram and it was prepared for him and he ate some of it knowing that it had been hunted for his sake, then he had to pay a forfeit for all of the game that had been hunted on his behalf.

Malik was asked about whether someone who was forced to eat carrion while he was in ihram should hunt game and then eat that rather than the carrion, and he said, "It is better for him to eat the carrion, because Allah, the Blessed and Exalted, has not given permission for someone in ihram to either eat game or take it in any situation, but He has made allowances for eating carrion when absolutely necessary."

Malik said, "It is not halal for anyone, whether in ihram or not, to eat game which has been killed or sacrificed by some one in ihram, because, whether it was killed deliberately or by mistake, it was not done in a halal manner, and so eating it is not halal. I have heard this from more than one person. Somebody who kills game and then eats it only has to make a single kaffara, which is the same as for somebody who kills game but does not eat any of it."

► Sahih Al-Bukhari Hadith

### Hadith 7.387

Narrated by

Abu Thalaba Al Khushani

I said, "O Allah's Prophet! We are living in a land ruled by the people of the Scripture; Can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my hound that is not trained and with

my trained hound. Then what is lawful for me to eat?" He said, "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt an animal with your bow after mentioning Allah's Name, eat of it. and if you hunt something with your trained hound after mentioning Allah's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

## EIGHT:

69:17 - And the angels will be on its sides and eight will that Day bear the Throne of thy Lord above them. <sup>56505651</sup>

5650 The whole picture is painted in graphic poetical images, to indicate that which cannot be adequately described in words, and which indeed OUT human faculties with their present limited powers are not ready to comprehend. The angels will be on all sides, arrayed in ranks upon ranks, and the Throne of the Lord on high will be borne by eight angels (or eight rows of angels). That will be the Day when Justice will be fully established and man be mustered to his Lord for reckoning. (69.17)

5651 The number eight has perhaps no special significance, unless it be with reference to the shape of the Throne or the number of the angels. The Oriental Throne is often octagonal, and its bearers would be one at each corner. (69.17)

69:7 - Which He imposed on them for seven long nights and Which He imposed on them for seven long nights and **eight** long days so that thou mightest have seen men lying overthrown, as they were hollow trunks of palm trees.

► Sahih Muslim Hadith

### **Hadith 451** Narrated by **Uqbah ibn Amir**

I testify that there is no god but Allah and that Muhammad is the servant of Allah and His Messenger, the **eight** gates of Paradise will be opened for him and he may enter by whichever of them he wishes.

► Fiqh-us-Sunnah

### **Fiqh 3.71a**

## **The Preference of the Majority Opinion Over That of ash-Shaf'i**

The author of ar-Rawdah an-Nadiyyah says: "Distributing all of the zakah to one group is more benefiting to the realization of the word of Allah." In brief, one may say that Allah made zakah applicable only to the **eight** specifically mentioned categories

► Fiqh-us-Sunnah

### **Fiqh 2.27a**

## **The number of rak'at of Tarawih**

Ibn Khuzaimah and Ibn Hibban have recorded in their sahihs on the authority of Jabir that the Prophet prayed **eight** rak'at and the witr prayer with the companions. Then, the next day, the people waited for him but he did not come out to them.

► Fiqh-us-Sunnah

### **Fiqh 4.47**

## **Funeral Prayer for a Martyr**

A martyr is one who is killed in a battlefield fighting the enemies of Islam. All the hadith on this subject are quite explicit that no funeral prayer may be offered for a martyr.

There are, however, some hadith that are equally explicit and state that a funeral prayer should be offered for martyrs. Bukhari reported from 'Uqbah ibn 'Amir that one day the Prophet, peace be upon him, went out and offered a funeral prayer for the martyrs of Uhud, **eight** years after their death, as if he were bidding farewell to both the living and the dead.

► Fiqh-us-Sunnah

### **Fiqh 2.31b**

## **Number of rak'at for the duha prayer**

The minimum number of rak'ah to be prayed is two, as was mentioned in the hadith of Abu Dharr. The most that the Prophet sallallahu alehi wasallam performed was **eight** rak'at,

## ENEMY:

2:97 - Say (O Muhammad, to mankind): Who is an **enemy** to Gabriel! For he it is who hath revealed (this Scripture) to thy heart by Allah's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to believers;

2:98 - Who is an **enemy** to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah (Himself) is an enemy to the disbelievers.

2:168 - O ye people! eat of what is on earth lawful and good; and do not follow the footsteps of the evil one for he is to you an avowed enemy. <sup>169</sup>

2:239 -If ye fear (an **enemy**) pray on foot or riding (as may be most convenient) but when ye are in security celebrate Allah's praises in the manner He has taught you which ye knew not (before). <sup>272</sup>

272 Verses 238-39 are parenthetical, introducing the subject of prayer in danger. This is more fully dealt with in iv. 101-03. (2.239)

3:125 - "Yea" if ye remain firm and act aright even if the **enemy** should rush here on you in hot haste your Lord would help you with five thousand angels making a terrific onslaught. <sup>446</sup>

3:152 - Allah did indeed fulfil His promise to you when ye with His permission were about to annihilate your enemy

462 The order was: not to leave the post and strictly to maintain discipline. Uhud was in the beginning a victory for the Muslims. Many of the enemy were slain, and they were retiring when a part of the Muslims, against orders, ran in pursuit, attracted by the prospects of booty. See note to iii. 121. (3.152)

463 The disobedience seemed at first pleasant: they were chasing the enemy, and there was the prospect of booty. But when the gap was noticed by the enemy, they turned the flank round the hill and nearly overwhelmed the Muslims. Had it not been for Allah's grace, and the firmness of their Prophet and his immediate Companions, they would have been finished. (3.152)

4:104 - And slacken not in following up the **enemy**: if ye are suffering hardships they are suffering similar hardships; but ye have hope from Allah while they have none. And Allah is full of knowledge and wisdom. <sup>620</sup>

620 Religion should be a source of strength and not of weakness in all our affairs. If we have to struggle hard and suffer hardships, those without faith have to do the same, with this difference, that the man of Faith is full of hope in Allah, whereas the man without Faith has nothing to sustain him. (4.104)

5 :64 - The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them We have placed **enmity** and hatred till the Day of Judgment. Every time they kindle the fire of war Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief. <sup>772773774775</sup>

775 The argument of the whole verse may be thus stated. The Jews blaspheme and mock, and because of their jealousy, the more they are taught, the more obstinate they become in their rebellion. But what good will it do to them? Their selfishness and spite sow quarrels among themselves, which will not be healed till the Day of Judgment. When they stir up wars, especially against the innocent, Allah's Mercy is poured down like a flood of water to extinguish them. But their wickedness continues to devise ever new mischief. And Allah loves not mischief or those who do mischief. (5.64)

5:82 - Strongest among men in **enmity** to the believers wilt thou find the Jews and Pagans; and nearest among them in love to the believers wilt thou find those who say: "We are Christians:" because amongst these are men devoted to learning and men who have renounced the world and they are not arrogant. <sup>789790</sup>

8:60 - Make ready for them all thou canst of (armed) force and of horses tethered, that thereby ye may dismay the **enemy** of Allah and your enemy, and others beside them whom ye know not. Allah knoweth them. Whatsoever ye spend in the way of Allah it will be repaid to you in full, and ye will not be wronged.

17:53 - Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: for Satan is to man an avowed enemy. <sup>2238</sup>



2238 This command refers to two situations. (1) Even to your enemies and the enemies of Allah you should speak fair: who are you to judge others? Judgment belongs to Allah alone, for He knows you (i.e., all mankind) best, and your personal knowledge is at best imperfect. And Satan is always trying to divide mankind. (2) Amongst yourselves, also you should not entertain suspicions, but speak politely according to the best standards of human speech. A false or unkind word may destroy all your efforts at building up unity, because the forces of disruption are more numerous than the forces of unity. (17.53)

35:6 - Verily Satan is an **enemy** to you: so treat him as an enemy. He only invites his adherents that they may become Companions of the Blazing Fire. <sup>3878</sup>

3878 Evil is our enemy and should be treated as such. It is really foreign to our nature, however much it may disguise itself to deceive us as our friend, or a part of our own nature. Personifying the Spirit of Evil, we may say that he wants us to share in his own damnation. Shall we allow ourselves to fall into his snare? (35.6)

60:1 - O ye who believe! take not **My enemies** and yours as friends (or protectors) offering them (your) love even though they have rejected the Truth that has come to you and have (on the contrary) driven out the Prophet and yourselves (from your homes) (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure (take them not as friends) holding secret converse of love (and friendship) with them: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path. <sup>54095410</sup>

5409 The immediate occasion for this was a secret letter sent by one Hatib, a Muhajir, from Madinah, to the Pagans at Makkah, in most friendly terms, seeking for their protection on behalf of his children and relatives left behind in Makkah. The letter was intercepted, and he confessed the truth. He was forgiven as he told the truth and his motive did not appear to be heinous, but this instruction was given for future guidance. This was shortly before the conquest of Makkah, but the principle is of universal application. You cannot be on terms of secret intimacy with the enemies of your Faith and people, who are persecuting your Faith and seeking to destroy your Faith and you. You may not do so even for the sake of your relatives as it compromises the life and existence of your whole community. (60.1)

5410 Such was the position of the Muslim community in Madinah after the Hijrat and before the conquest of Makkah. (60.1)

64:14 - O ye who believe! truly among your **wives and your children** are (some that are) **enemies** to yourselves: so beware of them! But if ye forgive and overlook and cover up (their faults) verily Allah is Oft-Forgiving Most Merciful. <sup>54945495</sup>

5494 In some cases the demands of families, i.e., wife and children may conflict with a man's moral and spiritual convictions and duties. In such cases he must guard against the abandonment of his convictions, duties, and ideals to their requests or desires. But he must not treat them harshly. He must make reasonable provision for them, and if they persist in opposing his clear duties and convictions, he must forgive them and not expose them to shame or ridicule, while at the same time holding on to his clear duty. Such cases occurred when godly men undertook exile from their native city of Makkah to follow the Faith in Madinah. In some cases their families murmured, but all came right in the end. (64.14)

►Fiqh-us-Sunnah

## Fiqh 2.105

### Different ways of offering salatul Khauf:

1. If the **enemy** is not in the direction of the qiblah, then the imam should lead a group in the performance of one rak'ah after which he should wait until they complete the second rak'ah by themselves, and then, they should go and face the enemy. And the second group should come and the imam would lead them in salah while he is performing his second rak'ah. He should again wait for them to complete another rak'ah by themselves before leading them in the salutations.

►Al-Muwatta Hadith

## Hadith 21.7

### Prohibition against Travelling with the Qur'an in Enemy Territory

Yahya related to me from Malik from Nafi that Abdullah ibn Umar said that the Messenger of Allah, may Allah bless him and grant him peace, forbade travelling with a Qur'an in the land of the enemy. Malik commented, "That is out of fear that the enemy will get hold of it."

►Sunan of Abu-Dawood

## Hadith 1243 Narrated by AbuBakrah

The Prophet (peace be upon him) offered the noon prayer in time of danger. Some of the people formed a row behind him and others arrayed themselves against the enemy. He led them in two rak'ahs and then he uttered the salutation. Then those who were with him went away and took the position of their companions

before the enemy. Then they came and prayed behind him. He led them in two rak'ahs and uttered the salutation. Thus the Apostle of Allah (peace be upon him) offered four rak'ahs and his companions offered two rak'ahs. Al-Hasan used to give legal verdict on the authority of this tradition.

## ENJOIN:

2:44 - Do ye enjoin right conduct on the people and forget (to practice it) yourselves and yet ye study the Scripture? Will ye not understand?

3:110 - Ye are the best of peoples evolved for mankind enjoining what is right forbidding what is wrong and believing in Allah. If only the People of the Book had faith it were best for them; among them are some who have faith but most of them are perverted transgressors. <sup>434</sup>

434 The logical conclusion to a Universal Religion is a non-sectarian, non-racial, non-doctrinal, religion, which Islam claims to be. For Islam is just submission to the Will of Allah. This implies (1) Faith, (2) doing right, being an example to others to do right, and having the power to see that the right prevails, (3) eschewing wrong, being an example to others to eschew wrong, and having the power to see that wrong and injustice are defeated. Islam therefore lives, not for itself, but for mankind. The People of the Book, if only they had faith, would be Muslims, for they have been prepared for Islam. Unfortunately there is Unfaith, but it can never harm those who carry the banner of Faith and Right, which must always be victorious. (3.110)

3:104 - Let there arise out of you a band of people inviting to all that is good enjoining what is right and forbidding what is wrong; they are the ones to attain felicity. <sup>431</sup>

431 Muflih, aflaha, falah: the root idea is attainment of desires; happiness, in this world and the next; success; prosperity; freedom from anxiety, care, or a disturbed state of mind;-the opposite of 'azab in the next verse, which includes: failure; misery; punishment or penalty; agony or anguish. The ideal Muslim community is happy, untroubled by conflicts or doubts, sure of itself, strong, united, and prosperous: because it invites to all that is good; enjoins the right; and forbids the wrong,-a master-stroke of description in three clauses. (3.104)

20:132 - Enjoin prayer on thy people and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for Righteousness. <sup>2657</sup>

2657 Sustenance, in the sense of the ordinary needs of life, the man of Allah does not worry about. That is provided by Allah for all, the just and the unjust. But the special provision, the Real Sustenance, the spiritual fruit, is for a righteous life in the service of Allah. (20.132)

22:41 - (They are) those who if We establish them in the land establish regular prayer and give regular charity **enjoin** the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs. <sup>2819</sup>

2819 "**Enjoining** the right and forbidding the wrong" is an essential duty of the Muslim Ummah and one of the main purposes for which it has been raised. (See iii. 104, 110; ix. 71, 111-112, xxii, 41). (22.41)

31:17 - "O my son! establish regular prayer **enjoin** what is just and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.

36:60 - "Did I **not enjoin** on you O ye children of Adam that ye should not worship Satan; for that he was to you an enemy avowed? <sup>4006</sup>

4006 Secondly, there is a gentle reproach to the wrong-doers, more in sorrow than in anger. They are addressed as "children of Adam", to emphasise two facts, (1) that they have disgraced their ancestry, for Adam after his Fall repented and was forgiven, and the high Destiny of mankind has been the prize open to all his descendants, and (2) that Allah Most Merciful has throughout the ages continued to warn mankind against the snares laid by Satan, the avowed enemy of man, and that Allah's Grace was ever on the watch to help all to freedom from those snares. (36.60)

9:67 - The Hypocrites men and women (have an understanding) with each other: they enjoin evil and forbid what is just and are close with their hands. They have forgotten Allah; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse. <sup>132413251326</sup>

1324 Literally, "the Hypocrites... are of each other". The forms of hypocrisy may vary, but they are all alike, and they understand each other's hypocrisy. They hold together. (9.67)

1325 The English phrase "close-fisted" would cover only a part of the meaning. The hand is the symbol of power, help, and assistance. This may be financial, or it may be in other ways. The Hypocrites pretend a great deal, but are of no use or real help to any one. (9.67)

7:199 - Keep to forgiveness (O Muhammad), and **enjoin** kindness, and turn away from the ignorant.

Al-Tirmidhi Hadith

### **Hadith 5140** Narrated by **Hudhayfah**

The Prophet (peace be upon him) said, "By Him in Whose hand my soul is, you must enjoin what is reputable and forbid what is disreputable, or Allah will certainly soon send punishment from Himself to you. Then you will make supplication and not receive an answer."

Transmitted by Tirmidhi.

### **Sunan of Abu-Dawood**

Hadith 4322 Narrated by  
**Abdullah ibn Mas'ud**

The Apostle of Allah (peace be upon him) said: The first defect that permeated Banu Isra'il was that a man (of them) met another man and said: O so-and-so, fear Allah, and abandon what you are doing, for it is not lawful for you. He then met him the next day and that did not prevent him from eating with him, drinking with him and sitting with him. When they did so, Allah mingled their hearts with each other. He then recited the verse: "curses were pronounced on those among the children of Isra'il who rejected Faith, by the tongue of David and of Jesus the son of Mary"...up to "wrongdoers". He then said: By no means, I swear by Allah, you must enjoin what is good and prohibit what is evil, prevent the wrongdoer, bend him into conformity with what is right, and restrict him to what is right.

### **Sunan of AbuDawood** Hadith 4327

**Narrated by** Narrated by  
**AbuTha'labah al-Khushani**

Sha'bani said: I asked AbuTha'labah al-Khushani: What is your opinion about the verse "Care for yourselves". He said: I swear by Allah, I asked the one who was well informed about it; I asked the Apostle of Allah (peace be upon him) about it. He said: No, enjoin one another to do what is good and forbid one another to do what is evil. But when you see niggardliness being obeyed, passion being followed, worldly interests being preferred, everyone being charmed with his opinion, then care for yourself, and leave alone what people in general are doing; for ahead of you are days which will require endurance, in which showing endurance will be like grasping live coals. The one who acts rightly during that period will have the reward of fifty men who act as he does. Another version has: He said (The hearers asked:) Apostle of Allah, the reward of fifty of them? He replied: The reward of fifty of you.

Al-Tirmidhi Hadith

### **Hadith 1911** Narrated by **AbuDharr**

Allah's Messenger (peace be upon him) said, "When you smile in your brother's face, or enjoin what is reputable, or forbid what is objectionable, or direct someone who has lost his way, or help a man who has bad eyesight, or remove stones, thorns and bones from the road, or pour water from your bucket into your brother's, it counts to you as "sadaqah".

Tirmidhi transmitted it, saying this is a gharib tradition.

Al-Tirmidhi Hadith

### **Hadith 5144** Narrated by **AbuTha'labah**

AbuTha'labah swore by Allah that he had asked Allah's Messenger (peace be upon him and grant him peace) about the words of Allah Most High, "Care for yourselves; he who goes astray cannot harm you when you are rightly guided." He had replied, "No, enjoin one another to do what is reputable and forbid one another to do what is disreputable. But when you see niggardliness being obeyed, passion being followed, worldly interests being preferred, everyone being charmed with his own opinion, and you see something you are inclined to do, care for yourself and leave alone what people in general are doing; for ahead of you are days which will require endurance, in which he who shows endurance will be like him who grasps live coals. The one who acts rightly during that period will have the reward of fifty men who act as he does." The hearers said, "The reward of fifty of them, Messenger of Allah! (peace be upon him)." He replied, "The reward of fifty of you."

Transmitted by Tirmidhi and Ibn Majah.

Al-Tirmidhi Hadith

### **Hadith 193** Narrated by **Hudhayfah**

The Prophet (peace be upon him) said: By Him in Whose hands is my life (Allah the Almighty), necessarily you should enjoin virtue and check evil, or else Allah will certainly send chastisement upon you. And then you will pray but your supplications will not be accepted.

Transmitted by Tirmidhi.

☞Sunan of Abu-Dawood

**Hadith 4590** Narrated by

**Irbad ibn Sariyah**

AbdurRahman ibn Amr as-Sulami and Hujr ibn Hujr said: We came to Irbad ibn Sariyah who was among those about whom the following verse was revealed: "Nor (is there blame) on those who come to thee to be provided with mounts, and when thou saidst: "I can find no mounts for you." We greeted him and said: We have come to see you to give healing and obtain benefit from you. Al-Irbad said: One day the Apostle of Allah (peace be upon him) led us in prayer, then faced us and gave us a lengthy exhortation at which the eyes shed tears and the hearts were afraid. A man said: Apostle of Allah! It seems as if it were a farewell exhortation, so what injunction do you give us? He then said: I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error.

## ENJOYMENT:

5:66 - If only they had stood fast by the Law the Gospel and all the revelation that was sent to them from their Lord they would have **enjoyed** happiness from every side. There is from among them a party on the right course; but many of them follow a course that is evil. <sup>776</sup>

776 To eat (akala) is a very comprehensive word, and denotes **enjoyment** generally, physical, social, mental and moral, and spiritual. "To eat what is forbidden" in verses 62 and 63 referred to taking unlawful profit, from usury or trust funds or in other ways. Here "eating" would seem to mean receiving satisfaction or happiness in this life as well as in the life to come. "From above them" may refer to heavenly or spiritual satisfaction, and "from below their feet" to earthly satisfaction. But it is better to take the words as a general idiom, and understand "satisfaction or happiness from every side." (5.66)

7:19 - O Adam! dwell thou and thy wife in the garden and enjoy (its good things) as ye wish: but approach not this tree or ye run into harm and transgression." <sup>10031004</sup>

1003 Now the story turns to man. He was placed in the Garden of comfort and bliss, but it was Allah's Plan to give him a limited faculty of choice. All that he was forbidden to do was to approach the Tree, but he succumbed to Satan's suggestions. (7.19)

1004 Enjoy: literally, "eat." Cf. the meaning of ta'ama in vi, 14, n. 847 and akala in v. 66, n. 776. (7.19)

8:69 - But (now) enjoy what ye took in war lawful and good: but fear Allah: for Allah is Oft-Forgiving Most Merciful. <sup>1236</sup>

1236 Enjoy: literally, eat. See vii. 19. n. 1004, and v. 66, n. 776. (8.69)

20:131 - Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them the splendor of the life of this world through which We test them: but the provision of thy Lord is better and more enduring. <sup>2656</sup>

2656 The good things of this life make a brave show, but they are as nothing compared with the good of the Hereafter. Both are provided by Allah. But the former are given to the just and the unjust as a test and trial, and in any case will pass away; while the latter come specially from Allah for His devoted servants, and are incomparably of more value and will last through eternity. (20.131)

11:3 - ("And to preach thus) `Seek ye the forgiveness of your Lord and turn to Him in repentance; that He may grant you **enjoyment** good (and true) for a term appointed and bestow His abounding grace on all who abound in merit! But if ye turn away then I fear for you the Penalty of a Great Day: <sup>1495</sup>

1495 The **enjoyment** of all good and true things in life refers, I think, to the present life with its limited term, and the abounding Grace refers to the higher reward, which begins here but is completed in the life to come. (11.3)

13:35 - The parable of the Garden which the righteous are promised! beneath it flow rivers: perpetual is the **enjoyment** thereof and the shade therein: such is the End of the Righteous; and the End of Unbelievers is the Fire. <sup>185418551856</sup>

1854 For the comprehensive meaning of the root akala (literally "to eat"), see v. 66, n. 776. In its derived meaning it means fruit and enjoyment of all kinds, spiritual as well as other. The joys of heaven are not like the joys of the earth, which

fade away or cloy. The joys of heaven are pure, lasting, and without any of the drawbacks which we associate with the joys of the sense. (13.35)

4:77 - "Short is the enjoyment of this world: the Hereafter is the best for those who do right: never will ye be dealt with unjustly in the very least!" 595596

595 Before the command for fighting was issued there were some who were impatient, and could scarcely be held back. They wanted fighting from human motives,- pugnacity, hatred against their enemies, the gaining of personal ends. Fighting from such motives is wrong at all times. When the testing time came, and they had to fight, not for their own hand, but for a Sacred Cause, in which there was much suffering and little personal gain, the Hypocrites held back and were afraid. (4.77)

596 "Our natural term of life," they would say, "is short enough; why should we jeopardize it by fighting in which there is no personal gain?" The answer is begun in this verse and continued in the next. Briefly, the answer is: (1) in any case the pleasures of this world are short; this life is fleeting; the first thing for a righteous man to do is to emancipate himself from its obsessions; (2) to do your duty is to do right; therefore turn your attention mainly to duty; (3) when duty calls for self-sacrifice, be sure that Allah's call is never unjust, and never such as to exceed your capacity; and (4) if you fear death, you will not by fear escape death; it will find you out wherever you are; why not face it boldly when duty calls? (4.77)

►ISL Quran Subjects

## Enjoyment

1. (Also see) Bliss, Comfort, Contentment, Ease, Happiness, Joy, Pleasures of the World, Satisfaction
2. Life of the world, of the  
26.205, 26.206, 26.207
3. World, of the  
4.77, 20.131

►Fiqh-us-Sunnah

## Fiqh 5.33a

### Tamattu' - Combining 'Umrah and Hajj With a Break in Between

Tamattu' means performing 'Umrah during the Hajj season, and then subsequently making Hajj the same year. It is called tamattu' (or enjoyment) due to the fact that a pilgrim has the added advantage of performing Hajj and 'Umrah in the same journey without having to go back home, and also because such a pilgrim after the 'Umrah, enjoys normal life; he can wear his usual clothes, apply perfume, and do other things until the time he once again puts on his Hajj garb for the Hajj.

►Sahih Al-Bukhari Hadith

#### Hadith 1.804 Narrated by Abu Huraira

Some poor people came to the Prophet and said, "The wealthy people will get higher grades and will have permanent enjoyment and they pray like us and fast as we do. They have more money by which they perform the Hajj, and 'Umra; fight and struggle in Allah's cause and give in charity." The Prophet said, "Shall I not tell you a thing upon which if you acted you would catch up with those who have surpassed you? Nobody would overtake you and you would be better than the people amongst whom you live except those who would do the same. Say 'Sub-han-al-lah', 'Alhamdu-lillah' and 'Allahu Akbar' thirty three times each after every (compulsory) prayer." We differed and some of us said that we should say, "Subhan-al-lah" thirty three times and "Alhamdu- lillah" thirty three times and "Allahu Akbar" thirty four times. I went to the Prophet who said, "Say, 'Subhan-al-lah' and 'Alhamdu lillah' and 'Allahu Akbar' all together for thirty three times."

## ENTERING ( HOUSES)

24:27 - O ye who believe! enter not houses other than your own until ye have asked permission and saluted those in them: that is best for you in order that ye may heed (what is seemly). 2980

2980 The conventions of propriety and privacy are essential to a refined life of goodness and purity. The English saying that an Englishman's home is his castle, suggests a certain amount of exclusiveness and defiance. The Muslim principle of asking respectful permission and exchanging salutations ensures privacy without exclusiveness, and friendliness without undue familiarity. (24.27)

24:61 - it is no fault in the blind nor in one born lame nor in one afflicted with illness nor in yourselves that ye should eat in your own houses or those of your fathers or your mothers or your brothers or your sisters or your father's brothers or your father's sisters or your mother's brothers or your mother's sisters or in houses of which the keys are in your possession or in the house of a sincere friend of yours: there is no blame on you whether ye eat in company or

separately. But if ye enter houses salute each other a greeting or blessing and purity as from Allah. Thus does Allah make clear the Signs to you: that ye may understand. <sup>304230433044</sup>

- 3042 There were various Arab superstitions and fancies which are combated and rejected here. (1) The blind, or the halt, or those afflicted with serious disease were supposed to be objects of divine displeasure, and as such not fit to be associated with us in meals in our houses: we are not to entertain such a thought, as we are not judges of the causes of people's misfortunes, which deserve our sympathy and kindness. (2) It was considered unbecoming to take meals in the houses of near relatives: this taboo is not approved. (3) A similar superstition about houses in our possession but not in our actual occupation is disapproved. (4) If people think they should not fall under obligation to casual friends, that does not apply to a sincere friend, in whose company a meal is not to be rejected, but welcomed. (5) If people make a superstition either that they should always eat separately, or that they must always eat in company, as some people weary of their own company think, either of them is wrong. Man is free and should regulate his life according to needs and circumstances. (24.61)
- 3043 The shades of meaning in Salam are explained in n. 2512 to xix. 62. Here, we were first told that we might accept hospitality and good fellowship in each other's houses. Now we are told what spirit should animate us in doing so. It should not be a spirit only of self-satisfaction in a worldly sense. It should rather be a spirit of good-will in the highest spiritual sense of the term-purity of motives and purity of life, as in the sight of Allah. (24.61)

33:53 - O ye who Believe! enter not the Prophet's houses until leave is given you for a meal (and then) not (so early as) to wait for its preparation: but when ye are invited enter; and when ye have taken your meal disperse without seeking familiar talk. Such (behavior) annoys the Prophet: He is ashamed to dismiss you but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Apostle or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity. <sup>3755375637573758</sup>

►ISL Quran Subjects

## Entering

1. (Also see) Entry
2. House  
[2.189](#), [24.61](#)
3. Houses of Muhammad(S) for a meal, the  
[33.53](#)
4. Permission before entering others' houses  
[24.27](#), [24.28](#)
5. Sacred Mosque during the Pilgrimage, the  
[48.27](#)
6. Salutation and greeting on entering houses  
[24.61](#)
7. Salutation and greeting before entering others' houses  
[24.61](#)
8. Uninhabited houses  
[24.29](#)

►Al-Muwatta Hadith

## Hadith 54.3

### Asking Permission to Enter

Malik related to me from Rabia ibn Abi Abd ar-Rahman from another of the ulama of that time that Abu Musa al-Ashari came and asked permission from Umar ibn al-Khattab to enter. He asked permission three times, and then went away Umar ibn al-Khattab sent after him and said, "What's wrong with you? Why didn't you come in?" Abu Musa said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Ask permission to enter three times. If you are given permission, then enter. If not, go away.'" Umar said, "Who can confirm this? If you do not bring me someone to confirm it, I will do such-and-such to you."

Abu Musa went out until he came to an assembly in the mosque which was called the Majlis-al-Ansar. He said, "I told Umar ibn al-Khattab that I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Ask permission three times. If you are given permission, then enter. If not, go away.'" Umar said, 'If you do not bring me someone who can confirm it, I will do such-and-such to you'. If any of you have heard that, let him come with me.'" They said to Abu Said al-Khudri, "Go with him". Abu Said was the youngest of them. He went with him and told Umar ibn al-Khattab about that."

Umar ibn al-Khattab said to Abu Musa, "I did not suspect you, but I feared lest people forge sayings of the Messenger of Allah, may Allah bless him and grant him peace."

►Sunan of Abu-Dawood

## Hadith 5158

Narrated by

Rib'i



A man of Banu Amir told that he asked the Prophet (peace be upon him) for permission (to enter the house) when he was in the house, saying: May I enter ? The Prophet (peace be upon him) said to his servant: Go out to this (man) and teach him how to ask permission to enter the house, and say to him: "Say : Peace be upon you. May I enter?" The man heard it and said: Peace be upon you! May I enter ? The Prophet (peace be upon him) permitted him and he entered.

► Sahih Al-Bukhari Hadith

### **Hadith 3.120** Narrated by **Sahl**

The Prophet said, "There is a gate in Paradise called Ar-Raiyan, and those who observe fasts will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where are those who used to observe fasts?' They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it."

► Sunan of Abu-Dawood

### **Hadith 4726** Narrated by **Abu Hurayrah** ►

The Apostle of Allah (peace be upon him) said: When Allah created Paradise, He said to Gabriel: Go and look at it. He went and looked at it, then came and said: O my Lord! By Thy might, no one who hears of it will fail to enter it. He then surrounded it with disagreeable things, and said: Go and look at it, Gabriel. He went and looked at it, then came and said: O my Lord! By Thy might, I am afraid that no one will enter it. When Allah created Hell, He said: Go and look at it, Gabriel. He went and looked at it, then came and said: O my Lord! By Thy might, no one who hears of it will enter it. He then surrounded it with desirable things and said: Go and look at it, Gabriel. He went, looked at it, then came and said: O my Lord! By Thy might and power, I am afraid that no one will remain who does not enter it.

► Sahih Al-Bukhari Hadith

### **Hadith 9.367** Narrated by **Abu Musa**

The Prophet entered a garden and told me to guard its gate. Then a man came and asked permission to enter. The Prophet, said, "Permit him and give him the good news that he will enter Paradise." Behold! It was Abu Bakr. Then 'Umar came, and the Prophet said, "Admit him and give him the good news that he will enter Paradise." Then 'Uthman came and the Prophet said, "Admit him and give him the good news that he will enter Paradise."

► Sahih Bukhari Hadith Subjects

### **Permission To Enter**

1. How the Salam greeting began  
B 8.246
2. 'Enter not houses other than your own'  
B 8.247, B 8.248
3. As-Salam is one of the Names of Allah  
B 8.249
4. The small number of persons should greet large  
B 8.250
5. The riding person should greet the walking person  
B 8.251
6. The walking person should greet the sitting one  
B 8.252A
7. The younger person should greet the older one  
B 8.252B
8. To propagate As-Salam among the people  
B 8.253A
9. Greeting everybody  
B 8.253B, B 8.254
10. Al-Hijab Veiling of women  
B 8.255, B 8.256, B 8.257
11. Asking permission to enter because of sight  
B 8.259
12. Adultery of parts other than private parts  
B 8.260
13. Asking permission thrice only  
B 8.261, B 8.262

14. An invitation itself is permission to enter  
B 8.263
15. Greeting the boys  
B 8.264
16. Greetings between men and women  
B 8.265, B 8.266
17. Asking "Who is that? "  
B 8.267
18. "Peace be on you "  
B 8.268, B 8.269
19. Sending greetings  
B 8.270
20. Greeting a gathering of Muslims and pagans  
B 8.271
21. To avoid greeting a person who has committed a sin  
B 8.272
22. Returning greetings of Dhimmis  
B 8.273, B 8.274, B 8.275
23. A letter of a suspected enemy  
B 8.276
24. Writing a letter to the people of the Scripture  
B 8.277
25. The name to be written first in a letter
26. "Get up for your chief!"  
B 8.278
27. Shaking hands  
B 8.279, B 8.280
28. Shaking hands with both hands  
B 8.281
29. Embracing each other  
B 8.282
30. "Labbaik wa Sa'daik"  
B 8.283, B 8.284, B 8.285
31. To avoid making another get up from his seat  
B 8.286
32. 'spread out and make room'  
B 8.287
33. Taking permission of a gathering to get up  
B 8.288
34. Ihtiba  
B 8.289
35. The reclining sitting posture  
B 8.290, B 8.291
36. Walking quickly for some necessity  
B 8.292
37. The bed  
B 8.293
38. Putting a pillow for someone  
B 8.294, B 8.295
39. Midday nap after the Friday prayer  
B 8.296
40. Midday nap in the mosque  
B 8.297
41. Having a midday nap at people's house  
B 8.298, B 8.299

42. Sitting in any convenient posture  
B 8.300
43. Disclosing secrets after death of person concerned  
B 8.301
44. Lying flat on the back  
B 8.302
45. Talking secretly and excluding a person present  
B 8.303
46. Keeping secrets  
B 8.304
47. Secret talk by two out of more than three persons  
B 8.305, B 8.306
48. Holding secret counsel for a long while  
B 8.307
49. Fires and lamps in a house at bedtime  
B 8.308, B 8.309, B 8.310
50. Closing the doors at night  
B 8.311
51. Circumcision at an old age  
B 8.312, B 8.313
52. Deeds diverting one from duties towards Allah  
B 8.314
53. Buildings  
B 8.315, B 8.316

► Sahih Al-Bukhari Hadith

### **Hadith 8.262** Narrated by **Abu Said Al Khudri**

While I was present in one of the gatherings of the Ansar, Abu Musa came as if he was scared, and said, "I asked permission to enter upon 'Umar three times, but I was not given the permission, so I returned." (When 'Umar came to know about it) he said to Abu Musa, "Why did you not enter?" Abu Musa replied, "I asked permission three times, and I was not given it, so I returned, for Allah's Apostle said, '+If anyone of you asks the permission to enter thrice, and the permission is not given, then he should return.' " 'Umar said, "By Allah! We will ask Abu Musa to bring witnesses for it." (Abu Musa went to a gathering of the Ansar and said). "Did anyone of you hear this from the Prophet?" Ubai bin Ka'b said, "By Allah, none will go with you but the youngest of the people (as a witness)." (Abu Said) was the youngest of them, so I went with Abu Musa and informed 'Umar that the Prophet had said so. (See Hadith No. 277, Vol. 3)

► Sahih Al-Bukhari Hadith

### **Hadith 8.575** Narrated by **Abdullah**

The Prophet said, "I know the person who will be the last to come out of the (Hell) Fire, and the last to enter Paradise. He will be a man who will come out of the (Hell) Fire crawling, and Allah will say to him, 'Go and enter Paradise.' He will go to it, but he will imagine that it had been filled, and then he will return and say, 'O Lord, I have found it full.' Allah will say, 'Go and enter Paradise, and you will have what equals the world and ten times as much (or, you will have as much as ten times the like of the world).' On that, the man will say, 'Do you mock at me (or laugh at me) though You are the King?' I saw Allah's Apostle (while saying that) smiling that his premolar teeth became visible. It is said that will be the lowest in degree amongst the people of Paradise.

► Sahih Al-Bukhari Hadith

### **Hadith 9.363** Narrated by **Ali**

The Prophet sent an army and appointed some man their commander. The man made a fire and then said (to the soldiers), "Enter it." Some of them intended to enter it while some others said, 'We have run away from it (i.e., embraced Islam to save ourselves from the 'fire')." They mentioned that to the Prophet, and he said about people who had intended to enter the fire, )If they had entered it, they would have remained in it till the Day of Resurrection.) Then he said to others, "No obedience for evil deeds, obedience is required only in what is good."

► Sahih Al-Bukhari Hadith

### **Hadith 9.384** Narrated by **Abu Huraira**

Allah's Apostle said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Apostle! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."

►Sahih Al-Bukhari Hadith

### **Hadith 2.330** Narrated by **Abdullah**

Allah's Apostle said, "Anyone who dies worshipping others along with Allah will definitely enter the Fire." I said, "Anyone who dies worshipping none along with Allah will definitely enter Paradise."

►Al-Muwatta Hadith

### **Hadith 54.8**

## **Pictures and Images**

Malik related to me from Nafi from al-Qasim ibn Muhammad from A'isha, the wife of the Prophet, may Allah bless him and grant him peace, that she bought a cushion which had pictures on it. When the Messenger of Allah, may Allah bless him and grant him peace, saw it, he stopped at the door and did not enter. She recognised disapproval on his face and said, "Messenger of Allah, I turn in repentance to Allah and His Messenger. What have I done wrong?" The Messenger of Allah, may Allah bless him and grant him peace, said, "What is the meaning of this cushion?" She said, "I bought it for you to sit and recline on." The Messenger of Allah, may Allah bless him and grant him peace, said, "Those who make such pictures will be punished on the Day of Rising. It will be said to them, 'Bring to life what you have created'. Then he said, 'The angels do not enter a house in which there are pictures.' "

►Sahih Al-Bukhari Hadith

### **Hadith 4.469** Narrated by **Abu Huraira**

Allah's Apostle said, "The first batch (of people) who will enter Paradise will be (glittering) like a full moon; and those who will enter next will be (glittering) like the brightest star. Their hearts will be as if the heart of a single man, for they will have no enmity amongst themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allah in the morning and evening, and will never fall ill, and they will neither blow their noses, nor spit. Their utensils will be of gold and silver, and their combs will be of gold, and the fuel used in their centers will be the aloes-wood, and their sweat will smell like musk."

►Sahih Al-Bukhari Hadith

### **Hadith 4.564** Narrated by **Ibn Umar**

Allah's Apostle said, "Do not enter the ruined dwellings of those who were unjust to themselves unless (you enter) weeping, lest you should suffer the same punishment as was inflicted upon them."

►Sahih Muslim Hadith

### **Hadith 5246** Narrated by **Aisha**

Gabriel (peace be upon him) made a promise with Allah's Messenger (peace be upon him) to come at a definite hour; that hour came but he did not visit him. And there was in his hand (in the hand of Allah's Apostle) a staff. He threw it from his hand and said: Never has Allah or His messengers (angels) ever broken their promise. Then he cast a glance (and by chance) found a puppy under his cot and said: Aisha, when did this dog enter here ? She said: By Allah, I don't know. He then commanded and it was turned out. Then Gabriel came and Allah's Messenger (peace be upon him) said to him: You promised me and I waited for you, but you did not come, whereupon he said: It was the dog in your house which prevented me (to come), for we (angels) do not enter a house in which there is a dog or a picture.

## **ESCHEW:**

4:31 - If ye (but) eschew the most heinous of the things which ye are forbidden to do We shall expel out of you all the evil in you and admit you to a Gate of great honor.

5:90 - O ye who believe! intoxicants and gambling (dedication of) stones and (divination by) arrows are an abomination of Satan's handiwork: eschew such (abomination) that ye may prosper.  
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16:36 - For We assuredly sent amongst every People an apostle (with the Command) "Serve Allah and **eschew** Evil": of the people were some whom Allah guided and some on whom Error became inevitably (established). So travel through the earth and see what was the end of those who denied (the Truth). <sup>20602061</sup>

2060 Even though Allah's Signs are everywhere in Nature and in men's own conscience, yet in addition Allah has sent human Messengers to every People to call their attention to the Good and turn them from Evil. So they cannot pretend that Allah has abandoned them or that He does not care what they do. His divine Grace always invites their will to choose the right. (16.36)

2061 While some people accept the guidance of the divine Grace, others so surrender themselves to Evil that it must necessarily follow that Evil obtains a grip over them. They have only to travel through Time or Space to see the end of those who abandoned their lights and surrendered to Evil and Error. For haqqat and the meaning of haqq in this connection cf. xv. 64. (16.36)

75:2 - And I do call to witness the self-reproaching spirit; (**eschew** Evil). <sup>5810</sup>

## EVIDENCE:

4:15 - If any of your women are guilty of lewdness take the **evidence** of four (reliable) witnesses from amongst you against them; and if they testify confine them to houses until death do claim them or Allah ordain for them some (other) way. <sup>523524525</sup>

24:4 - And those who launch a charge against chaste women and produce not four witnesses (to support their allegation) flog them with eighty stripes: and reject their evidence ever after: for such men are wicked transgressors <sup>2958</sup>

75:14 - Nay man will be evidence against himself <sup>5819</sup>

5819 Cf. xxiv. 24, and n. 2976: "On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions. " It is not what a man says about himself, or what others say of him, that determines judgment about him. It is what he is in himself. His own personality betrays him or commends him. (75.14)

2:282 - The witnesses should not refuse when they are called on (for **evidence**). Disdain not to reduce to writing (your contract) for a future period whether it be small or big: it is juster in the sight of Allah more suitable as evidence and more convenient to prevent doubts among yourselves; but if it be a transaction which ye carry out on the spot among yourselves there is no blame on you if ye reduce it not to writing.

98:1 - Those who reject (Truth) among the People of the Book and among the Polytheists were not going to depart (from their ways) until there should come to them Clear Evidence <sup>622162226223</sup>

6222 The Polytheists, the Pagans, had not previously believed in any scriptures. But yet, when clear evidence came to them, they should have believed. Yet they rejected the holy Prophet because they were not really searching for Truth, but were only following their own fancies and desires. (98.1)

6223 The Clear Evidence was the holy Prophet himself, his life, his personality, and his teaching. (98.1)

98:4 - Nor did the people of the Book make schisms until after there came to them Clear Evidence. <sup>6227</sup>

6227 The responsibility of the People of the Book is greater than that of Pagans, because the People of the Book had been prepared for the standard and straight Religion by the revelations which they had already received. Yet, when the clear evidence came in Islam, they resisted it, And what is this standard and straight Religion, free of all ambiguity, and free of all casual rights and ceremonies? They are summed up in three eternal principles, as explained in the next verse and the next note. (98.4)

35:40 - Say: "Have ye seen (these) 'partners' of yours whom ye call upon besides Allah?" Show me what it is they have created in the (wide) earth. Or have they a share in the heavens? Or have We given them a Book from which they (can derive) clear (evidence)? Nay the wrongdoers promise each other nothing but delusions. <sup>3932</sup>

3932 The people who enthrone in their hearts for worship anything besides Allah may well be asked a few questions. Some of such questions are indicated in the text with terse precision: (1) Have you seen these gods of yours? Do they exist? "Seeing" of course does not necessarily mean physical sight. We do not see the air, but no one doubts that it exists. And the air is a physical substance. There are forces that we know exist, but we do not see them. To us, who have Faith, Allah is a truer Reality than anything else that we know, including ourselves. Can the false worshippers say that of any of their false gods? (2) Have your gods created or originated anything on earth? You may worship power or

wealth, but that is a scramble for things as between selfish men. Power or wealth does not create new men or new worlds. (3) Have they a share in the ordering of the heavens? Obviously your false gods fail there. (4) Or have these false gods a book or revelation from the Supreme God, with clear evidence, to give them authority to teach men? The Prophets or Messengers of Allah have such authority, and they bring evidence of the One True God. The fact is that falsehood is falsehood, however much one form of it may support another by delusions. (35.40)

►Al-Tirmidhi Hadith

### **Hadith 578** Narrated by **Abdullah ibn Amr ibn al-'As**

Allah's Apostle (peace be upon him) mentioned prayer one day and said: He who observes it constantly, it will serve for him as a light, as (burhan), an evidence, and (as a means of) salvation on the Day of Resurrection. He who does not observe it constantly, it will not serve for him as a light, as an evidence, and (as a means of) salvation on the Day of Resurrection, and he will be with Qarun, Pharaoh, Haman and Ubayy ibn Khalaf.

Transmitted by Ahmad, Darimi, and Bayhaqi in Shu'ab al-Iman transmitted it.

►Sunan of Abu-Dawood

### **Hadith 3269** Narrated by **Abdullah ibn Abbas**

Two men brought their dispute to the Prophet (peace be upon him). The Prophet (peace be upon him) asked the plaintiff to produce evidence, but he had no evidence. So he asked the defendant to swear. He swore by Allah "There is no god but He." The Apostle of Allah (peace be upon him) said: Yes, you have done it, but you have been forgiven for the sincerity of the statement: "There is no god but Allah."

►Fiqh-us-Sunnah

## **Fiqh 2.151**

### **Prayer before or after salatul 'id**

It is not established that there is any sunnah prayer before or after the 'id prayer. The Prophet never performed any such prayer, neither did his companions upon arrival at the musalla (prayer place).

Ibn 'Abbas reports: "The Messenger of Allah went out to the site of the 'id prayer and prayed two rak'at [i.e., the 'id prayer] without praying anything before or after it." This is related by the group.

It is reported that Ibn 'Umar did the same and he stated that this was the practice of the Prophet.

Al-Bukhari records that Ibn 'Abbas disliked that one should perform a prayer before salatul 'id. Concerning voluntary prayers at such a time, Ibn Hajar has stated in Fath al-Bari that there is no **evidence** to show that it is not allowed, unless it is at the times in which it is disliked to pray on any day.

## **EVIL:**

3:175 - It is only the Evil One that suggests to you the fear of his votaries: be ye not afraid of them but fear Me if ye have faith.

4:31 - If ye (but) eschew the most heinous of the things which ye are forbidden to do **We shall expel out of you all the evil in you and admit you to a Gate of great honor.**

4:38 - (Nor) those who spend of their substance to be seen of men but have no faith in Allah and the Last Day: **if any take the Evil One for their intimate what a dreadful intimate he is!** <sup>557</sup>

4:51 - Hast thou not turned thy vision to those who were given a portion of the Book? They believe in sorcery and evil and say to the unbelievers that they are better guided in the (right) way than the believers! <sup>572573</sup>

573 The word I have translated Sorcery is jibt, which may mean divination, sorcery, magic, or any false object of belief or worship, such as an idol. The word I have translated Evil (here and in ii. 256) is Taguit, which means the evil one, the one who exceeds all bounds, Satan: or it may refer to some idol worshipped by the Pagan Arabs, with whom the Jews of Madinah were intriguing against the Holy Prophet. The Jews had taken much to sorcery, magic, divination, and such superstitions. (4.51)

4:76 - Those who believe fight in the cause of Allah and those who reject faith fight in the cause of evil: so fight ye against the friends of Satan: feeble indeed is the cunning of Satan. <sup>594</sup>

594 Auliya plural of wali, friend, supporter, protector, patron; from the same root as maula, for which see iv. 33, n. 543. (4.76)



4:79 - Whatever good (O man!) happens to thee is from Allah; but whatever evil happens to thee is from thy (own) soul. And We have sent thee as an Apostle to (instruct) mankind: and enough is Allah for a witness. <sup>598</sup>

598 To blame a man of God for our misfortunes is doubly unjust. For he comes to save us from misfortune, and it is because we flout him or pay no heed to him, that our own rebellion, brings its own punishment. If we realise this truth we shall be saved from two sins: (1) the sin of injustice to Allah's Messengers, who come for our good, and not for our harm: (2) the sin of not realising our own shortcomings or rebellion, and thus living in spiritual darkness. If the Message is from Allah, that carries its own authority: "enough is Allah for a witness." (4.79)

4:85 - Whoever recommends and helps a good cause becomes a partner therein: and whoever recommends and helps an evil cause shares in its burden: and Allah hath power over all things. <sup>604</sup>

604 In this fleeting world's chances Allah's providence and justice may not always appear plain to our eyes. But we are asked to believe that if we help and support a good cause, we share in all its credit and in its eventual victory. And conversely, we cannot support a bad cause without sharing in all its evil consequences. If appearances seem against this faith, let us not be deceived by appearances. For Allah has power over all things. (4.85)

4:110 - If anyone does evil or wrongs his own soul but afterwards seeks Allah's forgiveness he will find Allah Oft-Forgiving Most Merciful.

4:123 - Not your desires nor those of the people of the Book (can prevail): whoever works evil will be requited accordingly. Nor will he find besides Allah any protector or helper. <sup>632</sup>

632 Personal responsibility is again and again insisted on as the key-note of Islam. In this are implied faith and right conduct. Faith is not an external thing: it begins with an act of will, but if true and sincere, it affects the whole being, and leads to right conduct. In this it is distinguished from the kind of faith which promises salvation because some one else in whom you are asked to believe has borne away the sins of men, or the kind of faith which says that because you are born of a certain race ("Children of Abraham") or a certain caste, you are privileged, and your conduct will be judged by a different standard from that of other men. Whatever you are, if you do evil, you must suffer the consequences, unless Allah's Mercy comes to your help. (4.123)

4:148 - Allah loveth not that evil should be noised abroad in public speech except where injustice hath been done; for Allah is He who heareth and knoweth all things. <sup>654</sup>

654 We can make a public scandal of evil in many ways. (1) It may be idle sensation-mongering: it often leads to more evil by imitation, as where criminal deeds are glorified in a cinema, or talked about shamelessly in a novel or drama. (2) It may be malicious gossip of a foolish, personal kind: it does no good, but it hurts people's feelings. (3) It may be malevolent slander or libel: it is intended deliberately to cause harm to people's reputation or injure them in other ways, and is rightly punishable under all laws. (4) It may be a public rebuke or correction or remonstrance, without malice. (1), (2) and (3) are absolutely forbidden. (4) may be by a person in authority; in which case the exception applies, for all wrong or injustice must be corrected openly, to prevent its recurrence. Or (4) may be a person not vested with authority, but acting either from motives of public spirit, or in order to help some one who has been wronged; here again the exception will apply. But if the motive is different, the exception does not apply. (4) would also include a public complaint by a person who has suffered a wrong; he has every right to seek public redress. (4.148)

6:112 - Likewise did We make for every Messenger an enemy evil ones among men and Jinns inspiring each other with flowery discourses by way of deception. If thy Lord had so planned they would not have done it: so leave them and their inventions alone. <sup>941</sup>

941 What happened in the history of the Holy Prophet happens in the history of all righteous men who have a Message from God. The spirit of evil is ever active and uses men to practice deception by means of highly embellished words and plausible excuses and objections. God permits these things in His Plans. It is not for us to complain. Our faith is tested, and we must stand the test steadfastly. (6.112)

6:121 - Eat not of (meats) on which Allah's name hath not been pronounced: that would be impiety. But the **evil ones** ever inspire their friends to contend with you; if ye were to obey them ye would indeed be pagans.

6:160 - He that doeth good shall have ten times as much to his credit: he that doeth evil shall only be recompensed according to his evil. No wrong shall be done unto (any of) them. <sup>986</sup>

986 God is just as well as generous. To the good the reward is multiplied ten times (i.e., far above the merits) on account of His generosity. To the evil, the punishment is no more than commensurate with their sin, and even so the door of mercy is always open to those who sincerely repent and show it by their conduct. (6.160)

7:27 - O ye children of Adam! let not satan seduce you in the same manner as he got your parents out of the garden stripping them of their raiment to expose their shame: for he and his tribe

watch you from a position where ye cannot see them: We made the **evil ones** friends (only) to those without faith. <sup>1009</sup>

1009 That is, by fraud and deceit, by putting you off your guard and telling lies. Adam's story here becomes an introduction to the later religious history of mankind: vii. 20-22. In the Garden, Satan's deceit stripped off their raiment of honour and innocence. In this life on a lower plane he seeks to strip us of the raiment of righteousness. And he can take up positions on a vantage ground of worldly power or influence or riches, in which he and his confederates are not seen in their true colours. They may assume a fair-seeming disguise of disinterested friendship or high motives of patriotism or public spirit, or loyalty to ancestors, when beneath it there is nothing but spite and selfishness. (7.27)

8:29 - O ye who believe! if ye fear Allah He will grant you a criterion (to judge between right and wrong) remove from you (all) evil (that may afflict) you and forgive you: for Allah is the Lord of grace unbounded. <sup>1202</sup>

1202 Cf. ii. 53 and ii. 185. The battle of Badr is called the Furqan in Muslim theology, because it was the first trial of strength by battle, in Islam, between the powers of good and evil. Evil was defeated, and those who had real faith were tested and sorted out from those who had not faith enough to follow the banner of Faith. See also viii. 41 and n. 1210. (8.29)

10:27 - But those who have earned evil will have a reward of like evil: ignominy will cover their (faces): no defender will they have from (the wrath of) Allah: their faces will be covered as it were with pieces from the depth of the darkness of Night: they are Companions of the Fire: they will abide therein (for aye)! <sup>14161417</sup>

1416 Note that the evil reward is for those who have "earned" evil, i.e., brought it on themselves by the deliberate choice of evil. Further, in the justice of Allah, they will be requited with evil similar to, and not greater in quantity or intensity, than the evil they had done, unlike the good, who, in Allah's generosity, get a reward far greater than anything they have earned or could possibly earn. (10.27)

13:22 - Those who patiently persevere seeking the countenance their Lord; establish regular prayers; spend out of (the gifts) We have bestowed for their sustenance secretly and openly; and turn off Evil with good: for such there is the final attainment of the (Eternal) Home <sup>1836</sup>

1836 Their journey in this life was at best a sojourn. The Heaven is their eternal Home, which is further prefigured in the two following verses. (13.22)

15:17 - And (moreover) we have guarded them from every evil spirit accursed: <sup>19511952</sup>

1951 Taking the physical heavens, we can imagine the supreme melody of harmony- guarded from every disturbing force. (15.17)

1952 Rajim: driven away with stones, rejected, accursed. Cf. iii. 36. (15.17)

19:83 - Seest thou not that We have set the Evil Ones on against the Unbelievers to incite them with fury? <sup>2527</sup>

2527 Under the laws instituted by Allah, when evil reaches a certain stage of rebellion and defiance, it is left to gather momentum and to rush with fury to its own destruction. It is given a certain amount of respite, as a last chance: but failing repentance, its days are numbered. The godly therefore should not worry themselves over the apparent worldly success of evil, but should get on with their own duties in a spirit of trust in Allah. (19.83)

23:96 - Repel evil with that which is best: We are well-acquainted with the things they say. <sup>2934</sup>

2934 Whether people speak evil of you, in your presence or behind your back, or they do evil to you in either of those ways, all is known to Allah. It is not for you to punish. Your best course is not to do evil in your turn, but to do what will best repel the evil. Two evils do not make a good. Cf. xli. 34, n. 4504. (23.96)

23:97 - And say: "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones;" <sup>2935</sup>

2935 But in any case, shun evil for yourself, and you cannot do this without seeking the help and protection of Allah. Not only must you shun all promptings of evil, but you must shun its proximity. It may be that in retaliating on evil, or even in your curiosity to discover what evil is, you may fall into evil yourself. You should avoid going near it or anything which brings it near to you. And in this matter you should seek Allah's help. (23.97)

23:98 - "And I seek refuge with Thee O my Lord! lest they should come near me."

23:107 - "Our Lord! bring us out of this: if ever we return (to evil) then shall we be wrongdoers indeed!"

26:221 - Shall I inform you (O people!) on whom it is that the evil ones descend? <sup>3236</sup>

3236 To people who maliciously suggested that the holy Prophet was possessed or inspired by evil spirits (xxvi. 210 above) the reply had already been made, but it is now declared that that suggestion is itself the work of Evil. Behind such

suggestions are lying and wickedness, or at best some half-truths caught up in hearsay and twisted so as to show Allah in an evil light. (26.221)

26:222 - They descend on every lying wicked person

26:223 - (Into whose ears) they pour hearsay vanities and most of them are liars.

26:224 - And the Poets it is those straying in Evil who follow them: <sup>3237</sup>

3237 The Poets: to be read along with the exceptions mentioned in verse 227 below. Poetry and other arts are not in themselves evil, but may on the contrary be used in the service of religion and righteousness. But there is a danger that they may be prostituted for base purposes. If they are insincere ("they say what they do not") or are divorced from actual life or its goodness or its serious purpose, they may become instruments of evil or futility. They then wander about without any set purpose, and seek the depths (valleys) of human folly rather than the heights of divine light. (26.224)

30:10 - In the long run evil in the extreme will be the End of those who do evil; for that they rejected the Signs of Allah and held them up to ridicule. <sup>3516</sup>

3516 The Arabic superlative feminine, referring to the feminine noun Aqibat, I have translated by "Evil". In this life good and evil may seem to be mixed up, and it may be that some things or persons that are evil get what seem to be good rewards or blessings, while the opposite happens to the good. But this is only a temporary appearance. In the long run Evil will have its own evil consequences, multiplied cumulatively. And this, because evil not only rejected Allah's Message of Good but laughed at Good and misled others. (30.10)

37:7 - (For beauty) and for guard against all obstinate rebellious evil spirits. <sup>4037</sup>

4037 Verses 7-11 seem to refer to shooting stars, Cf. xv, 17-18, and notes 1951-53. The 'heavens typify not only beauty but power. The Good in Allah's world is guarded and protected against every assault of Evil. The Evil is not part of the heavenly system: it is a thing in outlawry, merely a self-willed rebellion, -"cast away on every side, repulsed under a perpetual penalty" (verses 8-9). (37.7)

41:34 - Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate! <sup>45044505</sup>

4504 You do not return good for evil, for there is no equality or comparison between the two. You repel or destroy evil with something which is far better, just as an antidote is better than poison. You foil hatred with love. You repel ignorance with knowledge, folly and wickedness with the friendly message of Revelation. The man who was in the bondage of sin, you not only liberate from sin, but make him your greatest friend and helper in the cause of Allah! Such is the alchemy of the Word of Allah! Cf. xxiii. 96; xxviii. 54. (41.34)

43:36 - If anyone withdraws himself from remembrance of (Allah) Most Gracious We appoint for him an **evil one** to be an intimate companion to him. <sup>4638</sup>

4638 If men deliberately put away the remembrance of Allah from their minds, the natural consequence, under Allah's decree, is that they join on with evil. Like consorts with like. We can generalise evil in the abstract, but it takes concrete shape in our life-companions. (43.36)

43:37 - Such (evil ones) really hinder them from the Path but they think that they are being guided aright! <sup>4639</sup>

4639 The downward course in evil is rapid. But the most tragic consequence is that evil persuades its victims to believe that they are pursuing good. They think evil to be their good. They go deeper and deeper into the mire, and become more and more callous. "Them" and "they" represent the generic plural of anyone who "withdraws himself from...Allah" (see last verse). (43.37)

59:15 - Like those who lately preceded them they have tasted the evil result of their conduct and (in the Hereafter there is) for them a grievous Penalty <sup>5392</sup>

5392 The immediate reference was probably to the Jewish goldsmith tribe of the Qainuqa, who were also settled in a fortified township near Madinah. They were also punished and banished for their treachery, about a month after the battle of Badr, in which the Makkan Pagans had suffered a signal defeat, in Shawwal, A.H. 2. The Nadhir evidently did not take that lesson to heart. The general meaning is that we must learn to be on our guard against the consequences of treachery and sin. No fortuitous alliances with other men of iniquity will save us. (59.15)

40:40 - "He that works evil will not be requited but by the like thereof: and he that works a righteous deed whether man or woman and is a believer such will enter the Garden (of Bliss): therein will they have abundance without measure. <sup>4413</sup>

4413 Cf. ii. 212. This sustenance will not only last. It will be a most liberal reward, far above any merits of the recipient. (40.40)

41:36 - And if (at any time) an incitement to discord is made to thee by the Evil One seek refuge in Allah. He is the One Who hears and knows all things. <sup>4507</sup>

4507 Nazaga has in it the idea of discord, slander, disharmony, as well as incitements to such disturbances in the soul. They can only proceed from evil, and should be resisted with the help of Allah. See also last note. (41.36)

41:51 - When We bestow favors on man he turns away and gets himself remote on his side (instead of coming to Us); and when Evil seizes him (he comes) full of prolonged prayer! <sup>45234524</sup>

4523 The last verse and note dealt with men's distortion of the values of life. Here we come to men's ingratitude and hypocrisy. If they receive good, they go farther away from Allah, instead of coming nearer to him. If they suffer ill, they call on Allah and offer prolonged prayers, but it is not sincere devotion and therefore worthless. (41.51)

4524 Cf. xvii. 83. A) An argument is now addressed, of a most searching nature. Examine your own souls. See if you do not really find something unusual in Allah's Revelation! If you do, and yet you reject it, what a terrible responsibility fastens itself on you? Could anything be more foolish or more misguided than to reject a Message which is transforming the whole world? B) 'If you resist the convictions of the whole world, you are only forming a Cave or a narrow obscure sect or schism, which serves no purpose, and is unfit to live in the broad light of Universal Religion.' Cf. ii. 176, n. 176. C) Allah's Truth always spreads, in its own good time, across to the uttermost ends of the earth, as it did in the case of Islam. But its intensive spread in the hearts and souls of people is even more remarkable than its extensive spread over large areas. Men like the four Companions of the Prophet-and many more-became leaders of men and arbiters of the world's fate. Madinah from being a focus of jarring tribes and factions that hated each other, became the seat of heroic actions and plans and the nursery of great and noble heroic deeds that resounded throughout the world. It makes no difference what men may say or do. Allah's Truth must prevail, and He knows who obstruct and who help. (41.51)

75:2 - And I do call to witness the self-reproaching spirit; (eschew Evil). <sup>5810</sup>

5810 Our doctors postulate three states or stages of the development of the human soul: (1) Ammara (xii. 53), which is prone to evil, and, if not checked and controlled, will lead to perdition; (2) Lawwama, as here, which feels conscious of evil, and resists it, asks for Allah's grace and pardon after repentance and tries to amend; it hopes to reach salvation; (3) Mutmainna (lxxxix 27), the highest stage of all, when it achieves full rest and satisfaction. Our second stage may be compared to Conscience, except that in English usage Conscience is a faculty and not a stage in spiritual development. (75.2)

45:15 - If anyone does a righteous deed it is to his own benefit; if he does evil it works against (His own soul). In the end will ye (all) be brought back to your Lord. <sup>4751</sup>

4751 Ordinarily good and evil come to their own even in this world; but in any case there is the final Judgment before Allah. (45.15)

58:19 - The Evil One has got the better of them: So he has made them lose the remembrance of Allah. They are the Party of the Evil One. Truly it is the Party of the Evil One that will perish! <sup>5360</sup>

5360 Man's original nature as created by Allah is good (xxx. 30, and n. 3541). It is because man, in spite of the warnings he has received, allows Evil to get the mastery over him, that man forgets Allah and the divine qualities which Allah give him. The result of the perversion is that man becomes a partisan of Evil, and as such dooms himself to perdition. (58.19)

59:16 - Their allies deceived them) like the Evil One when he says to man "Deny Allah"; but when (man) denies Allah (the Evil One) says "I am free of thee: I do fear Allah the Lord of the Worlds!" <sup>5393</sup>

5393 An apt simile. Evil tempts man in all sort of ways, and presents seductive promises and alliances to delude him into the belief that he will be saved from the consequences. Satan says, "Deny Allah": which means not merely denial in words, but denial in acts, disobedience of Allah's Law, deviation from the path of rectitude. When the sinner gets well into the mire, Satan says cynically: "How can I help you against Allah? Don't you see I am afraid of Him? All our alliances and understandings were moonshine. You must bear the consequences of your own folly." (59.16)

59:17 - The end of both will be that they will go into the Fire dwelling therein for ever. Such is the reward of wrong-doers.

67:5 - And We have (from of old) adorned the lowest heaven with Lamps and We have made such (Lamps) (as) missiles to drive away the Evil Ones and have prepared for them the Penalty of the Blazing Fire. <sup>55615562</sup>

5561 "Lowest (or nearest) heaven": see n. 4035 to xxxvii. 6. (67.5)

5562 The phenomenon of the shooting stars has been, explained in xv. 16-18, notes 1951-54; and in xxxvii. 6-10, and notes thereon. (67.5)

### C.157 – Evil is ever spreading its net. Good men and women should ever be on their guard, and pray for Allah's Grace and Mercy.

► Sahih Al-Bukhari Hadith

**Hadith 4.803** Narrated by  
Hudhaifa bin Al Yaman

The people used to ask Allah's Apostle about good, but I used to ask him about evil for fear that it might overtake me. Once I said, "O Allah's Apostle! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there be any **evil** after this good?" He said, "Yes." I asked, "Will there be good after that **evil**?" He said, "Yes, but it would be tainted with Dakhan (i.e. Little evil)." I asked, "What will its Dakhan be?" He said, "There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them." I said, "Will there be any **evil** after that good?" He said, "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allah's Apostle! Describe those people to us." He said, "They will belong to us and speak our language." I asked, "What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their Chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, **"Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state."**

► Sunan of Abu-Dawood

**Hadith 1546** Narrated by  
Shakl ibn Humayd

I said: Apostle of Allah, teach me a supplication. He said: Say: "O Allah, I seek refuge in Thee from the evil of what I hear, from the evil of what I see, from the evil of what I speak, from the evil of what I think, and from the evil of my semen" (i.e. sexual passion).

► Al-Muwatta Subjects

### Evil Eye

1. Wudu from the Evil Eye  
50.1, 50.2
2. Guarding from the Evil Eye  
50.3, 50.4
7. Visiting the Invalid and Evil Omens  
50.17, 50.18

## EQUAL:

**32:18** - Is then the man who believes no better than the man who is rebellious and wicked? No equal are they. <sup>3651</sup>

**16:71** - Allah has bestowed His gifts of sustenance more freely on some of you than on others; those more favored are not going to throw back their gifts to those whom their right hands possess so as to be equal in that respect. Will they then deny the favors of Allah? <sup>2102</sup>

<sup>2102</sup> Even in the little differences in gifts, which men enjoy from Allah, men with superior gifts are not going to abandon them so as to be equal with men of inferior gifts, whom, perhaps, they hold in subjection. They will never deny their own superiority. How then (as the argument is pursued in the two following verses), can they ignore the immense difference between the Creator and created things, and make the latter, in their thoughts, partners with Allah? (16.71)

**16:75** - Allah sets forth the Parable (of two men: one) a slave under the dominion of another; he has no power of any sort; and (the other) a man on whom We have bestowed goodly favors from ourselves and he spends thereof (freely) privately and publicly: are the two equal? (By no means); praise be to Allah. But most of them understand not. <sup>2107</sup>

<sup>2108</sup> In the second Parable, one man is dumb; he can explain nothing, and he can certainly do nothing; he is only a wearisome burden to his master, no matter what his master asks him to do; or perhaps he is really harmful instead of bringing any good; such are idols (literal and metaphorical) when taken as false gods. The other man is in a position to command, and he commands what is just and righteous; not only his commands but his doings also are on the path of righteousness. Such are the qualities of Allah. (16.76)



16:76 - Allah sets forth (another) Parable of two men: one of them dumb with no power of any sort; a wearisome burden is he to his master; whichever way he directs him he brings no good: is such a man equal with one who commands justice and is on a straight way? <sup>21082109</sup>

6:1 - Praise be to Allah Who created the heavens and the earth and made the darkness and the light. Yet those who reject Faith hold (others) as equal with their Guardian-Lord. <sup>834835</sup>

834 Adala has various meanings: (1) to hold something as equal to something else, as here; to balance nicely; (2) to deal justly, as between one party and another, xiii.15; (3) to give compensation or reparation, or something as equivalent to something else, vi. 70; (4) to turn the balance the right way, to give a right disposition, to give a just bias or proportion, lxxii. 7; (5) to turn the balance the wrong way, to swerve, to show bias. iv 135. (6.1)

835 The argument is threefold: (1) God created everything you see and know: how can you then set up any of His own creatures as equal to Him? (2) He is your own Guardian-Lord; He cherishes and loves you: how can you be so ungrateful as to run after something else? (3) Darkness and Light are to help you to distinguish between the true from the false: how then can you confound the true God with your false ideas and superstitions? There may also be a repudiation of the Duality of old Persian theology; Light and Darkness are not conflicting Powers; they are both creatures of the one true God. (6.1)

35:19 - The blind man is not equal with the seer;

35:21 - Nor is the shadow equal with the sun's full heat;

35:22 - Nor are the living equal with the dead. Lo! Allah maketh whom He will to hear. Thou canst not reach those who are in the graves.

78:33 - Companions of Equal Age; <sup>5906</sup>

5906 The second is maidens of Equal Age. (78.33)

9:19 - Count ye the slaking of a pilgrim's thirst and tendance of the Inviolable Place of Worship as (equal to the worth of him) who believeth in Allah and the Last Day, and striveth in the way of Allah? They are not equal in the sight of Allah. Allah guideth not wrongdoing folk.

2:165- Yet there are men who take (for worship) others besides Allah as equal (with Allah); they love them as they should love Allah. But those of faith are overflowing in their love for Allah. If only the unrighteous could see behold they would see the penalty that to Allah belongs all power and Allah will strongly enforce the penalty. <sup>167</sup>

167 Everything around and within us points to unity of purpose and design, - points to God. Yet there are foolish persons (unrighteous - those who deliberately use the choice given them to go wrong). They think something else is equal to God. Perhaps they even do lip service to God. If only the unrighteous could see the consequences, they would see the terrible Penalty, and that all Power is in God's hands, not in that of any one else. Who are these others who are used as fetishes by the misguided? It may be: (1) creatures of their own imagination, or of their faculties misused; the idea lying behind Idols is akin to this, for no intelligent idol-worshipper owns to worshipping stocks and stones; or (2) good leaders whose names have been misused out of perversity to erect them to a position of equality with God; or (3) Powers of evil that deliberately mislead. When it comes to the inevitable consequences of blasphemy and the rejection of God, the eyes of all are opened and these false and artificial relations dissolve. The idea which was created into a fetish disowns its follower, i.e. is seen to have no reasonable basis in the life of the follower, and the follower is forced to renounce it as false. The good ones would take an unholy delight in exposing the facts. The Reality is now irresistible but alas! at what cost? (2.165)

59:20 - Not equal are the Companions of the Fire and the Companions of the Garden: it is the Companions of the Garden that will achieve Felicity. <sup>5397</sup>

5397 The others, the Companions of the Fire, will find their lives wasted and nullified. Their capacities will be rendered inert and their wishes will end in futility. (59.20)

17:75 - In that case We should have made thee taste an equal portion (of punishment) in this life and an equal portion in death: and moreover thou wouldst have found none to help thee against Us! <sup>22712272</sup>

2271 If such a thing was possible for a true Messenger of Allah, viz.: a compromise with evil and a dereliction of his mission, he would be no exception to the law of personal responsibility. Indeed, as the power and the responsibility were greater, the punishment would have been greater too. It would have been double,-an exposure in this life and the usual punishment in or after death for a desertion of Truth. (17.75)

2272 The motive held out by the world for a compromise with Truth is itself fallacious. The motive is that the compromise may bring influence, position, and opportunity, if not wealth and the other good things of life. But these themselves (if attained) would be of no use or help if pitted against the command of Allah. (17.75)



►Fiqh-us-Sunnah

## Fiqh 2.56

### The one who should be imam is the one who is the most versed in the Qur'an

If two or more are equal in this, then it is the one who has the most knowledge of the sunnah. If they are equal in that, then it is the one who performed the migration first. If they are equal in that, then it should be the eldest.

►Fiqh-us-Sunnah

## Fiqh 2.20

### The Late Night Prayer, tahajjud (qiyam al-Layil)

Allah proclaims that those who do not possess these qualities cannot be treated as equal to those who possess them: "Is he who pays adoration in the watches of the night, prostrate and standing, aware of the Hereafter and hoping for the mercy of his Lord equal to a disbeliever? Say: 'Are those who know equal with those who know not?' But only men of understanding will pay heed."

►Sahih Al-Bukhari Hadith

**Hadith 6.512** Narrated by  
**Al Bara**

There was revealed: "Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah." (4.95)

The Prophet said, "Call Zaid for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the ink pot)." Then he said, "Write: 'Not equal are those Believers who sit...'", and at that time 'Amr bin Um Maktum, the blind man was sitting behind the Prophet. He said, "O Allah's Apostle! What is your order for me (as regards the above Verse) as I am a blind man?" So, instead of the above Verse, the following Verse was revealed:

"Not equal are those believers who sit (at home) except those who are disabled (by injury or are blind or lame etc.) and those who strive and fight in the cause of Allah." (4.95)

►Sahih Al-Bukhari Hadith

**Hadith 2.410** Narrated by  
**Abu Huraira**

that Allah's Apostle (p.b.u.h) said, "Whoever attends the funeral procession till he offers the funeral prayer for it, will get a reward equal to one Qirat, and whoever accompanies it till burial, will get a reward equal to two Qirats." It was asked, "What are two Qirats?" He replied, "Like two huge mountains."

►Sahih Al-Bukhari Hadith

**Hadith 9.471** Narrated by  
**Abu Said Al Khudri**

A man heard another man reciting (in the prayers): "Say (O Muhammad): 'He is Allah, the One.' (112.1) And he recited it repeatedly. When it was morning, he went to the Prophet and informed him about that as if he considered that the recitation of that Sura by itself was not enough. Allah's Apostle said, "By Him in Whose Hand my life is, it is equal to one-third of the Quran."

## EQUALITY:

2:178 - O ye who believe! the law of equality is prescribed to you in cases of murder; the free for the free the slave for the slave the woman for the woman. But if any remission is made by the brother of the slain then grant any reasonable demand and compensate him with handsome gratitude; this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty. <sup>182183184185</sup>

182 Note first that this verse and the next make it clear that Islam has much mitigated the horrors of the pre-Islamic custom of retaliation. In order to meet the strict claims of justice, equality is prescribed, with a strong recommendation for mercy and forgiveness. To translate qisas, therefore, by retaliation, is I think incorrect. The Latin legal term Lex Talionis may come near it, but even that is modified here. In any case it is best to avoid technical terms for things that are very different. "Retaliation" in English has a wider meaning, equivalent almost to returning evil for evil, and would more fitly apply to the blood-feuds of the Days of Ignorance. Islam says: if you must take a life for a life, at least there should be some measure of equality in it; the killing of the slave of a tribe should not involve a blood feud where many free men would be killed; but the law of mercy, where it can be obtained by consent, with reasonable compensation, would be better. (2.178)

183 The jurists have carefully laid down that the law of qisas refers to murder only. Qisas is not applicable to manslaughter, due to a mistake or an accident. There, there would be no capital punishment. (2.178)

184 The brother: the term is perfectly general; all men are brothers in Islam. In this, and in all questions of inheritance, females have similar rights to males, and therefore the masculine gender imports both sexes. Here we are considering the rights of the heirs in the light of the larger brotherhood. In ii. 178-79 we have the rights of the heirs to life (as it were): in ii. 180-82 we proceed to the heirs to property. (2.178)

185 The demand should be such as can be met by the party concerned, i.e., within his means, and reasonable according to justice and good conscience. For example, a demand could not be made affecting the honour of a woman or a man. The whole penalty can be remitted if the aggrieved party agrees, out of brotherly love. In meeting that demand the culprit or his friends should equally be generous and recognise the good-will of the other side. There should be no subterfuges, no bribes, no unseemly by-play: otherwise the whole intention of mercy and peace is lost. (2.178)

2:179 - In the law of equality there is (saving of) life to you O ye men of understanding! that ye may restrain yourselves.

► Sahih Al-Bukhari Hadith

### **Hadith 6.27** Narrated by **Anas**

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

Sahih Al-Bukhari Hadith

### **Hadith 6.25** Narrated by **Ibn Abbas**

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

"O you who believe! The law of Al-Qisas (i.e. equality in punishment) is prescribed for you in cases of murder: The free for the free, the slave for the slave, and the female for the female. But if the relatives (or one of them) of the killed (person) forgive their brother (i.e. the killer) something of Qisas (i.e. not to kill the killer by accepting blood money in the case of intentional murder)--then the relatives (of the killed person) should demand blood-money in a reasonable manner and the killer must pay with handsome gratitude. This is an alleviation and a Mercy from your Lord, (in comparison to what was prescribed for the nations before you).

So after this, whoever transgresses the limits (i.e. to kill the killer after taking the blood-money) shall have a painful torment." (2.178)

Sahih Al-Bukhari Hadith

### **Hadith 9.40** Narrated by **Ash Shabi**

I heard Abu Juhaifa saying, "I asked 'Ali, 'Have you got any Divine literature apart from the Qur'an?' (Once he said...apart from what the people have?) 'Ali replied, 'By Him Who made the grain split (germinate) and created the soul, we have nothing except what is in the Qur'an and the ability (gift) of understanding Allah's Book which He may endow a man with and we have what is written in this paper.' I asked, 'What is written in this paper?' He replied, 'Al-'Aql (the regulation of Diya), about the ransom of captives, and the Judgment that a Muslim should not be killed in Qisas (equality in punishment) for killing a disbeliever." (See Hadith No. 283, Vol. 4)

Sahih Al-Bukhari Hadith

### **Hadith 9.32** Narrated by **Anas**

The daughter of An-Nadr slapped a girl and broke her incisor tooth. They (the relatives of that girl), came to the Prophet and he gave the order of Qisas (equality in punishment).

► ISL Quran Subjects

## **Equality**

1. (Also see) Balance, Equity, Justice, Measure, Parity, Weighing
2. Husband and wife in the matter of divorce, between  
2.231, 2.233

3. Islam, of all in  
[6.52](#), [6.53](#)
4. Rights to spiritual guidance, in  
[80.1](#), [80.2](#), [80.3](#), [80.4](#), [80.5](#), [80.6](#), [80.7](#), [80.8](#), [80.9](#), [80.10](#), [80.11](#), [80.12](#)

►ISL Quran Subjects

## Wife

5. Equality between husband and in the matter of divorce  
[2.231](#), [2.233](#)

## Justice

1. (Also see) Balance, Equality, Equity, Measure, Parity, Right, Rights, Weighing  
[6.152](#), [7.29](#), [16.76](#), [16.90](#), [42.15](#), [49.9](#)

## EXCESS:

4:171 - O people of the Book! commit no excesses in your religion: nor say of Allah aught but truth

675 Just as a foolish servant may go wrong by excess of zeal for his master, so in religion people's excesses may lead them to blasphemy or a spirit the very opposite of religion. The Jewish excesses in the direction of formalism, racialism, exclusiveness, and rejection of Christ Jesus have been denounced in many places. Here the Christian attitude is condemned, which raises Jesus to an equality with Allah: in some cases venerates Mary almost to idolatry: attributes a physical son to Allah: and invents the doctrine of the Trinity, opposed to all reason, which according to the Athanasian Creed, unless a man believes, he is doomed to hell for ever. Let our Muslims also beware lest they fall into excesses either in doctrine or in formalism. ([4.171](#))

676 Christ's attributes are mentioned: (1) that he was the son of a woman, Mary, and therefore a man; (2) but a messenger, a man with a mission from Allah, and therefore entitled to honour; (3) a Word bestowed on Mary, for he was created by Allah's word "Be" (kun), and he was: iii. 59; (4) a spirit proceeding from Allah, but not Allah: his life and his mission were more limited than in the case of some other Messengers, though we must pay equal honour to him as a Prophet of Allah. The doctrines of Trinity, equality with Allah, and sonship, are repudiated as blasphemies. Allah is independent of all needs and has no need of a son to manage His affairs. The Gospel of John (whoever wrote it) has put in a great deal of Alexandrian and Gnostic mysticism round the doctrine of the Word (Greek, Logos), but it is simply explained here. ([4.171](#))

5:87 - O ye who believe! make not unlawful the good things which Allah hath made lawful for you but commit no excess: for Allah loveth not those given to excess. <sup>791</sup>

791 In pleasures that are good and lawful the crime is excess. There is no merit merely in abstention or asceticism, though the humility or unselfishness that may go with asceticism may have its value. In v. 82, Christian monks are praised for particular virtues, though here and elsewhere monasticism is disapproved of. Use Allah's gifts of all kinds with gratitude, but excess is not approved of by Allah. ([5.87](#))

5:77 - Say: "O people of the Book! exceed not in your religion the bounds (of what is proper) trespassing beyond the truth nor follow the vain desires of people who went wrong in times gone by who misled many and strayed (themselves) from the even way. <sup>785</sup>

785 Excess, as opposed to moderation and reason, is the simplest test by which a hypocrite or a selfish man who "trades" on religion, is known from a sincere, pious, and truly religious man. Excess means that truth is sometimes concealed or trampled upon, that the fashions of ancestors or contemporaries are copied or overdone, and Allah's name is dishonoured by blasphemies or the setting up of false gods or fetishes, or that good (or even bad) men are deified and worshipped. The true path is the even path, the path of rectitude. (Cf. ii. 108, and v. 12). ([5.77](#))

5:78 - Curses were pronounced on those among the Children of Israel who rejected faith by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses. <sup>786787</sup>

786 The Psalms of David have several passages of imprecations against the wicked. Cf- Psalms cix 17-18; lxxviii. 21-22 ("Therefore the Lord heard this and was wroth; so a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in His salvation"); Psalms lxi. 22-28, and Psalms v. 10. ([5.78](#))

787 Cf. Matt- xxiii, 33 ("Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell?"); also Matt. xii. 34. ([5.78](#))

5:141 - It is He who produceth gardens with trellises and without and dates and tilth with produce of all kinds and olives and pomegranates similar (in kind) and different (in variety): eat of their fruit in their season but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters. <sup>964965966</sup>

965 A beautiful passage, with music to match the meaning. Cf. vi. 99 and notes. (6.141)

966 "Waste not, want not," says the English proverb. Here the same wisdom is preached from a higher motive. See what magnificent means God provides in nature for the sustenance of all His creatures, because He loves them all. Enjoy them in moderation and be grateful. But commit no excess, and commit no waste: the two things are the same from different angles of vision. If you do, you take away something from other creatures and God would not like your selfishness. (6.141)

17:33 - And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be helped.

20:81 - (Saying): "Eat of the good things We have provided for your sustenance but commit no excess therein lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed! 26022603

2602 Cf. ii. 57 and n. 71; and vii. 160. I should like to construe this not only literally but also metaphorically. 'Allah has looked after you and saved you. He has given you ethical and spiritual guidance. Enjoy the fruits of all this, but do not become puffed up and rebellious (another meaning in the root Taga); otherwise the Wrath of Allah is sure to descend on you.' (20.81)

2603 This gives the key-note to Moses's constant tussle with his own people, and introduces immediately afterwards the incident of the golden calf. (20.81)

6:141 - It is He who produceth gardens with trellises and without and dates and tilth with produce of all kinds and olives and pomegranates similar (in kind) and different (in variety): eat of their fruit in their season but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters. 964965966

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►Al-Tirmidhi Hadith

### **Hadith 178** Narrated by **AbuSa'id al-Khudri**

Allah's Messenger (peace be upon him) said: He who eats lawfully earned food and acts according to (my Sunnah) and mankind is safe from any excess on his part, will enter Paradise. Thereupon someone said: Allah's Messenger, verily in these times there are many of that description. Whereupon he (the Prophet) said: And many such will there be in ages after me.

Transmitted by Tirmidhi.

►ISL Quran Subjects

## **Exceeding**

1. (Also see) Excess, Transgressing
2. Balance, the  
55.7, 55.8
3. Limits of truth in religion by the People of the Scripture  
5.77
4. Measure, the  
55.7, 55.8

►A. Yusuf Ali Quran Subjects

## **Excess Forbidden**

1. in food  
5.90
2. in religion  
7.6, 5.80

►Sunan of Abu-Dawood

### Hadith 4762 Narrated by Mu'adh ibn Jabal

Two men reviled each other in the presence of the Prophet (peace be upon him) and one of them became excessively angry so much so that I thought that his nose will break up on account of excess of anger. The Prophet (peace be upon him) said: I know a phrase which, if he repeated, **he could get rid of this angry feeling**. They asked: What is it, Apostle of Allah? He replied: He should say: I seek refuge in Thee from the accursed devil. Mu'adh then began to ask him to do so, but he refused and persisted in quarrelling, and began to enhance his anger.

### EXILE:

2:218 - Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah they have the hope of the Mercy of Allah; and Allah is Oft-Forgiving Most Merciful.

3:195 - And their Lord hath accepted of them and answered them: "Never will I suffer to be lost the work of any of you be he male or female: ye are members one of another; those who have left their homes or been driven out therefrom or suffered harm in My cause or fought or been slain verily I will blot out from them their iniquities and admit them into gardens with rivers flowing beneath; a reward from the presence of Allah and from His presence is the best of rewards." 500501

500 In Islam the equal status of the sexes is not only recognised but insisted on. If sex distinction, which is a distinction in nature, does not count in spiritual matters, still less of course would count artificial distinctions, such as rank, wealth, position, race, colour, birth, etc. (3.195)

501 Here, and in iii. 198 below, and in many places elsewhere, stress is laid on the fact that whatever gift, or bliss will come to the righteous, its chief merit will be that it proceeds from Allah Himself. "Nearness to Allah" expresses it better than any other term. (3.195)

4:97 - When angels take the souls of those who die in sin against their souls they say: "In what (plight) were ye?" They reply: "Weak and oppressed were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away (from evil)?" Such men will find their abode in Hell what an evil refuge! <sup>615</sup>

615 The immediate occasion for this passage was the question of migration (hijrat) from places where Islam was being persecuted and suppressed. Obviously the duty of Muslims was to leave such places, even if it involved forsaking their homes, and join and strengthen the Muslim community among whom they could live in peace and with whom they could help in fighting the evils around them. But the meaning is wider. Islam does not say: "Resist not evil." On the contrary it requires a constant, unceasing struggle against evil. For such struggle it may be necessary to forsake home and unite and organise and join our brethren in assaulting and overthrowing the fortress of evil. For the Muslim's duty is not only to enjoin good but to prohibit evil. To make our assault we must be prepared to put ourselves in a position from which such assault would be possible, and Allah's earth is spacious enough for the purpose. "Position" includes not only local position, but moral and material position. For example, we must shun evil company where we cannot put it down, but organise a position from which we can put it down. (4.97)

8:72 - Those who believed and adopted exile and fought for the faith with their property and their persons in the cause of Allah as well as those who gave (them) asylum and aid these are (all) friends and protectors one of another. As to those who believed but came not into exile ye owe no duty of protection to them until they seek your aid in religion it is your duty to help them except against a people with whom ye have a treaty of mutual alliance: and (remember) Allah seeth all that ye do. 123912401241

1239 The reference is to the Muhajirin and the Ansar, the Emigrants and the Helpers, the people who forsook their homes and adopted voluntary exile from Makkah in company with their beloved Leader, and their good friends in Madinah, who gave them asylum and every kind of assistance, moral and material. Under the magnetic personality of the Holy Prophet these two groups became like blood-brothers, and they were so treated in matters of inheritance during the period when they were cut off from their kith and kin. (8.72)

1240 The Believers (Muslims) were entitled to all assistance in matters of religion. But if they were not strong enough to suffer voluntary exile on behalf of the Cause and make the personal sacrifices which their more ardent brethren in faith made, they could not reasonably ask for political or military assistance or protection. (8.72)

1241 If a community suffers voluntary exile on account of persecution and oppression, and some of its weaker brethren stay behind, holding fast to faith but not prepared for the higher sacrifice, the exiles have still a duty to help their weaker brethren in matters of religion. The exiles, being at open war against the State which oppressed them, would be free to fight against such State. But if the weaker brethren are in a State in mutual alliance with the Community, the Community cannot in honour interfere with that State, whether it is Muslim or not. Presumably the alliance implies that the grievances of the weaker brethren will be redressed by the State itself. But it is not honourable to embarrass your own ally. (8.72)

8:74 - Those who believe and adopt exile and fight for the faith in the cause of Allah as well as those who give (them) asylum and aid these are (all) in very truth the believers: for them is the forgiveness of sins and a provision most generous. <sup>1243</sup>

1243 Believers who make all sacrifices in the Cause of Allah have given the best possible proof of their Faith by their actions. They have loved Allah much, and much will be forgiven them. What they sacrificed was, perhaps, judged by universal standards, of small value, but its value will be estimated by the precious love behind it, and its reward will be of no ordinary kind. It will not be a reward in the ordinary sense at all, for a reward is given once for all. It will be a provision which last for ever, and is on the most generous scale. (8.74)

8:75 - And those who accept faith subsequently and adopt exile and fight for the faith in your company they are of you. But kindred by blood have prior rights against each other in the Book of Allah. Verily Allah is well acquainted with all things. <sup>12441245</sup>

9:20 - Those who believe and suffer exile and strive with might and main in Allah's cause with their goods and their persons have the highest rank in the sight of Allah: They are the people who will achieve (salvation). <sup>1270</sup>

1270 Here is a good description of Jihad. It may require fighting in Allah's cause, its a form of self-sacrifice. But its essence consists in (1) a true and sincere Faith, which so fixes its gaze on Allah, that all selfish or worldly motives seem paltry and fade away, and (2) an earnest and ceaseless activity, involving the sacrifice (if need be) of life, person, or property, in the service of Allah. Mere brutal fighting is opposed to the whole spirit of Jihad, while the sincere scholar's pen or preacher's voice or wealthy man's contributions may be the most valuable forms of Jihad. (9.20)

22:58 - Those who leave their homes in the cause of Allah and are then slain or die on them will Allah bestow verily a goodly Provision: truly Allah is He Who bestows the best Provision. <sup>2838</sup>2838 Rizq: sustenance, provision. I have preferred the latter word here, because after death we can only think of rizq in a large metaphorical sense. i.e., all the provision necessary to equip the person for a full and happy Future Life, and also, I think, a provision for his dependents and near and dear ones in this life. (22.58)

60:10 - O ye who believe! when there come to you believing women refugees examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower). And there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of unbelieving women: ask for what ye have spent on their dowers and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with justice) between you: and Allah is Full of Knowledge and Wisdom. <sup>5422542354245425</sup>

5422 Under the treaty of Hudaibiya [see Introduction to S. xlviii, paragraph 4, condition (3)], women under guardianship (including married women), who fled from the Quraish in Makkah to the Prophet's protection at Madinah were to be sent back. But before this Ayat was issued, the Quraish had already broken the treaty, and some instruction was necessary as to what the Madinah Muslims should do in those circumstances. Muslim women married to Pagan husbands in Makkah were oppressed for their Faith, and some of them came to Madinah as refugees. After this, they were not to be returned to the custody of their Pagan husbands at Makkah, as the marriage of believing women with non-Muslims was held to be dissolved if the husbands did not accept Islam. But in order to give no suspicion to the Pagans that they were badly treated as they lost the dower they had given on marriage, that dower was to be repaid to the husbands. Thus helpless women refugees were to be protected at the cost of the Muslims. (60.10)

5423 The condition was that they should be Muslim women. How were the Muslims to know? A non-Muslim woman, in order to escape from her lawful guardians in Makkah, might pretend that she was a Muslim. The true state of her mind and heart would be known to Allah alone. But if the Muslims, on an examination of the woman, found that she professed Islam, she was to have protection. The examination would be directed (among other things) to the points mentioned in verse 12 below. (60.10)

5424 As the marriage was held to be dissolved (see n. 5422 above), there was no bar to the remarriage of the refugee Muslim woman with a Muslim man on the payment of the usual dower to her. (60.10)

5425 Unbelieving women in a Muslim society would only be a clog and a handicap. There would be neither happiness for them, nor could they conduce in any way to a healthy life of the society in which they lived as aliens. They were to be sent away, as their marriage was held to be dissolved; and the dowers paid to them were to be demanded from the guardians to whom they were sent back, just as in the contrary case the dowers of believing women were to be paid back to their Pagan ex-husbands (n. 5422 above). (60.10)

## Way of Allah

2. Adopting **exile** in  
2.218, 3.195, 4.100, 8.72, 8.75, 9.20, 9.21, 9.22, 9.100, 16.42, 22.59



7. Believers who do not adopt exile in 8.72, 9.100
10. Exile in, suffering of 3.195, 16.41, 16.42
17. Helping Believers in exile in 8.72, 8.74
18. Helping Believers who do not adopt exile in 8.72
23. Sheltering Believers in exile in 8.72, 8.74, 9.100

ISL Quran Subjects

## Exile

1. (Also see) Banishing, Emigrating, Exile for Allah, Fugitive, Migrating, Refugee
2. Believers who do not adopt in the Way of Allah 8.72, 9.100
3. Dying in for Allah and Muhammad(S) 4.100
4. Faith, adopting of for the 16.110
5. Helping Believers in that in the Way of Allah 8.72, 8.74
6. Helping Believers who do not adopt in the Way of Allah 8.72, 8.74
7. Sheltering Believers in that in the Way of Allah 8.72, 8.74, 9.100
8. Warning through the lesson from that of the Banu Nadir Jews 59.2, 59.3, 59.4
9. Way of Allah, adopting of in the 2.218, 3.195, 4.100, 8.72, 8.75, 9.20, 9.21, 9.22, 9.100, 16.41, 16.42, 22.58, 22.59

## EXPEL:

4:31 - If ye (but) eschew the most heinous of the things which ye are forbidden to do We shall expel out of you all the evil in you and admit you to a Gate of great honor.

65:1 - O Prophet! When ye (men) put away women, put them away for their (legal) period and reckon the period, and keep your duty to Allah, your Lord. Expel them not from their houses nor let them go forth unless they commit open immorality. Such are the limits (imposed by) Allah; and whoso transgresseth Allah's limits, he verily wrongeth his soul. Thou knowest not: it may be that Allah will afterward bring some new thing to pass.

27:37 - Go back to them and be sure we shall come to them with such hosts as they will never be able to meet: we shall expel them from there in disgrace and they will feel humbled (indeed)."

7:110 - Who would expel you from your land. Now what do ye advise?

►Sunan of Abu-Dawood

**Hadith 3001** Narrated by  
**Abdullah ibn Uma**

Umar said: The Apostle of Allah (peace be upon him) had transaction with the Jews of Khaybar on condition that we should expel them when we wish. If anyone has property (with them), he should take it back, for I am going to expel the Jews. So he expelled them.

►Sahih Al-Bukhari Hadith

**Hadith 3.531** Narrated by  
**Ibn Umar**

Umar expelled the Jews and the Christians from Hijaz. When Allah's Apostle had conquered Khaibar, he wanted to expel the Jews from it as its land became the property of Allah, His Apostle, and the Muslims. Allah's Apostle intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labor and get half of the fruits. Allah's Apostle told them, "We will let you stay on thus condition, as long as we wish." So, they (i.e. Jews) kept on living there until 'Umar forced them to go towards Taima' and Ariha'.

► Sahih Al-Bukhari Hadith

### **Hadith 3.105** Narrated by **Anas bin Malik**

The Prophet said, "There will be no town which Ad-Dajjal will not enter except Mecca and Medina, and there will be no entrance (road) (of both Mecca and Medina) but the angels will be standing in rows guarding it against him, and then Medina will shake with its inhabitants thrice (i.e. three earthquakes will take place) and **Allah will expel all the non-believers and the hypocrites from it.**"

► Sahih Muslim Hadith

### **Hadith 4366** Narrated by **Umar ibn al-Khattab**

Umar heard the Messenger of Allah (peace be upon him) say: **I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslims.**

## **EXPIATION:**

5:92 - Allah will not call you to account for what is futile in your oaths but He will call you to account for your deliberate oaths: for expiation feed then indigent persons on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you His Signs that ye may be grateful. <sup>792</sup>

792 Vows of penance or abstinence may sometimes be futile, or even stand in the way of really good or virtuous act. See ii. 224-226, and notes. The general principles established are: (1) take no futile oaths; (2) use not Allah's name, literally or in intention, to fetter yourself against doing a lawful or good act: (3) keep to your solemn oaths to the utmost of your ability; (4) where you are unable to do so, expiate your failure by feeding or clothing the poor, or obtaining some one's freedom, or if you have not the means, by fasting. This is from a spiritual aspect. (5.89)

## **SEE:**

► Fiqh-us-Sunnah

### **Fiqh 3.139e**

## **Unintentional mistakes**

► Sahih Bukhari Hadith Subjects

### **Unfulfilled Oaths, Expiation of**

1. 'For expiation, feed ten indigent persons'  
B 8.699
2. When is expiation due or obligatory  
B 8.700
3. Helping someone to make expiation  
B 8.701
4. Feeding ten poor persons as expiation  
B 8.702
11. Making expiation before or after dissolving an oath  
B 8.712, B 8.713, B 8.714, B 8.715

## **Fasting**

3. Fasting is an expiation for sins  
B 3.119
29. Expiation for sexual intercourse in Ramadan  
B 3.156
30. Having nothing for expiation  
B 3.157

31. Feeding family with things to be given as expiation  
B 3.158

► Sahih Al-Bukhari Hadith

### Hadith 8.704 Narrated by Nafi

bn Umar used to give the Zakat of Ramadan (Zakat-al-Fitr) according to the Mudd of the Prophet, the first Mudd, and he also used to give things for expiation for oaths according to the Mudd of the Prophet. Abu Qutaiba said, "Malik said to us, 'Our Mudd (i.e., of Medina) is better than yours and we do not see any superiority except in the Mudd of the Prophet!' Malik further said, to me, 'If a ruler came to you and fixed a Mudd smaller than the one of the Prophet, by what Mudd would you measure what you give (for expiation or Zakat-al-Fitr?)' I replied, 'We would give it according to the Mudd of the Prophet.' On that, Malik said, 'Then, don't you see that we have to revert to the Mudd of the Prophet ultimately?'"

► Sahih Bukhari Hadith Subjects

### Prayer Times

4. Prayer is expiation of sins  
B 1.503, B 1.504
6. The five praying are expiation of sins  
B 1.506

### EXTINGUISH:

5:64 - The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them We have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war Allah doth **extinguish** it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief. <sup>772773774775</sup>

772 Cf. v. 12. and ii. 245, for a "beautiful loan to Allah", and iii. 181, for the blasphemous taunt, "Then Allah is poor!" It is another form of the taunt to say, "Then Allah's hands are tied up. He is close-fisted. He does not give!" This blasphemy is repudiated. On the contrary, boundless is Allah's bounty, and He gives, as it were, with both hands outstretched, a figure of speech for unbounded liberality. (5.64)

773 Their jealousy-because Al-Mustafa is chosen for Allah's Message-is so great that it only confirms and strengthens their rebellion and blasphemy. (5.64)

774 Cf. v. 14. where the eternal warring of the Christian sects, among themselves and against the Jews, is referred to. The reference is to the whole of the People of the Book, Jews and Christians-their internal squabbles and their external disputes, quarrels, and wars. (5.64)

775 The argument of the whole verse may be thus stated. The Jews blaspheme and mock, and because of their jealousy, the more they are taught, the more obstinate they become in their rebellion. But what good will it do to them? Their selfishness and spite sow quarrels among themselves, which will not be healed till the Day of Judgment. When they stir up wars, especially against the innocent, Allah's Mercy is poured down like a flood of water to extinguish them. But their wickedness continues to devise ever new mischief. And Allah loves not mischief or those who do mischief. (5.64)

9:32 - Fain would they **extinguish** Allah's light with their mouths but Allah will not allow but that His light should be perfected even though the unbelievers may detest (it). <sup>1289</sup>

1289 With their mouths: there is a twofold meaning: (1) the old-fashioned open oil lamps were extinguished by blowing with the mouth; the Unbelievers would like to blow out Allah's Light as it is a cause of offence to them; (2) false teachers and preachers distort the Message of Allah by the false words of their mouth. Their wish is to put out the light of Truth for they are people of darkness; but Allah will perfect His Light, i.e., make it shine all the brighter in the eyes of men. His Light in itself is ever perfect, but it will penetrate the hearts of men more and more, and so become more and more perfect for them. (9.32)

► Sahih Al-Bukhari Hadith

### Hadith 7.527 Narrated by Jabir bin Abdullah

Allah's Apostle said, "When night falls (or when it is evening), stop your children from going out, for the devils spread out at that time. But when an hour of the night has passed, release them and close the doors and mention Allah's Name, for Satan does not open a closed door. Tie the mouth of your water-skin and mention Allah's Name; cover your containers and utensils and mention Allah's Name. Cover them even by placing something across it, and **extinguish** your lamps."

► Sahih Al-Bukhari Hadith

### **Hadith 7.528** Narrated by **Jabir**

Allah's Apostle said, "Extinguish the lamps when you go to bed; close your doors; tie the mouths of your water skins, and cover the food and drinks." I think he added, "...even with a stick you place across the container."

► Sahih Muslim Hadith

### **Hadith 5100** Narrated by **AbuHurayrah**

Someone came to Allah's Messenger (peace be upon him) and said: I am hard pressed by hunger. He sent (a message) to one of his wives (to procure food for him), but she said: By Him Who has sent you with Truth, I have nothing (to serve him) but water. He (the Holy Prophet) then sent the (same) message to another, and she gave the same reply, until all of them gave the same reply: By Him Who has sent thee with the Truth, I have nothing but water. Thereupon he (the Holy Prophet) said: Allah will show mercy to him who entertains this guest tonight. A person from the Ansar stood up and said: Messenger of Allah, I (am ready to entertain). He took him to his house and said to his wife: Do you have anything (to serve the guest)? She said: No, barely enough for our children. He said: Distract their attention with something, and when the guest enters **extinguish** the lamp and give him the impression that we are eating. So they sat down, and the guest had his meal. When it was morning he went to Allah's Apostle (peace be upon him) who said: Allah was well pleased with what you both did for your guest this night.

## **EXTRAVAGANT:**

25:67 - Those who when they spend are not **extravagant** and not niggardly but hold a just (balance) between those (extremes); <sup>3127</sup>

3127 In ordinary spending this is a wise rule. But even in charity, in which we give of our best, it is not expected that we should be extravagant, i.e., that we should either do it for show, to impress other people, or do it thoughtlessly, which would be the case if we "rob Peter to pay Paul". We should certainly not be niggardly, but we should remember everyone's rights, including our own, and strike a perfectly just balance between them. (25.67)

72:4 - There were some foolish ones among us who used to utter **extravagant** lies against Allah;

72:5 - But we do think that no man or spirit should say aught that is untrue against Allah. <sup>5731</sup>

5731 No one ought to entertain false notions about Allah. For by joining false gods in our ideas of worship, we degrade our conception of ourselves and the duty we owe to our Creator and Cherisher, to Whom we have to give a final account of life and conduct. If we worship idols or heavenly bodies, or human beings, or any creatures, or false fancies born of self or foolish abstractions, or the lusts and desires of our own hearts, we are not only doing violence to Truth, but we are causing discord in the harmony of the world. (72.5)

► Fiqh-us-Sunnah

### **Fiqh 4.35**

## **Extravagance in Shrouding is Disliked**

A shroud should be nice, but not so extravagantly expensive that it would unduly burden a person.

Ash-Shafi'i remarked, "Ali said: 'Do not be extravagant in shrouding me. I have heard Allah's Messenger, peace be upon him, say: "Do not be extravagant in preparing your shroud for it will soon be taken away."..."

► Fiqh-us-Sunnah

### **Fiqh 4.35a**

## **Using Silk Cloth in the Shroud**

any scholars, however, disapprove of a woman using a silk shroud, because this is **extravagant** and a waste of money and therefore forbidden.

## **EXULT:**

3:188 - Think not that those who exult in what they have brought about and love to be praised for what they have not done think not that they can escape the penalty. For them is a penalty grievous indeed. <sup>496</sup>

496 A searching picture of the worldly wise! They may cause mischief and misery to others, but gloat over any glory it may bring them! They may trample down Allah's truths, and enthrone false standards of worship. They may take credit for virtues they do not possess and seeming successes that come in spite of their despicable deceptions. (3.188)

11:10 - But if We give him a taste of (Our) favors after adversity hath touched him He is sure to say "All evil has departed from me;" Behold! he falls into exultation and pride. <sup>1507</sup>

1507 He takes it as a matter of course, or as due to his own merit or cleverness! He does not realise that both in good and ill fortune there is a beneficent purpose in the Plan of Allah. (11.10)

28:76 - Qarun was doubtless of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men: Behold his people said to him: "Exult not for Allah loveth not those who exult (in riches). <sup>340434053406</sup>

3404 Qarun is identified with the Korah of the English Bible. His story is told in Num. xvi. 1-35. He and his followers, numbering 250 men, rose in rebellion against Moses and Aaron, on the ground that their position and fame in the congregation entitled them to equality in spiritual matters with the Priests, that they were as holy as any, and they claimed to burn incense at the sacred Altar reserved for the Priests. They had an exemplary punishment: "the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods: they, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation." (28.76)

3405 Qarun's boundless wealth is described in the Midrashim, or the Jewish compilations based on the oral teachings of the Synagogues, which however exaggerate the weight of the keys to be the equivalent of the load of 300 mules! (28.76)

3406 Usbat: a body of men, here used indefinitely. It usually implies a body of 10 to 40 men. The old-fashioned keys were big and heavy, and if there were hundreds of treasure-chests, the keys must have been a great weight. As they were travelling in the desert, the treasures were presumably left behind in Egypt, and only the keys were carried. The disloyal Qarun had left his heart in Egypt, with his treasures. (28.76)

30:36 - When We give men a taste of Mercy they exult thereat: and when some evil afflicts them because of what their (own) hands have sent forth behold they are in despair! <sup>3548</sup>

3548 Cf xxx. 33. In that passage the unreasonable behavior of men in sorrow and in affluence is considered with reference to their attitude to Allah: in distress they turn to Him, but in prosperity they turn to other things. Here the contrast in the two situations is considered with reference to men's inner psychology: in affluence they are puffed up and unduly elated, and in adversity they lose all heart. Both attitudes are wrong. In prosperity men should realize that it is not their merits that deserve all the Bounty of Allah, but that it is given out of Allah's abundant generosity; in adversity they should remember that their suffering is brought on by their own folly and sin, and humbly pray for Allah's grace and mercy, in order that they may be set on their feet again. For, as the next verse points out, Allah gives opportunities, gifts, and the good things of life to every one, but in a greater or less measure, and at some time or other, according to His All-Wise Plan, which is the expression of His holy and benevolent Will. (30.36)

40:83 - For when their apostles came to them with Clear Signs they exulted in such knowledge (and skill) as they had; but that very (Wrath) at which they were wont to scoff hemmed them in. <sup>44594460</sup>

4459 Arrogance and an exaggerated idea of Self were at the bottom of the Evil to which they succumbed. (40.83)

4460 Cf. xvi. 34. Nothing could stop Justice of Allah punishing Evil. What they had ridiculed came as an inexorable fact. None of their grandeur or art or science or skill was of any use when they lost their souls! (40.83)

42:48 - If then they turn away We have not sent thee as a guard over them. Thy duty is but to convey (the Message). And truly when We give man a taste of Mercy from Ourselves He doth exult thereat but when some ill happens to him on account of the deeds which His hands have sent forth truly then is man ungrateful! <sup>45934594</sup>

4593 The warning is now given, that men may repent and do good, and pray for Allah's Mercy and Grace. If the warning is not heeded or is rejected, the prophet of Allah is not responsible for bringing about the Penalty or for forcing people to come to the right Path. He is not a guard set over them to free them from the need of exercising their limited free-will. (42.48)

4594 Cf. xxx. 36. It is a sad reflection that men, when they receive some gift out of Allah's Mercy, exult in their good fortune and attribute it to some merit in themselves, instead of to the Grace and Mercy of Allah, thus missing the real lesson of Life. On the other hand, when they are in trouble, due to their own errors and shortcomings, they fall into despair and blame Allah, instead of blaming themselves. This is rank ingratitude. So they miss the true lesson of Life in that case also. (42.48)

57:23 - In order that ye may not despair over matters that pass you by nor exult over favors bestowed upon you. For Allah loveth not any vainglorious boaster <sup>5310</sup>

5310 In the external world, what people may consider misfortune or good fortune may both turn out to be illusory,-in Kipling's words, "both imposters just the same". The righteous man does not grumble if some one else has possessions, nor exult if he has them. He does not covet and he does not boast. If he has any advantages, he shares them with other people, as he considers them not due to his own merits, but as gifts of Allah. (57.23)

Al-Tirmidhi Hadith

**Hadith 1582** Narrated by  
**Wathilah ibn al-Asqa'**

The Prophet (peace be upon him) said: Do not exult over the misfortune of a brother for Allah might have mercy on him and involve you in misfortune..

Transmitted by Tirmidhi.

## F.

### FACE: ( OF ALLAH )

2: 272 - It is not required of thee (O Apostles) to set them on the right path but Allah sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls and ye shall only do so seeking the "Face" of Allah. Whatever good ye give, shall be rendered back to you and ye shall not be dealt with unjustly. <sup>320321</sup>

320 In connection with charity this means that we must relieve those really in need, whether they are good or bad, on the right path or not, Muslims or otherwise. It is not for us to judge in these matters. God will give light according to His wisdom. Incidentally it adds a further meaning to the command, "Let there be no compulsion in religion" (ii 256). For compulsion may not only be by force, but by economic necessity. In matters of religion we must not even compel by a bribe of charity. The chief motive in charity should be God's pleasure and our own spiritual good. This was addressed in the first instance to Mustafa in Medina, but it is of universal application. (2.272)

321 See note to ii 112. Wajh means literally: face, countenance; hence, favour, glory, Self, Presence. (2.272)

6:52 - Send not away those who call on their Lord morning and evening seeking **His Face**. Naught have they to gain from thee and naught hast thou to gain from them that thou shouldst turn them away and thus be (one) of the unjust. <sup>870871</sup>

870 Face: wajh: see ii. 112 and n. 114. "**Face**" is used for God's Grace or presence, the highest aim of spiritual aspiration. (6.52)

871 Some of the rich and influential Quraish thought it beneath their dignity to listen to Muhammad's teaching in company with the lowly disciples, who were gathered round him. But he refused to send away these lowly disciples, who were sincere seekers after God. From a worldly point of view they had nothing to gain from Muhammad as he was himself poor and he had nothing to gain from them as they had no influence. But that was no reason for turning them away; indeed their true sincerity entitled them to precedence over worldly men in the kingdom of God, whose justice was vindicated in Muhammad's daily life in this as in other things. If their sincerity was in any way doubtful, it involved no reponsibility for the Preacher. (6.52)

18:28 - And keep thy soul content with those who call on their Lord morning and evening seeking **his Face**; and let not thine eyes pass beyond them seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us one who follows his own desires whose case has gone beyond all bounds. <sup>23692370</sup>

2369 Cf. vi. 52 and n. 870. The true servants of Allah are those whose hearts are turned to Him morning, noon, and night, and who seek not worldly gain, but Allah's Grace, Allah's own Self, His Presence and nearness. Even if they are poor in this world's goods, their society gives far more inward and spiritual satisfaction than worldly grandeur or worldly attractions. (18.28)

2370 For those who stray from Allah's path, Allah's Grace is ever anxious: it seeks to reclaim them and bring them back to the path. If such a one resists, and follows his own lusts, a point is reached when his case becomes hopeless. Allah's Grace does not then reach him, and he is abandoned to his pride and insolence. Beware of following the example or advice of such a one or seeking his society, or hankering after his wretched idols. (18.28)

28:88 - And call not besides Allah on another god. There is no god but He. Everything (that exists) will perish except His own **Face**. To him belongs the Command and to him will ye (all) be brought back. <sup>3421</sup>

3421 This sums up the lesson of the whole Sura. The only Eternal Reality is Allah. The whole phenomenal world is subject to flux and change and will pass away, but He will endure for ever. (28.88)

55:27- But will abide (forever) the **Face** of thy Lord full of Majesty Bounty and Honor. <sup>51895190</sup>



- 5189 The most magnificent works of man-such as they are-are but fleeting. Ships, Empires, the Wonders of Science and Art, the splendours of human glory or intellect, will all pass away. The most magnificent objects in outer Nature-the mountains and valleys, the sun and moon, the Constellation Orion and the star Sirius-will also pass away in their appointed time. But the only One that will endure for ever is the "Face" of Allah. (55.27)
- 5190 Ikram; two ideas are prominent in the word, (1) the idea of generosity, as proceeding from the person whose attribute it is, and (2) the idea of honour, as given by others to the person whose attribute it is. Both these ideas are summed up in "nobility". To make the meaning quite clear, I have employed in the translation the two words "Bounty and Honour" for the single word Ikram. The same attributes recur in the last verse of this Sura. In the Fact of Allah's Eternity is the Hope of our Future. (55.27)

## FACES:

3:106 On the day when some faces will be (lit up with) white and some faces will be (in the gloom of) black; to those whose faces will be black (will be said): "Did ye reject faith after accepting it? Taste then the penalty for rejecting faith." <sup>432</sup>

432 The "face" (wajh) expresses our Personality, our inmost being. White is the colour of Light; to become white is to be illumined with Light, which stands for felicity, the rays of the glorious light of Allah. Black is the colour of darkness, sin, rebellion, misery; removal from the grace and light of Allah. These are the Signs of heaven and hell. The standard of decision in all questions is the justice of Allah. (3.106)

3:107 - But those whose **faces** will be (lit with) white they will be in (the light of) Allah's Mercy; therein to dwell (for ever).

80:38 - Some Faces that Day will be beaming.

80:39 - Laughing rejoicing.

80:40 - And other faces that Day will be dust-stained; <sup>5968</sup>

48:29 - Muhammad is the Apostle of Allah; and those who are with him are strong against Unbelievers (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer) seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks (being) the traces of their prostration.

83:24 - Thou wilt recognize in their Faces the beaming brightness of Bliss. <sup>6023</sup>

88:2 - Some faces that Day will be humiliated <sup>6097</sup>

88:8 - Other) faces that Day will be joyful.

75:22 - Some faces that Day will beam (in brightness and beauty) <sup>5822</sup>

5822 This passage (especially with reference to verses 26-28) would seem to refer to what our Doctors call the Lesser Judgment (Qiyamat-us-Sugra), which takes place immediately after death, and not to the Greater or General Judgment, which may be supposed to be referred to in such passages as occurs in S. lvi. There are other passages referring to the Lesser Judgment immediately after death; e.g., vii. 37 etc. If I understand aright, the punishment of sin takes place in three ways; (1) it may take place in this very life, but this may be deferred, to give the sinner respite; (2) it may be an agony immediately after death; and (3) in the final Resurrection, when the whole of the present order gives place to a wholly new World: xiv, 48. (75.22)

75:23 - Looking towards their Lord;

75:24 - And some faces that Day will be sad and dismal

17:97 - It is he whom Allah guides that is on true guidance; but he whom He leaves astray for such wilt thou find no protector besides Him. On the Day of Judgment We shall gather them together prone on their faces blind dumb and deaf: their abode will be Hell: every time it shows abatement We shall increase for them the fierceness of the Fire. <sup>23022303</sup>

2302 'All your insincere subtleties are of no use. The only real guidance is the guidance of Allah. If you do not seek His grace, you will be lost. Besides Him, there is no true friend or protector'. (17.97)

2303 'If you still persist in your evil ways, what is to be your evil end? You will become more and more identified with the Company of Evil. You will come to shame and ignominy, like men thrown down prone on their faces. You will lose the use of all the faculties of judgment with which Allah has endowed you. Instead of seeing, you will be blind to Allah's Signs. Instead of having the power of seeking Him in prayer and rejoicing in His grace, you will be dumb. Instead of hearing the harmony and music of the spheres, as typified in the pure and harmonious lives of men, you will hear nothing or only hear dull or confused sounds like deaf men. The scorching fire of your punishment will not grow less, but grow more fierce as you go deeper into Hell'. (17.97)

20:111 - (All) faces shall be humbled before (Him) the Living the Self-Subsisting Eternal: hopeless indeed will be the man that carries iniquity (on his back).<sup>2636</sup>

2636 The metaphor of the burden of sin which the unjust carry on their backs is referred to in xx. 100-101 (see n. 2626), in vi. 31, and in other passages. Note that all faces, those of the just as well as of the unjust, will be humble before Allah: the best of us can claim no merit equal to Allah's Grace. But the just will have Hope: while the unjust, now that the curtain of Reality has risen, will be in absolute Despair! (20.111)

8:50 - If thou couldst see when the angels take the souls of the unbelievers (at death) (how) they smite their **faces** and their backs (saying): "Taste the penalty of the blazing fire."<sup>1219</sup>

► Sahih Al-Bukhari Hadith

#### Hadith 4.179

Narrated by

**Abu Huraira**

Allah's Apostle said, "The Hour will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair."

► Sahih Al-Bukhari Hadith

#### Hadith 7.702

Narrated by

**Abu Huraira**

I heard Allah's Apostle saying "From among my followers, a group (of 70,000) will enter Paradise without being asked for their accounts. Their faces will be shining like the moon." 'Ukasha bin Muhsin Al-Asadi got up, lifting his covering sheet and said, "O Allah's Apostle! Invoke Allah for me that He may include me with them." The Prophet said! "O Allah! Make him from them." Then another man from Al-Ansar got up and said, "O Allah's Apostle! Invoke Allah for me that He may include me with them." On that Allah's Apostle said, "'Ukasha has anticipated you."

### FACE: (QIBLA)

2:149 - From whencesoever thou startest forth turn thy **face** in the direction of the Sacred Mosque; that is indeed the truth from thy Lord. And Allah is not unmindful of what ye do.<sup>154</sup>

2:150 - So from whencesoever thou startest forth turn thy **face** in the direction of the Sacred Mosque; among wheresoever ye are turn your face thither that there be no ground of dispute against you among the people except those of them that are bent on wickedness; so fear them not but fear Me; and that I may complete My favors on you and ye may (consent to) be guided.

### FAIR & JUST:

4:129 – See under “Women” and Note 639.

51:36 - But We found not there **any just** (Muslim) persons except in one house:<sup>5014</sup>

5014 That was the house of Lut; and even there, his wife had no faith: she disobeyed the Command and perished: xi. 81, n. 1577. (51.36)

17:33 - Nor take life which Allah has made sacred except for just cause

15:16 - It is We who have set out the Zodiacal Signs in the heavens and made them **fair-seeming** to (all) beholders;<sup>19491950</sup>

1949 Evil having been described, not as an external thing, but as a taint of the soul, we have in this section a glorious account of the purity and beauty of Allah's Creation. Evil is a blot on it, not a normal feature of it. Indeed, the normal feature is the guard which Allah has put on it, to protect it from evil. (15.16)

1950 In the countless millions of stars in the universe which we see, the first step in our astronomical knowledge is to find marvellous order, beauty, and harmony, on a scale of grandeur which we appreciate more and more as our knowledge increases. The first broad belt that we distinguish is the Zodiac, which marks the sun's path through the heavens year after year and the limit of the wanderings of the moon and the planets. We make twelve divisions of it and call them Signs of the Zodiac. Each marks the solar path through the heavens as we see it, month after month. We can thus mark off the seasons in our solar year, and express in definite laws the most important facts in

meteorology, agriculture, seasonal winds, and tides. Then there are the mansions of the moon, the mapping out of the Constellations, and the other marvellous facts of the heavens, some of which affect our physical life on this earth. **But the highest lessons we can draw from them are spiritual. The author of this wonderful Order and Beauty is One, and He alone is entitled to our worship. (15.16)**

5:8 - O ye who believe! stand out firmly for Allah as witnesses to **fair** dealing and let not the hatred of others to you make you swerve to wrong and depart from justice. **Be just:** that is next to Piety: and fear Allah for Allah is well-acquainted with all that ye do. <sup>706707</sup>

707 To do justice and act righteously in a favourable or neutral atmosphere is meritorious enough, but the real test comes when you have to do justice to people who hate you or to whom you have an aversion. But no less is required of you by the higher moral law. (5.8)

26:181 - "Give **just** measure and cause no loss (to others by fraud). <sup>3216</sup>

3216 They were a commercial people, but they were given to fraud, injustice, and wrongful mischief (by intermeddling with others). They are asked to fear Allah and follow His ways: it is He Who also created their predecessors among mankind, who never prospered by fraud and violent wrong-doing, but only justice and fair dealing. (26.181)

## FALSE GODS:

7:194 - Verily those whom ye call upon besides Allah are servants like unto you: call upon them and let them listen to your prayer if ye are (indeed) truthful! <sup>1167</sup>

1167 **False gods**, whether idols or deified men, or ideas and superstitions, have no existence of their own, independent of Allah's creation. They are Allah's creatures, and like servants are subject to His authority. Deified men are not real men, but false ideas of men. They cannot help themselves: how can they help others? (7.194)

16:20 - Those whom they invoke besides Allah create nothing and are themselves created. <sup>2043</sup>

2043 Allah is the only Creator and the Ultimate Reality. Everything else is created by Him, and reflects His glory. How foolish then to worship any other than Allah! (16.20)

21:22 - If there were in the heavens and the earth other gods besides Allah there would have been confusion in both! But glory to Allah the Lord of the Throne: (high is He) above what they attribute to Him! <sup>2682</sup>

2682 After the false gods of the earth (verse 21), are mentioned the false gods in the heavens and the earth, like those in the Greek Pantheon (verse 22), who quarrelled and fought and slandered each other and made their Olympus a perfect bear-garden! (21.22)

34:22 - Say: "Call upon other (gods) whom ye fancy besides Allah: they have no power not the weight of an atom in the heavens or on earth; no (sort of) share have they therein nor is any of them a helper to Allah. <sup>38223823</sup>

3822 Other objects of worship, such as Self, or Money, or Power, or things we imagine will bring us luck or prosperity, though they can do nothing of the kind. (34.22)

3823 The false gods have no power whatever either in heaven or on earth, either in influencing our spiritual life or our ordinary worldly life. To suppose that they have some share, or that they can give some help to Allah, even though Allah is Supreme, is both false and blasphemous. Allah is One and Supreme, without sharer, helper, or equal. (34.22)

41:47 - The Day that (Allah) will propound to them the (question) "Where are the partners (ye attributed) to Me?" They will say "We do assure thee not one of us can bear witness!" <sup>45194520</sup>

4520 When the final restoration of true values comes, all falsehood will be exposed openly and publicly. The false gods will vanish, and their falsehood will be acknowledged by those who had lapsed from true worship. But it will be too late then for repentance. (41.47)

46:5 - And who is more astray than one who invokes besides Allah such as will not answer him to the Day of Judgement and who (in fact) are unconscious of their call (to them)? <sup>4779</sup>

4779 As there is no argument at all in favour of your sham worship, what sense is there in it? Either your false gods are senseless stocks and stones which will never answer you to the end of Time, being themselves devoid of understanding, or they are real objects which will disown you at the last. If you worshipped Self, your own misused faculties will witness against you at the last (xli. 20-23). If you worshipped good men or prophets, like Jesus, they will disown you (v. 119). Similarly, if you worshipped angels, they will disown you (xxxiv. 40-41). (46.5)

16:86 - When those who gave partners to Allah will see their "partners" they will say: "Our Lord! these are our 'partners' those whom we used to invoke besides thee." But they will throw back their word at them (and say): "Indeed ye are liars!" <sup>2124</sup>

2124 The worshippers of false gods will try to shift the responsibility from their own shoulders to that of the false gods. They will suggest (though they will not have the courage for such a bare-faced lie) that they were misled by the false gods. But their lying suggestion will be contradicted and thrown back at them as explained in the next note. (16.86)

16:87 - That day shall they (openly) show (their) submission to Allah; and all their inventions shall leave them in the lurch. <sup>2125</sup>

2125 In so far as the false gods were real things, such as deified men or forces of nature, they will openly disclaim them and then (as always) show their submission to Allah. In so far as the false gods were the invention of the fancy of the idolaters, they will leave their worshippers in the lurch, for they will be shown as non-existent. (16.87)

## 1:5 – See under “Worship”

See under “Worship” - 2:83 – 5:119, 5:120, 6:56 11:2, 11:123, 17:22, 17:23, 31:13, 36:74, 39:64, 39:66, 42:9, 107:4-6,

See under “Call” - 6:71, 7:194, 10:106, 13:14, 17:56, 17:57, 27:80, 35:14.,

See under “Protector” – 11:20 , 39:3,

See under “Partners” 0 12:106

See under “Invoke” – 35:13.

39:38 - If indeed thou ask them who it is that created the heavens and the earth they would be sure to say "Allah." Say: "See ye then? The things that ye invoke besides Allah can they if Allah wills some Penalty for me remove His Penalty? Or if He wills some Grace for me can they keep back His Grace?" Say: "Sufficient is Allah for me! In Him trust those who put their trust." 429943004301

4299 Cf. xxix. 61; also n. 2927 to xxiii. 85. Most worshippers of false gods are not either atheists or sceptics. They admit the existence of Allah but it has not come into their hearts and souls: it has not been translated into their lives. They run after false worship on account of ancestral custom or on account of their thoughtlessness or false environment, or on account of their own selfish desires or limited outlook. To them is addressed the argument: 'Ultimately your false gods can do nothing for you: why not turn to the One True God, on Whom you depend, and Who can give you Grace and Mercy, Justice and Punishment?' (39.38)

4300 Cf. xxxiii. 17, (39.38)

4301 Cf. xii. 67 and xiv. 12. Allah alone is He Who will and can discharge any trust put in Him. All other things will fail. Therefore those who put their trust in anything should put their trust in Allah. (39.38)

**36:74 - Yet they take (for worship) gods other than Allah (hoping) that they might be helped!**

36:75 - They have not the power to help them: but they will be brought up (before Our Judgment-Seat) as a troop (to be condemned). <sup>4021</sup>

4021 There is some difference of opinion among Commentators as to the exact meaning to be attached to this clause. As I understand it, the meaning seems to be this. Man is apt to forget or turn away from the true God, the source of all the good which he enjoys, and to go after imaginary powers in the shape of gods, heroes, men, or abstract things like Science or Nature or Philosophy, or superstitious things like Magic, or Good-Fortune or Ill-Fortune, or embodiments of his own selfish desires. He thinks that they might help him in this Life or in the Hereafter (if he believes in a Hereafter). But they cannot help him: on the contrary all things that are false will be brought up and condemned before Allah's Judgment-seat, and the worshippers of the Falsehoods will also be treated as a troop favouring the Falsehoods and therefore worthy of condemnation. The Falsehoods, therefore, instead of helping them, will contribute to their condemnation. (36.75)

18:15 - "These our people have taken for worship gods other than Him: why do they not bring forward an authority clear (and convincing) for what they do? Who doth more wrong than such as invent a falsehood against Allah?" <sup>2345</sup>

2345 Besides the heathen gods, the cult of the Emperors also became fashionable in the Roman Empire in the first three centuries of the Christian Era. The statue of Diana (Artemis) at Ephesus had been one of the wonders of the ancient world. The city was a great seaport and the capital of Roman Asia. We may therefore imagine how the heathen cults must have flourished there. St. Paul spent three years preaching there, and was mobbed and assaulted, and compelled to leave (Acts, xix. 1-4). (18.15)

18:26 - They have no protector other than Him; nor does He share His Command with any person whatsoever. <sup>23662367</sup>

- 2366 Who are "they" in this sentence? They may be the Companions of the Cave, for they put themselves under the protection of Allah, and disowned all attribution of partners to Him. Or "they" may refer to the people in general who go wrong and become "Mushriks" i.e., attribute imaginary partners to Allah. (18.26)
- 2367 His Command: i.e., Allah's sovereignty of the world, or in His Judgment on the Day of Judgment. (18.26)
- 11:50 - To the 'Ad People (We sent) Hud one of their own brethren. He said: "O my people! worship Allah! **ye have no other god but Him. (Your other gods) ye do nothing but invent!**"<sup>1545</sup>
- 1545 Cf. the story of Hud the Messenger of the 'Ad People, in vii. 65-72. There the argument was how other Peoples treated thier prophets as the Makkans were treating Al-Mustafa. Here we see another point emphasized: the insolence of the 'Ad in obstinately adhering to **false gods** after the true God had been preached to them, Allah's grace to them, and finally Allah's justice in bringing them to book while the righteous were saved. The locality in which the 'Ad flourished is indicated in n. 1040 to vii. 65. (11.50)
- 11:54 - "We say nothing but that (perhaps) some of our gods may have seized thee with imbecility." He said: "I call Allah to witness and do ye bear witness that I am free from the sin of ascribing to Him"<sup>1549</sup>
- 11:55 - Other gods as partners! So scheme (your worst) against me all of you and give me no respite.<sup>1550</sup>
- 39:36 - **Is not Allah enough for His servant?** But they try to frighten thee with other (gods) besides him! For such as Allah leaves to stray there can be no guide.<sup>4296</sup>
- 4296 The righteous man will find Allah enough for all the protection he needs, all the rest and peace he craves for, and all the happiness he can imagine. If Satans wish to frighten him with false gods, he knows that that is mere superstition. In the case of idols to whom worship is paid, this is easily intelligible. But there are other false gods which men worship,-wealth, position, power, science, selfish desire, and so on. The idea may occur to them: "this is the right course, but what will men say?" or "shall I lose my case if I tell the truth?" or "will it ruin my chances if I denounce sin in high places?" All such false gods will only mislead and leave their victims in the lurch. The worship of them will lose them the Mercy of Allah, which wants to guide and comfort all who seek Allah. (39.36)
- 4:116 - Allah forgiveth not (the sin of) joining other gods with Him: but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah hath strayed far far away (from the right).<sup>626</sup>
- 6:14 - Nay! but I am commanded to be the first of those who bow to Allah (in Islam) and be not thou of the company of those who join gods with Allah."<sup>847</sup>
- 6:23 — There will then be (left) no subterfuge for them but to say: "By Allah Our Lord we were not those who joined gods with Allah."<sup>851</sup>
- 6:64 - Say: "It is Allah that delivereth you from these and all (other) distresses: and yet ye worship false gods!"
- 43:58 - And they say " Are Our gods best or He?"
- 16:51 - Allah has said: "Take not (for worship) two gods: for He is just One Allah: then fear Me (and Me alone)."<sup>2077</sup>
- 16:54 - Yet when He removes the distress from you behold! some of you turn to other gods to join with their Lord
- 16:56 - By Allah ye shall certainly be called to account for your false inventions.<sup>20802081</sup>
- 27:59 - Say: Praise be to Allah and Peace on His servants whom He has chosen (for his Message). (Who) is better? Allah or the **false gods** they associate with Him?<sup>3292</sup>
- 30:31 - Turn ye back in repentance to Him and fear Him: establish regular prayers and be not ye among those who join gods with Allah,<sup>3543</sup>
- 72:2 - It gives guidance to the Right and we have believed therein: We shall not join (in worship) any (gods) with our Lord.

## False Goddesses

1. (Also see) False Gods, False Religion, False Worship, Idolatry, Idols, Rivals to Allah, Shirk
2. Ascribing of as daughters to Allah  
53.19, 53.20, 53.21, 53.22, 53.23

## False Gods

1. (Also see) False Goddesses, False Religion, False Worship, Idolatry, Idols, Rivals to Allah, Shirk  
2.165, 2.166, 2.167, 6.19, 6.46, 6.106, 6.107, 6.161, 7.190, 7.191, 7.192, 7.193, 7.194, 7.195, 7.197, 10.18, 10.28, 10.29, 10.34, 10.35, 10.36, 10.105, 10.106, 13.14, 13.16, 14.30, 15.95, 15.96, 16.1, 16.2, 16.3, 16.4, 16.5, 16.6, 16.7, 16.8, 16.9, 16.10, 16.11, 16.12, 16.13, 16.14, 16.15, 16.16, 16.20, 16.21, 16.22, 16.23, 16.35, 16.51, 16.52, 16.86, 16.87, 17.42, 17.43, 17.56, 17.57, 18.51, 18.52, 18.110, 21.21, 21.22, 21.23, 21.24, 21.25, 21.43, 21.98, 21.99, 21.100, 22.73, 25.3, 25.42, 25.53, 25.54, 25.55, 25.68, 25.69, 25.70, 26.213, 30.12, 30.13, 30.28, 30.35, 30.40, 30.42, 31.10, 31.11, 31.29, 31.30, 34.22, 37.22, 37.23, 37.24, 37.25, 37.26, 37.27, 37.28, 37.29, 37.30, 37.31, 37.32, 37.33, 37.34, 37.35, 37.36, 37.37, 37.38, 37.39, 38.4, 38.5, 38.6, 38.7, 38.8, 38.9, 38.10, 38.11, 38.12, 38.13, 38.14, 38.15, 39.3, 40.20, 40.71, 40.72, 40.73, 40.74, 40.75, 40.76, 41.47, 41.48, 43.20, 43.45, 46.27, 46.28, 72.18, 72.19, 72.20
2. Attributing sustenance from Allah to  
16.56
3. Calling on  
6.71, 17.67, 22.12, 22.13, 22.62, 26.213, 28.88, 35.13, 35.14, 40.66, 46.4, 46.5, 46.6, 51.51, 52.43
4. Following  
10.66
5. Inventing  
16.56, 16.87, 46.27, 46.28
6. Protection of, seeking the  
6.14
7. Punishment for worshipping of as a Sign of Allah  
26.91, 26.92, 26.93, 26.94, 26.95, 26.96, 26.97, 26.98, 26.99, 26.100, 26.101, 26.102, 26.103
8. Referring disputes to  
4.60
9. Rejecting  
2.256
10. Reviling those of the Mushrikeen  
6.108
11. Worshipping  
5.76, 6.56, 10.104, 11.108, 16.73, 17.22, 17.39, 19.81, 19.82, 22.71, 25.17, 25.18, 25.19, 36.74, 36.75, 39.17, 39.36, 39.38, 40.66, 109.1, 109.2, 109.3, 109.4, 109.5, 109.6

## FALSEHOOD:

16:116 - But say not for any false thing that your tongues may put forth "This is lawful and this is forbidden" so as to ascribe false things to Allah. For those who ascribe false things to Allah will never prosper. <sup>2153</sup>

2153 Men are apt to create taboos for themselves, out of superstition, and often for selfish ends, and enforce them in the name of religion. Nothing can be more reprehensible. (16.116)

21:18 - Nay We hurl the Truth against falsehood and it knocks out its brain and behold falsehood doth perish! Ah! woe be to you for the (false) things ye ascribe (to Us). <sup>2678</sup>

2678 Such as that (1) Allah has partners (xxi.22), or (2) that He has begotten a son (xxi. 26), or (3) has daughters (xvi. 57), or any other superstitions derogatory to the dignity and glory of Allah. (21.18)

31:30 - That is because Allah is the (only) Reality and because whatever else they invoke besides Him is Falsehood; and because Allah He is the Most High Most Great. <sup>3619</sup>

3619 Cf. xxii. 62 and note 2842 and 2843. All the wonderful complexities, gradations, and nuances, that we find in Creation, are yet blended in one harmonious whole, that obeys Law and exemplifies Order. They therefore point to the One True God. He is the only Eternal Reality. Anything put up in competition or equality with Him is only Falsehood. For He is higher and greater than anything we can imagine. (31.30)



58:14 - Turnest thou not thy attention to those who turn (in friendship) to such as have the Wrath of Allah upon them? They are neither of you nor of them and they swear to falsehood knowingly.  
535453555356

5356 They knew that as Muslims their duty was to refrain from the intrigues of the enemies of Islam and to assist Islam against them. (58.14)

58:16 - They have made their oaths a screen (for their misdeeds): Thus they obstruct (men) from the Path of Allah: therefore shall they have a humiliating Penalty. <sup>5357</sup>

5357 A false man, by swearing that he is true, makes his **falsehood** all the more heinous. He stands in the way of other people accepting Truth. He gives a handle to the cynics and the sceptics. (58.16)

17:81 - And say: "Truth has (now) arrived and Falsehood perished: for Falsehood is (by its nature) bound to perish." <sup>2281</sup>

2281 From its nature falsehood must perish, for it is the opposite of Truth, and Truth must ever prevail. (17.81)

23:26 - (Noah) said: "O my Lord! help me: for that they accuse me of falsehood!"

25:4 - But the Misbelievers say: "Naught is this but a lie which he has forged and others have helped him at it." In truth it is they who have put forward an iniquity and a falsehood. <sup>3057</sup>

16:62 - They attribute to Allah what they hate (for themselves) and their tongues assert the falsehood that all good things are for themselves: without doubt for them is the fire and they will be the first to be hastened on into it! <sup>20882089</sup>

10:41 - If they charge thee with falsehood say: "My work to me and yours to you! Ye are free from responsibility for what I do and I for what ye do!" <sup>1433</sup>

46:11 - The Unbelievers say of those who believe: "If (this Message) were a good thing (such men) would not have gone to it first before us!" and seeing that they guide not themselves thereby they will say "This is an (old) old falsehood!" <sup>4785</sup>

23:99 - (In Falsehood will they be) until when death comes to one of them he says: "O my Lord! send me back (to life) <sup>29362937</sup>

16:105 - It is those who believe not in the Signs of Allah that forge falsehood: it is they who lie! <sup>2144</sup>

34:49 - Say: "The Truth has arrived and Falsehood neither creates anything new nor restores anything." <sup>3861</sup>

45:27 - To Allah belongs the dominion of the heavens and the earth and the Day that the Hour of Judgment is established that Day will the dealers in Falsehood perish! <sup>4765</sup>

18:5 - No knowledge have they of such a thing nor had their fathers. It is a grievous thing that issues from their mouths as a saying. What they say is nothing but falsehood! <sup>2330</sup>

9:2 - Go ye then for four months backwards and forwards (as ye will) throughout the land but know ye that ye cannot frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject him. <sup>1247</sup>

1247 Four Months: Some Commentators understand by this the four forbidden months in which warfare by ancient Arabian custom was unlawful, viz., Rajab, Zul-qa'dah, Zul-hijjah, and Muharram: See ii. 194 n. But it is better to take the signification of the four months immediately following the Declaration. Assuming that the Sura was promulgated early in Shawwal (see Introduction), the four months would be Shawwal, Zul-qa'dah, Zul-hijjah, and Muharram, of which the last three would also be the customary Prohibited Months. (9.2)

6:147 - If they accuse thee of falsehood say: "Your Lord is full of Mercy All-embracing; but from people in guilt never will His wrath be turned back.

6:31 - Lost indeed are they who treat it as a falsehood that they must meet Allah until on a sudden the hour is on them and they say: "Ah! woe unto us that we took no thought of it"; for they bear their burdens on their backs; and evil indeed are the burdens that they bear!. <sup>854</sup>

51:10 - Woe to the falsehood-mongers

Al-Tirmidhi Hadith

### **Hadith 5033** Narrated by **Asma', daughter of Yazid**

Allah's Messenger (peace be upon him) said, "Lying is allowed only in three cases: **falsehood** spoken by a man to his wife to please her, **falsehood** in war, and **falsehood** to put things right between people."

Transmitted by Ahmad and Tirmidhi.

►Al-Tirmidhi Hadith

### **Hadith 3700** Narrated by **Ka'b ibn Ujrah**

Allah's Messenger (peace be upon him) said to him, "I commend you to Allah to protect you from the rulership of the foolish." He asked what that was, and Allah's Messenger (peace be upon him) replied, "After my time governors will arise whose falsehood will be believed and who will be assisted in their oppression by those who enter their presence. They have nothing to do with me and I have nothing to do with them, and they will never come down to me at the Reservoir. But they who do not enter their presence, believe their falsehood and help them in their oppression, those belong to me and I belong to them, and those ones will come down to me at the Reservoir."

Tirmidhi and Nasa'i transmitted it.

►ISL Quran Subjects

### **Falsehood**

1. (Also see) Lies, Lying, Untruth
2. Charging Muhammad(S) with [10.41](#)
3. Charging the Quran with [10.39](#)
4. Confounding truth with [2.42](#)
5. Confounding of truth with by the People of the Scripture [3.71](#)
6. Contending with against the true Religion [18.56](#)
7. Following [45.27](#), [47.1](#), [47.2](#), [47.3](#)
8. Inventing [10.30](#)
9. Inventing of in the Religion [7.53](#), [7.152](#), [16.105](#)
10. Quran combats [17.81](#)
11. Sinfully dealing in [45.7](#), [45.8](#), [45.9](#), [45.10](#)
12. Swearing to knowingly
13. Trust, to one's [3.161](#)
14. Truth and [13.17](#)
15. Truth as, treating [56.51](#), [56.52](#), [56.53](#), [56.54](#), [56.55](#), [56.56](#), [56.92](#), [56.93](#), [56.94](#), [56.95](#)

### **FANCY:**

10:36 - But most of them follow nothing but **fancy**: truly fancy can be of no avail against Truth. Verily Allah is well aware of all that they do.

34:22 - Say: "Call upon other (gods) whom ye **fancy** besides Allah: they have no power not the weight of an atom in the heavens or on earth; no (sort of) share have they therein nor is any of them a helper to Allah. <sup>38223823</sup>

3822 Other objects of worship, such as Self, or Money, or Power, or things we imagine will bring us luck or prosperity, though they can do nothing of the kind. (34.22)

3823 The false gods have no power whatever either in heaven or on earth, either in influencing our spiritual life or our ordinary worldly life. To suppose that they have some share, or that they can give some help to Allah, even though Allah is Supreme, is both false and blasphemous. Allah is One and Supreme, without sharer, helper, or equal. (34.22)

58:18 - On the day when Allah will raise them all together, then will they swear unto Him as they (now) swear unto you, and they will **fancy** that they have some standing. Lo! is it not they who are the liars?

34:22 - Say: "Call upon other (gods) whom ye fancy besides Allah: they have no power not the weight of an atom

17:56 - Say: "Call on those besides Him whom ye fancy: they have neither the power to remove your troubles from you nor to change them." <sup>2242</sup>

## FASTING:

2:183 - O ye who believe! fasting is prescribed to you as it was prescribed to those before you that ye may (learn) self-restraint. <sup>188</sup>

188 As it was prescribed: this does not mean that the Muslim fast is like the other fasts previously observed, in the number of days, in the time or manner of the fast, or in other incidents; it only means that the principle of self-denial by fasting is not a new one. (2.183)

2:184 - (Fasting) for a fixed number of days; but if any of you is ill or on a journey the prescribed number (should be made up) from days later. For those who can do it (with hardship) is a ransom the feeding of one that is indigent. But he that will give more of his own free will it is better for him and it is better for you that ye fast if ye only knew. <sup>189190191</sup>

189 This verse should be read with the following verses, 185-88, in order that the incidents of the physical fast may be fully understood with reference to its spiritual meaning. (2.184)

190 Illness and journey must not be interpreted in an elastic sense: they must be such as to cause real pain or suffering if the fast were observed. For journeys, a minimum standard of three marches is prescribed by some Commentators: others make it more precise by naming a distance of 16 farsakhs, equivalent to 48 miles. A journey of 8 or 9 miles on foot is more tiring than a similar one by bullock cart. There are various degrees of fatigue in riding a given distance on horseback or by camel or in a comfortable train or by motor car or by steamer, aeroplane, or airship. In my opinion the standard must depend on the means of locomotion and on the relative resources of the traveller. It is better to determine it in each case according to circumstances. (2.184)

191 Those who can do it with hardship: such as aged people, or persons specially circumstanced. The Shafiis would include a woman expecting a child, or one who is nursing a baby, but on this point opinion is not unanimous, some holding that they ought to put in the fasts later, when they can. (2.184)

2:185 - Ramadan is the (month) in which was sent down the Qur'an as a guide to mankind also clear (Signs) for guidance and judgment (between right and wrong). So everyone of you who is present (at his home) during that month should spend it in fasting but if anyone is ill or on a journey the prescribed period (should be made up) by days later. Allah intends every facility for you He does not want to put you to difficulties. (He wants you) to complete the prescribed period and to glorify Him in that He has guided you; and perchance ye shall be grateful. <sup>192193</sup>

192 Judgment (between right and wrong): Furqan - the criterion or standard by which we judge between right and wrong. See ii. 53 n. (2.185)

193 The regulations are again and again coupled with an insistence on two things: (a) the facilities and concessions given, and (b) the spiritual significance of the fast, without which it is like an empty shell without a kernel. If we realise this, we shall look upon Ramadhan, not as a burden, but as a blessing, and shall be duly grateful for the lead given to us in this matter. (2.185)

2:186 - When my servants ask thee concerning Me I am indeed close (to them); I listen to the prayer of every suppliant when he calleth on Me; let them also with a will listen to My call and believe in Me; that they may walk in the right way. <sup>194</sup>

194 These verses 186 and 188 are not foreign to the subject of Ramadhan, but emphasise its spiritual aspect. Here we are told of Prayer and the nearness of God, and in 188 we are asked not to "eat up" other people's substance. (2.186)

2:187 - Permitted to you on the night of the fasts is the approach to your wives. They are your garments. And ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them and seek what Allah hath ordained for you and eat and drink until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allah; approach not nigh thereto. Thus doth Allah make clear His signs to men that they may learn self-restraint. <sup>195196197198199200</sup>

195 Men and women are each other's garments: i.e., they are for mutual support, mutual comfort, and mutual protection, fitting into each other as a garment fits the body. A garment also is both for show and concealment. The question of sex is always delicate to handle: here we are told that even in such matters a clear, open, and honest course is better than fraud or self-deception. The sex instinct is classed with eating and drinking, an animal thing to be restrained, but not to be ashamed of. The three things are prohibited during the fast by day, but permitted after the fast is broken at night till the next fast commences. (2.187)

196 There is difference of opinion as to the exact meaning of this. I would connect this as a parallel clause with the clause "eat and drink", which follows, all three being governed by "until the white thread", etc. That is, all three things must stop when the fast begins again in the early morning. Or it may mean: What is permitted is well enough, but seek the higher things ordained for you. (2.187)

197 Those in touch with Nature know the beautiful effects of early dawn. First appear thin white indefinable streaks of light in the east; then a dark zone supervenes; followed by a beautiful pinkish white zone clearly defined from the dark. This is the true dawn; after that the fast begins. (2.187)

198 Till the night appears: From the actual practice of the Holy Apostle, this is rightly interpreted to mean: "Till sunset." (2.187)

199 Retreat to the Mosques by night after the fast is broken is specially recommended towards the end of Ramadhan, so that all carnal temptations may be avoided. (2.187)

200 I construe these limits as applying to the whole of the regulations about fasts. (2.187)

2:188 - And do not eat up your property among yourselves for vanities nor use it as bait for the judges with intent that ye may eat up wrongfully and knowingly a little of (other) people's property. <sup>201</sup>

201 Besides the three primal physical needs of man, which are apt to make him greedy, there is a fourth greed in society, the greed of wealth and property. The purpose of fasts is not completed until this fourth greed is also restrained. Ordinarily honest men are content if they refrain from robbery, theft, or embezzlement. Two more subtle forms of the greed are mentioned here. One is where one uses one's own property for corrupting others - judges or those in authority - so as to obtain some material gain even under the cover and protection of the law. The words translated "other people's property" may also mean "public property". A still more subtle form is where we use our own property or property under our own control - "among yourselves" in the Text - for vain or frivolous uses. Under the Islamic standard this is also greed. Property carries with it its own responsibilities. If we fail to understand or fulfil them, we have not learnt the full lesson of self-denial by fasts. (2.188)

2:189 - They ask thee concerning the new moons. Say: they are but signs to mark fixed periods of time in (the affairs of) men and for pilgrimage. It is no virtue if ye enter your houses from the back; it is virtue if ye fear Allah. Enter houses through the proper doors and fear Allah that ye may prosper. <sup>202203</sup>

202 There were many superstitions connected with the New Moon, as there are to the present day. We are told to disregard such superstitions. As a measure of time, where the lunar calendar is used, the New Moon is one great sign, for which people watch with eagerness. Muslim festivals, including the Pilgrimage, are fixed by the appearance of the New Moon. The Arabs, among other superstitions, had one which made them enter their houses by the back door during or after the Pilgrimage. This is disapproved, for there is no virtue in any such artificial restrictions. All virtue proceeds from the love and fear of God. (2.189)

203 This is a Muslim proverb now, and much might be written about its manifold meanings. A few may be notes here. (1) If you enter a society, respect its manners and customs. (2) If you want to achieve an object honourably, go about it openly and not "by a backdoor". (3) Do not beat about the bush. (4) If you wish success in an undertaking, provide all the necessary instruments for it. (2.189)

2:196 - And complete the Hajj or `Umra in the service of Allah. But if ye are prevented (from completing it) send an offering for sacrifice such as ye may find and do not shave your heads

until the offering reaches the place of sacrifice. And if any of you is ill or has an ailment in his scalp (necessitating shaving) (he should) in compensation either fast or feed the poor or offer sacrifice; and when ye are in peaceful conditions (again) if anyone wishes to continue the 'Umra on to the Hajj he must make an offering such as he can afford it he should **fast** three days during the Hajj and seven days on his return making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah and know that Allah is strict in punishment. <sup>212213214215216</sup>

- 212 See ii. 158, n. 161. The Hajj is the complete pilgrimage, of which the chief rites are during the first ten days of the month of Zul-hajj. The umra is a less formal pilgrimage at any time of the year. In either case, the intending pilgrim commences by putting on a simple garment of unsewn cloth in two pieces when he is some distance yet from Mecca. The putting on of the pilgrim garb (ihram) is symbolical of his renouncing the vanities of the world. After this and until the end of the pilgrimage he must not wear other clothes, or ornaments, anoint his hair, use perfumes, hunt, or do other prohibited acts. The completion of the pilgrimage is symbolised by the shaving of the head for men, and the cutting off of a few locks of the hair of the head for women, the putting off of the ihram and the resumption of the ordinary dress. (2.196)
- 213 If any one is taken ill after putting on the ihram, so that he has to put on other clothes, or if he has trouble or skin disease in his head or insects in his hair, and he has to shave his head before completion, he should fast (three days, say the Commentators), or feed the poor, or offer sacrifice. (2.196)
- 214 When this was revealed, the city of Mecca was in the hands of the enemies of Islam, and the regulations about the fighting and the pilgrimage came together and were interconnected. But the revelation provides, as always, for the particular occasion, and also for normal conditions. Mecca soon passed out of the hands of the enemies of Islam. People sometimes came long distances to Mecca before the pilgrimage season began. Having performed the umra, they stayed on for the formal Hajj. In case the pilgrim had spent his money, he is shown what he can do, rich or poor, and yet hold his head high among his fellows, as having performed all rites as prescribed. (2.196)
- 215 For residents in Mecca the question does not arise. They are there every day, and there is no question of umra for them. (2.196)
- 216 This closes the section about the duties of fighting and introduces the connected question of pilgrimage in a sort of transition. Fighting is connected with fear, and while it is meritorious to obey God, we are warned that we must not allow our selfish passions to carry us away, because it is in such times of stress that our spirit is tested. Verse 195 ended with a benediction for those who do good. This verse ends with a warning to those who take advantage of God's cause to transgress the limits, for the punishment is equally sure. The next verse shows us the pitfalls we must avoid in a large concourse of people. (2.196)

5:95- O ye who believe! kill not game while in the Sacred Precincts or in pilgrim garb. If any of you doth so intentionally the compensation is an offering brought to the Ka'ba of a domestic animal equivalent to the one he killed as adjudged by two just men among you; or by way of atonement the feeding of the indigent; or its equivalent in **fasts**: that he may taste of the penalty of his deed. Allah forgives what is past: for repetition Allah will exact from him the penalty: for Allah is Exalted and Lord of Retribution. <sup>800801</sup>

- 800 See v. 1, and n. 684. The pilgrim garb, Ihram, has been explained in n. 212, ii. 196. (5.95)
- 801 Intentional breach will be prevented, if possible, by previous action. If in some case the preventive action is not effective, the penalty is prescribed. The penalty is in three alternatives: an equivalent animal should be brought to the Ka'ba for sacrifice; if so, the meat would be distributed to the poor; or the poor must be fed, with grain or money, according to the value of the animal if one had been sacrificed: or the offender must fast as many days as the number of the poor who would have been fed under the second alternative. Probably the last alternative would only be open if the offender is too poor to afford the first or second, but on this point Commentators are not agreed. The "equivalent animal" in the first alternative would be a domestic animal of similar value or weight in meat or of similar shape (e.g., goat to antelope), as adjudged by two just men on the spot. The alternatives about the penalty and its remission ("Allah forgives what is past") or exaction explain the last two lines of the verse: being "Exalted and Lord of Retribution", Allah can remit or regulate according to His just laws. (5.95)
- 802 Water-game: i.e., game found in water, e.g., fish, etc. "Water" includes sea, river, lake, pond, etc. (5.96)

58:3 - But those who divorce their wives by Zihar then wish to go back

58:4 - And if any has not (the wherewithal) he should fast for two months consecutively before they touch each other. But if any is unable to do so he should feed sixty indigent ones. This that ye may show your faith in Allah and His Apostle. Those are limits (set by) Allah. For those who Reject (Him) there is a grievous Penalty. <sup>533653375338</sup>

- 5336 Cf. iv. 92. The penalty is: to get a slave his freedom, whether it is your own slave or you purchase his freedom from another; if that is not possible, to fast for **two months consecutively** (in the manner of the Ramadhan fast); if that is not possible, to feed sixty poor. See next note. (58.4)
- 5337 There is a great deal of learned argument among the jurists as to the precise requirements of Canon Law under the term "feeding" the indigent. For example, it is laid down that half a Sa' of wheat or a full Sa' of dates or their equivalent in money would fulfil the requirements, a Sa' being a measure corresponding roughly to about 9 lbs. of wheat in

weight. Others hold that a Mudd measure equivalent to about 2 1/4 lbs. would be sufficient. This would certainly be nearer the daily ration of a man. It is better to take the spirit of the text in its plain simplicity, and say that an indigent man should be given enough to eat for two meals a day. The sixty indigent ones fed for a day would be equivalent to a single individual fed for sixty days, or two for thirty days, and so on. But there is no need to go into minutiae in such matters. (58.4)

- 5338 These penalties in the alternative are prescribed, that we may show our repentance and Faith and our renunciation of "iniquity and falsehood" (verse 2 above), whatever our circumstances may be. (58.4)

► Sahih Bukhari Hadith Subjects

## Fasting

1. Fasting is obligatory in Ramadan  
B 3.115, B 3.116, B 3.117
2. The superiority of observing fasting  
B 3.118
3. Fasting is an expiation for sins  
B 3.119
4. Ar-Raiyan i.e. one of the gates of Paradises  
B 3.120, B 3.121
5. "Ramadan" or "The month of Ramadan"?  
B 3.122, B 3.123, B 3.124
6. Fasting with good faith, in Ramadan  
B 3.125
7. Generosity in the fasting month  
B 3.126
8. Giving up forged speech and evil acts  
B 3.127
9. Saying, "I am fasting" on being abused  
B 3.128
10. Fasting recommended for those fearing illegal sexual intercourse  
B 3.129
11. "Start fasting on seeing the crescent of Ramadan"  
B 3.130, B 3.131, B 3.132, B 3.133, B 3.134, B 3.135
12. The two months of 'Id do not decrease  
B 3.136
- 14 "We neither write nor know accounts"  
B 3.137
14. Not to fast a day or two before Ramadan  
B 3.138
15. 'You are permitted to go to your wives  
B 3.139
16. 'And eat and drink until the while thread of dawn'  
B 3.140, B 3.141
17. "The Adhan should not stop you from getting meals"  
B 3.142
18. Taking meals hurriedly before dawn  
B 3.143
19. Interval between the end of Suhur and Fajr  
B 3.144
20. Suhur is not compulsory  
B 3.145, B 3.146
21. If intention of fasting was made in the day time  
B 3.147
22. A Fasting person getting up in the morning in a state of Janaba  
B 3.148
23. To embrace while fasting  
B 3.149



24. Kissing by a fasting person  
B 3.150, B 3.151
25. Taking a bath by a fasting person  
B 3.152, B 3.153
26. Eating or drinking forgetfully  
B 3.154
27. Using the Siwak  
B 3.155
28. Performing ablution
29. Expiation for sexual intercourse in Ramadan  
B 3.156
30. Having nothing for expiation  
B 3.157
31. Feeding family with things to be given as expiation  
B 3.158
32. Cupping and vomiting of the fasting person  
B 3.159, B 3.160, B 3.161
33. Fasting during journeys  
B 3.162, B 3.163, B 3.164
34. Going on a journey after having fasted for a few days  
B 3.165
35. Fasting of the Prophet in the severity of heat during one of his journeys  
B 3.166
36. "It is not righteous that you fast on a journey"  
B 3.167
37. Not censuring each other for fasting or not  
B 3.168
38. Breaking fast publicly  
B 3.169
39. 'Those who can fast but with great difficulty have choice either to fast or to feed a poor person as Fidya'  
B 3.170
40. When to make up for fasting days missed  
B 3.171
41. Menstruating women should not fast  
B 3.172
42. If somebody died and should have fasted  
B 3.173, B 3.174
43. Breaking fast at the end of the day  
B 3.175, B 3.176
44. Breaking fast with water or anything available  
B 3.177
45. Hastening the breaking of the fast  
B 3.178, B 3.179
46. Breaking fast before time by mistake  
B 3.180
47. Fasting of boys  
B 3.181
48. Fasting continuously without breaking it day and night
49. Fasting continuously is forbidden  
B 3.182, B 3.183, B 3.184, B 3.185
50. Punishment for fasting continuously  
B 3.186, B 3.187
51. Fasting continuously till the time of Suhur  
B 3.188

52. Making one's Muslim brother break his fast  
B 3.189
53. Fasting in the month of Sha'ban  
B 3.190, B 3.191
54. Periods in which the Prophet used to fast  
B 3.192, B 3.193, B 3.194
55. The right of the guest in fasting  
B 3.195
56. The right of the body in fasting  
B 3.196
57. Fasting daily throughout life  
B 3.197
58. The right of the family i.e. wife in fasting  
B 3.198
59. Fasting alternative days  
B 3.199
60. The fasting of David  
B 3.200, B 3.201
61. Fasting on the 13th, 14th, 15th of the month  
B 3.202
62. Visiting people and not breaking optional fast  
B 3.203
63. Fasting the last days of the month  
B 3.204
64. Fasting on Fridays  
B 3.205, B 3.206, B 3.207
65. May one choose special days for fasting?  
B 3.208
66. Fasting on the day of 'Arafat  
B 3.209, B 3.210
67. Fasting on the first day of 'Id ul Fitr  
B 3.211, B 3.212
68. Fasting on the day of Nahr  
B 3.213, B 3.214, B 3.215
69. Fasting on the 11th, 12th & 13th Dhul-Hijja  
B 3.216, B 3.217
70. Fasting on the 10th of Muharram  
B 3.218, B 3.219, B 3.220, B 3.221, B 3.222, B 3.223, B 3.224, B 3.225

►Fiqh-us-Sunnah

## Fiqh 3.128b

### Fasting one day and not fasting the next

Abu Salama ibn 'Abdurrahman reported from 'Abdullah ibn 'Amr that the Prophet, upon whom be peace, said to him: 'I have been informed that you stay up in prayer during the night and fast during the day. 'Abdullah answered: "Yes, O Messenger of Allah." The Prophet said: "Fast and do not fast, pray and sleep, for your body, your wife, and your guests have a right upon you. It is sufficient for you to fast three days a month." 'Abdullah said: "I wanted to be stricter on myself and I said: "O Messenger of Allah, I have the strength to do more." The Prophet said: "Then fast three days a week." 'Abdullah said: "I have the strength to do more!" The Prophet said: "Fast the fast of the Prophet David and do not do more than that!" 'Abdullah inquired: "And what was the fast of David?" The Prophet replied: "He would fast one day and then not fast the next." This is recorded by Ahmad and others.

### FATE:

17:13 - Every man's **fate** We have fastened on his own neck: on the Day of Judgment We shall bring out for him a scroll which he will see spread open. <sup>21872188</sup>

2187 **Fate:** Tair, literally a bird, hence an omen, an evil omen, fate. Cf. xxxvi. 19. The Arabs, like the ancient Romans, sought to read the mysteries of human fate from the flight of birds. And many of us in our own day seek to read our future fortunes by similar superstitions. We read in the previous verse that there are Signs of Allah, but they are not

meant to subserve the vulgar purpose of disclosing our future destiny in a worldly sense. They are meant for quite other purposes, as we have explained. Our real fate does not depend upon birds or omens or stars. It depends on our deeds; good or evil, and they hang round our necks. (17.13)

40:31 - "Something like the fate of the people of Noah the `Ad and the Thamud and those who came after them: but Allah never wishes injustice to His Servants. <sup>4403</sup>

4403 'All these disasters happened in history, and they will happen again to you if you do not give up evil. Do not for a moment think that Allah is unjust. It is you who are deliberately preparing the disasters by your conduct.' (40.31)

ISL Quran Subjects

## Fate

- .1 (Also see) Consequence, Fortune  
[57.22](#), [57.23](#), [57.24](#)
2. Abu Lahab, of  
[111.1](#), [111.2](#), [111.3](#), [111.4](#), [111.5](#)
3. Disbelievers, of  
[54.43](#), [54.44](#), [54.45](#), [54.46](#)
4. Example of that of the wrong-doing generations of old  
[14.45](#)
5. Jihad in  
[9.51](#), [9.52](#)
6. Lesson from that of 'Aad  
[54.18](#), [54.19](#), [54.20](#), [54.21](#)
7. Lesson from that of the disbelieving generations of old, taking  
[54.51](#), [64.5](#), [64.6](#)
8. Lesson from that of the people of Lot  
[54.33](#), [54.34](#), [54.36](#), [54.39](#)
9. Lesson from that of the people of Pharaoh  
[54.41](#), [54.42](#)
10. Lesson from that of Pharaoh for disobeying and rebelling against the Messenger of Allah  
[73.15](#), [73.16](#)
11. Lesson from that of Thamud  
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12. People of the Elephant, of the  
[105.1](#), [105.2](#), [105.3](#), [105.4](#), [105.5](#)
13. Pharaoh's as lesson and warning  
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14. Pharaoh's for mischief-making and transgression  
[89.10](#), [89.11](#), [89.12](#), [89.13](#)
15. Sinful generations of old, considering that of the  
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16. Thamud's for mischief-making and transgression  
[89.9](#)
17. Troops of Abraha, of the  
[105.1](#), [105.2](#), [105.3](#), [105.4](#), [105.5](#)
18. Wife of Abu Lahab, of the  
[111.4](#), [111.5](#)

## FATHERS:

2:133 - Were ye witnesses when death appeared before Jacob? Behold he said to his sons: "What will ye worship after me?" They said: "We shall worship thy Allah and the Allah of thy **fathers** of Abraham Isma`il and Isaac the one (true) Allah to Him we bow (in Islam)." <sup>131132</sup>

131 The whole of the Children of Israel are called to witness one of their slogans, that they worshipped "the God of their fathers." The idea in their minds got narrowed down to that of a tribal God. But they are reminded that their ancestors had the principle of Islam in them - the worship of the One True and Universal God. The death-bed scene is described in Jewish tradition. ([2.133](#))

132 "Fathers" means ancestors, and include uncles, grand-uncles, as well as direct ascendants. (2.133)

2:170 - When it is said to them: "Follow what Allah hath revealed" they say: "Nay! we shall follow the ways of our fathers." What! even though their fathers were void of wisdom and guidance?

5:104 - When it is said to them: "Come to what Allah hath revealed; come to the Apostle": they say: "Enough for us are the ways we found our fathers following." What! even though their fathers were void of knowledge and guidance? <sup>810</sup>

810 Cf. ii. 170. Where a Messenger of Truth comes to teach us the better way, it is foolish to say: "What our ancestors did is good enough for us." (5.104)

7:28 - When they do aught that is shameful they say: "We found our fathers doing so"; and "Allah commanded us thus": say: "Nay Allah never commands what is shameful: do ye say of Allah what ye know not?"

7:70 - They said: "Comest thou to us that we may worship Allah alone and give up the cult of our fathers? Bring us what thou threatenest us with if so be that thou tellest the truth!"

7:95 - Then We changed their suffering into prosperity until they grew and multiplied and began to say: "Our fathers (too) were touched by suffering and affluence."...Behold! We called them to account of a sudden while they realized not (their peril). <sup>1066</sup>

1066 Allah gives enough rope to the sinful. They grow and multiply, and become scornful. Neither suffering nor affluence teaches them the lessons which they are meant to learn, viz., patience and humility, gratitude and kindness to others. They take adversity and prosperity alike as a matter of chance. "O yes!" they say, "such things have happened in all ages! Our fathers had such experience before us, and our sons will have them after us. Thus goes on the world for all time!" But does it? What about the decree of Allah? They are found napping when Nemesis overtakes them in the midst of their impious tomfoolery! (7.95)

7:173 - Or lest ye should say: "Our fathers before us may have taken false gods but we are (their) descendants after them: wilt thou then destroy us because of the deeds of men who were futile?" <sup>1148</sup>

1148 The latent faculties in man are enough to teach him the distinction between good and evil, to warn him of the dangers that beset his life. But to awaken and stimulate them, a personal appeal is made to each individual through the "still small voice" within him. This in its uncorrupted state acknowledges the truth and, as it were, swears its Covenant with Allah. There is, therefore, no excuse for any individual to say, either (1) that he was unmindful, or (2) that he should not be punished for the sins of his fathers, because his punishment (if any) comes from his personal responsibility and is for his own rejection of faith and the higher spiritual influences. (7.173)

11:62 -They said: "O Salih! thou hast been of us! a center of our hopes hitherto! Dost thou (now) forbid us the worship of what our fathers worshipped? But we are really in suspicious (disquieting) doubt as to that to which thou invitest us." <sup>1558</sup>

1558 Salih's life with his people has been so righteous (like that of al-Amin in later times) that he might have been chosen leader or king if he had only conformed to their superstitions and supported their sins. But he was born for a higher mission-that of a preacher of truth and righteousness and an ardent opponent of selfish privilege and a champion of the rights of humanity on Allah's free earth by the symbol of the she-camel: see n. 1044 to vii. 73. (11.62)

11:87 - They said: "Oh Shuaib! does thy (religion of) prayer command thee that we leave off the worship which our fathers practiced or that we leave off doing what we like with our property? Truly thou art the one that forbearth with faults and is right-minded!" <sup>15861587</sup>

1586 It is the way of selfish and material minded people (1) to scoff at spiritual things like prayer and worship and (2) to hug their own property rights as if there were not other rights even greater than those of property! (11.87)

1587 They grow sarcastic against Shu'aib. In effect they say: "You are a fine man! You teach us that we must be kind and forbearing with other people's faults, and now get at what you call our sins! You think you are the only right minded man!" (11.87)

11:109 - Be not then in doubt as to what these men worship. They worship nothing but what their fathers worshipped before (them): but verily We shall pay them back (in full) their portion without (the least) abatement. <sup>16111612</sup>

1610 The felicity will be uninterrupted, unlike any joy or happiness which we can imagine in this life and which is subject to chances and changes, as our daily experience shows. (11.108)

1611 Their worship is not based on any spiritual attitude of mind. They merely follow the ways of their fathers. (11.109)

12:38 - "And I follow the ways of my fathers Abraham Isaac and Jacob;

12:40 - "If not Him ye worship nothing but names which ye have named ye and your fathers for which Allah hath sent you no authority: the Command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion but Most men understand not..." <sup>1693</sup>

1693 'If you name other gods, they are nothing but your inventions,-names which you and your fathers put forward without any reality behind them. Who gave you authority to do any such thing? The only reality is Allah. Authority can come from Him alone. It is only for Him to command. And He has distinctly commanded you to worship none other than Him. That is the only religion that is right,-that has stood and will stand and endure for ever. He has revealed it at all times by His Messengers and by His Signs. If men fail to understand, it is their own fault. (12.40)

13:23 - Gardens of perpetual bliss: they shall enter there as well as the righteous among their fathers their spouses and their offspring: and angels shall enter unto them from every gate (with the salutation): <sup>1837</sup>

1837 The relationships of this life are temporal, but love in righteousness is eternal. (13.23)

21:44 - Nay We gave the good things of this life to these men and their fathers until the period grew long for them; see they not that we gradually reduce the land (in their control) from its outlying borders? Is it then they who will win? <sup>27042705</sup>

2704 'Umr or 'Umur: age, generation, period, time, life. Here "period" is most appropriate, as it covers many generations, "these men and their fathers." (21.44)

16:35 - The worshippers of false gods say: "If Allah had so willed we should not have worshipped aught but Him neither we nor our fathers nor should we have prescribed prohibitions other than His." So did those who went before them. But what is the mission of apostles but to preach the Clear Message? <sup>205720582059</sup>

2057 The old, old argument: if Allah is All-Powerful, why did He not force all persons to His Will? This ignores the limited Free-will granted to man, which is the whole basis of Ethics. Allah gives man every opportunity of knowing and understanding things, but He does not force him, for that would be against the whole Plan on which our present Life is constituted. (16.35)

2058 The Pagan Arabs prescribed various arbitrary prohibitions in the matter of meat; see vi. 143-145. These, of course, are not recognised by Islam, which also removed some of the restrictions of the Jewish Law; vi. 146. The general meaning, however, is far wider. Men erect their own taboos and prohibitions, barriers and restrictions, and ascribe them to Religion. This is wrong, and more consonant with Pagan practice than with Islam. (16.35)

21:52 - Behold! he said to his father and his people "What are these images to which ye are (so assiduously) devoted?" <sup>2714</sup>

2714 Reference is made to Abraham in many places. In xix. 42-49 it was with reference to his relations to his father: the problem was how a righteous man should deal with his father, when his duty to his father conflicts with his duty to Allah. Here the problem is: how a righteous man should deal with evil and overcome it; how he should fight against evil, and if he is subjected to the fire of persecution, how his firmness draws Allah's Mercy, and the very troubles he is placed in become his comfort and joy. (21.52)

21:53 - They said "We found our father worshipping them."

26:74 - They said: "Nay but we found our fathers doing thus (what we do)."

26:76 - "Ye and your fathers before you?"

27:67 - The Unbelievers say: "What! when we become dust we and our fathers--shall we really be raised (from the dead)?"

27:68 - "It is true we were promised this we and our fathers before (us): these are nothing but tales of the ancients."

31:21 - When they are told to follow the (revelation) that Allah has sent down they say: "Nay we shall follow the ways that we found our fathers (following)." What! even if it is Satan beckoning them to the Penalty of the (Blazing) Fire! <sup>3608</sup>

3608 They do not realize that in the spiritual world, as in the physical world, there is constant progress for the live ones: they are spiritually dead, as they are content to stand on ancestral ways, many of them evil, and leading to perdition. (31.21)

34:43 - When Our Clear Signs are rehearsed to them they say "This is only a man who wishes to hinder you from the (worship) which your fathers practiced." And they say "This is only a

falsehood invented!" And the Unbelievers say of the Truth when it comes to them "This is nothing but evident magic!" <sup>3854</sup>

3854 Apart from the worship of Evil in the guise of the Powers of Light, there is another form of false worship, which depends on ancestral tradition. "Why" it is said "should we not do as our fathers did?" They reject a new prophet of Truth simply because his teaching does not agree with the ways of their ancestors. The answer to this is given in verse 44 below. But meanwhile the rejectors' objection to new Truth is stated in three forms: (1) our ancestors knew nothing of this; (2) the story of inspiration is false; it is merely an invention; we do not believe in inspiration; (3) when in some particular points, the new Truth does work wonders in men's hearts, they account for it by saying it is magic. The third objection is merely traditional. What is magic? If it was merely deception, surely the Truth has proved itself to be above deception. The second objection is answered by the fact that the Messenger who comes with new spiritual Truth is acknowledged to be truthful in other relations of life: why should he be false where his preaching brings him no gain but much sorrow and persecution? For the ancestral objection see next note. (34.43)

36:6 - In order that thou mayest admonish a people whose **fathers** had received no admonition and who therefore remain heedless (of the Signs of Allah). <sup>3946</sup>

3946 The Quraish had received no Prophet before, and therefore one of themselves was made the vehicle for the universal Message to the whole world. (36.6)

37:17 - "And also our fathers of old?" <sup>4043</sup>

4043 Although the Hereafter, is the most solid facts in our intelligent existence, materialists deny them. They cannot believe that they could have any existence beyond the grave-still less their ancestors who died ages and ages ago: how could they ever come to life again? (37.17)

37:69 - Truly they found their fathers on the wrong Path;

43:22 - Nay! they say: "We found Our fathers following a certain religion and We do guide ourselves by their footsteps." <sup>4627</sup>

4627 Then comes the argument about ancestral custom, which was repudiated by Abraham (see verses 26-28 below). Indeed a good reply to ancestral custom in the case of the Arabs was the example of Abraham, the True in Faith, for Abraham was the common ancestor of the Arabs and the Israelites. (43.22)

43:23 - Just in the same way whenever We sent a Warner before thee to any people the wealthy ones among them said: "We found Our fathers following a certain religion and We will certainly follow in their footsteps." <sup>4628</sup>

4628 It is some privileged position, and not ancestral custom, which is really at the bottom of much falsehood and hypocrisy in the world. This has been again and again in religious history. (43.23)

43:24 - (And the warner) said: What! Even though I bring you better guidance than that ye found your fathers following? They answered: Lo! in what ye bring we are disbelievers.

43:26 - Behold! Abraham said to his father and his people: "I do indeed clear myself of what ye worship: <sup>4630</sup>

4630 The plea of ancestral ways is refuted by the example of Abraham, in two ways: (1) he gave up the ancestral cults followed by his father and people, and followed the true Way, even at some sacrifice to himself; and (2) he was an ancestor of the Arabs, and if the Arabs stood on ancestral ways, why should they not follow their good ancestor Abraham, rather than their bad ancestors who fell into evil? See n. 4627 above. The incident in Abraham's story referred to here will be found in xxi. 51-70. (43.26)

45:25 - And when Our Clear Signs are rehearsed to them their argument is nothing but this: they say "Bring (back) our forefathers if what ye say is true!" <sup>4764</sup>

4764 Cf. xlv. 36. It is no argument to say, "If there is a future life, bring back our forefathers and let us see them here and now!" It is not for a man to raise the dead when and where he pleases. It is for Allah to command. And His promise is about the general Resurrection for the Day of Judgment. In His hands are the keys of life and death. (45.25)

56:48 - "(We) and our fathers of old?"

►Al-Tirmidhi Hadith

**Hadith 4927**

Narrated by

**Abdullah ibn Amr**

Allah's Messenger (peace be upon him) said, "The Lord's good pleasure results from a father's good pleasure, and the Lord's displeasure results from a father's displeasure."



Transmitted by Tirmidhi.

## FAITH:

2:165 - But those of faith are overflowing in their love for Allah.

167 Everything around and within us points to unity of purpose and design, - points to God. Yet there are foolish persons (unrighteous - those who deliberately use the choice given them to go wrong). They think something else is equal to God. Perhaps they even do lip service to God. If only the unrighteous could see the consequences, they would see the terrible Penalty, and that all Power is in God's hands, not in that of any one else. Who are these others who are used as fetishes by the misguided? It may be: (1) creatures of their own imagination, or of their faculties misused; the idea lying behind Idols is akin to this, for no intelligent idol-worshipper owns to worshipping stocks and stones; or (2) good leaders whose names have been misused out of perversity to erect them to a position of equality with God; or (3) Powers of evil that deliberately mislead. When it comes to the inevitable consequences of blasphemy and the rejection of God, the eyes of all are opened and these false and artificial relations dissolve. The idea which was created into a fetish disowns its follower, i.e. is seen to have no reasonable basis in the life of the follower, and the follower is forced to renounce it as false. The good ones would take an unholy delight in exposing the facts. The Reality is now irresistible but alas! at what cost? (2.165)

2:285 - The Apostle believeth in what hath been revealed to him from his Lord as do the men of faith. Each one (of them) believeth in Allah His angels His books and His Apostles

337 This Sura started with the question of Faith (ii 3-4), showed us various aspects of Faith and the denial of Faith, gave us ordinances for the new People of Islam as a community, and now rounds off the argument again with a confession of Faith and of its practical manifestation in conduct ("we hear and we obey"), and closes on a note of humility, so that we may confess our sins, ask for forgiveness, and pray for God's help and guidance. (2.285)

3:4 - Then those who reject Faith in the Signs of Allah will suffer the severest penalty

3:10 - Those who reject faith neither their possessions nor their (numerous) progeny will avail them aught against Allah: they are themselves but fuel for the fire.

3:12 – Say to those who reject Faith: "Soon will ye be vanquished and gathered together to hell an evil bed indeed (to lie on)!." <sup>351</sup>

351 As Moses warned the Egyptians, so the warning is here sounded to the Pagan Arabs, the Jews and the Christians, and all who resisted Faith, that their resistance would be in vain. Already the battle of Badr (referred to in the next verse) had been a warning how Faith must conquer with the help of Allah. The next few decades saw the Byzantine and the Persian Empires overthrown because of their arrogance and their resistance to the Law of Allah. (3.12)

2:6 - As to those who reject Faith it is the same to them whether thou warn them or do not warn them; they will not believe. <sup>30</sup>

30 Kafara kufr, kafr, and derivative forms of the word, imply a deliberate rejection of Faith as opposed to a mistaken idea of God or faith, which is not inconsistent with an earnest desire to see the truth. Where there is such desire, the grace and mercy of God gives guidance. But that guidance is not efficacious when it is deliberately rejected and the possibility of rejection follows from the grant of free will. The consequence of the rejection is that the spiritual faculties become dead or impervious to better influences. See also n. 93 to ii.88. (2.6)

2:165 - Yet there are men who take (for worship) others besides Allah as equal (with Allah); they love them as they should love Allah. But those of faith are overflowing in their love for Allah.

3:77 - As for those who sell the faith they owe to Allah and their own plighted word for a small price they shall have no portion in the hereafter:

3:149 - O ye who believe! if ye obey the unbelievers they will drive you back on your heels and ye will turn back (from faith) to your own loss.

5:36 - As to those who reject faith if they had everything on earth and twice repeated to give as ransom for the penalty of the Day of Judgment it would never be accepted of them. Theirs would be a grievous penalty.

6:30 - If thou couldst but see when they are confronted with their Lord! He will say: "Is not this the truth?" They will say: "Yea by our Lord!" He will say: "Taste ye then the penalty because ye rejected faith."

16:110 - But verily thy Lord to those who leave their homes after trials and persecutions and who thereafter strive and fight for the faith and patiently persevere thy Lord after all this is Oft-Forgiving Most Merciful. <sup>2147</sup>

64:5 - Has not the story reached you of those who rejected Faith aforetime? So they tasted the evil result of their conduct; and they had a grievous Penalty. <sup>5484</sup>

109:1 - Say: O ye that reject Faith! <sup>6289</sup>

6289 Faith is a matter of personal conviction, and does not depend on worldly motives. Worship should depend on pure and sincere Faith, but often does not: for motives of worldly gain, ancestral custom, social conventions or imitative instincts, or a lethargic instinct to shrink from enquiring into the real significance of solemn acts and the motives behind them, reduce a great deal of the world's worship to sin, selfishness, or futility. Symbolic idols may themselves be merely instruments for safeguarding the privileges of a selfish priestly class, or the ambitions, greed, or lust of private individuals. Hence the insistence of Islam and its Prophet on the pure worship of the One True God. The Prophet firmly resisted all appeals to worldly motives, and stood firm to his Message of eternal Unity. (109.1)

109:2 - I worship not that which ye worship

109:3 - Nor will ye worship that which I worship. <sup>6290</sup>

109:4 - And I will not worship that which ye have been wont to worship

109:5 - Nor will ye worship that which I worship.

109:6 - To you be your Way and to me mine. <sup>6291</sup>

49:17 - They impress on thee as favor that they have embraced Islam. Say "Count not your Islam as a favor upon me: Nay Allah has conferred a favor upon you that He has guided you to the Faith if ye be true and sincere." <sup>4937</sup>

2:39 - But those who reject Faith and belie Our Signs they shall be Companions of the Fire; they shall abide therein." <sup>57</sup>

49:7 - Allah has endeared the Faith to you and has made it beautiful in your hearts and He has made hateful to you unbelief wickedness and rebellion: such indeed are those who walk in righteousness <sup>49254926</sup>

5:54 - O ye who believe! if any from among you turn back from his faith soon will Allah produce a people whom He will love as they will love Him

3:90 - But those who reject faith after they accepted it and then go on adding to their defiance of faith never will their repentance be accepted; for they are those who have (of set purpose) gone astray.

3:116 - Those who reject faith neither their possessions nor their (numerous) progeny will avail them aught against Allah; they will be companions of the fire dwelling therein (for ever). <sup>438</sup>

31:23 - But if any reject Faith let not his rejection grieve thee: to Us is their return and We shall tell them the truth of their deeds: for Allah knows well all that is in (men's) hearts. <sup>3611</sup>

3611 The man of God should not grieve because people reject Faith. He should do his duty and leave the rest to Allah. Every soul must return to Allah for his reckoning. Allah knows everything, and His Universal Plan is full of wisdom. (31.23)

3:173 - Men said to them: "A great army is gathering against you": and frightened them: but it (only) increased their faith. They said: "For us Allah sufficeth and He is the best disposer of affairs."

3:177 - Those who purchase unbelief at the price of faith not the least harm will they do to Allah but they will have a grievous punishment.

4:137 - Those who believe then reject faith then believe (again) and (again) reject faith and go on increasing in unbelief Allah will not forgive them nor guide them on the way. <sup>647</sup>

647 Those who go on changing sides again and again can have no real Faith at any time. Their motives are mere worldly double-dealing. How can they expect Allah's grace or forgiveness? Here is a clear warning against those who make

their religion a mere matter of worldly convenience. True religion goes far deeper. It transforms the very nature of man. After that transformation it is as impossible for him to change as it is for light to become darkness. (4.137)

4:167 - Those who reject faith and keep off (men) from the way of Allah have verily strayed far far away from the path.

4:168 - Those who reject faith and do wrong Allah will not forgive them nor guide them to any way.

6:113 - To such (deceit) let the hearts of those incline who have no faith in the Hereafter: let them delight in it and let them earn from it what they may. <sup>942</sup>

942 People who have no faith in the future destiny of man may listen to and be taken in by the deceit of evil. If they take a delight in it, let them. See what they gain by it. Their gains will be as deceitful as their delight. For the end of evil must be evil. (6.113)

16:106 - Anyone who after accepting faith in Allah utters unbelief except under compulsion his heart remaining firm in faith but such as open their breast to unbelief on them is Wrath from Allah and theirs will be a dreadful Penalty. <sup>2145</sup>

2145 The exception refers to a case like that of 'Ammar, whose father Yasir and mother Sumayya, were subjected to unspeakable tortures for their belief in Islam, but never recanted. 'Ammar, suffering under tortures himself and his mind acted on by the sufferings of his parents, uttered a word construed as recantation, though his heart never wavered and he came back at once to the Prophet, who consoled him for his pain and confirmed his faith. (16.106)

2:89 - And when there comes to them a Book from Allah confirming what is with them although from of old they had prayed for victory against those without faith when there comes to them that which they (should) have recognized they refused to believe in it; but the curse of Allah is on those without Faith. <sup>94</sup>

48:4 - It is He who sent down Tranquillity into the hearts of the Believers that they may Add Faith to their Faith; for to Allah belong the Forces of the heavens and the earth; and Allah is full of Knowledge and Wisdom; <sup>486948704871</sup>

2:75 - Can ye (O ye men of Faith) entertain the hope that they will believe in you? Seeing that a party of them heard the word of Allah and perverted it knowingly after they understood it.

3:131 - Fear the fire which is prepared for those who reject faith.

9:124 - Whenever there cometh down a Surah some of them say: "which of you has had his faith increased by it? Yea those who believe their faith is increased and they do rejoice. <sup>1375</sup>

3:110 - Ye are the best of peoples evolved for mankind enjoining what is right forbidding what is wrong and believing in Allah. If only the People of the Book had faith it were best for them; among them are some who have faith but most of them are perverted transgressors. <sup>434</sup>

Biographies of Companions

### Ramlah bint Abi Sufyan

...His daughter, Ramlah, known as Umm Habibah, however dared to challenge his authority when she rejected the deities of the Quraysh and their idolatrous ways. Together with her husband, Ubaydullah ibn Jahsh, she put her faith in Allah alone and accepted the message of His prophet, Muhammad ibn Abdullah.

The faith which was embedded in the heart of Ramlah was too strong to be uprooted by the hurricanes of Abu Sufyans fury.

► Sahih Al-Bukhari Hadith

#### Hadith 1.42 Narrated by Anas

The Prophet said, "Whoever said "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said, "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell."

► Sahih Al-Bukhari Hadith

#### Hadith 1.47 Narrated by Abu Huraira

One day while the Prophet was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Apostle replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection."

►Al-Tirmidhi Hadith

### **Hadith 104** Narrated by **Ali ibn AbuTalib**

Allah's Messenger (peace be upon him) said: No servant will be a believer (in the true sense of the term) till he affirms his faith in four things: 1. He bears witness to the fact that there is no god but Allah. 2. I am His Messenger whom He has sent with Truth. 3. He affirms his faith in death and in the life after death. 4. He affirms his faith in the Divine Decree.

Transmitted by Tirmidhi and Ibn Majah.

►Sahih Al-Bukhari Hadith

### **Hadith 8.800B** Narrated by **Ikrima from Ibn Abbas**

Allah's Apostle said, "When a slave (of Allah) commits illegal sexual intercourse, he is not a believer at the time of committing it; and if he steals, he is not a believer at the time of stealing; and if he drinks an alcoholic drink, when he is not a believer at the time of drinking it; and he is not a believer when he commits a murder." 'Ikrima said: I asked Ibn Abbas, "How is faith taken away from him?" He said, Like this," by clasping his hands and then separating them, and added, "But if he repents, faith returns to him like this," by clasping his hands again.

►Sahih Al-Bukhari Hadith

### **Hadith 9.600** Narrated by **Anas**

I heard the Prophet saying, "On the Day of Resurrection I will intercede and say, "O my Lord! Admit into Paradise (even) those who have faith equal to a mustard seed in their hearts."

## **FAULTS:**

15:85 - We created not the heavens the earth and all between them but for just ends. And the Hour is surely coming (when this will be manifest). So overlook (any human faults) with gracious forgiveness. <sup>20052006</sup>

2005 Allah's Creation is all for a true, just, and righteous purpose. Cf. x. 5. It is not for mere whim or sport. xxi. 16. (15.85)

2006 The Hour will not be long delayed when the true Design and Pattern of Life will be manifest. We must not be impatient, if there appear to be, to our limited vision, apparent injustices. We must bear and forbear, and as far as our own personal feelings are concerned, we must overlook other people's faults with "a gracious forgiveness". (15.85)

2:263 – ***Kind words and the covering of faults are better than charity*** followed by injury. Allah is free of all wants and he is Most Forbearing. <sup>309</sup>

309 A very high standard is set for charity. (1) It must be in the way of God. (2) It must expect no reward in this world. (3) It must not be followed by references or reminders to the act of charity. (4) Still less should any annoyance or injury be caused to the recipient; e.g. by boasting that the giver relieved the person in the hour of need. Indeed, the kindness and the spirit which turns a blind eye to other people's faults or short-comings is the essence of charity: these things are better than charity if charity is spoiled by tricks that do harm. At the same time, while no reward is to be expected, there is abundant reward from God - material, moral, and spiritual - according to His own good pleasure and plan. If we spend in the way of God, it is not as if God was in need of our charity. On the contrary our short-comings are so great that we require His utmost forbearance before any good that we can do can merit His praise or reward. Our motives are so mixed that our best may really be very poor if judged by a very strict standard. (2.26)

3:159 - It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted they would have broken away from about thee; so pass over (their faults) and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then when thou hast taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him). <sup>471</sup>

9:102 - And (there are) others who have acknowledged their faults. They mixed a righteous action with another that was bad. It may be that Allah will relent toward them. Lo! Allah is Relenting, Merciful.

.11:87 - Truly thou art the one that forbeareth with **faults** and is right-minded!" <sup>15861587</sup>

45:31 - "O our people hearken to the one who invites (you) to Allah and believe in him: He will forgive you your faults and deliver you from a Penalty Grievous. <sup>4810</sup>

48:2 - That Allah may forgive thee thy faults of the past and those to follow; fulfil His favor to thee; and guide thee on the Straight Way; <sup>4867</sup>

4867 See n. 4428 to xi. 55, and Cf. xlvii, 19. Any mistakes of the past were now rectified, and any future ones prevented by the free scope now offered, by the act of the Quraish Pagans themselves, to the recognition and free promulgation of Islam. (48.2)

64:14 - O ye who believe! truly among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if ye forgive and overlook and cover up (their **faults**) verily Allah is Oft-Forgiving Most Merciful. <sup>54945495</sup>

►Al-Tirmidhi Hadith

### Hadith 5044

Narrated by

**Abdullah ibn Umar**

Allah's Messenger (peace be upon him) mounted the pulpit and called in a loud voice, "You who have accepted Islam with your tongues but whose hearts have not been reached by faith, do not annoy the Muslims, or revile them, or seek out their faults; for he who seeks out the faults of his brother Muslim will have his faults sought out by Allah and he whose faults are sought out by Allah will be exposed by Him, even though he should be in the interior of his house."

Tirmidhi transmitted it.

►Al-Tirmidhi Hadith

### Hadith 731

Narrated by

**Fatimah az-Zahra'**

When Allah's Messenger (peace be upon him) entered the mosque, he invoked blessings and peace for himself and then used to say: My Lord, pardon me of my faults and open for me the gates of Thy mercy

Sunan of Abu-Dawood

### Hadith 4862

Narrated by

**AbuBarzah al-Aslami**

The Prophet (peace be upon him) said: O community of people, who believed by their tongue, and belief did not enter their hearts, do not back-bite Muslims, and do not search for their faults, for if anyone searches for their faults, Allah will search for his fault, and if Allah searches for the fault of anyone, He disgraces him in his house.

►Sunan of Abu-Dawood

### Hadith 4362

Narrated by

**Aisha, Ummul Mu'minin**

The Apostle of Allah (peace be upon him) Said: Forgive the people of good qualities their slips, but not faults to which prescribed penalties apply.

## FAVOURS:

3:103 - And hold fast all together by the rope which Allah (stretches out for you) and be not divided among yourselves; and remember with gratitude Allah's **favor** on you; for ye were enemies and He joined your hearts in love so that by His grace ye became brethren; and ye were on the brink of the pit of fire and He saved you from it. Thus doth Allah make his signs clear to you: that ye may be guided. <sup>429430</sup>

429 The simile is that of people struggling in deep water, to whom a benevolent Providence stretches out a strong and unbreakable rope of rescue. If all hold fast to it together, their mutual support adds to the chance of their safety. (3.103)

430 Yathrib was torn with civil and tribal feuds and dissensions before the Messenger of Allah set his feet on its soil. After that, it became the City of the Prophet, Madinah, and unmatched Brotherhood, and the pivot of Islam. This poor quarrelsome world is a larger Yathrib: can we establish the sacred feet on its soil, and make it a new and larger Madinah? (3.103)

5:3 - This day have I perfected your religion for you completed my favor upon you and have chosen for you Islam as your religion. But if any forced by hunger with no inclination to transgression Allah is indeed Oft-Forgiving Most Merciful. <sup>691692693694</sup>

16:18 - If ye would count up the favors of Allah never would ye be able to number them: for Allah is Oft-Forgiving Most Merciful. <sup>2042</sup>

2042 Of all Allah's favours innumerable, His Mercy and Forgiveness in the spiritual plane is the greatest, and of eternal value to us in our future Lives. (16.18)

57:23 - In order that ye may not despair over matters that pass you by nor exult over favors bestowed upon you. For Allah loveth not any vainglorious boaster <sup>5310</sup>

5310 In the external world, what people may consider misfortune or good fortune may both turn out to be illusory, in Kipling's words, "both imposters just the same". The righteous man does not grumble if some one else has possessions, nor exult if he has them. He does not covet and he does not boast. If he has any advantages, he shares them with other people, as he considers them not due to his own merits, but as gifts of Allah. (57.23)

41:51 - When We bestow favors on man he turns away and gets himself remote on his side (instead of coming to Us); and when Evil seizes him (he comes) full of prolonged prayer! 45234524

4523 The last verse and note dealt with men's distortion of the values of life. Here we come to men's ingratitude and hypocrisy. If they receive good, they go farther away from Allah, instead of coming nearer to him. If they suffer ill, they call on Allah and offer prolonged prayers, but it is not sincere devotion and therefore worthless. (41.51)

4524 Cf. xvii. 83. A) An argument is now addressed, of a most searching nature. Examine your own souls. See if you do not really find something unusual in Allah's Revelation! If you do, and yet you reject it, what a terrible responsibility fastens itself on you? Could anything be more foolish or more misguided than to reject a Message which is transforming the whole world? B) 'If you resist the convictions of the whole world, you are only forming a Cave or a narrow obscure sect or schism, which serves no purpose, and is unfit to live in the broad light of Universal Religion.' Cf. ii. 176, n. 176. C) Allah's Truth always spreads, in its own good time, across to the uttermost ends of the earth, as it did in the case of Islam. But its intensive spread in the hearts and souls of people is even more remarkable than its extensive spread over large areas. Men like the four Companions of the Prophet and many more became leaders of men and arbiters of the world's fate. Madinah from being a focus of jarring tribes and factions that hated each other, became the seat of heroic actions and plans and the nursery of great and noble heroic deeds that resounded throughout the world. It makes no difference what men may say or do. Allah's Truth must prevail, and He knows who obstruct and who help. (41.51)

See: Surah 55.

► Hadith Qudsi

## Hadith Qudsi 6

The first of people against whom judgment will be pronounced on the Day of Resurrection will be a man who died a martyr. He will be brought and Allah will make known to him His favours and he will recognize them.

ISL Quran Subjects

## Favour of Allah/favours of Allah

1. (Also see) Blessings of Allah, Bounties of Allah, Gifts of Allah, Grace of Allah  
2.150, 14.34, 16.18, 17.83, 31.20
2. Barrier between salt water and fresh water as  
55.19, 55.20, 55.21
3. Changing of into disbelief  
14.28, 14.29
4. Changing easts and wests with seasons as, the  
55.17, 55.18
5. Children of Israel, bestowed on the  
2.40
6. Children of Israel to remember the  
2.47, 2.122
7. Corn and scented herbs as  
55.12, 55.13
8. Creation of man and jinn as  
55.14, 55.15, 55.16
9. Date palms and fruits as  
55.11, 55.12, 55.13
10. Denying the  
16.71, 16.72, 16.83, 41.50, 41.51, 55.10, 55.11, 55.12, 55.13, 55.14, 55.15, 55.16, 55.17



11. Disbelieving in the [29.67](#)
12. Earth and its growth as [55.10](#), [55.11](#), [55.12](#), [55.13](#)
13. Ever-existing Countenance of Allah as, the [55.26](#), [55.27](#), [55.28](#)
14. Final Reckoning as, the [55.31](#), [55.32](#)
15. Fresh and salt water seas and oceans as [55.19](#), [55.20](#), [55.21](#)
16. Fulfillment of needs by Allah as [55.29](#), [55.30](#)
17. Grain and scented herbs as [55.12](#), [55.13](#)
18. Gratitude for the [46.15](#), [46.16](#)
19. Ingratitude to Allah for [16.71](#), [16.72](#), [16.112](#), [17.83](#)
20. Majesty of Allah as, the [55.29](#), [55.30](#)
21. Parents, on one's [46.15](#), [46.16](#)
22. Pearls and corals as [55.22](#), [55.23](#)
23. People of Moses, bestowed on the [14.6](#)
24. Plants as [55.10](#), [55.11](#), [55.12](#), [55.13](#)
25. Proclaiming and rehearsing the [93.11](#)
26. Remembering the [2.231](#), [3.103](#), [5.7](#), [5.11](#), [33.9](#), [33.10](#), [33.11](#), [33.12](#), [33.13](#), [33.14](#), [35.3](#), [43.12](#), [43.13](#), [43.14](#)
27. Reward for the God-fearing as [55.46](#), [55.47](#), [55.48](#), [55.49](#), [55.50](#), [55.51](#), [55.52](#), [55.53](#), [55.54](#), [55.55](#), [55.56](#), [55.57](#), [55.58](#), [55.59](#), [55.60](#), [55.61](#), [55.62](#), [55.63](#), [55.64](#), [55.65](#), [55.66](#), [55.67](#), [55.68](#), [55.69](#), [55.70](#), [55.71](#), [55.72](#), [55.73](#), [55.74](#), [55.75](#), [55.76](#), [55.77](#)
28. Ships as [55.24](#), [55.25](#)
29. Space travel as [55.33](#), [55.34](#)
30. Submission to Allah for the [16.80](#), [16.81](#)
31. Warning of the punishment for sins as [55.33](#), [55.34](#), [55.35](#), [55.36](#), [55.37](#), [55.38](#), [55.39](#), [55.40](#), [55.41](#), [55.42](#), [55.43](#), [55.44](#), [55.45](#)
32. Water as [55.19](#), [55.20](#), [55.21](#)

►Al-Tirmidhi Hadith

### Hadith 6173

Narrated by

**Abdullah ibn Abbas** Allah's Messenger (peace be upon him) said, "Love Allah for the favours with which He provides you, love me because of the love of Allah, and love my family from love of me."

Tirmidhi transmitted it.

►Al-Tirmidhi Hadith

### Hadith 861

Narrated by

**Jabir ibn Abdullah**

Allah's Messenger (peace be upon him) came out to his companions and recited **Surah ar-Rahman (55)** from the beginning to the end, but they remained silent. Thereupon he said: I recited this before the Jinn on the night of Jinn, and their response

was better than that of yours. When I came to these words: **'Then which of the favours of your Lord do you deny?'** They said: Our Lord, there is nothing that we deny of Thy favour; to Thee is praise due.

Tirmidhi reported and said: This is a gharib hadith.

►Hadith Qudsi

## Hadith Qudsi 6

The first of people against whom judgment will be pronounced on the Day of Resurrection will be a man who died a martyr. He will be brought and Allah will make known to him His favours and he will recognize them.

## FEALTY:

48:10 - Verily those who plight their fealty to thee do no less than plight their fealty to Allah: the Hand of Allah is over their hands: Then anyone who violates His oath does so to the harm of his own soul and anyone who fulfills what he has covenanted with Allah Allah will soon grant him a great Reward. <sup>4877</sup>

4877 In the Hudaibiya negotiations, when it was uncertain whether the Quraish would treat well or ill the Prophet's delegate to Makkah, there was a great wave of feeling in the Muslim camp of 1400 to 1500 men. They came with great enthusiasm and swore their fealty to the Prophet, by placing hand on hand according to the Arab custom: see paragraph 3 of the Introduction to this Sura. This in itself was a wonderful demonstration of moral and material strength, a true Victory: it is called Bai'at ur Ridhwan (Fealty of Allah's Good Pleasure) in Islamic History. They placed their hands on the Prophet's hand, but the Hand of Allah was above them, and He accepted their Fealty. 'Alaihu is an archaic form for 'Alaihi. (48.10)

48:18 - Allah's Good Pleasure was on the believers when they swore Fealty to thee under the Tree: He knew what was in their hearts and He sent down tranquillity to them and He rewarded them with a speedy Victory; <sup>48914892489348944895</sup>

4892 The great ceremony of the Fealty of Allah's Good Pleasure took place while the holy Prophet sat under a tree in the plain of Hudaibiya. (48.18)

4895 The Treaty of Hudaibiya itself was a "speedy Victory": it followed immediately after the Bai'at. (48.18)

►Sahih Muslim Hadith

## Hadith 4576

Narrated by

**Jabir ibn Abdullah**

We were one thousand and four hundred on the Day of Hudaibiyyah. We swore fealty to him (the Prophet) and Umar was holding the latter's hand (when he was sitting) under the tree (called) Samurah (to administer the oath to the Companions). The narrator added: We took oath to the effect that we would not flee (from the battlefield if there was an encounter with the Meccans), but we did not take oath to fight to death.

►Sahih Muslim Hadith

## Hadith 4584

Narrated by

**Abdullah ibn AbuAwfa**

The Companions of the Tree (i.e. those who swore fealty under the tree) were one thousand and three hundred, and the people of Aslam tribe were one-eight of the Muhajirs.

►Biographies of Companions

## Habib ibn Zayd al-Ansari

Habib, still at a tender age, was privileged to go with his mother, father, maternal aunt and brother to Makkah with the pioneering group of seventy five who pledged fealty to the Prophet at Aqabah and played a decisive role in shaping the early history of Islam.

►Sahih Muslim Hadith

## Hadith 4576

Narrated by

**Jabir ibn Abdullah**

We were one thousand and four hundred on the Day of Hudaibiyyah. We swore fealty to him (the Prophet) and Umar was holding the latter's hand (when he was sitting) under the tree (called) Samurah (to administer the oath to the Companions).

The narrator added: We took oath to the effect that we would not flee (from the battlefield if there was an encounter with the Meccans), but we did not take oath to fight to death.

## FEAR OF ALLAH:

### See under "TAQWA"

## FEAR OF ATTACK:

4:101 - When ye travel through the earth there is no blame on you if ye shorten your prayers for fear the unbelievers may attack you: for the unbelievers are unto you open enemies. <sup>617</sup>

617 Verse 101 gives permission to shorten four Rakat prayers when people are on a journey: verses 102-104 deal with cases when they are in danger at war, in face of the enemy. The shortening of prayers in both cases is further governed as to details by the practice of the Messenger and his Companions. As to journeys, two questions arise: (1) what constitutes a journey for this purpose? (2) is the fear of an attack an essential condition for the shortening of the prayers? As to (1), it is best to leave the matter to discretion, having regard to all the circumstances of the journey, as in the case of the journeys which excuse a fast: see ii. 184, n. 190. The text leaves it to discretion. As to (2), the practice of the Prophet shows that danger is not an essential condition; it is merely mentioned as a possible incident. The Messenger usually shortened the prayers from four Rakats to two Rakats in Zuhr (midday prayer), 'Asr (afternoon prayer) and Isha (night prayer): the other two are in any case short, Fajr (morning prayer) having two Rakats and Magrib (evening prayer) having three. (4.101)

## FEAR:

2:62 - Those who believe (in the Qur'an) and those who follow the Jewish (Scriptures) and the Christians and the Sabians and who believe in Allah and the last day and work righteousness shall have their reward with their Lord; on them shall be no **fear** nor shall they grieve. <sup>7677</sup>

77 CF. ii. 38, where the same phrase occurs. And it recurs again and again afterwards. The point of the verse is that Islam does not teach an exclusive doctrine, and is not meant exclusively for one people. The Jews claimed this for themselves, and the Christians in their own origin were a sect of the Jews. Even the modern organized Christian churches, though they have been, consciously or unconsciously, influenced by the Time-spirit, including the historical fact of Islam, yet cling to the idea of Vicarious Atonement, which means that all who do not believe in it or who lived previously to the death of Christ are at a disadvantage spiritually before the Throne of God. The attitude of Islam is entirely different. Islam existed before the preaching of Muhammad on this earth: the Qur'an expressly calls Abraham a Muslim (iii. 67). Its teaching (submission to God's will) has been and will be the teaching of Religion for all time and for all peoples. (2.62)

2:66 - So We made it an example to their own time and to their posterity and a lesson to those who fear Allah.

5:69 - Those who believe (in the Qur'an) those who follow the Jewish (Scriptures) and the Sabians and the Christians any who believe in Allah and the Last Day and work righteousness on them shall be no fear nor shall they grieve. <sup>779</sup>

779 Here, as in Sura Al-Baqarah (ii. 62), the Qur'an underscores the importance of true and genuine faith, which is to be judged by a sincere belief in Allah and man's accountability to Him backed by a righteous conduct rather than by mere forms or labels. At both the places it repudiates the false claims of the People of the Book that they had a special relationship with Allah for they were the children of Abraham; that they were a chosen people with special privileges, and no matter what they did, their high status would remain unaffected. Here this false notion is refuted and the People of the Book are being reminded that it is through sincere belief and righteous conduct rather than pretentious claims that man can win his Lord's pleasure and achieve ultimate success. The verse does not purport to lay down an exhaustive list of the articles of faith. Nor does it seek to spell out the essentials of a genuine belief in Allah, which has no meaning unless it is accompanied by belief in His Prophets for it is through their agency alone that we know Allah's Will and can abide by it in our practical lives. This is especially true of His final Prophet, Muhammad (peace be on him) whose message is universal, and not confined to any particular group or section of humanity. Belief in the Prophethood of Muhammad (peace be on him) is thus an integral part and a logical corollary of belief in Allah. Moreover, it is also an essential test of genuineness of such belief. This becomes clear when the verse is read in conjunction with other relevant verses of the Qur'an. See, for instance, iv. 170, v. 15, 19, vii. 157, 158, xxi. 107, xxv. I, xxxiii. 40, lxi. 6. See also ii. 40, iii. 31-32, iv. 150-151. (5.69)

21:49 – See under "Taqwa"

22:1 - O mankind! fear your Lord! For the convulsion of the Hour (of Judgment) will be a thing terrible! <sup>2770</sup>

2770 The serious issues involved are indicated by showing how terrible the consequences will be for those who disobey Allah's Will. The terror will only be for those who rebel and disobey: the righteous will not suffer from it, but on the contrary will be greeted by angels with joy (xxi. 103). (22.1)

22:35 - To those whose hearts when Allah is mentioned are filled with fear who show patient perseverance over their afflictions keep up regular prayer and spend (in charity) out of what we have bestowed upon them. <sup>2812</sup>

2812 Some qualities of Allah's devotees are mentioned here, in ascending order: (1) Humility before Allah makes them receptive, and prepares them to listen to Allah's Message; (2) fear of Allah, which is akin to love, touches their heart, and penetrates through their inmost being; (3) they are not afraid of anything in mortal life; they take their trials patiently, and they go on in a course of righteousness with constancy; (4) their prayer now is not a matter of form, but a real communion with Allah, with a sense of confidence such as a faithful servant feels in the presence of a kind and loving master; and (5) gratitude to Allah, as shown by practical acts of charity to all fellow-creatures. (22.35)

39:16 - They shall have layers of fire above them and layers (of fire) below them: with this doth Allah warn off His servants: "O my servants! Then fear ye Me!" <sup>42664267</sup>

4266 The consequences of Sin when Judgment comes are aptly figured by Layers upon Layers of Fire, which hem in the sinners above and below. It is also suggested that the Layers, though of Fire, have something dark in them-the scorching quality of Sin. (39.16)

4267 But Allah does not leave mankind without warning. Man has been granted a limited amount of free-will, and in order to help him in its right use, all the consequences of his action are clearly explained to him. To those who will listen to Reason are given arguments which can be apprehended by their own intelligence; to those who are swayed by affections and emotion, an appeal is made in the name of the love of Allah; to those who understand nothing but fear, the warning is conveyed by a portrayal of the dreadful consequences of wrong-doing. (39.16)

## FEAR NOT:

2:38 - We said: "Get ye down all from here; and if as is sure there comes to you guidance from Me" whosoever follows My guidance on them **shall be no fear** nor shall they grieve. <sup>56</sup>

56 Note the transition from the plural "We" at the beginning of the verse to the singular "Me" later in the same verse God speaks of Himself usually in the first person plural "We" it is the plural of respect and honour and is used in human language in Royal proclamations and decrees. But where a special personal relationship is expressed the singular, "I" or "Me" is used Cf. xxvi. 52, etc. (2.38)

2:112 - Nay whoever submits his whole self to Allah and is a doer of good he will get his reward with his Lord; on such shall be no fear nor shall they grieve. <sup>114115</sup>

114 The word translated "self" is Wajh, a comprehensive Arabic word. It means (1) literally "face" but it may imply (2) countenance or favour, as in xcii. 20; (3) honour, glory, Presence as applied to God, as in ii. 115 and perhaps also in lv. 27; (4) cause, sake ("for the sake of") as in lxxvi 8; (5) the first part, the beginning as in iii. 71; (6) nature, inner being, essence, self, as in v. 111, xxviii 88, and perhaps also in lv. 27. Here I understand meaning 6; the face expresses the personality or the whole inner self of man. (2.112)

115 This phrase comes in aptly in its own context many times. In this Sura it occurs in 11, 38, 62, 112, 262, 274, and 277. It serves the same purpose as a refrain in a very well-arranged song, or a motif in Wagner's powerful music. (2.112)

2:262 - Those who spend their substance in the cause of Allah and follow not up their gifts with reminders of their generosity or with injury for them their reward is with their Lord; on them shall be no fear nor shall they grieve.

2:274 - Those who (in charity) spend of their goods by night and by day in secret and in public have their reward with their Lord: on them shall be no fear nor shall they grieve. <sup>323</sup>

323 We recapitulate the beauty of charity (i.e. unselfish giving of one's self or one's goods) before we come to its opposite, i.e. the selfish grasping greed of usury against those in need or distress. Charity instead of impoverishing you will enrich you; you will have more happiness and less fear. Contrast it with what follows, - the degradation of the grasping usurer. (2.274)

2:277 - Those who believe and do deeds of righteousness and establish regular prayers and regular charity will have their reward with their Lord: on them shall be no fear nor shall they grieve. <sup>327</sup>

327 The contrast between charity and unlawful grasping of wealth began at ii. 274, where this phrase occurs as a theme. Here the theme finishes with the same phrase. The following four verses refer to further concessions on behalf of debtors, as creditors are asked to (a) give up even claims arising out of the past on account of usury, and (b) give time for payment of capital if necessary, or (c) to write off the debt altogether as an act of charity. (2.277)

2:41 - And believe in what I reveal confirming the revelation which is with you and be not the first to reject faith therein nor sell My Signs for a small price: and fear Me and Me alone. <sup>59</sup>

59 You receive revelations before: now comes one confirming it: its first appeal should be to you: are you to be the first to reject it? And reject it for what? God's Signs are worth more than all your paltry considerations. And the standard of duty and righteousness is to be taken from God, and not from priests and customs. (2.41)

2:74 - Thenceforth were your hearts hardened; they became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do. <sup>82</sup>

82 The sinner's heart gets harder and harder. It is even harder than rocks, of which a beautiful poetical allegory is placed before us. In nature we think there is nothing harder than rocks. But there are rocks that weep voluntarily, like repentant hearts that come to God of their own accord; such are the rocks from which rivers and springs flow spontaneously, sometimes in small trickles, sometimes in big volumes. Then there are rocks which have to be split or dug into or blown up with dynamite, and underneath we find abundant waters, as in wells beneath rocky soil. Such are the hearts of a less degree of fineness, which yet melt into tears when some great blow or calamity calls the mind to higher things. And lastly, there are the rocks which slip or sink by geological pressure or in an earthquake, and send forth large spouts of water, as happened, for example, in the Bihar earthquake of 1934; such sinking or quaking may be poetically ascribed to fear. So there are hearts which will come to God by no higher motive than fear, but yet fear will melt them into tears of repentance. But the hardened sinner is worse than all these. His case is worse than that of rocks, for nothing will melt him. (2.74)

2:62 - Those who believe (in the Qur'an) and those who follow the Jewish (Scriptures) and the Christians and the Sabians and who believe in Allah and the last day and work righteousness shall have their reward with their Lord; on them shall be no fear nor shall they grieve. <sup>7677</sup>

77 CF. ii. 38, where the same phrase occurs. And it recurs again and again afterwards. The point of the verse is that Islam does not teach an exclusive doctrine, and is not meant exclusively for one people. The Jews claimed this for themselves, and the Christians in their own origin were a sect of the Jews. Even the modern organized Christian churches, though they have been, consciously or unconsciously, influenced by the Time-spirit, including the historical fact of Islam, yet cling to the idea of Vicarious Atonement, which means that all who do not believe in it or who lived previously to the death of Christ are at a disadvantage spiritually before the Throne of God. The attitude of Islam is entirely different. Islam existed before the preaching of Muhammad on this earth: the Qur'an expressly calls Abraham a Muslim (iii. 67). Its teaching (submission to God's will) has been and will be the teaching of Religion for all time and for all peoples. (2.62)

6:48 - We send the Apostles only to give good news and to warn: so those who believe and mend (their lives) upon them shall be no fear nor shall they grieve. <sup>866</sup>

866 The Apostles are not sent to cancel man's limited free-will. They are sent to preach and teach, - to preach hope to the repentant ("good news"), and to warn the rebellious of the Wrath to come. (6.48)

7:35 - O ye children of Adam! whenever there come to you apostles from amongst you rehearsing my signs unto you those who are righteous and mend (their lives) on them shall be no fear nor shall they grieve.

10:62 - Behold! verily on the friends of Allah there is no fear nor shall they grieve; <sup>1451</sup>

1451 Allah's all-embracing knowledge and constant watchful care over all His creatures, may be a source of fear to sinners, but there is no fear for those whom He honours with His love and friendship, - neither in this world nor in the world to come. (10.62)

22:1 - O mankind! fear your Lord! For the convulsion of the Hour (of Judgment) will be a thing terrible! <sup>2770</sup>

2770 The serious issues involved are indicated by showing how terrible the consequences will be for those who disobey Allah's Will. The terror will only be for those who rebel and disobey: the righteous will not suffer from it, but on the contrary will be greeted by angels with joy (xxi. 103). (22.1)

43:68 - My devotees! no fear shall be on you that Day nor shall ye grieve <sup>4667</sup>

4667 The devotion and service to Allah result in the soul being made free from all fear and sorrow, as regards the past, present, and future, if we may take an analogy from Time for a timeless state. Such devotion and service are shown by (1) believing in Allah's Signs, which means understanding and accepting His Will, and (2) by merging our will completely in His universal Will, which means being in tune with the Infinite, and acting in all things to further His Kingdom. (43.68)

4668 46:13 - Verily those who say "Our Lord is Allah" and remain firm (on that Path) on them shall be no fear nor shall they grieve. <sup>47874788</sup>

4788 Cf. ii. 38. The phrase occurs in numerous other places, with a new application on each occasion. Here, if our claim is true that 'our Lord is Allah', what fear can possibly come on us, or what calamity can there be to cause us grief? For our Lord is our Cherisher, Defender, and Helper, our Hope and our Comfort, which can never fail. (46.13)

70:27 - And those who fear the displeasure of their Lord <sup>5692</sup>

5692 A true fear of Allah is the fear of offending against His holy Will and Law, and is therefore akin to the love of Allah. It proceeds from the realisation that all true peace and tranquillity comes from attuning our will to the universal Will and that sin causes discord, disharmony, and displeasure,-another name for the Wrath of Allah. (70.27)

2:197 - So fear Me O ye that are wise.! <sup>217218</sup>

218 It is recommended that pilgrims should come with provisions, so that they should not be compelled to resort to begging. But, as usual, our thought is directed at once from the physical to the spiritual. If provisions are required for a journey on earth, how much more important to provide for the final journey into the future world? **The best of such provisions is right conduct, which is the same as the fear of God. (2.197)**

## FEAR OF MEN:

**4:77 - Hast thou not turned thy vision to those who were told to hold back their hands (from fight) but establish** regular prayers and spend in regular charity? When (at length) the order for fighting was issued to them behold! a section of them feared men as or even more than they should have feared Allah: they say: "Our Lord! why hast Thou ordered us to fight? Wouldst Thou not grant us respite to our (natural) term near (enough)?" Say: "Short is the enjoyment of this world: the Hereafter is the best for those who do right: never will ye be dealt with unjustly in the very least!" <sup>595596</sup>

595 Before the command for fighting was issued there were some who were impatient, and could scarcely be held back. They wanted fighting from human motives,- pugnacity, hatred against their enemies, the gaining of personal ends. Fighting from such motives is wrong at all times. When the testing time came, and they had to fight, not for their own hand, but for a Sacred Cause, in which there was much suffering and little personal gain, the Hypocrites held back and were afraid. (4.77)

## FEAR NO EVIL:

3:175 - It is only the Evil One that suggests to you the fear of his votaries: be ye not afraid of them but fear Me if ye have faith.



Fiqh-us-Sunnah Subjects

▶Fiqh-us-Sunnah Subjects

### Prayer During Times of Fear or Danger

1. Prayer During Times of Fear of Danger, Salatul Khauf  
Fiqh us-Sunnah Vol.2 Page 104
2. Different ways of praying salatul khauf  
Fiqh us-Sunnah Vol.2 Page 105
3. How to pray maghrib during times of fear  
Fiqh us-Sunnah Vol.2 Page 108
4. Prayer during times of extreme fear  
Fiqh us-Sunnah Vol.2 Page 108
5. The prayer of attacker or the attacked  
Fiqh us-Sunnah Vol.2 Page 108

▶Al-Muwatta Hadith

### Hadith 11.3

#### The Fear Prayer

Yahya related to me from Malik from Nafi that Abdullah ibn Umar, when asked about the fear prayer said, "The imam and a group of people go forward and the imam prays a raka with them, while another group, who have not yet prayed, position themselves between him and the enemy. When those who are with him have prayed a raka they draw back to where those who have not prayed are, and do not say the taslim. Then those who have not prayed come forward and pray a raka with him. Then the imam leaves, as he has now prayed two rakas. Everyone else in the two groups stands and prays a raka by



himself after the imam has left. In this way each of the two groups will have prayed two rakas. If the fear is greater than that, then the men pray standing on their feet or mounted, either facing the qibla or otherwise."

Malik said that Nafi said, "I do not believe that Abdullah ibn Umar related it from anyone other than the Messenger of Allah, may Allah bless him and grant him peace."

►ISL Quran Subjects

## Observing Taqwa for Fear of Allah

1. OBSERVING TAQWA FOR FEAR OF ALLAH  
2.2, 2.41, 2.189, 2.194, 2.196, 2.197, 2.203, 2.223, 2.231, 2.233, 2.278, 2.279, 2.282, 2.283, 3.102, 3.123, 3.130, 3.138, 3.198, 3.200, 4.1, 4.9, 4.131, 5.2, 5.35, 5.57, 5.88, 5.100, 5.108, 6.69, 6.72, 8.1, 8.29, 16.2, 16.52, 22.1, 22.2, 23.52, 23.86, 23.87, 24.52, 30.31, 31.33, 33.70, 33.71, 39.10, 39.16, 39.20, 39.73, 39.74, 49.1, 49.10, 49.12, 57.28, 58.9, 59.7, 59.18, 60.11, 64.16, 65.1, 65.2, 65.3, 65.4, 65.5, 65.10, 92.5
2. Women, by  
33.55

►Hadith Qudsi

## Hadith Qudsi 22

Let not any one of you belittle himself. They said: O Messenger of Allah, how can any one of us belittle himself? He said: He finds a matter concerning Allah about which he should say something, and he does not say [it], so Allah (mighty and sublime be He) says to him on the Day of Resurrection: What prevented you from saying something about such-and-such and such-and-such? He say: [It was] out of fear of people. Then He says: Rather it is I whom you should more properly fear.

►Al-Tirmidhi Hadith

## Hadith 5330

Narrated by

**Mu'adh ibn Jabal**

The Prophet (peace be upon him) said, "In the last days there will be people who will be brethren in public but enemies in secret." He was asked how that would come about and replied, "Because they will have ulterior motives in their mutual dealings and at the same time will fear one another."

Ahmad transmitted it.

## FEEBLE AGE:

16:70 - It is Allah who creates you and takes your souls at death; and of you there are some who are sent back to a feeble age so that they know nothing after having known (much): for Allah is All-Knowing All-Powerful. <sup>21002101</sup>

2100 Besides the mystery and beauty of the many processes going on in the working of Allah's Creation, there is the wonderful life of man himself on this earth; how he is created as a child; how he grows in intelligence and knowledge; and how his soul is taken back and his body suffers dissolution. In some cases he lives so long that he falls into a feeble old age like a second childhood; he forgets what he learnt and seems almost to go back in Time. Is not all this wonderful, and evidence of the Knowledge and Power of Allah? (16.70)

2101 Our attention having been called to the remarkable transformations in life and nature, by which the Knowledge and Power of Allah work out His beneficent Plan for His creatures, we are reminded that man at best is but a feeble creature, but for the grace of Allah. We then pass on in the next Section to the differences in the gifts which men themselves enjoy, distinguishing them into so many categories. How much greater is the difference between the created things and their Creator? (16.70)

►Sahih Al-Bukhari Hadith

## Hadith 4.77

Narrated by

**Anas bin Malik**

The Prophet used to say, "O Allah! I seek refuge with You from helplessness, laziness, cowardice and feeble old age; I seek refuge with You from afflictions of life and death and seek refuge with You from the punishment in the grave."

## FEED:

76:8 - And they feed for the love of Allah the indigent the orphan and the captive <sup>5839</sup>

5839 The captive: when taken literally, it refers to the old state of things when captives of war had to earn their own food, or their own redemption; even ordinary prisoners in jail for criminal offences often starved unless food was provided for them by private friends or from their own earnings. (76.8)

76:9 - (Saying) "We feed you for the sake of Allah alone: No reward do we desire from you nor thanks. <sup>5840</sup>

5840 These words need not be actually uttered. They express the true motives of pious and unpretentious Charity. (76.9)

89:18 - Nor do ye encourage one another to feed the poor! <sup>6122</sup>

6122 Kindness and generosity set up standards which even worldly men feel bound to follow out of social considerations even if they are not moved by higher motives. But the wicked find plausible excuses for their own hard-heartedness, and by their evil example choke up the springs of charity and kindness in others. (89.18)

90:14 - Or the giving of food in a day of privation

6141 Feed those who need it, both literally and figuratively; but do so especially when there is privation or famine. (90.14)

90:15 - To the orphan with claims of relationship <sup>6142</sup>

6142 All orphans should be fed and helped. But ordinary orphans will come under the indigent in verse 16 below. The orphans related to us have a special claim on us. They should be near and dear to us, and if charity begins at home, they have the first claim on us. (90.15)

90:16 - Or to the indigent (down) in the dust. <sup>6143</sup>

6143 Persons down in the dust can only be helped from motives of pure charity, because nothing can be expected of them- neither praise nor advertisement nor any other advantage to the helper. Such help is help indeed. But there may be various degrees, and the help will be suited to the needs. (90.16)

107:2 - Then such is the (man) who repulses the orphan (with harshness)

107:3 - And encourages not the feeding of the indigent. <sup>6282</sup>

6282 The Charity or Love which feeds the indigent at the expense of Self is a noble form of virtue, which is beyond the reach of men who are so callous as even to discourage or forbid or look down upon the virtue of charity or kindness in others. (107.3)

►Fiqh-us-Sunnah

### Fiqh 3.143

#### Whoever dies and still had some days of Ramadan to make up

Most scholars, including Abu Hanifah, Malik, and the Shaf'iyah, say that the guardian or heir is not to fast on such a person's behalf, but is to **feed** one person a day for the missed days. The chosen opinion, however, among the Shaf'iyah is that it is preferred for the guardian to fast on the deceased's behalf, thus fulfilling his duty. There is therefore no need for him to feed anyone.

Sahih Al-Bukhari Hadith

**Hadith 6.32** Narrated by  
**Ata**

That he heard Ibn 'Abbas reciting the Divine Verse:

"And for those who can fast they had a choice either fast, or feed a poor for every day..." (2.184) Ibn 'Abbas said, "This Verse is not abrogated, but it is meant for old men and old women who have no strength to fast, so they should feed one poor person for each day of fasting (instead of fasting)."

►Sahih Al-Bukhari Hadith

**Hadith 8.811A** Narrated by  
**Abu Huraira**

A person had sexual relation with his wife in the month of Ramadan (while he was fasting), and he came to Allah's Apostle seeking his verdict concerning that action. The Prophet said (to him), "Can you afford to manumit a slave?" The man said, "No." The Prophet said, "Can you fast for two successive months?" He said, "No." The Prophet said, "Then feed sixty poor persons."

►Sahih Al-Bukhari Hadith

**Hadith 8.253B** Narrated by  
**Abdullah bin Amr**

A man asked the Prophet, "What Islamic traits are the best?" The Prophet said, "Feed the people, and greet those whom you know and those whom you do not know."

► Sahih Al-Bukhari Hadith

**Hadith 7.604** Narrated by  
**Kab bin Ujrah**

The Prophet came to me during the period of Al-Hudaibiya, while I was lighting fire underneath a cooking pot and lice were falling down my head. He said, "Do your lice hurt you?" I said, "Yes." He said, "Shave your head and fast for three days or feed six poor persons or slaughter a sheep as a sacrifice."

► Sahih Al-Bukhari Hadith

**Hadith 7.552** Narrated by  
**Abu Muisa Al Ashari**

The Prophet said, "Feed the hungry, visit the sick, and set free the captives."

## FIGHTING:

2:190 - Fight in the cause of Allah those who fight you but do not transgress limits; for Allah loveth not transgressors. <sup>204</sup>

204 War is only permissible in self-defence, and under well-defined limits. When undertaken, it must be pushed with vigour, but not relentlessly, but only to restore peace and freedom for the worship of God. In any case strict limits must not be transgressed: women, children, old and infirm men should not be molested, nor trees and crops cut down, nor peace withheld when the enemy comes to terms. (2.190)

2:216 - Fighting is prescribed for you and ye dislike it. But it is possible that ye dislike a thing which is good for you and that ye love a thing which is bad for you. But Allah knoweth and ye know not. <sup>236</sup>

236 To fight in the cause of Truth is one of the highest forms of charity. What can you offer that is more precious than your own life? But here again the limitations come in. If you are a mere brawler, or a selfish aggressive person, or a vainglorious bully, you deserve the highest censure. If you offer your life to the righteous Iman, who is only guided by God, you are an unselfish here. God knows the value of things better than you do. (2.216)

2:217 - They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah to deny Him to prevent access to the Sacred Mosque and drive out its members. Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die in unbelief their works will bear no fruit in this life and in the Hereafter; they will be Companions of the Fire and will abide therein. <sup>237238239</sup>

237 Prohibited Month: See ii. 194, n. 209. (2.217)

238 The intolerance and persecution of the Pagan clique at Mecca caused untold hardships to the holy Messenger of Islam and his early disciples. They bore all with meekness and long-suffering patience until the holy one permitted them to take up arms in self-defence. Then they were twitted with breach of the custom about Prohibited Months, though they were driven to fight during that period against their own feeling in self defence. But their enemies not only forced them to engage in actual warfare, but interfered with their conscience, persecuted them and their families, openly insulted and denied God, kept out the Muslim Arabs from the Sacred Mosque, and exiled them. Such violence and intolerance are deservedly called worse than slaughter. (2.217)

2:218 - Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah they have the hope of the Mercy of Allah; and Allah is Oft-Forgiving Most Merciful.

2:244 - Then fight in the cause of Allah and know that Allah heareth and knoweth all things. <sup>275</sup>

275 For God's cause we must fight, but never to satisfy our own selfish passions or greed, for the warning is repeated: "God heareth and knoweth all things" all deeds, words and motives are perfectly open before Him, however we might conceal them from men or even from ourselves. See ii. 216, n. 236. (2.244)

2:191 - And slay them wherever ye catch them and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred

Mosque unless they (first) fight you there; but if they fight you slay them. Such is the reward of those who suppress faith. <sup>205206</sup>

205 This passage is illustrated by the events that happened at Hudaibiya in the sixth year of the Hijra, though it is not clear that it was revealed on that occasion. The Muslims were by this time a strong and influential community. Many of them were exiles from Mecca, where the Pagans had established an intolerant autocracy, persecuting Muslims, preventing them from visiting their homes, and even keeping them out by force from performing the Pilgrimage during the universally recognised period of truce. This was intolerance, oppression, and autocracy to the last degree, and the mere readiness of the Muslims to enforce their rights as Arab citizens resulted without bloodshed in an agreement which the Muslims faithfully observed. The Pagans, however, had no scruples in breaking faith, and it is unnecessary here to go into subsequent events. (2.191)

206 Suppress faith: in the narrower as well as the larger sense. If they want forcibly to prevent you from exercising your sacred rites, they have declared war on your religion, and it would be cowardice to ignore the challenge or to fail in rooting out the tyranny. (2.191)

2:192 - But if they cease Allah is Oft-Forgiving Most Merciful

2:193 - And fight them on until there is no more tumult or oppression and there prevail justice and faith in Allah; but if they cease let there be no hostility except to those who practice oppression. <sup>207208</sup>

207 Justice and faith. The Arabic word is Din, which is comprehensive. It implies the ideas of indebtedness, duty, obedience, judgment, justice, faith, religion, customary rites, etc. The clause means: "until there is Din for God." (2.193)

208 If the opposite party cease to persecute you, your hostility ends with them as a party, but it does not mean, that you become friends to oppression. Your fight is against wrong; there should be no rancour against men. (2.193)

2:194 - The prohibited month for the prohibited month and so for all things prohibited there is the law of equality. If then anyone transgresses the prohibition against you transgress ye likewise against him. But fear Allah and know that Allah is with those who restrain themselves. <sup>209210</sup>

209 Haram - prohibited, sacred. The month of Pilgrimage (Zul-hajj) was a sacred month, in which warfare was prohibited by Arab custom. The month preceding (Zul-qad) and the month following (Muharram) were included in the prohibition, and Muharram was specially called al-Haram. Possibly Muharram is meant in the first line, and the other months and other prohibited things in "all things prohibited". In Rajab, also, war was prohibited. If the pagan enemies of Islam broke that custom and made war in the prohibited months, the Muslims were free also to break that custom but only to the same extent as the other broke it. Similarly the territory of Mecca was sacred, in which war was prohibited. If the enemies of Islam broke that custom, the Muslims were free to do so to that extent. Any convention is useless if one party does not respect it. There must be a law of equality. Or perhaps the word reciprocity may express it better. (2.194)

210 At the same time the Muslims are commanded to exercise self-restraint as much as possible. Force is a dangerous weapon. It may have to be used for self-defence or self-preservation, but we must always remember that self-restraint is pleasing in the eyes of God. Even when we are fighting, it should be for a principle, not out of passion. (2.194)

4:74 - Let those fight in the cause of Allah who sell the life of this world for the Hereafter. To him who fighteth in the cause of Allah whether he is slain or gets victory soon shall We give him a reward of great (value). <sup>591</sup>

591 It is not every one, -least of all, poltroons and faint-hearted persons-who is fit to fight in the cause of Allah. To do so is a privilege, and those who understand the privilege are prepared to sacrifice all their interests in this life, and this life itself; for they know that it is the sacrifice of something fleeting and of little value, for the sake of something everlasting, and of immense value. Whether (in appearance) they win or lose, in reality they win the prize for which they are fighting, -viz., honour and glory in the sight of Allah. Note that the only alternatives here are Death or Victory! The true fighter knows no defeat. (4.74)

4:75 - And why should ye not **fight in the cause of Allah** and of those who being weak are ill-treated (and oppressed)? Men women and children whose cry is: "Our Lord! rescue us from this town whose people are oppressors; and raise for us from Thee one who will protect; and raise for us from Thee one who will help!" <sup>592593</sup>

592 Mustadh'af = one reckoned weak, and therefore ill-treated and oppressed. Cf. iv. 98, and vii. 150. (4.75)

593 Even from the human point of view the cause of Allah is the cause of justice, the cause of the oppressed. In the great persecution, before Makkah was won again, what sorrows, threats, tortures, and oppressions, were suffered by those whose faith was unshaken? Muhammad's life and that of his adherents was threatened: they were mocked, assaulted, insulted and beaten; those within the power of the enemy were put into chains and cast into prison; others were boycotted, and shut out of trade, business, and social intercourse; they could not even buy the food they wanted,

or perform their religious duties. The persecution was redoubled for the believing slaves, women, and children after the Hijrat. Their cry for a protector, and helper from Allah was answered when Muhammad the Chosen One brought freedom and peace to Makkah again. (4.75)

4:76 - Those who believe fight in the cause of Allah and those who reject faith fight in the cause of evil: so fight ye against the friends of Satan: feeble indeed is the cunning of Satan. <sup>594</sup>

594 Auliyya plural of wali, friend, supporter, protector, patron; from the same root as maula, for which see iv. 33, n. 543. (4.76)

4:84 - Then fight in Allah's cause thou art held responsible only for thyself and rouse the believers. It may be that Allah will restrain the fury of the unbelievers: for Allah is the strongest in might and in punishment. <sup>603</sup>

603 The courage of Muhammad was as notable as his wisdom, his gentleness, and his trust in Allah. Facing fearful odds, he often stood alone, and took the whole responsibility on himself. But his example and visible trust in Allah inspired and roused the Muslims, and also-speaking purely from a human point of view-restrained the fury of his enemies. When we consider that he was Allah's inspired Messenger to carry out His Plan, we can see that nothing can resist that Plan. If the enemy happens to have strength, power, or resources, Allah's strength, power, and resources are infinitely greater. If the enemy is meditating punishment on the righteous for their righteousness. Allah's punishment for such wickedness will be infinitely greater and more effective. (4.84)

9:38 - O ye who believe! what is the matter with you then when ye are asked to go forth in the cause of Allah ye cling heavily to the earth? Do ye prefer the life of this world to the hereafter? But little is the comfort of this life as compared with the hereafter. <sup>12991300</sup>

1299 The immediate reference is to the expeditions to Tabuk (A.H. 9), for which see the Introduction to this Sura. But the lesson is perfectly general. When a call is made on behalf of a great cause, the fortunate ones are those who have the privilege of responding to the call. The unfortunate ones are those who are so engrossed in their parochial affairs that they turn a deaf ear to the appeal. They are suffering from a spiritual disease. (9.38)

1300 The choice is between two courses: will you choose a noble adventure and the glorious privilege of following your spiritual leader, or grovel in the earth for some small worldly gain or for fear of worldly loss? The people who hesitated to follow the call of Tabuk were deterred by (1) the heat of the summer, in which the expedition was undertaken on account of the threat to the existence of the little community, and (2) the fear of losing the fruit harvest, which was ripe for gathering. (9.38)

8:65 - O apostle! rouse the believers to the fight. If there are twenty amongst you patient and persevering they will vanquish two hundred: if a hundred they will vanquish a thousand of the unbelievers: for these are a people without understanding. <sup>1232</sup>

1232 In a fight, odds of ten to one against any one are appalling. But they do not daunt the men of faith. Whether they personally win or die, their Cause prevails. They are sure to win: because (1) they have divine aid, and (2) even humanly speaking, those who take up arms against truth and righteousness are fools, and their seeming power is but a broken reed. (8.65)

9:5 - But when the forbidden months are past then fight and slay the pagans wherever ye find them and seize them beleaguer them and lie in wait for them in every stratagem (of war); but if they repent and establish regular prayers and practice regular charity then open the way for them: for Allah is Oft-Forgiving Most Merciful. <sup>125012511252</sup>

1250 The emphasis is on the first clause; it is only when the four months of grace are past, and the other party show no signs of desisting from their treacherous designs by right conduct, that the state of war supervenes-between Faith and Unfaith. (9.5)

1251 When war becomes inevitable, it must be prosecuted with vigour. According to the English phrase, you cannot fight with kid gloves. The fighting may take the form of killing, capture, or siege, or ambush and other stratagems. But even then there is room for repentance and amendment on the part of the guilty party, and if that takes place, our duty is forgiveness and the establishment of peace. (9.5)

1252 The repentance must be sincere, and that is shown by conduct-a religious spirit of true prayer and charity. In that case we are not to bar the gate against the repentant. On the contrary we must do all we can to make their way easy, remembering that Allah is Oft-forgiving, Most Merciful. (9.5)

1253 Even among the enemies of Islam, actively fighting against Islam, there may be individuals who may be in a position to require protection. Full asylum is to be given to them, and opportunities provided for hearing the Word of Allah. If they accept the Word, they become Muslims and brethren, and no further question arises. If they do not see their way to accept Islam, they will require double protection: (1) from the Islamic forces openly fighting against their people, and (2) from their own people, as they detached themselves from them. Both kinds of protection should be ensured for them, and they should be safely escorted to a place where they can be safe. Such persons only err through ignorance, and there may be much good in them. (9.6)

9:13 - Will ye not fight people who violated their oaths plotted to expel the apostle and took the aggressive by being the first (to assault) you? Do ye fear them? Nay it is Allah whom ye should more justly fear if ye believe! <sup>1261</sup>

1261 The argument now takes a new turn. An appeal is made to the Muslims on various grounds: (1) the shameless disregard of treaties by the enemy, (2) the under-hand plots to discredit the Holy Prophet, and turn him out of Madinah as he had been turned out of Makkah, (3) the aggressive taken by the Quraish and their confederates in Madinah after the treaty of Hudaibiya (A.H. 6, Zul-qa'dah. Feb. 628), (4) the manly attitude that fears Allah rather than men, and (5) the need to prove our sincere faith by test and trial and struggle and sacrifice (ix. 16). (9.13)

9:14 - Fight them and Allah will punish them by your hands cover them with shame help you (to victory) over them heal the breasts of believers. <sup>1262</sup>

1262 Heal the breasts of believers, i.e., of wounds that they may have sustained from the assaults, taunts, and cruelty of the enemy. (9.14)

9:41 - Go ye forth (whether equipped) lightly or heavily and strive and struggle with your goods and your persons in the cause of Allah. That is best for you if ye (but) knew. <sup>1306</sup>

1306 Whether equipped lightly or heavily: to be taken both literally and metaphorically. All were invited, and they were to bring such resources as they had, light- armed or heavy-armed, on foot or mounted, experienced men for posts of danger, raw men for duties for which they were fit. All would and should help. Even those who were too old or feeble to go could contribute such money or resources as they had. (9.41)

9:52 - Say: "Can you expect for us (any fate) other than one of two glorious things (martyrdom or victory)? But we can expect for you either that Allah will send His punishment from Himself or by our hands. So wait (expectant); we too will wait with you." <sup>1313</sup>

1313 The waiting of the Unbelievers and that of the Believers are in different senses. The Unbelievers wish for disaster to the Believers, but the Believers will either conquer or die as martyrs in the Cause, in either case happy in the issue. The Believers expect punishment for the Unbelievers for their infidelity, either through their own instrumentality, or in some other way in Allah's Plan, and the Unbelievers would not like it in either case. Cf. vi. 158. (9.52)

9:122 - Nor should the believers all go forth together: if a contingent from every expedition remained behind they could devote themselves to studies in religion and admonish the people when they return to them that thus they (may learn) to guard themselves (against evil). <sup>1373</sup>

1373 Fighting may be inevitable, and where a call is made by the ruler of an Islamic State, it should be obeyed. But fighting is not to be glorified to the exclusion of all else. Even among those who are able to go forth, a party should remain behind-for purposes of study, so that when the fighters return home, their minds may be attuned again to the more normal interests of religious life, under properly instructed teachers. The students and teachers are soldiers of the Jiha4d in their spirit of obedience and discipline. (9.122)

9:123 - O ye who believe! **fight** the unbelievers who gird you about and let them find firmness in you; and know that Allah is with those who fear him. <sup>1374</sup>

1374 When conflict becomes inevitable, the first thing is to clear our surroundings of all evil, for it is only evil that we can rightly fight. To evil we must put up a stout and stiff resistance. Mealy-mouthed compromises are not right for soldiers of truth and righteousness. They are often a compound of cowardice, weariness, greed, and corruptibility. (9.123)

22:39 - To those against whom war is made permission is given (to fight) because they are wronged and verily Allah is Most powerful for their aid <sup>2816</sup>

2816 Several translators have failed to notice that yuqataluna (in the best-approved texts) is in the passive voice, "against whom war is made",-not "who take arms against the unbelievers" as Sale translates it. The clause "and verily...their aid" is parenthetical. Verse 40 connects on with "they are wronged". The wrong is indicated: 'driven by persecution from their home, for no other reason than that they worshipped the One True God'. This was the first occasion on which fighting-in self-defence-was permitted. This passage therefore undoubtedly dates from Madinah. (22.39)

61:4 - Truly Allah loves those who fight in His Cause in battle array as if they were a solid cemented structure. <sup>5433</sup>

5433 A battle array, in which a large number of men stand, march, or hold together against assault as if they were a solid wall, is a striking example of order, discipline, cohesion, and courage. "A solid cemented structure" is even a better simile than the usual "solid wall" as the "structure" or building implies a more diversified organisation held together in unity and strength, each part contributing strength in its own way, and the whole held together not like a mass but like a living organism. Cf. also xxxvii. 1 and n. 4031. (61.4)



►Sunan of Abu-Dawood

### Hadith 2513

Narrated by

**Abdullah ibn Amr ibn al-'As**

Apostle of Allah, tell me about jihad and fighting. He replied: Abdullah ibn Amr, if you fight with endurance seeking from Allah your reward, Allah will resurrect you showing endurance and seeking your reward from Him, but, if you fight for vain show seeking to acquire much, Allah will resurrect you making a vain show and seeking to acquire much. In whatever you fight or are killed, Abdullah ibn Amr, in that state Allah will resurrect you.

►Sahih Al-Bukhari Hadith

### Hadith 4.355

Narrated by

**Abu Musa Al Ashari**

A bedouin asked the Prophet, "A man may fight for the sake of booty, and another may fight so that he may be mentioned by the people, and a third may fight to show his position (i.e. bravery); which of these regarded as fighting in Allah's cause?" The Prophet said, "He who fights so that Allah's Word (i.e. Islam) should be superior, fights for Allah's cause."

►Sahih Al-Bukhari Hadith

### Hadith 9.215

Narrated by

**Said bin Jubair**

'Abdullah bin 'Umar came to us and we hoped that he would narrate to us a good Hadith. But before we asked him, a man got up and said to him, "O Abu 'Abdur-Rahman! Narrate to us about the battles during the time of the afflictions, as Allah says:

'And fight them until there is no more afflictions (i.e. no more worshipping of others besides Allah).( (2.193) Ibn 'Umar said (to the man), "Do you know what is meant by afflictions? Let your mother bereave you! Muhammad used to fight against the pagans, for a Muslim was put to trial in his religion (The pagans will either kill him or chain him as a captive). His fighting was not like your fighting which is carried on for the sake of ruling."

►Sahih Al-Bukhari Hadith

### Hadith 9.561

Narrated by

**Abu Huraira**

Allah's Prophet Solomon who had sixty wives, once said, "Tonight I will have sexual relation (sleep) with all my wives so that each of them will become pregnant and bring forth (a boy who will grow into) a cavalier and will fight in Allah's Cause." So he slept with his wives and none of them (conceived and) delivered (a child) except one who brought a half (body) boy (deformed). Allah's Prophet said, "If Solomon had said; 'If Allah Will,' then each of those women would have delivered a (would-be) cavalier to **fight** in Allah's Cause." (See Hadith No. 74 A, Vol. 4).

SEE: ►Sahih Bukhari Hadith Subjects

## Jihad

►Al-Tirmidhi Hadith

### Hadith 1302

Narrated by

**AbuHurayrah**

Would you not wish that Allah should forgive you and admit you to Paradise? Then fight in the cause of Allah. Paradise becomes incumbent for those who fight in the cause of Allah even for the briefest space.

Transmitted by Tirmidhi.

►Sahih Al-Bukhari Hadith

### Hadith 2.536

Narrated by

**Abu Huraira**

Abu Bakr said, "By Allah! If they (pay me the Zakat and) withhold even a she-kid which they used to pay during the lifetime of Allah's Apostle, I will fight with them for it." 'Umar said, "It was nothing but Allah Who opened Abu Bakr's chest towards the decision to fight, and I came to know that his decision was right."

See: 2:246, 4:90.77, 5:24, 8:39, 9:12.29.44.45.51.81.83.111, 47:4, 48:16.22, 59:11.12.14, 60:8.9. etc.

## FIRDAWS:

18:107 - As to those who believe and work righteous deeds they have for their entertainment the Gardens of Paradise <sup>2452</sup>

2452 Firdaus in Persian means an enclosed place, a park. In technical theological language the word is used for the inner circle of Heaven, or the highest Heaven, the destination of those who perfectly fulfil both requirements, viz.; a sound faith, and perfectly righteous conduct. Small faults in either respect are forgiven; the Mercy of Allah steps in. (18.107)

See: under "Gardens"

## **FIRE:**

7:36 - But those who reject our signs and treat them with arrogance they are companions of the fire to dwell therein (for ever).

4:56 - Those who reject Our Signs We shall soon cast into the fire: as often as their skins are roasted through We shall change them for fresh skins that they may taste the penalty: for Allah is Exalted in Power Wise.

14:50 - Their garments of liquid pitch and their faces covered with Fire; <sup>19271928</sup>

1928 Qatiran: black pitch, a resinous substance exuding from certain kinds of trees like the terebinth or the pines, or distilled from wood or coal. It catches fire readily. Issuing from the upper garments (Sarabil) the flames soon cover the face, the most expressive part of man's essence or being. The metaphor of fetters (n. 1926) is now changed to that of pitch, which darkens and sets on fire the soul of man. (14.50)

22:19 - These two antagonists dispute with each other about their Lord: but those who deny (their Lord) for them will be cut out a garment of Fire: over their heads will be poured out boiling water. <sup>2792</sup>

2792 Two antagonists: i.e., parties of antagonists, viz., Men of Faith, who confess their Lord and seek to carry out His Will, and Men who deny their Lord and defy His Will. (22.19)

25:11 - Nay they deny the Hour (of the Judgment to come): but We have prepared a Blazing Fire for such as deny the Hour: <sup>3066</sup>

3066 Denying the Hour of Judgment means denying the power of Justice and Truth to triumph; it means asserting the dominion of Evil. But Allah himself will punish them, as shown in the following verses. (25.11)

32:20 - As to those who are rebellious and wicked their abode will be the Fire: every time they wish to get away therefrom they will be forced thereinto and it will be said to them: "taste ye the Penalty of the Fire the which ye were wont to reject as false." <sup>3653</sup>

3653 Cf. xxii. 22. Just as the gardens is the type of Bliss, so is the Fire the type of Penalty and suffering. There will be no getting away from it. What will be the thoughts of those who had earned it? "We used to reject the idea of the Consequences as a mere chimera: and now we find it to be true!" What will be their feelings then? How will they like it! (32.20)

41:19 - On the Day that the enemies of Allah will be gathered together to the Fire they will be marched in ranks. <sup>4486</sup>

4486 "Marched in ranks": to show their further humiliation: for they will be like prisoners going to Punishment. (41.19)

41:20 - At length when they reach the (Fire) their hearing their sight and their skins will bear witness against them as to (all) their deeds. <sup>4487</sup>

4487 All the members of their bodies and the faculties of their minds, which they misused, will bear witness against them. Similarly, in xxxvi. 65, their hands and their feet bear witness against them. The "skin" not only includes the sense of touch (which is so often misused in sex), but also the sense of taste and the sense of smell, which are specialised forms of the organ of touch. All the sensory organs, and all their intellectual and emotional counterparts advance us by their use and pull us down by their misuse. They become tell-tale witnesses against us if abused. (41.20)

41:24 - If then they have patience the Fire will be a Home for them! And if they beg to be received into favor into favor will they not (then) be received. <sup>4491</sup>

4491 If they have patience: there is sarcasm in the meaning. "Let them not be impatient: they will soon find a home in the Fire of Hell! If they ask for grace and forgiveness then, it will be too late." (41.24)

40:41 - "And O my People! how (strange) it is for me to call you to Salvation while ye call me to the Fire! <sup>4414</sup>

4414 It may seem strange according to the laws of this world that he should be seeking their Good while they are seeking his damnation! But that is the merit of Faith. Its mission is to rescue its enemies and Allah's enemies, as far as their will will consent! (40.41)

40:46 - In front of the Fire will they be brought morning and evening: and (the Sentence will be) on the Day that Judgment will be established: "Cast ye the People of Pharaoh into the severest Penalty!" 4419

4419 When the Judgment really comes, it is not like an ordinary physical disaster. The Fire of Punishment is ever present-morning and evening-i.e., at all times. The sentence becomes final and there is no mitigation. (40.46)

40:47 - Behold they will dispute with each other in the Fire! The weak ones (who followed) will say to those who had been arrogant "We but followed you: can ye then take (on yourselves) from us some share of the Fire?" 4420

4420 Just as Unity, Harmony, and Peace are indications of Truth, Bliss, and Salvation, so Reproaches, Disputes, and Disorders are indications of Hell. (40.47)

40:48 - Those who had been arrogant will say: "We are all in this (Fire)! Truly Allah has judged between (His) Servants!" 4421

4421 Note the evasion and cynicism of the answer, befitting the character of spiritual misleaders! 'What! are we not suffering with you in the same Fire! Pray to Allah if you like! He has pronounced His Judgment!' Cf. xiv. 21-22. (40.48)

40:49 - Those in the Fire will say to the Keepers of Hell: "Pray to your Lord to lighten us the Penalty for a Day (at least)!" 4422

4422 Cf. xxxix. 71. The poor misguided ones will turn to the angels who are their Keepers, asking them to pray and intercede for them. But the angels are set there to watch over them, not to intercede for them. In their innocence they ask, 'Did you have no warnings from messengers, men like yourselves, in your past life?' (40.49)

56:42 - They will be) in the midst of a fierce Blast of Fire and in Boiling Water 5242

5242 Notice the parallelism in the contrast between those in Bliss and those in Misery. The description in each case pursues the idea of contrast. The fierce Blast of Fire and the Boiling Water are in contrast to the happy Lote-tree and the flowers and fruits in verses 28-29 above. (56.42)

►Sahih Al-Bukhari Hadith

### Hadith 4.487

Narrated by

**Abu Huraira**

Allah's Apostle said, "Your (ordinary) fire is one of 70 parts of the (Hell) Fire." Someone asked, "O Allah's Apostle! This (ordinary) fire would have been sufficient (to torture the unbelievers)," Allah's Apostle said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire."

**Sahih Al-Bukhari Hadith** Hadith 8.490

**Narrated by** Narrated by

**Abu Huraira**

I heard Allah's Apostle saying, "My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling in the fire) but they overpowered him and rushed into the fire." The Prophet added: "Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the Fire, but you insist on falling into it."

►Fiqh-us-Sunnah

### Fiqh 4.56b

## Carrying torches or fire in a funeral procession

These are forbidden as they are vestiges of the Days of Ignorance. Ibn Al-Mundhir said: "This practice is disliked by all men of knowledge and scholars on record.

According to Ibn Majah, Abu Musa Al-Ash'ari, on his deathbed, directed his heirs, saying: "Do not follow my funeral procession carrying any censers (with fires in them to burn frankincense for its aromatic smoke and fragrance)."

►Sahih Al-Bukhari Hadith

### Hadith 7.124

Narrated by

**Usama**

The Prophet said, "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts). But the companions of the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women."

► Sahih Al-Bukhari Hadith

**Hadith 8.52** Narrated by  
**Adi bin Hatim**

The Prophet then said, "(O people!) Save yourselves from the (Hell) Fire even if with one half of a date fruit (given in charity), and if this is not available, then (save yourselves) by saying a good pleasant friendly word."

► Sahih Al-Bukhari Hadith

**Hadith 8.571** Narrated by  
**Imran bin Husain**

The Prophet said, "Some people will be taken out of the Fire through the intercession of Muhammad they will enter Paradise and will be called Al-Jahannamiyin (the Hell Fire people)."

See: 2:17.167, 3:131.181.183,4:55, 7:50, 11:98, 20:10.11, 29:24.25.30, 36:80, 37:23, 39:16.67:5, 79:36.39, 83:16, 85:4.5..6 88:4, 104:6, 111:3, etc.

## **FISH:**

68:48 - So wait with patience for the command of thy Lord and be not like the Companion of the Fish when he cried out in agony. <sup>5629</sup>

Note: 5629 – See under "Prophets-Yunus"

18:61 - But when they reached the Junction they forgot (about) their Fish which took its course through the sea (straight) as in a tunnel. <sup>24072408</sup>

2408 Moses was to go and find a servant of Allah, who would instruct him in such knowledge as he had not already got. He was to take a fish with him. The place where he was to meet his mysterious Teacher would be indicated by the fact that the fish would disappear when he got to that place. (18.61)

2409 When they came to the Junction of the Seas, Moses forgot about the fish, and his attendant forgot to tell him of the fact that he had seen the fish escaping into the sea in a marvellous way. They passed on, but the stages now became heavier and heavier, and more fatiguing to Moses. (18.62)

2410 The attendant actually saw the fish swimming away in the sea, and yet "forgot" to tell his master. In his case the "forgetting" was more than forgetting. Inertia had made him refrain from telling the important news. In such matters inertia is almost as bad as active spite, the suggestion of Satan. (18.63)

37:142 - Then the big Fish did swallow him and he had done acts worthy of blame. <sup>41224123</sup>

4122 The rivers of Mesopotamia have some huge fishes. The word used here is Hat, which may be a fish or perhaps a crocodile. If it were in an open northern sea, it might be a whale. The locality is not mentioned: in the Old Testament he is said to have taken ship in the port of Joppa (now Jaffa) in the Mediterranean (Jonah, i. 3), which would be not less than 600 miles from Nineveh. The Tigris river, mentioned by some of our Commentators, is more likely, and it contains some fishes of extraordinary size. (37.142)

4123 See n. 4120. (37.142)

4124 "But he cried through the depths of darkness, 'There is no god but Thee: glory to Thee! I was indeed wrong!' " (xvi. 87). (37.143)

4125 This is just the idiom. This was to be the burial and the grave of Jonah. If he had not repented, he could not have got out of the body of the creature that had swallowed him, until the Day of Resurrection, when all the dead would be raised up. (37.144)

7:163 Ask them concerning the town standing close by the sea. Behold! they transgressed in the matter of the Sabbath. For on the day of their Sabbath their fish did come to them openly holding up their heads but on the day they had no Sabbath they came not: thus did We make a trial of them for they were given to transgression. <sup>1137</sup>

1137 Cf. ii. 65 and n. 79. Fishing, like every other activity, was prohibited to Israel on the Sabbath day. As this practice was usually observed, the fish used to come up with a sense of security to their water channels or pools openly on the Sabbath day, but not on other days when fishing was open. This was a great temptation to the law-breakers, which they could not resist. Some of their men of piety protested, but it had no effect. When their transgressions, which we may suppose, extended to other commandments, passed beyond bounds, the punishment came. (7.163)

►Al-Tirmidhi Hadith

### **Hadith 213** Narrated by **AbuUmamah al-Bahili**

Mention was made to Allah's Messenger (peace be upon him) of two persons: the one being a devout, and the other being a scholar. Thereupon Allah's Messenger (peace be upon him) said: The superiority of the scholar over the devout is like my superiority over one who is of the lowest rank amongst you. Then Allah's Messenger (peace be upon him) said: Verily (for the scholars) Allah and His angels, the dwellers of the Heavens and of the Earth, even an ant in its hole and fish (in the depth of water) invoke blessings on one who teaches people goodness.

Transmitted by Tirmidhi.

## **FLOG:**

24:2 24:4 – See under “Women\_

►Sunan of Abu-Dawood

### **Hadith 4469** Narrated by **AbuHurayrah**

The Prophet (peace be upon him) said: If he is intoxicated, flog him; again if he is intoxicated, flog him; again if he is intoxicated, flog him if he does it again a fourth time, kill him. AbuDawud said: And there is a similar tradition of Umar ibn AbuSalamah, from his father, on the authority of AbuHurayrah, from the Prophet (peace be upon him): If he drinks wine, flog him if he does it so again, a fourth time, kill him.

►Sahih Al-Bukhari Hadith

### **Hadith 8.822** Narrated by **Abu Huraira and Said bin Khalid**

The verdict of Allah's Apostle was sought about an unmarried slave girl guilty of illegal intercourse. He replied, "If she commits illegal sexual intercourse, then flog her (fifty stripes), and if she commits illegal sexual intercourse (after that for the second time), then flog her (fifty stripes), and if she commits illegal sexual intercourse (for the third time), then flog her (fifty stripes) and sell her for even a hair rope." Ibn Shihab said, "I am not sure whether the Prophet ordered that she be sold after the third or fourth time of committing illegal intercourse."

►Al-Muwatta Hadith

### **Hadith 41.14**

## **The Hadd for Fornication**

Malik related to me from Ibn Shihab from Ubaydullah ibn Abdullah ibn Utba ibn Masud from Abu Hurayra and Zayd ibn Khalid al-Juhani that the Messenger of Allah, may Allah bless him and grant him peace, was asked about a slave-girl who committed fornication and was not muhsana. He said, "If she commits fornication, then flog her. If she commits fornication again, then flog her, and if she commits fornication again, then sell her, if only for a rope."

Ibn Shihab added, "I don't know whether it was three or four times."

## **FOOD:**

2:168 - O ye people! eat of what is on earth lawful and good; and do not follow the footsteps of the evil one for he is to you an avowed enemy. <sup>169</sup>

169 We now come to the regulations about food. First (ii. 168-71) we have an appeal to all people, Muslims, Pagans, as well as the People of the Book; then (ii. 172-73) to the Muslims specially; then (ii 174-76) to the sort of men who then (as some do now) either believe in too much formalism or believe in no restrictions at all. Islam follows the Golden Mean. All well-regulated societies lay down reasonable limitations. These become incumbent on all loyal members of any given society, and show what is "lawful" in that society. But if the limitations are reasonable, as they should be, the "lawful" will also coincide more and more with what is "good." (2.168)

2:172 -O ye who believe! eat of the good things that We have provided for you and be grateful to Allah if it is Him ye worship. <sup>172</sup>

172 Gratitude for God's gifts is one form of worship. (2.172)

2:173 - He hath only forbidden you dead meat and blood and the flesh of swine and that on which any other name hath been invoked besides that of Allah but if one is forced by necessity

without wilful disobedience nor transgressing due limits then is he guiltless. For Allah is Oft-Forgiving Most Merciful. <sup>173174</sup>

173 Dead meat: maitat: carrion; animal that dies of itself; the original Arabic has a slightly wider meaning given to it in Fiqh (Religious Law); anything that dies of itself and is not expressly killed for food with the Takbir duly pronounced on it. But there are exceptions, e.g., fish and locusts are lawful, though they have not been made specially halal with the Takbir. But even fish or locusts as carrion would be obviously ruled out. (2.173)

174 For prohibited foods, cf. also Q. v. 4-5; vi. 121, 138-146; etc. The teachers of Fiqh (Religious Law) work out the details with great elaboration. My purpose is to present general principles, not technical details. Carrion or dead meat and blood as articles of food would obviously cause disgust to any refined person. So would swine's flesh where the swine live on offal. Where swine are fed artificially on clean food, the objections remain: (1) that they are filthy animals in other respects, and the flesh of filthy animals taken as food affects the eater; (2) that swine's flesh has more fat than muscle-building material; and (3) that it is more liable to disease than other kinds of meat; e.g., trichinosis, characterised by hair-like worms in the muscular tissue. As to food dedicated to idols or false gods, it is obviously unseemly for the Children of Unity to partake of it. (2.173)

5:1 - O ye who believe! fulfil (all) obligations. Lawful unto you (for food) are all four-footed animals with the exceptions named: but animals of the chase are forbidden while ye are in the Sacred Precincts or in pilgrim garb: for Allah doth command according to His Will and Plan. 682683684685

683 That is, the exceptions named not only in the Qur-an but in the Sunnah as well. See v. 3 below. (5.1)

684 Cf. v. 94-96. Hunting and the use of game are forbidden "while ye are hurumun," i.e., while ye are (1) in the Sacred Precincts, or (2) in the special pilgrim garb (ihram), as to which see n. 212, ii. 196. In most cases the two amount to the same thing. The Sacred Precincts are sanctuary both for man and beast. (5.1)

5:3 - Forbidden to you (for food) are: dead meat blood the flesh of swine and that on which hath been invoked the name of other than Allah that which hath been killed by strangling or by a violent blow or by a headlong fall or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you completed my favor upon you and have chosen for you Islam as your religion. But if any forced by hunger with no inclination to transgression Allah is indeed Oft-Forgiving Most Merciful. 691692693694

691 Cf. ii. 173 and nn. 173 and 174. The prohibition of dead meat, blood, the flesh of swine, and that on which other names than that of Allah have been invoked, has been there explained. (5.3)

692 If an animal dies by strangling, or by a violent blow, or a headlong fall, or by being gored to death, or by being attacked by a wild animal, the presumption is that it becomes carrion, as the life-blood is congealed before being taken out of the body. But the presumption can be rebutted. If the life-blood still flows and the solemn mode of slaughter (zabih in the name of Allah is carried out, it becomes lawful as food. (5.3)

693 This was also an idolatrous rite, different from that in which a sacrifice was devoted to a particular idol or a false god. (5.3)

5:4 - They ask thee what is lawful to them (as food): say: Lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by Allah; eat what they catch for you but pronounce the name of Allah over it: and fear Allah; for Allah is swift in taking account. 697698

697 The previous verse was negative; it defined what was not lawful for food, viz., things gross, or disgusting, or dedicated to superstition. This verse is positive: it defines what is lawful, viz., all things that are good and pure. (5.4)

698 In the matter of the killing for meat, the general rule is that the name of Allah, the true God should be pronounced as a rite in order to call our attention to the fact that we do not take life thoughtlessly but solemnly for food, with the permission of Allah, to whom we render the life back. The question of hunting is then raised. How can this solemn rite be performed when we send forth trained hawks, trained hounds, or trained cheetahs or other animals trained for the chase? They must necessarily kill at some distance from their masters. Their game is legalised on these conditions: (1) that they are trained to kill, not merely for their own appetite, or out of mere wantonness, but for their master's food; the training implies that something of the solemnity which Allah has taught us in this matter goes into their action; and (2) we are to pronounce the name of Allah over the quarry; this is interpreted to mean that the Takbir should be pronounced when the hawk or dog, etc., is released to the quarry. (5.4)

5:5 - This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers but chaste women among the People of the Book revealed before your time when ye give them their due dowers and desire chastity not



lewdness nor secret intrigues. If anyone rejects faith fruitless is his work and in the Hereafter he will be in the ranks of those who have lost (all spiritual good). <sup>699700701</sup>

- 699 The question is for food generally, such as is ordinarily "good and pure": in the matter of meat it should be killed with some sort of solemnity analogous to that of the Takbir. The rules of Islam in this respect being analogous to those of the People of the Book, there is no objection to mutual recognition, as opposed to meat killed by Pagans with superstitious rites. In this respect the Christian rule is the same: "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication." (Acts, xv. 29). Notice the bracketing of fornication with things unlawful to eat. (5.5)

5:62 - Many of them dost thou see racing each other in sin and rancor and their eating of things forbidden. Evil indeed are the things that they do. <sup>771</sup>

- 771 Eating of things forbidden: may be construed in a literal or a figurative sense. From its juxtaposition with sin and hatred, it is better to construe it in a figurative sense, as referring to their fraudulent misappropriations of other people's property or trust property. "Eating" is used in v. 66 below in the general sense of enjoyment and happiness. (5.62)

5:87 - O ye who believe! make not unlawful the good things which Allah hath made lawful for you but commit no excess: for Allah loveth not those given to excess. <sup>791</sup>

- 791 In pleasures that are good and lawful the crime is excess. There is no merit merely in abstention or asceticism, though the humility or unselfishness that may go with asceticism may have its value. In v. 82, Christian monks are praised for particular virtues, though here and elsewhere monasticism is disapproved of. Use Allah's gifts of all kinds with gratitude, but excess is not approved of by Allah. (5.87)

5:88 - Eat of the things which Allah hath provided for you lawful and good: but fear Allah in Whom ye believe.

5:93 - On those who believe and do deeds of righteousness there is no blame for what they ate (in the past) when they guard themselves from evil and believe and do deeds of righteousness (or) again guard themselves from evil and do good. For Allah loveth those who do good. <sup>798</sup>

- 798 There is a subtle symphony in what appears at first sight to be a triple repetition. The relation of such simple regulations as those of food, or game, or the reverence due to a sacred place or sacred institution, has to be explained vis-a-vis man's higher duties. Baidhawi is right in classifying such duties under three heads; those due to Allah, those due from a man to himself (his self-respect), and those due to other creatures of Allah. Or perhaps all duties have this threefold aspect. The first may be called Believing or Faith; the second, Guarding ourselves from evil, or Conscience: and the third, doing good or Righteousness. But the simplest physical rules, e.g., those about eating, cleanliness, etc., if they are good, refer also to the higher aspects. If we eat bad food, we hurt ourselves, we cause offence to our neighbours, and we disobey Allah. If we have faith and righteousness, are we likely to be wanting in conscience? If we have conscience and faith, are we likely to fail in righteousness? If we have conscience and righteousness, what can be their foundation but faith? All three manifest themselves in a willingobedience to Allah, and love for Him. We realise His love in loving and doing good to His creatures, and our love for Him is meaningless without such good. (5.93)

6:138 - And they say that such and such cattle and crops are taboo and none should eat of them except those whom so they say We wish; further there are cattle forbidden to yoke or burden and cattle on which (at slaughter) the name of Allah is not pronounced; inventions against Allah's name: soon will He requite them for their inventions. <sup>960961962</sup>

- 960 A taboo of certain foods is sometimes a device of the priesthood to get special things for itself. It has to be enforced by pretending that the prohibition for others is by the Will of God. It is a lie or invention against God. Most superstitions are. (6.138)

961 Cattle dedicated to heathen gods may be reserved from all useful work; in that case they are a dead loss to the community, and they may, besides, do a great deal of damage to fields and crops. (6.138)

962 If meat is killed in the name of heathen gods, it would naturally not be killed by the solemn rite in God's name, by which alone the killing can be justified for food. See n. 698 to v. 5. (6.138)

6:142 - Of the cattle are some for burden and some for meat. Eat what Allah hath provided for you and follow not the footsteps of Satan: for he is to you an avowed enemy. <sup>967</sup>

- 967 Superstition kills true religion. We come back to the Arab Pagan superstitions about cattle for food. The horse is not mentioned, because horse flesh was not an article of diet and there were no superstitions about it. Sheep and goats, camels and oxen were the usual sources of meat. Sheep and goats were not used as beasts of burden, but camels (of both sexes) were used for carrying burdens, and oxen for the plough, though cows were mainly used for milk and meat. The words "some for burden and some for meat" do not differentiate whole species, except that they give you the first two and the last two categories. (6.142)

6:118 - So eat of (meats) on which Allah's name hath been pronounced if ye have faith in His Signs.

6:119 - Why should ye not eat of (meats) on which Allah's name hath been pronounced when He hath explained to you in detail what is forbidden to you except under compulsion of necessity? But many do mislead (men) by their appetites unchecked by knowledge. Thy Lord knoweth best those who transgress. <sup>944</sup>

944 Cf. v. 4. When a clear law has explained what is lawful and unlawful in food, it is wrong to raise fresh scruples and mislead the ignorant. (6.119)

6:121 - Eat not of (meats) on which Allah's name hath not been pronounced: that would be impiety. But the evil ones ever inspire their friends to contend with you; if ye were to obey them ye would indeed be pagans.

6:145 - Say: "I find not in the Message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it unless it be dead meat or blood poured forth or the flesh of swine for it is an abomination or what is impious (meat) on which a name has been invoked other than Allah's." But (even so) if a person is forced by necessity without wilful disobedience nor transgressing due limits thy Lord is Oft-Forgiving Most Merciful. <sup>969</sup>

969 Blood poured forth: as distinguished from blood adhering to flesh, or the liver, or such other internal organs purifying the blood. (6.145)

6:146 - For those who followed the Jewish Law We forbade every (animal) with undivided hoof and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails or is mixed up with a bone: this in recompense for their wilful disobedience: for We are True (in Our ordinances). <sup>970971</sup>

970 Zufur may mean claw or hoof; it is in the singular number; but as no animal has a single claw, and there is no point in a division of claws, we must look to a hoof for the correct interpretation. In the Jewish Law (Leviticus, xi. 3-6), "Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among the beasts" was lawful as food, but the camel, the coney (rabbit), and the hare were not lawful, because they do not "divide the hoof". "Undivided hoof" therefore is the correct interpretation. These three animals, unlawful to the Jews, are lawful in Islam. Cf. iv. 160. (6.146)

971 In Leviticus (vii. 23) it is laid down that "ye shall eat no manner of fat, of ox, or of sheep or of goat." As regards the exceptions, it is to be noticed that priests were enjoined (Leviticus, vii. 6) to eat of the fat in the trespass of offering, which was considered holy, viz., "the rump" (back and bone) "and the fat that covereth the inwards" (entrails), (Leviticus, vii.3). (6.146)

16:114 - So eat of the sustenance which Allah has provided for you lawful and good; and be grateful for the favors of Allah if it is He whom ye serve. <sup>2151</sup>

2151 Ingratitude for Allah's sustenance (in the literal and figurative senses) may be shown in various ways, e.g., (1) by forgetting or refusing to acknowledge the true source of the bounty, viz., Allah, (2) by misusing or misapplying the bounty, as by committing excesses in things lawful, or refusing to share them with others of Allah's creatures when the need arises, or (3) by falsely ascribing to Allah any prohibitions we may set up for ourselves for special reasons or because of our special idiosyncrasies. (16.114)

16:115 - He has only forbidden you dead meat and blood and the flesh of swine and any (food) over which the name of other than Allah has been invoked. But if one is forced by necessity without willful disobedience nor transgressing due limits then Allah is Oft-Forgiving Most Merciful. <sup>2152</sup>

2152 Cf. ii. 173 and notes, v. 3-4, and vi. 121 and 138-146. (16.115)

16:116 - But say not for any false thing that your tongues may put forth "This is lawful and this is forbidden" so as to ascribe false things to Allah. For those who ascribe false things to Allah will never prosper. <sup>2153</sup>

2153 Men are apt to create taboos for themselves, out of superstition, and often for selfish ends, and enforce them in the name of religion. Nothing can be more reprehensible. (16.116)

18:19 - Now send ye then one of you with this money of yours to the town: let him find out which is the best food (to be had) and bring some to you that (ye may) satisfy hunger herewith: and let him behave with care and courtesy and let him not inform anyone about you. <sup>235223532354</sup>

- 2354 Best food:, i.e., purest, most wholesome, perhaps also most suitable for those who rejected idol worship, i.e., not dedicated to idols. For they still imagined the world in the same state in which they had known it before they entered the Cave. (18.19)

►Al-Muwatta Hadith

## Hadith 31.54

### General Section on Selling Food

Yahya related to me from Malik that he had heard that Muhammad Sirin used to say, "Do not sell grain on the ears until it is white."

Malik said, "If someone buys food for a known price to be delivered at a stated date, and when the date comes, the one who owes the food says, 'I do not have any food, sell me the food which I owe you with delayed terms.' The owner of the food says, 'This is not good, because the Messenger of Allah, may Allah bless him and grant him peace, forbade selling food until the deal was completed.' The one who owes the food says to his creditor, 'Sell me any kind of food on delayed terms until I discharge the debt to you.' This is not good because he gives him food and then he returns it to him. The gold which he gave him becomes the price of that which is his right against him and the food which he gave him becomes what clears what is between them. If they do that, it becomes the sale of food before the deal is complete."

Malik spoke about a man who was owed food which he had purchased from a man and this man was owed the like of that food by another man. The one who owed the food said to his creditor, "I will refer you to

my debtor who owes me the same amount of food as I owe you, so that you may obtain the food which I owe you ."

Malik said, "If the man who had to deliver the food, had gone out, and bought the food to pay off his creditor, that is not good. That is selling food before taking possession of it. If the food is an advance which falls due at that particular time, there is no harm in paying off his creditor with it because that is nota sale. It is not halal to sell food before receiving it in full since the Messenger of Allah, may Allah bless him and grant him peace, forbade that. However, the people of knowledge agree that there is no harm in partnership, transfer of responsibility and revocation in sales of food and other goods."

Malik said, "That is because the people of knowledge consider it as a favour rendered. They do not consider it as a sale. It is like a man lending light dirhams. He is then paid back in dirhams of full weight, and so gets back more than he lent. That is halal for him and permitted. Had a man bought defective dirhams from him as being the full weight, that would not be halal. Had it been stipulated to him that he lend full weight in dirhams, and then he gave faulty ones, that would not be halal for him."

►Sahih Bukhari Hadith Subjects

## Food

1. 'Eat of the good things We have provided for you'  
B 7.286, B 7.287
2. Mentioning Allah's Name on starting to eat  
B 7.288
3. Eating what is nearer to you  
B 7.289, B 7.290
4. Eating from around the dish  
B 7.291
5. Eating with the right hand  
B 7.292
6. Whoever ate till he was satisfied  
B 7.293, B 7.294, B 7.295
7. 'It is no fault in the blind'  
B 7.296
8. Eating at an eating table  
B 7.297, B 7.298, B 7.299, B 7.300, B 7.301
9. As-Sawiq  
B 7.302
10. Wanting to know what kind of food  
B 7.303
11. The food of one person is sufficient for two  
B 7.304
12. A believer eats in one intestine  
B 7.305
13. A believer is satisfied with a little food  
B 7.306, B 7.307, B 7.308, B 7.309

14. To eat while leaning against something  
B 7.310, B 7.311
15. Roasted meat  
B 7.312
16. Al-Khazira  
B 7.313
17. Dried yogurt  
B 7.314
18. Beet and barley  
B 7.315
19. To take and bite meat with the teeth  
B 7.316
20. Eating a foreleg  
B 7.317, B 7.318
21. Cutting meat with a knife  
B 7.319
22. The Prophet never criticized any food  
B 7.320
23. Blowing barley to remove the husk  
B 7.321
24. What the Prophet and Companions used to eat  
B 7.322, B 7.323, B 7.324, B 7.325, B 7.326, B 7.327
25. The Talbina  
B 7.328
26. The Tharid  
B 7.329, B 7.330, B 7.331
27. A roasted sheep  
B 7.332, B 7.333
28. What our predecessors used to store of food  
B 7.334, B 7.335
29. The Hais  
B 7.336
30. Eating from a dish decorated with silver  
B 7.337
31. The mentioning of food  
B 7.338, B 7.339, B 7.340
32. The additional food taken with bread  
B 7.341
33. Sweet edible things and honey  
B 7.342, B 7.343
34. Ad-Duba gourd  
B 7.344
35. A man preparing a meal for his Muslim brethren  
B 7.345
36. Inviting a man to a meal and carrying on with work  
B 7.346
37. "Soup"  
B 7.347
38. Cured meat  
B 7.348, B 7.349
39. Handing something across the dining table  
B 7.350
40. Snake cucumber and fresh dates  
B 7.351
41. Dates  
B 7.352, B 7.353

42. Fresh dates and dry dates  
B 7.354
43. The spadix of the palm tree  
B 7.355
44. Al-'Ajwa  
B 7.356
45. Eating two dates at a time  
B 7.357
46. The snake cucumber  
B 7.358
47. The goodness of the date palm tree  
B 7.359
48. Taking two kinds of foods at a time  
B 7.360
49. Admitting guests in batches  
B 7.361
50. Garlic and other bad smelling vegetables  
B 7.362, B 7.363
51. The leaves of Al-Arak  
B 7.364
52. Rinsing the mouth after taking meals  
B 7.365
53. To lick and suck the fingers before washing  
B 7.366
54. The handkerchief  
B 7.367
55. What to say after finishing one's meal  
B 7.368, B 7.369
56. Eating with one's servant  
B 7.370
57. Thanking Allah after taking meals
58. "May this person come with me too?"  
B 7.371
59. Not to hurry to finish one's dinner  
B 7.372, B 7.373, B 7.374
60. 'After taking your meal, disperse'  
B 7.375

ISL Quran Subjects

## Eating

1. (Also see) Devouring  
2.60, 6.142, 7.31
2. Cattle  
6.42
3. Fasts, between  
2.187
4. Fish while in ihram  
5.96
5. Fish in the haram  
5.96
6. Fish while on the Pilgrimage  
5.96
7. Fruits in their seasons  
6.141
8. Good and wholesome food  
2.168, 2.172

9. Good things by the messengers of Allah, of 23.51
10. Houses, in 24.61
11. Lawful food 2.168
12. Meat of sacrifice while on the Pilgrimage, the 22.28
13. Sustenance of Allah, of the 67.15
14. Unlawful food 5.62, 5.63
15. Unlawful food out of compulsion 2.173, 5.3, 6.119, 6.120, 6.145, 16.115

## FORBIDDEN:

3:110 - Ye are the best of peoples evolved for mankind enjoining what is right forbidding what is wrong and believing in Allah. If only the People of the Book had faith it were best for them; among them are some who have faith but most of them are perverted transgressors. <sup>434</sup>

- 434 The logical conclusion to a Universal Religion is a non-sectarian, non-racial, non-doctrinal, religion, which Islam claims to be. For Islam is just submission to the Will of Allah. This implies (1) Faith, (2) doing right, being an example to others to do right, and having the power to see that the right prevails, (3) eschewing wrong, being an example to others to eschew wrong, and having the power to see that wrong and injustice are defeated. Islam therefore lives, not for itself, but for mankind. The People of the Book, if only they had faith, would be Muslims, for they have been prepared for Islam. Unfortunately there is Unfaith, but it can never harm those who carry the banner of Faith and Right, which must always be victorious. (3.110)

5:82 - Strongest among men in enmity to the believers wilt thou find the Jews and Pagans; and nearest among them in love to the believers wilt thou find those who say: "We are Christians:" because amongst these are men devoted to learning and men who have renounced the world and they are not arrogant. <sup>789790</sup>

- 789 The meaning is not that they merely call themselves Christians, but that they were such sincere Christians that they appreciated Muslim virtues, as did the Abyssinians to whom Muslim refugees went during the persecution in Makkah. (5.82)

- 790 Qissis: I have translated as "devoted to learning," following the Commentators. it seems to be a foreign word, possibly Abyssinian rather than Syriac, as the reference seems to be to the Abyssinian Christians. Their real devotion to learning and the renunciation of the world by the Monastic Orders are contrasted with the hypocrisy and arrogance of the Pharisees and Scribes. (5.82)

6:56 - Say. I am forbidden to worship those other than Allah whom ye call upon." Say: "I will not follow your vain desires: if I did I would stray from the path and be not of the company of those who receive guidance." <sup>876</sup>

- 876 There are a number of arguments now put forward against the Meccans who refused to believe in God's Message. Each argument is introduced with the word "Say." Here are the first four: (1) I have received Light and will follow it; (2) I prefer my Light to your vain desires; (3) Your challenge-" if there is a God, why does He not finish the blasphemers at once?" -it is not for me to take up; punishment rests with God; (4) If it rested with me, it would be for me to take up your challenge; all I know is that God is not unacquainted with the existance of folly and wickedness, and many other things besides, that no mortal can know; you can see little glimpses of His Plan, and you can be sure that He will not be tardy in calling you to account. (6.56)

7:32 - Say: Who hath forbidden the beautiful (gifts) of Allah which He hath produced for his servants and the things clean and pure (which He hath provided) for sustenance? Say: they are in the life of this world for those who believe (and) purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand. <sup>10141015</sup>

- 1014 Asceticism often means the negation of art and beauty, it has no necessary sanctity attached to it. (7.32)

- 1015 The beautiful and good things of life are really meant for, and should be the privilege of those with faith in Allah. If they do not always have them in this life, and if there is sometimes the semblance of others having them who do not deserve them, let us remember that this is a test from Allah. In the life to come they will be purely for the faithful. (7.32)



7:33 - Say: The things that my Lord hath indeed forbidden are: shameful deeds whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah for which he hath given no authority; and saying things about Allah of which ye have no knowledge. <sup>1016</sup>

1016 The forbidden things are described in four categories: (1) what is shameful or unbecoming; the sort of things which have also legal and social sanctions, not of a local but of a universal kind; they may be called offences against society: (2) sins against self and trespasses or excesses of every sort; these are against truth and reason; here would come in indiscipline, failure in doing intangible duties not clearly defined by law; selfishness or self-aggrandisement, which may be condoned by custom and not punished by law, etc.- (3) erecting fetishes or false gods; this is treason against the true God; and (4) corrupting religion by debasing superstitions, etc. (7.33)

9:5 - But when the forbidden months are past then fight and slay the pagans wherever ye find them and seize them beleaguer them and lie in wait for them in every stratagem (of war); but if they repent and establish regular prayers and practice regular charity then open the way for them: for Allah is Oft-Forgiving Most Merciful. <sup>125012511252</sup>

1250 The emphasis is on the first clause; it is only when the four months of grace are past, and the other party show no signs of desisting from their treacherous designs by right conduct, that the state of war supervenes-between Faith and Unfaith. (9.5)

1251 When war becomes inevitable, it must be prosecuted with vigour. According to the English phrase, you cannot fight with kid gloves. The fighting may take the form of killing, capture, or siege, or ambush and other stratagems. But even then there is room for repentance and amendment on the part of the guilty party, and if that takes place, our duty is forgiveness and the establishment of peace. (9.5)

1252 The repentance must be sincere, and that is shown by conduct-a religious spirit of true prayer and charity. In that case we are not to bar the gate against the repentant. On the contrary we must do all we can to make their way easy, remembering that Allah is Oft-forgiving, Most Merciful. (9.5)

22:41 - (They are) those who if We establish them in the land establish regular prayer and give regular charity enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs. <sup>2819</sup>

66:1 - O Prophet! why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving Most Merciful. <sup>55295530</sup>

5529 The Prophet's household was not like other households. The Consorts of Purity were expected to hold a higher standard in behaviour and reticence than ordinary women, as they had higher work to perform. See n. 3706 to xxxiii. 28. But they were human beings after all, and were subject to the weaknesses of their sex, and they sometimes failed. The commentators usually cite the following incident in connection with the revelation of these verses. It is narrated from 'Aisha, the wife of the holy Prophet (peace be on him) by Bukhari, Muslim, Nasai. Abu Dawud and others that the holy Prophet usually visited all his wives daily after 'Asr Prayer. Once it so happened that he stayed longer than usual at the quarters of Zainab bint Jahsh, for she had received from somewhere some honey which the holy Prophet liked very much. "At this", says 'Aisha, "I felt jealous, and Hafsa, Sawda, Safiya, and I agreed among ourselves that when he visits us each of us would tell him that a peculiar odour came from his mouth as a result of what he had eaten, for we knew that he was particularly sensitive to offensive smells". So when his wives hinted at it, he vowed that he would never again use honey. Thereupon these verses were revealed reminding him that he should not declare to himself unlawful that which Allah had made lawful to him. The important point to bear in mind is that he was at once rectified by revelation, which reinforces the fact that the prophets are always under divine protection, and even the slightest lapse on their part is never left uncorrected. (66.1)

5530 The tender words of admonition addressed to the Consorts in xxxiii. 28-34 explain the situation far better than any comments can express. If the holy Prophet had been a mere husband in the ordinary sense of the term, he could not have held the balance even between his private feelings and his public duties. But he was not an ordinary husband, and he abandoned his renunciation on his realisation of the higher duties with which he was charged, and which required conciliation with firmness. (66.1)

6:151 - Say: "Come I will rehearse what Allah hath (really) prohibited you from": join not anything as equal with Him; be good to your parents: kill not your children on a plea of want; We provide sustenance for you and for them; come not nigh to shameful deeds whether open or secret; take not life which Allah hath made sacred except by way of justice and law: thus doth He command you that ye may learn wisdom. <sup>976977</sup>

976 Instead of following Pagan superstitions, and being in constant terror of imaginary taboos and prohibitions, we should study the true moral law, whose sanction is God's Law. The first step is that we should recognise that He is the One and Only Lord and Cherisher. The mention of goodness to parents immediately afterwards suggests: (1) that God's love of us and care for us may -on an infinitely higher plane- be understood by our ideal of parental love, which is purely unselfish; (2) that our first duty among our fellow creatures is to our father and mother, whose love leads us to the conception of divine love. Arising from that is the conception of our converse duties to our children. God provides sustenance (material and spiritual) not only for us, but for them; hence any custom like the Pagan custom of sacrificing children of Moloch stands condemned. Then come the moral prohibitions against lewdness and all

unseemly acts, relating to sex or otherwise, open or secret. This is followed by the prohibition of killing or fighting. All these things are conformable to our own interests, and therefore true wisdom from our own point of view. (6.151)

- 977 For the comprehensive word haqq I have used the two words "justice and law"; other significations implied are: right, truth, what is becoming, etc. It is not only that human life is sacred, but all life is sacred. Even in killing animals for food, a dedicatory formula "in the name of God" has to be employed, to make it lawful: see n. 698 to v. 5, and n. 962 to vi. 138. (6.151)

9:17 - It is not for such as join gods with Allah to visit or maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: in fire shall they dwell. <sup>1266</sup>

- 1266 'Amara as applied to mosques implies the following ideas: (1) to build or repair: (2) to maintain in fitting dignity: (3) to visit for purposes of devotion: and (4) fill with light and life and activity. For brevity I have only used "maintain" in the Translation. Before the preaching of Islam the Pagans built, repaired, and maintained the Mosque, and celebrated Pagan ceremonies in it. They made an income out of it. Islam protested, and the Pagans ejected Muslims and their Leader from Makkah and shut them out from the Ka'ba itself. When the Muslims were strong enough to re-take Makkah (A.H. 8), they purified the Mosque and re-established the worship of the true God. If they became Muslims, it was a different matter. The further question arose: should they be allowed to visit it and practise their unseemly Pagan rites? Obviously this would be derogatory to the dignity and honour of the Mosque, and was forbidden. This was the particular occasion to which the verse refers. The general deduction is clear. A house of Allah is a place of sincere devotion, not a theatre for vulgar rites nor a source of worldly income. Only sincere Believers have a right of entry. Who the sincere Believers are, is explained in the next verse. (9.17)

See: 3:104.114, 5:72.63.79, 6:150, 7:22, 9:67.71.112, 11:62, 12:23.79, 15:70, 31:17 etc

ISL Quran Subjects

## Forbidden

1. (Also see) Forbidden Months, Forbidden Things of Allah, Forbidden Ways, Unlawful
2. Hunting while in the Haram as  
[5.1](#), [5.2](#)
3. Hunting on land while on the Pilgrimage as  
[5.96](#)
4. Jihad against the People of the Scripture for allowing things which Allah has  
[9.29](#)
5. Maintenance of the mosques of Allah by the Mushrikeen as  
[9.17](#)
6. Marriage with one's aunts as  
[4.23](#)
7. Marriage with one's daughters as  
[4.23](#)
8. Marriage with one's daughters-in-law as  
[4.23](#)
9. Marriage with one's foster-mothers as  
[4.23](#)
10. Marriage with one's foster-sisters as  
[4.23](#)
11. Marriage with one's mother as  
[4.23](#)
12. Marriage with one's mothers-in-law as  
[4.23](#)
13. Marriage with one's nieces as  
[4.23](#)
14. Marriage with one's sisters as  
[4.23](#)
15. Marriage with one's step-mothers as  
[4.22](#)
16. Marriage with two sisters at the same time as  
[4.23](#)
17. Marriage with wives of one's father as  
[4.22](#)
18. Meat  
[6.145](#)

19. Mushrikeen in the mosques of Allah  
9.17

## FORCE:

- 8:45 - O ye who believe! when ye meet a **force** be firm and call Allah in remembrance much (and often); that ye may prosper.
- 33:9 - O ye who believe! Remember the Grace of Allah (bestowed) on you when there came down on you hosts (to overwhelm you): but We sent against them a hurricane and **force** that ye saw not. But Allah sees (clearly) all that ye do. <sup>367936803681</sup>
- 3679 In this verse is summed up the beginning and the end of the fateful struggle of the Siege of Madinah in A.H. 5. The composition of the unhallowed Confederacy that came to destroy Islam is referred to in the Introduction. They came with a force of ten to twelve thousand fighting men, an unprecedented army for that time and country. The battle is known as the Battle of the Trench. (33.9)
- 2:249 - But those who were convinced that they must meet Allah said: "How oft by Allah's will hath a small **force vanquished** a big one? Allah is with those who steadfastly persevere." <sup>284285</sup>
- 3:123- Allah had helped you at Badr when ye were a contemptible little force; then fear Allah; thus may ye show your gratitude. <sup>444</sup>
- 444 Gratitude to Allah is not to be measured by words. It should show itself in conduct and life. If all the Muslims had learnt the true lesson from the victory at Badr, their archers would not have left the posts appointed for them, nor the two tribes mentioned in the last note ever wavered in their faith. (3.123)

## FOREVER:

- 3:116 - Those who reject faith neither their possessions nor their (numerous) progeny will avail them aught against Allah; they will be companions of the fire dwelling therein (for ever). <sup>438</sup>
- 438 Cf. iii. 10. (3.116)
- 4:122 - But those who believe and do deeds of righteousness We shall soon admit them to gardens with rivers flowing beneath to dwell therein for ever. Allah's promise is the truth and whose word can be truer than Allah's?
- 18:2 - He hath made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him and that He may give Glad Tidings to the Believers who work righteous deeds that they shall have a goodly Reward. <sup>2327</sup>
- 2327 Qaiyim: straight, that which has no bends and no corners to mystify people, that which speaks clearly and unambiguously, that which guides to the right path. Cf. ix. 36, where the adjective is used for a straight usage, in contrast to usages, which tend to mystify and deceive people. The Qur-an is above all things straight, clear, and perspicuous. Its directions are plain for everyone to understand. Any book that deals with the highest mysteries of spiritual life must necessarily have portions whose full meaning is clearer to some minds than to others not so well prepared. But here there is nowhere any mystification, any desire to wrap up things in dark sayings repugnant to human reason. Allah's purpose is to give clear warning of spiritual dangers and lead up to the highest bliss. (18.2)
- 18:3 - Wherein they shall remain forever: <sup>2328</sup>
- 2328 Cf. iv. 122, xliii. 71, lxxv. 11, xcvi. 8. (18.3)
- 65:11 - An Apostle who rehearses to you the Signs of Allah containing clear explanations that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light. And those who believe in Allah and work righteousness He will admit to Gardens beneath which rivers flow to dwell therein **forever**: Allah has indeed granted for them a most excellent provision. <sup>5525</sup>
- 58:17 - Of no profit whatever to them against Allah will be their riches nor their sons: They will be Companions of the Fire to dwell therein (for aye)! <sup>5358</sup>

98:8 - Their reward is with Allah: Gardens of Eternity Beneath which rivers flow; They will dwell therein for ever; Allah well pleased with them and they with Him: all this for such as fear their Lord and Cherisher. <sup>62336234</sup>

6233 The Good Pleasure of Allah is the final Bliss of Salvation. The good pleasure is mutual; the truly saved is he whose will has become completely identified with Allah's universal will. (98.8)

6234 The fear of Allah is the fear to offend against His holy law, the fear to do anything which is against His holy Will. Such fear is akin to love; for with it dawns the consciousness of Allah's loving-care for all His creatures. (98.8)

►Sahih Al-Bukhari Hadith

### Hadith 7.670

Narrated by

Abu Huraira

The Prophet said, "Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide eternally forever."

55:27 -But will abide (forever) the Face of thy Lord full of Majesty Bounty and Honor. <sup>51895190</sup>

5189 The most magnificent works of man-such as they are-are but fleeting. Ships, Empires, the Wonders of Science and Art, the splendours of human glory or intellect, will all pass away. The most magnificent objects in outer Nature-the mountains and valleys, the sun and moon, the Constellation Orion and the star Sirius-will also pass away in their appointed time. But the only One that will endure for ever is the "Face" of Allah. (55.27)

5190 Ikram; two ideas are prominent in the word, (1) the idea of generosity, as proceeding from the person whose attribute it is, and (2) the idea of honour, as given by others to the person whose attribute it is. Both these ideas are summed up in "nobility". To make the meaning quite clear, I have employed in the translation the two words "Bounty and Honour" for the single word Ikram. The same attributes recur in the last verse of this Sura. In the Fact of Allah's Eternity is the Hope of our Future. (55.27)

## FORGET:

7:51 - "Such as took their religion to be mere amusement and play and were deceived by the life of the world." That day shall We forget them as they forgot the meeting of this day of theirs and as they were wont to reject Our signs. <sup>1029</sup>

1029 "Forgetfulness" may be involuntary, from a defect of memory, or figuratively, a deliberate turning away from, or ignoring of, something we do not want, as when we say in an argument, "you conveniently forget that so- and-so is so-and-so." Here the latter kind is meant. If men deliberately ignored the Hereafter in spite of warnings, can they expect to be received by Allah, Whom they themselves rejected? (7.51)

9:67 - Among them are men who molest the Prophet and say "he is (all) ear." Say "he listens to what is best for you; he believes in Allah has faith in the believers and is a Mercy to those of you who believe": but those who molest the apostle will have a grievous penalty. <sup>1321</sup>

1321 The assonance of the Arabic words "Y-zuna" and "uzunun" is of course lost in the Translation. But the sense remains. Detractors of the Prophet said. "O! he listens to everybody!" "Yes," is the answer, "he listens for their good: he is a mercy and a blessing to all men of Faith, but specially to you (who are addressed)." The general statement is emphasised for the particular people addressed. (9.61)

59:19 - And be ye not like those who forget Allah; and He made them forget their own souls! such are the rebellious transgressors! <sup>5396</sup>

5396 To forget Allah is to forget the only Eternal Reality. (59.19)

28:77 - "But seek with the (wealth) which Allah has bestowed on thee the Home of the Hereafter nor **forget** thy portion in this world: but do thou good as Allah has been good to thee and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief." <sup>3407</sup>

3407 That is, 'spend your wealth in charity and good works. It is Allah Who has given it to you, and you should spend it in Allah's cause. Nor should you forget the legitimate needs of this life, as misers do, and most people become misers who think too exclusively of their wealth'. If wealth is not used properly, there are three evils that follow: (1) its possessor may be a miser and forget all claims due to himself and those about him; (2) he may forget the higher needs of the poor and needy, or the good causes which require support; and (3) he may even mispend on occasions and cause a great deal of harm and mischief. Apparently Qarun had all three vices. (28.77)

32:14 - "Taste ye then for ye forgot the meeting of this day of yours and We too will forget you taste ye the Penalty of Eternity for your (evil) deeds!" <sup>3646</sup>

3646 "Forgot": Cf. n. 1029 to vii. 51. "Forget" is here in the sense of "to ignore deliberately, to reject with scorn". In the sense of mistake or defect of knowledge it is inapplicable to the All-Perfect Being, for we are expressly told: "My Lord never errs, nor forgets": xx. 52. (32.14)

5:13 - But because of their breach of their Covenant We cursed them and made their hearts grow hard: they change the words from their (right) places and **forget** a good part of the Message that was sent them nor wilt thou cease to find them barring a few ever bent on (new) deceits: but forgive them and overlook (their misdeeds): for Allah loveth those who are kind. <sup>712713714</sup>

712 Cursed them: that means that because of the breach of their Covenant, Allah withdrew His overflowing Grace from them. The withdrawal of Grace made their hearts grow hard in two ways: (1) they were no longer protected from the assaults of evil, and (2) they became impervious even to the message of forgiveness and mercy which is open to all Allah's creatures. (5.13)

713 Israel, when it lost Allah's grace as above, began to sin against truth and religion in three ways: (1) they began to misuse Scripture itself, by either taking words out of their right meaning, or applying them to things for which they were never meant; (2) in doing so, they conveniently forgot a part of the Message and purpose of Allah; and (3) they invented new deceits to support the old ones. (5.13)

22:2 - The Day ye shall see it every mother giving suck shall forget her suckling-babe and every pregnant female shall drop her load (unformed): thou shalt see mankind as in a drunken riot yet not drunk: but dreadful will be the Wrath of Allah. <sup>2771</sup>

2771 Three metaphors are used for the extreme terror which the Awful Day will inspire, (1) No mother abandons the baby at her breast in the greatest danger; yet that will happen in this Dreadful Hour. (2) An expectant mother carries the young life within her with great pride and hope: yet the terror will overpower the hope at this "Hour", and nature's working will be reversed, (3) Men ordinarily retain their self-possession except under intoxication: here, without intoxication, they will be driven to frenzy with terror. (22.2)

18:63 He replied: "Sawest thou (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but Satan made me forget to tell (you) about it: it took its course through the sea in a marvelous way!" <sup>2410</sup>

2410 The attendant actually saw the fish swimming away in the sea, and yet "forgot" to tell his master. In his case the "forgetting" was more than forgetting. Inertia had made him refrain from telling the important news. In such matters inertia is almost as bad as active spite, the suggestion of Satan. (18.63)

7:51 - Such as took their religion to be mere amusement and play and were deceived by the life of the world." That day shall We forget them as they forgot the meeting of this day of theirs and as they were wont to reject Our signs. <sup>1029</sup>

1029 "Forgetfulness" may be involuntary, from a defect of memory, or figuratively, a deliberate turning away from, or ignoring of, something we do not want, as when we say in an argument, "you conveniently forget that so- and-so is so-and-so." Here the latter kind is meant. If men deliberately ignored the Hereafter in spite of warnings, can they expect to be received by Allah, Whom they themselves rejected? (7.51)

87:6 - By degrees shall We teach thee to declare (the Message) so thou shalt not forget <sup>60846085</sup>

6084 The soul, as it reaches the Light of Allah, makes gradual progress, like a man going from darkness into light. So the Qur-an was revealed by stages. So all revelation from Allah comes by stages. As usual, there are two parallel meanings: (1) that connected with the occasion of direct inspiration to the holy Prophet; and (2) the more general Message to mankind for all time. Everyone who understands the Message must declare it, in words, and still more, in his conduct. (87.6)

6085 The particular occasion was an assurance to the Prophet, that though he was unlettered, the Message given to him would be preserved in his heart and in the hearts of men. The more general sense is that mankind, having once seized great spiritual truths, will hold fast to them, except as qualified in the following verse. (87.6)

2:44 - Enjoin ye righteousness upon mankind while ye yourselves **forget** (to practise it)? And ye are readers of the Scripture! Have ye then no sense?

87:6 – We shall make thee read (O Muhammad) so that thou shalt not forget.

## Prostrations of forgetfulness during the prayer

It is confirmed that the Prophet sallallahu alehi wasallam sometimes forgot something in the salah. It is also true that he said: "I am a human being and forget like you forget. If I forget, remind me." There are specific points concerning such prostrations and they are presented below.

Sunan of Abu-Dawood

### Hadith 1015

Narrated by

Abdullah ibn Mas'ud

The Apostle of Allah (peace be upon him) offered prayer. The version of the narrator Ibrahim goes: I do not know whether he increased or decreased (the rak'ahs of prayer). When he gave the salutation, he was asked: Has something new happened in the prayer, Apostle of Allah? He said: What is it? They said: You prayed so many and so many (rak'ahs). He then relented his foot and faced the Qiblah and made two prostrations. He then gave the salutation. When he turned away (finished the prayer), he turned his face to us and said: Had anything new happened in prayer, I would have informed you. I am only a human being and I forget just as you do; so when I forget, remind me, and when any of you is in doubt about his prayer he should aim at what is correct, and complete his prayer in that respect, then give the salutation and afterwards made two prostrations.

► Sahih Al-Bukhari Hadith

### Hadith 4.498

Narrated by

Ubai bin Kab

That he heard Allah's Apostle saying, "(The prophet) Moses said to his attendant, 'Bring us our early meal' ([18.62](#)). The latter said, 'Did you remember when we betook ourselves to the rock? I indeed forgot the fish and none but Satan made me forget to remember it.' ([18.63](#)) Moses did not feel tired till he had crossed the place which Allah ordered him to go to."

► Fiqh-us-Sunnah

### Fiqh 4.144

## Asking the Traveller "Pray for Us"

'Umar ibn al-Khattab reports, "I sought permission of the Prophet, peace be upon him, to perform 'umrah. He gave me permission and said, 'My brother, do not forget me in your prayers' ." 'Umar reported further, "This was a word more pleasing to me than the entire wealth of the world." (Reported by Abu Daw'ud and Tirmidhi, who holds it to be a sound hadith)

## FORGIVENESS:

2:109 - Quite a number of the people of the Book wish they could turn you (people) back to infidelity after ye have believed from selfish envy after the truth hath become manifest unto them; but forgive and overlook till Allah accomplish His purpose; for Allah hath power over all things. 110111112

110 There words are used in the Qur-an, with a meaning akin to "forgive" but each with a different shade of meaning. Afa (here translated "forgive") means to forget, to obliterate from one's mind. Safaha (here translated "overlook") means to turn away from, to ignore, to treat a matter as if it did not affect one. Gafara (which does not occur in this verse) means to cover up something as God does to our sins with His grace; this word is particularly appropriate in God's attribute of Gaffar, the One who forgives again and again. ([2.109](#))

112 Note how this phrase, seemingly repeated from ii. 106, and occurring in many other places, has an appropriate signification in each place. In ii. 106 we were told about progressive revelation, how the same thing may take different forms and seeming human infirmity contribute to the fulfillment of God's design, for God's power is unlimited. Here we are told to be patient and forgiving against envy and injustice: this too may be fulfilling God's purpose, for His power is infinite. ([2.109](#))

3:16 - (Namely) those who say: "Our Lord! we have indeed believed: forgive us then our sins and save us from the agony of the fire."

3:17 - Those who show patience firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning. 356357

357 True servants of Allah are described in iii. 16 and 17. They have faith, humility, and hope (iii. 16); and they have certain virtues (iii. 17) viz., (1) patience, steadfastness, self-restraint, and all that goes under the full definition of Sabr; this shows a certain attitude of mind: (2) in all their dealings they are true and sincere as they are also in their promises and words; this marks them out in social conduct: (3) further, their spiritual worship is earnest and deep, an inner counterpart of their outward conduct; (4) their worship of Allah shows itself in their love of their fellow-men, for



they are ready and liberal in charity: and (5) their self-discipline is so great that the first thing they do every morning is humbly to approach their God. (3.17)

3:133 - **Be quick in the race for forgiveness from your Lord** and for a garden whose width is that (of the whole) of the heavens and of the earth prepared for the righteous. <sup>452</sup>

452 The Fire (iii. 131) is, as always, contrasted with the Garden,-in other words. Hell contrasted with Heaven, we are told that its width alone is that of the whole of the heavens and the earth,-all the creation we can imagine. (3.135)

3:135 - And those who having done something to be ashamed of or wronged their own souls earnestly bring Allah to mind and ask for **forgiveness** for their sins and who can forgive sins except Allah? And are never obstinate in persisting knowingly in (the wrong) they have done. 454455

454 The righteous man, when he finds he has fallen into sin or error, does not whine or despair, but asks for Allah's forgiveness, and his faith gives him hope. If he is sincere, that means that he abandons his wrong conduct and makes amends. (3.135)

455 Sin is a sort of oppression of ourselves by ourselves. This follows from the doctrine of personal responsibility, as opposed to that of blind fate or of an angry God or gods lying in wait for revenge or injury on mankind. (3.135)

4:48 - Allah forgiveth not that partners should be set up with him; but He forgiveth anything else to whom He pleaseth; to set up partners with Allah is to devise a sin most heinous indeed. <sup>569</sup>

569 Just as in an earthly kingdom the worst crime is that of treason, as it cuts at the very existence of the State, so in the Divine Kingdom, the unforgivable sin is that of contumacious treason against Allah by putting up Allah's creatures in rivalry against Him. This is rebellion against the Creator. It is what Plato would call the "lie in the soul." But even here, if the rebellion is through ignorance, and is followed by sincere repentance and amendment, Allah's Mercy is always open (iv. 17). (4.48)

4:106 - But seek the forgiveness of Allah; for Allah is Oft-Forgiving Most Merciful.

4:110 - f anyone does evil or wrongs his own soul but afterwards seeks Allah's forgiveness he will find Allah Oft-Forgiving Most Merciful.

4:116 - Allah forgiveth not (the sin of) joining other gods with Him: but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah hath strayed far far away (from the right). <sup>626</sup>

626 Cf. iv. 48 and n. 569. Blasphemy in the spiritual kingdom is like treason in the political kingdom. (4.116)

7:199 - Hold to forgiveness; command what is right; but turn away from the ignorant. <sup>1170</sup>

1170 Allah comforts the Prophet and directs his mind to three precepts: (1) to forgive injuries, insults, and persecution; (2) to continue to declare the faith that was in him, and not only to declare it, but to act up to it in all his dealings with friends and foes; (3) to pay no attention to ignorant fools, who raised doubts or difficulties, hurled taunts or reproaches, or devised plots to defeat the truth: they were to be ignored and passed by, not to be engaged in fights and fruitless controversies, or conciliated by compromises. (7.199)

9:113 - t is not fitting for the prophet and those who believe that they should pray for forgiveness for pagans even though they be of kin after it is clear to them that they are companions of the Fire. <sup>1364</sup>

1364 This is usually understood to refer to the prayer for the dead, (1) if they died unrepentant after Islam was preached to them, (2) if they actively resisted or opposed the Faith to the last. (9.113)

11:90 - "But ask forgiveness of you Lord and turn unto Him (in repentance): for my Lord is indeed Full of mercy and loving-kindness."

36:11 - Thou canst but admonish: such a one as follows the Message and fears the (Lord) Most Gracious unseen: give such a one therefore good tidings of Forgiveness and a Reward most generous. <sup>395139523953</sup>

3951 Cf. xxxv. 18. As far as those are concerned, who have obstinately delivered themselves to evil, the preaching of Allah's Message has no appeal, because their own will shuts them out. But there are others who are anxious to hear Allah's Message and receive Allah's grace. They love Allah and fear to offend against His holy Law, and their fear is not merely superficial but deep-seated: for while they do not yet see Allah, nor do other people see them, they have the same sense of Allah's presence as if they saw Him, and their religion is not a mere pose, "to be seen of men". (36.11)

- 3952 See n. 3902 to xxxv. 18. Unseen is here adverbial: their reverence for Allah is unaffected by the fact that they do not see Him, or that other people do not observe them, because their attitude arises out of a genuine love for Allah. (36.11)
- 3953 To such persons the Message of Allah comes as a gospel or good news: because it shows them the way of forgiveness for anything wrong in their past, and it gives them the promise of a full reward in the future,- generous beyond any deserts of their own, but arising out of Allah's unbounded Bounty. (36.11)
- 39:53 - Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah **forgives** all sins: for He is Oft-Forgiving Most Merciful. <sup>4324</sup>
- 4324 Forgives all sins: i.e., on sincere repentance and amendment of conduct. (39.53)
- 40:7 - Those who sustain the Throne (of Allah) and those around it sing Glory and Praise to their Lord; believe in Him; and implore forgiveness for those who believe: "Our Lord! Thy reach is over all things in Mercy and Knowledge. Forgive then those who turn in repentance and follow Thy Path: and preserve them from the Penalty of the Blazing Fire! <sup>43654366</sup>
- 40:55 - Patiently then persevere: for the Promise of Allah is true: and ask forgiveness for thy fault and celebrate the Praises of thy Lord in the evening and in the morning. <sup>442744284429</sup>
- 4427 The Israelites corrupted or lost their Book; they disobeyed Allah's Law; and failed to proclaim and exemplify Allah's Message. That is why the new Revelation came to the holy Prophet. If, in the beginning, it was rejected and persecuted, there was no cause for discouragement; on the contrary, there was all the greater need for patience and perseverance. (40.55)
- 4428 Every mortal according to his nature and degree of spiritual enlightenment falls short of the perfect standard of Allah (xvi. 61), and should therefore ask Allah for forgiveness. What is merit in an ordinary man may be a human shortcoming in one nearest to Allah: see xxxviii. 24-25, and notes 4175-76. Prophets have a further responsibility for their People or their Ummat, and they ask in a representative capacity. (40.55)
- 4429 Cf. iii. 41. Evening and morning are the best times for contemplation and prayer. But the phrase "evening and morning" may mean "at all times". (40.55)
- 42:5 - The heavens are almost rent asunder from above them (by His Glory): and the angels celebrate the Praises of their Lord and pray for forgiveness for (all) beings on earth: Behold! Verily Allah is He the Oft-Forgiving Most Merciful. <sup>45304531</sup>
- 4530 How can we conceive of sublimity and greatness in a higher degree than this, that the highest heavens are almost ready to burst asunder by His Glory, which is higher than all? (42.5)
- 4531 The angels are the noblest and purest beings of whom we can conceive. They reflect on the one side Allah's Glory and Praise, and on the other, two other attributes of Allah, that look towards His erring creatures, viz., Forgiveness and Mercy. The two sets of attributes are complementary. They thus proclaim in their own being and in their prayers the Greatness and unbounded Goodness of Allah. (42.5)
- 42:37 - Those who avoid the greater crimes and shameful deeds and when they are angry even then forgive; <sup>4577</sup>
- 4571 Every evil deed or word or thought must have its evil consequences: but if Allah forgives anything,-and He forgives much, yet no one imagine that he has defeated-or can defeat-Allah's. Will or Plan. The only help or protection that is possible is from Allah. Cf. xxix. 22. (42.31)
- 42:40 - The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation His reward is due from Allah: for (Allah) loveth not those who do wrong. <sup>458145824583</sup>
- 4581 See last note. When you stand up for rights, either on private or public grounds, it may be through processes of law, or by way of private defence in so far as the law permits private action. But in all cases you must not seek a compensation greater than the injury suffered. The most you can do is to demand equal redress, i.e., a harm equivalent to the harm done to you. Even this may serve to curb your unregenerate soul, or a community bent on revenge. But the ideal mode is not to slake your thirst for vengeance, but to follow better ways leading to the reform of the offender or his reconciliation. See xli. 34, and xxiii. 96. You can take steps to prevent repetition, by physical or moral means; the best moral means would be to turn hatred into friendship by forgiveness and love. In that case the compensation or reward (if we must use such terms) is infinitely greater, for it wins the good pleasure of Allah. But this active righting of wrongs, whether by physical or by moral or spiritual means, which are commended as better, is an antithesis to the monkish doctrine, when you are smitten on one cheek, to turn the other also. This would not suppress, but encourage wrong-doing. It is practised by none but poltroons, and is preached only by hypocrites, or men who want to make slaves of others by depriving them of the power of self-defence. It occurs in two of the four canonical Gospels (Matt. v. 39, and Luke vi. 29), but we need not therefore assume that it was preached by Jesus. (42.40)

- 4582 To love Allah is the highest motive of our conduct, for it leads to the love of Allah's creatures; to win the approbation and love of Allah, is the highest reward, far transcending any compensation or satisfaction we can obtain in this life. (42.40)
- 4583 Allah does not love those who do wrong. If, therefore we tolerate wrong, or encourage wrong by allowing it to run rampant when we can prevent it, we fail in our duty to Allah. (42.40)
- 45:14 - Tell those who believe to forgive those who do not look forward to the Days of Allah: it is for Him to recompense (for good or ill) each People according to what they have earned. 474847494750
- 4749 Allah will give due recompense for good or evil according to His own full Knowledge and righteous Plan, and in His own good time. (45.14)
- 4750 "People" here may be taken to be a group of common characteristics, e.g., the righteous in contrast with the unrighteous, the oppressed in contrast with the oppressors, and so on. (45.14)
- 47:19 - Know therefore that there is no god but Allah and ask forgiveness for the fault and for the men and women who believe: for Allah knows how ye move about and how ye dwell in your homes. 48414842
- 4841 Cf. xl. 55, and n. 4428. (47.19)
- 4842 The time and manner of our conducting ourselves at home and when we move about on our business are all material to the judgment of our conduct, and for every nuance in our moral and spiritual progress, we must seek Allah's help and guidance. (47.19)
- 53:32 - Those who avoid great sins and shameful deeds, Only (falling into) small faults--verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth and when ye are hidden in your mother's wombs therefore justify not yourselves. He knows best who it is that guards against evil. 51065107
- 5106 Allah's attributes of Mercy and Forgiveness are unlimited. They come into action without our asking, but on our bringing our wills as offerings to Him. Our asking or prayer helps us to bring our minds and wills as offering to Him. That is necessary to frame our own psychological preparedness. it informs Allah of nothing, for He knows all. (53.32)
- 5107 As Allah knows our inmost being, it is absurd for us to justify ourselves either by pretending that we are better than we are or by finding excuses for our conduct. We must offer ourselves unreservedly such as we are: it is His Mercy and Grace that will cleanse us. If we try, out of love for Him, to guard against evil, our striving is all that He asks for. (53.32)
- 57:21 - Be ye foremost (in seeking) forgiveness from your Lord and a Garden (of Bliss) the width whereof is as the width of heaven and earth prepared for those who believe in Allah and His apostles: that is the Grace of Allah which He bestows on whom He pleases: and Allah is the Lord of Grace abounding. 53065307
- 5307 "Bestows on whom He pleases." That is, such grace and favour is beyond any one's own merits. It is bestowed by Allah according to His holy Will and Plan, which is just, merciful, and righteous. (57.21)
- 61:12 - He will forgive you your sins and admit you to Gardens beneath which rivers flow and to beautiful mansions in Gardens of Eternity: that is indeed the supreme Achievement.
- 64:14 - O ye who believe! truly among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if ye **forgive** and overlook and cover up (their faults) verily Allah is Oft-Forgiving Most Merciful. 54945495
- 5494 In some cases the demands of families, i.e., wife and children may conflict with a man's moral and spiritual convictions and duties. In such cases he must guard against the abandonment of his convictions, duties, and ideals to their requests or desires. But he must not treat them harshly. He must make reasonable provision for them, and if they persist in opposing his clear duties and convictions, he must forgive them and not expose them to shame or ridicule, while at the same time holding on to his clear duty. Such cases occurred when godly men undertook exile from their native city of Makkah to follow the Faith in Madinah. In some cases their families murmured, but all came right in the end. (64.14)
- 5495 For the different words for "forgiveness", see n. 110 to ii. 109. (64.14)

Al-Tirmidhi Hadith

### Hadith 3643

Narrated by

**Abdullah ibn Umar ; Abdullah ibn Am**

Allah's Messenger (peace be upon him) said, "If anyone drinks wine Allah will not accept prayer from him for forty days, but if he repents Allah will **forgive** him. If he repeats the offence Allah will not accept prayer from him for forty days, but if he

repents Allah will **forgive** him. If he again repeats the offence Allah will not accept prayer from him for forty days, but if he repents Allah will **forgive** him. If he repeats it a fourth time Allah will not accept prayer from him for forty days, and if he repents Allah will **not forgive** him, but will give him to drink of the river of the fluid flowing from the inhabitants of Hell."

Tirmidhi transmitted it, and Nasa'i, Ibn Majah and Darimi transmitted it on the authority of Abdullah ibn Amr.

► Sahih Al-Bukhari Hadith

### Hadith 2.786

Narrated by

**Abu Huraira**

Allah's Apostle said, "O Allah! **Forgive those** who get their heads shaved." The people asked, "Also those who get their hair cut short?" The Prophet said, "O Allah! Forgive those who have their heads shaved." The people said, "Also those who get their hair cut short?" The Prophet (invoke Allah for those who have their heads shaved and) at the third time said, "also (forgive) those who get their hair cut short."

► Fiqh-us-Sunnah

### Fiqh 4.105

#### Excellence of Istighfar

**O Son of Adam**, even if your sins pile up to the sky and then you seek My forgiveness I will forgive you, **and O son of Adam**, even if you have an earthful of sins but you meet Me without associating any other thing with Me I will forgive you.' (Reported by Tirmidhi, who considers it a **hasan sahih hadith**)

Sahih Al-Bukhari Hadith

### Hadith 4.687

Narrated by

**Abu Huraira**

Allah's Apostle said, "A man used to give loans to the people and used to say to his servant, 'If the debtor is poor, **forgive him**, so that Allah may forgive us.' So when he met Allah (after his death), Allah forgave him."

See: 3:31, 4:99, 7:149, 151, 8:70, 24:22, 26:82; 42:34, 46:31, 48:2, 71:4, 7, etc

## **FORNICATION: See under "Women"**

## **FORTY YEARS:**

5:29 - Allah said: "Therefore will the land be out of their reach for forty years; in distraction will they wander through the land: but sorrow thou not over these rebellious people." 729

729 The punishment of the rebellion of these stiff-necked people, rebellion that was repeated "these ten times" (Num. xiv. 22) and more, was that they were left to wander distractedly hither and thither through the wilderness for forty years. That generation was not to see the Holy Land. All those that were twenty years old and upwards were to die in the wilderness: "your carcasses shall fail in this wilderness." (Num. xiv. 29). Only those who were then children would reach the Promised land. And so it happened. From the desert of Paran they wandered south, north, and east for forty years. From the head of what is now the Gulf of 'Aqaba, they travelled north, keeping to the east side of the depression of which the Dead Sea and the river Jordan are portions. Forty years afterwards they crossed the Jordan opposite what is now Jericho, but by that time Moses, Aaron, and the whole of the elder generation had died. (5.26)

46:15 - We have enjoined on man Kindness to his parents: in pain did his mother bear him and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length when he reaches the age of full strength and attains **forty years** he says "O my Lord! grant me that I may be grateful for Thy favor which Thou hast bestowed upon me and upon both my parents and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam." 478947904791

4791 The age of full strength (ashudd) is held to be between 18 and 30 or 32. Between 30 and 40 the man is in his best manhood. After that he begins to look to his growing issue, and rightly commends the new generation to Allah. Perhaps his spiritual faculties also gain the upper hand after 40. (46.15)

► Sahih Al-Bukhari Hadith

### Hadith 6.457

Narrated by

**Al Amash**

Abu Huraira said, "Allah's Apostle said, 'Between the two sounds of the trumpet, there will be forty.' Somebody asked Abu Huraira, "Forty days?" But he refused to reply. Then he asked, "Forty months?" He refused to reply. Then he asked, "Forty years?" Again, he refused to reply. Abu Huraira added, "Then (after this period) Allah will send water from the sky and then the dead bodies will grow like vegetation grows. There is nothing of the human body that does not decay except one bone; that is the little bone at the end of the coccyx of which the human body will be recreated on the Day of Resurrection." (See Hadith No. 338)

►World of Islam

## Prophet of Islam

[See Section](#)

### ►Early Years

#### Angel Gabriel

When **forty years** old, during one of the retreats which he made habitually in a cave on top of a mountain outside Makkah, Muhammad first saw the archangel Gabriel who revealed God's Word to him, the Quran, and announced that Muhammad is the messenger of God.

►Sahih Al-Bukhari Hadith

**Hadith 4.748** Narrated by

**Anas**

Allah's Apostle was neither very tall nor short, neither absolutely white nor deep brown. His hair was neither curly nor lank. Allah sent him (as an Apostle) when he was **forty years** old. Afterwards he resided in Mecca for ten years and in Medina for ten more years. When Allah took him unto Him, there was scarcely twenty white hairs in his head and beard.

►Fiqh-us-Sunnah

#### Fiqh 3.41

#### Zakah on Cattle

When they reach **forty**, the zakah is a young cow two years old (musinnah);

►Fiqh-us-Sunnah

#### Fiqh 5.132c

#### Traveling to Three Mosques

... "For three mosques a special journey may be undertaken: The Sacred Mosque (Ka'bah), my mosque, and the mosque of Al-Quds (Jerusalem)."

Abu Dharr reported that he asked the Prophet (peace be upon him), "O Prophet of Allah, which mosque was built first on earth?" The Prophet (peace be upon him) replied, "The Sacred Mosque of Makkah." Abu Dharr again asked, "Which was next?" The Prophet (peace be upon him) said, "The Al-Aqsa Mosque." "How long was the period between them?" Abu Dharr asked. The Prophet (peace be upon him) said, "**Forty years**."

►Sahih Muslim Hadith

**Hadith 7075**

Narrated by

**Utbah ibn Ghazwa**

... It has been mentioned that there stretch a distance, which one can cover in **forty years**, from one end of Paradise to the other, and a day will come when it is fully packed.

►Al-Tirmidhi Hadith

**Hadith 5681**

Narrated by

**AbuSa'id al-Khudr**

The Prophet (peace be upon him) said, "The awnings of Hell have four thick walls, each wall a distance of **forty years**."

Tirmidhi transmitted it.

►Al-Tirmidhi Hadith

**Hadith 5258** Narrated by

**Abdullah ibn Amr**

... "Let the poor ones among the Emigrants rejoice over what makes their faces glad, for they will enter Paradise **forty years** before the rich."

►Al-Tirmidhi Hadith

**Hadith 3739**

Narrated by

**Abdullah ibn Mas'ud**

Allah's Messenger (peace be upon him) said, "No judge who pronounces judgment among men will fail to come on the Day of Resurrection with an angel holding the scruff of his neck. He will then raise his head to Heaven, and if Allah gives orders to cast him down, he will cast him into an abyss **forty years** deep."

## FORTY NIGHTS:

7:142 - We appointed for Moses thirty nights and completed (the period) with ten (more): thus was completed the term (of communion) with his Lord **forty nights**. And Moses had charged his brother Aaron (before he went up): "Act for me amongst my people: do right and follow not the way of those who do mischief." 11001101

1100 The forty nights' exclusion of Moses on the Mount may be compared with the forty days fast of Jesus in the wilderness before he took up his ministry (Matt. iv, 2). In each case the Prophets lived alone apart from their people, before they came into the full blaze of the events of their Ministry. (7.142)

1101 When for any reason the man of God is absent from his people, his duty of leadership (khilafat) should be taken up by his brother, not necessarily a blood-brother, but one of his society or brotherhood. The deputy should discharge it in all humility, remembering three things: (1) that he is only a deputy, and bound to follow the directions of his Principal, (2) that right and justice are of the essence of power, and (3) that mischief gets its best chance to raise its head in the absence of the Principal, and that the deputy should always guard against the traps laid for him in the Principal's absence. (7.142)

2:51 - And remember We appointed **forty nights** for Moses and in his absence you took the calf (for worship) and ye did grievous wrong. <sup>66</sup>

66 This was after the Ten Commandments and the Laws and Ordinances had been given on Mount Sinai: Moses was asked up into the Mount, and he was there forty days and forty nights: Exod. xxiv. 18. But the people got impatient of the delay, made a calf of melted gold, and offered worship and sacrifice to it: Exod. xxxii 1-8. (2.51)

► Sahih Al-Bukhari Hadith

**Hadith 9.546** Narrated by

**Abdullah bin Masud**

Allah's Apostle the true and truly inspired, narrated to us, "The creation of everyone of you starts with the process of collecting the material for his body within forty days and forty nights in the womb of his mother....

Sahih Muslim Hadith

**Hadith 6392** Narrated by

**Hudhayfah ibn Usayd**

Allah's Apostle (peace be upon him) said: When the drop of (semen) remains in the womb for forty or fifty (days) or forty nights, the angel comes and says: My Lord, will he be good or evil? And both these things would be written. Then the angel says: My Lord, would he be male or female? And both these things are written. And his deeds and actions, his death, his livelihood; these are also recorded. Then his document of destiny is rolled and there is no addition to and subtraction from it.

► Sahih Muslim Hadith

**Hadith 497** Narrated by

**Anas ibn Malik**

A time limit has been prescribed for us for clipping the moustache, cutting the nails, plucking hair under the armpits, shaving the pubes, that it should not be neglected far more than **forty nights**.

► Sahih Muslim Hadith

**Hadith 5540** Narrated by

**Safiyyah**

Safiyyah reported from some of the wives of Allah's Apostle (peace be upon him) that Allah's Apostle (peace be upon him) said: **He who visits a diviner (Arraf) and asks him about anything, his prayers extending to forty nights will not be accepted.**

## FRAUD:

83:1 - Woe to those that deal in fraud <sup>6011</sup>

6011 "Fraud" must here be taken in a widely general sense. It covers giving short measure or short weight, but it covers much more than that. The next two verses make it clear that it is the spirit of injustice that is condemned, giving too little and asking too much. This may be shown in commercial dealings, where a man exacts a higher standard in his own favour than he is willing to concede as against him. In domestic or social matters an individual or group may ask for honour, or respect, or services which he or they are not willing to give on their side in similar circumstances. It is worse than one-sided selfishness: for it is double injustice. But it is worst of all in religion or spiritual life: with what face can a man ask for Mercy or Love from Allah when he is unwilling to give it to his fellow-men? In one aspect this is a statement of the Golden Rule. 'Do as you would be done by'. But it is more completely expressed. You must give in full what is due from you, whether you expect or wish to receive full consideration from the other side or not. (83.1)



83:2 - Those who when they have to receive by measure from men exact full measure.

83:3 - But when they have to give by measure or weight to men give less than due.

26:181 - Give just measure and cause no loss (to others by fraud). <sup>3216</sup>

3216 They were a commercial people, but they were given to fraud, injustice, and wrongful mischief (by intermeddling with others). They are asked to fear Allah and follow His ways: it is He Who also created their predecessors among mankind, who never prospered by fraud and violent wrong-doing, but only justice and fair dealing. (26.181)

## **FREEWILL:**

10:99 - If it had been the Lord's Will they would all have believed all who are on earth! Wilt thou then compel mankind against their will to believe! <sup>1480</sup>

1480 If it had been Allah's Plan or Will not to grant the limited Free-will that He has granted to man, His omnipotence could have made all mankind alike: all would then have had Faith, but that Faith would have reflected no merit on them. In the actual world as it is, man has been endowed with various faculties and capacities, so that he should strive and explore, and bring himself into harmony with Allah's Will. Hence Faith becomes a moral achievement, and to resist Faith becomes a sin. As a complementary proposition, men of Faith must not be impatient or angry if they have to contend against Unfaith, and most important of all, they must guard against the temptation of forcing Faith, i.e., imposing it on others by physical compulsion. Forced faith is no faith. They should strive. (10.99)

18:29 - Say "The Truth is from your Lord": let him who will believe and let him who will reject (it): for the wrongdoers We have prepared a Fire whose (smoke and flames) like the wall and roof of a tent will hem them in: if they implore relief they will be granted water like melted brass that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on! <sup>2371</sup>

2371 Our choice in our limited Free-will involves a corresponding personal responsibility. We are offered the Truth: again and again is it pressed on our attention. If we reject it, we must take all the terrible consequences which are prefigured in the Fire of Hell. Its flames and roof will completely enclose us like a tent. Ordinarily there is water to quench the heat of thirst: here the only drink will be like molten brass, thick, heavy, burning, sizzling. Before it reaches the mouth of the unfortunates, drops of it will scald their faces as it is poured out. (18.29)

74:56 - But none will keep it in remembrance except as Allah wills: He is the Lord of Righteousness and the Lord of Forgiveness. <sup>5808</sup>

5808 Righteousness as well as Forgiveness have their source in Allah's Will. Man's Righteousness has no meaning except in relation to the universal Will. For Taqwa see n. 26 to ii. 2. If we take the word here in the sense of "the fear of Allah", the translation would be: "He alone is worthy to be feared, and He alone is entitled to grant Forgiveness." (74.56)

76:29 - This is an admonition: whosoever will let him take a (straight) Path to his Lord.

76:30 - But ye will not except as Allah wills; for Allah is full of Knowledge and Wisdom. <sup>5861</sup>

5861 Man in himself is weak; he must seek Allah's Grace; without it he can do nothing; with it he can do all, For Allah knows all things, and His wisdom comprehends the good of all. (76.30)

81:28 - With profit) to whoever among you wills to go straight. <sup>5996</sup>

5996 Cf. lxxiv. 55-56. Allah is the Cherisher of the Worlds, Lord of Grace and Mercy, and His guidance is open to all who have the will to profit by it. But that will must be exercised in conformity with Allah's Will (verse 29). Such conformity is Islam. Verse 28 points to human free-will and responsibility; verse 29 to its limitations. Both extremes, viz., cast-iron Determinism and an idea of Chaotic Free-will, are condemned. (81.28)

81:29 - But ye shall not will Except as Allah wills The Cherisher of the Worlds.

82:7 - Him Who created thee. Fashioned thee in due proportion and gave thee a just bias; <sup>60036004</sup>

6003 Cf. xv. 29. Allah not only created man, but fashioned him in due proportions, giving him extraordinary capacities, and the means wherewith he can fulfil his high destiny. (82.7)

6004 See n. 834 to vi. 1. Having given a limited free-will, He gave us a just bias through our reason and our spiritual faculties. If we err, it is our will that is at fault. (82.7)

82:8 - In whatever Form He wills does He put thee together. <sup>6005</sup>

6005 By "Form" (Surat) here I understand the general shape of things in which any given personality is placed, including his physical and social environments, his gifts of mind and spirit, and all that goes to make up his outer and inner life. The Grace of Allah is shown in all these things, for His Will is formed from perfect knowledge, wisdom, and goodness. (82.8)

## FRIDAY:

62:9 - O ye who believe! when the call is proclaimed to prayer on Friday (the Day of Assembly) hasten earnestly to the Remembrance of Allah and leave off business (and traffic): that is best for you if ye but knew! <sup>546154625463</sup>

5461 Friday, is primarily the Day of Assembly, the weekly meeting of the Congregation, when we show our unity by sharing in common public worship, preceded by a Khutba, in which the Imam (or Leader) reviews the week's life of the Community and offers advice and exhortation on good living. Notice the gradations of social contact for Muslims if they followed the wise ordinances of their Faith. (1) Each individual remembers Allah for himself or herself five or more times every day in the home or place of business, or local mosque, or open air, as the case may be. (2) On Friday in every week there is a local meeting in the central mosque of each local centre, it may be a village, or town, or ward of a big city. (3) At the two 'Ids every year, there is a large local area meeting in one centre. (4) Once at least in a lifetime, where possible, a Muslim shares in the vast international assemblage of the world, in the centre of Islam, at the Makkan Pilgrimage. A happy combination of decentralisation and centralisation, of individual liberty and collective meeting, and contact at various stages or grades. The mechanical part of this ordinance is easy to carry out. Are we carrying out the more difficult part? - the spirit of unity, brotherhood, mutual consultation, and collective understanding and action? (62.9)

5462 The idea behind the Muslim weekly "Day of Assembly" is different from that behind the Jewish Sabbath (Saturday) or the Christian Sunday. The Jewish Sabbath is primarily a commemoration of Allah's ending His work and resting on the seventh day (Gen. ii. 2; Exod. xx. 11): we are taught that Allah needs no rest, nor does He feel fatigue (ii. 255). The Jewish command forbids work on that day but says nothing about worship or prayer (Exod. xx. 10); our ordinance lays chief stress on the remembrance of Allah. Jewish formalism went so far as to kill the spirit of the sabbath, and call forth the protest of Jesus: "the sabbath was made for man, and not man for the sabbath" (Mark. ii. 27). But the Christian Church, although it has changed the day from Saturday to Sunday, has inherited the Jewish spirit: witness the Scottish Sabbath; except in so far as it has been secularised. Our teaching says: 'When the time for Jumua Prayer comes, close your business and answer the summons loyally and earnestly, meet earnestly, pray, consult and learn by social contact; when the meeting is over, scatter and go about your business'. (62.9)

5463 The immediate and temporal worldly gain may be the ultimate and spiritual loss, and vice versa. (62.9)

62:10 - And when the Prayer is finished then may ye disperse through the land and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper. <sup>5464</sup>

5464 Prosperity is not to be measured by wealth or worldly gains. There is a higher prosperity, - the health of the mind and the spirit. (62.10)

► Fiqh-us-Sunnah

### Fiqh 1.55a

#### Before the Friday prayer

Muslims are encouraged to perform ghusl before they gather for the Friday prayer. In fact, Islamic law even goes to the extent of ordering one to perform ghusl at this time as part of the overall cleanliness and hygiene of the Muslim society. Abu Sa'eed reported that the Prophet said, "Ghusl on Friday is obligatory (wajib) on every adult, as is using a toothbrush and applying some perfume." (Related by al-Bukhari and Muslim.)

The meaning of "obligatory" here is that it is greatly recommended. This understanding of the Prophet's saying is derived from what al-Bukhari recorded about an incident from Ibn 'Umar about his father. One day, 'Umar ibn al-Khattab was standing and delivering the khutbah when 'Uthman, one of the people from among the emigrants and helpers, entered. 'Umar said to him, "What time is it now?" He said, "I was busy and could not return home. When I heard the call to prayer, I did not make more than the regular ablution." 'Umar said, "And the ablution only, when you know that the Messenger of Allah ordered us to perform ghusl?" Commenting on the incident, says ash-Shafi', " 'Uthman did not leave the prayer to perform ghusl, nor did 'Umar order him to do so. This illustrates that the companions knew that this order was one of choice. It also shows that it is preferred."

Muslim recorded that Abu Hurairah reported the Prophet saying, "Whoever makes the ablution and perfects it and then goes to the Friday prayer and listens attentively, will have forgiveness during (the period) between the Friday and the next (Friday), and an additional three days." Says al-Qurtubi, "This hadith shows that ghusl is preferred. The mention of ablution, the reward and acceptability points to the fact that ablution alone is sufficient." Ibn Hajr states in at-Talkhis, "It is one of the strongest proofs that ghusl for the Friday prayer is not obligatory. The statement that it is preferred is built upon the fact that if one does not perform ghusl, it will not harm (his prayer). But, if others are harmed by his perspiration or bad smell from his clothes and body, ghusl becomes obligatory, and not performing it detracts from the rewards of salah. Some scholars say that the Friday ghusl is a duty even if its non-performance causes no harm (to others). Their basis for this opinion is the hadith related by Abu Hurairah in which the Prophet, upon whom be peace, said, "It is a duty upon every Muslim to perform ghusl once every seven days, by washing his head and body." Al-Bukhari and Muslim accept the hadith mentioned on the subject in their apparent meanings, and refute the ones contrary to the last hadith (of Abu Hurairah).

The time for the Friday ghusl is between dawn and the time of the Friday prayer. It is preferable to do it at the time of departure (to the mosque). If one loses his ablution after that, it is sufficient for him just to make a new ablution (he does not have to repeat the ghusl).

Says al-Athram, "I heard Ahmad being asked if a person performed ghusl, and then lost it, would the regular ablution be sufficient for him. He said, 'Yes, and I have not heard anything about that preferable to the hadith of Ibn 'Abzi,' Ahmad is referring to the hadith related by Ibn 'Abzi Shaibah (with a sahih chain from 'Abdurahman ibn 'Abzi on the authority of his father, who was a companion.) He performed ghusl for the Friday prayer, and afterwards nullified his ablution. After that, he performed just the regular ablution, and did not repeat his ghusl. The time for the ghusl ends with the time of the prayer. If one performs ghusl after the prayer, it would not be the ghusl of the Friday prayer, and one who does so is not following the Prophet's order. Ibn 'Umar reported that the Prophet said, "Before you come to the Friday prayer, you should perform ghusl. (Related by "the group.") Muslim says, "When one of you wants to come to the Friday prayer, he should perform ghusl." Ibn 'Abdul-Barr related that there is a consensus on this point.

►Al-Tirmidhi Hadith

## Hadith 1363

Narrated by

**AbuLubabah ibn AbdulMundhir**

Allah's Messenger (peace be upon him) said, "Friday is the lord of days and the chief of them in Allah's sight, being greater in Allah's sight than the day of sacrifice and the day of breaking the fast. It has five distinguishing characteristics: on it Allah created Adam, on it Allah sent Adam to the Earth, on it Allah took Adam in death, it contains a time at which no one will ask for anything without Allah giving it, so long as he does not ask for anything unlawful, and on it the last hour will come. **There is no angel near Allah's presence, nor sky, nor earth, nor winds, nor mountains, nor sea which do not fear Friday.**"

Ibn Majah transmitted. Ahmad transmitted from Sa'd ibn Mu'adh.

Sahih Bukhari Hadith Subjects

## Friday Prayer

SEE:

1. The prescription of Friday Prayer  
B 2.1
2. Taking a bath on Friday  
B 2.2, B 2.3, B 2.4
3. Perfuming oneself before going for Friday Prayer  
B 2.5
4. The superiority of the Jumua Prayer  
B 2.6, B 2.7
5. Using hair oil before going for Friday Prayer  
B 2.8, B 2.9, B 2.10
6. Wearing the best available clothes  
B 2.11
7. Cleaning the teeth with Siwak on Friday  
B 2.12, B 2.13, B 2.14
8. Using a Siwak belonging to someone else  
B 2.15
9. Quranic recitation in Fajr prayer on Friday  
B 2.16
10. Offering Jumua Prayer in villages and towns  
B 2.17, B 2.18
11. Is bathing necessary for those who do not attend Friday Prayer?  
B 2.19, B 2.20, B 2.21, B 2.22, B 2.23
12. Not attending Jumua Prayer because of rain  
B 2.24
13. For whom is Jumua Prayer compulsory?  
B 2.25
14. Time for the Jumua Prayer  
B 2.26, B 2.27, B 2.28
15. If it becomes very hot on Friday  
B 2.29
16. Walking unhurriedly to Jumua Prayer  
B 2.30, B 2.31, B 2.32
17. Not separating two persons sitting together  
B 2.33
18. Sitting on someone else's place  
B 2.34

19. Adhan for the Jumua Prayer  
B 2.35
20. One Mu'adh-dhin on Friday  
B 2.36
21. Imam repeating the statements of the Adhan  
B 2.37
22. Sitting on the pulpit during Adhan  
B 2.38
23. Pronouncing Adhan before Khutba  
B 2.39
24. Delivering the Khutba on the pulpit  
B 2.40, B 2.41, B 2.42
25. Delivering the Khutba while standing  
B 2.43
26. People facing Imam during Khutba  
B 2.44
27. Saying "Amma Ba'du" in Khutba before glorifying and praising Allah  
B 2.45, B 2.46, B 2.47, B 2.48, B 2.49
28. Sitting in between the two Khutba  
B 2.50
29. Listening to the Khutba  
B 2.51
30. Praying two Rakat on entering during Khutba  
B 2.52
31. Praying two light Rakat on entering during Khutba  
B 2.53
32. Raising hands during the Khutba  
B 2.54
33. Istisqa invoking Allah for rain in Khutba  
B 2.55
34. Keep quiet and listen to Khutba  
B 2.56
35. An hour opportune time on Friday  
B 2.57
36. Some people leaving congregation during Jumua  
B 2.58
37. Praying before and after Jumua Prayer  
B 2.59
38. Then when the Jumua prayer is finished, you may disperse'  
B 2.60, B 2.61
39. Taking afternoon nap after the Jumua Prayer  
B 2.62, B 2.63

SEE:

►Fiqh-us-Sunnah

### **Fiqh 3.121**

**The Forbidden Days to Fast, prohibited to single out Friday as a day of fasting**

►Fiqh-us-Sunnah

### **Fiqh 2.144a**

#### **Nawaf'l before and after al-Jumu'ah**

It is a sunnah to pray four rak'at or two rak'at after al-Jumu'ah:

Ibn 'Umar says: "The Prophet would pray two rak'at in his house on the day of Jumu'ah." This is related by the group.

Our sheikh Ibn Taimiyyah says: 'When he prayed in the mosque, he would pray four [rak'at], and when he prayed in his house, he would pray two rak'at.

**Concerning any sunnah prayer before the Friday salah, Ibn Taimiyyah writes: "The Prophet sallallahu alehi wasallam never offered any salah after the adhan and before the Friday salah, and no one has ever related such an act from him.**

►Fiqh-us-Sunnah

## **Fiqh 2.115**

### **Traveling on a Friday**

There is no harm in traveling on a Friday if it is not during the time of the salah.

►Fiqh-us-Sunnah

## **Fiqh 2.128**

### **Performing ghusl, beautifying one's self, using the miswak, and using perfume for any gathering and especially for Salatul Jumu'ah**

**SEE:**

►Fiqh-us-Sunnah

## **Fiqh 2.134a** ar-Raudah anNadiyah

If two people pray the Jumu'ah in a place where there is no one else but them, they would have performed their prescribed duty. If one of them delivers the khutbah, they would be following what is sunnah;

►Fiqh-us-Sunnah

## **Fiqh 2.138**

### **Contents of the khutbah**

It is preferred that the Friday khutbah include praises of Allah, the Exalted, prayers upon the Prophet, admonitions, and Qur'anic recitations.

Jabir also related that the Prophet sallallahu alehi wasallam would not make his admonitions on Friday too long, but give a very short khutbah. This is related by Abu Dawud.

Thus the required khutbah, in terms of Islamic law, should be modeled after the Prophet's khutbah exhorting people to do good and warning them against dire consequences of the evil.

►Fiqh-us-Sunnah

## **Fiqh 2.125**

### **The virtues of Jumu'ah, Friday prayer**

Friday (Jumu'ah) is the best day of the week.

Abu Hurairah reports that the Messenger of Allah sallallahu alehi wasallam said: "The best day on which the sun rises is Friday. [On Friday] Adam was created and on that day he entered paradise and on that day he was expelled from paradise. And the Hour will come to pass on Friday." This is related by Muslim, Abu Dawud, an-Nasa'i, and at-Tirmidhi who calls it sahih.

Abu Lubanah al-Badri relates that the Prophet said: "The most prominent of the days [lit. the leader of the days] is the day of Jumu'ah and the most honored in Allah's sight, and it is more honored in Allah's sight than the day of breaking the fast or the day of sacrifice. It has five significant merits: Allah created Adam on this day; on this day Allah sent Adam down to the earth; on this day, Allah caused Adam to die; on this day, there is a time during which if anyone asks anything of Allah it will be granted to him unless he asks for something which is forbidden; and on this day, the Hour will be established. There are no angels close to Allah or sky or earth or wind or mountain or sea who are not worried concerning the day of Jumu'ah." This is related by

►Fiqh-us-Sunnah Subjects

## **Prayer, Friday Prayer**

- .1 The virtues of jumu'ah  
Fiqh us-Sunnah Vol.2 Page 125
2. Supplications during Friday  
Fiqh us-Sunnah Vol.2 Page 125
3. Recommended prayers and salutations on the Prophet (SAW)  
Fiqh us-Sunnah Vol.2 Page 126

4. Recitation of surah al-Kahf on Friday  
Fiqh us-Sunnah Vol.2 Page 127
5. It is disliked to raise one's voice while reciting surah al-Kahf in mosque on Friday  
Fiqh us-Sunnah Vol.2 Page 127
6. Performing ghusl, beautifying one's self, using the miswak, and using perfume before attending a gathering, especially Salatul Jumu'ah  
Fiqh us-Sunnah Vol.2 Page 128
7. Going early to Salatul Jumu'ah  
Fiqh us-Sunnah Vol.2 Page 129
8. Stepping over others' necks in the mosque  
Fiqh us-Sunnah Vol.2 Page 129
9. Nawafil before Salatul Jumu'ah  
Fiqh us-Sunnah Vol.2 Page 130
10. Feeling drowsy while in the mosque  
Fiqh us-Sunnah Vol.2 Page 130

►Fiqh-us-Sunnah

### Fiqh 3.121

## The Forbidden Days to Fast, prohibited to single out Friday as a day of fasting

The day of Friday is a kind of weekly 'id for Muslims and, therefore, it is prohibited to fast on that day. Most scholars say that this prohibition is one of dislike,<sup>9</sup> not one of complete forbiddance.

If one fasts on the day before or after it, or if it is a day that one customarily fasts on (for example, the 13th, 14th, or 15th of the month), or if it is the day of 'Arafah or 'Ashurah, then it is not disliked to fast on such a Friday.

### FRIENDS:

3:28 - Let not the believers take for friends or helpers unbelievers rather than believers; if any do that in nothing will there be help from Allah; except by way of precaution that ye may guard yourselves from them. But Allah cautions you (to remember) Himself for the final goal is to Allah. <sup>373</sup>

373 If Faith is a fundamental matter in our lives our associations and friendships will naturally be with those who share our Faith. "Evil communications corrupt good manners": and evil company may corrupt Faith. In our ordinary every-day affairs of business, we are asked to seek the help of Believers rather than Unbelievers. Only in this way can our community be strong in organisation and unity. But where there is no question of preference, or where in self-defence we have to take the assistance of those not belonging to our Faith, that is permissible. In any case we must not weaken our Brotherhood: we must try to make it stronger if possible. (3.28)

4:139 - Yea to those who take for friends unbelievers rather than believers: is it honor they seek among them? Nay all honor is with Allah. <sup>648</sup>

648 If the motive is some advantage, some honour, -the fountain of all good is Allah. How can it really be expected from those who deny Faith? And if there is some show of worldly honour, what is it worth against the contempt they earn in the next world? (4.139)

4:144 - O ye who believe! take not for friends unbelievers rather than believers: do ye wish to offer Allah an open proof against yourselves?.

5:51 - O ye who believe! take not the Jews and the Christians for your friends and protectors: they are but friends and protectors to each other. And he amongst you that turns to them (for friendship) is of them. Verily Allah guideth not a people unjust. <sup>764</sup>

764 That is, look not to them for help and comfort. They are more likely to combine against you than to help you. And this happened more than once in the lifetime of the Prophet, and in after-ages again and again. He who associates with them and shares their counsels must be counted as of them. The trimmer loses whichever way the wheel of fortune turns. (5.51)

5:56 - As to those who turn (for friendship) to Allah His Apostle and the (fellowship of) believers it is the fellowship of Allah that must certainly triumph.

5:55 - Your (real) friends are (no less than) Allah His Apostle and the (fellowship of) believers those who establish regular prayers and regular charity and they bow down humbly (in worship).



5:57 - O ye who believe! take not for friends and protectors those who take your religion for a mockery or sport whether among those who received the Scripture before you or among those who reject faith; but fear ye Allah if ye have Faith (indeed). <sup>768</sup>

768 It is not right that we should be in intimate association with those to whom religion is either a subject of mockery or at best is nothing but a plaything. They may be amused, or they may have other motives for encouraging you. But your association with them will sap the earnestness of your Faith, and make you cynical and insincere. (5.57)

7:3 - Follow (O men!) the revelation given unto you from your Lord and follow not as friends or protectors other than Him. Little it is ye remember of admonition. <sup>991</sup>

991 This is added in order that men might not be puffed up with such little knowledge as they possessed, for there are great heights to be scaled in the spiritual kingdom. (7.3)

10:62 - Behold! verily on the friends of Allah there is no fear nor shall they grieve; <sup>1451</sup>

1451 Allah's all-embracing knowledge and constant watchful care over all His creatures, may be a source of fear to sinners, but there is no fear for those whom He honours with His love and friendship, -neither in this world nor in the world to come. (10.62)

58:14 - Turnest thou not thy attention to those who turn (in friendship) to such as have the Wrath of Allah upon them? They are neither of you nor of them and they swear to falsehood knowingly. 535453555356

5354 This refers to the Hypocrites of Madinah who pretended to be in Islam but intrigued with the Jews. See references as given in n. 5342 above. (58.14)

5355 By this time the Jews of Madinah and the Jewish tribes around had become actively hostile to Islam, and were being sharply called to account for their treachery. (58.14)

5356 They knew that as Muslims their duty was to refrain from the intrigues of the enemies of Islam and to assist Islam against them. (58.14)

60:1 - O ye who believe! take not My enemies and yours as friends (or protectors) offering them (your) love even though they have rejected the Truth that has come to you and have (on the contrary) driven out the Prophet and yourselves (from your homes) (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure (take them not as friends) holding secret converse of love (and friendship) with them: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path. <sup>54095410</sup>

5409 The immediate occasion for this was a secret letter sent by one Hatib, a Muhajir, from Madinah, to the Pagans at Makkah, in most friendly terms, seeking for their protection on behalf of his children and relatives left behind in Makkah. The letter was intercepted, and he confessed the truth. He was forgiven as he told the truth and his motive did not appear to be heinous, but this instruction was given for future guidance. This was shortly before the conquest of Makkah, but the principle is of universal application. You cannot be on terms of secret intimacy with the enemies of your Faith and people, who are persecuting your Faith and seeking to destroy your Faith and you. You may not do so even for the sake of your relatives as it compromises the life and existence of your whole community. (60.1)

5410 Such was the position of the Muslim community in Madinah after the Hijrat and before the conquest of Makkah. (60.1)

60:13 - O ye who believe! turn not (for friendship) to people on whom is the Wrath of Allah. Of the Hereafter they are already in despair just as the Unbelievers are in despair about those (buried) in graves. <sup>54295430</sup>

5429 So we come back to the theme with which we started in this Sura: that we should not turn for friendship and intimacy to those who break Allah's Law and are outlaws in Allah's Kingdom. The various phrases of this question, and the legitimate qualifications, have already been mentioned, and the argument is here rounded off. Cf. also lviii. 14. (60.13)

5430 The Unbelievers, who do not believe in a Future Life, can therefore have no hope beyond this life. Miserable indeed is this life to them; for the ills of this life are real to them, and they can have no hope of redress. But such is also the state of others-People of the Book or not-who wallow in sin and incur the divine Wrath. Even if they believe in a Future Life, it can only be to them a life of horror, punishment, and despair. For those of Faith the prospect is different. They may suffer in this life, but this life to them is only a fleeting shadow that will soon pass away. The Reality is beyond; there will be full redress in the Beyond, and Achievement and Felicity such as they can scarcely conceive of in the terms of this life. (60.13)

70:10 - And no friend will ask after a friend <sup>5683</sup>

5683 The world as we know it will have so completely passed away that the landmarks in the heavens and on earth will also have vanished. Not only that, but the human relationships of mind and heart will have been transformed by sin into something ugly and dreadful. The sinners will be so overcome with terror at the realisation of their personal

responsibility that they will desert their most intimate friends, and indeed their very sight of each other will add to their agony. (70.10)

43:67 - Friends on that Day will be foes one to another except the Righteous. <sup>4666</sup>

4666 The hatred and spite, which are associated with evil, will be felt with peculiar intensity in that period of agony. That itself would be a punishment, from which the righteous will be free. The righteous will have passed all perils of falling into wrong frames of mind. (43.67)

►ISL Quran Subjects

## Taking

5. Believers as friends  
9.16
7. Brethren and fathers who are disbelievers as friends and protectors  
9.23
10. Disbelievers for friends  
3.28, 4.144
11. Disbelievers for friends rather than Believers  
4.144
12. Enemies of Allah as friends  
60.1, 60.2, 60.3, 60.4, 60.5, 60.6, 60.7, 60.8, 60.9, 60.13
13. Enemies of Muslims as friends  
60.1, 60.2, 60.3, 60.4, 60.5, 60.6, 60.7, 60.8, 60.9, 60.13
15. Hypocrites as friends  
3.118, 3.119, 3.120, 4.89, 4.90
29. Non-Muslims as friends  
3.118, 3.119, 3.120
35. Protecting friends other than Allah  
42.6, 42.9, 45.10
40. Satan and his progeny as protecting friends  
18.50

►Fiqh-us-Sunnah

## Fiqh 4.20

### Informing the Deceased's Family and Friends

The scholars consider it desirable that the deceased's family, friends, and other good people be informed about his death, so that they may share in the reward of participating in his funeral.

►Fiqh-us-Sunnah

## Fiqh 4.143

It is reported from Abu Hurairah that the Prophet, peace be upon him, said, "When one of you intends to go on a journey, he should bid farewell to his brothers, for Allah will make their prayers a means of good."

It is sunnah that the members of the family, as well as the **friends** and those who see the traveller off should pray for him as in the following prayer transmitted from the Prophet.

►ISL Quran Subjects

## Friend/friends

1. (Also see) Companions, Comrade, Friend, Allah as, Friendship, Friendship of Allah, Partners
2. Believers, of  
5.82, 5.83
3. Believers as, taking  
9.16
4. Believers to be protecting ones of one another  
9.71
5. Disbelievers as, taking  
3.28, 4.144
6. Disbelievers as rather than Believers, taking  
3.28, 4.139, 4.144

7. Disbelieving fathers and brethren as protecting ones, taking [9.23](#)
8. Enemies of Allah as, taking the [60.1](#), [60.2](#), [60.3](#), [60.4](#), [60.5](#), [60.6](#), [60.7](#), [60.8](#), [60.9](#), [60.13](#)
9. Fighting Satan's [4.75](#)
10. Following protecting ones besides Allah [7.3](#), [29.41](#), [29.42](#)
11. Hypocrites as, taking [3.118](#), [3.119](#), [3.120](#), [4.89](#), [4.90](#)
12. Kindness to [33.6](#)
13. Muhammad(S) as, taking [5.55](#), [5.56](#), [9.16](#)
14. Non-Muslims as, taking [3.118](#), [3.119](#), [3.120](#)
15. Satan as, taking [4.117](#), [4.118](#), [4.119](#), [4.120](#), [4.121](#), [7.30](#), [22.4](#), [25.27](#), [25.28](#), [25.29](#)
16. Satan and his progeny as protecting ones, taking [18.50](#)

## FRUITS:

43:73 - Ye shall have therein abundance of fruit from which ye shall have satisfaction. <sup>46714672</sup>

4671 The "fruit" here links on with the last words in the last verse (72), "ye are made heirs for your (good) deeds (in life)". ([43.73](#))

4672 "Shall eat". But the word akala is used in many places in the comprehensive sense of "enjoy", "have satisfaction". For example, see n. 776 to v. 69. Cf. also vii. 19 and n. 1004. ([43.73](#))

47:15 - In it there are for them all kinds of fruits and Grace from their Lord.

77:42 - And (they shall have) fruits all they desire. <sup>5884</sup>

77:43 - "Eat ye and drink ye to your heart's content: for that ye worked (Righteousness)." <sup>5885</sup>

5885 The fruits of righteousness are contentment in this life and the supreme Bliss in the next. ([77.43](#))

2:155 - Be sure We shall test you with something of fear and hunger some loss in goods or lives or the fruits (of your toil) but give glad tidings to those who patiently persevere. <sup>159</sup>

158 The "patient perseverance and prayer" mentioned in the last verse is not mere passivity. It is active striving in the way of Truth, which is the way of God. Such striving is the spending of one's self in God's way, either through our property or through our own lives, or the lives of those nearest and dearest to us, or it may be the loss of all the fruits of a lifetime's labour not only in material goods but in some intellectual or moral gain, some position which seemed in our eyes to be eminently desirable in itself, but which we must cheerfully sacrifice if necessary for the Cause. With such sacrifice, our apparent loss may be our real gain: he that loses his life may really gain it; and the rewards or "fruits" that seem lost were mere impediments on our path to real inward progress. ([2.154](#))

2:141 - That was a people that hath passed away. They shall reap the fruit of what they did and ye of what ye do! Of their merits there is no question in your case. <sup>139</sup>

139 Verse 134 began a certain argument, which is now rounded off in the same words in this verse. To use a musical term, the motif is now completed. The argument is that it is wrong to claim a monopoly for God's Message: it is the same for all peoples and in all ages: if it undergoes local variations or variations according to times and seasons those variations pass away. This leads to the argument in the remainder of the Sura that with the renewal of the Message and the birth of a new People, a new symbolism and new ordinances become appropriate, and they are now expounded. ([2.141](#))

2:167 - And those who followed would say: "If only we had one more chance we would clear ourselves of them as they have cleared themselves of us." Thus will Allah show them (the fruits of) their deeds as (nothing but) regrets nor will there be a way for them out of the fire. <sup>168</sup>

168 Our deeds are irrevocable and we must pass through the Fire of repentance and regrets. ([2.167](#))

2:217 - And if any of you turn back from their faith and die in unbelief their works will bear no fruit in this life and in the Hereafter; they will be Companions of the Fire and will abide therein.  
237238239

3:22 - They are those whose works will bear no fruit in this world and in the Hereafter nor will they have anyone to help.<sup>365</sup>

Fiqh-us-Sunnah Subjects

### ▶ Zakah On Plants and Fruit

1. Zakah on Plants and Fruits  
Fiqh us-Sunnah Vol.3 Page 21
2. Zakah on Plants and Fruits at the Time of the Prophet  
Fiqh us-Sunnah Vol.3 Page 21
3. Plants and Fruits Which Were Not Subject to Zakah  
Fiqh us-Sunnah Vol.3 Page 22
6. Origin of the Different Opinions Concerning Zakah on Plants and **Fruits**  
Fiqh us-Sunnah Vol.3 Page 24
7. Nisab of Plants and Fruits  
Fiqh us-Sunnah Vol.3 Page 26
13. When Zakah is Due on Plants and Fruits  
Fiqh us-Sunnah Vol.3 Page 35

▶ Sahih Al-Bukhari Hadith

### **Hadith 3.403**

Narrated by

**Anas bin Malik**

Allah's Apostle forbade the sale of fruits till they are almost ripe. He was asked what is meant by 'are almost ripe.' He replied, "Till they become red." Allah's Apostle further said, "If Allah spoiled the fruits, what right would one have to take the money of one's brother (i.e. other people)?"

Narrated Ibn Shihab: If somebody bought fruits before their benefit is evident and then the fruits were spoiled with blights, the loss would be suffered by the owner (not the buyer).

Narrated Salim bin 'Abdullah from Ibn Umar: Allah's Apostle said, "Do not sell or buy fruits before their benefit was evident and do not sell fresh fruits (dates) for dried dates."

### **FRUSTRATE:**

22:51 - "But those who strive against Our Signs to frustrate them they will be Companions of the Fire." 2830

2830 It will not be in their power to frustrate Allah's Plan; all they will do is to go further and further down in their spiritual state, deeper and deeper in their Hell. (22.51)

34:5 - But those who strive against Our Signs to frustrate them for such will be a Penalty a Punishment most humiliating. 3792

3792 Cf. xxii. 51. Allah's Plan cannot be frustrated. It is those who work against it, who will be eliminated and destroyed. (34.5)

11:20- They will in nowise frustrate (His design) on earth nor have they protectors besides Allah! Their Penalty will be doubled! They lost the power to hear and they did not see! 1515

1515 Cf. vii. 38. In this context, it is implied that they committed a two-fold wrong: (1) in inventing falsehoods against Allah, which deadened their own soul, and (2) in leading others astray or hindering them from Allah's path. Thus they lost the faculty of hearing, which they might have used to hear the Word of Allah, and they blinded the faculty of sight by shutting out Allah's light. (11.20)

9:2 - Go ye then for four months backwards and forwards (as ye will) throughout the land but know ye that ye cannot frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject him. 1247

1247 Four Months: Some Commentators understand by this the four forbidden months in which warfare by ancient Arabian custom was unlawful, viz., Rajab, Zul-qa'dah, Zul-hijjah, and Muharram: See ii. 194 n. But it is better to take the signification of the four months immediately following the Declaration. Assuming that the Sura was promulgated early in Shawwal (see Introduction), the four months would be Shawwal, Zul-qa'dah, Zul-hijjah, and Muharram, of which the last three would also be the customary Prohibited Months. (9.2)

9:3 - And an announcement from Allah and His apostle to the people (assembled) on the day of the Great Pilgrimage that Allah and His apostle dissolve (treaty) obligations with the pagans. If then ye repent it were best for you; but if ye turn away know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject faith. <sup>1248</sup>

1248 The great day of Hajj is either the 9th of Zul-hijjah ('Arafa), or the 10th (the Day of Sacrifice). (9.3)

**G:**

## **GABRIEL:**

See: 2:97.98, 26:193, 53:13, 66:4, 81:19.20. etc.

Sahih Al-Bukhari Hadith

**Hadith 5.227** Narrated by

**Abbas bin Malik**

Malik bin Sasaa said that Allah's Apostle described to them his Night Journey saying, "While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarud who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet further said, "He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." (On this Al-Jarud asked, "Was it the Buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven.

When he asked for the gate to be opened, it was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has Muhammad been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Adam there. Gabriel said (to me), 'This is your father, Adam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious son and pious Prophet.' Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the gate to be opened. It was asked, 'Who is it?' Gabriel answered, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel answered in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!' The gate was opened.

When I went over the second heaven, there I saw Yahya (i.e. John) and 'Isa (i.e. Jesus) who were cousins of each other. Gabriel said (to me), 'These are John and Jesus; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me), 'This is Joseph; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!'

The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!' So when I went over the fifth heaven, there I saw Harun (i.e. Aaron), Gabriel said, (to me). This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. It was said, 'He is welcomed. What an excellent visit his is!'

When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me), 'This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious brother and pious Prophet.' When I left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' Then Gabriel ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed. What an excellent visit his is!'

So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcomed, O pious son and pious Prophet.' Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, 'This is the Lote Tree of the utmost boundary.' Behold! There ran four rivers; two were hidden and two were visible. I asked, 'What are these two

kinds of rivers, O Gabriel?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.'

Then Al-Bait-ul-Ma'mur (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, 'This is the Islamic religion which you and your followers are following.' Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty prayers a day.' Moses said, 'Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five prayers a day.

When I came back to Moses, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five prayers a day.' He said, 'Your followers cannot bear five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for reduction to lessen your follower's burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My Worshipers.'

► Hadith Qudsi

### Hadith Qudsi 24

If Allah has loved a servant [of His] He calls Gabriel (on whom be peace) and says: I love So-and-so, therefore love him. He (the Prophet pbuh) said: So Gabriel loves him. Then he (Gabriel) calls out in heaven, saying: Allah loves So-and-so, therefore love him. And the inhabitants of heaven love him. He (the Prophet pbuh) said: Then acceptance is established for him on earth. And if Allah has abhorred a servant [of His], He calls Gabriel and says: I abhor So-and-so, therefore abhor him. So Gabriel abhors him. Then Gabriel calls out to the inhabitants of heaven: Allah abhors So-and-so, therefore abhor him. He (the Prophet pbuh) said: So they abhor him, and abhorrence is established for him on earth.

► Sahih Al-Bukhari Hadith

### Hadith 3.126 Narrated by Ibn Abbas

The Prophet was the most generous amongst the people, and he used to be more so in the month of Ramadan when Gabriel visited him, and Gabriel used to meet him on every night of Ramadan till the end of the month. The Prophet used to recite the Holy Qur'an to Gabriel, and when Gabriel met him, he used to be more generous than a fast wind (which causes rain and welfare).

► Sahih Al-Bukhari Hadith

### Hadith 9.615 Narrated by Musa bin Abi Aisha

(O Muhammad!) Do not move your tongue concerning (the Qur'an) to make haste therewith. It is for Us to collect it and give you (O Muhammad) the ability to recite it. (i.e., to collect it in your chest and then you recite it)." (75.16-17) "But when We have recited it, to you (O Muhammad through Gabriel) then follow you its recital." (75.18) This means, "You should listen to it and keep quiet and then it is upon Us to make you recite it."

The narrator added, "So Allah's Apostle used to listen whenever Gabriel came to him, and when Gabriel left, the Prophet would recite the Qur'an as Gabriel had recited it to him."

► Sunan of Abu-Dawood

### Hadith 4726 Narrated by AbuHurayrah

The Apostle of Allah (peace be upon him) said: When Allah created Paradise, He said to Gabriel: Go and look at it. He went and looked at it, then came and said: O my Lord! By Thy might, no one who hears of it will fail to enter it. He then surrounded it with disagreeable things, and said: Go and look at it, Gabriel. He went and looked at it, then came and said: O my Lord! By Thy might, I am afraid that no one will enter it. When Allah created Hell, He said: Go and look at it, Gabriel. He went and looked at it, then came and said: O my Lord! By Thy might, no one who hears of it will enter it. He then surrounded it with desirable things and said: Go and look at it, Gabriel. He went, looked at it, then came and said: O my Lord! By Thy might and power, I am afraid that no one will remain who does not enter it.



► Sahih Al-Bukhari Hadith

### Hadith 7.843 Narrated by Salims father

Once Gabriel promised to visit the Prophet but he delayed and the Prophet got worried about that. At last he came out and found Gabriel and complained to him of his grief (for his delay). Gabriel said to him, "We do not enter a place in which there is a picture or a dog."

► Sahih Al-Bukhari Hadith

### Hadith 1.47 Narrated by Abu Huraira

One day while the Prophet was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Apostle replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.' Then he further asked, "What is Islam?" Allah's Apostle replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (perfection)?" Allah's Apostle replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allah's Apostle replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents.

1. When a slave (lady) gives birth to her master.
2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah.

The Prophet then recited: "Verily, with Allah (Alone) is the knowledge of the Hour--." (31. 34) Then that man (Gabriel) left and the Prophet asked his companions to call him back, but they could not see him. Then the Prophet said, "That was Gabriel who came to teach the people their religion." Abu 'Abdullah said: He (the Prophet) considered all that as a part of faith.

► ISL Quran Subjects

### Gabriel

1. (Also see) Messenger  
17.85
2. Appearance of before Muhammad(S) disputing concerning
3. the  
52.15, 52.16, 52.17, 52.18
4. Enmity with  
2.97, 2.98
5. Muhammad(S) seeing of by  
81.23

### GAME:

5:94 - O ye who believe! Allah doth but make a trial of you in a little matter of **game** well within reach of your hands and your lances that He may test who feareth Him unseen: any who transgress thereafter will have a grievous penalty. <sup>799</sup>

799 Literally, "know" Cf. iii. 166, and iii, 154, n. 467. Game is forbidden in the Sacred Precincts. (5.94)

5:95 - O ye who believe! kill not **game** while in the Sacred Precincts or in pilgrim garb. If any of you doth so intentionally the compensation is an offering brought to the Ka'ba of a domestic animal equivalent to the one he killed as adjudged by two just men among you; or by way of atonement the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed. Allah forgives what is past: for repetition Allah will exact from him the penalty: for Allah is Exalted and Lord of Retribution. <sup>800801</sup>

800 See v. 1, and n. 684. The pilgrim garb, Ihram, has been explained in n. 212, ii. 196. (5.95)

801 Intentional breach will be prevented, if possible, by previous action. If in some case the preventive action is not effective, the penalty is prescribed. The penalty is in three alternatives: an equivalent animal should be brought to the Ka'ba for sacrifice; if so, the meat would be distributed to the poor; or the poor must be fed, with grain or money, according to the value of the animal if one had been sacrificed: or the offender must fast as many days as the number of the poor who would have been fed under the second alternative. Probably the last alternative would only be open if

the offender is too poor to afford the first or second, but on this point Commentators are not agreed. The "equivalent animal" in the first alternative would be a domestic animal of similar value or weight in meat or of similar shape (e.g., goat to antelope), as adjudged by two just men on the spot. The alternatives about the penalty and its remission ("Allah forgives what is past") or exaction explain the last two lines of the verse: being "Exalted and Lord of Retribution", Allah can remit or regulate according to His just laws. (5.95)

5:96 - Lawful to you is the pursuit of water-game and its use for food for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game: as long as ye are in the Sacred Precincts or in pilgrim garb. And fear Allah to whom ye shall be gathered back. <sup>802</sup>

802 Water-game: i.e., game found in water, e.g., fish, etc. "Water" includes sea, river, lake, pond, etc. (5.96)

SEE:

►Fiqh-us-Sunnah

## Fiqh 5.59

### KILLING A GAME IN THE STATE OF IHRAM

►Al-Muwatta Hadith

#### Hadith 20.88

### Assessing the Forfeit for Hunting Game Animals that Someone in Ihram can Kill

►Al-Muwatta Hadith

#### Hadith 20.86

### Game that is Not Halal to Eat in Ihram

Malik said that if game was hunted for the sake of a man who is in ihram and it was prepared for him and he ate some of it knowing that it had been hunted for his sake, then he had to pay a forfeit for all of the game that had been hunted on his behalf.

►Al-Muwatta Hadith

#### Hadith 25.8

### Game Caught by Trained Dogs

►Sahih Bukhari Hadith Subjects

### Animal Slaughtering and Hunting

2. The game killed by the Mi'rad  
B 7.385
3. The game killed with the shaft of the Mi'rad  
B 7.386
7. If a hound eats of the game  
B 7.392
8. Catching the game days after hitting it  
B 7.393
9. Finding another hound with the game  
B 7.394
12. 'Lawful to you is the pursuit of sea-game  
B 7.401, B 7.402

### GAMBLING:

2:219 - They ask thee concerning wine and **gambling**. Say: "In them is great sin and some profit for men; but the sin is greater than the profit." They ask thee how much they are to spend; say: "What is beyond your needs." Thus doth Allah make clear to you His Signs: in order that ye may consider. <sup>240241242</sup>

- 241 Gambling: maisir: literally, a means of getting something too easily, getting a profit without working for it; hence gambling. That is the principle on which gambling is prohibited. The form most familiar to the Arabs was gambling by casting lots by means of arrows, on the principle of a lottery: the arrows were marked, and served the same purpose as a modern lottery ticket. Something e.g., the carcass of a slaughtered animal, was divided into unequal parts. The

marked arrows were drawn from a bag. Some were blank and those who drew them got nothing. Others indicated prizes, which were big or small. Whether you got a big share or a small share, or nothing, depended on pure luck, unless that was fraud also on the part of some persons concerned. The principle on which the objection is based is: that, even if there is no fraud, you gain what you have not earned, or lose on a mere chance. Dice and wagering are rightly held to be within the definition of gambling. But insurance is not gambling, when conducted on business principles. Here the basis for calculation is statistics on a large scale, from which mere chance is eliminated. The insurers themselves pay premia in proportion to risks, exactly and statistically calculated. (2.219)

- 243 Gambling and intemperance are social as well as individual sins. They may ruin us in our ordinary every-day worldly life, as well as our spiritual future. In case it is suggested that there is no harm in a little indulgence, we are asked to think over all its aspects, social and individual, - worldly and spiritual. (2.220)

5:90 - O ye who believe! intoxicants and gambling (dedication of) stones and (divination by) arrows are an abomination of Satan's handiwork: eschew such (abomination) that ye may prosper. 793794795

- 795 Cf. v. 3. The arrows there referred to were used for the division of meat by a sort of lottery or raffle. But arrows were also used for divination, i.e., for ascertaining lucky or unlucky moments, or learning the wishes of the heathen gods, as to whether men should undertake certain actions or not. All superstitions are condemned. (5.90)

5:91 - Satan's plan is (but) to excite enmity and hatred between you with intoxicants and gambling and hinder you from the remembrance of Allah and from prayer: will ye not then abstain?

►Sunan of Abu-Dawood

**Hadith 2573** Narrated by  
**AbuHurayrah**

The Prophet (peace be upon him) said: If one enters a horse with two others when he is not certain that it cannot be beaten, it is not gambling; but when one enters a horse with two others when he is certain it cannot be beaten, it is gambling.

►Al-Muwatta' Hadith

**Hadith 31.65**

## Selling Animals in Exchange for Meat

Yahya related to me from Malik from Da'ud ibn al-Husayn that he heard Said ibn al-Musayyab say, "Part of the gambling of the people of Jahiliya was bartering live animals for slaughtered meat, for instance one live sheep for two slaughtered sheep."

## GARDENS:

2:25, 3:198, 4:57, 5:119, 9:72, 22:23, 48:5.17, 57:12, 61:12, 66:8 – Gardens beneath which rivers flow.

- 44 This is the antithesis to the last verse. If fire is the symbol of Punishment, the Garden is the symbol of felicity. And what can be more delightful than a Garden where you observe from a picturesque height a beautiful landscape round you, - rivers flowing with crystal water, and fruit trees of which the choicest fruit is before you. The fruit of goodness is goodness, similar, but choicer in every degree of ascent. You think it is the same, but it is because of your past experiences and associations of memory. Then there is companionship. If sex is suggested, its physical associations are at once negated by the addition of the word Mutahharatun "pure and holy." The Arabic epithet is in the intensive form, and must be translated by two adjectives denoting purity in the highest degree. The Companionship is that of souls and applies to both sexes in the physical world of men and women. And this felicity is not a mere passing phase but will abide beyond the realms of Time. (2.25)

3:15 - gardens in nearness to their Lord

7:42 - garden therein to dwell (for ever).

7:43 - garden before you! Ye have been made its inheritors for your deeds (of righteousness)." 10211022

- 1022 Jesus said: "Blessed are the meek, for they shall inherit the earth": Matt. v. 5. Here we are told: blessed are the righteous, for they shall inherit the kingdom of heaven. The stress here is on actual practical deeds of righteousness: whether they find their rewards on earth or not is immaterial: their attention is directed to an infinitely greater reward, the kingdom of heaven. In the Sermon on the Mount this is promised to the "poor in spirit": Matt. v. 3. (7.43)

7:44 - The companions of the garden will call out to the companions of the fire

- 1023 The Companions of the Fire can only answer a single word, "Yes," such is their state of misery. Even so, their voice is drowned in the voice of the Crier, who explains their state: they are in a state of curse, that is, deprivation of the grace and mercy of Allah. Such deprivation is the highest misery that souls can suffer. (7.44)

7:46 - they will call out to the companions of the garden "peace on you"

7:49 - Enter ye the garden: no fear shall be on you nor shall ye grieve."

7:50 - The companions of the fire will call to the companions of the garden; "pour down to us water or anything that Allah doth provide for your sustenance."

1028 The Companions of the Fire will thirst for water and not get it, and for sustenance which will not be theirs, while the Companions of the Garden will have the crystal waters of the springs and rivers and they will enjoy the bliss of Allah's Countenance, which will be their supreme nourishment and the fruit of their life of probation and seeking. These things will not be transferable. Cf. also xxxvii. 41-47, 62-67. (7.50)

9:21 - gardens for them wherein are delights that endure.

9:22 - They will dwell therein forever.

1271 Those who strive and suffer in Allah's cause are promised (1) a mercy specially from Himself, (2) His own good pleasure, (3) gardens of perpetual delight, (4) the supreme reward. Allah's own nearness. These are in gradation: (1) is a special mercy, higher than flows out to all creatures: (2) is a consciousness of Allah's good pleasure, which raises the soul above itself: (3) is that state of permanent assurance, and (4) is the final bliss, which is the sight of Allah Himself. (9.22)

15:45 - Gardens and fountains (of clear-flowing water).

18:31 - Gardens of Eternity;

2373 Heaven is figured by all the pictures of ease and comfort which we can imagine in our present state: Gardens: perpetual springs of crystal water, which we can see as in a landscape from above; the finest and most costly ornaments; the most beautiful clothes to wear; green is the colour mentioned, because it is the most refreshing to the eye, and fits in well with the Garden; the wearer takes the choice of fine silk or heavy brocade; and for rest and comfort, high thrones of dignity on which the blessed ones recline. (18.31)

18:107 - Gardens of Paradise<sup>2452</sup>

2452 Firdaus in Persian means an enclosed place, a park. In technical theological language the word is used for the inner circle of Heaven, or the highest Heaven, the destination of those who perfectly fulfil both requirements, viz.; a sound faith, and perfectly righteous conduct. Small faults in either respect are forgiven; the Mercy of Allah steps in. (18.107)

19:61 - Gardens of Eternity

19:63 - Garden which We give as an inheritance to those of Our Servants who guard against evil.

32:19 - Gardens as hospitable homes for their (good) deeds.<sup>3652</sup>

3652 A home brings before our minds a picture of peace and happiness. When to it are added honour and hospitality, it adds further to the idea of happiness. (32.19)

35:33 - Gardens of Eternity

3921 "The Garden" signifies their environment: all they see about them will give them comfort, rest, and satisfaction, and a feeling of beauty and dignity. The jewels and clothes signify their personal external state: here, again, everything will give them a sense of beauty and dignity, comfort, rest, and satisfaction. And finally, most important of all, comes their internal state, where again they will have the same sense of beauty, dignity, comfort, rest, and satisfaction: this is indicated by their words of Praise (verses 34-35). (35.33)

36:55 - Companions of the Garden shall that Day have joy in all that they do;<sup>4001</sup>

4001 Notice the subtle gradation in the description. First, in this verse, we have the nature of the mise en scene and the nature of the joy therein. It will be a Garden i.e., everything agreeable to see and hear and feel and taste and smell; delightfully green lawns and meadows, trees and shrubs; the murmur of streams and the songs of birds: the delicate texture of flowers and leaves and the shapes of beauty in clouds and mist; the flavours of fruits; and the perfumes of flowers and scents. The joy in the Garden will be an active joy, without fatigue: whatever we do in it, every employment in which we engage there, will be a source of joy without alloy. (36.55)

37:43 - Gardens of Felicity.

38:50 - Gardens of Eternity whose doors will (ever) be open to them;<sup>4207</sup>

4207 The Final Bliss will not be a hole-and-corner thing, a pale reflection of some Palace or Retreat, where mystery reigns behind closed doors. Its doors will be open, and its inmates will be free to go in and out as they will, because their wills will be purified and brought into accord with the Universal Law. (38.50)

39:74 - Garden as we will: how excellent a reward for those who work (righteousness)!"<sup>43534354</sup>

4354 In heritage: i.e. as our Portion. Cf. iii. 180, and n. 485; vi. 165, and n. 988. There is no question here of their passing on any property to heirs. They are the final possessors of Heaven for eternity, by the grace of Allah. (39.74)

42:22 - Gardens: they shall have before their Lord all that they wish for: that will indeed be the magnificent Bounty (of Allah). <sup>45574558</sup>

4558 In contrast with the withering terror of the wrong-doers is the ease and rational happiness of those who do good. "On them shall be no fear, nor shall they grieve" (ii. 38). Their wills will have been purified, and they shall have all that they shall desire, "before their Lord". That is, their highest Bliss will be the sight of their Lord. No higher Bounty can they wish for. (42.22)

43:70 - Garden ye and your wives in (beauty and) rejoicing. <sup>4668</sup>

4668 The Garden is the type of all that is beautiful to eye, mind, and soul, all that is restful and in tune, a complete state of bliss, such as we can scarcely conceive of in this troubled world. Several metaphors indicate how we can try to picture that bliss to ourselves in "this muddy vesture of decay." (43.70)

44:52 - Gardens and Springs;

46:16 - Garden: a promise of truth

47:6 - Garden which He has announced for them. <sup>4826</sup>

47:15 - Garden which the righteous are promised:

4833 In this description there are four kinds of drinks and all kinds of fruits; and the summing up of all delights in the "Forgiveness from their Lord". The four kinds of drinks are: (1) delicious, cool, pure water, not like earthly water, for it never suffers corruption; (2) milk which never turns Sour, whose taste is like that of fresh warm milk drawn from the udder; (3) wine, not like any wine on earth, for it leaves no headaches behind, and causes no intoxication, which is a kind of madness or poison, but is ever a joy to drink; and (4) honey, pure and clear, with no admixture of wax or any foreign substance. These drinks, will cool the spirit, feed the heart, warm the affections, and sweeten life. (47.15)

54:54 - Gardens and Rivers. <sup>5168</sup>

5168 The record, in the case of those who dishonoured and violated Truth, will lead to their undoing; but in the case of those who honoured the Truth and adopted it so as to shine in their righteous lives, the result is expressed by four metaphors, in an ascending degree of sublimity: (1) they will be in the midst of Gardens where rivers flow; (2) they will be in sure abode; (3) with Allah; (4) Whose sovereignty is omnipotent. "Gardens" with Rivers (flowing beneath): this has been explained more than once already: Cf. n. 4668 to xliii. 70. The Garden suggests all the Bliss we can imagine through our senses. (54.54)

55:46 - two Gardens <sup>52045205</sup>

5205 Here two Gardens are mentioned, and indeed four, counting the other two mentioned in lv. 62-76. Opinions are divided about this, but the best opinion is that the two mentioned in verses 46-61 are for the degree of those Nearest to Allah (Muqarrabun), and those in verses 62-76 for the Companions of the Right Hand: Why two for each? The Duality is to express variety, and the whole scheme of the Sura runs in twos. There will be no dulness of uniformity: as our minds can conceive it now, there will be freshness in change, but it will be from Bliss to Bliss, and there will be Unity. (55.46)

5206 Two Springs, for the same reasons as there will be two Gardens. See last note. (55.50)

55:54 - Gardens will be Near (and easy of reach). <sup>5208</sup>

5208 The toil and fatigue of this life will be over: Cf. xxxv. 35. (55.54)

55:62 - And besides these two there are two other Gardens <sup>5213</sup>

56:12 - Gardens of Bliss:

59:20 - Companions of the Garden that will achieve Felicity. <sup>5397</sup>

5397 The others, the Companions of the Fire, will find their lives wasted and nullified. Their capacities will be rendered inert and their wishes will end in futility. (59.20)

69:22 - Garden on high

76:13 - Reclining in the (Garden) on raised thrones

76:14 - shades of the (Garden) will come low over them and the bunches (of fruit) there will hang low in humility. <sup>5846</sup>

5846 Without sun and moon there will of course be no shade in the literal sense of the word. But for full comfort, there will be sheltering shade for rest and change from whatever light there be. (76.14)

98:8 - Gardens of Eternity

57:12 - "Good News for you this Day! this is indeed the highest Achievement!"  
52885289

**5289 The highest Achievement, the highest felicity, the attainment of Salvation, the fulfilment of all desires. See n. 4733 to xliv. 57. (57.12)**

## GARMENTS:

18:31 - For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold and they will wear green garments of fine silk and heavy brocade; they will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on! <sup>23732374</sup>

2373 Heaven is figured by all the pictures of ease and comfort which we can imagine in our present state: Gardens: perpetual springs of crystal water, which we can see as in a landscape from above; the finest and most costly ornaments; the most beautiful clothes to wear; green is the colour mentioned, because it is the most refreshing to the eye, and fits in well with the Garden; the wearer takes the choice of fine silk or heavy brocade; and for rest and comfort, high thrones of dignity on which the blessed ones recline. (18.31)

33:59 - O prophet! tell thy wives and daughters and the believing women that they should cast their outer garments over their persons (when abroad): that is most convenient that they should be known (as such) and not molested: and Allah is Oft-Forgiving Most Merciful. <sup>3764376537663767</sup>

3764 This is for all Muslim women, those of the Prophet's household, as well as the others. They were asked to cover themselves with outer garments when walking out of doors. (33.59)

3765 Jilbab, plural Jalabib: an outer garment; a long gown covering the whole body, or a cloak covering the neck and bosom. (33.59)

3766 The object was not to restrict the liberty of women, but to protect them from harm and molestation. In the East and in the West a distinctive public dress of some sort or another has always been a badge of honour or distinction, both among men and women. This can be traced back on the earliest civilisations. Assyrian Law in its palmiest days (say, 7th century B.C.), enjoined the veiling of married women and forbade the veiling of slaves and women of ill fame: see Cambridge Ancient History, 111. 107. (33.59)

3767 That is, if a Muslim woman sincerely tries to observe this rule, but owing to human weakness fails short of the ideal, then "Allah is Oft-Forgiving, Most Merciful". (33.59)

73:1 - O thou folded in garments! <sup>5754</sup>

5754 Muzzammil: Some Commentators understand by this, "properly dressed for prayer", or "folded in a sheet, as one renouncing the vanities of this world. Muzzammil is one of the titles of our holy Prophet. But there is a deeper meaning in this and the address "Thou wrapped up" of the next Sura. Human nature requires warm garments and wrappings to protect the body from cold or heat or rain. But in the spiritual world these wrappings are useless: the soul must stand bare and open before Allah, in the silence of the night, but not too austere, as the following verses show. (73.1)

76:12 - And because they were patient and constant He will reward them with a Garden and (garments of) silk. <sup>5843</sup>

76:21 - Upon them will be green Garments of fine silk and heavy brocade and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine Pure and Holy. 58535854

5853 Cf. xviii. 31. The bracelets are there said to be of gold. (76.21)

5854 This would seem to be the culmination of the honour which the Blessed receive at the Royal and Divine Banquet. The words in the next verse express the sort of speech which will make the Guest a denizen of Heaven. (76.21)

### ►Al-Muwatta Subjects

## Dressing

1. Wearing Clothes for Beautification  
48.1, 48.2, 48.3
2. Wearing Dyed Garments and Gold  
48.4



3. Wearing Silk  
48.5
4. Clothes Disapproved of for Women to Wear  
48.6, 48.7, 48.8
5. A Man Dragging his Garments  
48.9, 48.10, 48.11, 48.12
6. A Woman Dragging her Garments  
48.13
7. Wearing Sandals  
48.14, 48.15, 48.16
8. Ways of Dressing  
48.17, 48.18, 48.19

►Sunan of Abu-Dawood

### **Hadith 3869** Narrated by **Abdullah ibn Abbas**

The Prophet (peace be upon him) said: Wear your white garments, for they are among your best garments, and shroud your dead in them. Among the best types of collyrium you use is antimony (ithmid): it clears the vision and makes the hair sprout.

►Sunan of Abu-Dawood

### **Hadith 643** Narrated by **AbuHurayrah**

The Apostle of Allah (peace be upon him) forbade trailing garments during prayer and that a man should cover his mouth.

►Al-Muwatta Hadith

### **Hadith 48.12**

#### **A Man Dragging his Garments**

Yahya related to me from Malik from al Ala ibn Abd ar-Rahman that his father said, "I asked Abu Said al-Khudri about the lower garment. He said that he would inform me with knowledge and that he had heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'The lower garment of the mumin should reach to the middle of his calves. There is no harm in what is between that and the ankles. What is lower than that is in the Fire. What is lower than that is in the Fire. On the Day of Rising, Allah will not look at a person who trails his lower garment in arrogance.' "

►Sahih Bukhari Hadith Subjects

### **Dress**

- .1 'Say: Who has forbidden the adornment of Allah...'  
B 7.674
2. Dragging one's garment without conceit  
B 7.675, B 7.676
3. To tuck up or roll up one's clothes  
B 7.677
4. The part of the garment hanging below the ankles  
B 7.678
5. Dragging one's garment out of conceit  
B 7.679, B 7.680, B 7.681, B 7.682, B 7.683
6. The fringed Izar  
B 7.684
7. The Rida  
B 7.685
8. The wearing of shirts  
B 7.686, B 7.687, B 7.688
9. The pocket opening of a shirt  
B 7.689

10. A cloak with narrow sleeves  
B 7.690
11. A woollen cloak  
B 7.691
12. The Qaba'  
B 7.692, B 7.693
13. Hooded cloaks  
B 7.694
14. Trousers  
B 7.695, B 7.696
15. Turbans  
B 7.697
16. Covering the head and face with a covering sheet  
B 7.698
17. The helmit  
B 7.699
18. The Burud  
B 7.700, B 7.701, B 7.702, B 7.703, B 7.704, B 7.705
19. The Aksiya and the Khama' is  
B 7.706, B 7.707, B 7.708
20. Covering one side of the body only  
B 7.709, B 7.710
21. The Ihtiba  
B 7.711, B 7.712
22. The black Khamisa  
B 7.713, B 7.714
23. Green clothes  
B 7.715
24. White clothes  
B 7.716, B 7.717
25. Wearing silk clothes  
B 7.718, B 7.719, B 7.720, B 7.721, B 7.722, B 7.723, B 7.724, B 7.725, B 7.726
26. Touching silk but not wearing it  
B 7.727
27. Using silk for bedding  
B 7.728
28. The wearing of Qassy  
B 7.729
29. Silk is allowed for men suffering from an itch  
B 7.730
30. Silk for women  
B 7.731, B 7.732, B 7.733
31. The Prophet was contented with any clothes  
B 7.734, B 7.735
32. Invoking Allah for one wearing new clothes  
B 7.736
33. Men are forbidden to use saffron  
B 7.737
34. The garment dyed with saffron  
B 7.738
35. The red garment  
B 7.739
36. The red Maithara  
B 7.740

## GAZE:

24:30 - Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allah is well acquainted with all that they do. <sup>2983</sup>

2983 The rule of modesty applies to men as well as women. A brazen stare by a man at a woman (or even at a man) is a breach of refined manners. Where sex is concerned, modesty is not only "good form": it is not only to guard the weaker sex, but also to guard the spiritual good of the stronger sex. (24.30)

24:31 - And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands their fathers their husbands' fathers their sons their husbands' sons their brothers or their brothers' sons or their sisters' sons or their women or the slaves whom their right hands possess or male servants free of physical needs or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah that ye may attain Bliss. <sup>2984 2985 2986 2987</sup>

2984 The need for modesty is the same in both men and women. But on account of the differentiation of the sexes in nature, temperaments, and social life, a greater amount of privacy is required for women than for men, especially in the matter of dress and the uncovering of the bosom. (24.31)

2985 Zinat means both natural beauty and artificial ornaments. I think both are implied here, but chiefly the former. The woman is asked not to make a display of her figure except to the following classes of people: (1) her husband, (2) her near relatives whom a certain amount of negligence is permissible; (3) her women, (4) slaves, male and female, as they would be in constant attendance; but this item would now be blank, with the abolition of slavery; (5) men who are free from sexual desire and who usually frequent the houses; and (6) infants or small children before they get a sense of sex. Cf. also xxxiii. 59. (24.31)

2986 It is one of the tricks of showy or unchaste women to tinkle their ankle ornaments, to draw attention to themselves, (24.31)

2987 While all these details of the purity and good form of domestic life are being brought to our attention, we are clearly reminded that the chief object we should hold in view is our spiritual welfare. All our brief life on this earth is a probation, and we must make our individual, domestic, and social life all contribute to our holiness, so that we can get the real success and bliss which is the aim of our spiritual endeavor. (24.31)

14:43 - They are running forward with necks outstretched their heads uplifted their gaze returning not towards them and their hearts a (gaping) void. <sup>1923</sup>

1923 A picture of horror. The evil ones, when they realise the situation, will be dazed; their eyes will stare without expression, and never move back; their necks will be outstretched; their heads uplifted in terror of the Judgment from on High; and their hearts become empty of all hope or intelligence as the physical heart might become empty of blood when the circulation stops. In this state they will press forward to Judgment. (14.43)

55:56 - Therein are those of modest **gaze**, whom neither man nor jinn will have touched before them,

7:143 - And when Moses came to Our appointed tryst and his Lord had spoken unto him, he said: My Lord! Show me (Thy self), that I may **gaze** upon Thee. He said: Thou wilt not see Me, but **gaze** upon the mountain! If it stand still in its place, then thou wilt see Me. And when his Lord revealed (His) glory to the mountain He sent it crashing down. And Moses fell down senseless. And when he woke he said: Glory unto Thee! I turn unto Thee repentant, and I am the first of (true) believers.

► Sahih Al-Bukhari Hadith

## Hadith 7.4 Narrated by Abdullah

We were with the Prophet while we were young and had no wealth whatever. So Allah's Apostle said, "O young people! Whoever among you can marry, should marry, because it helps him lower his **gaze** and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power."

►Sahih Al-Bukhari Hadith

**Hadith 8.247** Narrated by  
**Abdullah bin Abbas**

Al-Fadl bin 'Abbas rode behind the Prophet as his companion rider on the back portion of his she camel on the Day of Nahr (slaughtering of sacrifice, 10th Dhul-Hijja) and Al-Fadl was a handsome man. The Prophet stopped to give the people verdicts. In the meantime, a beautiful woman from the tribe of Khath'am came, asking the verdict of Allah's Apostle. Al-Fadl started looking at her as her beauty attracted him. The Prophet looked behind while Al-Fadl was looking at her; so the Prophet held out his hand backwards and caught the chin of Al-Fadl and turned his face (to the other side) in order that he should not gaze at her. She said, "O Allah's Apostle! The obligation of Performing Hajj enjoined by Allah on His worshipers, has become due (compulsory) on my father who is an old man and who cannot sit firmly on the riding animal. Will it be sufficient that I perform Hajj on his behalf?" He said, "Yes."

►Sahih Al-Bukhari Hadith

**Hadith 8.248** Narrated by  
**Abu Said Al Khudri**

The Prophet said, "Beware! Avoid sitting on the roads." They (the people) said, "O Allah's Apostle! We can't help sitting (on the roads) as these are (our places) where we have talks." The Prophet said, "If you refuse but to sit, then pay the road its right." They said, "What is the right of the road, O Allah's Apostle?" He said, "Lowering your gaze, refraining from harming others, returning greeting, and enjoining what is good, and forbidding what is evil."

►Al-Tirmidhi Hadith

**Hadith 245** Narrated by  
**AbudDarda'**

We were in the company of Allah's Messenger (peace be upon him) when he fixed his gaze on the sky and said: The time is come when knowledge will be taken from the people, as they will be unable to acquire it.

Transmitted by Tirmidhi.

Sahih Al-Bukhari Hadith

**Hadith 8.260** Narrated by  
**Ibn Abbas**

I have not seen a thing resembling 'Iamam' (minor sins) than what Abu Huraira narrated from the Prophet who said "Allah has written for Adam's son his share of adultery which he commits inevitably. The adultery of the eyes is the sight (to gaze at a forbidden thing), the adultery of the tongue is the talk, and the inner self wishes and desires and the private parts testify all this or deny it."

## GLAD TIDINGS:

2:155 - Be sure We shall test you with something of fear and hunger some loss in goods or lives or the fruits (of your toil) but give glad tidings to those who patiently persevere. <sup>159</sup>

159 The glad tidings are the blessings of God in ii. 157 or (which is the same thing) the promise in ii. 153 that God will be with them. (2.155)

3:45 - Behold! the angels said "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus the son of Mary held in honor in this world and the Hereafter and of (the company of) those nearest to Allah. <sup>386387</sup>

387 Nearest to God : Muqarrabin. Cf. Q. Ivi, 11. (3.45)

5:19 - O people of the Book! now hath come unto you making (things) clear unto you Our Apostle after the break in (the series of) Our apostles lest ye should say: there came unto us no bringer of glad tidings and no warner (from evil): but now hath come unto you a bringer of glad tidings and a warner (from evil): and Allah hath power over all things. <sup>720</sup>

720 The six hundred years (in round figures) between Christ and Muhammad were truly the dark ages of the world. Religion was corrupted: the standard of morals fell low: many false systems and heresies arose; and there was a break in the succession of prophets until the advent of Muhammad. (5.19)

10:64 - For them are Glad Tidings in the life of the Present and in the Hereafter: no change can there be in the Words of Allah. This is indeed the supreme Felicity.

16:89 - One day We shall raise from all peoples a witness against them from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have sent down to thee the Book explaining all things a guide a Mercy and glad tidings to Muslims. <sup>2126</sup>

2126 To the thought expressed in xvi. 84 above, is added another detail here. Not only will there be witnesses from Peoples, but the witnesses will be men from amongst the Peoples themselves, men of their own kith and kin, who understood them and explained Allah's Message in their own language. The Prophet Muhammad will be witness against all those who rejected the Message he brought. For those who believe in him of (all races and peoples), the Book which he brought will be an explanation, a guide, a mercy and a Gospel. (16.89)

22:34 - To every people did We appoint rites (of sacrifice) that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food) but your Allah is one Allah: submit then your wills to Him (in Islam) and give thou the Good News to those who humble themselves <sup>28102811</sup>

2810 This is the true end of sacrifice, not propitiation of higher powers, for Allah is One, and He does not delight in flesh or blood (xxii. 37), but a symbol of thanksgiving to Allah by sharing meat with fellow-men. The solemn pronouncement of Allah's name over the sacrifice is an essential part of the rite. (22.34)

2811 The good news: i.e. the Message of Allah, that He will accept in us the sacrifice of self for the benefit of our fellow-men. (22.34)

25:48 - And He it is Who sends the Winds as heralds of glad tidings going before His Mercy and We send down purifying water from the sky <sup>31043105</sup>

3104 Cf. vii. 57. The Winds are heralds of Joy, ushering in Rain, which is one form of Allah's Mercy. Again, the symbolism presents a fresh point of view. Heat (which is connected with light) sets up currents in the atmosphere, besides sucking up moisture from the seas, and distributing it by means of Winds over wide surfaces of the earth. In the physical world we know the beneficent action of heat on life, and by contrast, we also know how intolerable high temperatures may become, and how the cloud-bearing Winds come as welcome heralds of rain. (25.48)

3105 Rain water (in pure air) is not only pure water distilled in air and sky, but it is the best purifying and sanitating agent on the largest scale known to US. (25.48)

33:47 - Then give the glad tidings to the Believers that they shall have from Allah a very great Bounty. <sup>3736</sup>

3736 The light of Islam is the Biggest Bounty possible and if they truly understand it, they should glory in it. (33.47)

33:45 - O Prophet! Truly We have sent thee as a Witness a Bearer of Glad Tidings and a Warner <sup>3734</sup>

3734 The Prophet was sent by Allah in five capacities. Three are mentioned in this verse, and the other two in the verse following. (1) He comes as a Witness to all men about the spiritual truths which had been obscured by ignorance or superstition, or by the dust of sectarian controversy. He did not come to establish a new religion or sect. He came to teach Religion. He is also a witness to Allah about men's doings and how they receive Allah's Message: see iv. 41 and n. 560. (2) He comes as a bearer of the Glad Tidings of the Mercy of Allah. No matter how far men may have transgressed, they have hope if they believe, repent, and live a good life. (3) He also comes as a Warner to those who are heedless. This life will not last. There is a Future Life, and that is all-important. See next note. (33.45)

39:17 - Those who eschew evil and fall not into its worship and turn to Allah (in repentance) for them is Good News: so announce the Good News to My Servants <sup>4268</sup>

4268 There is always the danger that Evil may seize us even if we approach it out of mere curiosity. If we take an interest in it we may become its worshippers or slaves. The wise man eschews it altogether, and so he enrolls among the Servants of Allah, and gets the good news of His Mercy and Good Pleasure. (39.17)

42:23 - That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if anyone earns any good We shall give Him an increase of good in respect thereof: for Allah is Oft-Forgiving Most Ready to appreciate (service). <sup>455945604561</sup>

4559 Heaven may be pictured to our minds in various forms. This is one of the highest, and Allah announces it freely to the righteous. (42.23)

4560 No sort of tangible reward does the prophet of Allah ask for proclaiming the Glad Tidings of Allah. But at least he has the right to ask that his kith and kin should not persecute him and put all sorts of obstacles in his way, as did the Quraish against the holy Prophet. (42.23)

4561 Cf. xxxv. 29-30, and notes 3915 (for increase) and 3917 (for Allah's appreciation of service). (42.23)

46:12 - - And before this was the Book of Moses as a guide and a mercy; and this Book confirms (it) in the Arabic tongue; to admonish the unjust and as Glad Tidings to those who do right.  
4786

4786 The last revealed Book which was a Code of Life (Shari'at) was the Book of Moses; for that of Jesus was not such a Code, but merely moral precepts to sweep away the corruptions that had crept in. The Qur'an has the same attitude to it as the teaching of Jesus had to the Law. Jesus said (Matt. v. 17): "Think not that I am come to destroy the Law or the prophets: I am not come to destroy, but to fulfil." But the corruptions took new forms in Christian Churches: an entirely new Shari'at became necessary, and this was provided in Islam. (46.12)

48:8 - We have truly sent thee as a witness as a bringer of Glad Tidings and as a Warner: 4876

4876 The Prophet came in order to establish Faith in Allah and true worship. We can view him in three capacities: (1) as a witness to help the weak if they were oppressed and check the strong if they did wrong; (2) as a giver of the Glad Tidings of Allah's Grace and Mercy to those who repented and lived good lives; and (3) as one who warned sinners of the consequences of their sin. A) The words "assist and honour" refer to the Prophet (peace be on him) whereas in the phrase "celebrating praise" clearly the reference is to Allah. (48.8)

61:6 - And remember Jesus the son of Mary said: "O Children of Israel! I am the apostle of Allah (sent) to you confirming the Law (which came) before me and giving glad Tidings of an Apostle to come after me whose name shall be Ahmad." But when he came to them with Clear Signs they said "This is evident sorcery!" 5436543754385439

5436 The mission of Jesus was to his own people, the Jews. Cf. Matt. x. 5-6. See also Matt. xv. 24: "I am not sent but to the lost sheep of Israel;" also Matt. xv. 26: "It is not meet to take the children's bread, and to cast it to dogs." (61.6)

5439 Our holy Prophet was foretold in many ways; and when he came, he showed forth many Clear Signs, for his whole life from beginning to end was one vast miracle. He fought and won against odds. Without learning from men he taught the highest wisdom. He melted hearts that were hard, and he strengthened hearts that were tender and required support. In all his sayings and doings men of discernment could see the working of Allah's hand; yet the ignorant Unbelievers called it all Sorcery!-called that unreal which became the most solid fact of human history! (61.6)

19:97 - So have We made the (Qur'an) easy in thine own tongue that with it thou mayest give Glad Tidings to the righteous and warnings to people given to contention.

11:2 - (It teacheth) that ye should worship none but Allah. (Say:) "Verily I am (sent) unto you from Him to warn and to bring glad tidings: 1494

1494 Al-Mustafa's Message-as was the Message of all apostles-was to warn against evil, and to bring the glad tidings of Allah's Mercy and Grace to all who would receive it in Faith and trust in Allah. This double Message is preached illustratively in this Sura. (11.2)

2:25 -But give glad tidings to those who believe and work righteousness that their portion is Gardens beneath which rivers flow. Every time they are fed with fruits therefrom they say: "Why this is what we were fed with before" for they are given things in similitude; and they have therein companions (pure and holy); and they abide therein (for ever). 44

44 This is the antithesis to the last verse. If fire is the symbol of Punishment, the Garden is the symbol of felicity. And what can be more delightful than a Garden where you observe from a picturesque height a beautiful landscape round you, - rivers flowing with crystal water, and fruit trees of which the choicest fruit is before you. The fruit of goodness is goodness, similar, but choicer in every degree of ascent. You think it is the same, but it is because of your past experiences and associations of memory. Then there is companionship. If sex is suggested, its physical associations are at once negated by the addition of the word Mutahharatun "pure and holy." The Arabic epithet is in the intensive form, and must be translated by two adjectives denoting purity in the highest degree. The Companionship is that of souls and applies to both sexes in the physical world of men and women. And this felicity is not a mere passing phase but will abide beyond the realms of Time. (2.25)

### Hadith 6.362 Narrated by Abdullah bin Amr bin Al As

This Verse:

"Verily We have sent you (O Muhammad) as a witness, as a bringer of **glad tidings** and as a Warner," (48.8)

which is in the Qur'an, appears in the Surah thus: "Verily We have sent you (O Muhammad) as a witness, as a bringer of **glad tidings** and as a Warner, and as a protector for the illiterates (i.e., the Arabs.) You are my slave and My Apostle, and I have named you Al-Mutawakkil (one who depends upon Allah). You are neither hard-hearted nor of fierce character, nor one who shouts in the markets. You do not return evil for evil, but excuse and forgive. Allah will not take you unto Him till He guides through you a crooked (curved) nation on the right path by causing them to say: 'None has the right to be worshipped but Allah.' With such a statement He will cause to open blind eyes, deaf ears and hardened hearts."



►Fiqh-us-Sunnah **Fiqh 2.45b**

## The Prostration of Thankfulness (Sajdat ush-Shukr)

The majority of the scholars say that it is preferred to make prostrations of thankfulness (shukr) when one receives a **bounty or is rescued from some trial**. Abu Bakr reports that, when the Prophet sallallahu alehi wasallam received something which pleased him or some glad tidings, he would make the sajdah in thanks to Allah. This is related by Abu Dawud, Ibn Majah, and at-Tirmidhi who says it is hasan.

►Sahih Al-Bukhari Hadith

**Hadith 9.119** Narrated by  
**Abu Huraira**

I heard Allah's Apostle saying, "Nothing is left of the prophetism except Al-Mubashshirat." They asked, "What are Al-Mubashshirat?" He replied, "The true good dreams (that conveys glad tidings)."

## GLITTER:

18:7 - That which is on earth We have made but as a **glittering** show for the earth in order that We may test them as to which of them are best in conduct. <sup>2332</sup>

2332 This world's goods-,worldly power, glory, wealth, position, and all that men scramble for,-are but a fleeting show. The possession or want of them does not betoken a man's real value or position in the coming world, the world which is to endure. Yet they have their uses. They test a man's sterling quality. He who becomes their slave loses rank in the next world. He who uses them if he gets them, and does not fall into despair if he does not get them, shows his true mettle and quality. His conduct proclaims him. (18.7)

18:28 - And keep thy soul content with those who call on their Lord morning and evening seeking his Face; and let not thine eyes pass beyond them seeking the pomp and **glitter** of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us one who follows his own desires whose case has gone beyond all bounds. <sup>23692370</sup>

2369 Cf. vi. 52 and n. 870. The true servants of Allah are those whose hearts are turned to Him morning, noon, and night, and who seek not worldly gain, but Allah's Grace, Allah's own Self, His Presence and nearness. Even if they are poor in this world's goods, their society gives far more inward and spiritual satisfaction than worldly grandeur or worldly attractions. (18.28)

2370 For those who stray from Allah's path, Allah's Grace is ever anxious: it seeks to reclaim them and bring them back to the path. If such a one resists, and follows his own lusts, a point is reached when his case becomes hopeless. Allah's Grace does not then reach him, and he is abandoned to his pride and insolence. Beware of following the example or advice of such a one or seeking his society, or hankering after his wretched idols. (18.28)

11:15 - Those who desire the life of the Present and its glitter to them We shall pay (the price of) their deeds therein without diminution. <sup>1511</sup>

1511 If worldly men desire the glitter of this world, they shall have it in full measure, but it is false glitter, and it involves the negation of that spiritual life which comes from the guidance of the inner light and from the revelation of Allah, as described in verse 17 below. (11.15)

33:28 - O Prophet! say to thy Consorts: "If it be that ye desire the life of this world and its glitter then come! I will provide for your enjoyment and set you free in a handsome manner." <sup>3706</sup>

3706 We now come to the subject of the position of the Consorts of Purity (azwaj mutahharat), the wives of the holy Prophet. Their position was not like that of ordinary women or ordinary wives. They had special duties and responsibilities. The only youthful marriage of the holy Prophet was his first marriage-that with Hadhrat Khadija, the best of women and the best of wives. He married her fifteen years before he received his call to Prophethood; their married life lasted for twenty-five years, and their mutual devotion was of the noblest, judged by spiritual as well as social standards. During her life he had no other wife, which was unusual for a man of his standing among his people. When she died, his age was 50, and but for two considerations, he would probably never have married again, as he was most abstemious in his physical life. The two considerations which governed his later marriages were: (1) compassion and clemency, as when he wanted to provide for suffering widows, who could not be provided for in any other way in that stage of society; some of them, like Sauda, had issue by their former marriage, requiring protection; (2) help in his duties of leadership, with women, who had to be instructed and kept together in the large Muslim family, where women and men had similar social rights. Hadhrat Aisha, daughter of Hadhrat Abu Bakr, was clever and learned, and in Hadith she is an important authority on the life of the Prophet. Hadhrat Zainab, daughter of Khuzaima, was specially devoted to the poor; she was called the "Mother of the Poor". The other Zainab, daughter of Jahsh, also worked for the poor, for whom she provided from the proceeds of her manual work, as she was skilful in leather work. But all the Consorts in their high position had to work and assist as Mothers of the Ummat. Theirs were not idle lives,

like those of Odaliques, either for their own pleasure or the pleasure of their husband. They are told here that they had no place in the sacred Household if they merely wished for ease or worldly glitter. If such were the case, they could be divorced and amply provided for. (33.28)

► Sahih Al-Bukhari Hadith

### **Hadith 6.309** Narrated by **Aisha**

(the wife of the Prophet) when Allah's Apostle was ordered to give option to his wives, he started with me, saying, "I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents." The Prophet knew that my parents would not order me to leave him. Then he said, "Allah says: 'O Prophet (Muhammad)! Say to your wives: If you desire the life of this world and its glitter...a great reward.'" (33.28-29) I said, "Then why I consult my parents? Verily, I seek Allah, His Apostle and the Home of the Hereafter." Then all the other wives of the Prophet did the same as I did.

► Sahih Al-Bukhari Hadith Hadith 4.544

### **Narrated by**      Narrated by **Abu Huraira**

Allah's Apostle said, "The first group of people who will enter Paradise, will be glittering like the full moon and those who will follow them, will glitter like the most brilliant star in the sky. They will not urinate, relieve nature, spit, or have any nasal secretions. Their combs will be of gold, and their sweat will smell like musk. The aloes-wood will be used in their centers. Their wives will be houris. All of them will look alike and will resemble their father Adam (in stature), sixty cubits tall."

## **GLORY:**

30:17 - So (give) **glory** to Allah when ye reach eventide and when ye rise in the morning; <sup>3521</sup>

3521 The special times for Allah's remembrance are so described as to include all our activities in life, -when we rise early in the morning, and when we go to rest in the evening; when we are in the midst of our work, at the decline of the sun, and in the late afternoon. It may be noted that these are all striking stages in the passage of the sun through our terrestrial day, as well as stages in our daily working lives. On this are based the hours of the five canonical prayers afterwards prescribed in Madinah; viz. (1) early morning before sunrise (Fajr); (2) when the day begins to decline, just after noon (Zuhr); (3) in the late afternoon, say midway between noon and sunset ('Asr); and (4) and (5) the two evening prayers, one just after sunset (Maghrib); and the other after the evening twilight has all faded from the horizon, the hour indicated for rest and sleep ('Isha). Cf. xi. 114 nn. 1616-17; xvii. 78-79, n. 2275; xx. 130. n. 2655. (30.17)

30:18 - Yea To Him be praise in the heavens and on earth; and in the late afternoon and when the day begins to decline.

42:5 - The heavens are almost rent asunder from above them (by His Glory): and the angels celebrate the Praises of their Lord and pray for forgiveness for (all) beings on earth: Behold! Verily Allah is He the Oft-Forgiving Most Merciful. <sup>45304531</sup>

4530 How can we conceive of sublimity and greatness in a higher degree than this, that the highest heavens are almost ready to burst asunder by His Glory, which is higher than all? (42.5)

4531 The angels are the noblest and purest beings of whom we can conceive. They reflect on the one side Allah's Glory and Praise, and on the other, two other attributes of Allah, that look towards His erring creatures, viz., Forgiveness and Mercy. The two sets of attributes are complementary. They thus proclaim in their own being and in their prayers the Greatness and unbounded Goodness of Allah. (42.5)

64:1 - Whatever is in the heavens and on earth doth declare the Praises and Glory of Allah: to Him belongs Dominion and to Him belongs Praise: and He has power over all things. <sup>5479</sup>

5479 Cf. lxii. 1, and n. 5449. All things by their very existence proclaim the Glory and the Praises of Allah. He has dominion over all things, but He uses His dominion for just and praiseworthy ends. He has power over all things: therefore He can combine justice with mercy, and His Plan and Purpose cannot be frustrated by the existence of Evil along with Good in His Kingdom. (64.1)

69:52 - So glorify the name of thy Lord Most High. <sup>5674</sup>

5674 As Allah has given us this absolute Truth through His Revelation, it behoves us to understand it and be grateful to Him. We must celebrate His praises in thought, word and deed. (69.52)

7:143 - When his Lord manifested his **glory** on the mount He made it as dust and Moses fell down in a swoon. When he recovered his senses he said: "**Glory be** to Thee! to thee I turn in repentance and I am the first to believe."

35:10 - If any do seek for **glory** and power to Allah belong all **glory** and power.

2:116 - They say: "Allah hath begotten a son"; **Glory** be to Him.

39:67 - Glory to Him! High is He above the Partners they attribute to Him! <sup>43414342</sup>

4341 Cf. vi. 91, and n. 909; and xxii. 74. In running after false gods or the powers of nature they have forgotten that all creatures are as nothing before Allah. (39.67)

4342 See last note. The whole earth will be no more to Allah than a thing that a man might enclose in the hollow of his hand, nor will the heavens with their vast expanse be more than a scroll, which a man might roll up with his right hand, the hand of power and action. Cf. xxi. 104, and lxxxi. 1. (39.67)

91:3 - By the Day as it shows up (the Sun's) glory; <sup>6149</sup>

6149 The next contrasted pair consists, not of luminaries, but conditions, or periods of time, Day and Night. The Day reveals the sun's glory and the Night conceals it from our sight. So there may be contrasts in our subjective reception of divine light, but it is there, working all the time, and must reappear in its own good time. (91.3)

92:2 - By the Day as it appears in glory;

12:108 - Glory to Allah! and never will I join gods with Allah!" <sup>1792</sup>

1792 Islam holds fast to the one central fact in the spiritual world, -the unity of God, and all Reality springing from Him and Him alone. There can be no one and nothing in competition with that one and only Reality. It is the essence of Truth. All other ideas or existences, including our perception of Self, are merely relative, -mere projections from the wonderful faculties which He has given to us. This is not, to us, mere hypothesis. It is in our inmost experience. In the physical world, they say that seeing is believing. In our inner world this sense of Allah is as clear as sight in the physical world. Therefore, Al-Mustafa and those who really follow him in the truest sense of the world, call all the world to see this Truth, feel this experience, follow this Way. They will never be distracted by metaphysical speculations, whose validity will always be doubtful, nor be deluded with phantoms which lead men astray. (12.108)

17:1 - Glory to (Allah) Who did take His Servant for Journey by night from the Sacred Mosque to the Farthest Mosque whose precincts We did Bless in order that We might show him some of Our Signs: for He is the one Who heareth and seeth (all things). <sup>2166216721682169</sup>

2169 Allah's knowledge comprehends all things, without any curtain of Time or any separation of Space. He can therefore see and hear all things, and the Mi'raj was a reflection of this knowledge. In this and the subsequent verses, the reference to Allah is generally in the first person and plural. But in the first and the last clause of this verse it is in the third person singular: "Glory to Allah, Who did take His Servant..."; "He is the One...". In each of these two instances, the clause expresses the point of view of Allah's creatures, who glorify Him, and whose hearing and seeing are ordinarily so limited that they can do nothing but glorify Him when one of His creatures is raised up to hear and see the Signs. It is they who glorify Him. (17.1)

16:1 - (Inevitable) cometh (to pass) the Command of Allah: seek ye not then to hasten it: glory to Him and far is He above having the partners they ascribe unto Him! <sup>2019</sup>

2019 This is an answer to the taunt of the Pagans, who said; "If there is a god, the One True God, as you say, with unified control, why does He not punish the wrong-doers at once?" The answer is; "The decree of Allah will inevitably come to pass; it will come soon enough; when it comes, you will wish it were delayed; how foolish of you to wish even to cut off your last hope of forgiveness?" (16.1)

17:79 - And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a station of Praise and Glory! <sup>22772278</sup>

2277 This is held to be addressed specially to the holy Prophet who usually prayed more than the five canonical prayers. The Tahajjud was a prayer after midnight, in the small watches of the morning. (17.79)

2278 To the Prophet was to be assigned in the Hereafter the highest Post of Honour and Glory-the Maqam Mahmud, implying his excellence above all other Prophets. The immediate reference may be to the hope that the Makkan persecution will soon be over and the glorious work in Madinah will begin. (17.79)

3:191 - "Our Lord! not for naught hast thou created (all) this! Glory to thee! give us salvation from the penalty of the fire. <sup>498499</sup>

498 That is, in all postures, which again is symbolical of all circumstances, personal, social, economic, historical and other. (3.191)

499 It is the thought of Salvation that connects all these glories with man. Otherwise man would be a miserable, contemptible creature in these beauties and wonders of Nature. With his high destiny of Salvation he can be lifted even higher than these glories! (3.191)

39:4 - Had Allah wished to take to Himself a son He could have chosen whom He pleased out of those whom He doth create: but Glory be to Him! (He is above such things.) He is Allah the One the Irresistible. <sup>4246</sup>

4246 It is blasphemy to say that Allah begot a son. If that were true, He should have had a wife (vi. 101), and His son would have been of the same kind as Himself; whereas Allah is one, with no one else like unto Him (cxii. 4). Begetting is an animal act which goes with sex. How can it be consistent with our conception of One Who is above all Creatures? If such a blasphemous thought were possible, as that Allah wanted some one else to help Him, He could have chosen the best of His creatures instead of lowering Himself to an animal act. But glory to Allah! He is above such things! His Unity is the first thing that we have to learn about Him. As He is Omnipotent, He requires no creatures to help Him or bring other creatures to Him. (39.4)

►Fiqh-us-Sunnah

## Fiqh 1.152

### Sunnah acts of prayer, The length of time of the prostration and what is to be said therein

It is preferred for the one who is prostrating to say Subhana Rabiyy al-A'la (Glory to my Lord, the Most High). 'Uqbah ibn 'Aamr related that when, "Glorify the name of your Lord, the Most High" was revealed, the Prophet, upon whom be peace, said, "Do so in your prostrations." This is related by Ahmad, Abu Dawud, Ibn Majah and al-Hakim. Its chain is good.

►Fiqh-us-Sunnah

## Fiqh 4.130

### On Encountering the Enemy, and When One is Afraid of the Ruler

Abu Musa narrated that when the Prophet, peace be upon him, feared a people, he used to supplicate against them in these words, "O Allah, we request you to kill them and we seek Your protection against their evil." (Abu Daw'ud and Nasa'i)

Ibn As-Sinni reported that in a battle the Prophet, peace be upon him, supplicated, "O Master of the Day of Judgment, I worship You alone, and seek only Your help." Anas remarked, "I saw the angels fighting against his enemies and defeating them left and right."

It is also reported from Ibn 'Umar that the Prophet, peace be upon him, said, "When you are afraid of a ruler or someone else, you should say, 'There is no god but Allah, the Forbearing, the Gracious. Glory be to Allah, my Lord, glory be to Allah, the Lord of the seven heavens and of the mighty throne. There is no god but You, strong is your protection, and great is Your praise'."

►Fiqh-us-Sunnah

## Fiqh 2.17

### Supplications after the witr

It is preferred for a person to say after the taslim: "**Glory** be to the Master, the Holy," three times aloud, saying the third time: "Lord of the angels and the souls."

Fiqh-us-Sunnah

## Fiqh 4.99

## ADH-DHIKR

All words of praise and glory to Allah, extolling His Perfect Attributes of Power and Majesty, Beauty and Sublimeness, whether one utters them by tongue or says them silently in one's heart, are known as dhikr or remembrance of Allah.

GOD: See under "Attributes of Allah"

## GOLD:

3:14 - Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (to return to). <sup>354</sup>

354 The pleasures of this world are first enumerated: women for love; sons for strength and pride; hoarded riches, which procure all luxuries; the best and finest pedigree horses; cattle, the measure of wealth in the ancient world, as well as the means and symbols of good farming in the modern world; and broad acres of well-tilled land. By analogy, we may include, for our mechanized age, machines of all kinds, -tractors, motor-cars, aeroplanes, the best internal-combustion engines, etc., etc. In "heaped-up hoards of gold and silver," the Arabic word translated hoards is qunatar plural of qintar, which literally means a Talent of 1.200 ounces of gold. (3.14)

**3:75** - Among the People of the Book are some who if entrusted with a hoard of **gold** will (readily) pay it back; others who if entrusted with a single silver coin will not repay it unless thou constantly stooped demanding because they say "There is no call on us (to keep faith) with these ignorant (pagans)." But they tell a lie against Allah and (well) they know it. <sup>409410411</sup>

409 Hoard of gold: qintar: a talent of 1,200 ounces of gold. See iii. 14. n. 354. (3.75)

410 Silver coin: dinar. In the later Roman Empire, the denarius was a small silver coin. It must have been current in Syria and the markets of Arabia in the time of the Prophet. It was the coin whose name is translated in the English Bible by the word penny. Matt. xxii, 19: hence the abbreviation of penny is d (= denarius). The later Arabian coin dinar coined by the Umayyads, was a gold coin after the pattern of the Byzantine (Roman) denarius aureus and weighed about 66349 grains troy, just a little more than a half-sovereign. (3.75)

**9:34** - O ye who believe! there are indeed many among the priests and anchorites who in falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury **gold** and silver and spend it not in the way of Allah: announce unto them a most grievous penalty. <sup>12911292</sup>

1291 Bil-batili = in falsehood, i.e., by false means, pretences, or in false or vain things. This was strikingly exemplified in the history of Mediaeval Europe. Though the disease is apt to attack all peoples and organisations at all times. Priests got rich by issuing indulgences and dispensations; they made their office a stepping stone to worldly power and possessions. Even the Monastic Orders, which took vows of poverty for individuals grew rich with corporate property, until their wealth became a scandal, even among their own nations. (9.34)

1292 Misuse of wealth, property, and resources is frequently condemned, and in three ways: (1) do not acquire anything wrongfully or on false pretences; (2) do not hoard or bury or amass wealth for its own sake but use it freely for good, whether for yourself or for your neighbours; and (3) be particularly careful not to waste it for idle purposes, but only so that it may fructify for the good of the people. (9.34)

**18:31** - For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold and they will wear green garments of fine silk and heavy brocade; they will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on! <sup>23732374</sup>

2373 Heaven is figured by all the pictures of ease and comfort which we can imagine in our present state: Gardens: perpetual springs of crystal water, which we can see as in a landscape from above; the finest and most costly ornaments; the most beautiful clothes to wear; green is the colour mentioned, because it is the most refreshing to the eye, and fits in well with the Garden; the wearer takes the choice of fine silk or heavy brocade; and for rest and comfort, high thrones of dignity on which the blessed ones recline. (18.31)

**22:23** - Allah will admit those who believe and work righteous deeds to Gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk. <sup>2795</sup>

2795 In xxii. 14 above, was described the meed of the Righteous as compared with the time-servers and those who worshipped false gods (vv. 10-13): here we have the case of those who were Persecuted, abused, prevented from entering the Ka'ba and deprived of all that makes life smooth, agreeable, and comfortable. For them the meed is described in a way that negative these afflictions: costly adornments (as against being stripped of home and property), purity of speech (as against the abuse they received), the Path of the Lord of Praise (as against the fierce and malignant persecution to which they were subjected). (22.23)

►Al-Muwatta Hadith

## Hadith 31.39

SEE:

## Selling Gold for Gold and Silver for Silver by Weight

►Fiqh-us-Sunnah

## Fiqh 3.16a

## Zakah on Jewelry

►Fiqh-us-Sunnah

## Fiqh 3.13a

## Zakah on Gold and Silver

►Al-Tirmidhi Hadith

### Hadith 2819

Narrated by

**Ubadah ibn as-Samit**

Allah's Messenger (peace be upon him) said, "Do not sell gold for gold, or silver for silver, or wheat for wheat, or barley for barley, or dates for dates, or salt for salt except equal for equal, kind for kind, payment being made on the spot; but sell gold for silver, silver for gold, wheat for barley, barley for wheat, dates for salt and salt for dates, payment being made on the spot, as you wish."

Shafi'i transmitted it.

►Sahih Al-Bukhari Hadith

### Hadith 3.383

Narrated by

**Abu Bakra** - -

Allah's Apostle said, "Don't sell gold for gold unless equal in weight, nor silver for silver unless equal in weight, but you could sell gold for silver or silver for gold as you like."

►Al-Muwatta Hadith

### Hadith 48.4

#### **Wearing Dyed Garments and Gold.**

Yahya related to me from Malik from Nafi that Abdullah ibn Umar wore garments dyed with red earth and dyed with saffron.

Yahya said that he heard Malik say, "I disapprove of youths wearing any gold because I heard that the Messenger of Allah, may Allah bless him and grant him peace, forbade wearing gold rings, and I disapprove of it for males old or young."

Yahya said, "I heard Malik say about men wearing wraps dyed with safflower in their houses and courtyards, 'I do not know that any of that is haram but I prefer other garments than that.' "

►Sunan of Abu-Dawood

### Hadith 4224

Narrated by

**AbuHurayrah**

The Prophet (peace be upon him) said: If anyone wants to put a ring of fire on one he loves, let him put a gold ring on him: if anyone wants to put a necklace of fire on one he loves, let him put a gold necklace on him, and if anyone wants to put a bracelet of fire on one he loves let him put a gold bracelet on him. Keep to silver and amuse yourselves with it.

►Fiqh-us-Sunnah Subjects

#### **Zakah, Holdings Subject To**

2. Zakah on Gold and Silver: Its Obligation  
Fiqh us-Sunnah Vol.3 Page 13
3. Nisab of Gold and Its Due  
Fiqh us-Sunnah Vol.3 Page 13
5. Combining Gold and Silver  
Fiqh us-Sunnah Vol.3 Page 14

Sahih Al-Bukhari Hadith

### Hadith 7.755

Narrated by

**Abdullah**

Allah's Apostle wore a gold or silver ring and placed its stone towards the palm of his hand. The people also started wearing gold rings like it, but when the Prophet saw them wearing such rings, he threw away that golden ring and then wore a silver ring.

►Sahih Al-Bukhari Hadith

### Hadith 9.235

Narrated by

**Abu Huraira**

Allah's Apostle said, "Soon the river 'Euphrates' will disclose the treasure (the mountain) of gold, so whoever will be present at that time should not take anything of it." Al-A'raj narrated from Abii Huraira that the Prophet said the same but he said, "It (Euphrates) will uncover a mountain of gold (under it)."



Sahih Al-Bukhari Hadith

## Hadith 9.536

Narrated by

Abdullah bin Qais

The Prophet said, "There will be two Paradises of silver and all the utensils and whatever is therein (will be of silver); and two Paradises of gold, and its utensils and whatever therein (will be of gold), and there will be nothing to prevent the people from seeing their Lord except the Cover of Majesty over His Face in the Paradise of Eden (eternal bliss)."

## GOOD DEEDS:

2:148 - To each is a goal to which Allah turns him; then strive together (as in a race) toward all that is good. Whosoever ye are Allah will bring you together. For Allah hath power over all things. <sup>153</sup>

153 The question is how we are to construe the pronoun huwa in the original. The alternative translation would be: "To each is a goal to which he turns." The simile of life being a race in which we all zealously run forward to the one goal, viz., the goal of good, may be applied individually and nationally. This supplies another argument of the Ka'ba Qibla, viz., the unity of goal, with diversity of races, traditions and temperaments. (2.148)

4:40 - Allah is never unjust in the least degree: if there is any good (done) He doubleth it and giveth from His own presence a great reward. <sup>559</sup>

559 Any little good of our own comes from the purity of our heart. Its results in the world are doubled and multiplied by Allah's grace and mercy; but an even greater reward comes from Him: His good pleasure, which brings us nearer to Him. (4.40)

6:160 - He that doeth good shall have ten times as much to his credit: he that doeth evil shall only be recompensed according to his evil. No wrong shall be done unto (any of) them. <sup>986</sup>

986 God is just as well as generous. To the good the reward is multiplied ten times (i.e., far above the merits) on account of His generosity. To the evil, the punishment is no more than commensurate with their sin, and even so the door of mercy is always open to those who sincerely repent and show it by their conduct. (6.160)

9:100 - The vanguard (of Islam) the first of those who forsook (their homes) and of those who gave them aid and (also) those who follow them in (all) good deeds well pleased is Allah with them as are they with him: for them hath He prepared gardens under which rivers flow to dwell therein for ever: that is the supreme felicity. <sup>13481349</sup>

1348 The vanguard of Islam-those in the first rank-are those who dare and suffer for the Cause and never flinch. The first historical examples are the Muhajirs and the Ansar. The Muhajirs-those who forsook their homes in Makkah and migrated to Madinah, the Holy Prophet being among the last to leave the post of danger, are mentioned first. Then come the Ansar, the Helpers, the citizens of Madinah who invited them, welcomed them, and gave them aid, and who formed the pivot of the new Community. Then are mentioned all who follow them in good deeds: not only the early heroes and ordinary men and women who had been Companions of the Prophet or had seen him, but men and women in all ages who have lived noble lives. In spite of all their sacrifice and suffering they rejoice in the precious gift of the Good Pleasure of Allah, and their Salvation is the Supreme Felicity which such Good Pleasure gives. (9.100)

1349 Note the description of the final accomplishment of the destiny of man. In mathematical science it would be like a letter or formula which would sum up a long course of reasoning. In this very Sura it occurs before in ix. 72 and ix. 89, where see n. 1341. (9.100)

14:24 - Seest thou not how Allah sets forth a parable? a goodly Word like a goodly tree whose root is firmly fixed and its branches (reach) to the heavens <sup>1900</sup>

1900 "Goodly word" is usually interpreted as the Divine Word, the Divine Message, the True Religion. It may also be interpreted in a more general sense as a word of truth, a word of goodness or kindness, which follows from a true appreciation of Religion. For Religion includes our duty to Allah and our duty to man. The "evil word" is opposite to this: false religion, blasphemy, false speech, or preaching or teaching unkindness and wrong-doing. (14.24)

14:25 - It brings forth its fruit at all times by the leave of its Lord. So Allah sets forth parables for men in order that they may receive admonition. <sup>1901</sup>

1901 The goodly tree is known for: (1) its beauty; it gives pleasure to all who see it; (2) its stability; it remains firm and unshaken in storms, because its roots are firmly fixed in the earth; (3) its wide compass; its branches reach high, and it catches all the sunshine from heaven, and gives shade to countless birds in its branches and men and animals beneath it, and (4) its abundant fruit, which it yields at all times. So is the Good Word. It is as beautiful as it is true. It abides in all the changes and chances of this life, and even beyond (see verse 27 below); it is never shaken by sorrow or what seems to us calamity; its roots are deep down in the bed-rock facts of life. Its reach is universal, above, around, below: it is illuminated by the divine light from heaven, and its consolation reaches countless beings of all grades of life. Its fruit-the enjoyment of its blessings-is not confined to one season or one set of circumstances; furthermore the fortunate man who is the vehicle of that word has no self-pride; he attributes all its

goodness, and his act in spreading it, to the Will and Leave of Allah. Cf. the New Testament Parable of the Sower (Matt. iv. 14-20) or of the Mustard-seed (Matt. iv. 30- 32). In this Parable of the Qur'an there are fewer words and more spiritual meaning, and the emphasis is on more essential things. (14.25)

18:46 - Wealth and sons are allurements of the life of this world: but the things that endure Good Deeds are best in the sight of thy Lord as rewards and best as (the foundation for) hopes. <sup>2387</sup>

2387 Other things are fleeting: but Good Deeds have a lasting value in the sight of Allah. They are best as (or for) rewards in two ways: (1) they flow from us by the Grace of Allah, and are themselves rewards for our Faith: (2) they become the foundation of our hopes for the highest rewards in the Hereafter. (18.46)

23:51 - O ye apostles! enjoy (all) things good and pure and work righteousness: for I am well-acquainted with (all) that ye do. <sup>2908</sup>

2908 Literally, "eat". See n. 776 to v. 69. The prophets of Allah do not pose as ascetics, but receive gratefully all Allah's gifts, and show their gratitude by their righteous lives. (23.51)

42:23 - That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if anyone earns any good We shall give Him an increase of good in respect thereof: for Allah is Oft-Forgiving Most Ready to appreciate (service). <sup>455945604561</sup>

4560 No sort of tangible reward does the prophet of Allah ask for proclaiming the Glad Tidings of Allah. But at least he has the right to ask that his kith and kin should not persecute him and put all sorts of obstacles in his way, as did the Quraish against the holy Prophet. (42.23)

46:14 - Such shall be Companions of the Garden dwelling Therein (for aye): a recompense for their (good) deeds.

101:6- Then he whose balance (of **good deeds**) will be (found) heavy <sup>6254</sup>

6254 The Good Deeds will be weighed and appraised. This appraisalment will be of the nicest and justest kind: for it will take into account motives, temptations, provocations, surrounding conditions, antecedents, subsequent amends, and all possible connected circumstances. Against them, presumably, will be deeds of the opposite kind, appraised in the same way. If the good predominates, the judgment will be in the man's favour, and he will be ushered into a life of good pleasure and satisfaction. This will of course be on another plane. (101.6)

101:7 - Will be in a life of good pleasure and satisfaction. <sup>6255</sup>

6255 Cf. xcvi. 8, and n. 6233, but perhaps the Bliss is not of the same grade for all men. In every case it is bliss, but bliss suited to the particular nature of the individual concerned. (101.7)

101:8 - But he whose balance (of **good deeds**) will be (found) light

101:9 - Will have his home in a (bottomless) pit. <sup>6256</sup>

6256 Just as grades of bliss are indicated for the righteous, so apparently we are to understand grades of punishment suited to the sins of the individual sinners concerned. (101.9)

►Fiqh-us-Sunnah

## Fiqh 4.86

### The Deeds that Benefit the Departed Souls and Proffering Reward for Good Deeds to the Messenger of Allah (peace be upon him)

There is consensus that a deceased person benefits from all good deeds for which he or she in his or her life might have been a cause. Abu Hurairah reported, "The Prophet, peace be upon him, said, 'When a person dies all his good deeds cease except for three: a continuous act of charity, beneficial knowledge, and a righteous son who prays for him.'" (Muslim, and the Sunan) Also Abu Hurairah reported, "The Prophet, peace be upon him, said, 'The righteous works that continue to benefit a believer after his death include the knowledge that he taught and spread among others, a righteous son whom he leaves behind, or a copy of the Qur'an that he bequeaths to his inheritors, or a mosque that he builds, or a rest house that he builds for the wayfarers, or a canal of water that he digs for the benefit of others, or a charity that he gives out of his property during his life while he is sound of health. He will continue to receive reward for all these even after his death.'" (Ibn Majah)

►Sahih Al-Bukhari Hadith

#### Hadith 5.254

Narrated by

**Abu Burda Bin Abi Musa Al Ashari**

Abdullah bin 'Umar said to me, "Do you know what my father said to your father once?" I said, "No." He said, "My father said to your father, 'O Abu Musa, will it please you that we will be rewarded for our conversion to Islam with Allah's Apostle and our migration with him, and our Jihad with him and all our good deeds which we did, with him, and that all the deeds we did after his death will be disregarded whether good or bad?' Your father (i.e. Abu Musa) said, 'No, by Allah, we took part in Jihad

after Allah's Apostle, prayed and did plenty of good deeds, and many people have embraced Islam at our hands, and no doubt, we expect rewards from Allah for these good deeds.' On that my father (i.e. 'Umar) said, 'As for myself, by Him in Whose Hand 'Umar's soul is, I wish that the deeds done by us at the time of the Prophet remain rewardable while whatsoever we did after the death of the Prophet be enough to save us from Punishment in that the good deeds compensate for the bad ones.' " On that I said (to Ibn 'Umar), "By Allah, your father was better than my father!"

►Sahih Al-Bukhari Hadith

### **Hadith 7.577** Narrated by **Abu Huraira**

I heard Allah's Apostle saying, "The good deeds of any person will not make him enter Paradise." (i.e., None can enter Paradise through his good deeds.) They (the Prophet's companions) said, "Not even you, O Allah's Apostle?" He said, "Not even myself, unless Allah bestows His favor and mercy on me." So be moderate in your religious deeds and do the deeds that are within your ability: and none of you should wish for death, for if he is a good doer, he may increase his good deeds, and if he is an evil doer, he may repent to Allah."

## **GOODNESS:**

41:34 - Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate! <sup>45044505</sup>

4504 You do not return good for evil, for there is no equality or comparison between the two. You repel or destroy evil with something which is far better, just as an antidote is better than poison. You foil hatred with love. You repel ignorance with knowledge, folly and wickedness with the friendly message of Revelation. The man who was in the bondage of sin, you not only liberate from sin, but make him your greatest friend and helper in the cause of Allah! Such is the alchemy of the Word of Allah! Cf. xxiii. 96; xxviii. 54. ([41.34](#))

41:35 -And no one will be granted such goodness except those who exercise patience and self-restraint none but persons of the greatest good fortune. <sup>4506</sup>

4506 The moral standard referred to in the last verse can only be reached by the exercise of the highest patience and self-restraint. All sorts of human weaknesses and counsels of pseudo-wisdom and "self-respect" will keep breaking in, but resist them as suggestions of Evil (see next verse). If you reach anywhere near that high standard, you will be indeed most fortunate in a spiritual sense, for Allah's Revelation will have made you great and free. ([41.35](#))

►Fiqh-us-Sunnah

### **Fiqh 4.123**

## **Prayer On Wearing Clothes**

Ibn As-Sinni reported that when the Prophet, peace be upon him, put on his clothes, whether a shirt, a cloak, or a turban, he would say, "O Allah, I seek from You its goodness and the goodness for which it is made, and I seek Your refuge against its evil and the evil that is apportioned for it."

►Sahih Al-Bukhari Hadith

### **Hadith 1.25** Narrated by **Abu Huraira**

Allah's Apostle was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle (Muhammad). The questioner then asked, "What is the next (in goodness)? He replied, "To participate in Jihad (religious fighting) in Allah's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj (Pilgrimage to Mecca) 'Mubru', (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet)."

►Fiqh-us-Sunnah

### **Fiqh 4.15**

## **Good Deeds Prior to Death: An Indication of a Good End**

Anas reported that the Prophet, peace be upon him, said: "When Allah intends good for a servant of His, He uses him for good." They asked: "How does Allah use him?" The Prophet, peace be upon him, replied: "**He enables him to do good deeds and makes it easy for him before his death and then causes him to die while he is in that state of goodness.**" (Ahmad, Tirmidhi, Al-Hakim, and Ibn Hibban)

►Fiqh-us-Sunnah

### **Fiqh 4.13**

## **CONTEMPLATION OF DEATH AND PREPARATION FOR IT BY GOOD DEEDS**

►Fiqh-us-Sunnah

### Fiqh 3.104b

#### Thanking for a Good Deed

Usamah ibn Zaid adds that the Messenger of Allah, upon whom be peace, said: "To whom a good deed is done and who says to its doer: 'May Allah reward you with goodness,' also reaps the reward." This is related by at-Tirmidhi.

►Fiqh-us-Sunnah

### Fiqh 3.92

#### Kin (dhawi al-Qurba), recipients of sadaqah

The kin are considered the most deserving people for the sadaqah gift because of the common blood relationship. When a man is in need and some of his relatives are rich, naturally he looks to them for help because they are of one family. Also, it is natural for a man to feel more sympathy and pain with his hard-pressed and needy relatives than with strangers. He is humiliated by their degradation and elevated by their honor. Therefore, any well-to-do person who cuts off his kin from assistance and lives in luxury while his relatives are in a state of misery is devoid of natural feeling or lacks belief and is far away from goodness or piety. On the other hand, for one who maintains close links with his kin, his sustenance is assured and his relationship is of beneficence to his kin.

►ISL Quran Subjects

#### Goodness

1. (Also see) Benevolence, Generosity, Good Deeds, Kindness, Loving Kindness, Piety, Right, Right Conduct, Righteousness, Taqwa  
[5.83](#), [5.84](#), [5.85](#), [5.93](#), [55.60](#)
2. Growing in  
[35.18](#)
3. Inviting to  
[3.104](#)
4. Rejecting  
[92.9](#), [92.10](#), [92.11](#)
5. Testifying to  
[92.6](#), [92.7](#)

#### GOOD PLEASURE:

5:18 - Wherewith Allah guideth all who seek His **good pleasure** to ways of peace and safety and leadeth them out of darkness by His Will unto the light guideth them to a Path that is Straight.

5:119 - Allah will say: "This is a day on which the truthful will profit from their truth: theirs are Gardens with rivers flowing beneath their eternal home: Allah well-pleased with them and they with Allah: that is the great Salvation (the fulfillment of all desires).<sup>833</sup>

833 Fauz = Felicity, happiness, achievement, salvation, the attainment or fulfilment of desires. What a beautiful definition of salvation or the end of life!-that we should win Allah's **good pleasure** and that we should reach the stage at which His **good pleasure** is all-in-all to us. ([5.119](#))

3:174 - And they returned with Grace and Bounty from Allah: no harm ever touched them; for they followed the good pleasure of Allah: and Allah is the Lord of bounties unbounded.

101:7 - Will be in a life of good pleasure and satisfaction.<sup>6255</sup>

6255 Cf. xcvi. 8, and n. 6233, but perhaps the Bliss is not of the same grade for all men. In every case it is bliss, but bliss suited to the particular nature of the individual concerned. ([101.7](#))

4:4 - And give the women (on marriage) their dower as a free gift; but if they of their own good pleasure remit any part of it to you take it and enjoy it with right good cheer.

48:18 - Allah's Good Pleasure was on the believers when they swore Fealty to thee under the Tree: He knew what was in their hearts and He sent down tranquillity to them and He rewarded them with a speedy Victory;<sup>48914892489348944895</sup>

4891 The noun from the verb radhiya is Ridhwan (Good Pleasure); hence the name of this Bai'at, Bai'at ur Ridhwan, the Fealty of Allah's Good Pleasure: see n. 4877 to xlviii. 10. ([48.18](#))

- 4892 The great ceremony of the Fealty of Allah's Good Pleasure took place while the holy Prophet sat under a tree in the plain of Hudaibiya. (48.18)
- 4893 Or tested: see n. 4855 to xlvii. 31. (48.18)
- 4894 Sakina=Peace, calm, sense of security and confidence, tranquillity. Cf. above xlviii. 4, and n. 4869. The same word is used in connection with the battle of Hunain in ix. 26, and in connection with the Cave of Thaur at an early stage in the Hijrat: ix. 40. (48.18)
- 4895 The Treaty of Hudaibiya itself was a "speedy Victory": it followed immediately after the Bai'at. (48.18)

57:20 - But in the Hereafter is a Penalty severe (for the devotees of wrong) and Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world but goods and chattels of deception? 5302530353045305

- 5302 Cf. vi. 32, and n. 855. In the present passage the idea is further amplified. In this life people not only play and amuse themselves and each other, but they show off, and boast, and pile up riches and man-power and influence, in rivalry with each other. (57.20)
- 5303 Cf. xxxix. 21, and n. 4273. Here the Parable is meant to teach a slightly different lesson. Allah's mercies are free and open to all, like His rain. But how do men make use of them? The good men take the real spiritual harvest and store the Spiritual grain. The men who are in love with the ephemeral are delighted with the green of the tares and the grass; but such things give no real nourishment; they soon wither, become dry, and crumble to pieces, like the worldly pleasures and pomps, boasting and tumults, possessions and friends. (57.20)
- 5304 Kuffar is here used in the unusual sense of 'tillers or husbandmen', because they sow the seed and cover it up with soil. But the ordinary meaning, 'Rejecters of Truth', is not absent. The allegory refers to such men. (57.20)
- 5305 Cf. iii. 185, and n. 492. Many of the attractive vanities of this world are but nets set by Satan to deceive man. The only thing real and lasting is the Good Life lived in the Light of Allah. (57.20)

5:2 - O ye who believe! violate not the sanctity of the Symbols of Allah nor of the Sacred Month nor of the animals brought for sacrifice nor the garlands that mark out such animals nor the people resorting to the Sacred House seeking of the bounty and good pleasure of their Lord.

5:16 - Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety and leadeth them out of darkness by His Will unto the light guideth them to a Path that is Straight.

4:114 --In most of their secret talks there is no good: but if one exhorts to a deed of charity or justice or conciliation between men (secrecy is permissible): to him who does this seeking the good pleasure of Allah We shall soon give a reward of the highest (value). 625

- 625 Usually secrecy is for evil ends, or from questionable motives, or because the person seeking secrecy is ashamed of himself and knows that if his acts or motives became known, he would make himself odious. Islam therefore disapproves of secrecy and loves and enjoins openness in all consultations and doings. But there are three things in which secrecy is permissible, and indeed laudable, provided the motive be purely unselfish, to earn "the good pleasure of Allah": (1) if you are doing a deed of charity or beneficence, whether in giving material things or in helping in moral, intellectual, or spiritual matters; here publicity may not be agreeable to the recipient of your beneficence, and you have to think of his feelings; (2) where an unpleasant act of justice or correction has to be done; this should be done, but there is no virtue in publishing it abroad and causing humiliation to some parties or adding to their humiliation by publicity; (3) where there is a delicate question of conciliating parties to a quarrel; they may be very touchy about publicity but quite amenable to the influence of a man acting in private. (4.114)

►Al-Tirmidhi Hadith

### Hadith 4927

Narrated by

Abdullah ibn Amr

Allah's Messenger (peace be upon him) said, "The Lord's good pleasure results from a father's good pleasure, and the Lord's displeasure results from a father's displeasure."

Transmitted by Tirmidhi.

►Al-Tirmidhi Hadith

### Hadith 5130

Narrated by

Mu'awiyah

Mu'awiyah wrote to Aisha asking her to write him a letter giving him advice but not to make it lengthy. She wrote: Peace be upon you! To proceed: I heard Allah's Messenger (peace be upon him) say, "If anyone seeks Allah's **good pleasure** at the cost of men's displeasure Allah will keep from him the trouble caused by men; but if anyone seeks men's good pleasure at the cost of Allah's displeasure Allah will leave him in men's hands."

Transmitted by Tirmidhi.

## GOOD-WILL:

4:29 - O ye who believe! eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful. <sup>541</sup>

541 Let me paraphrase this verse, for there is profound meaning in it. (1) All your property you hold in trust, whether it is in your name, or belongs to the community, or to people over whom you have control. To waste is wrong. (2) In ii. 188 the same phrase occurred, to caution us against greed. Here it occurs, to encourage us to increase property by economic use (traffic and trade), recalling Christ's parable of the Talents (Matt. xxv. 14-30), where the servants who had increased their master's wealth were promoted and the servant who had hoarded was cast into darkness. (3) We are warned that our waste may mean our own destruction ("nor kill or destroy yourselves.") But there is a more general meaning also: we must be careful of our own and other people's lives. We must commit no violence. This is the opposite of "trade and traffic by mutual good-will." (4) Our violence to our own brethren is particularly preposterous, seeing that Allah has loved and showered His mercies on us and all His creatures. (4.29)

Articles on Islam

### Introduction to Islam

[See Section](#)

## The Meaning of Islam

Everything and every phenomenon in the world, other than man is administered TOTALLY by God-made laws i.e. they are obedient to God and submissive to His laws i.e. they are in the STATE OF ISLAM. Man possesses the quality of intelligence and choice, thus he is invited to submit to the good will of God and obey His law i.e. become a Muslim. Submission to the good will of God, together with obedience to His beneficial law, i.e. becoming a Muslim is the best safeguard for man's peace and harmony.

## GOOD FOR EVIL:

23:96 - Repel evil with that which is best: We are well-acquainted with the things they say. <sup>2934</sup>

2934 Whether people speak evil of you, in your presence or behind your back, or they do evil to you in either of those ways, all is known to Allah. It is not for you to punish. Your best course is not to do evil in your turn, but to do what will best repel the evil. Two evils do not make a good. Cf. xli. 34, n. 4504. (23.96)

28:54 - Twice will they be given their reward for that they have persevered that they avert Evil with Good and that they spend (in charity) out of what We have given them. <sup>3386</sup>

3386 Their credit is twofold, in that before they knew Islam, they followed the earlier Law in truth and sincerity, and when they were offered Islam, they readily recognised and accepted it, suffered in patient perseverance for its sake, and brought forth the fruits of righteousness. (28.54)

41:34 - Nor can **Goodness and Evil** be equal. Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate! <sup>45044505</sup>

4504 You do not return good for evil, for there is no equality or comparison between the two. You repel or destroy evil with something which is far better, just as an antidote is better than poison. You foil hatred with love. You repel ignorance with knowledge, folly and wickedness with the friendly message of Revelation. The man who was in the bondage of sin, you not only liberate from sin, but make him your greatest friend and helper in the cause of Allah! Such is the alchemy of the Word of Allah! Cf. xxiii. 96; xxviii. 54. (41.34)

4505 Hamim: See n. 4500 above, and Introduction to S. xi. (41.34)

17:11 - The prayer that man should make for good he maketh for evil: for man is given to hasty (deeds). <sup>2184</sup>

2184 Man in his ignorance or haste mistakes evil for good, and desires what he should not have. The wise and instructed soul has patience and does not put its own desires above the wisdom of Allah. He receives with contentment the favours of Allah, and prays to be rightly guided in his desires and petitions. (17.11)

4:78 - "Wherever ye are death will find you out even if ye are in towers built up strong and high!" If some **good** befalls them they say "This is from Allah"; but if **evil** they say "this is from thee" (O Prophet). Say: "All things are from Allah. But what hath come to these people that they fail to understand a single fact? <sup>597</sup>



597 The Hypocrites were inconsistent, and in this reflect unregenerate mankind. If a disaster happens, due to their own folly, they blame somebody else; but if they are fortunate, they claim reflected credit by pretending that Heaven has favoured them because of their own superior merits. The modern critic discards even this pretence, eliminates Heaven altogether, and claims all credit direct to himself, unless he brings in blind Chance, but that he does mostly to "explain" misfortune. If we look to the ultimate Cause of all things, all things come from Allah. **But if we look to the proximate cause of things, our own merit is so small, that we can hardly claim credit for** good ourselves with any fairness. In Allah's hand is all good: iii.26. On the other hand, the proximate cause of our evil is due to some wrong in our own inner selves; for never are we dealt with unjustly in the very least: iv. 77. (4.78)

**4:79 - Whatever good (O man!) happens to thee is from Allah; but whatever evil happens to thee is from thy (own) soul. And We have sent thee as an Apostle to (instruct) mankind: and enough is Allah for a witness.** <sup>598</sup>

598 To blame a man of God for our misfortunes is doubly unjust. For he comes to save us from misfortune, and it is because we flout him or pay no heed to him, that our own rebellion, brings its own punishment. If we realise this truth we shall be saved from two sins: (1) the sin of injustice to Allah's Messengers, who come for our good, and not for our harm: (2) the sin of not realising our own shortcomings or rebellion, and thus living in spiritual darkness. If the Message is from Allah, that carries its own authority: "enough is Allah for a witness." (4.79)

**4:80 - He who obeys the Apostle obeys Allah: but if any turn away We have not sent thee to watch over their (evil deeds).** <sup>599</sup>

599 The Messenger was sent to preach, guide, instruct, and show the Way, -not to drive people to good. That is not Allah's Plan, which trains the human Will. The Messenger's duty is therefore to convey the Message of Allah, in all the ways of persuasion that are open to him. If men perversely disobey that Message, they are not disobeying him but they are disobeying Allah. In the same way those who obey the Message are obeying Allah. They are not obliging the Messenger: they are merely doing their duty. (4.80)

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**36:18 - The (people) said: "for us We augur an evil omen from you: if ye desist not we will certainly stone you and a grievous punishment indeed will be inflicted on you by us."** <sup>3963</sup>

3963 Tair means a bird. Like the Roman augurs, the Arabs had a superstition about deriving omens from birds. Cf. the English word "auspicious", from the Latin avis, a bird, and specio, I see. From Tair (bird) came ta-taiyara, or ittaiyara, to draw evil omens. Because the prophets of Allah denounced evil, the evil-doers thought that they brought ill-luck to them. As a matter of fact any evil that happened to them was the result of their own ill-deeds. Cf. vii. 131, where the Egyptians ascribed their calamities to the ill-luck brought by Moses: and xxvii. 47, where the Thamud ascribed ill-luck to the preaching of Salih. (36.18)

**36:17 - "And Our duty is only to proclaim the clear Message."** <sup>3962</sup>

3962 Then they proceed to explain what their mission is. It is not to force them but to convince them. It is to proclaim openly and clearly Allah's Law, which they were breaking, -to denounce their sins and to show them the better path. If they were obstinate, it was their own loss. If they were rebellious against Allah, the punishment rested with Allah. (36.17)

## GOGS:

**18:94 - They said: "O Zul-qarnain! the Gog and Magog (people) do great mischief on earth: shall we then render thee tribute in order that thou mightest erect a barrier between us and them?"** <sup>2439</sup>

2439 What we are mainly concerned with is its interpretation. The Conqueror had now arrived among a people who were different in speech and race from him, but not quite primitive, for they were skilled in the working of metals, and could furnish blocks (or bricks) of iron, melt metals with bellows or blow-pipes, and prepare molten lead (xviii. 96). Apparently they were a peaceable and industrious race, much subject to incursions from wild tribes who are called Gog and Magog. Against these tribes they were willing to purchase immunity by paying the Conqueror tribute in return for protection. The permanent protection they wanted was the closing of a mountain gap through which the incursions were made. (18.94)

**21:96 - Until the Gog and Magog (people) are let through (their barrier) and they swiftly swarm from every hill.** <sup>2753</sup>

2753 For Gog and Magog see n. 2439 to xviii. 92. The name stands for wild and lawless tribes who will break their barriers and swarm through the earth. This will be one of the prognostications of the approaching Judgment. (21.96)

► Sahih Al-Bukhari Hadith

**Hadith 2.663** Narrated by  
**Abu Said Al Khudri**

The Prophet said "The people will continue performing the Hajj and 'Umra to the Ka'ba even after the appearance of **Gog** and Magog."

Narrated Shu'ba extra:

The Hour (Day of Judgment) will not be established till the Hajj (to the Ka'ba) is abandoned.

► Sahih Al-Bukhari Hadith

**Hadith 4.565** Narrated by  
**Zainab bint Jahsh**

**That the Prophet once came to her in a state of fear and said, "None has the right to be worshipped but Allah. Woe unto the Arabs from a danger that has come near. An opening has been made in the wall of Gog and Magog like this,"** making a circle with his thumb and index finger. Zainab bint Jahsh said, "O Allah's Apostle! Shall we be destroyed even though there are pious persons among us?" He said, **"Yes, when the evil person will increase."**

► Sahih Al-Bukhari Hadith

**Hadith 4.567** Narrated by  
**Abu Said Al Khudri**

The Prophet said, "Allah will say (on the Day of Resurrection), 'O Adam.' Adam will reply, 'Labbaik wa Sa'daik, and all the good is in Your Hand.' Allah will say: 'Bring out the people of the Fire.' Adam will say: 'O Allah! How many are the people of the Fire?' Allah will reply: 'From every one thousand, take out nine-hundred-and ninety-nine.' At that time children will become hoary headed, every pregnant female will have a miscarriage, and one will see mankind as drunken, yet they will not be drunken, but dreadful will be the Wrath of Allah." The companions of the Prophet asked, "O Allah's Apostle! Who is that (excepted) one?" He said, "Rejoice with glad tidings; one person will be from you and one-thousand will be from Gog and Magog."

► Sahih Al-Bukhari Hadith

**Hadith 9.181** Narrated by  
**Zainab bint Jahsh**

The Prophet got up from his sleep with a flushed red face and said, "None has the right to be worshipped but Allah. Woe to the Arabs, from the great evil that is nearly approaching them. Today a gap has been made in the wall of Gog and Magog like this." (Sufyan illustrated by this forming the number 90 or 100 with his fingers.) It was asked, "Shall we be destroyed though there are righteous people among us?" The Prophet said, "Yes, if evil increased."

► Sahih Al-Bukhari Hadith

**Hadith 9.250** Narrated by  
**Abu Huraira**

The Prophet said, "A hole has been opened in the dam of Gog and Magog." Wuhaib (the sub-narrator) made the number 90 (with his index finger and thumb).

► Sahih Muslim Hadith

**Hadith 6931** Narrated by  
**Hudhayfah ibn Usayd Ghifari**

Allah's Apostle (peace be upon him) came to us all of a sudden as we were (busy in a discussion) He said: What do you discuss about? (the Companions) said: We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the **smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), The Gog and Magog, and landslides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.**

## GRACE:

57:29 - That the People of the Book may know that they have no power whatever over the Grace of Allah that (His) Grace is (entirely) in his hand to bestow it on whomsoever He wills. For Allah is the Lord of Grace abounding. <sup>5329</sup>

5329 Let not any race, or people, or community, or group, believe that they have exclusive possession of Allah's Grace, or that they can influence its grant or its withholding. Allah's Grace is free, and entirely controlled by Him, independently of any priests and privileged people. He dispenses it according to His own wise and holy Will and Plan; and to His Grace there is no limit. It is up to Him to bestow His Grace upon whom He likes. The Qur-an is the final revelation in which He said: "ye are the best Ummah brought forward to mankind." So in order to receive His Grace, one should submit to Islam. (57.29)

1:7 - The way of those on whom Thou hast bestowed Thy Grace Those whose (portion) is not wrath and who go not astray. <sup>2324</sup>

23 Note that the words relating to Grace are connected actively with God; those relating to Wrath are impersonal. In the one case God's Mercy encompasses us beyond our deserts. In the other case our own actions are responsible for the Wrath, the negative of Grace, Peace, or Harmony. (1.7)

24 Are there two categories? - those who are in the darkness of Wrath and those who stray? The first are those who deliberately break God's law; the second those who stray out of carelessness or negligence. Both are responsible for their own acts or omissions. In opposition to both are the people who are in the light of God's Grace: for His Grace not only protects them from active wrong (if they will only submit their will to Him) but also from straying into paths of temptation or carelessness. The negative gair should be construed as applying not to the way, but as describing men protected from two dangers by God's Grace. (1.7)

24:14 - Were it not for the grace and mercy of Allah on you in this world and the Hereafter a grievous penalty would have seized you in that ye rushed glibly into this affair. <sup>2967</sup>

2967 Cf. xxiv. 10 above. It was Allah's mercy that saved them from many evil consequences, both in this life and in the Hereafter, -in this life, because the Prophet's wise measures nipped in the bud any incipient estrangement between those nearest and dearest to him, and from a spiritual aspect in that the minor agents in spreading the scandal repented and were forgiven. No doubts and divisions, no mutual distrust, were allowed to remain in their hearts after the whole matter had been cleared up. (24.14)

24:21 - O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan he will (but) command what is shameful and wrong: and were it not for the grace and mercy of Allah on you not one of you would ever have been pure:

24:22 - Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen those in want and those who have left their homes in Allah's cause: let them forgive and overlook: do you not wish that Allah should forgive you? For Allah is Oft-Forgiving Most Merciful. <sup>2974</sup>

2974 The immediate reference was to Hadhrat Abu Bakr, the father of Hadhrat 'Aisha. He was blessed both with spiritual grace from Allah and with ample means, which he always used in the service of Islam and of Muslims. One of the slanderers of Hadhrat 'Aisha turned out to be Mistah, a cousin of Hadhrat Abu Bakr, whom he had been in the habit of supporting. Naturally Hadhrat Abu Bakr wished to stop that aid, but according to the highest standards of Muslim ethics he was asked to forgive and forget, which he did, with the happiest results to the peace and unity of the Muslim community. But the general application holds good for all time. A generous patron should not, in personal anger, withdraw his support even for serious faults if the delinquent repents and mends his ways. If Allah forgives us, who are we to refuse forgiveness to our fellows? (24.22)

12:38 - "And I follow the ways of my fathers Abraham Isaac and Jacob; and never could we attribute any partners whatever to Allah: that (comes) of the grace of Allah to us and to mankind: yet most men are not grateful. <sup>1691</sup>

1691 Again the same note of personal modesty. 'You may think I am as young as you, or younger. Yes, but I have the heritage of great men renowned for wisdom and truth, such as Abraham, Isaac, Jacob. Surely what they knew is worthy of respect. Never did they swerve a hair's breadth from the Gospel of Unity. It is not that we boast. It was Allah's grace that taught us and Allah's grace is teaching all mankind. But men show their ingratitude by inventing other so-called gods'. (12.38)

4:113 - But for the Grace of Allah to thee and His Mercy a party of them would certainly have plotted to lead thee astray.

3:174 - And they returned with Grace and Bounty from Allah: no harm ever touched them; for they followed the good pleasure of Allah: and Allah is the Lord of bounties unbounded.

110:3 - Celebrate the Praises of thy Lord and pray for His Forgiveness: for He is Oft-Returning (in **Grace** and Mercy). <sup>6293</sup>

6293 Every man should humble himself before Allah, confess his human frailties, and seek Allah's grace;-attributing any success that he gets in his work, not to his own merits, but to the goodness and mercy of Allah. But the Prophet of Allah had also another duty and privilege,-to pray for grace and forgiveness for his people in case any of them had exulted in their victory or done anything that they should not have done. (110.3)

11:3 - "And to preach thus) `Seek ye the forgiveness of your Lord and turn to Him in repentance; that He may grant you enjoyment good (and true) for a term appointed and bestow His abounding grace on all who abound in merit! But if ye turn away then I fear for you the Penalty of a Great Day: <sup>1495</sup>

1495 The enjoyment of all good and true things in life refers, I think, to the present life with its limited term, and the abounding Grace refers to the higher reward, which begins here but is completed in the life to come. (11.3)

33:46 - And as one who invites to Allah's (Grace) by His leave and as a Lamp spreading Light. <sup>3735</sup>

3735 See last note. The two other capacities in which the Prophet was sent are here specified. (4) He comes as one who has a right to invite all men to repentance and the forgiveness of sins: but he does this, not of his own authority, but by the permission and authority given to him by Allah. This is said lest people may deify the Prophet as they did with other Prophets before him. The personal responsibility of each individual remains, but the Prophet can lead him on the Right and help him. (5) The Prophet also comes as a Light or a Lamp (Siraj) to illuminate the whole world. In lxxi. 16 and elsewhere the same word (Siraj) is used for the sun. The comparison is apt. When the sun appears, all the lesser lights pale before its light. And the Message of Islam, i.e., of the Universal Religion, is to diffuse Light everywhere. (33.46)

35:3 -O men! call to mind **the grace** of Allah unto you! Is there a Creator other than Allah to give you Sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth? <sup>3874</sup>

►Sahih Al-Bukhari Hadith

**Hadith 8.370** Narrated by  
**Ibn Abi Aufa**

Whenever somebody brought alms to the Prophet he used to say, "Allahumma Salli 'Alaihi (O Allah! Send Your Salat (Grace and Honor) on him)." Once when my father brought his alms to him, he said, "O Allah! Send Your Salat (Grace and Honor) on the family of Abi Aufa."

## GRACIOUS:

15:85 - We created not the heavens the earth and all between them but for just ends. And the Hour is surely coming (when this will be manifest). So overlook (any human faults) with **gracious** forgiveness. <sup>20052006</sup>

2005 Allah's Creation is all for a true, just, and righteous purpose. Cf. x. 5. It is not for mere whim or sport. xxi. 16. (15.85)

2006 The Hour will not be long delayed when the true Design and Pattern of Life will be manifest. We must not be impatient, if there appear to be, to our limited vision, apparent injustices. We must bear and forbear, and as far as our own personal feelings are concerned, we must overlook other people's faults with "a gracious forgiveness". (15.85)

19:85 - The day We shall gather the righteous to (Allah) **Most Gracious** like a band presented before a king for honors.

19:87 - None shall have the power of intercession but such a one as has received permission (or promise) from (Allah) **Most Gracious**.

19:88 - They say: "(Allah) **Most Gracious** has begotten a son!"

1:1 - In the name of Allah **Most Gracious** Most Merciful. <sup>19</sup>

1:3 - **Most Gracious** Most Merciful.

19:44 - "O my father! serve not Satan: for Satan is a rebel against (Allah) **Most Gracious**. <sup>2496</sup>

19:45 - O my father! I fear lest a Penalty afflict thee from (Allah) **Most Gracious** so that thou become to Satan a friend." <sup>2497</sup>

- 19:69 - Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against (Allah) **Most Gracious**.
- 36:15 - The (people) said: "Ye are only men like ourselves; and (Allah) **Most Gracious** sends no sort of revelation: Ye do nothing but lie." <sup>39593960</sup>
- 67:19 - Do they not observe the birds above them spreading their wings and folding them in? None can uphold them except (Allah) **Most Gracious**: truly it is He that watches over all things. <sup>55765577</sup>
- 78:37 - From the Lord of the heavens and the earth and all between (Allah) **Most Gracious**: none shall have power to argue with Him. <sup>5910</sup>
- 78:38 - The Day that the Spirit and the angels will stand forth in ranks none shall speak except any who is permitted by (Allah) **Most Gracious** and he will say what is right. <sup>59115912</sup>
- 19:18 - She said: "I seek refuge from thee to (Allah) **Most Gracious**: (come not near) if thou dost fear Allah."
- 20:108 - On that Day will they follow the Caller (straight): no crookedness (can they show) him: all sounds shall humble themselves in the presence of (Allah) **Most Gracious**: nothing shalt thou hear but the tramp of their feet (as they march). <sup>26322633</sup>
- 20:109 - On that Day shall no intercession avail except for those for whom permission has been granted by (Allah) **Most Gracious** and whose word is acceptable to Him. <sup>2634</sup>
- 43:17 - When news is brought to one of them of (the birth of) what he sets up as a likeness to (Allah) **Most Gracious** his face darkens and he is filled with inward grief! <sup>4622</sup>
- 43:20 - ("Ah!") they say "If it had been the will of (Allah) **Most Gracious** We should not have worshipped such (deities)!" of that they have no knowledge! They Do nothing but lie! <sup>46254626</sup>
- 43:36 - f anyone withdraws himself from remembrance of (Allah) **Most Gracious** We appoint for him an evil one to be an intimate companion to him. <sup>4638</sup>
- 21:42 - Say "Who can keep you safe by night and by day from (the Wrath of) (Allah) **Most Gracious?**" Yet they turn away from the mention of their Lord. <sup>2702</sup>
- 50:33 - "Who feared (Allah) **Most Gracious** unseen and brought a heart turned in devotion (to Him): <sup>4970</sup>
- 55:1 - (Allah) **Most Gracious!**
- 15:85 - We created not the heavens the earth and all between them but for just ends. And the Hour is surely coming (when this will be manifest). So overlook (any human faults) with **gracious** forgiveness. <sup>20052006</sup>

►Sahih Al-Bukhari Hadith

### Hadith 8.673

Narrated by

**Abu Huraira**

Allah's Apostle said, "(Following are) two words (sentences or utterances that are very easy for the tongue to say, and very heavy in the balance (of reward) and the most beloved to the **Gracious** Almighty (And they are): **Subhan Allah wa bi-hamdihi; Subhan Allahi-l-'Azim**."

►Sunan of Abu-Dawood

### Hadith 3990

Narrated by

**Umm Salamah, Ummul Mu'minin**

The Apostle of Allah (peace be upon him) used to recite: "In the name of Allah, the Cherisher and Sustainer of the worlds; **most Gracious**, most Merciful; Master of the Day of Judgment," breaking its recitation into verses, one after another.

## GRATEFUL:

2:52 - Even then We did forgive you; there was a chance for you to be grateful. <sup>67</sup>

67 Moses prayed for his people, and God forgave them. This is the language of the Qur-an. The Old Testament version is rougher: "The Lord repented of the evil which He thought to do unto His people": Exod. xxxii. 14. The Muslim position has always been that the Jewish (and Christian) scriptures as they stand cannot be traced direct to Moses or Jesus, but are later compilations. Modern scholarship and Higher Criticism has left no doubt on the subject. But the stories in these traditional books may be used in an appeal to those who use them: only they should be spiritualized, as they are here, and especially in ii. 5 below. (2.52)

2:56 - Then We raised you up after your death; ye had the chance to be grateful.

2:152 - Then do ye remember Me; I will remember you. Be grateful to Me and reject not faith. <sup>156</sup>

156 The word "remember" is too pale a word for zikr, which has now acquired a large number of associations in our religious literature, especially Sufi literature. In its verbal signification it implies: to remember; to praise by frequently mentioning; to rehearse; to celebrate or commemorate; to make much of; to cherish the memory of as a precious possession. In Sufi devotions zikr represents both a solemn ritual and a spiritual state of mind or heart, in which the devotee seeks to realise the presence of God. Thus there is zikr of the mind and zikr of the heart. For beginners the one may lead to the other, but in many cases the two may be simultaneous. There is a subtler distinction, between the zikr that is open, and the zikr that is secret, corresponding to the two doors of the heart, the fleshly and the spiritual. In English some account (very imperfect) of zikr will be found in Hughe's Dictionary of Islam, covering over 14 columns. (2.152)

4:147 - What can Allah gain by your punishment if ye are grateful and ye believe? Nay it is Allah that recogniseth (all good) and knoweth all things. <sup>633</sup>

633 Naqir = the groove in a date-stone, a thing of no value whatever. Cf. n. 575 to iv. 53. (4.147)

14:7 - And remember! your Lord caused to be declared (publicly): "If ye are grateful I will add more (favours) unto you; but if ye show ingratitude truly My punishment is terrible indeed." <sup>1879</sup>

1879 The various shades of meaning in Shakara are explained in n. 1877 above. Kafara implies: (1) to reject Faith, as in ii. 6 and n. 30; (2) to be ungrateful for mercies and favours received, as here; (3) to resist Allah or Faith, as in iii. 13; (4) to deny (the Signs of Allah), as in iii. 21, or deny the mission of Messengers, as in xiv. 9. Kafir in the most general sense may be translated "Unbeliever". (14.7)

16:114 - So eat of the sustenance which Allah has provided for you lawful and good; and be grateful for the favours of Allah if it is He whom ye serve. <sup>2151</sup>

2151 Ingratitude for Allah's sustenance (in the literal and figurative senses) may be shown in various ways, e.g., (1) by forgetting or refusing to acknowledge the true source of the bounty, viz., Allah, (2) by misusing or misapplying the bounty, as by committing excesses in things lawful, or refusing to share them with others of Allah's creatures when the need arises, or (3) by falsely ascribing to Allah any prohibitions we may set up for ourselves for special reasons or because of our special idiosyncrasies. (16.114)

27:40 - Said one who had knowledge of the Book: "I will bring it to thee within the twinkling of an eye!" Then when (Solomon) saw it placed firmly before him he said: "This is by the grace of my Lord! to test me whether I am grateful or ungrateful! And if any is grateful truly his gratitude is (a gain) for his own soul; but if any is ungrateful truly my Lord is Free of All Needs Supreme in Honor!" <sup>327532763277</sup>

3275 Solomon was thankful to Allah that he had men endowed with such power, and he had the throne of Bilqis transported to his Court and transformed as he desired, without Bilqis even knowing it. (27.40)

3276 If Solomon had been ungrateful to Allah, i.e., if he had worked for his own selfish or worldly ends, he could have used the brute strength of 'Ifrit to add to his worldly strength and glory. Instead of it he uses the higher magic of the Book, - Of the Spirit-to transform the throne of Bilqis for her highest good, which means also the highest good of her subjects, by the divine Light. He had the two alternatives, and he chooses the better, and he thus shows his gratitude to Allah for the Grace He had given him. (27.40)

3277 Man's gratitude to Allah is not a thing that benefits Allah, for Allah is high above all needs: it benefits a man's own soul and gives him higher rank in the life to come. Per contra, man's ingratitude will not detract from Allah's Glory and Honour or the value of Allah's generous gifts to man: for Allah is supreme in honour, glory, and generosity. Karim in Arabic involves all three significations. (27.40)

39:7 - It ye reject (Allah) truly Allah has no need of you; but He liketh not ingratitude from His servants: if ye are grateful He is pleased with you.

76:3 - We showed him the Way: whether he be grateful or ungrateful (rests on his will). <sup>5833</sup>



5833 Besides the gift of the faculties, Man has been shown the Way by means of Revelation, through men of the highest spiritual standing. If he is grateful, he will accept Guidance, be of the Righteous, and join the company of the Blessed. If not, he puts chains round himself, thus burdening himself with sin, and gets into the Blazing Fire of Punishment. See next verse. His choice rests on his will. (76.3)

34:13 - They worked for him as he desired (making) Arches Images Basins as large as Reservoirs and (cooking) Cauldrons fixed (in their places): "Work ye sons of David with thanks! But few of My servants are grateful!" 38063807

3806 Mihrab (Plural Maharib), translated "arch", may be applied to any fine, elevated, spacious architectural structure. As the reference here is to the Temple of Solomon, the word "arches" is I think most appropriate. "Arches" would be structural Ornaments in the Temple. Images would be like the images of oxen and Cherubim mentioned in II. Chronicles, iv. 3 and iii. 14; the Basins (11. Chronicles iv. 22) were perhaps huge dishes round which many men could sit together and eat, according to ancient Eastern custom, while the cooking Cauldrons or Pots (II. Chronicles, iv. 16), were fixed in one place, being so large in capacity that they could not be moved about. Indian readers will get some idea of them from the huge cooking Dega, which they use in the festivals. (34.13)

3807 The building of the Temple was a great event in Israelite history. They are asked to be thankful without which all that glory and power would be out of place, and it fell away in a few generations, with the decline of

Al-Tirmidhi Hadith

### **Hadith 955** Narrated by **Shaddad ibn Aws**

Allah's Messenger (peace be upon him) used to recite in his prayer (this supplication): 'O Allah, I beg of Thee steadfastness in (righteous) affairs and firm determination (to adhere to the path) of righteousness; I beg of Thee to make me grateful for Thy favour and the excellence of the worship of Thee; I beg of Thee a sound heart and a truthful tongue, and I beg of Thee the good which Thou knowest, I seek refuge in Thee from the evil that Thou knowest, and I seek pardon of Thee for what Thou knowest.'

Transmitted by Nasa'i and Ahmad transmitted something similar.

Al-Tirmidhi Hadith

### **Hadith 2275** Narrated by **Thawban**

When "And those who hoard gold and silver" came down they were with the Prophet (peace be upon him) on one of his journeys. One of his companions said, "It has come down about gold and silver. Would that we knew which property is best so that we might acquire it!" He replied, "The best property is a tongue which mentions Allah, a grateful heart, and a believing wife who helps a man with his faith."

Ahmad, Tirmidhi and Ibn Majah transmitted it.

Al-Tirmidhi Hadith

### **Hadith 4205** Narrated by **AbuHurayrah ; Sinan ibn Sanna**

Allah's Messenger (peace be upon him) said, "The one who eats and is **grateful** is like the one who fasts and shows endurance."

Tirmidhi transmitted it, and Ibn Majah and Darimi transmitted it on the authority of Sinan ibn Sannah.

## **GRAVES:**

22:7 - And verily the Hour will come: there can be no doubt about it or about (the fact) that Allah will raise up all who are in the graves.

35:22 - Nor are alike those that are living and those that are dead. Allah can make any that He wills to hear; but thou canst not make those to hear who are (buried) in graves. 3905

3905 The final contrast is between the Living and the Dead; those whose future has in it the promise of growth and fulfilment, and those who are inert and on the road to perish. With Allah everything is possible: He can give Life to the Dead. But the human Teacher should not expect that people who are (spiritually) dead and buried will by any chance hear his call. (35.22)

80:21 - Then He causeth him to die and putteth him in his Grave; 5958

5958 Cf. xx. 55. Death is an inevitable event after the brief life on this earth, but it is also in a sense a blessing, a release from the imperfections of this world, a close of the probationary period, after which will dawn the full Reality. "The Grave" may be understood to be the period between physical death and immortal Life, whatever may be the mode of disposal of the dead body. This intermediate period is the Barzakh or Partition: see n. 2940 to xxiii. 101. (80.21)

102:2 - Until ye visit the graves. <sup>6258</sup>

6258 That is, until the time comes when you must lie down in the graves and leave and pomp and circumstance of an empty life. The true Reality will then appear before you. Why not try to strive for a little understanding of that Reality in this very life? (102.2)

54:7 - They will come forth their eyes humbled from (their) **graves** (torpid) like locusts scattered abroad <sup>5134</sup>

5134 At one stage in the invasion of locust swarms, the locusts are torpid and are scattered abroad all over the ground. I have seen them on railway tracks in 'Iraq, crushed to death in hundreds by passing trains. The simile is apt for the stunned beings who will rise up in swarms from their graves and say, "Ah! woe unto us! who has raised us up?" (xxxvi. 52). (54.7)

►Fiqh-us-Sunnah

## Fiqh 4.69a

### Building Mosques or Placing Lights on Graves

There are many sound and clear hadith concerning the unlawfulness of building mosques over graves or putting lights on them. Abu Hurairah reported: "The Prophet, peace be upon him, said: 'May Allah destroy the Jews, because they used the graves of their prophets as places of worship.'" (Bukhari and Muslim)

SEE:

►Fiqh-us-Sunnah

## Fiqh 4.66

### The Sunnah Concerning Graveyards

►Fiqh-us-Sunnah

## Fiqh 4.85

Imam Malik and some Hanafi scholars, and, according to one report from Ahmad, most of the scholars hold it permissible for women to visit graves.

►Fiqh-us-Sunnah Subjects

### Death, Burial

12. Making Humps Over Graves and Flattening Them  
Fiqh us-Sunnah Vol.4 Page 68
15. Prohibition Against Covering Graves  
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16. Building Mosques or Placing Lights on Graves  
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17. Slaughtering Animals on the Graves  
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18. Prohibition of Sitting, Leaning, and Wking on Graves  
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28. Building New Graves over Old Graves  
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30. Visiting Graves  
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►Fiqh-us-Sunnah

## Fiqh 4.83

### Visiting Graves

Visiting graves is desirable for men. 'Abdallah ibn Buraidah reported from his father that the Prophet, peace be upon him, said: "I had forbidden you to visit graves, but now you may visit them. It will remind you of the Hereafter." (Muslim, Ahmad, and the Sunan works) They were prohibited from visiting the graves because of their proximity to the jahiliyyah (Days of Ignorance) when they used incorrect and obscene language. After they had fully entered the fold of Islam, became well pleased with it, and had fully accepted its laws, the Prophet, peace be upon him, permitted them to visit graves.

Abu Hurairah reported: "The Prophet, peace be upon him, visited his mother's grave and cried, and everyone there cried with him. Then the Prophet, peace be upon him, said: 'I sought my Lord's permission to seek forgiveness for her, but He did not permit me. I then sought permission to visit her grave and He permitted me to do this. You should visit graves, because they will remind you of the reality of death.'" (Muslim, Ahmad, and the Sunan, except Tirmidhi)

Since the purpose of visiting graves is admonition and remembrance of death, it is permissible to visit the graves of disbelievers. Weeping when passing by the graves of the wrongdoers who were seized and punished by Allah for their evil deeds, and to express one's humility and one's need for forgiveness of Allah is desirable. This is obvious from a hadith, reported by Bukhari on the authority of Ibn 'Umar, that the Prophet, peace be upon him, said to his Companions, when they passed through Al-Hijr, the dwellings of the people of Thamud, "Do not go without weeping to the places of burial of those who are undergoing torment. But if you cannot weep, then do not enter these places lest what befell them should befall you."

►Fiqh-us-Sunnah

## Fiqh 4.72

### Prohibition of Whitewashing or Writing on a Grave

►Fiqh-us-Sunnah

## Fiqh 4.89b

### The Questioning in the Grave

Allahl al-Sunnah wa Al-Jama'ah agree that each person will be questioned after his death, whether he is buried or not. Even if a person were eaten by carnivorous animals or burnt to ashes and thrown into the air or drowned in the sea, he or she would be questioned about his or her deeds, and rewarded with good or evil depending on his or her deeds in life. Both the body and the soul together experience punishment or reward.....

Ibn al-Qayyim said, "The early Muslim community and its prominent scholars held that after death, a person is either in bliss or torment both physically and spiritually. After its separation from the body, the soul endures a state of happiness or punishment. At times, when the soul rejoins the body, both of them receive torture or joy. On the Day of Resurrection, the souls will be returned to the bodies and they will rise from their graves and stand before the Lord of the worlds. The Muslims, Christians, and Jews, all believe in the resurrection of the body.

Hanbal said, "I asked Abu Abdallah about the punishment in the grave. He said, 'These are the sound hadith and we believe in them and affirm them. We affirm everything that comes from the Prophet, peace be upon him, with a sound chain of narrators. If we were to confirm a report as being from the Prophet, peace be upon him, and then reject it or oppose it, we would be denying the Word of Allah, "Whatever the Messenger gives you, take it".' I asked him, 'Is the punishment of the grave a reality?' He said, 'Yes, it is a reality. The people are punished in their graves.' I heard Abu Abdallah saying, 'We believe in the punishment of the grave, in Munkar and Nakir (the two questioning angels), and that the deceased will be questioned in their graves.' The Qur'an states that 'Allah will establish in strength those who believe in the Word, that stands firm in this world and in the Hereafter,' Qur'an 14.27 that is, in the grave.'.....

►Fiqh-us-Sunnah

## Fiqh 2.74a

### Graveyards, do not offer salat in

'Aishah reports that the Prophet sallallahu alehi wasallam said: "Allah cursed the Jews and Christians [because] they took the graves of their prophets as mosques." This is related by al-Bukhari, Muslim, Ahmad, and an-Nasa'i.

Ahmad and Muslim record from Abu Marthad al-Ghanawi that the Prophet sallallahu alehi wasallam said: "Do not pray facing a grave and do not sit on one." They also record that Jundub ibn 'Abdullah al-Bajali heard the Prophet say, five days before he died: "The people before you took graves as mosques. I prohibit this to you."

'Aishah reports that Umm Salamah mentioned the churches she saw in Abyssinia and the pictures they contained to the Messenger of Allah. The Prophet said to her: "These are the people who, when a pious servant or pious man among them dies, build a mosque [place of worship] upon their graves and put those pictures in it. They are the worst of the whole creation in the sight of Allah." This is related by al-Bukhari, Muslim, and an-Nasa'i.

The Prophet is also reported to have said: "Allah curses those who visit the graves and take them as mosques and light lamps over them." Many scholars take this prohibition to be one of dislike, regardless of whether the grave is in front of the imam or behind him. According to the zahiri school, this prohibition is one of complete forbiddance and as such, prayer at a grave site is not valid. According to the Hanbali school, this applies only if there are three graves or more. If there is only one or two graves, then the prayer is valid although disliked if one prays facing a grave, otherwise it is not disliked.

►Fiqh-us-Sunnah

## Fiqh 4.83a

### Etiquette of Visiting Graves

Whoever pays a visit to a grave should face the deceased, greet him, and supplicate for him. On this subject we find the following: Buraidah reported: "The Prophet, peace be upon him, taught us that when we visited graves we should say, 'Peace be upon you, O believing men and women, O dwellers of this place. Certainly, Allah willing, we will join you. You have preceded us and we are to follow you. We supplicate to Allah to grant us and you security'." (Reported by Muslim, Ahmad, and others)....

►Fiqh-us-Sunnah

### Fiqh 4.51a

## Funeral Prayer on a Grave

►Fiqh-us-Sunnah

### Fiqh 4.71

## Prohibition of Sitting, Leaning, and Walking on

►Sahih Muslim Hadith

**Hadith 6859** Narrated by

**Zayd ibn Thabit** As Allah's Apostle (peace be upon him) was going with us towards the dwellings of Banu an-Najjar. While riding his pony, it shied and he nearly fell off. He found four, five or six graves there. He said: Which of you knows about those lying in the graves? Someone said: I do. Thereupon he (the Holy Prophet) said: In what state did they die? He said: They died as polytheists. He said: These people are passing through the ordeal in the graves. If it were not for the fact that you would stop burying (your dead) in the graves if you heard the torment in the grave, which I hear, I should have certainly made you listen to it. Then turning his face towards us, he said: Seek refuge with Allah from the torment of Hell. They said: We seek refuge with Allah from the torment of Hell. He said: Seek refuge with Allah from the torment of the grave. They said: We seek refuge with Allah from the torment of the grave. He said: Seek refuge with Allah from turmoil, its visible and invisible (aspects). They said: We seek refuge with Allah from turmoil and its visible and invisible aspects. He said: Seek refuge with Allah from the turmoil of the Dajjal. They said: We seek refuge Allah from the turmoil of the Dajjal.

►Fiqh-us-Sunnah

### Fiqh 4.74a

## Placing Branches of Palm on a Grave

It is not lawful to put a branch of a palm or flowers on a grave. The contrary is suggested by the following hadith reported by Bukhari and others from Ibn 'Abbas: "The Prophet, peace be upon him, passed by two graves and said, 'Those two are being punished for a minor matter. The first did not clean himself carefully after urinating. The second one used to spread lies.' Then the Prophet, peace be upon him, asked for a fresh branch of a palm tree, broke it into two parts, and then placed a part on each of them, saying, 'I hope that this will reduce their punishment for as long as the branch remains fresh.' Al-Khattabi is of the opinion, however, that "This placing of a branch of a palm on the graves, while saying, "I hope that this will reduce their punishment for as long as it remains fresh," is a blessed effect of the Prophet, peace be upon him, and of his supplication to Allah to lighten their punishment." According to Al-Khattabi, "He hoped, as it were, that the two would be relieved of their punishment so long as the palm branch remained fresh. This, however, does not have anything to do with the freshness or dryness of the palm branch or its role in lightening the punishment as such. Though the masses in many of the Muslim countries place branches of palm over the graves of their relatives, this practice has no basis or merit in the light of Islamic teachings."

Al-Khattabi's opinion as reported above is correct. The Companions of the Prophet, may Allah be pleased with them, were familiar with this and practiced it. Bukhari reported that, "There is no evidence to show that anyone of them ever put a branch of a palm or a bunch of flowers

►Fiqh-us-Sunnah

### Fiqh 4.77

## Building New Graves over Old Graves

Muslim scholars agree that a place where a Muslim is buried should not be disturbed if flesh, bones, or other parts of the body remain there. If any of his other remains are found it is not permissible to disturb them. But if the entire corpse has disintegrated into dust, then a new grave may be dug there. Also, in such a case it is permissible to use the land for planting, cultivation, building, and for other beneficial purposes. If the remains of a body, such as bones, are found during the digging, then the digging should be stopped. And if the remains are found after the digging is finished, then it is quite permissible to place these to one side in the grave and bury another body beside them....

►Sahih Muslim Hadith

**Hadith 1083** Narrated by

**Jundub ibn Abdullah**

I heard from the Apostle of Allah (peace be upon him) five days before his death and he said: I stand acquitted before Allah that I took anyone of you as friend, for Allah has taken me as His friend, as he took Ibrahim as His friend. Had I taken any one of my Ummah as a friend, I would have taken

AbuBakr as a friend. **Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that.**

► Sahih Al-Bukhari Hadith

**Hadith 4.660** Narrated by  
Aisha and Ibn Abbas

On his death-bed Allah's Apostle put a sheet over his face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "**May Allah's Curse be on the Jews and the Christians for they build places of worship at the graves of their prophets.**" (By that) he intended to warn (the Muslim) from what they (i.e. Jews and Christians) **had done.**

► Fiqh-us-Sunnah

**Fiqh 4.62a**

**Digging a Deep Grave is Desirable**

## GREATER CRIMES:

42:37 - Those who avoid the greater crimes and shameful deeds and when they are angry even then forgive; <sup>4577</sup>

4577 Here we are speaking of the ordinary man or woman who tries to follow Allah's Law: he or she is not perfect, but at least eschews the major breaches of conduct. For those higher in spiritual degree there is of course a stricter standard. But all are entitled to the blessing of Islam, whatever their degree. (42.37)

► Sunan of Abu-Dawood

**Hadith 4509** Narrated by

**Rafi' ibn Khadij**

A man of the Ansar was killed at Khaybar and his relatives went to the Prophet (peace be upon him) and mentioned that to him. He asked: Have you two witnesses who can testify to the murderer of your friend? They replied: Apostle of Allah! there was not a single Muslim present, but only Jews who sometimes have the audacity to do even **greater crimes** than this. He said: Then choose fifty of them and demand that they take an oath; but they refused and the Prophet (peace be upon him) paid the blood-wit himself.

## GREATEST THING IN LIFE

29:45 - Recite what is sent of the Book by inspiration to thee and establish Regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the **greatest (thing in life)** without doubt. And Allah knows the (deeds) that ye do. <sup>3471</sup>

3471 The tilawat of the Qur'an implies: (1) rehearsing or reciting it, and publishing it abroad to the world; (2) reading it to ourselves; (3) studying it to understand it as it should be studied and understood (ii. 121); (4) meditating on it so as to accord our knowledge and life and desires with it. When this is done, it merges into real Prayer, and Prayer purges us of anything (act, plan, thought, motive, words) of which we should be ashamed or which would work injustice to others. Such Prayer passes into our inmost life and being, for then we realize the Presence of Allah, and that is true zikr (or remembrance), for remembrance is the bringing to mind of things as present to us which might otherwise be absent to us. And that is the greatest thing in life. It is subjective to us: it fills our consciousness with Allah. For Allah is in any case always present and knows all. (29.45)

► Fiqh-us-Sunnah

**Fiqh 4.101a**

**Etiquette of Dhikr**

The purpose of dhikr is to purify hearts and souls and awaken the human conscience. The Qur'an says, "And establish regular prayer, for prayer restrains from shameful and unjust deeds, and remembrance of Allah is the greatest thing in life, without doubt." Qur'an 29.45 In other words, the remembrance of Allah has a greater impact in restraining one from shameful and unjust deeds than just the formal regular prayer. This is so because when a servant opens up his soul to his Lord, extolling His praise, Allah strengthens him with His light, increasing thereby his faith and conviction, and reassuring his mind

and heart. This refers to "those who believe, and whose hearts find satisfaction in the remembrance of Allah, for without doubt in the remembrance of Allah do hearts find satisfaction." [Qur'an 13:28](#)

## GREATEST CALAMITY:

37:115 - And We delivered them and their people from (their) **Great Calamity**; <sup>4108</sup>

4108 What could have been a greater calamity to them than that they should have been held in slavery by the Egyptians, that their male children should have been killed and their female children should have been saved alive for the Egyptians? ([37.115](#))

69:4 - The Thamud and the `Ad people (branded) as false the **Stunning Calamity**! <sup>56365637</sup>

5636 For these two peoples of antiquity, see n. 1043 to vii. 73, and n. 1040 to vii. 65. ([69.4](#))

5637 Another description of the terrible Day of Judgment. This word Qari'a also occurs as the title of S. ci. ([69.4](#))

## GREEDY:

2:188 - And do not eat up your property among yourselves for vanities nor use it as bait for the judges with intent that ye may eat up wrongfully and knowingly a little of (other) people's property. <sup>201</sup>

201 Besides the three primal physical needs of man, which are apt to make him greedy, there is a fourth greed in society, the greed of wealth and property. The purpose of fasts is not completed until this fourth greed is also restrained. Ordinarily honest men are content if they refrain from robbery, theft, or embezzlement. Two more subtle forms of the greed are mentioned here. One is where one uses one's own property for corrupting others - judges or those in authority - so as to obtain some material gain even under the cover and protection of the law. The words translated "other people's property" may also mean "public property". A still more subtle form is where we use our own property or property under our own control - "among yourselves" in the Text - for vain or frivolous uses. Under the Islamic standard this is also greed. Property carries with it its own responsibilities. If we fail to understand or fulfil them, we have not learnt the full lesson of self-denial by fasts. ([2.188](#))

4:29 - O ye who believe! eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful. <sup>541</sup>

541 Let me paraphrase this verse, for there is profound meaning in it. (1) All your property you hold in trust, whether it is in your name, or belongs to the community, or to people over whom you have control. To waste is wrong. (2) In ii. 188 the same phrase occurred, to caution us against greed. Here it occurs, to encourage us to increase property by economic use (traffic and trade), recalling Christ's parable of the Talents (Matt. xxv. 14-30), where the servants who had increased their master's wealth were promoted and the servant who had hoarded was cast into darkness. (3) We are warned that our waste may mean our own destruction ("nor kill or destroy yourselves.") But there is a more general meaning also: we must be careful of our own and other people's lives. We must commit no violence. This is the opposite of "trade and traffic by mutual good-will." (4) Our violence to our own brethren is particularly preposterous, seeing that Allah has loved and showered His mercies on us and all His creatures. ([4.29](#))

74:15 - Yet is he greedy that I should add (yet more) <sup>5787</sup>

5787 The Sinner takes Allah's gifts as if they were his right. The more he gets, the more is he greedy. Yet to Allah's Signs and revelations he is wilfully deaf or even openly rebellious. But he is only preparing the way for his own undoing. ([74.15](#))

92:8 - But he who is a **greedy miser** and thinks himself self-sufficient.

►Sahih Al-Bukhari Hadith

### Hadith 6.469

Narrated by

Ali

We were in the company of the Prophet in a funeral procession at Baqi Al-Gharqad. He said, "There is none of you but has his place written for him in Paradise or in the Hell- Fire." They said, "O Allah's Apostle! Shall we depend (on this fact and give up work)?" He said, "Carry on doing (good deeds), for everybody will find it easy to do (what will lead him to his destined place)." Then he recited:



"As for him who gives (in charity) and keeps his duty to Allah, and believes in the Best reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way). So, We will make smooth for him the path of ease. But he who is a greedy miser...for him, the path for evil." (92.5-10)

►Sahih Al-Bukhari Hadith

### Hadith 4.11 Narrated by

**Abu Huraira**

A man asked the Prophet, "O Allah's Apostle! What kind of charity is the best?" He replied. "To give in charity when you are healthy and greedy hoping to be wealthy and afraid of becoming poor. Don't delay giving in charity till the time when you are on the death bed when you say, 'Give so much to so-and-so and so much to so-and so,' and at that time the property is not yours but it belongs to so-and-so (i.e. your inheritors)."

►ISL Quran Subjects

### Greedy, The

1. Obeying and heeding the  
[68.10](#), [68.11](#), [68.12](#), [68.13](#), [68.14](#), [68.15](#), [68.16](#)

## GREETINGS:

4:86 - When a (courteous) greeting is offered you meet it with a greeting still more courteous (at least) of equal courtesy. Allah takes careful account of all things. <sup>605</sup>

605 The necessary correlative to the command to fight in a good cause is the command to cultivate sweetness and cordiality in our manners at all times. For fighting is an exceptional necessity while the sweetness of daily human intercourse is a normal need. Further, we give kindness and courtesy without asking, and return it if possible in even better terms than we received, or at least in equally courteous terms. For we are all creatures of One God, and shall be brought together before Him. (4.86)

10:10 - (This will be) their cry therein: "Glory to Thee O Allah!" and "Peace" will be their **greeting** therein! And the close of their cry will be: "Praise be to Allah the Cherisher and Sustainer of the Worlds!" <sup>1397</sup>

1397 A beautiful piece of spiritual melody! They sing and shout with joy, but their joy is in the Glory of Allah! The greetings they receive and the greetings they give are of Peace and Harmony! From first to last they realise that it is Allah Who cherished them and made them grow, and His rays are their Light. (10.10)

21:103 - The Great Terror will bring them no grief: but the angels will meet them (with mutual greetings): "This is your Day (the Day) that ye were promised." <sup>2757</sup>

2757 The Judgment and balancing of accounts will be a mighty Terror to the evil-doers. But it will cause, to the righteous, not grief or anxiety, but hope and happiness, for now they will be in a congenial atmosphere, and will see the fulfilment of their ideals in the meeting and **greeting** of the angels, preparatory to their enjoyment of the supreme Bliss-seeing the Face of Allah. (21.103)

24:61 - But if ye enter houses salute each other a **greeting** or blessing and purity as from Allah. Thus does Allah make clear the Signs to you: that ye may understand. <sup>304230433044</sup>

3043 The shades of meaning in Salam are explained in n. 2512 to xix. 62. Here, we were first told that we might accept hospitality and good fellowship in each other's houses. Now we are told what spirit should animate us in doing so. It should not be a spirit only of self-satisfaction in a worldly sense. It should rather be a spirit of good-will in the highest spiritual sense of the term-purity of motives and purity of life, as in the sight of Allah. (24.61)

►Fiqh-us-Sunnah

### Fiqh 5.133

Fiqh-us-Sunnah

Fiqh 5.133

## Etiquette of Visiting the Prophet's Mosque and Grave

1. It is recommended that one should approach the Prophet's Mosque calmly and with composure. One should wear perfume, put on a nice clean dress and enter the mosque with the right foot, and say, A'udhu billahil 'azeem wa bi-wajhihil kareem wa sultanihil qadeem minashaitanir rajeem. Bismillah, Allahumma salli 'ala Muhammadin wa aalihi wa sallam, Allahummaghfir li zunubi waftah li abwabah rahmatika. "I seek refuge with Allah the Supreme with His Noble Face and with His Eternal Dominion from the accursed

devil. In the Name of Allah O Allah! Bless Mohammad his family and his followers. O Allah! Forgive my sins and open doors of Your mercy for me."

2. It is also recommended to go first to the raudah (According to a hadith raudah (literally, a garden) is the space in the Prophet's mosque between his grave and his pulpit. As is stated in the hadith below. The Prophet (peace be upon him) died in his house, and that is where he was buried) and offer there two rak'ahs as greetings to the Mosque with calm and humility.

3. After this one should head toward the grave of the Prophet (peace be upon him) face it, and with the back to the Qiblah, give greetings of peace to the Prophet (peace be upon him), saying: Assalamu 'alaika ya rasulallah. Assalamu 'alaika ya nabiyyallah. Assalamu 'alaika ya khiyрата khalqillah min khalqihi. Assalamu 'alaika ya khaira khalqillah. Assalamu 'alaika ya habiballah. Assalamu 'alaika ya sayyidil mursaleen. Assalamu 'alaika ya rasullallah rabal 'alameen. Assalamu 'alaika ya qad 'idal ghirril muhajjaleen. Ash-hadu alla-ilaha illallah, wa ash-hadu annaka 'abduhu wa rasuluhu wa ameen uhu wa khiyaratuhu min khcllyihi, wa ash-hadu annaka qad ballaghtar rasalata wa addaital amanata wa nasahtal ummata wa jahdta fillahi haqa jihadihi. "Peace be on you, O the Messenger of Allah. Peace be on you, O, the Prophet of Allah. Peace be on you, O, the chosen one of Allah's creation. Peace be on you, O, the beloved one of Allah. Peace be on you, O, the Chief of the Messengers of (Allah). Peace be on you, O, the Messenger of the Lord of the universe. Peace be on you, O, the Chief of the unique generation. I bear witness that there is no God but Allah, and I bear witness that you are His slave, messenger, trustee, and the chosen one of His creation. I bear witness that you indeed delivered the message (of Allah). discharged your trust, counseled the Muslim community, and strove hard for the cause of Allah."

4. Now moving about a yard to the right, the visitor should offer his greetings to Abu Baker As-Siddiq, and then moving further another yard in the same direction, offer greetings to 'Umar bin Al-Khattab.

5. Then facing the direction of Qiblah the visitor should supplicate for himself, his family, friends, relatives, and the rest of the Muslims, and then leave.

6. A visitor should not raise his voice more than needed to hear himself. The people in charge should prevent others from raising their voices gently and politely.

It is reported that 'Umar bin Al-Khattab saw two men raising their voices in the Mosque of the Prophet (peace be upon him). At this he told them, "Had I known that you are from this city, I would have punished you."

7. Avoid wiping hands on the chamber (i.e., the grave of the Prophet), or kissing it. The Prophet (peace be upon him) has forbidden all such things.

Abu Daw'ud reported from Abu Hurairah that the Prophet (peace be upon him) said, "Do not turn your houses into graves, nor make my grave a place of festivity. Send your greetings upon me, for your greetings are conveyed to me wherever you are." Abdullah bin Hasan saw a man frequenting the grave of the Prophet (peace be upon him) and making supplications there. Thereupon he told him, O, so and so, the Prophet (peace be upon him) has said, 'Do not make my grave a place of festivity. but send **your greetings** upon me from wherever you happen to be, for your greetings are conveyed to me.' (In this respect) there is no difference between you and a man from (a distant country like) Andalusia."

#### ►Sahih Bukhari Hadith Subjects

### Permission To Enter

1. How the Salam greeting began  
B 8.246
4. The small number of persons should greet large  
B 8.250
5. The riding person should greet the walking person  
B 8.251
6. The walking person should greet the sitting one  
B 8.252A
7. The younger person should greet the older one  
B 8.252B
8. To propagate As-Salam among the people  
B 8.253A
9. Greeting everybody  
B 8.253B, B 8.254
15. Greeting the boys  
B 8.264
16. Greetings between men and women  
B 8.265, B 8.266
17. Asking "Who is that? "  
B 8.267
18. "Peace be on you "  
B 8.268, B 8.269
19. Sending greetings  
B 8.270

20. Greeting a gathering of Muslims and pagans  
B 8.271
21. To avoid greeting a person who has committed a sin  
B 8.272
22. Returning greetings of Dhimmis  
B 8.273, B 8.274, B 8.275
26. "Get up for your chief!"  
B 8.278
27. Shaking hands  
B 8.279, B 8.280
28. Shaking hands with both hands  
B 8.281
29. Embracing each other  
B 8.282
30. "Labbaik wa Sa'daik"  
B 8.283, B 8.284, B 8.285

►Sahih Al-Bukhari Hadith

### **Hadith 5.215**      Narrated by **Abdullah**

We used to greet the Prophet while he used to be in prayers, and he used to reply to our greetings. But when we came back from Najashi (the King of Ethiopia) we greeted him (while he was praying) and he did not reply to us. We said, "O Allah's Apostle! We used to greet you in the past and you used to reply to us." He said, "Verily the mind is occupied and busy with more important matter during the prayer." (So one cannot return one's greetings.)

►Sahih Al-Bukhari Hadith

### **Hadith 4.440**      Narrated by **Abu Salama**

'Aisha said that the Prophet said to her "O 'Aisha! This is Gabriel and he sends his (greetings) salutations to you." 'Aisha said, "Salutations (Greetings) to him, and Allah's Mercy and Blessings be on him," and addressing the Prophet she said, "You see what I don't see."

Sahih Al-Bukhari Hadith

### **Hadith 5.168**      Narrated by **Abu Huraira**

Gabriel came to the Prophet and said, "O Allah's Apostle! This is Khadija coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (i.e. Allah) and on my behalf, and give her the glad tidings of having a Qasab palace in Paradise wherein there will be neither any noise nor any fatigue (trouble)."

►Fiqh-us-Sunnah

### **Fiqh 4.136a**

## **What is Meant by Invoking Blessings on the Prophet?**

.....Abu Hurairah reported that the Prophet, peace be upon him, said, "Do not turn my grave into a site of festivities, but send **greetings** to me for your **greetings** are raised to me wherever you might be." (Reported by Abu Daw'ud with a sound chain of authorities)

Aus reported that the Prophet, peace be upon him, said, "**The best of your days is Friday**, so send more and more **greetings** to me on it, for your **greetings** are presented to me." They asked, "How are our **greetings** presented to you while you are dead and your body is turned into dust?" He replied, "Allah has forbidden the earth to consume the bodies of the prophets." (Abu Daw'ud and Nasa'i)

Abu Hurairah reported that the Prophet, peace be upon him, said, "When any Muslim sends **greetings** to me, Allah returns my soul to me so that I may respond to his greetings." (Reported by Abu Daw'ud with a sound chain of authorities).....

Abu Hurairah reported that the Prophet, peace be upon him, said, "Whoever desires to be given (his reward) in full measure, should send salutations to us - the members of my family - and should say, 'O Allah, shower blessings upon Muhammad, the Prophet, his wives, the mothers of the believers, his descendants, and the members of his family, as you showered blessings upon the family of Ibrahim. You are the Praiseworthy and Glorious.'" (Related by Abu Daw'ud and Nasa'i)

Al-Tirmidhi Hadith

**Hadith 928** Narrated by  
**AbuTalhah**

One day Allah's Messenger (peace be upon him) came out with a shining face and said: Gabriel came to me and said: Verily your Lord says: Muhammad, does it not please you that if one amongst your Ummah invokes blessing upon you, I shall bless him ten times and if one amongst your Ummah sends greetings of peace to you, I shall send ten greetings of peace to him.

Transmitted by Nasa'i and Darimi.

►Al-Tirmidhi Hadith

**Hadith 937** Narrated by  
**AbdurRahman ibn Awf**

Allah's Messenger (peace be upon him) came out and then entered (the cluster of) the date-palm trees and fell in prostration. He prolonged his prostration so much that I feared that Allah might have taken his (worldly) life. I went nearby to assure myself. He raised his head and said: What is the matter with you? I mentioned (my fear) to him and he said: Gabriel said to me: May I not give you the glad tidings that Allah, the Exalted and Glorious, says about you that he who invokes blessings upon you (the Prophet), I shall send blessings upon him and he who sends you the greetings of peace, I shall send greetings of peace to him.

Transmitted by Ahmad.

►Sunan of Abu-Dawood

**Hadith 1985** Narrated by  
**Abdullah Ibn Abbas**

.....The Apostle of Allah (peace be upon him) said: Convey my **greetings**, the mercy of Allah and His blessings to her and tell her that umrah during Ramadan is equivalent to performing hajj along with me.....

►Sahih Al-Bukhari Hadith

**Hadith 2.475** Narrated by  
**Amr bin Maimun Al Audi**

I saw 'Umar bin Al-Khattab (when he was stabbed) saying, "O 'Abdullah bin 'Umar! Go to the mother of the believers 'Aisha and say, 'Umar bin Al-Khattab sends his **greetings** to you,' and request her to allow me to be buried with my companions." (So, Ibn 'Umar conveyed the message to 'Aisha.) She said, "I had the idea of having this place for myself but today I prefer him ('Umar) to myself (and allow him to be buried there).".....

Sahih Al-Bukhari Hadith

**Hadith 8.251** Narrated by  
**Abu Huraira**

Allah's Apostle said, "The riding one should greet the walking one, and the walking one should greet the sitting one, and the small number of persons should greet the large number of persons."

►Sahih Al-Bukhari Hadith

**Hadith 8.252B** Narrated by  
**Abu Huraira**

Allah's Apostle said, "The younger person should greet the older one, and the walking person should greet the sitting one, and the small number of persons should greet the large number of persons."

Sahih Muslim Hadith

**Hadith 5389** Narrated by  
**AbuHurayrah**

Allah's Messenger (peace be upon him) said: Do not greet the Jews and the Christians before they greet you and when you meet any one of them on the roads force him to go to the narrowest part of it.

►Al-Tirmidhi Hadith

**Hadith 2538** Narrated by  
**Abdullah ibn Um**

Allah's Messenger (peace be upon him) said, "When you meet one who has performed the pilgrimage, greet him, shake hands with him and tell him to ask forgiveness for you before he enters his house, for he has been forgiven."

Ahmad transmitted it.

►Al-Muwatta Hadith

## Hadith 53.2

### Behaviour in the Greeting

Yahya said that Malik was asked, "Does one greet a woman?" He said, "As for an old woman, I do not disapprove of it. As for a young woman, I do not like it."

►Sahih Al-Bukhari Hadith

## Hadith 1.11 Narrated by Abdullah bin Amr

A man asked the Prophet, "What sort of deeds or (what qualities of) Islam are good?" The Prophet replied, 'To feed (the poor) and greet those whom you know and **those whom you do not know** (See Hadith No. 27).

Sahih Al-Bukhari Hadith

## Hadith 9.62 Narrated by Ibn Umar

Allah's Apostle said, "When the Jews greet anyone of you they say: 'Sam'Alaika (death be upon you);' so you should say; 'Wa 'Alaika (and upon you).'"

►Sahih Al-Bukhari Hadith

## Hadith 8.368 Narrated by Abdur Rahman bin Abi Laila

Ka'b bin 'Ujra met me and said, "Shall I give you a present? Once the Prophet came to us and we said, 'O Allah's Apostle! We know how to greet you; but how to send **Salat** upon you? He said, 'Say: Allahumma Salli ala Muhammadin wa 'ala Ali Muhammadin, kama sal-laita 'ala all Ibrahima innaka Hamidun Majid. Allahumma barik 'ala Muhammadin wa 'ala all Muhammadin, kama barakta 'ala all Ibrahima, innaka Hamidun Majid.'"

## GRIEVE:

2:38 - We said: "Get ye down all from here; and if as is sure there comes to you guidance from Me" whosoever follows My guidance on them shall be no fear nor shall they grieve. <sup>56</sup>

56 Note the transition from the plural "We" at the beginning of the verse to the singular "Me" later in the same verse God speaks of Himself usually in the first person plural "We" it is the plural of respect and honour and is used in human language in Royal proclamations and decrees. But where a special personal relationship is expressed the singular, "I" or "Me" is used Cf. xxvi. 52, etc. (2.38)

2:62 - Those who believe (in the Qur'an) and those who follow the Jewish (Scriptures) and the Christians and the Sabians and who believe in Allah and the last day and work righteousness shall have their reward with their Lord; on them shall be no fear nor shall they grieve. <sup>7677</sup>

76 Latest researches have revealed a small remnant of a religious community numbering about 2,000 souls in Lower Iraq, near Basra. In Arabic they are called Subbi (plural Subba). They are also called Sabians and Nasoraean; or Mandaeans, or Christians of St. John. They claim to be Gnostics, of Knowers of the Great Life. They dress in white, and believe in frequent immersions in water. Their Book Ginza is in a dialect of Aramaic. They have theories of Darkness and Light as in Zoroastrianism. They use the name Uardan (Jordan) for any river. They live in peace and harmony among their Muslim neighbors. They resemble the Sabi-un mentioned in the Qur-an but are not probably identical with them. (2.62)

77 CF. ii. 38, where the same phrase occurs. And it recurs again and again afterwards. The point of the verse is that Islam does not teach an exclusive doctrine, and is not meant exclusively for one people. The Jews claimed this for themselves, and the Christians in their own origin were a sect of the Jews. Even the modern organized Christian churches, though they have been, consciously or unconsciously, influenced by the Time-spirit, including the historical fact of Islam, yet cling to the idea of Vicarious Atonement, which means that all who do not believe in it or who lived previously to the death of Christ are at a disadvantage spiritually before the Throne of God. The attitude of Islam is entirely different. Islam existed before the preaching of Muhammad on this earth: the Qur-an expressly calls Abraham a Muslim (iii. 67). Its teaching (submission to God's will) has been and will be the teaching of Religion for all time and for all peoples. (2.62)

2:112 - Nay whoever submits his whole self to Allah and is a doer of good he will get his reward with his Lord; on such shall be no fear nor shall they grieve. <sup>114115</sup>

114 The word translated "self" is Wajh, a comprehensive Arabic word. It means (1) literally "face" but it may imply (2) countenance or favour, as in xcii. 20; (3) honour, glory, Presence as applied to God, as in ii. 115 and perhaps also in lv. 27; (4) cause, sake ("for the sake of") as in lxxvi 8; (5) the first part, the beginning as in iii. 71; (6) nature, inner being, essence, self, as in v. 111, xxviii 88, and perhaps also in lv. 27. Here I understand meaning 6; the face expresses the personality or the whole inner self of man. (2.112)

115 This phrase comes in aptly in its own context many times. In this Sura it occurs in 11, 38, 62, 112, 262, 274, and 277. It serves the same purpose as a refrain in a very well-arranged song, or a motif in Wagner's powerful music. (2.112)

2:262 - Those who spend their substance in the cause of Allah and follow not up their gifts with reminders of their generosity or with injury for them their reward is with their Lord; on them shall be no fear nor shall they grieve

2:274 - Those who (in charity) spend of their goods by night and by day in secret and in public have their reward with their Lord: on them shall be no fear nor shall they grieve. <sup>323</sup>

323 We recapitulate the beauty of charity (i.e. unselfish giving of one's self or one's goods) before we come to its opposite, i.e. the selfish grasping greed of usury against those in need or distress. Charity instead of impoverishing you will enrich you; you will have more happiness and less fear. Contrast it with what follows, - the degradation of the grasping usurer. (2.274)

2:277 - Those who believe and do deeds of righteousness and establish regular prayers and regular charity will have their reward with their Lord: on them shall be no fear nor shall they grieve. <sup>327</sup>

327 The contrast between charity and unlawful grasping of wealth began at ii. 274, where this phrase occurs as a theme. Here the theme finishes with the same phrase. The following four verses refer to further concessions on behalf of debtors, as creditors are asked to (a) give up even claims arising out of the past on account of usury, and (b) give time for payment of capital if necessary, or (c) to write off the debt altogether as an act of charity. (2.277)

3:176 - Let not those **grieve** thee who rush headlong into unbelief: not the least harm will they do to Allah: Allah's plan is that He will give them no portion in the Hereafter but a severe punishment.

5:41 - O Apostle! let not those grieve thee who race each other into unbelief: (whether it be) among those who say: "We believe" with their lips but whose hearts have no faith; or it be among the Jews men who will listen to any lie will listen even to others who have never so much as come to thee. They change the words from their (right) times and places; they say "If ye are given this take it but if not beware:" If anyone's trial is intended by Allah thou hast no authority in the least for him against Allah. For such it is not Allah's will to purify their hearts. For them there is disgrace in this world and in the Hereafter a heavy punishment. <sup>744745746</sup>

744 Two classes of men are meant, viz., the Hypocrites and the Jews. For both of them Al-Mustafa laboured earnestly and assiduously, and it must have been a cause of great grief and disappointment to him that some among them showed so much insincerity, cunning, and hardness of heart. These are types not yet extinct. (5.41)

745 There were men among the Jews who were eager to catch up any lie against the Prophet. They had their ears open even to tales from people who had never so much as come near to the Prophet. If we understand "for" instead of "to" before "others" (for the Arabic word would bear both meanings), the sense will be: They are keen listeners or spies for any lies they can catch; and they will act as spies for others (their Rabbis, etc.) who are in the background but to whom they carry false tales. (5.41)

746 Cf. v. 13. The addition of the words min badi here suggests the change of words from their right times as well as places. They did not deal honestly with their Law, and misapplied it, by distorting the meaning. Or it may be that as tale-bearers they distorted the meaning by misrepresenting the context. (5.41)

7:35 - O Children of Adam! If messengers of your own come unto you who narrate unto you My revelations, then whosoever refraineth from evil and amendeth there shall no fear come upon them neither shall they **grieve**.

7:49 - "Behold! are these not the men whom you swore that Allah with his mercy would never bless? Enter ye the garden: no fear shall be on you nor shall ye grieve."

10:62 - Behold! verily on the friends of Allah there is no fear nor shall they **grieve**; <sup>1451</sup>

1451 Allah's all-embracing knowledge and constant watchful care over all His creatures, may be a source of fear to sinners, but there is no fear for those whom He honours with His love and friendship, - neither in this world nor in the world to come. (10.62)



10:65 - Let not their speech grieve thee: for all power and honor belong to Allah: it is He Who heareth and knoweth (all things). <sup>1452</sup>

1452 Sometimes the words of the unrighteous or their revilings hurt or grieve the righteous man, but there is no occasion for either anger or sorrow: they have no power and they can do no real dishonour, for all power and honour are from Allah. (10.65)

12:69 - Now when they came into Joseph's presence he received his (full) brother to stay with him. He said (to him): "Behold! I am thy (own) brother; **so grieve** not at aught of their doings." <sup>173417351736</sup>

18:73 - Moses said: "Rebuke me not for forgetting nor **grieve** me by raising difficulties in my case."

29:33 - Fear thou not nor grieve: we are (here) to save thee and thy following except thy wife: she is of those who lag behind. <sup>3455</sup>

3455 This part of the story may be read in greater detail in xi. 77-83. (29.33)

41:30 - In the case of those who say "Our Lord is Allah" and further stand straight and steadfast the angels descend on them (from time to time): "Fear ye not!" (they suggest) "nor grieve! but receive the Glad Tidings of the Garden (of Bliss) the which ye were promised!" <sup>4499</sup>

4499 The people who succeed in eternal Life are those who recognise and understand the one and only Eternal Reality, that is Allah, and further shape their probationary Life firmly and steadfastly on the principles of that Truth and Reality. They will have their friends and protectors in the good angels, in contrast to the evil ones, who will have no friendship or protection, but only the reproaches of the Satan. (41.30)

43:68 - My devotees! no fear shall be on you that Day nor shall ye grieve <sup>4667</sup>

4667 The devotion and service to Allah result in the soul being made free from all fear and sorrow, as regards the past, present, and future, if we may take an analogy from Time for a timeless state. Such devotion and service are shown by (1) believing in Allah's Signs, which means understanding and accepting His Will, and (2) by merging our will completely in His universal Will, which means being in tune with the Infinite, and acting in all things to further His Kingdom. (43.68)

31:23- But if any reject Faith let not his rejection grieve thee: to Us is their return and We shall tell them the truth of their deeds: for Allah knows well all that is in (men's) hearts. <sup>3611</sup>

3611 The man of God should not grieve because people reject Faith. He should do his duty and leave the rest to Allah. Every soul must return to Allah for his reckoning. Allah knows everything, and His Universal Plan is full of wisdom. (31.23)

28:7 - And We inspired the mother of Moses, saying: Suckle him and, when thou fearest for him, then cast him into the river and fear not nor grieve. Lo! We shall bring him back unto thee and shall make him (one) of Our messengers.

46:13 - Verily those who say "Our Lord is Allah" and remain firm (on that Path) on them shall be no fear nor shall they grieve. <sup>47874788</sup>

4787 To say, "Our Lord is Allah" is to acknowledge that we owe no service to any creature, and shall render none: Allah shall have our exclusive devotion. "To remain firm on that Path" is shown by our conduct: we prove that we love Allah and all His creatures, and will unflinchingly do our duty in all circumstances. (46.13)

4788 Cf. ii. 38. The phrase occurs in numerous other places, with a new application on each occasion. Here, if our claim is true that 'our Lord is Allah', what fear can possibly come on us, or what calamity can there be to cause us grief? For our Lord is our Cherisher, Defender, and Helper, our Hope and our Comfort, which can never fail. (46.13)

11:36 - It was revealed to Noah: "None of thy people will believe except those who have believed already! **So grieve** no longer over their (evil) deeds." <sup>1529</sup>

1529 The story of Noah is resumed. A point was reached, when it was clear that there was no hope of saving the sinners, who were courting their own destruction. It was to be a great Flood. So Noah was ordered to construct a great Ark or Ship, a heavy vessel to remain afloat in the Flood, so that the righteous could be saved in it. (11.36)

57:23 - That ye grieve not for the sake of that which hath escaped you, nor yet exult because of that which hath been given. Allah loveth not all prideful boasters,

Sunan of Abu-Dawood

## Hadith 3520

Narrated by

**Umar ibn al-Khattab**

reported the Prophet (peace be upon him) as saying: There are people from the servants of Allah who are neither prophets nor martyrs; the prophets and martyrs will envy them on the Day of Resurrection for their rank from Allah, the Most High. They (the people) asked: Tell us, Apostle of Allah, who are they? He replied: They are people who love one another for the spirit of Allah (i.e. the Qur'an), without having any mutual kinship and giving property to one. I swear by Allah, their faces will glow and they will be (sitting) in (pulpits of) light. They will have no fear (on the Day) when the people will have fear, and they will not grieve when the people will grieve. He then recited the following Qur'anic verse: "Behold! Verily for the friends of Allah there is no fear, nor shall they **grieve**."

► Sahih Al-Bukhari Hadith

## Hadith 8.305

Narrated by

**Abdullah**

The Prophet said, "When you are three persons sitting together, then no two of you should hold secret counsel excluding the third person until you are with some other people too, for that would grieve him."

## GUARD:

5:105 - O ye who believe! **guard** your own souls: if ye follow (right) guidance no hurt can come to you from those who stray. The goal of you all is to Allah: it is He that will show you the truth of all that ye do. <sup>811</sup>

811 The unity of the one Judge will do perfect justice to each one's conduct, however different in form it may have appeared in this world. (5.105)

9:122 - Nor should the believers all go forth together: if a contingent from every expedition remained behind they could devote themselves to studies in religion and admonish the people when they return to them that thus they (may learn) to **guard** themselves (against evil). <sup>1373</sup>

1373 Fighting may be inevitable, and where a call is made by the ruler of an Islamic State, it should be obeyed. But fighting is not to be glorified to the exclusion of all else. Even among those who are able to go forth, a party should remain behind-for purposes of study, so that when the fighters return home, their minds may be attuned again to the more normal interests of religious life, under properly instructed teachers. The students and teachers are soldiers of the Jiha4d in their spirit of obedience and discipline. (9.122)

24:30 - Say to the believing men that they should lower their gaze and **guard** their modesty: that will make for greater purity for them: and Allah is well acquainted with all that they do. <sup>2983</sup>

2983 The rule of modesty applies to men as well as women. A brazen stare by a man at a woman (or even at a man) is a breach of refined manners. Where sex is concerned, modesty is not only "good form": it is not only to guard the weaker sex, but also to guard the spiritual good of the stronger sex. (24.30)

24:31 - And say to the believing women that they should lower their gaze and guard their modesty;

33:35 - for men and women who guard their chastity

2:48 - Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her nor shall compensation be taken from her nor shall anyone be helped (from outside). <sup>63</sup>

63 Before passing to particular incidents, the conclusion is stated. Be on your guard; do not think that special favours exempt you from the personal responsibility of each soul. (2.48)

23:9 - And who (strictly) guard their prayers <sup>2870</sup>

2870 In verse 2 we were directed to the spirit of humility and earnestness in our prayers. Here we are told how necessary the habit of regular prayer is to our spiritual well-being and development, as it brings us closer to Allah, and thus sums up the light of the seven jewels of our Faith, viz.: (1) humility, (2) avoidance of vanity, (3) charity, (4) sex purity, (5) fidelity to trusts, and (6) to covenants, and (7) an earnest desire to get closer to Allah. (23.9)

37:7 - For beauty) and for guard against all obstinate rebellious evil spirits. <sup>4037</sup>

4037 Verses 7-11 seem to refer to shooting stars, Cf. xv, 17-18, and notes 1951-53. The 'heavens typify not only beauty but power. The Good in Allah's world is guarded and protected against every assault of Evil. The Evil is not part of the

heavenly system: it is a thing in outlawry, merely a self-willed rebellion, -"cast away on every side, repulsed under a perpetual penalty" (verses 8-9). (37.7)

►Sahih Al-Bukhari Hadith

### Hadith 4.136

Narrated by

Aisha

The Prophet was vigilant one night and when he reached Medina, he said, "Would that a pious man from my companions guard me tonight!" Suddenly we heard the clatter of arms. He said, "Who is that?" He (The new comer) replied, "I am Sad bin Abi Waqqas and have come to guard you." So, the Prophet slept (that night).

## GUARDIAN:

6:61 - He is the Irresistible (watching) from above over his worshippers and He sets guardians over you. At length when death approaches one of you Our angels take his soul and they never fail in their duty. <sup>882883</sup>

882 Guardians: most commentators understand this to mean guardian angels. The idea of guardianship is expressed in a general term. God watches over us and guards us, and provides all kinds of agencies, material, moral, and spiritual, to help our growth and development, keep us from harm, and bring us nearer to our Destiny. (6.61)

883 Angel: the word used is *rusul*, the Sent Ones, -the same word as for human Apostles and Messengers sent by God to teach mankind. The agents who come to take our souls at death are accurate in the performance of their duty. They come neither before nor after their appointed time, nor do they do it in any manner other than that fixed by the Command of God. (6.61)

4:1 - O mankind! reverence your **Guardian-Lord** Who created you from a single person

87:1 - Glorify the name of thy **Guardian-Lord** Most High <sup>6080</sup>

6080 The word "Lord" by itself is an inadequate rendering here for Rabb. For it implies cherishing, guarding from harm, sustaining, granting all the means and opportunities of development. See n. 20 to i. 2. For shortness, perhaps "Guardian-Lord" will be sufficient in the Text. (87.1)

50:17 – Behold two (**guardian** angels) appointed to learn (his doings) learn (and note them) one sitting on the right and one on the left. <sup>4953</sup>

4953 Two angels are constantly by him to note his thoughts, words, and actions. One sits on the right side and notes his good deeds and the other on the left, to note his bad deeds; corresponding to the Companions of the Right and the Companions of the Left mentioned in lvi. 27 and 41. (50.17)

93:3 - The **guardian-Lord** Hath not forsaken thee Nor is He displeased. <sup>61776178</sup>

6177 As usual, there is the particular assurance to the Holy Prophet, and the general assurance to mankind: see the Introduction to this Sura. The early years of the Prophet's ministry might well have seemed blank. After inspiration there were days and periods of waiting. A sense of loneliness might well have weighed on his mind. His own tribe of the Quraish jeered at him, taunted and threatened him, and slandered and persecuted him as well as those who believe in him. But his faith was never shaken, not even to the extent of that cry of agony of Jesus: "My God! why hast Thou forsaken me?": (Mark, xvi. 34). Muchless did it enter the Prophet's mind to think that Allah was angry with him, as the taunts of his enemies suggested. (93.3)

6178 See last note. The more general meaning is similar. To the man who prepares for spiritual work and spiritual growth the chief thing is typified by the growing hours of the morning. He should not be discouraged, nor overcome with a sense of loneliness in his early struggles or difficulties. The end will crown his work. Allah's care is always around him. If unsympathetic or hostile critics laugh at him or taunt him with being, "mad" or "old-fashioned" or "ploughing his lonely furrow", his steady faith will uphold him. He will never believe that his earnest and sincere devotion to Allah, whatever be its results in this world, can be anything but pleasing to Allah. (93.3)

93:5 - And soon will thy **Guardian-Lord** give thee (that wherewith) thou shalt be well-pleased. <sup>6180</sup>

6180 Allah's good pleasure is sure when we serve Him. But we are assured that even our feelings of doubt and suffering will vanish, and we shall have a sense of complete satisfaction, contentment, and active pleasure when our will is identified with the Will of Allah. (93.5)

6:1 - Praise be to Allah Who created the heavens and the earth and made the darkness and the light. Yet those who reject Faith hold (others) as equal with their **Guardian-Lord**. <sup>834</sup>

834 Adala has various meanings: (1) to hold something as equal to something else, as here; to balance nicely; (2) to deal justly, as between one party and another, xiii.15; (3) to give compensation or reparation, or something as equivalent to something else, vi. 70; (4) to turn the balance the right way, to give a right disposition, to give a just bias or proportion, lxxxii. 7; (5) to turn the balance the wrong way, to swerve, to show bias. iv 135. (6.1)

835 The argument is threefold: (1) God created everything you see and know: how can you then set up any of His own creatures as equal to Him? (2) He is your own Guardian-Lord; He cherishes and loves you: how can you be so ungrateful as to run after something else? (3) Darkness and Light are to help you to distinguish between the true from the false: how then can you confound the true God with your false ideas and superstitions? There may also be a repudiation of the Duality of old Persian theology; Light and Darkness are not conflicting Powers; they are both creatures of the one true God. (6.1)

Sahih Al-Bukhari Hadith

**Hadith 3.733** Narrated by  
**Abdullah bin Umar**

That he heard Allah's Apostle saying, "Everyone of you is a **guardian** and is responsible for his charge; the ruler is a **guardian** and is responsible for his subjects; the man is a **guardian** in his family and responsible for his charges; a woman is a **guardian** of her husband's house and responsible for her charges; and the servant is a **guardian** of his master's property and is responsible for his charge." I definitely heard the above from the Prophet and think that the Prophet also said, "A man is a **guardian** of his father's property and responsible for his charges; so everyone of you is a **guardian** and responsible for his charges."

## GUIDANCE:

6:71 - Say: "Shall we indeed call on others besides Allah things that can do us neither good nor harm and turn on our heels after receiving guidance from Allah? Like one whom the evil ones have made into a fool wandering bewildered through the earth his friends calling 'Come to us' (vainly) guiding him to the Path." Say: "Allah's **guidance** is the (only) guidance and we have been directed to submit ourselves to the Lord of the worlds; <sup>895</sup>

895 In continuation of the seven heads of argument referred to in nn. 876 and 885, we have here the final two heads: (8) Who would, after receiving guidance from the living, eternal God, turn to lifeless idols? To do so would indeed show that we were made into fools, wandering to a precipice; (9) therefore accept the only true guidance, the guidance of God, and obey his Law, for we shall have to answer before His judgment-seat. (6.71)

6:82 - "It is those who believe and confuse not their beliefs with wrong that are (truly) in security for they are on (right) **guidance**."

10:35 - Say: "Of your 'partners' is there any that can give any **guidance** towards Truth?" Say: "It is Allah Who gives guidance towards Truth. Is then He Who gives guidance to Truth more worthy to be followed or he who finds not guidance (himself) unless he is guided? What then is the matter with you? How judge ye?"

17:94 - What kept men back from Belief when Guidance came to them was nothing but this: they said "Has Allah sent a man like us) to be (His) Apostle?" <sup>2299</sup>

2299 When a man is raised to honour and dignity, his sincere brothers rejoice, for it is an honour that reflects its glory on them. But those with evil in their hearts are jealous like their prototype Iblis, (xvii. 61, n. 2251). To such men the mere fact that their own brother receives the grace of Allah is enough to turn them against that brother. Any other reasons they may devise are mere make-believe. (17.94)

17:97 - It is he whom Allah guides that is on true guidance; but he whom He leaves astray for such wilt thou find no protector besides Him.

72:2 - It gives guidance to the Right and we have believed therein: We shall not join (in worship) any (gods) with our Lord.

18:55 - And what is there to keep back men from believing now that Guidance has come to them

18:57 - And who doth more wrong than one who is reminded of the Signs of his Lord but turns away from them forgetting the (deeds) which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this and over their ears deafness. If thou callest them to guidance even then will they never accept guidance. <sup>2401</sup>

2401 Considering the power of sin, and how it gets hold of the hearts of men, and considering all the wrongs that men have done, it is the height of folly and injustice on their part to turn away from warnings which are given expressly for their good. But a stage of callousness is reached, when, by their own choice, they have rendered themselves impervious to Allah's Grace. At that stage a veil is put over their hearts and they are left alone for a time, that they may commune with themselves and perhaps repent and seek Allah's Mercy again. If they do not, it is their own loss. See next verse. (18.57)

28:43 - We did reveal to Moses the Book after We had destroyed the earlier generations (to give) Insight to men and Guidance and Mercy that they might receive admonition. <sup>3375</sup>

3375 After the destruction of the Pharaonic Tyranny and other similar Tyrannies before them, Allah began a new age of Revelation, the age of Moses and his Book. Humanity began as it were with a clean slate again. It was a full Revelation (or Shari'at) which may be looked at from three points of view: (1) as Light or Insight for men, so that they should not grope in darkness; (2) as a Guide to show them the Way, so that they should not be misled into wrong Paths; and (3) as a Mercy from Allah, so that by following the Way they may receive Allah's Forgiveness and Grace. In vi. 91, we have a reference to Light and Guidance in connection with the Revelation of Moses, and in vi. 154 we have a reference to Guidance and Mercy in the same connection. Here all three are combined, with the substitution of Basair for Nur. Basair is the plural of Basirat, and may also be translated Proofs, as I have done in vi. 104 Cf. also vii. 203, n. 1175, where the word is translated "Lights". (28.43)

6:88 - This is the guidance of Allah: He giveth that guidance to whom He pleaseth of His worshippers. If they were to join other gods with Him all that they did would be vain for them.

6:90 - Those were the (prophets) who received Allah's guidance: copy the guidance they received; Say: "No reward for this do I ask of you: this is no less than a Message for the nations."

16:37 - If thou art anxious for their guidance yet Allah guideth not such as He leaves to stray and there is none to help them. <sup>2062</sup>

2062 When once Allah's Grace is rejected by any one, such a person loses all help and guidance. Such persons are then outside Allah's Grace, and therefore they are outside guidance. (16.37)

93:7 - And He found thee wandering and He gave thee guidance. <sup>6183</sup>

6183 (2) The holy Prophet was born in the midst of the idolatry and polytheism of Makkah, in a family which was the custodian of this false worship. He wandered in quest of Unity and found it by the guidance of Allah. There is no implication whatever of sin or error on his part. But we may err and find ourselves wandering in mazes of error, in thought, motive, or understanding: we must pray for Allah's grace ever to give us guidance. The Arabic root dhalla has various shades of meaning. In i. 7, I have translated it by the verb "stray". In liii. 2 the Prophet is defended from the charge of being "astray" or straying in mind. In xii. 9 and xii. 95 Jacob's sons use the word for their aged father, to suggest that he was senile and wandering in mind. In xxxii. 10 it is used of the dead, and I have translated "hidden and lost" (in the earth). (93.7)

2:2 - This is the Book; in it is guidance sure without doubt to those who fear Allah. <sup>26</sup>

26 Taqwa and the verbs and nouns connected with the root, signify: (1) the fear of God which according to the writer of Proverbs (i.7) in the Old Testament is the beginning of Wisdom; (2) restraint, or guarding one's tongue, hand, and heart from evil; (3) hence righteousness, piety good conduct. All these ideas are implied; in the translation, only one or other of these ideas can be indicated according to the context. See also xvii 17; and ixiv 56, n.5808. (2.2)

2:5 - They are on (true) guidance from their Lord and it is these who will prosper. <sup>29</sup>

29 Prosperity must be taken as referring to all the kinds of bounty which we discussed in the note to ii. 3 above. The right use of one kind leads to an increase in that and other kinds, and that is prosperity. (2.5)

96:11 -Seest thou if He is on (the road of) Guidance? <sup>6211</sup>

6211 Man's insolence leads to two results: (1) self-destruction through self- misleading; (2) a false example or false guidance to others. The righteous man must therefore test human example or human guidance by the question, "Is there Allah's guidance behind it?" And visible light would be thrown on it by the question, "Does it lead to righteousness?" A flouting of Allah and Allah's truth answers the first question in the negative, and conduct which turns back from the eternal principles of Right answers the second. (96.11)

3:73 - "And believe no one unless he follows your religion." Say: "True guidance is the guidance of Allah;

7:193 - If ye call them to guidance they will not obey: for you it is the same whether ye call them or ye hold your peace! <sup>1166</sup>

1166 When false worship takes root, the teacher of Truth finds much to discourage him. As far as he is concerned, it seems as if he has produced no effect. Yet his duty is to continue his work, in the spirit of verse 199 below, forgiving all opposition, teaching what is right, and not joining the ignorant in their attitude of doubt and indecision. (7.193)

9:18 - The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day establish regular prayers and practice regular charity and fear none (at all) except Allah. It is they who are expected to be on true guidance. <sup>12671268</sup>

1267 See the previous note. Sincere Believers are those who have faith in Allah and the future, and have a spirit of devotion and charity-a true and abiding spirit, not merely isolated acts now and again. Moreover they must not bow to worldly greed or ambition, which produces fear of worldly power. (9.18)

1268 Others may call themselves by what names they like. True guidance is shown by the tests here indicated. (9.18)

Sunan of Abu-Dawood

### Hadith 5073 Narrated by Qatadah

When the Prophet of Allah (peace be upon him) saw the new moon, he said: "a new moon of good and right guidance; a new moon of good and right guidance; a new moon of good and right guidance. I believe in Him Who created you" three times. He would then say: "Praise be to Allah Who has made such and such a month to pass and has brought such and such a month."

►ISL Quran Subjects

### Guidance

1. (Also see) Guidance of Allah, Instruction, Knowledge, Lesson, Light, Spiritual Guidance, Teachings  
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2. Calling the Mushrikeen to  
[7.193](#), [7.198](#)
3. Disputing about Allah without  
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4. Following that of the prophets  
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13. Quran as to Believers  
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19. Spiritual, equal right of all to  
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20. Torah, in the  
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21. True  
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22. Turning back after  
[47.25](#), [47.26](#), [47.27](#), [47.28](#), [47.29](#), [47.30](#)

►Al-Tirmidhi Hadith

### Hadith 956 Narrated by



**Jabir ibn Abdullah** Allah's Messenger (peace be upon him) used to say in his prayer after tashahhud: The most excellent words are the words of Allah and the most excellent guidance is the guidance given by Muhammad (may Allah shower His blessings upon him).

## GUIDES:

5:51 - Verily Allah **guideth** not a people unjust. <sup>764</sup>

764 That is, look not to them for help and comfort. They are more likely to combine against you than to help you. And this happened more than once in the lifetime of the Prophet, and in after-ages again and again. He who associates with them and shares their counsels must be counted as of them. The trimmer loses whichever way the wheel of fortune turns. (5.51)

6:125 - Those whom Allah (in His Plan) willeth to **guide** He openeth their breast to Islam;

947 God's Universal Plan is the Qadha wa Qadr, which is so much misunderstood. That Plan is unalterable, and that is His Will. It means that in the spiritual world, there are laws of justice, mercy, grace, penalty, etc., which work as surely as anything we know. If, then, a man refuses Faith, becomes a rebel, with each step he goes further and further down, and his pace will be accelerated; he will scarcely be able to take spiritual breath, and his recovery, -in spite of God's mercy which he has rejected,-will be as difficult as if he had to climb up to the skies. On the other hand, the godly will find, with each step, the next step easier. Jesus expressed this truth paradoxically: "He that hath, to him shall be given; but he that hath not, from him shall be taken away even that which he hath": Mark, iv. 25. John (vi 65) make Jesus say: "No man can come unto me, except it were given unto him of my Father." (6.125)

18:17 - . Such are among the Signs of Allah: he whom Allah guided; but he whom Allah leaves to stray for him wilt thou find no protector to lead him to the Right Way. <sup>23472348</sup>

16:16- And marks and signposts; and by the stars (men) guide themselves. <sup>2040</sup>

2040 See last note. Let us exmaine the completed allegory. As there are beacons, landmarks and signs to show the way to men on the earth, so in the spiritual world. And it is ultimately Allah Who provides them, and this is His crowning Mercy. Like the mountains there are spiritual Landmarks in the missions of the Great Prophets: they should guide us, or teach us, to guide ourselves, and not shake hither and thither like a ship without a rudder or people without Faith. As rivers and streams mark out their channels, smoothing out levels so we have wholesome Laws and Customs established, to help us in our lives. Then we have the examples of Great Men as further sign-posts: "Lives of great men all remind us, We can make our lives sublime." In long-distance travel, the pole-star and the magnetic needle are our guides; so in our long-distance journey to the other world, we have ultimately to look to heavenly guidance or its reflection in Allah's Revelation. (16.16)

## GUIDED:

7:30 - Some He hath **guided**: others have (by their choice) deserved the loss of their way: in that they took the evil ones in preference to Allah for their friends and protectors and think that they receive guidance. <sup>1012</sup>

1012 Guidance is for all. But in some it takes effect: in others the doors are closed against it, because they have taken Satan for their friend. If they have lost their way, they have richly deserved it; for they deliberately took their choice, even though, in their self-righteousness, they may think that their sin is their virtue, and that their Evil is their Good. (7.30)

19:76 - "And Allah doth advance in guidance those who seek guidance; and the things that endure. Good Deeds are best in the sight of thy Lord as rewards and best in respect of (their) eventual returns." <sup>2521</sup>

2387 Other things are fleeting: but Good Deeds have a lasting value in the sight of Allah. They are best as (or for) rewards in two ways: (1) they flow from us by the Grace of Allah, and are themselves rewards for our Faith: (2) they become the foundation of our hopes for the highest rewards in the Hereafter. (18.46)

22:24 - For they have been guided (in this life) to the purest of speeches; they have been guided to the Path of Him Who is worthy of (all) praise.

## H.

## HAJJ:

2:125 - Remember We made the house a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il that they should sanctify My House for those who compass it round or use it as a retreat or bow or prostrate themselves (therein in prayer). <sup>125126</sup>

125 The Ka'ba, the House of God. Its foundation goes back by Arab tradition to Abraham. Its fourfold character is here referred to. (1) It was the centre to which all the Arab tribes resorted for trade, for poetic contests, and for worship, (2) It was sacred territory and was respected by friend and foe alike. At certain seasons, all fighting was and is forbidden within its limits, and even arms are not allowed to be carried and no game or other thing is allowed to be killed. Like the Cities of Refuge under the Mosaic Dispensation to which manslayers could flee (Num. xxxv. 6) or the Sanctuaries in Mediaeval Europe, to which criminals could not be pursued. Mecca was recognized by Arab custom as inviolable for the pursuit of revenge or violence. (3) It was a place of prayer; even today there is a Station of Abraham within the enclosure where Abraham was supposed to have prayed. (4) It must be held pure and sacred for all purposes. (2.125)

126 Four rites are here enumerated, which have now acquired a technical meaning. (1) Compassing the sacred territory, or going round the Ka'ba: Tawaf. There are special guides who take pilgrims and visitors round. (2) Retiring to the place as a spiritual retreat, for contemplation and prayer: Itikat. (3) The posture of bending the back in prayer: Ruku. (4) The posture of prostrating oneself on the ground in prayer: Sujud. The protection of the holy territory is for all, but special cleanliness and purity is required for the sake of the devotees who undertake these rites. (2.125)

2:126 - And remember Abraham said: "My Lord make this a City of Peace and feed its people with fruits such of them as believe in Allah and the Last Day." He said: "(Yea) and such as reject faith for a while will I grant them their pleasure but will soon drive them to the torment of fire an evil destination (indeed)!" <sup>127128</sup>

127 The root salama in the word Islam implies (among other ideas) the idea of Peace, and therefore when Mecca is the city of Islam, it is also the City of Peace. The same root occurs in the latter part of the name Jerusalem, the Jewish City of Peace. When the day of Jerusalem passed (see verse 134 or 141 below), Mecca became the "New Jerusalem" - or rather the old and original "City of Peace" restored and made universal. (2.126)

128 The territory of Mecca is barren and rocky, compared with, say Taif, a city 70-75 miles east of Mecca. A prayer for the prosperity of Mecca therefore includes a prayer for the good things of material life. This is the literal meaning. But note that the opposition in this verse is between the fruits of the Garden for the righteous and the torments of the Fire for the evil ones - a spiritual allegory of great force and aptness. (2.126)

2:127 - And remember Abraham and Isma'il raised the foundations of the House (with this prayer): "Our Lord! accept (this service) from us for thou art the All-Hearing the All-Knowing.

2:128- "Our Lord! make of us Muslims bowing to Thy (Will) and of our progeny a people Muslim bowing to Thy (Will) and show us our places for the celebration of (due) rites; and turn unto us (in mercy); for Thou art the Oft-Returning Most-Merciful.

2:129 - "Our Lord! send amongst them an Apostle of their own who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom and sanctify them; for Thou art the Exalted in Might the Wise." <sup>129</sup>

129 How beautiful this prayer is, and how aptly it comes in here in the argument! Such Paganism or star-worship or planet-worship as there was in Abraham's time was first cleared out of Mecca by Abraham. This is the chief meaning of "sanctification" or purification in ii. 125, although of course physical cleanliness is (in physical conditions) a necessary element of purification in the higher sense. Abraham and his elder son Ismail then built the Ka'ba and established the rites and usages of the sacred city. He was thus the founder of the original Islam (which is as old as mankind) in Arabia. As he became a devout man, he offers and dedicates the work to God in humble supplication, addressing Him as the All-Hearing and the All-Knowing. He then asks for a blessing on himself and his progeny generally, both the children of his eldest-born Ismail and his younger son Isaac. With prophetic vision he foresees that there will be corruption and backsliding in both branches of his family: Mecca will house 360 idols, and Jerusalem will become a harlot city (Ezekiel xvi. 15), a city of abomination. But the light of Islam will shine, and reclaim the lost people in both branches and indeed in all the world. So he prays for God's mercy, addressing Him as the Oft-Returning Most Merciful. And finally he foresees in Mecca an Apostle teaching the people as one "of their own", and in their own beautiful Arabic language; he asks for a blessing on Muhammad's ministry, appealing to the Power and Wisdom of God. (2.129)

2:158 - Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the house in the season or at other times should compass them round it is no sin in them. And if anyone obeyeth his own impulse to good be sure that Allah is He Who recogniseth and knoweth. <sup>160161162</sup>

160 The virtue of patient perseverance in faith leads to the mention of two symbolic monuments of that virtue. These are the two little hills of Safa and Marwa now absorbed in the city of Mecca, and close to the well of Zam-zam. Here, according to tradition, the lady Hajar, mother of the infant Ismail, prayed for water in the parched desert, and in her eager quest round these hills, she found her prayer answered and saw the Zam-zam spring. Unfortunately the Pagan Arabs had placed a male and a female idol here, and their gross and superstitious rites caused offence to the early

Muslims. They felt some hesitation in going round these places during the Pilgrimage. As a matter of fact they should have known that the Ka'ba (the House of God) had been itself defiled with idols, and was sanctified again by the purity of Muhammad's life and teaching. The lesson is that the most sacred things may be turned to the basest uses; that we are not therefore necessarily to ban a thing misused; that if our intentions and life are pure, God will recognise them even if the world cast stones at us because of some evil associations which they join with what we do, or with the people we associate with, or with the places which claim our reverence. (2.158)

- 161 The House - the Sacred Mosque, the Ka'ba. The Season of regular Hajj culminates in the visit to Arafat on the ninth day of the month of Zul-hajj, followed by the circumambulation of the Ka'ba. A visit to the Sacred Mosque and the performance of the rites of pilgrimage at any other time is called an Umra. The symbolic rites are the same in either case, except that the Arafat rites are omitted in the Umra. The Safa and Marwa are included among the Monuments, as pointing to one of the highest of Muslim virtues. (2.158)

- 162 The impulse should be to Good; if once we are sure of this, we must obey it without hesitation, whatever people may say. (2.158)

2:196 -And complete the Hajj or `Umra in the service of Allah. But if ye are prevented (from completing it) send an offering for sacrifice such as ye may find and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill or has an ailment in his scalp (necessitating shaving) (he should) in compensation either fast or feed the poor or offer sacrifice; and when ye are in peaceful conditions (again) if anyone wishes to continue the 'Umra on to the Hajj he must make an offering such as he can afford it he should fast three days during the Hajj and seven days on his return making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah and know that Allah is strict in punishment. 212213214215216

- 212 See ii. 158, n. 161. The Hajj is the complete pilgrimage, of which the chief rites are during the first ten days of the month of Zul-hajj. The umra is a less formal pilgrimage at any time of the year. In either case, the intending pilgrim commences by putting on a simple garment of unsewn cloth in two pieces when he is some distance yet from Mecca. The putting on of the pilgrim garb (ihram) is symbolical of his renouncing the vanities of the world. After this and until the end of the pilgrimage he must not wear other clothes, or ornaments, anoint his hair, use perfumes, hunt, or do other prohibited acts. The completion of the pilgrimage is symbolised by the shaving of the head for men, and the cutting off of a few locks of the hair of the head for women, the putting off of the ihram and the resumption of the ordinary dress. (2.196)

- 213 If any one is taken ill after putting on the ihram, so that he has to put on other clothes, or if he has trouble or skin disease in his head or insects in his hair, and he has to shave his head before completion, he should fast (three days, say the Commentators), or feed the poor, or offer sacrifice. (2.196)

- 214 When this was revealed, the city of Mecca was in the hands of the enemies of Islam, and the regulations about the fighting and the pilgrimage came together and were interconnected. But the revelation provides, as always, for the particular occasion, and also for normal conditions. Mecca soon passed out of the hands of the enemies of Islam. People sometimes came long distances to Mecca before the pilgrimage season began. Having performed the umra, they stayed on for the formal Hajj. In case the pilgrim had spent his money, he is shown what he can do, rich or poor, and yet hold his head high among his fellows, as having performed all rites as prescribed. (2.196)

- 215 For residents in Mecca the question does not arise. They are there every day, and there is no question of umra for them. (2.196)

2:197 - For Hajj are the months well known. If anyone undertakes that duty therein let there be no obscenity nor wickedness nor wrangling in the Hajj. And whatever good ye do (be sure) Allah knoweth it. And take a provision (with you) for the journey but the best of provisions is right conduct. So fear Me O ye that are wise.! 217218

- 217 The months well known: the months of Shawwal, Zul-qa'da, and Zul-hijja (up to the 10th or the 13th) are set apart for the rites of Hajj. That is to say, the first rites may begin as early as the beginning of Shawwal, with a definite approach to Mecca, but the chief rites are concentrated on the first ten days of Zul-hijja, and specially on the 8th, 9th and 10th of that month, when the concourse of pilgrims reaches its height. The chief rites may be briefly enumerated: (1) the wearing of the pilgrim garment (ihram) from certain points definitely fixed on all the roads to Mecca; after this the pilgrimage prohibitions come into operation and the pilgrim is dedicated to worship and prayer and the denial of vanities: (2) the going round the Ka'ba seven times (tawaf), typifying activity, with the kissing of the little Black Stone built into the wall, the symbol of concentration in the love of God; (3) After a short prayer at the Station of Abraham (Q. ii. 125), the pilgrim goes to the hills Safa and Marwa (Q. ii. 158), the symbols of patience and perseverance; (4) the great Sermon (Khutba) on the 7th of Zul-hijja, when the whole assembly listens to an exposition of the meaning of Hajj; (5) the visit on the eighth, of the whole body of pilgrims to the Valley of Mina (about six miles north of Mecca), where the pilgrims halt and stay the night, proceeding on the ninth to the plain and hill of Arafat, about five miles further north, which commemorates the reunion of Adam and Eve after their wanderings, and is also called the Mount of Mercy; (6) the tenth day, the Id Day, the day of Sacrifice, when the sacrifice is offered in the Valley of Mina, and the symbolic ceremony of casting seven stones at the Evil One is performed on the first occasion; it is continued on subsequent days; both rites are connected with the story of Abraham; this is the Id-ul-Adhha; note that the ceremony is symbolically connected with the rejection of evil in thought, word, and deed. This closes the Pilgrimage, but a stay of two or three days after this is recommended, and this is called Tashriq. (2.197)

- 218 It is recommended that pilgrims should come with provisions, so that they should not be compelled to resort to begging. But, as usual, our thought is directed at once from the physical to the spiritual. If provisions are required for

a journey on earth, how much more important to provide for the final journey into the future world? The best of such provisions is right conduct, which is the same as the fear of God. (2.197)

2:198 - It is no crime in you if ye seek of the bounty of your Lord (during Pilgrimage). Then when ye pour down from (Mount) Arafat celebrate the praises of Allah at the Sacred Monument and celebrate His praises as He has directed you even though before this ye went astray. 219220221

219 Legitimate trade is allowed, in the interests both of the honest trader, who can thus meet his own expenses, and of the generality of pilgrims, who would otherwise be greatly inconvenienced for the necessities of life. But the profit must be sought as from the "bounty of God". There should be no profiteering, or trade "tricks". Good honest trade is a form of service to the community, and therefore to God. (2.198)

220 About midway between Arafat and Mina (see n. 217 to ii. 197) is a place called Muzdalifa where the Holy Apostle offered up a long prayer. It has thus become a Sacred Monument and pilgrims are directed to follow that example on their return. A special reason for this is given in the note following. (2.198)

221 Certain arrogant tribes living in Mecca used not to go to Arafat with the crowd but to stop short at Muzdalifa. They are rebuked for their arrogance and told that they must perform all the rites like the rest of the pilgrims. There is equality in Islam. (2.198)

2:199 - Then pass on at a quick pace from the place whence it is usual for the multitude so to do and ask for Allah's forgiveness. For Allah is Oft Forgiving Most Merciful. 222

222 See the last note. Towards the end of the Pilgrimage the crowd is very great, and if any people loitered after Arafat, it would cause great confusion and inconvenience. The pace has therefore to be quick for every one, a very salutary regulation. Every member of the crowd must think of the comfort and convenience of the whole mass. (2.199)

2:200 - So when ye have accomplished your holy rites celebrate the praises of Allah as ye used to celebrate the praises of your fathers yea with far more heart and soul. There are men who say: "Our Lord! give us (thy bounties) in this world!" but they will have no portion in the hereafter. 223224

223 After the Pilgrimage, in Pagan times, the pilgrims used to gather in assemblies in which the praises of ancestors were sung. As the whole of the pilgrimage rites were spiritualised in Islam, so this aftermath of the pilgrimage was also spiritualised. It was recommended for pilgrims to stay on two or three days after the pilgrimage, but they must use them in prayer and praise to God. See ii. 203 below. (2.200)

224 If you hasten to get all the good things of the world, and only think of them and pray for them, you would lose the higher things of the future. The proper Muslim attitude is neither to renounce this world nor to be so engrossed in it as to forget the spiritual future. (2.200)

2:203 - Celebrate the praises of Allah during the Appointed Days but if anyone hastens to leave in two days there is no blame on him and if anyone stays on there is no blame on him if his aim is to do right. Then fear Allah and know that ye will surely be gathered unto Him. 226

226 The Appointed Days: the three days after the tenth, when the pilgrims stay on in the Valley of Mina for prayer and praise. They are the days of Tashriq (see ii. 200, n. 223). It is optional for pilgrims to leave on the second or third day. (2.203)

3:96 - The first House (of worship) appointed for men was that at Bakka full of blessing and of guidance for all kinds of beings: 422423

422 Bakka: same as Makkah, perhaps an older name. The foundation of the Ka'ba goes back to Abraham. (3.96)

423 'Alamin: all the worlds (i. 2. ii), all kinds of beings; all nations (iii. 42); all creatures (iii. 97), (3.96)

3:97 - In it are signs manifest; (for example) the Station of Abraham; whoever enters it attains security; pilgrimage thereto is a duty men owe to Allah those who can afford the journey; but if any deny faith Allah stands not in need of any of his creatures. 424425

424 Station of Abraham: see ii. 125 and n. 125. (3.97)

425 See reference in last note. (3.97)

5:1 - O ye who believe! fulfil (all) obligations. Lawful unto you (for food) are all four-footed animals with the exceptions named: but animals of the chase are forbidden while ye are in the Sacred Precincts or in pilgrim garb: for Allah doth command according to His Will and Plan. 682683684685

682 This line has been justly admired for its terseness and comprehensiveness. Obligations: 'uqud the Arabic word implies so many things that a whole chapter of Commentary can be written on it. First, there are the divine obligations that arise from our spiritual nature and our relation to Allah. He created us and implanted in us the faculty of knowledge

and foresight: besides the intuition and reason which He gave us. He made Nature responsive to our needs, and His Signs in Nature are so many lessons to us in our own inner life; He further sent Messengers and Teachers, for the guidance of our conduct in individual, social, and public life. All these gifts create corresponding obligations which we must fulfil. But in our own human and material life we undertake mutual obligations express and implied. We make a promise: we enter into a commercial or social contract; we enter into a contract of marriage: we must faithfully fulfil all obligations in all these relationships. Our group or our State enters into a treaty; every individual in that group or State is bound to see that as far as lies in his power, such obligations are faithfully discharged. There are tacit obligations; living in civil society, we must respect its tacit conventions unless they are morally wrong, and in that case we must get out of such society. There are tacit obligations in the characters of host and guest, wayfarer of companion, employer or employed, etc., etc., which every man of Faith must discharge conscientiously. The man who deserts those who need him and goes to pray in a desert is a coward who disregards his obligations. All these obligations are inter-connected. Truth and fidelity are parts of religion in all relations of life. This verse is numbered separately from the succeeding verses. (5.1)

683 That is, the exceptions named not only in the Qur-an but in the Sunnah as well. See v. 3 below. (5.1)

684 Cf. v. 94-96. Hunting and the use of game are forbidden "while ye are hurumun," i.e., while ye are (1) in the Sacred Precincts, or (2) in the special pilgrim garb (ihram), as to which see n. 212, ii. 196. In most cases the two amount to the same thing. The Sacred Precincts are sanctuary both for man and beast. (5.1)

5:2 - O ye who believe! violate not the sanctity of the Symbols of Allah nor of the Sacred Month nor of the animals brought for sacrifice nor the garlands that mark out such animals nor the people resorting to the Sacred House seeking of the bounty and good pleasure of their Lord. But when ye are clear of the Sacred Precincts and of pilgrim garb ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety but help ye not one another in sin and rancor: fear Allah: for Allah is strict in punishment. 686687688689690

686 Cf. ii. 158, where Safa and Marwa are called "Symbols (sha'a'ir) of Allah". Here the Symbols are everything connected with the Pilgrimage, viz., (1) the places (like Safa and Marwa, or the Ka'ba or 'Arafat, etc.); (2) the rites and ceremonies prescribed; (3) prohibitions (such as that of hunting, etc.); (4) the times and seasons prescribed. There is spiritual and moral dimension in all these. See notes on ii. 158, ii. 194-200. (5.2)

687 The month of pilgrimage, or else, collectively, the four sacred months (ix. 36), viz., Rajab (7th), Zul-qa'dah (11th), Zul-hijjah (12th, the month of Pilgrimage), and Muharram (the first of the year). In all these months War was prohibited. Excepting Rajab the other three months are consecutive. (5.2)

688 The immunity from attack or interference extended to the animals brought as offerings for sacrifice and the garlands or fillets or distinguishing marks which gave them immunity. They were treated as sacred symbols. And of course every protection or immunity was enjoyed by the Pilgrims. (5.2)

689 This is the state opposite to that described in n. 684, i.e., when ye have left the Sacred Precincts, and have doffed the special pilgrim garb, showing your return to ordinary life. (5.2)

5:95 -O ye who believe! kill not game while in the Sacred Precincts or in pilgrim garb. If any of you doth so intentionally the compensation is an offering brought to the Ka'ba of a domestic animal equivalent to the one he killed as adjudged by two just men among you; or by way of atonement the feeding of the indigent; or its equivalent in fasts: that he may taste of the penalty of his deed. Allah forgives what is past: for repetition Allah will exact from him the penalty: for Allah is Exalted and Lord of Retribution. <sup>800801</sup>

800 See v. 1, and n. 684. The pilgrim garb, Ihram, has been explained in n. 212, ii. 196. (5.95)

801 Intentional breach will be prevented, if possible, by previous action. If in some case the preventive action is not effective, the penalty is prescribed. The penalty is in three alternatives: an equivalent animal should be brought to the Ka'ba for sacrifice; if so, the meat would be distributed to the poor; or the poor must be fed, with grain or money, according to the value of the animal if one had been sacrificed: or the offender must fast as many days as the number of the poor who would have been fed under the second alternative. Probably the last alternative would only be open if the offender is too poor to afford the first or second, but on this point Commentators are not agreed. The "equivalent animal" in the first alternative would be a domestic animal of similar value or weight in meat or of similar shape (e.g., goat to antelope), as adjudged by two just men on the spot. The alternatives about the penalty and its remission ("Allah forgives what is past") or exaction explain the last two lines of the verse: being "Exalted and Lord of Retribution", Allah can remit or regulate according to His just laws. (5.95)

5:96 - Lawful to you is the pursuit of water-game and its use for food for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game: as long as ye are in the Sacred Precincts or in pilgrim garb. And fear Allah to whom ye shall be gathered back. <sup>802</sup>

802 Water-game: i.e., game found in water, e.g., fish, etc. "Water" includes sea, river, lake, pond, etc. (5.96)



5:97 - Allah made the Ka'ba the Sacred House an asylum of security for men as also the Sacred Months the animals for offerings and the garlands that mark them: that ye may know that Allah hath knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things. <sup>803804805</sup>

803 The Sacred or Prohibited Months are explained in n. 209. ii. 194, and n. 687, v. 2. ([5.97](#))

804 See v. 2 and n. 688. ([5.97](#))

805 All sorts of people from all parts of the earth gather during the Pilgrimage. They must not think that they are strangers, that nobody knows them, and that they may behave as they like. It is the House of Allah, and He has supreme knowledge of all things, of all thoughts, and all motives. As the next verse says, while He is Oft-forgiving, Most Merciful. He is also strict in enforcing respect for His ordinances. ([5.97](#))

22:26 - Behold! We gave the site to Abraham of the (Sacred) House (saying): "Associate not any thing (in worship) with Me; and sanctify My House for those who compass it round or stand up or bow or prostrate themselves (therein in prayer). <sup>27972798</sup>

2797 The site of Makkah was granted to Abraham (and his son Ismail) for a place of worship that was to be pure (without idols, the worship being paid to Allah, the One True God) and universal, without being reserved (like Solomon's Temple of later times) to any one People or Race. ([22.26](#))

2798 Cf. ii. 125. Note that here the word qaimin ('who stand up for prayer') occurs in place of 'akifin (who use it as a retreat). In practice the meaning is the same. Those who go for a retreat to the Ka'ba stay there for the time being. ([22.26](#))

22:27 - "And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel lean on account of journeys through deep and distant mountain highways; <sup>2799</sup>

2799 When the Pilgrimage was proclaimed, people came to it for every quarter, near and far, on foot and mounted. The "lean camel" coming after a fatiguing journey through distant mountain roads typifies the difficulties of travel, which Pilgrims disregard on account of the temporal and spiritual benefits referred to in the next verse. ([22.27](#))

22:28 - "That they may witness the benefits (provided) for them and celebrate the name of Allah through the Days appointed over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want. <sup>280028012802</sup>

2800 There are benefits both for this our material life and for our spiritual life. Of the former kind are those associated with social intercourse which furthers trade and increases knowledge. Of the latter kind are the opportunities of realising some of our spiritual yearnings in sacred associations that go back to the most ancient times. Of both kinds may be considered the opportunities which the Pilgrimage provides for strengthening our international Brotherhood. ([22.28](#))

2801 The three special days of Hajj are the 8th, 9th, and 10th of the month of Zul- hijjah, and the two or three subsequent days of Tashriq: see the rites explained in n. 217 to ii. 197. But we may ordinarily include the first ten days of Zul-hijjah in the term. ([22.28](#))

2802 The great day of commemorative Sacrifice ('Id-ul-Adhha) is the 10th of Zul- hijjah: the meat then killed is meant to be eaten for food and distributed to the poor and needy. ([22.28](#))

22:29 - "Then let them complete the rites prescribed for them perform their vows and (again) circumambulate the Ancient House." <sup>28032804</sup>

2803 Tafath-the superfluous growth on one's body, such as nails, hair, etc., which it is not permitted to remove in Ihram. These may be removed on the 10th day, when the Hajj is completed: that is the rite of completion. ([22.29](#))

2804 The Pilgrimage is completed by the performance of these rites. The Pilgrim should carry in mind the purification he gained in performing his pilgrimage. Then comes the final Tawaf. ([22.29](#))

22:30 - Such (is the Pilgrimage): whoever honors the sacred rites of Allah for him it is good in the sight of his Lord. Lawful to you (for food in pilgrimage) are cattle except those mentioned to you (as exceptions): but shun the abomination of idols and shun the word that is false <sup>2805</sup>

2805 The general food prohibitions will be found in ii. 173, v. 4-5, and vi. 121, 138- 146. They are meant for health and cleanliness, but the worst abominations to shun are those of false worship and false speech. Here the question is about food during Pilgrimage. Lawful meat but not game is allowed. ([22.30](#))

22:32 - Such (is his state): and whoever holds in honor the Symbols of Allah (in the sacrifice of animals) such (honor) should come truly from piety of heart. <sup>2807</sup>



2807 Sha'air, symbols, signs, marks by which something is known to belong to some particular body of men, such as flags. In ii. 158 the word was applied to Safa and Marwa: see n. 160 there. Here it seems to be applied to the rites of sacrifice. Such sacrifice is symbolical: it should betoken dedication and piety of heart. See below, xxii. 37. (22.32)

22:34 - To every people did We appoint rites (of sacrifice) that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food) but your Allah is one Allah: submit then your wills to Him (in Islam) and give thou the Good News to those who humble themselves <sup>28102811</sup>

2810 This is the true end of sacrifice, not propitiation of higher powers, for Allah is One, and He does not delight in flesh or blood (xxii. 37), but a symbol of thanksgiving to Allah by sharing meat with fellow-men. The solemn pronouncement of Allah's name over the sacrifice is an essential part of the rite. (22.34)

2811 The good news: i.e. the Message of Allah, that He will accept in us the sacrifice of self for the benefit of our fellow-men. (22.34)

22:35 - To those whose hearts when Allah is mentioned are filled with fear who show patient perseverance over their afflictions keep up regular prayer and spend (in charity) out of what we have bestowed upon them. <sup>2812</sup>

2812 Some qualities of Allah's devotees are mentioned here, in ascending order: (1) Humility before Allah makes them receptive, and prepares them to listen to Allah's Message; (2) fear of Allah, which is akin to love, touches their heart, and penetrates through their inmost being; (3) they are not afraid of anything in mortal life; they take their trials patiently, and they go on in a course of righteousness with constancy; (4) their prayer now is not a matter of form, but a real communion with Allah, with a sense of confidence such as a faithful servant feels in the presence of a kind and loving master; and (5) gratitude to Allah, as shown by practical acts of charity to all fellow-creatures. (22.35)

22:36 - The sacrificial camels we have made for you as among the Symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (after slaughter) eat ye thereof and feed such as (beg not but) live in contentment and such as beg with due humility: thus have we made animals subject to you that ye may be grateful. <sup>28132814</sup>

2813 See n. 2808 to xxii. 33 above. What was expressed in general terms is applied here more particularly to camels, the most precious and useful animals of Arabia, whose mode of slaughter for sacrifice is different from that of smaller animals: the special word for such sacrifice is Nahr (cviii.2). (22.36)

2814 There are ethics in begging, as in charity. No approval is given to arrogant and insolent begging, though the relief of distress of all kinds, deserved and undeserved, is included in charity. But those who beg with humility and those who receive gifts with gratitude and contentment are both mentioned for special attention. Charity should not be given for show, or to get rid of importunate demands. It should find out real needs and meet them. (22.36)

22:37 - It is not their meat nor their blood that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you that ye may glorify Allah for His guidance to you: and proclaim the Good News to all who do right. <sup>2815</sup>

2815 The essence of sacrifice has been explained in n. 2810. No one should suppose that meat or blood is acceptable to the One True God. It was a Pagan fancy that Allah could be appeased by blood sacrifice. But Allah does accept the offering of our hearts, and as a symbol of such offer, some visible institution is necessary. He has given us power over the brute creation, and permitted us to eat meat, but only if we pronounce His name at the solemn act of taking life, for without this solemn invocation, we are apt to forget the sacredness of life. By the invocation we are reminded that wanton cruelty is not in our thoughts, but only the need of food. Now if we further deny the greater part of the food (some theologians fix the proportion at three-quarters or two-thirds) for the sake of our poorer brethren in solemn assembly in the precincts of the Haram (sacred territory), our symbolic act finds practical expression in benevolence, and that is the virtue sought to be taught. We should be grateful to Allah for His guidance in this matter, in which many Peoples have gone wrong, and we should proclaim the true doctrine so that virtue and charity may increase among men. (22.37)

22:33 - In them ye have benefits for a term appointed: in the end their place of sacrifice is near the Ancient House. <sup>28082809</sup>

2808 In them: in cattle, or animals offered for sacrifice. It is quite true that they are useful in many ways to man, e.g., camels in desert countries are useful as mounts or for carrying burdens, or for giving milk, and so for horses and oxen: and camels and oxen are also good for meat, and camel's hair can be woven into cloth; goats and sheep also yield milk and meat, and hair or wool. But if they are used for sacrifice, they become symbols by which men show that they are willing to give up some of their own benefits for the sake of satisfying the needs of their poorer brethren. (22.33)

2809 Ila=towards, near. The actual sacrifice is not performed in the Ka'ba, but at Mina, five or six miles off, where the Pilgrims encamp: see n. 217 to ii 197. Thumma = then, finally, in the end; i.e., after all the rites have been performed, Tawaf, Safa and Marwa, and 'Arafat. (22.33)

22:34 - To every people did We appoint rites (of sacrifice) that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food) but your Allah is one Allah:

submit then your wills to Him (in Islam) and give thou the Good News to those who humble themselves <sup>28102811</sup>

2810 This is the true end of sacrifice, not propitiation of higher powers, for Allah is One, and He does not delight in flesh or blood (xxii. 37), but a symbol of thanksgiving to Allah by sharing meat with fellow-men. The solemn pronouncement of Allah's name over the sacrifice is an essential part of the rite. (22.34)

2811 The good news: i.e. the Message of Allah, that He will accept in us the sacrifice of self for the benefit of our fellow-men. (22.34)

22:36 - The sacrificial camels we have made for you as among the Symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (after slaughter) eat ye thereof and feed such as (beg not but) live in contentment and such as beg with due humility: thus have we made animals subject to you that ye may be grateful. <sup>28132814</sup>

2813 See n. 2808 to xxii. 33 above. What was expressed in general terms is applied here more particularly to camels, the most precious and useful animals of Arabia, whose mode of slaughter for sacrifice is different from that of smaller animals: the special word for such sacrifice is Nahr (cviii.2). (22.36)

2814 There are ethics in begging, as in charity. No approval is given to arrogant and insolent begging, though the relief of distress of all kinds, deserved and undeserved, is included in charity. But those who beg with humility and those who receive gifts with gratitude and contentment are both mentioned for special attention. Charity should not be given for show, or to get rid of importunate demands. It should find out real needs and meet them. (22.36)

Fiqh-us-Sunnah

## Fiqh 5.7

### THE ABILITY TO PERFORM HAJJ - WHAT DOES IT IMPLY?

upon him) knew that many of the people (in his time) were able to go for Hajj on foot.

Similarly the The ability to perform Hajj, which is one of its essential conditions, includes the following:

1. A person must be healthy and physically fit. If one is disabled by old age or a disease that is incurable or is unable to perform Hajj for some other similar reason, he may, if he is financially capable, assign someone else to perform Hajj on his behalf and at his expense. This will be discussed later under "Hajj On Behalf of Another Person."
2. The journey to Hajj must be safe so that the pilgrim's life and possessions are safe and secure from any danger. If one is afraid for one's life from highwaymen or an epidemic or if one is afraid to be robbed of one's possessions, then such a one is deemed as one of those who cannot afford the journey for Hajj.

There is, however, a difference of opinion among scholars regarding the entry fees and other charges levied on pilgrims. Can a person be excused and reckoned as unable financially to perform Hajj because of these charges? AshShafi'i and others are of the view that the presence of these levies does qualify a person to be classified as unable to perform Hajj, even though the levy involved may be paltry. The Maliki scholars disagree for they do not regard this as a sufficient reason for a person to be deemed as unable to perform Hajj, unless the amount involved is too exorbitant or is demanded repeatedly.

3. One must possess the necessary provision and also the requisite means of journey. Necessary provision here means that the intending pilgrim must have sufficient supplies for himself as well as for his family that he leaves behind. These supplies include sufficient and adequate clothing, housing, means of traveling, and tools for the pursuit of his trade or profession besides the financial means for the journey. (The person intending to perform Hajj should not sell his clothes, his personal belongings, or his house--even if they were abundant to get money for Hajj) Means of traveling imply that which enables him to go to Hajj and come back, whether it is by land, by sea, or by air. This concerns those who live far from Makkah and cannot walk there.

As for those who live in the vicinity of Makkah, this condition does not apply, for they are so close that they can go for Hajj on foot.

Some ahadith explain the Qur'anic words "those who can afford the journey," (Qur'an 3.97) as meaning provision of food and means of journey. Anas reports that the Prophet (peace be upon him) when once asked about the meaning of "those who can afford" said: "It means possessing means of sustenance and transportation." (Ad-Daraqutni considers this hadith sound) Al-Hafiz remarks: "Most probably its chain of transmitters is not traceable to the Prophet (peace be upon him). Tirmidhi as well has reported it on the authority of Ibn 'Umar but its chain of transmitters is weak. Abdul Haqq remarked: "All its chains of transmitters are weak." Ibn Al-Mundhir says: "It is not traceable to the Prophet (peace be upon him) and the correct position is that it is a sound but incompletely transmitted hadith whose chain of authorities does not go back to the Prophet (peace be upon him)."

Ali (may Allah be pleased with him) narrates that the Prophet (peace be upon him) once said: "He who possesses sufficient provisions and means of journey for the performance of Hajj and yet does not do so, let him die the death of a Jew or a Christian." For Allah says in the Qur'an: "Pilgrimage thereto is a duty men owe to Allah - those who can afford the journey." (Transmitted by Tirmidhi, but among the narrators of this hadith are included "Halal" ibn Abdullah, who is unknown, and "Al-Harith" whom Ash-Sha'abi and others have described as a liar)

All these ahadith are weak in authority, yet most scholars regard provisions and means of journey as a necessary condition for Hajj. If a person has neither the necessary provisions nor means of travel, he is not obligated to perform Hajj.

Ibn Taimiyyah says: "These ahadith are musnad (A report which is traceable in uninterrupted ascending order of the narrators to its first authority) and have a sound chain of authorities, some are mursal (A hadith transmitted by a successor (atabi+), young or old, without mentioning the Companion who might have heard it from the Prophet directly. Ash-Shafi'i considers such a hadith weak, while Abu Hanifah and Malik consider it sound) and others are mauquf. (A hadith reported from a Companion through words or acts uninterruptedly or otherwise) They all prove that the ability to arrange one's provisions and possession of means of journey is a necessary prerequisite for Hajj, and this despite the fact that the Prophet (peace be words of Allah: "Pilgrimage thereto is a duty men owe to Allah - those who can afford the journey" underline the fact that ability and power are the necessary prerequisite for all forms of worship. It signifies the unspecified power or a little bit more than what may be necessary. In the case of sawm (fasting) and salah (obligatory prayers) the financial ability is superfluous and is not specified in the Qur'an, unlike Hajj for which it is an important requirement. Similarly, Hajj is a form of worship which involves traveling for which one must be in possession of sufficient means to support oneself (and one's family), as well as be able to shoulder the cost of the journey as in jihad.

In this regard we may refer to the Qur'anic verse (9:91-92) "Nor is there any blame on those who find no resources to spend, nor is there (blame) on those who come to you to be provided with mounts, and when you said, 'I can find no mounts for you,."

In Al-Muhadhib we read: "If someone has the money to buy provisions and the passage to Hajj but he needs it to pay his debts, Hajj is not binding on him, whether the settlement of the debt is required immediately or is due after a time. The debts that are due for immediate settlement must be paid at once, whereas the Hajj may be performed later on in life. But if he spends all that he has on Hajj he may not be in a position to pay off his debt."

Similarly, if one is in need of a dwelling or a servant to help him, he may be classified as unable to perform Hajj. Likewise, if one needs to take a wife because he fears he may not be able to avoid evil, he must get married, for it is his immediate need. Furthermore, if one needs goods for his business to obtain requisite resources therefrom, such a one, according to Abul 'Abbas, Ibn Sarih, may be classified as unable to perform Hajj in view of his specific need. Al-Mughni says: "If the debt is owed to a wealthy person who does not demand immediate settlement of the loan, defers settlement to a later stage, and is ready to permit the debtor to proceed for Hajj, then such a debtor is (technically) able to perform Hajj. But in case the lender cannot afford to defer settlement of the loan, the debtor would be reckoned as unable to perform Hajj."

According to the Shafi'i school: "If someone offers another a free passage for Hajj, one is not obliged to accept the offer, for it is a favor and involves distress of being obliged to another person. If, however, such an offer is made by one's son to perform Hajj, then one is obligated to do so, for one can perform it without being beholden to anyone else."

The Hanbali school is of the view that an offer of financial help by someone else does not obligate a person to perform Hajj, nor does this classify him as (financially) capable of performing it, whether the offer comes from a stranger or a relative and whether the offer provides means of travel and provision, or financial help as such.

5. There must also be no obstruction which may prevent people from undertaking the journey for Hajj, like fear of torture or imprisonment by a tyrannical ruler.

## SEE:

► Sahih Bukhari Hadith Subjects

## Hajj

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## HALAL:

2:168 - O ye people! eat of what is on earth lawful and good; and do not follow the footsteps of the evil one for he is to you an avowed enemy. <sup>169</sup>

- 169 We now come to the regulations about food. First (ii. 168-71) we have an appeal to all people, Muslims, Pagans, as well as the People of the Book; then (ii. 172-73) to the Muslims specially; then (ii 174-76) to the sort of men who then (as some do now) either believe in too much formalism or believe in no restrictions at all. Islam follows the Golden Mean. All well-regulated societies lay down reasonable limitations. These become incumbent on all loyal members of any given society, and show what is "lawful" in that society. But if the limitations are reasonable, as they should be, the "lawful" will also coincide more and more with what is "good." (2.168)

7:32 -Say: Who hath forbidden the beautiful (gifts) of Allah which He hath produced for his servants and the things clean and pure (which He hath provided) for sustenance? Say: they are in the life of this world for those who believe (and) purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand. <sup>10141015</sup>

- 1014 Asceticism often means the negation of art and beauty, it has no necessary sanctity attached to it. (7.32)
- 1015 The beautiful and good things of life are really meant for, and should be the privilege of those with faith in Allah. If they do not always have them in this life, and if there is sometimes the semblance of others having them who do not deserve them, let us remember that this is a test from Allah. In the life to come they will be purely for the faithful. (7.32)  
See: 5:1.3.96., 8:69, 16:114.115.116, 24L61, etc.

►Islamic Terms Dictionary

## Halal

something that is lawful and permitted in Islam.

## HAMAN:

See: 28:6.8.38.39., 40:24.36.

28:6 - To establish a firm place for them in the land and to show Pharaoh Haman and their hosts at their hands the very things against which they were taking precautions. <sup>33313332</sup>

- 3331 Haman was evidently Pharaoh's minister, not to be confounded with a Haman who is mentioned in the Old Testament (Esther iii.1), as a minister of Ahasuerus (Xerxes) King of Persia, the same who invaded Greece, and ruled from B.C. 485 to 464. (28.6)

- 3332 Pharaoh was trying to kill the Israelites. Instead, the Plagues of Egypt, invoked by Moses, killed thousands of Egyptians (vii. 133, and notes 1091-92), because "they were steeped in arrogance,-a people given to sin." In pursuing the Israelites in their flight, Pharaoh and his army were themselves overwhelmed in the sea. (28.6)

28:8 - Then the people of Pharaoh picked him up (from the river): (it was intended) that (Moses) should be to them an adversary and a cause of sorrow: for Pharaoh and Haman and (all) their hosts were men of sin. <sup>3334</sup>

- 3334 This was the Plan of Providence: that the wicked might cast a net round themselves by fostering the man who was to bring them to naught and be the instrument of their punishment,-or (looking at it from the other side) that Moses might learn all the wisdom of the Egyptians in order to expose all that was hollow and wicked in it. (28.8)

28:38 - Pharaoh said: "O Chiefs! no god do I know for you but myself: therefore O Haman! light me a (kiln to bake bricks) out of clay and build me a lofty palace that I may mount up to the god of Moses: but as far as I am concerned I think (Moses) is a liar!" <sup>33703371</sup>

- 3370 Pharaoh claimed, himself, to be God,-not only one god among many, but the only god: "I am your Lord Most High": lxxix. 24. At any rate he did not see why his people should worship any one but him. (28.38)

- 3371 I understand his speech to his minister Haman to be sarcastic. But some Commentators have taken it very seriously and imagined that he actually thought of reaching the heavens by building lofty towers. (28.38)

28:39 - And he was arrogant and insolent in the land beyond reason he and his hosts: they thought that they would not have to return to Us! <sup>3372</sup>

3372 They did not believe in the Hereafter. They did not understand that every deed must have its inevitable consequence, good, or evil, unless the Grace of Allah intervenes to save us from ourselves! (28.39)

40:24 - To Pharaoh Haman and Qarun; but they called (him) "a sorcerer telling lies!"... <sup>4390</sup>

4390 Here are three types of Unfaith, each showing a different phase, and yet all united in opposition to the Truth and Mission of Moses. (1) Pharaoh is the type of arrogance, cruelty, and reliance on brute force; cf. xxviii. 38-39. (2) Haman was Pharaoh's minister (n. 3331 to xxviii. 6; also xxviii. 38): he was the type of a sycophant who would pander to the vanity of any man in power. (3) Qarun excelled in his wealth, was selfish in its use, and overbearing to the poor (xxviii. 76-81, and n. 3404). They all came to an evil end eventually. (40.24)

40:36 - Pharaoh said: "O Haman! Build me a lofty palace that I may attain the ways and means" <sup>4408</sup>

4408 Cf. xxviii. 38, and n. 3371. There are two points to be noted here. (1) Pharaoh, in the arrogance of his materialism, thinks of the Kingdom of Heaven like a kingdom on earth; he thinks of spiritual things in terms of palaces and ladders: notice that the word *asbab* (ways and means) is emphasised by repetition (2) His sarcasm turns Moses and Allah to ridicule, and he frankly states that 'for his part he thinks Moses is a liar', though other men less lofty than he (Pharaoh) may be deceived by the Clear Signs of Moses. (40.36)

►Al-Tirmidhi Hadith

**Hadith 578** Narrated by  
**Abdullah ibn Amr ibn al-'As**

Allah's Apostle (peace be upon him) mentioned prayer one day and said: He who observes it constantly, it will serve for him as a light, as (burhan), an evidence, and (as a means of) salvation on the Day of Resurrection. He who does not observe it constantly, it will not serve for him as a light, as an evidence, and (as a means of) salvation on the Day of Resurrection, and he will be with Qarun, Pharaoh, **Haman** and Ubayy ibn Khalaf.

Transmitted by Ahmad, Darimi, and Bayhaqi in Shu'ab al-Iman transmitted it.

## HANDS AND FEET:

36:65 - That Day shall We set a seal on their mouths. But their **hands** will speak to Us and their **feet** bear witness to all that they did. <sup>4011</sup>

4011 The ungodly will now be dumbfounded. They will be unable to speak or offer any defence. (The consequences of all acts, which follow according to Allah's Law, are, in Quranic language, attributed to Allah). But their silence will not matter. Their own hands and feet will speak against them. "Hands and feet" in this connection are symbolical of all the instruments for action which they were given in this life. The same extended meaning is to be understood for "eyes" in the following verse. Cf. also xli. 20- 21, where eyes, ears, and skins are all mentioned as bearing witness against such as misused them. (36.65)

►Fiqh-us-Sunnah

### Fiqh 1.58a

#### How ghusl is performed

According to the practice of the Prophet, upon whom be peace, the correct manner of performing ghusl is:

1. wash **both hands** three times,
2. wash the penis,
3. make a complete ablution (like the one made for prayer--the Prophet used to delay washing **his feet** until the end of his ghusl if he was using a tub, and so on),

►Fiqh-us-Sunnah

### Fiqh 1.124a

#### Obligatory acts of prayer, Bodily Parts That Touch the Ground During Prostration

These parts are: the face, hands, knees and feet. Al-'Abbas ibn 'Abdul-Mutallib reported that he heard the Prophet say, "When a slave (of Allah) prostrates, seven bodily parts prostrate with him: his face, his **hands**, his knees and his **feet**." (Related by "the group," except for al-Bukhari.) Said Ibn 'Abbas, "The Prophet ordered us to prostrate on seven bodily parts and not to fold back the hair or clothing: the forehead, the hands, the knees and the feet." In another wording, the Prophet



said, "I have been ordered to prostrate on seven bodily parts: the forehead, and he pointed to his nose, the hands, the knees and the ends of the feet." (Related by al-Bukhari and Muslim.) In another narration, he said, "I have been ordered to prostrate on seven bodily parts and not to fold back the hair or clothing: the forehead, the nose, the hands, the knees and the feet." (Related by Muslim and an-Nasa'i.)

► Sahih Al-Bukhari Hadith

### **Hadith 7.794** Narrated by

**Abu Huraira**

The Prophet had big feet and a good-looking face and I have not seen anybody like him after him. Narrated Anas: The Prophet had big feet and hands. Narrated Anas or Jabir bin 'Abdullah: The Prophet had big hands and feet and I have not seen anybody like him after him.

► Sahih Al-Bukhari Hadith

### **Hadith 1.186** Narrated by

**Amr**

My father saw 'Amr bin Abi Hasan asking 'Abdullah bin Zaid about the ablution of the Prophet. 'Abdullah bin Zaid asked for earthenware pot containing water and in front of them performed ablution like that of the Prophet. He poured water from the pot over his hand and washed his hands thrice and then he put his hands in the pot and rinsed his mouth and washed his nose by putting water in it and then blowing it out with three handfuls of water. Again he put his hand in the water and washed his face thrice and washed his forearms up to the elbows twice; and then put his hands in the water and then passed them over his head by bringing them to the front and then to the rear of the head once, and then he washed his feet up to the ankles.

► Al-Muwatta Hadith

### **Hadith 2.32**

#### **On Wudu inGeneral**

Yahya related to me from Malik from Suhayl ibn Abi Salih from his father from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "A muslim slave (or a trusting slave) does wudu and as he washes his face every wrong action he has seen with his eyes leaves with the water (or the last drop of water). As he washes his hands every wrong action he has done with his hands leaves with the water (or the last drop of water). And as he washes his feet every wrong action his feet have walked to leaves with the water (or the last drop of water) so that he comes away purified of wrong actions."

► Fiqh-us-Sunnah

### **Fiqh 1.113**

#### **Woman's aurah & hijab**

There is no such dispute over what constitutes a woman's 'aurah. It is stated that her entire body is 'aurah and must be covered, except her hands and face. Says Allah in the Qur'an, "And to display of their adornment only that which is apparent (do not expose any adornment or beauty save the hands and face)." It has been authentically related from Ibn 'Abbas, Ibn 'Umar and 'Aishah that the Prophet said, "Allah does not accept the prayer of an adult woman unless she is wearing a headcovering (khimar, hijab)." This is related by "the five," except for an-Nasa'i, and by Ibn Khuzaimah and al-Hakim. At-Tirmidhi grades it as hassan.

It is related from Umm Salamah that she asked the Prophet, "Can a woman pray in a long shirt (like a night shirt) and headcovering without a loincloth?" He said, "If the shirt is long and flowing and covers the top of her feet." This is related by Abu Dawud. The scholars say it is sahih in mauqoof form (as a statement of Umm Salamah and not that of the Prophet.)

It is also related that 'Aishah was asked, "In how many garments is a woman to pray?" She answered, "Ask 'Ali ibn Abu Talib and then return to me and tell me what he said." 'Ali's answer was, "In a headcover and a long flowing shirt." This was told to 'Aishah and she said, "He has told the truth."

The clothes worn must cover the 'aurah, even if they are tight enough to highlight those features. If the clothes are so thin that one's skin color can be seen, they are not suitable for prayer.

#### **HAND-HOLD:**

2:256 - Let there be no compulsion in religion. Truth stands out clear from error; whoever rejects evil and believes in Allah hath grasped the most trustworthy **hand-hold** that never breaks. And Allah heareth and knoweth all things. <sup>300301</sup>

- 300 Compulsion is incompatible with religion; because 1) religion depends upon faith and will, and these would be meaningless if induced by force; 2) Truth and Error have been so clearly shown up by the mercy of God that there should be no doubt in the minds of any persons of goodwill as to the fundamentals of faith; 3) God's protection is continuous and His Plan is always to lead us from the depths of darkness into the clearest light. (2.256)
- 301 Hand-hold: something which the hands can grasp for safety in a moment of danger. It may be a loop or a handle, or anchor. If it is without flaw, so that there is no danger of breaking, our safety is absolutely assured so long as we hold fast to it. Our safety then depends on our own will and faith; God's help and protection will always be unfailing if we hold firmly to God and trust in Him. (2.256)
- 4:77 - Hast thou not turned thy vision to those who were told to hold back their **hands** (from fight) but establish regular prayers and spend in regular charity?
- 595 Before the command for fighting was issued there were some who were impatient, and could scarcely be held back. They wanted fighting from human motives,- pugnacity, hatred against their enemies, the gaining of personal ends. Fighting from such motives is wrong at all times. When the testing time came, and they had to fight, not for their own hand, but for a Sacred Cause, in which there was much suffering and little personal gain, the Hypocrites held back and were afraid. (4.77)

**HARUT:** See 2:102

## **HATRED:**

- 5:8 - O ye who believe! stand out firmly for Allah as witnesses to fair dealing and let not the **hatred** of others to you make you swerve to wrong and depart from justice. Be just: that is next to Piety: and fear Allah for Allah is well-acquainted with all that ye do. <sup>706707</sup>
- 707 To do justice and act righteously in a favourable or neutral atmosphere is meritorious enough, but the real test comes when you have to do justice to people **who hate** you or to whom you have an aversion. But no less is required of you by the higher moral law. (5.8)
- 5: 2 - But when ye are clear of the Sacred Precincts and of pilgrim garb ye may hunt and let not the **hatred** of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part).
- 690 See n. 205 to ii. 191. In the sixth year of the Hijra the Pagans, by way of hatred and persecution of the Muslims, had prevented them from access to the Sacred Mosque. When the Muslims were re-established in Makkah, some of them wanted to retaliate. Passing from the immediate event to the general principle, we must not retaliate or return evil for evil. The hatred of the wicked does not justify hostility on our part. We have to help each other in righteousness and piety, not in perpetuating feuds of hatred and enmity. We may have to fight and put down evil, but never in a spirit of malice or hatred, but always in a spirit of justice and righteousness. (5.2)
- 41:34 - Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and thee was **hatred** become as it were thy friend and intimate! <sup>45044505</sup>
- 4504 You do not return good for evil, for there is no equality or comparison between the two. You repel or destroy evil with something which is far better, just as an antidote is better than poison. You foil hatred with love. You repel ignorance with knowledge, folly and wickedness with the friendly message of Revelation. The man who was in the bondage of sin, you not only liberate from sin, but make him your greatest friend and helper in the cause of Allah! Such is the alchemy of the Word of Allah! Cf. xxiii. 96; xxviii. 54. (41.34)
- 5:91 - Satan's plan is (but) to excite enmity and hatred between you with intoxicants and gambling and hinder you from the remembrance of Allah and from prayer: will ye not then abstain?

►Al-Tirmidhi Hadith

### **Hadith 6093** Narrated by **Ali ibn AbuTalib**

Allah's Messenger (peace be upon him) said to him, "You have a resemblance to Jesus whom the Jews hated so much that they slandered his mother and whom the Christians loved so much that they placed him in a position not rightly his." Ali afterwards said, "Two people will perish on my account, one who loves me so excessively that he praises me for what I do not possess, and one who hates me so much that he will be impelled by his hatred to slander me."

Ahmad transmitted it.

►Al-Tirmidhi Hadith

### **Hadith 6005** Narrated by **Abdullah ibn Mughaffal**

Allah's Messenger (peace be upon him) said, "Fear Allah regarding my companions, and do not make them a target after I am gone. He who loves them does so from love of me, and he who hates them does so from hatred of me. He who injures them has injured me, he who injures me has injured Allah, and he who injures Allah will soon be punished by Him."

►Al-Tirmidhi Hadith

## Hadith 5039

Narrated by

Az-Zubayr

Allah's Messenger (peace be upon him) said, "The disease of the peoples before you, namely envy and hatred, has crept to you, and it is the unhappy thing. I do not say that it shaves off the hair, but it shaves off the religion."

Ahmad and Tirmidhi transmitted it.

►Al-Muwatta Hadith

## Hadith 47.7

### Good Character

Yahya related to me from Malik that Yahya ibn Said said that he heard Said ibn al-Musayyab say, "Shall I tell you what is better than much prayer and sadaqa?" They said, "Yes." He said, "Mending discord. And beware of hatred - it strips you (of your deen)."

## HEALING:

10:57 - O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts and for those who believe a Guidance and a Mercy. <sup>1446</sup>

1446 Those who do wrong have a disease in their hearts, which will cause their spiritual death. Allah in His Mercy declares His Will to them, which should direct their lives and provide a healing for their spiritual disease. If they accept Faith, the remedy acts; they find themselves in right guidance and receive Allah's forgiveness and mercy. Surely those are far better gifts than material advantages, wealth, or possessions. (10.57)

16:69 - Then to eat of all the produce (of the earth) and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colors wherein is healing for men: verily in this is a Sign for those who give thought. <sup>20982099</sup>

2098 The bee assimilates the juice of various kinds of flowers and fruit, and forms within its body the honey which it stores in its cells of wax. The different kinds of food from which it makes its honey give different colours to the honey, e.g., it is dark-brown, light-brown, yellow, white, and so on. The taste and flavour also varies, as in the case of heather honey, the honey formed from scented flowers, and so on. As food it is sweet and wholesome, and it is used in medicine. Note that while the instinctive individual acts are described in the singular number, the produce of "their bodies" is described in the plural, as the result of their collective effort. (16.69)

2099 Zululan: two meanings are possible; (1) ways easy and spacious, referring to the unerring way in which bees find their way from long distances to their combs; and (2) the idea of humility and obedience in them. (16.69)

17:82 - We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss. <sup>2282</sup>

2282 In Allah's revelation there is healing for our broken spirits, hope for our spiritual future, and joy in the forgiveness of our sins. All who work in faith will share in these privileges. It is only the rebels against Allah's Law who will suffer loss. The more they will oppose Truth, the deeper down will they go into the mire-the state of sin and Wrath, which is worse than destruction. (17.82)

►Fiqh-us-Sunnah

## Fiqh 5.81

### Etiquette of Drinking Zamzam Water

A person drinking Zamzam water should intend and hope for **healing**, blessings and whatever is best for him in this life and in the hereafter. The Prophet (peace be upon him) said, "The water of Zamzam is (good) for whatever it is intended."

►Sahih Al-Bukhari Hadith

Hadith 7.646 Narrated by

Aisha

The Prophet used to treat some of his wives by passing his right hand over the place of ailment and used to say, "O Lord of the people! Remove the difficulty and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment."

► Sahih Al-Bukhari Hadith

**Hadith 7.592** Narrated by  
**Abu Huraira**

I heard Allah's Apostle saying, "There is healing in black cumin for all diseases except death."

**Sahih Al-Bukhari Hadith**

Hadith 7.673 Narrated by

**Abu Huraira**

Allah's Apostle said, "If a fly falls in the vessel of any of you, let him dip all of it (into the vessel) and then throw it away, for in one of its wings there is a disease and in the other there is healing (antidote for it) i.e. the treatment for that disease."

## HEAR:

35:22 - Nor are alike those that are living and those that are dead. Allah can make any that He wills to hear; but thou canst not make those to hear who are (buried) in graves. <sup>3905</sup>

3905 The final contrast is between the Living and the Dead; those whose future has in it the promise of growth and fulfilment, and those who are inert and on the road to perish. With Allah everything is possible: He can give Life to the Dead. But the human Teacher should not expect that people who are (spiritually) dead and buried will by any chance hear his call. (35.22)

8:20 - O ye who believe! obey Allah and his apostle and turn not away from him when ye hear (him speak).

8:21 - Nor be like those who say "we hear" but listen not: <sup>1194</sup>

8:23 - Had Allah Known of any good in them He would have made them hear, but had He made them hear they would have turned away, averse.

4:46 - Some of those who are Jews change words from their context and say: "We hear and disobey; hear thou as one who heareth not" and "Listen to us!" distorting with their tongues and slandering religion. If they had said: "We hear and we obey; hear thou, and look at us" it had been better for them, and more upright. But Allah hath cursed them for their disbelief, so they believe not, save a few.

21:100 - There sobbing will be their lot nor will they there hear (aught else).

21:102 - Not the slightest sound will they hear of Hell: what their souls desired in that will they dwell.

41:4 - Giving Good News and Admonition: yet most of them turn away and so they hear not. <sup>4464</sup>

4464 With all the qualities mentioned in the last note, if men do not profit by its blessings, the fault lies in their will: they turn away, and thus fail to hear the voice that calls to them. (41.4)

5:7 - And call in remembrance the favor of Allah unto you and His Covenant which He ratified with you when ye said: "We hear and we obey": and fear Allah for Allah knoweth well the secrets of your hearts. <sup>705</sup>

705 There is a particular and a general meaning. The particular meaning refers to the solemn Pledge and Covenant taken by two groups of people at 'Aqaba, a valley near Mina, the first about fourteen months before the Hijra, and the second a little later. These were Pledges of fealty to the Messenger of Allah, comparable to the Covenant under Mount Sinai taken in the time of Moses (See 0. ii. 63 and n. 78). The general meaning has been explained in n. 682 to v. 1: man is under a spiritual obligation under an implied Covenant with Allah: Allah has given man reason, judgment, the higher faculties of the soul, and even the position of vicegerent on earth (ii. 30), and man is bound to serve Allah faithfully-and obey His Will. That obedience begins with cleanliness in bodily functions, food, etc. It goes on to cleanliness of mind and thought, and culminates in purity of motives in the inmost recesses of his heart and soul. (5.7)

88:11 - Where they shall **hear** no (word) of vanity:

10:42 - Among them are some who (pretend to) listen to thee: but canst thou make the deaf to hear even though they are without understanding? <sup>1434</sup>

1434 Cf. vi. 25, 36, 39 and notes. Hypocrites go to hear and see some great Teacher, but they get no profit out of it because they are not sincerely seeking the truth. They are like the blind, or the deaf, or the imbeciles. It is impossible to guide them, because they have not the will to be guided. (10.42)

21:45 - Say "I do but warn you according to revelation": but the deaf will not hear the call (even) when they are warned! <sup>2706</sup>

2706 According to the English saying: "none is so deaf as those who will not hear". When they deliberately shut their ears to warning from the Merciful Allah, meant for their own good, the responsibility is their own. But their cowardice is shown in the next verse by their behaviour when the first breath of the Wrath reaches them. (21.45)

7:100 - Is it not an indication to those who inherit the land after its people (who thus reaped the consequence of evil doing) that, if We will, We can smite them for their sins and print upon their hearts so that they hear not?

7:101-Such were the townships. We relate some tidings of them unto thee (Muhammad). Their messengers verily came unto them with clear proofs (of Allah's Sovereignty), but they could not believe because they had before denied. Thus doth Allah print upon the hearts of disbelievers (that they hear not).

24:51 - The answer of the Believers when summoned to Allah and His Apostle in order that He may judge between them is no other than this: they say "We hear and we obey": it is such as these that will attain felicity. <sup>30273028</sup>

2:285 - The Apostle believeth in what hath been revealed to him from his Lord as do the men of faith. Each one (of them) believeth in Allah His angels His books and His Apostles "We make no distinction (they say) between one and another of His Apostles." And they say: "We hear and we obey; (We seek) Thy forgiveness Our Lord and to Thee is the end of all journeys." 337338339

► Sahih Al-Bukhari Hadith

### **Hadith 9.582** Narrated by **Ibn Abbas**

(regarding the Verse): "Neither say your prayer aloud, nor say it in a low tone." (17.110) This Verse was revealed while Allah's Apostle was hiding himself in Mecca, and when he raised his voice while reciting the Qur'an, the pagans would hear him and abuse the Qur'an and its Revealer and to the one who brought it. So Allah said:

"Neither say your prayer aloud, nor say it in a low tone." (17.110) That is, "Do not say your prayer so loudly that the pagans can hear you, nor say it in such a low tone that your companions do not hear you." But seek a middle course between those (extremes), i.e., let your companions hear, but do not relate the Qur'an loudly, so that they may learn it from you.

► Sahih Al-Bukhari Hadith

### **Hadith 5.316** Narrated by **Hishams father**

It was mentioned before 'Aisha that Ibn 'Umar attributed the following Statement to the Prophet "The dead person is punished in the grave because of the crying and lamentation of his family." On that, 'Aisha said, "But Allah's Apostle said, 'The dead person is punished for his crimes and sins while his family cry over him then.' " She added, -And this is similar to the Statement of Allah's Apostle when he stood by the (edge of the) well which contained the corpses of the pagans killed at Badr, 'They hear what I say.' " She added, "But he said now they know very well what I used to tell them was the truth." 'Aisha then recited: "You cannot make the dead hear." (30.52) and "You cannot make those who are in their Graves, hear you." (35.22) that is, when they had taken their places in the (Hell) Fire.

► Sahih Al-Bukhari Hadith

### **Hadith 6.341** Narrated by **Abdullah**

There gathered near the House (i.e. the Ka'ba) two Quraishi persons and a person from Thaqif (or two persons from Thaqif and one from Quraish), and all of them with very fat bellies but very little intelligence. One of them said, "Do you think that Allah hears what we say?" Another said, "He hears us when we talk in a loud voice, but He doesn't hear us when we talk in a low tone." The third said, "If He can hear when we talk in a loud tone, then He can also hear when we speak in a low tone." Then Allah, the Honorable, the Majestic revealed:

"And you have not been screening against yourself lest your ears, and eyes and your skins should testify against you..." (41.22-23)

►Fiqh-us-Sunnah

## Fiqh 4.127

### On Hearing the Sound of a Cock, a Donkey, and a Dog

Abu Hurairah reported that the Prophet, peace be upon him, said, -Seek refuge with Allah against the devil when you hear the sound of a donkey, for it sees the devil, and when you hear a cock, pray to Allah for His bounty, for it sees an angel.' (Bukhan and Muslim)

Abu Daw'ud's version reads, "**When you hear the barking of dogs and braying of donkeys during the night seek the refuge of Allah from them, for they see what you don't.**"

►Sahih Al-Bukhari Hadith

## Hadith 2.453 Narrated by Aisha

The Prophet said, "They now realize that what I used to tell them was the truth. "And Allah said, "Verily! You cannot make the dead to hear (i.e. benefit them, and similarly the disbelievers) nor can you make the deaf hear (27.80)."

## Hadith 3.272 Narrated by Abbas bin Tamim

►Sahih Al-Bukhari Hadith

that his uncle said: "The Prophet was asked: If a person feels something during his prayer; should one interrupt his prayer?" The Prophet said: No! You should not give it up unless you hear a sound or smell something." Narrated Ibn Abi Hafsa: Az-Zuhri said, "There is no need of repeating ablution unless you detect a smell or hear a sound."

## HEARTS:

2:10 - In their hearts is a disease; and Allah has increased their disease and grievous is the penalty they (incur) because they are false (to themselves). <sup>34</sup>

34 The insincere man who thinks he can get the best of both worlds by compromising with good and evil only increased the disease of his heart, because he is not true to himself. Even the good which comes to him he can pervert to evil. So the rain which fills out the ear of corn or lends fragrance to the rose also lends strength to the thorn or adds strength to the poison of the deadly night-shade. (2.10)

6:43 - When the suffering reached them from Us why then did they not learn humility? On the contrary their hearts became hardened and Satan made their (sinful) acts seem alluring to them. <sup>861</sup>

861 Sorrow and suffering may (if we take them rightly) turn out to be the best gifts of God to us. According to the Psalms (xciv. 12), "Blessed is the man whom Thou chastenest, O Lord!" Through suffering we learn humility, the antidote to many vices and the fountain of many virtues. But if we take them the wrong way, we grumble and complain: we become faint-hearted; and Satan gets his opportunity to exploit us by putting forward the alluring pleasures of his Vanity Fair. (6.43)

2:88 – They say "Our hearts are the wrappings (which preserve Allah's word we need no more)." Nay Allah's curse is on them for their blasphemy; little is it they believe. <sup>9293</sup>

92 The Jews in their arrogance claimed that all wisdom and all knowledge of God were enclosed in their hearts. But there were more things in heaven and earth than were dreamt of in their philosophy. Their claim was not only arrogance but blasphemy. In reality they were men without Faith. (I take Gulfan here to be the plural of Gilafun the wrapping or cover of a book, in which the book is preserved.) As usual, there is a much wider meaning. How many people at all times and among all nations close their hearts to any extension of knowledge or spiritual influence because of some little fragment which they have got and which they think is the whole of Allah's Truth? Such an attitude shows really want of faith and is a blasphemous limitation of Allah's unlimited spiritual gifts to His creatures. [According to another view, the verse refers to the Jewish claim that a covering had been placed over their hearts which prevented them from grasping the message of the Prophet (peace be on him). See Ibn Kathir's commentary on the verse. See also verse iv. 155.] (2.88)

93 The root kafara has many shades of meaning: (1) to deny God's goodness, to be ungrateful, (2) to reject Faith, deny His revelation, (3) to blaspheme, to ascribe some limitation or attribute to God which is derogatory to His nature. In a translation, one shade or another must be put forward according to the context, but all are implied. (2.88)



39:22 - Is one whose heart Allah has opened to Islam so that he has received enlightenment from Allah (no better than one hard-hearted)? Woe to those whose hearts are hardened against celebrating the praises of Allah! They are manifestly wandering (in error)! <sup>42744275</sup>

4274 Those who listen to Allah's Message find at each stage Allah's Grace helping them more and more to expand their spiritual understanding and to receive Allah's light, so that they travel farther and farther to their Goal in the Path of Truth and Righteousness. They are not to be compared to those who shut out Allah's Light from their hearts. See next note. (39.22)

4275 Just as there is spiritual progress for those who seek Allah, so there is more and more spiritual retrogression for those who close their hearts to Allah. Their hearts get hardened, and they allow less and less Allah's Grace to penetrate within. But it is obvious that they flounder on the Way, and cannot walk with the firm steps of those of assured Faith. (39.22)

39:23 - Allah has revealed (from time to time) the most beautiful message in the form of a Book consistent with itself (Yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases but such as Allah leaves to stray can have none to guide. <sup>4276427742784279</sup>

4276 Is Mutashabih here to be understood in the same sense as in iii. 7? See n. 347. The better opinion is that there is a slightly different shade of meaning here, as suggested by the context. In the earlier passage, it was opposed to Muhkam: here it is contrasted or compared to Mathani. The root meaning is: 'having something similar; Those who believe say "Why is not a Surah sent down (for us)?" But when a Surah of basic or categorical meaning is revealed and fighting is mentioned therein thou wilt see those in whose hearts is a disease looking at thee with a look of one in swoon at the approach of death: but more fitting for them <sup>484348444845</sup>

4277 Mathani: Cf. xv. 87, where we have translated "oft-repeated": "the seven oft- repeated (verses)". See n. 2008 to that passage. Here the meaning is similar, but the context gives a different colour to it, as is seen in the translation. (39.23)

4278 The skin is the outer integument of the body. It receives the first shock from the impact of anything unusual, and it trembles and its hair stands on end under excitement. So in spiritual matters the first stimulation from Allah's Message is external. Those who receive Faith do it as it were with tremor and not with apathy. But the next stage is that it penetrates their outer nature and goes right into their hearts. Their whole nature is "softened" to receive the beneficent Message, and it transforms them through and through. (39.23)

4279 "Whom He pleases" and "leaves to stray" are explained fully in n. 2133 to xvi. 93. See also xiv. 4 and n. 1875. (39.23)

9:8 - How (can there be such a league) seeing that if they get an advantage over you they respect not in you the ties either of kinship or of covenant? With (fair words from) their mouths they entice you but their **hearts** are averse from you; and most of them are rebellious and wicked. 12561257

1256 The exceptions having been stated parenthetically in verse 7, the indictment of the general mass of Pagan tribes is now set out briefly but fully and convincingly. After that kind of behaviour how can treaty be possible with them? The counts are: (1) that whenever they got a slight advantage, they disregarded the ties both of kinship and of covenant as against the Muslims because of their Faith, thus proving doubly treacherous; (2) that they spoke fair words, but had venom in their hearts; (3) that their attitude was one of rebellion against their plighted word; (4) that they disregarded the solemn words of Allah for some miserable worldly gain; (5) that they tried to prevent other people from coming to the Way of Allah. The first clause is repeated again as the last clause, to emphasise their double treachery, and round off the argument. (9.8)

1257 Among the Arabs the ties of kinship were so strong as to be almost unbreakable. The Pagan Arabs went out of their way to break them in the case of the Muslims, who were kith and kin to them. Besides the bond of kinship there was the further bond of their plighted oath in the Treaty. They broke that oath because the other parties were Muslims! (9.8)

47:20 - Those who believe say "Why is not a Surah sent down (for us)?" But when a Surah of basic or categorical meaning is revealed and fighting is mentioned therein thou wilt see those in whose hearts is a disease looking at thee with a look of one in swoon at the approach of death: but more fitting for them <sup>484348444845</sup>

4843 The men of faith and loyalty are eager and anxious to get a command to serve the Cause even if it be at the sacrifice of their lives. Not so the Hypocrites, "those in whose hearts is a disease". They are mortally afraid as mentioned below. (47.20)

4844 Cf. iii. 7, and n. 347. The defence of truth and righteousness at all sacrifice, when a definite and categorical command issues from the ruler of an Islamic state is a fundamental condition of enlistment in the cause of Allah. It is true that Punishment and Judgment belong to Allah alone; but our mettle and fidelity have to be tested, (see verse 4 above), and Allah uses human agency in human affairs. (47.20)

4845 Cf. ii. 10. The disease is hypocrisy, disloyalty to the Cause, want of courage and of the spirit of self-sacrifice, want of true understanding. (47.20)

47:29 - Or do those in whose **hearts** is a disease think that Allah will not bring to light all their rancor? <sup>4853</sup>

4853 Cf. verse 20 above, and n. 4845. Being diseased at the very core of their being, they do not understand the simplest facts of spiritual life. (47.29)

48:12 - "Nay ye thought that the Apostle and the Believers would never return to their families; this seemed pleasing in your hearts and ye conceived an evil thought for ye are a people lost (in wickedness)." <sup>4881</sup>

4881 Their faith was so shaky that they thought the worst would happen, and that the Makkan Quraish would destroy the unarmed band. In their heart of hearts they would not have been sorry, because they were steeped in wickedness and rejoiced in the sufferings of others. But such persons will burn in the fire of their own disappointment. (48.12)

3:156 - O ye who believe! be not like the unbelievers who say of their brethren when they are travelling through the earth or engaged in fighting: "If they had stayed with us they would not have died or been slain." This that Allah may make it a cause of sighs and regrets in their **hearts**. It is Allah that gives life and death and Allah sees well all that ye do. <sup>469</sup>

469 It is want of faith that makes people afraid (1) of meeting death, (2) of doing their duty when it involves danger, as in travelling in order to earn an honest living, or fighting in a sacred cause. Such fear is part of the punishment for want of faith. If you have faith, there is no fear in meeting death, for it brings you nearer to your goal, nor in meeting danger for a sufficient cause, because you know that the keys of life and death are in Allah's hands. Nothing can happen without Allah's Will. If it is Allah's Will that you should die, your staying at home will not save you. If it is His Will that you should live, the danger you incur in a just cause brings you glory. Supposing it is His Will that you should lose your life in the danger, there are three considerations that would make you eager to meet it: (1) dying in doing your duty is the best means of reaching Allah's Mercy; (2) the man of faith knows that he is not going to an unknown country of which he has no news; he is going nearer to Allah; and (3) he is being "brought together" unto Allah; i.e., he will meet all his dear ones in faith: instead of the separation which the souls without faith fear, he looks forward to a surer reunion than is possible in this life. (3.156)

2:74 - Thenceforth were your **hearts** hardened; they became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do. <sup>82</sup>

82 The sinner's heart gets harder and harder. It is even harder than rocks, of which a beautiful poetical allegory is placed before us. In nature we think there is nothing harder than rocks. But there are rocks that weep voluntarily, like repentant hearts that come to God of their own accord; such are the rocks from which rivers and springs flow spontaneously, sometimes in small trickles, sometimes in big volumes. Then there are rocks which have to be split or dug into or blown up with dynamite, and underneath we find abundant waters, as in wells beneath rocky soil. Such are the hearts of a less degree of fineness, which yet melt into tears when some great blow or calamity calls the mind to higher things. And lastly, there are the rocks which slip or sink by geological pressure or in an earthquake, and send forth large spouts of water, as happened, for example, in the Bihar earthquake of 1934; such sinking or quaking may be poetically ascribed to fear. So there are hearts which will come to God by no higher motive than fear, but yet fear will melt them into tears of repentance. But the hardened sinner is worse than all these. His case is worse than that of rocks, for nothing will melt him. (2.74)

6:46 - Say: "Think ye if Allah took away your hearing and your sight and sealed up your hearts who a god other than Allah could restore them to you? See how We explain the Signs by various (symbols): Yet they turn aside." <sup>864</sup>

8:11 - Remember He covered you with a sort of drowsiness to give you calm as from Himself and He caused rain to descend on you from heaven to clean you therewith to remove from you the stain of Satan to strengthen your hearts and to plant your feet firmly therewith. <sup>118611871188</sup>

8:12 - Remember thy Lord inspired the angels (with the message): "I am with you: give firmness to the believers: I will instil terror into the hearts of the unbelievers: smite ye above their necks and smite all their finger-tips off them." <sup>1189</sup>

1186 Cf. iii. 154 for Uhud. Calm (presence of mind) is essential in battle and in 'ill posts of danger. If the mind is too much in a state of excitement, it cannot carry out a well-considered or well-concerted plan. This spirit of calm confidence on the part of the Muslims won against the blustering violence of the Quraish. (8.11)

1187 The rain was welcome for many reasons. (1) Water was scarce both for drinking and ablutions; (2) the muslim band, without baggage or equipment or comforts, found that their thirst aggravated their fatigue; (3) the sand was loose, and the rain consolidated it and enabled them "to plant their feet firmly." (8.11)

- 1188 "Stain of Satan". Dirt is physically a symbol of evil, and the Muslims were particular about ablutions before prayer. But the rain also refreshed their spirits and removed any lurking doubts in their minds (suggestions of the Evil) that victory might be impossible in such adverse circumstances. (8.11)
- 1189 The vulnerable parts of an armed man are above the neck. A blow on the neck, face or head, finishes him off. If he has armour it is difficult to get at his heart. But if his hands are put out of action, he is unable to wield his sword or lance or other weapon, and easily becomes a prisoner. (8.12)
- 8:60 - Against them make ready your strength to the utmost of your power including steeds of war to strike terror into (the **hearts** of) the enemies of Allah and your enemies and others besides whom ye may not know but whom Allah doth know. Whatever ye shall spend in the cause of Allah shall be repaid unto you and ye shall not be treated unjustly. <sup>122512261227</sup>
- 1227 Be always ready and put all your resources into your Cause. You do not do so in vain. Allah's reward will come in various forms. He knows all, and His reward will always be more generous than you can possibly think of. (8.60)
- 13:28 - "Those who believe and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction. <sup>1843</sup>
- 1843 The Sign or Miracle is not something external: it is something internal, something in your mind, heart, and soul. It depends on your inner spiritual experience. If you turn to Allah, that light, that experience, will come. If you do not, Allah will not force you. (13.28)
- 39:22 - Is one whose heart Allah has opened to Islam so that he has received enlightenment from Allah (no better than one hard-hearted)? Woe to those whose **hearts** are hardened against celebrating the praises of Allah! They are manifestly wandering (in error)! <sup>42744275</sup>
- 39:23 - Allah has revealed (from time to time) the most beautiful message in the form of a Book consistent with itself (Yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their **hearts** do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases but such as Allah leaves to stray can have none to guide. <sup>4276427742784279</sup>
- 4274 Those who listen to Allah's Message find at each stage Allah's Grace helping them more and more to expand their spiritual understanding and to receive Allah's light, so that they travel farther and farther to their Goal in the Path of Truth and Righteousness. They are not to be compared to those who shut out Allah's Light from their hearts. See next note. (39.22)
- 4275 Just as there is spiritual progress for those who seek Allah, so there is more and more spiritual retrogression for those who close their hearts to Allah. Their hearts get hardened, and they allow less and less Allah's Grace to penetrate within. But it is obvious that they flounder on the Way, and cannot walk with the firm steps of those of assured Faith. (39.22)
- 4276 Is Mutashabih here to be understood in the same sense as in iii. 7? See n. 347. The better opinion is that there is a slightly different shade of meaning here, as suggested by the context. In the earlier passage, it was opposed to Muhkam: here it is contrasted or compared to Mathani. The root meaning is: 'having something similar; working by analogy or allegory, or parable; having its parts consistent with each other'. The last meaning I adopt here. The Quran was revealed in parts at different times. And yet its parts all conform to each other. There is no contradiction or inconsistency anywhere. (39.23)
- 4277 Mathani: Cf. xv. 87, where we have translated "oft-repeated": "the seven oft- repeated (verses)". See n. 2008 to that passage. Here the meaning is similar, but the context gives a different colour to it, as is seen in the translation. (39.23)
- 4278 The skin is the outer integument of the body. It receives the first shock from the impact of anything unusual, and it trembles and its hair stands on end under excitement. So in spiritual matters the first stimulation from Allah's Message is external. Those who receive Faith do it as it were with tremor and not with apathy. But the next stage is that it penetrates their outer nature and goes right into their hearts. Their whole nature is "softened" to receive the beneficent Message, and it transforms them through and through. (39.23)
- 4279 "Whom He pleases" and "leaves to stray" are explained fully in n. 2133 to xvi. 93. See also xiv. 4 and n. 1875. (39.23)
- 48:18 - Allah's Good Pleasure was on the believers when they swore Fealty to thee under the Tree: He knew what was in their hearts and He sent down tranquillity to them and He rewarded them with a speedy Victory; <sup>48914892489348944895</sup>
- 4891 The noun from the verb radiya is Ridhwan (Good Pleasure); hence the name of this Bai'at, Bai'at ur Ridhwan, the Fealty of Allah's Good Pleasure: see n. 4877 to xlviii. 10. (48.18)
- 4892 The great ceremony of the Fealty of Allah's Good Pleasure took place while the holy Prophet sat under a tree in the plain of Hudaibiya. (48.18)
- 4893 Or tested: see n. 4855 to xlvii. 31. (48.18)

- 4894 Sakina=Peace, calm, sense of security and confidence, tranquillity. Cf. above xlviii. 4, and n. 4869. The same word is used in connection with the battle of Hunain in ix. 26, and in connection with the Cave of Thaur at an early stage in the Hijrat: ix. 40. (48.18)
- 4895 The Treaty of Hudaibiya itself was a "speedy Victory": it followed immediately after the Bai'at. (48.18)
- 47:24 - Do they not then earnestly seek to understand the Qur'an or are their hearts locked up by them?
- 59:13 - Of a truth ye are stronger (than they) because of the terror in their hearts (sent) by Allah. This is because they are men devoid of understanding. <sup>5389</sup>
- 59:14 - They will not fight you (even) together except in fortified townships or from behind walls. Strong is their fighting (spirit) amongst themselves: thou wouldst think they were united but their hearts are divided: that is because they are a people devoid of wisdom. <sup>53905391</sup>
- 5389 Being Unbelievers they fear you more than they fear Allah, because your valour they see, but in Allah they do not believe. (59.13)
- 5390 They have not sufficient self-confidence or plan to sustain them in a fight except under material advantages or defences. Even if they join forces, they have not sufficient trust in each other to expose themselves to open fighting. (59.14)
- 5391 'It may be that they have a strong fighting spirit among themselves, but they have no Cause to fight for and no common objective to achieve. The Makkan Pagans want to keep their own unjust autocracy; the Madinah Hypocrites wish for their own domination in Madinah; and the Jews want their racial superiority established over the Arabs, of whose growing union and power they are jealous.' Their pretended alliance could not stand the strain of either a defeat or a victory. If they had been wise, they would have accepted the Cause of Unity, Faith, and Truth. (59.14)
- 63:3 - That is because they believed then they rejected Faith: so a seal was set on their hearts: therefore they understand not. <sup>5468</sup>
- 5468 Cf. ii. 7. Their double-dealing has fogged their understanding. In Arabic the heart is taken to be the seat of understanding as well as of affection. (63.3)
- 2:4 - And who believe in the Revelation sent to thee and sent before thy time and (in their hearts) have the assurance of the Hereafter. <sup>28</sup>
- 28 Righteousness comes from a secure faith, from sincere devotion to God, and from unselfish service to Man. (2.4)
- 3:103 - And hold fast all together by the rope which Allah (stretches out for you) and be not divided among yourselves; and remember with gratitude Allah's favor on you; for ye were enemies and He joined your **hearts** in love so that by His grace ye became brethren; and ye were on the brink of the pit of fire and He saved you from it. Thus doth Allah make his signs clear to you: that ye may be guided. <sup>429430</sup>
- 429 The simile is that of people struggling in deep water, to whom a benevolent Providence stretches out a strong and unbreakable rope of rescue. If all hold fast to it together, their mutual support adds to the chance of their safety. (3.103)
- 430 Yathrib was torn with civil and tribal feuds and dissensions before the Messenger of Allah set his feet on its soil. After that, it became the City of the Prophet, Madinah, and unmatched Brotherhood, and the pivot of Islam. This poor quarrelsome world is a larger Yathrib: can we establish the sacred feet on its soil, and make it a new and larger Madinah? (3.103)
- 18:14 - We gave strength to their **hearts**: Behold they stood up and said: "Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did; we should indeed have uttered an enormity!" <sup>23432344</sup>
- 2343 So that they were not afraid to speak out openly, and protest the truth of the Unity which they clearly saw in their own minds and hearts. (18.14)
- 2344 We may suppose them to have taken their stand and made a public protest before they betook themselves to the Cave (xviii. 16). The story really begins at xviii. 13, and the verses xviii. 9-12 may be considered as introductory. As the emphasis is on spiritual lessons, the facts stated in the introductory part are passed over lightly in the story. (18.14)
- 78:31 - Verily for the righteous there will be a fulfillment of (the Heart's) desires; <sup>5904</sup>
- 5904 This is true Salvation. It is not only safety and felicity, but the attainment of the final Goal, the supreme Achievement, the Fulfilment of the highest in human nature, the satisfaction of the true and pure desires of the heart,-seeing the "Face of Allah". See n. 4733 to xlv. 57. (78.31)

Fiqh-us-Sunnah

## Fiqh 2.140

### It is preferred to raise one's voice, to keep the khutbah short, and to the point

Ammar ibn Yasir reports that he heard the Messenger of Allah say: "Prolonging salah and shortening one's khutbah is a sign of one's understanding of the religion. So, prolong the prayer and shorten the khutbah."

This is related by Ahmad and Muslim. Shortening the khutbah and prolonging one's salah shows one's understanding of religion, for such a person is able to comprehend and express much in a few words.

Fiqh-us-Sunnah

## Fiqh 4.101a

### Etiquette of Dhikr

The purpose of dhikr is to purify hearts and souls and awaken the human conscience.

"And do bring your Lord to remembrance in your very soul, with humility and in reverence, without loudness in words, in the mornings and evening, and be not of those who are unheedful." [Qur'an 7.205](#)

This verse indicates that doing dhikr in silence and without raising one's voice is better. Once during a journey the Prophet, peace be upon him, heard a group of Muslims supplicating aloud. Thereupon the Prophet, peace be upon him, said, "Give yourselves a respite, you are not **calling upon someone deaf or absent. Surely He Whom you are calling upon is near you and He listens to all. He is nearer to you than the neck of your mount.**" This hadith underlines the love and awe a person should feel while engaged in dhikr

A part of this etiquette is the requirement that a person wishing to do dhikr be clean in body and dress, and smell sweet and fragrant. This will give him a fresh zeal and he will feel invigorated. One should face the qiblah during dhikr, for the best assemblies are those that face the Ka'bah.

Sahih Muslim Hadith

### Hadith 6418 Narrated by Abdullah ibn Amr ibn al-'As

Abdullah heard Allah's Apostle (peace be upon him) as saying: Verily, the hearts of all the sons of Adam are between the two fingers out of the fingers of the Compassionate Lord as one heart. He turns that to any (direction) He likes. Then Allah's Apostle (peace be upon him) said: O Allah, the Turner of the hearts, turn our hearts to Thine obedience.

Al-Tirmidhi Hadith

### Hadith 5323 Narrated by AbuHurayrah

Allah's Messenger (peace be upon him) said, "In the last times men will come forth who will fraudulently use religion for worldly ends and wear sheepskins in public to display meekness. Their tongues will be sweeter than sugar, but their **hearts** will be the hearts of wolves. Allah will say, 'Are they trying to deceive me, or are they acting presumptuously towards me? I swear by myself that I shall send trial upon those people which will leave the intelligent man among them confounded.'"

Tirmidhi transmitted it.

A. Yusuf Ali Quran Subjects

### Disease In The Hearts

1. Disease in the hearts of the Hypocrites and Unbelievers  
[2.10](#), [5.55](#), [8.49](#), [9.125](#), [22.53](#), [24.50](#), [33.12](#), [33.32](#), [33.60](#), [47.20](#), [50.7](#), [74.31](#)
2. deprecated  
[29.46](#)

Fiqh-us-Sunnah

## Fiqh 3.63b

### Reconciliation of hearts:

This applies primarily to that group of people whose hearts, due to their weak Islam, need to be reconciled or strengthened for Islam. In this case, zakah is distributed to rid Muslims of their evil, or to procure their assistance in the defense of Muslims. The jurists divide such people into Muslims and unbelievers. The Muslims are divided into four groups:

Sahih Al-Bukhari Hadith

### Hadith 9.600 Narrated by Anas

I heard the Prophet saying, "On the Day of Resurrection I will intercede and say, "O my Lord! Admit into Paradise (even) those who have faith equal to a mustard seed in their hearts." Such people will enter Paradise, and then I will say, "O (Allah) admit into Paradise (even) those who have the least amount of faith in their hearts." Anas then said: As if I were just now looking at the fingers of Allah's Apostle.

▪Sahih Al-Bukhari Hadith

### **Hadith 4.468** Narrated by **Abu Huraira**

Allah's Apostle said, "The first group (of people) who will enter Paradise will be (glittering) like the moon when it is full. They will not spit or blow their noses or relieve nature. Their utensils will be of gold and their combs of gold and silver; in their centers the aloe wood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (i.e. the people of Paradise) will neither have differences nor hatred amongst themselves; their **hearts** will be as if one heart and they will be glorifying Allah in the morning and in the evening."

▪Sunan of Abu-Dawood

### **Hadith 4284** Narrated by **Thawban**

The Prophet (peace be upon him) said: The people will soon summon one another to attack you as people when eating invite others to share their dish. Someone asked: Will that be because of our small numbers at that time? He replied: No, you will be numerous at that time: but you will be scum and rubbish like that carried down by a torrent, and Allah will take fear of you from the breasts of your enemy and last enervation into your **hearts**. Someone asked: What is wahn (enervation). Apostle of Allah (peace be upon him): He replied: Love of the world and dislike of death.

## **HEAVEN:**

39:20 - But it is for those who fear their Lord that lofty mansions one above another have been built: beneath them flow rivers (of delight): (such is) the promise of Allah: never doth Allah fail in (His) promise. <sup>42714272</sup>

4271 Cf. xxix. 58, and xxxiv. 37. The idea of **heaven** here is that of a Home of sublimity and beauty, with a picturesque outlook, such as we would describe in this life by the type of a palace by gently-flowing streams. The mansions will also suggest generous space and architectural beauty, tiers upon tiers piled one upon another. (39.20)

4272 Mi'ad: the time, place, and manner of the fulfilment of a Promise. Allah's promise will be fulfilled in all particulars better than we can possibly imagine. (39.20)

39:73 - And those who feared their Lord will be led to the Garden in crowds: until behold they arrive there; its gates will be opened: and its Keepers will say: "Peace be upon you! Well have ye done! Enter ye here to dwell therein." <sup>43514352</sup>

4351 The righteous ones will also go in crowds, and not be alone. There is now a true sorting out. Verses 73-75 are parallel in contrast to verses 71-72 above. (39.73)

4352 The angels in heaven are not surprised at the advent of the good and righteous souls. They are glad; they greet them with the salutation of Peace; they congratulate them; and they welcome them in. (39.73)

50:32 - (A voice will say:) "This is what was promised for you for everyone who turned (to Allah) in sincere repentance who kept (his law). <sup>4969</sup>

4969 The description of the Righteous is given in four masterly clauses: (1) those who turned away from Evil in sincere repentance; (2) those whose new life was good and righteous; (3) those who in their innermost hearts and in their most secret doings were actuated by Allah-fearing love, the fear that is akin to love in remembering Allah under His title of "Most Gracious"; and (4) who gave up their whole heart and being to Him. (50.32)

50:33 - "Who feared (Allah) Most Gracious unseen and brought a heart turned in devotion (to Him): <sup>4970</sup>

50:34 - "Enter ye therein in Peace and Security; this is a Day of Eternal Life!" <sup>4971</sup>

4971 The true meaning of Islam: peace, security, salutation, and accord with Allah's Plan in all Eternity. (50.34)

50:35 - There will be for them therein all that they wish and more besides in Our Presence. <sup>4972</sup>

4972 To get all that our purified wishes and desires comprehend may seem to sum up final Bliss; but there is something still wanting, which is supplied by the sight of Allah, the Light of His Countenance. (50.35)



89:27 - (To the righteous soul will be said:) "O (thou) soul in (complete) rest and satisfaction!" <sup>6127</sup>

6127 The righteous enter into their **inheritance** and receive their welcome with a title that suggests freedom from all pain, sorrow, doubt, struggle, disappointment, passion, and even further desire; at rest, in peace; in a state of complete satisfaction. In Muslim theology, this stage of the soul is the final stage of bliss. The unregenerate human soul, that seeks its satisfaction in the lower earthly desires, is the Ammara (xii. 53). The self-reproaching soul that feels conscious of sin and resists it is the Lawwama (lxxv. 2, and n. 5810). (89.27)

89:28 - "Come back thou to thy Lord well pleased (thyself) and well-pleasing unto Him!" <sup>6128</sup>

6128 Note that Evil finds itself isolated, and cries out in lonely agony (verse 24), while Good receives a warm welcome from the Lord of Goodness Himself, also that it is the soul which enters heaven, and not the gross body which perishes. (89.28)

89:29 - "Enter thou then among my Devotees!"

89:30 - "Yea enter thou my Heaven!" <sup>6129</sup>

6129 The climax of the whole is: "Enter My Heaven!" Men may have imagined all kinds of heaven before, and many types are used in the sacred Word itself. But nothing can express the reality itself better than "My Heaven"-Allah's own Heaven! May we reach it through Allah's grace! (89.30)

78:35 - No Vanity shall they hear therein nor Untruth <sup>5908</sup>

5908 The explanation of the three illustrations is made further clear by the two negatives. (1) There will be no talk of vanities, such as are usually associated on this earth with pleasant Gardens, Companions of equal age, or generous Cups nowing in Assemblies. (2) There will be no Untruth or Falsehood. Insincerity or Hollowness there. Everything will be on a plane of absolute Truth and Reality. (78.35)

15:46 - (Their greeting will be): "Enter ye here in Peace and Security."

15:47 - And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on thrones (of dignity). <sup>1978</sup>

1978 Cf. vii. 43, and n. 1021. The hearts and minds will be so purified that all past rancour, jealousy, or sense of injury will be obliterated. The true Brotherhood will be realised there, when each will have his own dignity, there will be no question of invidious comparisons; each will face the others with joy and confidence. There will be no sense of toil or fatigue, and the joy will last for ever. (15.47)

15:48 - There no sense of fatigue shall touch them nor shall they (ever) be asked to leave.

36:58 - "Peace! a Word (of salutation) from a Lord Most Merciful!" <sup>4004</sup>

4004 Fourthly, we reach the highest grade of bliss, the salutation "Peace!" from Allah Most Merciful. Cf. x. 10. That Word sums up the attainment of the final Goal. For it explains the nature of the Most High; -He is not only a Lord and Cherisher, but a Lord Whose supreme glory is Mercy, Peace, and Harmony! (36.58)

39:75 - And thou wilt see the angels surrounding the Throne (Divine) on all sides singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice. And the cry (on all sides) will be "Praise be to Allah the Lord of the Worlds!" <sup>4355</sup>

4355 These are the opening words of the first Sura, and they describe the atmosphere of the final Bliss in Heaven, in the light of the Countenance of their Lord, the Lord of all! (39.75)

54:55 - In an Assembly of Truth in the Presence of a Sovereign Omnipotent. <sup>516951705171</sup>

5169 While we possess our bodily senses, the best conceptions we can form are through our sense-perceptions. (54.55)

5170 But there is a higher conception still, something that it can only be expressed by reference to the Presence of Allah, (54.55)

5171 Muqtadir, which is translated Omnipotent, implies something more: the eighth- declension form denotes not only complete mastery, but the further idea that the mastery arises from Allah's own nature, and depends on nothing else whatever. (54.55)

52:21 - And those who believe and whose families follow them in Faith to them shall We join their families: nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds. <sup>50545055</sup>

5054 Zurriyat: literally, progeny, offspring, family; applied by extension to mean all near and dear ones. Love is unselfish, and works not merely, or chiefly, for Self, but for others; provided the others have Faith and respond according to their capacities or degrees, they will be joined together. Even though on individual merits their rank might be less. (52.21)

5055 As already explained in the last note, though the love poured out by Prophets, ancestors, descendants, friends, or good men and women, will secure for their loved ones the enjoyment of their society, it is an indispensable condition that the loved ones should also, according to their lights, have shown their faith and their goodness in deeds. Each individual is responsible for his conduct. In the kingdom of heaven there is no boasting of ancestors or friends. But it is part of the satisfaction of the good ones who poured out their love that those who were in any way worthy to receive their love should also be admitted to their society, and this satisfaction shall in no way be diminished to them. (52.21)

52:18 - Enjoying the (Bliss) which their Lord hath bestowed on them and their Lord shall deliver them from the Penalty of the Fire.

52:25 - They will advance to each other engaging in mutual enquiry. <sup>5059</sup>

5059 The third-and the highest-stage of Bliss, after individual Bliss and social Bliss, is the satisfaction of looking to the Past without its shadows and realising to the full in the Present the goodness of Allah. See n. 5050. This, again, is shared in mutual converse and confidence. (52.25)

52:19 - (To them will be said:) "Eat and drink ye with profit and health because of your (good) deeds." <sup>50505051</sup>

5050 The bliss of the Righteous is described in three aspects: (1) their individual bliss, verses 17-20: (2) their social bliss, verses 21-24; and (3) their satisfaction in the dissipation of past shadows, and their full understanding of the goodness of Allah, verses 25-28. (52.19)

5051 Individual satisfaction is expressed in three types or figures of speech. (1) eating and drinking (2) couches of dignity, and (3) the joy of individual companionship. But the eating and drinking will be free of all drawbacks, such as excess, aftereffects and satiety: here there will be pure health, profit, and enjoyment. So about the other two: see the notes following. Cf. with this the description of heaven in xxxvii 40-49: while the general account is the same, special phases are brought out in the two passages to correspond with the context. (52.19)

52:20 - They will recline (with ease) on Thrones (of dignity) arranged in ranks; and We shall join them to Companions with beautiful big and lustrous eyes. <sup>50525053</sup>

5052 Every one will have a couch of dignity, but it does not follow that the dignity will be the same. Every one's Personality will be purified but it will not be merged into one general sameness. (52.20)

5053 Cf. xlv. 54, and notes 4728 and 4729, where the meaning of Hur is fully explained. This is the special sharing of individual Bliss one with another. The next verse refers to the general social satisfaction shared with all whom we loved in this earthly life. (52.20)

52:23- They shall there exchange one with another a (loving) cup free of frivolity free of all taint of ill. <sup>5057</sup>

5057 Drinking or loving cups, in our life on this earth, are apt to be misused in two ways: (1) they may be occasions for mere frivolity or the wasting of time; (2) they may lead to evil thoughts, evil suggestions, evil talk, or evil deeds. (52.23)

19:62 - They will not there hear any vain discourse but only salutations of peace: and they will have therein their sustenance morning and evening. <sup>25122513</sup>

2512 Salam, translated "Peace", has a much wider signification. It includes (1) a sense of security and permanence, which is unknown in this life; (2) soundness, freedom from defects, perfection as in the word salim; (3) preservation, salvation, deliverance, as in the word sallama, (4) salutation, accord with those around us; (5) resignation, in the sense that we are satisfied and not discontented; besides (6) the ordinary meaning of Peace, i.e., freedom from any jarring element. All these shades of meaning are implied in the word Islam. (19.62)

2513 Rizq: literally sustenance or means of subsistence, the term covers all the means of perfect satisfaction of body and soul. Morning and evening, i.e., early and late, all the time, always. (19.62)

43:71 - To them will be passed round dishes and goblets of gold: there will be there all that the souls could desire all that the eyes could delight in: and ye shall abide therein (for aye). <sup>4669</sup>

4669 We shall have all our near and dear ones ("wives") with us: perfected Love will not be content with Self, but like a note of music will find its melody in communion with the others. The richest and most beautiful vessels will minister to our purified desires, and give complete and eternal satisfaction to our souls in every way. (43.71)

43:72- Such will be the Garden of which ye are made heirs for your (good) deeds (in life). <sup>4670</sup>

4670 We shall be there, not as strangers, or temporary guests, but as heirs,-made heirs in eternity because of the good lives we had led on earth. (43.72)

43:73 - Ye shall have therein abundance of fruit from which ye shall have satisfaction. <sup>46714672</sup>

44:52 - Among Gardens and Springs;

44:53 - Dressed in fine silk and in rich brocade they will face each other; <sup>47264727</sup>

4727 Everything will be open and in social companionship: for all the petty feelings of jeal

44:55 - There can they call for every kind of fruit in peace and security; <sup>4730</sup>

4730 The signification is explained in n. 4671 to xliii. 73. ([44.55](#))

36:56 - They and their associates will be in groves of (cool) shade reclining on thrones (of dignity);  
4002

4002 Secondly, the joy or happiness is figured to be, not solitary, but shared by associates. ([36.56](#))

36:57 - (Every) fruit (enjoyment) will be there for them; they shall have whatever they call for; <sup>4003</sup>

4003 Thirdly, besides any external conditions of Bliss, the Bliss in the Hereafter has an inner quality. ([36.57](#))

37:42 - Fruits (Delights) and they (shall enjoy) honor and dignity. <sup>4062</sup>

4062 "Fruits": Cf. xxxvi. 57, and n. 4003. The Garden's Delights are figured forth from parallel experiences in our present life, and follow an ascending order: Food and Fruits; Gardens of Bliss, (with all their charm, design, greenery, birds' songs, fountains, etc.); the Home of Happiness and Dignity, with congenial company seated on Thrones; Delicious Drinks from crystal Springs, for social pleasure; and the society of Companions of the opposite sex, with beauty and charm but none of the grossness too often incidental to such companionship in this life. ([37.42](#))

37:45 - Round will be passed to them a Cup from a clear-flowing fountain

37:46 - Crystal-white of a taste delicious to those who drink (thereof)

37:47 - Free from headiness; nor will they suffer intoxication therefrom. <sup>4063</sup>

4063 The passing round of the social cup, as in the case of other pleasures, is without any of the drawbacks and evil accompaniments of the pleasures of this world, which are taken as types. In drink there is no intoxication: in fruit there is no satiety. Cf. Dante: "the bread of Angels upon which One liveth here and grows not sated by it." (Paradiso, Canto II., Longfellow's translation.) ([37.47](#))

37:50 - Then they will turn to one another and question one another. <sup>4066</sup>

4066 Cf. above, xxxvii. 27, where the same phrase is used in the reverse conditions. In each case there is a going back to the earlier memories or experiences of this life. ([37.50](#))

37:51 - One of them will start the talk and say: "I had an intimate companion (on the earth)" <sup>4067</sup>

4067 This companion was a sceptic, who laughed at Religion and a Hereafter. How the tables are now turned! The devout man backed up his Faith with a good life and is now in Bliss: the other was a cynic and made a mess of his life, and is now burning in the Fire. ([37.51](#))

38:51 - Therein will they recline (at ease); therein can they call (at pleasure) for fruit in abundance and (delicious) drink; <sup>4208</sup>

38:52 - And beside them will be chaste women restraining their glances (companions) of equal age.  
42094210

4209 Cf. xxxvii. 48 and n. 4064, and xxxvi. 56, n. 4002. As we conceive happiness in this life, it is not complete if it is only solitary. How we hanker after some one who can share in our highest joy! That feeling is also figured here. ([38.52](#))

4210 To make the social happiness complete, we want companionship of equal age. Age and youth cannot be happy together. It is not suggested that in the Timeless state figured here, there will be old age; but if it is possible to conceive of temperamental differences then, the company will be so arranged that it will be congenial. Or we can accept the type of youth and freshness as common to all in that happy state. ([38.52](#))

37:48 - And beside them will be chaste women; restraining their glances with big eyes (of wonder and beauty). <sup>4064</sup>

4054 Allah's decree of justice requires that every soul should taste the consequences of its own sins, and that decree must be fulfilled. No excuses can serve. It is only Allah's mercy that can save. ([37.31](#))

37:49 - As if they were (delicate) eggs closely guarded. <sup>4065</sup>

4065 This is usually understood to refer to the delicate complexion of a beautiful woman, which is compared to the transparent shell of eggs in the nest, closely guarded by the mother-bird; the shell is warm and free

from stain. In lv. 58 the phrase used is "like rubies and coral", referring to the red or pink of a beautiful complexion. (37.49)

37:44 - Facing each other on Thrones (of dignity):

55:56 - In them will be (Maidens) Chaste restraining their glances whom no man or Jinn before them has touched <sup>52095210</sup>

5209 See notes 4728-29 to xliv. 54. (55.56)

5210 Cf. xxxvii. 48 and n. 4064. Their purity is the feature hereby chiefly emphasised. (55.56)

55:58 - Like unto rubies and coral. <sup>5211</sup>

5211 Delicate pink, with reference to their complexions and their beauty of form. The gems also indicate their worth and dignity. (55.58)

55:70 - In them will be fair (companions) good beautiful <sup>5217</sup>

5217 See n. 5209 above. Goodness and Beauty are specially feminine attributes. (55.70)

55:72 - Companions restrained (as to their glances) in (goodly) pavilions <sup>52185219</sup>

5218 Maqsurat here is the passive participle of the same verb as the active participle Qasirat in lv. 56, xxxvii. 48 and xxxviii. 52. As I have translated Qasirat by the phrase "restraining (their glances)", I think I am right in translating the passive Maqsurat by "restrained (as to their glances)". This is the only place in the Qur-an where the passive form occurs. (55.72)

5219 The Pavilions seem to add dignity to their status. In the other Gardens (lv. 58), the description "like rubies and corals" is perhaps an indication of higher dignity. (55.72)

55:74 - Whom no man or Jinn before them has touched

55:76 - Reclining on green Cushions and rich Carpets of beauty. <sup>5220</sup>

5220 Cf. the parallel words for the other two Gardens, in lv. 54 above, which suggest perhaps a higher dignity. Rafrat is usually translated by Cushions or Pillows, and I have followed this meaning in view of the word "reclining". But another interpretation is "Meadows", in view of the adjective "green"-abqari: carpets richly figured and dyed, and skillfully worked. (55.76)

56:22 - And (there will be) Companions with beautiful big and lustrous eyes-- <sup>5233</sup>

5230 But they will not be separate each in his own corner. They will face each other. For they are all one, and their mutual society will be part of their Bliss. (56.16)

44:54 - So; and We shall Join them to Companions with beautiful big and lustrous eyes. <sup>47284729</sup>

4728 The Maidens, like the scene, the dress, the outlook, and the fruit, will be beautiful. There will be life, but free from all earthly grossness. The women as well as the men of this life will attain to this indescribable bliss. (44.54)

4729 Hur implies the following ideas: (1) purity, (2) beauty, especially of eyes, where the intense white of the eye-balls stands out against the intense black of the pupil, thus giving the appearance of lustre, and intense feeling, as opposed to dullness or want of expression; and (3) truth and goodwill. (44.54)

56:23 - Like unto Pearls well-guarded. <sup>5234</sup>

5234 Cf. lii. 24, where this description is applied to the youths who serve. See also n. 5058 there. In lvi. 78 below the adjective maknun is applied to the Qur-an, "the well guarded Book". (56.23)

56:35 - We have created (their Companions) of special creation. <sup>5240</sup>

5240 The pronoun in Arabic is in the feminine gender. It is made clear that these maidens for heavenly society will be of special creation,-of virginal purity, grace, and beauty, inspiring and inspired by love, with the question of time and age eliminated, (56.35)

56:36 - And made them virgin-pure (and undefiled)

56:37 - Beloved (by nature) equal in age

55:64 - Dark green in color (from plentiful watering). <sup>5214</sup>

5214 "Dark-green in colour": these Gardens will also be fruitful and flourishing, and watered plentifully; but their aspect and characteristics will be different, corresponding to the subjective differences in the ideas of Bliss among those who would respectively enjoy, the two sets of Gardens. (55.64)

55:66 - In them (each) will be two springs pouring forth water in continuous abundance: <sup>5215</sup>

5215 In comparison with the Springs in the other two Gardens, described in lv. 50 above, these Springs would seem to irrigate crops of vegetables and fruits requiring a constant supply of abundant water. (55.66)

55:68 - n them will be Fruits and dates and pomegranates: <sup>5216</sup>

5216 See last note. Cf. also with lv. 52 above, where "fruits of every kind" are mentioned. (55.68)

56:20 - And with fruits any that they may select;

56:29 - Among Talh trees with flowers (or fruits) piled one above another <sup>5238</sup>

5238 Talh: some understand by this the plantain or banana tree, of which the fruit is borne in bunches, one tier above another; but the banana tree does not grow in Arabia and its ordinary Arabic name is Mauz; perhaps it is better to understand a special kind of Acacia tree, which flowers profusely, the flowers appearing in tiers one above another. (56.29)

56:30 - n shade long-extended

56:31 - By water flowing constantly

56:32 - And fruit in abundance

56:33 - Whose season is not limited nor (supply) forbidden <sup>5239</sup>

5239 As it is not like earthly fruit, its season is not limited, nor is there any prohibition by law or custom or circumstance as to when or how it is to be consumed. (56.33)

55:46 - But for such as fear the time when they will stand before (the Judgment Seat of) their Lord there will be two Gardens <sup>52045205</sup>

5204 The reference to the Punishment of Sin having been dismissed in a few short lines, we now come to a description of the state of the Blessed. (55.46)

5205 Here two Gardens are mentioned, and indeed four, counting the other two mentioned in lv. 62-76. Opinions are divided about this, but the best opinion is that the two mentioned in verses 46-61 are for the degree of those Nearest to Allah (Muqarrabun), and those in verses 62-76 for the Companions of the Right Hand: Why two for each? The Duality is to express variety, and the whole scheme of the Sura runs in twos. There will be no dulness of uniformity: as our minds can conceive it now, there will be freshness in change, but it will

55:48 - Containing all kinds (of trees and delights)

55:50 - In them (each) will be two Springs flowing (free); <sup>5206</sup>

5206 Two Springs, for the same reasons as there will be two Gardens. See last note. (55.50)

55:52 - In them will be Fruits of every kind two and two. <sup>5207</sup>

5207 The Duality of Fruits is for the same reason as the Duality of the Gardens. See n. 5205. (55.52)

52:22 - And We shall bestow on them of fruit and meat anything they shall desire. <sup>5036</sup>

5036 That is, their eternal Punishment in the Hereafter, as well as any punishment that may come to them in this life. (52.22)

56:21 - And the flesh of fowls any that they may desire.

69:23 - The Fruits whereof (will hang in bunches) low and near. <sup>5654</sup>

5654 The description is that of ripe, luscious grapes, hanging low in heavy bunches, so near that they could be gathered and enjoyed in dignified ease. Cf. also lv. 54; lxxvi. 14. (69.23)

69:24 - "Eat ye and drink ye with full satisfaction; because of the (good) that ye sent before you in the days that are gone!" <sup>56555656</sup>

5655 Cf. ii. 110: "Whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees well all that ye do." (69.24)

5656 It will be a wholly new world, a new earth and a new heaven, when the blessed might well think with calm relief of "the days that are gone". Cf. xiv. 48, and n. 1925. Even Time and Space will be no more, so that any ideas that we may form here will be found to have become wholly obsolete by then. (69.24)

78:32 - Gardens enclosed and Grape-vines; <sup>5905</sup>

5905 The supreme Achievement, or the Fulfilment of the Heart's Desires, spoken of in the last verse, is now described in three illustrations (verses 32-34), as further explained by two negatives (verse 35). The first is the enclosed Fruit-Garden, represented by the Grape. The Garden in its many aspects is the most frequent expression adopted for Bliss. The most carefully-tended Garden is a Fruit-Garden, with walls all round to protect it, and the most characteristic fruit mentioned here is the luscious Grape. (78.32)

56:15 - (They will be) on Thrones encrusted (with gold and precious stones). <sup>5229</sup>

56:16 - Reclining on them facing each other. <sup>5230</sup>

5230 But they will not be separate each in his own corner. They will face each other. For they are all one, and their mutual society will be part of their Bliss. (56.16)

56:17 - Round about them will (serve) youths of perpetual (freshness). <sup>5231</sup>

5231 Cf. lvi. 24, and n. 5058. The youth and freshness with which the attendants will serve is a symbol of true service such as we may expect in the next world. That freshness will be perpetual, and not subject to any moods, or chances, or changes. (56.17)

56:18 - With goblets (shining) beakers and cups (filled) out of clear-flowing fountains:

56:19 - No after-ache will they receive therefrom nor will they suffer intoxication: <sup>5232</sup>

5232 The Feast of Reason and the Flow of Soul are typified by all that is best in the feasts in this imperfect world, but there will be none of the disadvantages incident to such feasts in this world, such as satiety, aches, excess, a sense of exhaustion, or loss of senses, etc. Cf. xxxvii. 47, and n. 4063. A goblet is a bowl without handles; a beaker has a "lip" and a stem; "cup" is a general term. (56.19)

56:34 - And on Thrones (of Dignity) raised high.

83:23 - On Thrones (of Dignity) will they command a sight (of all things): <sup>6022</sup>

83:25 - heir thirst will be slaked with Pure Wine sealed: <sup>6024</sup>

6024 The Wine will be of the utmost purity and flavour, so precious that it will be protected with a seal, and the seal itself will be of the costly material of musk, which is most highly esteemed in the East for its perfume. Perhaps a better interpretation of the "seal" is to take it as implying the final effect of the drink: just as a seal close a document, so the seal of the drink will be the final effect of the delicious perfume and flavour of musk,

83:26 - The seal thereof will be Musk: and for this let those aspire who have aspirations: <sup>6025</sup>

6025 If you understand true and lasting values, this is the kind of pure Bliss to aspire for, and not the fleeting enjoyments of this world, which always leave a sting behind. (83.26)

83:27 - With it will be (given) a mixture of Tasnim: <sup>6026</sup>

6026 Tasnim literally indicates height, fulness, opulence. Here it is the name of a heavenly Fountain, whose drink is superior to that of the Purest Wine. It is the nectar drunk by Those Nearest to Allah (n. 5227 to lvi. 11), but a flavour of it will be given to all. See n. 5835 to lxxvi. 5 (Kafur fountain), and n. 5849 to lxxvi. 17-18 (Salsabil). (83.27)

83:28 - A spring from (the waters) whereof drink those Nearest to Allah.

88:11 - Where they shall hear no (word) of vanity:

88:13 - Therein will be Thrones (of dignity) raised on high.

88:12 - Therein will be a bubbling spring: <sup>6102</sup>

6102 Instead of the boiling hot spring (verse 5) there will be a bubbling spring of sparkling water. Instead of the grovelling and grumbling in the place of Wrath, there Will be couches, with all the accompaniments of a brilliant assembly. (88.12)

88:14 - Goblets placed (ready).

88:15 - And Cushions set in rows

88:16 - And rich carpets (All) spread out.

76:15 - And amongst them will be passed round vessels of silver and goblets of crystal <sup>5847</sup>

5847 Cf. xliii. 71, where "dishes and goblets of gold" are mentioned. The idea conveyed is that of rarity, preciousness, and spotless splendour. (76.15)



76:16 – Crystal-clear made of silver: they will determine the measure thereof (according to their wishes). <sup>5848</sup>

76:17 - And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil <sup>5849</sup>

5849 Cf. above, lxxvi. 5-6, and n. 5835, where the Cup of Kafur (Camphor) was mentioned for coolness and refreshment to the Righteous, who had just passed the great Event of Judgment. The second stage is described in verses 12-14, when they enter the Garden in Garments of Silk, and find that their former humility in the probationary life is rewarded with high honour in the new world they have entered. The third stage is in verses 15-21, where they settle down in Bliss, with Garments of fine silk and heavy brocades, with Ornaments and Jewels, with an ordered Feast of set service, and the Cup of Zanjabil. This word literally means Ginger. In Eastern medicine Ginger is administered to give warmth to the body and zest to the taste; this is appropriate for the Royal Feast which is now figured forth. (76.17)

76:18 -A fountain there called Salsabil. <sup>5850</sup>

5850 Salsabil: A fountain in Paradise. (76.18)

52:24 - Round about them will serve (devoted) to them youths (handsome) as Pearls well-guarded. <sup>5058</sup>

5058-Maknun: well-guarded, kept close, concealed from exposure: the beautiful nacreous lustre of Pearls is disfigured by exposure to gases, vapours, or acids; when not actually in use they are best kept in closed caskets, guarded from deteriorating agencies. (52.24)

76:19 - And round about them will (serve) youths of perpetual (freshness): if thou seest them thou wouldst think them scattered Pearls. <sup>58515852</sup>

5852 Pearls for beauty and splendour: scattered, because they are moving to and fro. (76.19)

78:33 - Companions of Equal Age; <sup>5906</sup>

5906 The second is maidens of Equal Age. (78.33)

76:20 - And when thou lookest it is there thou wilt see a Bliss and a Realm Magnificent.

76:21 - Upon them will be green Garments of fine silk and heavy brocade and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine Pure and Holy. <sup>58535854</sup>

5853 Cf. xviii. 31. The bracelets are there said to be of gold. (76.21)

5854 This would seem to be the culmination of the honour which the Blessed receive at the Royal and Divine Banquet. The words in the next verse express the sort of speech which will make the Guest a denizen of Heaven. (76.21)

78:34 - And a Cup full (to the Brim). <sup>5907</sup>

5907 The third, the Cup, takes us partly to the Grapes mentioned in verse 32 and partly to the Springs or Rivers mentioned with the Garden in so many places. (78.34)

47:15 - (Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible: rivers of milk of which the taste never changes; rivers of wine a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels (to pieces)? <sup>4833483448354836</sup>

4833 In this description there are four kinds of drinks and all kinds of fruits; and the summing up of all delights in the "Forgiveness from their Lord". The four kinds of drinks are: (1) delicious, cool, pure water, not like earthly water, for it never suffers corruption; (2) milk which never turns Sour, whose taste is like that of fresh warm milk drawn from the udder; (3) wine, not like any wine on earth, for it leaves no headaches behind, and causes no intoxication, which is a kind of madness or poison, but is ever a joy to drink; and (4) honey, pure and clear, with no admixture of wax or any foreign substance. These drinks, will cool the spirit, feed the heart, warm the affections, and sweeten life. (47.15)

4834 See n. 4671 to xliii. 73. (47.15)

4835 Forgiveness from their Lord: that is the covering up or blotting out of sin and all that was sad or unsatisfactory in the lower life; the pure Light from the Countenance of Allah Most High: xcii. 20. (47.15)

4836 Cf. xxxvii. 66-67, and n. 4074. Just as the Bliss of the Blessed will penetrate their being through and through, so the agony of the condemned ones will penetrate their being through and through. (47.15)

44:51 - As to the Righteous (they will be) in a position of Security <sup>4725</sup>

4725 There will be no uncertainty, as on this earth; no danger of discontinuance: no possibility of their satisfaction being terminated. (44.51)

47:12 - Verily Allah will admit those who believe and do righteous deeds to Gardens beneath which rivers flow; while those who reject Allah will enjoy (this world) and eat as cattle eat; and the Fire will be their abode. <sup>4830</sup>

4830 An apt simile. Beasts of the field eat their fill, but have no higher interests. Men who worship the world exclusively are no better: their pleasures and enjoyments rise no higher than those of the beasts of the field. They have no inkling of spiritual happiness. On the contrary, as they were endowed with spiritual faculties which they misused, they will not escape the Fire of Punishment, the Penalty of Sin. (47.12)

52:17 - As to the Righteous they will be in Gardens and in Happiness <sup>5049</sup>

5049 The Righteous will be in Bliss far beyond their merits: their sins and faults will be forgiven by the grace of Allah, which will save them from the penalties which they may have incurred from human frailty. It will be their own effort or striving which will win them Allah's grace: see verse 19 below. But the fruits will be greater than they could strictly have earned. (52.17)

54:54 - As to the Righteous they will be in the midst of Gardens and Rivers. <sup>5168</sup>

5168 The record, in the case of those who dishonoured and violated Truth, will lead to their undoing; but in the case of those who honoured the Truth and adopted it so as to shine in their righteous lives, the result is expressed by four metaphors, in an ascending degree of sublimity: (1) they will be in the midst of Gardens where rivers flow; (2) they will be in sure abode; (3) with Allah; (4) Whose sovereignty is omnipotent. "Gardens" with Rivers (flowing beneath): this has been explained more than once already: Cf. n. 4668 to xliii. 70. The Garden suggests all the Bliss we can imagine through our senses. (54.54)

76:5 - As to the Righteous they shall drink of a Cup (of Wine) mixed with Kafur <sup>5835</sup>

5835 Kafur is literally Comphor. It is a fountain in the Realms of Bliss. It is a seasoning added to the Cup of pure, beatific Wine, which causes no intoxication (Ivi. 18- 19), but stands for all that is wholesome, agreeable, and refreshing. Camphor is cool and refreshing, and is given as a soothing tonic in Eastern medicine. In minute doses its odour and flavour are also agreeable. (76.5)

76:6 - A Fountain where the Devotees of Allah do drink making it flow in unstinted abundance.

76:12 - And because they were patient and constant He will reward them with a Garden and (garments of) silk. <sup>5843</sup>

44:57 - As a Bounty from thy Lord! That will be the supreme achievement! <sup>4733</sup>

4733 This is our idea of Salvation; the negative avoidance of all the consequences of evil, and the positive attainment of all-and more than all-that our hearts could possibly desire. For Allah's Bounty outstrips anything that our eyes have seen, or our ears have heard of, or our imagination can conceive. (44.57)

56:89 - (There is for him) Rest and Satisfaction and a Garden of Delights. <sup>5268</sup>

5268 Raihan: sweet-smelling plants, as in Iv. 12. Here used as an indication of Satisfaction and Delight. (56.89)

98:8 - Their reward is with Allah: Gardens of Eternity Beneath which rivers flow; They will dwell therein for ever; Allah well pleased with them and they with Him: all this for such as fear their Lord and Cherisher. <sup>62336234</sup>

6233 The Good Pleasure of Allah is the final Bliss of Salvation. The good pleasure is mutual; the truly saved is he whose will has become completely identified with Allah's universal will. (98.8)

Sahih Al-Bukhari Hadith

## Hadith 9.608

Narrated by

Anas bin Malik

The night Allah's Apostle was taken for a journey from the sacred mosque (of Mecca) Al-Ka'ba: Three persons came to him (in a dream) while he was sleeping in the Sacred Mosque before the Divine Inspiration was revealed to Him. One of them said, "Which of them is he?" The middle (second) angel said, "He is the best of them." The last (third) angel said, "Take the best of them." Only that much happened on that night and he did not see them till they came on another night, i.e. after the Divine Inspiration was revealed to him (Fateh-Al-Bari Page 258, Vol. 17), and he saw them, his eyes were asleep but his heart was not--and so is the case with the prophets: their eyes sleep while their hearts do not sleep. So those angels did not talk to him till they carried him and placed him beside the well of Zam-Zam. From among them Gabriel took charge of him. Gabriel cut open (the part of his body) between his throat and the middle of his chest (heart) and took all the material out of his chest and abdomen and then washed it with Zam-Zam water with his own hands till he cleansed the inside of his body, and then a gold tray containing a gold bowl full of belief and wisdom was brought and then Gabriel stuffed his chest and throat blood vessels with it and then closed it (the chest). He then ascended with him to the heaven of the world and knocked on one of its doors.

The dwellers of the Heaven asked, "Who is it?" He said, "Gabriel." They said, "Who is accompanying you?" He said, "Muhammad." They said, "Has he been called?" He said, "Yes." They said, "He is welcomed." So the dwellers of the Heaven became pleased with his arrival, and they did not know what Allah would do to the Prophet on earth unless Allah informed them. The Prophet met Adam over the nearest Heaven. Gabriel said to the Prophet, "He is your father; greet him." The Prophet greeted him and Adam returned his greeting and said, "Welcome, O my Son! O what a good son you are!" Behold, he saw two flowing rivers, while he was in the nearest sky. He asked, "What are these two rivers, O Gabriel?" Gabriel said, "These are the sources of the Nile and the Euphrates."

Then Gabriel took him around that Heaven and behold, he saw another river at the bank of which there was a palace built of pearls and emerald. He put his hand into the river and found its mud like musk Adhfar. He asked, "What is this, O Gabriel?" Gabriel said, "This is the Kauthar which your Lord has kept for you." Then Gabriel ascended (with him) to the second Heaven and the angels asked the same questions as those on the first Heaven, i.e., "Who is it?" Gabriel replied, "Gabriel." They asked, "Who is accompanying you?" He said, "Muhammad." They asked, "Has he been sent for?" He said, "Yes." Then they said, "He is welcomed." Then he (Gabriel) ascended with the Prophet to the third Heaven, and the angels said the same as the angels of the first and the second Heavens had said.

Then he ascended with him to the fourth Heaven and they said the same; and then he ascended with him to the fifth Heaven and they said the same; and then he ascended with him to the sixth Heaven and they said the same; then he ascended with him to the seventh Heaven and they said the same. On each Heaven there were prophets whose names he had mentioned and of whom I remember Idris on the second Heaven, Aaron on the fourth Heaven, another prophet whose name I don't remember, on the fifth Heaven, Abraham on the sixth Heaven, and Moses on the seventh Heaven because of his privilege of talking to Allah directly. Moses said (to Allah), "O Lord! I thought that none would be raised up above me."

But Gabriel ascended with him (the Prophet) for a distance above that, the distance of which only Allah knows, till he reached the Lote Tree (beyond which none may pass) and then the Irresistible, the Lord of Honor and Majesty approached and came closer till he (Gabriel) was about two bow lengths or (even) nearer. (It is said that it was Gabriel who approached and came closer to the Prophet (Fateh Al-Bari Page 263, 264, Vol. 17). Among the things which Allah revealed to him then, was: "Fifty prayers were enjoined on his followers in a day and a night."

Then the Prophet descended till he met Moses, and then Moses stopped him and asked, "O Muhammad! What did your Lord enjoin upon you?" The Prophet replied, "He enjoined upon me to perform fifty prayers in a day and a night." Moses said, "Your followers cannot do that; Go back so that your Lord may reduce it for you and for them." So the Prophet turned to Gabriel as if he wanted to consult him about that issue. Gabriel told him of his opinion, saying, "Yes, if you wish." So Gabriel ascended with him to the Irresistible and said while he was in his place, "O Lord, please lighten our burden as my followers cannot do that." So Allah deducted for him ten prayers where upon he returned to Moses who stopped him again and kept on sending him back to his Lord till the enjoined prayers were reduced to only five prayers.

Then Moses stopped him when the prayers had been reduced to five and said, "O Muhammad! By Allah, I tried to persuade my nation, Bani Israel to do less than this, but they could not do it and gave it up. However, your followers are weaker in body, heart, sight and hearing, so return to your Lord so that He may lighten your burden."

The Prophet turned towards Gabriel for advice and Gabriel did not disapprove of that. So he ascended with him for the fifth time. The Prophet said, "O Lord, my followers are weak in their bodies, hearts, hearing and constitution, so lighten our burden." On that the Irresistible said, "O Muhammad!" the Prophet replied, "Labbaik and Sa'daik." Allah said, "The Word that comes from Me does not change, so it will be as I enjoined on you in the Mother of the Book." Allah added, "Every good deed will be rewarded as ten times so it is fifty (prayers) in the Mother of the Book (in reward) but you are to perform only five (in practice)."

The Prophet returned to Moses who asked, "What have you done?" He said, "He has lightened our burden: He has given us for every good deed a tenfold reward." Moses said, "By Allah! I tried to make Bani Israel observe less than that, but they gave it up. So go back to your Lord that He may lighten your burden further." Allah's Apostle said, "O Moses! By Allah, I feel shy of returning too many times to my Lord." On that Gabriel said, "Descend in Allah's Name." The Prophet then woke while he was in the Sacred Mosque (at Mecca).

Al-Tirmidhi Hadith

## Hadith 1627

Narrated by

AbuHurayrah

Allah's Messenger (peace be upon him) said, "The angels are present with one who dies, and if a man is good they say, 'Come out, good soul, which was in the good body; come out praiseworthy and be happy with rest and provision and a Lord Who is not angry.' That continues to be said to it till it comes out. It is then taken up to Heaven and the door is opened for it. The angels are asked who this is and reply that he is so and so, whereupon these words are spoken: 'Welcome, good soul, which was in the good body; enter praiseworthy and be happy with rest and provision and a Lord Who is not angry.' That continues to be said to it till it comes to the Heaven where Allah is. But when it is a bad man what is said is, 'Come out, wicked soul, which was in the wicked body; come out blameworthy and be grieved by a boiling liquid, one dark and intensely cold, and other kinds of its type.' That continues to be said to it till it comes out. It is then taken up to **Heaven** and the door is asked to be opened for it. The question will be asked who this is and the reply given that it is so and so, whereupon these words are spoken: 'There is no welcome for the wicked soul which was in the wicked body; go back blameworthy, for the gates of Heaven will not be opened for you.' It will then be sent away from Heaven and come to the grave."

Ibn Majah transmitted it.

Sunan of Abu-Dawood

## Hadith 4705

Narrated by

Al-Abbas ibn AbdulMuttalib

I was sitting in al-Batha with a company among whom the Apostle of Allah (peace be upon him) was sitting, when a cloud passed above them. The Apostle of Allah (peace be upon him) looked at it and said: What do you call this? They said: Sahab. He said: And muzn? They said: And muzn. He said: And anan? They said: And anan. AbuDawud said: I am not quite confident about the word anan. He asked: Do you know the distance between Heaven and Earth? They replied: We do not know. He then said: The distance between them is seventy-one, seventy-two, or seventy-three years. The heaven which is above it is at a similar distance (going on till he counted seven heavens). Above the seventh heaven there is a sea, the distance between whose surface and bottom is like that between one heaven and the next. Above that there are eight mountain goats the distance between whose hoofs and haunches is like the distance between one heaven and the next. Then Allah, the Blessed and the Exalted, is above that.

Sunan of Abu-Dawood

### **Hadith 3883** Narrated by **AbuDarda'**

I heard the Apostle of Allah (peace be upon him) say: If any of you is suffering from anything or his brother is suffering, he should say: Our Lord is Allah Who is in the heaven, holy is Thy name, Thy command reigns supreme in the heaven and the earth, as Thy mercy in the heaven, make Thy mercy in the earth; forgive us our sins, and our errors; Thou art the Lord of good men; send down mercy from Thy mercy, and remedy, and remedy from Thy remedy on this pain so that it is healed up.

Al-Tirmidhi Hadith

### **Hadith 6056** Narrated by **AbuSa'id al-Khudri**

Allah's Messenger said, "There is no prophet who does not have two wazirs from the inhabitants of Heaven and two from the inhabitants of Earth. My two wazirs from the inhabitants of Heaven are Gabriel and Michael, and my two wazirs from the inhabitants of Earth are AbuBakr and Umar."

Tirmidhi transmitted it, saying this is a hasan gharib tradition.

Sahih Al-Bukhari Hadith

### **Hadith 4.446** Narrated by **Abu Huraira**

The Prophet said, "Angels keep on descending from and ascending to the Heaven in turn, some at night and some by daytime, and all of them assemble together at the time of the Fajr and 'Asr prayers. Then those who have stayed with you overnight ascend unto Allah Who asks them, and He knows the answer better than they, "How have you left My slaves?" They reply, "We have left them praying as we found them praying." If anyone of you says "Amin" (during the prayer at the end of the recitation of Surat-al-Fatiha), and the angels in Heaven say the same, and the two sayings coincide, all his past sins will be forgiven."

Sahih Al-Bukhari Hadith

### **Hadith 4.640** Narrated by **Malik bin Sasaa**

That the Prophet talked to them about the night of his Ascension to the Heavens. He said, "(Then Gabriel took me) and ascended up till he reached the second heaven where he asked for the gate to be opened, but it was asked, 'Who is it?' Gabriel replied, 'I am Gabriel.' It was asked, 'Who is accompanying you?' He replied, 'Muhammad.' It was asked, 'Has he been called?' He said, 'Yes.' When we reached over the second heaven, I saw Yahya (i.e. John) and Jesus who were cousins. Gabriel said, 'These are John (Yahya) and Jesus, so greet them.' I greeted them and they returned the greeting saying, 'Welcome, O Pious Brother and Pious Prophet!'"

Al-Tirmidhi Hadith

### **Hadith 1629** Narrated by **AbuHurayrah**

Allah's Messenger (peace be upon him) said, "When the soul of a believer comes out, two angels meet it and take it up." Hammad said he mentioned some of the fragrance of its odour and mentioned musk, and said, "The inhabitants of Heaven will say, 'A good soul has come from Earth. Allah bless you and body which you inhabited!' He will then be taken to his Lord Who will tell them to take him away till the end of the appointed time." He said, "When an infidel's soul comes out (Hammad saying that he mentioned some of its stench and mentioned cursing), the inhabitants of Heaven say, 'A wicked soul has come from Earth,' and they will be told to take him away till the end of the appointed time." AbuHurayrah said that Allah's Messenger (peace be upon him) then put a seamless garment he was wearing over his nose thus.

Muslim transmitted it.

## A. Yusuf Ali Quran Subjects

### Heaven

1. as gardens, in nearness to God, rivers flowing, eternal home  
3.15, 3.198
2. Companions pure and holy, cool shades  
4.57
3. for righteous deeds  
4.124
4. truthful to profit from  
5.122
5. no lurking sense of injury in hearts  
7.43
6. mercy from God, Good Pleasure, eternity  
9.21
7. Gardens, mansions, Good Pleasure of God  
9.72
8. no lurking sense of injury, nor fatigue  
15.45, 15.48
9. Gardens of Eternity, rivers  
18.31, 22.23, 19.61
10. Gardens as hospitable homes  
32.19
11. adornments sorrow removed, no toil or  
35.33
12. joy, associates, cool shade, thrones, all they call for Peace  
36.55
13. fruits, honor and dignity  
37.41
14. final return, gardens of eternity, chaste women  
38.49
15. lofty mansion, rivers  
39.20
16. garden, peace, eternity, angels singing  
39.73
17. meads of gardens, all they wish for  
42.22
18. no fear nor grief, dishes and goblets  
43.68
19. security, no further death  
44.51
20. parable of garden, rivers, Grace from  
47.15
21. Garden, peace and security more than  
50.31
22. Garden, happiness companions, families  
52.17
23. Assembly of Truth, Presence of Sovereign  
4.54
24. Fruits, Carpets, Chaste Companions  
55.46
25. nearest to God no frivolity nor taint  
56.11
26. Rest & Satisfaction salutation of Peace  
56.88
27. Light runs before them Eternity  
57.12

28. Bliss, Garden, Fruits  
69.21
29. Cup, Fountain of Abundance  
76.5
30. Garden No Excess of heat or Cold, Shade  
76.5
31. Fulfillment of heart's desires  
78.31
32. Garden  
79.41
33. Thrones Brightness of Bliss, Pure Wine  
83.22
34. Joy, Striving no Vanity Throne  
88.8, 88.16
35. God well pleased with them, and they  
98.8
36. salutation in  
10.10, 15.46, 56.91
37. "My Heaven," said by God  
89.30

Al-Tirmidhi Hadith

### **Hadith 3698** Narrated by **Abu Hurayrah**

Allah's Messenger (peace be upon him) said, "Woe to the governors, woe to the chiefs, woe to the superintendents! On the Day of Resurrection people will wish that their forelocks were tied to the Pleiades, that they were swinging between Heaven and Earth, and that they had never exercised any rule."

It is transmitted in Sharh as-Sunnah. Ahmad also transmitted it, his version saying, "...that their flowing hair were tied to the Pleiades, that they were dangling between heaven and earth, and that they had never been made governors over anything."

Sahih Al-Bukhari Hadith

### **Hadith 4.462** Narrated by **Ibn Abbas**

The Prophet said, "On the night of my Ascent to the Heaven, I saw Moses who was a tall brown curly-haired man as if he was one of the men of Shan'awa tribe, and I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colors and of lank hair. I also saw Malik, the gate-keeper of the (Hell) Fire and Ad-Dajjal amongst the signs which Allah showed me." (The Prophet then recited the Holy Verse): "So be not you in doubt of meeting him when you met Moses during the night of Mi'raj over the heavens." (32.23)

Narrated Anas and Abu Bakra: "The Prophet said, "The angels will guard Medina from Ad-Dajjal (who will not be able to enter the city of Medina)."

Sahih Al-Bukhari Hadith

### **Hadith 4.606** Narrated by **Malik bin Sasaa**

Allah's Apostle talked to his companions about his Night Journey to the Heavens. When he reached the fifth Heaven, he met Aaron. (Gabriel said to the Prophet), "This is Aaron." The Prophet said, "Gabriel greeted and so did I, and he returned the greeting saying, 'Welcome, O Pious Brother and Pious Prophet.'"

Sahih Al-Bukhari Hadith

### **Hadith 3.123** Narrated by **Abu Huraira**

Allah's Apostle said, "When the month of Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained."

Sahih Al-Bukhari Hadith

### **Hadith 2.522** Narrated by **Abu Huraira**

The Prophet said, "Every day two angels come down from Heaven and one of them says, 'O Allah! Compensate every person who spends in Your cause,' and the other (angel) says, 'O Allah! Destroy every miser.'"

Sunan of Abu-Dawood

### **Hadith 4860** Narrated by **Anas ibn Malik**



The Prophet (peace be upon him) said: When I was taken up to heaven I passed by people who had nails of copper and were scratching their faces and their breasts. I said: Who are these people, Gabriel? He replied: They are those who were given to back biting and who aspersed people's honour.

Al-Tirmidhi Hadith

### Hadith 2828

Narrated by

**AbuHurayrah**

Allah's Messenger (peace be upon him) said, "On the night when I was taken up to Heaven I came upon people whose bellies were like houses and contained snakes which could be seen from outside their bellies. I asked Gabriel who they were and he told me that they were people who had practised usury."

Ahmad and Ibn Majah transmitted it.

Al-Tirmidhi Hadith

### Hadith 4801

Narrated by

**Anas ibn Malik**

Allah's Messenger (peace be upon him) said, "On the night when I was taken up to Heaven I passed by people whose lips were being cut by scissors of fire. I asked Gabriel who they were and he told me they were the preachers among my people, who said what they did not do."

Tirmidhi transmitted it, saying this is a gharib tradition.

Sahih Muslim Hadith

### Hadith 329

Narrated by

**Abdullah ibn Mas'ud**

When the Messenger of Allah (peace be upon him) was taken for the Night Journey, he was taken to Sidrat al-Muntaha, which is situated on the sixth heaven, where terminates everything that ascends from the earth and is held there, and where terminates everything that descends from above it and is held there. (It is with reference to this that) Allah said: "When that which covers covered the lote-tree" (al-Qur'an, III.16). He (the narrator) said: (It was) gold moths. He (the narrator further) said: The Messenger of Allah (peace be upon him) was given three (things): he was given five prayers, he was given the concluding verses of Surah al-Baqarah, and remission of serious sins for those among his Ummah who associate not anything with Allah.

Al-Tirmidhi Hadith

### Hadith 406

Narrated by

**AbuDharr**

The Prophet (peace be upon him) said: I see that which you do not. The Heaven cries (on account of the heavy load of the angels prostrating) and is justified in doing so. There is not a space equal to four fingers in it but is occupied by angels who are prostrating before Allah. By Allah, if you could know what I know, you would laugh little and weep much; you would not enjoy your wives in beds, and would rush into streets and jungles in search of Allah's refuge.

Transmitted by Tirmidhi.

## HEIRS:

4:33 - To (benefit) everyone We have appointed sharers and heirs to property left by parents and relatives. To those also to whom your right hand was pledged give their due portion: for truly Allah is Witness to all things. <sup>543544</sup>

543 Mawali, plural of Maula; from the root wala, to be near in place or relationship, to follow, Maula may therefore mean: (1) nearly related, (2) heir, (3) sharer or partner; these three meanings are implied here; (4) neighbour, or friend, or protector, or client (xliv. 44); (5) lord or master (xvi. 76). (4.33)

544 When the emigration took place from Makkah to Madinah, bonds and links of brotherhood were established between the Emigrants and the Helpers, and they shared in each other's inheritance. Later, when the Community was solidly established, and relations with those left behind in Makkah were resumed, the rights of blood-relations in Makkah, and the Helper-brethren in Madinah were both safeguarded. This is the particular meaning. The more general meaning is similar; respect your ties of blood, of neighbourhood, and of friendly compacts and understandings. Be just to all. (4.33)

4:176 - They ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies leaving a sister but no child she shall have half the inheritance: if (such a deceased was) a woman who left no child her brother

takes her inheritance: if there are two sisters they shall have two-thirds of the inheritance (between them); if there are brothers and sisters (they share) the male having twice the share of the female. Thus doth Allah make clear to you (His law) lest ye err. And Allah hath knowledge of all things. <sup>681</sup>

- 681 This verse supplements the rule of inheritance of the estate of a deceased person who has left as heir neither a descendant nor an ascendant. We shall call such a person A, who may be either a male or a female. In iv. 12 (second half), A's case was considered where he had left uterine brothers or sisters. Here A's case is considered where he has left brothers and or sisters by the father's side, whether the mother was the same or not. "Brothers" and "sisters" in this verse must be construed to be such brothers and sisters. For the sake of clearness, I have expanded the terse language of the original in the translation. Let me explain it more concretely in this note. A, and "brother" and "sister" being strictly defined as above, we proceed to consider how A's inheritance would be divided. If A left a widow or widower, the widow's or widower's share would first be calculated as in the first half of iv. 12; if A left no spouse, this calculation would not be necessary. Then if A left a single "sister," she would have a half share, the remaining half (in so far as it, or a part of it, does not fall to a spouse, if any) going to remoter heirs: if a single "brother," he would have the whole (subject to the spouse's right if there is a spouse); if more than one "brother," they divide the whole (subject to etc.). If A left two or more "sisters," they get between them two-thirds, subject to the spouse's right, if any. If A left a "brother" and "sister," or "brothers" and "sisters," they divide on the basis that each "brother's" share is twice that of the "sister" (subject to, etc.). In all cases debts, funeral expenses, and legacies (to the amount allowed) have priority as in n. 522. (4.176)

23:10 - Those will be the heirs <sup>2871</sup>

23:11 - Who will inherit Paradise: they will dwell therein (forever).

- 2871 Cf. xxi. 105, where it is said that the righteous will inherit the earth. In the first verse of this Sura, the final success or victory is referred to. Truth will prevail even on this earth, but it may not be for any individual men of righteousness to see it: it may be in the time of their heirs and successors. But in the life to come, there is no doubt that every man will see the fruit of his life here, and the righteous will inherit heaven, in the sense that they will attain it after their death here. (23.10)

43:72 - Such will be the Garden of which ye are made heirs for your (good) deeds (in life). <sup>4670</sup>

- 4670 We shall be there, not as strangers, or temporary guests, but as heirs,-made heirs in eternity because of the good lives we had led on earth. (43.72)

SEE:

►Al-Muwatta Hadith

### Hadith 37.4b

## Bequests to Heirs and Right of Possession

►Al-Muwatta Hadith

### Hadith 36.23a

## Judgement on Inheritance of Attached Children

►Al-Muwatta Hadith

### Hadith 37.4

## Limiting the Bequest to One-Third of the Estate

Sunan of Abu-Dawood

### Hadith 2258

Narrated by

Abdullah ibn Amr ibn al-'As

►Sahih Al-Bukhari Hadith

### Hadith 6.104

Narrated by

Ibn Abbas

HELL:

4:56 - Those who reject Our Signs We shall soon cast into the fire: as often as their skins are roasted through We shall change them for fresh skins that they may taste the penalty: for Allah is Exalted in Power Wise.

50:24 - (The sentence will be:) "Throw throw into Hell every contumacious Rejector (of Allah)! <sup>4960</sup>

4960 The original for "throw", here and in verse 26 below, is in the dual number, which some Commentators explain by saying that the dual form is used for emphasis, as if the verb ("throw, throw") were twice repeated. Examples of this are found in Arabic. But is it possible that the dual refers to the two angels mentioned in verses 17 and 21? In that case the Companion in verse 27 will be the third one mentioned in verses 18 and 23. In any case the third one will be the one on whose Record the sentence will be passed. (50.24)

11:119 - Except those on whom He hath bestowed His Mercy: and for this did He create them: and the Word of thy Lord shall be fulfilled: "I will fill Hell with jinns and men all together." <sup>1623</sup>

1623 Cf. vii. 18 and vii. 179. If Satan and his evil soldiers tempt men from the path of rectitude, the responsibility of the tempted, who choose the path of evil, is no less than that of the tempters, and they will both be involved in punishment together. (11.119)

14:16 - In front of such a one is Hell and he is given for drink boiling fetid water.

14:17 - In gulps will he sip it but never well he be near swallowing it down his throat: Death will come to him from every quarter yet will he not die: and in front of him will be a chastisement unrelenting. <sup>1891</sup>

1891 A graphic and deterrent picture, from the preaching of the earlier Prophets, of unrelieved horror of the torments of Hell. The door of escape by annihilation is also closed to them. (14.17)

14:49 - And thou wilt see the Sinners that day bound together in fetters <sup>1926</sup>

14:50 - Their garments of liquid pitch and their faces covered with Fire; <sup>1927</sup>1928

22:19 - These two antagonists dispute with each other about their Lord: but those who deny (their Lord) for them will be cut out a garment of Fire: over their heads will be poured out boiling water. <sup>2792</sup>

2792 Two antagonists: i.e., parties of antagonists, viz., Men of Faith, who confess their Lord and seek to carry out His Will, and Men who deny their Lord and defy His Will. (22.19)

22:20 - With it will be scalded what is within their bodies as well as (their) skins. <sup>2793</sup>

2793 The punishment, will be all-pervading, not merely superficial. (22.20)

22:21 - In addition there will be maces of iron (to punish) them. <sup>2794</sup>

2794 Read this with the next verse. There will be no escape from the final Punishment adjudged after the time of repentance is past. (22.21)

22:22 - Every time they wish to get away therefrom from anguish they will be forced back therein and (it will be said) "Taste ye the Penalty of Burning!"

25:11 - Nay they deny the Hour (of the Judgment to come): but We have prepared a Blazing Fire for such as deny the Hour: <sup>3066</sup>

3066 Denying the Hour of Judgment means denying the power of Justice and Truth to triumph; it means asserting the dominion of Evil. But Allah himself will punish them, as shown in the following verses. (25.11)

25:12 - When it sees them from a place far off they will hear its fury and its raging sigh. <sup>3067</sup>

3067 For zafir, a deep emission of breath or a sigh, see n. 1607 to xi. 106. Here the Fire is personified. It is raging with hunger and fury, and as soon as it sees them from ever so far, it emits a sigh of desire. Till then they had not realised their full danger. Now, just as their heart begins to tremble with terror, they are bound together-like with like,-and cast into the roaring flames! (25.12)

25:13 - And when they are cast bound together into a constricted place therein they will plead for destruction there and then! <sup>3068</sup>

3068 Anything-total annihilation-would be better than the anguish they will suffer. But no annihilation will be granted to them. One destruction will not be enough to wipe out the intensity of their anguish. They will have to ask for many destructions, but they will not get them! (25.13)

25:14 - "This day plead not for a single destruction: plead for destruction oft-repeated!"

32:20- As to those who are rebellious and wicked their abode will be the Fire: every time they wish to get away therefrom they will be forced thereinto and it will be said to them: "taste ye the Penalty of the Fire the which ye were wont to reject as false." <sup>3653</sup>

3653 Cf. xxii. 22. Just as the gardens is the type of Bliss, so is the Fire the type of Penalty and suffering. There will be no getting away from it. What will be the thoughts of those who had earned it? "We used to reject the idea of the Consequences as a mere chimera: and now we find it to be true!" What will be their feelings then? How will they like it! (32.20)

36:63 - This is the Hell of which ye were (repeatedly) warned! <sup>4009</sup>

4009 Fifthly, the naked fact is now placed before them, -the Hell, -the state of damnation, which they could so easily have avoided! (36.63)

37:62 - s that the better entertainment or the Tree of Zaqqum? <sup>4072</sup>

4072 Cf. xvii. 60, n. 2250. This bitter tree of Hell is in contrast with the beautiful Garden of heaven with its delicious fruits. (37.62)

37:64 - For it is a tree that springs out of the bottom of Hell Fire:

37:65 - The shoots of its fruit-stalks are like the heads of devils:

38:56 - Hell! They will burn therein an evil bed (indeed to lie on)! <sup>4212</sup>

4212 Cf. xiv. 29. This continues the parallel contrast to the state of the Blessed already described. (38.56)

38:57 - Yea such! Then shall they taste it a boiling fluid and a fluid dark murky intensely cold! <sup>4213</sup>

4213 Cf. x. 4, and n. 1390. The conjunction of the boiling fluid with the dark, murky, intensely cold fluid heightenes the effect of the Penalty. In place of harmony, there is the discord of extreme opposites. And the discord is not confined to this: it runs through the whole idea of Hell. See the next verse. (38.57)

39:71 -The Unbelievers will be led to Hell in crowds; until when they arrive there its gates will be opened and its Keepers will say "Did not apostles come to you from among yourselves rehearsing to you the Signs of your Lord and warning you of the meeting of this Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!" <sup>434743484349</sup>

4347 Groups: this is the word which gives the key-note to the Sura. If the soul does not stand to its own convictions or search out the Truth by itself, it will be classed with the crowds that go to Perdition! (39.71)

4348 The Keepers may be supposed to be angels, who know nothing of the conditions of evil on this earth, and are surprised at such crowds coming to the "Evil Abode". (39.71)

4349 Cf. x. 33. The answer is perhaps given by other angels: 'yes; messengers were sent to them from among themselves, to warn them and proclaim to them Mercy through repentance; but the decree of Allah, which warned them of punishment, has now come true against them, for they rebelled and were haughty; they rejected Truth, Faith, and Mercy!' (39.71)

39:72 - (To them) will be said: "Enter ye the gates of Hell to dwell therein: and evil is (this) abode of the arrogant!" <sup>4350</sup>

4350 As elsewhere, the root of Evil is pointed out to be in self-love and arrogance. Cf. ii. 34, etc. (39.72)

40:47 - Behold they will dispute with each other in the Fire! The weak ones (who followed) will say to those who had been arrogant "We but followed you: can ye then take (on yourselves) from us some share of the Fire?" <sup>4420</sup>

4420 Just as Unity, Harmony, and Peace are indications of Truth, Bliss, and Salvation, so Reproaches, Disputes, and Disorders are indications of Hell. (40.47)

40:71 - When the yokes (shall be) round their necks and the chains; they shall be dragged along <sup>4448</sup>

4448 The rejection of Allah's Message, however brought, carries its own penalty. The yoke of slavery to Sin and Evil is fastened more and more firmly round the rejecter's neck, because there is no one to safeguard his freedom, and the chains of superstitions and the ugly consequences of evil restrict his freedom and the limited faculty of choice which was given by Allah to man. This process receives its climax at the Hour of Judgment. (40.71)

40:72 - In the boiling fetid fluid then in the Fire shall they be burned; <sup>4449</sup>

4449 The sinner gets dragged further and further in the disgusting consequences of his evil actions, until the fire of destruction closes in upon him. (40.72)

40:73 - Then shall it be said to them: "Where are the (deities) to which ye gave part-worship

40:74 - "In derogation of Allah?" They will reply: "They have left us in the lurch: nay we invoked not of old anything (that had real existence)." Thus does Allah leave the Unbelievers to stray. <sup>4450</sup>

4450 All falsehoods will vanish: Cf. vii. 36. The only Reality will be fully manifest even to those to whom Evil was made to seem alluring in the lower life. They will feel in their inmost souls that they had been pursuing mere shadows, things of no real existence. This was the result of their rejecting the Light and the Grace of Allah: they got entangled in the mazes of error. (40.74)

44:43 - Verily the tree of Zaqqum <sup>47214722</sup>

4721 Now follows a word-picture of the horrors to which Evil must lead us. What human language and what figures of speech can adequately describe them? (44.43)

4722 The opposite of "delicious Fruits" is the terrible tree of Zaqqam, which is further described in xxxvii. 62-68, where see n. 4073. Also see xvii. 60, n. 2250. (44.43)

44:44 -Will be the food of the Sinful

44:45 -Like molten brass; it will boil in their insides

44:46 - Like the boiling of scalding water.

44:47 - (A voice will cry:) "Seize ye him and drag him into the midst of the Blazing Fire!

44:48 - "Then pour over his head the Penalty of Boiling Water;

44:49 - "Taste thou (this)! Truly wast thou Mighty full of honor! <sup>4723</sup>

4723 In this particular Sura the besetting sin we are considering is the arrogance born of place or power, wealth or honour, as understood in this world. The punishment of ignominy looks back to the kind of sin which is to be punished. (44.49)

50:30 - One Day We will ask Hell "art thou filled to the full?" It will say "are there any more (to come)?" <sup>4967</sup>

4967 As the capacity of Reward is unlimited, so is the capacity of Punishment-unlimited. Hell is personified and asked, "Art thou sated to the full?" It replies, "If there are more to come, let them come. " It is not satisfied. (50.30)

66:6 - O ye who believe! save yourselves and your families from a **Fire** whose fuel is Men and Stones over which are (appointed) angels stern (and) severe who flinch not (from executing) the Commands they receive from Allah but do (precisely) what they are commanded. 553855395540

538 Note how we have been gradually led up in admonition from two Consorts to all consorts, to all women, to all Believers, and to all men and women. We must carefully guard not only our own conduct, but the conduct of our families, and of all who are near and dear to us. For the issues are most Serious, and the consequences of a fall are most terrible. (66.6)

5539 "A Fire whose fuel is Men and Stones." Cf. ii. 24. This is a terrible Fire: not merely like the physical fire which burns wood or charcoal or substances like that, and consumes them. This Fire will have for its fuel men who do wrong and are as hard hearted as stones, or stone Idols as symbolical of all the unbending Falsehoods in life. (66.6)

5540 Cf. lxxiv. 31. We think of the angel nature as gentle and beautiful, but in another aspect perfection includes justice, fidelity, discipline, and the firm execution of duty according to lawful commands. So, in the attributes of Allah Himself, Justice and Mercy, Kindness and Correction are not contradictory but complementary. An earthly ruler will be unkind to his loyal subjects if he does not punish evil-doers. (66.6)

67:7 - When they are cast therein they will hear the (terrible) drawing in of its breath even as it blazes forth. <sup>5564</sup>

5564 For shahiq see n. 1607 to xi. 106. There shahiq (sobs) was contrasted with zafir (sighs): in the one case it is the drawing in of breath, and in the other the emission of a deep breath. Here the latter process is represented by the verb fara, to swell, to blaze forth, to gush forth. In xi. 40, the verb fara was applied to the gushing forth of the waters of the Flood; here the verb is applied to the blazing forth of the Fire of Punishment. Fire is personified: in its in-take it has a fierce appetite; in the flames which it throws out, it has a fierce aggressiveness. And yet in ultimate result evil meets the same fate, whether typified by water or fire. (67.7)

67:8 - Almost bursting with fury: every time a Group is cast therein its Keepers will ask "Did no Warner come to you?" <sup>5565</sup>

5565 Cf. xxxix. 71, n. 4348. "Every time": it may not be the same angels who are guarding the gates of Hell every time new inmates come in. The pure, innocent angel nature does not know the crookedness of human evil, and is surprised at so many human beings coming in for punishment: it wonders if no warning was conveyed to men, whereas in fact men have a warning in Clear Signs during all the period of their probation. The Clear Signs come from Revelation, from their own conscience, and from all nature around them. (67.8)

See:: 69:30-37, 74:42, 78:21, 79:36, 83:16, 88:4, 89:23 etc.

➤A. Yusuf Ali Quran Subjects

## Hell

1. skins roasted and renewed  
4.56
2. of no profit are hoards & arrogant ways  
7.48
3. for such took religion to be amusement  
7.51
4. filled with jinns and men  
11.119
5. drink, boiling fetid water  
14.16
6. Death will come, but will not die  
14.17
7. fetters, liquid pitch faces covered  
14.49
8. garment of Fire, boiling water  
22.19
9. Blazing fire, furious  
25.11
10. together, will plead for destruction  
25.13
11. Punishment cover them from above,below  
25.55
12. forced into it they wish to get away  
32.20
13. men repeatedly warned  
36.63
14. Tree of Zaqqum, and boiling water  
37.62, 44.43, 56.52
15. burn in Hell taste of boiling fluid  
38.55
16. Unbelievers led in crowds warned before  
39.71
17. dispute and self and recrimination  
40.47
18. to dwell for aye punishment not lighten  
43.74
19. God not unjust unjust themselves  
43.76
20. capacity unlimited  
50.30
21. Sinners known by their marks  
55.41
22. Hell, which they denied boiling water  
55.43
23. Boiling Water, Shades of Black Smoke  
56.42
24. drawing in its breath, bursting fury  
67.6



25. record in left hand, vain regrets  
[69.25](#)
26. seize him, bind him, burn him, in chain  
[69.30](#)
27. naught permit to endure or leave alone  
[74.26](#)
28. Over it are Nineteen  
[74.30](#)
29. a place of ambush taste nothing cool  
[78.21](#)
30. Day when hell placed in full view  
[79.35](#)
31. stain on sinners' hearts  
[83.14](#)
32. faces humiliated, enter the Fire Dhari  
[88.2](#)
33. brought face to face, will then remember  
[89.23](#)
34. bottomless Pit, fire blazing fiercely  
[2.9](#)
35. That which Breaks Pieces wrath of God  
[104.4](#)
36. they will neither die nor live  
[20.74](#), [87.13](#)
37. to it are seven Gates  
[15.44](#)
38. is it eternal?  
[11.107](#)
39. who will pass over it?  
[19.71](#), [102.6](#)

Al-Tirmidhi Hadith

### Hadith 2467

Narrated by

Anas ibn Malik

Allah's Messenger (peace be upon him) said, If anyone asks Allah for Paradise three times, Paradise will say, "O Allah, bring him into Paradise;" and if any one asks for protection from Hell three times, Hell will say, "O Allah, grant him protection from Hell."

Tirmidhi and Nasa'i transmitted it.

Sahih Al-Bukhari Hadith

### Hadith 7.670

Narrated by

Abu Huraira

The Prophet said, "Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide eternally forever."

Sahih Al-Bukhari Hadith

### Hadith 8.52

Narrated by

Adi bin Hatim

The Prophet mentioned the (Hell) Fire and sought refuge (with Allah) from it, and turned his face to the other side. He mentioned the (Hell) Fire again and took refuge (with Allah) from it and turned his face to the other side. (Shu'ba, the sub-narrator, said, "I have no doubt that the Prophet repeated it twice.") The Prophet then said, "(O people!) Save yourselves from the (Hell) Fire even if with one half of a date fruit (given in charity), and if this is not available, then (save yourselves) by saying a good pleasant friendly word."

► Sahih Al-Bukhari Hadith

### Hadith 8.542 Narrated by Abu Said Al Khudri

Allah's Apostle said, "The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muhammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world."

► Sahih Al-Bukhari Hadith

### Hadith 9.206 Narrated by Hudhaifa bin Al Yaman

The people used to ask Allah's Apostle about the good but I used to ask him about the evil lest I should be overtaken by them. So I said, "O Allah's Apostle! We were living in ignorance and in an (extremely) worst atmosphere, then Allah brought to us this good (i.e., Islam); will there be any evil after this good?" He said, "Yes." I said, "Will there be any good after that evil?" He replied, "Yes, but it will be tainted (not pure.)" I asked, "What will be its taint?" He replied, "There will be some people who will guide others not according to my tradition. You will approve of some of their deeds and disapprove of some others." I asked, "Will there be any evil after that good?" He replied, "Yes, (there will be) some people calling at the gates of the (Hell) Fire, and whoever will respond to their call, will be thrown by them into the (Hell) Fire." I said, "O Allah's Apostle! Will you describe them to us?" He said, "They will be from our own people and will speak our language." I said, "What do you order me to do if such a state should take place in my life?" He said, "Stick to the group of Muslims and their Imam (ruler)." I said, "If there is neither a group of Muslims nor an Imam (ruler)?" He said, "Then turn away from all those sects even if you were to bite (eat) the roots of a tree till death overtakes you while you are in that state."

► Sahih Al-Bukhari Hadith

### Hadith 9.542 Narrated by Anas

The Prophet said, "Some people who will be scorched by Hell (Fire) as a punishment for sins they have committed, and then Allah will admit them into Paradise by the grant of His Mercy. These people will be called, 'Al-Jahannamiyyun' (the people of Hell)."

## HEARKEN:

30:23 - And among His Signs is the sleep that ye take by night and by day and the quest that ye (make for livelihood) out of His Bounty: verily in that are Signs for those who **hearken**.<sup>35283529</sup>

3528 If we consider deeply, sleep and dreams, the refreshment we get from sleep to wakefulness as well as from wakefulness to sleep, as also the state of our thoughts and feelings and sub-conscious self in these conditions, are both wonderful and mysterious. Normally we sleep by night and do our ordinary work "in quest of the Bounty of Allah" by day. But sleep and rest may come and be necessary by day, and we may have to work by night. And our work for our livelihood may pass by insensible transitions to our work or thought or service of a higher and spiritual kind. These processes suggest a background of things which we know but vaguely, but which are as much miracles as other Signs of Allah. (30.23)

3529 From verse 20 to verse 25 are mentioned a series of Signs or Miracles, which should awaken our souls and lead us to true Reality if we try to understand Allah. (1) There is our own origin and destiny, which must necessarily be our subjective startingpoint: "I think; therefore I am": no particular exertion of our being is here necessary (xxx. 20). (2) The first beginnings of social life arise through sex and love: see iv. 1, and n. 506; to understand this in all its bearing, we must "reflect" (xxx. 21). (3) The next point is to understand our diversities in speech, color, etc., arising from differences of climate and external conditions; yet there is unity beneath that diversity, which we shall realize by extended knowledge (xxx. 22). (4) Next we turn to our psychological conditions, sleep, rest, visions, insight, etc.; here we want teaching and guidance, to which we must hearken (xxx. 23). (5) Next, we must approach the higher reaches of spiritual hopes and fears, as symbolized by such subtle forces of nature as lightning and electricity, which may kill the foolish or bring prosperity in its train by rain and abundant harvest; to understand the highest spiritual hopes and fears so symbolized, we want the highest wisdom (xxx. 24). (6) And lastly, we may become so transformed that we rise above all petty, worldly, ephemeral things: Allah calls to us and we rise, as from our dead selves to a Height which we can only describe as the Heaven of stability: here no human processes serve, for the Call of Allah Himself has come (xxx. 25-27). (30.23)

33:1 - O Prophet! Fear Allah and hearken not to the Unbelievers and the Hypocrites: verily Allah is full of knowledge and wisdom.<sup>3666</sup>

3666 The fifth year A.H. was a critical year in the external history of early Islam, and this Sura must be read in the light of the events that then took place. As explained in the Introduction, the Grand Confederacy against Islam came and invested Madinah and failed utterly. It consisted of the Makkan Unbelievers, the desert Arabs of Central Arabia, the Jews previously expelled for treachery from Madinah, the Jews remaining in Madinah and the Hypocrites led by Abdullah ibn Ubi, who have already been described in ix. 43-110. Their bond of union was the common hatred of Islam, and it snapped under the reverses they met with. It is important to note three points. (1) The Jews as a body now lost their last chance of bearing the standard of Islam: the best of them had already accepted the renewal of Allah's Message. (2) A definite status was given to Prophet's household, after the slanders on Hadhrat Aisha had been stilled (xxiv. 11-26), and the true position of the Mothers of the Believers had been cleared. (3) A further exposition of the purity of sex relation was given, based on the story of Hadhrat Zainab, the "Mother of the Poor". These points will be referred to in later notes. (33.1)

42:38 - Those who hearken to their Lord and establish regular prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance; <sup>45784579</sup>

4578 Continuing the enumeration of the characteristics described in n. 4576 above, we have the following further qualities in those who wish to serve Allah. (5) They are ready at all times to hearken to Allah's Signs, or to listen to the admonitions of prophets of Allah, and to follow the true Path, as they understand it; (6) they keep personal contact with Allah, by habits of Prayer and Praise; (7) their conduct in life is open and determined by mutual Consultation between those who are entitled to voice, e.g., in private domestic affairs, as between husband and wife, or other responsible members of the household; in affairs of business, as between partners or parties interested; and in State affairs, as between rulers and ruled, or as between different departments of administration, to preserve the unity of administration; (8) they do not forget Charity, or the help due to their weaker brethren, out of the wealth or gifts or talents or opportunities, which Allah has provided for themselves; and (9) when other people use them spitefully, they are not cowed down or terrorised into submission and acceptance of evil, but stand up for their rights within the limits mentioned in verse 40. (42.38)

4579 "Consultation." This is the key-word of the Sura, and suggests the ideal way in which a good man should conduct his affairs, so that, on the one hand, he may not become too egotistical, and, on the other, he may not lightly abandon the responsibilities which devolve on him as a Personality whose development counts in the sight of Allah. See the points in head (7) under n. 4578 above. This principle was applied to its fullest extent by the holy Prophet in his private and public life, and was fully acted upon by the early rulers of Islam. Modern representative government is an attempt-by no means perfect-to apply this principle in State affairs. See my Religious Polity of Islam. (42.38)

42:47 - Hearken ye to your Lord before there come a Day which there will be no putting back because of (the ordainment of) Allah! That Day there will be for you no place of refuge nor will there be for you any room for denial (of your sins)! <sup>45914592</sup>

daigned it, and it cannot in any way be put back. (42.47)

4591 At Judgment no one can escape the consequences of his crimes or deeds. And no one can disavow them or deny them, or by any chance pretend that they do not apply to him. (42.47)

46:31 - "O our people **hearken** to the one who invites (you) to Allah and believe in him: He will forgive you your faults and deliver you from a Penalty Grievous. <sup>4810</sup>

4810 The one who invites all to Allah is the holy Prophet. He invites us to Allah: if we believe in Allah and His Prophet, Allah will forgive us our sins on our repentance and amendment of our lives, and save us the Penalty of the future life. (46.31)

46:32 - "If any does not hearken to the one who invites (Us) to Allah he cannot frustrate (Allah's Plan) on earth and no protectors can he have besides Allah such men (wander) in manifest error." <sup>4811</sup>

4811 If a person refuses to believe the Truth, or opposes it, it has not the least effect on Allah's holy Plan, which will go on to its completion; but it will deprive him of Grace and of any protection whatever; he will wander about as an outlaw in manifest helplessness. (46.32)

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3666 The fifth year A.H. was a critical year in the external history of early Islam, and this Sura must be read in the light of the events that then took place. As explained in the Introduction, the Grand Confederacy against Islam came and invested Madinah and failed utterly. It consisted of the Makkan Unbelievers, the desert Arabs of Central Arabia, the Jews previously expelled for treachery from Madinah, the Jews remaining in Madinah and the Hypocrites led by Abdullah ibn Ubi, who have already been described in ix. 43-110. Their bond of union was the common hatred of Islam, and it snapped under the reverses they met with. It is important to note three points. (1) The Jews as a body now lost their last chance of bearing the standard of Islam: the best of them had already accepted the renewal of Allah's Message. (2) A definite status was given to Prophet's household, after the slanders on Hadhrat Aisha had been stilled (xxiv. 11-26), and the true position of the Mothers of the Believers had been cleared. (3) A further exposition of the purity of sex relation was given, based on the story of Hadhrat Zainab, the "Mother of the Poor". These points will be referred to in later notes. (33.1)

2:93 - And remember We took your Covenant and We raised above you (the towering height) of Mount (Sinai) (saying): "Hold firmly to what We have given you and hearken (to the Law)"; they said: "We hear and we disobey"; and they had to drink into their hearts (of the taint) of the calf because of their faithlessness. Say: "Vile indeed are the behests of your faith if ye have any faith!" <sup>979899</sup>

97 Cf. the introductory words of ii. 63 which are the same as the introductory words here but the argument is developed in a different direction in the two places. In ii. 63, after they are reminded of the solemn Covenant under the towering height of Mount Sinai they are told how they broke the Covenant in after ages. Here, after they are reminded of the same solemn Covenant, they are told that even then they never meant to observe it. Their thought is expressed in biting words of sarcasm. They said in words: "All that the Lord hath spoken we will do" But they said in their hearts: "We shall disobey". (2.93)

98 What they should have said was: "We hear and we obey" this is the attitude of the true men of Faith (ii. 285). (2.93)

99 After the Commandments and the Law had been given at Mount Sinai, and the people had solemnly given their Covenant, Moses went up to the Mount, and in his absence, the people made the golden calf. When Moses returned, his anger waxed hot. "He took the Calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it." (Exod. xxxii. 20). This incident is interpreted in the Qur-an allegorically. The Calf is the symbol of disobedience, rebellion, want of faith. It was like a taint of poison. Their punishment was to swallow the taint of poison which they had themselves produced. They swallowed it not into their stomachs, but into their hearts, their very being. They had to mortify and humble themselves in the sight of God, as was shown in another allegory based on the Jewish narrative (see ii. 54 and note, above). (2.93)

2:104 - O ye of Faith! say not (to the Apostle) words of ambiguous import but words of respect; and hearken (to him); to those without faith is a grievous punishment. <sup>105</sup>

105 What the evil ones learnt from Harut and Marut (see last note) they turned to evil. When mixed with fraud and deception, it appeared as charms and spells of love potions. They did nothing but cause discord between the sexes. But of course their power was limited to the extent to which God permitted the evil to work, for His grace protected all who sought His guidance and repented and returned to Him. But apart from the harm that these false pretenders might do to others, the chief harm which they did was to their own souls. They sold themselves into slavery to the Evil One, as is shown in the allegory of Goethe's Faust. That allegory dealt with the individual soul. Here the tragedy is shown to occur not only to individuals but to whole groups of people, for example, the People of the Book. Indeed the story might be extended indefinitely. (2.104)

46:31 - "O our people hearken to the one who invites (you) to Allah and believe in him: He will forgive you your faults and deliver you from a Penalty Grievous. <sup>4810</sup>

4810 The one who invites all to Allah is the holy Prophet. He invites us to Allah: if we believe in Allah and His Prophet, Allah will forgive us our sins on our repentance and amendment of our lives, and save us the Penalty of the future life. (46.31)

46:32 - "If any does not hearken to the one who invites (Us) to Allah he cannot frustrate (Allah's Plan) on earth and no protectors can he have besides Allah such men (wander) in manifest error." <sup>4811</sup>

4811 If a person refuses to believe the Truth, or opposes it, it has not the least effect on Allah's holy Plan, which will go on to its completion; but it will deprive him of Grace and of any protection whatever; he will wander about as an outlaw in manifest helplessness. (46.32)

59:11 - Hast thou not observed the Hypocrites say to their misbelieving brethren among the People of the Book? "If ye are expelled We too will go out with you and we will never hearken to anyone in your affair; and if ye are attacked (in fight) we will help you." But Allah is witness that they are indeed liars. <sup>53865387</sup>

5386 The Jews of the Banu Nadhir had been assured by the Hypocrites of Madinah of their support to their cause. They had thought that their defection from the Prophet's Cause would so weaken that cause that they would save their friends. But they never intended to undertake any act involving self-sacrifice on their part; if they had helped their Jewish friends, it was not likely that they would have succeeded; and if they had actually gone to the fight; they had neither valour nor fervour to support them, and they would have fled ignominiously before the discipline, earnestness, and Faith of the men of Islam. (59.11)

5387 For this actually happened. They never stirred a finger for the Jews, and they never intended to do so. And Allah knows all their motives and secrets: cf. xlvii. 26, n. 4850. (59.11)

68:8 - So hearken not to those who deny (the Truth). <sup>5598</sup>

5598 The enemies of Allah's truth are sometimes self-deceived. But quite often they have a glimmering of the truth in spite of their desire to shut their eyes. Then they compromise, and they would like the preachers of inconvenient truths to compromise with them. On those terms there would be mutual laudation. This easy path of making the best of both worlds is a real danger or temptation to the best of us, and we must be on our guard against it if we would really enter

into the company of the Righteous who submit their wills to the Will of Allah. Abu Jahl freely offered impossible compromises to the holy Prophet. (68.8)

28:50 - But if they hearken not to thee know that they only follow their own lusts: and who is more astray than one who follows his own lusts devoid of guidance from Allah? For Allah guides not people given to wrongdoing. <sup>3383</sup>

3383 They were challenged to produce something better, to be a guide in life. But as they could not, it was evident that their objections were fractious. They were only following their own selfish lusts of power, monopoly, and exploitation of the poor and ignorant. How can such people receive guidance? (28.50)

76:24 - Therefore be patient with constancy to the Command of thy Lord and hearken not to the sinner or the ingrate among them.

▪ Sahih Muslim Hadith

### **Hadith 228** Narrated by **AbuHurayrah**

When it was revealed to the Messenger of Allah (peace be upon him): "To Allah belongs whatever is in the Heavens and whatever is Earth and whether you disclose that which is in your mind or conceal it, Allah will call you to account according to it. Then He forgives whom He pleases and chastises whom He please; and Allah has power over everything" (ii.284), the Companion of the Messenger of Allah (peace be upon him) felt it to be hard and severe. They came to the Messenger of Allah (peace be upon him) and kneeling down, said: Messenger of Allah, we were assigned some duties which were within our power to perform, such as prayer, fasting, struggling (in the cause of Allah), charity. Then this (the above-mentioned) verse was revealed unto you and it is beyond our power to live up to it. The Messenger of Allah (peace be upon him) said: Do you intend to say what the people of two books (Jews and Christians) said before you: "We hear and disobey"? You should rather say: "We hear and we obey, (we seek) Thy forgiveness, our Lord! And unto Thee is the return." And they said: "We hear and we obey, (we seek) Thy forgiveness, our Lord! and unto Thee is the return." When the people recited it and it flowed smoothly from their tongues, then Allah revealed immediately afterwards: "The apostle believes in that which is sent down unto him from his Lord, and so do the believers. Each one believes in Allah, His angels, His Books and His apostles, saying: We differentiate not between any of His apostles; and they say: We hearken and we obey; (we seek) Thy forgiveness, our Lord! And unto Thee is the return" (ii.285). When they did that, Allah abrogated this (verse) and the Great, Majestic Allah revealed: "Allah burdens not a soul beyond its capacity. It receives every good that it earns and it suffers every ill that it earns. Our Lord, punish us not if we forget or make a mistake." (The Prophet said): Yes, our Lord! do not lay on us a burden as Thou didst lay on those before us. (The Prophet said:) Yes, our Lord, impose not on us (burdens) which we have not the strength to bear. (The Prophet said:) Yes, and pardon us and grant us protection! And have mercy on us. Thou art our Patron, so grant us victory over the disbelieving people" (ii.286). He (the Lord) said: Yes.

## **HELPERS:**

4:45 - But Allah hath full knowledge of your enemies: Allah is enough for a protector and Allah is enough for a Helper.

61:14 - O ye who believe! be ye helpers of Allah: as said Jesus the son of Mary to the Disciples "Who will be my helpers to (the work of) Allah?" Said the Disciples "We are Allah's helpers!" Then a portion of the Children of Israel believed and a portion disbelieved: but We gave power to those who believed against their enemies and they became the ones that prevailed. 544654475448

5446 If we seek Allah's help, we must first help Allah's Cause, i.e., dedicate ourselves to Him entirely and without reserve. This was also the teaching of Jesus, as mentioned in this verse. (61.14)

5447 See iii. 52, and n. 392; and for the Biblical reference, see the last note. The names of the twelve Disciples will be found in Matt. x. 2-4. (61.14)

5448 A portion of the Children of Israel-the one that really cared for Truth-believed in Jesus and followed his guidance. But the greater portion of them were hard hearted, and remained in their beaten track of formalism and false racial pride. The majority seemed at first to have the upper hand when they thought they had crucified Jesus and killed his Message. But they were soon brought to their senses. Jerusalem was destroyed by Titus in A.D. 70 and the Jews have been scattered ever since. "The Wandering Jew" has become a bye-word in many literatures. On the other hand, those who followed Jesus permeated the Roman Empire, brought many new races within their circle, and through the Roman Empire, Christianity became the predominant religion of the world until the advent of Islam. So is it promised to the people of Islam: they must prevail if they adhere to the Truth. Badr (A.H. 2) was a landmark against Pagan Arabia; Qadisiya (A.H. 14) and Madain (A.H. 16) against the might of Persia: Yarmuk (A.H. 15) against the might of the Byzantine Empire in Christian Syria; and Heliopolis (A.H. 19) against the same Empire in Christian Egypt and Africa. These were symbols in external events. The moral and spiritual landmarks are less tangible, and more gradual, but none the less real. Mark how the arrogance and power of Priesthood have been quelled; how superstition and a belief in blind Fate have been checked; how the freedom of human individuals has been reconciled with the sanctity of marriage in the law of Divorce; how the civil position of women has been raised; how temperance and sobriety have been identified with religion; what impetus has been given to knowledge and experimental science; and how economic reconstruction has been pioneered by rational schemes for the expenditure and distribution of wealth. (61.14)



3:150 - Nay Allah is your Protector and He is the best of **helpers**.

64:4 - If ye twain turn unto Allah repentant, (ye have cause to do so) for your hearts desired (the ban); and if ye aid one another against him (Muhammad) then lo! Allah, even He, is his protecting Friend, and Gabriel and the righteous among the believers; and furthermore the angels are his **helpers**.

18:51 - I made them not to witness the creation of the heavens and the earth, nor their own creation; nor choose I misleaders for (My) helpers.

17:88 - Say: Verily, though mankind and the Jinn should assemble to produce the like of this Qur'an, they could not produce the like thereof though they were helpers one of another.

16:37 - Even if thou (O Muhammad) desirest their right guidance, still Allah assuredly will not guide him who misleadeth. Such have no helpers.

3:192 - Our Lord! Whom Thou causest to enter the Fire: him indeed Thou hast confounded. For evil-doers there will be no helpers.

2:270 - Whatever alms ye spend or vow ye vow, Lo! Allah knoweth it. Wrongdoers have no helpers.

71:25 - Because of their sins they were drowned, then made to enter a Fire. And they found they had no helpers in place of Allah.

30:23- And among His Signs is the sleep that ye take by night and by day and the quest that ye (make for livelihood) out of His Bounty: verily in that are Signs for those who hearken. <sup>35283529</sup>

3528 If we consider deeply, sleep and dreams, the refreshment we get from sleep to wakefulness as well as from wakefulness to sleep, as also the state of our thoughts and feelings and sub-conscious self in these conditions, are both wonderful and mysterious. Normally we sleep by night and do our ordinary work "in quest of the Bounty of Allah" by day. But sleep and rest may come and be necessary by day, and we may have to work by night. And our work for our livelihood may pass by insensible transitions to our work or thought or service of a higher and spiritual kind. These processes suggest a background of things which we know but vaguely, but which are as much miracles as other Signs of Allah. (30.23)

3529 From verse 20 to verse 25 are mentioned a series of Signs or Miracles, which should awaken our souls and lead us to true Reality if we try to understand Allah. (1) There is our own origin and destiny, which must necessarily be our subjective startingpoint: "I think; therefore I am": no particular exertion of our being is here necessary (xxx. 20). (2) The first beginnings of social life arise through sex and love: see iv. 1, and n. 506; to understand this in all its bearing, we must "reflect" (xxx. 21). (3) The next point is to understand our diversities in speech, color, etc., arising from differences of climate and external conditions; yet there is unity beneath that diversity, which we shall realize by extended knowledge (xxx. 22). (4) Next we turn to our psychological conditions, sleep, rest, visions, insight, etc.; here we want teaching and guidance, to which we must hearken (xxx. 23). (5) Next, we must approach the higher reaches of spiritual hopes and fears, as symbolized by such subtle forces of nature as lightning and electricity, which may kill the foolish or bring prosperity in its train by rain and abundant harvest; to understand the highest spiritual hopes and fears so symbolized, we want the highest wisdom (xxx. 24). (6) And lastly, we may become so transformed that we rise above all petty, worldly, ephemeral things: Allah calls to us and we rise, as from our dead selves to a Height which we can only describe as the Heaven of stability: here no human processes serve, for the Call of Allah Himself has come (xxx. 25-27). (30.23)

30:29 - Nay, but those who do wrong follow their own lusts without knowledge. Who is able to guide him whom Allah hath bent astray? For such there are no helpers.

29:25 - He said: Ye have chosen idols instead of Allah. The love between you is only in the life of the world. Then on the Day of Resurrection ye will deny each other and curse each other, and your abode will be the Fire, and ye will have no helpers.

5:72 - They surely disbelieve who say : Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said : O Children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribeth partners unto Allah, for him Allah hath forbidden Paradise. His abode is the Fire. For evildoers there will be no helpers.

3:22 - Those are they whose works have failed in the world and the Hereafter; and they have no helpers.

4:89 - They but wish that ye should reject faith as they do and thus be on the same footing (as they): but take not friends from their ranks until they flee in the way of Allah (from what is forbidden). But if they turn renegades seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks. <sup>607</sup>



2:23 - And if ye are in doubt as to what We have revealed from time to time to Our servant then produce a Surah like thereunto; and call your witnesses or helpers (if there are any) besides Allah if your (doubts) are true. <sup>42</sup>

- 42 How do we know that there is revelation, and that is from God? Here is a concrete test. The Teacher of God's Truth has placed before you many Suras. Can you produce one like it? If there is any one besides God, who can inspire spiritual truth in such noble language, produce your evidence. Or is it that your doubts are merely argumentative, refractory, against your own inner light, or conscience? All true revelation is itself a miracle, and stands on its own merits. (2.23)

►Al-Muwatta Hadith

## Hadith 54.29

### Concerning the East

Malik related to me from Abdullah ibn Dinar that Abdullah ibn Umar said, "I saw the Messenger of Allah, may Allah bless him and grant him peace, pointing at the east and saying, 'The cause of dissension is here. The cause of dissension is here, from where the **helpers** of shaytan arise.' "

►Islamic Terms Dictionary

## Ansar

means helpers. These were the people of Madinah who responded to the Prophet's call to Islam and offered Islam a city-state power.

### HELP:

2:153 - O ye who believe! seek help with patient perseverance and prayer: for Allah is with those who patiently persevere. <sup>157</sup>

- 157 See ii. 45 and n. An additional meaning implied in sabr is self-restraint. Haqqani defines it in his Tafsir as following Reason and restraining Fear, Anger, and Desire. What can be a higher reward for patience, perseverance, self-restraint and constancy than that God should be with us? For this promise opens the door to every kind of spiritual well-being. (2.153)

5:2 - Help ye one another in righteousness and piety but help ye not one another in sin and rancor: fear Allah: for Allah is strict in punishment. <sup>686687688689690</sup>

- 690 See n. 205 to ii. 191. In the sixth year of the Hijra the Pagans, by way of hatred and persecution of the Muslims, had prevented them from access to the Sacred Mosque. When the Muslims were re-established in Makkah, some of them wanted to retaliate. Passing from the immediate event to the general principle, we must not retaliate or return evil for evil. The hatred of the wicked does not justify hostility on our part. We have to help each other in righteousness and piety, not in perpetuating feuds of hatred and enmity. We may have to fight and put down evil, but never in a spirit of malice or hatred, but always in a spirit of justice and righteousness. (5.2)

22:13 - (Perhaps) they call on one whose hurt is nearer than his profit: evil indeed is the patron and evil the companion (for help)! <sup>2784</sup>

- 2784 Such false worship is not always neutral, bringing neither harm nor good. Perhaps the harm comes first, and there is no help from Allah. Such minds are themselves demoralised, and render themselves unfit for help! (22.13)

22:15 - If any think that Allah will not help him (His Apostle) in this world and the Hereafter let him stretch out a rope to the ceiling and cut (himself) off: then let him see whether his plan will remove that which enrages (him)! <sup>2786</sup>

- 2786 There is some difference of opinion as to the interpretation of this verse. Most Commentators are agreed that the pronoun "him" in the second line ("will not help him") refers to the holy Prophet, and that the "any" in the first line refers to his enemies, who wished to see him destroyed and removed from the scene of his labours. Ibn 'Abbas, whom I have followed here, and whom a great number of Commentators follow, construes the later clauses in the sense given in the text. Freely paraphrased, it means: if the enemies of Allah's Messenger are enraged at his successes, let them fix a rope to their ceiling and hang themselves. Samaa is thus rendered by the word "ceiling". If Samaa is rendered by the word "heaven" (the usual meaning), the paraphrase would be: if the enemies of Allah's Messenger are enraged at the help he gets from heavens, let them stretch a rope to heavens, and see if they can cut off the help in that way!-in other words, they are fools if they think they can intercept Allah's help by their petty devices! (22.15)

3:123 - Allah had helped you at Badr when ye were a contemptible little force; then fear Allah; thus may ye show your gratitude. <sup>444</sup>

444 Gratitude to Allah is not to be measured by words. It should show itself in conduct and life. If all the Muslims had learnt the true lesson from the victory at Badr, their archers would not have left the posts appointed for them, nor the two tribes mentioned in the last note ever wavered in their faith. (3.123)

3:124 - Remember thou saidst to the faithful: is it not enough for you that Allah should help you with three thousand angels (specially) sent down? <sup>445</sup>

3:125 - "Yea" if ye remain firm and act aright even if the enemy should rush here on you in hot haste your Lord would help you with five thousand angels making a terrific onslaught. <sup>446</sup>

13:126 - Allah made it but a message of hope for you; and an assurance to your hearts: (in any case) there is no help except from Allah the Exalted the Wise. <sup>447</sup>

445 Read verse 124 with the following five verses, to get its full signification. (3.124)

446 Musawwim: this is the active voice of the verb, not to be confused with the passive voice in iii. 14, which has a different signification. (3.125)

447 Whatever happens, whether there is a miracle or not, all help proceeds from Allah. Man should not be so arrogant as to suppose that his own resources will change the current of the world plan. Allah helps those who show constancy, courage, and discipline, and use all the human means at their disposal, not those who fold their hands and have no faith. But Allah's help is determined on considerations exalted far above our petty human motive, and by perfect wisdoms, of which we can have only faint glimpses. (3.126)

59:11 - Hast thou not observed the Hypocrites say to their misbelieving brethren among the People of the Book? "If ye are expelled We too will go out with you and we will never hearken to anyone in your affair; and if ye are attacked (in fight) we will help you." But Allah is witness that they are indeed liars. <sup>53865387</sup>

59:12 -If they are expelled never will they go out with them; and if they are attacked (in fight) they will never help them; and if they do help them they will turn their backs; so they will receive no help. <sup>5388</sup>

5386 The Jews of the Banu Nadhir had been assured by the Hypocrites of Madinah of their support to their cause. They had thought that their defection from the Prophet's Cause would so weaken that cause that they would save their friends. But they never intended to undertake any act involving self-sacrifice on their part; if they had helped their Jewish friends, it was not likely that they would have succeeded; and if they had actually gone to the fight; they had neither valour nor fervour to support them, and they would have fled ignominiously before the discipline, earnestness, and Faith of the men of Islam. (59.11)

5387 For this actually happened. They never stirred a finger for the Jews, and they never intended to do so. And Allah knows all their motives and secrets: cf. xlvii. 26, n. 4850. (59.11)

5388 All hopes founded on iniquity and treachery are vain and illusory. There may be honour among thieves. But there is no honour as between dishonest intriguers, and they are not likely to get any real help from any quarter. (59.12)

61:13 - And another (favor will He bestow) which ye do love help from Allah and a speedy victory: so give the Glad Tidings to the Believers. <sup>5445</sup>

5445 The supreme Achievement has already been mentioned viz.: the Gardens of Eternity with Allah. But lest that seem too remote or abstract for the understanding of men not strong in faith, another good news is mentioned which the men who first heard this Message could at once understand and appreciate-"which ye do love": viz.: Help and Victory. For all striving in a righteous Cause we get Allah's help: and however much the odds against us may be, we are sure of victory with Allah's help. But all life is a striving or struggle,-the spiritual life even more than any other; and the final victory there is the same as the Garden of Eternity

42:31 - Nor can ye frustrate (aught) (fleeing) through the earth; nor have ye besides Allah anyone to protect or to help. <sup>4571</sup>

4571 Every evil deed or word or thought must have its evil consequences: but if Allah forgives anything,-and He forgives much, yet no one imagine that he has defeated-or can defeat-Allah's. Will or Plan. The only help or protection that is possible is from Allah. Cf. xxix. 22. (42.31)

42:39 - And those who when an oppressive wrong is inflicted on them (are not cowed but) help and defend themselves. <sup>4580</sup>

4580 This follows from the high value attached to an individual soul's Personality in Islam. Cf. last note. There are four possible situations that may arise: an individual may have to stand up against an oppressor (1) for his own trampled rights, or (2) for the rights of others within his ken; or (3) a community may have similarly to stand up for its own rights collectively; or (4) for the rights of others. Nos. 2, 3, and 4 are considered highly meritorious for all, though few have the courage or the spirit to rise to so high a standard. No. 1 is specially liable to abuse on account of man's selfishness; Nos. 2, 3 and 4 are also abused by men pretending to motives of public good when they are serving their own personal interests or idiosyncracies; hence the qualifications mentioned in the next four verses and the notes thereto. (42.39)

42:41 - But indeed if any do help and defend themselves after a wrong (done) to them against such there is no cause of blame. <sup>4584</sup>

4584 Such people are not to be blamed, though they are following the lower law. The blame is on those who arrogantly ride rough-shod over the land, oppressing people with grievous wrong. See next verse. (42.41)

48:3 - And that Allah may help thee with powerful help. <sup>4868</sup>

4868 Three objects or results of the Treaty are mentioned: (1) forgiveness, which is equivalent to Mercy, (2) fulfilment of the dignity of Prophethood with the dignity of an effective and recognised position in Arabia; (3) opening up a straight way leading to Islam, by access to Makkah from next year, Makkah being the symbolic centre of Islam. These three are summed up in the comprehensive phrase "powerful (or effective) help". (48.3)

7:192 - And cannot give them help, nor can they help themselves?

9:25 - Assuredly Allah did **help** you in many battle-fields and on the day of Hunain: Behold! your great numbers elated you but they availed you naught: the land for all that it is wide did constrain you and ye turned back in retreat. <sup>12741275</sup>

1275 For the first time the Muslims had at Hunain tremendous odds in their favour. But this itself constituted a danger. Many in their ranks had more enthusiasm than wisdom, more a spirit of elation than of faith and confidence in the righteousness of their cause. The enemy had the advantage of knowing the ground thoroughly. They laid an ambush in which the advance guard of the Muslim forces was caught. The country is hilly, in which the enemy concealed himself. As soon as the Muslim vanguard entered the Hunain valley, the enemy fell upon them with fury and caused havoc with their arrows from their places of concealment. In such ground the numbers of the Muslims were themselves a disadvantage. Many were slain, and many turned back in confusion and retreat. But the Prophet, as ever, was calm in his wisdom and faith. He rallied his forces and inflicted the most crushing defeat on the enemy. (9.25)

9:40 - If ye help not (your Leader) (it is no matter): for Allah did indeed help him: when the unbelievers drove him out: he had no more than one companion: they two were in the cave and he said to his companion "have no fear for Allah is with us": then Allah sent down his peace upon him and strengthened him with forces which ye saw not and humbled to the depths the word of the unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might Wise. <sup>1302130313041305</sup>

1305 The superlatives in the Arabic I have rendered by the periphrasis, "humbled to the depths" and "exalted to the heights," as they accord better with the genius of the English language. The enemies of Islam had boasted that they would root it out: the result showed them up as ridiculous and despicable. (9.40)

37:25 - "What is the matter with you that ye help not each other?" <sup>4050</sup>

4050 Obviously no one can stand and intercede, for it is a question of personal responsibility for each soul. No one can help another. (37.25)

40:29 - O my people! yours is the dominion this day: ye have the upper hand in the land: but who will help us from the Punishment of Allah should it befall us?" Pharaoh said: "I but point out to you that which I see (myself); nor do I guide you but to the Path of Right!" <sup>43994400</sup>

4399 'Do not be puffed up with arrogance because the power is in your hands at present! Do you deserve it? Will it last? If you are sinning and drawing upon yourselves Allah's Punishment, is there anything that can shield you from it?' (40.29)

4400 Pharaoh's egotism and arrogance come out. 'I can see and understand everything. As I see things, so do I direct you. The Path which I see must be right, and you must follow it.' (40.29)

3:126 - Allah made it but a message of hope for you; and an assurance to your hearts: (in any case) there is **no help** except from Allah the Exalted the Wise. <sup>447</sup>

447 Whatever happens, whether there is a miracle or not, all help proceeds from Allah. Man should not be so arrogant as to suppose that his own resources will change the current of the world plan. Allah helps those who show constancy, courage, and discipline, and use all the human means at their disposal, not those who fold their hands and have no faith. But Allah's help is determined on considerations exalted far above our petty human motive, and by perfect wisdoms, of which we can have only faint glimpses. (3.126)

### Hadith 9.84 Narrated by Anas

► Sahih Al-Bukhari Hadith Allah's Apostle said, "Help your brother whether he is an oppressor or an oppressed." A man said, "O Allah's Apostle! I will help him if he is oppressed, but if he is an oppressor, how shall I help him?" The Prophet said, "By preventing him from oppressing (others), for that is how to help him."

► Sahih Al-Bukhari Hadith

### Hadith 8.253A Narrated by Al Bara bin Azib

Allah's Apostle ordered us to do seven (things): to visit the sick, to follow the funeral processions, to say Tashmit to a sneezer, to help the weak, to help the oppressed ones, to propagate As-Salam (greeting), and to help others to fulfill their oaths (if it is not sinful). He forbade us to drink from silver utensils, to wear gold rings, to ride on silken saddles, to wear silk clothes, Dibaj (thick silk cloth), Qassiy and Istabraq (two kinds of silk). (See Hadith No. 539, Vol. 7)

► ISL Quran Subjects

### Help of Allah

- .1 HELP OF ALLAH  
[3.150](#), [3.160](#), [4.45](#), [8.10](#), [9.116](#), [25.31](#), [23.17](#), [61.10](#), [61.11](#), [61.12](#), [61.13](#), [67.20](#), [110.1](#), [110.2](#), [110.3](#)
2. Battle of the Trench, remembering that in the  
[33.9](#), [33.10](#), [33.11](#), [33.12](#), [33.13](#), [33.14](#), [33.17](#), [33.22](#), [33.25](#), [33.26](#), [33.27](#)
3. Believers, to  
[30.47](#), [40.51](#)
4. Cause of Allah, to those who help the  
[22.40](#), [22.41](#)
5. Deceit of the enemy in Jihad, against  
[8.62](#), [8.63](#)
6. Fighting against injustice and wrong-doing, in  
[22.39](#), [22.40](#)
7. Helpers of themselves, to  
[13.11](#)
8. Jihad, in  
[8.40](#), [8.62](#), [37.171](#), [37.172](#), [37.173](#), [37.174](#), [37.175](#), [37.176](#), [37.177](#), [37.178](#), [37.179](#), [47.7](#)
9. Muhammad(S) enraging at that to  
[22.15](#)
10. Only  
[1.4](#), [3.126](#), [29.22](#)
11. Seeking  
[2.45](#), [2.153](#)
12. Shirk, against  
[21.112](#)

► Sunan of Abu-Dawood

### Hadith 4866 Narrated by

**Jabir ibn Abdullah ; AbuTalhah ibn Sahl al-Ansari** The Prophet (peace be upon him) said: No (Muslim) man will desert a man who is a Muslim in a place where his respect may be violated and his honour aspersed without Allah deserting him in a place here he wishes his help; and no (Muslim) man who will help a Muslim in a place where his honour may be aspersed and his respect violated without Allah helping him in a place where he wishes his help.

### HEINOUS:

4:48 - Allah forgiveth not that partners should be set up with him; but He forgiveth anything else to whom He pleaseth; to set up partners with Allah is to devise a sin most heinous indeed. <sup>569</sup>

569 Just as in an earthly kingdom the worst crime is that of treason, as it cuts at the very existence of the State, so in the Divine Kingdom, the unforgivable sin is that of contumacious treason against Allah by putting up Allah's creatures in rivalry against Him. This is rebellion against the Creator. It is what Plato would call the "lie in the soul." But even here,

if the rebellion is through ignorance, and is followed by sincere repentance and amendment, Allah's Mercy is always open (iv. 17). (4.48)

4:31 - If ye (but) eschew the most heinous of the things which ye are forbidden to do We shall expel out of you all the evil in you and admit you to a Gate of great honor.

## HIJAB:

33:53 - And when ye ask (his ladies) for anything ye want ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Apostle or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity. 3755375637573758

3757 Considering his position, the holy Prophet deserved to be respected before all other men and nothing should be done to cause him the least harm and annoyance. This applied not only during his life-time, but it applies now, because his teaching and personality are alive to us. It was not fitting that his widows, both for their own position and for the position of the Prophet, should be married by other men after him. And this mark of respect was duly observed in history. (33.53)

3758 "Annoy": Aza (IV) may equally mean: to vex, to cause hurt or injury, to insult, to ill-treat by slander or unseemly conduct, or hurt the feelings of (some one). The Prophet came with a divine mission to teach and reclaim the world, and he is entitled to the respect of all, even of those who do not consciously acknowledge his mission, for his mission works constantly like the forces of nature. In a minor degree the "Mothers of the Believers" are also entitled to respect. (33.53)

See under "Women:

► Sahih Al-Bukhari Hadith

### Hadith 9.517

Narrated by

Anas bin Malik

The Verse of Al-Hijab (veiling of women) was revealed in connection with Zainab bint Jahsh. (On the day of her marriage with him) the Prophet gave a wedding banquet with bread and meat; and she used to boast before other wives of the Prophet and used to say, "Allah married me (to the Prophet) in the Heavens."

► ISL Quran Subjects

## Women

52. Molesting hijab-observing  
33.59

53. Molesting of hijab-observing ones by disbelievers  
33.60, 33.61

60. Hijab and modesty for aged  
24.60

► Fiqh-us-Sunnah

### Fiqh 1.113

## Woman's aurah & hijab

There is no such dispute over what constitutes a woman's 'aurah. It is stated that her entire body is 'aurah and must be covered, except her hands and face. Says Allah in the Qur'an, "And to display of their adornment only that which is apparent (do not expose any adornment or beauty save the hands and face)." It has been authentically related from Ibn 'Abbas, Ibn 'Umar and 'Aishah that the Prophet said, "Allah does not accept the prayer of an adult woman unless she is wearing a headcovering (khimar, hijab)." This is related by "the five," except for an-Nasa'i, and by Ibn Khuzaimah and al-Hakim. At-Tirmidhi grades it as hassan.

It is related from Umm Salamah that she asked the Prophet, "Can a woman pray in a long shirt (like a night shirt) and headcovering without a loin cloth?" He said, "If the shirt is long and flowing and covers the top of her feet." This is related by Abu Dawud. The scholars say it is sahih in mauquof form (as a statement of Umm Salamah and not that of the Prophet.)

It is also related that 'Aishah was asked, "In how many garments is a woman to pray?" She answered, "Ask 'Ali ibn Abu Talib and then return to me and tell me what he said." 'Ali's answer was, "In a headcover and a long flowing shirt." This was told to 'Aishah and she said, "He has told the truth."

The clothes worn must cover the 'aurah, even if they are tight enough to highlight those features. If the clothes are so thin that one's skin color can be seen, they are not suitable for prayer.

►Sahih Al-Bukhari Hadith

### **Hadith 8.255** Narrated by **Anas bin Malik**

►-that he was a boy of ten at the time when the Prophet emigrated to Medina. He added: I served Allah's Apostle for ten years (the last part of his life time) and I know more than the people about the occasion whereupon the order of Al-Hijab was revealed (to the Prophet). Ubai bin Ka'b used to ask me about it. It was revealed (for the first time) during the marriage of Allah's Apostle with Zainab bint Jahsh. In the morning, the Prophet was a bridegroom of her and he invited the people, who took their meals and went away, but a group of them remained with Allah's Apostle and they prolonged their stay. Allah's Apostle got up and went out, and I too, went out along with him till he came to the lintel of 'Aisha's dwelling place. Allah's Apostle thought that those people had left by then, so he returned, and I too, returned with him till he entered upon Zainab and found that they were still sitting there and had not yet gone. The Prophet went out again, and so did I with him till he reached the lintel of 'Aisha's dwelling place, and then he thought that those people must have left by then, so he returned, and so did I with him, and found those people had gone. At that time the Divine Verse of Al-Hijab was revealed, and the Prophet set a screen between me and him (his family).

►Sahih Al-Bukhari Hadith

### **Hadith 1.148** Narrated by **Aisha**

The wives of the Prophet used to go to Al-Manasi, a vast open place (near Baqia at Medina) to answer the call of nature at night. 'Umar used to say to the Prophet "Let your wives be veiled," but Allah's Apostle did not do so. One night Sauda bint Zam'a the wife of the Prophet went out at 'Isha' time and she was a tall lady. 'Umar addressed her and said, "I have recognized you, O Sauda." He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So Allah revealed the verses of "Al-Hijab" (A complete body cover excluding the eyes).

►Sahih Al-Bukhari Hadith

### **Hadith 6.313** Narrated by **Umar**

I said, "O Allah's Apostle! Good and bad persons enter upon you, so I suggest that you order the mothers of the Believers (i.e. your wives) to observe veils." Then Allah revealed the Verses of Al-Hijab.

►ISL Quran Subjects

### **Hijab**

1. (Also see) Modesty  
[24.30](#), [24.31](#), [33.55](#), [33.59](#)
2. Aged women, for  
[24.60](#)
3. Ladies' cloaks for  
[33.59](#)
4. Molesting by disbelievers and hypocrites of women observing  
[33.60](#), [33.61](#)
5. Molesting women observing  
[33.59](#)
6. Observing of from the wives of Muhammad(S)  
[33.53](#)

See; 'Jalabib/ Jilbab'

### **HILLS:**

16:81 - It is Allah who made out of the things He created some things to give you shade; of the hills He made some for your shelter;

22:18 - Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth the sun the moon the stars; the hills the trees the animals; and a great number among mankind?

2790 Cf. xxi. 79, and n. 2733. All created things, animate and inanimate, depend on Allah for their existence, and this dependence can be construed as their Sajda or bowing down in worship. Their very existence proclaims their dependence. How can they be objects of worship? For haqqa in this verse. Cf. xv. 64, n. 1990. ([22.18](#))



38:17 - It was We that made the hills declare in unison with him Our Praises at eventide and at break of day. <sup>4168</sup>

4168 See n. 2733 to xxi. 79. All nature sings in unison and celebrates the praises of Allah. David was given the gift of music and psalmody, and therefore the hills and birds are expressed as singing Allah's praises in unison with him. The special hours when the hills and groves echo the songs of birds are in the evening and at dawn, when also the birds gather together, for those are respectively their roosting hours and the hours of their concerted flight for the day. (38.18)

16:68 - And thy Lord taught the Bee to build its cells in hills on trees and in (men's) habitations; <sup>2097</sup>

2097 Auha: wahyun ordinarily means inspiration, the Message put into the mind or heart by Allah. Here the Bee's instinct is referred to Allah's teaching, which it undoubtedly is. In xcix. 5, it is applied to the earth; we shall discuss the precise meaning when we come to that passage. The honey-comb, itself, with its hexagonal cells, geometrically perfect, is a wonderful structure, and is well called buyut, homes. And the way the bee finds out inaccessible places, in the hills, in the trees, and even among the habitations of men, is one of the marvels of Allah's working in His Creation. (16.68)

21:79 - To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises with David: it was We Who did (these things). <sup>27322733</sup>

2732 The sheep, on account of the negligence of the shepherd, got into a cultivated field (or vineyard) by night and ate up the young plants or their tender shoots, causing damage, to the extent of perhaps a whole year's crop. David was king, and in his seat of judgment he considered the matter so serious that he awarded the owner of the field the sheep themselves in compensation for his damage. The Roman law of the Twelve Tables might have approved of this decision, and on the same principle was built up the Deodand doctrine of English Law, now obsolete. His son Solomon, a mere boy of eleven, thought of a better decision, where the penalty would better fit the offence. The loss was the loss of the fruits or produce of the field of vineyard: the corpus of the property was not lost. Solomon's suggestion was that the owner of the field or vineyard should not take the sheep altogether but only detain them long enough to recoup his actual damage, from the milk, wool, and possibly young of the sheep, and then return the sheep to the shepherd. David's merit was that he accepted the suggestion, even though it came from a little boy: Solomon's merit was that he distinguished between corpus and income, and though a boy, was not ashamed to put his case before his father. But in either case it was Allah Who inspired the true realisation of justice. He was present and witnessed the affair, as He is present all the time. (21.79)

2733 Whatever is in the heavens and the earth celebrates the praises of Allah: xvii. 44; lvii. 1; xvi. 48-50. Even the "thunder repeateth His praises": xiii. 13. All nature ever sings the praises of Allah. David sang in his Psalms, cxlviii. 7-10: "Praise the Lord from the earth, ye ... mountains and all hills; ... creeping things and flying fowl!" All nature sings to Allah's glory, in unison with David, and angels, and men of God. Cf. xxxiv. 10 and xxxviii. 18-19. (21.79)

14:46 - Mighty indeed were the plots which they made but their plots were (well) within the sight of Allah even though they were such as to shake the hills!

38:18 - It was We that made the hills declare in unison with him Our Praises at eventide and at break of day. <sup>4168</sup>

4168 See n. 2733 to xxi. 79. All nature sings in unison and celebrates the praises of Allah. David was given the gift of music and psalmody, and therefore the hills and birds are expressed as singing Allah's praises in unison with him. The special hours when the hills and groves echo the songs of birds are in the evening and at dawn, when also the birds gather together, for those are respectively their roosting hours and the hours of their concerted flight for the day. (38.18)

►Al-Tirmidhi Hadith

## Hadith 1392

AbuUmamah

The Prophet (peace be upon him) said: A learned person is as much above a worshipper as I am above the least of you. He added: Allah, His angels and all those in Heavens and on Earth, even the ants in their **hills** and the fish in the water, call down blessings on those who instruct people in beneficial knowledge.

Transmitted by Tirmidhi.

## HINDER:

16:88 - Those who reject Allah and **hinder** (men) from the path of Allah for them will We add Penalty to Penalty; for that they used to spread mischief.

7:45 - "Those who would **hinder** (men) from the path of Allah and would seek in it something crooked: they were those who Denied the Hereafter." <sup>1024</sup>

1024 The unrighteous reflect their own crooked minds when the path of Allah is before them. Instead of going straight, they try to find something in it that suits their own crooked ideas. Frankly they have no faith in the final Goal, the Hereafter. (7.45)

8:47 - And be not like those who started from their homes insolently and to be seen of men and to hinder (men) from the path of Allah: for Allah compasseth round about all that they do. <sup>1216</sup>

1216 A true description of the Makkan army which met its doom. (8.47)

11:19 - "Those who would **hinder** (men) from the path of Allah and would seek in it something crooked: these were they who denied the Hereafter!" <sup>1514</sup>

47:1 - Those who reject Allah and hinder (men) from the Path of Allah their deeds will Allah render astray (From their mark). <sup>4817</sup>

4817 Whatever they do will miss its mark, because Allah is the source of all energy and life. If the wicked try to persecute men or seduce them from the Truth, the result will be the opposite of what they intend. (47.1)

47:32 - Those who reject Allah hinder (men) from the Path of Allah and resist the Apostle after Guidance has been clearly shown to them will not injure Allah in the least but He will make their deeds of no effect. <sup>4857</sup>

4857 Cf. verse 25 above, and verse 34 below: in verse 25 was shown the source of the evil. viz., yielding to the deceptions of Satan; in this verse are shown the proximate consequences of such yielding to evil, viz., failure of all we do; and in verse 34 below are shown the eternal consequences, viz., our deprivation of Allah's Grace and Mercy. (47.32)

47:34 - Those who reject Allah and hinder (men) from the Path of Allah then die rejecting Allah Allah will not forgive them. <sup>4858</sup>

48:25 - They are the ones who denied revelation and hindered you from the Sacred Mosque and the sacrificial animals detained from reaching their place of sacrifice.

68:12 - (Habitually) hindering (all) good transgressing beyond bounds deep in sin.

34:43 - When Our Clear Signs are rehearsed to them they say "This is only a man who wishes to hinder you from the (worship) which your fathers practiced." And they say "This is only a falsehood invented!" And the Unbelievers say of the Truth when it comes to them "This is nothing but evident magic!" <sup>3854</sup>

3854 Apart from the worship of Evil in the guise of the Powers of Light, there is another form of false worship, which depends on ancestral tradition. "Why" it is said "should we not do as our fathers did?" They reject a new prophet of Truth simply because his teaching does not agree with the ways of their ancestors. The answer to this is given in verse 44 below. But meanwhile the rejectors' objection to new Truth is stated in three forms: (1) our ancestors knew nothing of this; (2) the story of inspiration is false; it is merely an invention; we do not believe in inspiration; (3) when in some particular points, the new Truth does work wonders in men's hearts, they account for it by saying it is magic. The third objection is merely traditional. What is magic? If it was merely deception, surely the Truth has proved itself to be above deception. The second objection is answered by the fact that the Messenger who comes with new spiritual Truth is acknowledged to be truthful in other relations of life: why should he be false where his preaching brings him no gain but much sorrow and persecution? For the ancestral objection see next note. (34.43)

5:91 - Satan's plan is (but) to excite enmity and hatred between you with intoxicants and gambling and hinder you from the remembrance of Allah and from prayer: will ye not then abstain?

14:3 - Those who love the life of this world more than the Hereafter who hinder (men) from the Path of Allah and seek therein something crooked: they are astray by a long distance. <sup>1873</sup>

1873 The Unbelievers are here characterised in three ways: (1) they love this ephemeral life and its vanities more than the true Life which goes into the Hereafter; (2) they not only harm themselves but mislead others, (3) their own crooked minds search for something crooked in Allah's straight Path (Cf. vii. 45). But in doing so, they go farther and farther from the Truth. (14.3)

16:94 - And take not your oaths to practice deception between yourselves with the result that someone's foot may slip after it was firmly planted; and ye may have to taste the evil (consequences) of **having hindered** (men) from the path of Allah and a mighty Wrath descend on you. <sup>2134</sup>

2134 In xvi. 92, above, the motive for false and fraudulent covenants was pointed out with reprobation. Now are pointed out the consequences, viz., (1) to others, if they had not been deceived, they might have walked firmly on the Path, but now they lose faith and perhaps commit like frauds for which you will be responsible; (2) to yourselves; you have not only gone wrong yourselves; but have set others on the wrong path; and you deserve a double Penalty. Perhaps the "evil consequences" refer to this world, and the "Wrath" to the Hereafter. (16.94)

14:3 - Those who love the life of this world more than the Hereafter who hinder (men) from the Path of Allah and seek therein something crooked: they are astray by a long distance. <sup>1873</sup>

1873 The Unbelievers are here characterised in three ways: (1) they love this ephemeral life and its vanities more than the true Life which goes into the Hereafter; (2) they not only harm themselves but mislead others, (3) their own crooked minds search for something crooked in Allah's straight Path (Cf. vii. 45). But in doing so, they go farther and farther from the Truth. (14.3)

11:19 - Those who would hinder (men) from the path of Allah and would seek in it something crooked: these were they who denied the Hereafter! <sup>1514</sup>

43:37 - Such (evil ones) really **hinder** them from the Path but they think that they are being guided aright! <sup>4639</sup>

4639 The downward course in evil is rapid. But the most tragic consequence is that evil persuades its victims to believe that they are pursuing good. They think evil to be their good. They go deeper and deeper into the mire, and become more and more callous. "Them" and "they" represent the generic plural of anyone who "withdraws himself from...Allah" (see last verse). (43.37)

## HISBULLAH:

58:22 - Thou wilt not find any people who believe in Allah and the Last Day loving those who resist Allah and His Apostle even though they were their fathers or their sons or their brothers or their kindred. For such He has written Faith in their hearts and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow to dwell therein (for ever). Allah will be well pleased with them and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity. <sup>53635364536553665367</sup>

5363 If any one believes in Allah and His goodness and justice, and in the Hereafter, in which all true values will be restored he will never love evil or wrong-doing or rebellion against Allah, even if these things are found in his nearest kith and kin. (58.22)

5364 Faith in Allah is indelibly written on the tablets of their hearts and they can never be false to Allah. (58.22)

5365 Cf. ii. 87 and 253, where it is said that Allah strengthened the Prophet Jesus with the holy spirit. Here we learn that all good and righteous men are strengthened by Allah. If anything, the phrase used here is stronger: "a spirit from Himself". Whenever any one offers his heart in faith and purity to Allah, Allah accepts it, engraves that Faith on the seeker's heart, and further fortifies him with his help which we can no more define adequately than we can define in human language the nature and attributes of Allah. (58.22)

5366 Again we have the doctrine of Allah's Good Pleasure as the highest goal of man, the spiritual heaven which he achieves by a life of purity and faith. He not only attains Allah's Good Pleasure as the crown of his felicity, but his own nature is so far transformed to the pattern of Allah's original creation that his own good pleasure is in nothing but in Allah's Good Pleasure. The mutual good pleasure shows the heights to which man can attain. (58.22)

5367 This is in antithesis to the Party of the Satan, mentioned in verse 19 above. The Party of Evil will perish, but while it has its run in the scheme of the present world, the Party of Truth and Reality may be rightly called the Party of Allah, even though all Creation is Allah's in another sense. (58.22)

## HOLY SPIRIT:

5:110 - Then will Allah say: "O Jesus the son of Mary! recount my favor to thee and to thy mother. Behold! I strengthened thee with the holy spirit so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom the Law and the Gospel. And behold! thou makest out of clay as it were the figure of a bird by My leave and thou breathest into it and it becometh a bird by My leave and thou healest those born blind and the lepers by My leave. And behold! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the Clear Signs and the unbelievers among them said: 'This is nothing but evident magic'. 815816817818820821822

815 In a solemn scene before the Court of Judgment, Jesus is asked to recount all the mercies and favours shown to him, so that his followers should become ashamed of their ingratitude in corrupting that Message, when they could have done so much in profiting by its purity and spiritual truth. This argument continues to the end of the Sura. (5.110)

- 820 Note how the words "by My leave" are repeated with each miracle to emphasize the fact that they arose, not out of the power or will of Jesus, but by the leave and will and power of Allah, who is supreme over Jesus as He is over all other mortals. (5.110)
- 821 The Jews were seeking to take the life of Jesus long before their final attempt to crucify him: see Luke iv. 28-29. Their attempt to crucify him was also foiled, according to the teaching we have received: Q. iv. 157. (5.110)
- 822 According to Luke (xi. 15), when Christ performed the miracle of casting out devils, the Jews said he did it through the chief of the devils. i.e., they accused him of black magic. No such miracle of casting out devils is mentioned in the Qur-an. But Moses, Jesus. and Muhammad were all accused of magic and sorcery, by those who could find no other explanation of Allah's power. (5.110)
- 16:102 - Say the **Holy Spirit** has brought the revelation from thy Lord in truth in order to strengthen those who believe and as a guide and Glad Tidings to Muslims. <sup>21412142</sup>
- 2141 The title of the Angel Gabriel, through whom the revelations came down. (16.102)
- 2142 The People of the Book, if they had true faith, were themselves strengthened in their faith and cleared of their doubts and difficulties by the revelations brought by Al-Mustafa; and all whether People of the Book or not-who came within the fold of Islam, found the Qur-an a Guide and a Gospel, i.e., a substitute for the Mosaic Law and for the Christian Gospel, which had both been corrupted. (16.102)
- 2:87 - We gave Moses the Book and followed him up with a succession of Apostles; We gave Jesus the son of Mary clear (Signs) and strengthened him with the **holy spirit**. Is it that whenever there comes to you an Apostle with what ye yourselves desire not ye are puffed up with pride? Some ye called impostors and others ye slay! <sup>899091</sup>
- 90 As to the birth of Jesus, cf. xix. 16-34. Why is he called the "Son of Mary"? What are his "clear signs"? What is the "holy spirit" by which he was strengthened? We reserve to a later state a discussion of the Quranic teaching on these questions. See iii. 62, n. 401. (2.87)

Sahih Al-Bukhari Hadith

### Hadith 8.173

Narrated by

**Abu Salama bin Abdur Rahman bin Auf**

that he heard Hassan bin Thabit Al-Ansari asking the witness of Abu Huraira, saying, "O Abu Huraira! I beseech you by Allah (to tell me). Did you hear Allah's Apostle saying 'O Hassan! Reply on behalf of Allah's Apostle. O Allah! Support him (Hassan) with the Holy Spirit (Gabriel).'" Abu Huraira said, "Yes."

► Sahih Muslim Hadith

### Hadith 987

Narrated by

**Aisha**

The Messenger of Allah (peace be upon him) used to pronounce while bowing and prostrating himself: All Glorious, all Holy, Lord of the Angels and the Spirit.

## HOMES:

- 2:94 – (DARUL-AHIRAT) - Say: "If the last Home with Allah be for you specially and not for anyone else then seek ye for death if ye are sincere."
- 29:64 – (DARUL-AHIRAT) - What is the life of this world but amusement and play? But verily the Home in the Hereafter that is life indeed if they but knew. <sup>3497</sup>
- 3497 Cf. vi. 32. Amusement and play have no lasting significance except as preparing us for the serious work of life. So this life is but an interlude, a preparation for the real Life, which is in the Hereafter. This world's vanities are therefore to be taken for what they are worth; but they are not to be allowed to deflect our minds from the requirements of the inner life that really matters. (29.64)
- 13:22 – (UKUBAD-DHAR) - Those who patiently persevere seeking the countenance their Lord; establish regular prayers; spend out of (the gifts) We have bestowed for their sustenance secretly and openly; and turn off Evil with good: for such there is the final attainment of the (Eternal) Home <sup>1836</sup>
- 1836 Their journey in this life was at best a sojourn. The Heaven is their eternal Home, which is further prefigured in the two following verses. (13.22)

- 13:24 - "Peace unto you for that ye persevered in patience! Now how excellent is the final Home!"
- 41:28 – (DARUL-HULDI) - Such is the requital of the enemies of Allah the Fire: therein will be for them the Eternal Home: a (fit) requital for that they were wont to reject Our Signs.
- 40:39 – (DARUL-KARAR) - "O my people! This life of the present is nothing but (temporary) convenience: it is the Hereafter that is the Home that will last. <sup>4412</sup>
- 4412 Faith makes him see the contrast between vanities, even though they may glitter temporarily, and the eternal Good that is destined for man. (40.39)
- 6:127 – (DARUS-SALAM) - For them will be a Home of Peace in the presence of their Lord: He will be their Friend because they practiced (righteousness).
- 10:25 – (DARUS-SALAM) - But Allah doth call to the Home of Peace: He doth guide whom He pleaseth to a way that is straight. <sup>1413</sup>
- 1413 In contrast with the ephemeral and uncertain pleasures of this material life, there is a higher life to which Allah is always calling. It is called the Home of Peace. For there is no fear, nor disappointment nor sorrow there. And all are called, and those will be chosen who have sought, not material advantages, but the Good Pleasure of Allah. Salam, Peace, is from the same root as Islam, the Religion of Unity and Harmony. (10.25)
- 40:52 – (SHUHUDAR) - The Day when no profit will it be to Wrongdoers to present their excuses but they will (only) have the Curse and the Home of Misery. <sup>4425</sup>
- 4425 After the testimony mentioned in the last note, there will be no room for excuses, and if any were made, they could serve no purpose, unlike the state of matters in this world, where there is much make-believe, and Falsehood often masquerades as Truth and is accepted as such even by those who should know better. (40.52)
- 16:80 – (DARUL-HULDI) - It is Allah who made your habitations homes of rest and quiet for you;
- 2114 Man's social, intellectual, and spiritual gifts make, of his permanent dwellings, homes of rest and quiet, of refinement and the purer affections, which are the types, in this earthly life, of the highest spiritual Good, the love of Allah. The pure Home thus becomes the type of the highest spiritual Destiny of man. And these capacities in man are the gifts of Allah. (16.80)
- 16:30 – (DARUL Muththakeen) To the righteous (when) it is said "What is it that your Lord has revealed?" they say "All that is good." To those who do good there is good in this world and the Home of the Hereafter is even better. And excellent indeed is the Home of the righteous 20532054
- 2053 The contrast and parallelism is with xvi. 24, where the ungodly in their levity and their deliberate rejection of guidance find no profit from Allah's Revelation. (16.30)
- 2054 Unlike the ungodly, the good find good everywhere, in this world and in the Hereafter; because they understand and are in accord with the truths around them. (16.30)
- 8:72 - Lo! those who believed and left their **homes** and strove with their wealth and their lives for the cause of Allah, and those who took them in and helped them; these are protecting friends one of another. And those who believed but did not leave their **homes**, ye have no duty to protect them till they leave **their homes**; but if they seek help from you in the matter of religion then it is your duty to help (them) except against a folk between whom and you there is a treaty. Allah is Seer of what ye do.
- 8:74 - Those who believed and left their **homes** and strove for the cause of Allah, and those who took them in and helped them--these are the believers in truth. For them is pardon, and a bountiful provision.
- 8:75 - And those who afterwards believed and left their **homes** and strove along with you, they are of you; and those who are akin are nearer one to another in the ordinance of Allah. Lo! Allah is Knower of all things.
- 60:8 - Allah forbids you not with regard to those who fight you not for (your) Faith nor drive you out of **your homes** from dealing kindly and justly with them: for Allah loveth those who are just. <sup>5421</sup>
- 5421 Even with Unbelievers, unless they are rampant and out to destroy us and our Faith, we should deal kindly and equitably, as is shown by our holy Prophet's own example. (60.8)

60:9 - Allah only forbids you with regard to those who fight you for (your) Faith and drive you out of your **homes** and support (others) in driving you out from turning to them (for friendship and protection). It is such as turn to them (in these circumstances) that do wrong.

24:53 - They swear their strongest oaths by Allah that if only thou wouldst command them they would leave (their **homes**). Say: "Swear ye not; obedience is (more) reasonable: verily Allah is well-acquainted with all that ye do." <sup>3029</sup>

3029 Some people, especially hypocrites, give hyperbolic assurances, as did the Madinah Hypocrites to the holy Prophet, that they would do any bidding, even to the forsaking of their hearths and homes. To this they are ready to swear their strongest oaths, which mean nothing. They are asked to spare their oaths, and quietly do at least such unheroic duties as they are asked to do in every-day life. Idle words are not of the least value. Allah will judge by your actions, and He knows all, whether it is open or secret. (24.53)

2:84 - And remember We took your Covenant (to this effect): shed no blood amongst you nor turn out your own people from your **homes**; and this ye solemnly ratified and to this ye can bear witness. <sup>88</sup>

21:13 - Flee not but return to the good things of this life which were given you and to your homes in order that ye may be called to account. <sup>2674</sup>

2674 See last note. 'You thought your homes so comfortable: why don't you go back to them? You will be called to account. Perhaps there may be rewards to be given you, who knows?' This irony is itself the beginning of the Punishment. But the ungodly now see how wrong they had been. But their signs and regrets now avail them nothing. It is too late. They are lost, and nothing can save them. (21.13)

7:78 - So the earthquake took them unawares and they lay prostrate in their homes in the morning! <sup>1047</sup>

1047 The retribution was not long delayed. A terrible earthquake came and buried the people and destroyed their boasted civilisation. The calamity must have been fairly extensive in area and intense in the terror it inspired, for it is described (liv. 31) as a "single mighty blast" (saihatan wahidatan), the sort of terror-inspiring noise which accompanies all big earthquakes. (7.78)

Sahih Al-Bukhari Hadith

### Hadith 5.135

Narrated by

#### Abu Humaid

The Prophet said, "The best of the Ansar families (**homes**) are the families (**homes**) of Banu An-Najjar, and then that of Banu 'Abdul Ash-hal, and then that of Banu Al-Harith, and then that of Banu Saida; and there is good in all the families (**homes**) of the Ansar." Sad bin 'Ubada followed us and said, "O Abu Usaid ! Don't you see that the Prophet compared the Ansar and made us the last of them in superiority?"

Then Sad met the Prophet and said, "O Allah's Apostle! In comparing the Ansar's families (**homes**) as to the degree of superiority, you have made us the last of them." Allah's Apostle replied, "Isn't it sufficient that you are regarded amongst the best?"

► Sahih Al-Bukhari Hadith

### Hadith 1.605

Narrated by

#### Nafi

Once in a cold night, Ibn 'Umar pronounced the Adhan for the prayer at ,Dajnan (the name of a mountain) and then said, "Pray at your homes", and informed us that Allah's Apostle used to tell the Mu'adhdhin to pronounce Adhan and say, "Pray at your homes" at the end of the Adhan on a rainy or a very cold night during the journey."

## HOMOSEXUALITY:

4:16 - If two men among you are guilty of lewdness punish them both. If they repent and amend leave them alone; for Allah is Oft-returning Most Merciful.

7:80 - We also (sent) Lut: he said to his people: "Do ye commit lewdness such as no people in creation (ever) committed before you? <sup>1049</sup>

1049 Lut is the Lot of the English Bible. His story is biblical, but freed from some shameful features which are a blot on the biblical narrative, (e.g., see Gen. xix. 30-36). He was a nephew of Abraham, and was sent as a Prophet and warner to



the people of Sodom and Gomorrah, cities utterly destroyed for their unspeakable sins. They cannot be exactly located, but it may be supposed that they were somewhere in the plain east of the Dead Sea. The story of their destruction is told in the 19th chapter of Genesis. Two angels in the shape of handsome young men came to Lot in the evening and became his guests by night. The inhabitants of Sodom in their lust for unnatural crime invaded Lot's house but were repulsed. In the morning, the angels warned Lot to escape with his family. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt." (Gen. xix. 24-26). Note that Lot's people are the people to whom he is sent on a mission. He was not one of their own brethren, as was Salih or Shu'aib. But he looked upon his people as his brethren (I. 13), as a man of God always does. (7.80)

## HONEY:

16:68 - And thy Lord taught the Bee to build its cells in hills on trees and in (men's) habitations; <sup>2097</sup>

See under: "Bee"

16:69 - Then to eat of all the produce (of the earth) and find with skill the spacious paths of its Lord: there issues from within their bodies a drink of varying colors wherein is healing for men: verily in this is a Sign for those who give thought. <sup>20982099</sup>

47:15 - Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible: rivers of milk of which the taste never changes; rivers of wine a joy to those who drink; **and rivers of honey pure and clear.** In it there are for them all kinds of fruits and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels (to pieces)?  
4833483448354836

SEE:

### ► Fiqh-us-Sunnah

#### Fiqh 3.36

#### Zakah on Honey

Most scholars say that there is no zakah on honey. AlBukhari, for one, states: "There is no authentic tradition concerning zakah on honey."

► Sahih Al-Bukhari Hadith

#### Hadith 7.588

Narrated by

**Abu Said Al Khudri**

A man came to the Prophet and said, "My brother has some abdominal trouble." The Prophet said to him "Let him drink honey." The man came for the second time and the Prophet said to him, "Let him drink honey." He came for the third time and the Prophet said, "Let him drink honey." He returned again and said, "I have done that." The Prophet then said, "Allah has said the truth, but your brother's abdomen has told a lie. Let him drink honey." So he made him drink honey and he was cured.

► Sunan of Abu-Dawood

#### Hadith 4615

Narrated by

**AbuHurayrah**

A man came to the Apostle of Allah (peace be upon him) and said: I saw (in my dream) a piece of cloud from which ghee and honey were dropping. I saw the people spreading their hands. Some of them took much and some a little. I also saw a rope hanging from Heaven to Earth. I saw, Apostle of Allah, that you caught hold of it and ascended by it. Then another man caught hold of it and ascended it. Then another man caught hold of it and ascended it. Then another man caught hold of it, but it broke, and then it was joined and he ascended it. AbuBakr said: May my parents be sacrificed for you, if you allow, I shall interpret it. He said: Interpret it. He said: The piece of cloud is the cloud of Islam; the ghee and honey that were dropping from it are the Qur'an, which contains softness and sweetness. Those who received much or little of it are those who learn much or little of the Qur'an. The rope hanging from Heaven to Earth is the truth which you are following. You catch hold of it and then Allah will raise you to Him. Then another man will catch hold of it and ascend it, Then another man will catch hold of it and it will break. But it will be joined and he will ascend it. Tell me, Apostle of Allah, whether I am right or wrong. He said: You are partly right and partly wrong. He said: I adjure you by Allah, you should tell me where I am wrong. The Prophet (peace be upon him) said: Do not take an oath.

► Sahih Al-Bukhari Hadith <sup>Hadith 7.614</sup>

**Narrated by** Narrated by

A man came to the prophet and said, -My brother has got loose motions. The Prophet said, Let him drink honey." The man again (came) and said, "I made him drink (honey) but that made him worse."

The Prophet said, "Allah has said the Truth, and the abdomen of your brother has told a lie." (See Hadith No. 88)

► Sahih Al-Bukhari Hadith

### **Hadith 6.434**

Narrated by

**Aisha**

Allah's Apostle used to drink honey in the house of Zainab, the daughter of Jahsh, and would stay there with her. So Hafsa and I agreed secretly that, if he come to either of us, she would say to him, "It seems you have eaten Maghafir (a kind of bad-smelling resin), for I smell in you the smell of Maghafir." (We did so) and he replied, "No, but I was drinking honey in the house of Zainab, the daughter of Jahsh, and I shall never take it again. I have taken an oath as to that, and you should not tell anybody about it."

Sahih Bukhari Hadith Subjects

### **Medicine**

4. Treatment with honey  
B 7.586, B 7.587, B 7.588

Sahih Al-Bukhari Hadith

### **Hadith 7.603**

Narrated by

**Jabir bin Abdullah**

I heard the Prophet saying, "If there is any good in your medicines, then it is in a gulp of honey, a cupping operation, or branding (cauterization), but I do not like to be (cauterized) branded."

► Sahih Al-Bukhari Hadith

### **Hadith 7.586**

Narrated by

**Aisha**

The Prophet used to like sweet edible things and honey.

► Al-Tirmidhi Hadith

### **Hadith 4570**

Narrated by

**AbuHurayrah**

Allah's Messenger (peace be upon him) said, "If anyone licks honey three mornings every month, he will not be afflicted with any serious trouble."

Ibn Majah and Bayhaqi, in Shu'ab al-Iman, transmitted it.

► Al-Tirmidhi Hadith

### **Hadith 4571**

Narrated by

**Abdullah ibn Mas'ud**

Allah's Messenger (peace be upon him) said, "Make use of the two remedies: honey and the Qur'an."

Ibn Majah and Bayhaqi, in Shu'ab al-Iman, transmitted it, Bayhaqi saying the correct view is that it goes no farther back than Ibn Mas'ud.

## **HONOURED:**

49:13 - O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes that ye may know each other (not that ye may despise each other). Verily the **most honored** of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). <sup>4933</sup>

4933 This is addressed to all mankind and not only to the Muslim brotherhood, though it is understood that in a perfected world the two would be synonymous. As it is, mankind is descended from one pair of parents. Their tribes, races, and nations are convenient labels by which we may know certain differing characteristics. Before Allah they are all one, and he gets most honour who is most righteous. (49.13)

70:22 - Not so those devoted to Prayer <sup>5690</sup>

70:23- Those who remain steadfast to their prayer;

70:24- And those in whose wealth is a recognized right

70:25 - For the (needy) who asks and him who is prevented (for some reason from asking); <sup>5691</sup>

70:26 - And those who hold to the truth of the Day of Judgment;

70:27 - And those who fear the displeasure of their Lord <sup>5692</sup>

70:28 - For their Lord's displeasure is the opposite of Peace and Tranquillity <sup>5693</sup>

70:29 - And those who guard their chastity

5690 The description of those devoted to Prayer is given in a number of clauses that follow, introduced by the words "Those who..." "Devoted to Prayer" is here but another aspect of what is described elsewhere as the Faithful and the Righteous. Devotion to prayer does not mean merely a certain number of formal rites or prostrations. It means a complete surrender of one's being to Allah. This means an earnest approach to and realisation of Allah's Presence ("steadfastness in Prayer"); acts of practical and real charity; and attempt to read this life in terms of the Hereafter; the seeking of the Peace of Allah and avoidance of His displeasure; chastity; probity true and firm witness; and guarding the prayer. (verse 34). (70.22)

5691 See n. 5001 to li. 19. True charity consists in finding out those in real need, whether they ask or not. Most frequently those who ask are idle men who insolently wish to live upon others. But all cases of those who ask should be duly investigated, in case a little timely help may set the erring on the way. But the man with wealth or talent or opportunity has the further responsibility of searching out those in need of his assistance, in order to show that he holds all gifts in trust for the service of his fellow- creatures. (70.25)

5692 A true fear of Allah is the fear of offending against His holy Will and Law, and is therefore akin to the love of Allah. It proceeds from the realisation that all true peace and tranquillity comes from attuning our will to the universal Will and that sin causes discord, disharmony, and displeasure,-another name for the Wrath of Allah. (70.27)

5693 I.e., that the punishment of sin may come suddenly at any time, when you least expect it. (70.28)

70:32 - And those who respect their trusts and covenants; <sup>5695</sup>

70:33 -And those who stand firm in their testimonies; <sup>5696</sup>

70:34 -And those who guard (the sacredness) of their worship <sup>5697</sup>

70:35 -Such will be the **honored** ones in the Gardens of (Bliss).

5695 For obligations of trusts and covenants, express or implied, see n. 682 to v. 1. They are just as sacred in ordinary everyday life as they are in special spiritual relationships. In addition, our life itself, and such reason and talents as we possess, as well as our wealth and possessions are trusts, of which we must fulfil the duties punctiliously. (70.32)

5696 If we know any truth of any kind, to that we must bear witness, as affecting the lives or interests of our fellow-beings,- firmly, not half-heartedly, without fear or favour, even if it causes loss or trouble to us, or if it loses us friends or associates. (70.33)

5697 We began with "steadfastness in prayer" in verse 23 above, and after a review of various aspects of the good man's life, close with the guarding of worship. (70.34)

►Al-Tirmidhi Hadith

### Hadith 5657

Narrated by

**Abdullah ibn Umar**

Allah's Messenger (peace be upon him) said, "The lowest in station among the inhabitants of Paradise will be he who looks at his gardens, his wives, his bliss, his servants, and his couches stretching a thousand years' journey, and the one who will be most honoured by Allah will be he who looks at His face morning and evening." He then recited, "Faces on that day will be bright, looking at their Lord."

Ahmad and Tirmidhi transmitted it.

## HOPE:

71:13 - "What is the matter with you that ye place not your **hope** for kindness and long-suffering in Allah

10:11 - If Allah were to hasten for men the ill (they have earned) as they would fain hasten on the good then would their respite be settled at once. But We leave those who rest not their **hope** of their meeting with Us in their trespasses wandering in distraction to and fro. <sup>1398</sup>

1398 Those who have no hope for the Future grasp at any temporary advantage, and in their blindness even mockingly ask for immediate punishment for their sins (viii. 32), thus vainly challenging Allah, in Whom they do not believe. If the beneficent Allah were to take them at their word, they would have no chance at all. Their doom would be sealed. But even the respite they get they use badly. They merely wander about distractedly like blind men, to and fro. Cf. ii. 15. (10.11)

10:15 - But when Our Clear Signs are rehearsed unto them those who rest not their **hope** on their meeting with Us say: "Bring us a Reading other than this or change this." Say: "It is not for me of my own accord to change it: I follow naught but what is revealed unto me: if I were to disobey my Lord I should myself fear the Penalty of a Great Day (to come)." <sup>1402</sup>

1402 Reading: in the Arabic, the word is "Qur-an", which may mean Reading or in the special sense, the Qur-an. The duty of Allah's Messenger is to deliver Allah's Message as it is revealed to him, whether it please or displease those who hear it. Selfish men want to read their own desires or fancies into religious precepts, and thus they are often willing to use Religion for their own ends. Most of the corruptions of Religion are due to this cause. But Religion is not to be so prostituted. (10.15)

32:16 - Their limbs do forsake their beds of sleep the while they call on their Lord in Fear and **Hope**: and they spend (in charity) out of the sustenance which We have bestowed on them. 36483649

3648 Men and women "breathless with adoration" shun soft, comfortable beds, and luxurious sleep. Their limbs are better exercised in offices of devotion and prayer, especially by night. Commentators specially refer this to Prayers called Tahajjud, which are offered after midnight in the small hours of the morning. (32.16)

3649 In Fear and Hope: in spiritual fear lest their dedication to Allah should not be sufficiently worthy to be accepted, and a spiritual longing or hope that their shortcomings will be overlooked by the Mercy of Allah. And their adoration is not shown only in Prayer, but also in practical Service and Charity, out of whatever gifts they may have received from Allah. (32.16)

15:3 - Leave them alone to enjoy (the good things of this life) and to please themselves: let (false) Hope amuse them: soon will knowledge (undeceive them). <sup>19361937</sup>

1936 Literally, "to eat", Cf. v. 66 and n. 776. (15.3)

1937 The foolish and the wicked set great store by the pleasures of this world. In their pride they think they have all knowledge. In the fulness of knowledge they will see how wrong they were. Meanwhile those who have received the Light should not for a single moment wonder at the apparent prosperity of the ungodly in this world. They should leave them alone, confident in the goodness and justice of Allah. (15.3)

17:57 - Those whom they call upon do desire (for themselves) means of access to their Lord even those who are nearest: they **hope** for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of. <sup>2243</sup>

2243 Where men or heroes, or prophets or angels are worshipped, the worship is futile; because (1) even if they are good and holy, and ever so near to Allah, yet the nearest of them have need to seek means of access to Allah, and they do seek such means, viz.: the hope of Allah's Grace; (2) though by their very nature it is impossible for us to suppose that they will incur the Wrath of Allah, yet they are but creatures and are subject to the law of personal responsibility. (17.57)

Fiqh-us-Sunnah

## Fiqh 4.15a

### Desirability of Having a Good Opinion about Allah

The patient should remember the boundless mercy of Allah and have a good opinion about his Sustainer. Jabir reported: "I heard the Messenger of Allah, peace be upon him, saying, three nights before his death, 'Let none of you die unless he has a good opinion of Allah!'" (Muslim) This hadith encourages the triumph of **hope** and expectation of forgiveness when one meets Allah, the Exalted. One should be in the state most loved by Allah, since He is the most Gracious, the most Merciful, the most Beneficent, and the most Generous. He loves to forgive those with **hope**. In the words of a hadith: "Everyone will be raised on the Resurrection Day in the condition in which he died."

## HORSES:

16:8 - And (He has created) **horses** mules and donkeys for you to ride and use for show; and He has created (other) things of what ye have no knowledge. <sup>20272028</sup>

- 2027 Horse, mules, and donkeys as well as other animals may be beasts of burden, but they may also be pedigree animals bred for beauty and for all those more refined uses, such as processions, in which grace and elegance is the predominant feature. (16.8)
- 2028 If we examine the history of transport, there have been vast changes through the ages, from rude pack animals to fine equipages, and then through mechanical contrivances, such means of transport as elegant coaches, tramways and railways, useful motor lorries and Rolls-Royce cars, and air-ships and aeroplanes of all descriptions. At any given point of time, many of these were yet unknown to man. Nor can we suppose the limit to have been reached now or that it will ever be reached at any future time. Through the mind and ingenuity of man it is Allah that creates new things hitherto unknown to man. (16.8)

Sahih Al-Bukhari Hadith

### Hadith 3.559

Narrated by

Abu Huraira

Allah's Apostle said, "Keeping horses may be a source of reward to some (man), a shelter to another (i.e. means of earning one's living), or a burden to a third. He to whom the horse will be a source of reward is the one who keeps it in Allah's cause (prepares it for holy battles) and ties it by a long rope in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and crosses one or two hills, then all its footsteps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then. Horses are a shelter from poverty to the second person who keeps horses for earning his living so as not to ask others, and at the same time he gives Allah's right (i.e. Zakat) (from the wealth he earns through using them in trading etc.) and does not overburden them. He who keeps horses just out of pride and for showing off and as a means of harming the Muslims, his horses will be a source of sins to him." When Allah's Apostle was asked about donkeys, he replied, "Nothing particular was revealed to me regarding them except the general unique verse which is applicable to everything: "Whoever does goodness equal to the weight of an atom (or small ant) shall see it (its reward) on the Day of Resurrection."

Al-Muwatta Hadith

### Hadith 21.45

#### Horses and Racing Them and Expending in Military Expeditions

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, held a race between horses which had been made lean by training, from al-Hafya to Thaniyatu-lWada. He held a race between horses which had not been made lean from the Thaniya (a mountain pass near Madina) to the mosque of the Banu Zurayq. Abdullah ibn Umar was among those who raced them .

►Fiqh-us-Sunnah

### Fiqh 3.42a

#### Zakah on Animals Other Than Cattle (al-An'am)

Zakah is not applicable to animals other than cattle. Thus, there is no zakah on **horses**, mules, or donkeys unless they are used for the purpose of trade.

#### HOSPITALITY:

33:53 - O ye who Believe! enter not the Prophet's houses until leave is given you for a meal (and then) not (so early as) to wait for its preparation: but when ye are invited enter; and when ye have taken your meal disperse without seeking familiar talk. Such (behavior) annoys the Prophet: He is ashamed to dismiss you but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Apostle or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity. <sup>3755375637573758</sup>

- 3755 The rules of refined social ethics is as necessary to teach to-day as it was with the rude Arabs whom the holy Prophet had to teach in his day. Those mentioned in this verse may be briefly recapitulated thus: (1) Enter not a friend's house without permission; (2) if invited to dine, don't go too early; you are asked to dine, not to wait for the preparation of the food; (3) be there at the time appointed, so that you enter when you are expected and invited; (4) after the meal, don't get familiar with your host, especially if there is a great distance between him and you; (5) don't waste time in tittle-

tattle, causing inconvenience and perhaps annoyance to your host; (6) understand what is proper behaviour for you: he may be too polite to ask to depart. All this has a social bearing: respect and delicate consideration for others are among the highest virtues. (33.53)

- 3756 The actual manner of showing respect to ladies may be different in different circumstances. But it is an essential principle of good society to show the greatest deference to them. To the "Mothers of the Believers" this respect was due in an exceptional degree. (33.53)
- 3757 Considering his position, the holy Prophet deserved to be respected before all other men and nothing should be done to cause him the least harm and annoyance. This applied not only during his life-time, but it applies now, because his teaching and personality are alive to us. It was not fitting that his widows, both for their own position and for the position of the Prophet, should be married by other men after him. And this mark of respect was duly observed in history. (33.53)
- 3758 "Annoy": Aza (IV) may equally mean: to vex, to cause hurt or injury, to insult, to ill-treat by slander or unseemly conduct, or hurt the feelings of (some one). The Prophet came with a divine mission to teach and reclaim the world, and he is entitled to the respect of all, even of those who do not consciously acknowledge his mission, for his mission works constantly like the forces of nature. In a minor degree the "Mothers of the Believers" are also entitled to respect. (33.53)

18:77 - Then they proceeded: until when they came to the inhabitants of a town they asked them for food but they refused them hospitality. They found there a wall on the point of falling down but he set it up straight. (Moses) said: "If thou hadst wished surely thou couldst have exacted some recompense for it!" 24192420

- 2419 The inhabitants were churlish. They broke the universal Eastern rule of hospitality to strangers, and thus showed themselves beyond the pale of ordinary human courtesies. Note that they would have been expected to offer hospitality of themselves, unasked. Here Moses and his companion actually had to ask for hospitality and were refused point-blank. (18.77)
- 2420 As they were refused hospitality, they should, as self-respecting men, have shaken the dust of the town off their feet, or shown their indignation in some way. Instead of that, Khidhr actually goes and does a benevolent act. He rebuilds for them a falling wall, and never asks for any compensation for it. Perhaps he employed local workmen for it and paid them wages, thus actually benefiting a town which had treated him and his companion so shabbily! Moses is naturally surprised and asks, "Could you not at least have asked for the cost?" (18.77)

12:59 - And when he had furnished them forth with provisions (suitable) for them he said: "Bring unto me a brother ye have of the same father as yourselves (but a different mother): see ye not that I pay out full measure and that I do provide the best hospitality?" 1720

- 1720 Joseph treated his brothers liberally. Perhaps he condescended to enter into conversation with these strangers, and enquired about their family. The ten brothers had come. Had they left a father behind them? What sort of a person was he? Very aged? Well, of course he could not come. Had they any other brothers? Doubtless the ten brothers said nothing about their lost Joseph, or told some lie about him. But perhaps their host's kindly insistence brought Benjamin into the conversation. How old was he? Why had they not brought him? Would they bring him next time? Indeed they must, or they would get no more corn, and he-the great Egyptian Wazir-would not even see them. (12.59)

►Al-Muwatta Hadith

## Hadith 49.4

### Sunna of the Fitra

Yahya related to me from Malik from Yahya ibn Said that Said ibn al-Musayyub said, "Ibrahim, may Allah bless him and grant him peace, was the first to give hospitality to the guest and the first person to be circumcised and the first person to trim the moustache and the first person to see grey hair. He said, 'O Lord! What is this?' Allah the Blessed, the Exalted, said, 'It is dignity, Ibrahim.' He said, 'Lord, increase me in dignity!' "

►Sahih Al-Bukhari Hadith

## Hadith 1.631

Narrated by

### Abu Huraira

The Prophet said, "Allah will prepare for him who goes to the mosque (every) morning and in the afternoon (for the congregational prayer) an honorable place in Paradise with good hospitality for (what he has done) every morning and afternoon going.

►Fiqh-us-Sunnah

## Fiqh 3.75b

### The Distribution of Zakah in Order to Grow Nearer to Allah

It is not permissible to distribute zakah so as to grow nearer to Allah other than what Allah, the Exalted One, mentions in the 'ayah: "The alms are only for the poor and the needy" (at-Taubah 60). Thus, zakah cannot be paid for establishing mosques, bridges, road repair, hospitality, shrouding the dead, and so on.



## HOSTILE:

46:6- And when mankind are gathered together (at the Resurrection) they will be **hostile** to them and reject their worship (altogether)!

8:15 - O ye who believe! when ye meet the unbelievers in hostile array never turn your backs to them. <sup>1190</sup>

1190 The laws of Jihad are exactly similar to those enforced by military virtue and discipline. Meet your enemy fairly and squarely, not rashly, but after due preparation. Zahfan in the text (meeting in hostile array) implies a slow and well-planned proceeding towards a hostile army. When once in combat, carry it through: there is no room for second thoughts. Death or victory should be the motto of every soldier: it may be death for himself individually, but if he has faith, there is triumph in either case for his cause. Two exceptions are recognised: (1) reculer pour mieux sauter, to go back in order to jump forward; or to deceive the enemy by a feint; (2) if an individual or body is, by the chances of battle, isolated from his own force, he can fall back on his force in order to fight the battle. There is no virtue in mere single-handedness. Each individual must use his life and his resources to the best advantage for the common cause. (8.15)

4:92 - It is not for a believer to kill a believer unless (it be) by mistake. He who hath killed a believer by mistake must set free a believing slave, and pay the blood money to the family of the slain, unless they remit it as a charity. If he (the victim) be of a people **hostile** unto you, and he is a believer, then (the penance is) to set free a believing slave. And if he cometh of a folk between whom and you there is a covenant, then the blood money must be paid unto his folk and (also) a believing slave must be set free. And whoso hath not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knower, Wise.

►Al-Tirmidhi Hadith

**Hadith 5042** Narrated by  
**AbuSirmah**

The Prophet said, "He who causes harm will be harmed by Allah and he who acts in a hostile manner will be treated in a hostile manner by Allah."

Ibn Majah and Tirmidhi transmitted it, Tirmidhi saying this is a gharib tradition.

►Sahih Al-Bukhari Hadith

**Hadith 4.233** Narrated by  
**Abdullah bin Umar**

Allah's Apostle forbade the people to travel to a hostile country carrying (copies of) the Qur'an.

Al-Tirmidhi Hadith

**Hadith 2481** Narrated by  
**Abdullah ibn Umar**

Allah's Messenger (peace be upon him) seldom got up to leave an assembly without using these supplications for his companions: "O Allah, apportion to us such fear of Thee as will come between us and acts of disobedience to Thee, such obedience to Thee as will bring us to Thy Paradise, and such certainty that the calamities of this world will be made easy for us by Thee. Let us enjoy our hearing, our sight and our power as long as Thou dost grant us life, and do the same for those who inherit from us. Grant us revenge on those who have wronged us and help us against those who are **hostile** to us. Let no calamity befall our religion, let not worldly affairs be our greatest care of all that we know about, and let not those who do not show mercy towards us rule over us."

Tirmidhi transmitted it, saying this is a hasan gharib tradition.

## HOURLY:

10:45 - One day He will gather them together: (it will be) as if they had tarried but an **hour** of a day: they will recognize each other: assuredly those will be lost who denied the meeting with Allah and refused to receive true guidance. <sup>14361437</sup>

1436 In eternity our life on this earth will look as if it had been just a little part of our little day, and so also will appear any interval between our death and the call to Judgment. (10.45)

15:99 - And serve thy Lord until there come unto thee the Hour that is Certain. <sup>2018</sup>

2018 Yaqin: Certainty; the Hour that is Certain; death. (15.99)

16:77 - To Allah belongeth the mystery of the heavens and the earth. And the decision of the Hour (of Judgment) is as the twinkling of an eye or even quicker: for Allah hath power over all things. <sup>21102111</sup>

2110 The key to all things-not only those which we see and understand, but those which we do not see or of which we have no idea-is with Allah, Whose knowledge and power are supreme. (16.77)

2111 Lures of this world and its fleeting pleasures often make man forget that the life hereafter is an imminent reality. Many of those who claim to believe in the life to come act and behave as if it belonged to a distant future, and had no relevance to their present activities and mode of living. The Qur-An repeatedly reminds man that the Hour of Reckoning is not a distant possibility, but very close to man, and could come to pass any moment. The wisest course for man, therefore, is to be always alert and watchful and steer clear of all forms of sin and impiety, for when the Promised Hour comes it will come all of a sudden and without any prior notice. See also x. 45; xxx. 55, xlv. 35. (16.77)

20:15 - "Verily the Hour is coming My design is to keep it hidden for every soul to receive its reward by the measure of its endeavor. <sup>25452546</sup>

2545 The first need is to mend our lives and worship and serve Allah, as in the last verse. The next is to realise the meaning of the Hereafter, when every soul will get the meed of its conduct in this life. (20.15)

2546 Ukhfi may mean either "keep it hidden", or "make it manifest", and the Commentators have taken, some one meaning and some the other. If the first is taken, it means that the exact hour or day when the Judgment comes is hidden from man; if the second, it means that the fact of the Judgment to come is made known, that man may remember and take warning. I think that both meanings are implied. (20.15)

22:7 - And verily the Hour will come: there can be no doubt about it or about (the fact) that Allah will raise up all who are in the graves.

30:55 - On the Day that the Hour (of reckoning) will be established the transgressors will swear that they tarried not but an hour: thus were they used to being deluded! <sup>3573</sup>

3573 Whatever the seeming inequalities may be now-when the good appear to be weak and the strong seem to oppress-will be removed when the balance will be finally redressed. That will happen in good time,-indeed so quickly that the Transgressors will be taken by Surprise. They were deluded by the fact that what they took to be their triumph or their freedom to do what they liked was only a reprieve, a "Term Appointed", in which they could repent and amend and get Allah's Mercy. Failing this, they will then be up against the Penalties which they thought they had evaded or defied. (30.55)

43:66 - Do they only wait for the Hour that it should come on them all of a sudden while they perceive not? <sup>4665</sup>

4665 Cf. xii. 107. What is there to wait for? The Hour of Judgment may come at any moment. It will come all of a sudden before they realise that it is on them. They should make up their minds to give up misleading disputations and come to the Straight Path. (43.66)

45:32 - "And when it was said that the promise of Allah was true and that the Hour there was no doubt about its (coming) ye used to say 'We know not what is the Hour: we only think it is an idea and we have no firm assurance.'" <sup>4769</sup>

4769 There is arrogance as well as untruth in this pretence. The coming of Judgment has been proclaimed times out of number by every prophet of Allah. They cannot dismiss it as a mere idea or superstition. Their object is merely an ostentatious and lofty rejection of Faith. (45.32)

74:47 - "Until there came to us (the Hour) that is certain." <sup>5804</sup>

5804 Cf. xv. 99, and n. 2018. The Hour that is Certain is usually taken to the Death. (74.47)

74:48 - Then will no intercession of (any) intercessors profit them.

79:42 - They ask thee about the Hour 'When will be its appointed time?' <sup>5946</sup>

5946 Cf. vii. 187 and n. 1159. Only Allah can reveal it. But were it known, "heavy were its burden through the heavens and the earth". (79.42)

79:46 - The Day they see it (it will be) as if they had tarried but a single evening or (at most till) the following morn! <sup>5949</sup>

5948 The warning is only effective for those who believe in Allah and in the Final Account. Such men immediately turn in repentance to Allah, and it is to lead such men and help them, that Prophets are sent. (79.45)

45:27 - To Allah belongs the dominion of the heavens and the earth and the Day that the Hour of Judgment is established that Day will the dealers in Falsehood perish! <sup>4765</sup>

4765 These vain wranglers about the future life and deniers of the Truth may have a run in this fleeting world; but the moment the world of Reality is established, they will see what they now deny. The facts will destroy their fancies, and they themselves will find themselves humiliated and lost, for having deliberately ignored Allah's Signs and acted on opposition to His holy Will. (45.27)

30:12 - On the Day that the Hour will be established the guilty will be struck dumb with despair. <sup>3518</sup>

3518 The Hour will be established: in due time the Hour will come when Judgment will be established, and the seeming disturbance of balance in this world will be redressed. Then the Good will rejoice, and the Guilty, faced with the Realities, will lose all their illusions and be struck dumb with despair. (30.12)

22:1 - O mankind! fear your Lord! For the convulsion of the Hour (of Judgment) will be a thing terrible! <sup>2770</sup>

2770 The serious issues involved are indicated by showing how terrible the consequences will be for those who disobey Allah's Will. The terror will only be for those who rebel and disobey: the righteous will not suffer from it, but on the contrary will be greeted by angels with joy (xxi. 103). (22.1)

25:11 - Nay they deny the Hour (of the Judgment to come): but We have prepared a Blazing Fire for such as deny the Hour. <sup>3066</sup>

3066 Denying the Hour of Judgment means denying the power of Justice and Truth to triumph; it means asserting the dominion of Evil. But Allah himself will punish them, as shown in the following verses. (25.11)

30:12 - On the Day that the Hour will be established the guilty will be struck dumb with despair.

3518 The Hour will be established: in due time the Hour will come when Judgment will be established, and the seeming disturbance of balance in this world will be redressed. Then the Good will rejoice, and the Guilty, faced with the Realities, will lose all their illusions and be struck dumb with despair. (30.12)

43:61 - And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): therefore have no doubt about the (Hour) but follow ye Me: this is a Straight Way. <sup>4662</sup>

4662 This is understood to refer to the second coming of Jesus in the Last Days before the Resurrection, when he will destroy the false doctrines that pass under his name, and prepare the way for the universal acceptance of Islam, the Gospel of Unity and Peace, the Straight Way of the Qur'an. (43.61)

15:85 - We created not the heavens the earth and all between them but for just ends. And the Hour is surely coming (when this will be manifest). So overlook (any human faults) with gracious forgiveness. <sup>20052006</sup>

2005 Allah's Creation is all for a true, just, and righteous purpose. Cf. x. 5. It is not for mere whim or sport. xxi. 16. (15.85)

2006 The Hour will not be long delayed when the true Design and Pattern of Life will be manifest. We must not be impatient, if there appear to be, to our limited vision, apparent injustices. We must bear and forbear, and as far as our own personal feelings are concerned, we must overlook other people's faults with "a gracious forgiveness". (15.85)

33:63 -Men ask thee concerning the Hour: say "The knowledge thereof is with Allah (alone)": and what will make thee understand? Perchance the Hour is nigh! <sup>3771</sup>

3771 Cf. vii. 187 and n. 1159, where the idea is further explained. The knowledge of the Final Hour is with Allah alone. The fact of its coming is certain; the exact time when it will come has not been revealed. If it were, it would disturb our thoughts and life. "Heavy were its burden through the heavens and the earth." But at any given moment it cannot be far distant. In theological language, each individual's death is a Final Hour, a Qiyamat Sugra (Lesser Day of Judgement). In that sense it is not the same for all individuals, and is certainly always near. (33.63)

7:34 - To every people is a term appointed: when their term is reached not an hour can they cause delay nor (an hour) can they advance (it in anticipation). <sup>1017</sup>

1017 People: ummat. I do not know whether "generation" would not be more appropriate here. If so, it would refer to the Time-Spirit, for it affects a whole number of people living contemporaneously, and while we deal grammatically with a group, we really have in mind the individuals composing the group. Anyway, the lesson is what is suggested in the following verses. There is only a limited time for an individual or for a group of people. If they do not make good during that time of probation, the chance is lost, and it cannot come again. We cannot retard or advance the march of time by a single hour or minute. ("Hour" in the text expresses an indefinite but short period of time). (7.34)

6:31 - Lost indeed are they who treat it as a falsehood that they must meet Allah until on a sudden the hour is on them and they say: "Ah! woe unto us that we took no thought of it"; for they bear their burdens on their backs; and evil indeed are the burdens that they bear! <sup>854</sup>

854 Grievous is the burden of sins which the wicked will bear on their backs when they become conscious of them. Some commentators personify Sins as ugly Demons riding on the backs of men, while the men's Good Deeds become the strong and patient mounts which will carry the men on their backs. If the Good Deeds are few and the Sins many, the man and his Good Deeds will be crushed under the load of the Evil which they carry. (6.31)

16:61 - It Allah were to punish men for their wrongdoing He would not leave on the (earth) a single living creature: but He gives them respite for a stated term: when their term expires they would not be able to delay (the punishment) for a single hour just as they would not be able to anticipate it (for a single hour).<sup>2087</sup>

2087 Allah's decree works without fail. If He were to punish for every wrong or shortcoming, not a single living creature on earth would escape punishment. But in His infinite mercy and forgiveness, He gives respite: He provides time for repentance. If the repentance is forthcoming. Allah's Mercy is forthcoming without fail, if not, the punishment comes inevitably on the expiry of the Term. The sinner cannot anticipate it by an insolent challenge, nor can he delay it when the time arrives. Let him not think that the respite given him may mean that he can do what he likes, and that he can escape scot-free from the consequences. (16.61)

41:47 - Allah's Messenger (peace be upon him) said, "The last **hour** will not come before time contracts, a year being like a month, a month like a week, a week like a day, a day like an hour, and an hour like the kindling of a fire."

Tirmidhi transmitted it.

Fiqh-us-Sunnah

Fiqh 2.125a

## Supplications during Friday

One should do one's best to make supplications during the last moments (or hours) of Jumu'ah.

'Abdullah ibn Salam relates: "I said, and the Messenger of Allah was sitting: 'We find in the Book of Allah that on Friday there is an **'hour'** in which, if a believing slave prays to Allah for something, his prayer is (indeed) accepted and he is granted what ever he prays for.' The Messenger of Allah pointed toward me and said: 'Or part of an hour.' I said: 'You have spoken the truth: or part of an hour.' I asked: 'What hour is it?' He replied: 'The last hour of the day.' I remarked: 'That is not a time of salah?' He responded: 'Certainly [it is]; if a believing slave offers salah and then sits, he will not be sitting, save due to the salah, and he will be in salah.'" This is related by Ibn Majah.

►Sahih Al-Bukhari Hadith

### Hadith 8.513

Narrated by

**Abu Huraira**

Allah's Apostle said, "The **Hour** will not be established till the sun rises from the west, and when it rises (from the west) and the people see it, then all of them will believe (in Allah). But that will be the time when 'No good it will do to a soul to believe then. If it believed not before...' (6.158)

The Hour will be established (so suddenly) that two persons spreading a garment between them will not be able to finish their bargain, nor will they be able to fold it up. The Hour will be established while a man is carrying the milk of his she-camel, but cannot drink it; and the Hour will be established when someone is not able to prepare the tank to water his livestock from it; and the Hour will be established when some of you has raised his food to his mouth but cannot eat it."

Sahih Al-Bukhari Hadith

### Hadith 1.56

Narrated by

**Abu Huraira**

While the Prophet was saying something in a gathering, a Bedouin came and asked him, "When would the Hour (Doomsday) take place?" Allah's Apostle continued his talk, so some people said that Allah's Apostle had heard the question, but did not like what that Bedouin had asked. Some of them said that Allah's Apostle had not heard it. When the Prophet finished his speech, he said, "Where is the questioner, who inquired about the Hour (Doomsday)?" The Bedouin said, "I am here, O Allah's Apostle ." Then the Prophet said, "When honesty is lost, then wait for the Hour (Doomsday)." The Bedouin said, "How will that be lost?" The Prophet said, "When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday)."

Al-Tirmidhi Hadith

### Hadith 5448

Narrated by

**Anas ibn Malik**

Allah's Messenger (peace be upon him) said, "The last hour will not come before time contracts, a year being like a month, a month like a week, a week like a day, a day like an hour, and an hour like the kindling of a fire."

Tirmidhi transmitted it.

►Sunan of Abu-Dawood

## Hadith 1043

Narrated by

Jabir ibn Abdullah

The Prophet (peace be upon him) said: Friday is divided into twelve hours. Amongst them there is an hour in which a Muslim does not ask Allah for anything but He gives it to him. So seek it in the last hour after the afternoon prayer.

## HOUSES:

2:125 - Remember We made the Remember We made the **house** a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il that they should sanctify My House for those who compass it round or use it as a retreat or bow or prostrate themselves (therein in prayer).  
125126

125 The Ka'ba, the House of God. Its foundation goes back by Arab tradition to Abraham. Its fourfold character is here referred to. (1) It was the centre to which all the Arab tribes resorted for trade, for poetic contests, and for worship, (2) It was sacred territory and was respected by friend and foe alike. At certain seasons, all fighting was and is forbidden within its limits, and even arms are not allowed to be carried and no game or other thing is allowed to be killed. Like the Cities of Refuge under the Mosaic Dispensation to which manslayers could flee (Num. xxxv. 6) or the Sanctuaries in Mediaeval Europe, to which criminals could not be pursued. Mecca was recognized by Arab custom as inviolable for the pursuit of revenge or violence. (3) It was a place of prayer; even today there is a Station of Abraham within the enclosure where Abraham was supposed to have prayed. (4) It must be held pure and sacred for all purposes. (2.125)

24:27 - O ye who believe! enter not houses other than your own until ye have asked permission and saluted those in them: that is best for you in order that ye may heed (what is seemly).<sup>2980</sup>

2980 The conventions of propriety and privacy are essential to a refined life of goodness and purity. The English saying that an Englishman's home is his castle, suggests a certain amount of exclusiveness and defiance. The Muslim principle of asking respectful permission and exchanging salutations ensures privacy without exclusiveness, and friendliness without undue familiarity. (24.27)

2:189 - They ask thee concerning the new moons. Say: they are but signs to mark fixed periods of time in (the affairs of) men and for pilgrimage. It is no virtue if ye enter your **houses** from the back; it is virtue if ye fear Allah. Enter **houses** through the proper doors and fear Allah that ye may prosper.<sup>202203</sup>

202 There were many superstitions connected with the New Moon, as there are to the present day. We are told to disregard such superstitions. As a measure of time, where the lunar calendar is used, the New Moon is one great sign, for which people watch with eagerness. Muslim festivals, including the Pilgrimage, are fixed by the appearance of the New Moon. The Arabs, among other superstitions, had one which made them enter their houses by the back door during or after the Pilgrimage. This is disapproved, for there is no virtue in any such artificial restrictions. All virtue proceeds from the love and fear of God. (2.189)

203 This is a Muslim proverb now, and much might be written about its manifold meanings. A few may be notes here. (1) If you enter a society, respect its manners and customs. (2) If you want to achieve an object honourably, go about it openly and not "by a backdoor". (3) Do not beat about the bush. (4) If you wish success in an undertaking, provide all the necessary instruments for it. (2.189)

24:29 - It is no fault on your part to enter houses not used for living in which serve some (other) use for you: and Allah has knowledge of what ye reveal and what ye conceal.<sup>2982</sup>

2982 The rule about dwelling-houses is strict, because privacy is precious, and essential to a refined, decent, and well-ordered life. Such a rule of course does not apply to houses used for other useful purposes, such as an inn or caravanserai, or a shop, or a warehouse. But even here, of course, implied permission from the owner is necessary as a matter of common-sense. The question in this passage is that of refined privacy, not that of rights of ownership. (24.29)

16:80 - And Allah hath given you in your **houses** an abode, and hath given you (also), of the hides of cattle, houses which ye find light (to carry) on the day of migration and on the day of pitching camp; and of their wool and their fur and their hair, caparison and comfort for a while.

4:15 - If any of your women are guilty of lewdness take the evidence of four (reliable) witnesses from amongst you against them; and if they testify confine them to houses until death do claim them or Allah ordain for them some (other) way.<sup>523524525</sup>

523 Most commentators understand this to refer to adultery or fornication; in that case they consider that the punishment was altered by the later verse, xxiv. 2. (4.15)

- 524 To protect the honor of women, stricter evidence is required, i.e., the evidence of four instead of the usual two witnesses. It is the same for adultery (see xxiv. 4.). (4.15)
- 525 Keep them in prison until some definite order is received. Those who take the crime to be adultery or fornication construe this definite order ("some other way") to mean some definite pronouncement by the Prophet under inspiration; this was the punishment of flogging under xxiv. 2, for fornication, and stoning to death under the Prophet's directives for adultery. (4.15)

33:33 – And stay in your houses. Bedizen not yourselves with the bedizenment of the Time of ignorance. Be regular in prayer, and pay the poor due, and obey Allah and His messenger. Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing.

33:34 - And bear in mind that which is recited in your houses of the revelations of Allah and wisdom. Lo! Allah is Subtile, Aware.

10:87 - And We inspired Moses and his brother, (saying): Appoint **houses** for your people in Egypt and make your houses oratories, and establish worship. And give good news to the believers.

65:1 - O Prophet! when ye do divorce women divorce them at their prescribed periods and count (accurately) their prescribed periods: and fear Allah your Lord: and turn them not out of their houses nor shall they (themselves) leave except in case they are guilty of some open lewdness.

2:127 - And remember Abraham and Isma'il raised the foundations of the House (with this prayer): "Our Lord! accept (this service) from us for thou art the All-Hearing the All-Knowing.

3:96 - The first **House** (of worship) appointed for men was that at Bakka full of blessing and of guidance for all kinds of beings: <sup>422423</sup>

422 Bakka: same as Makkah, perhaps an older name. The foundation of the Ka'ba goes back to Abraham. (3.96)

423 'Alamin: all the worlds (i. 2. ii), all kinds of beings; all nations (iii. 42): all creatures (iii. 97), (3.96)

24:61 - it is no fault in the blind nor in one born lame nor in one afflicted with illness nor in yourselves that ye should eat in your own houses

29:41 - The parable of those who take protectors other than Allah is that of the Spider who builds (to itself) a **house**; but truly the flimsiest of houses is the Spider's house if they but knew. <sup>34663467</sup>

3466 The Spider's house is one of the wonderful Signs of Allah's creation. It is made up of fine silk threads spun out of silk glands in the spider's body. There are many kinds of spiders and many kinds of spider's houses. Two main types of houses may be mentioned. There is the tubular nest or web, a silk-lined house or burrow with one or two trap-doors. This may be called his residential or family mansion. Then there is what is ordinarily called a spider's web, consisting of a central point with radiating threads running in all directions and acting as tie-beams to the quasi-circular concentric threads that form the body of the web. This is his hunting box. The whole structure exemplifies economy in time, material, and strength. If an insect is caught in the net, the vibration set up in the radiating threads is at once communicated to the spider, who can come and kill his prey. In case the prey is powerful, the spider is furnished with poison glands with which to kill his prey. The spider sits either in the centre of the web or hides on the under-side of a leaf or in some crevice, but he always has a single thread connecting him with his web, to keep him in telephonic communication. The female spider is much bigger than the male, and in Arabic the generic gender of 'Ankabut is feminine. (29.41)

3467 Most of the facts in the last note can be read into the Parable. For their thickness the spider's threads are very strong from the point of view of relativity, but in our actual world they are flimsy, especially the threads of the gossamer spider floating in the air. So is the house and strength of the man who relies on material resources however fine or beautiful relatively; before the eternal Reality they are as nothing. The spider's most cunning architecture cannot stand against a wave of a man's hand. His poison glands are like the hidden poison in our beautiful worldly plans which may take various shapes but have seeds of death in them. (29.41)

33:53 - O ye who Believe! enter not the Prophet's houses until leave is given you for a meal (and then) not (so early as) to wait for its preparation: but when ye are invited enter; and when ye have taken your meal disperse without seeking familiar talk. Such (behavior) annoys the Prophet: He is ashamed to dismiss you but Allah is not ashamed (to tell you) the truth. ...

3755 The rules of refined social ethics is as necessary to teach to-day as it was with the rude Arabs whom the holy Prophet had to teach in his day. Those mentioned in this verse may be briefly recapitulated thus: (1) Enter not a friend's house without permission; (2) if invited to dine, don't go too early; you are asked to dine, not to wait for the preparation of the food; (3) be there at the time appointed, so that you enter when you are expected and invited; (4) after the meal, don't get familiar with your host, especially if there is a great distance between him and you; (5) don't waste time in tittle-



tattle, causing inconvenience and perhaps annoyance to your host; (6) understand what is proper behaviour for you: he may be too polite to ask to depart. All this has a social bearing: respect and delicate consideration for others are among the highest virtues. (33.53)

ISL Quran Subjects

## Entering

2. House  
2.189, 24.61
3. Houses of Muhammad(S) for a meal, the  
33.53
4. Permission before entering others' houses  
24.27, 24.28
5. Sacred Mosque during the Pilgrimage, the  
48.27
6. Salutation and greeting on entering houses  
24.61
7. Salutation and greeting before entering others' houses  
24.61
8. Uninhabited houses  
24.29

► Sahih Al-Bukhari Hadith

**Hadith 3.30**

Narrated by

**Abu Ishaq**

I heard Al-Bara' saying, "The above Verse was revealed regarding us, for the Ansar on returning from Hajj never entered their houses through the proper doors but from behind. One of the Ansar came and entered through the door and he was taunted for it. Therefore, the following was revealed: --

"It is not righteousness That you enter the houses from the back, But the righteous man is He who fears Allah, Obeys His order and keeps away from What He has forbidden. So, enter houses through the proper doors." (2.189)

► Fiqh-us-Sunnah

## Fiqh 2.50

## Women and congregational prayers

It is better for women to pray in their houses than to attend congregational prayers. However, they may go to the mosque and attend the congregational prayer if they avoid wearing or using any attractive or tempting adornment or perfume.

► Sunan of Abu-Dawood

**Hadith 232**

Narrated by

**Aisha, Ummul Mu'minin**

The Apostle of Allah (peace be upon him) came and saw that the doors of the houses of his Companions were facing the mosque. He said: Turn the direction of the houses from the mosque. The Prophet (peace be upon him) then entered (the houses or the mosque), and the people did take any step in this regard hoping that some concession might be revealed. He the Prophet) again came upon them and said: Turn the direction of these (doors) from the mosque I do not make the mosque lawful for a menstruating woman and for a person who is sexually defiled.

► Sahih Al-Bukhari Hadith

**Hadith 3.602**

Narrated by

**Abu Huraira**

The Prophet said, "No doubt, I intended to order somebody to pronounce the Iqama of the (compulsory congregational) prayer and then I would go to the houses of those who do not attend the prayer and burn their houses over them."

► Fiqh-us-Sunnah

## Fiqh 2.2

## Offering Supererogatory Prayers in One's House

Abdullah ibn 'Umar reports that the Prophet sallallahu alehi wasallam said: "Make some of your prayers in your houses and do not turn your houses into graves." This statement is related by Ahmad and Abu Dawud. Abu Dawud records from Zaid ibn Thabit on sound authority that the Messenger of Allah said: "A person's salah in his house is better than his salah in my mosque, except for the fard salah."

► A. Yusuf Ali Quran Subjects

## Manners

1. about entering houses  
24.27
4. in the Prophet's houses  
33.53

►Al-Muwatta' Hadith

## Hadith 9.17

### Circumstances in Which the Prayer Has To Be Shortened

Malik said, "Someone who intends to travel does not shorten the prayer until he has left the houses of the village. And he does not do it in full until he comes to the first houses of the village, or is nearby."

#### HOUSE OF PERDITION:

14:28 - Hast thou not turned thy vision to those who have changed the favor of Allah into blasphemy and caused their people to descend to the House of Perdition? <sup>1904</sup>

1904 There is a particular and a general meaning. The particular meaning is understood to be a reference to the Makkan Pagans who turned the House of Allah into a place for the worship of horrible idols and the practice of unseemly rites and cults. There is no real difficulty in accepting this as part of a late Makkan Sura even without supposing it to be a prophecy. The Makkan Pagans had turned Religion into a blasphemous superstition, and were misguiding their people, persecuting the true Messenger of Allah and all who followed his teaching. Their cup of iniquity seemed about full, and they seemed to be heading to perdition, as later events indeed showed to be the case. The general meaning is also clear. Selfish men, when they seize power, want worship for themselves or their Phantasies, in derogation of the true God. Power, which should have been an instrument of good, becomes in their hands an instrument of evil. They and their people rush headlong to perdition. "These be thy gods, O Israel!" has been a cry repeated again and again in history, in the face, or at the back, of men of God! (14.28)

11:63 - He said: "O my people! Do ye see? if I have a Clear (Sign) from my Lord and He hath sent Mercy unto me from Himself who then can help me against Allah if I were to disobey Him? What then would ye add to my (portion) but **perdition**? <sup>1559</sup>

1559 "Allah has been good to me and bestowed on me His light and the inestimable privilege of carrying His mission to you. Don't you see that if I fail to carry out his mission, I shall have to answer before Him? Who can help me in that case? The only thing which you can add to my misfortunes would be total perdition in the Hereafter." Cf. xi. 28. (11.63)

42:45 - And thou wilt see them brought forward to the (Penalty) in a humble frame of mind because of (their) disgrace (and) looking with a stealthy glance. And the Believers will say: "Those are indeed in loss who have given the perdition their own selves and those belonging to them on the Day of Judgement. Behold! truly the wrongdoers are in a lasting Penalty!" <sup>45884589</sup>

4588 They were very arrogant in their probationary life. Now they will be humbled to the dust. And they will be in utter despair and misery. They will not be able to see the favours and good things of the other life (Cf. xx. 124-126). Even their misery, which will face them as a terrible Reality, they will only be able to look at askance, so thoroughly cowed will be their spirit. (42.45)

4589 This will be their thought, and their realised experience: 'after all, any troubles and sorrows, any persecutions and taunts which they suffered in the life of probation from the enemies of truth, were of no consequence; the real loss was that revealed at the Judgment at the restoration of true values; the wicked and the arrogant have lost their own souls, and have brought to perdition all who attached themselves to them and followed their evil ways; and this Penalty is one that will endure! How much more real it is!' (42.45)

65:9 - Then did they taste the evil result of their conduct and the End of their conduct was Perdition.

18:52 - One Day He will say "Call on those whom ye thought to be My partners" and they will call on them but they will not listen to them; and We shall make for them a place of common **perdition**. <sup>2397</sup>

2397 Some Commentators construe: "And We shall make a partition between them": i.e., the Evil ones will not even be seen by their misguided followers, much as the latter may go on calling on them. (18.52)

#### HUDAIBIYA:

48:1 - Verily We have granted thee a manifest Victory: <sup>4866</sup>

4866 This is best referred to the **Treaty of Hudaibiya**, for which see the Introduction to this Sura. By this Treaty the Makkan Quraish, after many years of unrelenting conflict with Islam, at length recognised Islam as (what they thought) an equal power with themselves. In reality the door was then opened for the free spread of Islam throughout Arabia and thence through the world. (48.1)

48:18 - Allah's Good Pleasure was on the believers when they swore Fealty to thee under the Tree: He knew what was in their hearts and He sent down tranquillity to them and He rewarded them with a speedy Victory; <sup>48914892489348944895</sup>

4891 The noun from the verb radhiya is Ridhwan (Good Pleasure); hence the name of this Bai'at, Bai'at ur Ridhwan, the Fealty of Allah's Good Pleasure: see n. 4877 to xlviii. 10. (48.18)

4892 The great ceremony of the Fealty of Allah's Good Pleasure took place while the holy Prophet sat under a tree in the plain of Hudaibiya. (48.18)

4893 Or tested: see n. 4855 to xlvii. 31. (48.18)

4894 Sakina=Peace, calm, sense of security and confidence, tranquillity. Cf. above xlviii. 4, and n. 4869. The same word is used in connection with the battle of Hunain in ix. 26, and in connection with the Cave of Thaur at an early stage in the Hijrat: ix. 40. (48.18)

4895 The Treaty of Hudaibiya itself was a "speedy Victory": it followed immediately after the Bai'at. (48.18)

► Sahih Al-Bukhari Hadith

### **Hadith 5.471** Narrated by **Al Bara**

Do you (people) consider the Conquest of Mecca, the Victory (referred to in the Qur'an 48.1). Was the Conquest of Mecca a victory? We really consider that the actual Victory was the Ar-Ridwan Pledge of allegiance which we gave on the day of Al-Hudaibiya (to the Prophet) . On the day of Al-Hudaibiya we were fourteen hundred men along with the Prophet Al-Hudaibiya was a well, the water of which we used up leaving not a single drop of water in it. When the Prophet was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), invoked (Allah), and poured the remaining water into the well. We stayed there for a while and then the well brought forth what we required of water for ourselves and our riding animals.

► Sahih Al-Bukhari Hadith

### **Hadith 5.474** Narrated by **Qatada**

I said to Sa'id bin Al-Musaiyab, "I have been informed that Jabir bin 'Abdullah said that the number (of Al-Hudaibiya Muslim warriors) was 1400." Sa'id said to me, "Jabir narrated to me that they were 1500 who gave the Pledge of allegiance to the Prophet on the day of Al-Hudaibiya."

► Sahih Al-Bukhari Hadith

### **Hadith 5.496** Narrated by **Urwa bin Az Zubair**

That he heard Marwan bin Al-Hakam and Al-Miswar bin Makhrama relating one of the events that happened to Allah's Apostle in the 'Umra of Al-Hudaibiya. They said, "When Allah's Apostle concluded the truce with Suhail bin 'Amr on the day of Al-Hudaibiya, one of the conditions which Suhail bin 'Amr stipulated, was his saying (to the Prophet), 'If anyone from us (i.e. infidels) ever comes to you, though he has embraced your religion, you should return him to us, and should not interfere between us and him.' Suhail refused to conclude the truce with Allah's Apostle except on this condition. The believers disliked this condition and got disgusted with it and argued about it. But when Suhail refused to conclude the truce with Allah's Apostle except on that condition, Allah's Apostle concluded it. Accordingly, Allah's Apostle then returned Abu Jandal bin Suhail to his father, Suhail bin 'Amr, and returned every man coming to him from them during that period even if he was a Muslim. The believing women emigrants came (to Medina) and Um Kulthum, the daughter of 'Uqba bin Abi Mu'ait was one of those who came to Allah's Apostle and she was an adult at that time. Her relatives came, asking Allah's Apostle to return her to them, and in this connection, Allah revealed the Verses dealing with the believing (women). 'Aisha said, 'Allah's Apostle used to test all the believing women who migrated to him, with the following Verse: "O Prophet! When the believing Women come to you, to give the pledge of allegiance to you." ' ' ' (60.12)

'Urwa's uncle said, "We were informed when Allah ordered His Apostle to return to the pagans what they had given to their wives who lately migrated (to Medina) and we were informed that Abu Basir..." relating the whole narration.

► Sahih Al-Bukhari Hadith

### **Hadith 4.777** Narrated by

**Al Bara**

We were one-thousand-and-four-hundred persons on the day of Al-Hudaibiya (Treaty), and (at) Al-Hudaibiya (there) was a well. We drew out its water not leaving even a single drop. The Prophet sat at the edge of the well and asked for some water

with which he rinsed his mouth and then he threw it out into the well. We stayed for a short while and then drew water from the well and quenched our thirst, and even our riding animals drank water to their satisfaction.

► Sahih Al-Bukhari Hadith

### **Hadith 5.503** Narrated by **Kab bin Ujra**

The Prophet came to me at the time of Al-Hudaibiya Pledge while lice were falling on my face. He said, "Are the lice of your head troubling you?" I said, "Yes." He said, "Shave your head and fast for three days, or feed six poor persons, or slaughter a sheep as sacrifice." (The sub-narrator, Aiyub said, "I do not know with which of these three options he started.")

## **HUMILITY:**

6:43 - When the suffering reached them from Us why then did they not learn humility? On the contrary their hearts became hardened and Satan made their (sinful) acts seem alluring to them. <sup>861</sup>

861 Sorrow and suffering may (if we take them rightly) turn out to be the best gifts of God to us. According to the Psalms (xciv. 12), "Blessed is the man whom Thou chastenest, O Lord!" Through suffering we learn humility, the antidote to many vices and the fountain of many virtues. But if we take them the wrong way, we grumble and complain: we become faint-hearted; and Satan gets his opportunity to exploit us by putting forward the alluring pleasures of his Vanity Fair. (6.43)

7:55 - Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds. <sup>1033</sup>

1033 In prayer, we must avoid any arrogance or show or loudness, or vanity of requests or words. If excess is condemned in all things, it is specially worthy of condemnation when we go **humbly** before Our Lord, -we poor creatures before the Omnipotent Who knoweth all. (7.55)

1034 The man who prays with **humility** and earnestness finds the ground prepared by Allah for his spiritual advancement. It is all set in order, and cleared of weeds. He does not, like the wicked, upset that order, to introduce evil or mischief into it. (7.56)

25:63- And the servants of (Allah) Most Gracious are those who walk on the earth in **humility** and when the ignorant address them they say "Peace!" <sup>3123</sup>

3123 Ignorant: in a moral sense. Address: in the aggressive sense. Their humility is shown in two ways: (1) to those in real search of knowledge, they give such knowledge as they have and as the recipients can assimilate; (2) to those who merely dispute, they do not speak harshly, but say "Peace!", as much as to say, "May it be well with you, may you repent and be better"; or "May Allah give me peace from such wrangling"; or "Peace, and Good-bye; let me leave you!" (25.63)

6:42 - Before thee We sent (Apostles) to many nations and We afflicted the nations with suffering and adversity that they might learn humility.

7:94 - Whenever We sent a prophet to a town We took up its people in suffering and adversity in order that they might learn humility. <sup>1065</sup>

1065 Man was originally created pure. The need of a prophet arises when there is some corruption and iniquity, which he is sent to combat. His coming means much trial and suffering, especially to those who join him in his protest against wrong. Even so peaceful a prophet as Jesus said; "I came not to send peace but a sword" (Matt. x. 34). But it is all in Allah's Plan, for we must learn humility if we would be worthy of Him. (7.94)

17:24 - And out of kindness lower to them the wing of humility and say: "My Lord! bestow on them Thy Mercy even as they cherished me in childhood." <sup>22052206</sup>

2205 Cf. xv. 88 and n. 2011. The metaphor is that of a high-flying bird which lowers her wing out of tenderness to her offspring. There is a double aptness. (1) When the parent was strong and the child was helpless, parental affection was showered on the child: when the child grows up and is strong, and the parent is helpless, can he do less than bestow similar tender care on the parent? (2) But more: he must approach the matter with gentle humility: for does not parental love, remind him of the great love with which Allah cherishes His creatures? There is something here more than simple human gratitude; it goes up into the highest spiritual region. (17.24)

2206 Note that we are asked to honour our father and mother, not "that thy days may be long upon the land which the Lord thy God giveth thee" (Exod. xx. 12), but upon much higher and more universal grounds, such as befit a perfected revelation. In the first place, not merely respect, but cherishing kindness, and humility to parents, are commanded. In the second place, this command is bracketed with the command to worship the One True God. Parental love should be to us a type of divine love: nothing that we can do can ever really compensate for that which we have received. In the third place (see next verse) our spiritual advancement is tested by this: we cannot expect Allah's forgiveness if we are rude or unkind to those who unselfishly brought us up. (17.24)

22:36 - The sacrificial camels we have made for you as among the Symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (after slaughter) eat ye thereof and feed such as (beg not but) live in contentment and such as beg with due humility: thus have we made animals subject to you that ye may be grateful. <sup>28132814</sup>

2813 See n. 2808 to xxii. 33 above. What was expressed in general terms is applied here more particularly to camels, the most precious and useful animals of Arabia, whose mode of slaughter for sacrifice is different from that of smaller animals: the special word for such sacrifice is Nahr (cviii.2). (22.36)

2814 There are ethics in begging, as in charity. No approval is given to arrogant and insolent begging, though the relief of distress of all kinds, deserved and undeserved, is included in charity. But those who beg with humility and those who receive gifts with gratitude and contentment are both mentioned for special attention. Charity should not be given for show, or to get rid of importunate demands. It should find out real needs and meet them. (22.36)

7:161 - And remember it was said to them: "Dwell in this town and eat therein as ye wish but say the word of humility and enter the gate in a posture of humility; We shall forgive you your faults; We shall increase (the portion of) those who do good." <sup>1135</sup>

1135 As in vii. 19, we may construe "eat" here to mean not only eating literally, but enjoying the good things of life. (7.161)

57:16 - Has not the time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the truth which has been revealed (to them) and that they should not become like those to whom was given Revelation aforetime but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors. <sup>52955296</sup>

5296 The men immediately referred to are the contemporary Jews and Christians. To each of these Ummats was given Allah's Revelation, but as time passed, they corrupted it, became arrogant and hard-hearted, and subverted justice, truth, and the purity of Life. But the general lesson is far wider. No one is favoured of Allah except on the score of righteousness. Except on that score, there is no chosen individual or race. There is no blind good fortune or ill fortune. All happens according to the just laws and will of Allah. But at no time is humility or righteousness more necessary than in the hour of victory or triumph. (57.16)

5297 As the dead earth is revived after the refreshing showers of rain, so is it with the spirit of man, whether as an individual or a race or Ummat. There is no cause for despair. Allah's Truth will revive the spiritual faculties if it is accepted with humility and zeal. (57.17)

76:14 - And the shades of the (Garden) will come low over them and the bunches (of fruit) there will hang low in humility. <sup>5846</sup>

5846 Without sun and moon there will of course be no shade in the literal sense of the word. But for full comfort, there will be sheltering shade for rest and change from whatever light there be. (76.14)

4:154 - And for their Covenant We raised over them (the towering height) of Mount (Sinai); and (on another occasion) We said: "Enter the gate with humility"; and (once again) We commanded them: "Transgress not in the matter of the Sabbath." And We took from them a solemn Covenant. <sup>658</sup>

658 In this verse there is a recapitulation of three salient incidents of Jewish refractoriness already referred to in the second Sura: viz., (1) the Covenant under the towering height of Sinai, ii. 63: (2) their arrogance where they were commanded humility in entering a town, ii. 58: and (3) their transgression of the Sabbath, ii. 65. (4.154)

ISL Quran Subjects

## Humility

1. (Also see) Humble-mindedness, Humility before Allah  
7.94, 7.95, 33.35
2. Adversity and affliction, through  
6.42
3. Believers, towards  
5.54
4. Calling on Allah in  
7.55
5. Parents, in dealing with  
17.24
6. Quran, submission in to  
22.54

7. Salaat, in  
[23.1](#), [23.2](#), [23.3](#), [23.4](#), [23.5](#), [23.6](#), [23.7](#), [23.8](#), [23.9](#), [23.10](#), [23.11](#)
8. Suffering, through  
[6.42](#)
9. Walking on the earth with  
[25.63](#)

►ISL Quran Subjects

## Humility Before Allah

1. HUMILITY BEFORE ALLAH  
[7.205](#), [11.23](#), [17.109](#), [22.34](#), [22.35](#), [22.54](#)
2. People of the Scripture, by the  
[3.199](#)
3. Punishment of the world, after  
[23.76](#), [23.77](#)

►Fiqh-us-Sunnah

## Fiqh 4.111d

### Supplicating with attention and humility, in a voice neither loud nor low.

Allah says: "Neither say your prayer aloud, nor speak it in a low tone, but seek a middle course between." [Qur'an 17.110](#) And "Call on your Lord with humility and in private, for Allah does not love those who go beyond bounds." [Qur'an 7.55](#)

## HUNGER:

5:3 - But if any forced by **hunger** with no inclination to transgression Allah is indeed Oft-Forgiving Most Merciful. <sup>691692693694</sup>

16:112 - Allah sets forth a parable: a city enjoying security and quiet abundantly supplied with sustenance from every place: yet was it ungrateful for the favors of Allah: so Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side) because of the (evil) which (its people) wrought. <sup>21492150</sup>

2150 There is a double metaphor: (1) the tasting of hunger and terror after the abundant supplies and the full security which it had enjoyed; and (2) the complete enfolding of the City as with a garment, by these two scourges, hunger and a state of subjective alarm. If the reference is to Makkah shortly before its fall to the Muslims, the "hunger" was the seven years' severe famine which afflicted it, and the alarm was the constant fear in the minds of the Pagans that their day was done. Peace and prosperity were restored after the re-entry of the Prophet. [\(16.112\)](#)

88:7 - Which will neither nourish nor satisfy hunger.

9:120 - It was not fitting for the people of Medina and the bedouin Arabs of the neighborhood to refuse to follow Allah's Apostle nor to prefer their own lives to his: because nothing could they suffer or do but was reckoned to their credit as a deed of righteousness whether they suffered thirst or fatigue or **hunger** in the cause of Allah or trod paths to raise the ire of the unbelievers or received any injury whatever from an enemy: for Allah suffereth not the reward to be lost of those who do good; <sup>1371</sup>

1371 Again, the illustration is that of Tabuk, but the lesson is general. We must not hold our own comfort or lives dearer than that of our leader, nor desert him in the hour of danger. If we have true devotion, we shall hold our own lives or comfort cheap in comparison to his. But whatever service we render to the Cause of Allah, and whatever sufferings, hardships, or injuries we endure, or whatever resources we spend for the Cause, -all goes to raise our degree in the spiritual world. Nothing is lost. Our reward is far greater in worth than any little service we can render, or any little hardship we can suffer, or any little contributions we can make to the Cause. We "painfully attain to joy". [\(9.120\)](#)

►Sahih Al-Bukhari Hadith

## Hadith 8.459 Narrated by Abu Huraira

By Allah except Whom none has the right to be worshipped, (sometimes) I used to lay (sleep) on the ground on my liver (abdomen) because of hunger, and (sometimes) I used to bind a stone over my belly because of hunger. One day I sat by the way from where they (the Prophet and his companions) used to come out. When Abu Bakr passed by, I asked him about a Verse from Allah's Book and I asked him only that he might satisfy my hunger, but he passed by and did not do so. Then Umar passed by me and I asked him about a Verse from Allah's Book, and I asked him only that he might satisfy my hunger, but he passed by without doing so. Finally Abu-l-Qasim (the Prophet) passed by me and he smiled when he saw me, for he



knew what was in my heart and on my face. He said, "O Aba Hirr (Abu Huraira)!" I replied, "Labbaik, O Allah's Apostle!" He said to me, "Follow me." He left and I followed him.

Then he entered the house and I asked permission to enter and was admitted. He found milk in a bowl and said, "From where is this milk?" They said, "It has been presented to you by such-and-such man (or by such and such woman)." He said, "O Aba Hirr!" I said, "Labbaik, O Allah's Apostle!" He said, "Go and call the people of Suffa to me." These people of Suffa were the guests of Islam who had no families, nor money, nor anybody to depend upon, and whenever an object of charity was brought to the Prophet, he would send it to them and would not take anything from it, and whenever any present was given to him, he used to send some for them and take some of it for himself. The order of the Prophet upset me, and I said to myself, "How will this little milk be enough for the people of As-Suffa?" I thought I was more entitled to drink from that milk in order to strengthen myself, but behold! The Prophet came to order me to give that milk to them. I wondered what will remain of that milk for me, but anyway, I could not but obey Allah and His Apostle so I went to the people of As-Suffa and called them, and they came and asked the Prophet's permission to enter. They were admitted and took their seats in the house.

The Prophet said, "O Aba-Hirr!" I said, "Labbaik, O Allah's Apostle!" He said, "Take it and give it to them." So I took the bowl (of milk) and started giving it to one man who would drink his fill and return it to me, whereupon I would give it to another man who, in his turn, would drink his fill and return it to me, and I would then offer it to another man who would drink his fill and return it to me. Finally, after the whole group had drunk their fill, I reached the Prophet who took the bowl and put it on his hand, looked at me and smiled and said, "O Aba Hirr!" I replied, "Labbaik, O Allah's Apostle!" He said, "There remain you and I." I said, "You have said the truth, O Allah's Apostle!" He said, "Sit down and drink." I sat down and drank. He said, "Drink," and I drank. He kept on telling me repeatedly to drink, till I said, "No. by Allah Who sent you with the Truth, I have no space for it (in my stomach)." He said, "Hand it over to me." When I gave him the bowl, he praised Allah and pronounced Allah's Name on it and drank the remaining milk.

► Sahih Al-Bukhari Hadith

### **Hadith 7.287B** Narrated by **Abu Huraira**

Once while I was in a state of fatigue (because of severe hunger), I met 'Umar bin Al-Khattab, so I asked him to recite a verse from Allah's Book to me. He entered his house and interpreted it to me. (Then I went out and) after walking for a short distance, I fell on my face because of fatigue and severe hunger. Suddenly I saw Allah's Apostle standing by my head. He said, "O Abu Huraira!" I replied, "Labbaik, O Allah's Apostle, and Sadaik!" Then he held me by the hand, and made me get up. Then he came to know what I was suffering from. He took me to his house, and ordered a big bowl of milk for me. I drank thereof and he said, "Drink more, O Abu Hirr!" So I drank again, whereupon he again said, "Drink more." So I drank more till my belly became full and looked like a bowl. Afterwards I met 'Umar and mentioned to him what had happened to me, and said to him, "Somebody, who had more right than you, O 'Umar, took over the case. By Allah, I asked you to recite a Verse to me while I knew it better than you." On that Umar said to me, "By Allah, if I admitted and entertained you, it would have been dearer to me than having nice red camels."

► Sahih Al-Bukhari Hadith

### **Hadith 7.402** Narrated by **Jabir**

The Prophet sent us as an army unit of three hundred warriors under the command of Abu 'Ubaida to ambush a caravan of the Quraish. But we were struck with such severe hunger that we ate the Khabt (desert bushes), so our army was called the Army of the Khabt. Then the sea threw a huge fish called Al-'Anbar and we ate of it for half a month and rubbed our bodies with its fat till our bodies became healthy. Then Abu Ubaida took one of its ribs and fixed it over the ground and a rider passed underneath it. There was a man amongst us who slaughtered three camels when hunger became severe, and he slaughtered three more, but after that Abu 'Ubaida forbade him to do so.

► Fiqh-us-Sunnah

### **Fiqh 5.81**

#### **Etiquette of Drinking Zamzam Water**

Ibn 'Abbas reported that the Prophet (peace be upon him) said, "The water of Zamzam is good for whatever one intends (while drinking it). If you drink it seeking healing, Allah will give you healing. If you drink it to satisfy your hunger, Allah will satisfy your hunger. If you drink it to quench your thirst, Allah will quench your thirst. Zamzam is a well dug by the angel Gabriel by which Allah quenched the thirst of Isma'il." This was reported by AdDaraqutni and Al-Hakim who added, "And if you drink it seeking refuge with Allah, Allah will give you refuge.".....

► Sahih Muslim Hadith

### **Hadith 5055** Narrated by **Abu Hurayrah**

Allah's Messenger (peace be upon him) went out (of his house) one day or one night, and there he found AbuBakr and Umar also. He said: What has brought you out of your houses at this hour? They said: Allah's Messenger, it is hunger. Thereupon he said: By Him in Whose Hand is my life, what has brought you out has brought me out too; stand up. They stood up with him, and (all of them) came to the house of an Ansari, but he was not at home. When his wife saw him she said: Most welcome. Allah's Messenger (peace be upon him) said to her: Where is so and so? She said: He has gone to fetch some fresh water for us. When the Ansari came and he saw Allah's Messenger (peace be upon him) and his two companions, he said: Praise be to Allah, no one has more honourable guests today than I (have). He then went out and brought them a bunch

of ripe dates, some dry dates and fresh dates, and said: Eat some of them. He then took hold of his long knife (for slaughtering a goat or a sheep). Allah's Messenger (peace be upon him) said to him: Beware of killing a milking animal. He slaughtered a sheep for them and they ate of it and of the bunch of dates and drank. When they had taken their fill and had been fully satisfied with the drink, Allah's Messenger (peace be upon him) said to AbuBakr and Umar: By Him in Whose Hand is my life, you will certainly be questioned about this bounty on the Day of Judgment. Hunger brought you out of your house and you did not return until this bounty came to you.

►Sahih Al-Bukhari Hadith

### **Hadith 5.428**

Narrated by

**Jabir bin Abdulla**

When the Trench was dug, I saw the Prophet in the state of severe hunger. So I returned to my wife and said, "Have you got anything (to eat), for I have seen Allah's Apostle in a state of severe hunger." She brought out for me, a bag containing one Sa of barley, and we had a domestic she animal (i.e. a kid) which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job (i.e. slaughtering the kid). Then I cut the meat into pieces and put it in an earthenware (cooking) pot, and returned to Allah's Apostle. My wife said, "Do not disgrace me in front of Allah's Apostle and those who are with him." So I went to him and said to him secretly, "O Allah's Apostle! I have slaughtered a she-animal (i.e. kid) of ours, and we have ground a Sa of barley which was with us. So please come, you and another person along with you." The Prophet raised his voice and said, "O people of Trench! Jabir has prepared a meal so let us go." Allah's Apostle said to me, "Don't put down your earthenware meat pot (from the fireplace) or bake your dough till I come." So I came (to my house) and Allah's Apostle too, came, proceeding before the people. When I came to my wife, she said, "May Allah do so-and-so to you." I said, "I have told the Prophet of what you said." Then she brought out to him (i.e. the Prophet) the dough, and he spat in it and invoked for Allah's Blessings in it. Then he proceeded towards our earthenware meat-pot and spat in it and invoked for Allah's Blessings in it. Then he said (to my wife), -Call a lady-baker to bake along with you and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace." They were one-thousand (who took their meals), and by Allah they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it.

►Al-Tirmidhi Hadith

### **Hadith 5254**

Narrated by

**AbuTalhah**

When we complained to Allah's Messenger (peace be upon him) of hunger and raised our clothes to show we were each carrying a stone over the belly, Allah's Messenger (peace be upon him) raised his clothes and showed that he had two stones on his belly.

Tirmidhi transmitted it saying this is a gharib tradition.

►Al-Tirmidhi Hadith

### **Hadith 4262**

Narrated by

**AbuWaqid al-Layt**

A man said, "Messenger of Allah, we live in a land where we are afflicted by hunger, so when may we eat animals which have died a natural death?" He replied, "As long as you do not have a morning drink or an evening drink or gather vegetables you may eat them," meaning that when you do not find a morning drink or an evening drink, or find a vegetable to eat, animals which have died a natural death are allowable to you.

Darimi transmitted it.

## **HUNT:**

5:2 - But when ye are clear of the Sacred Precincts and of pilgrim garb ye may **hunt**

5:96 - To **hunt** and to eat the fish of the sea is made lawful for you, a provision for you and for seafarers; but to hunt on land is forbidden you so long as ye are on the pilgrimage. Be mindful of your duty to Allah, unto Whom ye will be gathered.

Sahih Al-Bukhari Hadith

### **Hadith 7.387**

Narrated by

**Abu Thalaba Al Khushani**

I said, "O Allah's Prophet! We are living in a land ruled by the people of the Scripture; Can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my hound that is not trained and with my trained hound. Then what is lawful for me to eat?" He said, "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt an animal with your bow after mentioning Allah's Name, eat of it. and if you hunt something with your trained hound after mentioning Allah's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

## HUR:

3:15 - companions pure (and holy)

4:57 - therein shall they have companions pure and holy:

37:48 - And beside them will be chaste women; restraining their glances with big eyes (of wonder and beauty). <sup>4064</sup>

4064 In the emblem used here, again, the pure type of chaste womanhood is figured. They are chaste, not bold with their glances: but their eyes are big with wonder and beauty, prefiguring grace, innocence, and a refined capacity of appreciation and admiration. (37.48)

37:49 - As if they were (delicate) eggs closely guarded. <sup>4065</sup>

4065 This is usually understood to refer to the delicate complexion of a beautiful woman, which is compared to the transparent shell of eggs in the nest, closely guarded by the mother-bird; the shell is warm and free from stain. In Iv. 58 the phrase used is "like rubies and coral", referring to the red or pink of a beautiful complexion. (37.49)

38:52 - And beside them will be chaste women restraining their glances (companions) of equal age. <sup>42094210</sup>

4209 Cf. xxxvii. 48 and n. 4064, and xxxvi. 56, n. 4002. As we conceive happiness in this life, it is not complete if it is only solitary. How we hanker after some one who can share in our highest joy! That feeling is also figured here. (38.52)

4210 To make the social happiness complete, we want companionship of equal age. Age and youth cannot be happy together. It is not suggested that in the Timeless state figured here, there will be old age; but if it is possible to conceive of temperamental differences then, the company will be so arranged that it will be congenial. Or we can accept the type of youth and freshness as common to all in that happy state. (38.52)

44:54 - So; and We shall Join them to Companions with beautiful big and lustrous eyes. <sup>47284729</sup>

4728 The Maidens, like the scene, the dress, the outlook, and the fruit, will be beautiful. There will be life, but free from all earthly grossness. The women as well as the men of this life will attain to this indescribable bliss. (44.54)

4729 Hur implies the following ideas: (1) purity, (2) beauty, especially of eyes, where the intense white of the eye-balls stands out against the intense black of the pupil, thus giving the appearance of lustre, and intense feeling, as opposed to dullness or want of expression; and (3) truth and goodwill. (44.54)

52:20 - They will recline (with ease) on Thrones (of dignity) arranged in ranks; and We shall join them to Companions with beautiful big and lustrous eyes. <sup>50525053</sup>

5052 Every one will have a couch of dignity, but it does not follow that the dignity will be the same. Every one's Personality will be purified but it will not be merged into one general sameness. (52.20)

5053 Cf. xlv. 54, and notes 4728 and 4729, where the meaning of Hur is fully explained. This is the special sharing of individual Bliss one with another. The next verse refers to the general social satisfaction shared with all whom we loved in this earthly life. (52.20)

55:56 - In them will be (Maidens) Chaste restraining their glances whom no man or Jinn before them has touched <sup>52095210</sup>

5209 See notes 4728-29 to xlv. 54. (55.56)

5210 Cf. xxxvii. 48 and n. 4064. Their purity is the feature hereby chiefly emphasised. (55.56)

55:70 - n them will be fair (companions) good beautiful <sup>5217</sup>

5217 See n. 5209 above. Goodness and Beauty are specially feminine attributes. (55.70)

55:72 - Companions restrained (as to their glances) in (goodly) pavilions <sup>52185219</sup>

5218 Maqsurat here is the passive participle of the same verb as the active participle Qasirat in Iv. 56, xxxvii. 48 and xxxviii. 52. As I have translated Qasirat by the phrase "restraining (their glances)", I think I am right in translating the passive Maqsurat by "restrained (as to their glances)". This is the only place in the Qur-an where the passive form occurs. (55.72)

5219 The Pavilions seem to add dignity to their status. In the other Gardens (lv. 58), the description "like rubies and corals" is perhaps an indication of higher dignity. (55.72)

55:74 - Whom no man or Jinn before them has touched

55:76 - Reclining on green Cushions and rich Carpets of beauty. <sup>5220</sup>

5220 Cf. the parallel words for the other two Gardens, in lv. 54 above, which suggest perhaps a higher dignity. Rafrāf is usually translated by Cushions or Pillows, and I have followed this meaning in view of the word "reclining". But another interpretation is "Meadows", in view of the adjective "green"-*abqari*: carpets richly figured and dyed, and skillfully worked. (55.76)

56:22 - And (there will be) Companions with beautiful big and lustrous eyes-- <sup>5233</sup>

5233 Cf. xlv. 54, and n. 4729. The companionship of Beauty and Grace is one of the highest pleasures of life. In this bodily life it takes bodily form. In the higher life it takes a higher form. (56.22)

56:23 - Like unto Pearls well-guarded. <sup>5234</sup>

5234 Cf. lvi. 24, where this description is applied to the youths who serve. See also n. 5058 there. In lvi. 78 below the adjective *maknun* is applied to the Qur-an, "the well guarded Book". (56.23)

56:35 - We have created (their Companions) of special creation. <sup>5240</sup>

5240 The pronoun in Arabic is in the feminine gender. It is made clear that these maidens for heavenly society will be of special creation, of virginal purity, grace, and beauty, inspiring and inspired by love, with the question of time and age eliminated, (56.35)

56:36 - And made them virgin-pure (and undefiled)

56:37 - Beloved (by nature) equal in age

## HURRICANE:

33:9 - O ye who believe! Remember the Grace of Allah (bestowed) on you when there came down on you hosts (to overwhelm you): but We sent against them a hurricane and force that ye saw not. But Allah sees (clearly) all that ye do. <sup>367936803681</sup>

3679 In this verse is summed up the beginning and the end of the fateful struggle of the Siege of Madinah in A.H. 5. The composition of the unhallowed Confederacy that came to destroy Islam is referred to in the Introduction. They came with a force of ten to twelve thousand fighting men, an unprecedented army for that time and country. The battle is known as the Battle of the Trench. (33.9)

3680 After a close investment of two to four weeks, during which the enemy were disheartened by their ill success, there was a piercing blast of the cold east wind. It was a severe winter, and February can be a very cold month in Madinah, which is about 3,000 ft. above the sea-level. The enemy's tents were torn up, their fires were extinguished, the sand and rain beat in their faces, and they were terrified by the portents against them. They had already well nigh fallen out amongst themselves, and beating a hasty retreat, they melted away. The Madinah fighting strength was no more than 3,000, and the Jewish tribe of the Banu Quraiza who were in their midst was a source of weakness as they were treacherously intriguing with the enemy. And further there were the Hypocrites: see n. 3666 above. But there were hidden forces that helped the Muslims. Besides the forces of nature there were angels, though invisible to them, who assisted the Muslims. (33.9)

3681 Allah sees everything. Therefore we may conclude that the discipline and moral fervour of the Muslims, as well as the enemy's insincerities, intrigues, and reliance on brute force, were all contributory causes to his repulse, under Allah's dispensation. There were many hidden causes which neither party saw clearly. (33.9)

46:24 - Then when they saw the (Penalty in the shape of ) a cloud traversing the sky coming to meet their valleys they said "This cloud will give us rain!" "Nay it is the (calamity) ye were asking to be hastened! a wind wherein is a Grievous Penalty! <sup>4802</sup>

4802 The Punishment came suddenly, and when they least expected it. They wanted rain, and they saw a cloud and rejoiced. Behold, it was coming towards their own tracts, winding through the hills. Their irrigation channels would be full, their fields would be green, and their season would be fruitful. But no! What is this? It is a tremendous hurricane, carrying destruction on its wings! A violent blast, with dust and sand! Its fury destroys everything in its wake! Lives

lost! Fields covered with sand-hills! The morning dawns on a scene of desolation! Where were the men who boasted and defied their Lord! There are only the ruins of their houses to witness to the past! (46.24)

51:41 - And in the 'Ad (people) (was another Sign): Behold We sent against them the devastating Wind: <sup>5018</sup>

5018 Cf. xlv. 21-26. The point here is that the 'Ad were a gifted people: Allah had given them talents and material wealth: but when they defied Allah, they and all their belongings were destroyed in a night, by a hurricane which they thought was bringing them the rain to which they were looking forward. How marvellously Allah's Providence works, to help the good and destroy the wicked! (51.41)

17:69 - Or feel ye secure that He will not return you to that (plight) a second time, and send against you a **hurricane** of wind and drown you for your thanklessness, and then ye will not find therein that ye have any avenger against Us?

29:40 - So We took each one in his sin; of them was he on whom We sent a **hurricane**, and of them was he who was overtaken by the (Awful) Cry, and of them was he whom We caused the earth to swallow, and of them was he whom We drowned. It was not for Allah to wrong them, but they wronged themselves.

67:17 - Or have ye taken security from Him Who is in the heaven that He will not let loose on you a **hurricane**? But ye shall know the manner of My warning.

A. Yusuf Ali Quran Subjects

## Hur, Companions In Heaven

1. Hur, companions in heaven  
44.54, 52.20

## HYPOCRITES:

2:8 - Of the people there are some who say: "We believe in Allah and the Last Day" but they do not (really) believe. <sup>33</sup>

33 We now come to a third class of people, the hypocrites. They are untrue to themselves, and therefore their hearts are diseased (ii. 10). The disease tends to spread, like all evil. They are curable but if they harden their hearts, they soon pass into the category of those who deliberately reject light. (2.8)

2:9 - Fain would they deceive Allah and those who believe but they only deceive themselves and realize (it) not!

2:10 - In their hearts is a disease; and Allah has increased their disease and grievous is the penalty they (incur) because they are false (to themselves). <sup>34</sup>

34 The insincere man who thinks he can get the best of both worlds by compromising with good and evil only increased the disease of his heart, because he is not true to himself. Even the good which comes to him he can pervert to evil. So the rain which fills out the ear of corn or lends fragrance to the rose also lends strength to the thorn or adds strength to the poison of the deadly night-shade. (2.10)

2:11 - When it is said to them: "Make not mischief on the earth" they say: "Why we only want to make peace!"

2:12 - Of a surety they are the ones who make mischief but they realize (it) not. <sup>35</sup>

36 This is another phase of the hypocrite and the cynic. "Faith" he says, "is good enough to fools." But his cynicism may be the greatest folly in the eyes of God. (2.13)

2:15 - Allah will throw back their mockery on them and give them rope in their trespasses; so they will wander like blind ones (to and fro).

2:16 - These are they who have bartered guidance for error: but their traffic is profitless and they have lost true direction.

2:17 - Their similitude is that of a man who kindled a fire; when it lighted all around him Allah took away their light and left them in utter darkness so they could not see. <sup>38</sup>

38 The man wanted light; he only kindled a fire. It produced a blaze, and won the applause of all around. But it did not last long. When the flame went out as was inevitable, the darkness was worse than before. And they all lost their way. So hypocrisy, deception, arrogant compromise with evil, cynicism, or duplicity may win temporary applause. But the true light of faith and sincerity is wanting, and therefore it must mislead and ruin all concerned. In the

consternation they cannot speak or hear each other, and of course they cannot see; so they end like the deliberate rejecters of Faith (ii. 7), wildly groping about, dumb, deaf and blind. (2.17)

2:18 - Deaf dumb and blind they will not return (to the path).

2:204 - There is the type of man whose speech about this world's life may dazzle thee and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies. <sup>227</sup>

227 The two contrasted types of men mentioned in ii. 200 and 201 are here further particularised: the glib hypocrite who appears worldly-wise but plans harm, contrasted with the sincere believer who is prepared to suffer martyrdom for his faith. The Commentators give names of people who exemplified these types. The mischief maker has a smooth tongue and indulges in plausible talk with many oaths. He appears to be worldly-wise, and though you may despise him for his worldiness, you may not realise his frauds. Behind your back he is an implacable enemy. He stirs up quarrels, and causes all sorts of mischief to you or your friends. He can never win God's love, and we are warned against his tricks. (2.204)

2:205 - When he turns his back his aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief.

2:206 - When it is said to him "Fear Allah" he is led by arrogance to (more) crime. Enough for him is Hell; an evil bed indeed (to lie on)! <sup>228</sup>

228 According to the English saying, "As you have made your bed, so you must lie in it." (2.206)

3:167 - And the Hypocrites also. These were told: "Come fight in the way of Allah or (at least) drive (the foe from your city)." They say: "had we known how to fight we should certainly have followed you. They were that day nearer to unbelief than to faith saying with their lips what was not in their hearts. But Allah hath full knowledge of all they conceal. <sup>476</sup>

476 The testing of the Hypocrites was the searching out of their motives and exposing them to the sight of their brethren, who might otherwise have been taken in. In the first place they gave counsels of caution: in their minds it was nothing but cowardice. In the second place, what they wished was not the good of the community but its being placed in a contemptible position. When others were for self-sacrifice, they were for ease and fair words. Pretending to be Muslims, they were nearer to Unbelief. Ironically they pretended to know nothing of fighting, and left their devout brethren to defend their faith and ideas. If that devout spirit did not appeal to them, they might at least have defended their city of Madinah when it was threatened, -defended their hearths and homes as good citizens. (3.167)

3:168 - (They are) the ones that say (of their brethren slain) while they themselves sit (at ease): "If only they had listened to us they would not have been slain." Say: "Avert death from your own selves if ye speak the truth."

4:61 - When it is said to them: "Come to what Allah hath revealed and to the Apostle": thou seest the Hypocrites avert their faces from thee in disgust.

4:62 - How then when they are seized by misfortune because of the deeds which their hands have sent forth? Then they come to thee swearing by Allah: "We meant no more than good-will and conciliation!"

4:63 - Those men Allah knows what is in their hearts; so keep clear of them but admonish them and speak to them a word to reach their very souls. <sup>582</sup>

582 How should hypocrites be treated? To take them into your confidence would of course be foolish. To wage unrelenting war against them may destroy the hope of reforming them and purging them of their hypocrisy. The Prophet of Allah keeps clear of their wiles, but at the same time, does not hesitate to show them the error of their ways, nor to put in a word in season, to penetrate their hearts and win them back to Allah. (4.63)

4:88 - Why should ye be divided into two parties about the hypocrites? Allah hath upset them for their (evil) deeds. Would ye guide those whom Allah hath thrown out of the way? For those whom Allah hath thrown out of the way never shalt thou find the way. <sup>606</sup>

4:138 - To the hypocrites give the glad tidings that there is for them (but) a grievous penalty.

4:140 - Already has He sent you word in the Book that when ye hear the signs of Allah held in defiance and ridicule ye are not to sit with them unless they turn to a different theme: if ye did ye would be like them. For Allah will collect the Hypocrites and those who defy faith all in hell. <sup>649</sup>

649 Cf. vi. 68, an earlier and Makkan verse. Where we see or hear Truth held in light esteem, we ought to make our protest and withdraw from such company, not out of arrogance, as if we thought ourselves superior to other people, but out of real humility, lest our own nature be corrupted in such society. But it is possible that our protest or our



sincere remonstrance may change the theme of discourse. In that case we have done good to those who were inclined to hold Truth in light esteem, for we have saved them for ridiculing Truth. (4.140)

4:142 - The Hypocrites they think they are over-reaching Allah but He will over-reach them: when they stand up to prayer they stand without earnestness to be seen of men but little do they hold Allah in remembrance.

4:145 - The hypocrites will be in the lowest depths of the fire: no helper wilt thou find for them.

9:67 - The Hypocrites men and women (have an understanding) with each other: they enjoin evil and forbid what in just and are close with their hands. They have forgotten Allah; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse. <sup>132413251326</sup>

1324 Literally, "the Hypocrites... are of each other". The forms of hypocrisy may vary, but they are all alike, and they understand each other's hypocrisy. They hold together. (9.67)

1325 The English phrase "close-fisted" would cover only a part of the meaning. The hand is the symbol of power, help, and assistance. This may be financial, or it may be in other ways. The Hypocrites pretend a great deal, but are of no use or real help to any one. (9.67)

1326 Cf. vii. 51. and n. 1029. They ignore Allah: and Allah will ignore them. (9.67)

66:9 - O Prophet! strive hard against the Unbelievers and the Hypocrites and be firm against them. Their abode is Hell an evil refuge (indeed). <sup>5545</sup>

5545 See ix. 73, where the same words introduce the argument against the Hypocrites. Here they introduce the argument against wickedness, which, though given the privilege of association with goodness and piety, persisted in wicked deeds, and in favour of those noble souls, which, though tied to wickedness; retained their purity and integrity. Two examples of each kind are given, - of women, as this Sura is mainly concerned with women. (66.9)

9:64 - The Hypocrites are afraid lest a Surah should be sent down about them showing them what is (really passing) in their hearts. Say: "Mock ye! but verily Allah will bring to light all that ye fear (should be revealed)." <sup>1322</sup>

1322 The dissection of the motives of the Hypocrites alarmed them. For it meant that they would fail in their policy of having the best of both worlds and undermining the loyalty of the weaker members of the Muslim community. So they turn it off as a jest. But they are sharply rebuked: "Can you make such solemn matters subjects of playful jokes? Fie upon you! You are found out, and your guile is of no effect." (9.64)

9:65 - If thou dost question them they declare (with emphasis): "we were only talking idly and in play." Say: "was it at Allah and His signs and His apostle that ye were mocking?"

9:66 - Make ye no excuses: ye have rejected faith after ye had accepted it. If We pardon some of you We will punish others amongst you for that they are in sin. <sup>1323</sup>

9:68 - Allah hath promised the Hypocrites men and women and the rejecters of faith the fire of hell: therein shall they dwell: sufficient is it for them: for them is the curse of Allah and an enduring punishment <sup>1327</sup>

1327 "Curse," here as elsewhere, is deprivation of grace and mercy, brought about by the rejection of Allah by the Unbelievers. (9.68)

9:73 - O Prophet! strive hard against the unbelievers and the Hypocrites and be firm against them. Their abode is hell an evil refuge indeed.

9:74 - They swear by Allah that they said nothing (evil) but indeed they uttered blasphemy and they did it after accepting Islam; and they meditated a plot which they were enable to carry out: this revenge of theirs was (their) only return for the bounty with which Allah and His apostle had enriched them! If they repent it will be best for them; but if they turn back (to their evil ways) Allah will punish them with a grievous penalty in this life and in the hereafter: they shall have none on earth to protect or help them. <sup>1331</sup>

1331 The reference is to a plot made by the Prophet's enemies to kill him when he was returning from Tabuk. The plot failed. It was all the more dastardly in that some of the conspirators were among the men of Madinah who were enriched by the general prosperity that followed the peace and good government established through Islam in Madinah. Trade flourished: justice was firmly administered with an even hand. And the only return that these men could make was a return of evil for good. That was their revenge, because Islam aimed at suppressing selfishness, stood for the rights of the poorest and humblest, and judged worth by righteousness rather than by birth or position. (9.74)

9:77 - So He hath put as a consequence hypocrisy into their hearts (to last) till the day whereon they shall meet Him: because they broke their covenant with Allah and because they lied (again and again). <sup>1332</sup>

1332 If men are false to their covenants and words, the natural consequence will be hypocrisy to cover their falsehood. Such consequences will last till the Day of Judgment, when they will have to account for their deeds. They may think that they are deceiving men by their hypocrisy, but they cannot deceive Allah, to Whom all their most secret thoughts and plots and doings are known. (9.77)

9:106 - There are (yet) others held in suspense for the command of Allah whether He will punish them or turn in mercy to them: and Allah is All-Knowing Wise. <sup>1354</sup>

1354 Three categories of men are mentioned, whose faith was tested and found wanting in the Tabuk affair, but their characteristics are perfectly general, and we may here consider them in their general aspects: (1) the deep-dyed hypocrites, who when found out make excuses because otherwise they will suffer ignominy; they are unregenerate and obstinate, and there is no hope for them (ix. 101); (2) there are those who have lapsed into evil, but are not altogether evil; they repent and amend, and are accepted (ix. 102-105); and (3) there are doubtful cases, but Allah will judge them (ix. 106). A fourth category is mentioned in ix. 107, which will be discussed later. (9.106)

63:1 -When the Hypocrites come to thee they say "We bear witness that thou art indeed the Apostle of Allah." Yea Allah knoweth that thou art indeed His Apostle and Allah beareth witness that the Hypocrites are indeed liars. <sup>5466</sup>

5466 The hypocrite element, if one exists in any society, is a source of weakness and a danger to its health and its very existence. When the holy Prophet came to Madinah in Hijrat, his arrival was welcome to all the patriotic citizens: it not only united them in common life and healed their old differences, but it brought honour and light to them in the person of the greatest living Prophet. But there were some baser elements filled with envy. Such hopes as they had entertained of attaining power and leadership by playing on the animosities of the factions were now dashed to the ground. They now began to work underground. For fear of the majority they dared not oppose the new growing Brotherhood of Righteousness. They tried to undermine it by intriguing secretly with its enemies and swearing openly its loyalty to the holy Prophet. They were thoroughly unmasked and discredited at the battle of Uhud. See iii. 167, and n. 476. (63.1)

63:2 - They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah: truly evil are their deeds. <sup>5467</sup>

5467 Cf. lviii. 16 and n. 5358. When they say that Muhammad is the Prophet of Allah, it is Allah's own truth: but what is in their hearts? Nothing but falsehood. (63.2)

63:3 - That is because they believed then they rejected Faith: so a seal was set on their hearts: therefore they understand not. <sup>5468</sup>

5468 Cf. ii. 7. Their double-dealing has fogged their understanding. In Arabic the heart is taken to be the seat of understanding as well as of affection. (63.3)

63:4 - When thou lookest at them their exteriors please thee; and when they speak thou listenest to their words. They are as (worthless as hollow) pieces of timber propped up (unable to stand on their own). They think that every cry is against them. They are the enemies; so beware of them. The curse of Allah be on them! How are they deluded (away from the Truth)!  
546954705471

5469 **The hypocrites at all times are plausible people**, and so were the hypocrites of Madinah. They present a fine exterior; they dress well; they can usually afford fine equipages; they try to win the confidence of everyone, as they have no scruples in telling lies, and apparently expressing agreement with everyone. Their words are fair-spoken, and as truth does not check their tongues, their flattery and deception know no bounds. But all this is on the outside. As they have no sincerity, nothing that they say or do is worth anything.

5470 Good timber is strong in itself and can support roofs and buildings. Hollow timber is useless, and has to be propped up against other things. The Hypocrites are like rotten timber. They have no firm character themselves, and for others they are unsafe props to rely upon. (63.4)

5471 Their conscience always troubles them. If any cry is raised, they immediately get alarmed, and think it is against themselves. Such men are worse than open enemies. (63.4)

63:5 - And when it is said to them "Come the Apostle of Allah will pray for your forgiveness" they turn aside their heads and thou wouldst see them turning away their faces in arrogance. <sup>5472</sup>

5472 Even hypocrisy like other sins can be forgiven by repentance and amendment, provided there is a will and earnest desire to turn from evil and seek the Grace of Allah. In this case there was none. (63.5)

63:6 - It is equal to them whether thou pray for their forgiveness or not. Allah will not forgive them. Truly Allah guides not rebellious transgressors. <sup>5473</sup>

5473 The stiff-necked rejecters of Allah's Truth have made a wide gulf between themselves and Allah's Grace. No prayer for them will help them. In the attitude of rebellion and transgression they cannot obtain Allah's forgiveness. (63.6)

63:7 - They are the ones who say "Spend nothing on those who are with Allah's Apostle to the end that they may disperse (and quit Madinah). But to Allah belong the treasures of the heavens and the earth; but the Hypocrites understand not. <sup>5474</sup>

5474 The Muhajirun, who had come to be with the holy Prophet in Madinah in exile, were received, helped, entertained by the Ansar (Helpers). The Hypocrites in Madinah did not like this, and tried in underhand ways to dissuade the good folk of Madinah from doing all they could for the exiles. But their tricks did not succeed. The small Muslim community grew from strength to strength until they were able to stand on their own resources and greatly to augment the resources of their hosts as well. It is goodness that produces strength and prosperity, and Allah holds the keys of the treasures of man's well-being. It is not for Allah's enemies to dole out or withhold the unbounded treasures of Allah. (63.7)

63:8 - They say "If we return to Madinah surely the more honorable (element) will expel there from the meaner." But honor belongs to Allah and His Apostle and to the Believers; but the Hypocrites know not. <sup>5475</sup>

5475 Words of this import were spoken by 'Abdullah ibn Ubai, the leader of the Madinah Hypocrites, to or about the Exiles, in the course of the expedition against the Banu Mustaliq in the fourth or fifth year of the Hijra. He had hopes of leadership which were disappointed by the coming to Madinah of a man far greater than he. So he arrogated to himself and his clique the title of "the more honourable (element)" and slightly spoke of the Emigrants as the "meaner" element that had intruded from outside. (63.8)

66:9 - O Prophet! strive hard against the Unbelievers and the Hypocrites and be firm against them. Their abode is Hell an evil refuge (indeed). <sup>5545</sup>

5545 See ix. 73, where the same words introduce the argument against the Hypocrites. Here they introduce the argument against wickedness, which, though given the privilege of association with goodness and piety, persisted in wicked deeds, and in favour of those noble souls, which, though tied to wickedness; retained their purity and integrity. Two examples of each kind are given, - of women, as this Sura is mainly concerned with women. (66.9)

❖ Sahih Al-Bukhari Hadith

### Hadith 2.359

Narrated by

**Ibn Umar**

When 'Abdullah bin Ubai (the chief of hypocrites) died, his son came to the Prophet and said, "O Allah's Apostle! Please give me your shirt to shroud him in it, offer his funeral prayer and ask for Allah's forgiveness for him." So Allah's Apostle (p.b.u.h) gave his shirt to him and said, "Inform me (When the funeral is ready) so that I may offer the funeral prayer." So, he informed him and when the Prophet intended to offer the funeral prayer, 'Umar took hold of his hand and said, "Has Allah not forbidden you to offer the funeral prayer for the hypocrites? The Prophet said, "I have been given the choice for Allah says: '(It does not avail) Whether you (O Muhammad) ask forgiveness for them (hypocrites), or do not ask for forgiveness for them. Even though you ask for their forgiveness seventy times, Allah will not forgive them. (9.80)" So the Prophet offered the funeral prayer and on that the revelation came: "And never (O Muhammad) pray (funeral prayer) for any of them (i.e. hypocrites) that dies." (9. 84)

❖ Sahih Al-Bukhari Hadith

### Hadith 3.108

Narrated by

**Zaid bin Thabit**

When the Prophet went out for (the battle of) Uhud, some of his companions (hypocrites) returned (home). A party of the believers remarked that they would kill those (hypocrites) who had returned, but another party said that they would not kill them. So, this Divine Inspiration was revealed: "Then what is the matter with you that you are divided into two parties concerning the hypocrites." (4.88) The Prophet said, "Medina expels the bad persons from it, as fire expels the impurities of iron."

❖ Al-Tirmidhi Hadith

### Hadith 3290

Narrated by

**Abu Hurayrah**

The Prophet (peace be upon him) said, "Women who withdraw themselves from their husbands and women who persuade their husbands to divorce them for a compensation are hypocrites."

Nasa'i transmitted it.

↳ Sahih Muslim Hadith

**Hadith 6694** Narrated by  
**Jabir ibn Abdullah**

Allah's Apostle (peace be upon him) came back from a journey and as he was near Medina, there was such a violent gale that the mountain seemed to be pressed. Allah's Apostle (peace be upon him) said: This wind has perhaps been made to blow for the death of a hypocrite, and as he reached Medina a notorious hypocrite from amongst the hypocrites had died.

↳ Sahih Al-Bukhari Hadith

**Hadith 9.229** Narrated by  
**Abi Waih**

Hudhaifa bin Al-Yaman said, "The hypocrites of today are worse than those of the lifetime of the Prophet, because in those days they used to do evil deeds secretly but today they do such deeds openly."

↳ Sunan of Abu-Dawood

**Hadith 554** Narrated by  
**Ubayy ibn Ka'b**

The Apostle of Allah (peace be upon him) led us in the dawn prayer one day. And he said: Is so and so present? They said: No. He (again) asked: Is so and so present? They replied: No. He then said: These two prayers are the ones which are most burdensome to hypocrites. If you knew what they contain (i.e. blessings), you would come to them, even though you had to crawl on your knees. The first row is like that of the angels, and if you knew the nature of its excellence, you would race to join it. A man's prayer said along with another is purer than his prayer said alone, and his prayer with two men is purer than his prayer with one, but if there are more it is more pleasing to Allah, the Almighty, the Majestic.

↳ Sahih Al-Bukhari Hadith

**Hadith 1.626** Narrated by  
**Abu Huraira**

The Prophet said, "No prayer is harder for the hypocrites than the Fajr and the 'Isha' prayers and if they knew the reward for these prayers at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet added, "Certainly I decided to order the Mu'adhhdhin (call-maker) to pronounce Iqama and order a man to lead the prayer and then take a fire flame to burn all those who had not left their houses so far for the prayer along with their houses."

↳ Al-Tirmidhi Hadith

**Hadith 6228** Narrated by  
**Anas ibn Malik**

When Sa'd ibn Mu'adh's bier was carried, the hypocrites said, "How light his bier is!" that being because of his decision regarding the Banu Qurayzah. When the Prophet (peace be upon him) was told of that he said, "The angels were carrying it."

Tirmidhi transmitted it.

## I.

### IBLIS:

2:34 - And behold We said to the angels: "Bow down to Adam"; and they bowed down not so **Iblis** he refused and was haughty he was of those who reject Faith. <sup>49</sup>

49 The Arabic may also be translated: "They bowed down, except Iblis." In that case Iblis (Satan) would be one of the angels. But the theory of fallen angels is not usually accepted in Muslim theology. In xviii, 50 Iblis is spoken of as a Jinn. We shall discuss later the meaning of this word. (2.34)

7:11 - It is We who created you and gave you shape; then We bade the angels bow down to Adam and they bowed down; not so **Iblis**; he refused to be of those who bow down. <sup>996997</sup>

997 Iblis not only refused to bow down: he refused to be of those who prostrated. In other words he arrogantly despised the angels who prostrated as well as man to whom they prostrated and he was in rebellion against Allah for not obeying His order. Arrogance, jealousy, and rebellion were his triple crime. (7.11)

7:12 -(Allah) said: "what prevented thee from bowing down when I commanded thee?" He said: "I am better than he: thou didst create me from fire and him from clay." <sup>998</sup>

7:13 - (Allah) said: "Get thee down from this: it is not for thee to be arrogant here: get out for thou art of the meanest (of creatures)." <sup>999</sup>

7:14 - He said: "give me respite till the day they are raised up."

7:15 - Allah) said: "be thou among those who have respite." <sup>1000</sup>

7:16 He said: "because Thou hast thrown me out of the way lo! I will lie in wait for them on Thy straight way." <sup>1001</sup>

7:17 - "Then will I assault them from before them and behind them from their right and their left: nor wilt Thou find in most of them gratitude (for Thy mercies)." <sup>1002</sup>

998 Notice the subtle wiles of Iblis: his egotism in putting himself above man, and his falsehood in ignoring the fact that Allah had not merely made man's body from clay, but had given him spiritual form, in other words, had taught him the nature of things and raised him above the angels. (7.12)

999 The incident marks the externment of Iblis from the Garden owing to his rebelliousness born of arrogance. (7.13)

1000 Are there others under respite? Yes, Iblis has a large army of wicked seducers, and those men who are their dupes. For though degradation takes effect at once, its appearance may be long delayed. (7.15)

1001 Another instance of Iblis's subtlety and falsehood. He waits till he gets the respite. Then he breaks out into a lie and impertinent defiance. The lie is in suggesting that Allah had thrown him out of the Way, in other words misled him: whereas his own conduct was responsible for his degradation. The defiance is in his setting snares on the Straight Way to which Allah directs men. (7.16)

1002 The assault of evil is from all sides. It takes advantage of every weak point, and sometimes even our good and generous sympathies are used to decoy us into the snares of evil. Man has every reason to be grateful to Allah for all His loving care and yet man in his folly forgets his gratitude and does the very opposite of what he should do. (7.17)

7:18 - (Allah) said: "Get out from this disgraced and expelled. If any of them follow thee hell will I fill with you all."

15:31 - Not so **Iblis**: he refused to be among those who prostrated themselves. <sup>196919701971</sup>

1970 Iblis: the name has in it the root-idea of desperateness or rebellion. Cf. n. 52 to ii. 36. (15.31)

1971 Apparently Iblis's arrogance had two grounds: (1) that man was made of clay while he was made of fire; (2) that he did not wish to do what others did. Both grounds were false; (1) because man had the spirit of Allah breathed into him; (2) because contempt of the angels who obeyed Allah's words showed not Iblis's superiority but his inferiority. (15.31)

15:32 - (Allah) said: "O Iblis! what is your reason for not being among those who prostrated themselves?"

15:33 - (Iblis) said: "I am not one to prostrate myself to man whom thou didst create from sounding clay from mud molded into shape."

15:34 - (Allah) said: "Then get thee out from here; for thou art rejected accursed."

15:35 - "And the Curse shall be on thee till the Day of Judgment." <sup>1972</sup>

15:36 - (Iblis) said: "O my Lord! give me then respite till the Day the (dead) are raised." <sup>1973</sup>

15:37 -(Allah) said: "Respite is granted thee -

15:38 - "Till the Day of the Time Appointed."

15:39 - (Iblis) said: "O my Lord! because Thou hast put me in the wrong I will make (wrong) fair-seeming to them on the earth and I will put them all in the wrong" <sup>19741975</sup>

15:40 - "Except Thy servants among them sincere and purified (by Thy grace)."

15:41 - (Allah) said: "This (Way of My sincere servants) is indeed a Way that leads straight to Me." <sup>1976</sup>

15:42 - "For over My servants no authority shalt thou have except such as put themselves in the wrong and follow thee."

15:43 - And verily Hell is the promised abode for them all!

1972 After the Day of Judgment the whole constitution of the universe will be different. There will be a new world altogether, on a wholly different plane. (Cf. xxi. 104). (15.35)

1973 What was this respite? The curse on Iblis remained, i.e. he was deprived of Allah's grace and became in the spiritual world what an outlaw is in a political kingdom. An earthly kingdom may not be able to catch and destroy an outlaw. But Allah is Omnipotent, and such power as Iblis may have can only come through the respite granted by Allah. The respite then is what is expressed in xv. 39 below. In Allah's grant of limited free-will to man is implied the faculty of choosing between good and evil, and the faculty is exercised through the temptations and allurements put forward by Satan, "the open enemy" of man. This is for the period of man's probation on this earth. Even so, no temptations have power over the sincere worshippers of Allah, who are purified by His grace. (15.36)

1974 Agwaitani: 'thrown me out of the way, put me in the wrong': Cf. vii. 16. Satan cannot be straight or truthful even before Allah. By his own arrogance and rebellion he fell; he attributes this to Allah. Between Allah's righteous judgment and Satan's snares and temptations there cannot be the remotest comparison. Yet he presumes to put them on an equal footing. He is taking advantage of the respite. (15.39)

1975 Iblis (the Satan) is powerless against Allah. He turns therefore against man. (15.39)

17:61 - Behold! We said to the angels: "Bow down unto Adam": they bowed down except Iblis: he said "Shall I bow down to one whom Thou didst create from clay?" <sup>2251</sup>

2251 Cf. vii. 11-18, which deals, as is the case here, with the temptation of the individual human soul, while ii. 30-38 deals with the collective race of man through Adam. Arrogance, jealousy, spite, and hatred are the ingredients in the story of Iblis. (17.61)

17:62 - He said "Seest Thou? This is the one whom thou hast honored above me! If Thou wilt but respite me to the Day of Judgment I will surely bring his descendants under my sway all but a few!" <sup>2252</sup>

17:63 - Allah said: "Go thy way; if any of them follow thee verily Hell will be the recompense of you (all) an ample recompense." <sup>2253</sup>

17:64 - "Lead to destruction those whom thou canst among them with thy (seductive) voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them. But Satan promises them nothing but deceit.  
22542255225622572258

17:65 - "As for My servants no authority shalt thou have over them." Enough is thy Lord for a Disposer of affairs. <sup>22592260</sup>

2252 The power of Evil (Satan) over man is due to man's limited free-will. In other words man hands himself to Evil. As to those who loyally worship and serve Allah, Evil has no power over them. This is expressly mentioned in verse 65 below, and in other places. (17.62)

2253 The power of Evil is summarily dismissed, but not without a clear warning. "Do thy worst; if any of them misuse their limited free-will and deliberately follow thee, they must take the consequences with thee; all of you must answer according to your personal responsibility." (17.63)

2254 "Do thy worst; but ye are both warned that that path leads to destruction." (17.64)

2255 Evil has many snares for mankind. The one that is put in the foreground is the voice, -the seductive personal appeal, that "makes the worse appear the better part". (17.64)

2256 The forcible assault of Evil is next mentioned under the metaphor of cavalry and infantry. It is when cajolery and tempting fair-seeming seem to fail that an attack is made in force with weapons of violence, of all kinds, like the different arms in an organised army. (17.64)

2257 If the first assaults are resisted. Evil has other weapons in its armoury. Tangible fruits are dangled before the eyes, ill-gotten gains and children of sin, that follow from certain very alluring methods of indulgence in passions. Or it may be children dedicated to sin or worldly gains, etc. And then there are all kinds of promises for the future. (17.64)

2258 This is a parenthetical clause inserted to show up what the promises of the Satan are worth. (17.64)

2259 This verse should be read along with the two preceding ones to complete their meaning. Evil has no power except over those who yield to its solicitations. (17.65)

2260 As Evil has no authority over the sincere servants of Allah, they should put their trust completely in Him. For He is All-Sufficient to carry out their affairs, and by His grace, to save them from all harm and danger. (17.65)



18:50 - Behold! We said to the angels "Bow down to Adam": they bowed down except Iblis. He was one of the Jinns and he broke the Command of his Lord. Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrongdoers! <sup>2392239323942395</sup>

2392 Cf. ii. 34, where the story is told of the fall of mankind through Adam. Here the point is referred to in order to bring home the individual responsibility of the erring soul. Iblis is your enemy; you have been told his history; will you prefer to go to him rather than to the merciful Allah, your Creator and Cherisher? What a false exchange you would make! (18.50)

2393 Cf. vi. 100, n. 929. (18.50)

2394 Satan's progeny: we need not take the epithet only in a literal sense. All his followers are also his progeny. (18.50)

2395 Out of the limited free-will that man has, if he were to choose Evil instead of Good, Satan instead of Allah, what a dreadful choice it would be! It would really be an evil exchange. For man is Allah's creature, cared for and cherished by Him. He abandons his Cherisher to become the slave of his enemy! (18.50)

20:117 - Then We said: "O Adam! verily this is an enemy to thee and thy wife: so let him not get you both out of the Garden so that thou art landed in misery." <sup>2641</sup>

2641 See last note. The story is referred to in order to draw attention to man's folly in rushing into the arms of Satan though he had been clearly forewarned. (20.117)

20:120- But Satan whispered evil to him: he said "O Adam! shall I lead thee to Tree of Eternity and to a kingdom that never decays?" <sup>2643</sup>

2643 The suggestion of Satan is clever, as it always is: it is false, and at the same time plausible. It is false, because (1) that felicity was not temporary, like the life of this world, and (2) they were supreme in the Garden, and a "kingdom" such as was dangled before them would only add to their sorrows. It was plausible, because (1) nothing had been said to them about Eternity, as the opposite of Eternity was not yet known, and (2) the sweets of Power arise from the savour of Self, and Self is an alluring (if false) attraction that misleads the Will. (20.120)

20:121 - In the result they both ate of the tree and so their nakedness appeared to them: they began to sew together for their covering leaves from the Garden: thus did Adam disobey His Lord and allow himself to be seduced. <sup>26442645</sup>

2644 Hitherto they knew no evil. Now, when disobedience to Allah had sullied their soul and torn off the garment, their sullied Self appeared to themselves in all its nakedness and ugliness, and they had to resort to external things (leaves of the Garden) to cover the shame. (20.121)

2645 Adam had been given the will to choose, and he chose wrong, and was about to be lost when Allah's Grace came to his aid. His repentance was accepted, and Allah chose him for His Mercy, as stated in the next verse. (20.121)

38:71 - Behold thy Lord said to the angels: "I am about to create man from clay: <sup>42254226</sup>

4225 Two passages may be compared with this: viz.: (1) ii. 30-39, where merely the first stages of the Rebellion against Allah and its consequences to mankind are mentioned, and (2) xv. 29-40, where the further intrusion of evil in man's life here below is referred to, and an assurance is given that Evil will have no power except over those who yield to it. The latter is the passage most relevant here, as we are now dealing with the spiritual power of Revelation to defeat the machinations of Evil. (38.71)

4226 This shows that the material world round us was created by Allah before Allah fashioned man and breathed of His soul into him. Geology also shows that man came on the scene at a very late stage in the history of this planet. (38.71)

38:72 - "When I have fashioned him (in due proportion) and breathed into him of My spirit fall ye down in obeisance unto him." <sup>4227</sup>

38:73-So the angels prostrated themselves all of them together;

38:74 - Not so Iblis: he was haughty and became one of those who reject Faith. <sup>4228</sup>

4227 See n. 1968 to xv. 29, where the spiritual significance of this is explained. (38.72)

4228 Arrogance (self-love) is thus the root of Evil and of Unfaith. (38.74)

38:75 - (Allah) said: "O Iblis! what prevents thee from prostrating thyself to one whom I have created with My hands? Art thou haughty? Or art thou one of the high (and mighty) ones?" <sup>42294230</sup>

4229 Man, as typified by Adam, is in himself nothing but frail clay. But as fashioned by Allah's creative power into something with Allah's spirit breathed into him, his dignity is raised above that of the highest creatures. (38.75)

4230 If, then, Satan refuses, it is a rebellion against Allah. It arises from arrogance or haughtiness, an exaggerated idea of Self. Or, it is asked, are you really sufficiently high in rank to dispute with the Almighty? Of course he was not. (38.75)

38:76 - (Iblis) said: "I am better than he: Thou createdst me from fire and him Thou createdst from clay."

38:85 - "That I will certainly fill Hell with thee and those that follow thee--every one." 4237

4237 Cf. vii. 18; vii. 179; and xi. 119, n. 1623. The punishment of defiance, disobedience, and rebellion is inevitable and just, and the followers who chose to identify themselves with the disobedience must suffer as well as the leaders. Cf. x. 33. (38.85)

►Al-Tirmidhi Hadith

**Hadith 2603** Narrated by

**Abbas ibn Mirdas**

Allah's Messenger (peace be upon him) prayed for pardon for his people on the late evening of Arafah and received the reply, "I have forgiven them all but acts of oppression, for I shall exact recompense for him who is wronged, from his oppressor." He said, "O my Lord, if Thou wilt Thou mayest give the oppressed some of Paradise and forgive the oppressor," but he did not receive a reply that evening. So he repeated the supplication at al-Muzdalifah in the morning and was given an answer to what he asked, whereupon he laughed (or he said that he smiled). AbuBakr and Umar then said to him, "You for whom we should give our fathers and mothers as ransom, what has made you laugh, for this is not a time at which you have been accustomed to laugh? May Allah give you cause for laughter all your life!" He replied, "When Allah's enemy, Iblis, knew that Allah Who is Great and Glorious had answered my supplication and forgiven my people, he took some earth and began to throw it on his head crying out 'Woe and destruction.' The sight of his distress made me laugh."

Ibn Majah transmitted it, and Bayhaqi transmitted something similar in Kitab al-Ba'th wan-Nushur.

►Sahih Muslim Hadith

**Hadith 1106** Narrated by

**AbudDarda**

Allah's Apostle (peace be upon him) stood up (to pray) and we heard him say: "I seek refuge in Allah" Then said: "I curse thee with Allah's curse" three times, then he stretched out his hand as though he was taking hold of something. When he finished the prayer, we said: Messenger of Allah, we heard you say something during the prayer which we have not heard you say before, and we saw you stretch out your hand. He replied: Allah's enemy Iblis came with a flame of fire to put it in my face, so I said three times: "I seek refuge in Allah from thee." Then I said three times: "I curse thee with Allah's full curse." But he did not retreat (on any one of these) three occasions. Thereafter I meant to seize him. I swear by Allah that had it not been for the supplication of my brother Sulayman he would have been bound, and made an object of sport for the children of Medina.

►Sahih Muslim Hadith

**Hadith 6754** Narrated by

**Jabir ibn Abdullah**

I heard Allah's Apostle (peace be upon him) as saying: The throne of Iblis is upon the ocean and he sends detachments (to different parts) in order to put people to trial and the most important figure in his eyes is one who is most notorious in sowing the seed of dissension.

## IDLE:

21:16- Not for (idle) sport did We create the heavens and the earth and all that is between! 2676

2676 The Hindu doctrine of Lila, that all things were created for sport, is here negated. But more: with Allah we must not associate any ideas but those of Truth, Righteousness, Mercy, Justice, and the other attributes implied in His Beautiful Names. He does not jest nor play with His creatures. (21.16)

9:69 - As in the case of those before you: they were mightier than you in power and more flourishing in wealth and children. They had their enjoyment of their portion: and ye have of yours as did those before you; and ye indulge in **idle talk** as they did. They! their works are fruitless in this world and in the hereafter and they will lose (all spiritual good).

31:6 - But there are among men those who purchase **idle** tales without knowledge (or meaning) to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a humiliating Penalty. 3584

3584 Life is taken seriously by men who realize the issues that hang upon it. But there are men of a frivolous turn of mind who prefer idle tales to true Realities and they are justly rebuked here. In the time of the holy Prophet there was a pagan Nadhr ibn al-Harith who preferred Persian romances to the Message of Allah, and turned away ignorant men from the preaching of Allah's Word. (31.6)

►Sunan of Abu-Dawood

**Hadith 1283** Narrated by  
**AbuUmamah**

The Prophet (peace be upon him) said: Prayer followed by a prayer with no idle talk between the two is recorded in Illiyyun.

►Sahih Al-Bukhari Hadith

**Hadith 8.480** Narrated by  
**Warrad**

(the clerk of Al-Mughira bin Shu'ba) Muawiya wrote to Al-Mughira: "Write to me a narration you have heard from Allah's Apostle." So Al-Mughira wrote to him, "I heard him saying the following after each prayer: 'La ilaha illal-lahu wahdahu la sharika lahu, lahu-l-mulk wa lahu-l-hamd, wa huwa 'ala kulli Shai-in qadir.' He also used to forbid **idle** talk, asking too many questions (in religion), wasting money, preventing what should be given, and asking others for something (except in great need), being undutiful to mothers, and burying one's little daughters (alive)."

56:25 - No frivolity will they hear therein nor any taint of ill <sup>5235</sup>

5235 Cf. lii. 23. Apart from physical ills worldly feasts or delights are apt to suffer from vain or frivolous discourse, **idle** boasting, foolish flattery, or phrases pointed with secret venom or moral mischief. The negation of these from the enjoyment of the Garden. (56.25)

## IDDAT:

See under "Women" – 2:226.228.229.230.231.232.234.236., 33:49, 65:1.6 etc.

## SEE:

►ISL Quran Subjects

### Iddat

1. IDDAT  
[2.228](#), [2.231](#), [2.232](#), [65.1](#), [65.2](#), [65.3](#), [65.4](#), [65.5](#), [65.6](#), [65.7](#)
2. Aged or barren women, for  
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7. Straitening life for women during  
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8. Untouched women, for  
[33.49](#)
9. Widowhood, of  
[2.234](#), [2.235](#)

## IDOLS:

14:30 - And they set up (**idols**) as equal to Allah to mislead (men) from the Path! Say: "Enjoy (your brief power)! But verily ye are making straightway for Hell!"

53:19 - Have ye seen Lat an Uzza <sup>5095</sup>

5095 From the heights of divine Glory, we come back again to this sorry earth, with its base idolatries. We are asked to "look at this picture, and at that!" The three principal idols of Pagan Arab Idolatry were the goddesses Lat, Uzza, and Manat. Opinions differ as to their exact forms: one version is that Lat was in human shape, Uzza had its origin in a sacred tree, and Manat in a white stone. (53.19)

53:20 - And another the third (goddess) Manat?

71:21 - Noah said: "O my Lord! they have disobeyed me but they follow (men) whose wealth and children give them no Increase but only Loss.

71:23 - "And they have said (to each other) abandon not your gods; abandon neither Wadd nor Suwa neither Yaguth nor Yauq nor Nasr <sup>5721</sup>

5721 For an account of how these Pagan gods and superstitions connected with them originated, and how they became adopted into the Arabian Pagan Pantheon. (71.23)

21:57 - And by Allah I have a plan for your idols after ye go away and turn your backs"... <sup>2717</sup>

2717 He wants to convince them of the powerlessness of their idols. But he does not do it underhand. He tells them that he is going to do something when once they are gone and their backs are turned to the idols,-as much as to say that the idols are dependent on their care and attention. Apparently the people are amused and want to see what he does. So they leave him to his own devices. (21.57)

21:58 - So he broke them to pieces (all) but the biggest of them that they might turn (and address themselves) to it. <sup>2718</sup>

2718 He was enacting a scene, to make the people ashamed of worshipping senseless stocks and stones. He left the biggest idol untouched and broke the others to pieces, as if a fight had taken place between the idols, and the biggest had smashed the others. Would they turn to the surviving idol and ask him how it all happened? (21.58)

21:65 - Then were they confounded with shame: (they said) "Thou knowest full well that these (idols) do not speak!" <sup>2722</sup>

2722 Literally, "they were turned down on their heads" which may suggest a metaphorical somersault, i.e., they recovered from their dawning shame for idolatry and were prepared to argue it out with the youth Abraham. But I think there is better authority for the interpretation I have adopted. (21.65)

►Sahih Al-Bukhari Hadith

### **Hadith 6.442** Narrated by **Ibn Abbas**

All the idols which were worshipped by the people of Noah were worshipped by the Arabs later on. As for the idol Wadd, it was worshipped by the tribe of Kalb at Daumat-al-Jandal; Suwa' was the idol of (the tribe of) Murad and then by Ban, Ghutaif at Al-Jurf near Saba; Yauq was the idol of Hamdan, and Nasr was the idol of Himyr, the branch of Dhi-al-Kala. The names (of the idols) formerly belonged to some pious men of the people of Noah, and when they died Satan inspired their people to (prepare) and place idols at the places where they used to sit, and to call those idols by their names. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them.

6:74 - Lo! Abraham said to his father Azar: "Takest thou **idols** for gods? for I see thee and thy people in manifest error."

►Biographies of Companions

### **Sad ibn Abi Waqqas**

.....Rustum thus wanted to impress the Muslim and allure him from his purpose by this show of opulence and grandeur. Rubiy looked and listened unmoved and then said:

"Listen, O commander! Certainly God has chosen us that through us those of His creation whom He so desires could be drawn away from the worship of **idols** to Tawhid (the affirmation of the unity of God), from the narrow confines of preoccupation with this world to its boundless expanse and from the tyranny of rulers to justice of Islam.....

►Sahih Al-Bukhari Hadith

### **Hadith 2.671** Narrated by **Ibn Abbas**

When Allah's Apostle came to Mecca, he refused to enter the Ka'ba with idols in it. He ordered (idols to be taken out). So they were taken out. The people took out the pictures of Abraham and Ishmael holding Azlams in their hands. Allah's Apostle said, "May Allah curse these people. By Allah, both Abraham and Ishmael never did the game of chance with Azlams." Then he entered the Ka'ba and said Takbir at its corners but did not offer the prayer in it.

►Sahih Al-Bukhari Hadith

### Hadith 5.583

Narrated by

**Abdullah**

When the Prophet entered Mecca on the day of the Conquest, there were **360 idols** around the Ka'ba. The Prophet started striking them with a stick he had in his hand and was saying, "Truth has come and Falsehood will neither start nor will it reappear.

## IGNORANCE:

**4:17 - Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy; for Allah is full of knowledge and wisdom.**

11:46 - He said: "O Noah! he is not of thy family: for his conduct is unrighteous. So ask not of Me that of which thou hast no knowledge! I give thee counsel lest thou act like the ignorant!" <sup>1540</sup>

1540 See n. 5135 above. Like all Prophets of Allah, Noah was kind-hearted, but he is told that there can be no compromise with evil. And Noah acknowledges the reproof. There was a wife of Noah, who was also an unbelieving woman (lxvi. 10), and she suffered the fate of Unbelievers. (11.46)

16:119 - But verily thy Lord to those who do wrong in ignorance but who thereafter repent and make amends thy Lord after all this is Oft-Forgiving Most Merciful. <sup>2155</sup>

2155 See above, xvi. 110 and n. 2147. The parallelism in construction confirms the suggestion of the alternative reading which is made in that note. The similarity of expressions also rounds off the argument, as by a refrain in poetry. What follows now in this Sura is an exhortation to right conduct. (16.119)

25:63 - And the servants of (Allah) Most Gracious are those who walk on the earth in humility and when the ignorant address them they say "Peace!" <sup>3123</sup>

3123 Ignorant: in a moral sense. Address: in the aggressive sense. Their humility is shown in two ways: (1) to those in real search of knowledge, they give such knowledge as they have and as the recipients can assimilate; (2) to those who merely dispute, they do not speak harshly, but say "Peace!", as much as to say, "May it be well with you, may you repent and be better"; or "May Allah give me peace from such wrangling"; or "Peace, and Good-bye; let me leave you!" (25.63)

28:55 - And when they hear vain talk they turn away therefrom and say: "To us our deeds and to you yours; peace be to you: we seek not the ignorant." <sup>3387</sup>

3387 The righteous do not encourage idle talk or foolish arguments about things sacred. If they find themselves in some company in which such things are fashionable, they leave politely. Their only rejoinder is: "We are responsible for our deeds, and you for yours; we have no ill-will against you; we wish you well, and that is why we wish you to know of the knowledge we have received; after that knowledge you cannot expect us to go back to the Ignorance which we have left." (28.55)

23:54 - But leave them in their confused ignorance for a time.

46:23 - He said: "The Knowledge (of when it will come) is only with Allah: I proclaim to you the mission on which I have been sent: but I see that ye are a people in ignorance!"... <sup>4801</sup>

4801 The coming of the Punishment for evil was (and is always) certain. At what particular time it would come he could not tell. It is not for the prophet, but for Allah, to bring on the Penalty. But he saw that it was useless to appeal to them on account of the ignorance in which they were content to dwell. (46.23)

Sahih Al-Bukhari Hadith

### Hadith 1.81

Narrated by

**Anas**

I will narrate to you a Hadith and none other than I will tell you about after it. I heard Allah's Apostle saying: From among the portents of the Hour are (the following):

1. Religious knowledge will decrease (by the death of religious learned men).
2. Religious **ignorance** will prevail.
3. There will be prevalence of open illegal sexual intercourse.
4. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man.

►Fiqh-us-Sunnah

### Fiqh 3.7

#### Judgment on the Zakah Refrainer

As an obligation upon Muslims, zakah is one of the essential requirements of Islam. If somebody disputed its obligation, he would be outside of Islam, and could legally be killed for his unbelief unless he was a new Muslim and could be excused for his ignorance.

►Fiqh-us-Sunnah

### Fiqh 2.73

#### Talking in the mosque

An-Nawawi says: "It is permissible to engage in lawful conversation in the mosque and one may discuss worldly affairs and other things and even laugh, as long as it is about something permissible. This opinion is based on the hadith of Jabir ibn Samurah who said: 'The Prophet would not rise from his place of the morning prayer until the sun had risen, and when the sun rose, he would get up. And they would talk and laugh about [pre-Islamic] days of ignorance, and he would smile.'" This is related by Muslim.

#### ILLS:

66:8 - O ye who believe! turn to Allah with sincere repentance: in the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow

5543 Whatever may have been the faults of the past, unite in good deeds, and abandon petty sectional jealousies, and Allah will remove your difficulties and distresses, and all the evils from which you suffer. Indeed He will grant you the Bliss of Heaven and save you from any humiliation which you may have brought on yourselves by your conduct and on the revered Prophet and Teacher whose name you professed to take. (66.8)

5544 See Ivii. 12, and n. 5288. The darkness of evil will be dispelled, and the Light of Allah will be realised by them more and more. But even so they will not be content: for they will pray for the least taint of evil to be removed from them, and perfection to be granted to them. In that exalted state they will be within reach of perfection, -not by their own merits, but by the infinite Mercy and Power of Allah. (66.8)

64:9 - The Day that He assembles you (all) for a day of Assembly that will be a day of mutual loss and gain (among you). And those who believe in Allah and work righteousness He will remove from them **their ills** and He will admit them to gardens beneath which rivers flow to dwell therein forever: that will be the Supreme Achievement. 548954905491

5489 The Day of Judgment will truly be "a Day of Mutual Loss and Gain", as the title of this Sura indicates. Men who thought they were laying up riches will find themselves paupers in the Kingdom of Heaven. Men who thought they were acquiring good by wrong-doing will find their efforts were wasted; xviii. 104. On the other hand the meek and lowly of this life will acquire great dignity and honour in the next; the despised ones doing good here will be the accepted ones there; the persecuted righteous will be in eternal happiness. The two classes will as it were change their relative positions. (64.9)

5490 "Remove from them their ills". The ills may be sins, faults, mistakes, or evil tendencies; Allah will of His grace cover them up, and blot out the account against them; or they may be sorrows, sufferings, or disappointments: Allah may even change the evil of such persons into good, their apparent calamities into opportunities for spiritual advancement: xxv. 70. This is because of their sincere Faith as evidenced by their repentance and amendment. (64.9)

47:2 - But those who believe and work deeds of righteousness and believe in the (Revelation) sent down to Muhammad-for it is the Truth from their Lord He will remove from them their **ills** and improve their condition. 4818

4818 Bal means state or condition, whether external, or of the heart and mind. Both meanings apply here. The more the wicked rage, the better will be the position of the righteous, and Allah will make it easier and easier for the righteous to love and follow the Truth. (47.2)



11:10 - And if We cause him to taste grace after some misfortune that had befallen him, he saith:  
The **ills** have gone from me. Lo! he is exultant, boastful;

48:5 - That He may admit the men and women who believe to Gardens beneath which rivers flow to dwell therein for aye and remove their ills from them; and that is in the sight of Allah the highest achievement (For man) <sup>4872</sup>

4872 This clause is coordinated to the previous clause, "That they may add Faith to their Faith". The intervening words, "For to Allah...and Wisdom" are parenthetical. The third coordinate clause comes in the next verse, "And that He may punish...". The skeleton construction will be, "Allah sends down calm courage to Believers in order that they may be confirmed in their Faith; that they may qualify for the Bliss of Heaven; and that the evil ones may receive the punishment they deserve." (48.5)

## ILLIYUN:

83:18 - Nay verily the Record of the Righteous is (preserved) in **`Illiyin**. <sup>6019</sup>

6019 **`Illiyin**: the oblique form of the nominative Illiyun, which occurs in the next verse. It is in contrast to the Sijjin which occurs in verse 7 above, where see n. 6213. Literally, it means the 'High Places'. Applying the reasoning parallel to that which we applied to Sijjin, we may interpret it as the Place where is kept the Register of the Righteous. (83.18)

83:20 - (There is) a Register (fully) inscribed. <sup>6020</sup>

6020 This repeats verse 9 above, where see n. 6014. But the Register is of the opposite kind, that of the Righteous. It contains every detail of the Righteous. (83.20)

83:21 - To which bear witness those Nearest (to Allah). <sup>6021</sup>

6021 See Ivi. 11, n. 5227; also n. 5223. Those Nearest to Allah will be witnesses to this Righteous Record; or as it may also be rendered, they will be present at the Record, and watch this Record. (83.21)

## IMAMS:

2:124 - And remember that Abraham was tried by his Lord with certain commands which he fulfilled; He said: "I will make thee an **Imam** to the nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But my promise is not within the reach of evil-doers." <sup>123</sup>

123 Then guard yourselves against a day when one soul shall not avail another nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside). <sup>122</sup>

17:71 - One day We shall call together all human beings with their (respective) **Imams**: those who are given their record in their right hand will read it (with pleasure) and they will not be dealt with unjustly in the least. <sup>22662267</sup>

2266 I have discussed the various meanings of Imam in ii. 124, n. 124. What is the meaning here? The Commentators are divided. Some understand the meaning to be that each People or Group will appear with its Leader, who will bear witness to its virtues or sins: Cf. xvi. 84. Another view is that the Imam is their revelation, their Book. A third is that the Imam is the record of deeds spoken of in the next clause. I prefer the first. (17.71)

2267 Literally, by the value of a fatil, a small skin in the cleft of a date-stone: this has no value. (17.71)

►Fiqh-us-Sunnah

### Fiqh 1.146

## Sunnah acts of prayer, Reciting Behind an Imam

One's prayer is not accepted unless al-Fatihah is recited in every rak'ah. But, one who is praying behind an **imam** is to keep quiet while the imam is reciting aloud, as Allah says in the Qur'an, "When the Qur'an is recited, listen and remain silent that you may attain mercy." The Prophet, upon whom be peace, also said, "When the imam makes the takbir, (you too) make the takbir. When he recites, be silent." (Related by Muslim.) One hadith states, "Whoever is praying behind an imam, the imam's recital is his recital. If the imam reads quietly, then all of the followers must also make their own recital. If one cannot hear the imam's recital, he must make his own recital.

Commenting on this subject, Abu Bakr al-'Arabi says, "What we see as the strongest opinion is that one must recite during the prayers in which the imam's recital is subdued. But, during the prayers where the imam recites aloud, one may not recite.

►Fiqh-us-Sunnah

### Fiqh 2.66

## Repeating imam's words for others in the back rows

If some people cannot hear the imam, it is preferred for one to repeat in a loud voice the imam's words for the others to hear. There is consensus among scholars that repeating aloud after the imams without there being any real need for it is an abhorrent innovation.

►Fiqh-us-Sunnah

## Fiqh 2.86a

### Correcting the imam's mistake

If the imam forgets a verse, it is permissible for a follower to remind him of it, regardless of whether the recitation is a part of the obligatory recitation or not. Ibn 'Umar reports that the Messenger of Allah prayed and had some confusion in his recitation. When he finished, he said to 'Umar: "Were you present with us [during the prayer]?" He replied: "Yes." So, the Prophet sallallahu alehi wasallam asked him: "What prevented you from correcting me?" This is related by Abu Dawud and others and its narrators are trustworthy.

►Sahih Bukhari Hadith Subjects

### Adhan – SEE:

15. Waiting for the **Imam** of the prayer  
B 1.599
25. Imam saying: "Remain in your places .."  
B 1.613
27. The Imam confronted with a problem after Iqama  
B 1.615
41. Can Imam offer prayers with only few present  
B 1.637, B 1.638, B 1.639
43. Imam eating when called for prayer  
B 1.643
47. Standing by the side of the Imam  
B 1.651
48. Leading the prayer while Imam comes  
B 1.652
50. Imam leading prayer on a visit  
B 1.654
51. The Imam is appointed to be followed  
B 1.655, B 1.656, B 1.657
53. Sin of raising head before Imam does  
B 1.660
55. If the Imam does not offer prayers perfectly  
B 1.663
57. Standing on the right side of Imam  
B 1.665
58. Standing on the left side of Imam  
B 1.666
60. Imam prolonging the prayer  
B 1.668, B 1.669
63. Complaining against Imam for prolonging prayer  
B 1.672, B 1.673, B 1.674
66. Repeating Takbirof Imam  
B 1.680
67. Following the person who follows the Imam  
B 1.681
68. Imam relying on what people say  
B 1.682, B 1.683
69. Imam weeping during prayers  
B 1.684
71. Imam facing followers during straightening rows  
B 1.687
76. Imam drawing person from left side to right side  
B 1.693

79. A Sutra or wall between the Imam and his followers  
B 1.696

►Fiqh-us-Sunnah

### **Fiqh 2.56**

### **The one who should be imam is the one who is the most versed in the Qur'an**

►Al-Muwatta Hadith

### **Hadith 3.45**

### **Not Reciting behind the Imam when He Recites Aloud**

Yahya related to me from Malik from Nafi that Abdullah ibn Umar, when asked if anyone should recite behind an imam, said, "When you pray behind an imam then the recitation of the imam is enough for you and when you pray on your own you must recite." Nafi added, "Abdullah ibn 'Umar used not to recite behind the imam."

Yahya said that he heard Malik say, "The position with us is that aman recites behind the imam when the imam does not recite aloud and he refrains from reciting when the imam recites aloud."

►Fiqh-us-Sunnah

### **Fiqh 2.54**

### **An imam may change his place and become a follower**

If the regular imam or appointed imam is not present, it is permissible to appoint someone else to perform the duty of imam. If the regular imam appears during the prayers, the substitute imam may move back to the rows and allow the regular imam to take over.

►Al-Muwatta Hadith

### **Hadith 10.14**

### **The Coming of the Imam on the Day of the Id and Waiting for the Khutba**

Yahya related to me that Malik said, "The sunna concerning the time of prayer on the ids of Fitr and Adha - and there is no disagreement amongst us about it - is that the imam leaves his house and as soon as he has reached the place of prayer the prayer falls due."

Yahya said that Malik was asked whether a man who prayed with the imam could leave before the khutba, and he said, "He should not leave until the imam leaves."

### **IMBECILE:**

7:66 - The leaders of the unbelievers among his people said: "Ah! we see thou art an imbecile!" and "we think thou art a liar!"

7:67 - He said: "O my people! I am not imbecile but (I am) an apostle from the Lord and Cherisher of the worlds!

**IMMORALITY:** See under "Women"

### **IMPATIENT:**

70:19 - Truly man was created very impatient <sup>5688</sup>

5688 Man, according to the Plan of Allah, was to be in the best of moulds (xcv. 4). But in order to fulfil his high destiny he was given free-will to a limited extent. The wrong use of this free-will makes his nature weak (iv. 28), or hasty (xvii. 11), or impatient, as here. That becomes his nature by his own act, but he is spoken of as so created because of the capacities given to him in his creation. (70.19)

70:20 - Fretful when evil touches him;

70:21 - And niggardly when good reaches him <sup>5689</sup>

70:22- Not so those devoted to Prayer <sup>5690</sup>

5689 In adversity he complains and gets into despair. In prosperity he becomes arrogant and forgets other people's rights and his own shortcomings. Cf. xli. 49-50. (70.21)

5690 The description of those devoted to Prayer is given in a number of clauses that follow, introduced by the words "Those who..." "Devoted to Prayer" is here but another aspect of what is described elsewhere as the Faithful and the Righteous. Devotion to prayer does not mean merely a certain number of formal rites or prostrations. It means a complete surrender of one's being to Allah. This means an earnest approach to and realisation of Allah's Presence

("steadfastness in Prayer"); acts of practical and real charity; and attempt to read this life in terms of the Hereafter; the seeking of the Peace of Allah and avoidance of His displeasure; chastity; probity true and firm witness; and guarding the prayer. (verse 34). (70.22)

6:57 - Say: I am (relying) on clear proof from my Lord, while ye deny Him. I have not that for which ye are impatient. The decision is for Allah only. He telleth the truth and He is the Best of Deciders.

6:58 - Say: If I had that for which ye are impatient, then would the case (ere this) have been decided between me and you. Allah is best aware of the wrong doers.

► Sahih Al-Bukhari Hadith

### Hadith 4.669

Narrated by

#### Jundub

Allah's Apostle said, "Amongst the nations before you there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allah said, 'My slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise.' "

► Fiqh-us-Sunnah

### Fiqh 4.112a

#### Avoiding hastiness for acceptance of supplication.

Abu Hurairah reported that the Prophet, peace be upon him, said, "Your supplication will be answered if you are not impatient, and if you do not say, 'I supplicated but my supplication was not heard'." (Malik)

#### IMPURE:

24:26 - Women **impure** are for men impure and men impure are for women impure; and women of purity are for men of purity and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness and a provision honorable. <sup>29782979</sup>

2978 The pure consort with the pure, and the impure with the impure. If the impure, out of the impurity of their thoughts, or imaginations, impute any evil to the pure, the pure are not affected by it, but they should avoid all occasions for random talk. (24.26)

2979 Forgiveness for any indiscretion which they may have innocently committed, and spiritual provision or protection against the assaults of Evil. It is also meant that the more the satans attempt to defame or slander them, the more triumphantly will they be vindicated and provided with the physical and moral good which will advance their real life. (24.26)

► Fiqh-us-Sunnah

### Fiqh 1.12a

#### Alcohol

According to most scholars, alcohol is impure. Says Allah in the Qur'an, "Alcohol, games of chance, idols and divining arrows are only an infamy of Satan's handiwork." Some scholars say that it is pure, for they take the meaning of rajis in its abstract sense as describing alcohol and whatever is related to it. This is not labeled as impure in a definite, sensory way. Says Allah, "Stay away from the impurities of idols." Idols are impure in the abstract sense, and they are considered impure if one touches them. The explanation of the preceding verse is that they are a tool of Satan, for they cause enmity and hatred and keep people away from the remembrance of Allah and prayer. In Subul as-Salaam it says, "Their origin is pure and their being prohibited does not mean that the object itself is impure. For example, hashish is prohibited but it is pure. But, something impure is not necessarily prohibited. Every impure thing is prohibited, but not vice-versa. That is because of the ruling that something impure cannot be touched under any circumstances. If a ruling says that something is impure, it is also prohibited. This differs from a ruling that something is prohibited. For example, it is forbidden to wear silk and gold, but they are absolutely pure by consensus." If one understands that, then the prohibition of alcohol does not necessarily entail its also being considered impure: it needs some other evidence to prove that it is impure. If not, then we are left with the original position that it is pure. If one claims other than that, he must substantiate it.

Sunan of Abu-Dawood

### Hadith 3414

Narrated by

#### Rafi' ibn Khadij

The Prophet (peace be upon him) said: The earnings of a cupper are **impure**, the price paid for a dog is **impure**, and the hire paid to a prostitute is **impure**.

►Fiqh-us-Sunnah

## Fiqh 1.53

### Reciting the Qur'an

According to most scholars, one who is physically unclean (because of sex or menstruation) may not recite any portion of the Qur'an. ....

►Fiqh-us-Sunnah

## Fiqh 1.6a

### Water left in a pot after a pig or dog has drunk from it

Such water is considered **impure** and must be avoided. Al-Bukhari and Muslim have recorded, on the authority of Abu Hurairah, that the messenger of Allah said, "If a dog drinks from one of your containers, wash it seven times." Ahmad and Muslim also have this addition, "Cleanse one of your containers if a dog licks it by washing it seven times, the first washing being with dirt." As for the leftover water of a pig, it is clearly considered filth and impure.

Fiqh-us-Sunnah

## Fiqh 1.66b

### How to perform tayammum

First, one must have the intention (see the section on ablution). Then, he mentions Allah's name, strikes the soil with his hands, wipes his face and his hands up to the wrist. Nothing is more authentic and clear than what 'Ammar related. He said, "We became sexually **impure** and had no water, so we rolled in the dirt and prayed. This was mentioned to the Prophet and he said, 'This would have been enough for you,' and he struck the earth with his hands, blew in them and then wiped his face and hands with them." (Related by al-Bukhari and Muslim). In another text he states, "It would have been enough for you to strike the ground with your hands, blow into them, then wipe your face and hands up to the elbows." (Related by ad-Daraqutni.)

This hadith shows that one strike of the earth is sufficient, and one only wipes the arms to the wrists. It is from the sunnah that one who makes tayammum with dirt should blow into his hands first and not make his face dusty or dirty.

►Sunan of Abu-Dawood

## Hadith 4140

Narrated by

### Ali ibn AbuTalib

The Prophet (peace be upon him) said: The angels do not enter a house which contains a picture, a dog, or a man who is impure by sexual defilement.

►Fiqh-us-Sunnah

## Fiqh 1.11

### Sperm, Al-Mani

Some scholars say that sperm is **impure**, but apparently it is pure, for it is only recommended to wash it off if it is still wet, and to scratch it off if it is dry

**INCITEMENT:** See under "Discord"

### INDIGENT:

76:8 - And they feed for the love of Allah the indigent the orphan and the captive <sup>5839</sup>

5839 The captive: when taken literally, it refers to the old state of things when captives of war had to earn their own food, or their own redemption; even ordinary prisoners in jail for criminal offences often starved unless food was provided for them by private friends or from their own earnings. (76.8)

90:14 - Or the giving of food in a day of privation <sup>6141</sup>

6141 Feed those who need it, both literally and figuratively; but do so especially when there is privation or famine. (90.14)

90:16 - Or to the indigent (down) in the dust. <sup>6143</sup>

6143 Persons down in the dust can only be helped from motives of pure charity, because nothing can be expected of them—neither praise nor advertisement nor any other advantage to the helper. Such help is help indeed. But there may be various degrees, and the help will be suited to the needs. (90.16)

### 107:1 - Seest thou one who denies the Judgment (to come)? <sup>6281</sup>

6281 Din may mean either (1) the Judgment to come, the responsibility in the moral and spiritual world, for all actions done by men, or (2) Faith, Religion, the principles of right and wrong in spiritual matters, which often conflict with selfish desires or predilections. It is men who deny Faith or future responsibility, that treat the helpless with contempt and lead arrogant selfish lives. (107.1)

### 107:3 - And encourages not the feeding of the indigent. <sup>6282</sup>

6282 The Charity or Love which feeds the indigent at the expense of Self is a noble form of virtue, which is beyond the reach of men who are so callous as even to discourage or forbid or look down upon the virtue of charity or kindness in others. (107.3)

3:181 - Allah hath heard the taunt of those who say: "Truly Allah is indigent and we are rich!" We shall certainly record their word and (their act) of slaying the Prophets in defiance of right and We shall say: "Taste ye the penalty of the Scorching Fire!". <sup>486487</sup>

486 In ii. 245 we read: "Who is he that will loan to Allah a beautiful loan?" In other places charity or spending in the way of Allah is metaphorically described as giving to Allah. The Holy Prophet often used that expression in appealing for funds to be spent in the way of Allah. The scoffers mocked and said: "So Allah is indigent and we are rich!" This blasphemy was of a piece with all their conduct in history, in slaying the Prophets and men of God. (3.181)

487 For the expression "slaying in defiance of right," Cf. iii. 21, and iii. 112. (3.181)

2:184 - (Fasting) for a fixed number of days; but if any of you is ill or on a journey the prescribed number (should be made up) from days later. For those who can do it (with hardship) is a ransom the feeding of one that is **indigent**. But he that will give more of his own free will it is better for him and it is better for you that ye fast if ye only knew. <sup>189190191</sup>

189 This verse should be read with the following verses, 185-88, in order that the incidents of the physical fast may be fully understood with reference to its spiritual meaning. (2.184)

190 Illness and journey must not be interpreted in an elastic sense: they must be such as to cause real pain or suffering if the fast were observed. For journeys, a minimum standard of three marches is prescribed by some Commentators: others make it more precise by naming a distance of 16 farsakhs, equivalent to 48 miles. A journey of 8 or 9 miles on foot is more tiring than a similar one by bullock cart. There are various degrees of fatigue in riding a given distance on horseback or by camel or in a comfortable train or by motor car or by steamer, aeroplane, or airship. In my opinion the standard must depend on the means of locomotion and on the relative resources of the traveller. It is better to determine it in each case according to circumstances. (2.184)

191 Those who can do it with hardship: such as aged people, or persons specially circumstanced. The Shafiis would include a woman expecting a child, or one who is nursing a baby, but on this point opinion is not unanimous, some holding that they ought to put in the fasts later, when they can. (2.184)

#### ►ISL Quran Subjects

### Feeding

3. Indigent, the  
[69.25](#), [69.26](#), [69.27](#), [69.28](#), [69.29](#), [69.30](#), [69.31](#), [69.32](#), [69.33](#), [69.34](#), [69.35](#), [69.36](#), [69.37](#), [74.44](#), [90.11](#), [90.12](#), [90.13](#), [90.14](#), [90.15](#), [90.16](#)
4. Indigent, avoiding that of the  
[89.17](#), [89.18](#), [107.1](#), [107.2](#), [107.3](#)
5. Indigent and orphan and prisoner for love of Allah, the  
[66.8](#), [66.9](#), [66.10](#), [66.11](#), [66.12](#), [66.13](#), [66.14](#), [66.15](#), [66.16](#), [66.17](#), [66.18](#), [66.19](#), [66.20](#), [66.21](#), [66.22](#), [66.22](#)

#### ►Sunan of Abu-Dawood

### Hadith 2311

Narrated by

### Abdullah ibn Abbas

Explaining the verse; "For those who can do it (with hard-ship) is a ransom, the feeding of one, that is indigent," he said: This was a concession granted to the aged man and woman who were able to keep fast; they were allowed to leave the fast and instead feed an indigent person for each fast; (and a concession) to pregnant and suckling woman when they apprehended harm (to themselves).

#### ►ISL Quran Subjects

### Indigent

1. (Also see) Beggar, Needy, Poor
2. Avoiding to feed  
[89.17](#), [89.18](#), [107.1](#), [107.2](#), [107.3](#)



3. Feeding  
[69.25](#), [69.26](#), [69.27](#), [69.28](#), [69.29](#), [69.30](#), [69.31](#), [69.32](#), [69.33](#), [69.34](#), [69.35](#), [69.36](#), [69.37](#), [74.44](#), [90.14](#), [90.15](#), [90.16](#), [90.16](#)
4. Feeding for love of Allah  
[76.8](#), [76.9](#), [76.10](#), [76.11](#), [76.12](#), [76.13](#), [76.14](#), [76.15](#), [76.16](#), [76.17](#), [76.18](#), [76.19](#), [76.20](#), [76.21](#), [76.22](#), [76.22](#)

SEE:

►Sahih Bukhari Hadith Subjects

### Unfulfilled Oaths, Expiation of

1. 'For expiation, feed ten indigent persons'  
B 8.699

## INHERITANCE:

4:11 - Allah (thus) directs you as regards your children's (inheritance): to the male a portion equal to that of two females: if only daughters two or more their share is two-thirds of the inheritance; if only one her share is a half. For parents a sixth share of the inheritance to each if the deceased left children; if no children and the parents are the (only) heirs the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth. (The distribution in all cases is) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah and Allah is All-Knowing All-Wise. <sup>516517518</sup>

516 The principles of inheritance law are laid down in broad outline in the Qur-an; the precise details have been worked out on the basis of the Prophet's practice and that of his Companions, and by interpretation and analogy. Muslim jurists have collected a vast amount of learning on this subject, and this body of law is enough by itself to form the subject of life-long study. Here we shall deal only with the broad principles to be gathered from the Text, as interpreted by the Jurists. (1) The power of testamentary disposition extends over only one-third of the Property; the remaining two-thirds are distributed among heirs as laid down. (2) All distribution takes place after the legacies and debts (including funeral expenses) have first been paid. (3) Legacies cannot be left to any of the heirs included in the scheme of distribution; or it will amount to upsetting the shares and undue preference of one heir to another. (4) Generally, but not always, the male takes a share double that of a female in his own category. (4.11)

517 At first sight, the Arabic words seem to mean: "if more than two daughters." But the alternative in the next clause is: "if only one daughter." Logically, therefore, the first clause must mean: "if daughters, two or more." This is the general interpretation, and is confirmed by the supplementary provision in iv. 176 at the end of the Sura, which should be read along with this. (4.11)

518 This verse deals with the portions allotted to (a) children, and (b) parents. The next verse deals with the portions allotted to (c) husband or wife of the deceased, and (d) collaterals. The children's shares are fixed, but their amount will depend upon what goes to the parents. If both parents are living, and there are also children, both father and mother take a sixth each: if only one parent is living, he or she takes his or her sixth; and the rest goes to the children. If the parents are living, and there is no child or other heir, the mother gets a third (and the father the remaining two-thirds); if there are no children, but there are brothers or sisters (this is interpreted strictly in the plural), the mother has a sixth, and the father apparently the residue, as the father excludes collaterals. This is far from being an exhaustive statement, but it establishes the proposition that children and parents have always some share if they survive, but their shares are affected by the existence and number of the heirs in these categories. (4.11)

4:12 - In what your wives leave your share is a half if they leave no child; but if they leave a child ye get a fourth; after payment of legacies and debts. In what ye leave their share is a fourth if ye leave no child; but if ye leave a child they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants but has left a brother or a sister each one of the two gets a sixth; but if more than two they share in a third; after payment of legacies and debts; so that no loss is caused (to anyone). Thus is it ordained by Allah and Allah is All-Knowing Most Forbearing. <sup>519520521522</sup>

519 The husband takes a half of his deceased wife's property if she leaves no child, the rest going to residuaries; if she leaves a child, the husband gets only a fourth. Following the rule that the female share is generally half the male share, the widow gets a fourth of her deceased husband's property, if he leaves no children, and an eighth if he leaves children. If there are more widows than one, their collective share is a fourth or an eighth as the case may be; inter se they divide equally. (4.12)

520 The word in Arabic is kalalat, which is so construed usually. But it was nowhere defined authoritatively in the lifetime of the Messenger. This was one of the three terms about which Hadhrat Umar wished that the Messenger had defined them in his lifetime, the other two being the share of grandfather, and riba (usury). On the accepted definition, we are concerned with the inheritance of a person who has left no descendant or ascendant (however distant), but only collaterals, with or without a widow or widower. If there is a widow or widower surviving, she or he takes the share as already defined, before the collaterals come in. (4.12)

521 A "brother or sister" is here interpreted to mean a uterine brother or sister, i.e., a brother or sister by the same mother but not by the same father, as the case of full brothers and sisters or brothers and sisters by the same father but different mothers is understood to be dealt with later, in the last verse of this Sura. The uterine brother or sister, if only one survives, takes a sixth; if more than one survive, they take a third collectively, and divide among themselves; this on the supposition that there are no descendants or ascendants, however remote. There may, however, be a widow or widower surviving: she or he takes her or his share, as already specified. The shares of collaterals generally are calculated on a complicated system which cannot be described in a brief note. For these, and the rules about Residuaries ('Asaba) reference should be made to special legal treatises. (4.12)

522 Debts (in which funeral expenses take first rank) and legacies are the first charge on the estate of a deceased person, before distribution takes place. But equity and fair dealing should be observed in all matters, so that no one's interests are prejudiced. Thus funeral expenses should be reasonable; debts must be genuine and not reckless debts; and the shares must be calculated with fairness. A) Cf. xlv. 57, n. 4733. (4.12)

4:176 – See under "Heirs"

2:180 – See under "Bequest"

2:240 - Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave (the residence) there is no blame on you for what they do with themselves provided it is reasonable and Allah is Exalted in Power Wise. <sup>273</sup>

273 Opinions differ whether the provision (of a year's maintenance, with residence) for a widow is abrogated by the share which the widow gets (one-eighth or one-fourth) as an heir (Q.iv.12). I do not think it is. The bequest (where made) takes effect as a charge on the property, but the widow can leave the house before the year is out, and presumably the maintenance then ceases. (2.240)

4:9 - Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: let them fear Allah and speak words of appropriate (comfort). <sup>515</sup>

515 It is a touching argument addressed to those who have to divide an estate. 'How anxious would you be if you had left a helpless family behind? If others do so, help and be kind'. (4.9)

4:19 - O ye who believe! ye are forbidden to inherit women against their will. Nor should ye treat them with harshness that ye may take away part of the dower ye have given them except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing and Allah brings about through it a great deal of good. <sup>527528</sup>

527 Among many nations, including Arabs in the Days of Ignorance, a step-son or brother took possession of a dead man's widow or widows along with his goods and chattels. This shameful custom is forbidden. See also iv. 22 below. (4.19)

528 Another trick, to detract from the freedom of married women was to treat them badly and force them to sue for a Khul'a divorce (see ii. 229, n. 258) or its equivalent in pre-Islamic custom, when the dower could be claimed back. This is also forbidden. Or the harshness may be exercised in another way: a divorced woman may be prevented by those who have control of her, from remarrying unless she remits her dower. All kinds of harshness are forbidden. (4.19)

6:165 -It is He who hath made you (His) agents inheritors of the earth: He hath raised you in ranks some above others: that he may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-Forgiving Most Merciful. <sup>988</sup>

988 Cf. ii. 30 and n. where I have translated "Khalifa" as "Vicegerent", it being god's Plan to make Adam (as representing mankind) His vicegerent on earth. Another idea implied in "Khalifa" is that of "successor, heir, or inheritor," i.e., one who has the ultimate ownership after the present possessors, to whom a life-tenancy has been given by the owner, have passed away. In xv. 23 occurs the striking word "heirs" (warithun) as applied to God: "We give life and death, and We are the Heirs (of Inheritors)." The same idea occurs in iii. 180, where see n. 485. (6.165)

35:39 - He it is that has made you inheritors in the earth: if then any do reject (Allah) their rejection (works) against themselves: their rejection but adds to the odium for the Unbelievers in the sight of their Lord: their rejection but adds to (their own) undoing. <sup>39303931</sup>

3930 Inheritors: khalaiif. In two senses: (1) as Vicegerents on earth, and (2) as successors to previous people who forfeited their rights by wrong-doing. The honour and dignity of (1) and the examples of the past in (2) should have kept them straight and made them truly grateful. See also vi. 165 and n. 988. (35.39)

3931 Their rejection and ingratitude only causes injury to themselves. They lose all honour and incur odium in the sight of Allah, and they complete their own undoing. (35.39)

15:23 - And verily it is We Who give life and who give death: it is We Who remain Inheritors (after all else passes away). <sup>1963</sup>1964

1963 Note how the argument has mounted up from xv. 16 onwards to xv. 23-from things most remote from man to things touching his inmost being, and each of them in its own way is a wonderful instance of Allah's glory and goodness, and the beauty, order and harmony of His creation. First, the heavens, the zodiacal Signs, the stars, and the mysterious phenomena that we see above us; then the earth, and the perfect balance of life and forces therein, with man as an important factor, but not the only factor; then, the inexhaustible sources of energy, of which Allah alone is the Provider, but which come to us in measured proportions, as needed; and lastly, Life and Death itself, which will pass away but Allah will remain. A noble passage, and a fine vindication of Allah's wisdom and providence in dealing with His creatures. (15.23)

1964 Literally, "We are the Heirs, or Inheritors." Cf. iii. 180; "To Allah belongs the heritage of the heavens and the earth." See also the latter part of n. 988 to vi. 165. (15.23)

89:19 - And ye devour inheritance all with greed. <sup>6123</sup>

6123 Inheritance is abused in two ways. (1) Guardians and trustees for the inheritance of minors or women or persons unable to look after their own interests should fulfil their trusts with even more care than they devote to their own interests. Instead of that they selfishly "devour" the property. (2) Persons who inherit property in their own rights should remember that in that case, too, it is a sacred trust. They must use it for the purposes, objects, and duties which they also inherit. It gives them no licence to live in idleness or waste their days in riotous show. (89.19)

See: 3:180 ; 4:7.8.33.; 5:109; 7:43.69.74.129; 26:59; 27:62; 28:5; etc.

►Sahih Al-Bukhari Hadith

### **Hadith 4.11** Narrated by **Abu Huraira**

A man asked the Prophet, "O Allah's Apostle! What kind of charity is the best?" He replied. "To give in charity when you are healthy and greedy hoping to be wealthy and afraid of becoming poor. Don't delay giving in charity till the time when you are on the death bed when you say, 'Give so much to so-and-so and so much to so-and so,' and at that time the property is not yours but it belongs to so-and-so (i.e. your inheritors)."

►Sahih Al-Bukhari Hadith

### **Hadith 4.5** Narrated by **Sad bin Abu Waqqas**

The Prophet came visiting me while I was (sick) in Mecca, ('Amir the sub-narrator said, and he disliked to die in the land, whence he had already migrated). He (i.e. the Prophet) said, "May Allah bestow His Mercy on Ibn Afra (Sad bin Khaula)." I said, "O Allah's Apostle! May I will all my property (in charity)?" He said, "No." I said, "Then may I will half of it?" He said, "No." I said, "One third?" He said: "Yes, one third, yet even one third is too much. It is better for you to leave your inheritors wealthy than to leave them poor begging others, and whatever you spend for Allah's sake will be considered as a charitable deed even the handful of food you put in your wife's mouth. Allah may lengthen your age so that some people may benefit by you, and some others be harmed by you." At that time Sad had only one daughter.

►Sahih Al-Bukhari Hadith

### **Hadith 8.721** Narrated by **Abu Huraira**

Allah's Apostle said, "Not even a single Dinar of my property should be distributed (after my death) to my inheritors, but whatever I leave excluding the provision for my wives and my servants, should be spent in charity."

Sahih Al-Bukhari Hadith

### **Hadith 8.384** Narrated by **Amir bin Sad**

that his father said, "In the year of Hujjatal-Wada', the Prophet paid me a visit while I was suffering from an ailment that had brought me to the verge of death. I said, 'O Allah's Apostle! My sickness has reduced me to the (bad) state as you see, and I am a rich man, but have no heirs except one daughter. Shall I give 2/3 of my property in charity?' He said, 'No.' I said, 'Then 1/2 of it?' He said, 'Even 1/3 is too much, for, to leave your inheritors wealthy is better than to leave them in poverty, begging from people. And (know that) whatever you spend in Allah's Cause, you will get reward for it, even for the morsel of food which you put in your wife's mouth.' I said, 'O Allah's Apostle! Will I be left behind my companions (in Mecca)?' He said, 'If you remain behind, whatever good deed you will do for Allah's Sake, will raise and upgrade you to a higher position (in Allah's Sight). May be you will live longer so that some people may benefit by you, and some others (pagans) may get harmed by you. O Allah! Complete the migration of my companions and do not turn them on their heels; but (we pity) the poor Sa'd bin Khaula (not the above mentioned Sa'd) (died in Mecca)." Allah's Apostle lamented (or pitied) for him as he died in Mecca. (See Hadith No. 693, Vol. 5)

## INJURY:

42:39 - And those who when an oppressive wrong is inflicted on them (are not cowed but) help and defend themselves. <sup>4580</sup>

4580 This follows from the high value attached to an individual soul's Personality in Islam. Cf. last note. There are four possible situations that may arise: an individual may have to stand up against an oppressor (1) for his own trampled rights, or (2) for the rights of others within his ken; or (3) a community may have similarly to stand up for its own rights collectively; or (4) for the rights of others. Nos. 2, 3, and 4 are considered highly meritorious for all, though few have the courage or the spirit to rise to so high a standard. No. 1 is specially liable to abuse on account of man's selfishness; Nos. 2, 3 and 4 are also abused by men pretending to motives of public good when they are serving their own personal interests or idiosyncracies; hence the qualifications mentioned in the next four verses and the notes thereto. (42.39)

42:40 - The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation His reward is due from Allah: for (Allah) loveth not those who do wrong. <sup>4581 4582 4583</sup>

4581 See last note. When you stand up for rights, either on private or public grounds, it may be through processes of law, or by way of private defence in so far as the law permits private action. But in all cases you must not seek a compensation greater than the injury suffered. The most you can do is to demand equal redress, i.e., a harm equivalent to the harm done to you. Even this may serve to curb your unregenerate soul, or a community bent on revenge. But the ideal mode is not to slake your thirst for vengeance, but to follow better ways leading to the reform of the offender or his reconciliation. See xli. 34, and xxiii. 96. You can take steps to prevent repetition, by physical or moral means; the best moral means would be to turn hatred into friendship by forgiveness and love. In that case the compensation or reward (if we must use such terms) is infinitely greater, for it wins the good pleasure of Allah. But this active righting of wrongs, whether by physical or by moral or spiritual means, which are commended as better, is an antithesis to the monkish doctrine, when you are smitten on one cheek, to turn the other also. This would not suppress, but encourage wrong-doing. It is practised by none but poltroons, and is preached only by hypocrites, or men who want to make slaves of others by depriving them of the power of self-defence. It occurs in two of the four canonical Gospels (Matt. v. 39, and Luke vi. 29), but we need not therefore assume that it was preached by Jesus. (42.40)

4582 To love Allah is the highest motive of our conduct, for it leads to the love of Allah's creatures; to win the approbation and love of Allah, is the highest reward, far transcending any compensation or satisfaction we can obtain in this life. (42.40)

4583 Allah does not love those who do wrong. If, therefore we tolerate wrong, or encourage wrong by allowing it to run rampant when we can prevent it, we fail in our duty to Allah. (42.40)

42:41 - But indeed if any do help and defend themselves after a wrong (done) to them against such there is no cause of blame. <sup>4584</sup>

4584 Such people are not to be blamed, though they are following the lower law. The blame is on those who arrogantly ride rough-shod over the land, oppressing people with grievous wrong. See next verse. (42.41)

42:42 -The blame is only against those who oppress men with wrong-doing and insolently transgress beyond bounds through the land defying right and justice: for such there will be a Penalty grievous. <sup>4585</sup>

4585 The fact that men seek the lower rather than the higher Law is itself a result of arrogant wrong-doing of which the type was the Pharaoh who claimed to be "your Lord Most High" and oppressed the Israelites, and kept his own people under slavery and subjection, and the false glamour of magic and deception. (42.42)

42:43 - But indeed if any show patience and forgive that would truly be an exercise of courageous will and resolution in the conduct of affairs. <sup>4586</sup>

4586 It is harder to be patient and forgive, and yet to get wrongs righted, as was done by the holy Prophet, than to bluster about and "punish the guilty" or "teach them lessons". It may look like futility or lack of purpose, but in reality it is the highest and noblest form of courage and resolution. And it may carry out the purpose of reform and the suppression of evil even better than stern punishment. The gentleness of innocence often "persuades where stronger measures fail." But of course circumstances alter cases, and there is some allowance also to be made for the personal equation of the men you have to deal with: in some cases severity may be called for, but it should be from a strict judicial motive, and not merely from personal anger or spite or any lower motive in disguise. (42.43)

9:120 - It was not fitting for the people of Medina and the bedouin Arabs of the neighborhood to refuse to follow Allah's Apostle nor to prefer their own lives to his: because nothing could they suffer or do but was reckoned to their credit as a deed of righteousness whether they suffered thirst or fatigue or hunger in the cause of Allah or trod paths to raise the ire of the unbelievers

or received **any injury** whatever from an enemy: for Allah suffereth not the reward to be lost of those who do good; <sup>1371</sup>

- 1371 Again, the illustration is that of Tabuk, but the lesson is general. We must not hold our own comfort or lives dearer than that of our leader, nor desert him in the hour of danger. If we have true devotion, we shall hold our own lives or comfort cheap in comparison to his. But whatever service we render to the Cause of Allah, and whatever sufferings, hardships, or injuries we endure, or whatever resources we spend for the Cause, -all goes to raise our degree in the spiritual world. Nothing is lost. Our reward is far greater in worth than any little service we can render, or any little hardship we can suffer, or any little contributions we can make to the Cause. We "painfully attain to joy". (9.120)

2:262 - Those who spend their substance in the cause of Allah and follow not up their gifts with reminders of their generosity or with injury for them their reward is with their Lord; on them shall be no fear nor shall they grieve.

2:263 -Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants and he is Most Forbearing. <sup>309</sup>

- 309 ) It must be in the way of God. (2) It must expect no reward in this world. (3) It must not be followed by references or reminders to the act of charity. (4) Still less should any annoyance or injury be caused to the recipient; e.g. by boasting that the giver relieved the person in the hour of need. Indeed, the kindness and the spirit which turns a blind eye to other people's faults or short-comings is the essence of charity: these things are better than charity if charity is spoilt by tricks that do harm. At the same time, while no reward is to be expected, there is abundant reward from God - material, moral, and spiritual - according to His own good pleasure and plan. If we spend in the way of God, it is not as if God was in need of our charity. On the contrary our short-comings are so great that we require His utmost forbearance before any good that we can do can merit His praise or reward. Our motives are so mixed that our best may really be very poor if judged by a very strict standard. (2.263)

2:264 - O ye who believe! cancel not your charity by reminders of your generosity or by injury like those who spend their substance to be seen of men but believe neither in Allah nor in the last day. They are in Parable like a hard barren rock on which is a little soil; on it falls heavy rain which leaves it (just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith. <sup>310</sup>

- 310 False charity, "to be seen of men", is really no charity. It is worse, for it betokens a disbelief in God and the Hereafter. "God seeth well whatever ye do" (ii. 265). It is compared to a hard barren rock on which by chance has fallen a little soil. Good rain, which renders fertile soil more fruitful, washes away the little soil which this rock had, and exposes its nakedness. What good can hypocrites derive even from the little wealth they may have amassed? (2.264)

15:47 - And We shall remove from their hearts any lurking sense of **injury**: (they will be) brothers (joyfully) facing each other on thrones (of dignity). <sup>1978</sup>

- 1978 Cf. vii. 43, and n. 1021. The hearts and minds will be so purified that all past rancour, jealousy, or sense of injury will be obliterated. The true Brotherhood will be realised there, when each will have his own dignity, there will be no question of invidious comparisons; each will face the others with joy and confidence. There will be no sense of toil or fatigue, and the joy will last for ever. (15.47)

7:43 - And We shall remove from their hearts any lurking sense of **injury**; beneath them will be rivers flowing; and they shall say: "Praise be to Allah Who hath guided us to this (felicity):." <sup>10211022</sup>

- 1021 A man who may have suffered or been disappointed may have a lurking sense of injury in the back of his mind, which may spoil his enjoyment on account of past memory intruding in the midst of felicity. In such cases memory itself is pain. Even sorrow is intensified by memory: as Tennyson says, "A sorrow's crown of sorrows is remembering happier things." But that is in this our imperfect life. In the perfect felicity of the righteous, all such feelings will be blotted out. No "heartaches" then and no memories of them! The clouds of the past will have dissolved in glorious light, and no past happiness will be comparable with the perfect happiness which will have then been attained. Nor will any sense of envy or shortcoming be possible in that perfect bliss. (7.43)

22:60 - That (is so). And if one has retaliated to no greater extent than the injury he received and is again set upon inordinately Allah will help him: for Allah is One that blots out (sins) and forgives (again and again). <sup>2840</sup>

- 2840 Ordinarily Muslims are enjoined to bear injuries with patience and return good for evil (xxiii. 96). But there are occasions when human feelings get the better of our wise resolutions, or when, in a state of conflict or war, we return "as good as we get". In that case our retaliation is permissible, provided the injury we inflict is not greater than that we receive. After such retaliation we are even, but if the other side again acts aggressively and goes beyond all bounds in attacking us, we are entitled to protection from Allah in spite of all our faults; for Allah is One that blots out our sins, and forgives again and again. (22.60)

29:46 - And dispute ye not with the People of the Book except with means better (than mere disputation) unless it be with those of them who inflict wrong (**and injury**): but say "We believe



in the Revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)."<sup>347234733474</sup>

- 3472 Mere disputations are futile. In order to achieve our purpose as true standardbearers for Allah, we shall have to find true common grounds of belief, as stated in the latter part of this verse, and also to show by our urbanity, kindness, sincerity, truth, and genuine anxiety, for the good of others, that we are not cranks or merely seeking selfish or questionable aims. (29.46)
- 3473 Of course those who are deliberately trying to wrong or injure others will have to be treated firmly, as we are guardians of each other. With them there is little question of finding common ground or exercising patience, until the injury is prevented or stopped. (29.46)
- 3474 That is, the religion of all true and sincere men of Faith is, or should be, one; and that is the ideal of Islam. (29.46)

►Al-Muwatta Hadith

## Hadith 39.6

### Injuries Caused by Mukatabs

Malik said, "The best of what I have heard about a mukatab who injures a man so that blood-money must be paid, is that if the mukatab can pay the blood-money for the injury with his kitaba, he does so, and it is against his kitaba. If he cannot do that, and he cannot pay his kitaba because he must pay the blood-money of that injury before the kitaba, and he cannot pay the blood-money of that injury, then his master has an option. If he prefers to pay the blood-money of that injury, he does so and keeps his slave and he becomes an owned slave. If he wishes to surrender the slave to the injured, he surrenders him. The master does not have to do more than surrender his slave."

►Al-Muwatta Hadith

## Hadith 40.7

### Injuries Caused by Mudabbars

Malik related to me that he heard that Umar ibn Abd al-Aziz gave a judgement about the mudabbar who did an injury. He said, "The master must surrender what he owns of him to the injured person. He is made to serve the injured person and recompense (in the form of service) is taken from him as the blood-money of the injury. If he completes that before his master dies, he reverts to his master."

►Al-Muwatta Hadith

## Hadith 40.8

### Injuries Caused by the Umm Walad

Malik said in the case of an umm walad who injured someone, "The blood-money of that injury is the responsibility of her master from his property, unless the blood-money of the injury is greater than the value of the umm walad. Her master does not have to pay more than her value."

►Al-Muwatta Hadith

## Hadith 43.8a

### The Blood-Money for Injuries to Slaves

Yahya related to me from Malik that he had heard that Said ibn al-Musayyab and Sulayman ibn Yasar said, "The head wound of the slave in which the bone is bared is a twentieth of his price."

►Al-Muwatta Hadith

## Hadith 43.4b

### The Blood-Money of Women

Yahya related to me from Malik from Yahya ibn Said that Said ibn al-Musayyab said, "The blood-money for a woman is the same as for a man up to one third of the blood-money. Her finger is like his finger, her tooth is like his tooth, her injury which lays bare the bone is like his, and her head wound which splinters the bone is like his."

►Al-Muwatta Hadith

## Hadith 43.12

### General Section on Blood-Money

Yahya related to me from Malik from Ibn Shihab from Said ibn al-Musayyab and Abu Salama ibn Abd ar-Rahman from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "The wound of an animal is of no account and no compensation is due for it. The well is of no account and no compensation is due for it. The mine is of no account and no compensation is due for it and a fifth is due for buried treasures." (Al-kanz: see Book 17).

►Al-Muwatta Subjects

## Blood Money

1. Mention of Blood-Money  
43.1



2. Procedure in Blood-Money  
43.2
3. The Blood-Money for Murder, When Accepted and the Criminal Act of the Insane  
43.2a, 43.3
4. The Blood-Money for Manslaughter  
43.4
5. The Blood-Money for Accidental Injury  
43.4a
6. The Blood-Money of Women  
43.4b
7. The Blood-Money for the Fetus  
43.5, 43.6
8. Injuries for Which there is Full Blood-Money  
43.6a
9. The Blood-Money for an Eye whose Sight is Lost  
43.6b
10. The Blood-Money for Head-Wounds  
43.6c
11. The Blood-Money for Fingers  
43.6d
12. General Section on the Blood-Money for Teeth  
43.7
13. Procedure in the Blood-Money for Teeth  
43.8
14. The Blood-Money for Injuries to Slaves  
43.8a
15. The Blood-Money of the People of Protection (Dhimma)  
43.8b
16. Blood-Money that has to be Paid as an Individual  
43.8c
17. Inheritance of Blood-Money and Dealing Harshly in Taking It  
43.9, 43.10, 43.11
18. General Section on Blood-Money  
43.12
19. Killing Secretly by Trickery and Sorcery  
43.13, 43.14
20. What is Obligatory for Intentional Injury  
43.15
21. Retaliation in Killing  
43.15a
22. Pardoning Murder  
43.15b
23. Retaliation in Injury  
43.15c
24. The Blood-Money and Crime of the Slave Set Free and from Whom his Former Master does Not Inherit  
43.15d

## INK: -

18:109 - Say: "If the ocean were ink (wherewith to write out) the words of my Lord sooner would the ocean be exhausted than would the words of my Lord even if we added another ocean like it for its aid." 2453

2453 The Words and Signs and Mercies of Allah are in all Creation, and can never be fully set out in human language, however extended our means may be imagined to be. (18.109)

31:27 - And if all the trees on earth were pens and the Ocean (were ink) with seven Oceans behind it to add to its (supply) yet would not the Words of Allah be exhausted (in the writing): for Allah is Exalted in power Full of Wisdom. <sup>3616</sup>

3616 "Words of Allah": his wonderful Signs and Commandments are infinite and cannot be expressed if all the trees were made into pens, and all the wide Ocean, multiplied seven times, were made into ink. Any Book of His Revelation would deal with matters which man can understand and use in his life: there are things that man can never fathom. Nor would any praise that we could write with infinite resources be adequate to describe His power, glory, and wisdom. (31.27)

►Fiqh-us-Sunnah

## Fiqh 4.105a

### Some Comprehensive Forms of Dhikr

Juwairiyah (One of the wives of the Prophet, peace be upon him) reported that one day the Prophet, peace be upon him, left her apartment in the morning as she was busy observing her dawn prayer in her place of worship. He came back in the forenoon and she was still sitting there. The Prophet, peace be upon him, said to her, "You have been in the same place since I left you?" She said, "Yes." Thereupon the Prophet, peace be upon him, said, "I recited four words three times after I left you and if these were to be weighed against what you have recited since morning these would outweigh them, and these words are: Subhanallah wa bihamdihi 'adada khalqihi wa rida' nafsiki wa zinata 'arshihi wa midada kalimatihi (hallowed be Allah and praise is due to Him to the extent of the number of His creation and to the extent of His pleasure and to the extent of the weight of His Throne and to the extent of **ink** used in recording words for His Praise)." (Reported by Muslim and Abu Daw'ud)

## INSHA ALLAH:

18:23 - Nor say of anything "I shall be sure to do so and so tomorrow"

18:24 - Without adding "So please Allah!" And call thy Lord to mind when thou forgettest and say "I hope that my Lord will guide me ever closer (even) than this to the right road." <sup>23632364</sup>

2363 Verses 23 and 24 are parenthetical. We must never rely upon our own resources so much as to forget Allah. If by any chance we do forget, we must come back to Him and keep Him in remembrance, as did the Companions of the Cave. (18.24)

2364 In geometry the perfect circle is an ideal. Any given circle that we draw is not so perfect that we cannot draw one closer to the ideal. So in our life, there is always the hope of drawing closer and closer to Allah. (18.24)

## INSOLENCE:

17:37 - Nor walk on the earth with insolence: for thou canst not rend the earth asunder nor reach the mountains in height. <sup>2223</sup>

2223 Insolence, or arrogance, or undue elation at our powers or capacities, is the first step to many evils. Besides, it is unjustified. All our gifts are from Allah. (17.37)

10:23 - But when He delivereth them Behold! they transgress insolently through the earth in defiance of right! O mankind! your insolence is against your own souls an enjoyment of the life of the Present: in the end to Us is your return and We shall show you the truth of all that ye did. <sup>1411</sup>

1411 In our insolence and pride we do not see how small and ephemeral is that part of us which is mortal. We shall see it at last when we appear before our Judge. In the meantime our ridiculous pretensions only hurt ourselves. (10.23)

25:21 - Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves and mighty is the insolence of their impiety! <sup>30773078</sup>

3077 The blasphemers who have given up all Faith and laugh at the Hereafter: nothing is sacred to them: their arrogance and insolence are beyond all bounds. (25.21)

3078 Cf. ii. 55. The Israelites in the time of Moses demanded to see Allah. But they were struck with thunder and lightning even as they looked on. Indeed death would have been their fate, had it not been for the mercy of Allah. (25.21)

40:75 - "That was because ye were wont to rejoice on the earth in things other than the Truth and that ye were wont to be insolent. <sup>4451</sup>

4451 Allah does not withdraw His grace from any unless (1) they actively and deliberately take a delight in things that are vain or false, and (2) they insolently reject the things that are truer-in other words, unless men are deliberately false to their own lights, as illuminated by the Light of Allah. (40.75)

67:21 - Or who is there that can provide you with Sustenance if He were to withhold His provision?  
Nay they obstinately persist in insolent impiety and flight (from the Truth). <sup>5579</sup>

5579 "Sustenance" here, as elsewhere, (e.g., in xvi. 73, n. 2105), refers to all that is necessary to sustain and develop life in all its phases. Allah Most Gracious is the Source of all our Sustenance, and if we persist in looking to Vanities for our Sustenance, we are pursuing a mirage, and, if we examine the matter, we are only following obstinate unimpulses of rebellion and impiety. (67.21)

7:166 - When in their insolence they transgressed (all) prohibition We said to them: "Be ye apes despised and rejected." <sup>1139</sup>

►ISL Quran Subjects

## Pride

1. (Also see) Arrogance, Disdainfulness, False Pride, Haughtiness, Insolence, Vaingloriousness  
4.36, 7.48, 16.23, 32.15

## INTERCESSION:

19:87 - None shall have the power of intercession but such a one as has received permission (or promise) from (Allah) Most Gracious.

See under "Partners"

20:109 - On that Day shall no intercession avail except for those for whom permission has been granted by (Allah) Most Gracious and whose word is acceptable to Him. <sup>2634</sup>

2634 Cf. ii. 255 in the Verse of the Throne. Here man is in the accusative case governed by tanfa'u, and it is better to construe as I have done. That is, intercession will benefit no one except those for whom Allah has granted permission, and whose word (of repentance) is true and sincere, and therefore acceptable to Allah. Others construe: no intercession will avail, except by those to whom Allah has granted permission, and whose word (of intercession) is acceptable to Allah. In that case the two distinct clauses have no distinct meanings. (20.109)

34:23 - "No intercession can avail in His Presence except for those for whom He has granted permission. So far (is this the case) that when terror is removed from their hearts (at the Day of Judgement then) will they say 'What is it that your Lord commanded?' They will say 'That which is true and just; and He is the Most High Most Great.' " <sup>382438253826</sup>

3824 Cf. xx. 109, n. 2634, where I have explained the two possible modes of interpretation. Each soul is individually and personally responsible. And if there is any intercession, it can only be by Allah's gracious permission. For the Day of judgment will be a terrible Day, or Day of Wrath (Dies Irae) according to the Latin hymn, when the purest souls will be stupefied at the manifestation of Allah's Power. See next note. (34.23)

3825 "Their hearts": the pronoun "their" is referred to the angels nearest to Allah. On the Day of Judgment there will be such an irresistible manifestation of Power that even they will be silent for a while, and will scarcely realise what is happening. They will question each other, and only thus will they regain their bearings. Or "their" may refer to those who seek intercession. (34.23)

3826 In their mutual questionings they will realise that Allah's Judgment, as always, is right and just. (34.23)

53:26 - How many so ever be the angels in the heavens their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him. <sup>51005101</sup>

5100 We are apt to imagine the angelic host of heaven as beings of immense power. But their power is all derived from Allah. Men, when they attain to the highest spiritual dignities, may have even more power and position than angels in the sight of Allah, as is typified by angels being hidden to bow down to Adam: ii. 34. The Quraish superstition about angels being intermediaries and intercessors for man with Allah is condemned. (53.26)

5101 Cf. xx. 109 and xxi. 28. No one can intercede except with the permission of Allah, and that permission will only be given for one who is acceptable to Allah. For a possible different shade of meaning. See n. 2643 to xx. 109. (53.26)

►Sahih Al-Bukhari Hadith

## Hadith 9.601 Narrated by

### Mabad bin Hilal AlAnzi

We, i.e., some people from Basra gathered and went to Anas bin Malik, and we went in company with Thabit Al-Bunnani so that he might ask him about the Hadith of Intercession on our behalf. Behold, Anas was in his palace, and our arrival coincided with his Duha prayer. We asked permission to enter and he admitted us while he was sitting on his bed. We said to Thabit, "Do not ask him about anything else first but the Hadith of Intercession." He said, "O Abu Hamza! There are your brethren from Basra coming to ask you about the Hadith of Intercession." Anas then said, "Muhammad talked to us saying, 'On the Day of Resurrection the people will surge with each other like waves, and then they will come to Adam and say,

'Please intercede for us with your Lord.' He will say, 'I am not fit for that but you'd better go to Abraham as he is the Khalil of the Beneficent.' They will go to Abraham and he will say, 'I am not fit for that, but you'd better go to Moses as he is the one to whom Allah spoke directly.' So they will go to Moses and he will say, 'I am not fit for that, but you'd better go to Jesus as he is a soul created by Allah and His Word.' (Be: And it was.) They will go to Jesus and he will say, 'I am not fit for that, but you'd better go to Muhammad.'

They would come to me and I would say, 'I am for that.' Then I will ask for my Lord's permission, and it will be given, and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for your will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' And then it will be said, 'Go and take out of Hell (Fire) all those who have faith in their hearts, equal to the weight of a barley grain.' I will go and do so and return to praise Him with the same praises, and fall down (prostrate) before Him. Then it will be said, 'O Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers! My followers!' It will be said, 'Go and take out of it all those who have faith in their hearts equal to the weight of a small ant or a mustard seed.' I will go and do so and return to praise Him with the same praises, and fall down in prostration before Him. It will be said, 'O, Muhammad, raise your head and speak, for you will be listened to, and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, my followers!' Then He will say, 'Go and take out (all those) in whose hearts there is faith even to the lightest, lightest mustard seed. (Take them) out of the Fire.' I will go and do so.

When we left Anas, I said to some of my companions, "Let's pass by Al-Hasan who is hiding himself in the house of Abi Khalifa and request him to tell us what Anas bin Malik has told us." So we went to him and we greeted him and he admitted us. We said to him, "O Abu Said! We came to you from your brother Anas Bin Malik and he related to us a Hadith about the intercession the like of which I have never heard." He said, "What is that?" Then we told him of the Hadith and said, "He stopped at this point (of the Hadith)." He said, "What then?" We said, "He did not add anything to that." He said, Anas related the Hadith to me twenty years ago when he was a young fellow. I don't know whether he forgot or if he did not like to let you depend on what he might have said." We said, "O Abu Said! Let us know that." He smiled and said, "Man was created hasty. I did not mention that, but that I wanted to inform you of it. Anas told me the same as he told you and said that the Prophet added, 'I then return for a fourth time and praise Him similarly and prostrate before Him and it will be said, 'O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will say, 'O Lord, allow me to intercede for whoever said, 'None has the right to be worshiped except Allah.' Then Allah will say, 'By my Power, and my Majesty, and by My Supremacy, and by My Greatness, I will take out of Hell (Fire) whoever said: 'None has the right to be worshipped except Allah.'")

►Al-Tirmidhi Hadith

### Hadith 1963

Narrated by

Abdullah ibn Amr

Allah's Messenger (peace be upon him) said, "Fasting and the Qur'an intercede for a man. Fasting says, 'O my Lord, I have kept him away from his food and his passions by day, so accept my intercession for him.' The Qur'an says, 'I have kept him away from sleep by night, so accept my intercession for him.' Then their intercession is accepted."

Bayhaqi transmitted it in Shu'ab al-Iman.

►Sahih Al-Bukhari Hadith

### Hadith 8.574

Narrated by

Abu Huraira

I said, "O Allah's Apostle! Who will be the luckiest person who will gain your intercession on the Day of Resurrection?" The Prophet said, "O Abu Huraira! I have thought that none will ask me about this Hadith before you, as I know your longing for the (learning of) Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said, 'None has the right to be worshipped but Allah,' sincerely from the bottom of his heart."

## INTIMACY

3:118 - O ye who believe! take not into your intimacy those outside your ranks; they will not fail to corrupt you. They only desire your ruin: rank hatred has already appeared from their mouths; what their hearts conceal is far worse. We have made plain to you the Signs if ye have wisdom.

►Sahih Bukhari Hadith Subjects

### ►Apostates

7. Giving up fighting to create intimacy  
B 9.67, B 9.68

## INIQUITIES:

3:193 - Our Lord! we have heard the call of one calling (us) to faith 'Believe ye in the Lord' and we have believed. Our Lord! forgive us our sins blot out from us our iniquities and take to thyself our souls in the company of the righteous.

16:113 - And there came to them an Apostle from among themselves but they falsely rejected him; so the wrath seized them even in the midst of their iniquities.

35:10 - Whoso desireth power (should know that) all power belongeth to Allah. Unto Him good words ascend, and the pious deed doth He exalt; but those who plot iniquities, theirs will be an awful doom; and the plotting of such (folk) will come to naught.

21:11 - How many were the populations we utterly destroyed because of their iniquities setting up in their places other peoples!

## INSPIRATION:

6:106 - Follow what thou art taught by inspiration from thy Lord: there is no god but He: and turn aside from those who join gods with Allah.

17:85 - They ask thee concerning the Spirit (of inspiration). Say: "The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you (O men!)" <sup>2285</sup>

2295 Cf. ii 55 and iv. 153 about the desire of the Israelites to see Allah face to face; and vi. 8-9, about angels coming down to convince men. (17.92)

40:15 - Raised high above ranks (or degrees) (He is) the Lord of the Throne (of authority): by his command doth He send the spirit (of inspiration) to any of His servants He pleases that it may warn (men) of the Day of Mutual Meeting <sup>437643774378</sup>

4376 He is raised far above any rank or degree which we can imagine. It is possible also to treat Rafi as equivalent to Rafi', meaning that He can raise His creatures to the highest ranks and degrees for He is the fountain of all honour. (40.15)

4377 The choosing of a man to be the recipient of inspiration-to be the standard bearer of Allah's Truth-is the highest honour possible in the Kingdom of Allah. And Allah bestows that honour according to His own most perfect Will and Plan, which no one can question, for He is the fountain of all honour, dignity, and authority. (40.15)

4378 All men will meet together and meet their Lord at the Resurrection, no matter how far scattered they may have been in life or in death. (40.15)

42:3 - But indeed if any show patience and forgive that would truly be an exercise of courageous will and resolution in the conduct of affairs. <sup>4586</sup>

4586 It is harder to be patient and forgive, and yet to get wrongs righted, as was done by the holy Prophet, than to bluster about and "punish the guilty" or "teach them lessons". It may look like futility or lack of purpose, but in reality it is the highest and noblest form of courage and resolution. And it may carry out the purpose of reform and the suppression of evil even better than stern punishment. The gentleness of innocence often "persuades where stronger measures fail." But of course circumstances alter cases, and there is some allowance also to be made for the personal equation of the men you have to deal with: in some cases severity may be called for, but it should be from a strict judicial motive, and not merely from personal anger or spite or any lower motive in disguise. (42.43)

42:7 - Thus have We sent by inspiration to thee an Arabic Qur'an: that thou mayest warn the Mother of Cities and all around her and warn (them) of the Day of Assembly of which there is no doubt: (when) some will be in the Garden and some in the Blazing Fire. <sup>453345344535</sup>

4533 The point of the Qur'an being in Arabic is that it is plain and intelligible to the people through whom and among whom it was promulgated; see next clause. (42.7)

4534 The City of Makkah. See n. 913 to vi. 92. This is undoubtedly a Makkan verse. Even apart from the Qibla, Makkah is the centre of Islam, and "all around her" is the whole world. (42.7)

4535 The contrast is again emphasised, as explained in the Summary. (42.7)

42:51 - It is not fitting for a man that Allah should speak to him except by inspiration or from behind a veil or by the sending of a Messenger to reveal with Allah's permission what Allah wills: for He is Most High Most Wise. <sup>4597459845994600</sup>

4597 This leads us on to the higher spiritual meaning of verses 49-50, as leading up to verses 51-53. Man is but a speck in Allah's creation. His growth and family relationships are not by any means comparable to Allah's creative acts, whose various stages are referred to in n. 120 to ii. 117, n. 916 to vi. 94, and n. 923 to vi. 98. That being so in the mysteries of man's daily life, how much more profound is the contrast between man and Allah in the apprehension of the higher spiritual problems concerned with Revelation? How can man be fit to speak to Allah? He is not fit. But there are three ways in which Allah, in His infinite Mercy, communicates with man, as described in verses 51-53. (42.51)

- 4598 Allah is Most High, Most Wise: man is, in spite of his high destiny, often the lowest of the low (xcv. 5). Yet Allah, out of His infinite Mercy and Grace, has bestowed His revelation on man. How does it come about? Three ways are mentioned: (1) Wahyun, Inspiration; (2) from behind a veil; and (3) by the sending of a Messenger: see the notes following. Wahyun, Inspiration, is interpreted to be of two kinds: (1) a suggestion thrown by Allah into the heart or mind of man, by which man understands the substance of the Message, whether it is a command or prohibition, or an explanation of a great truth; and (2) verbal or literal inspiration, by which the actual words of Allah are conveyed in human language. (42.51)
- 4599 Behind a veil: not of course a material veil, but the veil of Light. Muslim relates a tradition that the Prophet said: "His veil is Light: were He to withdraw it, then would the august splendours of His countenance surely consume everything that comes within His Sight." (42.51)
- 4600 Messenger: Rasul: the angel Gabriel, through whom the revelations were given to the holy Prophet. (42.51)
- 42:52 - And thus have We by Our command sent **inspiration** to thee: thou knowest not (before) what was Revelation and what was Faith; but We have made the (Qur'an) a Light wherewith We guide such of Our servants as We will; and verily thou dost guide (men) to the Straight Way <sup>46014602</sup>
- 4601 Before the receipt of his mission in his fortieth year, the holy Prophet, though a man of steadfast virtue and purity and unflinching in his search for Truth, was yet unacquainted with Revelation in the highest sense of the term and with the certainty that comes from perfected Faith, or realised nearness to Allah. Ruh, which I have here translated Inspiration has also been understood by some Commentators to refer to the angel Gabriel, the vehicle of Revelation. The Light of the Qur'an made all things clear to man, and to the world. (42.52)
- 4602 The Qur'an and the inspired Prophet who proclaimed it, are here identified. They were a Guide to men, showing the Straight Way. This Way is described in various ways: for example, see i. 6, and n. 22; xviii. 1-2, and notes 2326-27; and xc. 11-18. (42.52)

**INTERCESSORS:** See under "Partnership":

## **INTOXICATION:**

- 4:43 - O ye who believe! approach not prayers with a mind befogged until ye can understand all that ye say nor in a state of ceremonial impurity
- (562) The reference is either to a state of intoxication or to a dazed state of mind on account of drowsiness or some other cause. Or perhaps both are implied. Before the prohibition of intoxicants altogether was promulgated, it was at least unbecoming that people should come to prayers in such a state. For prayers it is only right that we should collect our whole minds and approach Allah in a spirit of reverence. (4.43)
- 5:90 - O ye who believe! intoxicants and gambling (dedication of) stones and (divination by) arrows are an abomination of Satan's handiwork: eschew such (abomination) that ye may prosper. 793794795
- 5:91 - Satan's plan is (but) to excite enmity and hatred between you with intoxicants and gambling and hinder you from the remembrance of Allah and from prayer: will ye not then abstain?

► Sahih Al-Bukhari Hadith

### **Hadith 1.243**

Narrated by

**Aisha**

The Prophet said, "All drinks that produce **intoxication** are Haram (forbidden to drink).

► Sahih Al-Bukhari Hadith

### **Hadith 8.766**

Narrated by

**Uqba bin Al Harith**

An-Nu'man or the son of An-Nu'man was brought to the Prophet in a state of intoxication. The Prophet felt it hard (was angry) and ordered all those who were present in the house, to beat him. And they beat him, using palm-leaf stalks and shoes, and I was among those who beat him.



►Sunan of Abu-Dawood

**Hadith 3673** Narrated by  
**Jabir ibn Abdullah**

The Prophet (peace be upon him) said: If a large amount of anything causes intoxication, a small amount of it is prohibited.

►Fiqh-us-Sunnah

**Fiqh 4.6**

**Using Prohibited Things As Medicine**

The majority of scholars hold that the use of wine and other prohibited things as medicine, is unlawful. They base their arguments on the following hadith:

**INVITE: -**

3:104 - Let there arise out of you a band of people inviting to all that is good enjoining what is right and forbidding what is wrong; they are the ones to attain felicity. <sup>431</sup>

431 Muflih, aflaha, falah: the root idea is attainment of desires; happiness, in this world and the next; success; prosperity; freedom from anxiety, care, or a disturbed state of mind;-the opposite of 'azab in the next verse, which includes: failure; misery; punishment or penalty; agony or anguish. The ideal Muslim community is happy, untroubled by conflicts or doubts, sure of itself, strong, united, and prosperous: because it invites to all that is good; enjoins the right; and forbids the wrong,-a master-stroke of description in three clauses. (3.104)

16:125 - Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best who have strayed from His Path and who receive guidance. <sup>21612162</sup>

2161 In this wonderful passage are laid down principles of religious preaching, which are good for all time. But where are the Teachers with such qualifications? We must invite all to the Way of Allah, and expound His Universal Will; we must do it with wisdom and discretion, meeting people on their own ground and convincing them with illustrations from their own knowledge and experience, which may be very narrow, or very wide. Our preaching must be, not dogmatic, not self-regarding, not offensive, but gentle, considerate, and such as would attract their attention. Our manner and our arguments should not be acrimonious, but modelled on the most courteous and the most gracious example, so that the hearer may say to himself, "This man is not dealing merely with dialectics; he is not trying to get a rise out of me; he is sincerely expounding the faith that is in him, and his motive is the love of man and the love of Allah." (16.125)

2162 It may be that the Preacher sometimes says to himself, "What is the use of teaching these people? they have made up their minds, or they are obstinate; or they are only trying to catch me out," Let him not yield to such a thought. Who knows how the seed of the Word of Allah may germinate in people's minds? It is not for man to look for results. Man's inner thoughts are known best to Allah. (16.125)

22:67 - To every People have we appointed rites and ceremonies which they must follow let them not then dispute with thee on the matter but do thou invite (them) to thy Lord: for thou art assuredly on the Right Way. <sup>2848</sup>

**See n.:2848 under "Ceremonies"**

28:87 - And let nothing keep thee back from the Signs of Allah after they have been revealed to thee: and invite (men) to thy Lord and be not of the company of those who join gods with Allah. <sup>3420</sup>

3420 The soldier of Allah, having taken up the fight against evil, and knowing that he is in touch with the true Light, never yields an inch of ground. He is always to the fore in inviting others to his own ranks, but he himself refuses to be with those who worship anything else but Allah. (28.87)

46:31 - "O our people hearken to the one who invites (you) to Allah and believe in him: He will forgive you your faults and deliver you from a Penalty Grievous. <sup>4810</sup>

4810 The one who invites all to Allah is the holy Prophet. He invites us to Allah: if we believe in Allah and His Prophet, Allah will forgive us our sins on our repentance and amendment of our lives, and save us the Penalty of the future life. (46.31)

14:9 - Has not the story reached you (O people!) of those who (went) before you? of the people of Noah and `Ad and Thamud? and of those who (came) after them? None knows them but Allah. To them came apostles with Clear (Signs); but they put their hands up to their mouths

and said: "We do deny (the mission) on which ye have been sent and we are really in suspicious (disquieting) doubt as to that to which **ye invite** us." 188218831884

14:10 - Their apostles said: "Is there a doubt about Allah the Creator of the heavens and the earth? It is He Who **invites** you in order that He may forgive you your sins and give you respite for a term appointed!" They said: "Ah! ye are no more than human like ourselves! Ye wish to turn us away from the (gods) our fathers used to worship: then bring us some clear authority." 18851886

1885 The Prophets (generally) clear both kinds of doubt. "You cannot doubt the existence of Allah! Behold His works! We are not speaking for ourselves or deceiving you. We speak according to the Message of inspiration from Allah. - Notice that the doubters had said to the Prophets, "Ye invite us." The Prophets say: "It is Allah Who invites you, and He does it to save you by His grace, and give you plenty of time (but not indefinite time) for penitence and amendment." (14.10)

12:33 - He said: "O my Lord! the prison is more to my liking than that to which they invite me: unless thou turn away their snare from me I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant." 16811682

1681 "To which they invite me." Notice it is now "they" not "she". Where there was the snare of one woman before, it is now the collective snare of many women. (12.33)

Sahih Muslim Hadith

**Hadith 5054** Narrated by  
**Anas ibn Malik**

Allah's Messenger (peace be upon him) had a neighbour who was Persian (by descent), and he was expert in the preparation of soup. He prepared (soup) for Allah's Messenger (peace be upon him) and then came to him to invite him (to that feast). He (Allah's Messenger) said: Here is Aisha (and you should also invite her to the meal). He said: No. Thereupon Allah's Messenger (peace be upon him) also said: No (then I cannot join the feast). He returned invite him, and Allah's Messenger (peace be upon him) said: She is also there (i.e. Aisha should also be invited). He said: No. Thereupon Allah's Messenger (peace be upon him) also said: No (and declined his offer). He returned a time to invite him and Allah's Messenger (peace be upon him) again said: She is also there. He (the host) said: "Yes" on the third occasion. Then he accepted his invitation, and both of them set out and came to his house.

► Sahih Al-Bukhari Hadith

**Hadith 6.316** Narrated by  
**Anas**

A banquet of bread and meat was held on the occasion of the marriage of the Prophet to Zainab bint Jahsh. I was sent to invite the people (to the banquet), and so the people started coming (in groups); They would eat and then leave. Another batch would come, eat and leave. So I kept on inviting the people till I found nobody to invite. Then I said, "O Allah's Prophet! I do not find anybody to invite." He said, "Carry away the remaining food." Then a batch of three persons stayed in the house chatting. The Prophet left and went towards the dwelling place of 'Aisha and said, "Peace and Allah's Mercy be on you, O the people of the house!" She replied, "Peace and the mercy of Allah be on you too. How did you find your wife? May Allah bless you." Then he went to the dwelling places of all his other wives and said to them the same as he said to 'Aisha and they said to him the same as 'Aisha had said to him. Then the Prophet returned and found a group of three persons still in the house chatting. The Prophet was a very shy person, so he went out (for the second time) and went towards the dwelling place of 'Aisha. I do not remember whether I informed him that the people have gone away. So he returned and as soon as he entered the gate, he drew the curtain between me and him, and then the Verse of Al-Hijab was revealed.

## INVOKE:

35:13 - He merges Night into Day and He merges Day into Night and He has subjected the sun and the moon (to His Law): each one runs its course for a term appointed. Such is Allah your Lord: to Him belongs all Dominion. And those whom ye **invoke** besides Him have not the least power. 3891389238933894

3893 Allah's might and majesty, and Allah's goodness and wisdom, having been shown by a few examples, it follows that it is folly to seek or worship any other power but Allah. It only throws off man into false paths, and takes him farther and farther away from the Truth. (35.13)

35:14 - If ye **invoke** them they will not listen to your call and if they were to listen they cannot answer your (prayer). On the Day of Judgement they will reject your "Partnership." And none (O man!) can tell thee (the Truth) like the One Who is acquainted with all things. <sup>389538963897</sup>

3895 False or imaginary objects of worship serve no purpose whatever. They cannot hear; if they could hear, they could not grant prayers or petitions. In fact, if they are real creatures, such as angels or deified human beings, they will very rightly repudiate any such worship as brings them into competition or "partnership" with Allah. See next note. (35.14)

3896 Cf. x. 28 and n. 1418; also xxxiv. 40-41. No false ideas or false impressions will remain when true values are restored. Why not then accept the Truth now in this life, and get on to the true path of Grace? (35.14)

40:66 - Say: "I have been forbidden to invoke those whom ye invoke besides Allah seeing that the Clear Signs have come to me from my Lord: and I have been commanded to bow (in Islam) to the Lord of the Worlds." <sup>4443</sup>

4443 All objects of worship besides Allah are mere delusions. To any one who sees this clearly, through Allah's Self-revelations, the only possible course is to give up everything else, which his own inner experience as well as outer Revelation tell him is false or of a temporary nature, and to bring his own will and actions into complete unison with Allah's Will: for that is the meaning of Islam, bowing to the Will of Allah. When we bow to the Real and Everlasting, we are automatically saved from falling victims to the False and Evanescent. (40.66)

46:4 - Say: "Do ye see what it is ye invoke besides Allah? Show me what it is they have created on earth or have they a share in the heavens? Bring me a Book (revealed) before this or any remnant of knowledge (ye may have) if ye are telling the truth!" <sup>47774778</sup>

4777 Some people may rush thoughtlessly into false worship, because it is the fashion or an ancestral custom, etc. They are asked to pause and see for themselves. Have the false gods or falsehood created anything? (They destroy much). Or have they any share or lot in the things we associate with the heavens, -spiritual well-being, etc.? (46.4)

4778 'Or is there any warrant for you from any earlier revelation, assuming that you do not believe in this Revelation? Or can you point to the least scrap or remnant of real knowledge on which you can base what We condemn as your false life?' No, you cannot. (46.4)

46:5 - And who is more astray than one who invokes besides Allah such as will not answer him to the Day of Judgement and who (in fact) are unconscious of their call (to them)? <sup>4779</sup>

4779 As there is no argument at all in favour of your sham worship, what sense is there in it? Either your false gods are senseless stocks and stones which will never answer you to the end of Time, being themselves devoid of understanding, or they are real objects which will disown you at the last. If you worshipped Self, your own misused faculties will witness against you at the last (xli. 20-23). If you worshipped good men or prophets, like Jesus, they will disown you (v. 119). Similarly, if you worshipped angels, they will disown you (xxxiv. 40-41). (46.5)

72:18 - "And the places of worship are for Allah (alone): so invoke not anyone along with Allah;" <sup>5742</sup>

5742 This is a Makkan Sura, and Masjid must be understood, not in the later technical sense of a Mosque, but in the root meaning, of any place, or occasion of worship or humble prostration in the service of Allah, or any limbs or faculties or accessories used in such worship, e.g., hands and feet, lips and voice, understanding or organisation. A number of meanings therefore follow. (1) No place of worship whatever should be used for the worship of any other but Allah the true God. The Ka'ba was then full of idols, but the idols and their votaries were usurpers. (2) Worship should not be mixed up with vain objects, but should be reserved for the sincere service of Allah. (3) All our gifts are for Allah's service, which includes the service of His creatures, and not for our vainglory. (72.18)

72:19 - "Yet when the Devotee of Allah stands forth to invoke Him they just make round him a dense crowd." <sup>57435744</sup>

5743 The Devotee of Allah: the holy Prophet Muhammad. (72.19)

5744 They. The immediate reference was to the Pagan Quraish who were then in possession of the Ka'ba and who put all sorts of obstacles and indignities in the way of the holy Prophet for preaching the One True God and denouncing idol-worship. They used to surround him and mob him and to treat him as if he was guilty of some dreadful crime. But the wider application refers to the habit of the world to make a marked man of any who diverges from the beaten paths of their favourite sins and who pleads earnestly for the cause of Truth and righteousness. They ridicule him; they surround him with jeers and obloquy; and they try to make the physical condition of his life as difficult for him as possible. (72.19)

23:117 - If anyone invokes besides Allah any other god he has no authority therefor; and his reckoning will be only with his Lord! And verily the Unbelievers will fail to win through! <sup>29512952</sup>

2951 Not with any one else whatever, as Allah is the Eternal Reality. If men, out of the figments of their imagination, fancy other gods, they will be rudely undeceived. And Allah is Lord, i.e., our Cherisher as well as our Creator. In spite of all our shortcomings and our rebellions, He will forgive us if we go to Him not on our merits but on His grace. (23.117)

2952 See the same word used in describing the contrast with the Believers, in the first verse of this Sura. Righteousness must win and all opposition to it must fail. Thus the circle of the argument is completed. (23.117)

►Fiqh-us-Sunnah

### Fiqh 4.138

## Sending Salutations to the Prophet on Hearing His Name. Is this Obligatory?

Some Muslim scholars hold that it is obligatory to send salutations to the Prophet, i.e. invoke blessings upon him, each time one hears his name mentioned.

In a report related by Abu Dharr we read, "the Prophet, peace be upon him, said, 'The most miserly among people is the one who fails to **invoke** blessings upon me when my name is mentioned in his or her presence'."

►Fiqh-us-Sunnah

### Fiqh 4.139a

## Invoking Blessings Upon the Prophets

It is preferred to invoke Allah's blessings upon the Prophets and angels separately. As to others than the Prophets, there is consensus among scholars that Allah's blessings may be invoked for them along with others (but not separately). The statement of the Prophet, peace be upon him, has been cited above, "O Allah invoke blessings on Muhammad, the Prophet, and his wives, the mothers of the believers ..." It is disliked, however, to invoke blessings for them on their own. For instance, one should not say, "Umar, may Allah shower His blessings upon him."

►Fiqh-us-Sunnah

### Fiqh 4.139b

## How to Invoke Blessings and Peace Upon the Prophet

Abu Mas'ud Al-Ansari reported the following account from Bashir ibn Sa'd: "I asked Prophet, peace be upon him, 'O Messenger of Allah, Allah has commanded us to invoke blessings upon you. How should we do it?' The Messenger of Allah, peace be upon him, remained silent until we wished we had not asked him. Then he told us to say,

'Allahumma salli 'ala muhammadin wa 'ala ali muhammadin kama sallayta 'ala ali ibrahima wa barik 'ala muhammadin wa 'ala ali muhammadin kama barakta 'ala ibrahima wa 'ala ali ibrahima fil 'alamin, innaka hammidum majeed (O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibrahim, and give baraka to Muhammad and the family of Muhammad as You gave baraka to the family of Ibrahim, in all the worlds. You are worthy of Praise and Glorious), and then he told us to give the taslim as you have learned it.'" (Muslim)

Abdullah ibn Mas'ud said, "When you invoke blessings upon the Prophet do it in the best manner, because you don't know whether or not your blessings may be presented to him.

►Sunan of Abu-Dawood

### Hadith 5018

Narrated by

Ubayd ibn Rifa'ah az-Zuraqi

The Prophet (peace be upon him) said: Invoke a blessing on one who sneezes three times; (and if he sneezes more often), then if you wish to invoke a blessing on him, you may invoke, and if you wish (to stop), then stop.

IRRESISTIBLE: -

6:61 - He is the Irresistible (watching) from above over his worshippers and He sets guardians over you. At length when death approaches one of you Our angels take his soul and they never fail in their duty. <sup>882883</sup>

882 Guarians: most commentators understand this to mean guardian angels. The idea of guardianship is expressed in a general term. God watches over us and guards us, and provides all kinds of agencies, material, moral, and spiritual, to help our growth and development, keep us from harm, and bring us nearer to our Destiny. (6.61)

883 Angel: the word used is rusul, the Sent Ones, -the same word as for human Apostles and Messengers sent by God to teach mankind. The agents who come to take our souls at death are accurate in the performance of their duty. They come neither before nor after their appointed time, nor do they do it in any manner other than that fixed by the Command of God. (6.61)

38:65 - Say: "Truly am I a Warner: no god is there but the One Allah Supreme and Irresistible"<sup>4219</sup>

4219 Cf. xii. 39, where Joseph preaches to the men in prison. The one supreme Message of importance to mankind was (and is) the Unity of Allah: that He is the Creator and Sustainer of all: that His Will is supreme; that He can carry out His Will without question, and no powers of Evil can defeat it; and that He forgives by His grace again and again. This Message the holy Prophet came to deliver, and he delivered it. (38.65)

7:127 - Said the chiefs of Pharaoh's people: "wilt thou leave Moses and his people to spread mischief in the land and to abandon thee and thy gods?" He said: "Their male children will we slay; (only) their females will we save alive; and we have over them (power) **irresistible**." 1084

1084 Pharaoh's order against the sorcerers was drastic enough. But his Council is not satisfied. What about Moses and the Israelites? They had a seeming victory, and will now be more mischievous than ever. They appeal to Pharaoh's vanity and his superstition and sense of power. "If you leave them alone," they say, "where will be your authority? You and your gods will be defied!" Pharaoh has a ready answer. He was really inwardly cowed by the apparent power of Moses. He dared not openly act against him. But he had already, before the birth of Moses, passed a cunning order to destroy the whole people of Israel. Through the instrumentality of midwives (Exod. i. 15) all the male children were to be destroyed, and the females would then be for the Egyptians: the race of Israel would thus be at an end. This order was still in force, and would remain in force until the despised race was absorbed. But Egyptian cunning and wickedness had no power against Allah's Plan for those who had faith. See verse 129 below. (7.127)

39:4 Had Allah wished to take to Himself a son He could have chosen whom He pleased out of those whom He doth create: but Glory be to Him! (He is above such things.) He is Allah the One the Irresistible. 4246

4246 It is blasphemy to say that Allah begot a son. If that were true, He should have had a wife (vi. 101), and His son would have been of the same kind as Himself; whereas Allah is one, with no one else like unto Him (cxii. 4). Begetting is an animal act which goes with sex. How can it be consistent with our conception of One Who is above all Creatures? If such a blasphemous thought were possible, as that Allah wanted some one else to help Him, He could have chosen the best of His creatures instead of lowering Himself to an animal act. But glory to Allah! He is above such things! His Unity is the first thing that we have to learn about Him. As He is Omnipotent, He requires no creatures to help Him or bring other creatures to Him. (39.4)

**ISLAM:** - [Articles on Islam](#)

## Introducing Islam

**See Section**

### Islam and Muslims by Ahmad H. Sakr, Ph.D.

The name of this religion is Islam, the root of which is Silm and Salam which means peace. Salam may also mean greeting one another with peace. One of the beautiful names of God is that He is the Peace. It means more than that: submission to the One God, and to live in peace with the Creator, within one's self, with other people and with the environment. Thus, Islam is a total system of living. A Muslim is supposed to live in peace and harmony with all these segments; hence, a Muslim is any person anywhere in the world whose obedience, allegiance, and loyalty are to God, the Lord of the Universe.

#### Muslims and Arabs

The followers of Islam are called Muslims. Muslims are not to be confused with Arabs. Muslims may be Arabs, Turks, Persians, Indians, Pakistanis, Malaysians, Indonesians, Europeans, Africans, Americans, Chinese, or other nationalities.

An Arab could be a Muslim, a Christian, a Jew or an atheist. Any person who adopts the Arabic language is called an Arab. However, the language of the Qur'an (the Holy Book of Islam) is Arabic. Muslims all over the world try to learn Arabic so that they may be able to read the Qur'an and understand its meaning. They pray in the language of the Qur'an, namely Arabic. Supplications to God could be in any language.

While there are one billion Muslims in the world there are about 200 million Arabs. Among them, approximately ten percent are not Muslims. Thus Arab Muslims constitute only about twenty percent of the Muslim population of the world.

#### Allah the One and the Only God

Allah is the name of the One and Only God. Allah has ninety-nine beautiful names, such as: The Gracious, The Merciful, The Beneficent, The Creator, The All-Knowing, The All-Wise, The Lord of the Universe, The First, The Last, and others.

He is the Creator of all human beings. He is the God for the Christians, the Jews, the Muslims, the Buddhists, the Hindus, the atheists, and others. Muslims worship God whose name is Allah. They put their trust in Him and they seek His help and His guidance.

#### Muhammad

Muhammad was chosen by God to deliver His Message of Peace, namely Islam. He was born in 570 C.E. (Common Era) in Makkah, Arabia. He was entrusted with the Message of Islam when he was at the age of forty years. The revelation that he received is called the Qur'an, while the message is called Islam.

Muhammad is the very last Prophet of God to mankind. He is the final Messenger of God. His message was and is still to the Christians, the Jews and the rest of mankind. He was sent to those religious people to inform them about the true mission of Jesus, Moses, Jacob, Isaac, and Abraham.

Muhammad is considered to be the summation and the culmination of all the prophets and messengers that came before him. He purified the previous messages from adulteration and completed the Message of God for all humanity. He was entrusted with the power of explaining, interpreting and living the teaching of the Qur'an.

#### Source of Islam



The legal sources of Islam are the Qur'an and the Hadith. The Qur'an is the exact word of God; its authenticity, originality and totality are intact. The Hadith is the report of the sayings, deeds and approvals of the Prophet Muhammad. The Prophet's sayings and deeds are called Sunnah. The Seerah is the writings of followers of Muhammad about the life of the Prophet. Hence, it is the life history of the Prophet Muhammad which provides examples of daily living for Muslims.

### Some Islamic Principles

- A. Oneness of God: He is One and the Only One. He is not two in one or three in one. This means that Islam rejects the idea of trinity or such a unity of God which implies more than one God in one.
- B. Oneness of mankind: People are created equal in front of the Law of God. There is no superiority for one race over another. God made us of different colors, nationalities, languages and beliefs so as to test who is going to be better than others. No one can claim that he is better than others. It is only God Who knows who is better. It depends on piety and righteousness.
- C. Oneness of Messengers and the Message: Muslims believe that God sent different messengers throughout the history of mankind. All came with the same message and the same teachings. It was the people who misunderstood and misinterpreted them. Muslims believe in Noah, Abraham, Isaac, Ismail, Jacob, Moses, David, Jesus, and Muhammad. The Prophets of Christianity and Judaism are indeed the Prophets of Islam.
- D. Angels and the Day of Judgment: Muslims believe that there are unseen creatures such as angels created by God in the universe for special missions. Muslims believe that there is a Day of Judgment when all people of the world throughout the history of mankind till the last day of life on earth, are to be brought for accounting, reward and punishment.
- E. Innocence of Man at Birth: Muslim believe that people are born free of sin. It is only after they reach the age of puberty and it is only after they commit sins that they are to be charged for their mistakes. No one is responsible for or can take the responsibility for the sins of others. However, the door of forgiveness through true repentance is always open.
- F. State and Religion: Muslims believe that Islam is a total and a complete way of life. It encompasses all aspects of life. As such, the teachings of Islam do not separate religion from politics. As a matter of fact, state and religion are under the obedience of Allah through the teachings of Islam. Hence, economic and social transactions, as well as educational and political systems are also part of the teachings of Islam.

### Practices of Islam

God instructed the Muslims to practice what they believe in. In Islam there are five pillars, namely:

- A. Creed (Shahada): The verbal commitment and pledge that there is only One God and that Muhammad is the Messenger of God, is considered to be the Creed of Islam.
- B. Prayers (Salat): The performance of the five daily prayers is required of Muslims.
- C. Fasting (Saum): Fasting is total abstinence from food, liquids and intimate intercourse (between married couples) from dawn to sunset during the entire month of Ramadan.
- D. Purifying Tax (Zakat): This is an annual payment of a certain percentage of a Muslim's property which is distributed among the poor or other rightful beneficiaries.
- E. Pilgrimage (Haji): The performance of pilgrimage to Makkah is required once in a life time if means are available. Hajj is in part in memory of the trials and tribulations of Prophet Abraham, his wife Hagar and his eldest son Prophet Ishmael.

### Other Related Aspects

- A. Calendar: Islamic practices are based on the lunar calendar. However, Muslims also use the Gregorian calendar in their daily religious lives. Hence, the Islamic calendar includes both the common era and the migration (Hijra) year of the Prophet of Islam from Makkah to Madinah in the year of 623 C.E.
- B. Celebrations (Eid): Muslims have two celebrations (Eid); namely, Eid of Sacrifice and Eid of Fast-Breaking. The Eid of Sacrifice is in remembrance of the sacrifice to be by Prophet Abraham of his son. The Eid of Fast-Breaking comes at the end of the month of fasting, Ramadan.
- C. Diets: Islam allows Muslims to eat everything which is good for the health. It restricts certain items such as pork and its by-products, alcohol and any narcotic or addictive drugs.
- D. Place of Worship: The place of worship is called Mosque or Masjid. There are three holy places of worship for the Muslims in the world. These are: Mosque of Kaaba in Makkah, Mosque of the Prophet Muhammad in Madinah, and Masjid Aqsa, adjacent to the Dome of the Rock in Jerusalem. A Muslim may pray any where in the world whether in a Mosque, a house, an office, or outside. The whole world is a place of worship. It is preferable that Muslims pray in a congregation, however, he/she may pray individually anywhere.
- E. Holidays: The holy day of the Muslims is Friday. It is considered to be sacred and the Day of Judgment will take place on Friday. Muslims join together shortly after noon on Friday for the Friday congregational prayer in a Mosque. A leader (Imam) gives a sermon (Khutba) and leads the congregational prayer.
- F. Distribution of Muslims in North America: There are approximately five million Muslims in North America and are distributed in its major cities such as New York, Detroit, Boston, Toledo, Chicago, Los Angeles, San Francisco, Houston, Cedar Rapids (Iowa), Toronto, Montreal, Ottawa, Edmonton, Vancouver, Windsor, Winnipeg, Calgary, and others.
- G. Contributions in North America: Muslims are not established in North America. Sears Tower and the John Hancock buildings in Chicago were designed by a Muslim chief architect, originally from Bangladesh. Muslims have



established academic institutions, community centers and organizations, schools and places of worship. They live in peace and harmony among themselves and among other groups of people in the society. The rate of crime among Muslims is very minimal. Muslims in North America are highly educated and they have added to the success of American scientific and technological fields.

The Muslims of the early period of the Islamic era were pioneers in medicine, chemistry, physics, geography, navigation, arts, poetry, mathematics, algebra, logarithms, calculus, etc. They contributed to the Renaissance of Europe and world civilization.

### **Non-Muslims**

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Muhammad is considered to be the summation and the culmination of all the prophets and messengers that came before him. He purified the previous messages from adulteration and completed the Message of God for all humanity. He was entrusted with the power of explaining, interpreting and living the teaching of the Qur'an.

### **Source of Islam**

The legal sources of Islam are the Qur'an and the Hadith. The Qur'an is the exact word of God; its authenticity, originality and totality are intact. The Hadith is the report of the sayings, deeds and approvals of the Prophet Muhammad. The Prophet's sayings and deeds are called Sunnah. The Seerah is the writings of followers of Muhammad about the life of the Prophet. Hence, it is the life history of the Prophet Muhammad which provides examples of daily living for Muslims.

### **Some Islamic Principles**

- A. Oneness of God: He is One and the Only One. He is not two in one or three in one. This means that Islam rejects the idea of trinity or such a unity of God which implies more than one God in one.
- B. Oneness of mankind: People are created equal in front of the Law of God. There is no superiority for one race over another. God made us of different colors, nationalities, languages and beliefs so as to test who is going to be better than others. No one can claim that he is better than others. It is only God Who knows who is better. It depends on piety and righteousness.
- C. Oneness of Messengers and the Message: Muslims believe that God sent different messengers throughout the history of mankind. All came with the same message and the same teachings. It was the people who misunderstood and misinterpreted them. Muslims believe in Noah, Abraham, Isaac, Ismail, Jacob, Moses, David, Jesus, and Muhammad. The Prophets of Christianity and Judaism are indeed the Prophets of Islam.
- D. Angels and the Day of Judgment: Muslims believe that there are unseen creatures such as angels created by God in the universe for special missions. Muslims believe that there is a Day of Judgment when all people of the world throughout the history of mankind till the last day of life on earth, are to be brought for accounting, reward and punishment.
- E. Innocence of Man at Birth: Muslim believe that people are born free of sin. It is only after they reach the age of puberty and it is only after they commit sins that they are to be charged for their mistakes. No one is responsible for or can take the responsibility for the sins of others. However, the door of forgiveness through true repentance is always open.

- F. State and Religion: Muslims believe that Islam is a total and a complete way of life. It encompasses all aspects of life. As such, the teachings of Islam do not separate religion from politics. As a matter of fact, state and religion are under the obedience of Allah through the teachings of Islam. Hence, economic and social transactions, as well as educational and political systems are also part of the teachings of Islam.

### Practices of Islam

God instructed the Muslims to practice what they believe in. In Islam there are five pillars, namely:

- A. Creed (Shahada): The verbal commitment and pledge that there is only One God and that Muhammad is the Messenger of God, is considered to be the Creed of Islam.
- B. Prayers (Salat): The performance of the five daily prayers is required of Muslims.
- C. Fasting (Saum): Fasting is total abstinence from food, liquids and intimate intercourse (between married couples) from dawn to sunset during the entire month of Ramadan.
- D. Purifying Tax (Zakat): This is an annual payment of a certain percentage of a Muslim's property which is distributed among the poor or other rightful beneficiaries.
- E. Pilgrimage (Hajj): The performance of pilgrimage to Makkah is required once in a life time if means are available. Hajj is in part in memory of the trials and tribulations of Prophet Abraham, his wife Hagar and his eldest son Prophet Ishmael.

### Other Related Aspects

- A. Calendar: Islamic practices are based on the lunar calendar. However, Muslims also use the Gregorian calendar in their daily religious lives. Hence, the Islamic calendar includes both the common era and the migration (Hijra) year of the Prophet of Islam from Makkah to Madinah in the year of 623 C.E.
- B. Celebrations (Eid): Muslims have two celebrations (Eid); namely, Eid of Sacrifice and Eid of Fast-Breaking. The Eid of Sacrifice is in remembrance of the sacrifice to be by Prophet Abraham of his son. The Eid of Fast-Breaking comes at the end of the month of fasting, Ramadan.
- C. Diets: Islam allows Muslims to eat everything which is good for the health. It restricts certain items such as pork and its by-products, alcohol and any narcotic or addictive drugs.
- D. Place of Worship: The place of worship is called Mosque or Masjid. There are three holy places of worship for the Muslims in the world. These are: Mosque of Kaaba in Makkah, Mosque of the Prophet Muhammad in Madinah, and Masjid Aqsa, adjacent to the Dome of the Rock in Jerusalem. A Muslim may pray any where in the world whether in a Mosque, a house, an office, or outside. The whole world is a place of worship. It is preferable that Muslims pray in a congregation, however, he/she may pray individually anywhere.
- E. Holidays: The holy day of the Muslims is Friday. It is considered to be sacred and the Day of Judgment will take place on Friday. Muslims join together shortly after noon on Friday for the Friday congregational prayer in a Mosque. A leader (Imam) gives a sermon (Khutba) and leads the congregational prayer.
- F. Distribution of Muslims in North America: There are approximately five million Muslims in North America and are distributed in its major cities such as New York, Detroit, Boston, Toledo, Chicago, Los Angeles, San Francisco, Houston, Cedar Rapids (Iowa), Toronto, Montreal, Ottawa, Edmonton, Vancouver, Windsor, Winnipeg, Calgary, and others.
- G. Contributions in North America: Muslims are not established in North America. Sears Tower and the John Hancock buildings in Chicago were designed by a Muslim chief architect, originally from Bangladesh. Muslims have established academic institutions, community centers and organizations, schools and places of worship. They live in peace and harmony among themselves and among other groups of people in the society. The rate of crime among Muslims is very minimal. Muslims in North America are highly educated and they have added to the success of American scientific and technological fields.

The Muslims of the early period of the Islamic era were pioneers in medicine, chemistry, physics, geography, navigation, arts, poetry, mathematics, algebra, logarithms, calculus, etc. They contributed to the Renaissance of Europe and world civilization.

### Non-Muslims

Muslims are required to respect all those who are faithful and God conscious people, namely those who received messages. Christians and Jews are called People of the Book. Muslims are asked to call upon the People of the Book for common terms, namely, to worship One God, and to work together for the solutions of the many problems in the society.

Christians and Jews lived peacefully with Muslims throughout centuries in the Middle East and other Asian and African countries. The second Caliph Umar, did not pray in the church in Jerusalem so as not to give the Muslims an excuse to take it over. Christians entrusted the Muslims, and as such the key of the Church in Jerusalem is still in the hands of the Muslims.

Jews fled from Spain during the Inquisition, and they were welcomed by the Muslims. They settled in the heart of the Islamic Caliphate. They enjoyed positions of power and authority.

Throughout the Muslim world, churches, synagogues and missionary schools were built within the Muslim neighborhoods. These places were protected by Muslims even during the contemporary crises in the Middle East.

2:132 - And this was the legacy that Abraham left to his sons and so did Jacob; "O my sons! Allah hath chosen the faith for you; then die not except in the faith of **Islam**."

2:133 - Were ye witnesses when death appeared before Jacob? Behold he said to his sons: "What will ye worship after me?" They said: "We shall worship thy Allah and the Allah of thy fathers of Abraham Isma'il and Isaac the one (true) Allah to Him we bow (in Islam)." <sup>131132</sup>

131 The whole of the Children of Israel are called to witness one of their slogans, that they worshipped "the God of their fathers." The idea in their minds got narrowed down to that of a tribal God. But they are reminded that their ancestors had the principle of Islam in them - the worship of the One True and Universal God. The death-bed scene is described in Jewish tradition. (2.133)

2:208 - O ye who believe! enter into **Islam** whole-heartedly; and follow not the footsteps of the Evil One; for he is to you an avowed enemy.

3:19 - The Religion before Allah is **Islam** (submission to His will): nor did the people of the Book dissent therefrom except through envy of each other after knowledge had come to them. But if any deny the Signs of Allah Allah is swift in calling to account. <sup>359</sup>

359 Bagyan: through envy, through selfish contumacy or obstinacy, through sheer contrary-mindedness, or desire to resist or rebel. Cf. ii. 90, and ii. 213. (3.19)

3:52 - When Jesus found unbelief on their part he said: "Who will be my helpers to (the work of) Allah?" Said the Disciples: "We are Allah's helpers we believe in Allah and do thou bear witness that we are Muslims." <sup>392</sup>

392 The story of Jesus is told with special application to the time of the Prophet Muhammad. Note the word helpers (Ansar) in this connection, and the reference to plotters in iii. 54. It was the one Religion-the Religion of Allah, which was in essence the religion of Abraham, Moses, and Jesus. The argument runs: who do ye then now make divisions and reject the living Teacher? Islam is: bowing to the Will of Allah. All who have faith should bow to the Will of Allah and be Muslims. (3.52)

3:67 - Abraham was not a Jew nor yet a Christian but he was true in faith and bowed his will to Allah's (which is Islam) and he joined not gods with Allah. <sup>404</sup>

3:83 - Do they seek for other than the Religion of Allah? While all creatures in the heavens and on earth have willing or unwilling bowed to His Will (accepted Islam) and to Him shall they all be brought back. <sup>417</sup>

417 Allah's Truth is manifest, and all that is good and true and sane and normal accepts it with joy. But even where there is "disease in the heart" (Q. ii. 10), or judgment is obscured by perversity, every creature must eventually see and acknowledge Allah and His power (ii. 167). Cf. R. Bridges: "Testament of Beauty": iv. 1419-22:-"For God's love is unescapable as nature's environment, which if a man ignore or think to thrust it off, he is the ill-natured fool that runneth blindly on death." All Nature adores Allah, and Islam asks for nothing peculiar or sectarian; it but asks that we follow our nature and make our will conformable to Allah's Will as seen in Nature, history, and revelation. Its message is universal. (3.83)

3:84 - Say: "We believe in Allah and in what has been revealed to us and what was revealed to Abraham Isma'il Isaac Jacob and the Tribes and in (Books) given to Moses Jesus and the Prophets from their Lord; we make no distinction between one and another among them and to Allah do we bow our will (in Islam)."

3:85 - If anyone desires a religion other than Islam (submission to Allah) never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good). <sup>418</sup>

418 The Muslim position is clear. The Muslim does not claim to have a religion peculiar to himself. Islam is not a sect or an ethnic religion. In its view all Religion is one, for the Truth is one. It was the religion preached by all the earlier Prophets. It was the truth taught by all the inspired Books. In essence it amounts to a consciousness of the Will and Plan of Allah and a joyful submission to that Will and Plan. If any one wants a religion other than that, he is false to his own nature, as he is false to Allah's Will and Plan. Such a one cannot expect guidance, for he has deliberately renounced guidance. (A) Cf. ii. 161-62. (3.85)

3:102 - O ye who believe! fear Allah as He should be feared and die not except in a state of Islam. <sup>427428</sup>

Note: 427 – See under "Taqwa"

428 Our whole being should be permeated with Islam: it is not a mere veneer or outward show. (3.102)

3:110 - Ye are the best of peoples evolved for mankind enjoining what is right forbidding what is wrong and believing in Allah. If only the People of the Book had faith it were best for them; among them are some who have faith but most of them are perverted transgressors. <sup>434</sup>

434 The logical conclusion to a Universal Religion is a non-sectarian, non-racial, non-doctrinal, religion, which Islam claims to be. For Islam is just submission to the Will of Allah. This implies (1) Faith, (2) doing right, being an example to others to do right, and having the power to see that the right prevails, (3) eschewing wrong, being an example to others to eschew wrong, and having the power to see that wrong and injustice are defeated. Islam therefore lives, not for itself, but for mankind. The People of the Book, if only they had faith, would be Muslims, for they have been prepared for Islam. Unfortunately there is Unfaith, but it can never harm those who carry the banner of Faith and Right, which must always be victorious. (3.110)

5:3 - This day have I perfected your religion for you completed my favor upon you and have chosen for you Islam as your religion. But if any forced by hunger with no inclination to transgression Allah is indeed Oft-Forgiving Most Merciful. <sup>691692693694</sup>

6:14 - Say: "Shall I take for my protector any other than Allah the Maker of the heavens and the earth? And He is that feedeth but is not fed." Say: "Nay! but I am commanded to be the first of those who bow to Allah (in Islam) and be not thou of the company of those who join gods with Allah." <sup>847</sup>

6:125 - Those whom Allah (in His Plan) willeth to guide He openeth their breast to Islam; those whom He willeth to leave straying He maketh their breast close and constricted as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe. <sup>947</sup>

**Note: 947 – see under “Virtue”**

9:100 - The vanguard (of Islam) the first of those who forsook (their homes) and of those who gave them aid and (also) those who follow them in (all) good deeds well pleased is Allah with them as are they with him: for them hath He prepared gardens under which rivers flow to dwell therein for ever: that is the supreme felicity. <sup>13481349</sup>

1348 The vanguard of Islam-those in the first rank-are those who dare and suffer for the Cause and never flinch. The first historical examples are the Muhajirs and the Ansar. The Muhajirs-those who forsook their homes in Makkah and migrated to Madinah, the Holy Prophet being among the last to leave the post of danger, are mentioned first. Then come the Ansar, the Helpers, the citizens of Madinah who invited them, welcomed them, and gave them aid, and who formed the pivot of the new Community. Then are mentioned all who follow them in good deeds: not only the early heroes and ordinary men and women who had been Companions of the Prophet or had seen him, but men and women in all ages who have lived noble lives. In spite of all their sacrifice and suffering they rejoice in the precious gift of the Good Pleasure of Allah, and their Salvation is the Supreme Felicity which such Good Pleasure gives. (9.100)

1349 Note the description of the final accomplishment of the destiny of man. In mathematical science it would be like a letter or formula which would sum up a long course of reasoning. In this very Sura it occurs before in ix. 72 and ix. 89, where see n. 1341. (9.100)

27:42 - So when she arrived she was asked "Is this thy throne?" She said "It was just like this; and knowledge was bestowed on us in advance of this and we have submitted to Allah (in Islam)." <sup>3279</sup>

3279 Bilqis stands the test. She knows it was her throne, yet not exactly the same, for it was now much better. And she is proud of her good fortune, and acknowledges, for herself and her people, with gratitude, the light which was given to them by Allah, by which they recognised Allah's prophet in Solomon, and received the true Religion with all their will and heart and soul. (27.42)

27:44 - She was asked to enter that lofty Palace: but when she saw it she thought it was a lake of water and she (tucked up her skirts) uncovering her legs. He said. "This is but a palace paved smooth with slabs of glass." She said: "O my Lord! I have indeed wronged my soul: I do (now) submit (in Islam) with Solomon to the Lord of the Worlds." <sup>32813282</sup>

3281 Bilqis, having been received with honour on her arrival, and having accepted the transformation of her throne, placed presumably in an outer building of the Palace, is asked to enter the great Palace itself. Its floor was made of slabs of smooth polished glass, that glistened like water. She thought it was water, and tucked up her clothes to pass through it, showing her bare feet and ankles. This was a very undignified position for a woman, especially one of the position of a Queen. Solomon immediately told her the real facts, when she felt grateful, and joined herself with Solomon in praising Allah. (27.44)

3282 A gentle leader points out the truth. Instead of resenting it, the new entrant is grateful; acknowledges his own mistake freely and frankly; and heartily joins with the Teacher in the worship of Allah, the Source of all truth and knowledge. (27.44)

27:81 - Nor canst thou be a guide to the Blind (to prevent them) from straying; only those wilt thou get to listen who believe in Our Signs and they will bow in Islam.

27:91 - For me I have been commanded to serve the Lord of this City Him Who has sanctified it and to Whom (belong) all things: and I am commanded to be of those who bow in Islam to Allah's Will <sup>3322</sup>

3322 The Lord of this City. This was spoken in Makkah say about the 5th year before the Hijrat, when the holy Prophet and his adherents were being persecuted as enemies to the cult of Makkah. So far from being against the true spirit of the holy City of Makkah, it was actually in furtherance of that spirit, which had been overlaid by the idolatries and abominations of the Pagan Quraish. They are told that the new Teaching is from the Lord of Makkah itself, the One True God, Who had sanctified it in the time of Abraham. Lest they should think that it was a local or tribal or narrow cult, it is added that He is not only Lord of this City, but Lord of the Worlds, "to Whom belong all things". It is a universal message; but how sad it would be if the Makkans, among whom it came first, were to reject it? (27.91)

29:46 - And dispute ye not with the People of the Book except with means better (than mere disputation) unless it be with those of them who inflict wrong (and injury): but say "We believe in the Revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we **bow (in Islam)**." <sup>347234733474</sup>

3472 Mere disputations are futile. In order to achieve our purpose as true standardbearers for Allah, we shall have to find true common grounds of belief, as stated in the latter part of this verse, and also to show by our urbanity, kindness, sincerity, truth, and genuine anxiety, for the good of others, that we are not cranks or merely seeking selfish or questionable aims. (29.46)

3473 Of course those who are deliberately trying to wrong or injure others will have to be treated firmly, as we are guardians of each other. With them there is little question of finding common ground or exercising patience, until the injury is prevented or stopped. (29.46)

3474 That is, the religion of all true and sincere men of Faith is, or should be, one; and that is the ideal of Islam. (29.46)

15:2 - Again and again will those who disbelieve wish that they had bowed (to Allah's Will) in Islam. <sup>1935</sup>

1935 The time must inevitably come when those who allow themselves to be deceived by falsehood or deliberately break Allah's Law will find themselves in a terrible plight. They will then wish, ardently and again and again, that they had sought Allah's Will and walked in the light of Truth. That time may be early or late, -in this life, or at death, or at the Day of Judgment, but it must come. Man's own highest interest requires that he should awake to the Reality before it is too late for repentance. (15.2)

39:12 - "And I am commanded to be the first of those who bow to Allah in Islam." <sup>4262</sup>

4262 Cf. vi. 14. "The first" need not necessarily be chronological: it may also refer to the first rank in zeal, and in readiness to suffer for the Cause. (39.12)

39:22 - Is one whose heart Allah has opened to Islam so that he has received enlightenment from Allah (no better than one hard-hearted)? Woe to those whose hearts are hardened against celebrating the praises of Allah! They are manifestly wandering (in error)! <sup>42744275</sup>

4274 Those who listen to Allah's Message find at each stage Allah's Grace helping them more and more to expand their spiritual understanding and to receive Allah's light, so that they travel farther and farther to their Goal in the Path of Truth and Righteousness. They are not to be compared to those who shut out Allah's Light from their hearts. See next note. (39.22)

4275 Just as there is spiritual progress for those who seek Allah, so there is more and more spiritual retrogression for those who close their hearts to Allah. Their hearts get hardened, and they allow less and less Allah's Grace to penetrate within. But it is obvious that they flounder on the Way, and cannot walk with the firm steps of those of assured Faith. (39.22)

40:66 - Say: "I have been forbidden to invoke those whom ye invoke besides Allah seeing that the Clear Signs have come to me from my Lord: and I have been commanded to bow (in Islam) to the Lord of the Worlds." <sup>4443</sup>

Note: 4443 – See under "Invoke"

41:33 - Who is better in speech than one who calls (men) to Allah works righteousness and says "I am of those who bow in Islam"? <sup>4503</sup>

Note: 4503 – See under "Call"

49:17 - They impress on thee as favor that they have embraced Islam. Say "Count not your Islam as a favor upon me: Nay Allah has conferred a favor upon you that He has guided you to the Faith if ye be true and sincere." <sup>4937</sup>



4937 Islam in itself is a precious privilege. By accepting it we confer no favour on its preacher or on any community. If the acceptance is from the heart, it is a great favour done to those who accept, that the Light of Allah has entered their hearts and they have received guidance. (49.17)

42:15 – See under “Call”

50:34 - Enter ye therein in Peace and Security; this is a Day of Eternal Life!" 4971

4971 The true meaning of **Islam**: peace, security, salutation, and accord with Allah's Plan in all Eternity. (50.34)

61:7 - Who doth greater wrong than one who invents falsehood against Allah even as he is being invited to Islam? And Allah guides not those who do wrong. 5440

5440 It is wrong in any case to uphold falsehoods and debasing superstitions, but it is doubly wrong when these are put forward in rivalry or opposition to the light of eternal Unity and Harmony which is Islam. Allah sends His guidance freely, but withdraws His Grace from those who wilfully do wrong. (61.7)

5441 Allah's Light is unquenchable. A foolish, ignorant person who thinks of extinguishing it is like a rustic who wants to blow out electric light as he might blow out a rush candle! "With their mouths" also implies the babble and cackle of Ignorance against Allah's Truth. The more the foolish ones try to quench Allah's Light, the clearer it shines, to shame them! (61.8)

87:8 - And We will make it easy for thee (to follow) the simple (Path). 6087

6087 The Path of Islam is simple and easy. It depends on no abstruse mysteries or self-mortifications, but on straight and manly conduct in accordance with the laws of man's nature as implanted in him by Allah (xxx. 30). On the other hand, spiritual perfection may be most difficult, for it involves complete surrender on our part to Allah in all our affairs, thoughts, and desires: but after that surrender Allah's Grace will make our path easy. (87.8)

World of Islam

## Global religion

Islam is a religion for all people from whatever race or background they might be. That is why Islamic civilization is based on a unity which stands completely against any racial or ethnic discrimination. Such major racial and ethnic groups as the Arabs, Persians, Turks, Africans, Indians, Chinese and Malays in addition to numerous smaller units embraced Islam and contributed to the building of Islamic civilization. Moreover, Islam was not opposed to learning from the earlier civilizations and incorporating their science, learning, and culture into its own world view, as long as they did not oppose the principles of Islam. Each ethnic and racial group which embraced Islam made its contribution to the one Islamic civilization to which everyone belonged. The sense of brotherhood and sisterhood was so much emphasized that it overcame all local attachments to a particular tribe, race, or language--all of which became subservient to the universal brotherhood and sisterhood of Islam.

The global civilization thus created by Islam permitted people of diverse ethnic backgrounds to work together in cultivating various arts and sciences. Although the civilization was profoundly Islamic, even non-Muslim "people of the book" participated in the intellectual activity whose fruits belonged to everyone. The scientific climate was reminiscent of the present situation in America where scientists and men and women of learning from all over the world are active in the advancement of knowledge which belongs to everyone.

The global civilization created by Islam also succeeded in activating the mind and thought of the people who entered its fold. As a result of Islam, the nomadic Arabs became torch-bearers of science and learning. The Persians who had created a great civilization before the rise of Islam nevertheless produced much more science and learning in the Islamic period than before. The same can be said of the Turks and other peoples who embraced Islam. The religion of Islam was itself responsible not only for the creation of a world civilization in which people of many different ethnic backgrounds participated, but it played a central role in developing intellectual and cultural life on a scale not seen before. For some eight hundred years Arabic remained the major intellectual and scientific language of the world. During the centuries following the rise of Islam, Muslim dynasties ruling in various parts of the Islamic world bore witness to the flowering of Islamic culture and thought. In fact this tradition of intellectual activity was eclipsed only at the beginning of modern times as a result of the weakening of faith among Muslims combined with external domination. And today this activity has begun anew in many parts of the Islamic world now that the Muslims have regained their political independence.

►World of Islam

## The Spread of Islam

From the oasis cities of Makkah and Madinah in the Arabian desert, the message of Islam went forth with electrifying speed. Within half a century of the Prophet's death, Islam had spread to three continents. Islam is not, as some imagine in the West, a religion of the sword nor did it spread primarily by means of war. It was only within Arabia, where a crude form of idolatry was rampant, that Islam was propagated by warring against those tribes which did not accept the message of God--whereas Christians and Jews were not forced to convert. Outside of Arabia also the vast lands conquered by the Arab armies in a short period became Muslim not by force of the sword but by the appeal of the new religion. It was faith in One God and emphasis upon His Mercy that brought vast numbers of people into the fold of Islam. The new religion did not coerce people to convert. Many continued to remain Jews and Christians and to this day important communities of the followers of these faiths are found in Muslim lands.

Moreover, the spread of Islam was not limited to its miraculous early expansion outside of Arabia. During later centuries the Turks embraced Islam peacefully as did a large number of the people of the Indian subcontinent and the Malay-speaking



world. In Africa also, Islam has spread during the past two centuries even under the mighty power of European colonial rulers. Today Islam continues to grow not only in Africa but also in Europe and America where Muslims now comprise a notable minority.

►World of Islam

## **What are the 'Five Pillars' of Islam?**

### **See Section**

►They are the framework of the Muslim life: faith, prayer, concern for the needy, self-purification, and the pilgrimage to Makkah for those who are able.

## **First Pillar: Faith**

There is no god worthy of worship except God and Muhammad is His messenger. This declaration of faith is called the Shahada, a simple formula which all the faithful pronounce. In Arabic, the first part is la ilaha illa'Llah - 'there is no god except God'; ilaha (god) can refer to anything which we may be tempted to put in place of God--wealth, power, and the like. Then comes illa'Llah: 'except God', the source of all Creation. The second part of the Shahada is Muhammadun rasulu'Llah: 'Muhammad is the messenger of God.' A message of guidance has come through a man like ourselves.

## **Second Pillar: Prayer**

Salat is the name for the obligatory prayers which are performed five times a day, and are a direct link between the worshipper and God. There is no hierarchical authority in Islam, and no priests, so the prayers are led by a learned person who knows the Quran, chosen by the congregation. These five prayers contain verses from the Quran, and are said in Arabic, the language of the Revelation, but personal supplication can be offered in one's own language.

Prayers are said at dawn, noon, mid-afternoon, sunset and nightfall, and thus determine the rhythm of the entire day. Although it is preferable to worship together in a mosque, a Muslim may pray almost anywhere, such as in fields, offices, factories and universities. Visitors to the Muslim world are struck by the centrality of prayers in daily life.

A translation of the Call to Prayer is:

'God is most great. God is most great. God is most great. God is most great. I testify that there is no god except God. I testify that there is no god except God. I testify that Muhammad is the messenger of God. I testify that Muhammad is the messenger of God. Come to prayer! Come to prayer! Come to success (in this life and the Hereafter)! Come to success! God is most great. God is most great. There is no god except God.'

Once Muslims prayed towards Jerusalem, but during the Prophet's lifetime it was changed to Makkah. From the minbar, the pulpit, the Imam who leads the prayer gives the sermon at the Friday noon community prayers.

## **Third Pillar: Zakat**

One of the most important principles of Islam is that all things belong to God, and that wealth is therefore held by human beings in trust. The word zakat means both 'purification' and 'growth'. Our possessions are purified by setting aside a proportion for those in need, and, like the pruning of plants, this cutting back balances and encourages new growth.

Each Muslim calculates his or her own zakat individually. For most purposes this involves the payment each year of two and a half percent of one's capital.

A pious person may also give as much as he or she pleases as sadaqa, and does so preferably in secret. Although this word can be translated as 'voluntary charity' it has a wider meaning. The Prophet (SAW) said: 'Even meeting your brother with a cheerful face is charity.'

The Prophet (SAW) said: 'Charity is a necessity for every Muslim.' He was asked: 'What if a person has nothing?' The Prophet (SAW) replied: 'He should work with his own hands for his benefit and then give something out of such earnings in charity.' The Companions asked: 'What if he is not able to work?' The Prophet (SAW) said: 'He should help poor and needy persons.' The Companions further asked 'What if he cannot do even that?' The Prophet (SAW) said 'He should urge others to do good.' The Companions said 'What if he lacks that also?' The Prophet (SAW) said 'He should check himself from doing evil. That is also charity.'

## **Fourth Pillar: The Fast**

Every year in the month of Ramadan, all Muslims fast from first light until sundown, abstaining from food, drink, and sexual relations. Those who are sick, elderly, or on a journey, and women who are pregnant or nursing are permitted to break the fast and make up an equal number of days later in the year. If they are physically unable to do this, they must feed a needy person for every day missed. Children begin to fast (and to observe the prayer) from puberty, although many start earlier.

Although the fast is most beneficial to the health, it is regarded principally as a method of self-purification.

By cutting oneself off from worldly comforts, even for a short time, a fasting person gains true sympathy with those who go hungry as well as growth in one's spiritual life.

## **Fifth Pillar: The Pilgrimage (Hajj)**

The annual pilgrimage to Makkah, the Hajj, is an obligation only for those who are physically and financially able to perform it. Nevertheless, about two million people go to Makkah each year from every corner of the globe providing a unique opportunity for those of different nations to meet one another. Although Makkah is always filled with visitors, the annual Hajj begins in the twelfth month of the Islamic year (which is lunar, not solar, so that Hajj and Ramadan fall sometimes in summer, sometimes

in winter). Pilgrims wear special clothes: simple garments which strip away distinctions of class and culture, so that all stand equal before God.

The rites of the Hajj, which are of Abrahamic origin, include circling the Ka'ba seven times, and going seven times between the mountains of Safa and Marwa as did Hagar during her search for water. Then the pilgrims stand together on the wide plain of Arafat and join in prayers for God's forgiveness, in what is often thought of as a preview of the Last Judgement.

In previous centuries the Hajj was an arduous undertaking. Today, however, Saudi Arabia provides millions of people with water, modern transport, and the most up-to-date health facilities.

The close of the Hajj is marked by a festival, the Eid al-Adha, which is celebrated with prayers and the exchange of gifts in Muslim communities everywhere. This, and the Eid al-Fitr, a feast-day commemorating the end of Ramadan, are the main festivals of the Muslim calendar.

►Al-Muwatta Hadith

## Hadith 36.16

### Judgement on Abandonment of Islam

Malik related to me from Abd ar-Rahman ibn Muhammad ibn Abdullah ibn Abd al-Qari that his father said, "A man came to Umar ibn al-Khattab from Abu Musa al-Ashari. Umar asked after various people, and he informed him. Then Umar inquired, 'Do you have any recent news?' He said, 'Yes. A man has become a kafir after his Islam.' Umar asked, 'What have you done with him?' He said, 'We let him approach and struck off his head.' Umar said, 'Didn't you imprison him for three days and feed him a loaf of bread every day and call on him to tawba that he might turn in tawba and return to the command of Allah?' Then Umar said, 'O Allah! I was not present and I did not order it and I am not pleased since it has come to me!'"

►Islamic Terms Dictionary

## Shahadah

declaration of faith. A person must recite the shahadah to convert to Islam. The shahadah in Islam is:: "I testify that there is no god but Allah and I testify that Muhammad is the Messenger of Allah."

►Al-Muwatta Hadith

## Hadith 36.15

### Judgement on Abandonment of Islam

Yahya related to me from Malik from Zayd ibn Aslam that the Messenger of Allah, may Allah bless him and grant him peace, said, "If someone changes his deen - strike his neck!"

The meaning of the statement of the Prophet, may Allah bless him and grant him peace, in our opinion and Allah knows best, is that "if someone changes his deen, strike his neck!" refers to those who leave Islam for other than it - like the heretics and their like, about whom it is known. They are killed without being called to tawba because their tawba is not recognised. They were hiding their kufr and publishing their Islam, so I do not think that one calls such people to tawba, and one does not accept their word. As for the one who goes out of Islam to something else and divulges it, one calls him to tawba. If he does not turn in tawba, he is killed. If there are people in that situation, I think that one should call them to Islam and call them to tawba. If they turn in tawba, that is accepted from them. If they do not turn in tawba, they are killed. That does not refer as we see it, and Allah knows best, to those who come out of Judaism to Christianity or from Christianity to Judaism, nor to someone who changes his deen from the various forms of deen except for Islam. Whoever comes out of Islam to other than it and divulges that, that is the one who is referred to, and Allah knows best!

**ISRAEL:** See2:40.47..51.53.54.59.61.63.74.75.79.80.83.84.85.86.88.91.93.96.100.122.211.246.. 3:93, 5:13.14.32.70.72. 73.74., 7:134.138.141. 10:93. 17:2. 4.8.101,20:80.82.94, 26:17, 29:27, 32:23.25., 40:53.54, 59, 44:30, 45:16.17., 61:6.14, etc.

J.

**JACOB:** See under "Prophets"

**JALABIB:** See under "Women"

**JANAZA:**

9:84 - Nor do thou ever pray for any of them that dies nor stand at his grave: for they rejected Allah and His apostle and died in a state of perverse rebellion. <sup>1337</sup>

<sup>1337</sup> On the death of a Muslim, it is the pious duty of every neighbouring Muslim who can, to assist in the simple funeral ceremonies,-the prayer for mercy before the body is consigned to the grave, and the consignment of the body to the grave, by a simple, solemn, and dignified ritual. For those who have shown hostility to Islam, this would not be seemly and is forbidden. (9.84)

- 2209 All charity , kindness, and help are conditioned by our own resources. There is no merit if we merely spend out of bravado or for idle show. How many families are ruined by extravagant expenses at weddings, **funerals**, etc., or (as they may call it) to "oblige friends or relatives", or to give to able-bodied beggars? To no one was this command more necessary than it is to Muslims of the present day. (17.26)
- 2210 Spendthrifts are not merely fools. They are of the same family as the Satans. And the Satan himself-fell by his ingratitude to Allah. So those who misuse or squander Allah's gifts are also ungrateful to Allah. (17.27)

► Fiqh-us-Sunnah Subjects

**Death, Dying**

1. Contemplation of Death and Preparation for it by Good Deeds  
Fiqh us-Sunnah Vol.4 Page 13
2. It is Not Proper for a Person to Wish for Death  
Fiqh us-Sunnah Vol.4 Page 13
4. Good Deeds Prior to Death: An Indication of a Good End  
Fiqh us-Sunnah Vol.4 Page 15
8. On Invoking Allah Upon Witnessing Death, and Saying "Inna lillahi wa inna ilayhi raja'un"  
Fiqh us-Sunnah Vol.4 Page 19
14. Preparing the Kafan (Shroud) and Grave Before Death  
Fiqh us-Sunnah Vol.4 Page 24
16. Sudden Death  
Fiqh us-Sunnah Vol.4 Page 25
19. Death: A Form of Rest  
Fiqh us-Sunnah Vol.4 Page 26

► Sahih Bukhari Hadith Subjects

**Funerals**

1. Last words: None has the right to be worshipped but Allah  
B 2.329, B 2.330
2. Order of following funeral processions  
B 2.331, B 2.332
3. Visiting deceased after his shrouding  
B 2.333, B 2.334, B 2.335, B 2.336
4. Informing relatives of death  
B 2.337, B 2.338
5. Conveying news about the funeral procession  
B 2.339
6. The superiority of parents of deceased  
B 2.340, B 2.341, B 2.342
7. Saying "Be patient" at the grave  
B 2.343
8. Bathing the dead and the ablution  
B 2.344
9. Washing an odd number of times  
B 2.345
10. Starting from the right side when bathing dead  
B 2.346
11. Starting with ablution parts  
B 2.347
12. Shrouding a woman in waist-sheet of a man  
B 2.348
13. Sprinkling camphor on dead body  
B 2.349
14. Undoing the hair of dead female  
B 2.350
15. Shrouding a dead body  
B 2.351
16. Entwining hair of female in three braids  
B 2.352

17. Hair falling at the back  
B 2.353
18. White cloth for the shroud  
B 2.354
19. Shrouding in two pieces of cloth  
B 2.355
20. Perfuming the dead body  
B 2.356
21. Shrouding a Muhrim  
B 2.357, B 2.358
22. Shrouding in a shirt stitched or unstitched  
B 2.359, B 2.360
23. Shrouding without using a shirt  
B 2.361, B 2.362
24. Not using turban in shrouding  
B 2.363
25. Shrouding with the price of all his property  
B 2.364
26. If there is nothing except one piece of cloth  
B 2.365
27. If sufficient cloth for shroud is not available  
B 2.366
28. Preparing shroud before one's death  
B 2.367
29. Women accompanying funeral procession  
B 2.368
30. Women mourning for dead other than her husband  
B 2.369, B 2.370, B 2.371
31. Visiting graves  
B 2.372
32. "The deceased is punished because of the weeping of some of his relatives"  
B 2.373, B 2.374, B 2.375, B 2.376, B 2.377
33. Wailing  
B 2.378, B 2.379, B 2.380, B 2.381
34. "He who tears his clothes is not from us"  
B 2.382
35. Sorrow of the Prophet or Sad bin Khaula  
B 2.383
35. Sorrow of the Prophet or Sad bin Khaula  
B 2.383
36. Shaving the head on the falling of a calamity
37. "He who slaps his cheeks is not from us"  
B 2.384
38. Prohibition of wailing  
B 2.385
39. Looking sad when afflicted with a calamity  
B 2.386, B 2.387
40. Showing no signs of sorrow on calamity  
B 2.388
41. Patience on first stroke of calamity  
B 2.389
42. "Indeed, we are grieved by your separation"  
B 2.390
43. Weeping near a patient  
B 2.391

44. Scolding those who cry aloud  
B 2.392, B 2.393
45. Standing for the funeral procession  
B 2.394
46. Sitting after standing for funeral procession  
B 2.395, B 2.396
47. Accompanying funeral procession and sitting  
B 2.397
48. Standing for funeral procession of a Jew  
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49. Men, not women, are to carry the coffin  
B 2.400
50. Hurrying with the coffin  
B 2.401
51. Saying by the dead: "Take me quickly"  
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52. Aligning behind the Imam for funeral prayers  
B 2.403
53. The rows for funeral prayer  
B 2.404, B 2.405, B 2.406
54. Boys in rows with men for funeral prayer  
B 2.407
55. The tradition of the funeral prayer  
B 2.408
56. Superiority of following the funeral procession  
B 2.409
57. Waiting till deceased is buried  
B 2.410
58. Boys offering funeral prayers  
B 2.411
59. Offering funeral prayer at Musalla or in Mosque  
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60. Establishing mosques over graves  
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61. Funeral prayer for woman who died in childbirth  
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62. Position of Imam when offering funeral prayer  
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64. Recitation of Surat-ul-Fatiha in funeral prayer  
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65. Offering funeral prayer on the grave after burial  
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66. Deceased hears the footsteps of the living  
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67. Desiring to be buried in Sacred Land e.g. Medina  
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68. Burial at night  
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69. Building of mosques on graves  
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70. Getting down into the grave of a woman  
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71. The funeral prayer of a martyr  
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74. Who should be put in the Lahd first  
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80. Placing a leaf of a date-palm over the grave  
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90. Dead children of Muslims  
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►Fiqh-us-Sunnah

## Fiqh 4.16

### What Should be Done When Someone Dies

6. Prepare the body for burial **without delay**



This is based on a report, recorded by Abu Daw'ud from al-Husayn ibn Wujuh that when Talhah ibn al-Bara fell ill, the Prophet, peace upon him, said: "I see that Talhah is on the verge of death. Inform me about him (when he passes away) and make immediate preparations for his burial, for **a Muslim's remains should not be left long with his family after his death.**"

► Sahih Al-Bukhari Hadith

### **Hadith 2.462** Narrated by **Abu Said Al Khudri**

Allah's Apostle said, "When the funeral is ready (for its burial) and the people lift it on their shoulders, then if the deceased is **a righteous person he says, 'Take me ahead,'** and if he is not a righteous one then he says, 'Woe to it (me)! Where are you taking it (me)?' And his voice is audible to everything except human beings; and if they heard it they would fall down unconscious."

► Sahih Al-Bukhari Hadith

### **Hadith 2.402** Narrated by **Abu Said Al Khudri**

The Prophet said, "When a funeral is ready and the men carry the deceased on their necks (shoulders), if it was **pious then it will say, 'Present me quickly'**, and if it was not pious, then it will say, 'Woe to it (me), where are they taking it (me)?' And its voice is heard by everything except mankind and if he heard it he would fall unconscious."

► Fiqh-us-Sunnah

### **Fiqh 4.16**

## **What Should be Done When Someone Dies**

It is sunnah to do the following when a person dies:

1. Advise the dying person to say: "La ilaha illa-Allah" (there is no god but Allah). It is narrated on the authority of Abu Sa'id al-Khudri that the Prophet, peace be upon him, said: "Prompt your dying people to say: 'La ilaha illa-Allah'." (Muslim, Abu Daw'ud, Tirmidhi) Another report on the authority of Mu'adh ibn Jabal states that the Messenger of Allah, peace be upon him, said: "He whose last words are 'La ilaha illa- Allah' shall enter Paradise." (Narrated by Abu Daw'ud; Al-Hakim considers it a sound hadith)

This prompting (talqin) is necessary only when the dying person is unable to utter the shahadah (La ilaha illa- Allah . . . ). If such a person is able to utter these words then there is no need for prompting, but he should rather be advised to do so. Such advice is useful in cases of persons who are in possession of their faculties of reason and speech. If one is already mentally impaired such advice cannot be of benefit.

But one who is unable to speak might say these words in his heart. The scholars are of the opinion that no pressure should be put on the dying person. So one should not say to him, "Say, 'La ilaha ill-Allah'," lest he should become annoyed and utter something improper. One may say the shahadah, however, in such a way that the dying person might be able to hear it and repeat it. If he utters it once, he should not be asked to repeat it unless he says some words after it. In such a case he should be asked to repeat shahadah to ensure that it be his last utterance.

Most scholars are of the opinion that one attending a dying person may repeat only the words: "La ilaha ill-Allah," according to the apparent meaning of the hadith. Others are of the opinion that the dying person should be prompted to utter the two testimonies (that is, "I bear witness that there is no god but Allah, and I bear witness that Muhammad is His servant and Messenger"). The purpose is to remind him of the Oneness of Allah, which includes both of the two testimonies.

- Lay the dying person so that the qibla is on his right side. To this effect it is recorded that Abu Qatadah said: "Upon arrival in Madinah, the Prophet, peace be upon him, enquired about a person called al-Bara ibn Ma'rur. The people told the Prophet, peace be upon him, that he had died, and had willed one-third of his property to the Prophet, peace be upon him, and that his face be turned toward the Ka'bah at the time of his death. Hearing this, the Prophet, peace be upon him, said: 'He has been true to his innate nature. I return the one-third of his property to his children.' Then the Prophet, peace be upon him, left and offered a prayer for him and prayed, saying: 'O Allah! Forgive him, have mercy on him, and cause him to enter Your Paradise. Indeed, You have accepted this prayer'." (Narrated by Al-Baihaqi and Al-Hakim, who observes: "I know of no hadith, other than this one, with regard to turning the face of a dying person toward Ka'bah.")

Ahmad reported that Fatimah, the daughter of the Prophet, peace be upon him, at the time of her death, turned toward the Ka'bah and placed her right hand under her head. This is the sleeping position recommended by the Prophet, peace be upon him, and in a grave, a dead body should also be placed in the same position. A report recorded from Ash-Shafi'i says: The body of the deceased should be laid flat on his back with his feet toward the Ka'bah, and his face raised a little, facing it. The majority of scholars, however favor the first position and hold it to be preferable.

3. Recite Surah Ya Sin from the Qur'an. (Surah 36 of the Qur'an) This is reported by Ahmad, Abu Daw'ud, Nasa'i, Al-Hakim, and Ibn Hibban, and the last two of them grade it as a sound hadith. They report also on the authority of M'aqil ibn Yasar, that the Prophet, peace be upon him, said: "Ya Sin is the heart of the Qur'an. Whoever recites it seeking the pleasure of Allah and the hereafter will receive Allah's forgiveness. So recite it to your dead." (Ibn al-Qattan considers this hadith weak and manifests some confusion, doubt, and even ignorance about some of its narrators. Ad-Dar al-Qutni is reported to have said: "In the chain of narrators of this hadith there is confusion. **Its text is obscure and is not Correct.**

Ibn Hibban observes: This hadith refers to the recitation of **Ya Sin for those on the eve of death** and not for those already dead. This interpretation is supported by Ahmad, who recorded in his Al-Musnad that Safwan states: "The most eminent

scholars say: 'The recitation of Surah Ya Sin at the time of a person's death makes death easy for him'. "The compiler of Musnad al-Firdaus attributes this hadith to Abu ad-Darda and Abu Dharr. They both narrated: **"The Prophet, peace be upon him, said: 'If any person is on his deathbed and Ya Sin is recited to him, Allah makes his suffering easier'."**

4. Close the eyes of the deceased. It is narrated by Muslim that the Prophet, peace be upon him, went to visit Abu Salmah. He saw that his eyes were wide open and blank with the stare of death. So the Prophet, peace be upon him, closed his eyes and said: "Verily, when a soul is seized, the eyesight follows it."
5. Cover the deceased: 'Aishah said: "When the Messenger of Allah died, he was covered with a piece of cloth that had some designs on it." This is reported by Bukhari and Muslim. The objective here is clearly to safeguard the respect and dignity of the deceased in death against prying eyes and against the exposure of his or her body to the idle curiosity of those looking for changes in its physical condition and features.

There is a consensus among scholars regarding the permissibility of kissing a dead person. The Prophet, peace be upon him, kissed 'Uthman ibn Maz'un after his death. Similarly, when the Prophet died, Abu Bakr leaned over him and kissed him between his eyes saying: "O my Prophet! O my best friend! !"

6. Prepare the body for burial without delay, as soon as death is confirmed (by specialists i. e., a qualified physician or the like)
5. Cover the deceased: 'Aishah said: "When the Messenger of Allah died, he was covered with a piece of cloth that had some designs on it." This is reported by Bukhari and Muslim. The objective here is clearly to safeguard the respect and dignity of the deceased in death against prying eyes and against the exposure of his or her body to the idle curiosity of those looking for changes in its physical condition and features.

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6. Prepare the body for burial without delay, as soon as death is confirmed (by specialists i. e., a qualified physician or the like)

The guardian of the deceased should wash, wrap, and arrange for the burial of the body soon after the funeral prayer for the deceased, because the body might deteriorate if burial is delayed. This is based on a report, recorded by Abu Daw'ud from al-Husayn ibn Wujuh that when Talhah ibn al-Bara fell ill, the Prophet, peace upon him, said: "I see that Talhah is on the verge of death. Inform me about him (when he passes away) and make immediate preparations for his burial, for a Muslim's remains should not be left long with his family after his death."

The burial may be delayed only for the guardian, provided no physical deterioration in the condition of the body is feared from such delay. Ahmad and Tirmidhi report on the authority of Ali ibn Abu Talib that the Prophet, peace be upon him, said: "O Ali, never delay three things: prayer when its time approaches, the funeral when death is confirmed, and marrying a widow or a divorcee when a suitable match is found for her."

7. Settle the debt of the deceased. Ahmad, Ibn Majah, and Tirmidhi have recorded a hadith on the authority of Abu Hurairah that the Messenger of Allah said: "A believer's soul remains in suspense until all his debts are paid off." Tirmidhi considers this a sound hadith.

This means that the judgement regarding a soul's salvation or perdition or its entry into Paradise is held in abeyance until its debts are fully paid off and settled. This applies to a person who leaves some property upon his death. His debt should be paid out of the property that he leaves behind. In the case of a person who dies in debt which he sincerely intended to pay, but has no property (nor leaves any behind to pay his debt), according to a confirmed report, his debt will be settled by Allah, the Exalted. Concerning a person who dies in debt with sufficient means to pay it and was willing to do so, but his heirs do not pay it, Bukhari records on the authority of Abu Hurayrah that the Prophet, peace be upon him, said: "If anyone takes other people's

money with the intention to repay it and then he or she should die without settling the debt, Allah will pay the debt on his behalf. And if anyone takes money or property (of others) with the intention of destroying it, Allah will destroy him."

A hadith recorded by Ahmad, Abu Nu'aym, Al-Bazzar, and At-Tabarani from the Prophet, peace be upon him, says: "The debtor will be summoned before Allah on the Day of Judgement. Then Allah will ask him: 'O Son of Adam! Why did you incur debt and infringe on others' rights?' The man would reply: 'My Lord! You know I took it, but I neither abused nor lost it. It was stolen or burned in a fire or lost its value.' Allah, the Almighty and Exalted, will say: 'My slave has told the truth, and I am more entitled (than anyone else) to settle his debt. Then Allah will issue a command and something will be placed on his scales causing his good deeds to outweigh his bad ones. And so, by Allah's Grace, he will enter Paradise'."

The Prophet, peace be upon him, did not perform funeral prayers for those who had died in debt. When, however, Allah the Almighty, granted him certain lands as a result of conquests, and the community's wealth increased, he offered funeral prayer for them and settled their debts.

Bukhari reports that the Messenger of Allah, peace be upon him, said: "I am nearer to the believers than their own selves. So if someone dies leaving behind debt, but no wherewithal to settle it, we shall pay his debt, and if someone dies and leaves some estate behind him, it is for his heirs (to pay his debt)."

This hadith shows that the debt of a deceased Muslim may be paid from the public exchequer out of the zakah funds specified as the portion for the people in debt. This is one of the prescribed categories of zakah recipients. Death by itself does not annul one's debt or other responsibilities to the living.

### ► Sahih Al-Bukhari Hadith

Hadith 2.332 Narrated by

#### Abu Huraira

I heard Allah's Apostle saying, "The rights of a Muslim on the Muslims are to follow the funeral processions, to accept invitation and to reply the sneezer (see Hadith No 331).

## Fiqh 4.54a

A certain etiquette is recommended while walking in a funeral procession or carrying a coffin:

1. Carrying a coffin and accompanying it to the graveyard is recommended. According to the sunnah it is preferable to go all around the coffin while carrying it. Ibn Majah, Al-Baihaqi, and Abu Daw'ud At-Tayalisi report that Ibn Mas'ud said: "If one walks in a funeral procession and carries the coffin, one should do so from all the sides of the coffin, for this is a sunnah of Prophet, peace be upon him." But this is optional. Abu Sa'id reported that the Prophet, peace be upon him, said: "Visit the sick, and follow the funeral procession, for it will (help) remind you of the Hereafter." This was narrated by Ahmad with a sound chain of narrators.
2. A funeral procession must proceed at a fast pace. The group reported on the authority of Abu Hurairah that the Prophet, peace be upon him, said: "Walk briskly while carrying a coffin, for if the deceased is righteous, you would be taking it to something better, and if he or she is an evil person, then you will be getting him or her off your necks." Ahmad, Nasa'i, and others reported that Abu Bakrah said: "If you had seen us following a funeral procession along with the Prophet, peace be upon him, you would have thought that we were jogging." Bukhari reported in his book on History that, when Sa'd ibn Mu'adh died, the Prophet, peace be upon him, walked at such a fast pace behind his funeral that our shoes came apart."

The author of Al-Fath said: "In short, it is preferable to walk fast in a funeral, but this should not harm or affect the coffin or put to hardship those carrying the coffin or following it, because that would defeat the Islamic goal of promoting hygiene and avoiding placing undue hardship on other Muslims." Al-Qurtubi said: "This hadith means that people should not delay the burial, because such a delay is often the result of arrogance and vanity.

3. One may walk in front of the funeral, behind it, to its right side, or left side, or close to it. There is a difference of opinion among the scholars on this point. The majority of the scholars hold that walking in front of the funeral is preferable, for the Prophet, peace be upon him, Abu Bakr, and 'Umar used to walk in front of it, as narrated by Ahmad, and compilers of Sunan.

The Hanafi school holds that walking behind a funeral is preferable, as is indicated from the words of the Prophet, peace be upon him, concerning following a funeral.

Anas ibn Malik is of the opinion that one may walk anywhere in a funeral procession, as mentioned above in the hadith of the Prophet, peace be upon him: "A rider should ride behind the funeral, whereas one on foot may walk behind it, or in front of it, or to its right side or left side, or close to it." Apparently there is no hard or fast rule in this regard, and the difference of opinion in this regard is quite legitimate.

Abdur Rahman ibn Abza reported that Abu Bakr and 'Umar used to walk in front of a funeral, while 'Ali walked behind it. When told that Abu Bakr and 'Umar were walking in front of the funeral, 'Ali remarked: "They both know that walking behind a funeral is better than walking in front of it, just as the prayer of a person in congregation (jama'ah) is better than the prayer of one offering it alone. But Abu Bakr and 'Umar did so in order to make it easy for others." This was narrated by Al-Baihaqi and Ibn Abu Shaibah. Al-Hafiz said its chain of authorities is sound.

Riding behind the funeral, without a valid excuse, is disliked in the opinion of the majority of scholars. Doing so after the burial, is not disliked, however, and is quite acceptable, as indicated by a hadith narrated by Thawban, which says that the Prophet, peace be upon him, was brought a mount to ride during a funeral, but he declined. But, when he returned after the burial and was offered a mount, he rode on it. They asked him about this (why he declined to mount during the funeral procession) and he replied: "Verily, the angels were walking with the funeral, so I did not like to ride while the angels were walking. But, when the angels left, I rode the mount." This was narrated by Abu Daw'ud, Al-Baihaqi, and Al-Hakim, who said this hadith is sound according to the criterion of Muslim and Bukhari. Tirmidhi narrated that the Prophet, peace be upon him, walked with the funeral of Ibn Ad-Dahdah, but on his way back he rode on horseback. According to Tirmidhi this is a sound hadith

This hadith does not contradict the other hadith in which the Prophet, peace be upon him, is reported to have said: "A rider must stay behind a funeral," since this may imply that such an act is disliked, though permissible. The Hanafi school holds that there is no harm in riding, although it is better to walk unless for some valid reason one is unable to do so. And in light of the above hadith a rider should stay behind the funeral procession. Al-Khattabi said: "I know of no difference of opinion amongst scholars on the point that a rider should stay behind a funeral procession."

### ► Fiqh-us-Sunnah

## Fiqh 4.56

## Actions to be Discouraged in a Funeral Procession

While accompanying a funeral procession, it is disliked to:

1. Recite or raise one's voice or any similar activity.
2. Carrying torches of fire in a funeral procession.
3. Sitting down, when one is following a funeral before those carrying the coffin put it down.
4. Remain seated when a funeral procession passes by.
5. Permit women to accompany a funeral procession.

Al-Muwatta Hadith

### Hadith 16.10

#### Walking in Front of the Bier

Yahya related to me from Malik that Hisham ibn Urwa said, "I only ever saw my father in front of a funeral procession." He added, "Then he would come to al-Baqi and sit down until the procession passed him."

Sahih Al-Bukhari Hadith

### Hadith 2.330

Narrated by

**Abdullah** Allah's Apostle said, "Anyone who dies worshipping others along with Allah will definitely enter the Fire." I said, "Anyone who dies worshipping none along with Allah will definitely enter Paradise."

► Fiqh-us-Sunnah

### Fiqh 4.51a

#### Funeral Prayer on a Grave

It is permissible to offer funeral prayer for a deceased anytime after his burial, even if a prayer was offered prior to his burial. As mentioned above, the Prophet, peace be upon him offered funeral prayer for the martyrs of Uhud after eight years.

► Fiqh-us-Sunnah

### Fiqh 4.37a

#### Reward for Offering Funeral Prayer

Abu Hurairah narrates that the Prophet, peace be upon him, said: "Whoever follows a funeral procession and offers the prayer for the deceased, will get one kerat 68 of reward. And whoever follows it and remains with it until the body is buried, will get two kerats of reward, the least of which is equal in weight to 'Mount Uhud' or he said 'one of them is like Uhud.' The narrator is not certain as to the exact words used by the Prophet, peace be upon him. This is reported by the group

► Fiqh-us-Sunnah

### Fiqh 4.88a

#### The Best Present for the Deceased

Ibn al-Qayyim said, "The best present for the deceased is an act that is most beneficial to people, for example, freeing a slave. Thus a sadaqah giving in charity is better than fasting on behalf of the deceased. The best charity is that which fulfills someone's need and is continuous. The Prophet, peace be upon him, said, "The best charity is to give people a drink of water." This applies to a place where water is scarce. Otherwise, giving someone a drink of water from a river or a canal would not be better than feeding the hungry who need food. Likewise, supplication and asking forgiveness for the deceased is beneficial to the deceased, especially when the supplicant is sincere, earnest, and humble in his supplication. Such a supplication is better than charity, just as regular prayer (salah) is better than the funeral prayer and than supplicating for the deceased by his grave.

In general, the best gift to send the deceased is freeing a slave, giving in charity, asking forgiveness for him or her, and making the Hajj (pilgrimage) on his or her behalf.

► Fiqh-us-Sunnah

### Fiqh 4.86

#### The Deeds that Benefit the Departed Souls and Proffering Reward for Good Deeds to the Messenger of Allah (peace be upon him)

There is consensus that a deceased person benefits from all good deeds for which he or she in his or her life might have been a cause. Abu Hurairah reported, "The Prophet, peace be upon him, said, 'When a person dies all his good deeds cease except for three: a continuous act of charity, beneficial knowledge, and a righteous son who prays for him'." (Muslim, and the

Sunan) Also Abu Hurairah reported, "The Prophet, peace be upon him, said, 'The righteous works that continue to benefit a believer after his death include the knowledge that he taught and spread among others, a righteous son whom he leaves behind, or a copy of the Qur'an that he bequeaths to his inheritors, or a mosque that he builds, or a rest house that he builds for the wayfarers, or a canal of water that he digs for the benefit of others, or a charity that he gives out of his property during his life while he is sound of health. He will continue to receive reward for all these even after his death.'" (Ibn Majah)

Jarir ibn Abdallah reported: "The Prophet, peace be upon him, said: 'Whoever introduces a good practice in Islam will get its reward and the rewards for all those who follow these practices after him, without any loss to their reward. And whoever introduces a bad practice in Islam will acquire its sin and the sins of all those who practice it, without any decrease in their sins.'"

An account of the righteous deeds performed by others that continue to be beneficial to the deceased is given in detail below:

2. Charity. An-Nawawi has recorded that Muslim scholars agree that charity benefits the deceased person and its reward reaches the deceased whether it is given by his or own son or by someone else. This is based on a report from Ahmad, Muslim, and others from Abu Hurairah that, "A man said to the Prophet, peace be upon him, 'My father died leaving wealth but no will. Would he be pardoned if we gave charity on his behalf?' He said: 'Yes.'" It is also reported from Al-Hasan from Sa'd ibn 'Ubadah that "his mother died and he said, 'O Messenger of Allah, my mother has died. Should I give charity on her behalf?' He said: 'Yes.' I said: 'What is the best charity?' He said, 'Offering people a drink of water.'" Al-Hasan said: "This is the drinking place of the family of Sa'd in Madinah." This is reported by Ahmad, Nasa'i, and others. Giving charity in the graveyard is not permissible and giving it during the funeral is disliked.
3. Fasting. This is based on a report by Bukhari and Muslim from Ibn 'Abbas who said, "A man came to the Prophet, peace be upon him, and said, 'My mother has died without making up for a missed month of fasting. Can I fast on her behalf?' The Prophet, peace be upon him, said, 'Would you pay her debt if she owed someone?' The man said, 'Yes.' The Prophet, peace be upon him, said, 'Allah is more deserving of payment in settlement of His debt'."
4. Performing the Pilgrimage (Hajj). This is based on a report by Bukhari from Ibn 'Abbas that "a woman of the Juhainah tribe came to the Prophet, peace be upon him, and said, 'My mother had vowed to perform pilgrimage, but she died before she could fulfill her vow. Should I do it on her behalf?' The Prophet, peace be upon him, said, 'Yes. Perform Hajj on her behalf. Would you not pay the debt of your mother if she had owed someone? Fulfill it. Allah is more deserving of receiving payment for what is due to Him'."
5. Prayer (salah). This is based on a report by Ad-Darqutni who said that "a man asked, 'O Allah's Messenger! I had parents whom I served while they lived. How can I be good to them after their death?' The Prophet, peace be upon him, said, 'Verily, among the good deeds that you can do after their death is to offer prayer (salah) for them when you pray for yourself and to fast for them when you fast for yourself.'"

An-Nawawi said, "The most well-known position of the Shafi'i school is that this does not benefit the deceased." Ahmad ibn Hanbal and a group of Shafi'i scholars hold that it does benefit the deceased. The reciter has an option. He may supplicate for the deceased to be rewarded for the recitation, saying: "O Allah! Grant the reward of what I recited to so-and-so."

Ibn Qudamah in al-Mughni stated, "Ahmad ibn Hanbal said, 'The deceased will receive the reward for every good done on his behalf. This is proved by textual evidence found on this subject. The fact that Muslims in every city gather to recite the Qur'an for the benefit of the deceased and that they have been doing so without any disagreement or disapproval show that there is consensus on this subject.'"

Those who hold that the deceased benefits by the recitation of others make it conditional upon the reciter not to accept any payment for his recitation. If the reciter is paid for reciting, it is unlawful for both the giver and the receiver, and he shall have no reward for his reciting. Abd Ar Rahman ibn Shibl reported that the Prophet, peace be upon him, said, "Recite the Qur'an, and do good deeds .... Do not neglect it, nor be extreme in it. Do not make it a means of living nor a source of your wealth." (Reported by Ahmad, At-Tabarani, and Al-Baihaqi)

Ibn al-Qayyim said, "Worship is of two types: financial and physical. The Prophet, peace be upon him, has informed us that because charity (sadaqah) benefits the deceased, all other acts of charity will also benefit the deceased, and that because fasting on his behalf benefits the deceased, all other physical acts of worship will likewise benefit the deceased. Similarly the Prophet, peace be upon him, informed us that the reward of making Hajj, which involves both physical and financial sacrifice, does indeed benefit the deceased. Thus these three types of beneficial acts of worship are supported by both the revealed texts and reason."

►Fiqh-us-Sunnah

## Fiqh 4.74

### Burial at Sea

The author of al-Mughni said: "If a person died while in a ship on the sea, then, according to Ahmad, they should wait a day or two to find a place to bury him, unless they are afraid that the corpse would decay. If they cannot find a place (on land) to bury him, then the deceased should be washed, shrouded, a funeral prayer offered for him, then tied with a heavy weight, it be thrown into the water." This is the opinion of 'Ata and Al-Hasan. Al-Hasan said, "He is to be put in a basket and then thrown into the sea." Ash-Shafi'i said: "The body should be placed on two boards and let into the sea so that the boards might take it ashore, where some people might find it and bury it. But if one throws it into the sea, one would not be committing any sin."



►Fiqh-us-Sunnah

## Fiqh 4.23a

### Preparing Food for the Bereaved Family is Encouraged

Abdullah ibn Ja'far reported that the Messenger of Allah, peace be upon him, said: "Prepare some food for the family of Ja'far, for what has befallen them is keeping them preoccupied." This is narrated by Abu Daw'ud, Ibn Majah and Tirmidhi, who grades it as a sound hadith.

The Prophet, peace be upon him, recommended this practice for it is an act of virtue and kindness and brings friends and neighbors closer to each other.

Ash-Shafi'i said: "It is recommended that the relatives of the deceased prepare enough food to feed all the deceased's family for one day and night, for it is the sunnah of the Prophet, peace be upon him, and a practice of good people."

The scholars hold it commendable to urge the deceased's family to eat so that their sorrow or excessive grief will not cause them to avoid food and thereby become weak. These scholars also hold that to offer food

to the women while they are mourning loudly is not permissible, for it would be helping them in something sinful.

All the schools of Islamic law disapprove of the deceased's family preparing food for the people coming to pay their condolences, for it adds to their grief and further encumbers them unnecessarily. Such a practice would also resemble the custom of the Arabs before Islam. Referring to this practice, Jarir says: "(In those days) we considered it a part of mourning to assemble at the deceased's house and prepare food after burial for those gathered there." Some scholars consider this to be absolutely forbidden (haram).

Ibn Qudamah observes: 'It is permissible, however, when there is genuine need for it, since sometimes people attending the funeral may be from distant places, and they have to stay with the family of the deceased, in which case the family has to host such guests.

►Fiqh-us-Sunnah

## Fiqh 4.39

### Raising of One's Hands During the Takbirs

It is sunnah to raise one's hands while uttering the first takbir. There is nothing related from the Prophet, peace be upon him, to show that he raised his hands in funeral prayer except for the first takbir. Ash-Shawkani mentions various opinions about takbirs and the arguments for them and says: "In short nothing except the first takbir is reported from the Prophet, peace be upon him. The acts and sayings of the Companions of the Prophet (may Allah bless them) by themselves do not constitute a conclusive argument. Therefore one should raise one's hands only on saying the first takbir. **For the rest of the (three) takbirs no such instruction is available**, except when one changes from one posture to another as in the regular prayer. There is no such change of posture required in the funeral prayer, **so there is no need for raising hands in other than the first "takbir"**.

►Fiqh-us-Sunnah

## Fiqh 4.54

### The Most Worthy Person to Lead a Funeral Prayer

Jurists differ as to the most worthy person to lead a funeral prayer. Some said: "The most appropriate person is the legal guardian of the deceased, then the (Muslim) ruler, then the father of the deceased, grandfather, or great grandfather, then the son or the grandson, then the one closest in relationship. This is the opinion of the Maliki and Hanbali schools. Others said: The best person is the father, then the grandfather, then the son, then the grandson, then the brother, then the nephew, then the paternal uncle, and then his son in accordance with their blood ties with the deceased. This is the opinion of Ash-Shafi'i and Abu Yusuf. Abu Hanifah and Muhammad ibn Al-Hasan, however, **are of the opinion that the preferred order is the (Muslim) ruler if present at the funeral, then the judge, then the imam of the locality, then the guardian of a deceased woman, then the nearest blood relative. Of the blood relatives, if both father and his son are present, the father should be given precedence.**

Fiqh-us-Sunnah

## Fiqh 4.53b

### Women are Permitted to Offer Funeral Prayers

**A woman, like a man, may offer a funeral prayer, singly or in a congregation.** In fact, once when Umm 'Abdallah offered funeral prayer for 'Utbah, 'Umar waited until she finished. 'Aishah ordered the body of Sa'd ibn Abi Waqqas to be brought to her so that she could offer a funeral prayer over him.

An-Nawawi said: "Women may offer (funeral) prayer in congregation just as they are permitted to perform other sunnah prayers. Al-Hasan ibn Saleh, Sufiyan Al-Thawri, Ahmad, and the Hanafi school also hold the same view. Malik, however, is of the opinion that women should offer the funeral prayer individually.

## Fiqh 4.60

### Not Attending a Funeral due to Some Forbidden Acts

The author of Al-Mughni said: "If one sees or hears something that is forbidden while attending a funeral, and one is capable of countering and rectifying it, one should do so. If not, then one may do one of two things: voice his disapproval of it, and continue with the funeral which will free one from any responsibility of any such disapproved acts, without abandoning the good for the bad. The second course open to a person



in such a case is to leave the funeral procession, especially when one is able to leave it, so that one's continued participation will not lead one to hear or see a forbidden thing."

Sahih Al-Bukhari Hadith

### **Hadith 2.398**

Narrated by

**Jabir bin Abdullah** A funeral procession passed in front of us and the Prophet stood up and we too stood up. We said, "O Allah's Apostle! This is the funeral procession of a Jew." He said, "Whenever you see a funeral procession, you should stand up."

►Fiqh-us-Sunnah

### **Fiqh 4.20**

The scholars consider it desirable that the deceased's family, friends, and other good people be informed about his death, so that they may share in the reward of participating in his funeral.

►Fiqh-us-Sunnah

### **Fiqh 4.43a**

## **Supplications after the fourth takbir**

It is preferred to supplicate for the deceased after the fourth takbir, even though the supplicant may have done so after the third takbir. This is based on a narration by Ahmad on the authority of ' Abdullah ibn Abi Awfa who said that when his daughter died, at his funeral prayer for her he made four takbirs. After the fourth takbir, he stood supplicating for as much as he did in between the other takbirs. Then he said: "The Prophet, peace be upon him, used to do the same in a funeral prayer.

Fiqh-us-Sunnah

### **Fiqh 4.44**

## **Summary for Funeral Prayer**

1. Make sure that you meet all the requirements for a formal prayer (salah);
2. Stand up with the intention of supplicating for the deceased;
3. Raise both hands with a takbir (takbirat al ihram);
4. Fold your right hand over your left hand;
5. Commence the funeral prayer with the (silent) recitation of Al-Fatihah.
6. After Al-Fatihah say another takbir,
7. Offer salutations to the Prophet, peace be upon him, and end with a takbir.
8. Now supplicate for the deceased, and end with a takbir.
9. Make a general supplication.
10. End the prayer with salutations (to the right and to the left side).

►Fiqh-us-Sunnah

### **Fiqh 4.76**

## **The Prohibition Against Talking Ill of the Dead**

It is not permissible to talk ill of the deceased Muslims or to mention their evil deeds. This is based on Bukhari's report from 'Aishah that the Prophet, peace be upon him, said: "Do not speak ill of the dead; they have seen the result of (the deeds) that they forwarded before them."

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Ibn al-Qayyim said, "The best present for the deceased is an act that is most beneficial to people, for example, freeing a slave. Thus a sadaqah giving in charity is better than fasting on behalf of the deceased. The best charity is that which fulfills someone's need and is continuous. The Prophet, peace be upon him, said, "The best charity is to give people a drink of water." This applies to a place where water is scarce. Otherwise, giving someone a drink of water from a river or a canal would not be better than feeding the hungry who need food. Likewise, supplication and asking forgiveness for the deceased

is beneficial to the deceased, especially when the supplicant is sincere, earnest, and humble in his supplication. Such a supplication is better than charity, just as regular prayer (salah) is better than the funeral prayer and than supplicating for the deceased by his grave.

In general, the best gift to send the deceased is freeing a slave, giving in charity, asking forgiveness for him or her, and making the Hajj (pilgrimage) on his or her behalf.

►Fiqh-us-Sunnah

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An account of the righteous deeds performed by others that continue to be beneficial to the deceased is given in detail below:

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4. Performing the Pilgrimage (Hajj). This is based on a report by Bukhari from Ibn 'Abbas that "a woman of the Juhainah tribe came to the Prophet, peace be upon him, and said, 'My mother had vowed to perform pilgrimage, but she died before she could fulfill her vow. Should I do it on her behalf?' The Prophet, peace be upon him, said, 'Yes. Perform Hajj on her behalf. Would you not pay the debt of your mother if she had owed someone? Fulfill it. Allah is more deserving of receiving payment for what is due to Him'."
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►Fiqh-us-Sunnah

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##### Burial at Sea

The author of al-Mughni said: "If a person died while in a ship on the sea, then, according to Ahmad, they should wait a day or two to find a place to bury him, unless they are afraid that the corpse would decay. If they cannot find a place (on land) to bury him, then the deceased should be washed, shrouded, a funeral prayer offered for him, then tied with a heavy weight, it be thrown into the water." This is the opinion of 'Ata and Al-Hasan. Al-Hasan said, "He is to be put in a basket and then thrown into the sea." Ash-Shafi'i said: "The body should be placed on two boards and let into the sea so that the boards might take it ashore, where some people might find it and bury it. But if one throws it into the sea, one would not be committing any sin."

Fiqh-us-Sunnah

#### Fiqh 4.64

Throwing Three Handfuls of Soil over the Grave

It is desirable to encourage those attending the burial to throw three handfuls of soil over the grave from the head of the body.

This is based on a hadith by Ibn Majah which says: "The Prophet, peace be upon him, once offered a funeral prayer and then went to the deceased's grave and threw three handfuls of soil from near the deceased's head." Abu Hanifah, Ash-Shafi'i, and Ahmad hold that when throwing the first handful one should say, "Of this (i.e. the earth) We created you," and on the second one should say, "And to it shall We cause you to return," and on the third handful one should say, "And of it We shall cause you to be resurrected a second time." This is based on a hadith that the Prophet, peace be upon him, said this when his daughter Umm al-Kulthum was laid in her grave. Ahmad said: "Nothing is required to be said while throwing handfuls of soil over the grave because this is a weak hadith."

►Fiqh-us-Sunnah

#### Fiqh 4.23a

##### Preparing Food for the Bereaved Family is Encouraged

Abdullah ibn Ja'far reported that the Messenger of Allah, peace be upon him, said: "Prepare some food for the family of Ja'far, for what has befallen them is keeping them preoccupied." This is narrated by Abu Daw'ud, Ibn Majah and Tirmidhi, who grades it as a sound hadith.

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The scholars hold it commendable to urge the deceased's family to eat so that their sorrow or excessive grief will not cause them to avoid food and thereby become weak. These scholars also hold that to offer food

to the women while they are mourning loudly is not permissible, for it would be helping them in something sinful.

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Ibn Qudamah observes: 'It is permissible, however, when there is genuine need for it, since sometimes people attending the funeral may be from distant places, and they have to stay with the family of the deceased, in which case the family has to host such guests.'

►Fiqh-us-Sunnah

#### Fiqh 4.49

##### Funeral Prayer for a Person Sentenced to Death for a Crime

Anyone sentenced to death by an Islamic court is to be washed and a funeral prayer should be offered for him.....

Sahih Al-Bukhari Hadith

#### Hadith 2.329 Narrated by

Abu Dhar

Allah's Apostle said, "Someone came to me from my Lord and gave me the news (or good tidings) that if any of my followers dies worshipping none (in any way) along with Allah, he will enter Paradise." I asked, "Even if he committed illegal sexual intercourse (adultery) and theft?" He replied, "Even if he committed illegal sexual intercourse (adultery) and theft."

### JEALOUSY:

66:8 - O ye who believe! turn to Allah with sincere repentance: in the hope that your Lord will remove from you your ills

5543 Whatever may have been the faults of the past, unite in good deeds, and abandon petty sectional jealousies, and Allah will remove your difficulties and distresses, and all the evils from which you suffer. Indeed He will grant you the

Bliss of Heaven and save you from any humiliation which you may have brought on yourselves by your conduct and on the revered Prophet and Teacher whose name you professed to take. (66.8)

►Sunan of Abu-Dawood

### **Hadith 2653** Narrated by **Jabir ibn Atik**

The Prophet (peace be upon him) said: There is jealousy which Allah loves and jealousy which Allah hates. That which Allah loves is jealousy regarding a matter of doubt, and that which Allah hates is jealousy regarding something which is not doubtful. There is pride which Allah hates and pride which Allah loves. That which Allah loves is a man's pride when fighting and when giving sadaqah and that which Allah hates is pride shown by oppression. The narrator Musa said: "by boasting."

## **JESUS:** See Under "Prophets"

## **JEWS:**

2:44 - The Jews say: "The Christians have naught (to stand) upon"; and the Christians say: "The **Jews** have naught (to stand) upon." Yet they (profess to) study the (same) Book. Like unto their word is what those say who know not but Allah will judge between them in their quarrel on the Day of Judgment. <sup>116</sup>

116 It is a sure sign of ignorance and prejudice when you study the same book as another or a similar one and yet are absolutely intolerant of the meaning which the other draws from it. You should know better, but you speak like the ignorant. In this case the primary reference in the word "ignorant" may be to the Pagan Arabs. (2.113)

2:135 -They say: "Become Jews or Christians if ye would be guided (to salvation)." Say thou: "Nay! (I would rather) the religion of Abraham the true and he joined not gods with Allah." <sup>134</sup>

2:140 - Or do ye say that Abraham Isma'il Isaac Jacob and the Tribes were Jews or Christians? Say: Do ye know better than Allah? Ah! who is more unjust than those who conceal the testimony they have from Allah? But Allah is not unmindful of what ye do! <sup>138</sup>

138 The alternative is with the question in the last verse. Do you dispute with us although we worship the same God as you and claim that ours is the same religion as that of your ancestors? Or do you really assert that Abraham and his son and his sons' sons, who founded the Tribes long before Moses, followed your Jewish religion as you know it? History of course proves that claim absurd. If the Christians claim that these Patriarchs knew of and followed the teaching of Jesus, the claim is still more absurd, - except in the sense of Islam that God's teaching is one in all ages. (2.140)

4:46 - Of the Jews there are those who displace words from their (right) places and say: "We hear and we disobey"; and "Hear what is not heard": and "Ra`ina"; with a twist of their tongues and a slander to faith. If only they had said: "We hear and we obey"; and "Do hear"; and "Do look at us": it would have been better for them and more proper; but Allah hath cursed them for their unbelief; and but few of them will believe. <sup>565566</sup>

565 See ii. 93, n. 98. A trick of the Jews was to twist words and expressions, so as to ridicule the most solemn teachings of Faith. Where they should have said, "We hear and we obey," they said aloud, "We hear," and whispered, "We disobey." Where they should have said respectfully, "We hear," they added in a whisper, "May you not hear," by way of ridicule. Where they claimed the attention of the Prophet, they used an ambiguous word apparently harmless, but in their intention disrespectful. (4.46)

566 See ii. 104, n. 106. "Raina" if used respectfully in the Arabic way, would have meant "Please attend to us." With a twist of their tongue, they suggested an insulting meaning, such as "O thou that takest us to pasture!" or in Hebrew, "Our bad one!" (4.46)

4:160 - For the iniquity of the Jews We made unlawful for them certain (foods) good and wholesome which had been lawful for them; in that they hindered many from Allah's way. <sup>667</sup>

667 Cf. vi. 146. The ceremonial law of the Jews forbade the eating of the flesh of the camel, rabbit and hare (Leviticus xi. 4-6), and the fat of oxen, sheep, and goats (Leviticus vii. 23), and was in other respects very strict. (4.160)

5:41- O Apostle! let not those grieve thee who race each other into unbelief: (whether it be) among those who say: "We believe" with their lips but whose hearts have no faith; or it be among the Jews men who will listen to any lie will listen even to others who have never so much as come to thee. They change the words from their (right) times and places; they say "If ye are given this take it but if not beware:" If anyone's trial is intended by Allah thou hast no authority in the

least for him against Allah. For such it is not Allah's will to purify their hearts. For them there is disgrace in this world and in the Hereafter a heavy punishment. <sup>744745746</sup>

- 744 Two classes of men are meant, viz., the Hypocrites and the Jews. For both of them Al-Mustafa laboured earnestly and assiduously, and it must have been a cause of great grief and disappointment to him that some among them showed so much insincerity, cunning, and hardness of heart. These are types not yet extinct. (5.41)
- 745 There were men among the Jews who were eager to catch up any lie against the Prophet. They had their ears open even to tales from people who had never so much as come near to the Prophet. If we understand "for" instead of "to" before "others" (for the Arabic word would bear both meanings), the sense will be: They are keen listeners or spies for any lies they can catch; and they will act as spies for others (their Rabbis, etc.) who are in the background but to whom they carry false tales. (5.41)
- 746 Cf. v. 13. The addition of the words min badi here suggests the change of words from their right times as well as places. They did not deal honestly with their Law, and misapplied it, by distorting the meaning. Or it may be that as tale-bearers they distorted the meaning by misrepresenting the context. (5.41)

5:64 - The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them We have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief. <sup>772773774775</sup>

- 772 Cf. v. 12. and ii. 245, for a "beautiful loan to Allah", and iii. 181, for the blasphemous taunt, "Then Allah is poor!" It is another form of the taunt to say, "Then Allah's hands are tied up. He is close-fisted. He does not give!" This blasphemy is repudiated. On the contrary, boundless is Allah's bounty, and He gives, as it were, with both hands outstretched,-a figure of speech for unbounded liberality. (5.64)
- 773 Their jealousy-because Al-Mustafa is chosen for Allah's Message-is so great that it only confirms and strengthens their rebellion and blasphemy. (5.64)
- 774 Cf. v. 14. where the eternal warring of the Christian sects, among themselves and against the Jews, is referred to. The reference is to the whole of the People of the Book, Jews and Christians-their internal squabbles and their external disputes, quarrels, and wars. (5.64)
- 775 The argument of the whole verse may be thus stated. The Jews blaspheme and mock, and because of their jealousy, the more they are taught, the more obstinate they become in their rebellion. But what good will it do to them? Their selfishness and spite sow quarrels among themselves, which will not be healed till the Day of Judgment. When they stir up wars, especially against the innocent, Allah's Mercy is poured down like a flood of water to extinguish them. But their wickedness continues to devise ever new mischief. And Allah loves not mischief or those who do mischief. (5.64)

5:84 - Strongest among men in enmity to the believers wilt thou find the Jews and Pagans; and nearest among them in love to the believers wilt thou find those who say: "We are Christians:" because amongst these are men devoted to learning and men who have renounced the world and they are not arrogant. <sup>789790</sup>

- 789 The meaning is not that they merely call themselves Christians, but that they were such sincere Christians that they appreciated Muslim virtues, as did the Abyssinians to whom Muslim refugees went during the persecution in Makkah. (5.82)
- 790 Qissis: I have translated as "devoted to learning," following the Commentators. it seems to be a foreign word, possibly Abyssinian rather than Syriac, as the reference seems to be to the Abyssinian Christians. Their real devotion to learning and the renunciation of the world by the Monastic Orders are contrasted with the hypocrisy and arrogance of the Pharisees and Scribes. (5.82)

9:30 - The Jews call Uzair a son of Allah and the Christians call Christ the son of Allah. That is a saying from their mouths; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the truth! <sup>128312841285</sup>

- 1283 In n. 718 to v. 18, I have quoted passages from the Old Testament, showing how freely the expression "sons of Allah" was used by the Jews. A sect of them called 'Uzair a son of Allah, according to Baidhawl. In Appendix II (Sura v.) I have shown that the constitution of Judaism dates from 'Uzair (Ezra). The Christians still call Christ the Son of Allah. (9.30)
- 1284 Taking men for gods or sons of Allah was not a new thing. All ancient mythologies have fables of that kind. There was less excuse for such blasphemies after the Prophets of Allah had clearly explained out true relation to Allah than in the times of primitive ignorance and superstition. (9.30)

17:4 - And We gave (clear) warning to the Children of Israel in the Book that twice would they do mischief on the earth and be elated with mighty arrogance (and twice would they be punished)! <sup>21732174</sup>



2173 The Book is the revelation given to the Children of Israel. Here it seems to refer to the burning words of Prophets like Isaiah. For example, see Isaiah, chap. xxiv. or Isaiah v. 20-30, or Isaiah iii. 16-26. (17.4)

2174 What are the two occasions referred to? It may be that "twice" is a figure of speech for "more than once", "often". Or it may be that the two occasions refer to (1) the destruction of the Temple by the Babylonian Nebuchadnezzar in 586 B.C., when the Jews were carried off into captivity, and (2) the destruction of Jerusalem by Titus in A.D. 70, after which the Temple was never re-built. See n. 2168 above. On both occasions it was a judgment of Allah for the sins of the Jews, their backslidings, and their arrogance. (17.4)

17:5 - When the first of the warnings came to pass We sent against you Our servants given to terrible warfare: They entered the very inmost parts of your homes; and it was a warning (completely) fulfilled. <sup>2175</sup>

2175 A good description of the war-like Nebuchadnezzar and his Babylonians. They were servants of Allah in the sense that they were instruments through which the wrath of Allah was poured out on the Jews, for they penetrated through their lands, their Temple, and their homes, and carried away the Jews, men and women, into captivity. As regards "the daughters of Zion" see the scathing condemnation in Isaiah, iii. 16-26. (17.5)

17:7 - If ye did well ye did well for yourselves; if ye did evil (ye did it) against yourselves; so when the second of the warnings came to pass (We permitted your enemies) to disfigure your faces and to enter your Temple as they had entered if before and to visit with destruction all that fell into their power. <sup>2177217821792180</sup>

2177 This is a parenthetical sentence. If anyone follows Allah's Law, the benefit goes to himself: he does not bestow a favour on anyone else. Similarly evil brings its own recompense on the doer of evil. (17.7)

2178 The second doom was due to the rejection of the Message of Jesus. "To disfigure your faces" means to destroy any credit or power you may have got: the face shows the personality of the man. (17.7)

5:13 - But because of their breach of their Covenant We cursed them and made their hearts grow hard: they change the words from their (right) places and forget a good part of the Message that was sent them nor wilt thou cease to find them barring a few ever bent on (new) deceits: but forgive them and overlook (their misdeeds): for Allah loveth those who are kind. <sup>712713714</sup>

712 Cursed them: that means that because of the breach of their Covenant, Allah withdrew His overflowing Grace from them. The withdrawal of Grace made their hearts grow hard in two ways: (1) they were no longer protected from the assaults of evil, and (2) they became impervious even to the message of forgiveness and mercy which is open to all Allah's creatures. (5.13)

713 Israel, when it lost Allah's grace as above, began to sin against truth and religion in three ways: (1) they began to misuse Scripture itself, by either taking words out of their right meaning, or applying them to things for which they were never meant; (2) in doing so, they conveniently forgot a part of the Message and purpose of Allah; and (3) they invented new deceits to support the old ones. (5.13)

714 Cf. ii. 109 and n. 110, where I have explained the different shades of meaning in the words for "forgiveness." (5.13)

5:70 - We took the Covenant of the Children of Israel and sent them Apostles. Every time there came to them an apostle with what they themselves desired not some (of these) they called impostors and some they (go so far as to) slay. <sup>780</sup>

5:71 - They thought there would be no trial (or punishment); so they became blind and deaf: yet Allah (in mercy) turned to them: yet again many of them became blind and deaf. But Allah sees well all that they do. <sup>781</sup>

81 That is, they turned away their eyes from Allah's Signs and they turned a deaf ear to Allah's Message. (5.71)

7:138 - We took the children of Israel (with safety) across the sea. They came upon a people devoted entirely to some idols they had. They said: "O Moses! fashion for us a god like unto the gods they have." He said: "surely ye are a people without knowledge. <sup>1097</sup>

1097 Who were these people? We are now in the Sinai Peninsula. Two conjectures are possible. (1) The Amalekites of the Sinai Peninsula were at perpetual war with the Israelites. They were probably an idolatrous nation, but we have very little knowledge of their cult. (2) From Egyptian history we know that Egypt had worked from very ancient times some copper mines in Sinai. An Egyptian settlement may have been here. Like all mining camps it contained from the beginning the dregs of the population. When the mines ceased to be worked, the settlement, or what remained of it, must have degenerated further. Cut off from civilisation, its cult must have become still narrower, without the refining influences which a progressive nation applies even to its idolatry. Perhaps Apis, the sacred bull of Memphis, lost all its allegorical meaning for them, and only gross and superstitious rites remained among them. The text speaks of "some idols they had," implying that they had merely a detached fragment of a completer religion. This was a snare in the path of the Israelites, whom many generations of slavery in Egypt had debased into ignorance and superstition. (7.138)



2179 Titus's destruction of Jerusalem in 70 A.D. was complete. He was a son of the Roman Emperor Vespasian, and at the date of the destruction of Jerusalem, had the title of Caesar as heir to throne. He ruled as Roman Emperor from 79 to 81 A.D. ([17.7](#))

2180 Merivale in his *Romans Under the Empire* gives a graphic account of the siege and final destruction (ed. 1890, vii. 221-255). The population of Jerusalem was then 200,000. According to the Latin historian Tacitus it was as much as 600,000. There was a famine and there were massacres. There was much fanaticism. The judgment of Merivale is: "They" (the Jews) "were judicially abandoned to their own passions and the punishment which naturally awaited them". (vii. 221). ([17.7](#))

► Sahih Al-Bukhari Hadith

**Hadith 4.662** Narrated by  
**Abu Said**

The Prophet said, "**You will follow the wrong ways, of your predecessors so completely** and literally that **if they should go into the hole of a mastigure, you too will go there.**" We said, "O Allah's Apostle! Do you mean the **Jews and the Christians?**" He replied, "Whom else?" (Meaning, of course, the Jews and the Christians.)

Sahih Al-Bukhari Hadith

**Hadith 5.277** Narrated by  
**Abu Huraira**

**The Prophet said, "Had only ten Jews (amongst their chiefs) believe me, all the Jews would definitely have believed me."**

Sahih Al-Bukhari Hadith

**Hadith 6.229** Narrated by  
**Ibn Abbas: concerning**

"As We sent down (the Scripture) on those who are divided (Jews and Christians)." ([15.90](#)) They believed in part of it and disbelieved in the other, are the Jews and the Christians.

Al-Muwatta Hadith

**Hadith 45.19**

### **The Expulsion of the Jews from Madina**

Malik said, "Umar ibn al-Khattab expelled the jews from Najran (a jewish settlement in the Yemen) and Fadak (a jewish settlement thirty miles from Madina). When the jews of Khaybar left, they did not take any fruit or land. The jews of Fadak took half the fruit and half the land, because the Messenger of Allah, may Allah bless him and grant him peace, had made a settlement with them for that. So Umar entrusted to them the value in gold, silver, camels, ropes and saddle bags of half the fruit and half the land, and handed the value over to them and expelled them."

Sahih Muslim Hadith

**Hadith 6985** Narrated by  
**AbuHurayrah**

Allah's Apostle (peace be upon him) said: The Last Hour would not come unless the Muslims will fight against the Jews and the Muslims would kill them until the Jews would hide themselves behind a stone or a tree and a stone or a tree would say: Muslim, or the servant of Allah, there is a Jew behind me; come and kill him; but the tree Gharqad would not say, for it is the tree of the Jews.

► ISL Quran Subjects

### **Jews**

1. (Also see) Children of Israel, People of the Scripture
2. Anchorites taken as lords by  
[9.31](#), [9.32](#)

3. Ascribing of partners to Allah by  
9.30, 9.31, 9.32
4. Ascribing of Uzair (Ezra) as son to Allah  
9.30
5. Banu Nadir, warning through the lesson from the exile of those of  
59.2, 59.3, 59.4
6. Blasphemy against Allah by  
5.64
7. Caution regarding  
5.49
8. Christians and, judging between  
5.48, 5.49, 5.50
9. Claim of to Paradise  
2.111, 2.112
10. Claim of to be sons of Allah  
5.18
11. Concealing of a portion of the Scripture by  
6.91
12. Covenant of with Allah  
2.93
13. Deeds of  
62.8
14. Desires of, following the  
2.120
15. Differences of with Christians regarding the Scripture  
2.113
16. Disbelief of, grieving for the  
5.41, 5.42
17. Disbelieving  
4.46, 4.160, 4.161
18. Disbelieving in the Quran  
2.91
19. Distortion of religious teachings by in order to ridicule them  
4.46
20. Distortion of words of the Scripture by  
4.45
21. Enmity of  
5.82
22. Faith of  
2.92, 3.72, 3.73
23. Friendship with  
5.51
24. Friendship in secret of the hypocrites with  
5.52, 5.53
25. Hypocrites and  
59.17
26. Judging between  
5.42, 5.43
27. Judgement by the Quran, turning away of from a  
5.49
28. Monks and rabbis taken as lords by  
9.31, 9.32
29. Pleasing the  
2.120
30. Plotting by the hypocrites with against Muslims  
59.11, 59.12

31. Rejecting of the Revelations of Allah by the 6.91
32. Religion of 2.135, 2.136, 2.137, 2.138, 2.139, 2.140
33. Religion and creed of, following the 2.120
34. Similitude of 62.5
35. Slandering of the Religion by 4.46
36. Trifling by 6.91
37. Unlawful food, and 6.146, 6.147
38. Vain desires by, following of 5.48, 5.49
39. Vain discourse by 6.91

## **JIHAD:** See under “Fighting”

Sahih Bukhari Hadith Subjects

### **Jihad**

1. 'Allah has purchased of the believers, their lives'  
B 4.41, B 4.42, B 4.43, B 4.44
2. 'O you who believe! Shall I lead you to a bargain'  
B 4.45, B 4.46
3. Men and women participating in Jihad  
B 4.47
4. The grades of the Muslim fighters  
B 4.48, B 4.49
5. Proceeding in the forenoon  
B 4.50, B 4.51, B 4.52
6. The houris and their qualities  
B 4.53
7. The wish for martyrdom  
B 4.54, B 4.55
8. Dying on the way to Jihad  
B 4.56
9. Reward of those injured in Allah's Cause  
B 4.57, B 4.58
10. The superiority of the wounded in Allah's cause  
B 4.59
11. 'Say: Can you expect for us any fate other than'  
B 4.60
12. 'Of the believers are men who have been true'  
B 4.61, B 4.62
13. Practicing good deeds before taking part in Jihad  
B 4.63
14. Being struck and killed by an arrow  
B 4.64
15. Fighting so that Islam may be superior  
B 4.65
16. The one whose feet get covered with dust in Allah's Cause  
B 4.66

17. Removing the dust which fell on one's head  
B 4.67
18. Taking a bath after fighting  
B 4.68
19. 'Think not of those who are killed'  
B 4.69, B 4.70
20. The shade of angels on the martyr  
B 4.71
21. The wish of the martyred to return to the world  
B 4.72
22. Paradise is under the blades of swords  
B 4.73
23. Wishing to beget a son to send for Jihad  
B 4.74
24. Bravery and cowardice in the battle  
B 4.74B, B 4.75
25. Seeking refuge with Allah from cowardice  
B 4.76, B 4.77
26. Describing what has been seen in the war  
B 4.78
27. The obligation of general call to arms  
B 4.79
28. An infidel killing a Muslim  
B 4.80A, B 4.80B
29. Preferring Jihad to fasting  
B 4.81
30. The seven martyrs other than those killed in Jihad  
B 4.82, B 4.83
31. 'Those believers who sit still'  
B 4.84, B 4.85
32. Patience during fighting  
B 4.86
33. Rousing and exhorting people to fight  
B 4.87
34. The digging of the trench  
B 4.88, B 4.89, B 4.90
35. Reward of being held back from Jihad by a legal cause  
B 4.91, B 4.92
36. Observing fast for Allah's pleasure  
B 4.93
37. Spending in Allah's Cause  
B 4.94, B 4.95
38. The one who prepares a warrior for Jihad  
B 4.96, B 4.97
39. Embalming the dead during a battle  
B 4.98
40. The superiority of the reconnoiter  
B 4.99
41. Can the reconnoiter be sent alone  
B 4.100
42. Two persons traveling together  
B 4.101
43. The goodness of horses  
B 4.102, B 4.103
44. Jihad is carried on whether the ruler is good or bad  
B 4.104

45. Keeping a horse for the purpose of Jihad  
B 4.105
46. Naming a horse and donkey  
B 4.106, B 4.107, B 4.108, B 4.109
47. The evil omen of a horse  
B 4.110, B 4.111
48. 'And horses, mules and asses He has created  
B 4.112
49. Beating somebody else's animal  
B 4.113
50. Riding an unmanageable animal  
B 4.114
51. The share of the horse from the booty  
B 4.115
52. Leading somebody else's horse during a battle  
B 4.116
53. The saddle and the stirrup of an animal  
B 4.117
54. Riding an unsaddled horse  
B 4.118
55. A slow horse  
B 4.119
56. Horse races  
B 4.120
57. Preparing horses for races  
B 4.121
58. The distance of the race  
B 4.122
59. The she-camel of the Prophet  
B 4.123, B 4.124
60. Going to holy battles on a donkey
61. The white mule of the Prophet  
B 4.125, B 4.126
62. The Jihad of women  
B 4.127, B 4.128
63. The participation of women in a sea battle  
B 4.129
64. Man selecting one of his wives to accompany him  
B 4.130
65. Women's fighting along with men  
B 4.131
66. Women conveying waterskins to the people  
B 4.132
67. Women treating the wounded  
B 4.133
68. Women conveying the wounded and the killed  
B 4.134
69. Removing an arrow from the body  
B 4.135
70. Vigilance during holy battles  
B 4.136, B 4.137
71. Service during holy battles  
B 4.138, B 4.139, B 4.140
72. Carrying the luggage of one's companions  
B 4.141

73. Guarding Muslims from infidels  
B 4.142
74. Setting off for a holy battle with a servant boy  
B 4.143
75. Going on a sea voyage  
B 4.144
76. Seeking the help of the poor and pious people  
B 4.145, B 4.146
77. Saying so-and-so is a martyr  
B 4.147
78. 'Get ready against them all you can'  
B 4.148, B 4.149
79. Playing with spears and other arms  
B 4.150
80. The shield and shielding oneself with another's  
B 4.151, B 4.152, B 4.153, B 4.154
81. The leather shield  
B 4.155
82. Straps for suspending swords  
B 4.156
83. The decoration of swords  
B 4.157
84. Hanging one's sword on a tree at midday  
B 4.158
85. Wearing a helmet  
B 4.159
86. Breaking weapons and slaughtering animals of a dead person  
B 4.160
87. Dispersing people away from the Imam at midday  
B 4.161, B 4.162
88. Spears  
B 4.163
89. The armor of the Prophet  
B 4.164, B 4.165, B 4.166
90. Wearing a cloak on journeys and in the war  
B 4.167
91. Wearing silk in war  
B 4.168, B 4.169, B 4.170, B 4.171, B 4.172
92. The knife  
B 4.173, B 4.174
93. Fighting of the Byzantine  
B 4.175
94. Fighting with the Jews  
B 4.176, B 4.177
95. Fighting with the Turks  
B 4.178, B 4.179
96. Fighting with people with shoes made of hair  
B 4.180
97. Arranging companions at the time of defeat  
B 4.181
98. Asking Allah to defeat and shake the pagans  
B 4.182, B 4.183, B 4.184, B 4.185, B 4.186
99. A Muslim teaching the people of the Scriptures  
B 4.187
100. Asking Allah to bestow guidance upon the pagans  
B 4.188



101. The invitation of the Jews and Christians to Islam  
B 4.189, B 4.190
102. The invitation of the Prophet to the people to embrace Islam  
B 4.191, B 4.192, B 4.193, B 4.194, B 4.195, B 4.196
103. Concealing the true destination of a Ghazwa  
B 4.197, B 4.198, B 4.199
104. Setting out after midday  
B 4.200
105. Setting out in the last part of the month  
B 4.201
106. Traveling in Ramadan  
B 4.202
107. Bidding farewell
108. Listening to and obeying the Imam  
B 4.203
109. The Imam ruler should be defended by the Muslims  
B 4.204
110. Taking a pledge of allegiance not to flee during a battle  
B 4.205, B 4.206, B 4.207, B 4.208
111. The Imam ordering the people to do only what they are able  
B 4.209
112. Delay of the fighting  
B 4.210
113. Asking permission of the Imam to participate in the holy battle  
B 4.211
114. One recently married taking part in Jihad
115. Taking part in Jihad after the consummation of marriage
116. The Imam setting out before the people  
B 4.212
117. Being quick and making the horse gallop  
B 4.213
118. Setting out alone at the time of fright
119. Wages given to somebody to fight on someone's behalf  
B 4.214, B 4.215, B 4.216
120. The share of the laborer from the war booty  
B 4.217
121. The flag of the Prophet  
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122. "I have been made victorious"  
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## JINNS:

6:100 - Yet they make the Jinns equals with Allah though Allah did create the Jinns; and they falsely having no knowledge attribute to Him sons and daughters. Praise and glory be to Him! (for He is) above what they attribute to Him!. <sup>929</sup>

929 Jinns: who are they? In xviii. 50 we are told that Iblis was one of the Jinns, and it is suggested that that was why he disobeyed the Command of God. But in that passage and other similar passages, we are told that God commanded the angels to bow down to Adam, and they obeyed except Iblis. That implies that Iblis had been of the company of angels. In many passages Jinns and men are spoken of together. In lv. 14-15, man is stated to have been created from clay, while Jinns from a flame of fire. The root meaning of junna, yujannu, is "to be covered or hidden," and janna yajunnu, in the active voice, "to cover or hide," as in vi. 76. Some people say that jinn therefore means the hidden qualities or capacities in man; others that it means wild or jungle folk hidden in the hills or forests. I do not wish to be dogmatic, but I think, from a collation and study of the Quranic passages, that the meaning is simply "a spirit," or an invisible or hidden force. In folklore stories and romances like the Arabian Nights they become personified into fantastic forms, but with them we are not concerned here. (6.100)

6:128 - One day will He gather them all together (and say): "O ye assembly of Jinns! much (toll) did ye take of men." Their friends amongst men will say: "Our Lord! we made profit from each other: but (alas!) we reached our term which Thou didst appoint for us." He will say: "The fire be your dwelling-place you will dwell therein for ever except as Allah willeth." For thy Lord is full of wisdom and knowledge. <sup>948949950951</sup>

949 I.e., you have misled a great number of human beings. (6.128)

950 It is common experience that the forces of evil make an alliance with each other, and seem thus to make a profit by their mutual log-rolling. But this is only in this material world. When the limited term expires, their unholy bargains will be exposed, and there will be nothing but regrets. (6.128)

951 Eternity and infinity are abstract terms. They have no precise meaning in our human experience. The qualification, "except as God willeth," makes it more intelligible, as we can form some idea -however inadequate- of a Will and Plan, and we know God by His attribute of Mercy as well as of Justice. (6.128)

6:130 - O ye assembly of Jinns and men! came there not unto you apostles from amongst you setting forth unto you of the meeting of this day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. So against themselves will they bear witness that they rejected faith. <sup>953</sup>

953 **"Apostles from amongst you."** This is addressed to the whole gathering of men and Jinns. Are the Jinns but disembodied spirits of evil men? ([6.130](#))

11:119 - Except those on whom He hath bestowed His Mercy: and for this did He create them: and the Word of thy Lord shall be fulfilled: "I will fill Hell with jinns and men all together." <sup>1623</sup>

1623 Cf. vii. 18 and vii. 179. If Satan and his evil soldiers tempt men from the path of rectitude, the responsibility of the tempted, who choose the path of evil, is no less than that of the tempters, and they will both be involved in punishment together. ([11.119](#))

15:27 - And the Jinn race We had created before from the fire of a scorching wind. <sup>1967</sup>

1967 Cf. vi. 100 and n. 929. ([15.27](#))

17:88 - Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an they could not produce the like thereof even if they backed up each other with help and support." <sup>22882289</sup>

2288 For the meaning of "Jinns", see n. 929 to vi. 100. ([17.88](#))

2289 The proof of the Qur'an is in its own beauty and nature, and the circumstances in which it was promulgated. The world is challenged to produce a Book like it and has not produced one. It is the only revealed Book whose text stands pure and uncorrupted today. Cf., for a similar challenge, ii. 23, x. 38, and xi. 13. ([17.88](#))

18:50 - Behold! We said to the angels "Bow down to Adam": they bowed down except Iblis. He was one of the Jinns and he broke the Command of his Lord. Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrongdoers! <sup>2392239323942395</sup>

2392 Cf. ii. 34, where the story is told of the fall of mankind through Adam. Here the point is referred to in order to bring home the individual responsibility of the erring soul. Iblis is your enemy; you have been told his history; will you prefer to go to him rather than to the merciful Allah, your Creator and Cherisher? What a false exchange you would make! ([18.50](#))

2393 Cf. vi. 100, n. 929. ([18.50](#))

2394 Satan's progeny: we need not take the epithet only in a literal sense. All his followers are also his progeny. ([18.50](#))

2395 Out of the limited free-will that man has, if he were to choose Evil instead of Good, Satan instead of Allah, what a dreadful choice it would be! It would really be an evil exchange. For man is Allah's creature, cared for and cherished by Him. He abandons his Cherisher to become the slave of his enemy! ([18.50](#))

34:12 - And to Solomon (We made) the Wind (obedient): its early morning (stride) was a month's (journey) and its evening (stride) was a month's (journey); and We made a Font of molten brass to flow for him; and there were Jinns that worked in front of him by the leave of his Lord and if any of them turned aside from Our command We made Him taste of the Penalty of the Blazing Fire. <sup>380338043805</sup>

3803 Cf. xxi. 81-82, n. 2736, and xxxviii. 36-38. See also xxvii. 38-39. The winds are swift and can cover in a short morning's or evening's flight the distance which it takes a whole month to cover on foot or by bullock cart. In our own day, with air speeds of 400 miles and more per hour, this seems a moderate statement. ([34.12](#))

3804 In the Old Testament, II. Chronicles, Chapters iii., and iv., are described the various costly materials with which Solomon's Temple was built, and it was furnished with vessels, candle-sticks, lamps, censers, etc. "Solomon made all these vessels in great abundance: for the weight of the brass could not be found out" (II. Chronicles, iv. 18). ([34.12](#))

34:13 - They worked for him as he desired (making) Arches Images Basins as large as Reservoirs and (cooking) Cauldrons fixed (in their places): "Work ye sons of David with thanks! But few of My servants are grateful!" <sup>38063807</sup>

3808 This statement illustrates three points: (1) however great and glorious human power and grandeur may be, it is only for a time, and it may fade away even before people know of its decline; (2) the most remarkable events may be brought to light, not by a flourish of trumpets, but by a humble individual, unknown and unseen, who works imperceptibly and undermines even so strong a thing as staff, on which a great man may lean; (3) work done by men merely on the basis of brute Strength or fear, as in the case of the Jinns, will not endure. This is brought up in strong contrast against the Power and Majesty of Allah, which will endure, which cannot be sapped, and which can only be fully appreciated by a training of the will and heart. In the same way, in David's story above, his mighty strength as a

warrior (see ii. 251) and his skill in making armour are only to be valued when used, as it was used, in the service of Allah, in righteous works (xxxiv. 1 1). (34.14)

- 3809 The Jinns looked upon their work as a Penalty, and so it became to them. The people who worked at the Temple of Solomon as the People of David worked and gloried in their work as a thanksgiving to Allah, and their work became sanctified. The Jinns knew nothing of hidden secrets; they only saw the obvious, and had not even the significance of the little worm that slowly gnawed away Solomon's staff. (34.14)

34:41 - They will say "Glory to thee! Our (tie) is with thee as Protector not with them. Nay but they worshipped the Jinns: most of them believed in them." 38513852

- 3851 Wali in Arabic may mean Friend either in the sense of Protector and Benefactor or in the sense of the Beloved. The tie of benevolence, confidence, and friendship is implied, either active or passive. The angels first proclaim their dependence on Allah and their need of His protection, and then disclaim any idea of their having protected or encouraged the false worshippers to worship beings other than Allah. They go further, and suggest that when men pretended to worship angels, they worshipped, not angels, but Jinns. See next note. (34.41)

- 3852 Jinns: see vi. 100 and n. 929. The false worshippers pretended to worship the bright and radiant angels of good, but in reality worshipped the dark and hidden forces of evil, in the life around them. They trusted and believed in such forces of evil, although such forces of evil had really no power. (34.41)

46:29 - Behold We turned towards thee a company of Jinns (quietly) listening to the Qur'an: when they stood in the presence thereof they said "Listen in silence!" When the (reading) was finished they returned to their people to warn (them of their sins). 4809

- 4809 A company of Jinns. Nafar (company) may mean a group of from three to ten persons. For Jinns, see n. 929 to vi. 100. They listened to the reading of the Qur'an with great respect. The next verse shows that they had heard of the Jewish religion, but they were impressed with the Message of Islam, and they seem to have gone back to their people to share the Good News with them. (46.29)

46:30 - They said "O our people! We have heard a Book revealed after Moses confirming what came before it: it guides (men) to the Truth and to a Straight Path.

51:56 - I have only created jinns and men that they may serve Me. 5032

- 5032 Creation is not for idle sport or play: xxi. 16. Allah has a serious Purpose behind it, which, in our imperfect state, we can only express by saying that each creature is given the chance of development and progress towards the Goal, which is Allah. Allah is the source and centre of all power and all goodness, and our progress depends upon our putting ourselves into accord with His Will. This is His service. It is not of any benefit to Him: see the next two verses: it is for our own benefit. (51.56)

55:15 - And He created Jinns from fire free of smoke: 5182

- 5182 For the meaning of Jinn, see n. 929 to vi. 100. They are spirits, and therefore subtle like a flame of fire. Their being free from smoke implies that they are free from grossness, for smoke is the grosser accompaniment of fire. (55.15)

55:33 - O ye assembly of Jinns and men! if it be ye can pass beyond the zones of the heavens and the earth pass ye! not without authority shall ye be able to pass! 5194

- 5194 Cf. vi. 130, where the Jinns and men are addressed collectively. That whole passage, vi. 130-134, should be read as a commentary on this verse. 'If you think that because you do things in secret, or because some of your sins do not seem to meet their inevitable punishment or some of your good deeds seem to go unnoticed, do not be deceived. Judgment will soon come. You cannot possibly escape out of the zones in which your lives have been cast, without authority from Allah. Be grateful to Allah for the chances He has given you'. "All that hath been promised unto you will come to pass: nor can ye frustrate it in the least bit" (vi. 134). (55.33)

72:1 - Say: It has been revealed to me that a company of Jinns listened (to the Qur'an). They say 'We have really heard a wonderful Recital! 572757285729

- 5727 Cf. xlv. 29-32, n. 4809. The Jinns had evidently heard of previous revelations, that of Moses (xlv. 30), and the error of Trinitarian Christianity (lxxii. 3). The community from which they come have all sorts of good and bad persons, but they are determined to preach the good Message of Unity which they have heard and believed in. (72.1)

- 5728 For Jinns, see n. 929 to vi. 100. (72.1)

- 5729 The Holy Qur'an would be to them a wonderful Recital-both in subject-matter and in the circumstance that it had come in Arabia among a pagan and ignorant nation. (72.1)

114:1 - Say: I seek refuge with the Lord and Cherisher of Mankind 63076308

114:4 - From the mischief of the Whisperer (of Evil) who withdraws (after his whisper) 6309

- 6309 Evil insinuates itself in all sorts of insidious ways from within so as to sap man's will, which was given to man by Allah. This power of evil may be Satan, or evil men or the evil inclinations within man's own will: for there are "evil ones



among men and Jinns, inspiring each other with flowery discourses by way of deception" (vi. 112). They secretly whisper evil and then withdraw, to make their net the more subtle and alluring. (114.4)

### 114:6 - Among Jinns and among Men. <sup>6310</sup>

6310 This last clause amplifies the description of the sources from which the whisper of evil may emanate: they may be men whom you may see or invisible spirits of evil working within. See last note. So long as we put ourselves in Allah's protection, and trust in Allah, evil cannot really touch us in our essential and inner life. (114.6)

Sahih Muslim Hadith

**Hadith 6246** Narrated by  
**AbuDharr**

Allah's Apostle (peace be upon him) stated that Allah, the Exalted and Glorious, said: My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another. My servants, all of you are liable to err except one whom I guide on the right path, so seek right guidance from Me so that I may direct you to the right path. O My servants, all of you are hungry (need) except the one whom I feed, so beg food from Me, so that I may give it to you. O My servants, all of you are naked (need clothes) except the one whom I provide with garments, so beg clothes from Me, so that I may clothe you. O My servants, you commit error night and day and I am there to pardon your sins, so beg pardon from Me so that I may grant you pardon. O My servants, even if the first amongst you, the last amongst you, even if the whole of the human race, and that of the Jinns, become (equally) God-conscious like the heart of a single person amongst you, nothing will add to My Power. O My servants, even if the first amongst you, the last amongst you, the whole human race, and that of the Jinns too become in unison the most wicked (all beating) like the heart of a single person, it will cause no loss of My Power. O My servants, even if the first amongst you, the last amongst you, the whole human race, and that of Jinns also, all stand in one place and you ask Me and I confer upon every person what he asks for, it will not in any way cause any loss to Me (even less) than that which is caused to the ocean by dipping a needle in it. My servants, these deeds of yours, which I am recording for you, I shall reward you for them. So he who finds good should praise Allah and he who does not find it should not blame anyone but himself. Sa'id said that when Abuldris Khawlani narrated this hadith he knelt down.

Sahih Al-Bukhari Hadith

**Hadith 4.533** Narrated by  
**Jabir bin Abdullah**

The Prophet said, "Cover your utensils and tie your water skins, and close your doors and keep your children close to you at night, as the Jinns spread out at such time and snatch things away. When you go to bed, put out your lights, for the mischief-doer (i.e. the rat) may drag away the wick of the candle and burn the dwellers of the house." Ata said, "The devils." (instead of the Jinns).

Sunan of Abu-Dawood

**Hadith 6** Narrated by  
**Zayd ibn Arqam**

The Apostle of Allah (peace be upon him) said: These privies are frequented by the jinns and devils. So when anyone amongst you goes there, he should say: "I seek refuge in Allah from male and female devils."

Sahih Muslim Hadith

**Hadith 7134** Narrated by

Allah's Apostle (peace be upon him) said: The Angels were born out of light and the Jinns were born out of the spark of fire and Adam was born as he has been defined (in the Qur'an) for you (i.e. he is fashioned out of clay).

## JIZYA:

9:29 - Fight those who believe not in Allah nor the Last Day nor hold that forbidden which hath been forbidden by Allah and His apostle nor acknowledge the religion of truth (even if they are) of the People of the Book until they pay the Jizya with willing submission and feel themselves subdued. <sup>12811282</sup>

1281 Jizya: the root meaning is compensation. The derived meaning, which became the technical meaning, was a poll-tax levied from those who did not accept Islam, but were willing to live under the protection of Islam, and were thus tacitly willing to submit to its ideals being enforced in the Muslim State. There was no amount permanently fixed for it. It was

in acknowledgment that those whose religion was tolerated would in their turn not interfere with the preaching and progress of Islam. Imam Shafi'i suggests one dinar per year, which would be the Arabian gold dinar of the Muslim States. The tax varied in amount, and there were exemptions for the poor, for females and children (according to Abu Hanifa), for slaves, and for monks and hermits. Being a tax on able-bodied males of military age, it was in a sense a commutation for military service. But see the next note. (9.29)

- 1282 'An Yadin (literally, from the hand) has been variously interpreted. The hand being the symbol of power and authority. I accept the interpretation "in token of willing submission." The Jizya was thus partly symbolic and partly a commutation for military service, but as the amount was insignificant and the exemptions numerous, its symbolic character predominated. See the last note. (9.29)

Al-Muwatta Hadith

### Hadith 17.46

## Jizya on People of the Book and Magians

Yahya related to me from Malik that he had heard that Umar ibn Abd al-Aziz wrote to his governors telling them to relieve any people who payed the jizya from paying the jizya if they became muslims.

Malik said, "The sunna is that there is no jizya due from women or children of people of the Book, and that jizya is only taken from men who have reached puberty. The people of dhimma and the magians do not have to pay any zakat on their palms or their vines or their crops or their livestock. This is because zakat is imposed on the muslims to purify them and to be given back to their poor, whereas jizya is imposed on the people of the Book to humble them. As long as they are in the country they have agreed to live in, they do not have to pay anything on their property except the jizya. If, however, they trade in muslim countries, coming and going in them, a tenth is taken from what they invest in such trade. This is because jizya is only imposed on them on conditions, which they have agreed on, namely that they will remain in their own countries, and that war will be waged for them on any enemy of theirs, and that if they then leave that land to go anywhere else to do business they will have to pay a tenth. Whoever among them does business with the people of Egypt, and then goes to Syria, and then does business with the people of Syria and then goes to Iraq and does business with them and then goes on to Madina, or Yemen, or other similar places, has to pay a tenth.

Sahih Al-Bukhari Hadith

### Hadith 3.425 Narrated by Abu Huraira

Allah's Apostle said, "By Him in Whose Hands my soul is, son of Mary (Jesus) will shortly descend amongst you people (Muslims) as a just ruler and will break the cross and kill the pig and abolish the Jizya (a tax taken from the non-Muslims who are in the protection of the Muslim government). Then there will be abundance of money and nobody will accept charitable gifts.

**JOB:** - See under "Prophets"

**JOHN:** - See under "Prophets"

**JONAH:** - See under "Prophets"

**JOSEPH:** - See under "Prophets"

## JOURNEY: -

2:184 - (Fasting) for a fixed number of days; but if any of you is ill or on a journey the prescribed number (should be made up) from days later.

2:185 - Ramadan is the (month) in which was sent down the Qur'an as a guide to mankind also clear (Signs) for guidance and judgment (between right and wrong). So everyone of you who is present (at his home) during that month should spend it in fasting but if anyone is ill or on a **journey** the prescribed period (should be made up) by days later.

2:283 -If ye are on a journey and cannot find a scribe a pledge with possession (may serve the purpose).

334 A pledge or security stands on its own independent footing, though it is a very convenient form of closing the bargain where the parties cannot trust each other, and cannot get a written agreement with proper witnesses. (2.283)

335 The law of Deposit implies great trust in the Depositary on the part of the Depositor. The Depositary becomes a trustee, and the doctrine of Trust can be further developed on that basis. The trustee's duty is to guard the interests of the person on whose behalf he holds the trust and to render back the property and accounts when required according to the terms of the trust. This duty again is linked to the sanction of Religion, which requires a higher standard than Law. (2.283)

336 It sometimes happens that if some inconvenient piece of evidence is destroyed or concealed, we gain a great advantage materially. We are warned not to yield to such a temptation. The concealment of evidence has a serious effect on our own moral and spiritual life, for it taints the very source of higher life, as typified by the heart. The heart is also the seat of our secrets. We are told that the sin will reach our most secret being, though

the sin may not be visible or open to the world. Further, the heart is in the seat of our affections, and false dealing taints all our affections. (2.283)

4:43 -If ye are ill or on a journey or one of you cometh from offices of nature or ye have been in contact with women and ye find no water then take for yourselves clean sand or earth and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again.  
562563

17:1 - Glory to (Allah) Who did take His Servant for Journey by night from the Sacred Mosque to the Farthest Mosque whose precincts

2166 The reference is to the Isra' for which see the Introduction to this Sura. (17.1)

34:12 - And to Solomon (We made) the Wind (obedient): its early morning (stride) was a month's (journey) and its evening (stride) was a month's (journey);

►Fiqh-us-Sunnah

## Fiqh 4.144a

### Supplications for a Journey

It is preferred for a traveller to say when leaving home, "Bismillahi tawakaltu 'alallah wa la haula wala quwwata illa billah, Allahumma inni audhu bika an adilla au udalla au azilla au uzalla au azlima au uzlama au aj-hala au yuj-hala 'alayya (In the name of Allah, I repose my trust in Allah, and there is neither power nor any might except with Allah. O Allah, I seek refuge with You from leading others astray or being led astray, causing others to slip or being caused to slip by others, or doing wrong or be wronged by others, or behaving foolishly or being treated foolishly by others)." The traveller may choose whatever he wants from the supplications reported from the Prophet, peace be upon him. Some of these supplications are given below.

Fiqh-us-Sunnah

## Fiqh 2.110

### The distance one must travel before shortening one's prayer

The conclusion from the Qur'anic verse is that any traveling, be it long or short, which falls within the linguistic definition of the word "travel" would suffice to shorten one's salah, to combine them and to break the fast.

'The Messenger of Allah would pray two rak'at if he had traveled a distance of three miles or farsakh.

One farsakh is equivalent to 5,541 meters while one mile equals 1,748 meters.

Fiqh-us-Sunnah Subjects

### Supplications, Journey-going On One

1. Going on a Journey  
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2. Leaving One's House for What is Dear to Allah  
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3. Consultation and Istikharah Before Setting Out on a Journey  
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7. It is Preferred to Have Companions for the Journey  
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8. Bidding Relatives Farewell, Asking Them for Prayer, and Praying for Them  
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9. Asking the Traveler for Prayers  
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►Sunan of Abu-Dawood

### **Hadith 2592** Narrated by **AbuHurayrah**

When the Apostle of Allah (peace be upon him) proceeded on journey, he would say: O Allah, Thou art the Companion in the journey, and the One Who looks after the family; O Allah, I seek refuge in Thee from the difficulty of travelling, finding harm when I return, and unhappiness in what I see coming to my family and property. O Allah, make the length of his journey short for us, and the journey easy for us.

►Al-Muwatta Hadith

### **Hadith 54.34**

## **What to Say on Journeys**

Malik related to me that he heard that when the Messenger of Allah, may Allah bless him and grant him peace, set foot in the stirrup intending to travel, he would say, "In the name of Allah. O Allah! You are my companion in the journey and the Khalifa of my family. O Allah! Spread out the earth for us and make the journey easy for us. O Allah! I seek refuge with You from the hardship of the journey and from returning to sorrow and a distressing sight regarding property and family."

►Sahih Bukhari Hadith Subjects

## **Fasting**

34. Going on a journey after having fasted for a few days  
B 3.165
36. "It is not righteous that you fast on a journey"  
B 3.167

►Sahih Al-Bukhari Hadith

### **Hadith 2.205** Narrated by **Hafs bin Asim**

Ibn 'Umar went on a journey and said, "I accompanied the Prophet and he did not offer **optional** prayers during the journey, and Allah says: 'Verily! In Allah's Apostle you have a good example to follow.' " (33.21)

►Al-Muwatta Hadith

### **Hadith 3.12**

## **The Adhan During a Journey and Without Wudu**

Yahya related to me from Malik from Nafi that on a journey **Abdullah ibn Umar did no more than the iqama**, except for subh, when he called both the adhan and the iqama. Abdullah ibn Umar used to say, "The adhan is for an imam whom people join."

Sahih Al-Bukhari Hadith

### **Hadith 2.288** Narrated by **Qazaa Maula**

(freed slave of) Ziyad: I heard Abu Said Al-khudri narrating four things from the Prophet and I appreciated them very much. He said, conveying the words of the Prophet.

- (1) "A woman should not go on a two day journey except with her husband or a Dhi-Mahram.
- (2) No fasting is permissible on two days: 'Id-ul-Fitr and 'Id-ul-Adha.
- (3) No prayer after two prayers, i.e. after the Fajr prayer till the sunrises and after the 'Asr prayer till the sun sets.
- (4) Do not prepare yourself for a journey except to three Mosques, i.e. Al-Masjid-Al-Haram, the Mosque of Aqsa (Jerusalem) and my Mosque."

► Sahih Al-Bukhari Hadith

### **Hadith 3.167** Narrated by **Jabir bin Abdullah**

Allah's Apostle was on a journey and saw a crowd of people, and a man was being shaded (by them). He asked, "What is the matter?" They said, "He (the man) is fasting." The Prophet said, "It is not righteousness that you fast on a journey."

► Al-Tirmidhi Hadith

### **Hadith 2428** Narrated by **AbuHurayrah**

AbuHurayrah told of a man who said, "Messenger of Allah (peace be upon him), I intend to make a journey, so give me an injunction." He told him to maintain fear of Allah and say "Allah is most great" on every rising ground, and when the man turned away he said, "O Allah, make the distance short for him and make the journey easy for him."

Tirmidhi transmitted it.

► Fiqh-us-Sunnah

### **Fiqh 4.142a**

#### **Offering Two Raka'at Before the Journey**

Al-Mut'am ibn al-Miqdam reported that the Prophet, peace be upon him, said, "No one leaves anything behind with his family better than the **two raka'at of prayers** that he offers with them while intending to go on a journey." (At-Tabarani and Ibn 'Asakir as a mursal hadith)

► Fiqh-us-Sunnah

### **Fiqh 4.142b**

#### **It is Preferred to have Companions for the Journey**

Ibn 'Umar reported that the Prophet, peace be upon him, **forbade loneliness**, i.e., that a man should sleep alone at night, or go on a journey alone. (Ahmad)

Umar ibn Shu'aib reported from his father and he from his grandfather that the Prophet, peace be upon him, said, "A single horseman (traveller) is a devil, two are two devils, but three are a caravan."

► Fiqh-us-Sunnah

### **Fiqh 5.10**

#### **Hajj of a Woman**

Al-Hafiz says: "Among the Shafi'ite scholars the most commonly accepted opinion in this regard is that a woman may travel with her husband, or one of her mahram relatives, or a group of trustworthy women, or even one such (trusted) woman companion. According to one view, reported by Al-Karabisi and recorded as sound in Al-Muhadhib, a woman may travel by herself provided the way to Hajj is secure and safe. This applies to both Hajj and 'Umrah.

It is reported in Subul as-Salaam: "A group of scholars hold that an old woman may travel without being accompanied by any mahram relative."

The author of Subul as-Salaam says that Ibn Taimiyyah said: "Hajj of a woman without a mahram is valid, and likewise of a person who is financially not able to perform it."

► Sahih Al-Bukhari Hadith

### **Hadith 3.27** Narrated by **Jabir**

The Prophet forbade going to one's family at night (on arrival from a journey).

► Sahih Al-Bukhari Hadith

### **Hadith 3.26** Narrated by **Anas**

The Prophet never returned to his family from a journey at night. He used to return either in the morning or in the afternoon.

## JUDI MOUNT:

11:44 - When the word went forth: "O earth! swallow up thy water and O sky! withhold (thy rain)!" and the water abated and the matter was ended. The Ark rested on Mount Judi and the word went forth: "Away with those who do wrong!" <sup>15381539</sup>

1539 - The Biblical legend of Mount Ararat being the resting place of Noah's Ark is hardly plausible, seeing that the highest peak of Ararat is over 16,000 feet high. If it means one of the lower-peaks of the Ararat system, it agrees with the Muslim tradition about Mount Judi (or Gudi),

## JOY:-

20:130 - Therefore be patient with what they say and celebrate (constantly) the praises of thy Lord before the rising of the sun and before its setting; yea celebrate them for part of the hours of the night and at the sides of the day: that thou mayest have (spiritual) **joy**. <sup>26542655</sup>

2654 All good men must be patient with what seems to them evil around them. That does not mean that they should sit still and do nothing to destroy evil; for the fight against evil is one of the cardinal points in Islam. What they are told is that they must not be impatient: they must pray to Allah and commune with Him, so that their patience and faith may be strengthened, and they may be able the better to grapple with evil. For they thus not only get strength in this world but pleasure of Allah in the Hereafter as well. (20.130)

2655 Taraf, plural atraf, may mean sides, ends, extremities. If the day be compared to a tubular figure standing erect, the top and bottom are clearly marked, but the sides are not so clearly marked: they would be atraf (plural), not tarafain (dual). Now the prayer before sunrise is clearly Fajr; that before sunset is Asr: "part of the hours of the night" would indicate Magrib (early night, just after sunset), and Isha, before going to bed. There is left Zuhr, which is in the indefinite side or middle of the day : it may be soon after the sun's decline from noon, but there is considerable latitude about the precise hour. The majority of Commentators interpret in favour of the five Canonical prayers, and some include optional prayers. But I think the words are even more comprehensive. A good man's life is all one sweet Song of Praise to Allah. (20.130)

15:67 - The inhabitants of the City came in (mad) joy (at news of the young men). <sup>1992</sup>

1992 They were addicted to unnatural crime, and the news of the advent of handsome young men inflamed them. How true it is that at the very verge of destruction, men rush blindly to their fate, and cut off any last hope of repentance and mercy for themselves. Cf. xv. 72 below. (15.67)

1993 I understand the meaning to be that Lot, the only righteous man in the City, had frequently remonstrated with the inhabitants against their unnatural crimes, and they had forbidden him to speak to them again on behalf of any one, "as if" (they might tauntingly say) "he was the protector of all and sundry." Some Commentators understand the verse to mean: 'Did we not forbid thee to entertain any strangers?' (15.70)

25:22 - The Day they see the angels no joy will there be to the sinners that Day: the (angels) will say: "There is a barrier forbidden (to you) altogether!" <sup>3079</sup>

3079 They will not be allowed to enjoy any of the felicity or peace which will be the normal state of the new world of Reality. Their own past will stand as a barrier to shut them off. (25.22)

32:17 - No soul knoweth what is kept hid for them of joy, as a reward for what they used to do.

39:45 – When Allah the One and Only is mentioned the hearts of those who believe not in the Hereafter are filled with disgust and horror; but when (gods) other than He are mentioned behold they are filled with joy! <sup>4313</sup>

4313 To evil ones, the mention of the exclusive service of Good is hateful: they only rejoice when other motives are added, e.g., personal indulgence, ancestral custom, and numerous things in life which compete with Allah's Law in this world. (39.45)

84:7 – Then whoso is given his account in his right hand

84:9 - And will return unto his folk in **joy**.

102:8 - Then shall ye be Questioned that Day about the **joy** (ye indulged in)! <sup>6261</sup>

6261 We shall be questioned, i.e., we shall be held responsible for every kind of joy we indulge in-whether it was false pride or delight in things of no value, or things evil, or the enjoyment of things legitimate,-the last, to see whether we kept this within reasonable bounds. (102.8)

36:55 - Verily the Companions of the Garden shall that Day have **joy** in all that they do; <sup>4001</sup>



- 4001 Notice the subtle gradation in the description. First, in this verse, we have the nature of the mise en scene and the nature of the joy therein. It will be a Garden i.e., everything agreeable to see and hear and feel and taste and smell; delightfully green lawns and meadows, trees and shrubs; the murmur of streams and the songs of birds: the delicate texture of flowers and leaves and the shapes of beauty in clouds and mist; the flavours of fruits; and the perfumes of flowers and scents. The joy in the Garden will be an active joy, without fatigue: whatever we do in it, every employment in which we engage there, will be a source of joy without alloy. (36.55)

Hadith Qudsi

### Hadith Qudsi 10

Fasting is Mine and it I who give reward for it. [A man] gives up his sexual passion, his food and his drink for my sake. Fasting is like a shield, and he who fasts has two **joys**: a joy when he breaks his fast and a joy when he meets his Lord. The change in the breath of the mouth of him who fasts is better in Allah's estimation than the smell of musk.

47:15 - Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible: rivers of milk of which the taste never changes; rivers of wine a **joy** to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels (to pieces)? 4833483448354836

- 4883 Now comes out another motive behind the minds of the laggards. The journey for pilgrimage had no promise of war booty. If at any future time there should be a promise of booty they would come! But that is to reverse Allah's law and decree. Jihad is not for personal gain or booty: see S. viii. and Introduction to S. viii., paragraph 2. On the contrary Jihad is hard striving, in war and peace, in the Cause of Allah. (48.15)
- 4884 Not thus: i.e., not on those terms; not if your object is only to gain booty. (48.15)
- 4885 See viii. 1, and n. 1179. (48.15)
- 4886 The desert Arabs loved fighting and plunder and understood such motives for war. The higher motives seemed to be beyond them. Like ignorant men they attributed petty motives or motives of jealousy if they were kept out of the vulgar circle of fighting for plunder. But they had to be schooled, and they were schooled to higher ideas of discipline, self-sacrifice, and striving hard for a Cause. (48.15)

► Sahih Al-Bukhari Hadith

### Hadith 6.303 Narrated by Abu Huraira

The Prophet said, "Allah said, 'I have prepared for My pious worshipers such things as no eye has ever seen, no ear has ever heard of, and nobody has ever thought of. All that is reserved, besides which, all that you have seen, is nothing.'" Then he recited:

"No soul knows what is kept hidden (in reserve) for them of joy as a reward for what they used to do." (32.17)

## JUGULAR VEIN:

50:16 - It was We who created man and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) **jugular vein**.<sup>4952</sup>

- 4952 Allah created man, and gave him his limited free-will. Allah knows the inmost desires and motives of man even better than man does himself. He is nearer to a man than the man's own jugular vein. The jugular vein is the big trunk vein, one on each side of the neck, which brings the blood back from the head to the heart. The two jugular veins correspond to the two carotid arteries which carry the blood from the heart to the head. As the blood-stream is the vehicle of life and consciousness, the phrase "nearer than the jugular vein" implies that Allah knows more truly the innermost state of our feeling and consciousness than does our own ego. (50.16)

► Al-Tirmidhi Hadith

### Hadith 3465 Narrated by Abdullah ibn Abbas

The Prophet (peace be upon him) said, "On the Day of Resurrection the slain will bring the slayer with his forelock and his head in his hand, his own jugular vein meanwhile dripping with blood, and he will say, 'My Lord, he killed me' till he brings him near the throne."

Tirmidhi, Nasa'i and Ibn Majah transmitted it.

**Hadith 24.6****Methods of Slaughter Permitted in Necessity**

Yahya related to me from Malik that Abdullah ibn Abbas used to say, "You can eat anything that has had its **jugular vein** cut."

Yahya related to me from Malik from Yahya ibn Said that Said ibn al-Musayyab said, "There is no harm in whatever you slaughter with a cutting edge, as long as you are forced to do it by necessity."

**JUDGEMENT DAY:**

Note: 5914 - **Is Judgment very near?** Yes. There are three stages of Judgment. (1) Many of our sins and wrong-doings find their penalty in this very life. It may not be an open or striking event, but it corrodes the soul and conscience all the time. Let us therefore turn back to Allah in repentance and ask for forgiveness. (2) Where the Penalty is not actually perceived or is not visible in this life, Death is considered the Lesser Judgment for each individual soul: see n. 5822 to lxxv. 22. Death may come to anyone at any time, and we must all be ready for it. (3) Then there is the final Judgment, when the whole of the present order passes away, and there is a New World. Time as we know it will not exist. Fifty thousand years as we reckon now will be but as a Day: lxx. 4. According to those standards even this Final Judgment is quite near, and we must prepare for it. For it will be too late then for repentance. (78.40)

**THE HOUR – THE DAY – THE SCENE- WARNINGS- COMMOTIONS-  
TRUMPET- APPEARANCE – REJECTERS- THE HELP – THE  
PUNISHMENTS- REWARDS.**

**THE HOUR:**

7:187 - They ask thee about the (final) hour when will be its appointed time? Say: "The knowledge thereof is with my Lord (alone): none but He can reveal as to when it will occur.

1159 The fact of its coming is a certainty: the exact time appointed for it is not revealed by Allah. If it were it would be so momentous as to disturb our thoughts and life. It would be a heavy burden to us. Our duty is to be prepared for it at all times. It will come when we least expect it. In the present Gospels Jesus says the same thing: he does not know the Hour, but it will come suddenly. "But of that day and that Hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is." (Mark. xiii. 32-33). (7.187)

33:63 - Men ask thee concerning the Hour: say "The knowledge thereof is with Allah (alone)": and what will make thee understand? Perchance the Hour is nigh! <sup>3771</sup>

3771 Cf. vii. 187 and n. 1159, where the idea is further explained. The knowledge of the Final Hour is with Allah alone. The fact of its coming is certain; the exact time when it will come has not been revealed. If it were, it would disturb our thoughts and life. "Heavy were its burden through the heavens and the earth." But at any given moment it cannot be far distant. In theological language, each individual's death is a Final Hour, a Qiyamat Sugra (Lesser Day of Judgement). In that sense it is not the same for all individuals, and is certainly always near. (33.63)

16:77 - To Allah belongeth the mystery of the heavens and the earth. And the decision of the Hour (of Judgment) is as the twinkling of an eye or even quicker: for Allah hath power over all things. <sup>21102111</sup>

2110 The key to all things-not only those which we see and understand, but those which we do not see or of which we have no idea-is with Allah, Whose knowledge and power are supreme. (16.77)

2111 Lures of this world and its fleeting pleasures often make man forget that the life hereafter is an imminent reality. Many of those who claim to believe in the life to come act and behave as if it belonged to a distant future, and had no relevance to their present activities and mode of living. The Qur-An repeatedly reminds man that the Hour of Reckoning is not a distant possibility, but very close to man, and could come to pass any moment. The wisest course for man, therefore, is to be always alert and watchful and steer clear of all forms of sin and impiety, for when the Promised Hour comes it will come all of a sudden and without any prior notice. See also x. 45; xxx. 55, xlv. 35. (16.77)

31:34 - Verily the knowledge of the Hour is with Allah (alone).

3625 The question of Knowledge or Mystery governs both clauses here, viz.: Rain and Wombs. In fact it governs all the five things mentioned in this verse: viz. (1) the Hour; (2) Rain; (3) the Birth of a new Life (Wombs); (4) our Physical Life from day to day; (5) our Death. See n. 3627 below. As regards Rain we are asked to contemplate how and when it is sent down. The moisture may be sucked up by the sun's heat in the Arabian Sea or the Red Sea or the Indian Ocean near East Africa, or in the Lake Region in Central Africa. The winds drive it hither and thither across thousands of

miles, or it may be, only short distances. "The wind bloweth where it listeth." No doubt it obeys certain physical Laws established by Allah, but how these Laws are interlocked, one with another! Meteorology, gravity, hydrostatics and dynamics, climatology, hygrometry, and a dozen other sciences are involved, and no man can completely master all of them, and yet this relates to only one of the millions of facts in physical nature, which are governed by Allah's Knowledge and Law. The whole vegetable kingdom is primarily affected by Rain. The mention of Wombs brings in the mystery of animal Life, Embryology, Sex, and a thousand other things. Who can tell-to take man alone-how long it will remain in the womb, whether it will be born alive, what sort of a new individual it will be,-a blessing or a curse to its parents, or to Society? (31.34)

3626 "Earn" here, as elsewhere, means not only "earn one's livelihood" in a physical sense, but also to reap the consequences (good or ill) of one's conduct generally. The whole sentence practically means; "no man knows what the morrow may bring forth." (31.34)

3627 See the five Mysteries summed up in n. 3625 above. The argument is about the mystery of Time and Knowledge. We are supposed to know things in ordinary life. But what does that knowledge amount to in reality? Only a superficial acquaintance with things. And Time is even more uncertain. In the case of rain, which causes vegetable life to spring up, or in the case of new animal life, can we answer with precision questions as to When or How or Wherefore? So about questions of our life from day to day or of our death. These are great mysteries, and full knowledge is with Allah only. How much more so in the case of the Ma'ad, the Final House, when all true values will be restored and the balance redressed? It is certain, but the When and the How are known to Allah alone. (31.34)

40:59 - The Hour will certainly come: therein is no doubt: yet most men believe not. 4433

4433 "The Hour" is the crown and consummation of man's life on this earth,-the gateway to the Hereafter. (40.59)

30:12 - On the Day that the Hour will be established the guilty will be struck dumb with despair. 3518

3518 The Hour will be established: in due time the Hour will come when Judgment will be established, and the seeming disturbance of balance in this world will be redressed. Then the Good will rejoice, and the Guilty, faced with the Realities, will lose all their illusions and be struck dumb with despair. (30.12)

## THE DAY:

51:12 - They ask "when will be the Day of Judgment and Justice?"

51:13 - (It will be) a Day when they will be tried (and tested) over the Fire!

37:21 - (A voice will say) "This is the Day of Sorting Out whose truth ye (once) denied!" 4047

4047 The Day of Judgment is the day of sorting out. Cf. xxxvi. 59. Good and evil will finally be separated, unlike the apparently inexplicable conditions in the present probationary life, when they seem to be mixed together. (37.21)

69:15 - On that Day shall the (Great) Event come to pass

86:9 - The Day that (all) things secret will be tested.

1:4 - Master of the Day of Judgment.

## THE SCENE:

20:108 - On that Day will they follow the Caller (straight): no crookedness (can they show) him: all sounds shall humble themselves in the presence of (Allah) Most Gracious: nothing shalt thou hear but the tramp of their feet (as they march). 26322633

2632 The Caller: the angel whose voice will call and direct all souls. (20.108)

2633 A beautiful personification of hushed Sound. First there is the loud blast of the Trumpet. Then there is the stillness and hush of awe and reverence: only the tramp of the ranks marching along will be heard. (20.108)

21:47 - We shall set up scales of justice for the Day of Judgment so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed We will bring it (to account): and enough are We to take account. 27072708

2707 Not the smallest action, word, thought, motive, or predilection but must come into the account of Allah. Cf. Browning (in Rabbi Ben Ezra): "But all, the world's coarse thumb And finger failed to plumb, So passed in making up the main account; All instincts immature. All purposes unsure. That weighed not as his work, yet swelled the man's account; Thoughts hardly to be packed Into a narrow act. Fancies that broke through language and escaped; All I could never be, All, men ignored in me, This, I was worth to God, Whose wheel the pitcher shaped." (21.47)

2708 The literalism of Sale has here excelled itself: he translates, "and there will be sufficient accountants with us"! What is meant is that when Allah takes account, His accounting will be perfect: there will be no flaw in it, as there may be in

earthly accountants, who require other people's help in some matters of account which they do not understand for want of knowledge of that particular department they are dealing with. Allah's knowledge is perfect, and therefore His justice will be perfect also; for He will not fail to take into account all the most intangible things that determine conduct and character. See last note. There is no contradiction between this and xviii. 104-105, where it is said that men of vain works, i.e., shallow hypocritical deeds, will have no weight attached to their deeds, In fact the two correspond. (21.47)

**25:17** - The Day He will gather them together as well as those whom they worship besides Allah He will ask: "Was it ye who led these my servants astray or did they stray from the Path themselves?" 3072

3072 The question is as in a Court of Justice, to convince those who stand arraigned. (25.17)

**44:40** - Verily the Day of Sorting Out is the time appointed for all of them 4718

4718 Day of Sorting Out, or the Day of Decision. Cf. xxxvii. 21, and n. 4047. Ignorance, prejudice, passion, spite, and selfishness, seem sometimes to flourish in this probationary life. In any case they are mixed up with knowledge, justice, commonsense, love and regard for others. But the good and the evil will be sorted out and separated at the Day of Judgment. There is a time appointed for it. In Allah's good time all will come right. (44.40)

**51:6** - And verily Judgment and Justice must indeed come to pass. 4992

4992 Din=the giving to each person his precise and just due; this is implied in Judgment and Justice. All the inequalities of this Life are to be redressed. (51.6)

**77:11** - And when the apostles are (all) appointed a time (to collect) 5868

5868 The Resurrection will be established. In the world which will then have passed away, inspired Prophets had been sent in succession at different times to all nations. Now they will be gathered together in one place before the Judgment-seat to bear witness as to the righteous or the evil ones within their respective spheres of work. Cf. xxxix. 69. (77.11)

**39:69** - And the Earth will shine with the glory of its Lord: the Record (of Deeds) will be placed (open); the prophets and the witnesses will be brought forward: and a just decision pronounced between them; and they will not be wronged (in the least). 43444345

4344 It will be a new Earth. All traces of injustice or inequality, darkness or evil, will have gone. There will be the one universal Light, the Glory of Allah, which will now illuminate all. Falsehood, pretence, and illusion will have disappeared. Everything will be seen in its true light. (39.69)

4345 It is in such a scene of Reality that Judgment will be held. Before the Throne of Allah, the book of each man's deeds and motives will be placed wide open, which all may see; the Prophets and Preachers of Truth and the martyrs who gave their lives or made their real sacrifices in the cause of Truth, will be in the Court, to give evidence; and the decision pronounced will be absolutely just, for the Judge will not only be just, but He will know every fact and circumstance, and His wisdom will give due weight to everything, great or small. (39.69)

**69:17** - And the angels will be on its sides and eight will that Day bear the Throne of thy Lord above them. 56505651

5650 The whole picture is painted in graphic poetical images, to indicate that which cannot be adequately described in words, and which indeed OUT human faculties with their present limited powers are not ready to comprehend. The angels will be on all sides, arrayed in ranks upon ranks, and the Throne of the Lord on high will be borne by eight angels (or eight rows of angels). That will be the Day when Justice will be fully established and man be mustered to his Lord for reckoning. (69.17)

5651 The number eight has perhaps no special significance, unless it be with reference to the shape of the Throne or the number of the angels. The Oriental Throne is often octagonal, and its bearers would be one at each corner. (69.17)

**52:7** - Verily the Doom of thy Lord will indeed come to pass

**53:57** - The (Judgment) ever approaching draws nigh:

**54:6** - **Therefore (O Prophet) turn away from them. The day that the Caller will call (them) to a terrible affair.** 51325133

5132 For a time godlessness seems to triumph, but the triumph is short-lived, And in any case there is the great Reckoning of the Day of Judgment. (54.6)

5133 The angel whose voice will call at the Resurrection and direct all souls. Cf. xx. 108-111. (54.6)

**56:1** - When the event inevitable cometh to pass. 5222

5222 The Event Inevitable is the Hour of Judgment. People may doubt now whether it will come. But when it comes, as it will come, suddenly upon them, it will come with such tremendous reality that it will be burnt deep into the experience of every soul. No one can then be deceived or entertain false notions about it. (56.1)

56:2 - Then will no (soul) entertain falsehood concerning its coming.

88:1 - Has the story reached thee of the Overwhelming (Event)? <sup>6096</sup>

6096 Gashiya: the thing or event that overshadows or overwhelms, that covers over or makes people lose their senses. In xii. 107, it is described as the "covering veil of the Wrath of Allah": where see n. 1790. The Day of Judgment is indicated, as the Event of overwhelming importance in which all our petty differences of this imperfect world are covered over and overwhelmed in a new world of perfect justice and truth. (88.1)

79:35 - The Day when Man shall remember (all) that he strove for <sup>5942</sup>

5942 The Judgment will be not only for his acts but for his motives, "all he strove for". In this life he may forget his ill-deeds, but in the new conditions he will not only remember them, but the Fire of Punishment will be plainly visible to him, and not only to him, but it will be "for all to see". This will add to the sinner's humiliation. (79.35)

70:10 - And no friend will ask after a friend <sup>5683</sup>

5683 The world as we know it will have so completely passed away that the landmarks in the heavens and on earth will also have vanished. Not only that, but the human relationships of mind and heart will have been transformed by sin into something ugly and dreadful. The sinners will be so overcome with terror at the realisation of their personal responsibility that they will desert their most intimate friends, and indeed their very sight of each other will add to their agony. (70.10)

99:3 - And man cries (distressed): 'What is the matter with her?' <sup>6237</sup>

6237 The puzzled agony suffered by the victims of violent earthquakes is as nothing compared to the experience of the new and wonderful world which will then open out of the gaze of man. (99.3)

99:6 - On that Day will men proceed in companies sorted out to be shown the Deeds that they (had done). <sup>6239</sup>

6239 In this world good and evil are mixed together. But then they will be sorted out, and each grade of good and evil will be sorted out. So they will proceed in companies to receive judgment. And they will be shown the exact import of everything that they had thought, said, or done, in this life of probation, however they may have concealed or misinterpreted it in this life. Everything will be considered in taking the account, and the account will convince the persons concerned themselves. (99.6)

## THE WARNINGS:

31:33 - O mankind! do your duty to your Lord and fear (the coming of) a Day when no father can avail aught for his son nor a son avail aught for his father. Verily the promise of Allah is true: let not then this present life deceive you nor let the Chief Deceiver deceive you about Allah. <sup>36233624</sup>

3623 On the Day of Reckoning no one can help another. The most loving father cannot help his son or be a substitute for him, and vice versa. Each will have his own personal responsibilities. (31.33)

3624 The Chief Deceiver is Satan. It may make us forget that Time is fleeting and delude us by suggesting that the Reckoning may not come, whereas it is certain to come, because Allah's promise is true. We must not play with Time nor be deceived by appearances. The Day may come to-day or to-morrow or when we least expect it. (31.33)

22:1 - O mankind! fear your Lord! For the convulsion of the Hour (of Judgment) will be a thing terrible! <sup>2770</sup>

2770 The serious issues involved are indicated by showing how terrible the consequences will be for those who disobey Allah's Will. The terror will only be for those who rebel and disobey: the righteous will not suffer from it, but on the contrary will be greeted by angels with joy (xxi. 103). (22.1)

40:18 - Warn them of the Day that is (ever) drawing near when the Hearts will (come) right up to the Throats to choke (them); no intimate friend nor intercessor will the wrongdoers have who could be listened to. <sup>43814382</sup>

4381 Hearts will come right up to the Throats to choke them: an idiom implying that the whole of their life-functions will be choked up with terror. But a more subtle meaning emerges from further analysis. The heart (or the breast) is the seat of affection, emotion, and every kind of feeling, such as terror, pain, despair, etc. These things will as it were overflow right up to the throat and choke it. The throat is the vehicle for the voice; their voice will be choked, and they will be able to say nothing. The throat is the channel for food, which goes to the stomach and maintains a healthy functioning of life; the choking means that the healthy functioning will stop, and there will be nothing but woe. (40.18)

4382 In that enforcement of personal responsibility, what sympathy or intercession can the wrong-doers get? (40.18)

19:39 - But warn them of the Day of Distress when the matter will be determined: for (behold) they are negligent and they do not believe! <sup>2491</sup>

6:51 - Give the warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord: except from Him they will have no protector nor intercessor: that they may guard (against evil). <sup>869</sup>

869 There are some men - sinners - who yet believe in Judgement; let them be warned of their personal responsibility to guard against evil; let them not rely upon protectors or intercessors before God; their sins can only be forgiven by God's own Mercy. (6.51)

64:9 - The Day that He assembles you (all) for a day of Assembly that will be a day of mutual loss and gain (among you). And those who believe in Allah and work righteousness He will remove from them their ills and He will admit them to gardens beneath which rivers flow to dwell therein forever: that will be the Supreme Achievement. <sup>548954905491</sup>

5489 The Day of Judgment will truly be "a Day of Mutual Loss and Gain", as the title of this Sura indicates. Men who thought they were laying up riches will find themselves paupers in the Kingdom of Heaven. Men who thought they were acquiring good by wrong-doing will find their efforts were wasted; xviii. 104. On the other hand the meek and lowly of this life will acquire great dignity and honour in the next; the despised ones doing good here will be the accepted ones there; the persecuted righteous will be in eternal happiness. The two classes will as it were change their relative positions. (64.9)

5490 "Remove from them their ills". The ills may be sins, faults, mistakes, or evil tendencies; Allah will of His grace cover them up, and blot out the account against them; or they may be sorrows, sufferings, or disappointments: Allah may even change the evil of such persons into good, their apparent calamities into opportunities for spiritual advancement: xxv. 70. This is because of their sincere Faith as evidenced by their repentance and amendment. (64.9)

5491 "Gardens" the place of the highest Bliss, see ii. 25, n. 44; xiii. 35; xlvii. 15. (64.9)

74:9 - That will be that Day a Day of Distress <sup>5783</sup>

5783 The Sinner's course is now shown in contrast to the Seeker's. The Sinner may be self-complacent now: but what will be his position when the Reckoning comes? Not easy, indeed a Day of Distress! (74.9)

69:18 - That Day shall ye be brought to Judgment: not an act of yours that ye hide will be hidden.

20:100 - If any do turn away therefrom verily they will bear a burden on the Day of Judgment;

2:48 - Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her nor shall compensation be taken from her nor shall anyone be helped (from outside). <sup>63</sup>

63 Before passing to particular incidents, the conclusion is stated. Be on your guard; do not think that special favours exempt you from the personal responsibility of each soul. (2.48)

2:123 - Then guard yourselves against a day when one soul shall not avail another nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside). <sup>122</sup>

122 Verses 122-123 repeat verses 47-48 (except for a slight verbal variation in ii. 123 which does not affect the sense). The argument about the favours to Israel is thus beautifully rounded off, and we now proceed to the argument in favour of the Arabs as succeeding to the spiritual inheritance of Abraham. (2.123)

3:185 - Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense.

491 The death of the body will give a taste of death to the soul when the soul separates from the body. The soul will then know that this life was but a probation. And seeming inequalities will be adjusted finally on the Day of Judgment. (3.185)

492 Cf. Longfellow's Psalm of Life: "All this world's a fleeting show. For man's illusion given". The only reality will be when we have attained our final goal. (3.185)

43:66 - Do they only wait for the Hour that it should come on them all of a sudden while they perceive not? <sup>4665</sup>

4665 Cf. xii. 107. What is there to wait for? The Hour of Judgment may come at any moment. It will come all of a sudden before they realise that it is on them. They should make up their minds to give up misleading disputations and come to the Straight Path. (43.66)



45:27 - To Allah belongs the dominion of the heavens and the earth and the Day that the Hour of Judgment is established that Day will the dealers in Falsehood perish! <sup>4765</sup>

4765 These vain wranglers about the future life and deniers of the Truth may have a run in this fleeting world; but the moment the world of Reality is established, they will see what they now deny. The facts will destroy their fancies, and they themselves will find themselves humiliated and lost, for having deliberately ignored Allah's Signs and acted on opposition to His holy Will. ([45.27](#))

56:3 - (Many) will it bring low (many) will it exalt; <sup>5223</sup>

5223 There will be a sorting out of Good and Evil. Or rather, (verse 7 below), there will be three main classes. Among the Good there will be the specially exalted class, those nearest to Allah (muqarrabun, lvi. 11-26), and the righteous people generally, called the Companions of the Right Hand (Ashab-ul-maimana, lvi. 27-40). And there will be those in agony, the Companions of the Left Hand (Ashab-ul-mash-ama, lvi. 41-56). Many who were high and mighty in this life will be brought low for their sins, and many who were lowly but virtuous will be exalted to various ranks and degrees. The old landmarks will be lost in the inner world, as they will be in the outer world. ([56.3](#))

78:40 - Verily We have warned you of a Penalty near the Day when man will see (the Deeds) which his hands have sent forth and the Unbeliever will say "Woe unto me! Would that I were (mere) dust!" <sup>59145915</sup>

5914 Is Judgment very near? Yes. There are three stages of Judgment. (1) Many of our sins and wrong-doings find their penalty in this very life. It may not be an open or striking event, but it corrodes the soul and conscience all the time. Let us therefore turn back to Allah in repentance and ask for forgiveness. (2) Where the Penalty is not actually perceived or is not visible in this life, Death is considered the Lesser Judgment for each individual soul: see n. 5822 to lxxv. 22. Death may come to anyone at any time, and we must all be ready for it. (3) Then there is the final Judgment, when the whole of the present order passes away, and there is a New World. Time as we know it will not exist. Fifty thousand years as we reckon now will be but as a Day: lxx. 4. According to those standards even this Final Judgment is quite near, and we must prepare for it. For it will be too late then for repentance. ([78.40](#))

5915 The Unbeliever, the Rejecter of Allah, will then find himself in a world of absolute Reality, in which there will be no place for him. He will neither live nor die: xx. 74. He will wish that he could be reduced to nothingness, but even that would not be possible. ([78.40](#))

77:50 - Then what Message after that will they believe in? <sup>5888</sup>

5888 "That" may refer to verse 48: they were given plain and clear Guidance, and they refused to accept it: after that what kind of Message will they accept? The Guidance referred to is obviously that of Islam or the Qur-an. ([77.50](#))

99:7 - Then shall anyone who has done an atom's weight of good see it! <sup>6240</sup>

6240 Zarrat: the weight of an atom, the smallest living weight an ordinary man can think of. Figuratively the subtlest form of good and evil will then be brought to account, and it will be done openly and convincingly: he "shall see it". ([99.7](#))

107:7 - But refuse (to supply) (Even) neighborly needs. <sup>6285</sup>

6285 Hypocrites make a great show of hollow acts of goodness, devotion, and charity. But they fail signally if you test them by little acts of neighbourly help or charity, the thousand little courtesies and kindnesses of daily life, the supply of needs which cost little but mean much. ([107.7](#))

## COMMOTIONS:

81:11 - When the World on High is unveiled: <sup>5979</sup>

5979 The Sky, or Heaven as standing for both the Blazing Fire and the Garden, the Home of the Hereafter. (10) Just as when an animal is skinned, its real flesh and blood and inner organs become visible, without any outer coating to hold them together, so the inmost state of every soul will then become plain. ([81.11](#))

54:1 - The hour (of Judgment) is nigh and the moon is cleft asunder. <sup>51275128</sup>

5127 See para 2 of the Introduction to S. liii. The idea of the Judgment being nigh at the beginning of this Sura connects it with the same idea at the end of the last Sura (verse 57), though the actual words used in the two cases are different. ([54.1](#))

5128 Three explanations are given in the Mufradat, and perhaps all three apply here: (1) that the moon once appeared cleft asunder in the valley of Makkah within sight of the Prophet, his Companions, and some Unbelievers; (2) that the prophetic past tense indicates the future, the cleaving asunder of the moon being a Sign of the Judgment approaching; and (3) that the phrase is metaphorical, meaning that the matter has become clear as the moon. That the first was noticed by contemporaries, including Unbelievers, is clear from verse 2. The second is an incident of the disruption of the solar system at the New Creation: Cf. lxxv. 8-9. ([54.1](#))

101:1 - The (Day) of Noise and Clamor: <sup>6251</sup>

6251 The Day of Noise and Clamour is the Day of Judgment, when the whole of the present order of things will be overthrown with a tremendous convulsion. Cf. n. 6235 to xcix. 1, and n. 6096 to lxxxviii. All our present landmarks will be lost. It will be a stunning experience to begin with, but it will inaugurate a new world of true and permanent values, in which every human deed will have its true and just consequences, as if weighed in the balance. See verses 6-11 below. (101.1)

101:2 - What is the (Day) of Noise and Clamor?

101:4 - (It is) a Day whereon Men will be like moths Scattered about <sup>6252</sup>

6252 Moths are frail light things. To see them scattered about in a violent storm gives some idea of the confusion, distress, and helplessness in which men will be at first overwhelmed on the Day of Account. Old memories will be like a book almost blotted out. New hopes will be vague in a new world just rising on the horizon. But it will be a perfectly just world, and no good action will be lost and no evil one but will have its compensating value estimated. (101.4)

44:10 - Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible. <sup>46954696</sup>

4695 What Day is this? It obviously refers to great calamity, and from the wording it is to be a great calamity in the future, seen with the prophetic eye. The word yagsha in verse 11 may be compared to gashiya in lxxxviii. 1, which obviously refers to the final Day of Judgment. But verse 15 below ("We shall remove the Penalty for a while") shows that it is not the final Judgment referred to here, but some calamity that was to happen soon afterwards. Perhaps it was a famine, about which see the next note. (44.10)

4696 The "smoke" or "mist" is interpreted on good authority to refer to a severe famine in Makkah, in which men were so pinched with hunger that they saw mist before their eyes when they looked at the sky. Ibn Kathir in his Tarikh mentions two famines in Makkah, one in the 8th year of the Mission, say the fourth year before the Hijra, and another about the 8th year after the Hijra. But as either or both of these famines lasted as many as seven years, the dates are to be taken very roughly. It is even possible that the two famines were continuous, of varying severity from year to year. Bukhari mentions only the post-Hijrat famine, which was apparently so severe that men began to eat bones and carrion. Abu Sufyan (about 8 A.H.) approached the holy Prophet to intercede and pray for the removal of the famine, as the Pagans attributed it to the curse of the Prophet. Sura xxiii., which is also Makkan, but of later date than the present Sura, also refers to a famine: see xxiii. 75, and n. 2921. As Suras were not all revealed entire, but many came piecemeal, it is possible that particular verses in a given Sura may be of different dates from the Sura as a whole. (44.10)

44:11 - Enveloping the people: this will be a Penalty Grievous.

52:9 - On the day when the firmament will be in dreadful commotion. <sup>5043</sup>

5043 The Day of Judgment is typified by two figures. (1) "The firmament will be in dreadful commotion." The heavens as we see them suggest to us peace and tranquillity, and the power of fixed laws which all the heavenly bodies obey. This will all be shaken in the rise of the new world. Cf. Matt. xxiv. 29: "Immediately after the tribulation of those days...the powers of the heavens shall be shaken." For (2) see next note. (52.9)

25:25 - The Day the heaven shall be rent asunder with clouds and angels shall be sent down descending (in ranks) <sup>3082</sup>

18:47 - One Day We shall remove the mountains and thou wilt see the earth as a level stretch and We shall gather them all together nor shall We leave out any one of them. <sup>2388</sup>

2388 On the Day of Judgment none of our present landmarks will remain. (18.47)

20:105 - They ask thee concerning the mountains: say "My Lord will uproot them and scatter them as dust;" <sup>26302631</sup>

2630 In the last verse, it was the deceptiveness and relativity of Time that was dealt with. Here we come to the question of space, solidity, bulk. The question was actually put to the holy Prophet: what will become of the solid Mountains, or in the English phrase, "the eternal hills"? They are no more substantial than anything else in this temporal world. When the "new world", (xiii. 5) of which Unbelievers doubted, is actually in being, the mountains will cease to exist. We can imagine the scene of judgment as a level plain, in which there are no ups and downs and no places of concealment. All is straight and level, without corners, mysteries, or lurking doubts. (20.105)

2631 The one word nasafa carries the ideas of (1) tearing up by the roots, (2) scattering like chaff or dust, and (3) winnowing. Its twofold repetition here intensifies its meaning. (20.105)

20:106 - "He will leave them as plains smooth and level;"

52:10 - And the mountain will fly hither and thither. <sup>5044</sup>

5044 (2) The mountains are a type of firmness and stability. But things that we think of as firm and stable in this material life will be shaken to pieces, and will be no more substantial than a mirage in a desert. Cf. lxxviii. 20. (52.10)

56:5 - And the mountains shall be crumbled to atoms <sup>5224</sup>

5224 The old physical world will disappear in the New Creation. (56.5)

56:6 - Becoming dust scattered abroad

69:14 - And the earth is moved and its mountains and they are crushed to powder at one stroke  
5649

5649 The whole of our visible world, as we now know it, will pass away, and a new world will come into being. The mountains are specially mentioned, because they stand as the type of hardness, size, and durability. They will be "crushed", i.e., lose their form and being at one stroke. (69.14)

70:9 - And the mountains will be like wool<sup>5682</sup>

5682 Cf. ci. 5. where the metaphor of carded wool is used. The mountains which seem so solid will be like flakes of wool driven by the carder's hand. (70.9)

77:10 - When the mountains are scattered (to the winds) as dust;

81:3 - When the mountains vanish (like a mirage);<sup>5972</sup>

5972 Cf. lxxviii. 20. (3) On our own earth the mountains-the "eternal hills"-seem the most striking examples of stability; yet they will be swept away like a mirage, as if they had never existed. (81.3)

101:5 - And the mountains will be like carded wool.<sup>6253</sup>

6253 Cf. n. 5682 to lxx 9. The mountains are solid things, which seem as if nothing could move them. But in that tremendous cataclysm they will be scattered about like flakes of leased or carded wool. This is a metaphor to show that what we consider very substantial in this life will be as an airy nothing in the next world. (101.5)

21:104 - The Day that we roll up the heavens like a scroll rolled up for books (completed) even as We produced the first Creation so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it.<sup>2758</sup>

2758 The world-the universe-as we know it, will be folded up like a scroll of parchment, for it will have done its work. If Allah created all this world out of nothing, He can create an entirely new heaven and a new earth, on a plane of which we can form no conception in our present life. And He will do so, for that is His promise. (21.104)

77:9 - When the heaven is cleft asunder;

81:12 - When the Blazing Fire is kindled to fierce heat;<sup>5980</sup>

5980 (11) Then will burn the Blazing Fire of the Hell, worse than the fiercest fire. (81.12)

89:21 - Nay! when the earth is pounded to powder<sup>6124</sup>

6124 Our attention is now called to the Day of Reckoning. Whether we failed to respect the rights of the helpless here or actually suppressed those rights in our mad love for the good things of this life, we shall have to answer in the realm of Reality. This solid earth, which we imagine to be so real, will crumble to powder like dust before the real Presence, manifested in glory. (89.21)

99:1 - When the Earth is shaken to her (utmost) convulsion<sup>6235</sup>

6235 To the ordinary human observer a violent earthquake is a terrifying phenomenon, in its suddenness, in its origin, and in its power to destroy and uproot the strongest buildings and to bring up strange materials from the bowels of the earth. The Overwhelming Event (S. lxxxviii.) which ushers in the Judgment will be a bigger and more far-reaching convulsion than any earthquakes that we know. And yet the incidents of earthquakes may give us some idea of that supreme world-shaking Event. (99.1)

99:2 - And the Earth throws up her burden (from within)<sup>6236</sup>

6236 An earthquake, if accompanied by a volcanic eruption, throws up enormous boulders and lava from beneath the crust of the earth. They are thrown up as if they were a burden to the Earth personified. They may be all kinds of minerals, or treasures buried for secrecy. So in the great and final Convulsion, the dead who had been buried and forgotten will rise; and will be brought to the light of day, and justice will be done in the full glare of absolute Truth. (99.2)

56:4 - When the earth shall be shaken to its depths

69:16 - And the sky will be rent asunder for it will that Day be flimsy

70:8 - The Day that the sky will be like molten brass<sup>5681</sup>

5681 Cf. xviii. 29 (where the wrong-doer will have a drink like melted brass in Hell); and xlv. 45, (where his food will be like molten brass). Here the appearance of the sky is compared to molten brass, or, as some understand it, like the dregs of oil. What is conveyed by the metaphor is that the beautiful blue sky will melt away. (70.8)

73:18 - Whereon the sky will be cleft asunder? His Promise needs must be accomplished.

77:8 - Then when the stars become dim; <sup>5867</sup>

5867 The lustre of the stars will become dim; in fact they will disappear: cf. lxxxi. 2, and lxxxii. 2. The heaven's canopy will be torn asunder: cf. lxxxii. 1, and lxxxiii. 18. The mountains will be uprooted and fly about like dust: cf. lxi. 14; lxxxi. 3; etc. All the old landmarks of the physical world as we know it will be swept away. (77.8)

82:1 - When the Sky is cleft asunder; <sup>59975998</sup>

5997 Cf. the passage lxxxi. 1-14 and notes. For the three parallel interpretations, see the Introduction to the Sura. There are four conditional clauses here, and the substantive clause is in verse 5. In S. lxxxi, there were 12 conditional clauses, and the conclusion was, similar, but not expressed in precisely the same terms. See lxxii. 5. n. 6002 below. The physical world as we see it now will be destroyed before the final Day of Judgment, establishing the true Reality. In the following four clauses we have a reference to the Lesser Judgment, the individual dawn of the true Reality at Death. (82.1)

5998 Cf. lxxxiii. 18, n. 5769. The beautiful blue sky overhead, which we take for granted in sunshine and storm, will be shattered to pieces before the New World is established. The partition which seems at present to divide things divine from this phenomenal world has to be shattered before each soul knows the reality about itself. (82.1)

82:2 - When the Stars are scattered; <sup>5999</sup>

5999 Cf. lxxxi. 2, where the word for "stars" (Nujum) is different, and the verb is different. Najm has reference to brightness, and the verb 'losing their lustre' was appropriate there, to show the opposite, Kaukab (used here) has more the meaning of a star as fixed in a constellation; and the opposite of a fixed and definite order is "scattered", the verb used here. In fact, throughout this passage, the dominating idea is the disturbance of order and symmetry. The metaphor behind the scattering of the constellations is that in the present order of things we see many things associated together, e.g., rank with honour, wealth with comfort, etc. In the New World this will be seen to have merely fortuitous. (82.2)

81:6 - When the oceans boil over with a swell; <sup>5975</sup>

5975 See lii. 6 and n. 5041. (6) The oceans, which now keep their bounds, will surge and boil over, and overwhelm all landmarks. At present the waters seem to have reached their fixed and normal levels, but the whole equilibrium will then be disturbed. Such will be the complete wreck of this transitory world, at the approach of the dawn of the permanent Reality. But these are physical symbols, relating to the outer nature surrounding the physical nature of man. The remaining six. viz., the 7th to the 12th, describe the ordering of the new World, from which all present seeming incongruities will be removed. (81.6)

82:3 - When the Oceans are suffered to burst forth; <sup>6000</sup>

6000 Cf. lxxxi. 6, "when the oceans boil over with a swell". Here, "are suffered to burst forth" expresses the end of the present order of things. This may be in two ways, (1) The barrier which keeps within their respective bounds the various streams of salt and fresh water (lv. 20, n. 5185) will be removed; (2) the Ocean will overwhelm the whole Globe. (82.3)

22:2 - The Day ye shall see it every mother giving suck shall forget her suckling-babe and every pregnant female shall drop her load (unformed): thou shalt see mankind as in a drunken riot yet not drunk: but dreadful will be the Wrath of Allah. <sup>2771</sup>

2771 Three metaphors are used for the extreme terror which the Awful Day will inspire, (1) No mother abandons the baby at her breast in the greatest danger; yet that will happen in this Dreadful Hour. (2) An expectant mother carries the young life within her with great pride and hope: yet the terror will overpower the hope at this "Hour", and nature's working will be reversed, (3) Men ordinarily retain their self-possession except under intoxication: here, without intoxication, they will be driven to frenzy with terror. (22.2)

89:22 - And thy Lord cometh and His angels rank upon rank

80:34 - That Day shall a man flee from his own brother.

80:35 - And from his mother and his father.

80:36 - And from his wife and his children. <sup>5966</sup>

5966 Even those who were nearest and dearest in this life will not be able or willing to help each other on that awful Day. On the contrary, if they have to receive a sentence for their sins, they will be anxious to avoid even sharing each other's sorrows or witnessing each other's humiliation; for each will have enough of his own troubles to occupy him. On the other hand, the Righteous will be united with their righteous families: lii. 21; and their faces will be "beaming, laughing, rejoicing" (lxxx. 38-39). (80.36)

80:37 - Each one of them that Day will have enough concern (of his own) to make him indifferent to the others. <sup>5967</sup>

5967 Cf. lxx. 10-14. Nor friend will ask after a friend that Day. On the contrary the sinner will desire to save himself at the expense even of his own family and benefactors. (80.37)

### 81:1 - When the sun (with its spacious light) is folded up; <sup>59695970</sup>

5969 Verses 1 to 13 are conditional clauses, and the substantive clause is in verse 14. The time will come when nature's processes as we know them will cease to function, and the soul will only then know by self conviction the results of its actions. With reference to an individual soul, its resurrection is its supreme crisis: the whole world of sense, and even of imagination and reason, melts away, and its whole spiritual scroll is laid bare before it. (81.1)

5970 The conditional clauses are twelve, in two groups of six. The first six affect the outer or physical life of man; the last six, his inmost spiritual life. Let us take them one by one. (1) The biggest factor affecting us in the external physical World is the light, heat, and perhaps electric or magnetic energy of the sun. The sun is the source of all the light, heat, and energy, and indeed the source and support of all the physical life that we know. It is the biggest factor and yet most remote from us in our solar system. Yet the sources of our inner spiritual life will be greater and more lasting, for they will survive it. The sun as the center of our solar system also stands as a symbol of the present order of things. The physical forces, as defined in Newton's laws of Matter and Attraction, will also break up with the break-up of the sun. (81.1)

### 81:2 - When the stars fall losing their luster; <sup>5971</sup>

5971 (2) Next after the sun, we can derive faint lights from the innumerable stars in the firmament. For all the ages of which we have any record, these stars have remained fixed. Nothing can be more fixed; yet they can and will fail. (81.2)

### 81:4 - When the she-camels ten months with young are left untended; <sup>5973</sup>

5973 (4) The type of Arab property, as well as the type of the Arab pet, was the camel, and the most precious camel was the she-camel just about to be delivered of her young. She would in normal times be most sedulously cared for. But when all our landmarks of this life vanish, even she would be left untended. Nothing would then be as it is now. (81.4)

### 81:5 - When the wild beasts are herded together (in human habitations); <sup>5974</sup>

5974 (5) In the present world, the wild animals fear each other, and they all fear man and normally keep away from human habitations. But when this order passes away, there will be scarcely any differentiation between human habitations and the wilds of the forests. (81.5)

### 81:7 - When the souls are sorted out (Being joined like with like); <sup>5976</sup>

5975 See lii. 6 and n. 5041. (6) The oceans, which now keep their bounds, will surge and boil over, and overwhelm all landmarks. At present the waters seem to have reached their fixed and normal levels, but the whole equilibrium will then be disturbed. Such will be the complete wreck of this transitory world, at the approach of the dawn of the permanent Reality. But these are physical symbols, relating to the outer nature surrounding the physical nature of man. The remaining six. viz., the 7th to the 12th, describe the ordering of the new World, from which all present seeming incongruities will be removed. (81.6)

### 81:8 - When the female (infant) Buried alive is questioned

### 81:9 - For what crime she was killed; <sup>5977</sup>

5977 (8) In this world of sin and sorrow, much unjust suffering is caused, and innocent lives sacrificed, without a trace being left, by which offenders can be brought to justice. A striking example before the Quraish was female infanticide: cf. xvi. 58-59, and n. 2084. The crime was committed in the guise of social plausibility in secret collusion, and no question was asked here. But in the world of Justice, full questions will be asked, and the victim herself-dumb here-will be able to give evidence, for she had committed no crime herself. The proofs will be drawn from the very means used for concealment. (81.9)

### 81:10 - When the Scrolls are laid open; <sup>5978</sup>

5978 (9) The Scrolls recording the deeds of men, good or bad, will then be laid open before all. cf. 1. 17-18, n. 4954; also lxxxii. 11-12. In the present phenomenal world, things may be concealed; but in the world of absolute Reality, every secret is opened out, good or bad. The whole tale of acts, omissions, motives, imponderable spiritual hurt, neglect, or help will be laid bare. (81.10)

### 82:4 - And when the Graves are turned upside down <sup>6001</sup>

6001 This item is not mentioned in lxxxi. 1-14. Here it is introduced to show that the whole order of things will be so reversed that even Death will not be Death. We think there is tranquillity in Death: but there will be no tranquillity. Literally, and figuratively, Death will be the beginning of a new Life. What we think to be Death will bring forth Life. (82.4)

### 56:7 - And ye shall be sorted out into three classes. <sup>5225</sup>

5225 See n. 5223 above. (56.7)

### 81:13 - And when the Garden is brought near <sup>59815981</sup>



5981 (12) Lastly the Garden will come in sight, not yet attained, but visible, or "brought near". For the scales have fallen from the eyes, and the soul knows itself. (81.13)

5981 (12) Lastly the Garden will come in sight, not yet attained, but visible, or "brought near". For the scales have fallen from the eyes, and the soul knows itself. (81.13)

81:14 - Then) shall each soul know what it has put forward. 5983

5983 This is the conclusion. It is only on such conditions that the soul reaches its full realization. Put forward: cf. "the Deeds which his hands have sent forth" in lxxviii. 40. (81.14)

82:5 - (Then) shall each soul know what it hath sent forward and (what it hath) kept back. 6002

6002 Sent Forward and kept back: may mean: the deeds of commission and omission in this life. Or the Arabic words may also be translated: sent forward and left behind: i.e., the spiritual possibilities which it sent forward for its other life, and the physical things on which it prided itself in this life, but which it had to leave behind in this life. Or else, the things it put first and the things it put last in importance may change places in the new world of Reality. "The first shall be last and the last shall be first". (82.5)

89:23 - And Hell that Day is brought (face to face) on that Day will man remember but how will that remembrance profit him? 6125

6125 The Retribution will at last come, and we shall realise it in our inmost being, all the illusions of this fleeting world having been swept away. Then we shall remember, and wish, too late, that we had repented. Why not repent now? Why not bring forth the fruits of repentance now, as a preparation for the Hereafter? (89.23)

82:6 - O man! what has seduced thee from thy Lord Most Beneficent?

## THE TRUMPET:

50:20 - And the Trumpet shall be blown: that will be the Day whereof warning (had been given). 4956

4956 The next stage will be the Judgment, heralded with the blowing of the Trumpet. Every soul will then come forth. (50.20)

6:73 - It is He Who created the heavens and the earth in true (proportions): the day He saith "Be" Behold! it is. His Word is the truth. His will be the dominion the day the trumpet will be blown. He knoweth the Unseen as well as that which is open. For He is the Wise well acquainted (with all things). 896

896 The argument mounts up here, leading to the great insight of Abraham the true in faith, who did not stop short at the wonders of nature, but penetrated "from nature up to nature's God." God not only created the heavens and the earth: with every increase of knowledge we see in what true and perfect proportions all Creation is held together. Creatures are subject to Time, but the Creator is not; His word is the key that opens the door of existence. It is not only the starting point of existence, but the whole measure and standard of Truth and Right. There may possibly be, to our sight in this great world, aberrations of human or other wills, but the moment the trumpet sounds for the last day, His judgement seat will, with perfect justice, restore the dominion of Right and Reality. For His knowledge and wisdom cover all reality. (6.73)

39:68 - The Trumpet will (just) be sounded when all that are in the heavens and on earth will swoon except such as it will please Allah (to exempt). Then will a second one be sounded when behold they will be standing and looking on! 4343

4343 Saiqa implies the idea of a swoon, or loss of all consciousness of being: it implies a cessation of the normal functioning of the usual powers of life or feeling. With the first Trumpet of the Resurrection the whole world will cease to be in the form and the relations which we see now: there will be a new heaven and a new earth, see xiv. 48, n. 1925; human souls will for the time being be dazed and lose all memory or consciousness of time or place or personality. With the second one, they will stand in a new world; they will see with clearer vision than ever before; and judgment will proceed. (39.68)

36:53 - It will be no more than a single Blast when lo! they will all be brought up before Us! 3999

3999 Time and Space, as we know them here, will be no more. The whole gathering will be as in the twinkling of an eye. Cf. xxxvi. 49 above. (36.53)

37:19 - Then it will be a single (compelling) cry; and behold they will begin to see! 40454056

4056 Selfish arrogance was the seed of sin and rebellion: ii. 34 (of Satan): xxviii. 39 (of Pharaoh); etc. It is that kind of arrogance which prevents man from mending his life and conduct. When he speaks of ancestral ways, or public opinion, or national honour, he is usually thinking of himself or of a small clique which thrives on injustice. The recognition of Allah, the one true God, as the only standard of life and conduct, the Eternal Reality, cuts out Self, and



is therefore disagreeable to Sin. If false gods are imagined, who themselves would have weaknesses that fit in with sin, they give countenance to evils, and it becomes difficult to give them up, unless Allah's grace comes to our assistance. (37.19)

36:49 - They will not (have to) wait for aught but a single Blast: it will seize them while they are yet disputing among themselves!

36:51 - The trumpet shall be sounded when behold! from the sepulchers (men) will rush forth to their Lord! <sup>3997</sup>

3997 Traditionally, the angel who will sound the Trumpet is Israfil, but the name does not occur in the Qur-an. The Trumpet is mentioned in many places: e.g., vi. 73; lxxviii. 18, etc. (36.51)

23:101 - Then when the Trumpet is blown there will be no more relationships between them that day nor will one ask after another! <sup>2941</sup>

2941 The old relationships of the world will then be dissolved. Each soul will stand on its merits. (23.101)

69:13 - Then when one Blast is sounded on the Trumpet <sup>5648</sup>

5648 We now come to the Inevitable Event, the Day of Judgment, the theme of this Sura. This is the first Blast referred to in xxxix. 68, n. 4343. (69.13)

20:102 - The Day when the Trumpet will be sounded: that Day We shall gather the sinful blear-eyed (with terror) <sup>2627</sup>

2627 Zurg=having eyes different from the normal colour, which in the East is black and white; having blue eyes, or eyes afflicted with dimness or blindness, or squint; hence metaphorically, blear-eyed (with terror). (20.102)

74:8 - Finally when the Trumpet is sounded

79:13 - But verily it will be but a single (compelling) Cry. <sup>5925</sup>

5925 Judgment will be inaugurated with a single compelling Cry. Cf. xxxvii. 19. See also xxxvi. 29 and 49, where the single mighty Blast seems to refer to the sinners being cut off in this life and plunged into the other world where they will be further judged, and xxxvi. 53, where the final Judgment is referred to. (79.13)

80:33 - At length when there comes the Deafening Noise <sup>5965</sup>

5965 Preliminary to the establishment of the Final Judgment. (80.33)

78:18 - The Day that the Trumpet shall be sounded and ye shall come forth in crowds; <sup>5897</sup>

5897 The angel charged with the sounding of the Trumpet is Israfil. It will herald Judgment. Cf. 1. 20; also xxxix. 68, and n. 4343; and lxix. 13, n. 5648. (78.18)

## APPEARANCE:

18:47 - One Day We shall remove the mountains and thou wilt see the earth as a level stretch and We shall gather them all together nor shall We leave out any one of them. <sup>2388</sup>

2388 On the Day of Judgment none of our present landmarks will remain. (18.47)

18:48 - And they will be marshalled before thy Lord in ranks (with the announcement) "Now have ye come to Us (bare) as We created you first: aye ye thought We shall not fulfil the appointment made to you to meet (Us)!": <sup>23892390</sup>

2389 We shall stand as we were created, with none of the adventitious possessions that we collected in this life, which will all have vanished. (18.48)

2390 The sceptics will now at length be convinced of the Reality which will be upon them. (18.48)

18:49- And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say "Ah! woe to us! what a book is this! It leaves out nothing small or great but takes account thereof!" They will find all that they did placed before them: and not one will thy Lord treat with injustice. <sup>2391</sup>

2391 Personal responsibility, for all deeds in this life will then be enforced. But it will be done with perfect justice. Expressed in the forms of this world, it will amount to a clear statement of all we did in this life; the record will be put before us to convince us. As it will be a perfect record, with no omissions and no wrong entries, it will be perfectly convincing. Where there is punishment, it has been earned by the wrong-doer's own deeds, not imposed on him unjustly. (18.49)

18:99 - On that day We shall leave them to surge like waves on one another; the trumpet will be blown and We shall collect them all together. <sup>2445</sup>

2445 And so we pass on to the Last Days before the Great Summons comes from Allah. All human barriers will be swept away. There will be tumultuous rushes. The Trumpet will be blown, and the Judgment will be set on foot. (18.99)

18:100 - And We shall present Hell that day for Unbelievers to see all spread out <sup>2446</sup>

2446 If men had scoffed at Faith and the Hereafter, their eyes will be opened now, and they will see the terrible Reality. (18.100)

20:109 - Say: "If the ocean were ink (wherewith to write out) the words of my Lord sooner would the ocean be exhausted than would the words of my Lord even if we added another ocean like it for its aid." <sup>2453</sup>

2453 The Words and Signs and Mercies of Allah are in all Creation, and can never be fully set out in human language, however extended our means may be imagined to be. (18.109)

20:111 - (All) faces shall be humbled before (Him) the Living the Self-Subsisting Eternal: hopeless indeed will be the man that carries iniquity (on his back). <sup>2636</sup>

2636 The metaphor of the burden of sin which the unjust carry on their backs is referred to in xx. 100-101 (see n. 2626), in vi. 31, and in other passages. Note that all faces, those of the just as well as of the unjust, will be humble before Allah: the best of us can claim no merit equal to Allah's Grace. But the just will have Hope: while the unjust, now that the curtain of Reality has risen, will be in absolute Despair! (20.111)

20:124 - "But whosoever turns away from My Message verily for him is a life narrowed down and We shall raise him up blind on the Day of Judgment." <sup>2648</sup>

2648 Again, as in the last two verses, there is a variation from the previous passage (ii. 39). The consequences of the rejection of Allah's guidance are here expressed more individually: a life narrowed down, and a blindness that will persist beyond this life. "A life narrowed down" has many implications: (1) it is a life from which all the beneficent influences of Allah's wide world are excluded; (2) in looking exclusively to the "good things" of this life, it misses the true Reality. (20.124)

50:21 - And there will come forth every soul: with each will be an (angel) to drive and an (angel) to bear witness. <sup>4957</sup>

4957 Several interpretations are possible, leading to the same truth, that the Judgment will be set up; the Record will be produced; the good and bad deeds will speak for and against; and complete justice will be done, each act leading to its own due fruit. (1) The (angel) to drive and the (angel) to bear witness may be the Recording Angels of the left and the right (verse 17); or (2) it may not be angels, but the evil deeds will drive like task-masters, and the good deeds will bear witness for the soul on trial; or (3) his misused limbs and faculties will drive him to his doom, while his well-used limbs and faculties will witness for him. (50.21)

54:7 - They will come forth their eyes humbled from (their) graves (torpid) like locusts scattered abroad <sup>5134</sup>

5134 At one stage in the invasion of locust swarms, the locusts are torpid and are scattered abroad all over the ground. I have seen them on railway tracks in 'Iraq, crushed to death in hundreds by passing trains. The simile is apt for the stunned beings who will rise up in swarms from their graves and say, "Ah! woe unto us! who has raised us up?" (xxxvi. 52). (54.7)

54:8 - Hastening with eyes transfixed towards the Caller! "Hard is this Day!" the Unbelievers will say.

56:7 - And ye shall be sorted out into three classes. <sup>5225</sup>

5225 See n. 5223 above. (56.7)

68:42 - The Day that the shin shall be laid bare and they shall be summoned to bow in adoration but they shall not be able <sup>5622</sup>

5622 "The Day that the Shin shall be laid bare", that is, when men are confronted with the stark reality of the Day of Judgment. On that occasion men will be summoned to adoration, not necessarily in words, but by the logic of facts, when the Reality will be fully manifest: the Glory will be too dazzling for the Unbelievers, whose past deliberate refusal, when they had freedom to choose and yet rejected, will stand in way. (68.42)

68:43 - Their eyes will be cast down ignominy will cover them; seeing that they had been summoned aforetime to bow in adoration while they were whole (and had refused). <sup>56235624</sup>

5624 Salimun: whole, in full possession of the power of judgment and will; not constrained, as they now will be, by the Punishment staring them full in the face. (68.43)

73:17 - Then how shall ye if ye deny (Allah) guard yourselves against a Day that will make children hoary-headed? <sup>5769</sup>

5769 If already you deny and disobey Allah in this life of probation, how can you stand up to the Day of Judgment, the Day of the terrible Reality? That Day is described in two metaphors: (1) It will be a time of such stress that even children will become like hoary-headed men; (2) What we look upon as the eternal sky, ever the same, will be cleft asunder; cf. lxxxii. 1. In other words, the shape of things will be completely altered, both within man and in outer nature, and all true values will be restored. For the Promise of Allah, in this as in all other respects, cannot but be fulfilled. (73.17)

75:22 - Some faces that Day will beam (in brightness and beauty) <sup>5822</sup>

5822 This passage (especially with reference to verses 26-28) would seem to refer to what our Doctors call the Lesser Judgment (Qiyamat-us-Sugra), which takes place immediately after death, and not to the Greater or General Judgment, which may be supposed to be referred to in such passages as occurs in S. lvi. There are other passages referring to the Lesser Judgment immediately after death; e.g., vii. 37 etc. If I understand aright, the punishment of sin takes place in three ways; (1) it may take place in this very life, but this may be deferred, to give the sinner respite; (2) it may be an agony immediately after death; and (3) in the final Resurrection, when the whole of the present order gives place to a wholly new World: xiv, 48. (75.22)

14:43 - They are running forward with necks outstretched their heads uplifted their gaze returning not towards them and their hearts a (gaping) void. <sup>1923</sup>

1923 A picture of horror. The evil ones, when they realise the situation, will be dazed; their eyes will stare without expression, and never move back; their necks will be outstretched; their heads uplifted in terror of the Judgment from on High; and their hearts become empty of all hope or intelligence as the physical heart might become empty of blood when the circulation stops. In this state they will press forward to Judgment. (14.43)

14:49 - And thou wilt see the Sinners that day bound together in fetters <sup>1926</sup>

1926 Cf. xxxvi. 8, lx. 71, lxi. 30. (14.49)

75:23 - Looking towards their Lord;

75:24 - And some faces that Day will be sad and dismal

75:25 - In the thought that some back-breaking calamity was about to be inflicted on them;

80:34 - That Day shall a man flee from his own brother.

80:35 - And from his mother and his father.

80:36 - And from his wife and his children. <sup>5966</sup>

5966 Even those who were nearest and dearest in this life will not be able or willing to help each other on that awful Day. On the contrary, if they have to receive a sentence for their sins, they will be anxious to avoid even sharing each other's sorrows or witnessing each other's humiliation; for each will have enough of his own troubles to occupy him. On the other hand, the Righteous will be united with their righteous families: lii. 21; and their faces will be "beaming, laughing, rejoicing" (lxxx. 38-39). (80.36)

80:37 - Each one of them that Day will have enough concern (of his own) to make him indifferent to the others. <sup>5967</sup>

5967 Cf. lxxvi. 2, and n. 5832. The origin of man as an animal is lowly indeed. But what further faculties and capacities has not Allah granted to man? Besides his animal body, in which also he shares in all the blessings which Allah has bestowed on the rest of His Creation, man has been granted divine gifts which entitle him to be called the Vicegerent on earth: ii. 30. He has a will; he has spiritual perception; he is capable of divine love; he can control nature within certain limits, and subject nature's forces to his own use. And he has been given the power of judgment, so that he can avoid excess and defect, and follow the middle path. And that path, as well as all that is necessary for his life in its manifold aspects, has been made easy for him. (80.19)

80:38 - Some Faces that Day will be beaming.

80:39 - Laughing rejoicing.

80:40 - And other faces that Day will be dust-stained; <sup>5968</sup>

5968 The dust on the faces of the sinners will be in contrast to the beaming light on the faces of the righteous; and the blackness in contrast to the "laughing, rejoicing" faces of the righteous. But the dust also suggests that being

Rejecters of Allah, their faces and eyes and faculties were choked in dust, and the blackness suggests that being Doers of Iniquity they had no part or lot in Purity or Light. Another contrast may possibly be deduced: the humble and lowly may be "in the dust" in this life, and the arrogant sinners in sunshine, but the roles will be reversed at Judgment. (80.40)

80:41 - Blackness will cover them:

99:6 - On that Day will men proceed in companies sorted out to be shown the Deeds that they (had done). <sup>6239</sup>

6239 In this world good and evil are mixed together. But then they will be sorted out, and each grade of good and evil will be sorted out. So they will proceed in companies to receive judgment. And they will be shown the exact import of everything that they had thought, said, or done, in this life of probation, however they may have concealed or misinterpreted it in this life. Everything will be considered in taking the account, and the account will convince the persons concerned themselves. (99.6)

## REJECTERS:

19:37 - But the sects differ among themselves: and woe to the Unbelievers because of the (coming) Judgment of a momentous Day! <sup>2489</sup>

2489 Judgment: the word in the original is Mash-had, which implies many things: (1) the time or place where evidence is taken, as in a Court of Judgment; (2) the time or place where people are produced (to be judged); and (3) the occasion for such production for the taking of evidence. A very expressive phrase for the Day of Judgment. (19.37)

20:100 - If any do turn away therefrom verily they will bear a burden on the Day of Judgement;

20:101 - They will abide in this (state): and grievous will the burden be to them on that Day <sup>2626</sup>

2626 Cf. vi. 31. If people are so immersed in the evanescent falsehoods of this life as to turn away from the True and the Eternal, they will have a rude awakening when the Judgment comes. These very things that they thought so enjoyable here-taking advantage of others, material self-indulgence, nursing grievances instead of doing good, etc., etc.,-will be a grievous burden to them that day, which they will not be able to escape or lighten. (20.101)

20:102 - The Day when the Trumpet will be sounded: that Day We shall gather the sinful blear-eyed (with terror) <sup>2627</sup>

2627 Zurq=having eyes different from the normal colour, which in the East is black and white; having blue eyes, or eyes afflicted with dimness or blindness, or squint; hence metaphorically, blear-eyed (with terror). (20.102)

25:26 - That Day the dominion as of right and truth shall be (wholly) for (Allah) Most Merciful: it will be a day of dire difficulty for the Misbelievers. <sup>3083</sup>

3083 See last note. (25.26)

25:27 - The Day that the wrongdoer will bite at his hands He will say "Oh! would that I had taken a (straight) path with the Apostle! <sup>3084</sup>

3084 The words are general, and for us the interest is in a general sense. A man who actually receives the Truth and is on the right path is all the more culpable if he is diverted from that path by the machinations of a worldly friend. The particular person whom some Commentators mention in this connection was one 'Uqba who received the light of Islam, but was misled afterwards by a worldly friend into apostasy and blasphemy. He came to an evil end afterwards. (25.27)

30:12 - On the Day that the Hour will be established the guilty will be struck dumb with despair. <sup>3518</sup>

3518 The Hour will be established: in due time the Hour will come when Judgment will be established, and the seeming disturbance of balance in this world will be redressed. Then the Good will rejoice, and the Guilty, faced with the Realities, will lose all their illusions and be struck dumb with despair. (30.12)

32:14 - "Taste ye then for ye forgot the meeting of this day of yours and We too will forget you taste ye the Penalty of Eternity for your (evil) deeds!" <sup>3646</sup>

3646 "Forgot": Cf. n. 1029 to vii. 51. "Forget" is here in the sense of "to ignore deliberately, to reject with scorn". In the sense of mistake or defect of knowledge it is inapplicable to the All-Perfect Being, for we are expressly told: "My Lord never errs, nor forgets": xx. 52. (32.14)

32:29 - Say: "On the Day of Decision no profit will it be to Unbelievers if they (then) believe! Nor will they be granted a respite."

37:20 - They will say "Ah! woe to us! This is the Day of Judgement!"

52:45 - So leave them alone until they encounter that Day of theirs wherein they shall (perforce) swoon (with terror) <sup>5079</sup>

5079 That is, the Day of Judgment. Cf. xxxix. 68, and n. 4343. (52.45)

67:4 - Again turn thy vision a second time; (thy) vision will come back to thee dull and discomfited in a state worn out. <sup>5560</sup>

5560 Reverting to the indication of the external or visible world, we are asked to observe and study it again and again, and as minutely as our powers will allow. However closely we observe it, we shall find no flaw in it. Indeed the region of enquiry is so vast and stretches so far beyond our ken, that our eyes, aided with the most powerful telescopes, will confess themselves defeated in trying to penetrate to the ultimate mysteries. We shall find no defect in Allah's handiwork: it is our own powers that we shall find fail to go beyond a certain compass. (67.4)

77:15 - Ah woe that Day to the Rejecters of Truth!

77:19 - Ah woe that Day to the Rejecters of Truth!

77:24 - Ah woe that Day to the Rejecters of Truth!

77:28 - Ah woe that Day to the Rejecters of Truth!

77:34 - Ah woe that Day to the Rejecters of Truth!

77:37 - Ah woe that Day to the Rejecters of Truth!

77:40 - Ah woe that Day to the Rejecters of Truth!

77:45 - Ah woe that Day to the Rejecters of Truth!

77:47 - Ah woe that Day to the Rejecters of Truth!

77:49 - Ah woe that Day to the Rejecters of truth!

82:14 - And the Wicked they will be in the Fire

88:2 - Some faces that Day will be humiliated <sup>6097</sup>

6097 Cf. lxxv. 22, 24. (88.2)

101:8 - But he whose balance (of good deeds) will be (found) light

101:9 - Will have his home in a (bottomless) pit. <sup>6256</sup>

6256 Just as grades of bliss are indicated for the righteous, so apparently we are to understand grades of punishment suited to the sins of the individual sinners concerned. (101.9)

## HELP:

20:109 - On that Day shall no intercession avail except for those for whom permission has been granted by (Allah) Most Gracious and whose word is acceptable to Him. <sup>2634</sup>

2634 Cf. ii. 255 in the Verse of the Throne. Here man is in the accusative case governed by tanfa'u, and it is better to construe as I have done. That is, intercession will benefit no one except those for whom Allah has granted permission, and whose word (of repentance) is true and sincere, and therefore acceptable to Allah. Others construe: no intercession will avail, except by those to whom Allah has granted permission, and whose word (of intercession) is acceptable to Allah. In that case the two distinct clauses have no distinct meanings. (20.109)

30:13 - No intercessor will they have among their "Partners" and they will (themselves) reject their "Partners." <sup>3519</sup>

3519 False worship will then appear in its true colors. Anything to which we offered the worship due to Allah alone, will vanish instead of being of any help. Indeed the deluded false worshipers, whose eyes will now be opened, will themselves reject their falsehoods, as the Truth will now shine with unquestioned splendor. (30.13)

43:67 - Friends on that Day will be foes one to another except the Righteous. <sup>4666</sup>

4666 The hatred and spite, which are associated with evil, will be felt with peculiar intensity in that period of agony. That itself would be a punishment, from which the righteous will be free. The righteous will have passed all perils of falling into wrong frames of mind. (43.67)

44:41 - Those who reject the Message when it comes to them (are not hidden from Us); and indeed it is a Book of exalted power. <sup>4513</sup>

4513 Mere rejection by men will not silence the Signs of Allah, which will work unintermittently and with the fullest potency. (41.41)

70:10 - And no friend will ask after a friend <sup>5683</sup>

5683 The world as we know it will have so completely passed away that the landmarks in the heavens and on earth will also have vanished. Not only that, but the human relationships of mind and heart will have been transformed by sin into something ugly and dreadful. The sinners will be so overcome with terror at the realisation of their personal responsibility that they will desert their most intimate friends, and indeed their very sight of each other will add to their agony. (70.10)

70:11 - Though they will be put in sight of each other the sinner's desire will be: would that he could redeem himself from the Penalty of that Day by (sacrificing) his children <sup>5684</sup>

5684 The sinner will offer his children, his family, his kinsmen, who had sheltered and protected him, -in fact everything on earth that he could-as a ransom for himself. Such would be his selfishness and his agony. (70.11)

70:12 - His wife and his brother

70:13 - His kindred who sheltered him.

70:14 - And all that is on earth so it could deliver him: <sup>5685</sup>

5685 What would not the sinner give for his own deliverance! But nothing could save him. The Fire of Hell would be roaring for him! (70.14)

82:19 - (It will be) the Day when no soul shall have power (to do) aught for another: for the Command that Day will be (wholly) with Allah. <sup>6010</sup>

6010 The answer is suggested by a negative proposition: 'No soul shall have power to do aught for another'. This is full of meaning. Personal responsibility will be fully enforced. In this world we all depend on one another proximately, though our ultimate dependence is always on Allah, now and for ever. But here a father helps a son forward; husband and wife influence each other's destinies; human laws and institutions may hold large masses of mankind under their grip; falsehood and evil may seem to flourish for a time, because a certain amount of limited free-will has been granted to man. This period will be all over then. The good and the pure will have been separated from the evil and the rebellious; the latter will have been rendered inert, and the former will have been so perfected that their wills will be in complete consonance with Allah's Universal Will. The Command, thence forward, will be wholly with Allah. (82.19)

86:9 - The Day that (all) things secret will be tested.

86:10 - (Man) will have no power and no helper. <sup>6073</sup>

6073 In that new world, all our actions, motives, thoughts, and imaginings of this life, however secret, will be brought into the open, and tested by the standards of absolute Truth, and not by false standards of custom, prejudice, or partiality. In that severe test, any adventitious advantages of this life will have no strength or force whatever, and cannot help in any way. (86.10)

## **PUNISHMENT:**

36:54 - Then on that Day not a soul will be wronged in the least and ye shall but be repaid the meeds of your past Deeds. <sup>4000</sup>

4000 The Judgment will be on the highest standard of Justice and Grace. Not the least merit will go unrewarded, though the reward will be for the righteous far more than their deserts. No penalty will be exacted but that which the doer himself by his past deeds brought on himself. Cf. xxviii. 84. (36.54)

37:33 - Truly that day they will (all) share in the Penalty.

37:39 - But it will be no more than the retribution of (the Evil) that ye have wrought <sup>4059</sup>

4059 Justice demands that those who sow evil should reap the fruit, but the punishment is due to their own conduct and not to anything external to themselves. (37.39)



37:68 - Then shall their return be to the (Blazing) Fire. <sup>4075</sup>

4075 When they eat of the zaqqum in the lowest depths of hell, they are apparently brought up to drink of the mixture as a further punishment, after which they go back to repeat the round. (37.68)

50:24 - (The sentence will be:) "Throw throw into Hell every contumacious Rejector (of Allah)! <sup>4960</sup>

4960 The original for "throw", here and in verse 26 below, is in the dual number, which some Commentators explain by saying that the dual form is used for emphasis, as if the verb ("throw, throw") were twice repeated. Examples of this are found in Arabic. But is it possible that the dual refers to the two angels mentioned in verses 17 and 21? In that case the Companion in verse 27 will be the third one mentioned in verses 18 and 23. In any case the third one will be the one on whose Record the sentence will be passed. (50.24)

55:35 - On you will be sent (O ye evil ones twain!) a flame of fire (to burn) and a smoke (to choke):  
No defence will ye have: <sup>51965197</sup>

5196 The Dual is with reference to the two worlds explained above in n. 5193. (55.35)

5197 We now come to the terrors of the Judgment on the evil ones. (55.35)

56:42 - (They will be) in the midst of a fierce Blast of Fire and in Boiling Water <sup>5242</sup>

5242 Notice the parallelism in the contrast between those in Bliss and those in Misery. The description in each case pursues the idea of contrast. The fierce Blast of Fire and the Boiling Water are in contrast to the happy Lote-tree and the flowers and fruits in verses 28-29 above. (56.42)

56:43 - And in the shades of Black Smoke: <sup>5243</sup>

5243 Even the Shades get a different quality in the Abode of Misery: shades of black smoke in contrast to the cool and refreshing long extended shades of trees by brooks in verses 30-31 above. (56.43)

56:52 - "Ye will surely taste of the Tree of Zaqqum. <sup>5247</sup>

5247 This is the Cursed Tree mentioned in xvii, 60, where see n. 2250. Cf. also xxxvii. 62, n. 4072; and xliv. 43-46 and n. 4722. (56.52)

56:54 - "And drink Boiling Water on top of it:

56:55 - "Indeed ye shall drink like diseased camels raging with thirst! <sup>5248</sup>

5248 A terrible picture of Misery in contrast to the Companionship of the Good, the True, and the Beautiful, on raised couches, for the Companions of the Right Hand, in verses 34-38 above. (56.55)

70:15 - By no means! For it would be the Fire of Hell!

84:10 - But he who is given his Record behind his back <sup>6039</sup>

6039 In lxix. 24, the wicked are given the Record in their left hand. But their hands will not be free. Sin will tie their hands behind their back: and thus they can only receive their Records in their left hand, behind their back. (84.10)

84:11 - Soon will he cry for Perdition <sup>6040</sup>

6040 The wicked will cry for death and annihilation: but they will neither live nor die: xx. 74. (84.11)

84:12 - And he will enter a Blazing Fire.

89:23 - And Hell that Day is brought (face to face) on that Day will man remember but how will that remembrance profit him? <sup>6125</sup>

6125 The Retribution will at last come, and we shall realise it in our inmost being, all the illusions of this fleeting world having been swept away. Then we shall remember, and wish, too late, that we had repented. Why not repent now? Why not bring forth the fruits of repentance now, as a preparation for the Hereafter? (89.23)

99:8 - And anyone who has done an atom's weight of evil shall see it.

101:8 - But he whose balance (of good deeds) will be (found) light

101:9 - Will have his home in a (bottomless) pit. <sup>6256</sup>

6256 Just as grades of bliss are indicated for the righteous, so apparently we are to understand grades of punishment suited to the sins of the individual sinners concerned. (101.9)

101:11 - It is) a Fire Blazing fiercely!

**REWARDS:**

37:40 - But the sincere (and devoted) servants of Allah

37:41 - For them is a Sustenance Determined <sup>40604061</sup>

4060 "Sustenance": correlated with the Fruits mentioned below: see next verse. (37.41)

4061 "Determined": Ma'lum: the reward of the Blessed will not be a chance or a fleeting thing. It will follow a firm Decree of Allah, on principles that can be known and understood. (37.41)

37:57 -Had it not been for the Grace of my Lord I should certainly have been among those brought (there)! <sup>4069</sup>

4069 And he gratefully acknowledges his short-comings: "I should have been a sinner just like this, but for the grace of Allah!" He sees that if he had erred it would have been no excuse to plead the other man's example. He had Faith and was saved, to walk in the path of righteousness. (37.57)

37:60- Verily this is the supreme achievement! <sup>4071</sup>

39:70 - And to every soul will be paid in full (the fruit) of its deeds; and (Allah) knoweth best all that they do. <sup>4346</sup>

4346 In an earthly court, a decision may possibly go wrong because the judge is deceived; here no deceit or mistake will be possible, for Allah knows all, and knows it better than any one else can. (39.70)

45:28 - And thou wilt see every sect bowing the knee: every sect will be called to its Record: "This Day shall ye be recompensed for all that ye did! <sup>4766</sup>

4766 Bowing the knee: the key-phrase of the Sura, and its title. Cf. xix. 72. Whatever the arrogance of the wicked may be in this life, whatever exclusive sects and divisions they may form, in this life, the time will come when they will humbly submit and bow the knee to the Truth. Before Allah, when their Record is produced, they must necessarily be dumb. (45.28)

56:10 - And those Foremost (in Faith) will be Foremost (in the Hereafter). <sup>5226</sup>

5226 Foremost (in Faith)": there are two meanings, and both are implied (1) Those who have reached the highest degree in spiritual understanding, such as the great prophets and teachers of mankind, will also take precedence in the Hereafter. (2) Those who are the first in time-the quickest and readiest-to accept Allah's Message-will have the first place in the Kingdom of Heaven. Verses 8, 9 and 10 mention the three main categories or classifications after Judgment. In the subsequent verses their happiness or misery are described. This category, Foremost in Faith, is nearest to Allah. (56.10)

56:11 - hese will be those Nearest to Allah: <sup>5227</sup>

5227 See n. 5223 above. Nearness to Allah is the test of the highest Bliss. (56.11)

56:12 - In Gardens of Bliss:

56:15 - (They will be) on Thrones encrusted (with gold and precious stones). <sup>5229</sup>

5229 Cf. xv. 47; xxxvii. 44, lii. 20, and xxxviii. 13. (56.15)

56:16 - Reclining on them facing each other. <sup>5230</sup>

5230 But they will not be separate each in his own corner. They will face each other. For they are all one, and their mutual society will be part of their Bliss. (56.16)

56:17 - Round about them will (serve) youths of perpetual (freshness). <sup>5231</sup>

5231 Cf. lii. 24, and n. 5058. The youth and freshness with which the attendants will serve is a symbol of true service such as we may expect in the next world. That freshness will be perpetual, and not subject to any moods, or chances, or changes. (56.17)

56:18 - With goblets (shining) beakers and cups (filled) out of clear-flowing fountains:

56:20- And with fruits any that they may select;

56:21 - And the flesh of fowls any that they may desire.

56:22 - And (there will be) Companions with beautiful big and lustrous eyes-- <sup>5233</sup>

5233 Cf. xlv. 54, and n. 4729. The companionship of Beauty and Grace is one of the highest pleasures of life. In this bodily life it takes bodily form. In the higher life it takes a higher form. (56.22)

56:23 - Like unto Pearls well-guarded. <sup>5234</sup>

5234 Cf. lii. 24, where this description is applied to the youths who serve. See also n. 5058 there. In lvi. 78 below the adjective *maknun* is applied to the Qur-an, "the well guarded Book". (56.23)

56:24 - A Reward for the Deeds of their past (Life).

56:28 - (They will be) among lote trees without thorns <sup>5237</sup>

5237 Lote-trees: see xxxiv. 16 n. 3814. (56.28)

56:29 - Among Talh trees with flowers (or fruits) piled one above another <sup>5238</sup>

5238 Talh: some understand by this the plantain or banana tree, of which the fruit is borne in bunches, one tier above another; but the banana tree does not grow in Arabia and its ordinary Arabic name is *Mauz*; perhaps it is better to understand a special kind of *Acacia* tree, which flowers profusely, the flowers appearing in tiers one above another. (56.29)

56:30 - In shade long-extended

56:31 - By water flowing constantly

56:32 - And fruit in abundance

56:34 - And on Thrones (of Dignity) raised high.

56:35 - We have created (their Companions) of special creation. <sup>5240</sup>

5240 The pronoun in Arabic is in the feminine gender. It is made clear that these maidens for heavenly society will be of special creation, -of virginal purity, grace, and beauty, inspiring and inspired by love, with the question of time and age eliminated, (56.35)

56:36 - And made them virgin-pure (and undefiled)

56:37 - Beloved (by nature) equal in age

56:38 - For the companions of the Right Hand.

70:35 - Such will be the honored ones in the Gardens of (Bliss).

84:7 - Then he who is given his Record in his Right hand <sup>6037</sup>

6037 Right Hand. Cf. xvii 71. Then will be the fortunate ones, who spent their lives in goodness and truth: for them the account will be made easy; for even after the balancing, they will receive more than their merits deserve, on account of the infinite grace, and mercy of Allah. (84.7)

84:8 - Soon will his account be taken by an easy reckoning

84:9 - And he will turn to his people rejoicing! <sup>6038</sup>

6038 His people: should be understood in a large sense, including of course all those nearest and dearest to him. (84.9)

89:27 - (To the righteous soul will be said:) "O (thou) soul in (complete) rest and satisfaction!" <sup>6127</sup>

6127 The righteous enter into their inheritance and receive their welcome with a title that suggests freedom from all pain, sorrow, doubt, struggle, disappointment, passion, and even further desire; at rest, in peace; in a state of complete satisfaction. In Muslim theology, this stage of the soul is the final stage of bliss. The unregenerate human soul, that seeks its satisfaction in the lower earthly desires, is the *Ammara* (xii. 53). The self-reproaching soul that feels conscious of sin and resists it is the *Lawwama* (lxxv. 2, and n. 5810). (89.27)

89:28 - "Come back thou to thy Lord well pleased (thyself) and well-pleasing unto Him!" <sup>6128</sup>

6128 Note that Evil finds itself isolated, and cries out in lonely agony (verse 24), while Good receives a warm welcome from the Lord of Goodness Himself, -also that it is the soul which enters heaven, and not the gross body which perishes. (89.28)

89:29 - Enter thou then among my Devotees!

89:30 - "Yea enter thou my Heaven!" <sup>6129</sup>

6129 The climax of the whole is: "Enter My Heaven!" Men may have imagined all kinds of heaven before, and many types are used in the sacred Word itself. But nothing can express the reality itself better than "My Heaven"-Allah's own Heaven! May we reach it through Allah's grace! (89.30)

99:7 - Then shall anyone who has done an atom's weight of good see it! <sup>6240</sup>

6240 Zarrat: the weight of an atom, the smallest living weight an ordinary man can think of. Figuratively the subtlest form of good and evil will then be brought to account, and it will be done openly and convincingly: he "shall see it". (99.7)

101:7 - Will be in a life of good pleasure and satisfaction. <sup>6255</sup>

6255 Cf. xcvi. 8, and n. 6233, but perhaps the Bliss is not of the same grade for all men. In every case it is bliss, but bliss suited to the particular nature of the individual concerned. (101.7)

20:112 - But he who works deeds of righteousness and has faith will have no fear of harm nor of any curtailment (of what is his due). <sup>2637</sup>

2637 See the last note. Unlike the unjust, the righteous, who have come with Faith, will now find their Faith justified: not only will they be free from any fear of harm, but they will be rewarded to the full, or, as has been said in other passages, where His bounty rather than His justice is emphasised, they will get more than their due reward (iii. 27; xxxix. 10). (20.112)

43:68 - My devotees! no fear shall be on you that Day nor shall ye grieve <sup>4667</sup>

4667 The devotion and service to Allah result in the soul being made free from all fear and sorrow, as regards the past, present, and future, if we may take an analogy from Time for a timeless state. Such devotion and service are shown by (1) believing in Allah's Signs, which means understanding and accepting His Will, and (2) by merging our will completely in His universal Will, which means being in tune with the Infinite, and acting in all things to further His Kingdom. (43.68)

69:19 - Then He that will be given his Record in his right hand will say: "Ah here! read ye my Record! <sup>5652</sup>

5652 Cf. xvii. 71, where the righteous are described as those who are given their record in their right hand at Judgment. In lvi. 27, 38, and other passages, the righteous are called "Companions of the Right Hand". (69.19)

69:21 - And he will be in a life of Bliss

80:38 - Some Faces that Day will be beaming.

88:8 - Other) faces that Day will be joyful.

88:9 - **Pleased with their Striving** <sup>6100</sup>

## JUMUA:

See Surah 62.

62:9 - O ye who believe! when the call is proclaimed to prayer on Friday (the Day of Assembly) hasten earnestly to the Remembrance of Allah and leave off business (and traffic): that is best for you if ye but knew! <sup>546154625463</sup>

5461 Friday, is primarily the Day of Assembly, the weekly meeting of the Congregation, when we show our unity by sharing in common public worship, preceded by a Khutba, in which the Imam (or Leader) reviews the week's life of the Community and offers advice and exhortation on good living. Notice the gradations of social contact for Muslims if they followed the wise ordinances of their Faith. (1) Each individual remembers Allah for himself or herself five or more times every day in the home or place of business, or local mosque, or open air, as the case may be. (2) On Friday in every week there is a local meeting in the central mosque of each local centre, -it may be a village, or town, or ward of a big city. (3) At the two 'Ids every year, there is a large local area meeting in one centre. (4) Once at least in a lifetime, where possible, a Muslim shares in the vast international assemblage of the world, in the centre of Islam, at the Makkan Pilgrimage. A happy combination of decentralisation and centralisation, of individual liberty and collective meeting, and contact at various stages or grades. The mechanical part of this ordinance is easy to carry out. Are we carrying out the more difficult part?-the spirit of unity, brotherhood, mutual consultation, and collective understanding and action? (62.9)

5462 The idea behind the Muslim weekly "Day of Assembly" is different from that behind the Jewish Sabbath (Saturday) or the Christian Sunday. The Jewish Sabbath is primarily a commemoration of Allah's ending His work and resting on the seventh day (Gen. ii. 2; Exod. xx. 11): we are taught that Allah needs no rest, nor does He feel fatigue (ii. 255). The Jewish command forbids work on that day but says nothing about worship or prayer (Exod. xx. 10); our ordinance lays chief stress on the remembrance of Allah. Jewish formalism went so far as to kill the spirit of the sabbath, and call forth the protest of Jesus: "the sabbath was made for man, and not man for the sabbath" (Mark. ii. 27). But the Christian Church, although it has changed the day from Saturday to Sunday, has inherited the Jewish spirit: witness the Scottish Sabbath; except in so far as it has been secularised. Our teaching says: 'When the time for Jumua Prayer comes, close your business and answer the summons loyally and earnestly, meet earnestly, pray, consult and learn by social contact; when the meeting is over, scatter and go about your business'. (62.9)

5463 The immediate and temporal worldly gain may be the ultimate and spiritual loss, and vice versa. (62.9)

62:10 - And when the Prayer is finished then may ye disperse through the land and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper. <sup>5464</sup>

5464 Prosperity is not to be measured by wealth or worldly gains. There is a higher prosperity, -the health of the mind and the spirit. (62.10)

62:11 - But when they see some bargain or some amusement they disperse headlong to it and leave thee standing. Say: "The (blessing) from the Presence of Allah is better than any amusement or bargain! And Allah is the Best to provide (for all needs)." <sup>5465</sup>

5465 Do not be distracted by the craze for amusement or gain. If you lead a righteous and sober life, Allah will provide for you in all senses, better than any provision you can possibly think of. (62.11)

►Sahih Bukhari Hadith Subjects

## Friday Prayer

1. The prescription of Friday Prayer  
B 2.1
2. Taking a bath on Friday  
B 2.2, B 2.3, B 2.4
3. Perfuming oneself before going for Friday Prayer  
B 2.5
4. The superiority of the Jumua Prayer  
B 2.6, B 2.7
5. Using hair oil before going for Friday Prayer  
B 2.8, B 2.9, B 2.10
6. Wearing the best available clothes  
B 2.11
7. Cleaning the teeth with Siwak on Friday  
B 2.12, B 2.13, B 2.14
8. Using a Siwak belonging to someone else  
B 2.15
9. Quranic recitation in Fajr prayer on Friday  
B 2.16
10. Offering Jumua Prayer in villages and towns  
B 2.17, B 2.18
11. Is bathing necessary for those who do not attend Friday Prayer?  
B 2.19, B 2.20, B 2.21, B 2.22, B 2.23
12. Not attending Jumua Prayer because of rain  
B 2.24
13. For whom is Jumua Prayer compulsory?  
B 2.25
14. Time for the Jumua Prayer  
B 2.26, B 2.27, B 2.28
15. If it becomes very hot on Friday  
B 2.29
16. Walking unhurriedly to Jumua Prayer  
B 2.30, B 2.31, B 2.32
17. Not separating two persons sitting together  
B 2.33
18. Sitting on someone else's place  
B 2.34
19. Adhan for the Jumua Prayer  
B 2.35
20. One Mu'adh-dhin on Friday  
B 2.36

21. Imam repeating the statements of the Adhan  
B 2.37
22. Sitting on the pulpit during Adhan  
B 2.38
23. Pronouncing Adhan before Khutba  
B 2.39
24. Delivering the Khutba on the pulpit  
B 2.40, B 2.41, B 2.42
25. Delivering the Khutba while standing  
B 2.43
26. People facing Imam during Khutba  
B 2.44
27. Saying "Amma Ba'du" in Khutba before glorifying and praising Allah  
B 2.45, B 2.46, B 2.47, B 2.48, B 2.49
28. Sitting in between the two Khutba  
B 2.50
29. Listening to the Khutba  
B 2.51
30. Praying two Rakat on entering during Khutba  
B 2.52
31. Praying two light Rakat on entering during Khutba  
B 2.53
32. Raising hands during the Khutba  
B 2.54
33. Istisqa invoking Allah for rain in Khutba  
B 2.55
34. Keep quiet and listen to Khutba  
B 2.56
35. An hour opportune time on Friday  
B 2.57
36. Some people leaving congregation during Jumua  
B 2.58
37. Praying before and after Jumua Prayer  
B 2.59
38. Then when the Jumua prayer is finished, you may disperse'  
B 2.60, B 2.61
39. Taking afternoon nap after the Jumua Prayer  
B 2.62, B 2.63

Sahih Al-Bukhari Hadith

### **Hadith 2.34** Narrated by

**Ibn Juraij**

I heard Nafi' saying, "Ibn Umar said, 'The Prophet forbade that a man should make another man to get up to sit in his place' ". I said to Nafi', 'Is it for Jumua prayer only?' He replied, "For Jumua prayer and any other (prayer)."

► Sahih Al-Bukhari Hadith

### **Hadith 2.51** Narrated by

**Abu Huraira**

The Prophet said, "When it is a Friday, the angels stand at the gate of the mosque and keep on writing the names of the persons coming to the mosque in succession according to their arrivals. The example of the one who enters the mosque in the earliest hour is that of one offering a camel (in sacrifice). The one coming next is like one offering a cow and then a ram and then a chicken and then an egg respectively. When the Imam comes out (for Jumua prayer) they (i.e. angels) fold their papers and listen to the Khutba."

► Sahih Al-Bukhari Hadith

### **Hadith 2.42** Narrated by

**Salim**



My father said , "I heard the Prophet delivering the Khutba on the pulpit and he said, 'Whoever comes for the Jumua prayer should take a bath (before coming).' "

► Sahih Al-Bukhari Hadith

### **Hadith 2.59** Narrated by **Abdullah bin Umar**

Allah's Apostle used to pray two Rakat before the Zuhr prayer and two Rakat after it. He also used to pray two Rakat after the Maghrib prayer in his house, and two Rakat after the 'Isha' prayer. **He never prayed after Jumua prayer till he departed (from the Mosque), and then he would pray two Rakat at home.**

Al-Muwatta Hadith

### **Hadith 5.11**

## **Paying Attention when the Imam is Giving the Khutba on the Day of Jumua**

Yahya related to me from Malik that he asked Ibn Shihab about talking in the jumua after the imam had come down from the mimbar but before he had said the takbir. Ibn Shihab said, "There is no harm in that."

► Fiqh-us-Sunnah

### **Fiqh 2.128**

## **Performing ghusl, beautifying one's self, using the miswak, and using perfume for any gathering and especially for Salatul Jumu'ah**

It is preferred for anyone - man or woman, an elderly or young person, a traveler or a resident - who desires to attend the salatul Jumu'ah or any gathering of the people, to cleanse and to wear best attire. One should perform ghusl, put on one's finest clothing, apply perfume, and to brush one's teeth. The following hadith are recorded on this matter:

Abu Sa'id reports that the Prophet said: "Every Muslim should have a ghusl on Friday and wear his best clothing, and if he has perfume, he should use it." This is related by Ahmad, al-Bukhari, and Muslim.

Ibn Salam reports that he heard the Prophet say, while he was upon the pulpit on Friday: "It would do no [harm] to anyone if he were to buy two gowns for Friday other than his work clothes." This is related by Abu Dawud and Ibn Majah.

Salman al-Farsi reports that the Prophet sallallahu alehi wasallam said: "A man who performs ghusl on Friday, purifies [himself] what he can and uses dye [for his hair] or perfumes himself in his house, goes to the mosque, and does not cause separation between two people [who are already seated], prays what Allah has prescribed for him, and then listens quietly while the imam speaks, all his sins between that Friday and the next Friday will be forgiven." This is related by Ahmad and al-Bukhari, while Abu Hurairah used to say: "And for three more days as for every good deed Allah grants tenfold reward." The sins mentioned in this hadith are the minor sins as Ibn Majah recorded, on the authority of Abu Hurairah in the words: "For one who has not committed major sins."

Ahmad records, with a sahih chain, that the Prophet said: "It is obligatory upon every Muslim to perform ghusl, apply perfume and use the miswak on Jumu'ah.

Abu Hurairah reports that one Friday the Prophet said: "O gathering of Muslims, Allah has made this day an 'id for you, so make ghusl and use the miswak." This is related by at-Tabarani in al-Ausat and al-Kabir with a chain whose narrators are trustworthy.

Sunan of Abu-Dawood

### **Hadith 345** Narrated by **Aws ibn Aws ath-Thaqafi**

I heard the apostle of Allah (peace be upon him) say: If anyone makes (his wife) wash and he washes himself on Friday, goes out early (for Friday prayer), attends the sermon from the beginning, walking, not riding, takes his seat near the imam, **listens** attentively, and does not indulge in idle talk, he will get the reward of a year's fasting and praying at night for every step he takes.

► Al-Muwatta Hadith

### **Hadith 5.17**

## **The Special Time in the Day of Jumua**

Yahya related to me from Malik from Yazid ibn Abdullah ibn al-Had from Muhammad ibn Ibrahim ibn al-Harith at-Taymi from Abu Salama ibn Abd ar-Rahman ibn Awf that Abu Hurayra said, "I went out to at-Tur (Mount Sinai) and met Kab al Ahbar and sat with him. He related to me things from the Tawrah and I related to him things from the Messenger of Allah, may Allah bless him and grant him peace. Among the things I related to him was that the Messenger of Allah, may Allah bless him and grant him peace, said, 'The best of days on which the sun rises is the day of jumua. In it Adam was created, and in it he fell from the Garden. In it he was forgiven, and in it he died. In it the Hour occurs, and every moving thing listens from morning till

sunset in apprehension of the Hour except jinn and men. In it is a time when Allah gives to a muslim slave standing in prayer whatever he asks for.' Kab said, 'That is one day in every year.' I said, 'No, in every jumua.' Then Kab recited the Tawrah and said, 'The Messenger of Allah has spoken the truth.' "

Abu Hurayra continued, 'I met Basra ibn Abi Basra al-Ghiffari and he said, 'Where have you come from?' I said, 'From at-Tur.' He said, 'If I had seen you before you left, you would not have gone. I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Only make a special journey to three mosques: the mosque of the Haram (Makka), this mosque (Madina), and the mosque of Ilya or the Bait al-Maqdis (two names of Jerusalem)." ' " (He was not sure which expression was used.)

Abu Hurayra continued, "Then I met Abdullah ibn Salam and I told him that I had sat with Kabal-Ahbar, and I mentioned what I had related to him about the day of jumua, and told him that Kab had said, 'That is one day in every year.' Abdullah ibn Salam said, 'Kab lied,' and I added, 'Kab then recited the Tawrah and said, "No, it is in every jumua." ' Abdullah ibn Salam said, 'Kab spoke the truth.' Then Abdullah ibn Salam said, 'I know what time that is.' "

Abu Hurayra continued, "I said to him, 'Let me know it - don't keep it from me.' Abdullah ibn Salam said, 'It is the last period of time in the day of jumua.' "

Abu Hurayra continued, "I said, 'How can it be the last period of time in the day of jumua, when the Messenger of Allah, may Allah bless him and grant him peace, said, "a muslim slave standing in prayer", and that is a time when there is no prayer?' Abdullah ibn Salam replied, 'Didn't the Messenger of Allah, may Allah bless him and grant him peace, say, "Whoever sits waiting for the prayer is in prayer until he prays?" ' "

Abu Hurayra added, "I said, 'Of course.' He said, 'Then it is that.' "

►Fiqh-us-Sunnah

## Fiqh 2.140

### It is preferred to raise one's voice, to keep the khutbah short, and to the point

Ammar ibn Yasir reports that he heard the Messenger of Allah say: "Prolonging salah and shortening one's khutbah is a sign of one's understanding of the religion. So, prolong the prayer and shorten the khutbah." This is related by Ahmad and Muslim. Shortening the khutbah and prolonging one's salah shows one's understanding of religion, for such a person is able to comprehend and express much in a few words.

Jabir ibn Samurah says: "The Prophet's salah was of a moderate length and so was his khutbah." This is related by the group, save al-Bukhari and Abu Dawud.

'Abdullah ibn abi Aufa reports: "The salah of the Messenger of Allah was long and his khutbah was short." This is related by an-Nasa'i with a sahih chain.

Jabir informs: "When the Prophet delivered the khutbah, his eyes became red, his voice rose, and his anger increased as if giving a warning to the enemy." This is related by Muslim and Ibn Majah.

An-Nawawi says: "It is preferred for the khutbah to be in an eloquent and proper Arabic, and it should be an organized speech that the people can understand. It should not be a speech, which is over the heads of the people, nor should it be shallow or contain foul language as that would defeat its purpose. Its words should be chosen carefully to make them attractive and meaningful."

Giving his views on the subject, Ibn al-Qayyim says: "The khutbah of the Prophet reinforced the fundamental articles of faith, like belief in Allah, the Exalted, His angels, His books, His messengers, and the meeting with Him. He would mention the paradise and the hellfire and what Allah, the Exalted, has promised to His devoted servants and the people who obey Him and what Allah has promised to His enemies and the miscreant. While listening to his khutbah, the hearts would be filled with belief in Allah, His oneness, and His majesty. His khutbahs were not like speeches of those who speak only of matters of concern of common folk, lamenting earthly life and frightening people of the approaching death. Such speeches cannot inspire faith in Allah or strengthen belief in His oneness or move people by allusion to His mighty works in history, nor can they kindle in hearts intense love for Allah, making the listeners look forward eagerly to the time they will meet Him! The people who hear such speeches gain no benefit at all, except that they will die and that their wealth will be distributed and their bodies will be turned to dust. Woe to such poets, what sort of faith is fostered by such sermons, and what sort of tawhid do they teach or knowledge disseminate? If we study the khutbahs of the Prophet sallallahu alehi wasallam and his companions, we find them imbued with perspicuous guidance, tawhid, attributes of Allah, explaining the basic articles of the faith, inviting people to Allah, and drawing their attention to His providential care that makes Him so beloved to His slaves. His khutbahs referred to Allah's dealings with others in the past so as to warn his listeners against His wrath and exhort them to remember Him, thank Him and win His pleasure and love. Those who heard these khutbahs were inspired with the love of Allah and they looked forward eagerly to meeting their Lord. **As time went by, the example of the Prophet was forgotten and other things prevailed. The main purpose of the khutbah was forgotten. The eloquent and nice words that moved the hearts became rare in speeches. The main thrust of the khutbah was neglected. The hearts were no longer touched and the basic purpose of the khutbah was lost.**"

►Fiqh-us-Sunnah

## Fiqh 2.144a

### Nawaf'I before and after al-Jumu'ah

It is a sunnah to pray four rak'at or two rak'at after al-Jumu'ah: Abu Hurairah reports that the Prophet sallallahu alehi wasallam said: "Whoever is to pray after the Jumu'ah should pray four rak'at." This is related by Muslim, Abu Dawud, and at-Tirmidhi.

Ibn 'Umar says: "The Prophet would pray two rak'at in his house on the day of Jumu'ah." This is related by the group.

Ibn al-Qayyim says: "After the Prophet finished the Jumu'ah, he would enter his house and pray two rak'at, and he ordered those who prayed the Jumu'ah to pray four rak'at after it.

Our sheikh Ibn Taimiyyah says: 'When he prayed in the mosque, he would pray four [rak'at], and when he prayed in his house, he would pray two rak'at.' I say: this is what the hadith is pointing to. Abu Dawud records from ibn 'Umar that when he prayed in the mosque, he would pray four rak'at, and when he prayed in his house, he would pray two rak'at. Also, in the two Sahih's it is reported from ibn 'Umar that the Prophet would pray two rak'at in his house after the Friday salah."

If one prays four rak'at, then, according to some, he is to pray them all connected, while others hold that he is to pray two rak'at, make the taslim, followed by another two rak'at. It is preferred to pray them in one's house. If one prays them in the mosque, he should change his place of prayer after the Friday salah.

Concerning any sunnah prayer before the Friday salah, Ibn Taimiyyah writes: "The Prophet sallallahu alehi wasallam never offered any salah after the adhan and before the Friday salah, and no one has ever related such an act from him. During the Prophet's time, there was only one adhan and that was made when the Prophet sat upon the pulpit. Bilal would make the adhan and then the Prophet would give the two khutbahs. Next, Bilal would make the iqamah and the Prophet would lead the people in salah. It is not possible that the Prophet would have made a salah after the adhan nor anyone else among the Muslims who prayed with the Prophet could have done so. And we have no evidence to show that the Prophet, sallallahu alehi wasallam, prayed in his house before going out to the mosque on Friday. He did not specify any time for any salah before the Friday salah. What he said was meant to exhort those going early to the mosque on Friday to engage themselves in prayer. He said: 'Whoever goes out early and walks and does not ride to the mosque and prays what has been prescribed [by Allah] for him...' That has been related from the Prophet's companions. When they would reach the mosque on Friday, they would pray whatever amount was easy for them. Some of them prayed ten rak'at and some prayed twelve and some only eight and others less than that. For this reason most of the scholars are of the opinion that there is no sunnah prayer with a specified number of rak'ah or time, before aljumu'ah, for there is nothing either in the actions or statements of the Prophet to support or confirm it.

## JUSTICE:

4:58 - Allah doth command you to render back your trusts to those to whom they are due; and when ye judge between man and man that ye judge with justice: verily how excellent is the teaching which He giveth you! for Allah is He who heareth and seeth all things.

4:65 - But no by thy Lord they can have no (real) Faith until they make thee judge in all disputes between them and find in their souls no resistance against thy decisions but accept them with the fullest conviction. <sup>583</sup>

583 The test of true Faith is not mere lip profession, but bringing all our doubts and disputes to the one in whom we profess faith. Further, when a decision is given we are not only to accept it, but find in our inmost souls no difficulty and no resistance, but on the contrary a joyful acceptance springing from the conviction of our own faith. (4.65)

4:105 - We have sent down to thee the Book in truth that thou mightest judge between men as guided by Allah: so be not (used) as an advocate by those who betray their trust. <sup>621</sup>

621 The Commentators explain this passage with reference to the case of Taima ibn Ubairaq, who was nominally a Muslim but really a Hypocrite, and given to all sorts of wicked deeds. He was suspected of having stolen a set of armour, and when the trial was hot, he planted the stolen property into the house of a Jew, where it was found. The Jew denied the charge and accused Taima, but the sympathies of the Muslim community were with Taima on account of his nominal profession of Islam. The case was brought to the Prophet, who acquitted the Jew according to the strict principle of justice, as "guided by Allah." Attempts were made to prejudice him and deceive him into using his authority to favour Taima. When Taima realized that his punishment was imminent he fled and turned apostate. The general lesson is that the righteous man is faced with all sorts of subtle wiles; the wicked will try to appeal to his highest sympathies and most honourable motives to deceive him and use him as an instrument for defeating justice. He should be careful and cautious, and seek the help of Allah for protection against deception and for firmness in dealing the strictest justice without fear or favour. To do otherwise is to betray a sacred trust; the trustee must defeat all attempts made to mislead him. (4.105)

4:135 - O ye who believe! stand out firmly for justice as witnesses to Allah even as against yourselves or your parents or your kin and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts) lest ye swerve and if ye distort (justice) or decline to do justice verily Allah is well-acquainted with all that ye do. <sup>544645</sup>

544 When the emigration took place from Makkah to Madinah, bonds and links of brotherhood were established between the Emigrants and the Helpers, and they shared in each other's inheritance. Later, when the Community was solidly established, and relations with those left behind in Makkah were resumed, the rights of blood-relations in Makkah, and the Helper-brethren in Madinah were both safeguarded. This is the particular meaning. The more general meaning is similar; respect your ties of blood, of neighbourhood, and of friendly compacts and understandings. Be just to all. (4.135)

645 Some people may be inclined to favour the rich, because they expect something from them. Some people may be inclined to favour the poor because they are generally helpless. Partiality in either case is wrong. Be just, without fear of favour. Both the rich and the poor are under Allah's protection as far as their legitimate interests are concerned, but they cannot expect to be favoured at the expense of others. And He can protect their interests far better than any man. (4.135)

7:29 - Say: "My Lord hath commanded justice; and that ye set your whole selves (to him) at every time and place of prayer and call upon him making your devotion sincere as in his sight: such as he created you in the beginning so shall ye return." 10101011

1010 For wajh, see ii. 112 and n. 114. Our devotion should be sincere, not as in other men's sight, but by presenting our whole selves, heart and soul, to Allah. Even so, it may not be enough; for the sight of our heart and soul may be faulty. We should call upon Allah to give us the light, by which our sincerity may commend itself to Him as true sincerity "as in His sight" (7.29)

1011 Cf. vi. 94. Our sincerity should be real sincerity, as in His sight for when we return to Him, we shall be stripped of all pretence, even such self-deception as may satisfy us in this life. (7.29)

16:90 - Allah commands justice the doing of good and liberality to kith and kin and He forbids all shameful deeds and injustice and rebellion: He instructs you that ye may receive admonition. 2127

2127 Justice is a comprehensive term, and may include all the virtues of cold philosophy. But religion asks for something warmer and more human, the doing of good deeds even where perhaps they are not strictly demanded by justice, such as returning good for ill, or obliging those who in worldly language "have no claim" on you; and of course a fortiori the fulfilling of the claims of those whose claims are recognised in social life. Similarly the opposites are to be avoided; everything that is recognised as shameful, and everything that is really unjust, and any inward rebellion against Allah's Law or our own conscience in its most sensitive form. (16.90)

55:7 - And the Firmament has He raised high and He has set up the balance (of Justice) 5177

5177 The "balance of justice" in this verse is connected with "the Balance" in the next two verses, that men may act justly to each other and observe due balance in all their actions, following the golden mean and not transgressing due bounds in anything. But the Balance is also connected figuratively with the heavens above in three symbols: (1) Justice is a heavenly virtue: (2) the heavens themselves are sustained by mathematical balance; and (3) the constellation Libra (the Balance) is entered by the sun at the middle of the zodiacal year. (55.7)

55:9 - So establish weight with justice and fall not short in the balance. 5178

5178 To be taken both literally and figuratively. A man should be honest and straight in every daily matter, such as weighing out things which he is selling: and he should be straight, just and honest, in all the highest dealings, not only with other people, but with himself and in his obedience to Allah's Law. Not many do either the one or the other when they have an opportunity of deceit. Justice is the central virtue, and the avoidance of both excess and defect in conduct keeps the human world balanced just as the heavenly world is kept balanced by mathematical order. (55.9)

57:25-We sent aforetime our apostles with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong) that men may stand forth in justice; and We sent down Iron in which is (material for) mighty war as well as many benefits for mankind that Allah may test who it is that will help unseen Him and His apostles; for Allah is Full of Strength exalted in Might (and able to enforce His will). 53135314531553165317

5313 Three things are mentioned as gifts of Allah. In concrete terms they are the Book, the Balance, and Iron, which stand as emblems of three things which hold society together, viz. Revelation, which commands Good and forbids Evil; Justice, which gives to each person his due; and the strong arm of the Law, which maintains sanctions for evil-doers. For Balance, see also xlii. 17, and n. 4550. (57.25)

5314 "Sent down": anzala: in the sense of revealed to man the use of certain things, created in him the capacity of understanding and using them: cf. xxxix. 6: "sent down for you eight head of cattle in pairs". (57.25)

5315 Iron: the most useful metal known to man. Out of it is made steel, and from steel and iron are made implements of war, such as swords, spears, guns, etc., as well as instruments of peace, such as ploughshares, bricklayers' trowels, architects' and engineers' instruments, etc. Iron stands as the emblem of Strength, Power, Discipline, Law's sanctions, etc. Iron and steel industries have also been the foundation of the prosperity and power of modern manufacturing nations'. (57.25)

5316 In xxi. 49, I have translated "in their most secret thoughts" for the more literal "unseen" (bilgaibi). Perhaps the more literal "unseen" may do if understood in the adverbial sense; as explained in xxxv. 18, n. 3902. The sincere man will help the Cause, whether he is seen or brought under notice or not. (57.25)

5317 To help Allah and His messengers is to help their Cause. It is to give men an opportunity of striving and fighting for His Cause and proving their true mettle, for thus is their spirit tested. As explained in the next line, Allah in Himself is Full of Strength, Exalted in Power, and Able to enforce His Will, and He has no need of others' assistance. (57.25)

7:29 - Say: "My Lord hath commanded justice; and that ye set your whole selves (to him) at every time and place of prayer and call upon him making your devotion sincere as in his sight: such as he created you in the beginning so shall ye return." <sup>10101011</sup>

1010 For wajh, see ii. 112 and n. 114. Our devotion should be sincere, not as in other men's sight, but by presenting our whole selves, heart and soul, to Allah. Even so, it may not be enough; for the sight of our heart and soul may be faulty. We should call upon Allah to give us the light, by which our sincerity may commend itself to Him as true sincerity "as in His sight" (7.29)

1011 Cf. vi. 94. Our sincerity should be real sincerity, as in His sight for when we return to Him, we shall be stripped of all pretence, even such self-deception as may satisfy us in this life. (7.29)

51:6 - And verily Judgment and Justice must indeed come to pass. <sup>4992</sup>

4992 Din=the giving to each person his precise and just due; this is implied in Judgment and Justice. All the inequalities of this Life are to be redressed. (51.6)

6:151 - Say: "Come I will rehearse what Allah hath (really) prohibited you from": join not anything as equal with Him; be good to your parents: kill not your children on a plea of want; We provide sustenance for you and for them; come not nigh to shameful deeds whether open or secret; take not life which Allah hath made sacred except by way of justice and law: thus doth He command you that ye may learn wisdom. <sup>976977</sup>

976 Instead of following Pagan superstitions, and being in constant terror of imaginary taboos and prohibitions, we should study the true moral law, whose sanction is God's Law. The first step is that we should recognise that He is the One and Only Lord and Cherisher. The mention of goodness to parents immediately afterwards suggests: (1) that God's love of us and care for us may -on an infinitely higher plane- be understood by our ideal of parental love, which is purely unselfish; (2) that our first duty among our fellow creatures is to our father and mother, whose love leads us to the conception of divine love. Arising from that is the conception of our converse duties to our children. God provides sustenance (material and spiritual) not only for us, but for them; hence any custom like the Pagan custom of sacrificing children of Moloch stands condemned. Then come the moral prohibitions against lewdness and all unseemly acts, relating to sex or otherwise, open or secret. This is followed by the prohibition of killing or fighting. All these things are conformable to our own interests, and therefore true wisdom from our own point of view. (6.151)

977 For the comprehensive word haqq I have used the two words "justice and law"; other significations implied are: right, truth, what is becoming, etc. It is not only that human life is sacred, but all life is sacred. Even in killing animals for food, a dedicatory formula "in the name of God" has to be employed, to make it lawful: see n. 698 to v. 5, and n. 962 to vi. 138. (6.151)

6:152 - And come not nigh to the orphan's property except to improve it until he attain the age of full strength; give measure and weight with (full) justice; no burden do We place on any soul but that which it can bear; whenever ye speak speak justly even if a near relative is concerned; and fulfil the Covenant of Allah: thus doth He command you that ye may remember. <sup>978</sup>

2:193 - And fight them on until there is no more tumult or oppression and there prevail justice and faith in Allah; but if they cease let there be no hostility except to those who practice oppression. <sup>207208</sup>

207 Justice and faith. The Arabic word is Din, which is comprehensive. It implies the ideas of indebtedness, duty, obedience, judgment, justice, faith, religion, customary rites, etc. The clause means: "until there is Din for God." (2.193)

208 If the opposite party cease to persecute you, your hostility ends with them as a party, but it does not mean, that you become friends to oppression. Your fight is against wrong; there should be no rancour against men. (2.193)

5:8 - O ye who believe! stand out firmly for Allah as witnesses to fair dealing and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to Piety: and fear Allah for Allah is well-acquainted with all that ye do. <sup>706707</sup>

706 Cf. iv. 135. (5.8)

707 To do justice and act righteously in a favourable or neutral atmosphere is meritorious enough, but the real test comes when you have to do justice to people who hate you or to whom you have an aversion. But no less is required of you by the higher moral law. (5.8)

4:114 - In most of their secret talks there is no good: but if one exhorts to a deed of charity or justice or conciliation between men (secrecy is permissible): to him who does this seeking the good pleasure of Allah We shall soon give a reward of the highest (value). <sup>625</sup>

625 Usually secrecy is for evil ends, or from questionable motives, or because the person seeking secrecy is ashamed of himself and knows that if his acts or motives became known, he would make himself odious. Islam therefore



disapproves of secrecy and loves and enjoins openness in all consultations and doings. But there are three things in which secrecy is permissible, and indeed laudable, provided the motive be purely unselfish, to earn "the good pleasure of Allah": (1) if you are doing a deed of charity or beneficence, whether in giving material things or in helping in moral, intellectual, or spiritual matters; here publicity may not be agreeable to the recipient of your beneficence, and you have to think of his feelings; (2) where an unpleasant act of justice or correction has to be done; this should be done, but there is no virtue in publishing it abroad and causing humiliation to some parties or adding to their humiliation by publicity; (3) where there is a delicate question of conciliating parties to a quarrel; they may be very touchy about publicity but quite amenable to the influence of a man acting in private. (4.114)

21:47 - We shall set up scales of justice for the Day of Judgment so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed We will bring it (to account): and enough are We to take account. <sup>27072708</sup>

2707 Not the smallest action, word, thought, motive, or predilection but must come into the account of Allah. Cf. Browning (in Rabbi Ben Ezra): "But all, the world's coarse thumb And finger failed to plumb, So passed in making up the main account; All instincts immature. All purposes unsure. That weighed not as his work, yet swelled the man's account; Thoughts hardly to be packed Into a narrow act. Fancies that broke through language and escaped; All I could never be, All, men ignored in me, This, I was worth to God, Whose wheel the pitcher shaped." (21.47)

2708 The literalism of Sale has here excelled itself: he translates, "and there will be sufficient accountants with us"! What is meant is that when Allah takes account, His accounting will be perfect: there will be no flaw in it, as there may be in earthly accountants, who require other people's help in some matters of account which they do not understand for want of knowledge of that particular department they are dealing with. Allah's knowledge is perfect, and therefore His justice will be perfect also; for He will not fail to take into account all the most intangible things that determine conduct and character. See last note. There is no contradiction between this and xviii. 104-105, where it is said that men of vain works, i.e., shallow hypocritical deeds, will have no weight attached to their deeds, In fact the two correspond. (21.47)

10:4 - To Him will be your return of all of you. The promise of Allah is true and sure. It is He Who beginneth the process of Creation and repeateth it that He may reward with justice those who believe and work righteousness but those who reject Him will have nothing but draughts of boiling fluids and a Penalty grievous: because they did reject Him. <sup>138813891390</sup>

388 Haqq: true, right, for just ends, in right proportions, sure and certain: all these ideas are implied. (10.4)

1389 Cf. n. 120 to ii. 117. Allah's creation is not a simple act, once done and finished with. It is continuous, and there are many stages, not the least important of which is the Hereafter, when the fruits of our life will be achieved. (10.4)

1390 Hamim: boiling fluid: it is associated as in xxxviii. 57, with gassaq, a dark, murky, or intensely cold fluid; both indicative of the grievous penalty that results from rebellion against Allah. (10.4)

► Sahih Muslim Hadith

**Hadith 4493** Narrated by  
**Abdullah ibn Umar**

The Messenger of Allah (peace be upon him) said: Behold! the Dispensers of Justice will be seated on the pulpits of light beside God, on the right side of the Merciful, Exalted and Glorious. Either side of the Being is the right side both being equally meritorious. (The Dispensers of Justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do.

► Sunan of Abu-Dawood

**Hadith 3568** Narrated by  
**Abu Hurayrah**

The Prophet (peace be upon him) said: If anyone seeks the office of judge among Muslims till he gets it and his justice prevails over his tyranny, he will go to Paradise; but the man whose tyranny prevails over his justice will go to Hell.

► ISL Quran Subjects

## Justice

1. (Also see) Balance, Equality, Equity, Measure, Parity, Right, Rights, Weighing  
[6.152](#), [7.29](#), [16.76](#), [16.90](#), [42.15](#), [49.9](#)
2. Dealing with between wives  
[4.129](#)
3. Declining to do  
[4.135](#)



4. Departing from because of hatred for one party  
5.7
5. Establishing  
7.181
6. Favoritism in  
4.135
7. Firmness in  
4.135
8. Following one's heart's desires while dealing with  
4.135
9. Friends, to  
33.6
10. Judging with  
4.58, 4.105, 5.8
11. Neutral disbelievers in war, to  
60.8
12. Orphans, to  
4.127
13. Promise of  
51.5, 51.6
14. Righteousness with, working  
10.4
15. Weighing and measuring, in  
6.152, 17.35

## K.

### KA'BA:

- 2:125 – See under “House”  
 2:127 – See under “House”  
 2:158 – See under “Hajj”  
 5:97 – See under “Hajj”  
 3:96 – See under “Bakka”

2:149 - From whencesoever thou startest forth turn thy face in the direction of the Sacred Mosque; that is indeed the truth from thy Lord. And Allah is not unmindful of what ye do. <sup>154</sup>

- 154 The simile of a race is continued, and so the Qibla command is repeated from that point of view. In ii. 144 it was mentioned as the new symbol of the new nation (Muslim): now it is shown as the symbol of Good, at which we should all aim, from whichever point we started, e.g., as Jews or Christians, or our individual point of view; the Qibla will unite us as a symbol of the Goal of the Future. In ii. 150 below, it is repeated: First for the individual, on the ground of uniformity and the removal of all occasions of dispute and argument; and secondly for the Muslim people, on the same ground, as a matter of discipline. There is another little harmony in the matter of the repetitions. Note that the race and starting point argument begins at ii. 149 and is rounded off in the latter part of ii. 150. The latter argument includes the former, and is more widely worded: "wheresoever ye are": which in the Arabic expression would imply three things; in whatever circumstances ye are, or at whatever time ye are, or in whatever place ye are. I have spoken before of a sort of musical harmony in verbal repetitions: here there is a sort of pictorial harmony, as of a larger circle symmetrically including a smaller concentric circle. (2.149)

22:26 - Behold! We gave the site to Abraham of the (Sacred) House (saying): "Associate not any thing (in worship) with Me; and sanctify My House for those who compass it round or stand up or bow or prostrate themselves (therein in prayer). <sup>27972798</sup>

- 2797 The site of Makkah was granted to Abraham (and his son Ismail) for a place of worship that was to be pure (without idols, the worship being paid to Allah, the One True God) and universal, without being reserved (like Solomon's Temple of later times) to any one People or Race. (22.26)

- 2798 Cf. ii. 125. Note that here the word qaimin ('who stand up for prayer') occurs in place of 'akifin (who use it as a retreat). In practice the meaning is the same. Those who go for a retreat to the Ka'ba stay there for the time being. (22.26)

► Sahih Bukhari Hadith Subjects

## Hajj

47. The covering of the Kaba  
B 2.664
48. The demolishing of the Kaba  
B 2.665, B 2.666
49. The Black Stone  
B 2.667
50. Praying anywhere inside the Kaba  
B 2.668
51. Praying inside the Kaba  
B 2.669
52. Not entering the Kaba  
B 2.670
53. Saying Takbir inside the Kaba  
B 2.671
58. Touching only the two Yemenite Corners of the Kaba  
B 2.678
62. Performing Tawaf of the Kaba and then praying two Rakat, immediately on arrival at Mecca  
B 2.683, B 2.684, B 2.685
64. Talking while performing the Tawaf of the Kaba  
B 2.687
66. Naked person performing Tawaf of the Kaba , and pagan performing Hajj  
B 2.689
68. Performing two Rakat after performance of Tawaf of Kaba  
B 2.690
69. Not performing Tawaf of the Kaba after first Tawaf on entering Mecca till after return from Arafat  
B 2.691
129. Visiting the Kaba to perform Tawaf-al-Ifada on Day of Nahr 10th Dhul-Hijja  
B 2.789, B 2.790
137. Keeping the House Kaba on the left on throwing pebbles of the Jamra al-Aqaba  
B 2.805

► Sahih Al-Bukhari Hadith

### Hadith 5.683 Narrated by

#### Abdullah bin Uma

The Prophet arrived (at Mecca) in the year of the Conquest (of Mecca) while Usama was riding behind him on (his she-camel)'. Al-Qaswa,' Bilal and 'Uthman bin Talha were accompanying him. When he made his she-camel kneel down near the Ka'ba, he said to 'Uthman, "Get us the key (of the Ka'ba). He brought the key to him and opened the gate (of the Ka'ba), for him. The Prophet, Usama, Bilal and 'Uthman (bin Talha) entered the Ka'ba and then closed the gate behind them (from inside). The Prophet stayed there for a long period and then came out. The people rushed to get in, but I went in before them and found Bilal standing behind the gate, and I said to him, "Where did the Prophet pray?" He said, "He prayed between those two front pillars." The Ka'ba was built on six pillars, arranged in two rows, and he prayed between the two pillars of the front row leaving the gate of the Ka'ba at his back and facing (in prayer) the wall which faces one when one enters the Ka'ba. Between him and that wall (was the distance of about three cubits). But I forgot to ask Bilal about the number of Rakat the Prophet had prayed. There was a red piece of marble at the place where he (i.e. the Prophet) had offered the prayer.

► Sahih Al-Bukhari Hadith

### Hadith 4.649 Narrated by

#### Abdullah

The Prophet mentioned the Massiah Ad-Dajjal in front of the people saying, -Allah is not one eyed while Messiah, Ad-Dajjal is blind in the right eye and his eye looks like a bulging out grape. While sleeping near the Ka'ba last night, I saw in my dream a man of brown color the best one can see amongst brown color and his hair was long that it fell between his shoulders. His hair was lank and water was dribbling from his head and he was placing his hands on the shoulders of two men while circumambulating the Kaba. I asked, 'Who is this?' They replied, 'This is Jesus, son of Mary.' Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qatan (i.e. an infidel) in appearance. He was placing his

hands on the shoulders of a person while performing Tawaf around the Ka'ba. I asked, 'Who is this?' They replied, 'The Masih, Ad-Dajjal.' "

► Sahih Al-Bukhari Hadith

**Hadith 2.663** Narrated by  
**Abu Said Al Khudri**

The Prophet said "The people will continue performing the Hajj and 'Umra to the Ka'ba even after the appearance of Gog and Magog."

Narrated Shu'ba extra:

The Hour (Day of Judgment) will not be established till the Hajj (to the Ka'ba) is abandoned.

Sahih Al-Bukhari Hadith

**Hadith 2.712** Narrated by  
**Aisha**

I was menstruating when I reached Mecca. So, I neither performed Tawaf of the Ka'ba, nor the Tawaf between Safa and Marwa. Then I informed Allah's Apostle about it. He replied, "Perform all the ceremonies of Hajj like the other pilgrims, but do not perform Tawaf of the Ka'ba till you get clean (from your menses)."

► Sahih Al-Bukhari Hadith

**Hadith 7.789** Narrated by  
**Abdullah bin Umar**

Allah's Apostle said, "Today I saw myself in a dream near the Ka'ba. I saw a whitish brown man, the handsomest of all brown men you might ever see. He had the most beautiful Limma (hair hanging down to the earlobes) you might ever see. He had combed it and it was dripping water; and he was performing the Tawaf around the Kaba leaning on two men or on the shoulders of two men. I asked, 'Who is this?' It was said, 'Messiah, the son of Mary.' Suddenly I saw a curly-haired man, blind in the right eye which looked like a protruding out grape. I asked, 'Who is this?' It was said, 'He is Masih Ad-Dajjal.' "

► Sahih Al-Bukhari Hadith

**Hadith 2.680** Narrated by  
**Az Zubair bin Arabi**

A man asked Ibn 'Umar about the touching of the Black Stone. Ibn 'Umar said, "I saw Allah's Apostle touching and kissing it." The questioner said, "But if there were a throng (much rush) round the Ka'ba and the people overpowered me, (what would I do?)" He replied angrily, "Stay in Yemen (as that man was from Yemen). I saw Allah's Apostle touching and kissing it."

► Sahih Al-Bukhari Hadith

**Hadith 3.658** Narrated by  
**Abdullah bin Masud**

The Prophet entered Mecca and (at that time) there were three hundred and sixty idols around the Ka'ba. He started stabbing the idols with a stick he had in his hand and reciting: "Truth (Islam) has come and Falsehood (disbelief) has vanished."

Sahih Al-Bukhari Hadith

**Hadith 3.329** Narrated by  
**Aisha**

Allah's Apostle said, "An army will invade the Ka'ba and when the invaders reach Al-Baida', all the ground will sink and swallow the whole army." I said, "O Allah's Apostle! How will they sink into the ground while amongst them will be their markets (the people who worked in business and not invaders) and the people not belonging to them?" The Prophet replied, "all of those people will sink but they will be resurrected and judged according to their intentions."

► Sahih Al-Bukhari Hadith

**Hadith 3.88** Narrated by  
**Anas**

The Prophet saw an old man walking, supported by his two sons, and asked about him. The people informed him that he had vowed to go on foot (to the Ka'ba). He said, "Allah is not in need of this old man's torturing himself," and ordered him to ride.

► Sahih Al-Bukhari Hadith

**Hadith 3.46** Narrated by  
**Abu Huraira**

The Prophet said, "Whoever performs Hajj to this Ka'ba and does not approach his wife for sexual relations nor commit sins (while performing Hajj), he will come out as sinless as a newborn child, (just delivered by his mother)."

► Sahih Al-Bukhari Hadith

**Hadith 2.661** Narrated by  
**Abu Huraira**

The Prophet said, "Dhus-Suwaita-tain (literally: One with two lean legs) from Ethiopia will demolish the Ka'ba."

► Sahih Al-Bukhari Hadith

**Hadith 2.810** Narrated by  
**Ibn Abbas**

The people were ordered to perform the Tawaf of the Ka'ba (Tawaf-al-Wada') as the lastly thing, before leaving (Mecca), except the menstruating women who were excused.

► Sahih Al-Bukhari Hadith

**Hadith 2.697** Narrated by  
**Ibn Abbas**

Allah's Apostle performed Tawaf (of the Kaba) riding a camel (at that time the Prophet had foot injury). Whenever he came to the Corner (having the Black Stone) he would point out towards it with a thing in his hand and say, "Allahu-Akbar."

► Sahih Bukhari Hadith Subjects

**Hunting By a Muhrim**

1. 'Kill not game' (Surah 5 Ayah 98)-99
2. If a non-Muhrim hunts and gives the animals to a Muhrim as a present  
B 3.47
3. If Muhrims saw game and then laughed  
B 3.48
4. A Muhrim helping a non-Muhrim in hunting  
B 3.49
5. A Muhrim pointing out a game to a non-Muhrim  
B 3.50
6. Giving a live onager to a Muhrim  
B 3.51
7. What kind of animals may be killed by a Muhrim  
B 3.52, B 3.53, B 3.54, B 3.55, B 3.56, B 3.57
8. It is not permissible to cut trees in the Haram  
B 3.58
9. Game in the Haram should not be chased  
B 3.59
10. Fighting is prohibited in Mecca  
B 3.60
11. Cupping for a Muhrim  
B 3.61, B 3.62
12. The marrying of a Muhrim  
B 3.63
13. What is forbidden for a Muhrim  
B 3.64, B 3.65
14. Taking a bath  
B 3.66
15. Wearing Khuffs i.e. leather stockings  
B 3.67, B 3.68
16. If an Izar is not available  
B 3.69
17. A Muhrim carrying arms  
B 3.70
18. Entering the Haram without assuming Ihram  
B 3.71, B 3.72

19. Assuming Ihram while wearing a shirt  
B 3.73
20. Death of a Muhrim at 'Arafat  
B 3.74, B 3.75
21. Burying a Muhrim ,  
B 3.76
22. Performing Hajj on behalf of a dead person  
B 3.77
23. Performing Hajj for a person who cannot sit firmly on the Mount  
B 3.78
24. A woman performing Hajj on behalf of a man  
B 3.79
25. Boys performing Hajj  
B 3.80, B 3.81, B 3.82, B 3.83
26. Women performing Hajj  
B 3.84, B 3.85, B 3.86, B 3.87
27. Going to the Ka'ba on foot  
B 3.88, B 3.89, B 3.90

## KAFUR:

76:5 - As to the Righteous they shall drink of a Cup (of Wine) mixed with Kafur <sup>5835</sup>

5835 Kafur is literally Comphor. It is a fountain in the Realms of Bliss. It is a seasoning added to the Cup of pure, beatific Wine, which causes no intoxication (lvi. 18- 19), but stands for all that is wholesome, agreeable, and refreshing. Camphor is cool and refreshing, and is given as a soothing tonic in Eastern medicine. In minute doses its odour and flavour are also agreeable. (76.5)

56:18 - With goblets (shining) beakers and cups (filled) out of clear-flowing fountains:

56:19 - No after-ache will they receive therefrom nor will they suffer intoxication: <sup>5232</sup>

5232 The Feast of Reason and the Flow of Soul are typified by all that is best in the feasts in this imperfect world, but there will be none of the disadvantages incident to such feasts in this world, such as satiety, aches, excess, a sense of exhaustion, or loss of senses, etc. Cf. xxxvii. 47, and n. 4063. A goblet is a bowl without handles; a beaker has a "lip" and a stem; "cup" is a general term. (56.19)

## KAL-KAUTHAR:

108:1 - To thee have We granted the Fount (Of Abundance). <sup>6286</sup>

6286 Al-Kauthar literally means "good in abundance". It is the abundant bounty which Allah bestowed on Prophet Muhammad (peace be on him). This includes a river (or fountain) in heaven of this name which Allah has promised the Prophet (peace be on him). (108.1)

## KEEPERS:

39:71 - The Unbelievers will be led to Hell in crowds; until when they arrive there its gates will be opened and its Keepers will say "Did not apostles come to you from among yourselves rehearsing to you the Signs of your Lord and warning you of the meeting of this Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!" 434743484349

4347 Groups: this is the word which gives the key-note to the Sura. If the soul does not stand to its own convictions or search out the Truth by itself, it will be classed with the crowds that go to Perdition! (39.71)

4348 The Keepers may be supposed to be angels, who know nothing of the conditions of evil on this earth, and are surprised at such crowds coming to the "Evil Abode". (39.71)

4349 Cf. x. 33. The answer is perhaps given by other angels: 'yes; messengers were sent to them from among themselves, to warn them and proclaim to them Mercy through repentance; but the decree of Allah, which warned them of punishment, has now come true against them, for they rebelled and were haughty; they rejected Truth, Faith, and Mercy!' (39.71)

**39:73** - And those who feared their Lord will be led to the Garden in crowds: until behold they arrive there; its gates will be opened: and its Keepers will say: "Peace be upon you! Well have ye done! Enter ye here to dwell therein." 43514352

4351 The righteous ones will also go in crowds, and not be alone. There is now a true sorting out. Verses 73-75 are parallel in contrast to verses 71-72 above. (39.73)

4352 The angels in heaven are not surprised at the advent of the good and righteous souls. They are glad; they greet them with the salutation of Peace; they congratulate them; and they welcome them in. (39.73)

**67:8** - Almost bursting with fury: every time a Group is cast therein its Keepers will ask "Did no Warner come to you?" 5565

5565 Cf. xxxix. 71, n. 4348. "Every time": it may not be the same angels who are guarding the gates of Hell every time new inmates come in. The pure, innocent angel nature does not know the crookedness of human evil, and is surprised at so many human beings coming in for punishment: it wonders if no warning was conveyed to men, whereas in fact men have a warning in Clear Signs during all the period of their probation. The Clear Signs come from Revelation, from their own conscience, and from all nature around them. (67.8)

►Sahih Al-Bukhari Hadith

#### **Hadith 4.94** Narrated by **Abu Huraira**

The Prophet said, "Whoever spends two things in Allah's cause, will be called by all the gate-keepers of Paradise who will be saying, 'O so-and-so! Come here.' " Abu Bakr said, "O Allah's Apostle! Such persons will never be destroyed." The Prophet said, "I hope you will be one of them."

### **KEYS:**

**6:59** - With Him are the keys of the Unseen the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth nor anything fresh or dry (green or withered) but is (inscribed) in a Record Clear (to those who can read). 879880

879 Mafatih: Plural of either miftah= a key, or maftah= a treasure. Both meanings are implied, and I have accordingly put both in my translation. (6.59)

880 This is the mystic Record, the archetypal Plan, the Eternal Law, according to which everything seen and unseen is ordered and regulated. There is much mystic doctrine here, explained by beautiful metaphors and illustrations. The simplest things in Nature are subject to His Law. The fresh and the withered, the living and the lifeless-nothing is outside the Plan of His Creation. (6.59)

**39:63** - To Him belong the keys of the heavens and the earth: and those who reject the Signs of Allah it is they who will be in loss. 4336

4336 Allah has nothing to lose by the rebellion or disobedience of His creatures. It is they who lose, because they go counter to their own nature, the beautiful mould in which Allah created them. (39.63)

**42:12** - To Him belong the keys of the heavens and the earth: He enlarges and restricts the Sustenance to whom He will: for He knows full well all things. 4540

4540 "Sustenance", here as elsewhere, stands for all things that support every phase of life, physical, social, intellectual, or spiritual. Cf. x. 59, n. 1447. The source of all gifts is Allah; His bounty is inexhaustible, and He gives to all; but He does not give to all in the same measure, because, out of the fullness of His knowledge and wisdom, He can judge best what is best for any of His creatures. (42.12)

**28:76** - Qarun was doubtless of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men: Behold his people said to him: "Exult not for Allah loveth not those who exult (in riches). 340434053406



- 3404 Qarun is identified with the Korah of the English Bible. His story is told in Num. xvi. 1-35. He and his followers, numbering 250 men, rose in rebellion against Moses and Aaron, on the ground that their position and fame in the congregation entitled them to quality in spiritual matters with the Priests, that they were as holy as any, and they claimed to burn incense at the sacred Altar reserved for the Priests. They had an exemplary punishment: "the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods: they, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation." (28.76)
- 3405 Qarun's boundless wealth is described in the Midrashim, or the Jewish compilations based on the oral teachings of the Synagogues, which however exaggerate the weight of the keys to be the equivalent of the load of 300 mules! (28.76)
- 3406 Usbat: a body of men, here used indefinitely. It usually implies a body of 10 to 40 men. The old-fashioned keys were big and heavy, and if there were hundreds of treasure-chests, the keys must have been a great weight. As they were travelling in the desert, the treasures were presumably left behind in Egypt, and only the keys were carried. The disloyal Qarun had left his heart in Egypt, with his treasures. (28.76)

► Sahih Al-Bukhari Hadith

### **Hadith 8.434** Narrated by **Uqba bin Amir**

The Prophet went out and offered the funeral prayer for the martyrs of the (battle of) Uhud and then ascended the pulpit and said, "I am your predecessor and I am a witness against you. By Allah, I am now looking at my Tank-lake (Al-Kauthar) and I have been given the keys of the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that after me you will worship others besides Allah, **but I am afraid that you will start competing for (the pleasures of) this world.**"

► Sahih Al-Bukhari Hadith

### **Hadith 2.149** Narrated by **Ibn Umar**

Allah's Apostle (p.b.u.h) said, "Keys of the unseen knowledge are five which nobody knows but Allah . . . nobody knows what will happen tomorrow; nobody knows what is in the womb; nobody knows what he will gain tomorrow; nobody knows at what place he will die; and nobody knows when it will rain."

## **KI LL:**

4:29 - O ye who believe! eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful. <sup>541</sup>

- 541 Let me paraphrase this verse, for there is profound meaning in it. (1) All your property you hold in trust, whether it is in your name, or belongs to the community, or to people over whom you have control. To waste is wrong. (2) In ii. 188 the same phrase occurred, to caution us against greed. Here it occurs, to encourage us to increase property by economic use (traffic and trade), recalling Christ's parable of the Talents (Matt. xxv. 14-30), where the servants who had increased their master's wealth were promoted and the servant who had hoarded was cast into darkness. (3) We are warned that our waste may mean our own destruction ("nor kill or destroy yourselves.") But there is a more general meaning also: we must be careful of our own and other people's lives. We must commit no violence. This is the opposite of "trade and traffic by mutual good-will." (4) Our violence to our own brethren is particularly preposterous, seeing that Allah has loved and showered His mercies on us and all His creatures. (4.29)

4:92 - Never should a believer kill a believer; but (if it so happens) by mistake (compensation is due): if one (so) kills a believer it is ordained that he should free a believing slave and pay compensation to the deceased's family unless they remit it freely. If the deceased belonged to a people at war with you and he was a believer the freeing of a believing slave (is enough). If he belonged to a people with whom ye have a treaty of mutual alliance compensation should be paid to his family and a believing slave be freed. For those who find this beyond their means (is prescribed) a fast for two months running: by way of repentance to Allah: for Allah hath all knowledge and all wisdom. <sup>611</sup>

- 611 Life is absolutely sacred in the Islamic Brotherhood. But mistakes will sometimes happen, as did happen in the melee at Uhud, when some Muslims were killed (being mistaken for the enemy) by Muslims. There was no guilty intention: therefore there was no murder. But all the same, the family of the deceased was entitled to compensation unless they freely remitted it, and in addition it was provided that the unfortunate man who made the mistake should free a believing slave. Thus a deplorable mistake was made the occasion for winning the liberty of a slave who was a Believer, for Islam discountenances slavery. The compensation could only be paid if the deceased belonged to a Muslim society or to some people at peace with the Muslim society. Obviously it could not be paid if, though the

deceased was a Believer, his people were at war with the Muslim society: even if his people could be reached, it is not fair to increase the resources of the enemy. If the deceased was himself an enemy at war, obviously the laws of war justify his being killed in warfare unless he surrendered. If the man who took life unintentionally has no means from which to free a believing slave or to give compensation, he must still by an act of strict self-denial (fasting for two whole months running) show that he is cognizant of the grave nature of the deed he has done and sincerely repentant. I take this to apply to all three cases mentioned: that is, where a Believer killed a Believer unintentionally and the deceased (1) belonged to the same community as you, or (2) belonged to a community at war with you, or (3) belonged to a community in alliance with you. (4.92)

**4:93** - If a man kills a believer intentionally his recompense is Hell to abide therein (for ever): and the wrath and the curse of Allah are upon him and a dreadful penalty is prepared for him. <sup>612</sup>

612 What is mentioned here is the punishment in the Hereafter. The legal consequences, enforceable by human society, are mentioned in ii. 178, under the rules of Qisas. That is, a life should be taken for a life destroyed, but this should be on a scale of equality: a single murder should not commit a whole tribe to a perpetual blood-feud, as in the days of ignorance. But if the heirs of the man slain accept reasonable compensation, this should be accepted, and the taking of a life for a life should be put a stop to. This course leads to the saving of life, and is commanded to men of understanding. (4.93)

**17:31** - Kill not your children for fear of want: We shall provide sustenance for them as well as for you: verily the killing of them is a great sin. <sup>2214</sup>

2214 The Arabs were addicted to female infanticide. In a society perpetually at war a son was a source of strength whereas a daughter was a source of weakness. Even now infanticide is not unknown in other countries for economic reasons. This crime against children's lives is here characterised as one of the greatest of sins. (17.31)

**12:9** - (One said): **Kill** Joseph or cast him to some (other) land, so that your father's favor may be all for you, and (that) ye may afterward be righteous folk.

**12:10** - One among them said: Kill not Joseph but, if ye must be doing, fling him into the depth of the pit; some caravan will find him.

**28:19** - And when he would have fallen upon the man who was an enemy unto them both, he said: O Moses! Wouldst thou kill me as thou didst **kill** a person yesterday. Thou wouldst be nothing but a tyrant in the land, thou wouldst not be of the reformers.

**2:178** - O ye who believe! the law of equality is prescribed to you in cases of murder; the free for the free the slave for the slave the woman for the woman. But if any remission is made by the brother of the slain then grant any reasonable demand and compensate him with handsome gratitude; this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty. <sup>182183184185</sup>

182 Note first that this verse and the next make it clear that Islam has much mitigated the horrors of the pre-Islamic custom of retaliation. In order to meet the strict claims of justice, equality is prescribed, with a strong recommendation for mercy and forgiveness. To translate qisas, therefore, by retaliation, is I think incorrect. The Latin legal term Lex Talionis may come near it, but even that is modified here. In any case it is best to avoid technical terms for things that are very different. "Retaliation" in English has a wider meaning, equivalent almost to returning evil for evil, and would more fitly apply to the blood-feuds of the Days of Ignorance. Islam says: if you must take a life for a life, at least there should be some measure of equality in it; the killing of the slave of a tribe should not involve a blood feud where many free men would be killed; but the law of mercy, where it can be obtained by consent, with reasonable compensation, would be better. (2.178)

183 The jurists have carefully laid down that the law of qisas refers to murder only. Qisas is not applicable to manslaughter, due to a mistake or an accident. There, there would be no capital punishment. (2.178)

184 The brother: the term is perfectly general; all men are brothers in Islam. In this, and in all questions of inheritance, females have similar rights to males, and therefore the masculine gender imports both sexes. Here we are considering the rights of the heirs in the light of the larger brotherhood. In ii. 178-79 we have the rights of the heirs to life (as it were): in ii. 180-82 we proceed to the heirs to property. (2.178)

185 The demand should be such as can be met by the party concerned, i.e., within his means, and reasonable according to justice and good conscience. For example, a demand could not be made affecting the honour of a woman or a man. The whole penalty can be remitted if the aggrieved party agrees, out of brotherly love. In meeting that demand the culprit or his friends should equally be generous and recognise the good-will of the other side. There should be no subterfuges, no bribes, no unseemly by-play: otherwise the whole intention of mercy and peace is lost. (2.178)

►Sunan of Abu-Dawood

**Hadith 4396** Narrated by  
**Jabir ibn Abdullah**

A thief was brought to the Prophet (peace be upon him). He said: Kill him. The people said: He has committed theft, Apostle of Allah! Then he said: Cut off his hand. So his (right) hand was cut off. He was brought a second time and he said: Kill him. The people said: He has committed theft, Apostle of Allah! Then he said: Cut off his foot. So his (left) foot was cut off. He

was brought a third time and he said: Kill him. The people said: He has committed theft, Apostle of Allah! So he said: Cut off his hand. (So his (left) hand was cut off.) He was brought a fourth time and he said: Kill him. The people said: He has committed theft, Apostle of Allah! So he said: Cut off his foot. So his (right) foot was cut off. He was brought a fifth time and he said: Kill him. So we took him away and killed him. We then dragged him and cast him into a well and threw stones over him.

► Sahih Al-Bukhari Hadith

**Hadith 4.518** Narrated by

**Ibn Umar**

That he heard the Prophet delivering a sermon on the pulpit saying, "Kill snakes and kill Dhu-at-Tufyatain (i.e. a snake with two white lines on its back) and ALBATROSS (i.e. a snake with short or mutilated tail) for they destroy the sight of one's eyes and bring about abortion." ('Abdullah bin 'Umar further added): Once while I was chasing a snake in order to kill it, Abu Lubaba called me saying: "Don't kill it," I said. "Allah's Apostle ordered us to kill snakes." He said, "But later on he prohibited the killing of snakes living in the houses." (Az-Zubri said. "Such snakes are called Al-Awamir.")

► Al-Muwatta Hadith

**Hadith 20.92**

## Animals that Someone in Ihram can Kill

Yahya related to me from Malik from Ibn Shihab that Umar ibn al-Khattab told people to kill snakes in the Haram.

Malik said, about the "wild dogs" which people were told to kill in the Haram, that any animals that wounded, attacked, or terrorised men, such as lions, leopards, lynxes and wolves, were counted as "wild dogs." However, someone who was in ihram should not kill beasts of prey that did not attack (people), such as hyenas, foxes, cats and anything else like them, and if he did then he had to pay a forfeit for it. Similarly, someone in ihram should not kill any predatory birds except the kinds that the Prophet, may Allah bless him and grant him peace, specified, namely crows and kites. If someone in ihram killed any other kind of bird he had to pay a forfeit for it.

Fiqh-us-Sunnah

**Fiqh 1.77b**

## One Who Ignores His Prayers

Not praying and denying its obligation is seen as disbelief and places the person outside the religion of Islam. All scholars agree on this point. They base their opinion on several hadith, some of which are:

Ibn 'Umar related that the Messenger of Allah, upon whom be peace, said, "I have been ordered to kill the people until they testify that there is no god except Allah, and that Muhammad is the Messenger of Allah, and they establish prayer and pay the zakah. If they do that, their blood and wealth are protected from me save by the rights of Islam. Their reckoning will be with Allah." (Related by al-Bukhari and Muslim.)

Sahih Al-Bukhari Hadith

**Hadith 5.628** Narrated by

**Salims father**

The Prophet sent Khalid bin Al-Walid to the tribe of Jadhima and Khalid invited them to Islam but they could not express themselves by saying, "Aslamna (i.e. we have embraced Islam)," but they started saying "Saba'na! Saba'na (i.e. we have come out of one religion to another)." Khalid kept on killing (some of) them and taking (some of) them as captives and gave every one of us his captive. When there came the day then Khalid ordered that each man (i.e. Muslim soldier) should kill his captive, I said, "By Allah, I will not kill my captive, and none of my companions will kill his captive." When we reached the Prophet, we mentioned to him the whole story. On that, the Prophet raised both his hands and said twice, "O Allah! I am free from what Khalid has done."

Al-Tirmidhi Hadith

**Hadith 3617** Narrated by

**Jabir ibn Abdullah**

The Prophet (peace be upon him) said, "Beat anyone who drinks wine, and if he does it a fourth time kill him." He said that after that a man who had drunk wine four times was brought to the Prophet (peace be upon him) and he beat him, but did not kill him.

► Sahih Muslim Hadith

**Hadith 4810**

Narrated by

**Shaddad ibn Aws**

Two are the things which I remember Allah's Messenger (peace be upon him) having said: Verily Allah has enjoined goodness to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably.

► Sahih Al-Bukhari Hadith

**Hadith 6.25** Narrated by

**Ibn Abbas**

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

"O you who believe! The law of Al-Qisas (i.e. equality in punishment) is prescribed for you in cases of murder: The free for the free, the slave for the slave, and the female for the female. But if the relatives (or one of them) of the killed (person) forgive their brother (i.e. the killer) something of Qisas (i.e. not to kill the killer by accepting blood money in the case of intentional murder)--then the relatives (of the killed person) should demand blood-money in a reasonable manner and the killer must pay with handsome gratitude. This is an alleviation and a Mercy from your Lord, (in comparison to what was prescribed for the nations before you).

So after this, whoever transgresses the limits (i.e. to kill the killer after taking the blood-money) shall have a painful torment." (2.178)

► Sahih Bukhari Hadith Subjects

## Blood Money

1. 'Whoever kills a faithful believer...'  
B 9.1, B 9.2, B 9.3, B 9.4, B 9.5
2. 'And if anyone saved a soul...'  
B 9.6, B 9.7, B 9.8, B 9.9, B 9.10, B 9.11, B 9.12, B 9.13, B 9.14
3. 'O you who believe! The law of Al-Qisas...'
4. Questioning the killer till he confesses...  
B 9.15
5. Killing someone with a stone or a stick  
B 9.16
6. 'Life for life, eye for eye...'  
B 9.17
7. Punishing a killer with a stone in retaliation  
B 9.18
8. The relative of the killed has right of compensation  
B 9.19, B 9.20
9. Seeking to shed blood without right  
B 9.21
10. Excusing someone who killed by mistake  
B 9.22
11. 'It is not for a believer to kill a believer...'
12. If a killer confesses once, he should be killed  
B 9.23
13. Killing a man for having killed a woman  
B 9.24
14. Al-Qisas (law of equality in punishment)  
B 9.25
15. Taking right or Qisas without submitting to ruler  
B 9.26, B 9.27
16. Being killed in a big crowd  
B 9.28
17. Killing oneself by mistake  
B 9.29
18. Biting someone and breaking one's own teeth  
B 9.30, B 9.31
19. A tooth for a tooth  
B 9.32
20. The Diya for cutting fingers  
B 9.33, B 9.34
21. A group of people killing or injuring one man  
B 9.35
22. Al- Qasama (oath taken by fifty people regarding murder)  
B 9.36, B 9.37
23. Poking someone's eye because he peeped  
B 9.38A, B 9.38B, B 9.39

24. Al-Aqila (Paternal relatives who pay the Diya)  
B 9.40
25. The fetus inside a pregnant woman  
B 9.41, B 9.42A, B 9.42B, B 9.43
26. Killing the fetus inside a pregnant woman  
B 9.44, B 9.45
27. Seeking the help of a slave or a boy  
B 9.46
28. No Diya in cases of mines and wells  
B 9.47
29. Killed by an animal  
B 9.48
30. Killing an innocent non-Muslim under Muslim protection  
B 9.49
31. Not to kill a Muslim for killing a Kafir (disbeliever)  
B 9.50
32. A Muslim slapping a Jew  
B 9.51, B 9.52

Al-Muwatta Hadith

### Hadith 21.11

## Prohibition against Killing Women and Children in Military Expeditions

Yahya related to me from Malik that he had heard that Umar ibn Abd al-Aziz wrote to one of his governors, "It has been passed down to us that when the Messenger of Allah, may Allah bless him and grant him peace, sent out a raiding party, he would say to them, 'Make your raids in the name of Allah in the way of Allah. Fight whoever denies Allah. Do not steal from the booty, and do not act treacherously. Do not mutilate and do not kill children.' Say the same to your armies and raiding parties, Allah willing. Peace be upon you."

## KINDNESS:

17:24 - And out of kindness lower to them the wing of humility and say: "My Lord! bestow on them Thy Mercy even as they cherished me in childhood." 22052206

2205 Cf. xv. 88 and n. 2011. The metaphor is that of a high-flying bird which lowers her wing out of tenderness to her offspring. There is a double aptness. (1) When the parent was strong and the child was helpless, parental affection was showered on the child: when the child grows up and is strong, and the parent is helpless, can he do less than bestow similar tender care on the parent? (2) But more: he must approach the matter with gentle humility: for does not parental love, remind him of the great love with which Allah cherishes His creatures? There is something here more than simple human gratitude; it goes up into the highest spiritual region. (17.24)

2206 Note that we are asked to honour our father and mother, not "that thy days may be long upon the land which the Lord thy God giveth thee" (Exod. xx. 12), but upon much higher and more universal grounds, such as befit a perfected revelation. In the first place, not merely respect, but cherishing kindness, and humility to parents, are commanded. In the second place, this command is bracketed with the command to worship the One True God. Parental love should be to us a type of divine love: nothing that we can do can ever really compensate for that which we have received. In the third place (see next verse) our spiritual advancement is tested by this: we cannot expect Allah's forgiveness if we are rude or unkind to those who unselfishly brought us up. (17.24)

17:28 - And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect yet speak to them a word of easy kindness. 2211

2211 You may have to "turn away" from people for two reasons. (1) You may not have the wherewithal with which to entertain them and give them their rights; or (2) you may have to give them a wide berth because their thoughts are not as your thoughts. In either case there is no need to speak harshly to them. Your words should be those of "easy kindness", i.e., the sort of kindness (not merely frigid politeness) which flows from pity and understanding and smooths over unnecessary difficulties in human intercourse. (17.28)

29:8 - We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge obey them not. Ye have (all) to return to Me and I will tell you (the truth) of all that ye did. 34303431

3430 That is, no certainty. In matters of faith and worship, even parents have no right to force their children. They cannot and must not hold up before them any worship but that of the One True God. (29.8)

3431 Children and parents must all remember that they have all to go before Allah's tribunal, and answer, each for his own deeds. In cases where one set of people have lawful authority over another set of people (as in the case of parents and children), and the two differ in important matters like that of Faith, the latter are justified in rejecting authority: the apparent conflict will be solved when the whole truth is revealed to all eyes in the final Judgment. (29.8)

2:229 - A divorce is only permissible twice: after that the parties should either hold together on equitable terms or separate with kindness.

2:231 - When ye have divorced women, and they have reached their term, then retain them in kindness or release them in kindness.

65:2 - Then, when they have reached their term, take them back in kindness or part from them in kindness, and call to witness two just men among you, and keep your testimony upright for Allah. Whoso believeth in Allah and the Last Day is exhorted to act thus. And whosoever keepeth his duty to Allah, Allah will appoint a way out for him,

2:232 - And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them **in kindness**. This is an admonition for him among you who believeth in Allah and the Last Day. That is more virtuous for you, and cleaner. Allah knoweth: ye know not.

2:233 -. If they desire to wean the child by mutual consent and (after) consultation, it is no sin for them; and if ye wish to give your children out to nurse, it is no sin for you, provided that ye pay what is due from you in **kindness**. Observe your duty to Allah, and know that Allah is Seer of what ye do.

2:237 - To forgo is nearer to piety. And forget not kindness among yourselves. Allah is Seer of what ye do.

18:86 - Until when he reached the setting of the sun He found it set in a spring of murky water: near it he found a People: We said: "O Zul-qarnain! (thou hast authority) either to punish them or to treat them with kindness." 24302431

#### ISL Quran Subjects

### Speech

10. Kindness in  
2.83, 17.19
11. Kindness in to aged parents  
17.23
12. Kindness in to kindred  
4.8, 4.9, 17.28
13. Kindness in to the needy  
17.28
14. Kindness in to orphans  
4.8, 4.9
15. Kindness in to the poor  
4.8, 4.9
16. Kindness in to the wayfarer  
17.28

#### ►Sahih Bukhari Hadith Subjects

### Good Manners

1. Kindness and Good Relations  
B 8.1
8. The kindness of a married lady to her mother  
B 8.10
12. Having been made wealthy because of kindness to Kith  
B 8.14, B 8.15
13. Allah's kindness to the one who is kind to his Kith  
B 8.16, B 8.17, B 8.18



► Sahih Muslim Hadith

## **Hadith 6273** Narrated by

**Aisha**

Allah's Apostle (peace be upon him) said: Aisha, verily Allah is kind and He loves kindness and confers upon kindness which he does not confer upon severity and does not confer upon anything else besides it (kindness).

► ISL Quran Subjects

## **Women**

7. Consulting in kindness with divorced ones for the welfare of offspring  
65.6, 65.7

38. Kindness to  
4.19

► ISL Quran Subjects

## **Wayfarer, The**

3. Kindness to  
4.36

4. Kindness in speech to  
17.28

A. Yusuf Ali Quran Subjects

## **Parents, Kindness To**

1. Parents, kindness to  
17.23, 29.8, 31.14, 46.15

► Al-Tirmidhi Hadith

## **Hadith 1910** Narrated by

**Jabir ibn Abdullah**

Allah's Messenger (peace be upon him) said, "Every act of kindness is "sadaqah, and kindness includes meeting your brother with a cheerful face and pouring water from bucket into your brother's vessel."

Ahmad and Tirmidhi transmitted it.

► ISL Quran Subjects

## **Loving Kindness**

1. (Also see) Benevolence, Generosity, Gentleness, Good Deeds, Goodness, Kindness, Love, Loving, Righteousness
2. Kindred, to  
42.23

► ISL Quran Subjects

## **Needy**

3. Kindness to  
2.83, 4.36
4. Kindness in speech to  
17.28

► ISL Quran Subjects

## **Orphans**

10. Kindness to  
2.83, 4.36
11. Kindness in speech to  
4.8, 4.9

ISL Quran Subjects

## **Parents**

4. Kindness to  
2.83, 4.36, 17.23, 29.8, 31.14, 31.15
15. Kindness in speech to aged  
17.23

► ISL Quran Subjects

## **Neighbors**

1. Kindness to  
4.36

►Sahih Muslim Hadith

**Hadith 3535**

Narrated by

**Jabir ibn Abdullah** My maternal aunt was divorced, and she intended to pluck her dates. A person scolded her for having come out (during the period of Iddah). She came to Allah's Prophet (peace be upon him) and he said: Certainly you can pluck (dates) from your palm trees, for perhaps you may give charity, or do an act of kindness.

►Sahih Muslim Hadith

**Hadith 6631**

Narrated by

**AbuHurayrah**

**KINDRED:**

2:215 - They ask thee what they should spend (in charity). Say: Whatever ye spend that is good is for parents and **kindred** and orphans and those in want and for wayfarers. And whatever ye do that is good Allah knoweth it well. <sup>235</sup>

See n.235 under "Charity"

2:83 - And remember We took a covenant from the children of Israel (to this effect): worship none but Allah; treat with kindness your parents and **kindred** and orphans and those in need;

2:177 - to spend of your substance out of love for Him for your kin

See under "Charity"

4:7 - From what is left by parents and those nearest related there is a share for men and a share for women whether the property be small or large a determinate share. <sup>514</sup>

See n.514 under "Share"

4:9 - Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: let them fear Allah and speak words of appropriate (comfort). <sup>515</sup>

515 It is a touching argument addressed to those who have to divide an estate. 'How anxious would you be if you had left a helpless family behind? If others do so, help and be kind'. (4.9)

4:36 -: and do good to parents kinsfolk

30:38 - So give what is due to kindred the needy and the wayfarer. That is best for those who seek the Countenance of Allah and it is they who will prosper. <sup>35503551</sup>

3550 For Wajh (Face, Countenance), see n. 114 to ii. 112. Also see vi. 52. (30.38)

3551 In both this life and the next. See n. 29 to ii. 5. (30.38)

8:41 - And know that out of all the booty that ye may acquire (in war) a fifth share is assigned to Allah and to the apostle and to near relatives orphans the needy and the wayfarer

1209 The rule is that a fifth share is set apart for the Imam (the Commander) and the rest is divided among the forces. The fifth share reserved is expressed to be for Allah and the Prophet, and for charitable purposes for those to whom charity is due. Ultimately everything is at the disposal of Allah and His Prophet: viii. 1: but four-fifths are divided, and only one-fifth is retained for the special purposes. The Imam has discretion as to the mode of division. In the Prophet's life-time a certain portion was assigned to him and his near relatives. (8.41)

16:90 - Allah commands justice the doing of good and liberality to kith and kin

See under "Justice"

17:26 - And render to the **kindred** their due rights as (also) to those in want and to the wayfarer: but squander not (your wealth) in the manner of a spendthrift. <sup>22082209</sup>

24:22 - Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen those in want and those who have left their homes in

Allah's cause: let them forgive and overlook: do you not wish that Allah should forgive you?  
For Allah is Oft-Forgiving Most Merciful. <sup>2974</sup>

- 2974 The immediate reference was to Hadhrat Abu Bakr, the father of Hadhrat 'Aisha. He was blessed both with spiritual grace from Allah and with ample means, which he always used in the service of Islam and of Muslims. One of the slanderers of Hadhrat 'Aisha turned out to be Mistah, a cousin of Hadhrat Abu Bakr, whom he had been in the habit of supporting. Naturally Hadhrat Abu Bakr wished to stop that aid, but according to the highest standards of Muslim ethics he was asked to forgive and forget, which he did, with the happiest results to the peace and unity of the Muslim community. But the general application holds good for all time. A generous patron should not, in personal anger, withdraw his support even for serious faults if the delinquent repents and mends his ways. If Allah forgives us, who are we to refuse forgiveness to our fellows? ([24.22](#))

**42:23** - That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if anyone earns any good We shall give Him an increase of good in respect thereof: for Allah is Oft-Forgiving Most Ready to appreciate (service). <sup>455945604561</sup>

- 4560 No sort of tangible reward does the prophet of Allah ask for proclaiming the Glad Tidings of Allah. But at least he has the right to ask that his kith and kin should not persecute him and put all sorts of obstacles in his way, as did the Quraish against the holy Prophet. ([42.23](#))

- 4561 Cf. xxxv. 29-30, and notes 3915 (for increase) and 3917 (for Allah's appreciation of service). ([42.23](#))

**58:22** - Thou wilt not find any people who believe in Allah and the Last Day loving those who resist Allah and His Apostle even though they were their fathers or their sons or their brothers or their kindred.

- 5363 If any one believes in Allah and His goodness and justice, and in the Hereafter, in which all true values will be restored he will never love evil or wrong-doing or rebellion against Allah, even if these things are found in his nearest kith and kin. ([58.22](#))

►Fiqh-us-Sunnah

## Fiqh 4.95

### The Abode of Souls

....Others remain confined to earth, for these souls cannot rise to heaven. Indeed, these are base, earthly souls which do not mix with the heavenly souls, just as they do not mix with them during their sojourn on earth. A soul that is oblivious to its Lord, blind to His love, negligent of His remembrance, and remiss in seeking His pleasure is a despicable earthly soul. After separation from its body, it cannot go anywhere, but remains here. On the other hand, the heavenly soul in this life clings to the love of Allah and to His remembrance, and seeks His pleasure and nearness. After separation from its body, it will join other kindred heavenly souls. In the barzakh (Literally an interval, a separation or a partition, Al-barzakh may be defined as the intervening state between death and the Last Day) and on the Day of Resurrection a person will be with those he loved. Allah will join some souls with others in the abode of barzakh and on the Day of Resurrection, placing the believer's soul with other pure souls, that is, other pure souls kindred to his soul. A soul, after separation from the body, joins other kindred souls who in their nature and deeds are similar to it and stays with them.

Some souls would be thrown in an oven or a pit along with other fornicators and harlots. Other souls would be in a river of blood, floating therein and swallowing rocks. The two categories of souls - the blessed and the damned - do not share a similar abode, for there are souls that reside in the highest reaches of heavens, while the others, low and mean earthly souls, cannot rise above the earth.

►ISL Quran Subjects

## Kindness

8. Kindred, to  
[2.83](#), [4.36](#), [42.23](#)
9. Kindred, in speech to  
[4.8](#), [4.9](#)

►A. Yusuf Ali Quran Subjects

## Kindred, Rights of

1. Kindred, rights of  
[2.83](#), [2.177](#), [4.7](#), [4.36](#), [8.41](#), [16.90](#), [17.26](#), [24.22](#), [42.23](#)

►ISL Quran Subjects

## Relations

1. (Also see) Close and Dear Ones, Family, Kindred, Relatives

2. Believers, between 8.1
3. Blood 33.6
4. Improving mutual 41.34
5. Sexual 70.29, 70.30, 70.31, 70.31
6. Spiritual of Believers with Muhammad(S) and his wives 33.4

►ISL Quran Subjects

## Kindred

1. (Also see) Blood Relations, Close and Dear Ones, Family, Relations, Relatives 8.75
2. Charity to 2.177, 30.38
3. Gifting to at the division of the heritage 4.8, 4.9
4. Giving to 16.90
5. Kindly speech to 4.8, 4.9, 17.28
6. Kindness to 2.83, 4.36, 42.23
7. Love of 42.23
8. Muhammad(S) to warn 27.214
9. Rights, giving them their 17.26
10. Spending for 2.215

►Al-Tirmidhi Hadith

## Hadith 1907 Narrated by Abdullah ibn Salam

When the Prophet (peace be upon him) came to Madinah and I went and examined his face, I recognized that it was not the face of a liar. The first thing he said was, "If you people greet all whom you meet, provide food, care for the wellbeing of your kindred, and pray at night when people are asleep, you will enter Paradise in peace."

Tirmidhi, Ibn Majah and Darimi transmitted it.

## KIND WORDS:

2:263 - Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants and he is Most Forbearing. <sup>309</sup>

- 309 A very high standard is set for charity. (1) It must be in the way of God. (2) It must expect no reward in this world. (3) It must not be followed by references or reminders to the act of charity. (4) Still less should any annoyance or injury be caused to the recipient; e.g. by boasting that the giver relieved the person in the hour of need. Indeed, the kindness and the spirit which turns a blind eye to other people's faults or short-comings is the essence of charity: these things are better than charity if charity is spoilt by tricks that do harm. At the same time, while no reward is to be expected, there is abundant reward from God - material, moral, and spiritual - according to His own good pleasure and plan. If we spend in the way of God, it is not as if God was in need of our charity. On the contrary our short-comings are so great that we require His utmost forbearance before any good that we can do can merit His praise or reward. Our motives are so mixed that our best may really be very poor if judged by a very strict standard. (2.263)

► Sahih Al-Bukhari Hadith

### **Hadith 8.57** Narrated by

**Abdullah bin Mulaika**

Aisha said that the Jews came to the Prophet and said, "As-Samu 'Alaikum" (death be on you)." 'Aisha said (to them), "(Death) be on you, and may Allah curse you and shower His wrath upon you!" The Prophet said, "Be calm, O 'Aisha! You should be kind and lenient, and beware of harshness and Fuhsh (i.e. bad words)." She said (to the Prophet), "Haven't you heard what they (Jews) have said?" He said, "Haven't you heard what I have said (to them)? I said the same to them, and my invocation against them will be accepted while theirs against me will be rejected (by Allah)."

► Al-Tirmidhi Hadith

### **Hadith 5171** Narrated by

**Abu Hurayrah**

Allah's Messenger (peace be upon him) said, "Who will accept those words from me and act upon them, or teach people who will act upon them?" When he replied that he would he took him by the hand and counting five characteristics, said, "If you guard against the things which are forbidden, you will be the most devout of men; if you are pleased with what Allah has allotted, you will be the richest of men; if you are kind to your neighbour, you will be a believer; if you like others to have what you like for yourself, you will be a Muslim; and do not laugh immoderately, for immoderate laughter causes the heart to die."

Ahmad and Tirmidhi transmitted it, Tirmidhi saying this is a gharib tradition.

Fiqh-us-Sunnah

### **Fiqh 5.1c**

## **Hajj - One of the Best Deeds**

Abu Hurairah reported that the Prophet (peace be upon him) was once asked: "What is the best deed?" He replied: "To have faith in Allah and His Messenger." The enquirer asked: "What next?" The Prophet (peace be upon him) said: "To strive in the cause of Allah." "What is the next best thing?" He replied: "Hajj Mabru (a faultless Hajj that is free of sin and is graced with Divine acceptance and pleasure)."

Al-Hasan said: "It means that a person after performance of Hajj should desire and be inclined to the life of the Hereafter rather than the material pleasures of this world." Another report transmitted on sound authority from the Prophet (peace be upon him) says that a righteous performance of Hajj is crowned by feeding the needy and speaking kind words to men.

### **KINSMEN:**

8:41 - And know that whatever ye take as spoils of war, lo! a fifth thereof is for Allah, and for the messenger and for the kinsmen (who hath need) and orphans and the needy and the wayfarer; if ye believe in Allah and that which We revealed unto Our slave on the Day of Discrimination, the day when the two armies met. And Allah is Able to do all things.

24:22 - Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen those in want and those who have left their homes in Allah's cause: let them forgive and overlook: do you not wish that Allah should forgive you? For Allah is Oft-Forgiving Most Merciful. <sup>2974</sup>

2974 The immediate reference was to Hadhrat Abu Bakr, the father of Hadhrat 'Aisha. He was blessed both with spiritual grace from Allah and with ample means, which he always used in the service of Islam and of Muslims. One of the slanderers of Hadhrat 'Aisha turned out to be Mistah, a cousin of Hadhrat Abu Bakr, whom he had been in the habit of supporting. Naturally Hadhrat Abu Bakr wished to stop that aid, but according to the highest standards of Muslim ethics he was asked to forgive and forget, which he did, with the happiest results to the peace and unity of the Muslim community. But the general application holds good for all time. A generous patron should not, in personal anger, withdraw his support even for serious faults if the delinquent repents and mends his ways. If Allah forgives us, who are we to refuse forgiveness to our fellows? (24.22)

26:214 - And admonish thy nearest kinsmen

► Fiqh-us-Sunnah

### **Fiqh 3.64**

## **Leaders**

People who are leaders and notables among the Muslims and influential among their nonbelieving kinsmen deserve and if given sadaqah, there is hope that their kinsmen will become Muslims. Such was the case of Abu Bakr giving 'Adiyy ibn Hatim and az-Zibarqan ibn Badr sadaqah because of their high status among their people.

►Al-Muwatta Hadith

### Hadith 37.4b

#### Bequests to Heirs and Right of Possession

Yahya said that he heard Malik say, "This ayat is abrogated. It is the word of Allah, the Blessed, the Exalted, 'If he leaves goods, the testament is for parents and kinsmen.' What came down about the division of the fixed shares of inheritance in the Book of Allah, the Mighty, the Exalted, abrogated it."

►Sahih Al-Bukhari Hadith

### Hadith 4.26

Narrated by

Ibn Umar

When 'Umar got a piece of land in Khaibar, he came to the Prophet saying, "I have got a piece of land, better than which I have never got. So what do you advise me regarding it?" The Prophet said, "If you wish you can keep it as an endowment to be used for charitable purposes." So, 'Umar gave the land in charity (i.e. as an endowments on the condition that the land would neither be sold nor given as a present, nor bequeathed, (and its yield) would be used for the poor, the **kinsmen**, the emancipation of slaves, Jihad, and for guests and travelers; and its administrator could eat in a reasonable just manner, and he also could feed his friends without intending to be wealthy by its means."

►Sahih Al-Bukhari Hadith

### Hadith 4.16

Narrated by

Abu Huraira

When Allah revealed the verse: "Warn your nearest kinsmen," Allah's Apostle got up and said, "O people of Quraish (or said similar words)! Buy (i.e. save) yourselves (from the Hellfire) as I cannot save you from Allah's punishment; O Bani Abd Manaf! I cannot save you from Allah's punishment, O Safiya, the Aunt of Allah's Apostle! I cannot save you from Allah's punishment; O Fatima bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's punishment."

#### KIRAMAN KATIBIN:

50:17 - Behold two (guardian angels) appointed to learn (his doings) learn (and note them) one sitting on the right and one on the left. <sup>4953</sup>

4953 Two angels are constantly by him to note his thoughts, words, and actions. One sits on the right side and notes his good deeds and the other on the left, to note his bad deeds; corresponding to the Companions of the Right and the Companions of the Left mentioned in lvi. 27 and 41. (50.17)

50:18 - Not a word does he utter but there is a sentinel by him ready (to note it). <sup>4954</sup>

4954 Then each "word" spoken is taken down by a guardian (raqib). This has been construed to mean that the guardian only records words, not thoughts which are not uttered. Thoughts may be forgiven if not uttered, and still more if they do not issue in action. At the stage at which we clothe a thought in words, we have already done an action. The Recorders mentioned in the last verse make a complete Record, in order to supply motives and springs of action, which will affect the degrees or status in the Hereafter. The three together, individuals or kinds, make the honourable Recorders, Kiraman Katibin, (plural, not dual number) mentioned in lxxii. 11. (50.18)

#### KITH & KIN:

4:135 – See under “Justice”

16:90 – See under “Kindred”

See : 58:22 etc.

#### KNOWLEDGE:

2:32 - They said: "Glory to Thee of knowledge we have none save that Thou hast taught us: in truth it is Thou who art perfect in knowledge and wisdom."



2:255 - Allah! there is no Allah but He the living the Self-subsisting Eternal. No slumber can seize him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to his creatures as) before or after or behind them. Nor shall they compass aught of his **knowledge** except as He willeth. His throne doth extend over the heavens and the earth and He feeleth no fatigue in guarding and preserving them. For He is the Most High the Supreme (in glory). <sup>296297298259</sup>

See under "Ayat-ul-Kursi."

3:66 - Ah! ye are those who fell to disputing (even) in matters of which ye had some **knowledge!** but why dispute ye in matters of which ye have no knowledge? It is Allah Who knows and ye who know not! <sup>403</sup>

403 The number of sects among the Jews and Christians shows that they wrangled and disputed even about some of the matters of their own religion, of which they should have had some knowledge. But when they talk of Father Abraham, they are entirely out of court, as he lived before their peculiar systems were evolved. (3.66)

3:71 - Ye People of the Book! Why do ye clothe truth with falsehood and conceal the truth while ye have **knowledge?** <sup>405</sup>

405 There are many ways of preventing the access of people to the truth. One is to tamper with it, or trick it out in colours of falsehood: half-truths are often more dangerous than obvious falsehoods. Another is to conceal it altogether. Those who are jealous of a prophet of Allah, whom they actually see before them, do not allow his credentials or virtues to be known, or vilify him, or conceal facts which would attract people to him. When people do this of set purpose, against their own light ("of which ye are yourselves witnesses"), they are descending to the lowest depths of degradation, and they are doing more harm to themselves than to anyone else. (3.71)

3:179 - Allah will not leave the believers in the state in which ye are now until He separates what is evil from what is good. Nor will He disclose to you the secrets of the Unseen. But He chooses of his Apostles (for the purpose) whom He pleases. So believe in Allah and His Apostles: and if ye believe and do right ye have a reward without measure. <sup>481482</sup>

481 The testing of good men by calamities and evil men by leaving them in the enjoyment of good things is part of the trials of Allah, in which some freedom of choice is left to man. The psychological and subjective test is unfailing, and the separation is effected partly by the operation of the human wills, to which some freedom is allowed. But it must be effected, if only in the interests of the good. (3.179)

482 Man in his weak state would be most miserable if he could see the secrets of the Future or the secrets of the Unseen. But things are revealed to him from time to time as may be expedient for him, by Messengers chosen for the purpose. Our duty is to hold fast by faith and lead a good life. (3.179)

4:166 - And yet among men there are such as dispute about Allah without **knowledge** and follow every evil one obstinate in rebellion!

5:104 - When it is said to them: "Come to what Allah hath revealed; come to the Apostle": they say: "Enough for us are the ways we found our fathers following." What! even though their fathers were void of knowledge and guidance? <sup>810</sup>

810 Cf. ii. 170. Where a Messenger of Truth comes to teach us the better way, it is foolish to say: "What our ancestors did is good enough for us." (5.104)

5:109 - One day will Allah gather the apostles together and ask: "What was the response ye received (from men to your teaching)? They will say: "We have no knowledge: it is thou who knowest in full all that is hidden. <sup>814</sup>

814 A scene of the Day of Reckoning is put before us in graphic words, showing the responsibility and the limitations of the Prophets of Allah, sent to preach His Message to men, with special reference to the Message of Jesus. The Messengers are sent to preach the Truth. What fantastic forms the Message takes in men's reactions to it was beyond their knowledge, at the time, and beyond their responsibility. (5.109)

6:50 - Say: "I tell you not that with me are the treasures of Allah nor do I know what is hidden nor do I tell you I am an angel. I but follow what is revealed to me." Say: "Can the blind be held equal to the seeing?" Will ye then consider not? <sup>867868</sup>

867 Literally it might mean that the men of God are not like vulgar soothsayers, who pretend to reveal hidden treasures, or peer into future, or claim to be something of a different nature from men. But the meaning is wider: They deal out God's great treasures of truth, but the treasures are not theirs, but God's; they have greater insight into the higher things, but that insight is not due to their own wisdom, but to God's inspiration; they are of the same flesh and blood

with us, and the sublimity of their words and teaching arises through God's grace- to them and to those who hear them. (6.50)

868 Therefore compare not the men of God ("the seeing") with ordinary men ("the blind"). The men of God, although they be but men, have the higher light with them; therefore do not exact of them petty ephemeral services. Though they are men, they are not as other men, and are entitled to reverence. (6.50)

6:97 - And He it is Who hath set for you the stars that ye may guide your course by them amid the darkness of the land and the sea We have detailed Our revelations for a people who have knowledge.

6:101 - To Him is due the primal origin of the heavens and the earth: how can He have a son when He hath no consort? He created all things and He hath full knowledge of all things. <sup>930</sup>

930 Cf. ii. 117, and n. 120. (6.101)

7:187 - They ask thee of the (destined) Hour, when will it come to port. Say: Knowledge thereof is with my Lord only. He alone will manifest it at its proper time. It is heavy in the heavens and the earth. It cometh not to you save unawares. They question thee as if thou couldst be well informed thereof. Say: Knowledge thereof is with Allah only, but most of mankind know not.

7:188 - Say: For myself I have no power to benefit, nor power to hurt, save that which Allah willeth. Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. I am but a warner, and a bearer of good tidings unto folk who believe.

17:85 - They ask thee concerning the Spirit (of inspiration). Say: "The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you (O men!)" <sup>2285</sup>

2285 What is the nature of inspiration? Who brings it? Can it ask its Bringer questions? Can we ask anything which we wish? These are the sort of questions always asked when inspiration is called in question. The answer is given here. Inspiration is one of those high experiences which cannot be explained in the terms of our everyday human experience. It is spiritual. The Spirit (Gabriel) does not come of his own will. He comes by the command of Allah, and reveals what Allah commands him to reveal. Of the sum-total of true divine knowledge what a small part it is that ordinary mortals can understand! They can be only given that which they can understand, however dimly. We are not in a position to ask anything that we wish. If we did so, it would only make us look foolish, for the guidance comes from Allah's Wisdom, not from our worldly knowledge. (17.85)

20:114 - High above all is Allah the King the Truth! Be not in haste with the Qur'an before its revelation to thee is completed but say "O my Lord! advance me in knowledge." <sup>2639</sup>

2639 Allah is above every human event or desire. His purpose is universal. But He is the Truth, the absolute Truth; and His kingdom is the true kingdom, that can carry out its will. That Truth unfolds itself gradually, as it did in the gradual revelation of the Qur'an to the holy Prophet. But even after it was completed in a volume, its true meaning and purpose only gradually unfold themselves to any given individual or nation. No one should be impatient about it. On the contrary, we should always pray for increase in our own knowledge, which can never at any given moment be complete. (20.114)

22:3 - And yet among men there are such as dispute about Allah without knowledge and follow every evil one obstinate in rebellion!

27:65 - Say: None in the heavens or on earth except Allah knows what is hidden: nor can they perceive when they shall be raised up (for Judgment). <sup>3303</sup>

3303 The existence of Allah is certain. But nothing else can be known with certainty to our knowledge. He has told us of the Hereafter, and therefore we know it is true. But those who do not believe in Allah, - what knowledge or certainty can they have? Even when it is actually coming, they will not have the sense to perceive it. (27.65)

31:2 - These are Verses of the Wise Book, <sup>3580</sup>

3580 This Sura relates to Wisdom, and the Qur'an is appropriately called the Wise Book, or the Book of Wisdom. In verse 12 below there is a reference to Luqman the Wise. "Wise" in this sense (Hakim) means not only a man versed in knowledge human and divine, but one carrying out in practical conduct ('amal) the right course in life to the utmost of his power. His knowledge is correct and practical, but not necessarily complete: for no man is perfect. Such an ideal involves the conception of a man of heroic action as well as of deep and workman-like knowledge of nature and human nature, not merely dreams or speculation. That ideal was fulfilled in a most remarkable degree in the holy Prophet, and in the sacred Book which was revealed through him. "The Wise Book" (Kilab-ul-hakim) is one of the titles of the Qur'an. (31.2)

31:6 - But there are among men those who purchase idle tales without knowledge (or meaning) to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a humiliating Penalty. <sup>3584</sup>

3584 Life is taken seriously by men who realize the issues that hang upon it. But there are men of a frivolous turn of mind who prefer idle tales to true Realities and they are justly rebuked here. In the time of the holy Prophet there was a pagan Nadhr ibn al-Harith who preferred Persian romances to the Message of Allah, and turned away ignorant men from the preaching of Allah's Word. (31.6)

31:34 - Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow: nor does anyone know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things). 362536263627

3625 The question of Knowledge or Mystery governs both clauses here, viz.: Rain and Wombs. In fact it governs all the five things mentioned in this verse: viz. (1) the Hour; (2) Rain; (3) the Birth of a new Life (Wombs); (4) our Physical Life from day to day; (5) our Death. See n. 3627 below. As regards Rain we are asked to contemplate how and when it is sent down. The moisture may be sucked up by the sun's heat in the Arabian Sea or the Red Sea or the Indian Ocean near East Africa, or in the Lake Region in Central Africa. The winds drive it hither and thither across thousands of miles, or it may be, only short distances. "The wind bloweth where it listeth." No doubt it obeys certain physical Laws established by Allah, but how these Laws are interlocked, one with another! Meteorology, gravity, hydrostatics and dynamics, climatology, hygrometry, and a dozen other sciences are involved, and no man can completely master all of them, and yet this relates to only one of the millions of facts in physical nature, which are governed by Allah's Knowledge and Law. The whole vegetable kingdom is primarily affected by Rain. The mention of Wombs brings in the mystery of animal Life, Embryology, Sex, and a thousand other things. Who can tell-to take man alone-how long it will remain in the womb, whether it will be born alive, what sort of a new individual it will be,-a blessing or a curse to its parents, or to Society? (31.34)

3626 "Earn" here, as elsewhere, means not only "earn one's livelihood" in a physical sense, but also to reap the consequences (good or ill) of one's conduct generally. The whole sentence practically means; "no man knows what the morrow may bring forth." (31.34)

3627 See the five Mysteries summed up in n. 3625 above. The argument is about the mystery of Time and Knowledge. We are supposed to know things in ordinary life. But what does that knowledge amount to in reality? Only a superficial acquaintance with things. And Time is even more uncertain. In the case of rain, which causes vegetable life to spring up, or in the case of new animal life, can we answer with precision questions as to When or How or Wherefore? So about questions of our life from day to day or of our death. These are great mysteries, and full knowledge is with Allah only. How much more so in the case of the Ma'ad, the Final House, when all true values will be restored and the balance redressed? It is certain, but the When and the How are known to Allah alone. (31.34)

34:6 - And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord that is the Truth and that it guides to the Path of the Exalted (in Might) Worthy of all praise. 3793

3793 Against the doubts and vain imaginings of the Ignorant is the certainty of knowledge of the Enlightened: that Allah reveals Himself, and that His Revelation is true, and leads to the Path of true Guidance. That Path is the Path of Allah, Who, in His infinite Love and Mercy, is Worthy of all Praise. It is possible to connect this with the "Record Perspicuous" in verse 3 above: 'it is perspicuous...for the Enlightened do see...' (34.6)

35:11 - And Allah did create you from dust; then from a sperm-drop; then He made you in pairs. And no female conceives or lays down (her load) but with His knowledge. Nor is a man long-lived granted length of days nor is a part cut off from his life but is in a Decree (ordained). All this is easy for Allah. 3884388538863887

3884 Cf. xviii. 37 and n. 2379; xxii. 5 and n. 2773; and xxx. 20, and n. 3524. Here the argument is that man's physical origin is lowly: his physical body is but dust; his life-sperm issues from a part of his body which he hides and considers as a place of shame; and the mystery of sex shows that no one individual among mankind is sufficient in himself. Glory and power and knowledge are not in him, but in Allah, from Whom alone he derives any glory, or power, or knowledge that he possesses. (35.11)

3886 Things that appear most secret and mysterious to man are all known and ordained by Allah. They are all subject to Allah's Laws and Decrees. The mystery of human birth (see n. 3625 to xxxi. 34), the mystery of sex, the mystery of Life and Death and many other things, seem to man inexplicable. But they are all ordained by Allah, and their reasons are fully known to Him. (35.11)

3887 Man's knowledge may be acquired laboriously and may be a burden to him. Allah's knowledge is different; it is not task or burden to Him. Cf. xxxiii. 19 and 30. (35.11)

35:38 - Verily Allah knows (all) the hidden things of the heavens and the earth: verily He has full knowledge of all that is in (men's) hearts. 3929

3929 Everything that exists is known to Allah: not only concrete things, but feelings, motives, plans, and acts of the will in the human breast. (35.38)

39:9 - Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration) who takes heed of the Hereafter and who places his hope in the Mercy of his Lord

(like one who does not)? Say: "Are those equal those who know and those who do not know? It is those who are endued with understanding that receive admonition." 42584259

- 4258 Cf. iii. 113-117. It is a great thing when a man gets into the attitude of humble devotion to Allah. To him the hereafter is a real thing, and he prepares for it with good works. He does not build his hopes on the vanities of this world, but on Allah's Grace and Mercy. Such a man is "endued with understanding" and receives Allah's Message with fervour and alacrity. He is not to be compared with the cynic or the unbeliever, who knows nothing of the real value of the inner life. (39.9)

#### 40:2 - The revelation of this Book is from Allah Exalted in Power Full of Knowledge 4357

- 4357 This verse is the same as xxxix: 1, except for the last words describing the attribute of Allah. In S. xxxix. 1, it was "Full of Wisdom", because stress was laid on the wisdom of Allah's Plan in ordering His World. In this Sura the stress is laid on Allah's Knowledge, before which the shallow knowledge of men is vain (xi. 83). (40.2)

#### 57:3 - He is the First and the Last the Evident and the immanent: and He has full knowledge of all things. 5276

- 5276 Allah is Evident in so far as there is ample evidence of His existence and providence all around us. On the other hand, Allah is Hidden in so far as intellect cannot grasp His essence nor can He be seen in the present world. The following tradition in Sahih Muslim is also significant for an understanding of this verse. The Prophet (peace be on him) said: "Thou art the First, so that there was nothing before Thee; and Thou art the Last, so that there is nothing after Thee; and Thou art Evident, (or Ascendant) so that there is nothing above Thee, and Thou art the the Hidden, the Knower of hidden things so that there is nothing hidden from Thee." (57.3)

#### 57:6 - He merges Night into Day and He merges Day into Night; and He has full knowledge of the secrets of (all) hearts.

#### 58:7 - Seest thou not that Allah doth know (all) that is in the heavens and on earth? There is not a secret consultation between three but He makes the fourth among them nor between five but He makes the sixth nor between fewer nor more but He is in their midst wheresoever they be: in the end will He tell them the truth of their conduct on the Day of Judgment for Allah has full knowledge of all things. 5341

- 5341 Secrecy is a relative and limited term among ourselves. There is nothing hidden or unknown to Allah. Usually secrecy implies fear or distrust, plotting or wrong-doing. But all is open before Allah's sight. (58.7)

#### 58:11 - O ye who believe! When ye are told to make room in the assemblies (spread out and) make room: (Ample) room will Allah provide for you. And when ye are told to rise up rise up: Allah will raise up to (suitable) ranks (and degrees) those of you who believe and who have been granted Knowledge: and Allah is well-acquainted with all ye do. 534753485349

- 5347 Even when a great man or a Leader comes into an Assembly, we are not to press forward without discipline, as it causes inconvenience to him and detriment to public business. Nor are we to shut out other people who have equal rights to be in the Assembly. We must spread out, for Allah's earth is spacious, and so are our opportunities. (58.11)

- 5348 "Rise up" here may imply: 'when the Assembly is dismissed, do not loiter about'. (58.11)

- 5349 Faith makes all people equal in the Kingdom of Allah, as regards the essentials of citizenship in the Kingdom. But there is leadership, and rank and degree, joined with greater or less responsibility, and that depends on true knowledge and insight. (58.11)

#### 72:26 - "He (alone) knows the Unseen nor does He make any one acquainted with His Mysteries 5749

- 5749 The Unseen has two aspects. The relative Unseen is so with reference to a particular person, because of the intervention of Time, Space, or particular circumstances. For example, I cannot see to-day a house which I saw last year, because it has since been pulled down. Or I cannot in Lahore see the "Gateway of India" in Bombay, although any one in Bombay can see it. Or I cannot see the satellites of Jupiter with the naked eye, though I can through a telescope. But the Absolute Unseen, the Absolute Mystery, is something which no creature can know or see, except in so far as Allah reveals it to him. And Allah reveals such things to the extent that is good for men, through His chosen messengers, among whom the greatest is Muhammad. The exact time of the Hour of Judgment has not been so shown, because we must not wait for it, but live as if it is to be at this minute. See last note and next note, and the references there. (72.26)

#### 96:1 - Proclaim! (or Read!) in the name of thy Lord and Cherisher Who created 62036204

- 6203 Iqraa may mean "read", or "recite or rehearse", or "proclaim aloud", the object understood being Allah's Message. In worldly letters he was unversed, but with spiritual knowledge his mind and soul were filled, and now had come the time when he must stand forth to the world and declare his mission. (96.1)

- 6204 The declaration or proclamation was to be in the name of Allah the Creator. It was not for any personal benefit to the Prophet: to him there was to come bitter persecution, sorrow, and suffering. It was the call of Allah for the benefit of erring humanity. Allah is mentioned by his title of "thy Lord and Cherisher", to establish a direct nexus between the

source of the Message and the one addressed. The Message was not merely an abstract proposition of philosophy, but the direct concrete message of a personal Allah to the creatures whom He loves and cherishes. "Thy" addressed to the Prophet is appropriate in two ways: (1) he was in direct contact with the divine Messenger (Gabriel) and Him Who sent the Messenger; (2) he represented the whole of humanity, in a fuller sense than that in which Christ Jesus is the "Son of Man". (96.1)

**22:70** - Knowest thou not that Allah knows all that is in heaven and on earth? Indeed it is all in a record and that is easy for Allah. <sup>2851</sup>

2851 We human beings can only think of knowledge being accurately and permanently preserved by means of a record. Allah's knowledge has all the qualities of a perfect record, and it is moreover complete and comprehensive. This is not difficult for Him from whom flow all knowledge and intelligence. (22.70)

**27:15** - We gave (in the past) knowledge to David and Solomon: and they both said: "Praise be to Allah Who has favored us above many of His servants who believe!" <sup>32523253</sup>

3252 Cf. xxi. 78-82. "Knowledge" means such knowledge as leads up to the higher things in life, the Wisdom that was shown in their decisions and judgments, and the understanding that enabled them to fulfil their mission in life. They were both just men and prophets of Allah. The Bible, as we have it, is inconsistent: on the one hand it calls David "a man after God's own heart" (I Samuel, xiii. 14, and Acts xiii. 22); and the Christians acclaim Christ as a son of David; but on the other hand, horrible crimes are ascribed to him, which, if he had committed them, would make him a monster of cruelty and injustice. About Solomon, too, while he is described as a glorious king, there are stories of his lapses into sin and idolatry. The Muslim teaching considers them both to be men of piety and wisdom, and high in spiritual knowledge. (27.15)

3253 They ascribed, as was proper, their knowledge, wisdom, and power to the only true Source of all good, Allah. (27.15)

**40:2** - The revelation of this Book is from Allah Exalted in Power Full of **Knowledge** <sup>4357</sup>

4357 This verse is the same as xxxix: 1, except for the last words describing the attribute of Allah. In S. xxxix. 1, it was "Full of Wisdom", because stress was laid on the wisdom of Allah's Plan in ordering His World. In this Sura the stress is laid on Allah's Knowledge, before which the shallow knowledge of men is vain (xi. 83). (40.2)

**40:7** - Those who sustain the Throne (of Allah) and those around it sing Glory and Praise to their Lord; believe in Him; and implore forgiveness for those who believe: "Our Lord! Thy reach is over all things in Mercy and **Knowledge**. Forgive then those who turn in repentance and follow Thy Path: and preserve them from the Penalty of the Blazing Fire!" <sup>43654366</sup>

**41:47** - To Him is referred the Knowledge of the Hour (of Judgment: He knows all): no date-fruit comes out of its sheath nor does a female conceive (within her womb) nor bring forth (young) but by His Knowledge. The Day that (Allah) will propound to them the (question) "Where are the partners (ye attributed) to Me?" They will say "We do assure thee not one of us can bear witness!" <sup>45194520</sup>

4519 There are profound mysteries which the knowledge of man cannot fathom but which are all open knowledge to Allah, because He plans, guides and controls all things. The precise time of the Hour of Judgment is one of these. We are not to dispute about matters like these, which are matters of speculation as far as human intelligence is concerned. Such speculations ruined the Ummat of Moses, and set them on the arid path of doubts and controversies. Our task is to do our duty and love Allah and man (see the last two verses). Cf. also xxi. 4. (41.47)

4520 When the final restoration of true values comes, all falsehood will be exposed openly and publicly. The false gods will vanish, and their falsehood will be acknowledged by those who had lapsed from true worship. But it will be too late then for repentance. (41.47)

► Sahih Bukhari Hadith Subjects

## Knowledge

1. The superiority of knowledge; Allah will raise up those who have knowledge' (Surah 58 Ayah 11).
2. Answering after conversation  
B 1.56
3. Raising the voice in conveying knowledge  
B 1.57
4. Variety of words for Hadith scholars  
B 1.58
5. Questioning by the Imam  
B 1.59
6. 'My Lord! Increase my knowledge!' (Surah 20 Ayah 114).

7. The rules of the science of Hadith  
B 1.63
8. Hand to hand exchange of books of knowledge and the writing of knowledge  
B 1.64, B 1.65
9. Sitting in a gathering  
B 1.66
10. Comprehending directly and indirectly received information  
B 1.67
11. To know before saying or acting
12. Selecting a suitable time for preaching  
B 1.68, B 1.69
13. To fix a special day for religious talks  
B 1.70
14. "If Allah wants to do good to a person, He makes him comprehend the religion."  
B 1.71
15. The superiority of comprehending knowledge  
B 1.72
16. Wish to be like the one who has knowledge  
B 1.73
17. 'May I follow you so that you teach me something' (Surah 18 Ayah 66).  
B 1.74
18. "O Allah! Bestow on him the knowledge of the Book"  
B 1.75
19. At what age may a youth be listened to?  
B 1.76, B 1.77
20. To go out in search of knowledge  
B 1.78
21. The person who learns and then teaches others  
B 1.79
22. The disappearance of religious knowledge and the appearance of Religious ignorance  
B 1.80, B 1.81
23. The superiority of Religious Knowledge.  
B 1.82
24. To give a religious verdict while riding or standing  
B 1.83
25. Giving a religious verdict by beckoning or nodding  
B 1.84, B 1.85, B 1.86
26. Urging people to memorize the faith and the religious knowledge  
B 1.87
27. To travel, seeking an answer to a problem  
B 1.88
28. To fix duties in rotation for learning religious knowledge  
B 1.89
29. To be furious while preaching or teaching  
B 1.90, B 1.91, B 1.92
30. Kneeling down before the preacher  
B 1.93
31. Repeating one's talk thrice to make others understand  
B 1.94, B 1.95, B 1.96
32. Teaching religion to one's woman slave and family  
B 1.97A
33. The preaching and teaching of religious knowledge to woman by the Imam  
B 1.97B
34. Eagerness to learn the Hadith  
B 1.98



35. How the religious knowledge will be taken away?  
B 1.99, B 1.100
36. Should a day be fixed to teach women religion apart from men?  
B 1.101, B 1.102
37. To ask repeatedly until something is understood  
B 1.103
38. People present should convey the knowledge to the absentees  
B 1.104, B 1.105
39. Telling a lie against the Prophet  
B 1.106, B 1.107, B 1.108, B 1.109, B 1.110
40. The writing of knowledge  
B 1.111, B 1.112, B 1.113, B 1.114
41. Preaching at night  
B 1.115
42. Speaking about religious knowledge at night  
B 1.116, B 1.117
43. To know matters of religion by heart  
B 1.118, B 1.119, B 1.120, B 1.121
44. To be quiet and listen to religious learned men  
B 1.122
45. "Allah knows better"  
B 1.123, B 1.124
46. Asking a question while standing to a person who is sitting  
B 1.125
47. To ask about a religious matter and to give a religious verdict  
B 1.126
48. 'And of knowledge you have been given but little' (Surah 17 Ayah 85).  
B 1.127
49. To omit optional things fearing that people may not understand  
B 1.128
50. Teaching religious knowledge to some people only, fearing that others will not understand it  
B 1.129, B 1.130, B 1.131
51. Al-Haya shyness or pride while learning religious knowledge  
B 1.132, B 1.133
52. Requesting somebody to ask questions on one's behalf  
B 1.134
53. Teaching religious knowledge and giving religious verdicts in a mosque  
B 1.135
54. Telling the questioner more than he has asked  
B 1.136

►World of Islam

## The Attitude of the Quran and the Prophet toward Knowledge

Islam is a religion based upon knowledge for it is ultimately knowledge of the Oneness of God combined with faith and total commitment to Him that saves man. The text of the Quran is replete with verses inviting man to use his intellect, to ponder, to think and to know, for the goal of human life is to discover the Truth which is none other than worshipping God in His Oneness. The Hadith literature is also full of references to the importance of knowledge. Such sayings of the Prophet as "Seek knowledge even in China", "Seek knowledge from the cradle to the grave", and "Verily the men of knowledge are the inheritors of the prophets", have echoed throughout the history of Islam and incited Muslims to seek knowledge wherever it might be found. During most of its history, Islamic civilization has been witness to a veritable celebration of knowledge. That is why every traditional Islamic city possessed public and private libraries and some cities like Cordoba and Baghdad boasted of libraries with over 400,000 books. Such cities also had bookstores, some of which sold a large number of titles. That is also why the scholar has always been held in the highest esteem in Islamic society.

►Fiqh-us-Sunnah

## Fiqh 3.80

### Giving Charity to Seekers of Religious Knowledge

An-Nawawi holds that if someone is able to earn a suitable living and wants to occupy himself by studying some of the religious sciences but finds that his work will not allow him to do so, then he may be given zakah since seeking knowledge is considered a collective duty (fard kifayah). As for the individual who is not seeking knowledge, zakah is not permissible for

him if he is able to earn his living even though he resides at a school. An-Nawawi says: "As for one who is engaged in supererogatory worship (nawafil) or for one who occupies himself in nawafil with no time to pursue his own livelihood, he may not receive zakah. This is because the benefit of his worship is confined only to him, contrary to the one who seeks knowledge."

Sahih Al-Bukhari Hadith

### **Hadith 1.98** Narrated by **Abu Huraira**

I said: "O Allah's Apostle! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?" Allah's Apostle said: O Abu Huraira! "I have thought that none will ask me about it before you as I know your longing for the (learning of) Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart "None has the right to be worshipped but Allah."

And 'Umar bin 'Abdul 'Aziz wrote to Abu Bakr bin Hazm, "Look for the knowledge of Hadith and get it written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). Do not accept anything save the Hadiths of the Prophet. Circulate knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself)."

►Al-Tirmidhi Hadith

### **Hadith 270** Narrated by **Hasan**

**Knowledge** is of two types. Firstly, knowledge perceived by the heart, and that is useful knowledge; secondly, the knowledge at on the tip of one's tongue, and that is an argument from Allah, the Exalted and Glorious, against the children of Adam.

Transmitted by Darimi.

►Al-Tirmidhi Hadith

### **Hadith 5287** Narrated by **AbuKabshah al-Anmari**

Allah's Messenger (peace be upon him) said, "There are three things which I swear to be true, and I shall tell you something else, so keep it in mind. The three things which I swear to be true are that a man's property does not become less on account of sadaqah; that when a man is wronged and bears it patiently Allah will give him greater honour on that account; and that when a man opens a door towards begging Allah opens for him a door towards poverty. The thing I am going to tell you which you must keep in mind is this. The world has only four types of people: 1) A man whom Allah provides with property and knowledge, in which he fears his Lord and joins ties of relationship, acting in it towards Allah as is due to Him, this man being in the most excellent station. 2) A man whom Allah provides with knowledge but not with property, who says with a sincere intention that if he had property he would act as so and so does, their reward being equal. 3) A man whom Allah provides with property but not with knowledge, in which he acts in a random manner ignorantly, not fearing his Lord respecting it, or using it to join ties of relationship, or dealing with it in a right way, this man being in the worst station. 4) A man whom Allah provides with neither property nor knowledge, who says that if he had property he would deal with it as so and so does and has this intention, the load they have to bear being equal."

Tirmidhi transmitted it, saying this is a sahih tradition.

►Sunan of Abu-Dawood

### **Hadith 3634** Narrated by **AbudDarda'**

Kathir ibn Qays said: I was sitting with AbudDarda' in the mosque of Damascus. A man came to him and said: AbudDarda, I have come to you from the town of the Apostle of Allah (peace be upon him) for a tradition that I have heard you relate from the Apostle of Allah (peace be upon him). I have come for no other purpose. He said: I heard the Apostle of Allah (peace be upon him) say: If anyone travels on a road in search of knowledge, Allah will cause him to travel on one of the roads of Paradise. The angels will lower their wings in their great pleasure with one who seeks knowledge, the inhabitants of the heavens and the Earth and the fish in the deep waters will ask forgiveness for the learned man. The superiority of the learned man over the devout is like that of the moon, on the night when it is full, over the rest of the stars. The learned are the heirs of the Prophets, and the Prophets leave neither dinar nor dirham, leaving only knowledge, and he who takes it takes an abundant portion.

►Hadith Qudsi

### **Hadith Qudsi 6**

The first of people against whom judgment will be pronounced on the Day of Resurrection will be a man who died a martyr. He will be brought and Allah will make known to him His favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I fought for you until I died a martyr. He will say: You have lied - you did but fight that it might be said [of you]: He is courageous. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [Another] will be a man who has studied [religious] knowledge and has taught it and who used to recite the Quran. He will be brought and Allah will make known to him His favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I studied [religious] knowledge and I taught it and I recited the Quran for Your sake. He will say: You have lied - you did but study [religious] knowledge that it might be said [of you]: He is learned. And you recited the Quran that it might be said [of you]: He is a reciter. And so it was said. Then he will be ordered to be

dragged along on his face until he is cast into Hell-fire. [Another] will be a man whom Allah had made rich and to whom He had given all kinds of wealth. He will be brought and Allah will make known to him His favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I left no path [untrodden] in which You like money to be spent without spending in it for Your sake. He will say: You have lied - you did but do so that it might be said [of you]: He is open-handed. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire.

►Biographies of Companions

### Ubayy ibn Kab

"O Abu Mundhir! Which verse of the Book of God is the greatest?" asked the Messenger of God, may God bless him and grant him peace. "Allah and His Messenger know best," came the reply. The Prophet repeated the question and Abu Mundhir replied.

"Allah, there is no god but He, the Living the Self-Subsisting. Neither slumber overtakes him nor sleep. To Him belongs whatever is in the heavens and whatever is on earth, ..." and most likely he went on to complete the Verse of the Throne (Ayat al-Kursi).

The Prophet smote his chest with his right hand in approval on hearing the reply and with his countenance beaming with happiness, said to Abu Mundhir. "May knowledge delight and benefit you, Abu Mundhir."

This Abu Mundhir whom the Prophet congratulated on the knowledge and understanding which God had bestowed on him was Ubayy ibn Kab, one of his distinguished companions and a person of high esteem in the early Muslim community.

**L.**

### LADDER:

6:35 - If their spurning is hard on thy mind yet if thou wert able to seek a tunnel in the ground or a ladder to the skies and bring them a Sign (what good?). If it were Allah's will He could gather them together unto true guidance: so be not thou amongst those who are swayed by ignorance (and impatience)! <sup>856</sup>

856 There were many signs of a divine Mission in the Apostle's life and in the Message which he delivered. If these did not convince the Unbelievers, was it not vain to seek a miraculous Sign from the bowels of the earth or by a visible ascent to the skies? If in the Apostle's eagerness to get all to accept his Message he was hurt at their callousness, active opposition, and persecution of him, he is told that a full knowledge of the working of God's Plan would convince him that impatience was misplaced. This was in the days of persecution before the Hijrat. The history in Medina and shows how Allah's truth was ultimately and triumphantly vindicated. Who among the sincere devotees of Muhammad can fail to read vi. 33-35 without tears in his eyes? (6.35)

52:38 - Or have they a ladder by which they can (climb up to heaven and) listen (to its secrets)? Then let (such a) listener of theirs produce a manifest proof. <sup>5072</sup>

5072 Cf. vi. 35: a reference to the Pagan belief that by means of a material ladder a man might climb up to heaven and learn its secrets! (52.38)

17:93 - "Or thou have a house adorned with gold or thou mount a ladder right into the skies. No we shall not even believe in thy mounting until thou send down to us a book that we could read." Say: "Glory to my Lord! am I aught but a man an apostle?" <sup>229622972298</sup>

2297 Cf. vi. 7 for the foolish idea of materialistic sceptics that a spiritual revelation could come down from the heavens on a piece of parchment that they can touch. (17.93)

2298 A prophet or messenger of Allah is a man at the command of Allah, and not to satisfy the disingenuous whims and fancies of Unbelievers. Miracles greater than any that their foolish fancies could devise were before them. The Qur-an was such a miracle, and it is a standing miracle that lasts through the ages. Why did they not believe? The real reason was spite and jealousy like that of Iblis. See next verse. (17.93)

### LADIES:

33:53 - O ye who Believe! enter not the Prophet's houses until leave is given you for a meal (and then) not (so early as) to wait for its preparation: but when ye are invited enter; and when ye have taken your meal disperse without seeking familiar talk. Such (behavior) annoys the Prophet: He is ashamed to dismiss you but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's

Apostle or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity. <sup>3755375637573758</sup>

3756 The actual manner of showing respect to ladies may be different in different circumstances. But it is an essential principle of good society to show the greatest deference to them. To the "Mothers of the Believers" this respect was due in an exceptional degree. (33.53)

12:30 - Ladies said in the City: "The wife of the (great) `Aziz is seeking to seduce her slave from his (true) self: truly hath he inspired her with violent love: we see she is evidently going astray." <sup>16771678</sup>

12:50 - So the king said: "Bring ye him unto me." But when the messenger came to him (Joseph) said: "Go thou back to thy lord and ask him `What is the state of mind of the ladies who cut their hands?' for my Lord is certainly well aware of their snare." <sup>170717081709</sup>

12:51 - (The king) said (to the ladies): "What was your affair when ye did seek to seduce Joseph from his (true) self?" The ladies said: "Allah preserve us! no evil know we against him!" Said the `Aziz's wife: "Now is the truth manifest (to all): it was I who sought to seduce him from his (true) self: he is indeed of those who are (ever) true (and virtuous)." <sup>17101711</sup>

Sahih Al-Bukhari Hadith

**Hadith 6.408** Narrated by

**Alqama**

'Abdullah (bin Masud) said, "Allah curses those ladies who practice tattooing and those who get themselves tattooed, and those ladies who remove the hair from their faces and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allah's creation." His saying reached a lady from Bani Asd called Um Yaqub who came (to Abdullah) and said, "I have come to know that you have cursed such-and-such (ladies)?" He replied, "Why should I not curse these whom Allah's Apostle has cursed and who are (cursed) in Allah's Book!" Um Yaqub said, "I have read the whole Qur'an, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Qur'an), you have found it. Didn't you read:

'And whatsoever the Apostle gives you take it and whatsoever he forbids you, you abstain( from it ) (59:7)

She replied, "Yes, I did," He said, "Verily, Allah's Apostle forbade such things." She said, "But I see your wife doing these things?" He said, "Go and watch her." She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company."

► Sahih Al-Bukhari Hadith

**Hadith 8.377** Narrated by

**Aisha**

Two old ladies from among the Jewish ladies entered upon me and said, "The dead are punished in their graves," but I thought they were telling a lie and did not believe them in the beginning. When they went away and the Prophet entered upon me, I said, "O Allah's Apostle! Two old ladies..." and told him the whole story. He said, "They told the truth; the dead are really punished, to the extent that all the animals hear (the sound resulting from) their punishment." Since then I always saw him seeking refuge with Allah from the punishment of the grave in his prayers.

► Sahih Al-Bukhari Hadith

**Hadith 4.643** Narrated by

**Abu Musa Al Asha**

The Prophet said, "The superiority of 'Aisha to other ladies is like the superiority of Tharid (i.e. meat and bread dish) to other meals. Many men reached the level of perfection, but no woman reached such a level except Mary, the daughter of Imran and Asia, the wife of Pharaoh."

Narrated Abu Huraira: I heard Allah's Apostle saying, "Amongst all those women who ride camels (i.e. Arabs), the ladies of Quraish are the best. They are merciful and kind to their off-spring and the best guardians of their husbands' properties." Abu Huraira added, "Mary the daughter of Imran never rode a camel."

► Sahih Al-Bukhari Hadith

**Hadith 7.159** Narrated by

**Uqba bin Amir**

Allah's Apostle said, "Beware of entering upon the ladies." A man from the Ansar said, "Allah's Apostle! What about Al-Hamu the in-laws of the wife (the brothers of her husband or his nephews etc.)?" The Prophet replied: -The in-laws of the wife are death itself."

► Sahih Al-Bukhari Hadith

### **Hadith 7.133** Narrated by

**Aisha**

An Ansari woman gave her daughter in marriage and the hair of the latter started falling out. The Ansari women came to the Prophet and mentioned that to him and said, "Her (my daughter's) husband suggested that I should let her wear false hair." The Prophet said, "No, (don't do that) for Allah sends His curses upon such ladies who lengthen their hair artificially."

► Sahih Al-Bukhari Hadith

### **Hadith 6.282** Narrated by

**Safiya bint Shaib**

'Aisha used to say: "When (the Verse): 'They should draw their veils over their necks and bosoms,' was revealed, (the ladies) cut their waist sheets at the edges and covered their faces with the cut pieces."

## **LAHAB:**

See Surah 111:

111:1 – Perish the hands of the Father of Flame! Perish he! <sup>6294</sup>

6294 Abu Lahab, "Father of Flame", was the nick-name of an uncle of the holy Prophet, from his fiery hot temper and his ruddy complexion. He was one of the most inveterate enemies of early Islam. When the holy Prophet called together the Quraish and his own kith and kin to come and listen to his preaching and his warning against the sins of his people, the "Father of Flame" flared up and cursed the holy Prophet, saying "Perdition to thee!" According to the English saying, "the causeless curse will not come". His words were futile, but his power and strength were equally futile. The star of Islam rose higher and higher every day, and its persecutors dwindled in strength and power. Many of the leaders of persecution perished at Badr, and Abu Lahab himself perished a week after Badr, consumed with grief and his own fiery passions. Verse 3 was prophetic of his end in this very life, though it also refers to the Hereafter. (111.1)

111:2 – No profit to him from all his wealth and all his gains!

111:3 – Burnt soon will he be in a Fire of blazing Flame!

111:4 – His wife shall carry the (crackling) wood as fuel! <sup>6295</sup>

6295 Abu Lahab's wife was a woman of equally passionate spite and cruelty against the sacred person of the holy Prophet. She used to tie bundles of thorns with ropes of twisted palm-leaf fibre and carry them and strew them about on dark nights in the paths which the Prophet was expected to take, in order to cause him bodily injury. "To carry firewood" may also be symbolical for carrying tales between people to embroil them. This was also one of her vices. But she was laying up for herself another kind of Fire and another kind of Rope, the Fire of Punishment, and the Rope of Slavery to Evil. Thus does Evil prepare its own fate. This is the general lesson of sustained craft and cruel wrongdoing recoiling on the wrong-doer's head. See also Introduction to this Sura. (111.4)

111:5 - No profit to him from all his wealth and all his gains!

111:6 - A twisted rope of palm-leaf fibre round her (own) neck!

► Sahih Al-Bukhari Hadith

### **Hadith 6.293** Narrated by **Ibn Abbas**

When the Verse: "And warn your tribe of near-kindred," was revealed, the Prophet ascended the Safa (mountain) and started calling, "O Bani Fihri! O Bani 'Adi!" addressing various tribes of Quraish till they were assembled. Those who could not come themselves, sent their messengers to see what was there. Abu Lahab and other people from Quraish came and the Prophet then said, "Suppose I told you that there is an (enemy) cavalry in the valley intending to attack you, would you believe me?" They said, "Yes, for we have not found you telling anything other than the truth." He then said, "I am a warner to you in face of a terrific punishment." Abu Lahab said (to the Prophet) "May your hands perish all this day. Is it for this purpose you have gathered us?" Then it was revealed: "Perish the hands of Abu Lahab (one of the Prophet's uncles), and perish he! His wealth and his children will not profit him..." (111.1-5)

► Sahih Al-Bukhari Hadith

### **Hadith 6.506** Narrated by

**Jundub**

Once the Prophet fell ill and did not offer the night prayer (Tahajjud prayer) for a night or two. A woman (the wife of Abu Lahab) came to him and said, "O Muhammad! I do not see but that your Satan has left you." Then Allah revealed (Surat-Ad-Duha):

"By the fore-noon, and by the night when it darkens (or is still); Your Lord has not forsaken you, nor hated you." (93)

## LAILAT AL QADR:

44:3 - We sent it down during a blessed night: for We (ever) wish to warn (against Evil). <sup>4690</sup>

4690 Usually taken to be a night in the month of Ramadhan, say the 23rd, 25th, or 27th night of that month. It is referred to as the Night of Power in xcvi. 1-2. See also ii. 185. But perhaps we need not fix it literally by the calendar. The night that a Message descends from Allah is indeed a blessed night like a day of rain for a parched land. (44.3)

44:4 - In that (night) is made distinct every affair of wisdom <sup>4691</sup>

4691 Such an occasion is one on which divine Wisdom places before us through Revelation the solution of spiritual problems of the highest import to mankind. (44.4)

97:1 - We have indeed revealed this (Message) in the night of Power: <sup>6217</sup>

6217 Cf. xlv. 3 and n. 4690. The 23rd, 25th or 27th night of Ramadhan, as well as other nights, have been suggested as the Night of Power. See, however, the Introduction to this Sura. It is best to take this in conjunction with verse 3 below, which says that the Night of Power is better than a thousand Months. It transcends Time: for it is Allah's Power dispelling the Darkness of Ignorance, by his Revelation, in every kind of affair. (97.1)

97:3 - The Night of Power is better than a thousand Months. <sup>6218</sup>

6218 "A thousand" must be taken in an indefinite sense; as denoting a very long period of time. Cf. notes 3632 and 3634 to xxxii. 4-5, and n. 5678 to lxx. 4. This does not refer to our ideas of time, but to "timeless Time". One moment of enlightenment under Allah's Light is better than thousands of months or years of animal life, and such a moment converts the night of darkness into a period of spiritual glory. (97.3)

Al-Tirmidhi Hadith

**Hadith 1965** Narrated by  
**Salman al-Farisi**

Allah's Messenger (peace be upon him) said in a sermon which he delivered to them on the last day of Sha'ban, "A great month, a **blessed month**, a month containing a night which is better than a thousand months has approached you people. Allah has appointed the observance of fasting during it as an obligatory duty, and the passing of its night in prayer as a voluntary practice. If someone draws near to Allah during it with some good act he will be like one who fulfils an obligatory duty in another month, and he who fulfils an obligatory duty in it will be like one who fulfils seventy obligatory duties in another month. It is the month of endurance and the reward of endurance is Paradise. It is the month of sharing with others, and a month in which the believer's provision is increased. If someone gives one who has been fasting something with which to break his fast it will provide forgiveness of his sins and save him from Hell, and he will have a reward equal to his without his reward being diminished in any respect." We remarked to Allah's Messenger (peace be upon him) that not all of us have the means to give one who had been fasting something with which to break his fast. He replied, "Allah gives this reward to him who gives one who has been fasting some milk mixed with water, or a date, or a drink of water with which to break his fast. Anyone who gives a full meal to one who has been fasting will be given a drink from my tank (Hawd) by Allah and will not thirst till he enters Paradise. It is a month whose beginning is mercy, whose middle is forgiveness, and whose end is freedom from Hell. If anyone makes things easy for his slave during it, Allah will forgive him and free him from Hell."

Bayhaqi transmitted it in Shu'ab al-  
►Fiqh-us-Sunnah

## Fiqh 3.109

### The Virtues of Ramadan and the Deeds Done During It

Abu Hurairah reported that the Prophet, upon whom be peace, said: "The blessed month has come to you. Allah has made fasting during it obligatory upon you. During it, the gates to Paradise are opened and the gates to hellfire are locked, and the devils are chained. There is a night [during this month] **which is better than a thousand months**. Whoever is deprived of its good is really deprived [of something great]." This is related by Ahmad, an-Nasa'i, and al-Baihaqi.

## LANGUAGES:

30:22 - And among His Signs is the creation of the heavens and the earth and the variations in your languages and your colors: verily in that are Signs for those who know. <sup>3527</sup>

3527 The variations in languages and colors may be viewed from the geographical aspect or from the aspect of periods of time. All mankind were created of a single pair of parents; yet they have spread to different countries and climates and developed different languages and different shades of complexions. And yet their basic unity remains unaltered. They feel in the same way, and are all equally under Allah's care. Then there are the variations in time. Old languages die



out and new ones are evolved. New conditions of life and thought are constantly evolving new words and expressions, new syntactical structures, and new modes of pronunciation. Even old races die, and new races are born. (30.22)

6:156 - Lest ye should say: "The Book was sent down to two peoples before us and for our part we remained unacquainted with all that they learned by assiduous study." <sup>981</sup>

981 Because the diligent studies of the earlier People of the Book were in **languages** foreign to the new People of Islam, or because they were meant for circumstances different from those of the new world after Islam. (6.156)

7:157 - "Those who follow the apostle the unlettered prophet whom they find mentioned in their own (Scriptures); in the law and the Gospel; for he commands them what is just and forbids them what is evil: he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him honor him help him and follow the light which is sent down with him it is they who will prosper." <sup>1127112811291130</sup>

1128 Aglal: plural of gullun, a yoke, an iron collar. In the formalism and exclusiveness of the Jews there were many restrictions which were removed by Islam, a religion of freedom in the faith of Allah, of universality in the variety of races, **languages**, manners and customs. (7.157)

1129 Light which is sent down with him: the words are "with him", not "to him", emphasizing the fact that the Light which he brought illumines every one who has the privilege of joining his great and universal Fellowship. (7.157)

39:28 - (It is) a Qur'an in Arabic without any crookedness (therein): in order that they may guard against Evil. <sup>42854286</sup>

4285 Previous revelations had been in other languages. Now the revelation was given in Arabia in Arabic itself, the language of the country which all could understand. And it is a beautiful language, straight and flexible, and fit to be the vehicle of sublime truths. (39.28)

67:24 - Say: "It is He Who has multiplied you through the earth and to Him shall ye be gathered together." <sup>5584</sup>

5584 Mankind, from one set of parents, has been multiplied and scattered through the earth. Men have not only multiplied in numbers but they have developed different **languages** and characteristics, inner and outer. But they will all be gathered together at the End of Things, when the mischief created by the wrong exercise of man's will be cancelled, and the Truth of Allah will reign universally. (67.24)

4:148 - Allah loveth not that evil should be noised abroad in public speech except where injustice hath been done; for Allah is He who heareth and knoweth all things. <sup>654</sup>

654 We can make a public scandal of evil in many ways. (1) It may be idle sensation-mongering: it often leads to more evil by imitation, as where criminal deeds are glorified in a cinema, or talked about shamelessly in a novel or drama. (2) It may be malicious gossip of a foolish, personal kind: it does no good, but it hurts people's feelings. (3) It may be malevolent slander or libel: it is intended deliberately to cause harm to people's reputation or injure them in other ways, and is rightly punishable under all laws. (4) It may be a public rebuke or correction or remonstrance, without malice. (1), (2) and (3) are absolutely forbidden. (4) may be by a person in authority; in which case the exception applies, for all wrong or injustice must be corrected openly, to prevent its recurrence. Or (4) may be a person not vested with authority, but acting either from motives of public spirit, or in order to help some one who has been wronged; here again the exception will apply. But if the motive is different, the exception does not apply. (4) would also include a public complaint by a person who has suffered a wrong; he has every right to seek public redress. (4.148)

## LAST DAY:

2:8 - Of the people there are some who say: "We believe in Allah and the Last Day" but they do not (really) believe. <sup>33</sup>

33 We now come to a third class of people, the hypocrites. They are untrue to themselves, and therefore their hearts are diseased (ii. 10). The disease tends to spread, like all evil. They are curable but if they harden their hearts, they soon pass into the category of those who deliberately reject light. (2.8)

2:62 - Those who believe (in the Qur'an) and those who follow the Jewish (Scriptures) and the Christians and the Sabians and who believe in Allah and the last day and work righteousness shall have their reward with their Lord; on them shall be no fear nor shall they grieve. <sup>7677</sup>

2:177 - It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of love for Him for your kin for orphans for the needy for the wayfarer for those who ask and for the ransom of slaves; to be steadfast in prayer and

practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth the Allah-fearing. <sup>177178179180181</sup>

- 3:114 - They believe in Allah and the Last Day; they enjoin what is right and forbid what is wrong; and they (hasten in emulation) in (all) good works; they are in the ranks of the righteous.
- 4:38 - (Nor) those who spend of their substance to be seen of men but have no faith in Allah and the **Last Day**: if any take the Evil One for their intimate what a dreadful intimate he is! <sup>557</sup>
- 4:39 - And what burden were it on them if they had faith in Allah and in the **Last Day** and they spent out of what Allah hath given them for sustenance? For Allah hath full Knowledge of them. <sup>558</sup>
- 4:162 - But those among them who are well-grounded in knowledge and the believers believe in what hath been revealed to thee; and (especially) those who establish regular prayer and practice regular charity and believe in Allah and in the Last Day: to them shall We soon give a great reward.
- 5:69 - Those who believe (in the Qur'an) those who follow the Jewish (Scriptures) and the Sabians and the Christians any who believe in Allah and the Last Day and work righteousness on them shall be no fear nor shall they grieve. <sup>779</sup>
- 5:72 - Those who believe (in the Qur'an) those who follow the Jewish (Scriptures) and the Sabians and the Christians any who believe in Allah and the **Last Day** and work righteousness on them shall be no fear nor shall they grieve. <sup>779</sup>
- 9:18 - The mosques of Allah shall be visited and maintained by such as believe in Allah and the **Last Day** establish regular prayers and practice regular charity and fear none (at all) except Allah. It is they who are expected to be on true guidance. <sup>12671268</sup>
- 9:19 - Do ye make the giving of drink to pilgrims or the maintenance of the Sacred Mosque equal to (the pious service of) those who believe in Allah and **the Last Day** and strive with might and main in the cause of Allah? They are not comparable in the sight of Allah: and Allah guides not those who do wrong. <sup>1269</sup>
- 9:44 - Those who believe in Allah and the **last day** ask thee for no exemption from fighting with their goods and persons. And Allah knoweth well those who do their duty.
- 9:45 - Only those ask thee for exemption who believe not in Allah and the **Last Day** and whose hearts are in doubt so that they are tossed in their doubts to and fro. <sup>1309</sup>
- 1309 Doubt takes away all stability of conduct, while Faith makes a man firm in action and cool and collected in mind. (9.45)
- 24:2 - The woman and the man guilty of adultery or fornication flog each of them with a hundred stripes: let not compassion move you in their case in a matter prescribed by Allah if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment. <sup>295429552956</sup>
- 29:36 - To the Madyan (people) (We sent) their brother Shu'aib. Then he said: "O my people! serve Allah and fear the **Last Day**: nor commit evil on the earth with intent to do mischief."
- 57:3 - He is the First and the Last the Evident and the immanent: and He has full knowledge of all things. <sup>5276</sup>
- 58:22 -Thou wilt not find any people who believe in Allah and the **Last Day** loving those who resist Allah and His Apostle even though they were their fathers or their sons or their brothers or their kindred. For such He has written Faith in their hearts and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow to dwell therein (for ever). Allah will be well pleased with them and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity. <sup>53635364536553665367</sup>

65:2 - Thus when they fulfil their term appointed either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you endued with justice and establish the evidence (as) before Allah. Such is the admonition given to him who believes in Allah and the **Last Day**. And for those who fear Allah He (ever) prepares a way out  
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►Sahih Al-Bukhari Hadith

**Hadith 8.483** Narrated by  
**Abu Shuraih Al Khuzai**

My ears heard and my heart grasped (the statement which) the Prophet said, "The period for keeping one's guest is three days (and don't forget) his reward." It was asked, "What is his reward?" He said, "In the first night and the day he should be given a high class quality of meals; and whoever believes in Allah and the Last Day, should entertain his guest generously; and whoever believes in Allah and the Last Day should talk what is good (sense) or keep quiet."

►Sahih Al-Bukhari Hadith

**Hadith 2.371** Narrated by  
**Zainab bint Abi Salama**

I went to Um Habiba, the wife of Prophet, who said, "I heard the Prophet saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for any dead person for more than three days except for her husband, (for whom she should mourn) for four months and ten days.'" Later I went to Zainab bint Jahsh when her brother died; she asked for some scent, and after using it she said, "I am not in need of scent but I heard Allah's Apostle saying, 'It is not legal for a woman who believes in Allah and the Last Day to mourn for more than three days for any dead person except her husband, (for whom she should mourn) for four months and ten days.'" "

ISL Quran Subjects

## Last Day

1. (Also see) Day of Assembling, Day of Calamity, Day of Judgement, Day of Meeting, Day of Reckoning, Day of Resurrection, Hour of Doom

Sahih Al-Bukhari Hadith

**Hadith 8.47** Narrated by  
**Abu Huraira**

Allah's Apostle said, "Anybody who believes in Allah and the Last Day should not harm his neighbor, and anybody who believes in Allah and the Last Day should entertain his guest generously and anybody who believes in Allah and the Last Day should talk what is good or keep quiet (i.e. abstain from all kinds of evil and dirty talk).

►Sahih Al-Bukhari Hadith

**Hadith 8.482** Narrated by  
**Abu Huraira**

Allah's Apostle said, "Whoever believes in Allah and the Last Day should talk what is good or keep quiet, and whoever believes in Allah and the Last Day should not hurt (or insult) his neighbor; and whoever believes in Allah and the Last Day, should entertain his guest generously."

►Al-Muwatta Hadith

**Hadith 19.15**

## Laylat al-Qadr

Ziyad related to me from Malik from Nafi from Ibn 'Umar that some of the companions of the Messenger of Allah, may Allah bless him and grant him peace, were shown Laylat al-Qadr in their sleep during the last seven days. The Messenger of Allah, may Allah bless him and grant him peace, said, "I see that your visions agree about the last seven days, so whoever is searching for it should do so in the last seven days."

►Al-Tirmidhi Hadith

**Hadith 4477** Narrated by  
**Jabir ibn Abdullah**

The Prophet (peace be upon him) said, "He who believes in Allah and the last day must not enter a bath without a lower garment. He who believes in Allah and the last day must not bring his spouse into a bath. And he who believes in Allah and the last day must not sit at a cloth where wine is being circulated."

Tirmidhi and Nasa'i transmitted it.

Sahih Al-Bukhari Hadith

**Hadith 8.48** Narrated by  
**Abu Shuraih Al Adawi**

My ears heard and my eyes saw the Prophet when he spoke, "Anybody who believes in Allah and the Last Day, should serve his neighbor generously, and anybody who believes in Allah and the Last Day should serve his guest generously by giving him his reward." It was asked, "What is his reward, O Allah's Apostle?" He said, "(To be entertained generously) for a day and a night with high quality of food and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with will be regarded as Sadaqa (a charitable gift). And anybody who believes in Allah and the Last Day should talk what is good or keep quiet (i.e. abstain from all kinds of dirty and evil talks)."

►Al-Muwatta Hadith

**Hadith 49.22**

**General Section on Food and Drink**

Yahya related to me from Malik from Said ibn Abi Said al-Maqburi from Abu Shurayh al-Kabi that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever believes in Allah and the Last Day should speak good or be silent. Whoever believes in Allah and the Last Day should be generous to his neighbour. Whoever believes in Allah and the Last Day, should be generous to his guest. His welcome is for a day and a night, and his hospitality is for three days. Whatever is more than that is sadaqa. It is not halal for a guest to stay with a man until he becomes a burden."

Sunan of Abu-Dawood

**Hadith 2153** Narrated by  
**Ruwayfi' ibn Thabit al-Ansar**

Should I tell you what I heard the Apostle of Allah (peace be upon him) say on the day of Hunayn: It is not lawful for a man who believes in Allah and the last day to water what another has sown with his water (meaning intercourse with women who are pregnant); it is not lawful for a man who believes in Allah and the Last Day to have intercourse with a captive woman till she is free from a menstrual course; and it is not lawful for a man who believes in Allah and the Last Day to sell spoil till it is divided.

Sahih Al-Bukhari Hadith

**Hadith 8.158** Narrated by  
**Abu Huraira**

The Prophet said, "Whoever believes in Allah and the Last Day, should not hurt his neighbor and whoever believes in Allah and the Last Day, should serve his guest generously and whoever believes in Allah and the Last Day, should talk what is good or keep quiet."

►Al-Tirmidhi Hadith

**Hadith 4477** Narrated by  
**Jabir ibn Abdullah**

The Prophet (peace be upon him) said, "He who believes in Allah and the last day must not enter a bath without a lower garment. He who believes in Allah and the last day must not bring his spouse into a bath. And he who believes in Allah and the last day must not **sit at a cloth where wine is being circulated.**"

Tirmidhi and Nasa'i transmitted it.

►Fiqh-us-Sunnah

**Fiqh 3.150**

**I'tikaf, the Beginning and Ending of i'tikaf**

We have already mentioned that the voluntary i'tikaf does not have any specific time period. Whenever a person enters the mosque and makes the intention of becoming closer to Allah by staying there, he will be performing i'tikaf until he leaves. If he has the intention to perform i'tikaf during the last ten days of Ramadan, he should begin it before the sun sets. Al-Bukhari records from Abu Sa'id that the Prophet, upon whom be peace, said: "Whoever makes i'tikaf with me is to make i'tikaf during the last ten [nights]." The ten refers to the last ten nights which begin on the night of the 20th or the 21st.

Concerning the statement that when the Prophet desired to make i'tikaf he would pray the morning and then go to the place of his i'tikaf, it means that he used to enter the place which he had prepared for his seclusion, but the actual time that he entered the mosque for his seclusion was during the beginning of the night.

According to Abu Hanifah and ash-Shafi, whoever performs i'tikaf during **the last ten days** of Ramadan must leave the mosque after sunset on the **last day of the month**. Malik and Ahmad say that it is acceptable to leave after sunset, but they prefer for the person to remain in the mosque until the time for the 'id prayer.....

## LAST VERSE:

5:3 -. This day have I perfected your religion for you completed my favor upon you and have chosen for you Islam as your religion. But if any forced by hunger with no inclination to transgression Allah is indeed Oft-Forgiving Most Merciful. <sup>691692693694</sup>

↳ Sahih Al-Bukhari Hadith

### **Hadith 5.650** Narrated by **Al Bara**

The last Sura which was revealed in full was Baraa (i.e. Sura-at-Tauba), and the last Sura (i.e. part of a Sura) which was revealed was **the lastVerses** of Sura-an-Nisa': "They ask you for a legal decision. Say: Allah directs (thus) About those who have No descendants or ascendants As heirs." (4.177)

↳ Sahih Al-Bukhari Hadith

### **Hadith 6.66** Narrated by **Aisha**

When the last Verses of Surat-al-Baqara were revealed, the Prophet read them in the Mosque and prohibited the trade of alcoholic liquors. "If the debtor is in difficulty, grant him time till it is easy for him to repay..." (2.280)

Narrated 'Aisha: When the last Verses of Surat-al-Baqara were revealed, Allah's Apostle stood up and recited them before us and then prohibited the trade of alcoholic liquors.

↳ Sahih Al-Bukhari Hadith

### **Hadith 6.129** Narrated by **Al Bara**

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

## LAUGH:

9:82 - Let them laugh a little: much will they weep: a recompense for the (evil) that they do. <sup>1336</sup>

1336 They may sneer or ridicule or rejoice now: that will be only for a little: much will they have to weep for afterwards. (9.82)

49:11 - O ye who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): Nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness (to be used of one) after he has believed: And those who do not desist are (Indeed) doing wrong. <sup>49294930</sup>

4929 Mutual ridicule ceases to be fun when there is arrogance or selfishness or malice behind it. We may laugh with people, to share in the happiness of life: we must never laugh at people in contempt or ridicule. In many things they may be better than ourselves! (49.11)

4930 Defamation may consist in speaking ill of others by the spoken or written word, or in acting in such a way as to suggest a charge against some person whom we are not in a position to judge. A cutting, biting remark or taunt of sarcasm is included in the word lamaza. An offensive nickname may amount to defamation, but in any case there is no point in using offensive nicknames, or names that suggest some real or fancied defect. They ill accord with the serious purpose which Muslims should have in life. For example, even if a man is lame, it is wrong to address him as "O lame one!" It causes him pain, and it is bad manners. So in the case of the rude remark, "the black man". (49.11)

53:43 - That it is He who Granteth Laughter and Tears;

53:60 - And will ye **laugh** and not weep <sup>5125</sup>

5125 The higher issues of Life and the Hereafter are serious, and therefore all that we do in this life is serious and important. We must shun inanities and frivolities. It is no laughing time. If we only realised our own shortcomings, we should weep. But weeping by itself will not help. We must try and understand Allah and adore Him. Thus shall we be able to understand ourselves and our fellow-men. (53.60)

83:29 - Those in sin used to laugh at those who believed

9:79 – Those who slander such of the believers as give themselves freely to (deeds of) charity as well as such as can find nothing to give except the fruits of their labor and throw ridicule on them Allah will throw back their ridicule on them: and they shall have a grievous penalty. <sup>1333</sup>

- 1333 When financial help is necessary for the Cause, every Muslim contributes what he can. Those who can afford large sums are proud to bring them in of their own free-will, and those who are very poor contribute their mite or their labour. Both kinds of gifts are equally precious because of the faith and good-will behind them, and only cynics **will laugh** at the scantiness of the one or the lavishness of the other. Sometimes they not only **laugh**, but attribute wrong motives to the givers. Such conduct is here reprimanded. (9.79)

Sahih Al-Bukhari Hadith

### **Hadith 7.148** Narrated by

**Aisha**

Allah's Apostle said, "O followers of Muhammad! There is none, who has a greater sense of Ghira (self-respect) than Allah, so He has forbidden that His slave commits illegal sexual intercourse or His slave girl commits illegal sexual intercourse. O followers of Muhammad! If you but knew what I know, you **would laugh less and weep more!**"

Al-Tirmidhi Hadith

### **Hadith 5171** Narrated by **AbuHurayrah**

Allah's Messenger (peace be upon him) said, "Who will accept those words from me and act upon them, or teach people who will act upon them?" When he replied that he would he took him by the hand and counting five characteristics, said, "If you guard against the things which are forbidden, you will be the most devout of men; if you are pleased with what Allah has allotted, you will be the richest of men; if you are kind to your neighbour, you will be a believer; if you like others to have what you like for yourself, you will be a Muslim; and do not laugh immoderately, for immoderate laughter causes the heart to die."

Ahmad and Tirmidhi transmitted it, Tirmidhi saying this is a gharib tradition.

Al-Tirmidhi Hadith

### **Hadith 2603** Narrated by **Abbas ibn Mirdas**

Allah's Messenger (peace be upon him) prayed for pardon for his people on the late evening of Arafah and received the reply, "I have forgiven them all but acts of oppression, for I shall exact recompense for him who is wronged, from his oppressor." He said, "O my Lord, if Thou wilt Thou mayest give the oppressed some of Paradise and forgive the oppressor," but he did not receive a reply that evening. So he repeated the supplication at al-Muzdalifah in the morning and was given an answer to what he asked, whereupon he laughed (or he said that he smiled). AbuBakr and Umar then said to him, "You for whom we should give our fathers and mothers as ransom, what has made you laugh, for this is not a time at which you have been accustomed to laugh? May Allah give you cause for laughter all your life!" He replied, "When Allah's enemy, Iblis, knew that Allah Who is Great and Glorious had answered my supplication and forgiven my people, he took some earth and began to throw it on his head crying out 'Woe and destruction.' The sight of his distress made me laugh."

Ibn Majah transmitted it, and Bayhaqi transmitted something similar in Kitab al-Ba'th wan-Nushur.

Fiqh-us-Sunnah

### **Fiqh 2.73**

## **Talking in the mosque**

An-Nawawi says: "It is permissible to engage in lawful conversation in the mosque and one may discuss worldly affairs and other things and even laugh, as long as it is about something permissible. This opinion is based on the hadith of Jabir ibn Samurah who said: 'The Prophet would not rise from his place of the morning prayer until the sun had risen, and when the sun rose, he would get up. And they would talk and laugh about [pre-Islamic] days of ignorance, and he would smile.'" This is related by Muslim.

Sahih Al-Bukhari Hadith

### **Hadith 8.396** Narrated by **Jabir**

My father died and left behind seven or nine daughters, and I married a woman. The Prophet said, "Did you get married, O Jabir?" I replied, "Yes." He asked, "Is she a virgin or a matron?" I replied, "She is a matron." He said, "Why didn't you marry a virgin girl so that you might play with her and she with you (or, you might make her laugh and she make you laugh)?" I said, "My father died, leaving seven or nine girls (orphans) and I did not like to bring a young girl like them, so I married a woman who can look after them." He said, "May Allah bestow His Blessing on you."

Fiqh-us-Sunnah

### **Fiqh 2.98**

## **Smiling or laughing during the salah**

Ibn al-Mundhir records that there is a consensus of opinion that laughing (during the salah) invalidates the prayer. An-Nawawi says: "This is the case if one laughs aloud, and produces sound. Most of the scholars say that there is no problem with smiling. If one is overcome by laughter and cannot control it, his salah will not become invalid if it is of minor nature. If it is a hearty laughter, it will invalidate the salah. Custom would determine whether it is a major or a minor laughter."



►Al-Tirmidhi Hadith

**Hadith 5171** Narrated by  
**AbuHurayrah**

Allah's Messenger (peace be upon him) said, "Who will accept those words from me and act upon them, or teach people who will act upon them?" When he replied that he would he took him by the hand and counting five characteristics, said, "If you guard against the things which are forbidden, you will be the most devout of men; if you are pleased with what Allah has allotted, you will be the richest of men; if you are kind to your neighbour, you will be a believer; if you like others to have what you like for yourself, you will be a Muslim; and do not laugh immoderately, for immoderate laughter causes the heart to die."

Ahmad and Tirmidhi transmitted it, Tirmidhi saying this is a gharib tradition.

►Al-Tirmidhi Hadith

**Hadith 5796** Narrated by  
**Jabir ibn Samurah**

he legs of Allah's messenger (peace be upon him) were slender, his **laughter** was no more than a smile, and when I looked at him I thought that there was collyrium in his eyes, but there was not.

Tirmidhi transmitted it.

►Sahih Al-Bukhari Hadith

**Hadith 8.493** Narrated by  
**Anas**

The Prophet said, "If you knew that which I know, you would **laugh** little and weep much."

Sahih Al-Bukhari Hadith

**Hadith 8.242** Narrated by  
**Abu Huraira**

The Prophet said, "Allah likes sneezing and dislikes yawning, so if someone sneezes and then praises Allah, then it is obligatory on every Muslim who heard him, to say: May Allah be merciful to you (Yar-hamuka-l-lah). But as regards yawning, it is from Satan, so one must try one's best to stop it, if one says 'Ha' when yawning, Satan will laugh at him."

## LAWFUL:

See under "EAT"- 2:168; 3:93; 5:1 – 5 ; 16:114.116 etc.

See:2:229 under "Women"

5:96 - Lawful to you is the pursuit of water-game and its use for food for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game: as long as ye are in the Sacred Precincts or in pilgrim garb. And fear Allah to whom ye shall be gathered back. <sup>802</sup>

802 Water-game: i.e., game found in water, e.g., fish, etc. "Water" includes sea, river, lake, pond, etc. (5.96)

8:69 - But (now) enjoy what ye took in war lawful and good: but fear Allah: for Allah is Oft-Forgiving Most Merciful. <sup>1236</sup>

1236- Enjoy: literally, eat. See vii. 19. n. 1004, and v. 66, n. 776. (8.69)

33:52 -It is not lawful for thee (to marry more) women after this nor to change them for (other) wives even though their beauty attract thee except any thy right hand should possess (as handmaidens): and Allah doth watch over all things. <sup>3754</sup>

3754 This was revealed in A.H. 7. After that the Prophet did not marry again, except the handmaiden Mary the Copt, who was sent as a present by the Christian Muqauqas of Egypt. She became the mother of Ibrahim, who died in his infancy. (33.52)

66:1 - O Prophet! why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seekest to please thy consorts. But Allah is Oft-Forgiving Most Merciful. <sup>55295530</sup>

5529 The Prophet's household was not like other households. The Consorts of Purity were expected to hold a higher standard in behaviour and reticence than ordinary women, as they had higher work to perform. See n. 3706 to xxxiii. 28. But they were human beings after all, and were subject to the weaknesses of their sex, and they sometimes failed. The commentators usually cite the following incident in connection with the revelation of these verses. It is narrated

from 'Aisha, the wife of the holy Prophet (peace be on him) by Bukhari, Muslim, Nasai. Abu Dawud and others that the holy Prophet usually visited all his wives daily after 'Asr Prayer. Once it so happened that he stayed longer than usual at the quarters of Zainab bint Jahsh, for she had received from somewhere some honey which the holy Prophet liked very much. "At this", says 'Aisha, "I felt jealous, and Hafsa, Sawda, Safiya, and I agreed among ourselves that when he visits us each of us would tell him that a peculiar odour came from his mouth as a result of what he had eaten, for we knew that he was particularly sensitive to offensive smells". So when his wives hinted at it, he vowed that he would never again use honey. Thereupon these verses were revealed reminding him that he should not declare to himself unlawful that which Allah had made lawful to him. The important point to bear in mind is that he was at once rectified by revelation, which reinforces the fact that the prophets are always under divine protection, and even the slightest lapse on their part is never left uncorrected. (66.1)

5530 The tender words of admonition addressed to the Consorts in xxxiii. 28-34 explain the situation far better than any comments can express. If the holy Prophet had been a mere husband in the ordinary sense of the term, he could not have held the balance even between his private feelings and his public duties. But he was not an ordinary husband, and he abandoned his renunciation on his realisation of the higher duties with which he was charged, and which required conciliation with firmness. (66.1)

60:10 - O ye who believe! when there come to you believing women refugees examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers then send them not back to the Unbelievers. They are not **lawful** (wives) for the Unbelievers nor are the (Unbelievers) **lawful** (husbands) for them. (See under "Women")

16:114 - So eat of the sustenance which Allah has provided for you lawful and good; and be grateful for the favors of Allah if it is He whom ye serve. <sup>2151</sup>

2151 Ingratitude for Allah's sustenance (in the literal and figurative senses) may be shown in various ways, e.g., (1) by forgetting or refusing to acknowledge the true source of the bounty, viz., Allah, (2) by misusing or misapplying the bounty, as by committing excesses in things lawful, or refusing to share them with others of Allah's creatures when the need arises, or (3) by falsely ascribing to Allah any prohibitions we may set up for ourselves for special reasons or because of our special idiosyncrasies. (16.114)

#### ►ISL Quran Subjects

### Lawful

1. (Also see) Lawful Food, Lawful Things, Lawful Things of Allah
2. Forbidding such meat; [6.143](#), [6.144](#)
3. Meat  
[6.145](#)
4. Parts of cattle as such food on the Pilgrimage  
[22.27](#), [22.28](#), [22.29](#), [22.30](#)
5. Unauthorized declaring food as unlawful and  
[10.59](#)
6. Wives as such only after payment of dower  
[33.50](#)

Fiqh-us-Sunnah

### Fiqh 4.110a

### Pursuit of lawful means of Livelihood.

Ibn 'Abbas reported, "Once, when I recited the verses of the Qur'an, 'O you people! Eat of what is on earth, lawful and good' (2.168) in the presence of the Prophet, peace be upon him. Sa'd b. Abi Waqqas got up and said, 'O Messenger of Allah! Ask Allah to make me one whose supplication is heard.' At this the Prophet, peace be upon him, said, 'O Sa'd, consume lawful things and your supplications will be heard, and by Him in Whose hands is the soul of Muhammad, when a man puts into his stomach a morsel of what is forbidden his prayers are not accepted for forty days, and a servant of Allah whose body is nourished by usury or by what is forbidden becomes more deserving of the Hell fire.'" (Al-Hafiz b. Marduwiyah)

►Fiqh-us-Sunnah

### Fiqh 5.15b

### Performing Hajj with Unlawfully Gained Money

Someone performing Hajj with unlawfully gained money, may technically fulfil his prescribed duty of pilgrimage, but according to the majority of the scholars, he will be guilty of sin for doing so

►Sunan of Abu-Dawood

### Hadith 2153

Narrated by

### Ruwayfi' ibn Thabit al-Ansari

Should I tell you what I heard the Apostle of Allah (peace be upon him) say on the day of Hunayn: It is not lawful for a man who believes in Allah and the last day to water what another has sown with his water (meaning intercourse with women who

are pregnant); it is not lawful for a man who believes in Allah and the Last Day to have intercourse with a captive woman till she is free from a menstrual course; and it is not lawful for a man who believes in Allah and the Last Day to sell spoil till it is divided.

►Sunan of Abu-Dawood

### Hadith 3791

Narrated by

**Abdullah ibn Abbas**

The people of pre-Islamic times used to eat some things and leave others alone, considering them unclean. Then Allah sent His Prophet (peace be upon him) and sent down His Book, marking some things lawful and others unlawful; so what He made lawful is lawful, what he made unlawful is unlawful, and what he said nothing about is allowable. And he recited: "Say: I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it...." up to the end of the verse.

►Fiqh-us-Sunnah

### Fiqh 4.74a

## Placing Branches of Palm on a Grave

It is not lawful to put a branch of a palm or flowers on a grave.....

Though the masses in many of the Muslim countries place branches of palm over the graves of their relatives, this practice has no basis or merit in the light of Islamic teachings.".....

" Ibn Rashid said: "It is apparent from Bukhari's commentary that it was specifically done by the Prophet, peace be upon him, for those two men. He also quoted a statement of Tbn 'Umar, who, when he noticed a tent was set up over 'Abd ur Rahman's grave, said: 'Take it away; the only **thing that can shade him is his deeds**'. " Ibn Umar's statement shows that he realized that placing anything over a grave does not benefit the deceased, except his own good deeds.

►ISL Quran Subjects

### Lawful Food

1.     LAWFUL FOOD  
      5.1, 5.2, 5.3, 5.4, 5.5, 6.118, 6.119, 6.120
2.     Cattle as  
      5.1
3.     Eating  
      2.168, 5.88, 16.114, 16.115
4.     Forbidding  
      6.138, 6.139, 6.140, 6.150
5.     Four-footed animals as  
      5.1
6.     Pilgrimage, on the  
      5.1
7.     Pronouncing the Name of Allah over  
      5.4
8.     Slaughtering animals to make them  
      5.3

►Al-Tirmidhi Hadith

### Hadith 2141

Narrated by

**Ali ibn AbuTalib**

Allah's Messenger (peace be upon him) said, "If anyone recites the Qur'an, learns it by heart, declares what is lawful in it to be lawful and what is unlawful in it to be unlawful, Allah will bring him into Paradise and make him the intercessor for ten of his family all of whom have deserved Hell."

Ahmad, Tirmidhi, Ibn Majah and Darimi transmitted it, Tirmidhi saying that this is a gharib tradition, and that Hafs ibn Sulayman the transmitter is not strong, **but is declared to be a weak traditionist.**

►Sunan of Abu-Dawood

### Hadith 2302

Narrated by

**Aisha, Ummul Mu'minin**

The Apostle of Allah (peace be upon him) was asked about a man who divorced his wife three times, and she married another who entered upon her, but divorced her before having intercourse with her, whether she was lawful for the former husband. She said: The Prophet (peace be upon him) replied: She is not lawful for the first (husband) until she tastes the honey of the other husband and he tastes her honey.

Sahih Al-Bukhari Hadith

### Hadith 7.387 Narrated by

**Abu Thalaba Al Khushan**

I said, "O Allah's Prophet! We are living in a land ruled by the people of the Scripture; Can we take our meals in their utensils? In that land there is plenty of game and I hunt the game with my bow and with my hound that is not trained and with my trained hound. Then what is lawful for me to eat?" He said, "As for what you have mentioned about the people of the Scripture, if you can get utensils other than theirs, do not eat out of theirs, but if you cannot get other than theirs, wash their utensils and eat out of it. If you hunt an animal with your bow after mentioning Allah's Name, eat of it. and if you hunt something with your trained hound after mentioning Allah's Name, eat of it, and if you hunt something with your untrained hound (and get it before it dies) and slaughter it, eat of it."

► Sahih Al-Bukhari Hadith

### Hadith 7.255 Narrated by

**Um Atiyya**

The Prophet said, "It is not lawful for a lady who believes in Allah and the Last Day, to mourn for more than three days for a dead person, except for her husband, in which case she should neither put kohl in her eyes, nor perfume herself, nor wear dyed clothes, except a garment of 'Asb." Um 'Atiyya added: The Prophet said, "She should not use perfume except when she becomes clean from her menses whereupon she can use Qust, and Azfar (two kinds of incense)."

► ISL Quran Subjects

## Parts of Cattle

1. **Lawful food on the Pilgrimage, as**  
22.27, 22.28, 22.29, 22.30

► Sahih Al-Bukhari Hadith

### Hadith 7.123

Narrated by

**Abu Huraira**

Allah's Apostle said, "It is not lawful for a lady to fast (Nawafil) without the permission of her husband when he is at home; and she should not allow anyone to enter his house except with his permission; **and if she spends of his wealth (on charitable purposes) without being ordered by him, he will get half of the reward.**"

## LAW OF EQUALITY:

2:178 -O ye who believe! the law of equality is prescribed to you in cases of murder; the free for the free the slave for the slave the woman for the woman. But if any remission is made by the brother of the slain then grant any reasonable demand and compensate him with handsome gratitude; this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty. 182183184185

182 Note first that this verse and the next make it clear that Islam has much mitigated the horrors of the pre-Islamic custom of retaliation. In order to meet the strict claims of justice, equality is prescribed, with a strong recommendation for mercy and forgiveness. To translate qisas, therefore, by retaliation, is I think incorrect. The Latin legal term Lex Talionis may come near it, but even that is modified here. In any case it is best to avoid technical terms for things that are very different. "Retaliation" in English has a wider meaning, equivalent almost to returning evil for evil, and would more fitly apply to the blood-feuds of the Days of Ignorance. Islam says: if you must take a life for a life, at least there should be some measure of equality in it; the killing of the slave of a tribe should not involve a blood feud where many free men would be killed; but the law of mercy, where it can be obtained by consent, with reasonable compensation, would be better. (2.178)

183 The jurists have carefully laid down that the law of qisas refers to murder only. Qisas is not applicable to manslaughter, due to a mistake or an accident. There, there would be no capital punishment. (2.178)

184 The brother: the term is perfectly general; all men are brothers in Islam. In this, and in all questions of inheritance, females have similar rights to males, and therefore the masculine gender imports both sexes. Here we are considering the rights of the heirs in the light of the larger brotherhood. In ii. 178-79 we have the rights of the heirs to life (as it were): in ii. 180-82 we proceed to the heirs to property. (2.178)

185 The demand should be such as can be met by the party concerned, i.e., within his means, and reasonable according to justice and good conscience. For example, a demand could not be made affecting the honour of a woman or a man. The whole penalty can be remitted if the aggrieved party agrees, out of brotherly love. In meeting that demand

the culprit or his friends should equally be generous and recognise the good-will of the other side. There should be no subterfuges, no bribes, no unseemly by-play: otherwise the whole intention of mercy and peace is lost. (2.178)

2:179 -In the law of equality there is (saving of) life to you O ye men of understanding! that ye may restrain yourselves.

►Sahih Al-Bukhari Hadith

**Hadith 6.27** Narrated by  
**Anas**

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

►Sahih Al-Bukhari Hadith

**Hadith 6.25** Narrated by  
**Ibn Abbas**

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

"O you who believe! The law of Al-Qisas (i.e. equality in punishment) is prescribed for you in cases of murder: The free for the free, the slave for the slave, and the female for the female. But if the relatives (or one of them) of the killed (person) forgive their brother (i.e. the killer) something of Qisas (i.e. not to kill the killer by accepting blood money in the case of intentional murder)--then the relatives (of the killed person) should demand blood-money in a reasonable manner and the killer must pay with handsome gratitude. This is an alleviation and a Mercy from your Lord, (in comparison to what was prescribed for the nations before you).

So after this, whoever transgresses the limits (i.e. to kill the killer after taking the blood-money) shall have a painful torment." (2.178)

►Sahih Al-Bukhari Hadith

**Hadith 9.32** Narrated by  
**Anas**

The daughter of An-Nadr slapped a girl and broke her incisor tooth. They (the relatives of that girl), came to the Prophet and he gave the order of Qisas (equality in punishment).

►ISL Quran Subjects

## Equality

1. (Also see) Balance, Equity, Justice, Measure, Parity, Weighing
2. Husband and wife in the matter of divorce, between [2.231](#), [2.233](#)
3. Islam, of all in [6.52](#), [6.53](#)
4. Rights to spiritual guidance, in [80.1](#), [80.2](#), [80.3](#), [80.4](#), [80.5](#), [80.6](#), [80.7](#), [80.8](#), [80.9](#), [80.10](#), [80.11](#), [80.12](#)

## LEADERS:

6:123 - Thus have We placed leaders in every town its wicked men to plot (and burrow) therein: but they only plot against their own souls and they perceive it not.

7:60 - The leaders of his people said: "Ah! we see thee evidently wandering (in mind)."

7:66 - The leaders of the unbelievers among his people said: "Ah! we see thou art an imbecile!" and "we think thou art a liar!"

9:40 - If ye help not (your Leader) (it is no matter): for Allah did indeed help him: when the unbelievers drove him out: he had no more than one companion: they two were in the cave and he said to his companion "have no fear for Allah is with us": then Allah sent down his peace upon him and strengthened him with forces which ye saw not and humbled to the

depths the word of the unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might Wise. 1302130313041305

- 1302 The Tabuk expedition was not a failure. Though some hesitated, many more joined in. But a more striking example was when the Prophet was hunted out of Makkah and performed his famous Hijrat. His enemies plotted for his life. He had already sent his followers on to Madinah. Ali had volunteered to face his enemies in his house. His single companion was Abu Bakr. They two concealed themselves in the cave of Thaur, three miles from Makkah, for three nights, with the enemy prowling around in great numbers in fruitless search of them. "We are but two," said Abu Bakr. "Nay," said Muhammad, "for Allah is with us." Faith gave their minds peace, and Allah gave them safety. They reached Madinah, and a glorious chapter opened for Islam. The forces that helped them were not seen, but their power was irresistible. (9.40)
- 1303 "The second of two," which afterwards became Abu Bakr's proud title. (9.40)
- 1304 Cf. ix. 26. (9.40)
- 1305 The superlatives in the Arabic I have rendered by the periphrasis, "humbled to the depths" and "exalted to the heights," as they accord better with the genius of the English language. The enemies of Islam had boasted that they would root it out: the result showed them up as ridiculous and despicable. (9.40)

32:24 - And We appointed from among them Leaders giving guidance under Our command so long as they persevered with patience and continued to have faith in Our Signs. <sup>3658</sup>

- 3658 The series of Judges, Prophets, and Kings in Israel continued to give good guidance, in accordance with Allah's Law, as long as the people continued in Faith and Constancy (persevering patience). When that condition ceased, Allah's grace was withdrawn, and the people broke up into wrangling sects and practically suffered national annihilation. (32.24)

38:6 - And the leaders among them go away (impatiently) (saying) "Walk ye away and remain constant to your gods! For this is truly a thing designed (against you)! <sup>4152</sup>

- 4152 When the message of Islam was being preached in its infancy, and the Preacher and his followers were being persecuted by the Pagans, one of the devices adopted by the Pagan leaders was to get the Prophet's uncle Abu Talib to denounce or renounce his beloved nephew. A conference was held with Abu Talib for this purpose. On its failure the leaders walked away, and began to discredit the great movement by falsely giving out that it was designed against their personal influence, and to throw power into the hands of the Prophet. Hadhrat 'Umar's conversion occurred in the sixth year of the Mission (seventh year before the Hijrat). The circumstances connected with it (see Introduction to S. xx.) greatly alarmed the Quraish chiefs, who, greedy of autocracy themselves, confused the issue by accusing the righteous Preacher of plotting against their power. (38.6)

32:24 - And We appointed from among them Leaders giving guidance under Our command so long as they persevered with patience and continued to have faith in Our Signs. <sup>3658</sup>

- 3658 The series of Judges, Prophets, and Kings in Israel continued to give good guidance, in accordance with Allah's Law, as long as the people continued in Faith and Constancy (persevering patience). When that condition ceased, Allah's grace was withdrawn, and the people broke up into wrangling sects and practically suffered national annihilation. (32.24)

7:88 - The leaders the arrogant party among his people said: "O Shu'aib! we shall certainly drive thee out of our city (thee) and those who believe with thee: or else ye (thou and they) shall have to return to our ways and religion." He said: "what! even though we do detest (them)? <sup>1058</sup>

- 1058 The gentle, all-persuasive arguments of Shuaib fell on hard hearts. Their only reply was: "Turn him out! -him and his people." When courtesy and a plea for toleration are pitted against bigotry, what room is there for logic? But bigotry and unrighteousness have their own crooked ways of pretending to be tolerant. "O yes!" they said, "we are very tolerant and long-suffering! But we are for our country and religion. Come back to the ways of our fathers, and we shall graciously forgive you!" "Ways of their fathers!" - they meant injustice and oppression, high-handedness to the poor and the weak, fraud under cover of religion, and so on! Perhaps the righteous were the poor and the weak. Were they likely to love such ways? Perhaps there was implied a bribe as well as a threat. "If you come back and wink at our iniquities, you shall have scraps of prosperity thrown at you. If not, out you go in disgrace!" (7.88)

7:90 - The leaders the unbelievers among his people said "if ye follow Shu'aib be sure then ye are ruined!" <sup>1062</sup>

- 1062 The answer of the Unbelievers is characteristic. As all their bribes and subtleties have failed, they resort to threats, which are worse than the argument of the stick. "All right," they say, "there is nothing but ruin before you!" That means that the Believers will be persecuted, held up to obloquy, ostracised, and prevented from access to all means of honourable livelihood; their families and dependants will be insulted, reviled, and tortured, if they could but be got into the enemy's power: their homes destroyed, and their names held up to ridicule and contempt even when they are gone. But, as verse 92 says, their wicked designs recoiled on themselves; it was the wicked who were ruined and blotted out. (7.90)



28:5 - And We wished to be gracious to those who were being depressed in the land to make them leaders (in faith) and make them heirs<sup>3330</sup>

3330 What Pharaoh wished was to crush them. But Allah's Plan was to protect them as they were weak, and indeed to make them custodians and leaders in His Faith, and to give them in inheritance a land "flowing with milk and honey". Here they were established in authority for such time as they followed Allah's Law. As regards Pharaoh and his ministers and hosts, they were to be shown that they would suffer, at the hands of the Israelites, the very calamities against which they were so confidently taking precautions for themselves. (28.5)

►Fiqh-us-Sunnah

### Fiqh 3.76a

## Paying Zakah to the Leader, Regardless of His Being Just or Unjust

It is permissible to pay zakah to a Muslim leader, whether he is just or not, provided he rules (more or less) according to Islamic laws....

Sahih Al-Bukhari Hadith

### Hadith 1.100

Narrated by

**Abdullah bin Amr bin Al As**

I heard Allah's Apostle saying, "Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. **So they will go astray and will lead the people astray.**"

## LEAF:

6:59 - With Him are the keys of the Unseen the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth nor anything fresh or dry (green or withered) but is (inscribed) in a Record Clear (to those who can read).<sup>879880</sup>

879 Mafatih: Plural of either miftah= a key, or maftah= a treasure. Both meanings are implied, and I have accordingly put both in my translation. (6.59)

880 This is the mystic Record, the archetypal Plan, the Eternal Law, according to which everything seen and unseen is ordered and regulated. There is much mystic doctrine here, explained by beautiful metaphors and illustrations. The simplest things in Nature are subject to His Law. The fresh and the withered, the living and the lifeless-nothing is outside the Plan of His Creation. (6.59)

111:5 - A twisted rope of palm-leaf fibre round her (own) neck!

►Sahih Al-Bukhari Hadith

### Hadith 2.443

Narrated by

**Ibn Abbas**

The Prophet once passed by two graves, and those two persons (in the graves) were being tortured. He said, "They are being tortured not for a great thing (to avoid). One of them never saved himself from being soiled with his urine, while the other was going about with calumnies (to make enmity between friends). He then took a green **leaf** of a date-palm tree split it into two pieces and fixed one on each grave. The people said, "O Allah's Apostle! Why have you done so?" He replied, "I hope that their punishment may be lessened till they (the leaf) become dry."

## LEFT IN THE LURCH:

6:94 - "And behold! ye come to Us bare and alone as We created you for the first time: Ye have left behind you all (the favors) which We bestowed on you: We see not with you your intercessors whom ye thought to be partners in your affairs: so now all relations between you have been cut off and your (pet) fancies have **left you in the lurch!**"<sup>916917</sup>

916 Some of the various ideas connected with "creation" are noted in n. 120 to ii. 117. In the matter of creation of man there are various processes. If his body was created out of clay, i.e. earthy matter, there was an earlier preoocess of the creation of such earthy matter. Here the body is left behind, and the soul is being addressed. The soul underwent

various processes of fashioning and adapting to its various functions in its various surroundings (xxxii. 7-9). But each individual soul, after release from the body, comes back as it was created, with nothing more than its history, "the deeds which it has earned," which are really a part of it. Any exterior things given to help in its development, "the favours which We bestowed on you," it must necessarily leave behind, however it may have been proud of them. These exterior things may be material things, e.g. wealth, property, signs of power, influence and pride such as sons, relatives, and friends, etc., or they may be intangible things, like talents, intellect, social gifts, etc. (6.94)

- 917 The false ideas of intercessors, demi-gods, gods, saviours, etc., now vanish like unsubstantial visions, "leaving not a wrack behind." Now the soul is face to face with reality. Its personal responsibility is brought home to it. (6.94)

6:24 - Behold! how they lie against their own souls! But the (lie) which they invented will leave them in the lurch. <sup>852</sup>

- 852 The lies which they used to tell have now "wandered" from the channels which they use to occupy, and left the liars in the lurch. In denying the indubitable fact that they took false gods, they admit the falsity of their notions and thus are practically convicted out of their own mouths. A) It=The Qur-an. (6.24)

16:87 - That day shall they (openly) show (their) submission to Allah; and all their inventions shall leave them in the lurch. <sup>2125</sup>

- 2125 In so far as the false gods were real things, such as deified men or forces of nature, they will openly disclaim them and then (as always) show their submission to Allah. In so far as the false gods were the invention of the fancy of the idolaters, they will leave their worshippers in the lurch, for they will be shown as non-existent. (16.87)

46:28 - Why then was no help forthcoming to them from those whom they worshipped as gods besides Allah as a means of access (to Allah)? Nay they left them in the lurch: but that was their Falsehood and their invention. <sup>4808</sup>

- 4808 The false things that they worshipped were figments of their imagination. If they had had any existence in fact, it was not of the kind they imagined. (46.28)

41:48 - The (deities) they used to invoke aforetime will leave them in the lurch and they will perceive that they have no way of escape.

40:74 - "In derogation of Allah?" They will reply: "They have left us in the lurch: nay we invoked not of old anything (that had real existence)." Thus does Allah leave the Unbelievers to stray. <sup>4450</sup>

- 4450 All falsehoods will vanish: Cf. vii. 36. The only Reality will be fully manifest even to those to whom Evil was made to seem alluring in the lower life. They will feel in their inmost souls that they had been pursuing mere shadows, things of no real existence. This was the result of their rejecting the Light and the Grace of Allah: they got entangled in the mazes of error. (40.74)

## LEAVES STRAYING:

39:23 - Allah has revealed (from time to time) the most beautiful message in the form of a Book consistent with itself (Yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases but such as Allah leaves to stray can have none to guide. <sup>4276427742784279</sup>

- 4276 Is Mutashabih here to be understood in the same sense as in iii. 7? See n. 347. The better opinion is that there is a slightly different shade of meaning here, as suggested by the context. In the earlier passage, it was opposed to Muhkam: here it is contrasted or compared to Mathani. The root meaning is: 'having something similar; working by analogy or allegory, or parable; having its parts consistent with each other'. The last meaning I adopt here. The Qur-an was revealed in parts at different times. And yet its parts all conform to each other. There is no contradiction or inconsistency anywhere. (39.23)

- 4277 Mathani: Cf. xv. 87, where we have translated "oft-repeated": "the seven oft- repeated (verses)". See n. 2008 to that passage. Here the meaning is similar, but the context gives a different colour to it, as is seen in the translation. (39.23)

- 4278 The skin is the outer integument of the body. It receives the first shock from the impact of anything unusual, and it trembles and its hair stands on end under excitement. So in spiritual matters the first stimulation from Allah's Message is external. Those who receive Faith do it as it were with tremor and not with apathy. But the next stage is that it penetrates their outer nature and goes right into their hearts. Their whole nature is "softened" to receive the beneficent Message, and it transforms them through and through. (39.23)

- 4279 "Whom He pleases" and "leaves to stray" are explained fully in n. 2133 to xvi. 93. See also xiv. 4 and n. 1875. (39.23)

4:143 - (They are) distracted in mind even in the midst of it being (sincerely) for neither one group nor for another. Whom Allah leaves straying never wilt thou find for him the way. <sup>651</sup>

651 If we choose evil deliberately and double our guilt by fraud and deception, we do not deceive Allah, but we deceive ourselves. We deprive ourselves of the Grace of Allah, and are left straying away from the Path. In that condition who can guide us or show us the Way? Our true and right instincts become blunted: our fraud makes us unstable in character; when our fellow-men find out our fraud, any advantages we may have gained by the fraud are lost; and we become truly distracted in mind. (4.143)

54:24 - For they said: "what! a man! a solitary one from among ourselves! shall we follow such a one? Truly should we then be straying in mind and mad!" <sup>51465147</sup>

5146 The psychology of the Thamud is more searchingly analysed here than in xli. 17, to show up the contrast between shallow men's ideas about Revelation, and the real sanity, humanism, social value, and truth of Revelation. To them the Revelation was brought by Salih. (54.24)

5147 Because the Prophet is one among so many, and different from them, although brought up among themselves, it is made a cause of reproach against him, when it should have been an index leading to a searching of their hearts and an examination of their ways. (54.24)

71:24 - "They have already misled many; and grant Thou no increase to the wrongdoers but in straying (from their mark)." <sup>5722</sup>

5722 Such Pagan superstitions and cults do not add to human knowledge or human well-being. They only increase error and wrong-doing. For example, how much lewdness resulted from the Greek and Roman Saturnalia! And how much lewdness results from ribald Holi songs! This is the natural result, and Noah in his bitterness of spirit prays that Allah's grace may be cut off from men who hug them to their hearts. They mislead others: let them miss their own mark! See also verse 28 below. (71.24)

54:47 - Truly those in sin are the ones straying in mind and mad. <sup>5161</sup>

5161 Cf. liv. 24 above. Note how the tables are turned in the argument by the repetition. The unjust think that the godly are wandering in mind and mad. They will find that it is really they who were wandering in mind, and mad, even when they were in the plenitude of their power and in the enjoyment of all the good things of this life. These minor echoes heighten the effect of the major refrain mentioned in the Introduction. (54.47)

22:12 - They call on such deities besides Allah as can neither hurt nor profit them: that is straying far indeed (from the Way)! <sup>2783</sup>

2783 To such minds religion does not mean high endeavour, self-sacrifice for noble ends, the recognition of Allah's infinite world, but just a small concession to formalism, perhaps a present to an idol (literal or figurative), perhaps attendance at worship if it can be done without trouble! It is false gods they worship, and the more they worship, the more they stray. (22.12)

14:4 - We sent an apostle except (to teach) in the language of his (own) people in order to make (things) clear to them. Now Allah leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in power Full of Wisdom. <sup>18741875</sup>

1874 If the object of a Message is to make things clear, it must be delivered in the language current among the people to whom the Messenger is sent. Through them it can reach all mankind. There is even a wider meaning for "language". It is not merely a question of alphabets, letters, or words. Each age or people-or world in a psychological sense- casts its thoughts in a certain mould or form. Allah's Message-being universal-can be expressed in all moulds and forms, and is equally valid and necessary for all grades of humanity, and must therefore be explained to each according to his or her capacity or receptivity. In this respect the Qur-an is marvellous. It is for the simplest as well as the most advanced. (14.4)

1875 'Whom He pleases': the usual expression for Mashiyat, the universal Will and Plan, which is all-wise and on the highest plane of goodness and righteousness. (14.4)

6:125 - Those whom Allah (in His Plan) willeth to guide He openeth their breast to Islam; those whom He willeth to leave straying He maketh their breast close and constricted as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe. <sup>947</sup>

947 God's Universal Plan is the Qadha wa Qadr, which is so much misunderstood. That Plan is unalterable, and that is His Will. It means that in the spiritual world, there are laws of justice, mercy, grace, penalty, etc., which work as surely as anything we know. If, then, a man refuses Faith, becomes a rebel, with each step he goes further and further down, and his pace will be accelerated; he will scarcely be able to take spiritual breath, and his recovery, -in spite of God's mercy which he has rejected,-will be as difficult as if he had to climb up to the skies. On the other hand, the godly will find, with each step, the next step easier. Jesus expressed this truth paradoxically: "He that hath, to him shall be given; but he that hath not, from him shall be taken away even that which he hath": Mark, iv. 25. John (vi 65) make Jesus say: "No man can come unto me, except it were given unto him of my Father." (6.125)

16:93 - If Allah so willed He could make you all one people: but He leaves straying whom He pleases and He guides whom He pleases: but ye shall certainly be called to account for all your actions. <sup>2133</sup>

2133 Cf. xiv. 4 and n. 1875. Allah's Will and Plan, in allowing limited free-will to man, is, not to force man's will, but to give all guidance, and leave alone those who reject that guidance, in case they should repent and come back into Grace. But in all cases, in so far as we are given the choice, we shall be called to account for all our actions. "Leaving to stray" does not mean that we can do what we please. Our personal responsibility remains. (16.93)

►ISL Quran Subjects

## Straying

1. (Also see) Departure, Diversion  
10.108, 17.15, 17.97, 18.17, 19.75, 27.92, 30.29, 39.41, 56.51, 56.52, 56.53, 56.54, 56.55, 56.56, 56.92, 56.93, 56.94, 56.95
2. Evil as a Sign of Allah, in  
26.91, 26.92, 26.93, 26.94, 26.95, 26.96, 26.97, 26.98, 26.99, 26.100, 26.101, 26.102, 26.103
3. Path of Allah, from the  
38.26, 39.36
4. Punishment for straying in evil as a Sign of Allah  
26.91, 26.92, 26.93, 26.94, 26.95, 26.96, 26.97, 26.98, 26.99, 26.100, 26.101, 26.102, 26.103
5. Quran, from the  
25.27, 25.28, 25.29
6. Straight Path, from the  
13.33, 13.34, 23.74

## LEG:

75:29 - And one leg will be joined with another: <sup>5825</sup>

5825 When the soul has departed, the legs of the dead body are placed together in position, in preparation for the rites preliminary to the burial. Saq (literally, leg) may also be taken metaphorically to mean a calamity: calamity will be joined to calamity for the poor departed sinner's soul, as his life-story in this world is now done. Willy-nilly, he will now have to go before the Throne of Judgment. (75.29)

►Al-Tirmidhi Hadith

### Hadith 5635

Narrated by

**AbuSa'id**

Allah's Messenger (peace be upon him) said, "The faces of the first company to enter Paradise on the Day of Resurrection will be as bright as the moon on the night when it is full, and the second company will be like the most beautiful shining planet in the sky. Every man among them will have two wives, each wife wearing seventy mantles through which the marrow of her leg will be seen."

Tirmidhi transmitted it.

►Sahih Al-Bukhari Hadith

### Hadith 7.852

Narrated by

**Abbad bin Tamims uncle**

I saw the Prophet lying down in the mosque and placing one leg on the other.

►Fiqh-us-Sunnah

## Fiqh 1.158

### Sunnah acts of prayer, Sitting for the First and Second Tashahud

When Abu Humaid described the prayer of the Prophet, upon whom be peace, he said, "When he sat after two rak'ah, he would sit upon his left leg and keep his right foot upright. When he sat for the last rak'ah, he would pull over his left foot and put his right foot upright (over the left foot) and sit upon his entire posterior." (Related by al-Bukhari.)

## LEWDNESS:

See 4:15; 4:19, 33:30, 65:1, etc.,—under “Women”

4:16 - If two men among you are guilty of lewdness punish them both. If they repent and amend leave them alone; for Allah is Oft-returning Most Merciful.

7:28 - And when they do some lewdness they say: We found our fathers doing it and Allah hath enjoined it on us. Say: Allah, verily, enjoineth not lewdness. Tell ye concerning Allah that which ye know not?

2:197 - The pilgrimage is (in) the well known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good ye do Allah knoweth it. So make provision for yourselves (here after); for the best provision is to ward off evil. Therefore keep your duty unto Me, O men of understanding.

2:268 - The devil promiseth you destitution and enjoineth on you lewdness. But Allah promiseth you forgiveness from Himself with bounty. Allah is All Embracing, All Knowing.

ISL Quran Subjects

## **Lewdness**

1. (Also see) Adultery, Debauchery, Fornication, Prostitution, Sex Abuse  
6.151, 7.28, 7.29, 7.30, 7.31, 7.32, 7.33, 16.90, 29.45
2. Captive married women, punishment for that committed by  
4.25
3. Pilgrimage, while on the  
2.197
4. Punishment for that committed by women  
4.15
5. Testifying to  
4.15
6. Wives, by  
65.1
7. Wives of Muhammad(S) not to commit  
33.30
8. Women, by  
4.15, 4.19, 65.1

## **LIFE:**

6:32 - What is the life of this world but play and amusement? But best is the home in the Hereafter for those who are righteous. Will ye not then understand? <sup>855</sup>

855 Play and amusement are for preparing our minds for the serious things of life: in themselves they are not serious. So this life is a preparation for the Eternal Home to which we are going, which is far more important than the ephemeral pleasures which may possibly seduce us in this life. (6.32)

17:33 - Nor take life which Allah has made sacred except for just cause. And if anyone is slain wrongfully We have given his heir authority (to demand Qisas or to forgive): but let him not exceed bounds in the matter of taking life: for he is helped (by the Law). <sup>2216</sup>

2216 On the subject of Qisas see ii. 178 and the notes thereto. Under the strict limitations there laid down, a life may be taken for a life. The heir is given the right to demand the life; but he must not exceed due bounds, because he is helped by the Law. Some Commentators understand "he" in "he is helped (by the Law)" to refer to the heir of the person against whom Qisas is sought. He too will be helped by the Law, if the heir of the first slain exceeds the bounds of Law. (17.33)

18:28 - And keep thy soul content with those who call on their Lord morning and evening seeking his Face; and let not thine eyes pass beyond them seeking the pomp and glitter of this Life; nor

obey any whose heart We have permitted to neglect the remembrance of Us one who follows his own desires whose case has gone beyond all bounds. <sup>23692370</sup>

2369 Cf. vi. 52 and n. 870. The true servants of Allah are those whose hearts are turned to Him morning, noon, and night, and who seek not worldly gain, but Allah's Grace, Allah's own Self, His Presence and nearness. Even if they are poor in this world's goods, their society gives far more inward and spiritual satisfaction than worldly grandeur or worldly attractions. (18.28)

2370 For those who stray from Allah's path, Allah's Grace is ever anxious: it seeks to reclaim them and bring them back to the path. If such a one resists, and follows his own lusts, a point is reached when his case becomes hopeless. Allah's Grace does not then reach him, and he is abandoned to his pride and insolence. Beware of following the example or advice of such a one or seeking his society, or hankering after his wretched idols. (18.28)

29:64 - What is the life of this world but amusement and play? But verily the Home in the Hereafter that is life indeed if they but knew. <sup>3497</sup>

3497 Cf. vi. 32. Amusement and play have no lasting significance except as preparing us for the serious work of life. So this life is but an interlude, a preparation for the real Life, which is in the Hereafter. This world's vanities are therefore to be taken for what they are worth; but they are not to be allowed to deflect our minds from the requirements of the inner life that really matters. (29.64)

35:5 - He created the heavens and the earth in true (proportions): He makes the Night overlap the Day and the Day overlap the Night: He has subjected the sun and the moon (to His law) each one follows a course for a time appointed. Is not He the Exalted in Power He Who forgives again and again? <sup>42474248</sup>

4248 His Power is equalled by His Mercy. Who can there be like unto Him? (39.5)

36:68 - If We grant long life to any We cause him to be reversed in nature: will they not then understand? <sup>4014</sup>

4014 This connects on with the last verse. Everything is possible with Allah. If you doubt how man can be transformed from his present nature, contemplate the transformations he already undergoes in his present nature at different ages. As a child powers of mind and body are still undeveloped. As he grows, they grow, and certain moral qualities, such as courage, daring, the will to conquer, unfold themselves. In extreme old age these are again obscured, and a second childhood supervenes. The back of the man who walked proudly straight and erect is now bent. If these transformations take place even in his present nature and constitution, how much easier was it for Allah to cast him in an immobile mould? But Allah granted him instead the high possibilities and responsibilities referred to in the last note. (36.68)

47:36 - The life of this world is but play and amusement: and if ye believe land guard against evil He will grant you your recompense and will not ask you (to give up) your possessions. <sup>48604861</sup>

4860 Cf. vi. 32, and n. 855; and xxix. 64, and n. 3497. Amusement and play are not bad things in themselves. As preparations for the more serious life, they have their value. But if we concentrate on them, and neglect the business of life, we cannot prosper. So we must use our life in this world as a preparation for the next life. (47.36)

4861 Complete self-sacrifice, if voluntarily offered, has a meaning: it means that the person's devotion is exclusively and completely for the Cause. But no law or rule can demand it. And a mere offer to kill yourself has no meaning. You should be ready to take risks to your life in fighting for the Cause, but you should aim at life, not death. If you live, you should be ready to place your substance and your acquisitions at the disposal of the Cause. But it is not reasonable to pauperise yourself and become a hanger-on for the Cause. Moreover, the inborn tendency to self-preservation in an average man would lead to concealment and niggardliness if all were asked for the Cause, by Law, and there would further be a feeling of bitterness and rebellion. (47.36)

57:20 - Know ye (all) that the life of this world is but play and amusement pomp and mutual boasting and multiplying (in rivalry) among yourselves riches and children: Here is a similitude: How rain and the growth which it brings forth delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong) and Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world but goods and chattels of deception? <sup>5302530353045305</sup>

5302 Cf. vi. 32, and n. 855. In the present passage the idea is further amplified. In this life people not only play and amuse themselves and each other, but they show off, and boast, and pile up riches and man-power and influence, in rivalry with each other. (57.20)

5303 Cf. xxxix. 21, and n. 4273. Here the Parable is meant to teach a slightly different lesson. Allah's mercies are free and open to all, like His rain. But how do men make use of them? The good men take the real spiritual harvest and store the Spiritual grain. The men who are in love with the ephemeral are delighted with the green of the tares and the grass; but such things give no real nourishment; they soon wither, become dry, and crumble to pieces, like the worldly pleasures and pomps, boasting and tumults, possessions and friends. (57.20)



- 5304 Kuffar is here used in the unusual sense of 'tillers or husbandmen', because they sow the seed and cover it up with soil. But the ordinary meaning, 'Rejecters of Truth', is not absent. The allegory refers to such men. (57.20)
- 5305 Cf. iii. 185, and n. 492. Many of the attractive vanities of this world are but nets set by Satan to deceive man. The only thing real and lasting is the Good Life lived in the Light of Allah. (57.20)

### 75:20 - Nay (ye men!) but ye love the fleeting life <sup>5821</sup>

- 5821 Cf. xxi. 37. Man loves haste and things of haste. For that reason he pins his faith on transitory things that come and go, and neglects the things of lasting moment, which come slowly, and whose true import will only be fully seen in the Hereafter. (75.20)

### 75:21 - And leave alone the Hereafter.

### 24:33 - But force not your maids to prostitution when they desire chastity in order that ye may make a gain in the goods of this **life**. But if anyone compels them yet after such compulsion is Allah Oft-Forgiving Most Merciful (to them). <sup>29902991299229932994</sup>

- 2990 A Muslim marriage requires some sort of a dower for the wife. If the man cannot afford that, he must wait and keep himself chaste. It is no excuse for him to say that he must satisfy his natural cravings within or outside marriage. It must be within marriage. (24.33)
- 2991 The law of slavery in the legal sense of the term is now obsolete. While it had any meaning, Islam made the slave's lot as easy as possible. A slave, male or female, could ask for conditional manumission by a written deed fixing the amount required for manumission and allowing the slave meanwhile to earn money by lawful means. Such a deed was not to be refused if the request was genuine and the slave had character. Not only that, but the master is directed to help with money out of his own resources in order to enable the slave to earn his or her own liberty. (24.33)
- 2992 Where slavery was legal, what is now called the "white slave traffic" was carried on by wicked people like 'Abdullah ibn Ubai, the Hypocrite leader at Madinah. This is absolutely condemned. While modern nations have abolished ordinary slavery, the "White Slave Traffic" is still a big social problem in individual States. Here it is absolutely condemned. No more despicable trade can be imagined. (24.33)
- 2993 I have translated "in" (literally, "if") by "when" because this is not a conditional clause but an explanatory clause, explaining the meaning of "force". "Forcing" a person necessarily means that it is against the wish or inclination of the person forced. Even if they were to give a formal consent, it is not valid. (24.33)
- 2994 The poor unfortunate girls, who are victims of such a nefarious trade, will yet find mercy from Allah, whose bounties extend to all His creatures. (24.33)

### 103:2 -Verily Man is in loss <sup>6263</sup>

- 6263 If life be considered under the metaphor of a business bargain, man, by merely attending to his material gains, will lose. When he makes up his day's account in the afternoon, it will show a loss. It will only show profit if he has Faith, leads a good life, and contributes to social welfare by directing and encouraging other people on the Path of Truth and Constancy. (103.2)
- 6264 Faith is his armour, which wards off the wounds of the material world; and his righteous life is his positive contribution to spiritual ascent. (103.3)
- 6265 If he lived only for himself, he would not fulfil his whole duty. Whatever good he has, especially in moral and spiritual life, he must spread among his brethren, so that they may see the Truth and stand by it in patient hope and unshaken constancy amidst all the storm and stress of outer life. For he and they will then have attained Peace within. (103.3)

#### ►ISL Quran Subjects

### World, The

1. Adornment and glitter of the life of  
18.28, 33.28
3. Choosing the life of  
79.37, 79.38, 79.39, 87.16, 87.17
9. Deception of the life of  
31.33, 35.5, 57.20
10. Desiring the life of  
10.7, 10.8, 11.15, 11.16, 17.18, 53.29
24. Life of  
2.212, 3.185, 4.77, 6.32, 6.70, 6.130, 7.50, 7.51, 10.24, 12.26, 18.45, 18.46, 21.111, 29.64, 45.34, 45.35, 47.36
25. Loving the life of  
3.14, 3.15, 14.3, 75.20
31. Preferring the life of to the Hereafter  
9.38, 16.107, 16.108, 16.109
37. Reflecting upon the life of  
2.219, 2.220

39. Seeking the life of 24.33
45. Withdrawing from those who desire the life of 53.29

► Sahih Al-Bukhari Hadith

**Hadith 9.333** Narrated by  
**Al Arai**

Abu Huraira said, Allah's Apostle said, "By Him in Whose Hand my life is, I would love to fight in Allah's Cause and then get martyred and then resurrected (come to life) and then get martyred and then resurrected (come to life) and then get martyred, and then resurrected (come to life) and then get martyred and then resurrected (come to life)." Abu Huraira used to repeat those words three times and I testify to it with Allah's Oath.

Sahih Al-Bukhari Hadith

**Hadith 5.139** Narrated by  
**Anas bin Malik**

Allah's Apostle said, "There is no life except the life of the Hereafter; so, O Allah! Improve the state of the Ansar and the Muhajirin." And Anas added that the Prophet also said, "O Allah! Forgive the Ansar."

► Sunan of Abu-Dawood

**Hadith 3966** Narrated by  
**Anas ibn Malik**

The Prophet (peace be upon him) read the verse: "We ordained therein for them: Life for life and eye for eye (an-nafsa bin-nafsi wal-'aynu bil-'ayn).

► Sahih Al-Bukhari Hadith

**Hadith 8.362** Narrated by  
**Anas**

Allah's Apostle said, "None of you should long for death because of a calamity that had befallen him, and if he cannot but long for death, then he should say, 'O Allah! Let me live as long as life is better for me, and take my life if death is better for me.' "

► Al-Muwatta Hadith

**Hadith 59.1**

## Seeking Knowledge

Yahya related to me from Malik that he heard that Luqman al-Hakim made his will and counselled his son, saying, "My son! Sit with the learned men and keep close to them. Allah gives life to the hearts with the light of wisdom as Allah gives life to the dead earth with the abundant rain of the sky."

► Al-Tirmidhi Hadith

**Hadith 5285** Narrated by  
**AbuBakr**

When a man asked Allah's Messenger (peace be upon him), who among men was best, he replied, "He who has a long life and does what is good." He asked who among men was worst and he replied, "He who has a long life and does what is evil."

Ahmad, Tirmidhi and Darimi transmitted it.

## LIGHT

2:257 - : Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light.

4:174 - O mankind! verily there hath come to you a convincing proof from your Lord: for We have sent unto you a light (that is) manifest. <sup>678</sup>

678 The disdainful and the arrogant are the crew of Satan, who will be gathered together before the Supreme Throne for punishment. (4.174)

6:1 - Praise be to Allah Who created the heavens and the earth and made the darkness and the light. Yet those who reject Faith hold (others) as equal with their Guardian-Lord. <sup>834835</sup>

834 Adala has various meanings: (1) to hold something as equal to something else, as here; to balance nicely; (2) to deal justly, as between one party and another, xiii.15; (3) to give compensation or reparation, or something as equivalent to something else, vi. 70; (4) to turn the balance the right way, to give a right disposition, to give a just bias or proportion, lxxxii. 7; (5) to turn the balance the wrong way, to swerve, to show bias. iv 135. (6.1)

835 The argument is threefold: (1) God created everything you see and know: how can you then set up any of His own creatures as equal to Him? (2) He is your own Guardian-Lord; He cherishes and loves you: how can you be so ungrateful as to run after something else? (3) Darkness and Light are to help you to distinguish between the true from the false: how then can you confound the true God with your false ideas and superstitions? There may also be a repudiation of the Duality of old Persian theology; Light and Darkness are not conflicting Powers; they are both creatures of the one true God. (6.1)

6:91 - No just estimate of Allah do they make when they say: "Nothing doth Allah send down to man (by way of revelation)": Say: "Who then sent down the Book which Moses brought? a **light** and guidance to man: but ye make it into (separate) sheets for show while ye conceal much (of its contents): therein were ye taught that which ye knew not neither ye nor your fathers." Say: "Allah (sent it down)": then leave them to plunge in vain discourse and trifling. 909910911

909 Qadara: to weight, judge, or estimate the value or capacity of anything; to have power so to do. Cf. Qadir in iv. 149 and n. 655. The Jews who denied the inspiration of Muhammad had a good answer in their own books about the inspiration of Moses. To those who do not believe in Moses, the answer is more general: is it a just estimate of God to think either that He has not the power or the will to guide mankind, seeing that He is Omnipotent and the Source of all good? If you say that guidance comes, not through an inspired book or man, but through our general intelligence, we point to the spiritual ignorance of "you and your ancestors" the sad spiritual darkness of men and nations high in the intellectual scale. (6.91)

910 Cf. v. 47 and n. 750, and v. 49. In those passages Guidance (in practical conduct) is put before Light (or spiritual insight), as they refer to ordinary or average men. Here Light (or spiritual insight) is put first as the question is: does God send inspiration? (6.91)

911 The Message to Moses had unity: it was one Book. The present Old Testament is a collection of odd books ("sheets") of various kinds: see Appendix II. end of S. v. In this way you can make a show, but there is no unity, and much of the spirit is lost or concealed or overlaid. The same applies to the New Testament: see Appendix III, after Appendix II. (6.91)

6:122 - Can he who was dead to whom We gave life and a Light whereby he can walk amongst men be like him who is in the depths of darkness from which he can never come out? Thus to those without faith their own deeds seem pleasing. 945

945 Here is an allegory of the good man with his divine mission and the evil man with his mission of evil. The former, before he got his spiritual life, was like one dead. It was God's grace that gave him spiritual life, with a Light by which he could walk and guide his own footsteps as well as the footsteps of those who are willing to follow God's light. The opposite type is that which hates God's light, which lives in the depths of darkness, and which plots and burrows against all that is good. But the plots of evil recoil on itself, although it thinks that they will hurt the good. Can these two types be for a moment compared with each other? Perhaps the lead in every centre of population is taken by the men of evil. But the good men should not be discouraged. They should work in righteousness and fulfil their mission. (6.122)

9:32 - Fain would they extinguish Allah's light with their mouths but Allah will not allow but that His light should be perfected even though the unbelievers may detest (it). 1289

1289 With their mouths: there is a twofold meaning: (1) the old-fashioned open oil lamps were extinguished by blowing with the mouth; the Unbelievers would like to blow out Allah's Light as it is a cause of offence to them; (2) false teachers and preachers distort the Message of Allah by the false words of their mouth. Their wish is to put out the light of Truth for they are people of darkness; but Allah will perfect His Light, i.e., make it shine all the brighter in the eyes of men. His Light in itself is ever perfect, but it will penetrate the hearts of men more and more, and so become more and more perfect for them. (9.32)

14:1 - Alif Lam Ra. A Book which We have revealed unto thee in order that thou mightest lead mankind out of the depths of darkness into light by the leave of their Lord to the Way of (Him) Exalted in Power Worthy of all Praise! 18701871

1870 It is insisted on that every Prophet speaks not from himself but from Allah. His leading into the light is but by the grace and mercy of Allah, not by any power of his own, or by any merit of those who hear him. (14.1)

1871 In this and the next verse where the sentence is completed, three qualities of Allah are mentioned, viz., (1) His exalted position above all Creation; (2) His goodness, which entitles Him, and Him alone, to Praise- and (3) His Power in all heaven and earth. Thus He stands in no need of man's worship; His goodness is all for the good of man (and His creatures); and His control over His creatures is complete; so He can carry out His Will and Plan. (14.1)

24:35 - Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: lit from a blessed Tree an Olive neither of the East nor of the West whose Oil is well-nigh

luminous though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light. Allah doth set forth Parables for men: and Allah doth know all things.  
29962997299829993000300130023003

- 2996 Embedded within certain directions concerning a refined domestic and social life, comes this glorious parable of light, which contains layer upon layer of transcendent truth about spiritual mysteries. No notes can do adequate justice to its full meaning. Volumes have been written on this subject. In these notes I propose to explain the simplest meaning of this passage. (24.35)
- 2997 The physical light is but a reflection of the true Light in the world of Reality, and that true Light is Allah. We can only think of Allah in terms of our phenomenal experience, and in the phenomenal world, light is the purest thing we know, but physical light has drawbacks incidental to its physical nature: eg. (1) it is dependent upon some source external to itself; (2) it is a passing phenomenon; if we take it to be a form of motion or energy it is unstable, like all physical phenomena; (3) it is dependent on space and time; its speed is 186,000 miles per second, and there are stars whose light takes thousands of years before it reaches the earth. The perfect Light of Allah is free from any such defects. (24.35)
- 2998 The first three points in the Parable center round the symbols of the Niche, the Lamp, and the Glass. (1) The Niche (Mishkat) is the little shallow recess in the wall of an Eastern house, fairly high from the ground, in which a light (before the days of electricity) was usually placed. Its height enabled it to diffuse the light in the room and minimised the shadows. The background of the wall and the sides of the niche helped to throw the light well into the room, and if the wall was white-washed, it also acted as a reflector: the opening in front made the way for the light. So with the spiritual Light; it is placed high, above worldly things; it has a niche or habitation of its own, in Revelation and other Signs of Allah; its access to men is by a special Way, open to all, yet closed to those who refuse its rays. (2) The Lamp is the core of the spiritual Truth, which is the real illumination; the Niche is nothing without it; the Niche is actually made for it. (3) The Glass is the transparent medium through which the Light passes. On the one hand, it protects the light from moths and other forms of low life and from gusts of wind, and on the other, it transmits the light through a medium which is made up of and akin to the grosser substances of the earth (such as sand, soda, potash, etc.), so arranged as to admit the subtle to the gross by its transparency. So the spiritual Truth has to be filtered through human language or human intelligence to make it intelligible to mankind. (24.35)
- 2999 The glass by itself does not shine. But when the light comes into it, it shines like a brilliant star. So men of God, who preach Allah's Truth, are themselves illuminated by Allah's light and become the illuminating media through which that Light spreads and permeates human life. (24.35)
- 3000 The olive tree is not a very impressive tree in its outward appearance. Its leaves have a dull greenish-brown colour, and in size it is inconspicuous. But its oil is used in sacred ceremonies and forms a wholesome ingredient of food. The fruit has a specially fine flavour. Cf. n. 2880 to xxiii. 20. For the illuminating quality of its oil, see n. 3002 below. (24.35)
- 3001 This Olive is not localised. It is neither of the East nor of the West. It is universal, for such is Allah's Light. As applied to the olive, there is also a more literal meaning, which can be allegorised in a different way. An olive tree with an eastern aspect gets only the rays of the morning sun; one with a western aspect, only the rays of the western sun. In the northern hemisphere the south aspect will give the sun's rays a great part of the day, while a north aspect will shut them out altogether, and vice versa in the southern hemisphere. But a tree in the open plain or on a hill will get perpetual sunshine by day; it will be more mature, and the fruit and oil will be of superior quality. So Allah's light is not localised or immature: it is perfect and universal. (24.35)
- 3002 Pure olive oil is beautiful in colour, consistency, and illuminating power. The world has tried all kinds of illuminants, and for economic reasons or convenience, one replaces another. But for coolness, comfort to the eyes, and steadiness, vegetable oils are superior to electricity, mineral oils, and animal oils. And among vegetable oils, olive oil takes a high place and deserves its sacred associations. Its purity is almost like light itself: you may suppose it to be almost light before it is lit. So with spiritual Truth: it illuminates the mind and understanding imperceptibly, almost before the human mind and heart have been consciously touched by it. (24.35)
- 3003 Glorious, illimitable Light, which cannot be described or measured. And there are grades and grades of it, passing transcendently into regions of spiritual height, which man's imagination can scarcely conceive of. The topmost pinnacle is the true prototypal Light, the real Light, of which all others were reflections, the Light of Allah. (24.35)

24:36 - (Lit is such a light) in houses which Allah hath permitted to be raised to honor; for the celebration in them of His name: in them is He glorified in the mornings and in the evenings (again and again) 300430053006

- 3004 The punctuation of the Arabic text makes it necessary to carry back the adverbial clause "in houses", to something in the last verse, say "Lit from a blessed Tree", -the intervening clauses being treated as parenthetical. (24.36)
- 3005 That is, in all places of pure worship; but some Commentators understand special Mosques, such as the Ka'ba in Makkah or Mosques in Madinah or Jerusalem; for these are specially held in honour. (24.36)
- 3006 In the evenings: the Arabic word is Asal, a plural of a plural, to imply emphasis: I have rendered that shade of meaning by adding the words "again and again". (24.36)

24:40 - Or (the Unbelievers' state) is like the depths of darkness in a vast deep ocean overwhelmed with billow topped by billow topped by (dark) clouds: depths of darkness one above another: if a man stretches out his hand he can hardly see it! for any to whom Allah giveth not light there is no light! 301330143015

3013 What a graphic picture of darkness in the depths of the Ocean, wave upon wave, and on top of all, dense dark clouds! There is so little light even in ordinary depths of the Ocean that fishes which live there lose their eyes as useless organs. (24.40)

3014 A contrast to "Light upon Light" in xxiv. 35 above. (24.40)

3015 The true source of Light in the world of Reatity is Allah, and anyone who cuts himself off from that Light is in utter darkness indeed, for it is the negation of the only true light, and not merely relative darkness, like that which we see, say, in the shadows of moonlight. (24.40)

**27:86** - See they not that We have made the Night for them to rest in and the Day to give them light? Verily in this are Signs for any people that believe! <sup>3316</sup>

3316 Night, Day, Rest, and Light: both in the literal and the symbolic sense. Any one with a scrap of faith or spiritual insight could see that the Night is blessing when used for rest and a curse when used to cover ignorance or sin; and that the Day is for work and enlightenment, and its misuse is gross ingratitude to Allah. Or, understand Truth and practise Righteousness while it is yet Light and the Message of Allah is here to guide you: for there comes the Night when Endeavour will cease and there will be no room for Repentance. (27.86)

**33:43** - He it is Who sends blessings on you as do His angels that He may bring you out from the depths of Darkness into Light: and He is Full of Mercy to the Believers. <sup>37323733</sup>

3732 Blessings: good wishes and mercies. Allah wishes well to all His creatures, and His angels carry out His work, for their will is in all things His Will. His chief and everlasting blessing is that He gives us a knowledge of the spiritual world, and helps us towards its attainment. (33.43)

3733 His Mercies are for all His creatures, but for those who believe and trust in Him, there are special mercies, "a generous Reward" as in the next verse. (33.43)

**57:12** - One Day shalt thou see the believing men and the believing women how their Light runs forward before them and by their right hands: (their greeting will be): "Good News for you this Day! Gardens beneath which flow rivers! To dwell therein for aye! this is indeed the highest Achievement!" <sup>52885289</sup>

5288 In the Darkness of the Day of Judgment there will be a Light to guide the righteous to their Destination. This will be the Light of their Faith and their Good Works. Perhaps the Light of the Right Hand mentioned here is the Light of their Good Works: for the Blessed will receive their Record in their right hand (lxix. 19-24). (57.12)

5289 The highest Achievement, the highest felicity, the attainment of Salvation, the fulfilment of all desires. See n. 4733 to xlv. 57. (57.12)

**57:13** - One day will the Hypocrites men and women say to the Believers: "Wait for us! let us borrow (a light) from your Light!" It will be said: "turn ye back to your rear! then seek a light (where ye can)!" So a wall will be put up betwixt them with a gate therein. Within it will be Mercy throughout and without it all alongside will be (wrath and) Punishment! <sup>52905291</sup>

5290 Watchful preparation in Life, and the light of Faith, which reflects the divine Light, are matters of personal Life, and cannot be borrowed from another. So, in Christ's parable of the Ten Virgins (Matt. xv. 1-13), when the foolish ones had let their lamps go out for want of oil, they asked to borrow oil from the wise ones, but the wise ones answered and said, "Not so;...but go ye rather to them that sell, and buy for yourselves". (57.13)

5291 The wall will divide the Good from the Evil. But the Gateway in it will show that communication will not be cut off. Evil must realise that Good-*ie.*, Mercy and Felicity-had been within its reach, and that the Wrath which envelops it is due to its own rejection of Mercy. (57.13)

**57:28** - O ye that believe! fear Allah and believe in His apostle and He will bestow on you a double portion of His Mercy: He will provide for you a light by which ye shall walk (straight in your path) and He will forgive you (your past): For Allah is Oft-Forgiving. Most Merciful: <sup>5325532653275328</sup>

5325 From the context before (see n. 5323 above) and after (see next note), this is held to refer to the Christians and People of the Book who kept their Faith true and undefiled. (57.28)

5326 The double portion refers to the past and the future. As noted in the last note, this passage is addressed to the Christians and the People of the Book, who, when honestly facing the question of the new Revelation in Islam, find in it the fulfilment of previous revelations, and therefore believe in Allah's Messenger Muhammad, and walk by the new light. Their previous merits will be duly recognised, and they will be treated on fully equal terms in the new Ummat. This is their double share, not necessarily more in quantity than that of their brethren in Islam who passed through no other gate, but having a twofold aspect. (57.28)

5327 As this refers to the Christians and the People of the Book, the following saying of Christ in his last days may interest them: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you... While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them". (John, xii. 35-36). The light of Christ's Gospel soon departed; his Church was enveloped

in darkness; then came the light again, in the fuller light of Islam. And they are asked to believe in the light, and to walk in it. Cf. also lvii. 12. and n. 5288 above. (57.28)

5328 Any wrong they may have committed through ignorance or misconceptions in their previous religion will be forgiven them, as they have seen the new light and walk by it. (57.28)

66:8 - Their Light will run forward before them and by their right hands while they say "Our Lord! perfect our Light for us and grant us Forgiveness; for Thou has power over all things."  
554255435544

5542 The opposition of sex against sex, individual or concerted, having been condemned, we are now exhorted to turn to the Light, and to realise that the good and righteous can retain their integrity even though their mates, in spite of all their example and precept, remain in evil and sin. (66.8)

5543 Whatever may have been the faults of the past, unite in good deeds, and abandon petty sectional jealousies, and Allah will remove your difficulties and distresses, and all the evils from which you suffer. Indeed He will grant you the Bliss of Heaven and save you from any humiliation which you may have brought on yourselves by your conduct and on the revered Prophet and Teacher whose name you professed to take. (66.8)

5544 See lvii. 12, and n. 5288. The darkness of evil will be dispelled, and the Light of Allah will be realised by them more and more. But even so they will not be content: for they will pray for the least taint of evil to be removed from them, and perfection to be granted to them. In that exalted state they will be within reach of perfection, not by their own merits, but by the infinite Mercy and Power of Allah. (66.8)

76:11 - But Allah will deliver them from the evil of that Day and will shed over them a light of Beauty and a (blissful) Joy. <sup>5842</sup>

83:15 - Verily from (the Light of) their Lord that Day will they be veiled. <sup>6018</sup>

6018 The stain of evil deeds on their hearts sullies the mirror of their hearts, so that it does not receive the light. At Judgment the true Light, the Glory of the Lord, the joy of the Righteous, will be hidden by veils from the eyes of the Sinful. Instead; the Fire of Punishment will be to them the only reality which they will perceive. (83.15)

92:1 - By the Night as it conceals (the light); <sup>6159</sup>

6159 The evidence of three things is invoked, viz., Night, Day, and Sex, and the conclusion is stated in verse 4, that men's aims are diverse. But similarly there are contrasts in nature. What contrast can be greater than between Night and Day? When the Night spreads her veil, the sun's light is hidden, but not lost. The sun is in his place all the time, and will come forth in all his glory again in his own good time. Cf. xci. 3, 4, and n. 6149. Man pursuing diverse aims may find, owing to his own position, Allah's light obscured from him for a time, but he must strive hard to put himself in a position to reach it in all its glory. (92.1)

113:1 - Say: I seek refuge with the Lord of the Dawn <sup>63016302</sup>

6301 In Allah's created world, there are all kinds of forces and counter-forces, especially those put in motion by beings who have been endowed with some sort of will. The forces of good may be compared to light, and those of evil to darkness. Allah can cleave the depths of darkness and produce light (vi. 96), and therefore we should cast off fear and take refuge in divine guidance and goodness. (113.1)

6302 Falaq is the Dawn or Daybreak, the cleaving of darkness and the manifestation of light. This may be understood in various senses: (1) literally, when the darkness of the night is at its worst, rays of light pierce through and produce the dawn; (2) when the darkness of ignorance is at its worst, the light of Allah pierces through the soul and gives it enlightenment: xxiv. 35; (3) non-existence is darkness, and life and activity may be typified by light. The author and source of all true light is Allah, and if we seek Him, we are free from ignorance, superstition, fear, and every kind of evil. (113.1)

►Sahih Muslim Hadith

### Hadith 1671

Narrated by

Abdullah ibn

...Then Bilal came and he informed him about the prayer. He (the Holy Prophet) then stood up for prayer but did not perform ablution. His supplication included these words: "O Allah, place **light** in my heart, **light** in my sight, **light** in my hearing, **light** on my right hand, **light** on my left hand, **light** above me, **light** below me, **light** in front of me, **light** behind me, and enhance **light** for me." Kurayb (the narrator) said: There are seven (words more) which are in my heart (but I cannot recall them) and I met some of the descendants of Abbas, who narrated these words to me and mentioned in them: (**Light**) in my sinew, in my flesh, in my blood, in my hair, in my skin, and mentioned two more things.

►Fiqh-us-Sunnah

### Fiqh 1.152



- ...1. 'Ali reported that when the Prophet prostrated he would say, "O Allah, to You have I prostrated, in You have I believed, and to You have I submitted. I have prostrated my face to the One who created me and formed me in the best of forms. He is the One who gave it hearing and sight. Blessed be Allah, the Best of Creators." (Related by Ahmad and Muslim.)
2. While describing the Prophet's late night prayers, Ibn 'Abbas said, "Then he would go to pray and during his prayer or prostration, he would say, 'O Allah, place **light** in my heart, in my hearing, in my sight, on my right, on my left, in front of me, behind me, above me, below me, and make me light." Reported Shu'bah, "Or he said, 'And make for me **light**." (Related by Muslim, Ahmad and others.)

Talking of **light**, an-Nawawi observes, "The scholars say that asking for light for all organs and sides means (asking) to have the truth and guidance made clear for one's self. He asked for this so that there would be no deviation or misguidance left in him."

3. Reported 'Aishah, "I once noticed the Prophet missing from his place of sleep. I felt over his place with my hand and found him prostrating. He was saying, 'O Lord, give my soul God-consciousness and purify it, for You are the best of those who purify. You are its Guardian and Protector." (Related by Ahmad.)
4. Abu Hurairah reported that the Prophet, upon whom be peace, would say while prostrating, "O Allah, forgive all of my sins, the small and large, the first and last, the public and private." (Related by Muslim, Abu Dawud and al-Hakim.)

► Fiqh-us-Sunnah

## Fiqh 1.32c

### Elongating the streaks of light

This refers to washing the complete forehead, a practice which is more than what is obligatory in washing the face, and will increase the streak of light (on the Day of Judgement). It also refers to washing above the elbows and ankles. Abu Hurairah reported that the Messenger of Allah said, "My nation will come with bright streaks of light from the traces of ablution." Abu Hurairah then said, "If one can lengthen his streak of light, he should do so." (Related by Ahmad, al-Bukhari and Muslim.) Abu Zar'ah related that when Abu Hurairah made ablution, he washed his arms above his elbows and his feet up to his calves. He was asked, "Why do you do this?" He said, "This is the extent of the embellishment." (Related by Ahmad.) According to al-Bukhari and Muslim, its chain is sahih.

ISL Quran Subjects

## Light

1. (Also see) Guidance, Knowledge, Light from Allah, Light of Allah, Wisdom
2. Disputing about Allah without a Scripture giving  
22.8, 22.9, 22.10, 31.20

Fiqh-us-Sunnah

## Fiqh 2.127

### Recitation of Surah al-Kahf

It is preferred to recite surah al-Kahf during the day and night of Jumu'ah.

Abu Sa'id al-Khudri reports that the Prophet said: "Whoever recites Surah al-Kahf on Jumu'ah will have illumination from the light from one Jumu'ah to the next." This is related by an-Nasa'i, al-Baihaqi, and al-Hakim.

Ibn 'Umar reports that the Prophet said: "Whoever recites Surah al-Kahf on Jumu'ah will be blessed with a light that will rise from underneath his feet to the peak of the sky. This will be a light for him on the Day of Resurrection, and he will be forgiven for what is between the Jumu'ah [and the next] Jumu'ah." This is related by Ibn Mardwiyah with a faultless chain.

ISL Quran Subjects

## Light of Allah

1. LIGHT OF ALLAH  
24.35, 24.36, 24.37, 24.38
2. Believing in the revealed  
64.8
3. Houses where found  
24.36, 24.37, 24.38
4. Search for the  
24.36, 24.37, 24.38

## LISTENS:

27:62 - Or who listens to the (soul) distressed when it calls on Him and who relieves its suffering and makes you (mankind) inheritors of the earth? (Can there be another) god besides Allah? Little it is that ye heed! <sup>32973298</sup>

<sup>3297</sup>Besides the evidence of external nature, there is the still more intimate evidence in man's inner conscience and heart. Allah listens to man's cry of agony and relieves his suffering, and He has given him superiority over other creation on this earth, through his mind and soul. Is man then going to run after inferior beings and forget Allah? (27.62)

9:61 - Among them are men who molest the Prophet and say "he is (all) ear." Say "he listens to what is best for you; he believes in Allah has faith in the believers and is a Mercy to those of you who believe": but those who molest the apostle will have a grievous penalty. <sup>1321</sup>

<sup>1321</sup> The assonance of the Arabic words "Y-zuna" and "uzunun" is of course lost in the Translation. But the sense remains. Detractors of the Prophet said, "O! he listens to everybody!" "Yes," is the answer, "he listens for their good: he is a mercy and a blessing to all men of Faith, but specially to you (who are addressed)." The general statement is emphasised for the particular people addressed. (9.61)

► Sahih Al-Bukhari Hadith

**Hadith 9.574** Narrated by  
**Abu Huraira**

Allah's Apostle said, "Allah never listens to anything as He listens to the Prophet reciting Qur'an in a pleasant sweet sounding voice." A companion of Abu Huraira said, "He means, reciting the Qur'an aloud."

► Sahih Muslim Hadith

**Hadith 1697** Narrated by  
**Hudhayfah**

the Holy Prophet) would then supplicate (Him). When he recited the verses dealing with the protection of the Lord, he sought (His protection) and would then bow and say: Glory be to my Mighty Lord. His bowing lasted about the same length of time as his standing (and then on returning to the standing posture after ruku) he would say: **Allah listens** to him who praises Him, and he would then stand about the same length of time as he had spent in bowing. He would then prostrate himself and say: Glory be to my Lord most High, and his prostration lasted nearly the same length of time as his standing. In the hadith transmitted by Jarir the words are: He (the Holy Prophet) would say: "Allah listens to him who praises Him, our Lord, praise be to Thee."

► Fiqh-us-Sunnah

**Fiqh 2.128**

A man who performs ghusl on Friday, purifies [himself] what he can and uses dye [for his hair] or perfumes himself in his house, goes to the mosque, and does not cause separation between two people [who are already seated], prays what Allah has prescribed for him, and then **listens** quietly while the imam speaks, all his sins between that Friday and the next Friday will be forgiven."

► Sunan of Abu-Dawood

**Hadith 3122** Narrated by  
**AbuSa'id al-Khudri**

The Apostle of Allah (peace be upon him) cursed the wailing woman and the woman who **listens** to her.

## LOAN:

See under "Beautiful Loans": 2:245 – 5:12 – 57:11 – 64:17 – 73:20.

► Al-Muwatta Hadith

**Hadith 31.93**

## What Is Not Permitted of Free Loans

And Malik related to me that he had heard that a man came to Abdullah ibn Umar and said, "Abu Abd ar-Rahman, I gave a man a loan and stipulated that he give me better than what I lent him." Abdullah ibn Umar said, "That is usury." Abdullah said, "Loans are of three types: A free loan which you lend by which you desire the pleasure of Allah, and so you have the pleasure of Allah. A free loan which you lend by which you desire the pleasure of your companion, so you have the pleasure of your companion, and a free loan which you lend by which you take what is impure by what is pure, and that is usury." He said, "What do you order me to do, Abu Abd ar-Rahman?" He said, "I think that you should tear up the agreement. If he gives you the like of what you lent him, accept it. If he gives you less than what you lent him, take it and you will be rewarded. If he gives you better than what you lent him, of his own good will, that is his gratitude to you and you have the wage of the period you gave him the loan."

► Al-Muwatta Hadith

**Hadith 31.91**

## What is Permitted Of Free Loans

Malik related to me from Humayd ibn Qays al-Makki that Mujahid said, "Abdullah ibn Umar borrowed some dirhams from a man, then he discharged his debt with dirhams better than them. The man said, 'Abu Abdar-Rahman. These are better than the dirhams which I lent you.' Abdullah ibn Umar said, 'I know that. But I am happy with myself about that.' "

Malik said, "There is no harm in a person who has borrowed gold, silver, food, or animals, taking to the person who lent it, something better than what he lent, when that is not a stipulation between them nor a custom. If that is by a stipulation or promise or custom, then it is disapproved, and there is no good in it."

He said, "That is because the Messenger of Allah, may Allah bless him and grant him peace, discharged his debt with a good camel in its seventh year in place of a young camel which he borrowed, and Abdullah ibn Umar borrowed some dirhams, and repaid them with better ones. If that is from the goodness of the borrower, and it is not by a stipulation, promise, or custom, it is halal and there is no harm in it."

Al-Muwatta Hadith

### Hadith 31.94

## What Is Not Permitted of Free Loans

Yahya related to me from Malik from Nafi that he heard Abdullah ibn Umar say, "If someone lends something, let the **only condition be that it is repaid.**"

Al-Muwatta Subjects

### Business

43. What is Permitted of Free Loans  
31.90, 31.91
44. What is Not Permitted of Free Loans  
31.92, 31.93, 31.94, 31.95

► Sahih Al-Bukhari Hadith

### Hadith 4.687 Narrated by Abu Huraira

Allah's Apostle said, "A man used to give loans to the people and used to say to his servant, 'If the debtor is poor, forgive him, so that Allah may forgive us.' So when he met Allah (after his death), Allah forgave him."

► Sahih Bukhari Hadith Subjects

### Debt Transferring

1. Rejecting Al-Hawala after accepting it  
B 3.486
2. Transferring the debt of a dead person  
B 3.487
3. Validity of transferred debt of a dead person  
B 3.488
4. Kafala in loans and debts  
B 3.488B
5. 'And those with whom your right hands have made a pledge, give them their due share' (Surah 4 Ayah 33)  
B 3.489, B 3.490, B 3.491
6. Intention of repaying debts of a dead person  
B 3.492, B 3.493
7. The pledge of protection  
B 3.494
8. Debts  
B 3.495

► Sahih Bukhari Hadith Subjects

### Finance, Loans, Bankruptcy

1. Buying on credit without having the price  
B 3.570, B 3.571
2. Intention of use of money borrowed  
B 3.572
3. Repayment of debts  
B 3.573, B 3.574
4. Buying camels on credit  
B 3.575

5. Demanding debts handsomely  
B 3.576
6. Giving an older camel than what he owes  
B 3.577
7. Repaying debts handsomely  
B 3.578, B 3.579
8. Repaying less than what he owes  
B 3.580
9. Repaying dates for dates or something else  
B 3.581
10. Seeking refuge in Allah from being in debt  
B 3.582
11. Funeral prayer for dead person in debt  
B 3.583, B 3.584
12. Procrastination in repaying debts  
B 3.585
13. The owner of the right has the permission to demand his right  
B 3.586
14. Depositing something as a trust  
B 3.587
15. Delaying the repayment of debts
16. Selling the property of a bankrupt or poor man  
B 3.588
17. Lending money for a fixed time
18. Intercession for the reduction of debts  
B 3.589
19. Wasting money  
B 3.590, B 3.591
20. A slave is a guardian  
B 3.592
21. Bringing the debtor from one place to another  
B 3.593, B 3.594, B 3.595, B 3.596
22. Canceling deals done by a weak-minded person  
B 3.597, B 3.598
23. The talk of opponents against each other  
B 3.599, B 3.600, B 3.601
24. Turning out the sinners  
B 3.602
25. Filing a case for fulfilling the will of the deceased  
B 3.603
26. Tying a person liable to do mischief  
B 3.604
27. Fastening and imprisoning in the Haram  
B 3.605
28. The creditor's pursuit after his debtor  
B 3.606
29. Demanding one's debts  
B 3.607

## LONG LIFE:

36:68 - If We grant long life to any We cause him to be reversed in nature: will they not then understand? <sup>4014</sup>

4014 See Note under "Life"

►Fiqh-us-Sunnah

## Fiqh 4.14

### Excellence of a Long Life Enriched with Good Deeds

It is reported by Abdurrahman ibn Abu Bakrah on the authority of his father that a man asked: "O Messenger of Allah ! Who is the best of all people?" He replied, "He **who lives long and does good deeds**." The man asked, "And who is the worst of men?" The Prophet, peace be upon him, replied: "He who lives long but commits evil." (Narrated by Ahmad and at-Tirmidhi, who says it is a sound hadith) Abu Hurairah reported that the Prophet, peace be upon him, said, "Shall I tell you who is the best among you?" The Companions said, "Yes, O Allah's Messenger." Thereupon he said, "The best among you are those who live long and are best in deeds." (Narrated by Ahmad and others with a sound chain)

►Fiqh-us-Sunnah

## Fiqh 4.13a

### ►It is not proper for a Person to Wish for Death

It is makruh or "disliked" to wish for one's death, or pray to Allah for it, due to poverty, distress, illness, or the like. The six canonical compilers of hadith narrate on the authority of Anas that the Prophet, peace be upon him, said: "Let no one among you wish for death due to any hardship that may befall him. But if one has no other choice, but to do so, one should say: "O Allah! Grant me **life as long as life is good for me, and cause me to die when death is better for me.**"

►Sahih Al-Bukhari Hadith

## Hadith 4.305

Narrated by

Um Khalid

(the daughter of Khalid bin Said) I went to Allah's Apostle with my father and I was wearing a yellow shirt. Allah's Apostle said, "Sanah, Sanah!" ('Abdullah, the narrator, said that 'Sanah' meant "good" in the Ethiopian language). I then started playing with the seal of Prophethood (in between the Prophet's shoulders) and my father rebuked me harshly for that. Allah's Apostle said, "Leave her," and then Allah's Apostle (invoked Allah to grant me a long life) by saying (thrice), "Wear this dress till it is worn out and then wear it till it is worn out, and then wear it till it is worn out." (The narrator adds, "It is said that she lived for a long period, wearing that (yellow) dress till its color became dark because of long wear.")

►Al-Tirmidhi Hadith

## Hadith 2486

Narrated by

Ammar ibn Yasir

O Allah, by Thy knowledge of the unseen and Thy power to create, grant me **life as long as** thou knowest life to be best for me, and take me when thou knowest death to be best for me. O Allah, I ask Thee for fear of Thee both within my secret heart and openly. I ask Thee for the word of truth in pleasure and anger; I ask Thee for moderation both in poverty and riches; I ask Thee for felicity which does not pass away. I ask Thee for comfort which is not cut off. I ask Thee for satisfaction with what is decreed. I ask Thee for a pleasant life after death. I ask Thee for the pleasure of looking at Thy face, and longing to meet Thee in a state in which distress does not cause harm or testing lead astray. O Allah, beautify us with the adornment of faith, and make us guides who are rightly guided."

Nasa'i transmitted it.

## LOST MOST:

11:22 - Without a doubt these are the very ones who will lose most in the Hereafter!

6:12 - Say: "To whom belongeth all that is in the heavens and on earth?" Say: "To Allah. He hath inscribed for Himself (the rule of) Mercy that He will gather you together for the Day of Judgment there is no doubt whatever. It is they who have lost their own souls that will not believe."<sup>844</sup>

844 History, travel, human experience, all prove the Mercy of God and the law that without it those who reject Truth tend to lose their own souls and destroy themselves. (6.12)

6:20 - 850 Cf. ii. 146 and n. 151. In both passages the pronoun translated "this" may mean "him" and refer to Muhammad the Apostle of God, as some commentators think. (6.20)

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18:103 - Say: "Shall we tell you of those who lose most in respect of their deeds?" <sup>2448</sup>

2448 That is, those who prided themselves on their works in this life, and now find that those works are of no avail. Their loss is all the greater because they had a misplaced confidence in their own deeds or in the assistance of false "protectors". Allah is the only Protector: no one else's protection is of any use. (18.103)

18:104 - Those whose efforts have been wasted in this life while they thought that they were acquiring good by their works?" <sup>2449</sup>

2449 Many people have such a smug sense of self-righteousness that while they go on doing wrong, they think that they are acquiring merit. So, in charity, all the elements that make for outward show or selfishness (as to get some worldly advantage) nullify the deed of charity. In the same way hypocrites sometimes affect to be surprised that their declared effort for somebody's good is not appreciated, when they are really seeking some hidden gain or false glory for themselves. The sincere are only those who believe in their spiritual responsibility and act as in Allah's sight. (18.104)

## LOSS:

39:15 - "Serve ye what ye will besides Him." Say: "Truly those in loss are those who lose their own souls and their People on the Day of Judgement: Ah! that is indeed the (real and) evident Loss!" <sup>42644265</sup>

4264 This is not a command or permission but a reproach and warning. The address of the Prophet of Allah may be paraphrased thus: 'Whatever happens I will follow the command of Allah. He has revealed Himself, and I know that He is One, supreme over all creatures. Him alone will I serve. Is there any so ignorant as to seek anyone else? Let him do so and see the result. The loss will be his own. For he falls from Grace into Evil.' (39.15)

4265 The cult of Evil results in the destruction of all that is best and most valuable in us, as well as poisons all the affections which link us to our families, friends, and people, in the Final Adjustment, which we call the Day of Judgment. (39.15)

39:65 - But it has already been revealed to thee as it was to those before thee "If thou wert to join (gods with Allah) truly fruitless will be thy work (in life) and thou wilt surely be in the ranks of those **who lose** (all spiritual good)." <sup>43384339</sup>

4338 The Message of Unity, renewed in Islam, has been the Message of Allah since the world began. (39.65)

4339 Cf. v. 6. False worship means that we run after fruitless things, and the main purpose of our spiritual lives is lost. (39.65)

3:149 - O ye who believe! if ye obey the unbelievers they will drive you back on your heels and ye will turn back (from faith) to your own **loss**.

22:11 - There are among men some who serve Allah as it were on the verge: if good befalls them they are therewith well content; but if a trial comes to them they turn on their faces: they lose both this world and the Hereafter: that is **loss** for all to see! <sup>2782</sup>

2782 They are men whose minds are not firm: they will have faith, if all goes well with them, but as soon as they are tried, they are found wanting. They are a different kind from hypocrites. It is not fraud or double dealing that is their sin: it is a weak mind, petty standards of judging right by success, a selfishness that gives nothing but asks for all, a narrow-mindedness that does not go beyond petty mundane calculations-a "nicely calculated less or more" of the good things of this world. They fail in both worlds, and their failure in this world is patent for every on-looker. (22.11)

42:45 - And thou wilt see them brought forward to the (Penalty) in a humble frame of mind because of (their) disgrace (and) looking with a stealthy glance. And the Believers will say: "Those are indeed in **loss** who have given the perdition their own selves and those belonging to them on the Day of Judgement. Behold! truly the wrongdoers are in a lasting Penalty!" <sup>45884589</sup>

4588 They were very arrogant in their probationary life. Now they will be humbled to the dust. And they will be in utter despair and misery. They will not be able to see the favours and good things of the other life (Cf. xx. 124-126). Even their misery, which will face them as a terrible Reality, they will only be able to look at askance, so thoroughly cowed will be their spirit. (42.45)

4589 This will be their thought, and their realised experience: 'after all, any troubles and sorrows, any persecutions and taunts which they suffered in the life of probation from the enemies of truth, were of no consequence; the real loss was that revealed at the Judgment at the restoration of true values; the wicked and the arrogant have lost their own souls, and have brought to perdition all who attached themselves to them and followed their evil ways; and this Penalty is one that will endure! How much more real it is!' (42.45)



63:9 - O ye who believe! let not your riches or your children divert you from the remembrance of Allah. If any act thus the loss is their own. <sup>5476</sup>

71:21 - Noah said: "O my Lord! they have disobeyed me but they follow (men) whose wealth and children give them no Increase but only **Loss**.

103:2 - Verily Man is in loss <sup>6263</sup>

6263 If life be considered under the metaphor of a business bargain, man, by merely attending to his material gains, will lose. When he makes up his day's account in the afternoon, it will show a loss. It will only show profit if he has Faith, leads a good life, and contributes to social welfare by directing and encouraging other people on the Path of Truth and Constancy. (103.2)

27:5 - Such are they for whom a grievous Penalty is (waiting): and in the Hereafter theirs will be the greatest loss. <sup>3243</sup>

3243 The account will then be made up, and they will be found to be terribly in loss. They will be the worst in loss, for all their self-complacency. (27.5)

Be sure We shall test you with something of fear and hunger some loss in goods or lives or the fruits (of your toil) but give glad tidings to those who patiently persevere. <sup>159</sup>

26:181 - "Give just measure and cause no loss (to others by fraud). <sup>3216</sup>

3216 They were a commercial people, but they were given to fraud, injustice, and wrongful mischief (by intermeddling with others). They are asked to fear Allah and follow His ways: it is He Who also created their predecessors among mankind, who never prospered by fraud and violent wrong-doing, but only justice and fair dealing. (26.181)

2:155 - Be sure We shall test you with something of fear and hunger some loss in goods or lives or the fruits (of your toil) but give glad tidings to those who patiently persevere. <sup>159</sup>

159 The glad tidings are the blessings of God in ii. 157 or (which is the same thing) the promise in ii. 153 that God will be with them. (2.155)

48:11 - The desert Arabs who lagged behind will say to thee: "We were engaged in (looking after) our flocks and herds and our families; do thou then ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allah if His will is to give you some **loss** or to give you some profit? but Allah is well acquainted with all that ye do. <sup>487848794880</sup>

4878 When the Prophet started from Madinah on the Makkah journey which ended in Hudaibiya, he asked all Muslims to join him in the pious undertaking, and he had a splendid response. But some of the desert tribes hung back and made excuses. Their faith was but lukewarm, and they did not want to share in any trouble which the Makkah might give to the unarmed Muslims on pilgrimage. Their excuse that they were engaged in looking after their flocks and herds and their families was an after-thought, and in any case made after the return of the Prophet and his party with enhanced prestige to Madinah. (48.11)

4879 They said this with their tongues, but no thought of piety was in their hearts. (48.11)

4880 Their false excuse was based on a calculation of worldly profit and loss. But what about the spiritual loss in detaching themselves from the holy Prophet or spiritual profit in joining in the splendidly loyal feelings of service and obedience which were demonstrated at Hudaibiya? And in any case they need not think that all their real and secret motives were not known to Allah. (48.11)

17:82 - We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss. <sup>2282</sup>

2282 In Allah's revelation there is healing for our broken spirits, hope for our spiritual future, and joy in the forgiveness of our sins. All who work in faith will share in these privileges. It is only the rebels against Allah's Law who will suffer loss. The more they will oppose Truth, the deeper down will they go into the mire-the state of sin and Wrath, which is worse than destruction. (17.82)

10:108 - Say: "O ye men! now Truth hath reached you from your Lord! Those who receive guidance do so for the good of their own souls; those who stray do so to their own loss: and I am not (set) over you to arrange your affairs." <sup>1490</sup>

1490 The Furqan, the Criterion between right and wrong, has been sent to us from Allah. If we accept guidance, it is not as if we confer favours on those who bring us guidance. They suffer unselfishly for us, in order that we may be guided for our own good. On the other hand, if we reject it, it is our own loss. We have a certain amount of free-will, and the responsibility is ours and cannot be shifted to the Prophets sent by Allah. (10.108)

►Fiqh-us-Sunnah

## Fiqh 3.55

### Loss of the Holdings after Zakah is Due

Once zakah becomes payable on the holdings either because of the completion of a year or harvest time, and the holdings or part of them are lost, the owner still has to pay it. Whether the loss occurred owing to negligence or not does not matter.

►Fiqh-us-Sunnah

## Fiqh 1.36

### Loss of consciousness

This nullifies the ablution regardless of whether it was owing to insanity, fainting, drunkenness, or some medicine. It also does not matter if one was unconscious for a short or long period of time, or if one was sitting, or fell to the earth, and so on. The aspect of unawareness here is greater than that of sleeping. The scholars are agreed on this point.

►ISL Quran Subjects

## Loss

1. (Also see) Reverses
2. Trial in that of crops  
2.155, 2.156, 2.157
3. Trial in that of the fruits of one's toil  
2.155, 2.156, 2.157
4. Trial in that of life  
2.155, 2.156, 2.157
5. Trial in that of wealth  
2.155, 2.156, 2.157

►Sahih Muslim Hadith

## Hadith 3764 Narrated by Jabir ibn Abdullah

Allah's Messenger (peace be upon him) said: Never a Muslim plants a tree, but he has the reward of charity for him, for what is eaten out of that is charity; what is stolen out of that, what the beast eat out of that, what the birds eat out of that is charity for him. (In short) none incurs a loss to him but it becomes a charity on his part.

►Sunan of Abu-Dawood

## Hadith 3368 Narrated by Jabir ibn Abdullah

The Prophet (peace be upon him) forbade selling fruits years ahead, and commanded that unforeseen loss be remitted in respect of what is affected by blight.

►World of Islam

## Islam In The Modern World

"Most surely man is in loss, except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience." (Quran, Surah CIII: 2-3).

## LOTE TREE:

34:16 - But they turned away (from Allah) and We sent against them the flood (released) from the Dams and We converted their two Garden (rows) into "gardens" producing bitter fruit and tamarisks and some few (stunted) Lote trees. <sup>381238133814</sup>

3812 Into that happy Garden of Eden in Arabia Felix (Araby the Blest) came the insidious snake of Unfaith and Wrongdoing. Perhaps the people became arrogant of their prosperity, or of their science, or of their skill in irrigation engineering, in respect of the wonderful works of the Dam which their ancestors had constructed. Perhaps they got broken up into rich and poor, privileged and unprivileged, high-caste and low-caste, disregarding the gifts and closing the opportunities given by Allah to all His creatures. Perhaps they broke the laws of the very Nature which fed and sustained them. The Nemesis came. It may have come suddenly, or it may have come slowly. The pent-up waters of the eastern side of the Yemen highlands were collected in a high lake confined by the Dam of Maarib. A mighty flood

came; the dam burst; and it has never been repaired since. This was a spectacular crisis: it may have been preceded and followed by slow desiccation of the country. (34.16)

- 3813 "Arim" (= Dams or Embankments) may have been a proper noun, or may simply mean the great earth-works fined with stone, which formed the Maarib dam, of which traces still exist. The French traveller T.J. Arnaud saw the town and ruins of the Dam of Maarib in 1843, and described its gigantic works and its inscriptions: See *Journal Asiatique* for January 1874: the account is in French. For a secondary account in English, see W.B. Harris, *Journey Through Yemen*, Edinburgh, 1893. The dam as measured by Arnaud was two miles long and 120 ft. high. The date of its destruction was somewhere about 120 A.D., though some authorities put it much later. (34.16)
- 3814 The flourishing "Garden of Arabia" was converted into a waste. The luscious fruit trees became wild, or gave place to wild plants with bitter fruit. The feathery leaved tamarisk, which is only good for twigs and wattle-work, replaced the fragrant plants and flowers. Wild and stunted kinds of thorny bushes, like the wild Lote-tree, which were good for neither fruit nor shade, grew in place of the pomegranates, the date-palms and the grape-vines. The Lote-tree belongs to the family Rhamnaceae, *Zizyphus Spina Christi*, of which (it is supposed) Christ's crown of thorns was made, allied to the *Zizyphus Jujuba*, or ber tree of India. Wild, it is shrubby, thorny and useless. In cultivation it bears good fruit, and some shade, and can be thornless, thus becoming a symbol of heavenly bliss: lvi. 28. (34.16)

53:14 - Near the Lote-tree beyond which none may pass: <sup>5093</sup>

- 5093 For the Lote-tree in its literal meaning, see n. 3814 to xxxiv. 16. The wild Lote is thorny; under cultivation it yields good fruit and shade, and is symbolic of heavenly bliss, as here and in lvi. 28. (53.14)

53:16 - Behold the Lote-tree was shrouded (in mystery unspeakable!)

56:27 - The Companions of the Right Hand what will be the Companions of the Right Hand?

56:28 - They will be) among lote trees without thorns <sup>5237</sup>

5237 Lote-trees: see xxxiv. 16 n. 3814. (56.28)

►Sahih Al-Bukhari Hadith

### Hadith 7.514

Narrated by

Ibn Abbas

Allah's Apostle drank milk and then rinsed his mouth and said, "It contains fat." The Prophet added: -I was raised to the Lote Tree and saw four rivers, two of which were coming out and two going in. Those which were coming out were the Nile and the Euphrates, and those which were going in were two rivers in paradise. Then I was given three bowls, one containing milk, and another containing honey, and a third containing wine. I took the bowl containing milk and drank it. It was said to me, "You and your followers will be on the right path (of Islam)."

►Sunan of Abu-Dawood

### Hadith 355

Narrated by

Qays ibn Asim

I came to the Prophet (peace be upon him) with the intention of embracing Islam. He commanded me to take a bath with water (boiled with) the leaves of the lote-tree.

## LOVE:

2:177 - It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of **love** for Him for your kin ...

- 177 As if to emphasise again a warning against deadening formalism, we are given a beautiful description of the righteous and God-fearing man. He should obey salutary regulation, but he should fix his gaze on the love of God and the love of his fellow-men. We are given four heads: (1) our faith should be true and sincere; (2) we must be prepared to show it in deeds of charity to our fellowmen; (3) we must be good citizens, supporting social organisation; and (4) our own individual soul must be firm and unshaken in all circumstances. They are interconnected, and yet can be viewed separately. (2.177)

3:14 - Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (to return to). <sup>354</sup>

- 354 The pleasures of this world are first enumerated: women for love; sons for strength and pride; hoarded riches, which procure all luxuries; the best and finest pedigree horses; cattle, the measure of wealth in the ancient world, as well as the means and symbols of good farming in the modern world; and broad acres of well-tilled land. By analogy, we may include, for our mechanized age, machines of all kinds, tractors, motor-cars, aeroplanes, the best internal-combustion

engines, etc., etc. In "heaped-up hoards of gold and silver," the Arabic word translated hoards is *quanatir* plural of *quintar*, which literally means a Talent of 1.200 ounces of gold. (3.14)

3:31 - Say: "If ye do love Allah follow me: Allah will love you and forgive you your sins for Allah is Oft-Forgiving Most Merciful."

3:92 - By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give of a truth Allah knoweth it well. <sup>419</sup>

419 The test of charity is: do you give something that you value greatly, something that you love? If you give your life in a Cause, that is the greatest gift you can give. If you give yourself, that is, your personal efforts, your talents, your skill, your learning, that comes next in degree. If you give your earnings, your property, your possessions, that is also a great gift; for many people love them even more than other things. And there are less tangible things, such as position, reputation, the well-being of those we love, the regard of those who can help us, etc. It is unselfishness that Allah demands, and there is no act of unselfishness, however small or intangible, but is well within the knowledge of Allah. (3.92)

3:103 - And hold fast all together by the rope which Allah (stretches out for you) and be not divided among yourselves; and remember with gratitude Allah's favor on you; for ye were enemies and He joined your hearts **in love** so that by His grace ye became brethren; and ye were on the brink of the pit of fire and He saved you from it. Thus doth Allah make his signs clear to you: that ye may be guided. <sup>429430</sup>

5:54 - O ye who believe! if any from among you turn back from his faith soon will Allah produce a people whom He will love as they will love Him

767 As "most men are rebellious" (v. 49), it is inevitable that there should be apostates even from such a religion of reason and common-sense as Islam. But here is a warning to the Muslim body that they should not repeat the history of the Jews, and become so self-satisfied or arrogant as to depart from the spirit of Allah's teaching. If they do, the loss will be their own. Allah's bounty is not confined to one group or section of humanity. He can always raise up people who will follow the true spirit of Islam. That spirit is defined in two ways: first in general terms; they will love Allah and Allah will love them; and secondly, by specific signs; amongst the Brethren, their attitude will be that of humility, but to wrong-doers they will offer no mealy-mouthed compromises; they will always strive and fight for truth and right; they will know no fear, either physical, or that more insidious form, which says; "What will people say if we act thus? They are too great in mind to be haunted by any such thought. For, as the next verse says, their friends are Allah, His Prophet, and His people, the people who judge rightly, without fear or favour. (5.54)

19:96 - On those who believe and work deeds of righteousness will (Allah) Most Gracious bestow Love. <sup>2532</sup>

2532 His own love, and the love of man's fellow-creatures, in this world and in the Hereafter. Goodness breeds love and peace, and sin breeds hatred and contention. (19.96)

30:21 - And among His Signs is this that He created for you mates from among yourselves that ye may dwell in tranquillity with them and He has put love and mercy between your (hearts); verily in that are Signs for those who reflect. <sup>35253526</sup>

3526 Cf. vii. 189. Unregenerate man is pugnacious in the male sex, but rest and tranquility are found in the normal relations of a father and mother dwelling together and bringing up a family. A man's chivalry to the opposite sex is natural and Allah-given. The friendship of two men between each other is quite different in quality and temper from the feeling which unspoilt nature expects as between men and women. There is a special kind of love and tenderness between them. And as woman is the weaker vessel, that tenderness may from a certain aspect be likened to mercy, the protecting kindness which the strong should give to the weak. (30.21)

31:15 - "But if they strive to make the join in worship with Me things of which thou hast no knowledge obey them not; Yet bear them company in this life with justice (and consideration) and follow the way of those who turn to Me (in love): in the End the return of you all is to Me and I will tell you the truth (and meaning) of all that ye did." <sup>359735983599</sup>

3598 In any apparent conflict of duties our standard should be Allah's Will, as declared to us by His command. That is the way of those who love Allah: and their motive in disobedience to parents or human authority where disobedience is necessary by Allah's Law is not self-willed rebellion or defiance, but love of Allah, which means the true love of man in the highest sense of the word. And the reason we should give is: "Both you and I have to return to Allah; therefore not only must I follow Allah's Will, but you must command nothing against Allah's Will." (31.15)

3599 These conflicts may appear to us strange and puzzling in this life. But in Allah's Presence we shall see their real meaning and significance. It may be that that was one way in which our true mettle could be tested: for it is not easy to disobey and love man at the same time. (31.15)

38:32 - And he said "Truly do I love the love of Good with a view to the glory of my Lord" until (the sun) was hidden in the veil (of Night): <sup>41854186</sup>

4185 The story is not found in the Old Testament. I interpret it to mean that, like his father David, Solomon was also most meticulous in not allowing the least motive of self to be mixed up with his spiritual virtues. He was fond of horses; he had great armies and wealth; but he used them all in Allah's service. Cf. xxvii. 19. n. 3259; xxvii. 40. n. 3276, etc. His battles were not fought for lust of blood, but as Jihad in the cause of righteousness. His love of horses was not like that of a mere race-goer or of a warrior: there was a spiritual element in it. He loved by a kind of love which was spiritual, the love of the highest Good. Some commentators interpret this verse saying that Solomon, peace be upon him, was so engrossed in the inspection of his fine horses that he completely forgot to say his 'Asr prayer before the sunset'. (38.32)

58:22- Thou wilt not find any people who believe in Allah and the Last Day loving those who resist Allah and His Apostle even though they were their fathers or their sons or their brothers or their kindred.

5363 If any one believes in Allah and His goodness and justice, and in the Hereafter, in which all true values will be restored he will never love evil or wrong-doing or rebellion against Allah, even if these things are found in his nearest kith and kin. (58.22)

75:20 - Nay (ye men!) but ye love the fleeting life <sup>5821</sup>

5821 Cf. xxi. 37. Man loves haste and things of haste. For that reason he pins his faith on transitory things that come and go, and neglects the things of lasting moment, which come slowly, and whose true import will only be fully seen in the Hereafter. (75.20)

76:27 - As to these they love the fleeting life and put away behind them a Day (that will be) hard. <sup>5858</sup>

5858 Fleeting life: Cf. lxxv. 20. They: the immediate reference was to the Pagan Quraish: the general reference is to the Unbelievers of all ages. They reject, or at least put away the thought of, a Hereafter, a Day that will be hard, for the easy pleasures of a fleeting life. (76.27)

►Al-Muwatta Hadith

## Hadith 51.15

### Those who Love Each Other in Allah

Yahya related to me from Malik from Suhayl ibn Abi Salih from his father from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "If Allah loves a slave, he says to Jibril, 'I love so-and-so, so love him,' so Jibril loves him and then calls out to the people of heaven, 'Allah loves so-and-so, so love him,' and the people of heaven love him, and then acceptance is placed in the Earth for him." When Allah is angry with a slave, Malik said, "I consider that he says the like of that about His anger."

►Sahih Al-Bukhari Hadith

## Hadith 5.37 Narrated by Anas

A man asked the Prophet about the Hour (i.e. Day of Judgment) saying, "When will the Hour be?" The Prophet said, "What have you prepared for it?" The man said, "Nothing, except that I love Allah and His Apostle." The Prophet said, "You will be with those whom you love." We had never been so glad as we were on hearing that saying of the Prophet (i.e., "You will be with those whom you love.") Therefore, I love the Prophet, Abu Bakr and 'Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs.

►Al-Tirmidhi Hadith

## Hadith 1495 Narrated by AbudDarda

The Prophet (peace be upon him) said: One of the supplications of David was: Allah, I beg of Thee Thy **love** and the **love** of those who **love** Thee, and such conduct as should lead me to Thy **love**. Allah, make Thy **love** dearer to me than my soul and my family and dearer than cold water.

Transmitted by Tirmidhi.

Al-Tirmidhi Hadith

## Hadith 2480 Narrated by Abdullah ibn Yazid al-Khatmi

Abdullah told on the authority of Allah's Messenger (peace be upon him) that he used to say in his supplication, "O Allah, provide me with Thy love and the love of those whose love will benefit me with thee. O Allah, make the things I love with

which Thou hast provided me a strength to me regarding what Thou lovest. O Allah, make the things I love which Thou hast turned away from me a means of my devoting myself to what Thou lovest."

Tirmidhi transmitted it.

►Al-Tirmidhi Hadith

### **Hadith 6173** Narrated by **Abdullah ibn Abba**

Allah's Messenger (peace be upon him) said, "**Love** Allah for the favours with which He provides you, **love** me because of the **love** of Allah, and **love** my family from **love** of me."

Tirmidhi transmitted it.

►Fiqh-us-Sunnah

### **Fiqh 2.140**

#### **It is preferred to raise one's voice, to keep the khutbah short, and to the point**

Ammar ibn Yasir reports that he heard the Messenger of Allah say: "Prolonging salah and shortening one's khutbah is a sign of one's understanding of the religion."

An-Nawawi says: "It is preferred for the khutbah to be in an eloquent and proper Arabic, and it should be an organized speech that the people can understand. It should not be a speech, which is over the heads of the people, nor should it be shallow or contain foul language as that would defeat its purpose. Its words should be chosen carefully to make them attractive and meaningful." (**The khutbah of the Prophet**)

While listening to his khutbah, the hearts would be filled with belief in Allah, His oneness, and His majesty. His khutbahs were not like speeches of those who speak only of matters of concern of common folk, lamenting earthly life and frightening people of the approaching death. Such speeches cannot inspire faith in Allah or strengthen belief in His oneness or move people by allusion to His mighty works in history, nor can they kindle in hearts **intense love** for Allah, making the listeners look forward eagerly to the time they will meet Him!

As time went by, the example of the Prophet was forgotten and other things prevailed. The main purpose of the khutbah was forgotten. The eloquent and nice words that moved the hearts became rare in speeches. The main thrust of the khutbah was neglected. The hearts were no longer touched and the basic purpose of the khutbah was lost."

►Fiqh-us-Sunnah

### **Fiqh 4.9**

#### **Prohibition of Using Amulets**

Then, he added: 'I have heard the Messenger of Allah, peace be upon him, saying: 'Verily, incantations, amulets, and **love** charms are acts of shirk (associating false gods with Allah).'

►ISL Quran Subjects

#### **Love**

1. (Also see) Love from Allah, Love of Allah, Loving, Loving Allah, Loving Kindness
2. Cattle, of  
[3.14](#), [3.15](#)
3. Fleeting life, of the  
[76.27](#)
4. Horses, of  
[3.14](#), [3.15](#)
5. Husband and wife, between  
[7.189](#)
6. Kindred, for  
[42.23](#)
7. Land, of  
[3.14](#), [3.15](#)
8. Life of the world, of the  
[3.14](#), [3.15](#), [75.20](#)
9. Offspring, of  
[3.14](#), [3.15](#)
10. People of Pharaoh, worldly of the  
[44.24](#), [44.25](#), [44.26](#), [44.27](#), [44.28](#), [44.29](#)



11. Praise for achievements not one's own, of [3.188](#)
12. Spending out of that for which one has [3.92](#)
13. Wealth, of [3.14](#), [3.15](#), [89.20](#), [100.8](#), [100.9](#), [100.10](#), [100.11](#)
14. Women, of [3.14](#), [3.15](#)
15. Feeding the indigent for [76.8](#), [76.9](#), [76.10](#), [76.11](#), [76.12](#), [76.13](#), [76.14](#), [76.15](#), [76.16](#), [76.17](#), [76.18](#), [76.19](#), [76.20](#), [76.21](#), [76.22](#), [76.22](#)
16. Feeding the orphan for [76.8](#), [76.9](#), [76.10](#), [76.11](#), [76.12](#), [76.13](#), [76.14](#), [76.15](#), [76.16](#), [76.17](#), [76.18](#), [76.19](#), [76.20](#), [76.21](#), [76.22](#), [76.22](#)
17. Feeding the prisoner for [76.8](#), [76.9](#), [76.10](#), [76.11](#), [76.12](#), [76.13](#), [76.14](#), [76.15](#), [76.16](#), [76.17](#), [76.18](#), [76.19](#), [76.20](#), [76.21](#), [76.22](#), [76.22](#)
18. Spending for [2.177](#)

## LOVETH NOT:

3:32 - Say: "Obey Allah and His Apostle"; but if they turn back Allah loveth not those who reject Faith.

3:57 - As to those who believe and work righteousness Allah will pay them (in full) their reward; but Allah loveth not those who do wrong.

4:36 - Allah loveth not the arrogant the vainglorious; <sup>550551552553554</sup>

4:107 -Contend not on behalf of such as betray their own souls: for Allah loveth not one given to perfidy and crime. <sup>622</sup>

622 Our souls are a sort of trust with us. We have to guard them against all temptation. Those who surrender to crime or evil, betray that trust. We are warned against being deceived into taking their part, induced either by plausible appearances, or by such incentives to partiality as that they belong to our own people or that some link connects them with us, whereas when we are out to do justice, we must not allow any irrelevant considerations to sway us. ([4.107](#))

6:141 waste not by excess: for Allah loveth not the wasters. <sup>964965966</sup>

8:58 - If thou fearest treachery from any group throw back (their covenant) to them (so as to be) on equal terms: for Allah loveth not the treacherous.

16:23 - Undoubtedly Allah doth know what they conceal and what they reveal: verily He loveth not the arrogant. <sup>2046</sup>

2046 Cf. xvi, 19, where the same words refer to man generally. Whether he conceals or reveals what is in his heart, Allah knows it, and as Allah is Oft-Forgiving. Most Merciful, His grace is available as His highest favour if man will take it. Here the reference is to those who "refuse to know", who reject Allah's guidance out of arrogance. Allah "loveth not the arrogant". Such men deprive themselves of Allah's grace. ([16.23](#))

22:38 - Verily Allah will defend (from ill) those who believe: verily Allah loveth not any that is a traitor to faith or shows ingratitude.

28:76 - "Exult not for Allah loveth not those who exult (in riches). <sup>340434053406</sup>

## LOWER GAZE:

24:31 – See under “Gaze” & under “Women”

24:30 – See under “Gaze”

►Sahih Al-Bukhari Hadith

**Hadith 7.4** Narrated by  
**Abdullah**

We were with the Prophet while we were young and had no wealth whatever. So Allah's Apostle said, "O young people! Whoever among you can marry, should marry, because it helps him lower his gaze and guard his modesty (i.e. his private parts from committing illegal sexual intercourse etc.), and whoever is not able to marry, should fast, as fasting diminishes his sexual power."

► Sahih Muslim Hadith

### **Hadith 5375** Narrated by **AbuTalhah**

While We were sitting in front of the house and talking amongst ourselves, Allah's Messenger (peace be upon him) happened to come there. He stood by us and said: What about you and your meetings on the path? Avoid these meetings on the paths. We said: We were sitting here without (any intention of doing harm to the passers-by); we are sitting to discuss matters and to hold conversation amongst ourselves. Thereupon he said: If there is no help (for you but to sit on these paths), then give the paths their rights and these are lowering of the gaze, exchanging of greetings and good conversation.

## **LOWER THY WING:**

15:88 - Strain not thine eyes (wistfully) at what We have bestowed on certain classes of them nor grieve over them: **but lower thy wing** (in gentleness) to the Believers. <sup>200920102011</sup>

2009 It may be that other people have worldly goods which worldly men envy. Do they necessarily bring happiness? Even the temporary pleasure that they may give is not unmixed with spiritual poisons, and even so, will not last. The man of God looks with wistful eyes at other things, -the favour and countenance of Allah. (15.88)

2010 The Prophet of Allah, in his human love and sympathy, may grieve over certain classes of people who are puffed up with false notions and callous to the Message of Allah. But he should not make himself unhappy. There is no flaw in Allah's Plan, and it must prevail. This was addressed in the first instance to Al-Mustafa, but in a minor degree, it applies to all righteous men. (15.88)

2011 The metaphor is from a bird who lowers her wing in tender solicitude for her little ones. Cf. xvii. 24, where it is applied to "lowering the wing" to aged parents. (15.88)

17:24 - And out of kindness lower to them the wing of humility and say: "My Lord! bestow on them Thy Mercy even as they cherished me in childhood." <sup>22052206</sup>

2205 Cf. xv. 88 and n. 2011. The metaphor is that of a high-flying bird which lowers her wing out of tenderness to her offspring. There is a double aptness. (1) When the parent was strong and the child was helpless, parental affection was showered on the child: when the child grows up and is strong, and the parent is helpless, can he do less than bestow similar tender care on the parent? (2) But more: he must approach the matter with gentle humility: for does not parental love, remind him of the great love with which Allah cherishes His creatures? There is something here more than simple human gratitude; it goes up into the highest spiritual region. (17.24)

2206 Note that we are asked to honour our father and mother, not "that thy days may be long upon the land which the Lord thy God giveth thee" (Exod. xx. 12), but upon much higher and more universal grounds, such as befit a perfected revelation. In the first place, not merely respect, but cherishing kindness, and humility to parents, are commanded. In the second place, this command is bracketed with the command to worship the One True God. Parental love should be to us a type of divine love: nothing that we can do can ever really compensate for that which we have received. In the third place (see next verse) our spiritual advancement is tested by this: we cannot expect Allah's forgiveness if we are rude or unkind to those who unselfishly brought us up. (17.24)

26:215 - And lower thy wing to the Believers who follow thee. <sup>3233</sup>

3233 That is, be kind, gentle, and considerate with them, as a high flying bird is when she lowers her wing to her offspring. Cf. xvii. 24 and n. 2205, and xv. 88 and n. 201 1. (26.215)

## **LUQMAN:**

See Surah :31

31:2: Note:3580 — See under "Wisdom"

31:12 - We bestowed (in the past) wisdom on Luqman: "Show (thy) gratitude to Allah." Any who is (so) grateful does so to the profit of his own soul: but if any is ungrateful verily Allah is free of all wants worthy of all praise. <sup>35933594</sup>

3593 The sage Luqman, after whom this Sura is called, belongs to Arab tradition. Very little is known of his life. He is usually associated with a long life, and his title is Mu'ammār (the long-lived). He is referred by some to the age of the 'Ad people, for whom see n. 1040 to vii. 65. He is the type of perfect wisdom. It is said that he belonged to a humble station in life, being a slave or a carpenter, and that he refused worldly power and a kingdom. Many instructive

apologies are credited to him, similar to Aesop's Fables in Greek tradition. The identification of Luqman and Aesop has no historical foundation, though it is true that the traditions about them have influenced each other. (31.12)

- 3594 Cf. xiv. 8. The basis of the moral Law is man's own good, and not any benefit to Allah, for Allah is above all needs, and "worthy of all praise"; i.e., even in praising Him, we do not advance His glory. When we obey His Will, we bring our position into conformity with our own nature as made by Him. (31.12)

31:13 - Behold Luqman said to his son by way of instruction: "O my son! Join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing." 3595

See Note: 3595 under "Wisdom"

31:15 - "But if they strive to make the join in worship with Me things of which thou hast no knowledge obey them not; Yet bear them company in this life with justice (and consideration) and follow the way of those who turn to Me (in love): in the End the return of you all is to Me and I will tell you the truth (and meaning) of all that ye did." 359735983599

- 3597 Where the duty to man conflicts with the duty to Allah, it means that there is something wrong with the human will, and we should obey Allah rather than man. But even here, it does not mean that we should be arrogant or insolent. To parents and those in authority, we must be kind, considerate, and courteous, even where they command things which we should not do and therefore disobedience becomes our highest duty. The worship of things other than Allah is the worship of false things, things which are alien to our true knowledge, things that go against our own pure nature as created by Allah. (31.15)

- 3598 In any apparent conflict of duties our standard should be Allah's Will, as declared to us by His command. That is the way of those who love Allah: and their motive in disobedience to parents or human authority where disobedience is necessary by Allah's Law is not self willed rebellion or defiance, but love of Allah, which means the true love of man in the highest sense of the word. And the reason we should give is: "Both you and I have to return to Allah; therefore not only must I follow Allah's Will, but you must command nothing against Allah's Will." (31.15)

- 3599 These conflicts may appear to us strange and puzzling in this life. But in Allah's Presence we shall see their real meaning and significance. It may be that that was one way in which our true mettle could be tested: for it is not easy to disobey and love man at the same time. (31.15)

31:16 - "O my son!" (said Luqman) "If there be (but) the weight of a mustard-seed and it were (hidden) in a rock or (anywhere) in the heavens or on earth Allah will bring it forth: for Allah understands the finest mysteries (and) is well-acquainted (with them)." 360036013602

- 3600 Verses 14-15 are not the direct speech of Luqman but flow by way of commentary on his teaching. He was speaking as a father to his son, and he could not very well urge respect for himself and draw the son's attention to the limitations of filial obedience. These verses may be supposed to be general directions flowing from Luqman's teaching to men, and not directed to his son; though in either case, as Luqman got wisdom from Allah, it is divine principles that are enunciated. (31.16)

- 3601 The mustard-seed is proverbially a small, minute thing, that people may ordinarily pass by. Not so Allah. Further emphasis is laid by supposing the mustard-seed to be hidden beneath a rock or in the cleft of a rock, or to be lost in the spacious expanse of the earth or of the heavens. To Allah everything is known, and He will bring it forth, i. e., take account of it. (31.16)

- 3602 For Latif as a title applied to Allah, see n. 2844 to xxii. 63. (31.16)

31:17 - "O my son! establish regular prayer enjoin what is just and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.

31:18 - "And swell not thy cheek (for pride) at men nor walk in insolence through the earth; for Allah loveth not any arrogant boaster." 3603

- 3603 The word "cheek" in English, too, means arrogance or effrontery, with a slightly different shade added, viz.: effrontery from one in an inferior position to one in a superior position. The Arabic usage is wider, and includes smug self-satisfaction and a sense of lofty Superiority. (31.18)

31:19 - "And be moderate in thy pace and lower thy voice; for the harshest of sounds without doubt is the braying of the ass." 3604

See Note: 3604 under "Wisdom"

►Al-Muwatta Hadith

## Hadith 56.17

### Truthfulness and Lying

Malik related to me that he heard that someone said to Luqman, "What has brought you to what we see?" meaning his high rank. Luqman said, "Truthful speech, fulfilling the trust, and leaving what does not concern me."

►Al-Muwatta Hadith

## Hadith 59.1

### Seeking Knowledge

Yahya related to me from Malik that he heard that Luqman al-Hakim made his will and counselled his son, saying, "My son! Sit with the learned men and keep close to them. Allah gives life to the hearts with the light of wisdom as Allah gives life to the dead earth with the abundant rain of the sky."

Sahih Al-Bukhari Hadith

## Hadith 4.639 Narrated by Abdullah

When the verse: "Those who believe and mix not their belief with wrong," was revealed, the Muslims felt it very hard on them and said, "O Allah's Apostle! Who amongst us does not do wrong to himself?" He replied, "The verse does not mean this. But that (wrong) means to associate others in worship to Allah. Don't you listen to what Luqman said to his son when he was advising him, 'O my son! Join not others in worship with Allah. Verily joining others in worship with Allah is a great wrong indeed,' (31.13)"

### LUSTS:

4:135 - O ye who believe! stand out firmly for justice as witnesses to Allah even as against yourselves or your parents or your kin and whether it be (against) rich or poor: for Allah can best protect both. Follow not the **lusts (of your hearts)** lest ye swerve and if ye distort (justice) or decline to do justice verily Allah is well-acquainted with all that ye do. <sup>544645</sup>

544 When the emigration took place from Makkah to Madinah, bonds and links of brotherhood were established between the Emigrants and the Helpers, and they shared in each other's inheritance. Later, when the Community was solidly established, and relations with those left behind in Makkah were resumed, the rights of blood-relations in Makkah, and the Helper-brethren in Madinah were both safeguarded. This is the particular meaning. The more general meaning is similar; respect your ties of blood, of neighbourhood, and of friendly compacts and understandings. Be just to all. (4.135)

645 Some people may be inclined to favour the rich, because they expect something from them. Some people may be inclined to favour the poor because they are generally helpless. Partiality in either case is wrong. Be just, without fear of favour. Both the rich and the poor are under Allah's protection as far as their legitimate interests are concerned, but they cannot expect to be favoured at the expense of others. And He can protect their interests far better than any man. (4.135)

7:81 - "For ye practice your lusts on men in preference to women: ye are indeed a people transgressing beyond bounds."

47:14 - Is then one who is on a clear (Path) from his Lord no better than one to whom the evil of his conduct seems pleasing and such as follow their own lusts? <sup>4832</sup>

4:24 - Also (prohibited are) women already married except those whom your right hands possess. Thus hath Allah ordained (prohibitions) against you: except for these all others are lawful provided ye seek (them in marriage) with gifts from your property desiring chastity not **lust**. Seeing that ye derive benefit from them give them their dowers (at least) as prescribed; but if after a dower is prescribed ye agree mutually (to vary it) there is no blame on you and Allah is All-Knowing All-Wise. <sup>537538539</sup>

538 After defining the prohibited degrees, the verse proceeds to say that women other than those specified may be sought in marriage, but even so, not from motives of lust, but in order to promote chastity between the sexes. Marriage in the original Arabic is here described by a word which suggests a fortress (hisn): marriage is, therefore, the fortress of chastity. (4.24)

►

### LUST

►ISL Quran Subjects

### Lust

1. Also see Avarice; Coveting Worldly Wealth and Comfort; Craving; Desire; Desires; Greed; Temptation)
2. Choosing one's own as god  
25.43
3. Following one's  
4.135, 18.28, 19.59, 20.131, 28.50, 30.29, 47.16
4. Following of while dealing with justice  
4.135
5. Possessions of the world, forecasting wealth and progeny in that for  
19.77, 19.78, 19.79, 19.80
6. Restraining one's soul from  
79.40, 79.41

## LUT:

See under "Prophets"

A. Yusuf Ali Quran Subjects

### Lut

1. Lut (Lot)  
6.86, 7.80, 11.77, 15.57, 21.74, 26.160, 27.54, 29.26, 37.133, 51.31, 54.33
2. his wife disobedient  
11.81, 15.60, 66.10

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## M.

**MA'ARIJ:** See s.70.

**MADYANS:** See 7:85-93; 11:84-95; 29:36-37 etc.

**MAGIANS:** See 22:17

## MAGNIFY:

74:3 - And thy Lord do thou magnify!

► Sahih Al-Bukhari Hadith

**Hadith 4.461** Narrated by  
**Jabir bin Abdullah**

that he heard the Prophet saying, "The Divine Inspiration was delayed for a short period but suddenly, as I was walking, I heard a voice in the sky, and when I looked up towards the sky, to my surprise, I saw the angel who had come to me in the Hira Cave, and he was sitting on a chair in between the sky and the earth. I was so frightened by him that I fell on the ground and came to my family and said (to them), 'Cover me! (with a blanket), cover me!' Then Allah sent the Revelation: "O, You wrapped up (In a blanket)! (Arise and warn! And your Lord **magnify** And keep pure your garments, And desert the idols." (74.1-5)

17:111- Say: "Praise be to Allah Who begets no son and has no partner in (His) dominion: nor (needs) He any to protect Him from humiliation: Yea **magnify** Him for His greatness and glory!" 2324

2324 A first step towards the understanding of Allah's attributes is to clear our mind from superstitions, such as that Allah begot a son, or that He has partners, or that He is dependent upon other beings to protect Him from harm and humiliation. We must realise that He is the One and Peerless. His greatness and glory are above anything we can conceive: but using our highest spiritual ideas, we must declare forth His greatness and glory. The Sura began with singing the glory and praises of Allah: it ends on the same note, concluding the argument. The next Sura takes up the same theme from another point of view, and opens with the same note, "Praise be to Allah". (17.111)

**MAGOGS:**

21:95 - But there is a ban on any population which We have destroyed: that they shall not return.  
2752

2752 But when wickedness comes to such a pass that the Wrath of Allah descends, as it did on Sodom, the case becomes hopeless. The righteous were warned and delivered before the Wrath descended. But those destroyed will not get another chance, as they flouted all previous chances. They will only be raised at the approach of the Day of Judgment. (21.95)

2753 For Gog and Magog see n. 2439 to xviii. 92. The name stands for wild and lawless tribes who will break their barriers and swarm through the earth. This will be one of the prognostications of the approaching Judgment. (21.96)

See: 18:94; 21:96 etc under "Gogs"

MAHAR: See under "Women"

MAIDAH: See Surah 5

**MAIDENS:**

55:56 - In them will be (Maidens) Chaste restraining their glances whom no man or Jinn before them has touched 52095210

5209 See notes 4728-29 to xliv. 54. (55.56)

5210 Cf. xxxvii. 48 and n. 4064. Their purity is the feature hereby chiefly emphasised. (55.56)

78 :33 - - And maidens for companions,

44:54 - So; and We shall Join them to Companions with beautiful big and lustrous eyes. 47284729

4728 The **Maidens**, like the scene, the dress, the outlook, and the fruit, will be beautiful. There will be life, but free from all earthly grossness. The women as well as the men of this life will attain to this indescribable bliss. (44.54)

4729 Hur implies the following ideas: (1) purity, (2) beauty, especially of eyes, where the intense white of the eye-balls stands out against the intense black of the pupil, thus giving the appearance of lustre, and intense feeling, as opposed to dullness or want of expression; and (3) truth and goodwill. (44.54)

56:35 - We have created (their Companions) of special creation. 5240

5240 The pronoun in Arabic is in the feminine gender. It is made clear that these **maidens** for heavenly society will be of special creation,-of virginal purity, grace, and beauty, inspiring and inspired by love, with the question of time and age eliminated, (56.35)

78:33 – Companions of Equal Age; 5906

5240 The pronoun in Arabic is in the feminine gender. It is made clear that these maidens for heavenly society will be of special creation,-of virginal purity, grace, and beauty, inspiring and inspired by love, with the question of time and age eliminated, (56.35)

►Al-Tirmidhi Hadith

**Hadith 1967** Narrated by  
**Abdullah ibn Umar**

The Prophet (peace be upon him) said, "Paradise is decorated for Ramadan from the beginning of the year till a following year, and when the first day of Ramadan comes, a wind under the throne blows some of the leaves of paradise on the maidens with large bright eyes, and they say, 'My Lord, appoint us husbands from among Thy servants, with whom we shall be happy and who will be happy with us.'"

Bayhaqi transmitted it in Shu'ab al-Iman.



►Al-Tirmidhi Hadith

**Hadith 3258** Narrated by  
**Mu'adh ibn Jabal**

The Prophet (peace be upon him) said that no woman annoyed her husband in this world without his wife among the large-eyed maidens saying, "You must not annoy him. Allah curse you! He is only a passing guest with you and is about to leave you to come to us."

Tirmidhi and Ibn Majah transmitted it, Tirmidhi saying this is a gharib tradition.

►Al-Tirmidhi Hadith

**Hadith 3834** Narrated by  
**Al-Miqdam ibn Ma'dikarib**

Allah's Messenger (peace be upon him) said, "The martyr receives six good things from Allah: he is forgiven at the first shedding of his blood; he is shown his abode in Paradise; he is preserved from the punishment in the grave; he is kept safe from the greatest terror; he has placed on his head the crown of honour, a ruby of which is better than the world and what it contains; he is married to seventy-two wives of the maidens with large dark eyes; and is made intercessor for seventy of his relatives."

Tirmidhi and Ibn Majah transmitted it.

►Al-Tirmidhi Hadith

**Hadith 5649** Narrated by  
**Ali ibn AbuTalib**

Allah's Messenger (peace be upon him) said, in Paradise there is a meeting-place for the large-eyed maidens who will raise voices such as created beings have never heard and say, "We are the women who live for ever and do not pass away, we are the women in affluent circumstances who will not be destitute, we are the women who are pleased and not displeased. Blessed are those who belong to us and to whom we belong!"

Tirmidhi transmitted it.

►Sunan of Abu-Dawood

**Hadith 4759** Narrated by  
**Mu'adh ibn Jabal**

The Apostle of Allah (peace be upon him) said: if anyone suppresses anger when he is in a position to give vent to it, Allah, the Exalted, will call him on the Day of Resurrection over the heads of all creatures, and ask him to choose any of the bright and large eyed maidens he wishes.

## MAKKAH:

See under "Bakka"

See under "Quran"

48:24 - And it is He who has restrained their hands from you and your hand from them in the midst of Mecca after that He gave you the victory over them. And Allah sees well all that ye do. <sup>4902</sup>

4902 Little incidents had taken place that might have plunged the Quraish and the Muslims from Madinah into a fight. On the one hand, the Quraish were determined to keep out the Muslims, which they had no right to do: and on the other hand, the Muslims, though unarmed, had sworn to stand together, and if they had counter-attacked they could have forced their entrance to the Ka'ba, the centre of Makkah. But Allah restrained both sides from anything that would have violated the Peace of the Sanctuary, and after the Treaty was signed, all danger was past. (48.24)

48:25 - They are the ones who denied revelation and hindered you from the Sacred Mosque and the sacrificial animals detained from reaching their place of sacrifice. Had there not been believing men and believing women whom ye did not know that ye were trampling down and on whose account a crime would have accrued to you without (your) knowledge. (Allah would have allowed you to force your way but He held back your hands) that He may admit to His mercy whom He will. If they had been apart We should certainly have punished the Unbelievers among them with a grievous punishment. <sup>49034903490449054906</sup>

4903 The Muslims from Madinah had brought the animals for sacrifice with them, and had put on the Ihram or pilgrim's garb (see n. 217 to ii. 197), but they were not only prevented from entering Makkah, but were also prevented from sending the sacrificial animals to the place of sacrifice in Makkah, as they could have done under ii. 196. The sacrifice was therefore actually offered at Hudaibiya. (48.25)

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the sacrificial animals to the place of sacrifice in Makkah, as they could have done under ii. 196. The sacrifice was therefore actually offered at Hudaibiya. (48.25)

- 4904 There were at the time in Makkah believing Muslims, men and women, and the faith of some of them was unknown to their brethren from Madinah. Had a fight taken place in Makkah, even though the Muslims had been successful, they would unwittingly have killed some of these unknown Muslims, and thus would unwittingly have been guilty of shedding Muslim blood. This was prevented by the Treaty. (48.25)
- 4905 Allah works according to His wise and holy Will and Plan, and not according to what seems to us, in the excitement of human life, to be the obvious course of things. By preventing a fight He saved many valuable lives, not only of Muslims but also of some who became Muslims afterwards and served Islam. He grants His Mercy on far higher standards than man in his limited horizon can see. (48.25)
- 4906 If the party from Madinah could have distinguished Muslims from non-Muslims among the Makkans, they might have been allowed to enter and punish the pagan Quraish for their inordinate vanity and gross breach of the unwritten law of the land. But in the actual circumstances the best solution was the Treaty of Hudaibiya. (48.25)

Fiqh-us-Sunnah

## Fiqh 5.63

### SACRED PRECINCTS OF MAKKAH (HARAM MAKKAH)

The Sacred Precincts of Makkah include the area around Makkah, marked by stones a meter high, on all roads leading to, or from Makkah.

On the northern side Haram Makkah extends to Tan'im, six kilometers from the Sacred Mosque, and on the southern side to Adah, twelve kilometers from Makkah. On its eastern side, sixteen kilometers away, lies al-Ji'ranah, while on its northeastern border lies the valley of Nakhlah, which is fourteen kilometers from Makkah. On the western border lies Al-Shmaisi, (This place used to be called Al-Hudaibiya. It was here that the Prophet (peace be upon him) took the famous pledge - bai 'at ridwan - from his Companions. The Battle of Al-Hudaibiya is named after it) fifteen kilometers from Makkah.

Muhibbuddin At-Tabari reported from Az-Zuhari from Obaidullah bin Abdullah bin 'Utba and said: "Prophet Ibrahim (peace be upon him) put up markers for the Sacred Precincts as shown to him by Gabriel (peace be upon him)." These markers were undisturbed until the time of Qusaiy, who renewed them. After that the Prophet (peace be upon him), in the year of the conquest of Makkah, sent Tamim bin Osa'id al-Khoza'i to refurbish them. Later 'Umar appointed four men from Quraish, Muhrama bin Nawfal, Sa'id bin Yarbu', Howaiteb bin Abdil-Uzza, and Azhar bin Abd-Auf, to renew these markers. Subsequently, first Mu'awiyah and then Abdul-Malik refurbished them.

SEE:

►Fiqh-us-Sunnah

## Fiqh 5.125

### On Performing Hajj and 'Umrah: A Brief Summary

►Fiqh-us-Sunnah Subjects

#### Sacred Precincts of Makkah and Madinah

1. Sacred Precincts of Makkah (Haram Makkah)  
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2. Sacred Precincts of Madinah (Haram Madinah)  
Fiqh us-Sunnah Vol.5 Page 63
3. Is There Any Other Sanctuary Besides These Two?  
Fiqh us-Sunnah Vol.5 Page 65
4. Excellence of Makkah Over Madinah  
Fiqh us-Sunnah Vol.5 Page 65
5. Entering Makkah without Ihram  
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6. Encouraged Acts for Entrants to Makkah and the Sacred Mosque  
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►Fiqh-us-Sunnah

## Fiqh 1.57a

### Making Ghushl upon entering Makkah

It is preferable for whoever wants to enter Makkah to perform ghushl. It is reported that Ibn 'Umar, when going to Makkah, would spend the night in Tawa, and would enter Makkah during the day. He mentioned that the Prophet, upon whom be peace, also used to do this. (Related by al-Bukhari and Muslim.) Ibn al-Mundhir said, "All of the scholars say it is preferred to perform ghushl upon entering Makkah, but if one does not do so, there is no expiation for him to make. Most of them say that the regular ablution is sufficient.

**Fiqh 5.65a****Excellence of Makkah Over Madinah**

The majority of scholars believes Makkah has preference over Madinah.

**M A N :**

**C: 45 – M A N!**What wonderful destiny is thine! Created to be Allah's Vicegerent on earth! A little higher than angels! Yet beguiled by evil! Set for a season on this earth on probation to purge thy stain, with the promise of guidance and hope from on high, from the Oft-Returning Merciful! **Wilt thou choose right and regain thy spiritual home with Allah?**

4:1 - O mankind! reverence your Guardian-Lord Who created you from a single person created of like nature his mate and from them twain scattered (like seeds) countless men and women; reverence Allah through Whom ye demand your mutual (rights) and (reverence) the wombs (that bore you): for Allah ever watches over you. <sup>504505506</sup>

504 Nafs may mean: (1) soul; (2) self; (3) person, living person; (4) will, good pleasure, as in iv. 4 below. Minha: I follow the construction suggested by Imam Razn. The particle min would then suggest here a species, a nature, a similarity. The pronoun ha refers of course to Nafs. (4.1)

505 All our mutual rights and duties are referred to Allah. We are His creatures: His Will is the standard and measure of Allah; and our duties are measured by our conformity with His Will. "Our wills are ours, to make them Thine," says Tennyson (In Memoriam). Among ourselves (human beings) our mutual rights and duties arise out of Allah's Law, the sense of Right that is implanted in us by Him. (4.1)

506 Among the most wonderful mysteries of our nature is that of sex. The unregenerate male is apt, in the pride of his physical strength, to forget the all-important part which the female plays in his very existence, and in all the social relationships that arise in our collective human lives. The mother that bore us must ever have our reverence. The wife, through whom we enter parentage, must have our reverence. Sex, which governs so much of our physical life, and has so much influence on our emotional and higher nature, deserves not our fear, or our contempt, or our amused indulgence, but our reverence in the highest sense of the term. With this fitting introduction we enter on a discussion of women, orphans, and family relationships. (4.1)

4:79 - Whatever good (O man!) happens to thee is from Allah; but whatever evil happens to thee is from thy (own) soul. And We have sent thee as an Apostle to (instruct) mankind: and enough is Allah for a witness. <sup>598</sup>

598 To blame a man of God for our misfortunes is doubly unjust. For he comes to save us from misfortune, and it is because we flout him or pay no heed to him, that our own rebellion, brings its own punishment. If we realise this truth we shall be saved from two sins: (1) the sin of injustice to Allah's Messengers, who come for our good, and not for our harm: (2) the sin of not realising our own shortcomings or rebellion, and thus living in spiritual darkness. If the Message is from Allah, that carries its own authority: "enough is Allah for a witness." (4.79)

4:170 - O mankind! the Apostle hath come to you in truth from Allah: believe in him: it is best for you. But if ye reject faith to Allah belong all things in the heavens and on earth: and Allah is All-Knowing All-Wise. <sup>674</sup>

674 Allah's solicitude for us is for our own good, not because He gets any advantage from it. For He is independent of all things, and everything declares His glory and praise. (4.170)

7:3 - Follow (O men!) the revelation given unto you from your Lord and follow not as friends or protectors other than Him. Little it is ye remember of admonition. <sup>991</sup>

991 This is added in order that men might not be puffed up with such little knowledge as they possessed, for there are great heights to be scaled in the spiritual kingdom. (7.3)

7:158 - Say: "O men! I am sent unto you all as the apostle of Allah to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He that giveth both life and death. So believe in Allah and His apostle the unlettered Prophet who believed in Allah and His words: follow him that (so) ye may be guided." <sup>11311132</sup>

1131 Our attention having been directed to various prophets, who were sent with missions to their several peoples, and in each of whose careers there is some prefigurement of the life of the last and greatest of them, we are now asked to

listen to the proclamation of Muhammad's universal mission. We contemplate no longer, after this, partial truths. It is not now a question of saving Israel from the bondage of Egypt, nor teaching Midian the ethics of business, nor reclaiming the people of Lot from sexual sin or Thamud from the sin of oppression in power, or 'Ad from arrogance and ancestorworship. Now are set forth plainly the issues of Life and Death, the Message of Allah, the One Universal God to all mankind. (7.158)

- 1132 "Unlettered," as applied to the Prophet here and in verse 157 above, has three special significations. (1) He was not versed in human learning: yet he was full of the highest wisdom, and had a most wonderful knowledge of the previous Scriptures. This was a proof of his inspiration. It was a miracle of the highest kind, a "Sign", which every one could test then, and every one can test now. (2) All organised human knowledge tends to be crystallized, to acquire a partial bias or flavour of some "school" of thought. The highest Teacher had to be free from any such taint, just as a clean slate is necessary if a perfectly clear and bold message has to be written on it. (3) In iii.20 and lxii. 2, the epithet is applied to the Pagan Arabs, because, before the advent of Islam, they were unlearned. (7.158)

10:104 - Say: "O ye men! if ye are in doubt as to my religion (behold!) I worship not what ye worship other than Allah But I worship Allah Who will take your souls (at death): I am commanded to be (in the ranks) of the Believers. 1485148614871488

- 1485 Other people may hesitate, or doubt, or wonder. But the righteous man has no doubt in his own mind, and he declares his Faith clearly and unambiguously to all, as did Al-Mustafa. (10.104)

- 1486 The worship of the One and True God is not a fancy worship, to be arrived at merely by reasoning and philosophy. It touches the vital issues of life and death-which are in His hands and His alone. (10.104)

- 1487 Nor is the worship of One God an invention of the Prophet. It comes as a direct command through him and to all. (10.104)

- 1488 Individual Faith is good, but it is completed and strengthened by joining or forming a Righteous Society, in which the individual can develop and expand. Islam was never a religion of monks and anchorites. It laid great stress on social duties, which in many ways test and train the individual's character. (10.104)

10:108 - Say: "O ye men! now Truth hath reached you from your Lord! Those who receive guidance do so for the good of their own souls; those who stray do so to their own loss: and I am not (set) over you to arrange your affairs." 1490

- 1490 The Furqan, the Criterion between right and wrong, has been sent to us from Allah. If we accept guidance, it is not as if we confer favours on those who bring us guidance. They suffer unselfishly for us, in order that we may be guided for our own good. On the other hand, if we reject it, it is our own loss. We have a certain amount of free-will, and the responsibility is ours and cannot be shifted to the Prophets sent by Allah. (10.108)

17:22 - Take not with Allah another object of worship; or thou (O man!) wilt sit in disgrace and destitution. 22022203

- 2202 The seeming inequality of gifts to men might make short-sighted men impugn the impartiality of Allah. But the fault lies with such men's own want of knowledge and want of Faith. There is no excuse for them to seek other objects of worship than Allah. For there is none worthy of worship except Allah. (17.22)

- 2203 If foolish men turn to false objects of worship, they will not only be disappointed, but they will lose the respect of their own fellow-men, and spiritually they will be reduced to destitution. All their talents and their works will be of no avail. (17.22)

22:1- O mankind!! fear your Lord! For the convulsion of the Hour (of Judgment) will be a thing terrible! 2770

- 2770 The serious issues involved are indicated by showing how terrible the consequences will be for those who disobey Allah's Will. The terror will only be for those who rebel and disobey: the righteous will not suffer from it, but on the contrary will be greeted by angels with joy (xxi. 103). (22.1)

22:5 - O mankind! if ye have a doubt about the Resurrection (consider) that We created you out of dust then out of sperm then out of a leech-like clot then out a morsel of flesh partly formed and partly unformed in order that We may manifest (Our Power) to you; and We cause whom We will to rest in the wombs for an appointed term then do We bring you out as babes then (foster you) that ye may reach your age of full strength; and some of you are called to die and some are sent back to the feeblest old age so that they know nothing after having known (much). And (further) thou seest the earth barren and lifeless but when We pour down rain on it it is stirred (to life) it swells and it puts forth every kind of beautiful growth (in pairs). 27732774277527762777

- 2773 If they really have doubts in their minds about the life after death, they have only to turn their attention either to their own nature, or to the nature around. How wonderful is their own physical growth, from lifeless matter, to seed, fertilised ovum, foetus, child youth, age, and death! How can they doubt that the Author of all these wonderful stages in their life here can also give them another kind of life after the end of this life? Or, if they look at external nature, they

see the earth dead and barren and Allah's fertilising showers bring it in to life, growth and beauty in various forms. The Creator of this great pageant of Beauty can surely create yet another and a newer world. (22.5)

- 2774 The stages of man's physical growth from nothing till he completes the cycle of this life are described in words whose accuracy, beauty, and comprehensiveness can only be fully understood by biologists. Parallel to the physical growth, may be understood man's inner growth, also by stages and by Allah's creative artistry. (22.5)
- 2775 That is, a male or a female child, a fair or an ugly child, a good or a rebellious child, etc., involving countless mysteries of genetics and heredity. (22.5)
- 2776 Cf. xvi 70. In that passage the mystery of our life was used to illustrate Allah's abundant mercies and favours to us. Here it is used to illustrate Allah's power in giving us a future Life of even greater promise. (22.5)
- 2777 A beautiful nature passage so pregnant in meaning that the earnest student wonders what magic and truth have been conveyed in so few words. M.P.'s Egyptian colleague Prof. Ghamrawi (see M.P.'s note on this passage) was but expressing the feelings of every careful student of the Qur'an. The "subtlety and wealth of meaning" are indeed marvellous. (22.5)

22:49 - Say: "O men! I am (sent) to you only to give a clear warning: <sup>2828</sup>

- 2828 It is the Messenger's duty to convey the warning in the clearest terms to the wicked. It is no part of his duty to coerce them or judge them, or bring on the Punishment for them. That only rests with Allah. But the warning itself is full of Mercy: for it gives the highest hope to the repentant sinner who turns and comes to Allah. (22.49)

22:73 - O men! Here is a parable set forth! Listen to it! Those on whom besides Allah ye call cannot create (even) a fly if they all met together for the purpose! And if the fly should snatch away anything from them they would have no power to release it from the fly: feeble are those who petition and those whom they petition! <sup>2855</sup>

- 2855 Both idols and their worshippers are poor, foolish, feeble creatures! (22.73)

35:3 - O men! call to mind the grace of Allah unto you! Is there a Creator other than Allah to give you Sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth? <sup>3874</sup>

- 3874 As the primal Cause of all things is Allah, an appeal is made to man to turn to Allah instead of running after false fancies. Allah is not only the source, but the centre of all life and activity, and all affairs return to Him. The world is sustained, and human life is sustained, by Allah's grace and providence. "Sustenance" is to be taken, in Quranic language, for all that helps to maintain and develop every aspect of life, physical and spiritual. It would be the height of folly, then, for man to ignore Allah's gracious Message, as explained in His Revelation. (35.3)

35:5 - O men! certainly the promise of Allah is true. Let not then this present life deceive you nor let the Chief Deceiver deceive you about Allah. <sup>38763877</sup>

- 3876 In verse 3 above the appeal was on the basis of the Past and the Present: now the appeal is on the basis of the Future. Allah's grace has promised us the Garden of Bliss; His justice has promised us the Fire of Suffering. Both promises are certain to be fulfilled. On which side shall we range ourselves? (35.5)
- 3877 Cf. xxxi. 33 and n. 3624. The deception of Evil takes two forms. (1) The seductive temptations of this world may deceive us into forgetting the Hereafter. (2) The Arch-Enemy himself may so blind our vision that we may say with him, "Evil! be thou my good!" We may be misled by easy stages. Are we on our guard? (35.5)

35:14 - If ye invoke them they will not listen to your call and if they were to listen they cannot answer your (prayer). On the Day of Judgement they will reject your "Partnership." And none (O man!) can tell thee (the Truth) like the One Who is acquainted with all things. <sup>389538963897</sup>

- 3896 Cf. x. 28 and n. 1418; also xxxiv. 40-41. No false ideas or false impressions will remain when true values are restored. Why not then accept the Truth now in this life, and get on to the true path of Grace? (35.14)
- 3897 None can tell you the Truth better than He Who is All-Wise and All-knowing. Why not accept His Message and receive His guidance? (35.14)

35:15 - O ye men! it is ye that have need of Allah: but Allah is the One Free of all wants Worthy of all praise. <sup>3898</sup>

- 3898 What is man that Allah should care for him, instruct him, and send him special messengers to warn him of danger and harm? It is man that depends on Allah and has need of Him every moment of his life. Allah has no need of him, but He bestows His Grace on him as on all His creatures, out of His unbounded Mercy and loving-kindness. If it were Allah's Will, He could blot out man for his rebellion and create an entirely new world. (35.15)

49:13 - O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes that ye may know each other (not that ye may despise each other). Verily

the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). <sup>4933</sup>

- 4933 This is addressed to all mankind and not only to the Muslim brotherhood, though it is understood that in a perfected world the two would be synonymous. As it is, mankind is descended from one pair of parents. Their tribes, races, and nations are convenient labels by which we may know certain differing characteristics. Before Allah they are all one, and he gets most honour who is most righteous. (49.13)

## MAN – HIS CREATION:

2:30 - Behold thy Lord said to the angels: "I will create a vicegerent on earth." They said "Wilt thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." <sup>47</sup>

- 47 It would seem that the angels, though holy and pure, and endowed with power from God, yet represented only one side of Creation. We may imagine them without passion or emotion, of which the highest flower is love. If man was to be endowed with emotions, those emotions would lead him to the highest and drag him to the lowest. The power of will or choosing would have to go with them, in order that man might steer his own bark. This power of will (when used aright) gave him to some extent a mastery over his own fortunes and over nature, thus bringing him nearer to the God-like nature which has supreme mastery and will. We may suppose the angels had no independent wills of their own; their perfection in other ways reflected God's perfection but could not raise them to the dignity of vicegerency. The perfect vicegerent is he who has the power of initiative himself, but whose independent action always reflects perfectly the will of his Principal. The distinction is expressed by Shakespeare (Sonnet 94) in those fine lines: "They are the lords and owners of their faces. Others but stewards of their excellence." The angels in their one-sidedness saw only the mischief consequent on the misuse of the emotional nature by man; perhaps they also, being without emotions, did not understand the whole of God's nature, which gives and asks for love. In humility and true devotion to God, they remonstrate; we must not imagine the least tinge of jealousy, as they are without emotion. This mystery of love being above them, they are told that they do not know and they acknowledge (in ii. 32 below) not their fault (for there is no question of fault) but their imperfection of knowledge. At the same time, the matter is brought home to them when the actual capacities of man are shown to them (ii. 31, 33). (2.30)

4:28 - Allah doth wish to lighten your (difficulties): for man was created weak (in flesh).

6:2 - He it is who created you from clay and then decreed a stated term (for you). And there is in His presence another determined term; yet ye doubt within yourselves!. <sup>836837</sup>

- 836 After the general argument, the argument comes to man personally. Can such a miserable creature, created from clay, put himself in opposition to his Creator? And can man forget or doubt that he is here only for a short term of probation? And then, after a period, comes the Day of Account before God. (6.2)

837 This life is a period of probation. The other term leads up to Judgement. (6.2)

10:21- When We make mankind taste of some mercy after adversity hath touched them Behold! they take to plotting against our Signs! Say: "Swifter to plan is Allah!" Verily Our messengers record all the plots that ye make! <sup>1409</sup>

- 1409 Man turns his thoughts in adversity to Allah. But as soon as the trouble is past, he not only forgets Him but actually strives against His cause. But such people are poor ignorant creatures, not realising that the Universal Plan of Allah is swifter to stop their petty plans, and that though they fail, the record of them remains eternally against them. (10.21)

10:23 - But when He delivereth them Behold! they transgress insolently through the earth in defiance of right! **O mankind! your insolence is against your own souls** an enjoyment of the life of the Present: in the end to Us is your return and We shall show you the truth of all that ye did. <sup>1411</sup>

- 1411 In our insolence and pride we do not see how small and ephemeral is that part of us which is mortal. We shall see it at last when we appear before our Judge. In the meantime our ridiculous pretensions only hurt ourselves. (10.23)

15:26 - We created man from sounding clay from mud molded into shape; <sup>1966</sup>

- 1966 Salsal.- dry clay which produces a sound, like pottery. Cf. iv. 14. Taking verses 26 and 29 together, I understand the meaning to be: that man's body was formed from wet clay moulded into shape and then dried until it could emit sound; that it was then further fashioned and completed; that into the animal form thus fashioned was breathed the spirit from Allah, which gave it a superiority over other Creation: and that the order for obeisance was then given. (15.26)

16:4 - He has created man from a sperm drop; and behold this same (man) becomes an open disputer! <sup>2022</sup>

- 2022 Man's physical origin is lowly. Yet do men go back to material things, and neglect or dispute about the highest things in Life. (16.4)



### 23:12 - Man We did create from a quintessence (of clay); <sup>2872</sup>

2872 In this beautiful passage, Allah's creative work, as far as man is concerned, is recapitulated, in order to show man's real position in this life, and the certainty of the future: to which he was referred for his reward in verses 10-11 above. For the various stages of creation, see n. 120 to ii. 117. Here we are not concerned with the earliest stage, the creation of primeval matter out of nothing. It is also a process of creation when inorganic matter becomes living matter. Thus inorganic constituents of the earth are absorbed into living matter by way of food and living matter reproduces itself by means of sperm. This is deposited in the ovum and fertilises it and rests for a time in security in the mother's womb. The first change in the fertilised ovum is the conversion into a sort of clot of thickly congealed blood; the zygote cells grow by segmentation; then the mass gradually assumes shape in its growth as a foetus. From the lump develop bones and flesh and organs and a nervous system. So far man's growth is like that of an animal, but a further process takes place which makes the infant animal into the infant man. This is the breathing from Allah's spirit into him (xv. 29). It may be a continuous process parallel to that of physical growth. The child is born; it grows; it decays and dies; but after death another chapter opens for the individual, and it is to remind us of this most momentous chapter that the previous stages are recapitulated. (23.12)

### 16:70 - It is Allah who creates you and takes your souls at death; and of you there are some who are sent back to a feeble age so that they know nothing after having known (much): for Allah is All-Knowing All-Powerful. <sup>21002101</sup>

2100 Besides the mystery and beauty of the many processes going on in the working of Allah's Creation, there is the wonderful life of man himself on this earth; how he is created as a child; how he grows in intelligence and knowledge; and how his soul is taken back and his body suffers dissolution. In some cases he lives so long that he falls into a feeble old age like a second childhood; he forgets what he learnt and seems almost to go back in Time. Is not all this wonderful, and evidence of the Knowledge and Power of Allah? (16.70)

2101 Our attention having been called to the remarkable transformations in life and nature, by which the Knowledge and Power of Allah work out His beneficent Plan for His creatures, we are reminded that man at best is but a feeble creature, but for the grace of Allah. We then pass on in the next Section to the differences in the gifts which men themselves enjoy, distinguishing them into so many categories. How much greater is the difference between the created things and their Creator? (16.70)

### 16:71 - Allah has bestowed His gifts of sustenance more freely on some of you than on others; those more favored are not going to throw back their gifts to those whom their right hands possess so as to be equal in that respect. Will they then deny the favors of Allah? <sup>2102</sup>

2102 Even in the little differences in gifts, which men enjoy from Allah, men with superior gifts are not going to abandon them so as to be equal with men of inferior gifts, whom, perhaps, they hold in subjection. They will never deny their own superiority. How then (as the argument is pursued in the two following verses), can they ignore the immense difference between the Creator and created things, and make the latter, in their thoughts, partners with Allah? (16.71)

### 16:72 - And Allah has made for you mates (and companions) of your own nature. And made for you out of them sons and daughters and grandchildren and provided for you sustenance of the best: will they then believe in vain things and be ungrateful for Allah's favors? <sup>21032104</sup>

2103 Of your nature: or of yourselves. Cf. iv. 1 and n. 504, Self, or Personality, or Soul, all imply a bundle of attributes, capacities, predilections, and dispositions, which we may sum up in the word Nafs, or nature. Woman was made to be (1) a mate or companion for man; (2) except for sex, of the same nature as man, and therefore, with the same moral and religious rights and duties; and (3) she is not to be considered a source of all evil or sin, as the Christian monks characterised her but rather as a blessing, one of the favours (Ni'mat) of Allah. (16.72)

2104 Hafadat: collective plural, grandchildren, and descendants. The root hafada also implies obedient service and ministration. Just as the sons (first mentioned) should be a source of strength, so daughters and grandchildren should serve and contribute to the happiness of fathers and grandparents, and are to be looked upon as further blessings. (16.72)

### 16:73 - And worship others than Allah such as have no power of providing them for sustenance with anything in heavens or earth and cannot possibly have such power? <sup>2105</sup>

2105 "Sustenance" (rizq) in all this passage (xvi. 65-74), as elsewhere, implies all that is necessary for man's life and growth, physical, mental, moral, and spiritual. Milk, fruit, and honey are examples of physical gifts, with a metaphorical reference to mental and moral health; family life is an example of moral and social and (ultimately) spiritual opportunities in the life of man; and in xvi. 65 is an example of rain in the physical world as a type of Allah's revelation in the spiritual world. (16.73)

### 16:74 - Invent not similitudes for Allah: for Allah knoweth and ye know not. <sup>2106</sup>

2106 Cf. xvi. 60 above, and n. 2086. One instance of false similitudes is where Pagans say their gods are mere types of symbols, or where men pray to men as Intercessors. (16.74)

### 25:54 - It is He Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord has power (over all things). <sup>31133114</sup>

3113 The basis of all living matter in the physical world, protoplasm, is water: Cf. xxiv. 45 and xxi. 30, and notes thereon. (25.54)

3114 Water is a fluid, unstable thing: yet from it arises the highest form of life known to us, in this world, man. And man has not only the functions and characteristics of the noblest animals, but his abstract relationships are also typical of his highest nature. He can trace lineage and pedigree, and thus remember and commemorate a long line of ancestors, to whom he is bound by ties of piety, which no mere animals can do. Further, there is the union in marriage: it is not only like the physical union of animals, but it gives rise to relationships arising out of the sexes of individuals who were not otherwise related to each other. These are physical and social facts. (25.54)

36:77 - Doth not man see that it is We Who created Him from sperm? Yet behold! He (stands forth) as an open adversary! <sup>4023</sup>

4023 Man's disobedience and folly are all the more surprising, seeing that apart from Allah's greatness and mercy-man is himself such a puny creature, created out of something that is less than a drop in the vast ocean of Existence. Yet man has the hardihood to stand out and dispute with his Maker, and institute idle comparisons as in the next verse! (36.77)

35:78 - And he makes comparisons for us and forgets his own (Origin and) Creation: He says "Who can give life to (dry) bones and decomposed ones (at that)?" <sup>4024</sup>

4024 That is, man thinks that Allah is like His creatures, who at best have very limited powers, or man draws idle parallels like that mentioned at the end of this verse. 'Who can give life to dry bones, and decomposed ones at that?' Man certainly cannot, and no power in nature can do that. But why compare the powers and capacities of Allah's creatures with the powers and capacities of the Creator? The first creation-out of nothing-is far more difficult for us to imagine than a second or subsequent process for which there is already a basis. And Allah has power over all things. (36.78)

55:14 - He created man from sounding clay like unto pottery. <sup>5181</sup>

5181 See n. 1966 to xv. 26. The creation of men and Jinns is contrasted. Man was made of sounding clay, dry and brittle like pottery. The Jinn (see next note) was made from a clear flame of fire. Yet each has capacities and possibilities which only Allah's Grace bestows on them. How can they deny Allah's favours? (55.14)

56:57 - t is We Who have created you: why will ye not witness the Truth? <sup>5249</sup>

5249 Man is apt to forget his Creator, and even the fact that he, man, is a created being. The seed of his body, out of which his physical life starts, is not created by man, but by Allah in the process of the unfoldment of the world. Why will not man recognise and bear witness of this fact by a life of obedience to Allah's Law? (56.57)

70:19- Truly man was created very impatient <sup>5688</sup>

5688 Man, according to the Plan of Allah, was to be in the best of moulds (xcv. 4). But in order to fulfil his high destiny he was given free-will to a limited extent. The wrong use of this free-will makes his nature weak (iv. 28), or hasty (xvii. 11), or impatient, as here. That becomes his nature by his own act, but he is spoken of as so created because of the capacities given to him in his creation. (70.19)

36:7 - The Word is proved true against the greater part of them; for they do not believe. <sup>3947</sup>

3947 Cf. vii. 30, and n. 1012; also xvii. 16, and n. 2193. If people deliberately and obstinately refuse "to believe", i.e., to receive guidance and admonition, the result must be that Allah's grace and mercy are withdrawn from them. Their own perversity inevitably blocks up all channels for their correction. (36.7)

36:8 - We have put yokes round their necks right up to their chins so that their heads are forced up (and they cannot see). <sup>3948</sup>

3948 Man's misdeeds inevitably call forth the operation of Allah's Law. The result of man's wilful disobedience is now described in a series of metaphors. (1) Refusal of Allah's Light means less and less freedom of action for man: the yoke of sin is fastened round man's neck, and it gets more and more tightened, right up to the chin. (2) The head is forced up and kept in a stiff position, so that the mind becomes befogged. Moral obliquity taints the intellect. According to the Sanskrit proverb, "When destruction comes near, understanding is turned upside down." According to the Latin proverb, "Whom God wishes to destroy, He first makes demented." In other words, iniquity not only is folly, but leads deeper and deeper into folly, narrowness of vision, and blindness to the finer things of life. (3) This state of deprivation of Grace leads to such a decline in spiritual vitality that the victim can neither progress nor turn back, as explained in the next verse. (36.8)

36:9 - And We have put a bar in front of them and a bar behind them and further We have covered them up; so that they cannot see. <sup>3949</sup>

3949 Their retreat is cut off and their progress is impossible. Further the Light that should come from above is cut off, so that they become totally devoid of any hope, and the last gleam of any spiritual understanding is extinguished in them. (36.9)

36:10 - The same is it to them whether thou admonish them or thou do not admonish them: they will not believe. <sup>3950</sup>

3950 When the stage just described is reached, revelation or spiritual teaching ceases to have any value for them. Why then preach? The answer is given in the verses following. (36.10)

70:20 - Fretful when evil touches him;

70:21 - And niggardly when good reaches him <sup>5689</sup>

5689 In adversity he complains and gets into despair. In prosperity he becomes arrogant and forgets other people's rights and his own shortcomings. Cf. xli. 49-50. (70.21)

75:39 - And of him He made two sexes male and female.

76:2 - Verily We created Man from a drop of mingled sperm in order to try him: so We gave him (the gifts) of Hearing and Sight. <sup>5832</sup>

5832 Mingled: the female ovum has to be fertilised with the male sperm before a new animal can be born. Man as an animal has this humble origin. But he has been given the gift of certain faculties of receiving instruction (typified by Hearing) and of intellectual and spiritual insight (typified by Sight). His life has therefore a meaning: with a certain amount of free-will, he is to be vicegerent on earth (ii. 30). But he must be trained and tried, and that is the whole problem of human life. (76.2)

76:3 - We showed him the Way: whether he be grateful or ungrateful (rests on his will). <sup>5833</sup>

5833 Besides the gift of the faculties, Man has been shown the Way by means of Revelation, through men of the highest spiritual standing. If he is grateful, he will accept Guidance, be of the Righteous, and join the company of the Blessed. If not, he puts chains round himself, thus burdening himself with sin, and gets into the Blazing Fire of Punishment. See next verse. His choice rests on his will. (76.3)

79:27 - What! are ye the more difficult to create of the heaven (above)? (Allah) hath constructed it: <sup>5934</sup>

5934 If man grows arrogant or forgets his accountability to Allah, in his ignorance or thoughtlessness, he is reminded that he is only an insignificant speck in Allah's spacious Creation. All the excellence that man acquires is the gift of Allah. Who has bestowed on him a high Destiny if he fulfils the purpose of his creation: ii. 30-39. Then follows a nature passage, pointing to the glory of the heavens and the earth, and how they are both made to subserve the life of man. (79.27)

95:4 - We have indeed created man in the best of molds <sup>6199</sup>

6199 Taqwim: mould, symmetry, form, nature, constitution. There is no fault in Allah's creation. To man Allah gave the purest and best nature, and man's duty is to preserve the pattern on which Allah has made him: xxx. 30. But by making him vicegerent, Allah exalted him in posse even higher than the angels, for the angels had to make obeisance to him (ii. 30-34, and n. 48). But man's position as vicegerent also gives him will and discretion, and if he uses them wrongly he falls even lower than the beasts. See next note. (95.4)

90:4 - Verily We have created Man into toil and struggle. <sup>6133</sup>

6133 Cf. "Man is born unto troubles as the sparks fly upward" (Job, v. 7); "For all his days are sorrows, and his travail grief" (Ecclesiastes, ii. 23). Man's life is full of sorrow and vexation; but our text has a different shade of meaning: man is born to strive and struggle; and if he suffers from hardships, he must exercise patience, for Allah will make his way smooth for him (lxv. 7; xciv. 5-6). On the other hand no man should boast of worldly goods or worldly prosperity (see verses 5-7 below). (90.4)

67:2 - He Who created Death and Life that He may try which of you is best in deed: and He is the Exalted in Might Oft-Forgiving <sup>555655575558</sup>

5556 "Created Death and Life." Death is here put before Life, and it is created. Death is therefore not merely a negative state. In ii. 28 we read: "Seeing that ye were without life (literally, dead), and He gave you life: then will He cause you to die, and will again bring you to life; and again to Him will ye return." In liii. 44, again, Death is put before Life. Death, then, is (1) the state before life began, which may be non-existence or existence in some other form: (2) the state in which Life as we know it ceases, but existence does not cease; a state of Barzakh (xxiii. 100), or Barrier or Partition, after our visible Death and before Judgment; after that will be the new Life, which we conceive of under the term Eternity. (67.2)

5557 Creation, therefore, is not in mere sport, or without a purpose with reference to man. The state before our present life, or the state after, we can scarcely understand. But our present Life is clearly given to enable us to strive by good deeds to reach a nobler state. (67.2)

5558 All this is possible, because Allah is so Exalted in Might that He can perfectly carry out His Will and Purpose, and that Purpose is Love, Mercy, and Goodness to His creatures. (67.2)

76:1 - Has there not been over Man a long period of Time when he was nothing--(not even) mentioned? <sup>58305831</sup>

5830 The undoubted fact is mentioned in the form of a question, to get the assent of man. It is certain that the physical world existed long before man was ever heard of or mentioned, as geological records prove. It is also true that the world existed long before man came on the scene: see ii. 30-31. Man is here taken in a generic sense. (76.1)

5831 Dahr is Time as a whole, or for a long period. (76.1)

## MAN – TRIED & TESTED::

2:155 - Be sure We shall test you with something of fear and hunger some loss in goods or lives or the fruits (of your toil) but give glad tidings to those who patiently persevere. <sup>159</sup>

159 The glad tidings are the blessings of God in ii. 157 or (which is the same thing) the promise in ii. 153 that God will be with them. (2.155)

3:186 - Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly hear much that will grieve you from those who received the Book before you and from those who worship many gods. But if ye persevere patiently and guard against evil then that will be a determining factor in all affairs. <sup>493</sup>

493 Not wealth and possessions only (or want of them), are the means of our trial. All our personal talents, knowledge, opportunities, and their opposites, in fact everything that happens to us and makes up our personality is a means of our testing. So is our Faith: we shall have to put up for it many insults from those who do not share it. (3.186)

10:19 - Mankind was but one nation but differed (later). Had it not been for a word that went forth before from thy Lord their differences would have been settled between them. <sup>14061407</sup>

1406 Cf. ii 213. All mankind was created one, and Allah's Message to mankind is in essence one, the Message of Unity and Truth. But as selfishness and egotism got hold of man, certain differences sprang up between individuals, races, and nations, and in His infinite Mercy He sent them messengers and messages to suit their varying mentality, to test them by His gifts, and stir them up to emulation in virtue and piety (v. 48). (10.19)

1407 Cf. vi. 115. ix 40, and iv. 171. "Word" is the Decree of Allah, the expression of His Universal Will or Wisdom in a particular case. When men began to diverge from one another (see last note), Allah made their very differences subserve the higher ends by increasing their emulation in virtue and piety, and thus pointing back to the ultimate Unity and Reality. (10.19)

29:2 - Do men think that they will be left alone on saying "We believe" and that they will not be tested? <sup>3423</sup>

3423 Mere lip profession of Faith is not enough. It must be tried and tested in the real turmoil of life. The test will be applied in all kinds of circumstances, in individual life and in relation to the environment around us, to see whether we can strive constantly and put Allah above Self. Much pain, sorrow, and self-sacrifice may be necessary, not because they are good in themselves, but because they will purify us, like fire applied to a goldsmith's crucible to burn out the dross. (29.2)

64:15 - Your riches and your children may be but a trial: but in the Presence of Allah is the highest Reward. <sup>5496</sup>

5496 Children may be a "trial" in many senses: (1) their different ways of looking at things may cause you to reflect, and to turn to the highest things of eternal importance; (2) their relationship with you and with each other may confront you with problems far more complicated than those in separate individual lives, and thus become a test of your own strength of character and sense of responsibility; (3) their conflict with your ideals (see n. 5494 above) may vex your spirit, but may at the same time search out your fidelity to Allah; and (4) their affection for you and your affection for them, may be a source of strength for you if it is pure, just as it may be a danger if it is based on selfish or unworthy motives. So also riches and worldly goods have their advantages as well as dangers. (64.15)

86:9 - The Day that (all) things secret will be tested.

89:15 - Now as for man when his Lord trieth him giving him honor and gifts then saith he (puffed up) "My Lord hath honored me." <sup>6119</sup>

6119 Contrast with Allah's justice and watchful care, man's selfishness and pettiness. Allah tries us both by prosperity and adversity: in the one we should show humility and kindness; and in the other patience and faith. On the contrary, we get puffed up in prosperity and depressed in adversity, putting false values on this world's goods. (89.15)

89:16 - But when He trieth him restricting his subsistence for him t

## MAN – WARNINGS / ADVICE:

**C.250 - Man can ascend to the Presence of Allah**

But by gradual Ways and in process of Time.

But what is Time? A day is as fifty

Thousand years, on two different planes.

What seems near is far, and what seems far is near.

So will be Judgement, when things as we know them

Will be transformed completely in a world

All new. Evil will come to its own,

Whatever its masks in this transitory world.

And good will surely reach its goal.

The good life is patient, in prayer

And well-doing, Faith and the earnest search

For the good Pleasure of Allah, purity and probity.

These are the paths to the Heights and the Gardens

Of Bliss. No evil can enter there:

For the evil are other ways, leading

By steep descent to dark ignominy!

**7:27** - O ye children of Adam! let not satan seduce you in the same manner as he got your parents out of the garden stripping them of their raiment to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends (only) to those without faith. <sup>1009</sup>

1009 That is, by fraud and deceit, by putting you off your guard and telling lies. Adam's story here becomes an introduction to the later religious history of mankind: vii. 20-22. In the Garden, Satan's deceit stripped off their raiment of honour and innocence. In this life on a lower plane he seeks to strip us of the raiment of righteousness. And he can take up positions on a vantage ground of worldly power or influence or riches, in which he and his confederates are not seen in their true colours. They may assume a fair-seeming disguise of disinterested friendship or high motives of patriotism or public spirit, or loyalty to ancestors, when beneath it there is nothing but spite and selfishness. (7.27)

**4:1** - O mankind! reverence your Guardian-Lord Who created you from a single person created of like nature his mate and from them twain scattered (like seeds) countless men and women; reverence Allah through Whom ye demand your mutual (rights) and (reverence) the wombs (that bore you): for Allah ever watches over you. <sup>504505506</sup>

504 Nafs may mean: (1) soul; (2) self; (3) person, living person; (4) will, good pleasure, as in iv. 4 below. Minha: I follow the construction suggested by Imam Razn. The particle min would then suggest here a species, a nature, a similarity. The pronoun ha refers of course to Nafs. (4.1)

505 All our mutual rights and duties are referred to Allah. We are His creatures: His Will is the standard and measure of Allah; and our duties are measured by our conformity with His Will. "Our wills are ours, to make them Thine," says Tennyson (In Memoriam). Among ourselves (human beings) our mutual rights and duties arise out of Allah's Law, the sense of Right that is implanted in us by Him. (4.1)

506 Among the most wonderful mysteries of our nature is that of sex. The unregenerate male is apt, in the pride of his physical strength, to forget the all-important part which the female plays in his very existence, and in all the social relationships that arise in our collective human lives. The mother that bore us must ever have our reverence. The wife, through whom we enter parentage, must have our reverence. Sex, which governs so much of our physical life, and has so much influence on our emotional and higher nature, deserves not our fear, or our contempt, or our amused indulgence, but our reverence in the highest sense of the term. With this fitting introduction we enter on a discussion of women, orphans, and family relationships. (4.1)

**4:58** - Allah doth command you to render back your trusts to those to whom they are due; and when ye judge between man and man that ye judge with justice: verily how excellent is the teaching which He giveth you! for Allah is He who heareth and seeth all things.

**11:118** - If thy Lord had so willed He could have made mankind one People: but they will not cease to dispute <sup>1622</sup>

1622 Cf. x. 19. All mankind might have been one. But in Allah's Plan man was to have a certain measure of free-will, and this made difference inevitable. This would not have mattered if all had honestly sought Allah. But selfishness and moral wrong came in, and people's disputations became mixed up with hatred, jealousy, and sin, except in the case of



those who accepted Allah's grace, which saved them. The object of their creation was to raise them up spiritually by Allah's grace. But if they will choose the path of evil and fall into sin, Allah's decree must be fulfilled, and His justice will take its course. In the course of that justice Hell will be filled with men and jinns, such is the number of those who go astray. (11.118)

16:97 - Whoever works righteousness man or woman and has faith verily to him will We give a new life a life that is good and pure and We will bestow on such their reward according to the best of their actions. <sup>21372138</sup>

2137 Faith, if sincere, means right conduct. When these two confirm each other, Allah's grace transforms our life. Instead of being troubled and worried, we have peace and contentment; instead of being assailed at every turn by false alarms and the assaults of evil, we enjoy calm and attain purity. The transformation is visible in this life itself, but the "reward" in terms of the Hereafter will be far beyond our deserts. (16.97)

2138 The same ending as in the previous verse deepens the overall effect bringing home the message forcefully and beautifully. The argument is completed and rounded off. (16.97)

17:11 - The prayer that man should make for good he maketh for evil: for man is given to hasty (deeds). <sup>2184</sup>

2184 Man in his ignorance or haste mistakes evil for good, and desires what he should not have. The wise and instructed soul has patience and does not put its own desires above the wisdom of Allah. He receives with contentment the favours of Allah, and prays to be rightly guided in his desires and petitions. (17.11)

17:67 - When distress seizes you at sea those that ye call upon besides Himself leave you in the lurch! But when He brings you back safe to land ye turn away (from Him). Most ungrateful is man! <sup>2262</sup>

2262 Against Allah's gracious gifts and mercies is contrasted man's ingratitude. In danger he remembers Allah, the One True God, but relapses into his own fancies when the danger is past. Cf. also x. 22-23. (17.67)

29:8 - We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge obey them not. Ye have (all) to return to Me and I will tell you (the truth) of all that ye did. <sup>34303431</sup>

3430 That is, no certainty. In matters of faith and worship, even parents have no right to force their children. They cannot and must not hold up before them any worship but that of the One True God. (29.8)

3431 Children and parents must all remember that they have all to go before Allah's tribunal, and answer, each for his own deeds. In cases where one set of people have lawful authority over another set of people (as in the case of parents and children), and the two differ in important matters like that of Faith, the latter are justified in rejecting authority: the apparent conflict will be solved when the whole truth is revealed to all eyes in the final Judgment. (29.8)

30:33 - When trouble touches men they cry to their Lord turning back to Him in repentance: but when He gives them a taste of Mercy as from Himself behold some of them pay part-worship to other gods besides their Lord. <sup>3545</sup>

3545 Cf. x. 12. It is trouble, distress, or adversity that makes men realize their helplessness and turns their attention back to the true Source of all goodness and happiness. But when they are shown special Mercy-often more than they deserve-they forget themselves and attribute it to their own cleverness, or to the stars, or to some false ideas to which they pay court and worship, either to the exclusion of Allah or in addition to the lip-worship which they pay to Allah. Their action in any case amounts to gross ingratitude; but in the circumstances it looks as if they had gone out of their way to show ingratitude. (30.33)

31:33 - O mankind! do your duty to your Lord and fear (the coming of) a Day when no father can avail aught for his son nor a son avail aught for his father. Verily the promise of Allah is true: let not then this present life deceive you nor let the Chief Deceiver deceive you about Allah. <sup>36233624</sup>

3623 On the Day of Reckoning no one can help another. The most loving father cannot help his son or be a substitute for him, and vice versa. Each will have his own personal responsibilities. (31.33)

3624 The Chief Deceiver is Satan. It may make us forget that Time is fleeting and delude us by suggesting that the Reckoning may not come, whereas it is certain to come, because Allah's promise is true. We must not play with Time nor be deceived by appearances. The Day may come to-day or to-morrow or when we least expect it. (31.33)

46:15 - We have enjoined on man Kindness to his parents: in pain did his mother bear him and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length when he reaches the age of full strength and attains forty years he says "O my Lord! grant me that I may be grateful for Thy favor which Thou hast bestowed upon me and upon both my parents and that I may work righteousness such as Thou mayest approve;



and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam." 478947904791

4790 In xxxi. 14 the time of weaning was stated to be at the age of two years, i.e., 24 months. See also ii. 233. That leaves six months as the minimum period of human gestation after which the child is known to be viable. This is in accordance with the latest ascertained scientific facts. The average period is 280 days, or ten times the inter-menstrual period, and of course the average period of weaning is much less than 24 months. The maximum period of breast-feeding (2 years) is again in accordance with the time that the first dentition is ordinarily completed in a human child. The lower milk incisors in the centre come out between the 6th and 9th months; then come out the milk teeth at intervals, until the canines appear. The second molars come out at about 24 months, and with them the child has a complete apparatus of milk teeth. Nature now expects him to chew and masticate and be independent of his mother's milk completely. On the other hand it hurts the mother to feed from the breast after the child has a complete set of milk teeth. The permanent teeth begin at the sixth year, and the second molars come at 12 years. The third molars are the wisdom teeth, which may appear at 18 to 20 years, or not at all. (46.15)

4791 The age of full strength (ashudd) is held to be between 18 and 30 or 32. Between 30 and 40 the man is in his best manhood. After that he begins to look to his growing issue, and rightly commends the new generation to Allah. Perhaps his spiritual faculties also gain the upper hand after 40. (46.15)

65:7 - Let the man of means spend according to his means: and the man whose resources are restricted let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty Allah will soon grant relief. 5520

5520 We must trust in Allah, and do whatever is possible for us in the interests of the young life for which we are responsible. We must not be frightened by difficulties. Allah will give us relief and provide a solution if we act with honest integrity. Cf. xciv. 5-6. (65.7)

75:3 - Does man think that We cannot assemble his bones? 5811

75:5 - But man wishes to do wrong (even) in the time in front of him. 5813

76:30 - But ye will not except as Allah wills; for Allah is full of Knowledge and Wisdom. 5861

5861 Man in himself is weak; he must seek Allah's Grace; without it he can do nothing; with it he can do all, For Allah knows all things, and His wisdom comprehends the good of all. (76.30)

80:17 - Woe to man! what hath made him reject Allah?

82:6 - **O man! what has seduced thee from thy Lord Most Beneficent?**

84:6 - O thou man! verily thou art ever toiling on towards the Lord painfully toiling but thou shalt meet Him. 6036

6036 This life is ever full of toil and misery, if looked at as empty of the Eternal Hope which Revelation gives us. Hence the literature of pessimism in poetry and philosophy which thinking minds have poured forth in all ages, when that Hope was obscured to them. "Our sweetest songs are those that tell of saddest thought." "To each his suffering; all are men condemned alike a groan!" It is the noblest men that have to "scorn delights and live laborious days" in this life. The good suffer on account of their very goodness: the evil on account of their Evil. But the balance will be set right in the end. Those that wept shall be made to rejoice, and those that went about thoughtlessly rejoicing, shall be made to weep for their folly. They will all go to their account with Allah and meet Him before His Throne of Judgment. (84.6)

84:19 - Ye shall surely travel from stage to stage. 6047

6047 Man travels and ascends stage by stage. In lxvii. 3 the same word in the form tibatqan was used of the heavens, as if they were in layers one above another. Man's spiritual life may similarly be compared to an ascent from one heaven to another. (84.19)

86:5 - Now let man but think from what he is created!

95:6 - Except such as believe and do righteous deeds: for they shall have a reward unailing.

103:3 - Except such as have Faith and do righteous deeds and (join together) in the mutual teaching of Truth and of Patience and Constancy. 62646265

6264 Faith is his armour, which wards off the wounds of the material world; and his righteous life is his positive contribution to spiritual ascent. (103.3)

6265 If he lived only for himself, he would not fulfil his whole duty. Whatever good he has, especially in moral and spiritual life, he must spread among his brethren, so that they may see the Truth and stand by it in patient hope and unshaken constancy amidst all the storm and stress of outer life. For he and they will then have attained Peace within. (103.3)

104:41 - If they charge thee with falsehood say: "My work to me and yours to you! Ye are free from responsibility for what I do and I for what ye do!" 1433

- 1433 When the Prophet of Allah is rejected and charged with falsehood, he does not give up his work, but continues to teach and preach his Message. He can well say to those who interfere with him: "Mind your own business: supposing your charge against me is true, you incur no responsibility: I have to answer for it before Allah: and if I do my duty and deliver my Message, your rejection does not make me liable for your wrong-doing: you will have to answer before Allah." (10.41)

10:57 - O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts and for those who believe a Guidance and a Mercy. <sup>1446</sup>

- 1446 Those who do wrong have a disease in their hearts, which will cause their spiritual death. Allah in His Mercy declares His Will to them, which should direct their lives and provide a healing for their spiritual disease. If they accept Faith, the remedy acts; they find themselves in right guidance and receive Allah's forgiveness and mercy. Surely those are far better gifts than material advantages, wealth, or possessions. (10.57)

3:14 - Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (to return to). <sup>354</sup>

- 354 The pleasures of this world are first enumerated: women for love; sons for strength and pride; hoarded riches, which procure all luxuries; the best and finest pedigree horses; cattle, the measure of wealth in the ancient world, as well as the means and symbols of good farming in the modern world; and broad acres of well-tilled land. By analogy, we may include, for our mechanized age, machines of all kinds, -tractors, motor-cars, aeroplanes, the best internal-combustion engines, etc., etc. In "heaped-up hoards of gold and silver," the Arabic word translated hoards is *qunatir* plural of *qintar*, which literally means a Talent of 1.200 ounces of gold. (3.14)

20:130 - Therefore be patient with what they say and celebrate (constantly) the praises of thy Lord before the rising of the sun and before its setting; yea celebrate them for part of the hours of the night and at the sides of the day: that thou mayest have (spiritual) joy. <sup>26542655</sup>

- 2654 All good men must be patient with what seems to them evil around them. That does not mean that they should sit still and do nothing to destroy evil; for the fight against evil is one of the cardinal points in Islam. What they are told is that they must not be impatient: they must pray to Allah and commune with Him, so that their patience and faith may be strengthened, and they may be able the better to grapple with evil. For they thus not only get strength in this world but pleasure of Allah in the Hereafter as well. (20.130)

- 2655 *Taraf*, plural *atraf*, may mean sides, ends, extremities. If the day be compared to a tubular figure standing erect, the top and bottom are clearly marked, but the sides are not so clearly marked: they would be *atraf* (plural), not *tarafain* (dual). Now the prayer before sunrise is clearly *Fajr*; that before sunset is *Asr*: "part of the hours of the night" would indicate *Magrib* (early night, just after sunset), and *Isha*, before going to bed. There is left *Zuhr*, which is in the indefinite side or middle of the day: it may be soon after the sun's decline from noon, but there is considerable latitude about the precise hour. The majority of Commentators interpret in favour of the five Canonical prayers, and some include optional prayers. But I think the words are even more comprehensive. A good man's life is all one sweet Song of Praise to Allah. (20.130)

12:105 - And how many Signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them! <sup>1788</sup>

- 1788 Not only can we learn through Scripture of the working of Allah's providence in human history and the history of individual souls. His Signs are scattered literally throughout nature-throughout Creation-for all who have eyes to see. And yet man is so arrogant that he turns away his very eyes from them! (12.105)

## MAN - / TROUBLES:

### C.270 - Man is made for toil and struggle:

Let him not boast of ease and wealth.  
He will be called to account for all his doings.  
Let him use his God given faculties and tread  
The steep path that leads to Heaven's Heights:  
The steps thereto are Love, unselfish Love,  
Given freely to Allah's creatures – all those  
In need- - and Faith in Allah, and Patience  
Joined with self-restraint and kindness.  
Thus only can we reach the ranks  
Of the blest Companions of the Right Hand!

10:12 - When trouble toucheth a man he crieth unto Us (in all postures) lying down on his side or sitting or standing. But when We have solved his trouble he passeth on his way as if he had never

cried to Us for a trouble that touched him! Thus do the deeds of transgressors seem fair in their eyes!  
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1399 Not only do men fail to use their respite: even those who have a superficial belief in Allah call on Him in their trouble but forget Him when He has relieved their trouble. Their Faith is not strong enough to make them realise that all good proceeds from Allah. But in moments of trouble they use every position, literally and figuratively, to appeal to Him. (10.12)

1400 Those without Faith are selfish, and are so wrapped up in themselves that they think every good that comes to them is due to their own merits or cleverness. That is itself a cause of their undoing. They do not see their own faults. (10.12)

4:72 - There are certainly among you men who would tarry behind: if a misfortune befalls you, They say: "Allah did favor us in that we were not present among them." 589

589 The doubter detaches himself in thought and action from the community. If the general body has a reverse, he blesses Allah that he was not among them, instead of being ashamed of himself for desertion. If the general body wins a success, he does not rejoice for the common cause, but only regrets for himself that he was not there to share in the glory and the gains! (4.72)

10:44 - Verily Allah will not deal unjustly with man in aught: it is man that wrongs his own soul. 1435

1435 Allah cannot be blamed for man's evil, nor will He deal unjustly with man. He has given him faculties and means of guidance. If man goes wrong, it is because he wrongs himself. (10.44)

11:9 - If We give man a taste of mercy from Ourselves and then withdraw it from him behold! he is in despair and (falls into) blasphemy. 1506

1506 He does not realise that some kinds of chastening are good for discipline and the training of our spiritual faculties. (11.9)

16:61 - If Allah were to punish men for their wrongdoing He would not leave on the (earth) a single living creature: but He gives them respite for a stated term: when their term expires they would not be able to delay (the punishment) for a single hour just as they would not be able to anticipate it (for a single hour). 2087

2087 Allah's decree works without fail. If He were to punish for every wrong or shortcoming, not a single living creature on earth would escape punishment. But in His infinite mercy and forgiveness, He gives respite: He provides time for repentance. If the repentance is forthcoming. Allah's Mercy is forthcoming without fail, if not, the punishment comes inevitably on the expiry of the Term. The sinner cannot anticipate it by an insolent challenge, nor can he delay it when the time arrives. Let him not think that the respite given him may mean that he can do what he likes, and that he can escape scot-free from the consequences. (16.61)

17:13 - Every man's fate We have fastened on his own neck: on the Day of Judgment We shall bring out for him a scroll which he will see spread open. 21872188

2187 Fate: Tair, literally a bird, hence an omen, an evil omen, fate. Cf. xxxvi. 19. The Arabs, like the ancient Romans, sought to read the mysteries of human fate from the flight of birds. And many of us in our own day seek to read our future fortunes by similar superstitions. We read in the previous verse that there are Signs of Allah, but they are not meant to subserve the vulgar purpose of disclosing our future destiny in a worldly sense. They are meant for quite other purposes, as we have explained. Our real fate does not depend upon birds or omens or stars. It depends on our deeds; good or evil, and they hang round our necks. (17.13)

2188 These deeds, good or evil, will be embodied in a scroll which will be quite open to us in the light of the Day of Judgment, however much we may affect to be ignorant of it now or waste our energies in prying into mysteries that do not concern us. (17.13)

23:15 - After that at length ye will die. 2875

23:16 - Again on the Day of Judgment will ye be raised up.

33:4 - Allah has not made for any man two hearts in his (one) body: nor has He made your wives whom ye divorce by Zihar your mothers: nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth and He shows the (right) Way. 366936703671

3669 "Two hearts in his (one) breast": two inconsistent attitudes: such as serving Allah and Mammon; or subscribing to both Truth and Superstition; or hypocritically pretending one thing and intending another. Such a thing is against Allah's Law and Will. Apart from the condemnation of general hypocrisy, two pagan customs of the Times of Ignorance are mentioned, and their iniquity pointed out. See the notes 3670 and 3671. (33.4)

3670 This was an evil Arab custom. He pronounced words importing that she was like his mother. See also lviii. 1-5. where this is condemned in the strongest terms and punishment is provided for it. A man sometimes said such words in a fit of anger; they did not affect him, but they degraded her position. (33.4)

3671 If a man called another's son "his son", it might create complications with natural and normal relationships if taken too literally. It is pointed out that it is only a facon de parler in men's mouths, and should not be taken literally. The truth is the truth and cannot be altered by men's adopting "sons". "Adoption" in the technical sense is not allowed in Muslim Law. Those who have been "wives of your sons proceeding from your loins" are within the Prohibited Degrees of marriage; iv. 23: but this does not apply to "adopted" sons. (33.4)

39:8 - When some trouble toucheth man he crieth unto his Lord turning to Him in repentance: but when He bestoweth a favor upon him as from Himself (man) doth forget what he cried and prayed for before and he doth set up rivals unto Allah thus misleading others from Allah's Path. Say "Enjoy thy blasphemy for a little while: verily thou art (one) of the Companions of the Fire!" 42564257

4256 Cf. x. 12. Trouble and adversity often bring a man to his bearings. But if he is not firm and constant, he forgets the lessons which life is meant to teach him. As soon as he gets a little prosperity, he forgets that it is from Allah, and attributes it to something which may only be a secondary cause, e.g., his own efforts or the Powers of Nature, or something which he has invented and made into a god, e.g., idols or fate. Allah is the Ultimate Cause of all things. To set up rivals to him in this way is not only wrong and degrading to the false worshipper himself, but misleads countless ignorant people, who may not be able to make allowances for the figures of speech or the symbolism by which subtler minds can explain away falsehoods. (39.8)

4257 Those who practise and those who teach evil and blasphemy may seem to flourish in this world. But their satisfaction will be of very short duration. They are treading all the while the Path that leads to the Fire of Perdition. (39.8)

39:49 - Now when trouble touches man he cries to Us; but when We bestow a favor upon him as from Ourselves he says "This has been given to me because of a certain knowledge (I have)!" Nay but this is but a trial but most of them understand not! 431843194320

4318 Cf. xxx. 33 and n. 3545. (39.49)

4319 Cf. xxxix. 8 above. (39.49)

4320 Cf. xxxviii. 78, and n. 3408. Prosperity may be a trial as much as adversity. (39.49)

41:49 - Man does not weary of asking for good (things) but if ill touches him he gives up all hope (and) is lost in despair. 4521

4521 Not only is man prone to doubts and speculations in matters beyond his ken, thus disturbing the even tenor of his spiritual life: he is apt to run into opposite extremes in his daily experiences in this life. He is always hankering after the good things of this life. They are not all good for him. If he receives a little check, even though it may be to bring him to his bearings and turn his thoughts to higher things, he is apt to fall into despair. (41.49)

21:37 - Man is a creature of haste: soon (enough) will I show you My Signs: then ye will not ask Me to hasten them! 2699

2699 Haste is in the very bone and marrow of man. If he is granted respite for his own sake, in order that he may have a further chance of repentance and coming back to Allah, he says impatiently and incredulously: "Bring on the Punishment quickly, that I may see if what you say is true!" Alas, it is too true! When the Punishment actually comes near and he sees it, he will not want it hastened. He will want more time and further delay! Poor creature of haste! (21.37)

## MAN / HOUR OF JUDGEMENT:

75:10 - That Day will Man say "Where is the refuge?"

75:13 - That Day will man be told (all) that he put forward and all that he put back. 5818

5818 All good and bad deeds, positive and negative, i.e., all sins of commission and omission, and all the good that a man did and all the evil that he omitted, all the influence that he radiated before him and all that he left behind him. (75.13)

75:14 - Nay man will be evidence against himself 5819

5819 Cf. xxiv. 24, and n. 2976: "On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions. " It is not what a man says about himself, or what others say of him, that determines judgment about him. It is what he is in himself. His own personality betrays him or commends him. (75.14)

75:15 - Even though he were to put up his excuses.

75:20 - Nay (ye men!) but ye love the fleeting life 5821

5821 Cf. xxi. 37. Man loves haste and things of haste. For that reason he pins his faith on transitory things that come and go, and neglects the things of lasting moment, which come slowly, and whose true import will only be fully seen in the Hereafter. (75.20)

75:21 - And leave alone the Hereafter.

75:26 - Yea when (the soul) reaches to the collar-bone (in its exit) <sup>5823</sup>

5823 A symbolic picture of the agony of death. (75.26)

75:28 - And he will conclude that it was (the Time) of Parting; <sup>5824</sup>

5824 He=the dying man, whose soul is referred to in verse 26 above. (75.28)

75:29 - And one leg will be joined with another: <sup>5825</sup>

5825 When the soul has departed, the legs of the dead body are placed together in position, in preparation for the rites preliminary to the burial. Saq (literally, leg) may also be taken metaphorically to mean a calamity: calamity will be joined to calamity for the poor departed sinner's soul, as his life-story in this world is now done. Willy-nilly, he will now have to go before the Throne of Judgment. (75.29)

75:30 - That Day the Drive will be (all) to thy Lord!

75:31 - So he gave nothing in charity nor did he pray! <sup>5826</sup>

5826 His indictment in this and the succeeding verse consists of four counts: (1) he neglected prayer; (2) he neglected charity; (3) he rejected Truth; and (4) he turned away. In lxxiv. 43-46, the four counts are (1) neglecting prayer; (2) neglecting charity; (3) talking vanities; (4) denying the Day of Judgment; see n. 5803, Nos. (1) and (2) are identical in both places, and Nos. (3) and (4) are analogous. Rejecting the truth is equivalent to talking vanities and making an alliance with falsehoods. Denying the Day of Judgment means behaving as if no account was to be given of our actions, i.e., turning away from right conduct. An additional touch is found here in verse 33. See next note. (75.31)

75:32 - But on the contrary He rejected Truth and turned away!

75:34 - Woe to thee (O man!) yea woe!

75:35 - Again woe to thee (O man!) yea woe!

75:36 - Does Man think that he will be left uncontrolled (without purpose)? <sup>5828</sup>

5828 Sudan: has many implications: (1) uncontrolled, free to do what he likes; (2) without any moral responsibility; not accountable for his actions; (3) without a purpose, useless; (4) forsaken. (75.36)

86:10 - (Man) will have no power and no helper. <sup>6073</sup>

6073 In that new world, all our actions, motives, thoughts, and imaginings of this life, however secret, will be brought into the open, and tested by the standards of absolute Truth, and not by false standards of custom, prejudice, or partiality. In that severe test, any adventitious advantages of this life will have no strength or force whatever, and cannot help in any way. (86.10)

89:17 -Nay nay! but ye honor not the orphans! <sup>6121</sup>

6121 Even at our own valuation, if we are favoured with superfluities, do we think of the fatherless children, or the struggling poor? On the contrary, too many men are but ready to embezzle the helpless orphan's inheritance, and to waste their own substance in worthless riot instead of supplying the people's real needs. (89.17)

89:18 -Nor do ye encourage one another to feed the poor! <sup>6122</sup>

89:19 - And ye devour inheritance all with greed. <sup>6123</sup>

89:20 - And ye love wealth with inordinate love!

89:21 - Nay! when the earth is pounded to powder <sup>6124</sup>

89:22- And thy Lord cometh and His angels rank upon rank

89:23 - And Hell that Day is brought (face to face) on that Day will man remember but how will that remembrance profit him? <sup>6125</sup>

6122 Kindness and generosity set up standards which even worldly men feel bound to follow out of social considerations even if they are not moved by higher motives. But the wicked find plausible excuses for their own hard-heartedness, and by their evil example choke up the springs of charity and kindness in others. (89.18)

6123 Inheritance is abused in two ways. (1) Guardians and trustees for the inheritance of minors or women or persons unable to look after their own interests should fulfil their trusts with even more care than they devote to their own interests. Instead of that they selfishly "devour" the property. (2) Persons who inherit property in their own rights should remember that in that case, too, it is a sacred trust. They must use it for the purposes, objects, and duties which they also inherit. It gives them no licence to live in idleness or waste their days in riotous show. (89.19)



6124 Our attention is now called to the Day of Reckoning. Whether we failed to respect the rights of the helpless here or actually suppressed those rights in our mad love for the good things of this life, we shall have to answer in the realm of Reality. This solid earth, which we imagine to be so real, will crumble to powder like dust before the real Presence, manifested in glory. (89.21)

6125 The Retribution will at last come, and we shall realise it in our inmost being, all the illusions of this fleeting world having been swept away. Then we shall remember, and wish, too late, that we had repented. Why not repent now? Why not bring forth the fruits of repentance now, as a preparation for the Hereafter? (89.23)

89:24 - He will say: "Ah! would that I had sent forth (Good Deeds) for (this) my (Future) Life."

89:25- For that Day His Chastisement will be such as none (else) can inflict <sup>6126</sup>

89:26 - And His bonds will be such as none (other) can bind.

89:27 - (To the righteous soul will be said:) "O (thou) soul in (complete) rest and satisfaction! <sup>6127</sup>

89:28 - "Come back thou to thy Lord well pleased (thyself) and well-pleasing unto Him! <sup>6128</sup>

89:29 - "Enter thou then among my Devotees!

89:30 - "Yea enter thou my Heaven"! <sup>6129</sup>

6126 "Chastisement" in this verse and the "binding in bonds" in the next verse are two distinct phases of the Penalty. "Chastisement" involves pain and agony, such as cannot be imagined anywhere else, or from any other source, for it touches our inmost soul and cannot be compared with anything our bodies may suffer or others may inflict. "Bonds" imply confinement, want of freedom, the closing of a door which was once open but which we deliberately passed by. We see that others accepted in faith and entered that door. This shutting out of what might have been is worse than any other bonds or confinement we can imagine, and may be worse than actual chastisement. (89.25)

6127 The righteous enter into their inheritance and receive their welcome with a title that suggests freedom from all pain, sorrow, doubt, struggle, disappointment, passion, and even further desire; at rest, in peace; in a state of complete satisfaction. In Muslim theology, this stage of the soul is the final stage of bliss. The unregenerate human soul, that seeks its satisfaction in the lower earthly desires, is the Ammara (xii. 53). The self-reproaching soul that feels conscious of sin and resists it is the Lawwama (lxxv. 2, and n. 5810). (89.27)

6128 Note that Evil finds itself isolated, and cries out in lonely agony (verse 24), while Good receives a warm welcome from the Lord of Goodness Himself, also that it is the soul which enters heaven, and not the gross body which perishes. (89.28)

6129 The climax of the whole is: "Enter My Heaven!" Men may have imagined all kinds of heaven before, and many types are used in the sacred Word itself. But nothing can express the reality itself better than "My Heaven"-Allah's own Heaven! May we reach it through Allah's grace! (89.30)

90:5 - Thinketh he that none hath power over him? <sup>6134</sup>

6134 See the end of last note. If a man has wealth, influence, or power, he should not behave as if it is to last for ever, or as if he has no responsibility for his acts and can do what he likes. All his gifts and advantages are given to him for trial. Allah, Who bestowed them on him, can take them away, and will do so if man fails in his trial. (90.5)

95:5 - Then do We abase him (to be) the lowest of the low <sup>6200</sup>

6200 This verse should be read with the next. If man rebels against Allah, and follows after evil, he will be abased to the lowest possible position. For Judgment is sure. Those who use their faculties aright and follow Allah's Law will reach the high and noble destiny intended for them. That reward will not be temporary, but unailing. (95.5)

96:5 - Taught man that which he knew not. <sup>6207</sup>

6207 Allah teaches us new knowledge at every given moment. Individuals learn more and more day by day; nations and humanity at large learn fresh knowledge at every stage. This is even more noticeable and important in the spiritual world. (96.5)

96:6 - Nay but man doth transgress all bounds <sup>6208</sup>

6208 All our knowledge and capacities come as gifts from Allah. But man, in his inordinate vanity and insolence, mistakes Allah's gifts for his own achievements. The gifts may be strength or beauty, wealth, position, or power, or the more subtle gifts of knowledge or talents in individuals, or Science, or Art, or Government, or Organisation for mankind in general. (96.6)

100:6 - Truly Man is to his Lord ungrateful; <sup>6246</sup>

6246 Man, i.e., unregenerate man, in contrast to those who receive guidance and wage unceasing war with Evil, is ungrateful to his Lord and Cherisher, Him Who created him and sustains him, and sends His blessings and favours at all times. The ingratitude may be shown by thoughts, words, and deeds, by forgetting or denying Allah and His goodness, by misusing His gifts, or by injustice to His creatures. (100.6)



### 103:2 - Verily Man is in loss <sup>6263</sup>

6263 If life be considered under the metaphor of a business bargain, man, by merely attending to his material gains, will lose. When he makes up his day's account in the afternoon, it will show a loss. It will only show profit if he has Faith, leads a good life, and contributes to social welfare by directing and encouraging other people on the Path of Truth and Constancy. (103.2)

## MAN / ANGELS:

50:17 - Behold two (guardian angels) appointed to learn (his doings) learn (and note them) one sitting on the right and one on the left. <sup>4953</sup>

4953 Two angels are constantly by him to note his thoughts, words, and actions. One sits on the right side and notes his good deeds and the other on the left, to note his bad deeds; corresponding to the Companions of the Right and the Companions of the Left mentioned in Ivi. 27 and 41. (50.17)

50:18 - Not a word does he utter but there is a sentinel by him ready (to note it). <sup>4954</sup>

4954 Then each "word" spoken is taken down by a guardian (raqib). This has been construed to mean that the guardian only records words, not thoughts which are not uttered. Thoughts may be forgiven if not uttered, and still more if they do not issue in action. At the stage at which we clothe a thought in words, we have already done an action. The Recorders mentioned in the last verse make a complete Record, in order to supply motives and springs of action, which will affect the degrees or status in the Hereafter. The three together, individuals or kinds, make the honourable Recorders, Kiraman Katibin, (plural, not dual number) mentioned in Ixxii. 11. (50.18)

22:75 - Allah chooses Messengers from angels and from men: for Allah is He Who hears and sees (all things). <sup>28572858</sup>

2857 Men are chosen as Messengers to ordinary men; for ordinary men will not be able to understand and be in communion with beings so refined as angels. But angels are sent as Messengers to Allah's chosen prophets, to convey the Message from time to time. In either case they are chosen by Allah, are subject to Allah's Will, and should not be worshipped as gods. (22.75)

2858 As Allah regards the humblest of His creatures and hears their prayer, He sends men messengers out of their own brethren (see last note), and to such messengers He communicates the highest spiritual Truths through His angels. (22.75)

## MAN / PROTECTORS:

4:34 - Men are the protectors and maintainers of women

## MAN / INHERITORS:

6:165 - It is He who hath made you (His) agents inheritors of the earth: He hath raised you in ranks some above others: that he may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-Forgiving Most Merciful. <sup>988</sup>

988 Cf. ii. 30 and n. where I have translated "Khalifa" as "Vicegerent", it being god's Plan to make Adam (as representing mankind) His vicegerent on earth. Another idea implied in "Khalifa" is that of "successor, heir, or inheritor," i.e., one who has the ultimate ownership after the present possessors, to whom a life-tenancy has been given by the owner, have passed away. In xv. 23 occurs the striking word "heirs" (warithun) as applied to God: "We give life and death, and We are the Heirs (of Inheritors)." The same idea occurs in iii. 180, where see n. 485. (6.165)

7:10 - It is We who have placed you with authority on earth and provided you therein with means for the fulfillment of your life: small are the thanks that ye give! <sup>995</sup>

995 That is, all the material things which are necessary to sustain, beautify, and refine life, as well as all those powers, faculties, and opportunities which are instrumental in bringing up life to a higher plane and preparing man for his high destiny. (7.10)

C.252 – Spiritual Truth finds its lodgement in all sorts of unexpected places,  
 And in all sorts of unexpected ways. The man of God, when most  
 Depressed by the buffets of the world steeped in selfishness, sees a  
 Glorious vision: Hidden spiritual forces work for him, make known  
 The truth in marvellous ways, and proclaim the Goodness and judge-  
 Ment of Allah. They reject all Error and lead others to purify their  
 Wills and come to Allah. Behold! Every place and time, every gift  
 Is meet for the service of Allah, the One, the True, Whose Word the  
 Righteous one Proclaims and must proclaim at all cost. Man's Duty  
 Is plain, but in the Kingdom of Allah, through Allah's chosen ones,  
 We rise to higher and higher Mysteries, and may be expedient for us.  
 Yet when or how our end may be, is not given to man to know:: Let  
 Him but take the Treasures well-guarded, that come to him, and  
 praise the Lord of All Knowledge and Wisdom.

## MAN / WIFE / CHILDREN:

64: 14 - O ye who believe! truly among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if ye forgive and overlook and cover up (their faults) verily Allah is Oft-Forgiving Most Merciful. <sup>54945495</sup>

5494 In some cases the demands of families, i.e., wife and children may conflict with a man's moral and spiritual convictions and duties. In such cases he must guard against the abandonment of his convictions, duties, and ideals to their requests or desires. But he must not treat them harshly. He must make reasonable provision for them, and if they persist in opposing his clear duties and convictions, he must forgive them and not expose them to shame or ridicule, while at the same time holding on to his clear duty. Such cases occurred when godly men undertook exile from their native city of Makkah to follow the Faith in Madinah. In some cases their families murmured, but all came right in the end. (64.14)

5495 For the different words for "forgiveness", see n. 110 to ii. 109. (64.14)

30:30 - So set thou thy face steadily and truly to the Faith: (Establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not. <sup>354035413542</sup>

3540 For Hanif see n. 134 to ii. 135. Here "true" is used in the sense in which we say, "the magnetic needle is true to the north." Those who have been privileged to receive the Truth should never hesitate or swerve but remain constant, as men who know. (30.30)

3541 As turned out from the creative hand of Allah, man is innocent, pure, true, free, inclined to right and virtue, and endued with true understanding about his own position in the Universe and about Allah's goodness, wisdom, and power. That is his true nature, just as the nature of a lamb is to be gentle and of a horse is to be swift. But man is caught in the meshes of customs, superstitions, selfish desires, and false teaching. This may make him pugnacious, unclean, false, slavish, hankering after what is wrong or forbidden, and deflected from the love of his fellow-men and the pure worship of the One True God. The problem before the Prophets is to cure this crookedness, and to restore human nature to what it should be under the Will of Allah. (30.30)

3542 Din Qaiyim here includes the whole life, thoughts and desires of man. The "standard Religion," or the Straight Way is thus contrasted with the various human systems that conflict with each other and call themselves separate "religions" or "sects" (see verse 32 below). Allah's standard Religion is one, as Allah is One. (30.30)

33:72 - We did indeed offer the Trust to the Heavens and the Earth and the Mountains: but they refused to undertake it being afraid thereof: but man undertook it he was indeed unjust and foolish <sup>377737783779378037813782</sup>

3777 The Trust is something given to a person, over which he has a power of disposition; he is expected to use it as directed or expected, but he has the power to use it otherwise. There is no trust if the trustee has no power, and the trust implies that the giver of the trust believes and expects that the trustee would use it according to the wish of the creator of the trust, and not otherwise. (33.72)

3778 Cf. lix. 21, where the hypothetical sending down of the Qur'an to the Mountains is mentioned, and it is mentioned that such Parables are put forth in order to aid men to reflection. (33.72)

3779 The Heavens, the Earth, and the Mountains, ie., other creatures of Allah, besides man, refused to undertake a Trust or a responsibility, and may be imagined as happy without a choice of good or evil being given through their will. In saying that they refused, we imply a will, but we limit it by the statement that they did not undertake to be given a choice between good and evil. They preferred to submit their will entirely to Allah's Will, which is All-Wise and Perfect, and which would give them far more happiness than a faculty of choice, with their imperfect knowledge. Man was too audacious and ignorant to realise this, and the result has been that man as a race has been disrupted: the evil ones have betrayed the Trust and brought Punishment on themselves, though the good have been able to rise far above

other Creation, to be the muqarrabin, the nearest ones to Allah: lvi. 11 and lvi. 88. What can be higher than this for any creature? It follows incidentally from this that the Heavens and the Earth were created before man was created and this is in accordance with what we know of the physical world in science: man came on the scene at a comparatively late stage. (33.72)

- 3780 Hamala: to undertake, bear, carry (the Trust or responsibility), to be equal to it. This is the ordinary meaning, and the majority of Commentators construe so. But some understand it to mean "to carry away, run away with, to embezzle (the thing entrusted); hence to be false to the Trust, to betray the Trust." In that case the sense of verses 72-73 would be: "Allah offered the Trust to other creatures, but they refused, lest they should betray it, being afraid from that point of view: but man was less fair to himself: in his ignorance he accepted and betrayed the Trust, with the result that some of his race became Hypocrites and Unbelievers and were punished, though others were faithful to the Trust and received Allah's Mercy". The resulting conclusion is the same under both interpretations. (33.72)
- 3781 See ii. 30-34 and notes. Allah intended a very high destiny for man, and placed him in his uncorrupted state even above the angels, but in his corruption he made himself even lower than the beasts. What was it that made man so high and noble? The differentiating quality which Allah gave man was that Allah breathed something of His own spirit into man (xxxii. 9; xv. 29 and n. 1968; and other passages). This meant that man was given a limited choice of good and evil, and that he was made capable of Forbearance, Love, and Mercy. And in himself man summed up Allah's great world: man is in himself a microcosm. (33.72)
- 3782 Zalum (translated "unjust") and Jahul (ignorant) are both in the Arabic intensive form; as much as to say, 'man signally failed to measure his own powers or his own knowledge.' But Allah's Grace came to his assistance. Where man did his best, he won through by Allah's Grace, even though man's Best was but a poor Good. How did man generically undertake this great Responsibility, which made him Vicegerent on earth (ii. 30)? Here comes in the doctrine of a Covenant, express or implied, between Allah and Humanity. See vii. 172,73 and notes 1146-48 also v. 1 and n. 682. A Covenant (Mithaq) necessarily implies Trust, and its breach necessarily implies Punishment. (33.72)

**THE BEST OF MEN is the man of Faith, who calls all men to share his Faith, whose life is pure, and whose law of life is the Will of Allah. Eschew all evil, and adore Allah, and Him alone. His Signs are everywhere, and His Message is the same through all the ages, a guide and a healing to those who believe. Dispute not, but live righteousness. Knowledge belongs to Allah, but Falsehood deprives men of hope, humility, and clear sight, and drives him to hypocrisy. So turn to Truth, and live.**

ISL Quran Subjects

## Biology-creation of Man

1. Man created from clay (organic matter)  
[3.59](#), [6.2](#), [7.12](#), [15.26](#), [17.61](#), [18.37](#), [22.5](#), [23.12](#), [30.20](#), [32.7](#), [35.11](#), [38.71](#), [38.76](#), [40.67](#), [55.14](#)
2. Further generations created from sperm  
[18.37](#), [22.5](#), [23.13](#), [32.8](#), [35.11](#), [40.67](#)
3. Man comes from a very small part of the excreted sperm  
[32.8](#)
4. Man comes from a small quantity of sperm  
[16.4](#), [18.37](#), [22.5](#), [23.13](#), [32.8](#), [35.11](#), [53.46](#), [75.37](#), [77.20](#), [86.6](#)
5. Man comes from a mixture of liquids  
[76.2](#)
6. Fetus goes through stages in the womb  
[39.6](#)
7. Placenta, uterus, and abdominal wall cover fetus  
[39.6](#)
8. Implantation of embryo in uterus  
[22.5](#), [23.13](#), [53.46](#), [77.21](#)
9. Creation of ball (morula)  
[22.5](#), [23.14](#)
10. Man created from something that clings  
[22.5](#), [23.14](#), [40.67](#), [75.38](#), [96.2](#)
11. Creation of bone and then flesh  
[22.5](#), [23.14](#)
12. Embryo rest in the womb  
[22.5](#)
13. Allah breathed His spirit into man  
[32.9](#), [38.72](#)
14. Man was created in the best of molds  
[95.4](#)

15. Humanity started from one man, and now all over the world  
30.20, 45.4, 67.24

ISL Quran Subjects

## Creation

- .1 (Also see) Creation by Allah, Evolution, Islamic Concept  
16.48, 40.67, 77.20, 77.21, 77.22, 77.23
2. Heavens and Earth were one entity and then parted (Big Bang)  
21.30
- 3.. Gaseous material came together to form earth and sky  
41.10
4. Universe and Earth were gaseous material  
41.11
5. All life comes from water  
11.7, 21.30
6. All animals created from water  
24.45
7. Comparison of that of the earth with that of man  
40.57
8. Comparison of that of the heavens with that of man  
79.27, 40.57
9. Considering that of the camel  
88.17
10. Considering that of food  
80.24, 80.25, 80.26, 80.27, 80.28, 80.29, 80.30, 80.31, 80.32
11. Considering that of man  
86.5, 86.6, 86.7, 86.8, 86.9
12. Earth, of the  
50.7, 50.8, 50.9, 77.25, 77.26, 77.27
13. Gratitude to Allah for that of man  
32.7, 32.8, 32.9, 67.23
14. Heavens, of the  
67.3, 67.4
15. Heavens and the earth, of the  
15.85, 15.3, 21.16, 21.17, 38.27, 39.38
16. Heavens and the earth as a Sign of Allah, of the  
2.164
17. Heavens and the earth for a term appointed, of the  
46.3
18. Human race as a Sign of Allah, and multiplication of the  
30.20
19. Man, of  
16.4, 36.77, 36.78, 37.11
20. Man in the best of moulds, of  
95.4
21. Man and jinn as a favour of Allah, of  
55.14, 55.15, 55.16
22. Man for toil, of  
90.4
23. Man for his trial, of  
76.2, 76.3
24. Man's as a Sign of Allah  
45.4
25. Origination and repetition of  
29.19, 29.20
26. Reflecting over  
13.3

27. Reflecting over that of the heavens and the earth  
3.191, 30.8
28. Remembering the first  
56.63
29. Repetition of  
21.104
30. Sky, of the  
50.6, 50.7, 50.8, 50.9
31. Sun and the moon as a Sign of Allah, of the  
10.5

►Fiqh-us-Sunnah

## Fiqh 4.7

### Permission for a Woman to Seek Medical Treatment from Men

In cases of necessity, it is permissible for a man to treat a woman, and for a woman to treat a man.

►Fiqh-us-Sunnah

## Fiqh 4.143

### Bidding Farewell to One's Relatives, Asking them for Prayers, and Praying for Them

►Fiqh-us-Sunnah

## Fiqh 4.86

### The Deeds that Benefit the Departed Souls and Proffering Reward for Good Deeds to the Messenger of Allah (peace be upon him)

There is consensus that a deceased person benefits from all good deeds for which he or she in his or her life might have been a cause. Abu Hurairah reported, "The Prophet, peace be upon him, said, 'When a person dies all his good deeds cease except for three: a continuous act of charity, beneficial knowledge, and a righteous son who prays for him'." (Muslim, and the Sunan) Also Abu Hurairah reported, "The Prophet, peace be upon him, said, 'The righteous works that continue to benefit a believer after his death include the knowledge that he taught and spread among others, a righteous son whom he leaves behind, or a copy of the Qur'an that he bequeaths to his inheritors, or a mosque that he builds, or a rest house that he builds for the wayfarers, or a canal of water that he digs for the benefit of others, or a charity that he gives out of his property during his life while he is sound of health. He will continue to receive reward for all these even after his death.' (Ibn Majah)

Jarir ibn Abdallah reported: "The Prophet, peace be upon him, said: 'Whoever introduces a good practice in Islam will get its reward and the rewards for all those who follow these practices after him, without any loss to their reward. And whoever introduces a bad practice in Islam will acquire its sin and the sins of all those who practice it, without any decrease in their sins.'"

An account of the righteous deeds performed by others that continue to be beneficial to the deceased is given in detail below:

2. Charity. An-Nawawi has recorded that Muslim scholars agree that charity benefits the deceased person and its reward reaches the deceased whether it is given by his or own son or by someone else. This is based on a report from Ahmad, Muslim, and others from Abu Hurairah that, "A man said to the Prophet, peace be upon him, 'My father died leaving wealth but no will. Would he be pardoned if we gave charity on his behalf?' He said: 'Yes.'" It is also reported from Al-Hasan from Sa'd ibn 'Ubadah that "his mother died and he said, 'O Messenger of Allah, my mother has died. Should I give charity on her behalf?' He said: 'Yes.' I said: 'What is the best charity?' He said, 'Offering people a drink of water.'" Al-Hasan said: "This is the drinking place of the family of Sa'd in Madinah." This is reported by Ahmad, Nasa'i, and others. Giving charity in the graveyard is not permissible and giving it during the funeral is disliked.
3. Fasting. This is based on a report by Bukhari and Muslim from Ibn 'Abbas who said, "A man came to the Prophet, peace be upon him, and said, 'My mother has died without making up for a missed month of fasting. Can I fast on her behalf?' The Prophet, peace be upon him, said, 'Would you pay her debt if she owed someone?' The man said, 'Yes.' The Prophet, peace be upon him, said, 'Allah is more deserving of payment in settlement of His debt'."
4. Performing the Pilgrimage (Hajj). This is based on a report by Bukhari from Ibn 'Abbas that "a woman of the Juhainah tribe came to the Prophet, peace be upon him, and said, 'My mother had vowed to perform pilgrimage, but she died before she could fulfill her vow. Should I do it on her behalf?' The Prophet, peace be upon him, said, 'Yes. Perform Hajj on her behalf. Would you not pay the debt of your mother if she had owed someone? Fulfill it. Allah is more deserving of receiving payment for what is due to Him'."
5. Prayer (salah). This is based on a report by Ad-Darqutni who said that "a man asked, 'O Allah's Messenger! I had parents whom I served while they lived. How can I be good to them after their death?' The Prophet, peace be upon

him, said, 'Verily, among the good deeds that you can do after their death is to offer prayer (salah) for them when you pray for yourself and to fast for them when you fast for yourself'."

6. Recitation of the Qur'an. This is beneficial to the deceased according to the opinion of the majority of the scholars among the ahl al-sunnah.

An-Nawawi said, "The most well-known position of the Shafi'i school is that this does not benefit the deceased." Ahmad ibn Hanbal and a group of Shafi'i scholars hold that it does benefit the deceased. The reciter has an option. He may supplicate for the deceased to be rewarded for the recitation, saying: "O Allah! Grant the reward of what I recited to so-and-so."

Ibn Qudamah in al-Mughni stated, "Ahmad ibn Hanbal said, 'The deceased will receive the reward for every good done on his behalf. This is proved by textual evidence found on this subject. The fact that Muslims in every city gather to recite the Qur'an for the benefit of the deceased and that they have been doing so without any disagreement or disapproval show that there is consensus on this subject'."

Those who hold that the deceased benefits by the recitation of others make it conditional upon the reciter not to accept any payment for his recitation. If the reciter is paid for reciting, it is unlawful for both the giver and the receiver, and he shall have no reward for his reciting. Abd Ar Rahman ibn Shibl reported that the Prophet, peace be upon him, said, "Recite the Qur'an, and do good deeds .... Do not neglect it, nor be extreme in it. Do not make it a means of living nor a source of your wealth." (Reported by Ahmad, At-Tabarani, and Al-Baihaqi)

Ibn al-Qayyim said, "Worship is of two types: financial and physical. The Prophet, peace be upon him, has informed us that because charity (sadaqah) benefits the deceased, all other acts of charity will also benefit the deceased, and that because fasting on his behalf benefits the deceased, all other physical acts of worship will likewise benefit the deceased. Similarly the Prophet, peace be upon him, informed us that the reward of making Hajj, which involves both physical and financial sacrifice, does indeed benefit the deceased. Thus these three types of beneficial acts of worship are supported by both the revealed texts and reason."

Sahih Al-Bukhari Hadith

**Hadith 8.435** Narrated by  
**Abu Said Al Khudr**

Allah's Apostle said, "The thing I am afraid of most for your sake, is the worldly blessings which Allah will bring forth to you." It was said, "What are the blessings of this world?" The Prophet said, "The pleasures of the world."

► Sahih Al-Bukhari Hadith

**Hadith 8.812** Narrated by  
**Anas bin Malik**

While I was with the Prophet a man came and said, "O Allah's Apostle! I have committed a legally punishable sin; please inflict the legal punishment on me." The Prophet did not ask him what he had done. Then the time for the prayer became due and the man offered prayer along with the Prophet, and when the Prophet had finished his prayer, the man again got up and said, "O Allah's Apostle! I have committed a legally punishable sin; please inflict the punishment on me according to Allah's Laws." The Prophet said, "Haven't you prayed with us?" He said, "Yes." The Prophet said, "Allah has forgiven your sin," or said, "...your legally punishable sin."

► Fiqh-us-Sunnah

**Fiqh 1.36a**

**Touching the sexual organ without any "barrier" between the hand and the organ**

Busrah bint Safwan narrated that the Prophet, upon whom be peace, said, "Whoever touches his sexual organ cannot pray until he performs ablution."

Fiqh-us-Sunnah

**Fiqh 2.23**

**One should wake up one's family for tahajjud**

Abu Hurairah reports that the Prophet said: "May Allah bless the **man** who gets up during the night to pray and wakes up his wife and who, if she refuses to get up, sprinkles water on her face.

## MANNERS:

49:1 - O ye who believe! put not yourselves forward before Allah and His Apostle: But fear Allah: for Allah is He who hears and knows all things.



4919 Several shades of meaning are implied: (1) do not make yourselves conspicuous in word or deed when in the presence of Allah (e.g. in a Mosque, or at Prayers or religious assemblies); (2) do not anticipate in word or deed what your Leader (Allah's Messenger) may say or do; (3) do not be impatient, trying to hasten things before the time is ripe, of which the best Judge is Allah, Who speaks through His Messenger. Be reverent in all things, as in the presence of Allah: for He hears and sees all things. (4) Look to the Qur-an and the Sunnah of the Prophet (peace be on him) for guidance and let nothing else take precedence of them. (49.1)

49:2 - O ye who believe! raise not your voices above the voice of the Prophet nor speak aloud to him in talk as ye may speak aloud to one another lest your deeds become vain and ye perceive not. 49204921

4920 - It is bad manners to talk loudly before your Leader. Some ill-mannered people so raise their voices as to drown the voice of their Leader, in conversation or in Council. (49.2)

4921-Such rudeness may even destroy the value of such services as they may otherwise have been able to render, and all this without their even realising the harm they were doing to the Cause.

49:3 - Those that lower their voice in the presence of Allah's Apostle their hearts has Allah tested for piety: for them is Forgiveness and a great Reward. 4922

4922 The essence of good manners arises from the heart. The man who really and sincerely respects his Leader has true piety in his heart, just as the man who does the opposite may undo the work of years by weakening the Leader's authority. (49.3)

49:4 - Those who shout out to thee from without the Inner Apartments most of them lack understanding. 4923

4923 To shout aloud to your Leader from outside his Apartments shows disrespect both for his person, his time, and his engagements. Only ignorant fools would be guilty of such unseemly behaviour. It is more seemly for them to wait and bide their time until he is free to come out and attend to them. But, with the Messenger of Allah, much is forgiven that is due to lack of knowledge and understanding. In an earthly Court, ignorance of the Law excuseth no man. If a man behaved in that way to the General of an army or the Governor of a Province, not to speak of an earthly King, he would be laid hands on by the Guard, and could never gain the access he desires. (49.4)

49:5 - If only they had patience until thou couldst come out to them it would be best for them: but Allah is Oft-Forgiving Most Merciful.

49:6 - O ye who believe! if a wicked person comes to you with any news ascertain the truth lest ye harm people unwittingly and afterwards become full of repentance for what ye have done. 4924

4924 All tittle-tattle or reports-especially if emanating from persons you do not know-are to be tested, and the truth ascertained. If they were believed and passed on, much harm may be done, of which you may have cause afterwards to repent heartily. Scandal or slander of all kinds is here condemned. (49.6)

58:9 - O ye who believe! when ye hold secret counsel do it not for iniquity and hostility and disobedience to the Prophet; but do it for righteousness and self-restraint; and fear Allah to whom ye shall be brought back. 5345

5345 Ordinarily secrecy implies deeds of darkness, something which men have to hide; see the next verse. But there are good deeds which may be concerted and done in secret: e.g., charity, or the prevention of mischief, or the defeat of the dark plots of evil. The determining factor is the motive. Is the man doing some wrong or venting his spite, or trying to disobey a lawful command? Or is he doing some good, which out of modesty or self-renunciation he does not want known, or is he in a righteous cause defeating the machinations of Evil, which may involve great sacrifice of himself? (58.9)

58:11 - O ye who believe! When ye are told to make room in the assemblies (spread out and) make room: (Ample) room will Allah provide for you. And when ye are told to rise up rise up: Allah will raise up to (suitable) ranks (and degrees) those of you who believe and who have been granted Knowledge: and Allah is well-acquainted with all ye do. 534753485349

5347 Even when a great man or a Leader comes into an Assembly, we are not to press forward without discipline, as it causes inconvenience to him and detriment to public business. Nor are we to shut out other people who have equal rights to be in the Assembly. We must spread out, for Allah's earth is spacious, and so are our opportunities. (58.11)

5348 "Rise up" here may imply: 'when the Assembly is dismissed, do not loiter about'. (58.11)

5349 Faith makes all people equal in the Kingdom of Allah, as regards the essentials of citizenship in the Kingdom. But there is leadership, and rank and degree, joined with greater or less responsibility, and that depends on true knowledge and insight. (58.11)

58:12 - O ye who believe! When ye consult the Apostle in private spend something in charity before your private consultation. That will be best for you and most conducive to purity (of conduct). But if ye find not (the wherewithal) Allah is Oft-Forgiving Most Merciful. <sup>53505351</sup>

5350 In the Kingdom of Allah all instruction or consultation is open and free. But human nature is weak. And people want special instruction or private consultation with the Prophet from one of several motives: (1) they may have, or think they have, a special case, which they are not willing to disclose to their brethren in general; (2) they may have some sense of delicacy or dignity, which can only be satisfied by a private interview; (3) they may even be selfish enough to want to monopolise the Prophet's time. These motives are, in an ascending order, worth discouraging; and yet, considering the weakness of human nature, they cannot be reprobated to the extent of shutting out their victims from chances of improvement. It is therefore recommended that they spend something in charity for the good of their poorer brethren before they indulge in such weaknesses. (58.12)

5351 The charity is a sort of expiation for their pardonable weakness. Having made some monetary sacrifice for their poorer brethren they could face them with less shame, and the charity would direct their attention to the need for purifying their motives and conduct. At the same time, this special charity is not made obligatory, lest such persons should be shut out altogether from chances of the higher teaching on account of their pardonable foibles. (58.12)

5:79 - Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did. <sup>788</sup>

788 There are bad men in every community, but if leaders connive at the misdeeds of the commonalty, -and even worse, if leaders themselves share in the misdeeds, as happened with the Pharisees and Scribes against whom Jesus spoke out, then that community is doomed. (5.79)

24:30 – Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allah is well acquainted with all that they do. <sup>2983</sup>

2983 The rule of modesty applies to men as well as women. A brazen stare by a man at a woman (or even at a man) is a breach of refined manners. Where sex is concerned, modesty is not only "good form": it is not only to guard the weaker sex, but also to guard the spiritual good of the stronger sex. (24.30)

Sahih Al-Bukhari Hadith

**Hadith 7.773** Narrated by  
**Ibn Abbas**

Allah's Apostle cursed those men who are in the similitude (assume the manners) of women and those women who are in the similitude (assume the manners) of men.

► Sahih Al-Bukhari Hadith

**Hadith 8.820** Narrated by  
**Ibn Abbas**

The Prophet cursed the effeminate men and those women who assume the similitude (manners) of men. He also said, "Turn them out of your houses." He turned such-and-such person out, and 'Umar also turned out such-and-such person.

► Sahih Al-Bukhari Hadith

**Hadith 8.56B** Narrated by  
**Masruq**

Abdullah bin 'Amr mentioned Allah's Apostle saying that he was neither a Fahish nor a Mutafahish. Abdullah bin 'Amr added, "Allah's Apostle said, 'The best among you are those who have the best manners and character.' "

► A. Yusuf Ali Quran Subjects

## Manners

1. about entering houses  
24.27

2. in the home  
24.58
3. in the Prophet's presence  
29.62, 49.1
4. in the Prophet's houses  
33.53
5. to bless and salute the Prophet  
33.56
6. not to annoy Prophet or believing men or  
33.57
7. verification of news before belief  
69.6
8. among the community  
49.11
9. in assemblies  
58.11

►Fiqh-us-Sunnah Subjects

## **Fasting, Manners of Fasting**

- .1 Eating a pre-dawn meal  
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2. What would fulfill the sunnah of eating a pre-dawn meal  
Fiqh us-Sunnah Vol.3 Page 130
3. Time for the pre-dawn meal  
Fiqh us-Sunnah Vol.3 Page 130
4. Doubt concerning the time of fajr  
Fiqh us-Sunnah Vol.3 Page 131
5. Hastening in breaking the fast  
Fiqh us-Sunnah Vol.3 Page 131
6. Supplications while breaking the fast and while fasting  
Fiqh us-Sunnah Vol.3 Page 132
7. Refraining from performing any actions that do not befit the fasting  
Fiqh us-Sunnah Vol.3 Page 132
8. Using the tooth stick [brush]  
Fiqh us-Sunnah Vol.3 Page 133
9. Being generous and studying the Qur'an  
Fiqh us-Sunnah Vol.3 Page 133
10. Striving to perform as many acts of worship as possible during the last ten days of Ramadan  
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►Sahih Bukhari Hadith Subjects

## **Good Manners**

1. Kindness and Good Relations  
B 8.1
2. The one entitled to the best companionship  
B 8.2
3. The Permission of one's Parents  
B 8.3
4. Not to abuse one's Parents  
B 8.4
5. The Invocation of a Dutiful Child is Accepted  
B 8.5
6. Being undutiful to one's parents  
B 8.6, B 8.7, B 8.8
7. Be kind to a pagan father  
B 8.9
8. The kindness of a married lady to her mother  
B 8.10

9. Be kind to a pagan brother  
B 8.11
10. The superiority of being good to one's relatives  
B 8.12
11. Severing the bond of kinship  
B 8.13
12. Having been made wealthy because of kindness to Kith  
B 8.14, B 8.15
13. Allah's kindness to the one who is kind to his Kith  
B 8.16, B 8.17, B 8.18
14. Taking care of relationship between kinsmen  
B 8.19
15. Being kind to those who severed the bond of kinship  
B 8.20
16. Becoming a Muslim after being a kind pagan  
B 8.21
17. Playing with small girls  
B 8.22
18. Being merciful to one's children  
B 8.23, B 8.24, B 8.25, B 8.26, B 8.27, B 8.28
19. Allah divided Mercy into one hundred parts  
B 8.29
20. Killing one's own children  
B 8.30
21. Taking a child in one's lap  
B 8.31
22. Putting a child on the thigh  
B 8.32
23. Keeping one's covenant is a part of Faith  
B 8.33
24. The superiority of the guardian of an orphan  
B 8.34
25. Taking care of a widow  
B 8.35
26. Taking care of a poor person  
B 8.36
27. Being merciful towards people and animals  
B 8.37, B 8.38, B 8.39, B 8.40, B 8.41, B 8.42
28. Being kind to one's neighbor  
B 8.43, B 8.44
29. The one whose neighbor does not feel safe from his evil  
B 8.45
30. Degrading something given by a neighbour  
B 8.46
31. A believer should not harm his neighbor  
B 8.47, B 8.48
32. The superiority of the nearest neighbor  
B 8.49
33. Every good deed is considered as a Sadaqa  
B 8.50, B 8.51
34. Pleasant friendly speech  
B 8.52
35. Being kind and lenient in all matters  
B 8.53, B 8.54
36. Co-operation between believers  
B 8.55

37. 'Whoever intercedes for a good cause'  
B 8.56A
38. The Prophet's conversation  
B 8.56B, B 8.57, B 8.58, B 8.59A
39. Good character and generosity  
B 8.59B, B 8.60, B 8.61, B 8.62, B 8.63, B 8.64
40. How should a man be with his family?  
B 8.65
41. Love is from Allah  
B 8.66
42. To love for Allah's Sake only  
B 8.67
43. 'let not some men among you mock at others'  
B 8.68, B 8.69
44. Calling bad names and cursing  
B 8.70, B 8.71, B 8.72, B 8.73, B 8.74, B 8.75, B 8.76
45. Calling descriptive names  
B 8.77
46. 'Nor speak ill of each other behind their backs'  
B 8.78
47. "The best family among the Ansar"  
B 8.79
48. Wicked and suspicious people  
B 8.80
49. Creating hostility between people  
B 8.81
50. 'A slanderer going about'  
B 8.82
51. 'Avoid false statements'  
B 8.83
52. A double-faced person  
B 8.84
53. Informing one's friend of what has been said  
B 8.85
54. Praising a person  
B 8.86, B 8.87
55. Praising with what one knows  
B 8.88
56. 'Allah commands justice'  
B 8.89
57. Jealousy and mutual estrangement  
B 8.90, B 8.91
58. 'avoid most of the cases of suspicion'  
B 8.92
59. What sort of suspicion is allowed  
B 8.93, B 8.94
60. Concealing what sins one may commit  
B 8.95, B 8.96
61. Pride and arrogance  
B 8.97
62. Cutting relations with another Muslim  
B 8.98, B 8.99, B 8.100
63. The desertion of a sinful person  
B 8.101
64. Visiting friends  
B 8.102

65. Visiting and eating in a friend's house  
B 8.103
66. Sprucing oneself up for delegates  
B 8.104
67. Establishing a bond of brotherhood  
B 8.105, B 8.106
68. Smiling and laughing  
B 8.107, B 8.108, B 8.109, B 8.110, B 8.111, B 8.112, B 8.113, B 8.114, B 8.115
69. 'be always with the truthful'  
B 8.116, B 8.117, B 8.118
70. The righteous way or guidance  
B 8.119, B 8.120
71. To be patient when one is harmed by others  
B 8.121, B 8.122
72. Not to admonish people in their faces  
B 8.123, B 8.124
73. Calling one's brother a Kafir unbeliever  
B 8.125, B 8.126
74. Not considering as Kafir a person who said it  
B 8.127, B 8.128, B 8.129
75. 'and be stern and very harsh to them'  
B 8.130, B 8.131, B 8.132, B 8.133, B 8.134
76. Be cautious from being angry  
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77. Haya  
B 8.138, B 8.139, B 8.140
78. Doing what one likes  
B 8.141
79. Speaking the truth  
B 8.142, B 8.143, B 8.144
80. "and do not make things difficult for them"  
B 8.145, B 8.146, B 8.147, B 8.148, B 8.149
81. Being cheerful  
B 8.150, B 8.151
82. Being gentle and polite  
B 8.152, B 8.153
83. "No one can be wise without experience"  
B 8.154
84. The right of the guest  
B 8.155
85. To honor and serve one's guest  
B 8.156, B 8.157, B 8.158, B 8.159, B 8.160
86. Entertaining one's guest  
B 8.161
87. Showing anger and impatience before a guest  
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88. "I will not eat till you eat"  
B 8.163
89. Respect the old ones  
B 8.164, B 8.165
90. Poetry  
B 8.166, B 8.170
91. Lampooning the pagans  
B 8.171, B 8.172, B 8.173, B 8.174
92. Indulging too much in poetry  
B 8.175



93. Curses of the Prophet  
B 8.177, B 8.178
94. "They assumed or claimed that"  
B 8.179
95. "Woe to you!"  
B 8.180, B 8.181, B 8.182, B 8.183, B 8.184, B 8.185, B 8.186, B 8.187, B 8.188
96. The signs of loving others for the Sake of Allah  
B 8.189, B 8.190, B 8.191, B 8.192
97. "Ikhsa"  
B 8.193, B 8.194
98. "Marhaban Welcome.!"  
B 8.195
99. Calling people by their fathers' name  
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100. "Khabuthat Nafsi "  
B 8.198, B 8.199
101. Abusing Time  
B 8.200, B 8.201
102. "Al-Karm is the heart of the Believer"  
B 8.202
103. "Let my father and mother be sacrificed for you"  
B 8.203
104. "May Allah sacrifice me for you"  
B 8.204
105. The most beloved names to Allah  
B 8.205
106. "Name yourselves by my name"  
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107. Al-Hazn  
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108. Changing a name  
B 8.211, B 8.212, B 8.213
109. Naming children by the names of prophets  
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110. Al-Walid
111. Omitting a letter from somebody's name  
B 8.220, B 8.221
112. Giving a Kuniya  
B 8.222
113. Calling someone Abu Turab  
B 8.223
114. The name most disliked by Allah  
B 8.224, B 8.225
115. The Kuniya of a pagan  
B 8.226, B 8.227
116. Indirect speech to avoid a lie  
B 8.228, B 8.229, B 8.230, B 8.231
117. The description of something as "nothing"  
B 8.232
118. To raise the sight towards the sky  
B 8.233, B 8.234
119. Dipping a stick in water and mud  
B 8.235
120. Scraping ground with something  
B 8.236

121. Saying Takbir at the time of wonder  
B 8.237, B 8.238
122. Throwing stones  
B 8.239
123. Saying "Alhamdulillah " on sneezing  
B 8.240
124. Saying "Yar-hamuka-l-lah" to the sneezer  
B 8.241
125. Sneezing and yawning  
B 8.242
126. What to say when somebody sneezes  
B 8.243
127. Saying Tashmit only to the one who said Alhamdu  
B 8.244
128. Putting one's hand over one's mouth when yawning  
B 8.245

►Sahih Bukhari Hadith Subjects

## Permission To Enter

1. How the Salam greeting began  
B 8.246
2. 'Enter not houses other than your own'  
B 8.247, B 8.248
3. As-Salam is one of the Names of Allah  
B 8.249
4. The small number of persons should greet large  
B 8.250
5. The riding person should greet the walking person  
B 8.251
6. The walking person should greet the sitting one  
B 8.252A
7. The younger person should greet the older one  
B 8.252B
8. To propagate As-Salam among the people  
B 8.253A
9. Greeting everybody  
B 8.253B, B 8.254
10. Al-Hijab Veiling of women  
B 8.255, B 8.256, B 8.257
11. Asking permission to enter because of sight  
B 8.259
12. Adultery of parts other than private parts  
B 8.260
13. Asking permission thrice only  
B 8.261, B 8.262
14. An invitation itself is permission to enter  
B 8.263
15. Greeting the boys  
B 8.264
16. Greetings between men and women  
B 8.265, B 8.266
17. Asking "Who is that? "  
B 8.267
18. "Peace be on you "  
B 8.268, B 8.269
19. Sending greetings  
B 8.270

20. Greeting a gathering of Muslims and pagans  
B 8.271
21. To avoid greeting a person who has committed a sin  
B 8.272
22. Returning greetings of Dhimmis  
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23. A letter of a suspected enemy  
B 8.276
24. Writing a letter to the people of the Scripture  
B 8.277
25. The name to be written first in a letter
26. "Get up for your chief!"  
B 8.278
27. Shaking hands  
B 8.279, B 8.280
28. Shaking hands with both hands  
B 8.281
29. Embracing each other  
B 8.282
30. "Labbaik wa Sa'daik"  
B 8.283, B 8.284, B 8.285
31. To avoid making another get up from his seat  
B 8.286
32. 'spread out and make room'  
B 8.287
33. Taking permission of a gathering to get up  
B 8.288
34. Ihtiba  
B 8.289
35. The reclining sitting posture  
B 8.290, B 8.291
36. Walking quickly for some necessity  
B 8.292
37. The bed  
B 8.293
38. Putting a pillow for someone  
B 8.294, B 8.295
39. Midday nap after the Friday prayer  
B 8.296
40. Midday nap in the mosque  
B 8.297
41. Having a midday nap at people's house  
B 8.298, B 8.299
42. Sitting in any convenient posture  
B 8.300
43. Disclosing secrets after death of person concerned  
B 8.301
44. Lying flat on the back  
B 8.302
45. Talking secretly and excluding a person present  
B 8.303
46. Keeping secrets  
B 8.304
47. Secret talk by two out of more than three persons  
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48. Holding secret counsel for a long while  
B 8.307
49. Fires and lamps in a house at bedtime  
B 8.308, B 8.309, B 8.310
50. Closing the doors at night  
B 8.311
51. Circumcision at an old age  
B 8.312, B 8.313
52. Deeds diverting one from duties towards Allah  
B 8.314
53. Buildings  
B 8.315, B 8.316

►Sahih Al-Bukhari Hadith

### Hadith 9.395 Narrated by Warrad

(The clerk of Al-Mughira) Muawiya wrote to Al-Mughira: "Write to me what you have heard from Allah's Apostle." So he (Al-Mughira) wrote to him: Allah's Prophet used to say at the end of each prayer: "La ilaha illalla-h wahdahu la sharika lahu, la hul Mulku, wa la hul Hamdu wa hula ala kulli shai'in qadir. 'Allahumma la mani' a lima a'taita, wala mu'tiya lima mana'ta, wala yanfa'u dhuljadd minkal-jadd." He also wrote to him that the Prophet used to forbid (1) Qil and Qal (idle useless talk or that you talk too much about others), (2) Asking too many questions (in disputed religious matters); (3) **And wasting one's wealth by extravagance**; (4) and to be undutiful to one's mother (5) and to bury the daughters alive (6) and to prevent your favors (benevolence) to others (i.e. not to pay the rights of others) (7) And asking others for something (except when it is unavoidable).

## MARES:

### 100:1 – By the (Steeds) that run with panting (breath) <sup>6241</sup>

- 6241 The substantive proposition is in verses 6-8 below, and the metaphors enforcing the lesson are in verses 1-5 here. They have at least three layers of meaning: (1) Look at the chargers (mares or swift camels) panting for war on behalf of their masters. Off they go, striking fire with their hoofs by night at the behest of their riders; they push home the charge in the morning, chivalrously giving the enemy the benefit of daylight; and regardless of flashing steel or the weapons of their enemies they boldly penetrate into the midst of their foe, risking their lives for the Cause. Does unregenerate man show that fidelity to his Lord Allah? On the contrary he is ungrateful to Allah; he shows that by his deeds; he is violently in love with wealth and gain and things that perish. (2) By the figure of metonymy the brave fidelity of the **war-horse** may stand for that of the brave men and true who rally to the standard of Allah and carry it to victory, contrasted with the poltroonery and pettiness of unregenerate man. (3) The whole conflict, fighting, and victory, may be applied to spiritual warfare against those who are caught and overwhelmed in the camp of Evil. (100.1)

### 100:2 - And strike sparks of Fire <sup>6242</sup>

- 6242 With their hoofs. If we suppose the march to be in the dead of night, the sparks of fire would be still more conspicuous. (100.2)

### 100:3 - And push home the charge in the morning <sup>6243</sup>

- 6243 We may suppose a surprise attack, but yet a chivalrous attack by daylight. The foe is punished through his own lethargy and unpreparedness, apart from the strength, fire, and spirit of the forces of righteousness. (100.3)

### 100:4 - And raise the dust in clouds the while <sup>6244</sup>

- 6244 The clouds of dust typify the ignorance and confusion in the minds of those who oppose Truth. (100.4)

### 100:5 -And penetrate forthwith into the midst (of the foe) en masse <sup>6245</sup>

- 6245 The forces of evil mass themselves for strength, but their massing itself may become a means of their speedy undoing. (100.5)

### 100:6 - Truly Man is to his Lord ungrateful; <sup>6246</sup>

- 6246 **Man, i.e., unregenerate man, in contrast to those who receive guidance and wage unceasing war with Evil, is ungrateful to his Lord and Cherisher**, Him Who created him and sustains him, and sends His blessings and favours at all times. The ingratitude may be

shown by thoughts, words, and deeds,-by forgetting or denying Allah and His goodness, by misusing His gifts, or by injustice to His creatures. (100.6)

## MARKS:

48:29 - On their faces are their marks (being) the traces of their prostration.

4915 The traces of their earnestness and humility are engraved on their faces, i.e., penetrate their inmost being, the face being the outward sign of the inner man. If we take it in its literal sense, the traces might mean the marks left by repeated prostration on their foreheads. Moreover, a good man's face alone shows in him the grace and light of Allah; he is gentle, kind and forbearing, ever helpful, relying on Allah and possessing a blessed Peace and Calmness (Sakina, xlviii. 26) that can come from no other source. (48.29)

: Sahih Al-Bukhari Hadith

**Hadith 7.708** Narrated by  
**Aisha**

Allah's Apostle offered prayer while he was wearing a Khamisa of his that had printed marks. He looked at its marks and when he finished prayer, he said, "Take this Khamisa of mine to Abu Jahm, for it has just now **diverted my attention from my prayer**, and bring to me the Anbijania (a plain thick sheet) of Abu Jahm bin Hudhaifa bin Ghanim who belonged to Bani Adi bin Ka'b."

## MARRIAGE:

33:50 – See under “Women”

## MARUT:

2:102 - They followed what the evil ones gave out (falsely) against the power of Solomon; the blasphemers were not Solomon but the evil ones teaching men magic and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone (such things) without saying: "We are only for trial so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls if they but knew! <sup>103104105</sup>

103 This is a continuation of the argument in ii. 101. The People of the Book, instead of sticking to the plain Books of Revelations, and seeking to do the will of God ran after all sorts of occult knowledge, most of which was false and evil. Many wonderful tales of occult power attributed the power of Solomon to magic. But Solomon dealt in not arts of evil. It was the powers of evil that pretended to force the laws of nature and the will of God; such a pretense is plainly blasphemy. (2.102)

104 This verse has been interpreted variously. Who were Harut and Marut? What did they teach? Why did they teach it? The view which commends itself to me is that of the Tafsir Haqqani following Baidhawi and the Tafsir Kabir. The word "angels" as applied to Harut and Marut is figurative. It means "good men, of knowledge, science (or wisdom) and power." In modern language the word "angel" is applied to a good and beautiful woman. The earlier tradition made angels masculine, and applied to them the attributes which I have mentioned, along with the attribute of beauty, which was implied in goodness, knowledge, wisdom, and power. (2.102)

105 What the evil ones learnt from Harut and Marut (see last note) they turned to evil. When mixed with fraud and deception, it appeared as charms and spells of love potions. They did nothing but cause discord between the sexes. But of course their power was limited to the extent to which God permitted the evil to work, for His grace protected all who sought His guidance and repented and returned to Him. But apart from the harm that these false pretenders might do to others, the chief harm which they did was to their own souls. They sold themselves into slavery to the Evil One, as is shown in the allegory of Goethe's Faust. That allegory dealt with the individual soul. Here the tragedy is shown to occur not only to individuals but to whole groups of people, for example, the People of the Book. Indeed the story might be extended indefinitely. (2.102)

## MARTYRDOM:

2:154 - And say not of those who are slain in the way of Allah: "They are dead." Nay they are living though ye perceive (it) not. <sup>158</sup>

158 The "patient perseverance and prayer" mentioned in the last verse is not mere passivity. It is active striving in the way of Truth, which is the way of God. Such striving is the spending of one's self in God's way, either through our property or through our own lives, or the lives of those nearest and dearest to us, or it may be the loss of all the fruits of a lifetime's labour not only in material goods but in some intellectual or moral gain, some position which seemed in our eyes to be eminently desirable in itself, but which we must cheerfully sacrifice if necessary for the Cause. With such sacrifice, our apparent loss may be our real gain: he that loses his life may really gain it; and the rewards or "fruits" that seem lost were mere impediments on our path to real inward progress. (2.154)

3:157 – And if ye are slain or die in the way of Allah forgiveness and mercy from Allah are far better than all they could amass. <sup>470</sup>

470 Notice a beautiful little literary touch here. At first sight you would expect the second person here ("you could amass"), to match the second person in the earlier clause. But remember that the second person in earlier clause refers to the man of faith, and the third person in the last line refers to the Unbelievers; as if it said: "Of course you as a man of faith would not be for hoarding riches: your wealth,-duty and the mercy of Allah,-is far more precious than anything the Unbelievers can amass in their selfish lives." (3.157)

3:158 - And if ye die or are slain Lo! it is unto Allah that ye are brought together.

3:170 - They rejoice in the bounty provided by Allah: and with regard to those left behind who have not yet joined them (in their bliss) the (martyrs) glory in the fact that on them is no fear nor have they (cause to) grieve. <sup>478</sup>

478 The Martyrs not only rejoice at the bliss they have themselves attained. The dear ones left behind are in their thoughts: it is part of their glory that they have saved their dear ones from fear, sorrow, humiliation, and grief, in this life, even before they come to share in the glories of the Hereafter. Note how the refrain: "on them shall be no fear, nor shall they grieve": comes in here with a new and appropriate meaning. Besides other things, it means that the dear ones have no cause to grieve at the death of the Martyrs; rather have they cause to rejoice. (3.170)

3:195 - And their Lord hath accepted of them and answered them: "Never will I suffer to be lost the work of any of you be he male or female: ye are members one of another; those who have left their homes or been driven out therefrom or suffered harm in My cause or fought or been slain verily I will blot out from them their iniquities and admit them into gardens with rivers flowing beneath; a reward from the presence of Allah and from His presence is the best of rewards." 500501

500 In Islam the equal status of the sexes is not only recognised but insisted on. If sex distinction, which is a distinction in nature, does not count in spiritual matters, still less of course would count artificial distinctions, such as rank, wealth, position, race, colour, birth, etc. (3.195)

501 Here, and in iii. 198 below, and in many places elsewhere, stress is laid on the fact that whatever gift, or bliss will come to the righteous, its chief merit will be that it proceeds from Allah Himself. "Nearness to Allah" expresses it better than any other term. (3.195)

4:74 - Let those fight in the cause of Allah who sell the life of this world for the Hereafter. To him who fighteth in the cause of Allah whether he is slain or gets victory soon shall We give him a reward of great (value). <sup>591</sup>

591 It is not every one,-least of all, poltroons and faint-hearted persons-who is fit to fight in the cause of Allah. To do so is a privilege, and those who understand the privilege are prepared to sacrifice all their interests in this life, and this life itself; for they know that it is the sacrifice of something fleeting and of little value, for the sake of something everlasting, and of immense value. Whether (in appearance) they win or lose, in reality they win the prize for which they are fighting,-viz., honour and glory in the sight of Allah. Note that the only alternatives here are Death or Victory! The true fighter knows no defeat. (4.74)

9:111 - Allah hath purchased of the believers their persons and their good; for theirs (in return) is the garden (of Paradise): they fight in His cause and slay and are slain: a promise binding on Him in truth through the Law the Gospel and the Qur'an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain which ye have concluded: that is the achievement supreme. <sup>13611362</sup>

1361 In a human bargain both sides give something and receive some advantage. In the divine bargain of Allah with man, Allah takes man's will and soul and his wealth and goods, and gives him in return ever-lasting Felicity. Man fights in Allah's Cause and carries out His will. All that he has to give up is the ephemeral things of this world, while he gains eternal salvation, the fulfilment of his highest spiritual hopes,-a supreme achievement indeed. (9.111)

1362 We offer our whole selves and our possessions to Allah, and Allah gives us Salvation. This is the true doctrine of redemption: and we are taught that this is the doctrine not only of the Qur'an but of the earlier Revelations,-the original Law of Moses and the original Gospel of Jesus. Any other view of redemption is rejected by Islam, especially that of corrupted Christianity, which thinks that some other person suffered for our sins and we are redeemed by his blood. It is our self-surrender that counts, not other people's merits. Our complete self-surrender may include fighting for the cause, both spiritual and physical. As regards actual fighting with the sword there has been some difference in



theological theories at different times, but very little in the practice of those who framed those theories. The Jewish wars were ruthless wars of extermination. The Old Testament does not mince matters on this subject. In the New Testament St. Paul, in commending the worthy fruits of Faith, mentions Gideon, Barak, and other warriors of the Old Testament as his ideals, "Who through faith subdued kingdoms... waxed valiant in fight, turned to flight the armies of the aliens..." (Hebrews, xi. 32-34). The monkish morality of the Gospels in their present form has never been followed by any self-respecting Christian or other nation in history. Nor is it common-sense to ignore lust of blood in unregenerate man as a form of evil which has to be combated "within the limits, set by Allah" (Q. ix. 112). (9.111)

**22:58** - Those who leave their homes in the cause of Allah and are then slain or die on them will Allah bestow verily a goodly Provision: truly Allah is He Who bestows the best Provision. <sup>2838</sup>

2838 Rizq: sustenance, provision. I have preferred the latter word here, because after death we can only think of rizq in a large metaphorical sense. i.e., all the provision necessary to equip the person for a full and happy Future Life, and also, I think, a provision for his dependents and near and dear ones in this life. (22.58)

**22:59** - Verily He will admit them to a place with which they shall be well pleased: for Allah is All-Knowing Most Forbearing. <sup>2839</sup>

2839 Martyrdom is the sacrifice of life in the service of Allah. Its reward is therefore even greater than that of an ordinarily good life. The martyr's sins are forgiven by the very act of martyrdom, which implies service and self-surrender in the highest sense of the word. Allah knows all his past life but will forbear from calling him to account for things that should strictly come into his account. (22.59)

See under "Fighting"

## MATE:

**7:189** - It is He who created you from a single person and made his mate of like nature in order that he might dwell with her (in love). When they are united she bears a light burden and carries it about (unnoticed). When she grows heavy they both pray to Allah their Lord (saying): "if Thou givest us a goodly child we vow we shall (ever) be grateful." <sup>116211631164</sup>

1162 Cf. iv. 1, and n. 504, where the construction is explained. (7.189)

1163 The mystery of the physical birth of man, as it affects the father and the mother, only touches the imagination of the parents in the later stages when the child is yet unborn and yet the life stirs within the body of the expectant mother. The coming of the new life is a solemn thing, and is fraught with much hope as well as much unknown risk to the mother herself. The parents in their anxiety turn to Allah. If this feeling of solemnity, hope, and looking towards Allah were maintained after birth, all would be well for the parents as well as for the rising generation. But the attitude changes, as the verses following show. (7.189)

1164 Goodly: salih: includes the following ideas: sound in body and mind; healthy; righteous; of good moral disposition. (7.189)

**16:72** - And Allah has made for you mates (and companions) of your own nature. And made for you out of them sons and daughters and grandchildren and provided for you sustenance of the best: will they then believe in vain things and be ungrateful for Allah's favors? <sup>21032104</sup>

2103 Of your nature: or of yourselves. Cf. iv. 1 and n. 504, Self, or Personality, or Soul, all imply a bundle of attributes, capacities, predilections, and dispositions, which we may sum up in the word Nafs, or nature. Woman was made to be (1) a mate or companion for man; (2) except for sex, of the same nature as man, and therefore, with the same moral and religious rights and duties; and (3) she is not to be considered a source of all evil or sin, as the Christian monks characterised her but rather as a blessing, one of the favours (Ni'mat) of Allah. (16.72)

2104 Hafadat: collective plural, grandchildren, and descendants. The root hafada also implies obedient service and ministrations. Just as the sons (first mentioned) should be a source of strength, so daughters and grandchildren should serve and contribute to the happiness of fathers and grandparents, and are to be looked upon as further blessings. (16.72)

**4:1** - O mankind! reverence your Guardian-Lord Who created you from a single person created of like nature his mate and from them twain scattered (like seeds) countless men and women; reverence Allah through Whom ye demand your mutual (rights) and (reverence) the wombs (that bore you): for Allah ever watches over you. <sup>504505506</sup>

504 Nafs may mean: (1) soul; (2) self; (3) person, living person; (4) will, good pleasure, as in iv. 4 below. Minha: I follow the construction suggested by Imam Razn. The particle min would then suggest here a species, a nature, a similarity. The pronoun ha refers of course to Nafs. (4.1)

505 All our mutual rights and duties are referred to Allah. We are His creatures: His Will is the standard and measure of Allah; and our duties are measured by our conformity with His Will. "Our wills are ours, to make them Thine," says

Tennyson (In Memoriam). Among ourselves (human beings) our mutual rights and duties arise out of Allah's Law, the sense of Right that is implanted in us by Him. (4.1)

- 506 Among the most wonderful mysteries of our nature is that of sex. The unregenerate male is apt, in the pride of his physical strength, to forget the all-important part which the female plays in his very existence, and in all the social relationships that arise in our collective human lives. The mother that bore us must ever have our reverence. The wife, through whom we enter parentage, must have our reverence. Sex, which governs so much of our physical life, and has so much influence on our emotional and higher nature, deserves not our fear, or our contempt, or our amused indulgence, but our reverence in the highest sense of the term. With this fitting introduction we enter on a discussion of women, orphans, and family relationships. (4.1)

►Sahih Muslim Hadith

### Hadith 2104

Narrated by

Awf ibn Malik

The Prophet (peace be upon him) said prayer on the dead body, and I remembered his prayer: 'O Allah! forgive him, have mercy upon him, give him peace and absolve him. Receive him with honour and make his grave spacious; wash him with water, snow and hail. Cleanse him from faults as Thou wouldst cleanse a white garment from impurity. Requite him with an abode more excellent than his, with a family better than his family, and with a mate better than his mate. Admit him to the Garden, and protect him from the torment of the grave and the torment of the Fire.' (Awf ibn Malik) said: I earnestly desired that I were this dead body.

Al-Tirmidhi Hadith

### Hadith 287

Narrated by

Mu'adh ibn J Abal

The Prophet (peace be upon him) said: Whenever a woman causes annoyance and torture to her husband in this world, his **mate** from among the houris of Paradise says to her: May Allah ruin thee, do not cause thy husband annoyance, for he is only thy guest, and will soon leave thee to join us in Paradise.

Transmitted by Tirmidhi.

## MEASURE:

17:35 - Give full measure when ye measure and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination. <sup>2221</sup>

- 2221 Giving just measure and weight is not only right in itself but is ultimately to the best advantage of the person who gives it. (17.35)

55:9 - So establish weight with justice and fall not short in the balance. <sup>5178</sup>

- 5178 To be taken both literally and figuratively. A man should be honest and straight in every daily matter, such as weighing out things which he is selling: and he should be straight, just and honest, in all the highest dealings, not only with other people, but with himself and in his obedience to Allah's Law. Not many do either the one or the other when they have an opportunity of deceit. Justice is the central virtue, and the avoidance of both excess and defect in conduct keeps the human world balanced just as the heavenly world is kept balanced by mathematical order. (55.9)

83:1 - Woe to those that deal in fraud <sup>6011</sup>

- 6011 "Fraud" must here be taken in a widely general sense. It covers giving short measure or short weight, but it covers much more than that. The next two verses make it clear that it is the spirit of injustice that is condemned, giving too little and asking too much. This may be shown in commercial dealings, where a man exacts a higher standard in his own favour than he is willing to concede as against him. In domestic or social matters an individual or group may ask for honour, or respect, or services which he or they are not willing to give on their side in similar circumstances. It is worse than one-sided selfishness: for it is double injustice. But it is worst of all in religion or spiritual life: with what face can a man ask for Mercy or Love from Allah when he is unwilling to give it to his fellow-men? In one aspect this is a statement of the Golden Rule. 'Do as you would be done by'. But it is more completely expressed. You must give in full what it due from you, whether you expect or wish to receive full consideration from the other side or not. (83.1)

83:2- Those who when they have to receive by measure from men exact full measure.

83:3-But when they have to give by measure or weight to men give less than due.

83:4-Do they not think that they will be called to account? <sup>6012</sup>

83:5-On a Mighty Day

83:6-A Day when (all) mankind will stand before the Lord of the Worlds?

- 6011 "Fraud" must here be taken in a widely general sense. It covers giving short measure or short weight, but it covers much more than that. The next two verses make it clear that it is the spirit of injustice that is condemned, giving too little and asking too much. This may be shown in commercial dealings, where a man exacts a higher standard in his own favour than he is willing to concede as against him. In domestic or social matters an individual or group may ask for honour, or respect, or services which he or they are not willing to give on their side in similar circumstances. It is worse than one-sided selfishness: for it is double injustice. But it is worst of all in religion or spiritual life: with what face can a man ask for Mercy or Love from Allah when he is unwilling to give it to his fellow-men? In one aspect this is a statement of the Golden Rule. 'Do as you would be done by'. But it is more completely expressed. You must give in full what it due from you, whether you expect or wish to receive full consideration from the other side or not. (83.1)
- 6012 Legal and social sanctions against Fraud depend for their efficacy on whether there is a chance of being found out. Moral and religious sanctions are of a different kind. 'Do you wish to degrade your own nature?' 'Do you not consider that there is a Day of Account before a Judge Who knows all, and Who safeguards all interests, for He is the Lord and Cherisher of the Worlds? Whether other people know anything about your wrong or not, you are guilty before Allah'. (83.4)
- 12:59 - And when he had furnished them forth with provisions (suitable) for them he said: "Bring unto me a brother ye have of the same father as yourselves (but a different mother): see ye not that I pay out full **measure** and that I do provide the best hospitality?" <sup>1720</sup>
- 12:60 - "Now if ye bring him not to me ye shall have no measure (of corn) from me nor shall be ye (even) come near me."
- 12:61 - They said: "We shall certainly seek to get our wish about him from his father: indeed we shall do it." <sup>1721</sup>
- 12:62 - And (Joseph) told his servants to put their **stock in trade** (with which they had bartered) into their saddlebags so they should know it only when they returned to their people in order that they might come back. <sup>17221723</sup>
- 12:63 - Now when they returned to their father they said: "O our father! no more **measure** of grain shall we get (unless we take our brother): so send our brother with us that we may get our measure; and we will indeed take every care of him." <sup>1724</sup>
- 40:40 - "He that works evil will not be requited but by the like thereof: and he that works a righteous deed whether man or woman and is a believer such will enter the Garden (of Bliss): therein will they have abundance without measure." <sup>4413</sup>
- 4413 Cf. ii. 212. This sustenance will not only last. It will be a most liberal reward, far above any merits of the recipient. (40.40)
- 31:20 - Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth and has made His bounties flow to you in exceeding **measure** (both) seen and unseen? Yet there are among men those who dispute about Allah without knowledge and without guidance and without a Book to enlighten them! <sup>360536063607</sup>
- 3606 Allah's grace and bounties work for us at all times. Sometimes we see them, and sometimes we do not. In things which we can apprehend with our senses, we can see Allah's grace, but even in them, sometimes it works beyond the sphere of our knowledge. In the inner or spiritual world, sometimes, when our vision is clear, we can see it working, and often we are not conscious of it. But it works all the same. (31.20)
- 26:181 - "Give just measure and cause no loss (to others by fraud)." <sup>3216</sup>
- 3216 They were a commercial people, but they were given to fraud, injustice, and wrongful mischief (by intermeddling with others). They are asked to fear Allah and follow His ways: it is He Who also created their predecessors among mankind, who never prospered by fraud and violent wrong-doing, but only justice and fair dealing. (26.181)
- 70:4 The angels and the Spirit ascend unto Him in a Day the measure whereof is (as) fifty thousand years: <sup>56775678</sup>
- 5677 Ruh: "The Spirit". Cf. lxxviii. 38, "the Spirit and the angels"; and xcvi. 4, "the angels and the Spirit". In xvi. 2, we have translated Ruh by "inspiration". Some Commentators understand the angel Gabriel by "the Spirit". But I think a more general meaning is possible, and fits the context better. (70.4)

►Sahih Al-Bukhari Hadith

## Hadith 2.496

Narrated by

**Abu Masud**

When the verses of charity were revealed, we used to work as porters. A man came and distributed objects of charity in abundance. And they (the people) said, "He is showing off." And another man came and gave a Sa (a small measure of food grains); they said, "Allah is not in need of this small amount of charity." And then the Divine Inspiration came: "Those who criticize such of the believers who give in charity voluntarily and those who could not find to give in charity except what is available to them" (9.79).

►Al-Muwatta Hadith

## Hadith 31.100

### Business Transactions in General

Malik related to me that Yahya ibn Said heard Said ibn al-Musayyab say, "When you come to a land where they give full measure and full weight, stay there. When you come to a land where they shorten the measure and weight, then do not stay there very long."

►ISL Quran Subjects

### Weighing

1. (Also see) Balance, Equality, Equity, Justice, Measure, Parity
2. Conduct by the Balance of the Quran  
42.17
3. Injustice in  
83.1, 83.2, 83.3, 83.4, 83.5, 83.6
4. Justice in  
6.152, 17.35
5. Trade, in  
17.35

ISL Quran Subjects

### Measure

1. (Also see) Balance, Equality, Equity, Justice, Parity, Weighing
2. Correct, observing the  
55.9
3. Exceeding the  
55.7, 55.8
4. Falling short in  
55.9
5. Injustice in  
6.152, 17.35
6. Injustice in weights and  
83.1, 83.2, 83.3, 83.4, 83.5, 83.6
7. Weights and in trade  
17.35

### MEAT :

2:173 - He hath only forbidden you dead **meat** and blood and the flesh of swine and that on which any other name hath been invoked

5:3 - Forbidden to you (for food) are: dead **meat** blood the flesh of swine and that on which hath been invoked the name of other than Allah that which hath been killed by strangling or by a violent blow or by a headlong fall or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety

6:118 - So eat of (**meats**) on which Allah's name hath been pronounced if ye have faith in His Signs.

6:142 - Of the cattle are some for burden and some for **meat**.

6:145 - Say: "I find not in the Message received by me by inspiration any (**meat**) forbidden to be eaten by one who wishes to eat it unless it be dead meat or blood poured forth or the flesh of swine for it is an abomination or what is impious (meat) on which a name has been invoked other than Allah's." But (even so) if a person is forced by necessity without wilful disobedience nor transgressing due limits thy Lord is Oft-Forgiving Most Merciful. <sup>969</sup>

969 Blood poured forth: as distinguished from blood adhering to flesh, or the liver, or such other internal organs purifying the blood. (6.145)

22:37 - It is not their **meat** nor their blood that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you that ye may glorify Allah for His guidance to you: and proclaim the Good News to all who do right. <sup>2815</sup>

2815 The essence of sacrifice has been explained in n. 2810. No one should suppose that meat or blood is acceptable to the One True God. It was a Pagan fancy that Allah could be appeased by blood sacrifice. But Allah does accept the offering of our hearts, and as a symbol of such offer, some visible institution is necessary. He has given us power over the brute creation, and permitted us to eat meat, but only if we pronounce His name at the solemn act of taking life, for without this solemn invocation, we are apt to forget the sacredness of life. By the invocation we are reminded that wanton cruelty is not in our thoughts, but only the need of food. Now if we further deny the greater part of the food (some theologians fix the proportion at three-quarters or two-thirds) for the sake of our poorer brethren in solemn assembly in the precincts of the Haram (sacred territory), our symbolic act finds practical expression in benevolence, and that is the virtue sought to be taught. We should be grateful to Allah for His guidance in this matter, in which many Peoples have gone wrong, and we should proclaim the true doctrine so that virtue and charity may increase among men. (22.37)

23:21 - And in cattle (too) ye have an instructive example: from within their bodies We produce (milk) for you to drink; there are in them (besides) numerous (other) benefits for you; and of their (**meat**) ye eat; <sup>2881</sup>

2881 'lbrat. the root meaning of the verb is "to interpret, or expound, or instruct", as in xii. 43; the noun means, an interpretation, or example or Sign that instructs, as here and in xvi. 66, or gives warning, as in iii. 13. From cattle we get milk and meat; also from their skins we make leather for shoes, boots, straps, saddlery, and numerous other uses; from camel's hair and sheep's wool we weave cloth, hangings, carpets, etc.; from the horns of cattle we make cups and articles of ornament or use; and camels, horses, donkeys, mules, etc., are used for riding, carrying loads, or drawing vehicles. (23.21)

25:68 – Those who invoke not with Allah any other god nor slay such life as Allah has made sacred except for just cause not commit fornication and any that does this (not only) meets punishment <sup>3128</sup>

3128 Here three things are expressly condemned: (1) false worship, which is a crime against Allah; (2) the taking of life, which is a crime against our fellow-creatures; and (3) fornication, which is a crime against our self-respect, against ourselves. Every crime is against Allah, His creatures, and ourselves, but some may be viewed more in relation to one than to another. The prohibition against taking life is qualified: "except for just cause," e.g., in judicial punishment for murder, or in self-preservation, which may include not only self-defence in the legal sense, but also the clearing out of pests, and the provision **of meat** under conditions of Halal.- see n. 698 to v. 5. After this comes a long parenthesis, which ends with verse 71 below. (25.68)

108:2 - Therefore to thy Lord turn in Prayer and Sacrifice. <sup>6287</sup>

6287 He who grants these blessings is Allah, and to Allah alone must we turn in adoration and thanksgiving, and in sacrifice. Nahr=sacrifice: in a restricted ritual sense, the sacrifice of camels: see n. 2813 to xxii. 36. But the ritual is a mere Symbol. Behind it is a deep spiritual meaning: the meat slaughtered feeds the poor, and the slaughter is a symbol of the self-sacrifice in our hearts. "It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him" (xxii. 37). (108.2)

SEE:

►Fiqh-us-Sunnah

## Fiqh 5.53b

### Eating Game-Meat

A muhrim is forbidden to partake of any land game prepared for his sake, at his suggestion or with his help.

►Sahih Bukhari Hadith Subjects

### Food

15. Roasted meat  
B 7.312

- 19. To take and bite meat with the teeth  
B 7.316
- 21. Cutting meat with a knife  
B 7.319
- 38. Cured meat  
B 7.348, B 7.349

Fiqh-us-Sunnah

### Fiqh 5.114

#### Butcher's Wages out of the Sacrifice?

It is not permissible to give a butcher his wages out of the meat of the animal. A butcher may, however, be given a portion of the meat in charity.

Fiqh-us-Sunnah

### Fiqh 5.115

#### Amount of Meat to be Eaten of the Sacrifice

**A person offering a sacrifice may consume, without any restrictions, any amount of meat he may desire.** He may likewise give away or offer in charity any amount he may wish. Some scholars said that one may eat half and give away the other half in charity, while others said that the meat be divided into three parts. Of these one may keep a part, distribute a part, and give in charity the third part.

Sahih Bukhari Hadith Subjects

### Animal Slaughtering and Hunting

- 26. The meat of chickens  
B 7.426, B 7.427
- 29. The meat of beasts having fangs  
B 7.438
- 38. Eating dead meat out of necessity

► Sahih Bukhari Hadith Subjects

### Animals Slaughtered On 'Id-al-adha

- 2. The distribution of the meat of sacrificed animals  
B 7.455
- 4. Meat is desired on the day of Nahr  
B 7.457
- 6. What may be eaten of the meat of sacrificed animals  
B 7.474, B 7.475, B 7.476, B 7.478, B 7.479, B 7.480

► Sahih Al-Bukhari Hadith

### Hadith 4.383

Narrated by

Ibn Abi Aafa

The sub-narrator added, "I asked Said bin Jubair who said, 'He has made the eating of donkeys' meat illegal for ever.'"

► Al-Muwatta Hadith

### Hadith 23.7

'Store up for three days, and give what is left over as sadaqa.' "

I only forbade you for the sake of the people who were coming to you. Eat, give sadaqa and store up."

► Fiqh-us-Sunnah

### Fiqh 1.38b

#### Eating camel meat

Said Jabir ibn Sumrah, "A man asked the Prophet, 'Should we make ablution after eating mutton?' He said, 'If you wish, make ablution. If you do not, do not make ablution.' The man asked 'Should we make ablution after eating camel meat?' He said, 'Yes.'"



► Sahih Al-Bukhari Hadith

### Hadith 8.465

Narrated by

**Aisha**

**A complete month would pass by during which we would not make a fire (for cooking), and our food used to be only dates and water unless we were given a present of some meat.**

► Sahih Al-Bukhari Hadith

### Hadith 8.33

Narrated by

**Aisha**

I never felt so jealous of any woman as I did of Khadija, though she had died three years before the Prophet married me, and that was because I heard him mentioning her too often, and because his Lord had ordered him to give her the glad tidings that she would have a palace in Paradise, made of Qasab and because he used to slaughter a sheep and distribute its **meat** among her friends.

► Sahih Al-Bukhari Hadith

### Hadith 7.672

Narrated by

**Abu Thalaba Al Khushani**

The Prophet forbade the eating of wild animals having fangs.

Sahih Al-Bukhari Hadith

### Hadith 3.273

Narrated by

**Aisha**

**Some people said, "O Allah's Apostle! Meat is brought to us by some people and we are not sure whether the name of Allah has been mentioned on it or not (at the time of slaughtering the animals)." Allah's Apostle said (to them), "Mention the name of Allah and eat it."**

ISL Quran Subjects

### Sacrifice

8. Eating the **meat** of during the Pilgrimage  
22.28

Fiqh-us-Sunnah Subjects

### Ablution, Action That Do Not Nullify It

4. Eating camel meat  
Fiqh us-Sunnah Vol.1 Page 38

Al-Muwatta Hadith

### Hadith 2.22

### Discontinuing Doing Wudu on Account of Eating Cooked Food

Yahya related to me from Malik from Damra ibn Said al-Mazini from Aban ibn Uthman that Uthman ibn Affan ate bread and **meat**, rinsed his mouth out, washed his hands and wiped his face with them, and then prayed without doing wudu.

### MECCA:

3:96 – See under “Bakka”

3:97 - In it are signs manifest; (for example) the Station of Abraham; whoever enters it attains security; pilgrimage thereto is a duty men owe to Allah those who can afford the journey; but if any deny faith Allah stands not in need of any of his creatures. <sup>424425</sup>

424 Station of Abraham: see ii. 125 and n. 125. (3.97)

425 See reference in last note. (3.97)

29:67- Do they not then see that We have made a Sanctuary secure and that men are being snatched away from all around them? Then do they believe in that which is vain and reject the Grace of Allah? <sup>3500</sup>

3500 If they want evidences of their folly in the phenomenal world itself, they will see sacred Sanctuaries where Allah's Truth abides safely in the midst of the Deluge of broken hopes, disappointed ambitions and unfulfilled plans in the world around. The immediate reference was to the Sanctuary of Makkah and the gradual progress of Islam in the

districts surrounding the Quraish in the midst of the trying Makkan period. But the general application holds good for all times and places. (29.67)

48:24 – See under “Makkah”

90:1 - I do call to witness this City <sup>6130</sup>

6130 The appeal to the close ties between the holy Prophet and his parent City of Makkah has been explained in the Introduction to this Sura. It is a symbol of man's own history. Man is born for toil and struggle, and this is the substantive proposition in verse 4 below, which this appeal leads up to. (90.1)

90:2 - And thou art a freeman of this City <sup>6131</sup>

6131 Hillun: an inhabitant, a man with lawful rights, a man freed from such obligations as would attach to a stranger to the city, a freeman in a wider sense than the technical sense to which the word is restricted in modern usage. The Prophet should have been honoured in his native city. He was actually being persecuted. He should have been loved, as a parent loves a child. Actually his life was being sought, and those who believed in him were under a ban. But time was to show that he was to come triumphant to his native city after having made Madinah sacred by his life and work. (90.2)

95:3 - And this City of security <sup>61976198</sup>

6197 "This City of security" is undoubtedly Makkah. Even in Pagan times its sacred character was respected, and no fighting was allowed in its territory. But the same City, with all its sacred associations, persecuted the greatest of the Prophets and gave itself up for a time to idolatry and sin, thus presenting the contrast of the best and the worst. (95.3)

6198 Having discussed the four symbols in detail, let us consider them together. It is clear that they refer to Allah's Light or Revelation, which offers man the highest destiny if he will follow the Way. Makkah stands for Islam, Sinai for Israel, and the Mount of Olives for Christ's original and pure Message. (95.3)

► Sahih Al-Bukhari Hadith

### Hadith 4.583

Narrated by

Ibn Abbas

The first lady to use a girdle was the mother of Ishmael. She used a girdle so that she might hide her tracks from Sarah. Abraham brought her and her son Ishmael while she was suckling him, to a place near the Ka'ba under a tree on the spot of Zam-zam, at the highest place in the mosque. During those days there was nobody in Mecca, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ishmael's mother followed him saying, "O Abraham! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allah ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Abraham proceeded onwards, and on reaching the Thaniya where they could not see him, he faced the Ka'ba, and raising both hands, invoked Allah saying the following prayers:

"O our Lord! I have made some of my offspring dwell in a valley without cultivation, by Your Sacred House (Kaba at Mecca) in order, O our Lord, that they may offer prayer perfectly. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits, so that they may give thanks." (14.37) Ishmael's mother went on suckling Ishmael and drinking from the water (she had).

When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him (i.e. Ishmael) tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached the Marwa mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Safa and Marwa) seven times.

The Prophet said, "This is the source of the tradition of the walking of people between them (i.e. Safa and Marwa). When she reached the Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O, (whoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of Zam-zam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hand in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it."

The Prophet added, "May Allah bestow Mercy on Ishmael's mother! Had she let the Zam-zam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zam-zam would have been a stream flowing on the surface of the earth." The Prophet further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allah which will be built by this boy and his father, and Allah never neglects His people.' The House (i.e. Kaba) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kada'. They landed in the lower part of Mecca where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet added, "Ishmael's mother was sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet further said, "Ishmael's mother was pleased with

the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e. Ishmael) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them.

After Ishmael's mother had died, Abraham came after Ishmael's marriage in order to see his family that he had left before, but he did not find Ishmael there. When he asked Ishmael's wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Ishmael came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.' On that Ishmael said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ishmael said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ishmael divorced her and married another woman from amongst them (i.e. Jurhum).

Then Abraham stayed away from them for a period as long as Allah wished and called on them again but did not find Ishmael. So he came to Ishmael's wife and asked her about Ishmael. She said, 'He has gone in search of our livelihood.' Abraham asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance).' Then she thanked Allah. Abraham said, 'What kind of food do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.' He said, 'O Allah! Bless their meat and water.' The Prophet added, 'At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it.' The Prophet added, 'If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Mecca.' The Prophet added, 'Then Abraham said Ishmael's wife, "When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate." When Ishmael came back, he asked his wife, "Did anyone call on you?" She replied, "Yes, a good-looking old man came to me," so she praised him and added, "He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition." Ishmael asked her, "Did he give you any piece of advice?" She said, "Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate." On that Ishmael said, "It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.'

Then Abraham stayed away from them for a period as long as Allah wished, and called on them afterwards. He saw Ishmael under a tree near Zam-zam, sharpening his arrows. When he saw Abraham, he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Abraham said, 'O Ishmael! Allah has given me an order.' Ishmael said, 'Do what your Lord has ordered you to do.' Abraham asked, 'Will you help me?' Ishmael said, 'I will help you.' Abraham said, 'Allah has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it.' The Prophet added, 'Then they raised the foundations of the House (i.e. the Ka'ba). Ishmael brought the stones and Abraham was building, and when the walls became high, Ishmael brought this stone and put it for Abraham who stood over it and carried on building, while Ishmael was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing.' The Prophet added, 'Then both of them went on building and going round the Ka'ba saying: O our Lord ! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing.' (2.127)

►Sahih Al-Bukhari Hadith

### Hadith 4.584

Narrated by

Ibn Abbas

When Abraham had differences with his wife), (because of her jealousy of Hajar, Ishmael's mother), he took Ishmael and his mother and went away. They had a water-skin with them containing some water, Ishmael's mother used to drink water from the water-skin so that her milk would increase for her child. When Abraham reached Mecca, he made her sit under a tree and afterwards returned home. Ishmael's mother followed him, and when they reached Kada', she called him from behind, "O Abraham! To whom are you leaving us?" He replied, "(I am leaving you) to Allah's (care)." She said, "I am satisfied to be with Allah." .....

►Sahih Al-Bukhari Hadith

### Hadith 3.60

Narrated by

Ibn Abbas

On the day of the conquest of **Mecca**, the Prophet said, "There is no more emigration (from Mecca) but Jihad and intentions, and whenever you are called for Jihad, you should go immediately. No doubt, Allah has made this place (Mecca) a sanctuary since the creation of the heavens and the earth and will remain a sanctuary till the Day of Resurrection as Allah has ordained its sanctity. Fighting was not permissible in it for anyone before me, and even for me it was allowed only for a portion of a day. So, it is a sanctuary with Allah's sanctity till the Day of Resurrection. Its thorns should not be uprooted and its game should not be chased; and its luqata (fallen things) should not be picked up except by one who would announce that publicly, and its vegetation (grass etc.) should not be cut." Al-'Abbas said, "O Allah's Apostle! Except Al-Idhkhir, (for it is used by their blacksmiths and for their domestic purposes)." So, the Prophet said, "Except Al-Idhkhir."

Islamic Terms Dictionary

### Ka'bah

the first house of worship built for mankind. It was originally built by Adam and later on reconstructed by Abraham and Isma'il. It is a cubed shaped structure based in the city of Mecca to which all Muslims turn to in their five daily paryers.

## MEETING:

6:130 - O ye assembly of Jinns and men! came there not unto you apostles from amongst you setting forth unto you of the meeting of this day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. So against themselves will they bear witness that they rejected faith. <sup>953</sup>

8:41 - And know that out of all the booty that ye may acquire (in war) a fifth share is assigned to Allah and to the apostle and to near relatives orphans the needy and the wayfarer if ye do believe in Allah and in the revelation We sent down to Our servant on the day of testing the day of the meeting of the two forces. For Allah hath power over all things. <sup>120912101211</sup>

1209 The rule is that a fifth share is set apart for the Imam (the Commander) and the rest is divided among the forces. The fifth share reserved is expressed to be for Allah and the Prophet, and for charitable purposes for those to whom charity is due. Ultimately everything is at the disposal of Allah and His Prophet: viii. 1: but four-fifths are divided, and only one-fifth is retained for the special purposes. The Imam has discretion as to the mode of division. In the Prophet's life-time a certain portion was assigned to him and his near relatives. (8.41)

1210 Testing: Furqan: Criterion between right and wrong, decision between the forces of faith and unbelief. The battle of Badr is called by this name. See viii. 29 and n. 1202. (8.41)

1211 Allah's power is shown in the events detailed in the three verses following (vv. 42-44), leading to the complete victory of the Muslims over the pagan Quraish. (8.41)

10:11 - If Allah were to hasten for men the ill (they have earned) as they would fain hasten on the good then would their respite be settled at once. But We leave those who rest not their hope of their meeting with Us in their trespasses wandering in distraction to and fro. <sup>1398</sup>

1398 Those who have no hope for the Future grasp at any temporary advantage, and in their blindness even mockingly ask for immediate punishment for their sins (viii. 32), thus vainly challenging Allah, in Whom they do not believe. If the beneficent Allah were to take them at their word, they would have no chance at all. Their doom would be sealed. But even the respite they get they use badly. They merely wander about distractedly like blind men, to and fro. Cf. ii. 15. (10.11)

10:15 - But when Our Clear Signs are rehearsed unto them those who rest not their hope on their **meeting** with Us say: "Bring us a Reading other than this or change this." Say: "It is not for me of my own accord to change it: I follow naught but what is revealed unto me: if I were to disobey my Lord I should myself fear the Penalty of a Great Day (to come)." <sup>1402</sup>

1402 Reading: in the Arabic, the word is "Qur-an", which may mean Reading or in the special sense, the Qur-an. The duty of Allah's Messenger is to deliver Allah's Message as it is revealed to him, whether it please or displease those who hear it. Selfish men want to read their own desires or fancies into religious precepts, and thus they are often willing to use Religion for their own ends. Most of the corruptions of Religion are due to this cause. But Religion is not to be so prostituted. (10.15)

18:105 - Those are they who disbelieve in the revelations of their Lord and in the meeting with Him. Therefore their works are vain, and on the Day of Resurrection We assign no weight to them.

23:33 - And the chiefs of his people who disbelieved and denied the Meeting in the Hereafter and on whom We had bestowed the good things of this life said: "He is no more than a man like yourselves; he eats of that of which ye eat and drinks of what ye drink.

25:21 - Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves and mighty is the insolence of their impiety! <sup>30773078</sup>

3077 The blasphemers who have given up all Faith and laugh at the Hereafter: nothing is sacred to them: their arrogance and insolence are beyond all bounds. (25.21)

3078 Cf. ii. 55. The Israelites in the time of Moses demanded to see Allah. But they were struck with thunder and lightning even as they looked on. Indeed death would have been their fate, had it not been for the mercy of Allah. (25.21)

29:5 - For those whose hopes are in the meeting with Allah (in the Hereafter let them strive); for the Term (appointed) by Allah is surely coming; and He hears and knows (all things). <sup>34263427</sup>

3427 The Term (ajal) may signify: (1) the time appointed for death, which ends the probation of this life; (2) the time appointed for this life, so that we can prepare for the Hereafter; the limit will soon expire. In either case the ultimate

meaning is the same. We must strive now and not postpone anything for the future. And we must realize and remember that every prayer we make to Allah is heard by Him, and that every unspoken wish or motive of our heart, good or bad, is known to Him, and goes to swell our spiritual account. (29.5)

29:23 - Those who reject the Signs of Allah and the Meeting with Him (in the Hereafter) it is they who shall despair of My mercy: it is they who will (suffer) a most grievous Penalty. <sup>3443</sup>

3443 The emphasis is on "they" (ulaika). It is only the people who ignore or reject Allah's Signs and reject a Hereafter, that will find themselves in despair and suffering. Allah's Mercy is open to all, but if any reject His Mercy, they must suffer. (29.23)

30:8 - Have they not pondered upon themselves? Allah created not the heavens and the earth, and that which is between them, save with truth and for a destined end. But truly many of mankind are disbelievers in the meeting with their Lord.

30:16 - But as for those who disbelieved and denied Our revelations, and denied the **meeting** of the Hereafter, such will be brought to doom.

39:71 - The Unbelievers will be led to Hell in crowds; until when they arrive there its gates will be opened and its Keepers will say "Did not apostles come to you from among yourselves rehearsing to you the Signs of your Lord and warning you of the meeting of this Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!" <sup>434743484349</sup>

4347 Groups: this is the word which gives the key-note to the Sura. If the soul does not stand to its own convictions or search out the Truth by itself, it will be classed with the crowds that go to Perdition! (39.71)

4348 The Keepers may be supposed to be angels, who know nothing of the conditions of evil on this earth, and are surprised at such crowds coming to the "Evil Abode". (39.71)

4349 Cf. x. 33. The answer is perhaps given by other angels: 'yes; messengers were sent to them from among themselves, to warn them and proclaim to them Mercy through repentance; but the decree of Allah, which warned them of punishment, has now come true against them, for they rebelled and were haughty; they rejected Truth, Faith, and Mercy!' (39.71)

41:54 - Ah indeed! are they in doubt concerning the **Meeting** with their Lord? Ah indeed! it is He that doth encompass all things! <sup>4525</sup>

4525 Short-sighted people may like to think that there may be no Judgment. But Judgment is inevitable and cannot be escaped, for Allah "doth encompass all things." (41.54)

84:6 - O thou man! verily thou art ever toiling on towards the Lord painfully toiling but thou shalt meet Him. <sup>6036</sup>

6036 This life is ever full of toil and misery, if looked at as empty of the Eternal Hope which Revelation gives us. Hence the literature of pessimism in poetry and philosophy which thinking minds have poured forth in all ages, when that Hope was obscured to them. "Our sweetest songs are those that tell of saddest thought." "To each his suffering; all are men condemned alike a groan!" It is the noblest men that have to "scorn delights and live laborious days" in this life. The good suffer on account of their very goodness: the evil on account of their Evil. But the balance will be set right in the end. Those that wept shall be made to rejoice, and those that went about thoughtlessly rejoicing, shall be made to weep for their folly. They will all go to their account with Allah and meet Him before His Throne of Judgment. (84.6)

► Sahih Muslim Hadith

### Hadith 6492 AbuHurayrah

Narrated by

Allah's Apostle (peace be upon him) stated: He who loves meeting Allah, Allah loves to meet him; and he who dislikes meeting Allah, Allah abhors meeting him. I (Shurayh ibn Hani, one of the narrators) came to Aisha and said to her: Mother of the faithful, I heard AbuHurayrah narrate from Allah's Apostle (peace be upon him) that which, if it is actually so, is a destruction to us. Thereupon she said: Those are in fact ruined who are ruined at the words of Allah's Apostle (peace be upon him). What are (the words which in your opinion would cause your destruction)? He said that Allah's Apostle (peace be upon him) had stated: He who loves to meet Allah, Allah too loves to meet him; he who dislikes meeting Allah, Allah too abhors meeting him; there is none amongst us who does not hate death. Thereupon she said: Allah's Apostle (peace be upon him) has in fact stated this, but it does not mean what you construe. It implies (the time) when the lustre of the eye fades, there is rattling in the throat, shuddering of the body and convulsion of the fingers (at the time of death). (It is about this time) that it has been said: He who loves to meet Allah, Allah loves to meet him; and he who dislikes meeting Allah, Allah abhors meeting him.

►ISL Quran Subjects

## Meeting With Allah

1. MEETING WITH ALLAH, THE  
10.7, 10.8, 10.11, 10.15, 13.2, 29.5, 84.6
2. Disbelieving in  
18.105, 18.106, 25.21, 25.22, 25.23, 29.23, 30.8, 32.10, 32.11, 32.12, 32.13, 32.14, 45.34
3. Doubting  
41.54
4. Looking forward to  
18.110
5. Rejecting  
6.31, 10.45, 18.47, 18.48, 18.49

►ISL Quran Subjects

## Meeting

1. (Also see) Conference, Consultation, Meeting with Allah
2. Day of  
40.15, 40.16, 40.17, 40.18
3. Day of Judgement; forgetting that of the  
7.50, 7.51

►Sahih Al-Bukhari Hadith

## Hadith 9.590

Narrated by

**Ibn Abbas**

Whenever the Prophet offered the night (Tahajjud) prayer, he used to say, "O Allah! All the Praises are for You; You are the Light of the Heavens and the Earth. And all the Praises are for You; You are the Keeper of the Heavens and the Earth. All the Praises are for You; You are the Lord of the Heavens and the Earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Speech is the Truth, and meeting You is the Truth, and Paradise is the Truth and Hell (Fire) is the Truth and all the prophets are the Truth and the Hour is the Truth. O Allah! I surrender to You, and believe in You, and depend upon You, and repent to You, and in Your cause I fight and with Your orders I rule. So please forgive my past and future sins and those sins which I did in secret or in public. It is You Whom I worship, None has the right to be worshipped except You." (See Hadith No. 329, Vol. 8)

ISL Quran Subjects

## Day of Meeting

1. (Also see) Day of Assembling, Day of Calamity, Day of Judgement, Day of Reckoning, Day of Resurrection, Hour of Doom  
40.15, 40.16, 40.17, 40.18

►Sahih Al-Bukhari Hadith

## Hadith 5.137

Narrated by

**Anas bin Malik**

The Prophet said to the Ansar, "After me you will see others given preference to you; so be patient till you meet me, and your promised place (of meeting) will be the Tank (i.e. Lake of Kauthar)."

## MERCY:

1: 1 - In the name of Allah Most Gracious Most Merciful. <sup>19</sup>

- 19 The Arabic words "Rahman" and "Rahim" translated "Most Gracious" and "Most Merciful" are both intensive forms referring to different aspects of God's attribute of Mercy. The Arabic intensive is more suited to express God's attributes than the superlative degree in English. The latter implies a comparison with other beings, or with other times or places, while there is no being like unto God, and He is independent of Time and Place. Mercy may imply pity, long-suffering, patience, and forgiveness, all of which the sinner needs and God Most Merciful bestows in abundant measure. But there is a Mercy that goes before even the need arises, the Grace which is ever watchful, and flows from God Most Gracious to all His creatures, protecting them, preserving them, guiding them, and leading them to clearer light and higher life. For this reason the attribute Rahman (Most Gracious) is not applied to any but God, but the attribute Rahim (Merciful), is a general term, and may also be applied to Men. To make us contemplate these boundless gifts of God, the formula: "In the name of God Most Gracious, Most Merciful": is placed before every Sura of the Qur-an (except the ninth), and repeated at the beginning of every act by the Muslim who dedicates his life to God, and whose hope is in His Mercy. (1.1)



3:74 - For His Mercy He specially chooseth whom He pleaseth: for Allah is the Lord of bounties unbounded.

3:157 - And if ye are slain or die in the way of Allah forgiveness and mercy from Allah are far better than all they could amass. <sup>470</sup>

470 Notice a beautiful little literary touch here. At first sight you would expect the second person here ("you could amass"), to match the second person in the earlier clause. But remember that the second person in earlier clause refers to the man of faith, and the third person in the last line refers to the Unbelievers; as if it said: "Of course you as a man of faith would not be for hoarding riches: your wealth, -duty and the mercy of Allah, -is far more precious than anything the Unbelievers can amass in their selfish lives. " (3.157)

6:12 - Say: "To whom belongeth all that is in the heavens and on earth?" Say: "To Allah. He hath inscribed for Himself (the rule of) Mercy that He will gather you together for the Day of Judgment there is no doubt whatever. It is they who have lost their own souls that will not believe. <sup>844</sup>

6:155 - And this is a Book which We have revealed as a blessing: so follow it and be righteous that ye may receive mercy:

6:157 - Or lest ye should say: "If the Book had only been sent down to us we should have followed its guidance better than they." Now then hath come unto you a Clear (sign) from your Lord and a guide and a mercy: then who could do more wrong than one who rejecteth Allah's signs and turneth away therefrom? In good time shall We requite those who turn away from Our Signs with a dreadful penalty for their turning away. <sup>982</sup>

7:49 - "Behold! are these not the men whom you swore that Allah with his mercy would never bless? Enter ye the garden: no fear shall be on you nor shall ye grieve."

7:52 - For We had certainly sent unto them a Book based on knowledge which We explained in detail a guide and a mercy to all who believe.

7:57 - It is He who sendeth the winds like heralds of glad tidings going before His mercy: when they have carried the heavy-laden clouds

7:154 - When the anger of Moses was appeased he took up the tablets: in the writing thereon was guidance and mercy for such as fear their Lord.

7:155 - Thou art our protector: so forgive us and give us Thy mercy; for Thou art the best of those who forgive. <sup>1121112211231124</sup>

7:159 - It is part of the Mercy of Allah that thou dost deal gently with them

9:27 - Again will Allah after this turn (in mercy) to whom He will: for Allah is Oft-Forgiving Most Merciful. <sup>1277</sup>

10:57 - O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts and for those who believe a Guidance and a Mercy. <sup>1446</sup>

10:58 - Say: "In the Bounty of Allah and in His Mercy in that let them rejoice": that is better than the (wealth) they hoard.

11:9 - If We give man a taste of mercy from Ourselves and then withdraw it from him behold! he is in despair and (falls into) blasphemy. <sup>1506</sup>

11:28 - He said: "O my people! see ye if (it be that) I have a Clear Sign from my Lord and that He hath sent Mercy unto me from His own Presence but that the Mercy hath been obscured from your sight? Shall we compel you to accept it when ye are averse to it? <sup>1519</sup>

16:64 - And We sent down the Book to thee for the express purpose that thou shouldst make clear to them those things in which they differ and that it should be a guide and a mercy to those who believe. <sup>2091</sup>

17:54 - It is your Lord that knoweth you best: if He please He granteth you mercy or if He please punishment: We have not sent thee to be a disposer of their affairs for them. <sup>2239</sup>

17:57 - Those whom they call upon do desire (for themselves) means of access to their Lord even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of. <sup>2243</sup>

17:84 - Except for Mercy from thy Lord: for His Bounty is to thee (indeed) great. <sup>2287</sup>

28:43 - We did reveal to Moses the Book after We had destroyed the earlier generations (to give) Insight to men and Guidance and Mercy that they might receive admonition. <sup>3375</sup>

28:46 - Nor wast thou at the side of (the Mountain of) Tur when We called (to Moses) Yet (art thou sent) as a Mercy from thy Lord to give warning to a people to whom no warner had come before thee: in order that they may receive admonition. <sup>3379</sup>

25:48 - And He it is Who sends the Winds as heralds of glad tidings going before His Mercy and We send down purifying water from the sky <sup>31043105</sup>

24:56 - So establish regular Prayer and give regular Charity: and obey the Apostle; that ye may receive mercy.

28:43 - We did reveal to Moses the Book after We had destroyed the earlier generations (to give) Insight to men and Guidance and Mercy that they might receive admonition. <sup>3375</sup>

28:46 - Nor wast thou at the side of (the Mountain of) Tur when We called (to Moses) Yet (art thou sent) as a Mercy from thy Lord to give warning to a people to whom no warner had come before thee: in order that they may receive admonition. <sup>3379</sup>

28:86 - And thou hadst not expected that the Book would be sent to thee except as a Mercy from thy Lord: therefore lend not thou support in any way to those who reject (Allah's Message). <sup>34183419</sup>

29:23 - Those who reject the Signs of Allah and the Meeting with Him (in the Hereafter) it is they who shall despair of My mercy: it is they who will (suffer) a most grievous Penalty. <sup>3443</sup>

29:51 - And is it not enough for them that We have sent down to thee the Book which is rehearsed to them? Verily in it is Mercy and Reminder to those who believe. <sup>3482</sup>

<sup>3482</sup> The perspicuous Qur-an, explained in detail by Allah's Messenger, in conjunction with Allah's Signs in nature and in the hearts of men, should be enough for all. It is mere fractious opposition to demand vaguely something more. Cf. also vi. 124, and n. 946. (29.51)

30:21 - And among His Signs is this that He created for you mates from among yourselves that ye may dwell in tranquillity with them and He has put love and mercy between your (hearts); verily in that are Signs for those who reflect. <sup>35253526</sup>

33:73 - (With the result) that Allah has to punish the Hypocrites men and women and the Unbelievers men and women and Allah turns in Mercy to the Believers men and women: for Allah is Oft-Forgiving Most Merciful. <sup>37833784</sup>

35:2 - What Allah out of His Mercy doth bestow on mankind there is none can withhold: what He doth withhold there is none can grant apart from Him: and He is the Exalted in Power Full of Wisdom. <sup>3873</sup>

38:3 - How many generations before them did We destroy? In the end they cried (for mercy) when there was no longer time for being saved! <sup>4149</sup>

<sup>3873</sup> As Allah is the Creator and Sustainer of all beings and things, so does His kindness extend to all Creatures. No one can intercept Allah's mercies and gifts. Whatever is His Will and Plan and Purpose He can and does carry out. And if from any creature He withholds any particular gifts, there is no other person or power that can give those gifts. But such withholding is not arbitrary. He is full of wisdom and goodness, and every act of His, whether He withholds or gives, is full of kindness and mercy to His creatures. (35.2)

39:53 - Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving Most Merciful." <sup>4324</sup>

4324 Forgives all sins: i.e., on sincere repentance and amendment of conduct. (39.53)

57:13 - One day will the Hypocrites men and women say to the Believers: "Wait for us! let us borrow (a light) from your Light!" It will be said: "turn ye back to your rear! then seek a light (where ye can)!" So a wall will be put up betwixt them with a gate therein. Within it will be Mercy throughout and without it all alongside will be (wrath and) Punishment! <sup>52905291</sup>

57:28 - O ye that believe! fear Allah and believe in His apostle and He will bestow on you a double portion of His Mercy: He will provide for you a light by which ye shall walk (straight in your path) and He will forgive you (your past): For Allah is Oft-Forgiving. Most Merciful: 5325532653275328

5325 From the context before (see n. 5323 above) and after (see next note), this is held to refer to the Christians and People of the Book who kept their Faith true and undefiled. (57.28)

5326 The double portion refers to the past and the future. As noted in the last note, this passage is addressed to the Christians and the People of the Book, who, when honestly facing the question of the new Revelation in Islam, find in it the fulfilment of previous revelations, and therefore believe in Allah's Messenger Muhammad, and walk by the new light. Their previous merits will be duly recognised, and they will be treated on fully equal terms in the new Ummat. This is their double share, not necessarily more in quantity than that of their brethren in Islam who passed through no other gate, but having a twofold aspect. (57.28)

5327 As this refers to the Christians and the People of the Book, the following saying of Christ in his last days may interest them: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you... While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them". (John, xii. 35-36). The light of Christ's Gospel soon departed; his Church was enveloped in darkness; then came the light again, in the fuller light of Islam. And they are asked to believe in the light, and to walk in it. Cf. also lvii. 12. and n. 5288 above. (57.28)

5328 Any wrong they may have committed through ignorance or misconceptions in their previous religion will be forgiven them, as they have seen the new light and walk by it. (57.28)

79:3 - And by those who glide along (on errands of mercy) <sup>5919</sup>

110:3 - Celebrate the Praises of thy Lord and pray for His Forgiveness: for He is Oft-Returning (in Grace and Mercy). <sup>6293</sup>

#### ►A. Yusuf Ali Quran Subjects

### Muhammad

7. a mercy to Believers  
9.61
8. mercy to all creatures  
21.107
9. as a mercy from God  
28.46, 33.45, 36.6, 42.48
10. as a mercy from God (Contd )  
72.20, 72.27, 76.24

#### ►Sahih Muslim Hadith

### Hadith 6631

Narrated by

### AbuHurayrah

Allah's Apostle (peace be upon him) said: There are one hundred (parts of) mercy of Allah and He has sent down out of these one part of mercy upon the jinn and human beings and the insects and it is because of this (one part) that they love one another, show kindness to one another and even the beast treats its young one with affection, and Allah has reserved ninety-nine parts of mercy with which He would treat His servants on the Day of Resurrection.

#### ►Sunan of Abu-Dawood

### Hadith 1303

Narrated by

### AbuHurayrah

The Prophet (peace be upon him) said: May Allah have mercy on a man who gets up at night and prays, and awakens his wife; if she refuses, he should sprinkle water on her face. May Allah have mercy on a woman who gets up at night and prays, and awakens her husband; if he refuses, she would sprinkle water on his face.

Sahih Al-Bukhari Hadith

**Hadith 9.174**

Narrated by

**Sahl bin Sad**

I heard the Prophet saying, "I am your predecessor at the Lake-Fount (Kauthar), and whoever will come to it, will drink from it, and whoever will drink from it, will never become thirsty after that. There will come to me some people whom I know and they know me, and then a barrier will be set up between me and them." Abu Sa'id Al-Khudri added that the Prophet further said: "I will say those people are from me. It will be said, 'You do not know what changes and new things they did after you.' Then I will say, 'Far removed (from mercy), far removed (from mercy), those who changed (the religion) after me!'"

►Sunan of Abu-Dawood

**Hadith 1445**

Narrated by

**AbuHurayrah**

The Prophet (peace be upon him) said: May Allah show mercy to a man who gets up during the night and prays, who wakens his wife and she prays; if she refuses, he sprinkles water on her face. May Allah show mercy to a woman who gets up during the night and prays, who wakens her husband and he prays; if he refuses she sprinkles water on his face.

►ISL Quran Subjects

**Mercy of Allah**

- .1 MERCY OF ALLAH, THE  
2:204, 3:132, 3.157, 6.54, 6.51, 6.52, 6.53, 6.54, 6.55, 6.56, 7.156, 15.49, 29.23, 36.45, 39.53, 39.54, 43.32, 49.10, 57.28, 76.31
2. Contemplating  
30.48, 30.49, 30.50
3. Denying  
41.50, 41.51
4. Despairing of  
11.9, 39.53, 39.54
5. Disbelieving in  
41.50, 41.51
6. Exulting in  
30.36, 42.48
7. Gratitude to Allah for  
4.147
8. Hoping for  
39.9
9. Prayers for  
2.286, 23.11
- 10 Rejoicing in. 10.58

**MESSAGE:**

3:58 - "This is what We rehearse unto thee of the Signs and the **Message** of Wisdom."

3:126 - Allah made it but a **message** of hope for you; and an assurance to your hearts: (in any case) there is no help except from Allah the Exalted the Wise. <sup>447</sup>

447 Whatever happens, whether there is a miracle or not, all help proceeds from Allah. Man should not be so arrogant as to suppose that his own resources will change the current of the world plan. Allah helps those who show constancy, courage, and discipline, and use all the human means at their disposal, not those who fold their hands and have no faith. But Allah's help is determined on considerations exalted far above our petty human motive, and by perfect wisdoms, of which we can have only faint glimpses. (3.126)

5:13 - But because of their breach of their Covenant We cursed them and made their hearts grow hard: they change the words from their (right) places and forget a good part of the **Message** that was sent them nor wilt thou cease to find them barring a few ever bent on (new) deceptions: but forgive them and overlook (their misdeeds): for Allah loveth those who are kind. <sup>712713714</sup>

712 Cursed them: that means that because of the breach of their Covenant, Allah withdrew His overflowing Grace from them. The withdrawal of Grace made their hearts grow hard in two ways: (1) they were no longer protected from the assaults of evil, and (2) they became impervious even to the message of forgiveness and mercy which is open to all Allah's creatures. (5.13)

- 713 Israel, when it lost Allah's grace as above, began to sin against truth and religion in three ways: (1) they began to misuse Scripture itself, by either taking words out of their right meaning, or applying them to things for which they were never meant; (2) in doing so, they conveniently forgot a part of the Message and purpose of Allah; and (3) they invented new deceptions to support the old ones. (5.13)
- 714 Cf. ii. 109 and n. 110, where I have explained the different shades of meaning in the words for "forgiveness." (5.13)
- 5:14 - From those too who call themselves Christians We did take a Covenant but they forgot a good part of the **Message** that was sent them: so We estranged them with enmity and hatred between the one and the other to the Day of Judgment. And soon will Allah show them what it is they have done. <sup>715715</sup>
- 715 The Christian Covenant may be taken to be the charge which Jesus gave to his disciples, and which the disciples accepted, to welcome Ahmad (Q. lxi. 6). Glimpses of this are to be found in the Gospel of St. John even as it exists now (John xv. 26. xvi. 7). It is those who call themselves "Christians" who reject this. True Christians have accepted it. The enmity between those who call themselves Christians and the Jews will continue till the Last Day. A) The change from the First Person in the beginning of the verse to the Third Person here illustrates the change from the personal relationship of the Covenant, to the impersonal operation of Justice at Judgment. Cf. xxxv. 9. (5.14)
- 5:67 -O Apostle! proclaim the (**Message**) which hath been sent to thee from thy Lord. If thou didst not thou wouldst not have fulfilled and proclaimed His mission: and Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject faith. <sup>777</sup>
- 777 Muhammad had many difficulties to contend with, many enemies and dangers to avoid. His mission must be fulfilled. And he must-as he did-go forward and proclaim that Message and fulfil his mission, trusting to Allah for protection, and unconcerned if people who had lost all sense of right rejected it or threatened him. (5.67)
- 7:6 - Then shall We question those to whom Our message was sent and those by whom We sent it. <sup>993</sup>
- 993 In the final reckoning, the warners and teachers will give evidence of their preaching the truth, and the wicked will themselves have to acknowledge the truth. We picture it like a court scene, when the story is related, but the Judge knows all, even more than the parties can tell. (7.6)
- 7:63 - "Do ye wonder that there hath come to you a **message** from your Lord through a man of your own people to warn you so that ye may fear Allah and haply receive his mercy?"
- 7:87 - "And if there is a party among you who believes in the **message** with which I have been sent and a party which does not believe hold yourselves in patience until Allah doth decide between us: for He is the best to decide." <sup>10561057</sup>
- 1057 See the argument in the last note. Allah's decision may come partly in this very life, either for the same generation or for succeeding generations, by the logic of external events. But in any case it is bound to come spiritually on a higher plane eventually, when the righteous will be comforted and the sinners will be convinced of sin from their own inner conviction. (7.87)
- 11:51 - "O my people! I ask of you no reward for this (**Message**). My reward is from none but Him Who created me: will ye not then understand?"
- 11:120 - All that We relate to thee of the stories of the apostles with it We make firm thy heart: in them there cometh to thee the Truth as well as an exhortation and a **message** of remembrance to those who believe. <sup>1624</sup>
- 1624 The stories of the Prophets in the Qur'an are not mere narratives or histories: they involve three things: (1) they teach the highest spiritual Truth; (2) they give advice, direction, and warning, as to how we should govern our lives, and (3) they awaken our conscience and recall to us the working of Allah's Law in human affairs. The story of Joseph in the next Sura is an illustration in point. A) Cf. xi. 93 and vi. 135, n. 957. The worst that ye can will not defeat Allah's Plan; and as for us who believe, our obvious duty is to do our part as taught to us by Allah's revelation. (11.120)
- 13:40 - Whether We shall show thee (within thy lifetime) part of what We promised them or take to Ourselves thy soul (before it is all accomplished) thy duty is to (make the **Message**) reach them: it is Our part to call them to account.
- 15:6 - They say: "O thou to whom the **Message** is being revealed! Truly thou art mad (or possessed)! <sup>1940</sup>
- 1940 Al-Mustafa was accused by the ungodly of being mad or possessed, because he spoke of higher things than they knew, and acted from motives purer and nobler than they could understand. So, in a minor degree, is the lot of all the righteous in the presence of an ungodly world. Their motives, actions, words, hopes, and aspirations are unintelligible to their fellows, and they are accused of being mad or out of their senses. But they know that they are on the right path, and it is the ungodly who are really acting against their own best interests. (15.6)

15:9 - We have without doubt sent down the **Message**; and We will assuredly guard it (from corruption).<sup>1944</sup>

1944 The purity of the text of the Qur-an through fourteen centuries is a foretaste of the eternal care with which Allah's Truth is guarded through all ages. All corruptions, inventions, and accretions pass away, but Allah's pure and holy Truth will never suffer eclipse even though the whole world mocked at it and were bent on destroying it. (15.9)

15:13 - That they should not believe in the **(Message)**; but the ways of the ancients have passed away.<sup>1947</sup>

1947 Sects, divisions, and systems invented by men tend to pass away, but Allah's pure Truth of Unity endures for ever. This we see in history when we study it on a large scale. Cf. the parable in xiv. 24-26 Khalat: I have translated it here in the same sense as in xiii. 30 x. 102, and other places. Some Commentators give it a slightly different shade of meaning. The other meaning is seen in xlviii. 23. (15.13)

16:35 - But what is the mission of apostles but to preach the Clear **Message**?<sup>205720582059</sup>

2057 The old, old argument: if Allah is All-Powerful, why did He not force all persons to His Will? This ignores the limited Free-will granted to man, which is the whole basis of Ethics. Allah gives man every opportunity of knowing and understanding things, but He does not force him, for that would be against the whole Plan on which our present Life is constituted. (16.35)

2058 The Pagan Arabs prescribed various arbitrary prohibitions in the matter of meat; see vi. 143-145. These, of course, are not recognised by Islam, which also removed some of the restrictions of the Jewish Law; vi. 146. The general meaning, however, is far wider. Men erect their own taboos and prohibitions, barriers and restrictions, and ascribe them to Religion. This is wrong, and more consonant with Pagan practice than with Islam. (16.35)

2059 Clear Message: Mubin: in three senses; (1) a Message clear and unambiguous; (2) one that makes all things clear to those who try to understand, because it accords with their own nature as created by Allah; (3) one preached openly and to everyone. (16.35)

16:43 - And before thee also the apostles We sent were but men to whom We granted inspiration: if ye realize this not ask of those who possess the **Message**.<sup>20682069</sup>

2068 Allah's prophets were always men, not angels; and their distinction was the inspiration they received. (16.43)

2069 If the Pagan Arabs, who were ignorant of religious and other history, wondered how a man from among themselves could receive inspiration and bring a Message from Allah, let them ask the Jews, who had also received Allah's Message earlier through Moses, whether Moses was a man, or an angel, or a god. They would learn that Moses was a man like themselves, but inspired by Allah. "Those who possess the Message" may also mean any men of Wisdom, who were qualified to have an opinion in such matters. (16.43)

16:44 - (We sent them) with Clear Signs and Books of dark prophecies; and We have sent down unto thee (also) the **Message**; that thou mayest explain clearly to men what is sent for them and that they may give thought.<sup>2070</sup>

2070 As the People of the Book had received "Clear Signs" and inspired Books before, so also Allah's Message came to the Prophet Muhammad through the Qur-an, which superseded the earlier revelations, already corrupted in the hands of their followers. (16.44)

18:6 - Thou wouldst only perchance fret thyself to death following after them in grief if they believe not in this **Message**.<sup>2331</sup>

2331 In a reasonable world the preaching of a reasonable Faith like that of Islam would win universal acceptance. But the world is not altogether reasonable. It caused great distress to the unselfish Preacher of Islam that his Message met with so much opposition. He wanted to point the way to salvation. He only got, in the Makkans period, abuse from the chiefs of the Makkans-abuse and persecution, not only for himself but for the Truth which he was preaching. A heart less stout than his might have been appalled at what seemed the hopeless task of reclaiming the world from falsehood, superstition, selfishness, wrong, and oppression. He is here consoled, and told that he was not to fret himself to death: he was nobly doing his duty, and, as after-events showed, the seed of Truth was already germinating, although this was not visible at the time. Besides, these "chiefs" and "leaders" were only strutting in false plumes: their glory was soon to fade for ever. (18.6)

21:2 - Never comes (aught) to them of a renewed Message from their Lord but they listen to it as in jest<sup>2663</sup>

2663 In each age, when the Message of Allah is renewed, the very people who should have known better and welcomed the renewal and the sweeping away of human cobwebs, either receive it with amused self-superiority, which later turns to active hostility, or with careless indifference. (21.2)

21:7 - Before thee also the apostles we sent were but men to whom We granted inspiration: if ye realize this not ask of those who possess the Message.<sup>2670</sup>



2670 See xvi. 43 and n. 2069. This answers the Unbelievers' taunt, "he is just a man like ourselves!" True, but all messengers sent by Allah were men, not angels or another kind of beings, who could not understand men or whom men could not understand. (21.7)

21:10 - We have revealed for you (O men!) a book in which is a Message for you: will ye not then understand?

26:5 - But there comes not to them a newly-revealed message from (Allah) Most Gracious but they turn away therefrom.

26:6- They have indeed rejected (the Message): so they will know soon (enough) the truth of what they mocked at! <sup>3141</sup>

3141 They may laugh at Allah's Message of righteousness, but they will soon see the power of Truth and realise the real significance of the movement which they opposed. Where were the Pagans of Makkah after Badr, and still more, after the bloodless surrender of Makkah? And the meaning may be applied universally in all history. (26.6)

28:86 - And thou hadst not expected that the Book would be sent to thee except as a Mercy from thy Lord: therefore lend not thou support in any way to those who reject (Allah's Message).  
34183419

29:18 - "And if ye reject **(the Message)** so did generations before you: and the duty of the apostle is only to preach publicly (and clearly)."

36:17 - And Our duty is only to proclaim the clear Message." <sup>3962</sup>

3962 Then they proceed to explain what their mission is. It is not to force them but to convince them. It is to proclaim openly and clearly Allah's Law, which they were breaking, -to denounce their sins and to show them the better path. If they were obstinate, it was their own loss. If they were rebellious against Allah, the punishment rested with Allah. (36.17)

36:69 - We have not instructed the (Prophet) in Poetry nor is it meet for Him: this is no less than a Message and a Qur'an making things clear: <sup>4015</sup>

4015 Cf. xxvi. 224 and n. 3237. Here "Poetry" is used as connoting fairy tales, imaginary descriptions, things futile, false, or obscure, such as decadent Poetry is, whereas the Qur'an is a practical guide, true and clear. (36.69)

37:3 - And thus proclaim the message (of Allah)!

38:46 - Verily We did chose them for a special (purpose) proclaiming the Message of the Hereafter.

38:67 - Say: **"That is a message supreme (above all)**

39:23 - Allah has revealed (from time to time) the most beautiful message in the form of a Book

40:54 - A Guide and a Message to men of understanding.

52:33 - Or do they say "He fabricated the (Message)"? Nay they have no faith! <sup>5068</sup>

5068 As an alternative to the charges of being a soothsayer or a madman or a disgruntled poet, there is the charge of a forger or fabricator applied to the prophet of Allah when he produces his Message. This implies that there can be no revelation or inspiration from Allah. Such an attitude negatives Faith altogether. But if this is so, can they produce a work of man that can compare with the inspired Word of Allah? They cannot. Cf. n. 37-39, and xvii. 88. (52.33)

68:51 - And the Unbelievers would almost trip thee up with their eyes when they hear the message; and they say: "Surely he is possessed!" <sup>5633</sup>

5633 The eyes of evil men look at a good man as if they would "eat him up", or trip him up, or disturb him from his position of stability or firmness. They use all sorts of terms of abuse-"madman" or "one possessed by an evil spirit", and so on. Cf. lxviii. 2 above, and n. 5594. But the good man is unmoved, and takes his even course. The Message of Allah is true and will endure; and it is a Message to all Creation. (68.51)

68:52 - But it is nothing less than a Message to all the worlds. <sup>5634</sup>

5634 This is the extreme antithesis to madness or demoniacal possession. So far from the holy Prophet uttering words disjointed or likely to harm people, he was bringing the Message of true Reality, which was to be the cure of all evil, in every kind of world. For the different kinds of worlds see n. 20 to i. 2. (68.52)

69:12 - That We might make it a message unto you and that ears (that should hear the tale and) retain its memory should bear its (lessons) in remembrance. <sup>56465647</sup>

5646 It was a memorial for all time, to show that evil meets with its punishment, but the good are saved by the mercy of Allah. (69.12)

5647 Cf. the biblical Phrase, "He that hath ears to hear, let him hear" (Matt. xi. 15). But the phrase used here has a more complicated import. An ear may hear, but for want of will in the hearer the hearer may not wish, for the future or for all time, to retain the memory of the lessons he had heard, even though for the time being he was impressed by it. The penetration of the truth has to be far deeper and subtler, and this is desired here. (69.12)

69:43 - (This is) a Message sent down from the Lord of the Worlds.

69:48 - But verily this is a Message for the Allah-fearing.

87:6 - By degrees shall We teach thee to declare (the Message) so thou shalt not forget <sup>60846085</sup>

6084 The soul, as it reaches the Light of Allah, makes gradual progress, like a man going from darkness into light. So the Qur-an was revealed by stages. So all revelation from Allah comes by stages. As usual, there are two parallel meanings: (1) that connected with the occasion of direct inspiration to the holy Prophet; and (2) the more general Message to mankind for all time. Everyone who understands the Message must declare it, in words, and still more, in his conduct. (87.6)

6085 The particular occasion was an assurance to the Prophet, that though he was unlettered, the Message given to him would be preserved in his heart and in the hearts of men. The more general sense is that mankind, having once seized great spiritual truths, will hold fast to them, except as qualified in the following verse. (87.6)

►A. Yusuf Ali Quran Subjects

## Qur'an

1. inspired Message  
4.82, 6.19

See under "Quran"

►Sahih Al-Bukhari Hadith

### Hadith 4.307

Narrated by

Abu Huraira

The Prophet got up amongst us and mentioned Al Ghulul, emphasized its magnitude and declared that it was a great sin saying, "Don't commit Ghulul for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: 'O Allah's Apostle! Intercede with Allah for me,' and I will reply, 'I can't help you, for I have conveyed Allah's Message to you.' Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allah's Apostle! Intercede with Allah for me,' and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying over his neck gold and silver and saying, 'O Allah's Apostle! Intercede with Allah for me,' and I will say, 'I can't help you for I have conveyed Allah's Message to you,' or one carrying clothes that will be fluttering, and the man will say, 'O Allah's Apostle! Intercede with Allah for me.' And I will say, 'I can't help you, for I have conveyed Allah's Message to you.' "

►Sahih Al-Bukhari Hadith

### Hadith 6.14

Narrated by

Abu Said Al Khudri

Allah's Apostle said, "Noah will be called on the Day of Resurrection and he will say, 'Labbaik and Sa'daik, O my Lord!' Allah will say, 'Did you convey the Message?' Noah will say, 'Yes.' His nation will then be asked, 'Did he convey the Message to you?' They will say, 'No Warner came to us.' Then Allah will say (to Noah), 'Who will bear witness in your favor?' He will say, 'Muhammad and his followers. So they (i.e. Muslims) will testify that he conveyed the Message. And the Apostle (Muhammad) will be a witness over yourselves, and that is what is meant by the Statement of Allah "Thus We have made of you a just and the best nation that you may be witnesses over mankind and the Apostle (Muhammad) will be a witness over yourselves."'

(2.143)

►ISL Quran Subjects

## Message

1. (Also see) Message of Allah
2. Disputing concerning that giving news of the Hereafter  
78.1, 78.2, 78.3, 78.4, 78.5
3. Quran as to all worlds  
38.87, 38.88, 68.52, 81.27, 81.28, 81.29

ISL Quran Subjects

## Message of Allah

1. MESSAGE OF ALLAH, THE  
7.185, 4.24, 4.25
2. Disbelieving in by wealthy people  
34.34, 34.35, 34.36
3. Flouting the, example of the punishment to 'Aad for  
11.58, 11.59, 11.60

4. Grasping the  
[2.269](#), [3.7](#)
5. Jest, taking as  
[21.2](#), [21.3](#)
6. Listening to  
[2.285](#), [1.37](#)
7. Muhammad(S) to proclaim  
[5.67](#), [13.40](#)
8. Preaching  
[33.39](#)
9. Rejecting  
[44.10](#), [44.11](#), [44.12](#), [44.13](#), [44.14](#), [44.15](#), [44.16](#), [68.44](#), [68.45](#), [68.46](#), [68.47](#), [68.48](#)
10. Turning away from  
[20.124](#), [20.125](#), [20.126](#), [20.127](#), [44.10](#), [44.11](#), [44.12](#), [44.13](#), [44.14](#), [44.15](#), [44.16](#)
11. Withdrawing from those who turn away from  
[53.29](#)

►ISL Quran Subjects

## Worlds

3. Quran as a Message to all  
[38.87](#), [38.88](#), [68.52](#), [80.27](#), [80.28](#), [80.29](#)

►ISL Quran Subjects

## Withdrawing From

4. Message of Allah, from those who turn away from the  
[53.29](#)

ISL Quran Subjects

## Rich, The

1. Disbelief of in the Message of Allah  
[34.34](#), [34.35](#), [34.36](#)

►ISL Quran Subjects

## Proclaiming

4. Message of Allah by Muhammad(S) of the  
[5.67](#), [13.40](#)

ISL Quran Subjects

## Preaching

2. Message of Allah, the  
[33.39](#)

►ISL Quran Subjects

## News

4. Message giving that of the Hereafter, disputing concerning the  
[78.1](#), [78.2](#), [78.3](#), [78.4](#), [78.5](#)

►ISL Quran Subjects

## Listening

5. Message of Allah, to the  
[2.285](#), [50.37](#)

►Articles on Islam

## Introduction to Islam

### See Section

## ► The Meaning of Islam

ISLAM is derived from the Arabic root "SALEMA": peace, purity, submission and obedience. In the religious sense, Islam means submission to the will of God and obedience to His law.

.....Islam dates back to the edge of Adam and its **message** has been conveyed to man by God's Prophets and Messengers including Abraham, Moses, Jesus and Muhammad. Islam's **message** has been restored and enforced in the last stage of the religious evolution by God's last Prophet and Messenger Muhammad.

.....

►Articles on Islam

## Prophet Muhammad's Last Sermon

.....O People, **no prophet or apostle will come after me and no new faith will be born**. Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the Qur'an and my example, the Sunnah and if you follow these you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. **Be my witness oh Allah that I have conveyed your message to your people."**

## MESSENGERS:

4:155 (They have incurred divine displeasure): in that they broke their Covenant: that they rejected the Signs of Allah; that they slew the **Messengers** in defiance of right; that they said "Our hearts are the wrappings (which preserve Allah's Word; we need no more)"; nay Allah hath set the seal on their hearts for their blasphemy and little is it they believe. <sup>659660661</sup>

661 Cf. ii. 88, and n. 92, where the full meaning is explained. Note the crescendo (heightening effect) in the argument. Their iniquities were: (1) that they broke their Covenant: (2) that they rejected Allah's guidance as conveyed in His signs; (3) that they killed Allah's Messengers and incurred a double guilt, viz., that of murder and that of a deliberate defiance of Allah's law; and (4) that they imagined themselves arrogantly self-sufficient, which means a blasphemous closing of their hearts forever against the admission of Allah's grace. Then begins another series of iniquities from a different point of view: (1) that they rejected Faith: (2) that they made false charges against a saintly woman like Mary, who was chosen by Allah to be the mother of Jesus; (3) that they boasted of having killed Jesus when they were victims of their own self-hallucination: (4) that they hindered people from Allah's way: and (5) that by means of usury and fraud they oppressed their fellow-men. (4.155)

4:163 - We have sent thee inspiration as We sent it to Noah and the **Messengers** after him; We sent inspiration to Abraham Ismail Isaac Jacob and the Tribes to Jesus Job Jonah Aaron and Solomon and to David We gave the Psalms. <sup>668669</sup>

668 First we have a general statement: that inspiration was sent to many Messengers, and the inspiration was of the same kind as that sent to the Prophet Muhammad, for Allah's Message is one. Note that what is spoken of here is Inspiration, not necessarily a Book. Every nation or group of people had a messenger: x. 47. Some of these messengers have been mentioned by name in the Qur'an, and some not: iv. 164. (4.163)

669 Cf. ii. 136 and iii. 84. The list here given is in three groups. (1) The first group, Abraham's family, is the same as in ii. 136, (where see the note) and in iii. 84. (2) Then we have the prophets Jesus, Job and Jonah, who symbolise patience and perseverance. (3) Then we have Aaron the priest and Solomon the King, both great figures, but each subordinate to another primary figure, viz., Moses (mentioned in the next verse) and David (mentioned at the end of this verse). David's distinction was the Psalms, some of which are still extant. Though their present form is different from the original and they do undoubtedly include Psalms not written by David, the collection contains much devotional poetry of a high order. (4.163)

4:164 - And **messengers** We have mentioned unto thee before and messengers We have not mentioned unto thee; and Allah spake directly unto Moses;

4:165 - **Messengers** of good cheer and off warning, in order that mankind might have no argument against Allah after the messengers. Allah was ever Mighty, Wise.

5:70 - We made a covenant of old with the Children of Israel and We sent unto them messengers. As often as a messenger came unto them with that which their souls desired not (they became rebellious). Some (of them) they denied and some they slew.

7:35 - O Children of Adam! If messengers of your own come unto you who narrate unto you My revelations, then whosoever refraineth from evil and amendeth there shall no fear come upon them neither shall they grieve.

11:69 - There came Our Messengers to Abraham with glad tidings. They said "Peace!" He answered "Peace!" and hastened to entertain them with a roasted calf. <sup>1565</sup>

1565 According to the sequence of Sura vii, the next reference should be to the story of Lut, and that story commences at xi. 77 below, but it is introduced by a brief reference to an episode in the life of his uncle Abraham, from whose seed sprang the peoples to whom Moses, Jesus, and Muhammad Al-Mustafa were sent with the major Revelations. Abraham had by this time passed through the fire of persecutions in the Mesopotamian valleys: he had left behind him the ancestral idolatry of Ur of the Chaldees; he had been tried and he had triumphed over the persecution of Nimrud:

he had now taken up his residence in Canaan, from which his nephew Lot (Lut) was called to preach to the wicked Cities of the Plain east of the Dead sea which is itself called Bahr Lut. Thus prepared and sanctified, he was now ready to receive the Message that he was chosen to be the progenitor of a great line of Prophets, and that Message is now referred to. Can we localise Nimrud? If local tradition in place-names can be relied upon, this king must have ruled over the tract which includes the modern Nimrud, on the Tigris, about twenty miles south of Mosul. This is the site of Assyrian ruins of great interest, but the rise of Assyria as an Empire was of course much later than the time of Abraham. The Assyrian city was called Kalakh (or Calah), and archaeological excavations carried out there have yielded valuable results, which are however irrelevant for our Commentary. A) Abraham received the strangers with a salutation of Peace, and immediately placed before them a sumptuous meal of roasted calf. The strangers were embarrassed. They were angels and did not eat. If hospitality is refused, it means that those who refuse it meditate no good to the would be host. Abraham therefore had a feeling of mistrust and fear in his mind, which the strangers at once set at rest by saying that their mission was in the first place to help Lut as a warner to the Cities of Plain. But in the second place they had good news for Abraham; he was to be the father of great peoples! (11.69)

11:77 - When Our Messengers came to Lut he was grieved on their account and felt himself powerless (to protect) them. He said: "This is a distressful day." <sup>1574</sup>

1574 The story of Lot, as referred to in vii. 80-84, laid emphasis on the rejection of Lot's mission by men who practised unnatural abominations. See n. 1049 to vii. 80. Here the emphasis is laid on Allah's dealings with men-in mercy for true spiritual service and in righteous wrath and punishment for those who defy the laws of nature established by Him;-also on men's dealings with each other and the contrast between the righteous and the wicked who respect no laws human or divine. (11.77)

14:9 - Hath not the history of those before you reached you: the folk of Noah. and (the tribes of) Aad and Thamud, and those after them? None save Allah knoweth them. Their messengers came unto them with clear proofs, but they thrust their hands into their mouths, and said: Lo! we disbelieve in that wherewith ye have been sent, and lo! we are in grave doubt concerning that to which ye call us.

14:10 - Their messengers said: Can there be doubt concerning Allah, the Creator of the heavens and the earth? He calleth you that He may forgive you your sins and reprieve

you unto an appointed term. They said: Ye are but mortals like us, who would fain turn us away from what our fathers used to worship. Then bring some clear warrant.

15:61 - At length when the messengers arrived among the adherents of Lut <sup>1988</sup>

18:106 - That is their reward Hell; because they rejected Faith and took My Signs and My Messengers by way of jest. <sup>2451</sup>

21:5 -Nay, say they, (these are but) muddled dreams; nay, he hath but invented it; nay, he is but a poet. Let him bring us a portent even as those of old (who were God's messengers) were sent (with portents).

21:7 - And We sent not (as Our messengers) before thee other than men whom We inspired. Ask the followers of the Reminder if ye know not?

22:75 - Allah chooses Messengers from angels and from men: for Allah is He Who hears and sees (all things). <sup>28572858</sup>

2857 Men are chosen as Messengers to ordinary men; for ordinary men will not be able to understand and be in communion with beings so refined as angels. But angels are sent as Messengers to Allah's chosen prophets, to convey the Message from time to time. In either case they are chosen by Allah, are subject to Allah's Will, and should not be worshipped as gods. (22.75)

2858 As Allah regards the humblest of His creatures and hears their prayer, He sends men messengers out of their own brethren (see last note), and to such messengers He communicates the highest spiritual Truths through His angels. (22.75)

29:31 - When Our **Messengers** came to Abraham with the good news they said: "We are indeed going to destroy the people of this township: for truly they are (addicted to) crime." <sup>34523453</sup>

29:33 - And when Our **Messengers** came to Lut he was grieved on their account and felt himself powerless (to protect) them: but they said "Fear thou not nor grieve: we are (here) to save thee and thy following except thy wife: she is of those who lag behind." <sup>3455</sup>

35:1 - Praise be to Allah Who created (out of nothing) the heavens and the earth Who made the angels **messengers** with wings two or three or four (Pairs): He adds to Creation as He pleases: for Allah has power over all things. <sup>3869387038713872</sup>

- 3869 See n. 3785 to xxxiv. 1. When we praise Allah, it means that we understand and bring to mind that His glory and power are exercised for the good of His Creation, and this is the subject-matter of the Sura. (35.1)
- 3870 As man's knowledge of the processes of nature advances, he sees how complex is the evolution of matter itself, leaving out the question of the origin of Life and the spiritual forces, which are beyond the ken of experimental science. But this knowledge itself becomes a sort of "veil of Light": man becomes so conscious of the proximate causes, that he is apt, in his pride, to forget the primal Cause, the ultimate hand of Allah in Creation. And then, creation is such a complex process: see some of the ideas involved explained by different words in n. 120 to ii. 117. The word fatara here used means the creation of primeval matter, to which further creative processes have to be added by the hand of Allah, or Allah "adds to His Creation as He pleases", not only in quantity, but in qualities, functions, relations and variations in infinite ways. (35.1)
- 3871 They are Messengers or Instruments of Allah's Will, and may have a few or numerous Errands entrusted to them. Cf. the description of the Spirit of Inspiration in xxvi. 193, and of the spirits or angels for executing the Commands of Allah in lxxix. 1-5. (35.1)
- 3872 See n. 3870 above, where the complexities of the creative processes is referred to Allah's creation did not stop at some past time: it continues, for He has all power, and His mercies are ever poured forth without stint. (35.1)

40:70 - Those who deny the Scripture and that wherewith we send Our messengers. But they will come to know,

57:21 - Race one with another for forgiveness from your Lord and a Garden whereof the breadth is as the breadth of the heavens and the earth, which is in store for those who believe in Allah and His **messengers**. Such is the bounty of Allah, which He bestoweth upon whom He will, and Allah is of infinite bounty.

►Sahih Al-Bukhari Hadith

### Hadith 4.806

Narrated by

Abu Huraira

The Prophet said, "The Hour will not be established till there is a war between two groups among whom there will be a great number of casualties, though the claims (or religion) of both of them will be one and the same. And the Hour will not be established till there appear about thirty liars, all of whom will be claiming to be the messengers of Allah. "

Al-Tirmidhi Hadith

### Hadith 5764

Narrated by

Jabir ibn Abdullah

The Prophet (peace be upon him) said, "I am the leader (qa'id) of the messengers, and this is no boast; I am the seal of the prophets, and this is no boast; and I shall be the first to make intercession and the first whose intercession is accepted, and this is no boast."

Darimi transmitted it.

►Sahih Bukhari Hadith Subjects

## Prophets

1. The creation of Adam and his offspring  
B 4.543, B 4.544, B 4.545, B 4.546, B 4.547, B 4.548, B 4.549, B 4.550, B 4.551, B 4.552
3. 'And We sent Noah unto his nation'  
B 4.553, B 4.554, B 4.555, B 4.556, B 4.557
4. 'So also was Elias'
5. Idris
6. 'To the 'Ad people We sent Hud'  
B 4.558, B 4.559
7. 'And unto Thamud We sent their brother Salih'  
B 4.560, B 4.561, B 4.562, B 4.563, B 4.564
8. 'They ask you concerning Dhul-Qarnain'  
B 4.565, B 4.566, B 4.567
9. 'For Allah did take Abraham'  
B 4.568, B 4.569, B 4.570, B 4.571, B 4.572, B 4.573, B 4.574, B 4.575, B 4.576, B 4.577, B 4.578, B 4.579, B 4.580, B 4.581, B 4.582, B 4.583, B 4.584, B 4.585, B 4.586, B 4.587, B 4.588, B 4.589, B 4.590
10. 'And inform them of the guests of Abraham'  
B 4.591



11. 'And also mention in the Book Ishmael '  
B 4.592
12. 'Were you witnesses when death approached Jacob'  
B 4.593
13. 'We also sent Lot'  
B 4.594
16. 'Verily, in Joseph and his brothers'  
B 4.597, B 4.598, B 4.599, B 4.600, B 4.601, B 4.602, B 4.603
17. 'And remember Job Aiyub  
B 4.604
18. 'Also mention in the Book, Moses'  
B 4.605
30. 'To the Madian people We sent Shu'aib'
31. 'So also was Jonah among those sent'  
B 4.624, B 4.625, B 4.626, B 4.627
33. 'And to David We gave the Psalms'  
B 4.628, B 4.629, B 4.630
36. 'We bestowed wisdom on Luqman'  
B 4.638, B 4.639
41. The birth of Jesus  
B 4.643
44. The descent of Jesus  
B 4.657, B 4.658

## MIHRAJ:

- 17:1 - Glory to (Allah) Who did take His Servant for Journey by night from the Sacred Mosque to the Farthest Mosque whose precincts We did Bless in order that We might show him some of Our Signs: for He is the one Who heareth and seeth (all things). <sup>2166216721682169</sup>
- 2166 The reference is to the Isra' for which see the Introduction to this Sura. (17.1)
- 2167 Masjid is a place of prayer: here it refers to the Ka'ba at Makkah. It had not yet been cleared of its idols and rededicated exclusively to the One True God. It was symbolical of the new Message which was being given to mankind. (17.1)
- 2168 The Farthest Mosque must refer to the site of the Temple of Solomon in Jerusalem on the hill of Moriah, at or near which stands the Dome of the Rock, called also the Mosque of Hadhrat 'Umar. This and the Mosque known as the Farthest Mosque (Masjid-ul-Aqsa) were completed by the Amir 'Abd-ul-Malik in A.H. 68. Farthest, because it was the place of worship farthest west which was known to the Arabs in the time of the holy Prophet: it was a sacred place to both Jews and Christians, but the Christians then had the upper hand, as it was included in the Byzantine (Roman) Empire, which maintained a Patriarch at Jerusalem. The chief dates in connection with the Temple are: it was finished by Solomon about B.C. 1004; destroyed by the Babylonians under Nebuchadnezzar about 586 B.C.; rebuilt under Ezra and Nehemiah about 515 B.C.; turned into a heathen idol-temple by one of Alexander's successors, Antiochus Epiphanes, 167 B.C.; restored by Herod, B.C. 17 to A.D. 29; and completely razed to the ground by the Emperor Titus in A.D. 70. These ups and downs are among the greater Signs in religious history. (17.1)
- 2169 Allah's knowledge comprehends all things, without any curtain of Time or any separation of Space. He can therefore see and hear all things, and the Mi'raj was a reflection of this knowledge. In this and the subsequent verses, the reference to Allah is generally in the first person and plural. But in the first and the last clause of this verse it is in the third person singular: "Glory to Allah, Who did take His Servant..."; "He is the One...". In each of these two instances, the clause expresses the point of view of Allah's creatures, who glorify Him, and whose hearing and seeing are ordinarily so limited that they can do nothing but glorify Him when one of His creatures is raised up to hear and see the Signs. It is they who glorify Him. (17.1)

►Maududi Sura Introductions

## Surah 17. Al-Israa

See Section

### ► Period of Revelation

The very first verse indicates that this Surah was revealed on the occasion of Miraj (Ascension). According to the Traditions and books on the life of the Holy Prophet, this event happened one year before Hijrah. Thus, this Surah is one of those which were revealed in the last stage of Prophethood at Makkah.

► Sahih Al-Bukhari Hadith

### Hadith 4.462

Narrated by

**Ibn Abbas** The Prophet said, "On the night of my Ascent to the Heaven, I saw Moses who was a tall brown curly-haired man as if he was one of the men of Shan'awa tribe, and I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colors and of lank hair. I also saw Malik, the gate-keeper of the (Hell) Fire and Ad-Dajjal amongst the signs which Allah showed me." (The Prophet then recited the Holy Verse): "So be not you in doubt of meeting him when you met Moses during the night of Mi'raj over the heavens." (32.23)

Narrated Anas and Abu Bakra: "The Prophet said, "The angels will guard Medina from Ad-Dajjal (who will not be able to enter the city of Medina)."

Sahih Al-Bukhari Hadith

### Hadith 6.240

Narrated by

**Ibn Abbas**

Regarding: "And We granted the vision (Ascension to the Heaven 'Miraj') which We showed you (O Muhammad as an actual eye witness) but as a trial for mankind." (17.60) It was an actual eye-witness which was shown to Allah's Apostle during the night he was taken on a journey (through the heavens). And the cursed tree is the tree of Az-Zaqqum (a bitter pungent tree which grows at the bottom of Hell).

► Sahih Al-Bukhari Hadith

### Hadith 7.482

Narrated by

**Abu Huraira**

On the night Allah's Apostle was taken on a night journey (Miraj) two cups, one containing wine and the other milk, were presented to him at Jerusalem. He looked at it and took the cup of milk. Gabriel said, "Praise be to Allah Who guided you to Al-Fitra (the right path); if you had taken (the cup of) wine, your nation would have gone astray."

► Sahih Al-Bukhari Hadith

### Hadith 8.583

Narrated by

**Anas bin Malik**

The Prophet said: "While I was walking in Paradise (on the night of Mi'raj), I saw a river, on the two banks of which there were tents made of hollow pearls. I asked, 'What is this, O Gabriel?' He said, 'That is the Kauthar which Your Lord has given to you.' Behold! Its scent or its mud was sharp smelling musk!" (The sub-narrator, Hudba is in doubt as to the correct expression. )

► Al-Tirmidhi Hadith

### Hadith 1445

Narrated by

**Abdullah ibn Mas'ud**

The Prophet (peace be upon him) said: On the night of my Ascent (Mi'raj) I met Abraham and he said to me: Muhammad, convey my salam to your people and tell them that Paradise is a vast plain of pure soil and sweet water and that its trees cry: Holy is Allah, all praise is due to Allah, there is none worthy of worship save Allah, and Allah is Great.

Transmitted by Tirmidhi.

## MISAPPROPRIATE:

8:27 - O ye that believe! betray not the trust of Allah and the apostle nor misappropriate knowingly things entrusted to you. <sup>1200</sup>

1200 Trusts may be of various kinds: (1) property, goods, credit, etc.; (2) plans, confidences, secrets, etc.; (3) knowledge, talents, opportunities, etc., which we are expected to use for our fellowmen. Men may betray the trust of Allah and His Prophet by misusing property, or abusing the confidence reposed in them, or the knowledge or talents given to them. On that special occasion, when the plans for the protection of Allah's worshippers against annihilation were of special importance, the Prophet's trust and confidence had to be guarded with special care. Occasions for scrupulously respecting the trust and confidence of our fellow-men occur every day in our life, and few of us can claim perfection in this respect. Hence the special distinction of the Prophet of Allah, who earned the title of Al-Amin, the one who was true to every trust reposed

► Fiqh-us-Sunnah

### Fiqh 1.88

## Sleeping Before the Night Prayer Is Forbidden

One should not sleep before the night prayer, nor have discussions after it. Abu Barza al-Aslami related that the Prophet, upon whom be peace, loved to delay the night prayer (which was called darkness, al-'atmah) and he hated sleeping before it

and talking or discussions after it." (Related by "the group.") In another saying by Ibn Mas'ud, it is reported, "The Messenger of Allah ordered us not to talk after the night prayer." (Related by Ibn Majah.)

The reasons behind this are: sleep may make a person miss the night prayer in its best time, or it may cause him to miss the congregational prayer, and talking and socializing afterwards would cause one to **misappropriate** a time from which he could greatly benefit.

## MISCHIEF:

2:11 - When it is said to them: "Make not mischief on the earth" they say: "Why we only want to make peace!"

2:12 - Of a surety they are the ones who make mischief but they realize (it) not. <sup>35</sup>

35 Much mischief is caused (sometimes unwittingly) by people who think that they have a mission of peace, when they have not even a true perception of right and wrong. By their blind arrogance they depress the good and encourage the evil. (2.12)

2:27 - Those who break Allah's Covenant after it is ratified and who sunder what Allah has ordered to be joined and do mischief on earth: These cause loss (only) to themselves.

2:30 - Behold thy Lord said to the angels: "I will create a vicegerent on earth." They said "Wilt thou place therein one who will make **mischief** therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." <sup>47</sup>

2:60 - And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah and do no evil nor **mischief** on the (face of the) earth. <sup>73</sup>

5:32 - On that account: We ordained for the Children of Israel that if anyone slew a person unless it be for murder or for spreading **mischief** in the land it would be as if he slew the whole people: and if anyone saved a life it would be as if he saved the life of the whole people. Then although there came to them Our apostles with clear Signs yet even after that many of them continued to commit excesses in the land. <sup>737</sup>

5:33 - The punishment of those who wage war against Allah and His Apostle and strive with might and main for **mischief** through the land is: execution or crucifixion or the cutting off of hands and feet from opposite sides or exile from the land: that is their disgrace in this world and a heavy punishment is theirs in the Hereafter. <sup>738739</sup>

5:64 - The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them We have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war Allah doth extinguish it; but they (ever) strive to do **mischief** on earth. And Allah loveth not those who do **mischief**. <sup>772773774775</sup>

772 Cf. v. 12. and ii. 245, for a "beautiful loan to Allah", and iii. 181, for the blasphemous taunt, "Then Allah is poor!" It is another form of the taunt to say, "Then Allah's hands are tied up. He is close-fisted. He does not give!" This blasphemy is repudiated. On the contrary, boundless is Allah's bounty, and He gives, as it were, with both hands outstretched,-a figure of speech for unbounded liberality. (5.64)

773 Their jealousy-because Al-Mustafa is chosen for Allah's Message-is so great that it only confirms and strengthens their rebellion and blasphemy. (5.64)

774 Cf. v. 14. where the eternal warring of the Christian sects, among themselves and against the Jews, is referred to. The reference is to the whole of the People of the Book, Jews and Christians-their internal squabbles and their external disputes, quarrels, and wars. (5.64)

775 The argument of the whole verse may be thus stated. The Jews blaspheme and mock, and because of their jealousy, the more they are taught, the more obstinate they become in their rebellion. But what good will it do to them? Their selfishness and spite sow quarrels among themselves, which will not be healed till the Day of Judgment. When they stir up wars, especially against the innocent, Allah's Mercy is poured down like a flood of water to extinguish them. But their wickedness continues to devise ever new mischief. And Allah loves not mischief or those who do mischief. (5.64)

7:56 - Do no **mischief** on the earth after it hath been set in order but call on Him with fear and longing (in your hearts): for the mercy of Allah is (always) near to those who do good. <sup>10341035</sup>

7:85 - To the Madyan people We sent Shu'aib one of their own brethren: he said: "O my people! worship Allah; Ye have no other god but Him. Now hath come unto you a clear (sign) from your Lord! Give just measure and weight nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you if ye have faith. <sup>10531054</sup>

7:86 - "And squat not on every road breathing threats hindering from the path of Allah those who believe in Him and seeking in it something crooked; but remember how ye were little and He gave you increase. And hold in your mind's eye what was the end of those who did mischief. <sup>1055</sup>

7:127 - Said the chiefs of Pharaoh's people: "wilt thou leave Moses and his people to spread **mischief** in the land and to abandon thee and thy gods?" He said: "Their male children will we slay; (only) their females will we save alive; and we have over them (power) irresistible." <sup>1084</sup>

7:142 - We appointed for Moses thirty nights and completed (the period) with ten (more): thus was completed the term (of communion) with his Lord forty nights. And Moses had charged his brother Aaron (before he went up): "Act for me amongst my people: do right and follow not the way of those who do mischief." <sup>11001101</sup>

9:107 - And there are those who put up a mosque by way of **mischief** and infidelity to disunite the believers and in preparation for one who warred against Allah and His apostle aforetime. They will indeed swear that their intention is nothing but good; but Allah doth declare that they are certainly liars. <sup>13551356</sup>

1355 Three categories of Hypocrites having already been mentioned (n. 1354), a fourth class of insidious evil-doers is now mentioned, whose type is illustrated in the story of the Qubaa "Mosque of mischief (dhirar)". Qubaa is a suburb of Madinah about three miles to the south-east. When the Holy Prophet arrived at Madinah for Hijrat, he rested four days in Qubaa before entering the town of Madinah. Here was built the first mosque, the "Mosque of Piety" to which he frequently came during his subsequent stay in Madinah. Taking advantage of these sacred associations, some Hypocrites of the Tribe of Bani Ganam built an opposition mosque in Qubaa, pretending to advance Islam. In reality they were in league with a notorious enemy of Islam, one Abu 'Amir, who had fought against Islam at Uhud and who was now, after the battle of Hunain (A.H. 9), in Syria: his confederates wanted a mosque for him to come to, but it would only be a source of mischief and division, and the scheme was disapproved. (9.107)

1356 Abu 'Amir, surnamed the Rahib (Monk), as he had been in touch with Christian monks. See last note. (9.107)

11:85 - "And O my people! give just measure and weight nor withhold from the people the things that are their due: commit not evil in the land with intent to do **mischief**." <sup>1584</sup>

11:116 - Why were there not among the generations before you persons possessed of balanced good sense prohibiting (men) from mischief in the earth except a few among them whom We saved (from harm)? But the wrongdoers pursued the enjoyment of the good things of life which were given them and persisted in sin. <sup>16191620</sup>

1619 Baqiyat: some virtue or faculty that stands assault and is lasting; balanced good sense that stands firm to virtue and is not dazzled by the lusts and pleasures of this world, and is not deterred by fear from boldly condemning wrong if it was fashionable or customary. It is leaders possessed of such character that can save a nation from disaster or perdition. The scarcity of such leaders-and the rejection of the few who stood out- brought ruin among the nations whose example has already been set out to us as a warning. In xi. 86 the word has a more literal meaning. (11.116)

1620 The exceptional men of firm virtue would have been destroyed by the wicked to whom they were an offence, had they not been saved by the grace and mercy of Allah. Or perhaps, but for such grace, they might themselves have succumbed to the evil around them, or been overwhelmed in the general calamity. (11.116)

16:88 - Those who reject Allah and hinder (men) from the path of Allah for them will We add Penalty to Penalty; for that they used to spread **mischief**.

26:183 - "And withhold not things justly due to men nor do evil in the land working **mischief**."

28:77 - "But seek with the (wealth) which Allah has bestowed on thee the Home of the Hereafter nor forget thy portion in this world: but do thou good as Allah has been good to thee and seek not (occasions for) **mischief** in the land: for Allah loves not those who do **mischief**."<sup>3407</sup>

3407 That is, 'spend your wealth in charity and good works. It is Allah Who has given it to you, and you should spend it in Allah's cause. Nor should you forget the legitimate needs of this life, as misers do, and most people become misers who think too exclusively of their wealth'. If wealth is not used properly, there are three evils that follow: (1) its possessor may be a miser and forget all claims due to himself and those about him; (2) he may forget the higher needs of the poor and needy, or the good causes which require support; and (3) he may even misspend on occasions and cause a great deal of harm and mischief. Apparently Qarun had all three vices. (28.77)

28:83 - That House of the Hereafter We shall give to those who intend not high-handedness or **mischief** on earth: and the End is (best) for the righteous. <sup>3413</sup>

29:30 - He said: "O my Lord! Help Thou me against people who do **mischief**!"

30:41 - **Mischief** has appeared on land and sea because of (the meed) that the hands of men have earned that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil). <sup>35563557</sup>

3556 Allah's Creation was pure and good in itself. All the mischief or corruption was introduced by Evil, viz., arrogance, selfishness, etc. See n. 3541 to xxx. 30 above. As soon as the mischief has come in, Allah's mercy and goodness step in to stop it. The consequences of Evil must be evil, and this should be shown in such partial punishment as 'the hands of men have earned,' so that it may be a warning for the future and an invitation to enter the door of repentance. (30.41)

3557 The ultimate object of Allah's justice and punishment is to reclaim man from Evil, and to restore him to the pristine purity and innocence in which he was created. The Evil introduced by his possession of a limited free-will should be eliminated by the education and purification of man's own will. For, with his will and motives purified, he is capable of much greater heights than a creature not endowed with any free-will. (30.41)

89:12 - And heaped therein Mischief (on mischief).

113:1 - Say: I seek refuge with the Lord of the Dawn <sup>63016302</sup>

6301 In Allah's created world, there are all kinds of forces and counter-forces, especially those put in motion by beings who have been endowed with some sort of will. The forces of good may be compared to light, and those of evil to darkness. Allah can cleave the depths of darkness and produce light (vi. 96), and therefore we should cast off fear and take refuge in divine guidance and goodness. (113.1)

6302 Falaq is the Dawn or Daybreak, the cleaving of darkness and the manifestation of light. This may be understood in various senses: (1) literally, when the darkness of the night is at its worst, rays of light pierce through and produce the dawn; (2) when the darkness of ignorance is at its worst, the light of Allah pierces through the soul and gives it enlightenment: xxiv. 35; (3) non-existence is darkness, and life and activity may be typified by light. The author and source of all true light is Allah, and if we seek Him, we are free from ignorance, superstition, fear, and every kind of evil. (113.1)

113:2 - From the mischief of created things; <sup>6303</sup>

6303 See n. 6301 above. Our trust in Allah is the refuge from every kind of fear and superstition, every kind of danger and evil. Three special kinds of mischief are specified in the next three verses, against which our best guard is our trust in Allah, the Light of the heavens and the earth. They are: (1) physical dangers, typified by darkness. (2) physical dangers within us, typified by Secret Arts, and (3) physical dangers from without us, resulting from a perverted will, which seeks to destroy any good that we enjoy. (113.2)

113:3 - From the mischief of Darkness as it overspreads; <sup>6304</sup>

6304 The darkness of the night, physical darkness, is a good type of physical dangers and difficulties. Many people are afraid of physical darkness, and all are afraid of physical injuries, accidents, and calamities. We should not fear, but having taken reasonable precautions, trust in Allah. (113.3)

113:4 - From the mischief of those who practice Secret Arts; <sup>6305</sup>

6305 Those (feminine) who blow on knots', this having been a favourite form of witchcraft practised by perverted women. Such secret arts cause psychological terror. They may be what is called magic, or secret plottings, or the display of false and seductive charms (iii. 14), or the spreading of false and secret rumours or slanders to frighten men or deter them from right action. There is fraud in such things, but men are swayed by it. They should cast off fear and do their duty. (113.4)

113:5 - And from the mischief of the envious one as he practices envy. <sup>6306</sup>

6306 Malignant envy, translated into action, seeks to destroy the happiness or the material or spiritual good enjoyed by other people. The best guard against it is trust in Allah with purity of heart. (113.5)

## 114:4 - From the **mischief** of the Whisperer (of Evil) who withdraws (after his whisper) <sup>6309</sup>

6309 Evil insinuates itself in all sorts of insidious ways from within so as to sap man's will, which was given to man by Allah. This power of evil may be Satan, or evil men or the evil inclinations within man's own will: for there are "evil ones among men and Jinns, inspiring each other with flowery discourses by way of deception" (vi. 112). They secretly whisper evil and then withdraw, to make their net the more subtle and alluring. (114.4)

►Sunan of Abu-Dawood

### Hadith 2509

Narrated by

Mu'adh ibn Jabal

The Prophet (peace be upon him) said: Fighting is of two kinds: The one who seeks Allah's favour, obeys the leader, gives the property he values, treats his associates gently and avoids doing mischief, will have the reward for all the time whether he is asleep or awake; but the one who fights in a boasting spirit, for the sake of display and to gain a reputation, who disobeys the leader and does mischief in the earth will not return credit or without blame.

ISL Quran Subjects

### Mischief

1. (Also see) Confusion, Corruption, Miscreance
2. Fate of Pharaoh for making, the 89.10, 89.11, 89.12, 89.13
3. Fate of Thamud for making, the 89.9
4. Making 2.11, 2.12, 2.60, 2.205, 2.206, 3.63, 5.64, 7.56, 7.103, 13.25, 28.77, 88.13
5. Punishment for striving for, the 5.33, 5.34
6. Spreading 16.88, 38.28

Sahih Muslim Hadith

### Hadith 6759

Narrated by

Aisha

Aisha said: One day Allah's Apostle (peace be upon him) went out of her (Aisha's apartment) during the night and she felt jealous. Then he came and he saw me (in what agitated state of mind) I was. He said: Aisha, what has happened to you? Do you feel jealous? Thereupon she said: How can it be (that a woman like me) should not feel jealous in regard to a husband like you? Thereupon Allah's Apostle (peace be upon him) said: It was your devil who had come to you, and she said: Allah's Apostle (peace be upon him) is there along with me a devil? He said: Yes. I said: Is devil attached to everyone? He said: Yes. I (Aisha) again said: Allah's Apostle (peace be upon him) is it with you also? He said: Yes, but my Lord has helped me against him as such I am absolutely safe from his **mischief**.

►Sunan of Abu-Dawood

### Hadith 4359

Narrated by

Abdullah ibn Abba

The verse "The punishment of those who wage war against Allah and His Apostle, and strive with might and main for **mischief** through the land is execution, or crucifixion, or the cutting off of hands and feet from opposite side or exile from the land...most merciful" was revealed about polytheists. If any of them repents before they are arrested, it does not prevent from inflicting on him the prescribed punishment which he deserves.

►Sahih Al-Bukhari Hadith

### Hadith 4.531

Narrated by

Aisha

The Prophet said, "Five kinds of animals are mischief-doers and can be killed even in the Sanctuary: They are the rat, the scorpion, the kite, the crow and the rabid dog."

►Sahih Muslim Hadith

### Hadith 1219

Narrated by

AbuHurayrah

The Messenger of Allah (peace be upon him) said: When any one of you completes the last tashahhud, he should seek refuge with Allah from four (trials) i.e. from the torment of Hell, from the torment of grave, from the trial of life and death, and from the **mischief** of Masih ad-Dajjal (Antichrist). This hadith has been narrated by al-Awza'i with the same chain of



transmitters but with these words: "When any one of you completes the tashahhud" and he made no mention of the words "The last".

## MISER:

4:37 - (Nor) those who are niggardly or enjoin niggardliness on others or hide the bounties which Allah hath bestowed on them; for We have prepared for those who resist faith a punishment that steepens them in contempt. <sup>555556</sup>

555 Arrogance is one reason why our deeds of love and kindness do not thrive. Another is niggardliness or selfishness. Allah does not love either the one or the other, for they both proceed from want of love of Allah, or faith in Allah. Niggardly is the worldly wise man who not only refuses to spend himself in service, but by example and precept prevents others from doing so, as otherwise he would be made odious by comparison, before his fellow-creatures. So he either makes a virtue of his caution, or hides the gifts which have been given him-wealth, position, talent, etc. (4.37)

556 Note how the punishment fits the crime. The niggard holds other people in contempt, and in doing so, becomes himself contemptible. (4.37)

17:100 - Say: "If ye had control of the Treasures of the Mercy of my Lord behold ye would keep them back for fear of spending them: for man is (ever) niggardly!" <sup>2307</sup>

2307 A fresh argument is now addressed to those who would confine Allah's revelations to a limited circle of men, such as they themselves belonged to. The immediate reference was to the Jews, who could not understand how any Gentiles could receive revelations and guidance even superior to what they considered their own birth-right. But the tendency is widespread in the human race. A particular race, or caste, or a particular kind of culture, claims to be the custodian of Allah's Message, whereas it is universal. Allah's Mercy is universal, and He scatters the priceless Treasures of His Mercy broadcast among His creatures. They are not exhausted by spending. It is only the misers who hoard their wealth for fear it should be used up by spending. 'Are you spiritual misers going to keep back Allah's holy Message from the multitude? Is that the reason why you deny the advent of the new Teacher, who comes as a Mercy to all men-to all Creation?' (17.100)

28:77 - "But seek with the (wealth) which Allah has bestowed on thee the Home of the Hereafter nor forget thy portion in this world: but do thou good as Allah has been good to thee and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief." <sup>3407</sup>

3407 That is, 'spend your wealth in charity and good works. It is Allah Who has given it to you, and you should spend it in Allah's cause. Nor should you forget the legitimate needs of this life, as misers do, and most people become misers who think too exclusively of their wealth'. If wealth is not used properly, there are three evils that follow: (1) its possessor may be a miser and forget all claims due to himself and those about him; (2) he may forget the higher needs of the poor and needy, or the good causes which require support; and (3) he may even misspend on occasions and cause a great deal of harm and mischief. Apparently Qarun had all three vices. (28.77)

47:38 - Behold ye are those invited to spend (of your substance) in the way of Allah: but among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants and it is ye that are needy. If ye turn back (from the Path) He will substitute in your stead another people; then they would not be like you! <sup>48644865</sup>

4864 Here the case of the special devotee and of the average man with his human foibles are distinguished. Stinginess is not a virtue: it hurts more the finer-nature of the individual practising it than it hurts the Cause. Allah is free of all wants and independent of any need that we can meet. His Cause is similarly independent of human aid. But it uses human agency for our own human advancement. The need to be able to serve Allah's cause is ours. We are the needy beggars who should claim the privilege before the Lord of Bounties unbounded. (47.38)

4865 If we desert the Cause, the Cause will not fail. Better men than we will uphold the flag. But we should fall, and others will take our place, who are not so timid, half-hearted, or stingy. In Wordsworth's words, "High Heaven rejects the lore of nicely calculated less or more." (47.38)

92:8 - But he who is a greedy miser and thinks himself self-sufficient.

Sahih Al-Bukhari Hadith

### Hadith 2.523

Narrated by

Abu Huraira

The Prophet said, "The example of a miser and an almsgiver is like the example of two persons wearing iron cloaks." Allah's Apostle also said, "The example of an almsgiver and a miser is like the example of two persons who have two iron cloaks on them from their breasts to their collar bones, and when the almsgiver wants to give in charity, the cloak becomes capacious

till it covers his whole body to such an extent that it hides his fingertips and covers his footprints (obliterates his tracks). (1) And when the miser wants to spend, it (the iron cloak) sticks and every ring gets stuck to its place and he tries to widen it, but it did not become wide.

Sahih Muslim Hadith

### Hadith 2295

Narrated by

Umar ibn al-Khattab

The Messenger of Allah (peace be upon him) distributed something, Upon this I said: Messenger of Allah, I swear by God, the others besides them were more deserving than these (to whom you gave charity). He said: They had in fact left no other alternative for me, but (That they should) either beg importunately from me or they would regard me as a miser, but I am not a miser.

► Sahih Al-Bukhari Hadith

### Hadith 2.522

Narrated by

Abu Huraira

The Prophet said, "Every day two angels come down from Heaven and one of them says, 'O Allah! Compensate every person who spends in Your cause,' and the other (angel) says, 'O Allah! Destroy every miser.' "

Al-Tirmidhi Hadith

### Hadith 1873

Narrated by

AbuBakr as-Siddiq

Allah's Messenger (peace be upon him) said, "A crafty one, a miser, and one who keeps reminding people of what he has given, will not enter Paradise."

Tirmidhi transmitted it.

► Al-Tirmidhi Hadith

### Hadith 1408

Narrated by

Ali ibn AbuTalib

The Prophet (peace be upon him) said: A miser is one who does not invoke blessings upon me when I am mentioned in his presence.

Transmitted by Tirmidhi.

## MISFORTUNE:

4:72 - There are certainly among you men who would tarry behind: if a **misfortune** befalls you, They say: "Allah did favor us in that we were not present among them." <sup>589</sup>

589 action from the community. If the general body has a reverse, he blesses Allah that he was not among them, instead of being ashamed of himself for desertion. If the general body wins a success, he does not rejoice for the common cause, but only regrets for himself that he was not there to share in the glory and the gains! (4.72)

42:30 - Whatever misfortune happens to you is because of the things your hands have wrought and for many (of them) He grants forgiveness. <sup>4570</sup>

4570 All evil, all sorrow, all pain and affliction, are things not normal, things twisted from the pure and holy nature as created by Allah's hands. As far as man is concerned, his misfortunes are but the consequences of the things he has done. He must bear personal responsibility for them and not throw the blame on others. (42.30)

57:22 - No **misfortune** can happen on earth or in your souls but is recorded in a decree before We bring it into existence: that is truly easy for Allah: <sup>53085309</sup>

5308 External disasters or misfortunes may strike people's eye or imagination, but there are worse crisis and misfortunes in the spiritual world, which are of equal or greater importance to man's future. All this happens according to the Will and Plan of Allah. Even where we are allowed the exercise of our own wills, the consequences that follow are in accordance with the laws and Plan decreed by Allah beforehand. (57.22)

5309 For baraa, 'to bring into existence', and other words denoting Allah's creative energy, see n. 120 to ii. 117; n. 916 to vi. 94; and n. 923 to vi. 98. (57.22)

► Al-Muwatta Hadith

### Hadith 16.42

## Contentment in the Face of Misfortune Generally

Yahya related to me from Malik from Rabia ibn Abd ar-Rahman from Umm Salama, the wife of the Prophet may Allah bless him and grant him peace, that the Messenger of Allah, may Allah bless him and grant him peace, said, "If a misfortune befalls some one and he says, as Allah has ordered, 'We belong to Allah and to Him we are returning. O Allah, reward me in my misfortune and give me better than it afterwards,' Allah will do that for him" (Inna lillahi wa inna ilayhi rajiun. Allahumma jurniy fi musiybaty, wa a qibhiy khayran minha, illa faala 'lahu dhalika bihi.).

Umm Salama said, "When Abu Salama died I said that, and then I said, 'Who is better than Abu Salama?' " And then Allah left her the Messenger of Allah, may Allah bless him and grant him peace, and he married her.

►Al-Tirmidhi Hadith

### Hadith 1582

Narrated by

Wathilah ibn al-Asqa'

The Prophet (peace be upon him) said: Do not exult over the misfortune of a brother for Allah might have mercy on him and involve you in misfortune..

Transmitted by Tirmidhi.

►Fiqh-us-Sunnah

### Fiqh 4.132

## When One is Faced with Something Difficult or Unpleasant

Abu Hurairah related that the Prophet, peace be upon him, said, "When one of you is afflicted with any misfortune he should say, 'Ina li llahi wa inna 'ilayhi Raji'un (We are for Allah, and to Him is our return),' even if it be merely losing one's shoe straps, for this is also a misfortune." (Ibn As-Sinni)

### MISLEAD:

4:119 - "I will mislead them and I will create in them false desires; I will order them to slit the ears of cattle and to deface the (fair) nature created by Allah." Whoever forsaking Allah takes Satan for a friend hath of a surety suffered a loss that is manifest. <sup>629630631</sup>

629 Satan's deceptions are with false desires, false superstitions, and false fears. (4.119)

630 Slitting the ears of cattle is just one instance of the superstitions to which men become slaves when they run after false gods. Astrology, magic, and vain beliefs in things that do not exist lead men away from Allah, the one true God. (4.119)

6:119 - Why should ye not eat of (meats) on which Allah's name hath been pronounced when He hath explained to you in detail what is forbidden to you except under compulsion of necessity? But many do **mislead** (men) by their appetites unchecked by knowledge. Thy Lord knoweth best those who transgress. <sup>944</sup>

944 Cf. v. 4. When a clear law has explained what is lawful and unlawful in food, it is wrong to raise fresh scruples and mislead the ignorant. (6.119)

9:115 - And Allah will not mislead a people after He hath Guided them in order that He may make clear to them what to fear (and avoid) for Allah hath knowledge of all things. <sup>1367</sup>

1367 Allah's clear commands are given, so that Believers may not be misled by their human frailty into unbecoming conduct. (9.115)

10:88 - Moses prayed: "Our Lord! Thou hast indeed bestowed on Pharaoh and his Chiefs splendor and wealth in the life of the Present and so our Lord they mislead (men) from Thy Path. Deface our Lord the features of their wealth and send hardness to their hearts so they will not believe until they see the grievous Penalty." <sup>14691470</sup>

1469 Moses's prayer, in which Aaron joined, for he was always with him, may be paraphrased thus: "O Allah! we understand that the glitter and the wealth of the Egyptians are not to be envied. They are but the ephemeral goods of this life. They are a disadvantage, in that in their pride of possessions the Egyptians mislead themselves and others. Let their pride be their undoing! Turn their wealth into bitterness and their hearts into hardness, for they reject Thee, and they will not believe until they actually see the Punishment of their sins!" (10.88)

1470 A terrible curse! Let their wealth and splendour become so defaced in their features, that instead of being objects of desire, they become objects of loathing! The heart is the seat of affections and joy: let it be so hardened by their unbelief that it becomes the seat of hatred and grief! It is when they see the Penalty that they will believe! (10.88)

14:30 - And they set up (idols) as equal to Allah to **mislead** (men) from the Path! Say: "Enjoy (your brief power)! But verily ye are making straightway for Hell!"

16:25 - Let them bear on the Day of Judgment their own burdens in full and also (something) of the burdens of those without knowledge whom they **misled**. Alas how grievous the burdens they will bear! <sup>2048</sup>

2048 Their responsibility or crime is twofold: (1) that they rejected Allah's Message, and (2) that they misled others. Their Penalty will also be double. In vi. 164, we are told that "no bearer of burdens can bear the burden of another". This is against the doctrine of vicarious atonement. Every man is responsible for his own sins; but the sin of misleading others is a sin of the misleader himself, and he must suffer the penalty for that also, without relieving those misled, of their responsibility. (16.25)

31:6 - But there are among men those who purchase idle tales without knowledge (or meaning) to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a humiliating Penalty. <sup>3584</sup>

3584 Life is taken seriously by men who realize the issues that hang upon it. But there are men of a frivolous turn of mind who prefer idle tales to true Realities and they are justly rebuked here. In the time of the holy Prophet there was a pagan Nadhr ibn al-Harith who preferred Persian romances to the Message of Allah, and turned away ignorant men from the preaching of Allah's Word. (31.6)

38:26 - O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): nor follow thou the lusts (of thy heart) for they will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah is a Penalty Grievous for that they forget the Day of Account. <sup>41774178</sup>

4177 Cf. ii. 30, and n. 47. David's kingly power, and the gifts of wisdom, justice, psalmody, and prophethood were bestowed on him as a trust. These great gifts were not to be a matter of self-glory. (38.26)

4178 As stated in n. 1471 above, this vision and its moral are nowhere to be found in the Bible. Those who think they see a resemblance to the Parable of the prophet Nathan (2 Samuel, xii. 1-12) have nothing to go upon but the mention of the "one ewe" here and the "one little ewe-lamb" in Nathan's Parable. The whole story is here different, and the whole atmosphere is different. The Biblical title given to David, "a man after God's own heart" is refuted by the Bible itself in the scandalous tale of heinous crimes attributed to David in chapters xi and xii. of 2 Samuel, viz., adultery, fraudulent dealing with one of his own servants, and the contriving of his murder. Further, in chapter xiii, we have the story of rapes, incest, and fratricide in David's own household! The fact is that passages like those are mere chroniques scandaleuses, i.e., narratives of scandalous crimes of the grossest character. The Muslim idea of David is that of a man just and upright, endowed with all the virtues, in whom even the least thought of self-elation has to be washed off by repentance and forgiveness. (38.26)

71:27 - "For if Thou dost leave (any of) them they will but **mislead** thy devotees and they will breed none but wicked ungrateful ones.

Al-Tirmidhi Hadith

**Hadith 93** Narrated by  
AbuHurayrah

The Prophet (peace be upon him) said: 'Lose no time to do good work before you are caught up by one of the seven calamities.' Then by way of warning he recounted, 'A starvation which may impair your wisdom, or a prosperity which may mislead you, or an ailment which may damage your health, or an old age which may harm your senses, or a sudden death or the appearance of Dajjal (Antichrist). All these are bad events which may be awaited; or the Doomsday, but this day is indeed very hard and bitter.'

Transmitted by Tirmidhi.

Sahih Al-Bukhari Hadith

**Hadith 9.410** Narrated by  
Abdullah bin Amr

I heard the Prophet saying, "Allah will not deprive you of knowledge after he has given it to you, but it will be taken away through the death of the religious learned men with their knowledge. Then there will remain ignorant people who, when consulted, will give verdicts according to their opinions whereby they will mislead others and go astray."

## MISSION OF ISLAM:

### (Admonish)

4:63 - Those men Allah knows what is in their hearts; so keep clear of them but **admonish** them and speak to them a word to reach their very souls. <sup>582</sup>

See : n.582 under "Admonition"

26:214 - And admonish thy nearest kinsmen

See under "Admonition"

32:3 - Or do they say "He has forged it"? Nay it is the Truth from the Lord that thou mayest **admonish** a people to whom no warner has come before thee: in order that they may receive guidance. <sup>36303631</sup>

3630 The force of "or" (am in Arabic) is that the only alternative to the acceptance of the Book as a divine revelation is the supposition that it was a forgery by the holy Prophet. But the supposition is absurd on the face of it: because (1) the Quraish, his critics, knew him to be an honest and truthful man; (2) he was unlettered, and such a Book would have been beyond his powers as a simple unlettered Arab, unless Allah inspired it; and (3) there was a definite reason for its coming as it did, because the Arabs had received no Messenger before him and Allah has sent Messengers to every nation. (32.3)

3631 The Arabs very much needed guidance for themselves, and the advent of a World Prophet through them was what might have been expected in view of the past course of Allah's Revelations. (32.3)

38:1 - Sad. By the Qur'an full of **Admonition**: (this is the Truth). <sup>41464147</sup>

4147 Full of admonition: the word zikr is far more comprehensive than any single word or phrase that I can think of in English: it implies (1) remembrance in a spirit of reverence; (2) recital, celebrating the praises of Allah; (3) teaching, admonition, warning; (4) Message, Revelation, as in Ah-luz-zikr, "those who possess the Message" (xvi. 43, and n. 2069). Devotional exercises are also called zikr, with reference to meaning (2) above. (38.1)

87:9 - Therefore give admonition in case the admonition profits (the hearer). <sup>6088</sup>

6088 This is not so strong as the Biblical phrase, "Cast not pearls before swine" (Man. vii. 6). The cases where admonition does produce spiritual profit and where it does not, are mentioned below in verses 10 and 11-13 respectively. **Allah's Message should be proclaimed to all: but particular and personal admonitions are also due to those who attend and in whose hearts is the fear of Allah; in the case of those who run away from it and dishonour it, such particular and personal admonition is useless. They are the unfortunate ones who prepare their own ruin. (87.9)**

87:10 - The admonition will be received by those who fear (Allah):

### (Aid)

22:40 - (. Allah will certainly aid those who aid His (cause); for verily Allah is Full of Strength Exalted in Might (Able to enforce His Will). <sup>28172818</sup>

2817 To allow a righteous people to fight against a ferocious and mischief-loving people was fully justified. But the justification was far greater here, when the little Muslim community was not only fighting for its own existence against the Makkan Quraish, but for the very existence of the Faith in the One True God. They had as much right to be in Makkah and worship in the Ka'ba as the other Quraish; yet they were exiled for their Faith. It affected not the faith of one peculiar people. The principle involved was that of all worship, Jewish or Christian as well as Muslim, and of all foundations built for pious uses. (22.40)

2818 'Aziz means Exalted in power, rank, dignity; Incomparable; Full of might and majesty; Able to enforce His Will. The last signification is the one that predominates here. (22.40)

47:7 - O ye who believe! if ye will aid (the cause of) Allah He will aid you and plant your feet firmly.

### (Call) :

2:186 - When my servants ask thee concerning Me I am indeed close (to them); I listen to the prayer of every suppliant when he calleth on Me; let them also with a will listen to My **call** and believe in Me; that they may walk in the right way. <sup>194</sup>

194 These verses 186 and 188 are not foreign to the subject of Ramadhan, but emphasise its spiritual aspect. Here we are told of Prayer and the nearness of God, and in 188 we are asked not to "eat up" other people's substance. (2.186)

See under "Call"

### (Celebrate):

20:130 - Therefore be patient with what they say and celebrate (constantly) the praises of thy Lord before the rising of the sun and before its setting; yea celebrate them for part of the hours of the night and at the sides of the day: that thou mayest have (spiritual) joy. <sup>26542655</sup>

2654 All good men must be patient with what seems to them evil around them. That does not mean that they should sit still and do nothing to destroy evil; for the fight against evil is one of the cardinal points in Islam. What they are told is that they must not be impatient: they must pray to Allah and commune with Him, so that their patience and faith may be strengthened, and they may be able the better to grapple with evil. For they thus not only get strength in this world but pleasure of Allah in the Hereafter as well. (20.130)

2655 Taraf, plural atraf, may mean sides, ends, extremities. If the day be compared to a tubular figure standing erect, the top and bottom are clearly marked, but the sides are not so clearly marked: they would be atraf (plural), not tarafain (dual). Now the prayer before sunrise is clearly Fajr; that before sunset is Asr: "part of the hours of the night" would indicate Magrib (early night, just after sunset), and Isha, before going to bed. There is left Zuhr, which is in the indefinite side or middle of the day : it may be soon after the sun's decline from noon, but there is considerable latitude about the precise hour. The majority of Commentators interpret in favour of the five Canonical prayers, and some include optional prayers. But I think the words are even more comprehensive. A good man's life is all one sweet Song of Praise to Allah. (20.130)

See under "Celebrate"

### (Conceal):

2:159 - Those who **conceal** the clear (Signs) We have sent down and the guidance after We have made it clear for the people in the book on them shall be Allah's curse and the curse of those entitled to curse. <sup>163</sup>

163 Those entitled to curse: i.e., angels and mankind (see ii. 161 below): the cursed ones will deprive themselves of the protection of God and of the angels, who are the Powers of God, and of the good wishes of mankind, because by contumaciously rejecting Faith, they not only sin against God but are false to their own manhood, which God created in the "best of moulds" (Q xcv. 4). The terrible curses denounced in the Old Testament are set out in Deut. xxviii. 15-68. There is one difference. Here it is for the deliberate rejection of Faith, a theological term for the denying of our higher nature. There it is for a breach of the lease part of the ceremonial Law. (2.159)

### (Choose)

22:75 - Allah chooses Messengers from angels and from men: for Allah is He Who hears and sees (all things). <sup>28572858</sup>

2857 **Men are chosen as Messengers** to ordinary men; for ordinary men will not be able to understand and be in communion with beings so refined as angels. But angels are sent as Messengers to Allah's chosen prophets, to convey the Message from time to time. In either case they are chosen by Allah, are subject to Allah's Will, and should not be worshipped as gods. (22.75)

2858 As Allah regards the humblest of His creatures and hears their prayer, He sends men messengers out of their own brethren (see last note), and to such messengers He communicates the highest spiritual Truths through His angels. (22.75)

### (Declare)

2:160 - Except those who repent and make amends and openly **declare (the truth)** to them I turn; for I am Oft-Returning Most Merciful.

### (Direct):

7:181 - Of those We have created are people who **direct (others)** with truth and dispense justice therewith.

### (Duty):

31:33 - O mankind! do your **duty** to your Lord and fear (the coming of) a Day when no father can avail aught for his son nor a son avail aught for his father. Verily the promise of Allah is true: let not then this present life deceive you nor let the Chief Deceiver deceive you about Allah. <sup>36233624</sup>

3623 On the Day of Reckoning no one can help another. The most loving father cannot help his son or be a substitute for him, and vice versa. Each will have his own personal responsibilities. (31.33)

3624 The Chief Deceiver is Satan. It may make us forget that Time is fleeting and delude us by suggesting that the Reckoning may not come, whereas it is certain to come, because Allah's promise is true. We must not play with Time nor be deceived by appearances. The Day may come to-day or to-morrow or when we least expect it. (31.33)



See under "Duty"

**(Enjoin)**

2:44 - Do ye **enjoin** right conduct on the people and forget (to practice it) yourselves and yet ye study the Scripture? Will ye not understand?

3:104 - Let there arise out of you a band of people inviting to all that is good enjoining what is right and forbidding what is wrong; they are the ones to attain felicity. <sup>431</sup>

431 Muflih, aflaha, falah: the root idea is attainment of desires; happiness, in this world and the next; success; prosperity; freedom from anxiety, care, or a disturbed state of mind; the opposite of 'azab in the next verse, which includes: failure; misery; punishment or penalty; agony or anguish. The ideal Muslim community is happy, untroubled by conflicts or doubts, sure of itself, strong, united, and prosperous: because it invites to all that is good; enjoins the right; and forbids the wrong, -a master-stroke of description in three clauses. (3.104)

3:110 - Ye are the best of peoples evolved for mankind enjoining what is right forbidding what is wrong and believing in Allah. If only the People of the Book had faith it were best for them; among them are some who have faith but most of them are perverted transgressors. <sup>434</sup>

434 The logical conclusion to a Universal Religion is a non-sectarian, non-racial, non-doctrinal, religion, which Islam claims to be. For Islam is just submission to the Will of Allah. This implies (1) Faith, (2) doing right, being an example to others to do right, and having the power to see that the right prevails, (3) eschewing wrong, being an example to others to eschew wrong, and having the power to see that wrong and injustice are defeated. Islam therefore lives, not for itself, but for mankind. The People of the Book, if only they had faith, would be Muslims, for they have been prepared for Islam. Unfortunately there is Unfaith, but it can never harm those who carry the banner of Faith and Right, which must always be victorious. (3.110)

3:114 - They believe in Allah and the Last Day; they enjoin what is right and forbid what is wrong; and they (hasten in emulation) in (all) good works; they are in the ranks of the righteous.

20:132 - Enjoin prayer on thy people and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for Righteousness. <sup>2657</sup>

2657 Sustenance, in the sense of the ordinary needs of life, the man of Allah does not worry about. That is provided by Allah for all, the just and the unjust. But the special provision, the Real Sustenance, the spiritual fruit, is for a righteous life in the service of Allah. (20.132)

22:41 - (They are) those who if We establish them in the land establish regular prayer and give regular charity enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs. <sup>2819</sup>

2819 "Enjoining the right and forbidding the wrong" is an essential duty of the Muslim Ummah and one of the main purposes for which it has been raised. (See iii. 104, 110; ix. 71, 111-112, xxii, 41). (22.41)

31:17 - "O my son! establish regular prayer enjoin what is just and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.

9:71 - The believers men and women are protectors one of another: they enjoin what is just and forbid what is evil: they observe regular prayers practice regular charity and obey Allah and His apostle. On them will Allah pour His mercy: for Allah is Exalted in power Wise.

9:111 - Allah hath purchased of the believers their persons and their good; for theirs (in return) is the garden (of Paradise): they fight in His cause and slay and are slain: a promise binding on Him in truth through the Law the Gospel and the Qur'an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain which ye have concluded: that is the achievement supreme. <sup>13611362</sup>

1361 In a human bargain both sides give something and receive some advantage. In the divine bargain of Allah with man, Allah takes man's will and soul and his wealth and goods, and gives him in return ever-lasting Felicity. Man fights in Allah's Cause and carries out His will. All that he has to give up is the ephemeral things of this world, while he gains eternal salvation, the fulfilment of his highest spiritual hopes, -a supreme achievement indeed. (9.111)

1362 We offer our whole selves and our possessions to Allah, and Allah gives us Salvation. This is the true doctrine of redemption: and we are taught that this is the doctrine not only of the Qur'an but of the earlier Revelations, -the original Law of Moses and the original Gospel of Jesus. Any other view of redemption is rejected by Islam, especially that of corrupted Christianity, which thinks that some other person suffered for our sins and we are redeemed by his blood. It is our self-surrender that counts, not other people's merits. Our complete self-surrender may include fighting for the cause, both spiritual and physical. As regards actual fighting with the sword there has been some difference in

theological theories at different times, but very little in the practice of those who framed those theories. The Jewish wars were ruthless wars of extermination. The Old Testament does not mince matters on this subject. In the New Testament St. Paul, in commending the worthy fruits of Faith, mentions Gideon, Barak, and other warriors of the Old Testament as his ideals, "Who through faith subdued kingdoms... waxed valiant in fight, turned to flight the armies of the aliens..." (Hebrews, xi. 32-34). The monkish morality of the Gospels in their present form has never been followed by any self-respecting Christian or other nation in history. Nor is it common-sense to ignore lust of blood in unregenerate man as a form of evil which has to be combated "within the limits, set by Allah" (Q. ix. 112). (9.111)

See under "Enjoin"

### **(Expound)**

15:94 - Therefore **expound openly** what thou art commanded and turn away from those who join false gods with Allah.

### **(Forbid)**

5:79 - Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did. <sup>788</sup>

788 There are bad men in every community, but if leaders connive at the misdeeds of the commonalty, -and even worse, if leaders themselves share in the misdeeds, as happened with the Pharisees and Scribes against whom Jesus spoke out, then that community is doomed. (5.79)

See under "Forbidden"

### **(Forsaken)**

93:3 - The guardian-Lord Hath not forsaken thee Nor is He displeased. <sup>61776178</sup>

6177 As usual, there is the particular assurance to the Holy Prophet, **and the general assurance to mankind:** see the Introduction to this Sura. The early years of the Prophet's ministry might well have seemed blank. After inspiration there were days and periods of waiting. A sense of loneliness might well have weighed on his mind. His own tribe of the Quraish jeered at him, taunted and threatened him, and slandered and persecuted him as well as those who believe in him. But his faith was never shaken, not even to the extent of that cry of agony of Jesus: "My God! why hast Thou forsaken me?": (Mark, xvi. 34). Much less did it enter the Prophet's mind to think that Allah was angry with him, as the taunts of his enemies suggested. (93.3)

6178 See last note. The more general meaning is similar. To the man who prepares for spiritual work and spiritual growth the chief thing is typified by the growing hours of the morning. **He should not be discouraged, nor overcome with a sense of loneliness in his early struggles or difficulties. The end will crown his work.** Allah's care is always around him. If unsympathetic or hostile critics laugh at him or taunt him with being, "mad" or "old-fashioned" or "ploughing his lonely furrow", his steady faith will uphold him. He will never believe that his earnest and sincere devotion to Allah, whatever be its results in this world, can be anything but pleasing to Allah. (93.3)

### **(Fulfil)**

5: 1 - O ye who believe! **fulfil (all) obligations.** Lawful unto you (for food) are all four-footed animals with the exceptions named: but animals of the chase are forbidden while ye are in the Sacred Precincts or in pilgrim garb: for Allah doth command according to His Will and Plan. 682683684685

See under "Obligations"

### **(Good Tidings)**

2:223 - Your wives are as a tilth unto you; so approach your tilth when or how ye will. But do some good act for your souls beforehand; and fear Allah and know that ye are to meet Him (in the Hereafter) and give (these) **good tidings** to those who believe. <sup>249250</sup>

250 Our highest spiritual ambition should be the hope of meeting God. To uphold such a hope is to give glad tidings to people of faith. It would only be unrepentant sinners who would fear the meeting. Note how the most sensuous matters are discussed frankly, and immediately taken up into the loftiest regions of spiritual upliftment. (2.223)

### **(Help)**

5:2 - Help ye one another in righteousness and piety but help ye not one another in sin and rancor: fear Allah: for Allah is strict in punishment. <sup>686687688689690</sup>

See under "Help"

### (Invite)

See under: "Enjoin" - 3:104 and n.431

16:125 - **Invite** (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best who have strayed from His Path and who receive guidance. <sup>21612162</sup>

See n.2161 and 2162 under "Wisdom"

See: 22:67 and n.2848 under "Ceremonies"

28:87 - And let nothing keep thee back from the Signs of Allah after they have been revealed to thee: and invite (men) to thy Lord and be not of the company of those who join gods with Allah. <sup>3420</sup>

3420 The soldier of Allah, having taken up the fight against evil, and knowing that he is in touch with the true Light, never yields an inch of ground. He is always to the fore in inviting others to his own ranks, but he himself refuses to be with those who worship anything else but Allah. (28.87)

46:31 - "O our people hearken to the one **who invites** (you) to Allah and believe in him: He will forgive you your faults and deliver you from a Penalty Grievous. <sup>4810</sup>

4810 The one who invites all to Allah is the holy Prophet. He invites us to Allah: if we believe in Allah and His Prophet, Allah will forgive us our sins on our repentance and amendment of our lives, and save us the Penalty of the future life. (46.31)

13:36 - Those to whom We have given the Book rejoice at what hath been revealed unto thee: but there are among the clans those who reject a part thereof. Say: "I am commanded to worship Allah and not to join partners with Him. Unto Him do I call and unto Him is my return." <sup>18571858</sup>

1858 Ahzab (plural of hizb = parties, sects, troops, clans. The reference may be to the clans mentioned in xxx. 20 and 22 (that whole Sura is called Ahzab). But we can understand it in a perfectly general sense. Among all sections of the people there are persons who would receive a portion of Allah's truth but reject whatever does not suit them or fall in with their selfish aims or vain desires. **The proper answer to them is: Surely, Allah's command is universal, to worship and serve Him and refuse to bend the knee to any other; the man of God finds his staff and support in it; but he must invite all to share in its blessings; it came from Allah, and to Allah shall we all return. (13.36)**

### (Join)

103:2 - Verily Man is in loss <sup>6263</sup>

103:3 - Except such as have Faith and do righteous deeds and (join together) in the mutual **teaching of Truth** and of Patience and Constancy. <sup>62646265</sup>

6263 If life be considered under the metaphor of a business bargain, man, by merely attending to his material gains, will lose. When he makes up his day's account in the afternoon, it will show a loss. It will only show profit if he has Faith, leads a good life, and contributes to social welfare by directing and encouraging other people on the Path of Truth and Constancy. (103.2)

6264 Faith is his armour, which wards off the wounds of the material world; and his righteous life is his positive contribution to spiritual ascent. (103.3)

6265 If he lived only for himself, he would not fulfil his whole duty. Whatever good he has, especially in moral and spiritual life, he must spread among his brethren, so that they may see the Truth and stand by it in patient hope and unshaken constancy amidst all the storm and stress of outer life. For he and they will then have attained Peace within. (103.3)

### (Labour)

94:7 - Therefore when thou art free (from thine immediate task) still labor hard <sup>6192</sup>

6192 When thou art free: or when thou art relieved. The words understood may be: from thy immediate task, that of preaching to men, denouncing sin, and encouraging righteousness; or, from the difficulties that confronted thee. When that happens, that does not finish the labours of the man of Allah. It is only one step to them.

He has constantly and insistently to go on. When there is rest from the task of instructing the world, the **contact with the spiritual kingdom** continues, and indeed it becomes more intimate and concentrated. (94.7)

### (Lower Thy Wings)

15:88 - Strain not thine eyes (wistfully) at what We have bestowed on certain classes of them nor grieve over them: but **lower thy wing** (in gentleness) to the Believers. 200920102011

2009 It may be that other people have worldly goods which worldly men envy. Do they necessarily bring happiness? Even the temporary pleasure that they may give is not unmixed with spiritual poisons, and even so, will not last. The man of God looks with wistful eyes at other things, -the favour and countenance of Allah. (15.88)

2010 The Prophet of Allah, in his human love and sympathy, may grieve over certain classes of people who are puffed up with false notions and callous to the Message of Allah. But he should not make himself unhappy. There is no flaw in Allah's Plan, and it must prevail. This was addressed in the first instance to Al-Mustafa, but in a minor degree, it applies to all righteous men. (15.88)

2011 The metaphor is from a bird who lowers her wing in tender solicitude for her little ones. Cf. xvii. 24, where it is applied to "lowering the wing" to aged parents. (15.88)

17:24 - And out of kindness lower to them the wing of humility and say: "My Lord! bestow on them Thy Mercy even as they cherished me in childhood." 22052206

2205 Cf. xv. 88 and n. 2011. The metaphor is that of a high-flying bird which lowers her wing out of tenderness to her offspring. There is a double aptness. (1) When the parent was strong and the child was helpless, parental affection was showered on the child: when the child grows up and is strong, and the parent is helpless, can he do less than bestow similar tender care on the parent? (2) But more: he must approach the matter with gentle humility: for does not parental love, remind him of the great love with which Allah cherishes His creatures? There is something here more than simple human gratitude; it goes up into the highest spiritual region. (17.24)

26:215 – See under “Lower Thy Wings”

3233 That is, be kind, gentle, and considerate with them, as a high flying bird is when she lowers her wing to her offspring. Cf. xvii. 24 and n. 2205, and xv. 88 and n. 201 1. (26.215)

### (Love Overflow)

2:165 -. But those of faith are overflowing in their **love for Allah**. If only the unrighteous could see behold they would see the penalty that to Allah belongs all power and Allah will strongly enforce the penalty. 167

See under “Worship”

### (Preach)

16:35 - The worshippers of false gods say: "If Allah had so willed we should not have worshipped aught but Him neither we nor our fathers nor should we have prescribed prohibitions other than His." So did those who went before them. But what is the **mission** of apostles but to **preach** the Clear Message? 205720582059

2057 The old, old argument: if Allah is All-Powerful, why did He not force all persons to His Will? This ignores the limited Free-will granted to man, which is the whole basis of Ethics. Allah gives man every opportunity of knowing and understanding things, but He does not force him, for that would be against the whole Plan on which our present Life is constituted. (16.35)

2058 The Pagan Arabs prescribed various arbitrary prohibitions in the matter of meat; see vi. 143-145. These, of course, are not recognised by Islam, which also removed some of the restrictions of the Jewish Law; vi. 146. The general meaning, however, is far wider. **Men erect their own taboos and prohibitions, barriers and restrictions, and ascribe them to Religion. This is wrong, and more consonant with Pagan practice than with Islam. (16.35)**

2059 Clear Message: Mubin: in three senses; (1) a Message clear and unambiguous; (2) one that makes all things clear to those who try to understand, because it accords with their own nature as created by Allah; (3) one preached openly and to everyone. (16.35)

See under “Preaching”

### (Proclaim)

6:70 - Leave alone those who take their religion to be mere play and amusement and are deceived by the life of this world. But **proclaim** (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah: if it offered

every ransom (or reparation) none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water and for punishment one most grievous: for they persisted in rejecting Allah. <sup>893894</sup>

893 Cf. vi 32. where we are told that the life of this world is mere play and amusement, and Religion and the Hereafter are the serious things that require our attention. Worldly people reverse this because they are deceived by the allurements of this life. But their own acts will find them out. (6.70)

894 We must never forget our own personal responsibility for all we do, or deceive ourselves by the illusion of vicarious atonement. (6.70)

37:3 - And thus **proclaim the message** (of Allah)!

96:3 - **Proclaim!** And thy Lord is Most Bountiful

6204 The declaration or proclamation was to be in the name of Allah the Creator. It was not for any personal benefit to the Prophet: to him there was to come bitter persecution, sorrow, and suffering. It was the call of Allah for the benefit of erring humanity. Allah is mentioned by his title of "thy Lord and Cherisher", to establish a direct nexus between the source of the Message and the one addressed. The Message was not merely an abstract proposition of philosophy, but the direct concrete message of a personal Allah to the creatures whom He loves and cherishes. "Thy" addressed to the Prophet is appropriate in two ways: (1) he was in direct contact with the divine Messenger (Gabriel) and Him Who sent the Messenger; (2) he represented the whole of humanity, in a fuller sense than that in which Christ Jesus is the "Son of Man". (96.1)

5:67 - See under "Proclaim"

777 Muhammad had many difficulties to contend with, many enemies and dangers to avoid. His mission must be fulfilled. And he must-as he did-go forward and proclaim that Message and fulfil his **mission**, trusting to Allah for protection, and unconcerned if people who had lost all sense of right rejected it or threatened him. (5.67)

6:69 - See under "Proclaim"

892 "Evil to him who evil thinks," or evil does. Every man is responsible for his own conduct. But the righteous have two duties: (1) to protect themselves from infection, and (2) to proclaim God's truth, for even in the most unlikely circumstances, it is possible that it may have some effect. (6.69)

52:29 - See under "Proclaim"

93:11 - But the Bounty of thy Lord Rehearse and proclaim! <sup>6187</sup>

6187 Besides the petitioners, who ask for help, there is the case of those who do not ask but are nevertheless poor-poor but contented in worldly goods, or poor in knowledge or resources and not even knowing that they are poor. If you are bountifully endowed by Allah, your duty is to make that Bounty spread far and wide. Proclaim it and share it, as the holy Prophet always did. We all receive Allah's grace and guidance in some degree or other. We all owe it as a duty to our fellow-men to be kind and helpful to those less endowed in any respect than ourselves. (93.11)

96:1 - Proclaim! (or Read!) in the name of thy Lord and Cherisher Who created <sup>62036204</sup>

6203 Iqraa may mean "read", or "recite or rehearse", or "proclaim aloud", the object understood being Allah's Message. In worldly letters he was unversed, but with spiritual knowledge his mind and soul were filled, and now had come the time when he must stand forth to the world and declare his mission. (96.1)

### (Prohibit)

11:116 - Why were there not among the generations before you persons possessed of balanced good sense prohibiting (men) from mischief in the earth except a few among them whom We saved (from harm)? But the wrongdoers pursued the enjoyment of the good things of life which were given them and persisted in sin. <sup>16191620</sup>

1619 Baqiyat: some virtue or faculty that stands assault and is lasting; balanced good sense that stands firm to virtue and is not dazzled by the lusts and pleasures of this world, and is not deterred by fear from boldly condemning wrong if it was fashionable or customary. It is leaders possessed of such character that can save a nation from disaster or perdition. The scarcity of such leaders-and the rejection of the few who stood out- brought ruin among the nations whose example has already been set out to us as a warning. In xi. 86 the word has a more literal meaning. (11.116)

1620 The exceptional men of firm virtue would have been destroyed by the wicked to whom they were an offence, had they not been saved by the grace and mercy of Allah. Or perhaps, but for such grace, they might themselves have succumbed to the evil around them, or been overwhelmed in the general calamity. (11.116)

### (Range)

37:1 - By those who range themselves in ranks. <sup>40304031</sup>

37:2 - And so are strong in repelling (evil) <sup>4032</sup>

### 37:3 - And thus proclaim the message (of Allah)!

- 4031 Two questions arise: (1) are the doers of the three things noted in verses 1-3 the same persons, whose actions or qualities are differently described, or are they three distinct sets of persons? (2) in either case, who are they? As to (1) the most authoritative view is that the three clauses describe the same set of persons in different aspects. As to (2) some take them to refer to angels, and others understand by them the good men, the men of God, who strive and range themselves in Allah's service. The words are perfectly general, and I interpret them to refer to both classes. The feminine form is grammatically used in Arabic idiom for the indefinite plural. In xxxvii. 165 below, the word saffan is used in the definite plural, and seems to be spoken by these beings, angels or men of God or both, according to how we interpret this verse. (37.1)
- 4032 The three acts in verses 1-3 are consecutive, as shown by the particle fa. I understand them to mean that angels and good men (1) are ever ready to range themselves in ranks in the service of Allah and work in perfect discipline and accord at all times; (2) that they check and frustrate evil wherever they find it and they are strengthened in doing so by their discipline and their ranging themselves in ranks; and (3) that this service furthers the Kingdom of Allah and proclaims His Message and His glory to all creation. (37.2)

### (Rehearse):

See under "Rehearse"

### 27:92 - And to rehearse the Qur'an: and if any accept guidance they do it for the good of their own souls and if any stray say: "I am only a Warner." 3323

- 3323 The duty of the Prophet and his **adherents** was, first, to accept Islam and become themselves shining examples of Allah's grace and mercy, as they in fact were, and secondly **to preach that message** and **spread that Light** to all around. It was not for them to force it on unwilling people: for any who rejected it would find their own spiritual loss in such rejection. But they must clearly warn them of the consequences. (27.92)

### 93:11 - But the Bounty of thy Lord **Rehearse** and proclaim! 6187

- 6187 Besides the petitioners, who ask for help, there is the case of those who do not ask but are nevertheless poor-poor but contented in worldly goods, or poor in knowledge or resources and not even knowing that they are poor. If you are bountifully endowed by Allah, your duty is to make that Bounty spread far and wide. Proclaim it and share it, as the holy Prophet always did. We all receive Allah's grace and guidance in some degree or other. We all owe it as a duty to our fellow-men to be kind and helpful to those less endowed in any respect than ourselves. (93.11)

### 6:151 - Say: "Come I will **rehearse** what Allah hath (really) prohibited you from"

join not anything as equal with Him;  
be good to your parents:  
kill not your children on a plea of want;  
come not nigh to shameful deeds whether open or secret;  
take not life which Allah hath made sacred except by way of justice and law:

**hus doth He command you that ye may learn wisdom. 976977**

- 976 Instead of following Pagan superstitions, and being in constant terror of imaginary taboos and prohibitions, we should study the true moral law, whose sanction is God's Law. The first step is that we should recognise that He is the One and Only Lord and Cherisher. The mention of goodness to parents immediately afterwards suggests: (1) that God's love of us and care for us may -on an infinitely higher plane- be understood by our ideal of parental love, which is purely unselfish; (2) that our first duty among our fellow creatures is to our father and mother, whose love leads us to the conception of divine love. Arising from that is the conception of our converse duties to our children. God provides sustenance (material and spiritual) not only for us, but for them; hence any custom like the Pagan custom of sacrificing children of Moloch stands condemned. Then come the moral prohibitions against lewdness and all unseemly acts, relating to sex or otherwise, open or secret. This is followed by the prohibition of killing or fighting. All these things are conformable to our own interests, and therefore true wisdom from our own point of view. (6.151)
- 977 For the comprehensive word haqq I have used the two words "justice and law"; other significations implied are: right, truth, what is becoming, etc. It is not only that human life is sacred, but all life is sacred. Even in killing animals for food, a dedicatory formula "in the name of God" has to be employed, to make it lawful: see n. 698 to v. 5, and n. 962 to vi. 138. (6.151)

### (Recite)

### 18:27 - And recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change His Words and none wilt thou find as a refuge other than Him. 2368

- 2368 His Words: His Commands, Decrees, Orders. (18.27)



29:45 - Recite what is sent of the Book by inspiration to thee and establish Regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do. <sup>3471</sup>

3471 The tilawat of the Qur-an implies: (1) rehearsing or reciting it, and publishing it abroad to the world; (2) reading it to ourselves; (3) studying it to understand it as it should be studied and understood (ii. 121); (4) meditating on it so as to accord our knowledge and life and desires with it. When this is done, it merges into real Prayer, and Prayer purges us of anything (act, plan, thought, motive, words) of which we should be ashamed or which would work injustice to others. Such Prayer passes into our inmost life and being, for then we realize the Presence of Allah, and that is true zikr (or remembrance), for remembrance is the bringing to mind of things as present to us which might otherwise be absent to us. And that is the greatest thing in life. It is subjective to us: it fills our consciousness with Allah. For Allah is in any case always present and knows all. (29.45)

### **(Say)**

3:64 - Say: "O people of the Book! come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not from among ourselves Lords and patrons other than Allah." If then they turn back say: "Bear witness that we (at least) are Muslims (bowing to Allah's will)." <sup>402</sup>

402 In the abstract the People of the Book would agree to all three propositions. In practice they fail. Apart from doctrinal lapses from the unity of the One True God, there is the question of a consecrated Priesthood (among the Jews it was hereditary also), as if a mere human being-Cohen, or Pope, or Priest, or Brahman, could claim superiority apart from his learning and the purity of his life, or could stand between man and Allah in some special sense. The same remarks apply to the worship of saints. They may be pure and sincere, but no one can protect us or claim Lordship over us except Allah. For Rabb, see i. 2. n. Abraham was a true Prophet of Allah, but he could not be called a Jew or a Christian as he lived long before the Law of Moses or the Gospel of Jesus was revealed. (3.64)

11:121 - Say to those who do not believe: "Do whatever ye can: we shall do our part;

17:53 - Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: for Satan is to man an avowed enemy. <sup>2238</sup>

2238 This command refers to two situations. (1) Even to your enemies and the enemies of Allah you should speak fair: who are you to judge others? Judgment belongs to Allah alone, for He knows you (i.e., all mankind) best, and your personal knowledge is at best imperfect. And Satan is always trying to divide mankind. (2) Amongst yourselves, also you should not entertain suspicions, but speak politely according to the best standards of human speech. A false or unkind word may destroy all your efforts at building up unity, because the forces of disruption are more numerous than the forces of unity. (17.53)

33:70 - O ye who believe! fear Allah and (always) say a word directed to the Right: <sup>3775</sup>

3775 We must not only speak the truth as far as we know it, but we must always try to hit the right point; i.e., we must not speak unseasonably, and when we do speak, we must not beat about the bush, but go straight to that which is right, in deed as well as in word. Then Allah will make our conduct right and cure any defects that there may be in our knowledge and character. With our endeavour directed straight to the goal, we shall be forgiven our errors, shortcomings, faults, and sins of the past. (33.70)

### **(Sell Faith)**

3:77 - As for those who sell the faith they owe to Allah and their own plighted word for a small price they shall have no portion in the hereafter: nor will Allah (deign to) speak to them or look at them on the Day of Judgment nor will He cleanse them (of sin); they shall have a grievous penalty. <sup>412413</sup>

412 All our duties to our fellow creatures are referred to the service and faith we owe to Allah. But in the matter of truth an appeal is made to our self-respect as responsible beings: is it becoming that we should be false to our own word, to ourselves? And then we are reminded that the utmost we can gain by falsifying Allah's word or being untrue to ourselves is but a miserable price. We get at best something very paltry as the price for selling our very souls. (3.77)

413 Even on sinners-ordinary sinners-Allah will look with compassion and mercy: He will speak words of kindness and cleanse them of their sins. But those who are in active rebellion against Allah and sin against their own light,-what mercy can they expect? (3.77)

### **(Serve)**

29:56 - O My servants who believe! truly spacious is My Earth: therefore serve ye Me (and Me alone)! <sup>3489</sup>

3489 There is no excuse for any one to plead that he could not do good or was forced to evil by his circumstances and surroundings, or by the fact that he lived in evil times. We must shun evil and seek good, and Allah's Creation is wide

enough to enable us to do that, provided we have the will, the patience, and the constancy to do it. It may be that we have to change our village or city or country; or that we have to change our neighbors or associates; or to change our habits or our hours, our position in life or our human relationships, or our callings. Our integrity before Allah is more important than any of these things, and we must be prepared for exile (or Hijrat) in all these senses. For the means with which Allah provides us for His service are ample, and it is our own fault if we fail. (29.56)

### **(Speak)**

14:31 - Speak to My servants who have believed that they may establish regular prayers and spend (in charity) out of the Sustenance We have given them secretly and openly before the coming of a Day in which there will be neither mutual bargaining nor befriending. 190519061907

1906 Here, as elsewhere, "Sustenance" is to be taken in the literal as well as the metaphorical sense. There were many among the Muslims who were poor, or slaves, or depressed, because they were deprived of the means of livelihood on account of their Faith. They were to be fed, clothed, and sheltered, by those who had means. Charity was to be ordinarily secret, so as to cut out all show or parade, and perhaps also lest the enemy should dry up those sources by unprincipled violence; but there must be much that had to be open and organised, so that all the needy could know where to go to be relieved. (14.31)

1907 The great Day of Reckoning would be one on which all values would be changed. Wealth, as understood in this world, would no longer count. Should we not therefore use any wealth we have in this life, to give here and receive there? Bai includes all bargaining, barter, purchase and sale, etc. In this world, where wealth has some value, let us spend it and get for ourselves "treasures in heaven." In the next life each man will stand on his merits and personal responsibility. One man cannot help another. Let us here help each other to become true and righteous, so that our personal account may be favourable there. (14.31)

See under "Speak ill; Speak Out; Speak; Speak fair to people; Speech"

### **(Strive)**

17:19 - Those who do wish for the (things of) the Hereafter and strive therefor with all due striving and have Faith they are the ones whose striving is acceptable (to Allah). 21982199

2198 This is in contrast to the last verse. Those who wish for mere earthly good sometimes get it and misuse it. Those whose eyes are fixed on the Hereafter, they too share in their Lord's bounty provided they fulfil the conditions explained in the next note; but their wishes and endeavours are more acceptable in the sight of Allah. (17.19)

2199 A mere wish for moral and spiritual good is not enough. It must be backed up by hard endeavour and supported by a lively Faith. On those conditions the wishes are accepted by Allah. (17.19)

See under "Strive"

### **(Treat)**

22:42 - If they treat thy (mission) as false so did the Peoples before them (with their prophets) the People of Noah and 'Ad and Thamud; 2820

2820 It is nothing new if the Prophet of Allah is accused of imposture. This was done in all ages; e.g., Noah (vii. 64); Hud the prophet of the 'Ad people (vii. 66); Salih the prophet of the Thamud (vii. 76); Abraham (xxi. 55); Lut (vii. 82); Shu'aib the prophet of the Madyan people (vii. 85) and also of the Companions of the Wood (xv. 78). The case of Moses is mentioned apart, as his people survived to the time of our Prophet and survive to the present, and they frequently rebelled against Moses (ii. 49-61). (22.42)

### **(Try)**

47:31 - And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle). 48554856

4855 Cf. xxxiv. 21, and n. 3821. The test and trial is for our own psychological development, to help in the exercise of such choice as has been given to us in our free-will. Cf. also iii. 154, and n. 467. (47.31)

4856 Akhbar: the things reported of you; reputation for courage and constancy, which has to be brought to the test of facts and experience. In an epigram of Tacitus we are told of a Roman Emperor that he would have been considered in every way to have been worthy of being a ruler if only he had never ruled! So in life people may think us courageous, true, noble, and self-sacrificing; and we may consider ourselves as possessing all such virtues; but it is actual experience that will bring them to the test. (47.31)

See under "Try"

### **(Turn)**

94:8 - And to thy Lord turn (all) thy attention. 6193

- 6193 The kingdom of Allah is everything. Other things are incidental, and really do not matter. Worldly greatness or success may be a means to an end, but it may also be a hindrance to true spiritual greatness. Allah is the goal of the righteous man's whole attention and desire. (94.8)

### **(Unite)**

- 66:8 - O ye who believe! turn to Allah with sincere repentance: in the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow the Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands while they say "Our Lord! perfect our Light for us and grant us Forgiveness; for Thou has power over all things." 554255435544
- 5543 Whatever may have been the faults of the past, unite in good deeds, and abandon petty sectional jealousies, and Allah will remove your difficulties and distresses, and all the evils from which you suffer. Indeed He will grant you the Bliss of Heaven and save you from any humiliation which you may have brought on yourselves by your conduct and on the revered Prophet and Teacher whose name you professed to take. (66.8)

### **(Warn)**

- 6:51 - **Give the warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord: except from Him they will have no protector nor intercessor: that they may guard (against evil).** 869

- 869 There are some men - sinners - who yet believe in Judgement; let them be warned of their personal responsibility to guard against evil; let them not rely upon protectors or intercessors before God; their sins can only be forgiven by God's own Mercy. (6.51)
- 1924 Zawal = decline from the zenith, as that of the sun, decline from the highest point reached by a heavenly body in its course through the sky. The ungodly are apt to think that their power will remain in the ascendant, on account of some material advantages given them temporarily by Allah, but they are constantly receiving warnings in history and revelation and from the example of others before them. There is a warning to the contemporary Pagan Makkans here; but the warning is perfectly general, and for all time. (14.44)

See under "Warnings"

- 36:14 - When We (first) sent to them two apostles they rejected them: but We strengthened them with a third: they said "Truly we have been sent on a **mission** to you." 3958

- 3958 Allah sends His messengers or teachers of Truth by ones and twos, and where the opposition is great and He considers it necessary, he supports them with others. Their mission is divine, but they do not claim to be more than men. This is used by the unjust and the ungodly as if it were a reproach, whereas it should commend them to men, for mankind is glorified by such commission and by Allah's Self-revelation. The Message is clearly expressed in human language, but because it exposes all evil, men think it unlucky, as it checks their selfishness. It is often the poorest and most despised of mankind, from the outskirts or "farthest parts of the City", that accept the Message and are willing to work and die for it. The stiff-necked resist and accomplish their own destruction. (36.14)

- 36:15 - The (people) said: "Ye are only men like ourselves; and (Allah) Most Gracious sends no sort of revelation: Ye do nothing but lie." 39593960

- 3959 Cf. Acts, xiv. 15, where Paul and Barnabas say, in the city of Lystra near the modern Konia, "We also are men with like passions with you, and preach unto you that ye should turn from these vanities..." (36.15)
- 3959 They not only reject the **mission** of the particular messengers, but they deny the possibility of Allah's sending such **mission**. Note how they convict themselves of inconsistency by using Allah's name "Most Gracious", even though they may mean it ironically! (36.15)

- 36:16 - They said: "Our Lord doth know that we have been sent on a **mission** to you:" 3961

- 3961 Just as a Messenger whose credentials are doubted can refer to the authority granted by his Principal, as the highest proof of his **mission**, so these messengers of Allah invoke the authority of Allah in proof of their **mission**. In effect they say: "The knowledge of Allah is perfect, and He knows that our **mission** is from Him; if you do not, it is your own misfortune." (36.16)

- 36:17 - **"And Our duty is only to proclaim the clear Message."** 3962

- 3962 Then they proceed to explain what their mission is. **It is not to force them but to convincethem. It is to proclaim openly and clearly Allah's Law, which they werebreaking**, to denounce their sins and to show them the better path. If they were obstinate, it was their own loss. If they were rebellious against Allah, the punishment rested with Allah. (36.17)

- 36:18 - The (people) said: "for us We augur an evil omen from you: if ye desist not we will certainly stone you and a grievous punishment indeed will be inflicted on you by us." 3963

36:21 - "Obey those who ask no reward of you (for themselves) and who have themselves received Guidance."<sup>3967</sup>

3967 Prophets do not seek their own advantage. They serve Allah and humanity. 'Their hope lies in the good pleasure of Allah, to Whose service they are devoted. Cf. x. 72; xii. 104; etc. (36.21)

6:124 - When there comes to them a Sign (from Allah) they say: "We shall not believe until we receive one (exactly) like those received by Allah's apostles." Allah knoweth best where (and how) to carry out His mission. Soon will the wicked be overtaken by humiliation before Allah and a severe punishment for all their plots.<sup>946</sup>

946 Besides the teaching in God's Word, and the teaching in God's world, of nature and history and human contacts, many Signs also come to the ungodly, in the shape of warnings or otherwise, which the **ungodly either do not heed, or deliberately reject**. The Signs in the two cases are not the same, and that becomes one of their perverse arguments against Faith. But God's working will be according to His own Will and Plan, and not according to the wishes whims of the ungodly. (6.124)

22:42 - If they treat thy (**mission**) as false so did the Peoples before them (with their prophets) the People of Noah and 'Ad and Thamud;<sup>2820</sup>

2820 It is nothing new if the Prophet of Allah is accused of imposture. This was done in all ages; e.g., Noah (vii. 64); Hud the prophet of the 'Ad people (vii. 66); Salih the prophet of the Thamud (vii. 76); Abraham (xxi. 55); Lut (vii. 82); Shu'aib the prophet of the Madyan people (vii. 85) and also of the Companions of the Wood (xv. 78). The case of Moses is mentioned apart, as his people survived to the time of our Prophet and survive to the present, and they frequently rebelled against Moses (ii. 49-61). (22.42)

( **Mission-** ILLUSTRATION ):

11:84 - To the Madyan people (We sent) Shuaib one of their own brethren: he said: "O my people! worship Allah: ye have no other god but Him.

11:87 - They said: "Oh Shuaib! does thy (religion of) prayer command thee that we leave off the worship **which our fathers practiced** or that we leave off doing what we like with our property? Truly thou art the one that forbeareth with faults and is right-minded!"<sup>15861587</sup>

1586 It is the way of selfish and material minded people (1) to scoff at spiritual things like prayer and worship and (2) to hug their own property rights as if there were not other rights even greater than those of property! (11.87)

1587 They grow sarcastic against Shu'aib. In effect they say: "You are a fine man! You teach us that we must be kind and forbearing with other people's faults, and now get at what you call our sins! You think you are the only right minded man!" (11.87)

11:88 - He said: "O my people! see ye whether I have a Clear (Sign) from my Lord and He hath given me sustenance (pure and) good as from Himself? I wish not in opposition to you to do that which I forbid you to do. I only desire (your) betterment to the best of my power; and my success (in my task) can only come from Allah: in Him I trust and unto Him I look."<sup>1588</sup>

1588 Shu'aib's answer is gentle and persuasive, First, he would ask them not to fly into a passion but satisfy themselves that he had a mission from Allah, and was working in the discharge of his mission: he was not merely finding fault with them. Secondly, though he was a poor man, he asked them to note that he was happy and comfortable: Allah had given him good sustenance, material and spiritual, as from Himself, though he did not resort to the sort of tricks which they considered necessary for their prosperity. Thirdly, if he forbade them anything he wished to apply the same standards to himself. Fourthly, all the advice which he is giving them is for their own good, which he desires to advance to the utmost of his powers. Fifthly, he is humble for himself; he would not set himself up to be their teacher or guide, or expect to be obeyed; the success of any of his efforts on their behalf must come from Allah's grace; will they not therefore turn to Allah, so that Allah's grace can heal them? (11.88)

11:89 - "And O my people! let not my dissent (from you) cause you to sin lest ye suffer a fate similar to that of the people of Noah or of Hud or of Salih nor are the people of Lut far off from you!"<sup>15891590</sup>

1589 Finally, Shu'aib appeals to them as man to man. "Because I differ from you, do not think I do not love you or feel for you. Let it not drive you into obstinacy and sin. I see things that you do not. My vision takes in the fate of previous generations who sinned, and perished on account of their sins. Turn therefore to Allah in repentance." (11.89)

1590 The generation of Lut was not far off from the generation of Shu'aib chronologically if Shu'aib was only in the fourth generation from Abraham (see n. 1064 to vii. 93). Nor was its habitat geographically far from that of Shu'aib, as the Midianites wandered about from Sinai Peninsula to the Jordan valley (see n. 1053 to vii. 85). (11.89)

11:90 - "But ask forgiveness of you Lord and turn unto Him (in repentance): for my Lord is indeed Full of mercy and loving-kindness."

11:91 - They said: "O Shuaib! much of what thou sayest we do not understand! In fact among us we see that thou hast no strength! Were it not for thy family we should certainly have stoned thee! For thou hast among us no great position!" <sup>1591</sup>1592

1591 Spiritual things are easy to understand if we bring the right mind to them. But those who are contemptuous of them deliberately shut their eyes to Allah's Signs, and then pretend in their superior arrogance that they are 'quite beyond them!' (11.91)

1592 **What they do understand is brute strength. They practically say: "Don't you see that we have all the power and influence, and you, Shu'aib, are only a poor Teacher? We could stone you or imprison you or do what we like with you! Thank us for our kindness that we spare you, for the sake of your family. It is more than you yourself deserve!"** (11.91)

11:93 - "And O my people! do whatever ye can: I will do (my part): soon will ye know who it is on whom descends the Penalty of ignominy and who is a liar! And watch ye! for I too am watching with you!" <sup>1594</sup>1595

1594 Cf. vi. 135 and n. 957. (11.93)

1595 If the wicked will continue to blaspheme and mock, what can the godly say but this? "Watch and wait! Allah's Plan works without fail! I have faith, and I too will watch with you for its fulfilment." Cf. x. 102, and n. 1484. (11.93)

11:94 - When Our decree issued We saved Shuaib and those who believed with him by (special) Mercy from Ourselves: but the (mighty) Blast did seize the wrongdoers and they lay prostrate in their homes by the morning <sup>1596</sup>

1554 A few just men might suffer for the iniquities of the many. But Allah's Plan is perfect and eventually saves His own people by special Grace, if they have Faith and Trust in Him. (11.58)

1555 Instead of following the beneficent Lord who cherished them, they followed every rebel against Allah's Law, if he only obtained a little power to dazzle them. (11.59)

15:10 - We did send apostles before thee amongst the religious sects of old: <sup>1945</sup>

1945 Shiya'un, plural of Shi'atun = a sect, a religious division. Mankind sees fragments of Truth at a time, and is apt to fall into fragments and divisions. All true messengers of Allah come to reconcile these fragments or divisions, for they preach the true Gospel of Unity. So came Al-Mustafa to bring back to Unity the many jarring sects among the Jews, Christians, and Pagans. **His mission was held up to ridicule**, but so was the mission of his predecessors. **Mockery itself should not discourage the preachers of Truth. (15.10)**

15:12 - Even so do We let it creep into the hearts of the sinners <sup>1946</sup>

1946 **If evil and disbelief exist in the world, we must not be impatient or lose our faith. We must recognise that if such things are permitted, they are part of the Universal Plan and purpose of Allah, Who is All-Wise and All-Good, but Whose wisdom and goodness we cannot fully fathom.** One consolation we have, and that is stated in the next verse and the next note. (15.12)

15:13 - That they should not believe in the (Message); but the ways of the ancients have passed away. <sup>1947</sup>

1947 **Sects, divisions, and systems invented by men tend to pass away, but Allah's pure Truth of Unity endures for ever.** This we see in history when we study it on a large scale. Cf. the parable in xiv. 24-26 Khalat: I have translated it here in the same sense as in xiii. 30 x. 102, and other places. Some Commentators give it a slightly different shade of meaning. The other meaning is seen in xlviii. 23. (15.13)

► Sahih Muslim Hadith

## Hadith 4297

Narrated by

AbuMusa

It has been narrated on the authority of AbuMusa that when the Messenger of Allah (peace be upon him) deputed any of his Companions on a mission, he would say: Give tidings (to the people); do not create (in their minds) aversion (towards religion); show them leniency and do not be hard upon them.

► Sahih Muslim Hadith

## Hadith 2115

Narrated by

Ali ibn AbuTalib

AbulHayyaj al-Asadi told that Ali ibn AbuTalib said to him: Should I not send you on the same **mission** as Allah's Messenger (peace be upon him) sent me? **Do not leave an image without obliterating it, or a high grave without levelling it. This hadith has been reported by Habib with the same chain of transmitters and he said: (do not leave) a picture without obliterating it.**

► A. Yusuf Ali Quran Subjects

## Muhammad

1. **his mission**  
7.158, 48.8
18. God is witness to his mission  
13.43, 29.52, 46.8

### MOCK:

5:57 - - O ye who believe! take not for friends and protectors those who take your religion for a mockery or sport whether among those who received the Scripture before you or among those who reject faith; but fear ye Allah if ye have Faith (indeed). <sup>768</sup>

768 It is not right that we should be in intimate association with those to whom religion is either a subject of mockery or at best is nothing but a plaything. They may be amused, or they may have other motives for encouraging you. But your association with them will sap the earnestness of your Faith, and make you cynical and insincere. (5.57)

36:30 - Ah! alas for (My) servants! There comes not an apostle to them but they mock Him! <sup>3975</sup>

3975 Cf. vi. 10 and many other passages of similar import. Ignorant men mock at Allah's prophets, or any one who takes Religion seriously. But they do not reflect that such levity reacts on themselves. Their own lives are ruined and they cease to count. If they study history, they will see that countless generations were destroyed before them because they did not take Truth seriously and undermined the very basis of their individual and collective existence. The servants is here equivalent to "men". Allah regrets the folly of men, especially as He cherishes them as His own servants. (36.30)

### MOLTEN BRASS:

18:29 - Say "The Truth is from your Lord": let him who will believe and let him who will reject (it): for the wrongdoers We have prepared a Fire whose (smoke and flames) like the wall and roof of a tent will hem them in: if they implore relief they will be granted water like **melted brass** that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on! <sup>2371</sup>

2371 Our choice in our limited Free-will involves a corresponding personal responsibility. We are offered the Truth: again and again is it pressed on our attention. If we reject it, we must take all the terrible consequences which are prefigured in the Fire of Hell. Its flames and roof will completely enclose us like a tent. Ordinarily there is water to quench the heat of thirst: here the only drink will be like molten brass, thick, heavy, burning, sizzling. Before it reaches the mouth of the unfortunates, drops of it will scald their faces as it is poured out. (18.29)

44:45 - like molten brass; it will boil in their insides

70:8 - The Day that the sky will be like molten brass <sup>5681</sup>

5681 Cf. xviii. 29 (where the wrong-doer will have a drink like melted brass in Hell); and xlv. 45, (where his food will be like molten brass). Here the appearance of the sky is compared to molten brass, or, as some understand it, like the dregs of oil. What is conveyed by the metaphor is that the beautiful blue sky will melt away. (70.8)



## MONTHS:

2:197 - For Hajj are the **months** well known.

4:92 - For those who find this beyond their means (is prescribed) a fast for two **months** running: by way of repentance to Allah: for Allah hath all knowledge and all wisdom. <sup>611</sup>

611 Life is absolutely sacred in the Islamic Brotherhood. But mistakes will sometimes happen, as did happen in the melee at Uhud, when some Muslims were killed (being mistaken for the enemy) by Muslims. There was no guilty intention: therefore there was no murder. But all the same, the family of the deceased was entitled to compensation unless they freely remitted it, and in addition it was provided that the unfortunate man who made the mistake should free a believing slave. Thus a deplorable mistake was made the occasion for winning the liberty of a slave who was a Believer, for Islam discountenances slavery. The compensation could only be paid if the deceased belonged to a Muslim society or to some people at peace with the Muslim society. Obviously it could not be paid if, though the deceased was a Believer, his people were at war with the Muslim society: even if his people could be reached, it is not fair to increase the resources of the enemy. If the deceased was himself an enemy at war, obviously the laws of war justify his being killed in warfare unless he surrendered. If the man who took life unintentionally has no means from which to free a believing slave or to give compensation, he must still by an act of strict self-denial (fasting for two whole months running) show that he is cognizant of the grave nature of the deed he has done and sincerely repentant. I take this to apply to all three cases mentioned: that is, where a Believer killed a Believer unintentionally and the deceased (1) belonged to the same community as you, or (2) belonged to a community at war with you, or (3) belonged to a community in alliance with you. (4.92)

5:97 - Allah made the Ka'ba the Sacred House an asylum of security for men as also the Sacred Months the animals for offerings and the garlands that mark them: that ye may know that Allah hath knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things. <sup>803804805</sup>

9:2 - Go ye then for four months backwards and forwards (as ye will) throughout the land but know ye that ye cannot frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject him. <sup>1247</sup>

1247 Four Months: Some Commentators understand by this the four forbidden months in which warfare by ancient Arabian custom was unlawful, viz., Rajab, Zul-qa'dah, Zul-hijjah, and Muharram: See ii. 194 n. But it is better to take the signification of the four months immediately following the Declaration. Assuming that the Sura was promulgated early in Shawwal (see Introduction), the four months would be Shawwal, Zul-qa'dah, Zul-hijjah, and Muharram, of which the last three would also be the customary Prohibited Months. (9.2)

9:36 - The number of months in the sight of Allah is twelve (in a year) so ordained by Him the day He created the heavens and the earth; of them four are sacred; that is the straight usage. So wrong not yourselves therein and fight the pagans all together as they fight you all together. But know that Allah is with those who restrain themselves. <sup>12951296</sup>

1295 This and the following verse must be read together. They condemn the arbitrary and selfish conduct of the Pagan Arabs, who, because there was a long-established custom of observing four months as those in which fighting was forbidden, changed the months about or added or deducted months when it suited them, to get an unfair advantage over the enemy. The four Prohibited Months were: Zul-qa'dah, Zul-hijjah, Muharram, and Rajab. If it suited them they postponed one of these months, and so a prohibited month became an ordinary month: while their opponents might hesitate to fight, they got an undue advantage. It also upset the security of the Month of Pilgrimage. This very ancient usage made for fair dealing all round, and its infraction by the Pagans is condemned. The question of a solar astronomical year as against the lunar Islamic year does not arise here. But it may be noted that the Arab year was roughly luni solar like the Hindu year, the months being lunar and the intercalation of a month every three years brought the year nearly but not accurately up to the solar reckoning. From the year of the Farewell Pilgrimage (A.H.10) the Islamic year was definitely fixed as a purely lunar year of roughly 354 days, the months being calculated by the actual appearance of the moon. After that, every month of the Islamic year came about 11 days earlier in the solar year, and thus the Islamic months travelled all round the seasons and the solar year. (9.36)

1296 The Muslims were at a disadvantage on account of their scruples about the Prohibited Months. They are told not to wrong themselves in this. If the Pagans fought in all months on one pretence or another, they were allowed to defend themselves in all months. But self-restraint was (as always) recommended as far as possible. (9.36)

9:37 - Verily the transposing (of a prohibited month) is an addition to unbelief: the unbelievers are led to wrong thereby: for they make it lawful one year and forbidden another year in order to adjust the number of months forbidden by Allah and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allah guideth not those who reject faith. <sup>12971298</sup>

1297 To meddle with an old-established custom of close time for warfare during Prohibited or Sacred Months was not only a demonstration of the Unbelievers against the Muslims on account of their Faith, but was wrong and unjust in itself, as it abolished a wholesome check on unregulated warfare, and prejudiced the law-abiding side by arbitrary decisions. (9.37)

1298 Cf. vi. 122. The lawless man thinks he is doing a great thing in getting the better of those who are careful to observe a law they believe in. But the lawless man loses the guidance of Faith he will therefore lose in the end. (9.37)

34:12 - And unto Solomon (We gave) the wind, whereof the morning course was a month's journey and the evening course a month's journey,

97:3 - The Night of Power is better than a thousand **Months**.<sup>6218</sup>

6218 "A thousand" must be taken in an indefinite sense; as denoting a very long period of time. Cf. notes 3632 and 3634 to xxxii. 4-5, and n. 5678 to lxx. 4. This does not refer to our ideas of time, but to "timeless Time". One moment of enlightenment under Allah's Light is better than thousands of months or years of animal life, and such a moment converts the night of darkness into a period of spiritual glory. (97.3)

►Fiqh-us-Sunnah

### Fiqh 3.127a

#### Fasting during the "forbidden" months

The "forbidden" months (during which killing is forbidden) are Dhul-Qidah, DhulHijjah, Muharram, and Rajab. It is preferred to fast a lot during these months.

►Fiqh-us-Sunnah

### Fiqh 4.46b

#### Funeral Prayer for an Aborted Child

A miscarried fetus, less than **four months** old, may not be washed, nor may a funeral prayer be offered for it. It should be wrapped in a piece of cloth and buried. The majority of jurists are in agreement on this point.

►Sahih Al-Bukhari Hadith

**Hadith 1.489** Narrated by  
**Busr bin Said**

hat Zaid bin Khalid sent him to Abi Juhaïm to ask him what he had heard from Allah's Apostle about a person passing in front of another person who was praying. Abi Juhaïm replied, "Allah's Apostle said, 'If the person who passes in front of another person in prayer knew the magnitude of his sin he would prefer to wait for 40 (days, **months** or years) rather than to pass in front of him.'" Abu An-Nadr said, "I do not remember exactly whether he said 40 days, **months** or years."

Sahih Al-Bukhari Hadith

**Hadith 4.419** Narrated by  
**Abu Bakra**

The Prophet said. "(The division of time has turned to its original form which was current when Allah created the Heavens and the Earths. The year is of twelve months, out of which four months are sacred: Three are in succession Dhul-Qa'da, Dhul-Hijja and Muharram, and (the fourth is) Rajab of (the tribe of) Mudar which comes between Jumadi-ath-Thaniyah and Sha ban."

►Sahih Al-Bukhari Hadith

**Hadith 6.574** Narrated by  
**Abdullah bin Amr**

Allah's Apostle said to me, "Recite the whole Qur'an in one month's time." I said, "But I have power (to do more than that)." Allah's Apostle said, "Then finish the recitation of the Qur'an in seven days, and do not finish it in less than this period."

#### MOON:

2:189 - They ask thee concerning the new moons. Say: they are but signs to mark fixed periods of time in (the affairs of) men and for pilgrimage. It is no virtue if ye enter your houses from the back; it is virtue if ye fear Allah. Enter houses through the proper doors and fear Allah that ye may prosper.<sup>202203</sup>

202 There were many superstitions connected with the New Moon, as there are to the present day. We are told to disregard such superstitions. As a measure of time, where the lunar calendar is used, the New Moon is one great sign, for which people watch with eagerness. Muslim festivals, including the Pilgrimage, are fixed by the appearance

of the New Moon. The Arabs, among other superstitions, had one which made them enter their houses by the back door during or after the Pilgrimage. This is disapproved, for there is no virtue in any such artificial restrictions. All virtue proceeds from the love and fear of God. (2.189)

- 203 This is a Muslim proverb now, and much might be written about its manifold meanings. A few may be notes here. (1) If you enter a society, respect its manners and customs. (2) If you want to achieve an object honourably, go about it openly and not "by a backdoor". (3) Do not beat about the bush. (4) If you wish success in an undertaking, provide all the necessary instruments for it. (2.189)

6:96 - He it is that cleaveth the daybreak (from the dark): He makes the night for rest and tranquillity and the sun and moon for the reckoning (of time): such is the judgment and ordering of (Him) the Exalted in Power the Omniscient. <sup>921</sup>

- 921 The night, the day, the sun, the moon, -the great astronomical universe of God. How far, and yet how near to us! God's universe is boundless, and we can barely comprehend even its relations to us. But this last we must try to do if we want to be numbered with "the people who know". Taqdir: Cf. vi. 91 and n. 909, and iv. 149 and n. 655. (6.96)

12:4 - Behold Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!" <sup>16321633</sup>

16:12 - He has made subject to you the Night and the Day; the Sun and the Moon; and the Stars are in subjection by His Command: verily in this are Signs for men who are wise. <sup>2031</sup>

- 2031 The Night and the Day are caused by astronomical rotations. What is important for man to note is how Allah has given intelligence to man to make use of this alternation for work and rest; how man can, as soon as he rises from the primitive stage, get over their inequalities by artificial illuminants, such as vegetable or mineral oils, coal, gas, or electricity, which ultimately are derived from the stored-up energy of the sun; how the sun's heat can be tempered by various artificial means and can be stored up for use by man as required, how man can be independent of the tides caused by the moon and the sun, which formerly controlled navigation, but which no longer stand in man's way, with his artificial harbours and great sea-going ships, how navigation was formerly subject to direct observation of the Polar Star and other stars, but how the magnetic needle and charts have now completely altered the position, and man can calculate and to a certain extent control magnetic variations, etc. In such ways the sun, the moon, and the stars themselves become useful servants to him, all by Allah's gift and His Command, without which there would have been no laws governing them and no intelligence to make use of them. (16.12)

25:61 - Blessed is He Who made Constellations in the skies and placed therein a Lamp and a Moon giving light; <sup>3121</sup>

- 3121 The glorious Lamp of the skies is the Sun; and next to him is the Moon, which gives borrowed light. The Constellations of course include the Signs of the Zodiac, which mark the path of the planets in the heavens. (25.61)

36:39 - And the Moon We have measured for her mansions (to traverse) till she returns like the old (and withered) lower part of date-stalk. <sup>39843985</sup>

- 3984 The lunar stations are the 28 divisions of the Zodiac, which are supposed to mark the daily course of the moon in the heavens from the time of the new moon to the time when the moon fades away in her "inter-lunar swoon", an expressive phrase coined by the poet Shelley. (36.39)
- 3985 'Urjun: a raceme of dates or of a date-palm; or the base or lower part of the raceme. When it becomes old, it becomes yellow, dry, and withered, and curves up like a sickle. Hence the comparison with the sickle-like appearance of the new moon. The moon runs through all her phases, increasing and decreasing, until she disappears, and then reappears as a little thin curve. (36.39)

36:40 - It is not permitted to the Sun to catch up the Moon nor can the Night outstrip the Day: each (just) swims along in (its own) orbit (according to Law). <sup>39863987</sup>

- 3986 Though the sun and the moon both traverse the belt of the Zodiac, and their motions are different, they never catch up each other. When the sun and the moon are on the same side and on a line with the earth there is a solar eclipse, and when on opposite side in a line, there is a lunar eclipse, but there is no clash. Their Laws are fixed by Allah, and form the subject of study in astronomy. Similarly Night and Day follow each other, but being opposites cannot coincide, a fit emblem of the opposition of Good and Evil, Truth and Falsehood: see also n. 3982 above. (36.40)
- 3987 Cf. xxi. 33, and n. 2695. How beautifully the rounded courses of the planets and heavenly bodies are described, "swimming" through space, with perfectly smooth motion! As Shakespeare expresses it, each "in his motion like an angel sings, Still quiring to the young-eyed cherubims!" (36.40)

41:37 - Among His Signs are the Night and the Day and the sun and moon. Adore not the Sun and the Moon but adore Allah Who created them if it is Him ye wish to serve. <sup>4508</sup>

- 4508 Night and Day are opposites, and yet, by the alchemy of Allah, they can both subserve the purpose of human good, because the Night can give rest while the Day can promote activity. The Sun and the Moon are similarly complementary. So, in moral and spiritual affairs, seeming opposites may by Allah's alchemy be made to subserve

the purposes of Good. They are but instruments: Allah is the Cause. Adore Allah, and not the things which He has created. Use the things which He has created, but do not adore them. (41.37)

#### 54:1 - The hour (of Judgment) is nigh and the moon is cleft asunder. <sup>51275128</sup>

5127 See para 2 of the Introduction to S. liii. The idea of the Judgment being nigh at the beginning of this Sura connects it with the same idea at the end of the last Sura (verse 57), though the actual words used in the two cases are different. (54.1)

5128 Three explanations are given in the Mufradat, and perhaps all three apply here: (1) that the moon once appeared cleft asunder in the valley of Makkah within sight of the Prophet, his Companions, and some Unbelievers; (2) that the prophetic past tense indicates the future, the cleaving asunder of the moon being a Sign of the Judgment approaching; and (3) that the phrase is metaphorical, meaning that the matter has become clear as the moon. That the first was noticed by contemporaries, including Unbelievers, is clear from verse 2. The second is an incident of the disruption of the solar system at the New Creation: Cf. lxxv. 8-9. (54.1)

#### 74:32 - Nay verily: by the Moon <sup>5798</sup>

5798 An oath in human speech calls in evidence something sacred in the heart of man. In Allah's Message, also, when delivered in human language, solemn emphasis is indicated by an appeal to something striking among the Signs of Allah, which will go straight to the human heart which is addressed. In each case the symbol of the appeal has reference to the particular point enforced in the argument. Here we are asked to contemplate three wonderful phenomena, and they lead up to the conclusion in verse 38. (1) The moon, next after the sun, is the most striking luminary to our sight. Its reflected light has for us even a greater mystery than the direct light of the sun, which looks to us like pure fire. The moon was worshipped as a deity in times of darkness. But in reality, though she rules the night, her rays are only reflections, and are wanting in warmth and vitality. So every soul which looks up to a mere creature of Allah for a sort of vicarious salvation is in spiritual darkness or error; for the true source of spiritual light and life is Allah, and Allah alone. For (2) the Night and (3) the Dawn, see the following note. (74.32)

#### 75:8 - And the moon is buried in darkness. <sup>5816</sup>

#### 75:9 - And the sun and moon are joined together <sup>5817</sup>

5816 Not only will man's sight be dazed, but the great luminaries themselves will lose their light. The moon with its present reflected light will then cease to shine. All reflected or relative truth or goodness will sink into nothing before the true and Eternal Reality. (75.8)

5817 To the moon the sun is the original light, but the sun itself is a created light, and it will sink into nothingness along with the moon. Both will be like empty shells "whose lights are fled, whose glories dead", because the Light of Allah now shines in full splendour in a new World. See n. 4344 to xxxix. 69. (75.9)

#### 91:2 - By the Moon as she follow him; <sup>6148</sup>

6148 The first pair is the glorious sun, the source of our light and physical life, and the moon which follows or acts as second to the sun for illuminating our world. The moon, when she is in the sky with the sun, is pale and inconspicuous; in the sun's absence she shines with reflected light and may metaphorically be called the sun's vicegerent. So with Revelation and the great Prophets who brought it; and the minor Teachers who derive their light reflected, or perhaps doubly reflected, from the original source. (91.2)

►Fiqh-us-Sunnah

### Fiqh 3.111

## The Arrival of Ramadan

This event is confirmed by sighting the new moon, even if it is seen by only one just person, or by the passage of thirty days in the immediately preceding month of Sha'ban.

Ibn 'Umar said: "The people were looking for the new moon and when I reported to the Messenger of Allah that I had seen it, he fasted and ordered the people to fast." This is related by Abu Dawud, al-Hakim, and Ibn Hibban, who declared it to be sahih.

►Fiqh-us-Sunnah

### Fiqh 3.112

## Different Locations

According to the majority of scholars, it does not matter if the new moon has been sighted in a different location. In other words, after the new moon is seen anywhere in the world, it becomes obligatory for all Muslims to begin fasting, as the Prophet said: "Fast due to its sighting and break the fast due to its sighting." This hadith is a general address directed to the whole Muslim world - that is, "if any one of you sees the moon in any place, then that will be a sighting for all of the people."

►Fiqh-us-Sunnah

### Fiqh 4.127c

## On Seeing the Moon

'Abdallah b.'Umar reported that when the Prophet, peace be upon him, saw moon he would say, "Allah is the Greatest! O Allah, make it shine upon us in peace, faith, security, safety, and with the power to do what You love and are pleased with! O moon! Your Lord and our Lord is Allah." (At-Tabarani)  
ISL Quran Subjects

## Sign of Allah

- 14. Creation of the sun and the moon as a, the 10.5
- 52. Moon as a, the 36.39, 36.40, 41.37, 41.38
- 86. Subjection of the sun and moon to man as a 16.12

► Sahih Al-Bukhari Hadith

### **Hadith 5.209** Narrated by **Abdullah**

The moon was split ( into two pieces ) while we were with the Prophet in Mina. He said, "Be witnesses." Then a piece of the moon went towards the mountain.

► Sahih Al-Bukhari Hadith

### **Hadith 8.560**

► Narrated by  
**Sahl bin Sad**

► Allah's Apostle said, "Seventy thousand or seven hundred thousand of my followers will enter Paradise. (Abu Hazim, the sub-narrator, is not sure as to which of the two numbers is correct.) And they will be holding on to one another, and the first of them will not enter till the last of them has entered, and their faces will be like the moon on a full moon night."

► Sahih Al-Bukhari Hadith

### **Hadith 9.531** Narrated by **Jarir**

Allah's Apostle came out to us on the night of the full moon and said, "You will see your Lord on the Day of Resurrection as you see this (full moon) and you will have no difficulty in seeing Him."

## MORNING:

3:41 - He said: "O my Lord! give me a sign!" "Thy Sign" was the answer "shall be that thou shalt speak to no man for three days but with signals. Then celebrate the praises of thy Lord again and again and glorify Him in the evening and in the **morning**."

6:52 - Send not away those who call on their Lord morning and evening seeking His Face. Naught have they to gain from thee and naught hast thou to gain from them that thou shouldst turn them away and thus be (one) of the unjust. <sup>870871</sup>

870 Face: wajh: see ii. 112 and n. 114. "Face" is used for God's Grace or presence, the highest aim of spiritual aspiration. (6.52)

871 Some of the rich and influential Quraish thought it beneath their dignity to listen to Muhammad's teaching in company with the lowly disciples, who were gathered round him. But he refused to send away these lowly disciples, who were sincere seekers after God. From a worldly point of view they had nothing to gain from Muhammad as he was himself poor and he had nothing to gain from them as they had no influence. But that was no reason for turning them away; indeed their true sincerity entitled them to precedence over worldly men in the kingdom of God, whose justice was vindicated in Muhammad's daily life in this as in other things. If their sincerity was in any way doubtful, it involved no responsibility for the Preacher. (6.52)

17:78 - Establish regular prayers at the sun's decline till the darkness of the night and the **morning** prayer and reading: for the prayer and reading in the morning carry their testimony. <sup>22752276</sup>

2275 The Commentators understand here the command for the five daily canonical prayers, viz.: the four from the declination of the sun from the zenith to the fullest darkness of the night, and the early morning prayer, Fajr, which is usually accompanied by a reading of the holy Qur-an. The four afternoon prayers are: Zuhr, immediately after the sun begins to decline in the afternoon; 'Asr, in the late afternoon; Magrib, immediately after sunset; and Isha, after the glow of sunset has disappeared and the full darkness of the night has set in. There is difference of opinion as to the meaning of particular words and phrases, but none as to the general effect of the passage. (17.78)

2276 The morning prayer is specially singled out for separate mention, because the morning is a "peaceful hour" and special influences act on the soul awaking from the night's rest. Special testimony is borne to the prayers of this hour by the angelic host. (17.78)

17:79 - And pray in the small watches of the **morning**: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a station of Praise and Glory! <sup>22772278</sup>

18:28 - And keep thy soul content with those who call on their Lord morning and evening seeking his Face; and let not thine eyes pass beyond them seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us one who follows his own desires whose case has gone beyond all bounds. <sup>23692370</sup>

2369 Cf. vi. 52 and n. 870. The true servants of Allah are those whose hearts are turned to Him morning, noon, and night, and who seek not worldly gain, but Allah's Grace, Allah's own Self, His Presence and nearness. Even if they are poor in this world's goods, their society gives far more inward and spiritual satisfaction than worldly grandeur or worldly attractions. (18.28)

2370 For those who stray from Allah's path, Allah's Grace is ever anxious: it seeks to reclaim them and bring them back to the path. If such a one resists, and follows his own lusts, a point is reached when his case becomes hopeless. Allah's Grace does not then reach him, and he is abandoned to his pride and insolence. Beware of following the example or advice of such a one or seeking his society, or hankering after his wretched idols. (18.28)

19:62 - They will not there hear any vain discourse but only salutations of peace: and they will have therein their sustenance morning and evening. <sup>25122513</sup>

2512 Salam, translated "Peace", has a much wider signification. It includes (1) a sense of security and permanence, which is unknown in this life; (2) soundness, freedom from defects, perfection as in the word salim; (3) preservation, salvation, deliverance, as in the word sallama, (4) salutation, accord with those around us; (5) resignation, in the sense that we are satisfied and not discontented; besides (6) the ordinary meaning of Peace, i.e., freedom from any jarring element. All these shades of meaning are implied in the word Islam. (19.62)

2513 Rizq: literally sustenance or means of subsistence, the term covers all the means of perfect satisfaction of body and soul. Morning and evening, i.e., early and late, all the time, always. (19.62)

30:17 - So (give) glory to Allah when ye reach eventide and when ye rise in the morning; <sup>3521</sup>

3521 The special times for Allah's remembrance are so described as to include all our activities in life, -when we rise early in the morning, and when we go to rest in the evening; when we are in the midst of our work, at the decline of the sun, and in the late afternoon. It may be noted that these are all striking stages in the passage of the sun through our terrestrial day, as well as stages in our daily working lives. On this are based the hours of the five canonical prayers afterwards prescribed in Madinah; viz. (1) early morning before sunrise (Fajr); (2) when the day begins to decline, just after noon (Zuhr); (3) in the late afternoon, say midway between noon and sunset ('Asr); and (4) and (5) the two evening prayers, one just after sunset (Maghrib); and the other after the evening twilight has all faded from the horizon, the hour indicated for rest and sleep ('Isha). Cf. xi. 114 nn. 1616-17; xvii. 78-79, n. 2275; xx. 130. n. 2655. (30.17)

40:55 - Patiently then persevere: for the Promise of Allah is true: and ask forgiveness for thy fault and celebrate the Praises of thy Lord in the evening and in the morning. <sup>442744284429</sup>

4427 The Israelites corrupted or lost their Book; they disobeyed Allah's Law; and failed to proclaim and exemplify Allah's Message. That is why the new Revelation came to the holy Prophet. If, in the beginning, it was rejected and persecuted, there was no cause for discouragement; on the contrary, there was all the greater need for patience and perseverance. (40.55)

4428 Every mortal according to his nature and degree of spiritual enlightenment falls short of the perfect standard of Allah (xvi. 61), and should therefore ask Allah for forgiveness. What is merit in an ordinary man may be a human shortcoming in one nearest to Allah: see xxxviii. 24-25, and notes 4175-76. Prophets have a further responsibility for their People or their Ummat, and they ask in a representative capacity. (40.55)

4429 Cf. iii. 41. Evening and **morning** are the best times for contemplation and prayer. But the phrase "evening and morning" may mean "at all times". (40.55)

93:1 - By the Glorious Morning Light. <sup>6175</sup>

6175 The full morning light of the sun, when his splendour shines forth in contrast with the night which has passed. Cf. xci. 1. The growing hours of morning light, from sunrise to noon, are the true type of the growth of spiritual life and work, while the stillness of the night is, to those who know, only a preparation for it. We are not to imagine that the stillness or quiescence of the night is wasted, or means stagnation in our spiritual life. The stillness may seem lonely, but we are not alone, nor forsaken by Allah. Nor is such preparation, without immediate visible results, a sign of Allah's displeasure. (93.1)

►Fiqh-us-Sunnah

## Fiqh 4.115

### Supplications for Morning and Evening



The time for the supplications of morning is from dawn until the sunrise, and those of the evening are meant for the time between 'Asr (late afternoon) until the sunset.

►Fiqh-us-Sunnah

## Fiqh 1.88a

### The Time of the Morning Prayer (Fajr)

The time of the **morning** prayer begins with the true dawn and lasts until sunrise. It is preferred to pray it early in its permissible time.

**MOSES:** See under “ Prophets”

### MOSQUE:

2:187 - but do not associate with your wives while ye are in retreat in the mosques.

199 Retreat to the Mosques by night after the fast is broken is specially recommended towards the end of Ramadhan, so that all carnal temptations may be avoided. (2.187)

2:191 - but fight them not at the Sacred Mosque unless they (first) fight you there; but if they fight you slay them. Such is the reward of those who suppress faith. <sup>205206</sup>

206 Suppress faith: in the narrower as well as the larger sense. If they want forcibly to prevent you from exercising your sacred rites, they have declared war on your religion, and it would be cowardice to ignore the challenge or to fail in rooting out the tyranny. (2.191)

9:17 - It is not for such as join gods with Allah to visit or maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: in fire shall they dwell. <sup>1266</sup>

1266 'Amara as applied to mosques implies the following ideas: (1) to build or repair: (2) to maintain in fitting dignity: (3) to visit for purposes of devotion: and (4) fill with light and life and activity. For brevity I have only used "maintain" in the Translation. Before the preaching of Islam the Pagans built, repaired, and maintained the Mosque, and celebrated Pagan ceremonies in it. They made an income out of it. Islam protested, and the Pagans ejected Muslims and their Leader from Makkah and shut them out from the Ka'ba itself. When the Muslims were strong enough to re-take Makkah (A.H. 8), they purified the Mosque and re-established the worship of the true God. If they became Muslims, it was a different matter. The further question arose: should they be allowed to visit it and practise their unseemly Pagan rites? Obviously this would be derogatory to the dignity and honour of the Mosque, and was forbidden. This was the particular occasion to which the verse refers. The general deduction is clear. A house of Allah is a place of sincere devotion, not a theatre for vulgar rites nor a source of worldly income. Only sincere Believers have a right of entry. Who the sincere Believers are, is explained in the next verse. (9.17)

9:18 - The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day establish regular prayers and practice regular charity and fear none (at all) except Allah. It is they who are expected to be on true guidance. <sup>12671268</sup>

1267 See the previous note. Sincere Believers are those who have faith in Allah and the future, and have a spirit of devotion and charity-a true and abiding spirit, not merely isolated acts now and again. Moreover they must not bow to worldly greed or ambition, which produces fear of worldly power. (9.18)

1268 Others may call themselves by what names they like. True guidance is shown by the tests here indicated. (9.18)

9:19 - Do ye make the giving of drink to pilgrims or the maintenance of the Sacred Mosque equal to (the pious service of) those who believe in Allah and the Last Day and strive with might and main in the cause of Allah? They are not comparable in the sight of Allah: and Allah guides not those who do wrong. <sup>1269</sup>

1269 grims, and doing material services to a mosque are meritorious acts, but they are only external. If they do not touch the soul, their value is slight. Far greater, in the sight of Allah, are Faith, Endeavour, and self- surrender to Allah. Men who practise these will obtain honour in the sight of Allah. Allah's light and guidance comes to them, and not to those self-sufficient beings who think that a little show of what the world considers piety is enough. (9.19)

9:28 - O ye who believe! truly the pagans are unclean; so let them not after this year of theirs approach the Sacred Mosque. And if ye fear poverty soon will Allah enrich you if He wills out of his bounty for Allah is All-Knowing All-Wise. <sup>127812791280</sup>

1278 Unclean: because Muslims are enjoined to be strict in cleanliness, as well as in purity of mind and heart, so that their word can be relied upon. (9.28)

1279 This year of theirs: there is a two-fold meaning: (1) now that you have complete control of Makkah and are, charged with the purity of worship there, shut out all impurity from this year: (2) you have seen how the Pagans have behaved this year; their year of power and misuse of that power may be called their year; it is over, and now you Muslims are responsible. (9.28)

9:107 - And there are those who put up a mosque by way of mischief and infidelity to disunite the believers and in preparation for one who warred against Allah and His apostle aforetime. They will indeed swear that their intention is nothing but good; but Allah doth declare that they are certainly liars. <sup>13551356</sup>

1355 Three categories of Hypocrites having already been mentioned (n. 1354), a fourth class of insidious evil-doers is now mentioned, whose type is illustrated in the story of the Qubaa "Mosque of mischief (dhirar)". Qubaa is a suburb of Madinah about three miles to the south-east. When the Holy Prophet arrived at Madinah for Hijrat, he rested four days in Qubaa before entering the town of Madinah. Here was built the first mosque, the "Mosque of Piety" to which he frequently came during his subsequent stay in Madinah. Taking advantage of these sacred associations, some Hypocrites of the Tribe of Bani Ganam built an opposition mosque in Qubaa, pretending to advance Islam. In reality they were in league with a notorious enemy of Islam, one Abu 'Amir, who had fought against Islam at Uhud and who was now, after the battle of Hunain (A.H. 9), in Syria: his confederates wanted a mosque for him to come to, but it would only be a source of mischief and division, and the scheme was disapproved. (9.107)

1356 Abu 'Amir, surnamed the Rahib (Monk), as he had been in touch with Christian monks. See last note. (9.107)

9:108 - Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of thy standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure. <sup>13571358</sup>

1357 The original "Mosque of Piety" built by the Holy Prophet himself. (9.108)

1358 The true Muslim must be pure in body, mind, and heart. His motives should always be sincere, and his religion without any alloy of worldly gain. (9.108)

9:109 - Which then is best? he that layeth his foundation on piety to Allah and His good pleasure? or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? And it doth crumble to pieces with him into the fire of Hell. And Allah guideth not people that do wrong. <sup>1359</sup>

1359 A man who builds his life on Piety (which includes sincerity and the purity of all motives) and his hopes on the Good Pleasure of Allah, builds on a firm foundation of rock that will never be shaken. In contrast to him is the man who builds on a shifting sand-cliff on the brink of an abyss, already undermined by forces which he does not see. The cliff and the foundations all crumble to pieces along with him, and he is plunged into the Fire of misery from which there is no escape. (9.109)

9:110 - The foundation of those who so build is never free from suspicion and shakiness in their hearts until their hearts are cut to pieces. And Allah is All-Knowing Wise. <sup>1360</sup>

1360 "Their hearts cut to pieces" i.e., they meet their death. The parable is continued further. The heart of man is the seat of his hopes and fears, the foundation of his moral and spiritual life. If that foundation is on an undermined sand-cliff already crumbling to pieces, what security or stability can he have? He is being shaken by alarms and suspicions and superstitions, until like the edge of a sand-cliff they are cut clean away and fall into a heap of ruin and his spiritual life and all its land-marks are destroyed. (9.110)

17:1 - Glory to (Allah) Who did take His Servant for Journey by night from the Sacred Mosque to the Farthest Mosque whose precincts We did Bless in order that We might show him some of Our Signs: for He is the one Who heareth and seeth (all things). <sup>2166216721682169</sup>

2166 The reference is to the Isra' for which see the Introduction to this Sura. (17.1)

2167 Masjid is a place of prayer: here it refers to the Ka'ba at Makkah. It had not yet been cleared of its idols and rededicated exclusively to the One True God. It was symbolical of the new Message which was being given to mankind. (17.1)

2168 The Farthest Mosque must refer to the site of the Temple of Solomon in Jerusalem on the hill of Moriah, at or near which stands the Dome of the Rock, called also the Mosque of Hadhrat 'Umar. This and the Mosque known as the Farthest Mosque (Masjid-ul-Aqsa) were completed by the Amir 'Abd-ul-Malik in A.H. 68. Farthest, because it was the place of worship farthest west which was known to the Arabs in the time of the holy Prophet: it was a sacred place to both Jews and Christians, but the Christians then had the upper hand, as it was included in the Byzantine (Roman) Empire, which maintained a Patriarch at Jerusalem. The chief dates in connection with the Temple are: it was finished by Solomon about B.C. 1004; destroyed by the Babylonians under Nebuchadnezzar about 586 B.C.; rebuilt under Ezra and Nehemiah about 515 B.C.; turned into a heathen idol-temple by one of Alexander's successors, Antiochus Epiphanes, 167 B.C.; restored by Herod, B.C. 17 to A.D. 29; and completely razed to the ground by the Emperor Titus in A.D. 70. These ups and downs are among the greater Signs in religious history. (17.1)

## 2:144 – See under “Qibla”

- 148 The sacred Mosque: The Ka'ba in the sacred city of Mecca. It is not correct to suggest that the command making the Ka'ba the Qibla abrogates ii. 115, where it is stated that East and West belong to God, and He is everywhere. This is perfectly true at all times, before and after the institution of the Qibla. As if to emphasise this, the same words about East and West are repeated in this very passage; see ii, 142 above. Where the Itqan mentions mansukh in this connection, I am sorry I cannot follow that opinion, unless mansukh is defined in a special way, as some of the commentators do. (2.144)

2:149 - From whencesoever thou startest forth turn thy face in the direction of the Sacred **Mosque**; that is indeed the truth from thy Lord. And Allah is not unmindful of what ye do. <sup>154</sup>

- 154 The simile of a race is continued, and so the Qibla command is repeated from that point of view. In ii. 144 it was mentioned as the new symbol of the new nation (Muslim): now it is shown as the symbol of Good, at which we should all aim, from whichever point we started, e.g., as Jews or Christians, or our individual point of view; the Qibla will unite us as a symbol of the Goal of the Future. In ii. 150 below, it is repeated: First for the individual, on the ground of uniformity and the removal of all occasions of dispute and argument; and secondly for the Muslim people, on the same ground, as a matter of discipline. There is another little harmony in the matter of the repetitions. Note that the race and starting point argument begins at ii. 149 and is rounded off in the latter part of ii. 150. The latter argument includes the former, and is more widely worded: "wheresoever ye are": which in the Arabic expression would imply three things; in whatever circumstances ye are, or at whatever time ye are, or in whatever place ye are. I have spoken before of a sort of musical harmony in verbal repetitions: here there is a sort of pictorial harmony, as of a larger circle symmetrically including a smaller concentric circle. (2.149)

2:150 - So from whencesoever thou startest forth turn thy face in the direction of the Sacred Mosque; among wheresoever ye are turn your face thither that there be no ground of dispute against you among the people except those of them that are bent on wickedness; so fear them not but fear Me; and that I may complete My favors on you and ye may (consent to) be guided.

See 2:196 under “Sacred Mosque”

48:27 - Truly did Allah fulfil the vision for His Apostle: Ye shall enter the Sacred Mosque if Allah wills with minds secure heads shaved hair cut short and without fear. For He knew what ye knew not and He granted besides this a speedy victory. <sup>49104911</sup>

- 4910 The Prophet had had a dream that he had entered the Sacred Mosque at Makkah, just before he decided on the journey which resulted in the Treaty of Hudaibiya. By it he and his people could enter next year without the least molestation and in the full customary garb, with head shaved or hair cut short, and all the customary minor rites of pilgrimage. (48.27)

►Fiqh-us-Sunnah

### Fiqh 5.132c

## Traveling to Three Mosques

Sa'id bin Al-Musayyib reported from Abu Hurairah that the Prophet (peace be upon him) said, "You should not undertake a special journey to visit any place other than the three Mosques: the Sacred Mosque of Makkah, this mosque of mine, and Al-Aqsa Mosque (of Jerusalem)." This is reported by Bukhari, Muslim, and Abu Daw'ud. In another narration the words are "For three mosques a special journey may be undertaken: The Sacred Mosque (Ka'bah), my mosque, and the mosque of Al-Quds (Jerusalem)."

►Fiqh-us-Sunnah

### Fiqh 3.149c

## The opinion of the jurists concerning the mosques in which the i'tikaf is to be performed

There is a difference of opinion among the jurists concerning what mosques are acceptable for i'tikaf. According to Abu Hanifah, Ahmad, Ishaq, and Abu Thaur, i'tikaf is valid in any mosque in which the five prayers are held and which has a congregation. This is based on the hadith of the Prophet: "Every mosque that has a caller to prayer and an imam is acceptable for i'tikaf." This is related by ad-Daraqutni, but the hadith is mursal and weak and cannot be used as a proof.

Malik, ash-Shafi, and Dawud say that it is acceptable in any mosque, as there is no proof that restricts it to any particular mosques. The Shafi'yyah say it is better to perform i'tikaf in a congregational mosque, as the Prophet, upon whom be peace, performed i'tikaf in such a mosque, and because the number of those who attend the prayers in such a mosque is greater. If the period of i'tikaf includes the time for the Friday prayer, then one must perform it in the congregational mosque in order not to miss the Friday prayer.

The person making i'tikaf may make the call to prayer if the place from whence the call is made is either the door of the mosque or its interior courtyard. He may also go to the roof of the mosque, as all of that is considered part of the mosque. If the place for the call to prayer is outside of the mosque, and the mu'takif makes the call, he will void his i'tikaf. The exterior courtyard is considered part of the mosque according to the Hanafiyyah and Shafi'yyah and one narration from Ahmad. According to Malik and another narration, it is not part of the mosque and the person making i'tikaf should not go there.

►Fiqh-us-Sunnah

## Fiqh 1.54

### Staying in the mosque

It is forbidden for one who is physically unclean (because of sex or menstruation) to stay in the mosque.

►Fiqh-us-Sunnah

## Fiqh 4.53

### Offering Funeral Prayer in a Mosque

There is no harm in offering funeral prayer in a mosque, if there is no danger of it becoming unclean.

►Fiqh-us-Sunnah Subjects

## Masjids

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Fiqh-us-Sunnah

## Fiqh 2.70a

### Three most excellent mosques

Jabir reports that the Messenger of Allah said: "Prayer in the inviolable mosque [in Makkah] is like 100,000 prayers [elsewhere]. And prayers in my mosque [in Medinah] is like one thousand prayers [elsewhere]. And a prayer in Bait al-Maqdis [in Jerusalem] is like five hundred prayers [elsewhere]. This is related by alBaihaqi, and as-Sayuti says it is hasan.

Ahmad records that the Messenger of Allah said: "Offering salah in my mosque is better than one thousand prayers elsewhere, save for those offered in the inviolable mosque. And salah in the inviolable mosque is better than salah in my mosque by one hundred prayers."

The Prophet said: "One should not undertake a journey, save to three mosques: the inviolable mosque [in Makkah], my mosque here [in Medinah], and Masjid al-Aqsa [in Jerusalem]." This is related by the group.

►Fiqh-us-Sunnah

## Fiqh 2.73b

### Clasping the hands or intertwining the fingers

It is disliked to clasp one's hands while going to the mosque or while waiting for the salah in the mosque, although it is perfectly permissible to do so at other times, even in the mosque. Ka'b relates that the Messenger of Allah said: "When one of you makes wudu', perfects the wudu', and leaves with the intention of going to the mosque, he should not intertwine his fingers as he is [considered to be] in salah." This is related by Ahmad, Abu Dawud, and atTirmidhi .

Abu Sa'id al-Khudri says: "I entered the mosque with the Messenger of Allah while a man was sitting in the middle of the mosque with his fingers intertwined. The Messenger of Allah motioned to him but the man did not notice or understand him. The Messenger of Allah turned and said: 'If one of you is in the mosque, he should not intertwine his fingers as intertwining of the fingers is from the Satan, and you are in the prayer while you are in the mosque until you leave it.'" This is related by Ahmad.

SEE: ►Fiqh-us-Sunnah

## Fiqh 2.144a

### Nawaf'l before and after al-Jumu'ah

Fiqh-us-Sunnah

## Fiqh 2.73a

### Permission to eat, drink, or sleep in the mosque

Ibn 'Umar says: "During the time of the Messenger of Allah, we would sleep and take nap in the mosque, and at that time, we were young men."

An-Nawawi said: "It is confirmed that ahl as-suffah, 'Ali, Sufyan ibn Umayyah, and a number of the companions used to sleep in the mosque. Thumamah slept there before he embraced Islam. All of that was during the time of the Messenger of Allah." Ash-Shaf'i writes in al-Umm: "If a polythiest could sleep in a mosque, then definitely a Muslim can." In alMukhtasar it is said: "There is no harm in a polythiest staying in any mosque except the inviolable mosque [in Makkah]." 'Abdullah ibn al-Harith says: "During the time of the Messenger of Allah, we would eat meat and bread in the mosque." This is related by Ibn Majah with a hasan chain.

Al-Tirmidhi Hadith

**Hadith 752** Narrated by

**Anas ibn Malik**

Allah's Messenger (peace be upon him) said: The prayer of a person in his house is a single prayer; his prayer in the mosque of his tribe has the reward of twenty-five prayers; his prayers in the mosque in which the Friday prayer is observed has the reward of five hundred; his prayer in the mosque of Aqsa (i.e. Bayt al-Maqdis) has a reward of fifty thousand prayers; his prayer in my mosque (the Prophet's mosque in Medina) has a reward of fifty thousand prayers; and the prayer in the Sacred Mosque (Ka'bah) at Makkah has a reward of one hundred thousand prayers.

Transmitted by Ibn Majah.

►Fiqh-us-Sunnah

## Fiqh 2.67

### The earth as a mosque

Allah the Exalted has conferred a special blessing upon this ummah - that is, the whole earth has been declared a mosque for it. Therefore, when the time for prayer comes, a Muslim may pray wherever he may be. Abu Dharr asked the Prophet, "What was the first mosque on the earth?" He said: "The Masjid al-Haram [in Makkah]." Abu Dharr asked: "which is the next oldest mosque?" The Prophet sallallahu alehi wassalam said: "The al-Aqsa Mosque." Abu Dharr asked: "How much time was there between [the building of the two]." The Prophet sallallahu alehi wasallam replied: "Forty years." Then, he said: "Wherever you may be, at the time of salah, you may pray for it [the earth] is all a mosque." This is related by the group.

## MOUNTAINS:

7:74 - "And remember how He made you inheritors after the Ad people and gave you habitations in the land: ye build for yourselves palaces and castles in (open) plains and carve out homes in the mountains; so bring to remembrance the benefits (ye have received) from Allah and refrain from evil and mischief on the earth."

13:31 - If there were a Qur'an with which mountains were moved or the earth were cloven asunder or the dead were made to speak (this would be the one!)

1847 Everything is possible and in Allah's power. His Plan is beneficent and all-embracing. But it is not for His creatures to dictate to Him, or demand what He should do, or how He should do it. The Command is with Allah in all things. The Believers know His omnipotence, and they also know that He will order His world for the best. (13.31)

1848 Let not the Unbelievers think that if they seem to prosper for a time, that is the end of the matter. They are warned about three things. (1) their ill deeds must carry evil consequences for them all the time, though they may not perceive them for a certain time. (2) Their homes, their places of resort, the circles in which they move, will also be haunted by their ill deeds and their consequences. For evil makes a complex of its environment. The walls of Jericho, when they fall, must bring down all Jericho in its ruins. (3) The ultimate Disaster, the final Reckoning, must come, for Allah never fails in His promise. True values must eventually be restored: the good to the good, and the evil to the evil, The Commentators draw illustrations from the life of the Prophet, his exile from Makkah, and his restoration. A similar miracle works in all history. But the Command is with Allah. (13.31)

15:19- And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance. 19551956

1955 Majesty, order, beauty and harmony are shown in all Allah's Creation, but especially in the heavens. Coming nearer to man, Allah's care for man and His goodness are shown (besides His other qualities) in His creation of the earth. In highly poetical language, the earth is described as spread out like a carpet, on which the hills act as weights to keep it steady. (15.19)

1956 And every kind of thing is produced on the earth in due balance and measure. The mineral kingdom supports the vegetable and they in their turn support the animal, and there is a link of mutual dependence between them. Excess is eliminated. The waste of one is made the food of another, and vice versa. And this is a chain of gradation and interdependence. (15.19)

15:82 - Out of the mountains did they hew (their) edifices (feeling themselves) secure. 2003

2003 Remains of these rock edifices in the Hijr are still found, and the City of Petra is not more than 380 miles from Jabal Hijr. See n. 1043 to vii. 73. "Petra" in Greek means "Rock". For the Inscriptions found there, and their significance, see Appendix IV to S. xxvi. (15.82)

18:47 - One Day We shall remove the mountains and thou wilt see the earth as a level stretch and We shall gather them all together nor shall We leave out any one of them. 2388

2388 On the Day of Judgment none of our present landmarks will remain. (18.47)

20:105 - They ask thee concerning the mountains: say "My Lord will uproot them and scatter them as dust;" 26302631

2630 In the last verse, it was the deceptiveness and relativity of Time that was dealt with. Here we come to the question of space, solidity, bulk. The question was actually put to the holy Prophet: what will become of the solid Mountains, or in the English phrase, "the eternal hills"? They are no more substantial than anything else in this temporal world. When the "new world", (xiii. 5) of which Unbelievers doubted, is actually in being, the mountains will cease to exist. We can imagine the scene of judgment as a level plain, in which there are no ups and downs and no places of concealment. All is straight and level, without corners, mysteries, or lurking doubts. (20.105)

20:106 - "He will leave them as plains smooth and level;"

20:107 - Nothing crooked or curved wilt thou see in their place."

21:31 - And We have set on the earth mountains standing firm lest it should shake with them and We have made therein broad highways (between mountains) for them to pass through: that they may receive guidance. 26922693

2692 Cf. xvi. 15 and n. 2038. Lest it should shake with them: here "them" refers back to "they" at the end of the preceding verse, meaning "Unbelievers". It might be mankind in general, but the pointed address to those who do not realise and understand Allah's mercies is appropriate, to drive home to them the fact that it is Allah's well-ordered providence that protects them normally from cataclysms like earthquakes, but that they could for their iniquities be destroyed in an instant, as the 'Ad and the Thamfid were destroyed before them. As pointed out in n. 2691 above, if the surface of the earth were levelled up, it would all be under water, and therefore the firm mountains are a further source of security of life which has evolved in terrestrial forms. Though the mountains may seem impassable barriers, yet Allah's providence has provided broad passes between them to afford highways for human communications. (21.31)

2693 In both the literal and the figurative sense. Literally these natural mountain highways direct men in the way they should go. Figuratively, these wonderful instances of Allah's providence should turn men's thoughts to the true guidance of Allah in life. (21.31)

21:61 - Or who has made the earth firm to live in; made rivers in its midst; set thereon mountains immovable; and made a separating bar between the two bodies of flowing water? (Can there be another) god besides Allah? Nay most of them know not. 32953296



3295 Cf. xvi. 15 and notes 2038 and 2039. The terra firma, the flowing water, and the cycle of water circulation-sea, vapour, clouds, rain, rivers, and sea again,-all one and yet all distinct, with a sort of wonderful barrier between salt water and fresh water: can man see all this and yet be ignorant of Allah? (27.61)

26:149 - "And ye carve house out of (rocky) mountains with great skill.

27:88 - Thou seest the mountains and thinkest them firmly fixed: but they shall pass away as the clouds pass away: (such is) the artistry of Allah Who disposes of all things in perfect order: for He is well-acquainted with all that ye do. <sup>33183319</sup>

3318 This is so in the present phase of phenomenal things, both literally and figuratively. There seems nothing more firm or fixed or permanent than the "eternal hills": yet when the new order of things comes and the new World is brought into being, they will be as flimsy and unsubstantial as clouds. So, in the revaluation of things in the Hereafter persons or things or ideas that seem so great and so firmly established now will pass away like mere fancies and give way to the Reality of Allah. (27.88)

33:72 - We did indeed offer the Trust to the Heavens and the Earth and the Mountains: but they refused to undertake it being afraid thereof: but man undertook it he was indeed unjust and foolish <sup>377737783779378037813782</sup>

3778 Cf. lix. 21, where the hypothetical sending down of the Qur-an to the Mountains is mentioned, and it is mentioned that such Parables are put forth in order to aid men to reflection. (33.72)

3779 The Heavens, the Earth, and the Mountains, ie., other creatures of Allah, besides man, refused to undertake a Trust or a responsibility, and may be imagined as happy without a choice of good or evil being given through their will. In saying that they refused, we imply a will, but we limit it by the statement that they did not undertake to be given a choice between good and evil. They preferred to submit their will entirely to Allah's Will, which is All-Wise and Perfect, and which would give them far more happiness than a faculty of choice, with their imperfect knowledge. Man was too audacious and ignorant to realise this, and the result has been that man as a race has been disrupted: the evil ones have betrayed the Trust and brought Punishment on themselves, though the good have been able to rise far above other Creation, to be the muqarrabin, the nearest ones to Allah: lvi. 11 and lvi. 88. What can be higher than this for any creature? It follows incidentally from this that the Heavens and the Earth were created before man was created and this is in accordance with what we know of the physical world in science: man came on the scene at a comparatively late stage. (33.72)

34:10 - We bestowed Grace aforetime on David from Ourselves: "O ye Mountains! sing ye back the Praises of Allah with him! and ye birds (also)! and We made the iron soft for Him <sup>37993800</sup>

3799 Cf. xxi. 79-80, and notes 2733-34. David had the gift of song and sacred music, and this is shown in his Psalms. All nature-hills and birds-sing and echo back the Praises of Allah. (34.10)

35:27 - Seest thou not that Allah sends down rain from the sky? With it We then bring out produce of various colors. And in the mountains are tracts white and red of various shades of color and black intense in hue. <sup>39103911</sup>

3910 Everyone can see how Allah's artistry produces from rain the wonderful variety of crops and fruits-golden, green, red, yellow, and showing all the most beautiful tints we can think of. And each undergoes in nature the gradual shading off in its transformation from the raw stage to the stage of maturity. (35.27)

3911 These wonderful colours and shades of colours are to be found not only in vegetation but in rocks and mineral products. There are the white veins of marble and quartz or of chalk, the red laterite, the blue basaltic rocks, the ink-black flints, and all the variety, shade, and gradation of colours. Speaking of mountains, we think of their "azure hue" from a distance, due to atmospheric effects, and these atmospheric effects lead our thoughts to the glories of clouds, sunsets, the zodiacal light, the aurora borealis, and all kinds of Nature's gorgeous pageantry. (35.27)

41:10 - He set on the (earth) Mountains standing firm high above it and bestowed blessings on the earth and measured therein all things to give them nourishment in due proportion in four Days in accordance with (the needs of) those who seek (sustenance). <sup>447144724473</sup>

4471 Cf. xiii. 3 and xvi. 15, n. 2038. High above it: the highest mountains are 29,000 feet above sea-level, and the lowest depths of the bottom of the ocean are 31,600 feet below sea-level, so that the vertical difference between the highest and lowest points on the solid crust of the earth is about 11-1/2 miles. The highland areas are the main sources of the water-supply in all the regions of the earth, and vegetable and animal life depends on water-supply. (41.10)

50:7 - And the earth--We have spread it out and set thereon mountains standing firm and produced therein every kind of beautiful growth (in pairs) <sup>49464947</sup>

4946 Cf. xiii. 3; and xv. 19 and n. 1955. The earth is round, and yet it appears stretched out as a vast expanse, like a carpet kept steady with the weight of the mountains. (50.7)

52:10 - And the mountain will fly hither and thither. <sup>5044</sup>

5044 (2) The mountains are a type of firmness and stability. But things that we think of as firm and stable in this material life will be shaken to pieces, and will be no more substantial than a mirage in a desert. Cf. lxxviii. 20. (52.10)

56:5 - And the mountains shall be crumbled to atoms <sup>5224</sup>

5224 The old physical world will disappear in the New Creation. (56.5)

56:6 - Becoming dust scattered abroad

69:14 - And the earth is moved and its mountains and they are crushed to powder at one stroke <sup>5649</sup>

5649 The whole of our visible world, as we now know it, will pass away, and a new world will come into being. The mountains are specially mentioned, because they stand as the type of hardness, size, and durability. They will be "crushed", i.e., lose their form and being at one stroke. (69.14)

70:9 - And the mountains will be like wool <sup>5682</sup>

5682 Cf. ci. 5. where the metaphor of carded wool is used. The mountains which seem so solid will be like flakes of wool driven by the carder's hand. (70.9)

73:14 - One Day the earth and the mountains will be in violent commotion and the mountains will be as a heap of sand poured out and flowing down. <sup>5766</sup>

5766 The Judgment is described as a violent commotion which will change the whole face of nature as we know it. Even the hard rock of mountains will be like loose sand running without any cohesion. (73.14)

77:10 - When the mountains are scattered (to the winds) as dust;

78:7 - And the mountains as pegs?

78:20 - And the mountains shall vanish as if they were a mirage.

79:32 - And the mountains hath He firmly fixed <sup>5939</sup>

5939 See n. 2038 to xvi. 15. The "eternal hills" are the main reservoirs for the storage and gradual distribution of water, the very basis of the life of man and beast. (79.32)

81:3 - When the mountains vanish (like a mirage); <sup>5972</sup>

5972 Cf. lxxviii. 20. (3) On our own earth the mountains-the "eternal hills"-seem the most striking examples of stability; yet they will be swept away like a mirage, as if they had never existed. (81.3)

88:19 - And at the Mountains How they are fixed firm? <sup>6105</sup>

6105 From every-day utility and affection in the Camel, to the utility in grandeur in the heavens above us, we had two instances touching our individual as well as our social lives. In the third instance, in the Mountains we come to the utility to human kind generally in the services the Mountains perform in storing water, in moderating climate, and in various other ways which it is the business of Physical Geography to investigate and describe. (88.19)

101:5 - And the mountains will be like carded wool. <sup>6253</sup>

6253 Cf. n. 5682 to lxx 9. The mountains are solid things, which seem as if nothing could move them. But in that tremendous cataclysm they will be scattered about like flakes of leased or carded wool. This is a metaphor to show that what we consider very substantial in this life will be as an airy nothing in the next world. (101.5)

►Al-Tirmidhi Hadith

**Hadith 1923** Narrated by  
**Anas ibn Malik**

Allah's Messenger (peace be upon him) said, "When Allah created the Earth it began to oscillate, so He created the mountains, ordered them onto it, and it became steady. The angels marvelled at the strength of the mountains and asked their Lord whether there was anything in His creation stronger than the mountains, to which He replied that iron was stronger. They asked if anything in His creation was stronger than iron, and He replied that fire was. They asked if anything in His creation was stronger than fire and He replied that water was. They asked if anything in His creation was stronger than water and He replied that wind was. They asked if anything in His creation was stronger than wind and He replied, "Yes, the son of Adam who gives sadaqah with his right hand which concealing it from his left."

Tirmidhi transmitted it, saying this is a gharib tradition.

►Sahih Al-Bukhari Hadith

**Hadith 2.706** Narrated by  
**Urwa**

I asked 'Aisha : "How do you interpret the statement of Allah: 'Verily! (the mountains) As-Safa and Al-Marwa are among the symbols of Allah, and whoever performs the Hajj to the Ka'ba or performs 'Umra, it is not harmful for him to perform Tawaf between them (Safa and Marwa.)'.....

►Sahih Al-Bukhari Hadith

**Hadith 2.558** Narrated by  
**Abu Huraira**

The Prophet said, "No doubt, it is better for a person to take a rope and proceed in the morning to the mountains and cut the wood and then sell it, and eat from this income and give alms from it than to ask others for something."

►Sahih Al-Bukhari Hadith

**Hadith 1.18** Narrated by  
**Abu Said Al Khudri**

Allah's Apostle said, "A time will come that the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from afflictions."

►Al-Tirmidhi Hadith

**Hadith 1363** Narrated by  
**AbuLubabah ibn AbdulMundhir**

Allah's Messenger (peace be upon him) said, "Friday is the lord of days and the chief of them in Allah's sight, being greater in Allah's sight than the day of sacrifice and the day of breaking the fast. It has five distinguishing characteristics: on it Allah created Adam, on it Allah sent Adam to the Earth, on it Allah took Adam in death, it contains a time at which no one will ask for anything without Allah giving it, so long as he does not ask for anything unlawful, and on it the last hour will come. There is no angel near Allah's presence, nor sky, nor earth, nor winds, nor **mountains**, nor sea which do not fear Friday."

Ibn Majah transmitted. Ahmad transmitted from Sa'd ibn Mu'adh.

## MUHAJIRS:

9:100 - The vanguard (of Islam) the first of those who forsook (their homes) and of those who gave them aid and (also) those who follow them in (all) good deeds well pleased is Allah with them as are they with him: for them hath He prepared gardens under which rivers flow to dwell therein for ever: that is the supreme felicity. <sup>13481349</sup>

1348 The vanguard of Islam-those in the first rank-are those who dare and suffer for the Cause and never flinch. The first historical examples are the Muhajirs and the Ansar. The Muhajirs-those who forsook their homes in Makkah and migrated to Madinah, the Holy Prophet being among the last to leave the post of danger, are mentioned first. Then come the Ansar, the Helpers, the citizens of Madinah who invited them, welcomed them, and gave them aid, and who formed the pivot of the new Community. Then are mentioned all who follow them in good deeds: not only the early heroes and ordinary men and women who had been Companions of the Prophet or had seen him, but men and women in all ages who have lived noble lives. In spite of all their sacrifice and suffering they rejoice in the precious gift of the Good Pleasure of Allah, and their Salvation is the Supreme Felicity which such Good Pleasure gives. (9.100)

1349 Note the description of the final accomplishment of the destiny of man. In mathematical science it would be like a letter or formula which would sum up a long course of reasoning. In this very Sura it occurs before in ix. 72 and ix. 89, where see n. 1341. (9.100)

9:117 - Allah turned with favor to the prophet the Muhajirs and the Ansar who followed Him in a time of distress after that the hearts of a part of them had nearly swerved (from duty); but He turned to them (also): for He is unto them Most Kind Most Merciful. <sup>13681369</sup>

1368 Cf. ix. 100. The Muhajirs were the people who originally forsook their homes in Makkah and followed Al-Mustafa in exile to Madinah. The Ansar were the Madinah people who received them with honour and hospitality into their city. Both these groups were staunch supporters of Islam, and proved their Faith by great sacrifices. But in the difficult days of the Tabuk expedition some of them, not perversely, but out of lethargy and human weakness, had failed to follow the standard. They were forgiven, and they afterwards acquitted themselves with zeal. (9.117)

1369 Note that the "swerving from duty" was merely an inclination due to the weakness of human nature in the face of new difficulties: that it only affected a part of the men for a time: and that it was overcome even in their case by the grace of Allah, so that they all did their duty, and were freely forgiven their incipient weakness, which they conquered. There were three exceptions, which are referred to in the next verse. (9.117)

59:8 - (Some part is due) to the indigent Muhajirs those who were expelled from their homes and their property while seeking Grace from Allah and (His) Good pleasure and aiding Allah and His Apostle: such are indeed the sincere ones <sup>5382</sup>

5382 The Muhajir are those who forsook their homes and property in Makkah in order to assist the holy Prophet in his migration to Madinah (Hijrat). Their devotion and sincerity were proved beyond doubt by their self-denial, and they were now to be rewarded. (59.8)

59:9 - But those who before them had homes (in Medina) and had adopted the Faith show their affection to such as came to them for refuge and entertain no desire in their hearts for things given to the (latter) but give them preference over themselves even though poverty was their (own lot). And those saved from the covetousness of their own souls they are the ones that achieve prosperity. 5383

5383 This refers to the Ansar (the Helpers), the people of Madinah who accepted Islam when it was persecuted in Makkah, and who invited the holy Prophet to join them and become their Leader in Madinah. The Hijrat was possible because of their goodwill and their generous hospitality. They entertained the Prophet and all the refugees (Muhajirs) who came with him. The most remarkable ties of full brotherhood were established between individual members of the one group and the other. Until the Ummat got its own resources, the Helpers regularly gave and the Refugees regularly received. The Helpers counted it a privilege to entertain the Refugees, and even the poor vied with the rich in their spirit of self-sacrifice. When the confiscated land and property of the Banu Nadhir was divided, and the major portion was assigned to the refugees, there was not the least jealousy on the part of the Helpers. They rejoiced in the good fortune of their brethren. And incidentally they were themselves relieved of anxiety and responsibility on their behalf. (59.9)

►Sunan of Abu-Dawood

### **Hadith 17** Narrated by **Muhajir ibn Qunfudh**

Muhajir came to the Prophet (peace be upon him) while he was urinating. He saluted him. The Prophet (peace be upon him) did not return the salutation to him until he performed ablution. He then apologised to him, saying: I disliked remembering Allah except in the state of purification.

►Sahih Al-Bukhari Hadith

### **Hadith 5.175** Narrated by **Qais bin Abi Hazim**

Abu Bakr went to a lady from the Ahmas tribe called Zainab bint Al-Muhajir and found that she refused to speak. He asked, "Why does she not speak?" The people said, "She has intended to perform Hajj without speaking." He said to her, "Speak, for it is illegal not to speak, as it is an action of the pre-Islamic period of ignorance. So she spoke and said, "Who are you?" He said, "A man from the emigrants." She asked, "Which emigrants?" He replied, "From Quraish." She asked, "From what branch of Quraish are you?" He said, "You ask too many questions; I am Abu Bakr." She said, "How long shall we enjoy this good order (i.e. Islamic religion) which Allah has brought after the period of ignorance?" He said, "You will enjoy it **as long as your Imams keep on abiding by its rules and regulations.**" She asked, "What are the Imams?" He said, "Were there not heads and chiefs of your nation who used to order the people and they used to obey them?" She said, "Yes." He said, "So they (i.e. the Imams) are those whom I meant."

►Sahih Al-Bukhari Hadith

### **Hadith 1.9** Narrated by **Abdullah bin Amr**

The Prophet said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden."

**MUHAMMAD:** See under "Prophets"

**MUJADILA:** See under "Surahs"

**MULK:** See under "Surahs"

**MUMINUN:** See under "Surahs"

**MUMTAHANA:** See under "Surahs"

**MUNAFIQUN:** See under "Surahs"

**MURDER:**

2:178 - O ye who believe! the law of equality is prescribed to you in cases of murder; the free for the free the slave for the slave the woman for the woman. But if any remission is made by the

brother of the slain then grant any reasonable demand and compensate him with handsome gratitude; this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty. <sup>182</sup>183184185

- 182 Note first that this verse and the next make it clear that Islam has much mitigated the horrors of the pre-Islamic custom of retaliation. In order to meet the strict claims of justice, equality is prescribed, with a strong recommendation for mercy and forgiveness. To translate qisas, therefore, by retaliation, is I think incorrect. The Latin legal term Lex Talionis may come near it, but even that is modified here. In any case it is best to avoid technical terms for things that are very different. "Retaliation" in English has a wider meaning, equivalent almost to returning evil for evil, and would more fitly apply to the blood-feuds of the Days of Ignorance. Islam says: if you must take a life for a life, at least there should be some measure of equality in it; the killing of the slave of a tribe should not involve a blood feud where many free men would be killed; but the law of mercy, where it can be obtained by consent, with reasonable compensation, would be better. (2.178)
- 183 The jurists have carefully laid down that the law of qisas refers to murder only. Qisas is not applicable to manslaughter, due to a mistake or an accident. There, there would be no capital punishment. (2.178)
- 184 The brother: the term is perfectly general; all men are brothers in Islam. In this, and in all questions of inheritance, females have similar rights to males, and therefore the masculine gender imports both sexes. Here we are considering the rights of the heirs in the light of the larger brotherhood. In ii. 178-79 we have the rights of the heirs to life (as it were): in ii. 180-82 we proceed to the heirs to property. (2.178)
- 185 The demand should be such as can be met by the party concerned, i.e., within his means, and reasonable according to justice and good conscience. For example, a demand could not be made affecting the honour of a woman or a man. The whole penalty can be remitted if the aggrieved party agrees, out of brotherly love. In meeting that demand the culprit or his friends should equally be generous and recognise the good-will of the other side. There should be no subterfuges, no bribes, no unseemly by-play: otherwise the whole intention of mercy and peace is lost. (2.178)
- 5:27 - Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to Allah): it was accepted from one but not from the other. Said the latter: "Be sure I will slay thee." "Surely" said the former "Allah doth accept of the sacrifice of those who are righteous." <sup>730</sup>731
- 5:28 - "If thou dost stretch thy hand against me to slay me it is not for me to stretch my hand against thee to slay thee: for I do fear Allah the Cherisher of the worlds.
- 5:29 - "For me I intend to let thee draw on thyself my sin as well as thine for thou wilt be among the companions of the fire and that is the reward of those who do wrong." <sup>732</sup>733
- 730 Literally; "recite to them in truth the story", etc. The point is that the story in Gen. iv. 1-15 is a bare narrative, not including the lessons now to be enforced. The Prophet is told now to supply the truth of the matter, the details that will enforce the lessons. (5.27)
- 731 The two sons of Adam were Habil (in the English Bible, Abel) and Qabil (in English, Cain). Cain was the elder, and Abel the younger, the righteous and innocent one. Presuming on the right of the elder, Cain was puffed up with arrogance and jealousy, which led him to commit the crime of murder. Among the Christians, Cain was the type of the Jew as against Abel the Christian. The Jew tried to kill Jesus and exterminate the Christian. In the same way, as against Muhammad, the younger brother of the Semitic family, Cain was the type of the Old Testament and New Testament people, who tried to resist and kill Muhammad and put down his people. (5.27)
- 732 My sin as well as thine. "My sin" has been interpreted as "the sin against me, in that thou slayest me": in that case thy "sin" may mean either "thy crime in committing a murder." or "thy sin against thyself, for the crime causes real loss to thyself in the Hereafter." See the last clause of the next verse. (5.29)
- 733 Abel's speech is full of meaning. He is innocent and God-fearing. To the threat of death held out by the other, he returns a calm reply, aimed at reforming the other. "Surely," he pleads, "if your sacrifice was not accepted, there was something wrong in you, for Allah is just and accepts the sacrifice of the righteous. If this does not deter you, I am not going to retaliate, though there is as much power in me against you as you have against me. I fear my Maker, for I know He cherishes all His Creation. Let me warn you that you are doing wrong. I do not intend even to resist, but do you know what the consequences will be to you? You will be in torment." (5.29)
- 5:30 - The (selfish) soul of the other led him to the murder of his brother: he murdered him and became (himself) one of the lost ones. <sup>734</sup>
- 734 The innocent unselfish pleading of the younger brother had no effect, for the soul of the other was full of pride, selfishness and jealousy. He committed the murder, but in doing so, ruined his own self. (5.30)
- 5:31 - Then Allah sent a raven who scratched the ground to show him how to hide the shame of his brother. "Woe is me!" said he: "Was I not even able to be as this raven and to hide the shame of my brother?" Then he became full of regrets. <sup>735</sup>736
- 735 Sau-at may mean "corpse", with a suggestion of nakedness and shame in two senses: (1) the sense of being exposed without burial, and (2) the sense of being insulted by being violently deprived by the unwarranted murder, of the soul which inhabited it, - the soul, too, of a brother. (5.31)

736 The thought at last came home to the murderer. It was dreadful indeed to slay any one-the more so as he was a brother, and an innocent righteous brother! But worse still, the murderer had not even the decency to bury the corpse, and of this simple duty he was reminded by a raven-a black bird usually held in contempt! His regret was on that account. That was no true repentance. (5.31)

5:32 - On that account: We ordained for the Children of Israel that if anyone slew a person unless it be for murder or for spreading mischief in the land it would be as if he slew the whole people: and if anyone saved a life it would be as if he saved the life of the whole people. Then although there came to them Our apostles with clear Signs yet even after that many of them continued to commit excesses in the land. <sup>737</sup>

737 The story of Cain is referred to in a few graphic details in order to tell the story of Israel. Israel rebelled against Allah, slew and insulted righteous men who did them no harm but on the contrary came in all humility. When Allah withdrew His favour from Israel because of its sins and bestowed it on brother nation, the jealousy of Israel plunged it deeper into sin. To kill or seek to kill an individual because he represents an ideal is to kill all who uphold the ideal. On the other hand, to save an individual life in the same circumstances is to save a whole community. What could be stronger condemnation of individual assassination and revenge? (5.32)

17:33 - Nor take life which Allah has made sacred except for just cause. And if anyone is slain wrongfully We have given his heir authority (to demand Qisas or to forgive): but let him not exceed bounds in the matter of taking life: for he is helped (by the Law). <sup>2216</sup>

2216 On the subject of Qisas see ii. 178 and the notes thereto. Under the strict limitations there laid down, a life may be taken for a life. The heir is given the right to demand the life; but he must not exceed due bounds, because he is helped by the Law. Some Commentators understand "he" in "he is helped (by the Law)" to refer to the heir of the person against whom Qisas is sought. He too will be helped by the Law, if the heir of the first slain exceeds the bounds of Law. (17.33)

►Sunan of Abu-Dawood

### Hadith 4548

Narrated by

**Abdullah ibn Amr ibn al-'As**

The Prophet (peace be upon him) said: Blood-wit for what resembles intentional murder is to be made as severe as that for intentional murder, but the culprit is not to be killed. Khalid gave us some additional information on the authority of Ibn Rashid: That (unintentional murder which resembles intentional murder) means that Satan jumps among the people and then the blood is shed blindly without any malice and weapon.

►Sahih Al-Bukhari Hadith

### Hadith 6.25

Narrated by

**Ibn Abbas**

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

"O you who believe! The law of Al-Qisas (i.e. equality in punishment) is prescribed for you in cases of murder: The free for the free, the slave for the slave, and the female for the female. But if the relatives (or one of them) of the killed (person) forgive their brother (i.e. the killer) something of Qisas (i.e. not to kill the killer by accepting blood money in the case of intentional murder)--then the relatives (of the killed person) should demand blood-money in a reasonable manner and the killer must pay with handsome gratitude. This is an alleviation and a Mercy from your Lord, (in comparison to what was prescribed for the nations before you).

So after this, whoever transgresses the limits (i.e. to kill the killer after taking the blood-money) shall have a painful torment." (2.178)

Al-Muwatta Subjects

### Blood Money

1. Mention of Blood-Money  
43.1
2. Procedure in Blood-Money  
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3. The Blood-Money for Murder, When Accepted and the Criminal Act of the Insane  
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4. The Blood-Money for Manslaughter  
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5. The Blood-Money for Accidental Injury  
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16. Blood-Money that has to be Paid as an Individual  
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17. Inheritance of Blood-Money and Dealing Harshly in Taking It  
43.9, 43.10, 43.11
18. General Section on Blood-Money  
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19. Killing Secretly by Trickery and Sorcery  
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20. What is Obligatory for Intentional Injury  
43.15
21. Retaliation in Killing  
43.15a
22. Pardoning Murder  
43.15b
23. Retaliation in Injury  
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24. The Blood-Money and Crime of the Slave Set Free and from Whom his Former Master does Not Inherit  
43.15d

► Sahih Bukhari Hadith Subjects

## Blood Money

1. 'Whoever kills a faithful believer...'  
B 9.1, B 9.2, B 9.3, B 9.4, B 9.5
2. 'And if anyone saved a soul...'  
B 9.6, B 9.7, B 9.8, B 9.9, B 9.10, B 9.11, B 9.12, B 9.13, B 9.14
3. 'O you who believe! The law of Al-Qisas...'
4. Questioning the killer till he confesses...  
B 9.15
5. Killing someone with a stone or a stick  
B 9.16
6. 'Life for life, eye for eye...'  
B 9.17
7. Punishing a killer with a stone in retaliation  
B 9.18
8. The relative of the killed has right of compensation  
B 9.19, B 9.20

9. Seeking to shed blood without right  
B 9.21
10. Excusing someone who killed by mistake  
B 9.22
11. 'It is not for a believer to kill a believer...'
12. If a killer confesses once, he should be killed  
B 9.23
13. Killing a man for having killed a woman  
B 9.24
14. Al-Qisas (law of equality in punishment)  
B 9.25
15. Taking right or Qisas without submitting to ruler  
B 9.26, B 9.27
16. Being killed in a big crowd  
B 9.28
17. Killing oneself by mistake  
B 9.29
18. Biting someone and breaking one's own teeth  
B 9.30, B 9.31
19. A tooth for a tooth  
B 9.32
20. The Diya for cutting fingers  
B 9.33, B 9.34
21. A group of people killing or injuring one man  
B 9.35
22. Al- Qasama (oath taken by fifty people regarding murder)  
B 9.36, B 9.37
23. Poking someone's eye because he peeped  
B 9.38A, B 9.38B, B 9.39
24. Al-Aqila (Paternal relatives who pay the Diya)  
B 9.40
25. The fetus inside a pregnant woman  
B 9.41, B 9.42A, B 9.42B, B 9.43
26. Killing the fetus inside a pregnant woman  
B 9.44, B 9.45
27. Seeking the help of a slave or a boy  
B 9.46
28. No Diya in cases of mines and wells  
B 9.47
29. Killed by an animal  
B 9.48
30. Killing an innocent non-Muslim under Muslim protection  
B 9.49
31. Not to kill a Muslim for killing a Kafir (disbeliever)  
B 9.50
32. A Muslim slapping a Jew  
B 9.51, B 9.52

#### ►ISL Quran Subjects

##### **Murder**

1. (Also see) Bloodshed, Killing Slaying  
5.27, 5.28, 5.29, 5.30, 5.31, 5.32, 6.151, 17.33
2. Compensation for  
2.178, 17.33

3. Retaliation for  
2.178, 2.179, 17.33
4. Story of the first, the  
5.27, 5.28, 5.29, 5.30, 5.31, 5.32

► Sahih Al-Bukhari Hadith

### **Hadith 9.17** Narrated by **Abdullah**

Allah's Apostle said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims."

► Sahih Al-Bukhari Hadith

### **Hadith 9.10** Narrated by **Anas bin Malik**

Allah's Apostle said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims."

Sahih Muslim Hadith

### **Hadith 6949** Narrated by **AbuHurayrah**

Allah's Apostle (peace be upon him) said: By Him in Whose Hand is my life, a time would come when the murderer would not know why he has committed the murder, and the victim would not know why he has been killed.

► Al-Tirmidhi Hadith

### **Hadith 3490** Narrated by **Abdullah ibn Amr ; Abdullah ibn Um**

Allah's Messenger (peace be upon him) said, "The compensation for unintentional murder which resembles intentional, such as is done with a whip and a stick, is a hundred camels, forty of which are pregnant."

Nasa'i and Ibn Majah transmitted it, and AbuDawud transmitted it both on his authority and on that of Ibn Umar.

► Al-Muwatta Hadith

### **Hadith 43.15b**

## **Pardoning Murder**

Yahya related to me from Malik that he saw whomever he was satisfied with among the people of knowledge say about a man who willed that his murderer be pardoned when he murdered him intentionally, "That is permitted for him. He is more entitled to the man's blood than any of his relatives after him."

Malik said about a man who pardoned murder, after he had claimed his right and it was obliged for him, "There is no blood-money against the murderer unless the one who pardons him stipulates that when he pardons him."

Malik said about the murderer when he was pardoned, "He is flogged one hundred lashes and jailed for a year."

Malik said, "When a man murders intentionally and there is a clear proof of that, and the murdered man has sons and daughters and the sons pardon and the daughters refuse to pardon, the pardon of the sons is permitted in opposition to the daughters and there is no authority for the daughters with the sons in demanding blood and pardoning."

## **MUSLIMS**

2:128 - "Our Lord! make of us Muslims bowing to Thy (Will) and of our progeny a people Muslim bowing to Thy (Will) and show us our places for the celebration of (due) rites; and turn unto us (in mercy); for Thou art the Oft-Returning Most-Merciful.

7:126 - "But thou dost wreak thy vengeance on us simply because we believed in the signs of our Lord when they reached us! Our Lord! pour out on us patience and constancy and take our souls unto thee as Muslims (who bow to thy will)"! <sup>1083</sup>

1083 These Egyptians, by their patience and constancy, show that their repentance was true. Thus in their case the mission of Moses was fulfilled directly, and their number must have amounted to a considerable figure. They were martyrs to their faith, and their martyrdom affected their nation in two ways. In the first place, as they were the pick of those who

practised magic in Egypt, their conversion and disappearance dealt a staggering blow to the whole system. Secondly, the indirect effect of their martyrdom on the commonality of Egypt must have been far greater than can be measured by numbers. The banner of Allah was planted, and the silent spiritual fight must have gone on ever since, though history, in recording outward events, is silent on the slow and gradual processes of transformation undergone by Egyptian religion. From a chaotic pantheon of animals and animal gods, the worship of the sun and the heavenly bodies, and the worship of the Pharaoh as the embodiment of power, they gradually came to realise the oneness and mercy of the true God. After many glimpses of Monotheism on Egyptian soil itself, the (gospel of Jesus reached them, and eventually Islam.) (7.126)

**16:77** - To Allah belongeth the **mystery** of the heavens and the earth. And the decision of the Hour (of Judgment) is as the twinkling of an eye or even quicker: for Allah hath power over all things. <sup>21102111</sup>

2110 The key to all things-not only those which we see and understand, but those which we do not see or of which we have no idea-is with Allah, Whose knowledge and power are supreme. (16.77)

2111 Lures of this world and its fleeting pleasures often make man forget that the life hereafter is an imminent reality. Many of those who claim to believe in the life to come act and behave as if it belonged to a distant future, and had no relevance to their present activities and mode of living. The Qur-An repeatedly reminds man that the Hour of Reckoning is not a distant possibility, but very close to man, and could come to pass any moment. The wisest course for man, therefore, is to be always alert and watchful and steer clear of all forms of sin and impiety, for when the Promised Hour comes it will come all of a sudden and without any prior notice. See also x. 45; xxx. 55, xlv. 35. (16.77)

**16:102** - Say the Holy Spirit has brought the revelation from thy Lord in truth in order to strengthen those who believe and as a guide and Glad Tidings to Muslims. <sup>21412142</sup>

2141 The title of the Angel Gabriel, through whom the revelations came down. (16.102)

2142 The People of the Book, if they had true faith, were themselves strengthened in their faith and cleared of their doubts and difficulties by the revelations brought by Al-Mustafa; and all whether People of the Book or not-who came within the fold of Islam, found the Qur-an a Guide and a Gospel, i.e., a substitute for the Mosaic Law and for the Christian Gospel, which had both been corrupted. (16.102)

**22:78** - And strive in His cause as ye ought to strive (with sincerity and under discipline): He has chosen you and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims both before and in this (Revelation); that the Apostle may be a witness for you and ye be witnesses for mankind! So establish regular Prayer give regular Charity and hold fast to Allah! He is your Protector the Best to protect and the Best to help! <sup>2861286228632864</sup>

2861 As far as the striving is concerned with Jihad in the narrow sense, see the limitations in n. 204 to ii. 190 and n. 205 to ii. 191. But the words are perfectly general and apply to all true and unselfish striving for spiritual good. (22.78)

2862 The Jews were hampered by many restrictions, and their religion was racial. Christianity, as originally preached, was a hermit religion: "sell whatsoever thou hast" (Mark x. 21); "take no thought for the morrow" (Matt. vi. 34). Islam, as originally preached, gives freedom and full play to man's faculties of every kind. It is universal, and claims to date from Adam: father Abraham is mentioned as the great Ancestor of those among whom Islam was first preached (Jews, Christians, and Arabs). (22.78)

2863 Before: see Abraham's prayer in ii. 128. In this revelation: in this very verse, as well as in other places. (22.78)

2864 See ii. 143, and notes 143 and 144. As the Prophet is a guide and exemplar among us, so Muslims ought to be exemplars amongst mankind. The best witness to Allah's Truth are those who show its light in their lives. (22.78)

**33:35** - For Muslim men and women for believing men and women for devout men and women for true men and women for men and women who are patient and constant for men and women who humble themselves for men and women who give in charity for men and women who fast (and deny themselves) for men and women who guard their chastity and for men and women who engage much in Allah's praise for them has Allah prepared forgiveness and great reward. <sup>371837193720</sup>

See Notes 3718, 3719, 3720 under "Virtue"

**51:36** - But We found not there any just (Muslim) persons except in one house: <sup>5014</sup>

5014 That was the house of Lut; and even there, his wife had no faith: she disobeyed the Command and perished: xi. 81, n. 1577. (51.36)

►Articles on Islam

## Introducing Islam

[See Section](#)

## ► Islam and Muslims

The name of this religion is Islam, the root of which is Silm and Salam which means peace. Salam may also mean greeting one another with peace. One of the beautiful names of God is that He is the Peace. It means more than that: submission to the One God, and to live in peace with the Creator, within one's self, with other people and with the environment. Thus, Islam is a total system of living. A Muslim is supposed to live in peace and harmony with all these segments; hence, a Muslim is any person anywhere in the world whose obedience, allegiance, and loyalty are to God, the Lord of the Universe.

### Muslims and Arabs

The followers of Islam are called Muslims. Muslims are not to be confused with Arabs. Muslims may be Arabs, Turks, Persians, Indians, Pakistanis, Malaysians, Indonesians, Europeans, Africans, Americans, Chinese, or other nationalities.

An Arab could be a Muslim, a Christian, a Jew or an atheist. Any person who adopts the Arabic language is called an Arab. However, the language of the Qur'an (the Holy Book of Islam) is Arabic. Muslims all over the world try to learn Arabic so that they may be able to read the Qur'an and understand its meaning. They pray in the language of the Qur'an, namely Arabic. Supplications to God could be in any language.

While there are one billion Muslims in the world there are about 200 million Arabs. Among them, approximately ten percent are not Muslims. Thus Arab Muslims constitute only about twenty percent of the Muslim population of the world.

### Allah the One and the Only God

Allah is the name of the One and Only God. Allah has ninety-nine beautiful names, such as: The Gracious, The Merciful, The Beneficent, The Creator, The All-Knowing, The All-Wise, The Lord of the Universe, The First, The Last, and others.

He is the Creator of all human beings. He is the God for the Christians, the Jews, the Muslims, the Buddhists, the Hindus, the atheists, and others. Muslims worship God whose name is Allah. They put their trust in Him and they seek His help and His guidance.

### Muhammad

Muhammad was chosen by God to deliver His Message of Peace, namely Islam. He was born in 570 C.E. (Common Era) in Makkah, Arabia. He was entrusted with the Message of Islam when he was at the age of forty years. The revelation that he received is called the Qur'an, while the message is called Islam.

Muhammad is the very last Prophet of God to mankind. He is the final Messenger of God. His message was and is still to the Christians, the Jews and the rest of mankind. He was sent to those religious people to inform them about the true mission of Jesus, Moses, Jacob, Isaac, and Abraham.

Muhammad is considered to be the summation and the culmination of all the prophets and messengers that came before him. He purified the previous messages from adulteration and completed the Message of God for all humanity. He was entrusted with the power of explaining, interpreting and living the teaching of the Qur'an.

### Source of Islam

The legal sources of Islam are the Qur'an and the Hadith. The Qur'an is the exact word of God; its authenticity, originality and totality are intact. The Hadith is the report of the sayings, deeds and approvals of the Prophet Muhammad. The Prophet's sayings and deeds are called Sunnah. The Seerah is the writings of followers of Muhammad about the life of the Prophet. Hence, it is the life history of the Prophet Muhammad which provides examples of daily living for Muslims.

### Some Islamic Principles

- A. Oneness of God: He is One and the Only One. He is not two in one or three in one. This means that Islam rejects the idea of trinity or such a unity of God which implies more than one God in one.
- B. Oneness of mankind: People are created equal in front of the Law of God. There is no superiority for one race over another. God made us of different colors, nationalities, languages and beliefs so as to test who is going to be better than others. No one can claim that he is better than others. It is only God Who knows who is better. It depends on piety and righteousness.
- C. Oneness of Messengers and the Message: Muslims believe that God sent different messengers throughout the history of mankind. All came with the same message and the same teachings. It was the people who misunderstood and misinterpreted them. Muslims believe in Noah, Abraham, Isaac, Ismail, Jacob, Moses, David, Jesus, and Muhammad. The Prophets of Christianity and Judaism are indeed the Prophets of Islam.
- D. Angels and the Day of Judgment: Muslims believe that there are unseen creatures such as angels created by God in the universe for special missions. Muslims believe that there is a Day of Judgment when all people of the world throughout the history of mankind till the last day of life on earth, are to be brought for accounting, reward and punishment.
- E. Innocence of Man at Birth: Muslim believe that people are born free of sin. It is only after they reach the age of puberty and it is only after they commit sins that they are to be charged for their mistakes. No one is responsible for or can take the responsibility for the sins of others. However, the door of forgiveness through true repentance is always open.
- F. State and Religion: Muslims believe that Islam is a total and a complete way of life. It encompasses all aspects of life. As such, the teachings of Islam do not separate religion from politics. As a matter of fact, state and religion are under

the obedience of Allah through the teachings of Islam. Hence, economic and social transactions, as well as educational and political systems are also part of the teachings of Islam.

### Practices of Islam

God instructed the Muslims to practice what they believe in. In Islam there are five pillars, namely:

- A. Creed (Shahada): The verbal commitment and pledge that there is only One God and that Muhammad is the Messenger of God, is considered to be the Creed of Islam.
- B. Prayers (Salat): The performance of the five daily prayers is required of Muslims.
- C. Fasting (Saum): Fasting is total abstinence from food, liquids and intimate intercourse (between married couples) from dawn to sunset during the entire month of Ramadan.
- D. Purifying Tax (Zakat): This is an annual payment of a certain percentage of a Muslim's property which is distributed among the poor or other rightful beneficiaries.
- E. Pilgrimage (Hajj): The performance of pilgrimage to Makkah is required once in a life time if means are available. Hajj is in part in memory of the trials and tribulations of Prophet Abraham, his wife Hagar and his eldest son Prophet Ishmael.

### Other Related Aspects

- A. Calendar: Islamic practices are based on the lunar calendar. However, Muslims also use the Gregorian calendar in their daily religious lives. Hence, the Islamic calendar includes both the common era and the migration (Hijra) year of the Prophet of Islam from Makkah to Madinah in the year of 623 C.E.
- B. Celebrations (Eid): Muslims have two celebrations (Eid); namely, Eid of Sacrifice and Eid of Fast-Breaking. The Eid of Sacrifice is in remembrance of the sacrifice to be by Prophet Abraham of his son. The Eid of Fast-Breaking comes at the end of the month of fasting, Ramadan.
- C. Diets: Islam allows Muslims to eat everything which is good for the health. It restricts certain items such as pork and its by-products, alcohol and any narcotic or addictive drugs.
- D. Place of Worship: The place of worship is called Mosque or Masjid. There are three holy places of worship for the Muslims in the world. These are: Mosque of Kaaba in Makkah, Mosque of the Prophet Muhammad in Madinah, and Masjid Aqsa, adjacent to the Dome of the Rock in Jerusalem. A Muslim may pray anywhere in the world whether in a Mosque, a house, an office, or outside. The whole world is a place of worship. It is preferable that Muslims pray in a congregation, however, he/she may pray individually anywhere.
- E. Holidays: The holy day of the Muslims is Friday. It is considered to be sacred and the Day of Judgment will take place on Friday. Muslims join together shortly after noon on Friday for the Friday congregational prayer in a Mosque. A leader (Imam) gives a sermon (Khutba) and leads the congregational prayer.
- F. Distribution of Muslims in North America: There are approximately five million Muslims in North America and are distributed in its major cities such as New York, Detroit, Boston, Toledo, Chicago, Los Angeles, San Francisco, Houston, Cedar Rapids (Iowa), Toronto, Montreal, Ottawa, Edmonton, Vancouver, Windsor, Winnipeg, Calgary, and others.
- G. Contributions in North America: Muslims are not established in North America. Sears Tower and the John Hancock buildings in Chicago were designed by a Muslim chief architect, originally from Bangladesh. Muslims have established academic institutions, community centers and organizations, schools and places of worship. They live in peace and harmony among themselves and among other groups of people in the society. The rate of crime among Muslims is very minimal. Muslims in North America are highly educated and they have added to the success of American scientific and technological fields.

The Muslims of the early period of the Islamic era were pioneers in medicine, chemistry, physics, geography, navigation, arts, poetry, mathematics, algebra, logarithms, calculus, etc. They contributed to the Renaissance of Europe and world civilization.

### Non-Muslims

Muslims are required to respect all those who are faithful and God conscious people, namely those who received messages. Christians and Jews are called People of the Book. Muslims are asked to call upon the People of the Book for common terms, namely, to worship One God, and to work together for the solutions of the many problems in the society.

Christians and Jews lived peacefully with Muslims throughout centuries in the Middle East and other Asian and African countries. The second Caliph Umar, did not pray in the church in Jerusalem so as not to give the Muslims an excuse to take it over. Christians entrusted the Muslims, and as such the key of the Church in Jerusalem is still in the hands of the Muslims.

Jews fled from Spain during the Inquisition, and they were welcomed by the Muslims. They settled in the heart of the Islamic Caliphate. They enjoyed positions of power and authority.

Throughout the Muslim world, churches, synagogues and missionary schools were built within the Muslim neighborhoods. These places were protected by Muslims even during the contemporary crises in the Middle East.

► Sahih Muslim Hadith

### Hadith 6927 Narrated by Abdullah ibn Mas'ud

Once there blew a red storm in Kufah and there came a person who had nothing to say but (these words): Abdullah ibn Mas'ud, the Last Hour has come. He (Abdullah ibn Mas'ud) was sitting reclining against something, and he said: The Last



Hour will not come until the people divide inheritance and rejoice over booty. Then He said pointing towards Syria, with a gesture of his hand like this: The enemy will muster strength against the Muslims and the Muslims will muster strength against them (Syrians). I said: You mean Rome? He said: Yes, and there will be a terrible fight. The Muslims will prepare a detachment (for fighting unto death) which will not return unless victorious. They will fight until darkness intervenes. Both sides will return without being victorious and both will be wiped out. The Muslims will again prepare a detachment for fighting unto death so that they may not return unless victorious. When it is the fourth day, a new detachment from the remnant of the Muslims will be prepared and Allah will decree that the enemy will be routed. They would fight such a fight the like of which has not been seen, so fierce that even if a bird were to pass their flanks, it would fall down dead before reaching the other end. (There will be such a large scale massacre) that when counting will be done, (only) one out of a hundred men related to one another would be found alive. So what can be the joy at the spoils of such war and what inheritance can be divided? They will be in this very state when they will hear of a calamity more horrible than this. A cry will reach them: The Dajjal has taken your place among your offspring. They will therefore throw away what is in their hands and go forward, sending ten horsemen as a scouting party. Allah's Apostle (peace be upon him) said: I know their names, the names of their forefathers and the colour of their horses. They will be the best horsemen on the surface of the Earth on that day or among the best horsemen on the surface of the Earth on that day.

## MYSTERIES:

3:179 - Allah will not leave the believers in the state in which ye are now until He separates what is evil from what is good. Nor will He disclose to you the secrets of the Unseen. But He chooses of his Apostles (for the purpose) whom He pleases. So believe in Allah and His Apostles: and if ye believe and do right ye have a reward without measure. <sup>481482</sup>

481 The testing of good men by calamities and evil men by leaving them in the enjoyment of good things is part of the trials of Allah, in which some freedom of choice is left to man. The psychological and subjective test is unailing, and the separation is effected partly by the operation of the human wills, to which some freedom is allowed. But it must be effected, if only in the interests of the good. (3.179)

482 Man in his weak state would be most miserable if he could see the secrets of the Future or the secrets of the Unseen. But things are revealed to him from time to time as may be expedient for him, by Messengers chosen for the purpose. Our duty is to hold fast by faith and lead a good life. (3.179)

25:6 - Say: "The (Qur'an) was sent down by Him Who knows the Mystery (that is) in the heavens and the earth: verily He is Oft-Forgiving Most Merciful." <sup>3059</sup>

3059 The answer is that the Qur'an teaches spiritual knowledge of what is ordinarily hidden from men's sight, and such knowledge can only come from Allah, to Whom alone is known the secret of the whole Creation. In spite of man's sin and shortcomings, He forgives, and He sends His most precious gift, i.e., the revelation of His Will. (25.6)

25:45 - Hast thou not turned thy vision to thy Lord? how He doth prolong the Shadow! If He willed He could make it stationary! Then do We make the sun its guide: <sup>309830993100</sup>

3098 We saw in xxiv. 35 that Allah is the Light of the heavens and the earth. We have now another sublime passage, in which we are asked to contemplate the Glory of Allah by a parable of the subtle play of Light and Shade in Allah's creation. (25.45)

3099 In our artificial life and surroundings we fail to see some of the finest mysteries of Light and Shade. We praise, and rightly, the wonderful colors of sunset. We see, particularly in climates more northerly than that of India, the subtle play of Light and Shade in the twilights succeeding sunsets. If we were as assiduous in seeing sunrises and the play of Light and Shade preceding them, we should see phenomena even more impressive, as the early morning seems to us more holy than any other time in the twenty-four hours of the sun's daily journey. There is first the false dawn, with its curious uncertain light and the curious long uncertain shadows which it casts. Then there are the streaks of black in the East, succeeded by the true dawn, with its delicate tones of colours and light and shade. The light of this true or false Dawn is not given by the direct rays of the sun. In a sense it is not light, but the shadows or reflections of light. And they gradually merge into actual sunrise, with its more substantial or more defined shadows, which we can definitely connect with the sun. (25.45)

3100 The morning shadows are long but more definite, and their length and direction are seen to be guided by the sun. But they change insensibly every second or fraction of a second. (25.45)

31:34 - Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow: nor does anyone know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things). <sup>362536263627</sup>

3625 The question of Knowledge or Mystery governs both clauses here, viz.: Rain and Wombs. In fact it governs all the five things mentioned in this verse: viz. (1) the Hour; (2) Rain; (3) the Birth of a new Life (Wombs); (4) our Physical Life from day to day; (5) our Death. See n. 3627 below. As regards Rain we are asked to contemplate how and when it is sent down. The moisture may be sucked up by the sun's heat in the Arabian Sea or the Red Sea or the Indian Ocean near East Africa, or in the Lake Region in Central Africa. The winds drive it hither and thither across thousands of miles, or it may be, only short distances. "The wind bloweth where it listeth." No doubt it obeys certain physical Laws

established by Allah, but how these Laws are interlocked, one with another! Meteorology, gravity, hydrostatics and dynamics, climatology, hygrometry, and a dozen other sciences are involved, and no man can completely master all of them, and yet this relates to only one of the millions of facts in physical nature, which are governed by Allah's Knowledge and Law. The whole vegetable kingdom is primarily affected by Rain. The mention of Wombs brings in the mystery of animal Life, Embryology, Sex, and a thousand other things. Who can tell-to take man alone-how long it will remain in the womb, whether it will be born alive, what sort of a new individual it will be,-a blessing or a curse to its parents, or to Society? (31.34)

3626 "Earn" here, as elsewhere, means not only "earn one's livelihood" in a physical sense, but also to reap the consequences (good or ill) of one's conduct generally. The whole sentence practically means; "no man knows what the morrow may bring forth." (31.34)

3627 See the five Mysteries summed up in n. 3625 above. The argument is about the mystery of Time and Knowledge. We are supposed to know things in ordinary life. But what does that knowledge amount to in reality? Only a superficial acquaintance with things. And Time is even more uncertain. In the case of rain, which causes vegetable life to spring up, or in the case of new animal life, can we answer with precision questions as to When or How or Wherefore? So about questions of our life from day to day or of our death. These are great mysteries, and full knowledge is with Allah only. How much more so in the case of the Ma'ad, the Final House, when all true values will be restored and the balance redressed? It is certain, but the When and the How are known to Allah alone.

41:47 - To Him is referred the Knowledge of the Hour (of Judgment: He knows all): no date-fruit comes out of its sheath nor does a female conceive (within her womb) nor bring forth (young) but by His Knowledge. The Day that (Allah) will propound to them the (question) "Where are the partners (ye attributed) to Me?" They will say "We do assure thee not one of us can bear witness!" 45194520

4519 There are profound mysteries which the knowledge of man cannot fathom but which are all open knowledge to Allah, because He plans, guides and controls all things. The precise time of the Hour of Judgment is one of these. We are not to dispute about matters like these, which are matters of speculation as far as human intelligence is concerned. Such speculations ruined the Ummat of Moses, and set them on the arid path of doubts and controversies. Our task is to do our duty and love Allah and man (see the last two verses). Cf. also xxi. 4. (41.47)

4520 When the final restoration of true values comes, all falsehood will be exposed openly and publicly. The false gods will vanish, and their falsehood will be acknowledged by those who had lapsed from true worship. But it will be too late then for repentance. (41.47)

67:14 - Should He not know He that created? And He is the One that understands the finest mysteries (and) is well-acquainted (with them). 5570

5570 He Who creates must necessarily know His own handiwork. But lest we should measure His knowledge by such imperfect knowledge as we possess. His knowledge is further characterised as understanding the finest mysteries and being well acquainted with them (Latif and Khabir): see xxii. 63. n. 2844. (67.14)

72:26 - He (alone) knows the Unseen nor does He make any one acquainted with His Mysteries 5749

5749 The Unseen has two aspects. The relative Unseen is so with reference to a particular person, because of the intervention of Time, Space, or particular circumstances. For example, I cannot see to-day a house which I saw last year, because it has since been pulled down. Or I cannot in Lahore see the "Gateway of India" in Bombay, although any one in Bombay can see it. Or I cannot see the satellites of Jupiter with the naked eye, though I can through a telescope. But the Absolute Unseen, the Absolute Mystery, is something which no creature can know or see, except in so far as Allah reveals it to him. And Allah reveals such things to the extent that is good for men, through His chosen messengers, among whom the greatest is Muhammad. The exact time of the Hour of Judgment has not been so shown, because we must not wait for it, but live as if it is to be at this minute. See last note and next note, and the references there. (72.26)

72:28 - That he may know that they have (truly) brought and delivered the Messages of their Lord: and He surrounds (all the mysteries) that are with them and takes account of every single thing." 57525753

5752 Ahata: surrounds, encompasses, encloses, guards on all sides, keeps under his own possession and control, and does not allow to be corrupted or debased. See last note but one. (72.28)

5753 In the spiritual Kingdom,-as indeed, in all things,-Allah's knowledge, wisdom, and Plan comprehend all things, great and small. There is nothing which we do, nothing which happens that is outside His account. (72.28)

102:2 - Until ye visit the graves. 6258

6258 That is, until the time comes when you must lie down in the graves and leave and pomp and circumstance of an empty life. The true Reality will then appear before you. Why not try to strive for a little understanding of that Reality in this very life? (102.2)

102:3 - But nay ye soon shall know (the reality).

## MYSTIC SYMBOLS:

**(Stars) : 53:1 -By the Star when it goes down** <sup>5085</sup>

5085 An-Najm is interpreted in various ways. As most commonly accepted, it means either a Star generically, or the close cluster of seven stars known as the Pleiades in the Constellation Taurus, which the sun enters about the 21st of April every year. In mid-April, or a little later, the beautiful cluster would set just after the sun, after having gradually ascended the sky in the winter months. In late May, or a little later, it would rise just before the sun. In its western aspects, it might be considered a spring constellation. To open-air nations (including the Arabs) whose climate usually presents starry skies, this is an object of great interest, and many folklore tales gather round it. When so glorious a cluster is content to bow down in the horizon and merge its light in the greater light created by Allah, it becomes a symbol of humility in beauty and power before the Most High. Whose revelation discloses the summit of beauty, power, and wisdom. Hawa in the text may mean either "goes down (or sets)" or "rises". Whichever meaning we take, it makes no difference to the interpretation given above. (53.1)

**56:75 - Furthermore I call to witness the setting of the Stars** <sup>5258</sup>

5258 Cf. liii. 1. (56.75)

**77:8 - Then when the stars become dim;** <sup>5867</sup>

5867 The lustre of the stars will become dim; in fact they will disappear: cf. lxxxi. 2, and lxxxii. 2. The heaven's canopy will be torn asunder: cf. lxxxii. 1, and lxxxiii. 18. The mountains will be uprooted and fly about like dust: cf. lxxix. 14; lxxxii. 3; etc. All the old landmarks of the physical world as we know it will be swept away. (77.8)

**(Sun) : 81:1 - When the sun (with its spacious light) is folded up;** <sup>59695970</sup>

5969 Verses 1 to 13 are conditional clauses, and the substantive clause is in verse 14. The time will come when nature's processes as we know them will cease to function, and the soul will only then know by self conviction the results of its actions. With reference to an individual soul, its resurrection is its supreme crisis: the whole world of sense, and even of imagination and reason, melts away, and its whole spiritual scroll is laid bare before it. (81.1)

5970 The conditional clauses are twelve, in two groups of six. The first six affect the outer or physical life of man; the last six, his inmost spiritual life. Let us take them one by one. (1) The biggest factor affecting us in the external physical World is the light, heat, and perhaps electric or magnetic energy of the sun. The sun is the source of all the light, heat, and energy, and indeed the source and support of all the physical life that we know. It is the biggest factor and yet most remote from us in our solar system. Yet the sources of our inner spiritual life will be greater and more lasting, for they will survive it. The sun as the center of our solar system also stands as a symbol of the present order of things. The physical forces, as defined in Newton's laws of Matter and Attraction, will also break up with the break-up of the sun. (81.1)

**91: 1 - By the Sun and his (glorious) splendor;** <sup>6147</sup>

6147 Six types are taken in three pairs, from Allah's mighty works in nature, as tokens or evidence of Allah's providence and the contrasts in His sublime creation, which yet conduce to cosmic harmony (verses 1-6). Then (verses 7-8) the soul of man, with internal order and proportion in its capacities and faculties, as made by Allah, is appealed to as having been endowed with the power of discriminating between right and wrong. Then the conclusion is stated in verses 9-10, that man's success or failure, prosperity or bankruptcy, would depend upon his keeping that soul pure or his corrupting it. (91.1)

6148 The first pair is the glorious sun, the source of our light and physical life, and the moon which follows or acts as second to the sun for illuminating our world. The moon, when she is in the sky with the sun, is pale and inconspicuous; in the sun's absence she shines with reflected light and may metaphorically be called the sun's vicegerent. So with Revelation and the great Prophets who brought it; and the minor Teachers who derive their light reflected, or perhaps doubly reflected, from the original source. (91.2)

**(Sky) : 82:1 - When the Sky is cleft asunder;** <sup>59975998</sup>

5997 Cf. the passage lxxxi. 1-14 and notes. For the three parallel interpretations, see the Introduction to the Sura. There are four conditional clauses here, and the substantive clause is in verse 5. In S. lxxxi, there were 12 conditional clauses, and the conclusion was, similar, but not expressed in precisely the same terms. See lxxii. 5. n. 6002 below. The physical world as we see it now will be destroyed before the final Day of Judgment, establishing the true Reality. In the following four clauses we have a reference to the Lesser Judgment, the individual dawn of the true Reality at Death. (82.1)

5998 Cf. lxxxiii. 18, n. 5769. The beautiful blue sky overhead, which we take for granted in sunshine and storm, will be shattered to pieces before the New World is established. The partition which seems at present to divide things divine from this phenomenal world has to be shattered before each soul knows the reality about itself. (82.1)

**84:1 - When the Sky is rent asunder** <sup>6031</sup>

6031 The passing away of this world of sense to make way for a new World of Reality is here indicated by two Facts, which are themselves signs for a complete revolution in our whole knowledge and experience. At the beginning of S. lxxxii.

and S. lxxxi, other Signs were used, to lead up to the arguments there advanced. Here the two Signs are: (1) the Sky being rent asunder and giving up its secrets, and (2) the Earth being flattened out from the globe it is, and giving up its secrets. See the following notes. (84.1)

#### 86:1 - By the Sky and the Night-Visitant (therein) <sup>60676068</sup>

- 6067 The appeal here is to single Sign, viz.: the Sky with its Night. Visitant; and the substantive proposition is in verse 4: "There is no soul but has a protector over it". In the last Sura we considered the persecution of Allah's votaries, and how Allah protects them. Here the same theme is presented in another aspect. In the darkest sky shines out most brilliantly the light of the most brilliant star. So in the night of spiritual darkness- whether through ignorance or distress shines the glorious star of Allah's revelation. By the same token the man of Faith and Truth has nothing to fear. Allah will protect His own. (86.1)
- 6068 This is explained in verse 3 below. The "Star of piercing brightness" is understood by some to be the Morning Star, by others to be the planet Saturn, by others again to be Sirius, or the Pleiads or shooting stars. I think it is best to take the "Star" in the collective or generic sense, for stars shine on every night in the year, and their piercing brightness is most noticeable on the darkest night. (86.1)

#### 85:1 - By the Sky (displaying) the Zodiacal Signs; <sup>60516052</sup>

- 6051 Here is an appeal to three Signs in verses 1-3, and the substantive proposition is in verses 4-8, a denunciation of wicked persecutors of the votaries of Allah, persecutors who burnt righteous men for their Faith. The three Signs are: (1) the Glorious Sky, with the broad belt of the Constellations marking the twelve Signs of the Zodiac; (2) the Day of Judgment, when all evil will be punished; and (3) certain Persons that will be witnesses, and certain Persons or things that will be the subjects of the witness. See the notes following. (85.1)
- 6052 See n. 1950 to xv. 16. The Stars of the Zodiac as well as of other Constellations are like the eyes of the Night. It may be that crimes are committed in the darkness of the night. But countless eyes are watching all the time, and every author of evil will be brought to book. (85.1)

### **(Planets – Night and Dawn)**

#### 74:32 - Nay verily: by the Moon <sup>5798</sup>

- 5798 An oath in human speech calls in evidence something sacred in the heart of man. In Allah's Message, also, when delivered in human language, solemn emphasis is indicated by an appeal to something striking among the Signs of Allah, which will go straight to the human heart which is addressed. In each case the symbol of the appeal has reference to the particular point enforced in the argument. Here we are asked to contemplate three wonderful phenomena, and they lead up to the conclusion in verse 38. (1) The moon, next after the sun, is the most striking luminary to our sight. Its reflected light has for us even a greater mystery than the direct light of the sun, which looks to us like pure fire. The moon was worshipped as a deity in times of darkness. But in reality, though she rules the night, her rays are only reflections, and are wanting in warmth and vitality. So every soul which looks up to a mere creature of Allah for a sort of vicarious salvation is in spiritual darkness or error; for the true source of spiritual light and life is Allah, and Allah alone. For (2) the Night and (3) the Dawn, see the following note. (74.32)

#### 74:33 - And by the Night as it retreateth <sup>5799</sup>

- 5799 (2) The Night when it is illuminated by the Moon is light in a sense, but it is really dark and must give place to (3) the Dawn when it comes, as the harbinger of the Sun. So in spiritual matters, when every soul realises its own responsibility, it will look less and less to reflected lights, and through the beauty of a dawn-like awakening, will be prepared more and more for the splendour of the light of Allah Himself, the goal of the Heaven of our dreams. (74.33)

#### 74:34 - And by the Dawn as it shineth forth

#### 81:15 - So verily I call to witness the planets that recede <sup>59845985</sup>

- 5985 The appeal here is made to three things, the Planets, the Night, and the Dawn. (1) The Planets have a retrograde and a forward motion, and, during occultation, hide or disappear behind the sun or moon, or are otherwise invisible or appear stationary. They behave differently from the millions of stars around them. Yet they are not mere erratic bodies, but obey definite laws, and evidence the power and wisdom of Allah. (81.15)

#### 84:16 - So I do call to witness the ruddy glow of Sunset; <sup>60436044</sup>

- 6043 The same form of adjuration as in lxix. 37. The substantive statement is in verse 19 below: "Ye shall surely travel from stage to stage". Nothing in this life is fixed, or will last. Three things are mentioned which on the one hand have remained from age to age for as far back as the memory of man can go, and yet each of them is but a short phase, gone as it were in the twinkling of an eye. See the following notes. So our life here is but a fleeting show. Its completion is to be looked for elsewhere. (84.16)
- 6044 (1) The sun seems such a great reality that people worshipped him as a divinity. The beautiful glow it leaves when it sets is but momentary: it changes every moment and vanishes with the twilight. (84.16)
- 6045 (2) The Night is a phenomenon you see during almost half every twenty-four hours in ordinary latitudes. At nightfall, all the wandering flocks and herds come home. The men scattered abroad for their livelihood return home to rest and sleep. The Night collects them in their homes, and yet this phase of Homing lasts but a little while. Presently all is silent and still. So will it be with our souls when this life is ended with our death. We shall be collected in a newer and larger Homing. (84.17)

- 6046 (3) The astronomical Full Moon does not last a moment. The moment the moon is full, she begins to decline, and the moment she is in her "inter-lunar swoon", she begins her career anew as a growing New Moon. So is man's life here below. It is not fixed or permanent, either in its physical phases, or even more strikingly, in its finer phases, intellectual, emotional, or spiritual. (84.18)

### 89:1 - By the Break of Day<sup>6108</sup>

- 6108 Four striking contrasts are mentioned, to show Allah's Power and Justice, and appeal to "those who understand". The first is the glory and mystery of the Break of Day. It just succeeds the deepest dark of the Night, when the first rays of light break through. Few people except those actually in personal touch with nature can feel its compelling power. In respect both of beauty and terror, of hope and inspiration, of suddenness and continuing increase of light and joy, this "holy time" of night may well stand as the type of spiritual awakening from darkness to Faith, from Death to Resurrection. (89.1)

### 92:1 - By the Night as it conceals (the light);<sup>6159</sup>

- 6159 The evidence of three things is invoked, viz., Night, Day, and Sex, and the conclusion is stated in verse 4, that men's aims are diverse. But similarly there are contrasts in nature. What contrast can be greater than between Night and Day? When the Night spreads her veil, the sun's light is hidden, but not lost. The sun is in his place all the time, and will come forth in all his glory again in his own good time. Cf. xci. 3, 4, and n. 6149. Man pursuing diverse aims may find, owing to his own position, Allah's light obscured from him for a time, but he must strive hard to put himself in a position to reach it in all its glory. (92.1)

### 93:1 - By the Glorious Morning Light.<sup>6175</sup>

- 6175 The full morning light of the sun, when his splendour shines forth in contrast with the night which has passed. Cf. xci. 1. The growing hours of morning light, from sunrise to noon, are the true type of the growth of spiritual life and work, while the stillness of the night is, to those who know, only a preparation for it. We are not to imagine that the stillness or quiescence of the night is wasted, or means stagnation in our spiritual life. The stillness may seem lonely, but we are not alone, nor forsaken by Allah. Nor is such preparation, without immediate visible results, a sign of Allah's displeasure. (93.1)

### **(Earth) : 52:1 -By the Mount (of Revelation);<sup>5037</sup>**

- 5037 The adjuration is by five things which we shall presently explain. An appeal is made to these five Signs in verses 1 to 6, and the certainty of future events is asserted in the most emphatic terms in verses 7 to 28, in three parts, viz., the coming of judgment and the passing away of this phenomenal world (verses 7-10); the future ill consequences of ill-deeds done (verses 11-16); and future attainment of bliss and complete realisation of Allah's love and mercy (verses 17-28). (52.1)
- 5038 See last note. The five Signs to which appeal is made are: (1) the Mount (of Revelation), verse 1; (2) the Book Inscribed, verses 2-3; (3) The Much-frequented House, verse 4; (4) the Canopy Raised High, verse 5; and (5) the Ocean filled with Swell, verse 6. Let us examine these in detail. Each of them has a figurative meaning. (1) The Mount is the sublime world of Revelation. In the case of Moses it is typified by Mount Sinai: Cf. xcv. 2, where it is mentioned in juxtaposition to the sacred territory of Makkah, xcv. 3. In the case of Jesus it is the Mount of Olives: Cf. xcv. 1, and also Matt. xxiv. 3-51, where Jesus made his striking pronouncement about the Judgment to come. In the case of Muhammad it is the Mountain of Light, where he first received the revelation: Cf. n. 11 (2). The Book Inscribed is Allah's Eternal word. When it becomes Revelation to man, it is figured forth as something "inscribed", reduced to writing; and as it is made clear to the intelligence of man, it is further described as "in a parchment unfolded", that is, spread out so that everyone who has the will can seek its guidance. (52.2)

### 86:11 - By the Firmament which returns (in its round)<sup>6074</sup>

- 6074 The Firmament above is always the same, and yet it performs its diurnal round, smoothly and punctually. So does Allah's Revelation show forth the Truth, which like a circle is ever true to its centre, -which is ever the same, though it revolves through the changing circumstances of our present life. (86.11)

### 99:1 - When the Earth is shaken to her (utmost) convulsion<sup>6235</sup>

- 6235 To the ordinary human observer a violent earthquake is a terrifying phenomenon, in its suddenness, in its origin, and in its power to destroy and uproot the strongest buildings and to bring up strange materials from the bowels of the earth. The Overwhelming Event (S. lxxxviii.) which ushers in the Judgment will be a bigger and more far-reaching convulsion than any earthquakes that we know. And yet the incidents of earthquakes may give us some idea of that supreme world-shaking Event. (99.1)

### **(Time): 103:1 - By (the Token of) time (through the Ages)<sup>6262</sup>**

- 6262 Al-Asr may mean: (1) Time through the Ages, or long periods, in which case it comes near to the abstract idea of Time, Dahr; (2) or the late afternoon, from which the Asr canonical prayer takes its name (see n. 271 to ii: 238). An appeal is made to Time as one of the creations of Allah, of which everyone knows something but of which no one can fully explain the exact significance. Time searches out and destroys everything material. No one in secular literature has expressed the tyranny of "never-resting Time" better than Shakespeare in his Sonnets. For example, see Sonnets 5 ("never-resting Time"), 12 ("Nothing against Time's scythe can make defence"), and 64 ("When I have seen by Time's fell hand defaced The rich proud cost of outworn buried age"). If we merely run a race against Time, we shall lose. It is the spiritual part of us that conquers Time. See verse 3 below. For the "afternoon" idea see next note. (103.1)



**(Winds):** 51:1 -By the (Winds) that scatter broadcast; <sup>49864987</sup>

4986 Four things are mentioned in verses 1 to 4 as evidences or types of the certainty and unity of a Truth described in verses 5-6. What these things are is described by certain adjectival participles, the noun understood being usually taken to be "Winds": the word for Wind (Rih) being feminine in Arabic. Some Commentators however understand other nouns as being implied. e.g., angels in all four verses, or different things in each of the four verses. Whatever these things are, their different modes of working are evidence of the power and goodness of Allah, the Unity of His Plan, and the certainty of Good and Evil reaching their own destined ends, when Judgment and Justice will have given each one his due. (51.1)

4987 Winds may blow strong, and scatter particles of dust far and wide; but they do not diminish by one jot the substance of Allah's material creation; on the contrary they help to readjust things. They reshape the configuration of the earth; in the vegetable kingdom they carry seeds about and plant new seeds in old soils; in the region of air they produce mighty changes in temperature and pressure that affect animal and vegetable life; they carry the moisture of equatorial Africa to the parched plains of India; and so on. Yet they are just one little agency showing Allah's working in the material world. So in the spiritual world. Revelation works mighty changes; it may be resisted, but the resistance will be swept away; it ever points to the one Great Final Event, "to which the whole Creation moves". (51.1)

**77:1 - By the (Winds) Sent Forth one after another (to man's profit);** <sup>58635864</sup>

5863 This Sura begins with an appeal to five things, as pointing to the substantive statement in verse 7, that the Day of Justice and Judgment is bound to come, and we must prepare for it. It is difficult to translate, but easy to understand, if we remember that a triple thread of allegory runs through this passage (verses 1-7). The five things or phases, which will be presently considered in detail, refer to (a) Winds in the physical world, (b) Angels in the Kingdom of Allah, and (c) Prophets in the human world, connecting it with the Kingdom of Allah. (77.1)

5864 Understanding the reference to Winds, we can see that they are powerful factors in the government of the physical world. (1) They come gently as harbingers of the blessings of rain and fertility (xv. 22; xxx. 48); but (2) they can come as violent tornadoes, uprooting and destroying (li. 41-42); (3) they can scatter seeds far and wide, and (4) they can separate chaff from grain, or clear the air from epidemics; and (5) they literally carry sound, and therefore Messages. All these things point to the power and goodness of Allah, and we are asked to believe that His promise of Mercy and Justice in the Hereafter is indeed true. Cf. this passage with li. 1-6 (Zariyat) with which it has many affinities. (77.1)

**(Steeds):** 100:1 - By the (Steeds) that run with panting (breath) <sup>6241</sup>

100:2 -And strike sparks of Fire <sup>6242</sup>

100:3 - And push home the charge in the morning <sup>6243</sup>

6241 The substantive proposition is in verses 6-8 below, and the metaphors enforcing the lesson are in verses 1-5 here. They have at least three layers of meaning: (1) Look at the chargers (mares or swift camels) panting for war on behalf of their masters. Off they go, striking fire with their hoofs by night at the behest of their riders; they push home the charge in the morning, chivalrously giving the enemy the benefit of daylight; and regardless of flashing steel or the weapons of their enemies they boldly penetrate into the midst of their foe, risking their lives for the Cause. Does unregenerate man show that fidelity to his Lord Allah? On the contrary he is ungrateful to Allah; he shows that by his deeds; he is violently in love with wealth and gain and things that perish. (2) By the figure of metonymy the brave fidelity of the war-horse may stand for that of the brave men and true who rally to the standard of Allah and carry it to victory, contrasted with the poltroonery and pettiness of unregenerate man. (3) The whole conflict, fighting, and victory, may be applied to spiritual warfare against those who are caught and overwhelmed in the camp of Evil. (100.1)

6242 With their hoofs. If we suppose the march to be in the dead of night, the sparks of fire would be still more conspicuous. (100.2)

6243 We may suppose a surprise attack, but yet a chivalrous attack by daylight. The foe is punished through his own lethargy and unpreparedness, apart from the strength, fire, and spirit of the forces of righteousness. (100.3)

100:4 - And raise the dust in clouds the while <sup>6244</sup>

6244 The clouds of dust typify the ignorance and confusion in the minds of those who oppose Truth. (100.4)

100:5 - And penetrate forthwith into the midst (of the foe) en masse <sup>6245</sup>

6245 The forces of evil mass themselves for strength, but their massing itself may become a means of their speedy undoing. (100.5)

**(Fig and Olive):** 95:1 - By the Fig and the Olive <sup>61946195</sup>

6194 The substantive proposition is in verses 4-8, and it is clinched by an appeal to four sacred symbols, viz., the Fig, the Olive, Mount Sinai, and the sacred City of Makkah. About the precise interpretation of the first two symbols, and especially of the symbol of the Fig, there is much difference of opinion. If we take the Fig literally to refer to the fruit or the tree, it can stand as a symbol of man's destiny in many ways. Under cultivation it can be one of the finest, most delicious, and most wholesome fruits in existence: in its wild state, it is nothing but tiny seeds, and is insipid, and often full of worms and maggots. So man at his best has a noble destiny: at his worst, he is "the lowest of the low". Christ is said to have cursed a fig tree for having only leaves, and not producing fruit (Matt. xxi. 18-20), enforcing the same



lesson. There is also a parable of the fig tree in Matt. xxiv. 32-35. See also the parable of the good and evil figs in Jeremiah, xxiv. 1-10. But see n. 6198 below. (95.1)

- 6195 For the sacred symbolism of the Olive, see n. 2880 to xxiii. 20, and notes 3000- 3002 to xxiv. 35, where the parable of Allah's Light includes a reference to the Olive. But it is possible that the Olive here refers to the Mount of Olives, just outside the walls of the City of Jerusalem (see n. 5038 to lii. 2), for this is the scene in the Gospel story (Matt. xxiv. 3-4) of Christ's description of the Judgment to come. (95.1)

**(Angels)**: 79:1 -By the (angels) who tear out (the souls of the wicked) with violence; 59165917

- 5916 The beginning of this Sura may be compared with the beginning of S. lxxvii. A translator's task in such passages is extremely difficult. He has to contend, again and again, with verities of a realm beyond man's normal range of experience expressed in elliptical language and he has to render them in another language with words of precision intelligible to readers. It is therefore necessary for him to put in part of the Commentary in the Translation in such cases. The evidence of five things is here invoked in verses 1-5, in order to lead to the conclusion in verse 6 and those following. Or, if we treat verses 3-5 as three stages of the same thing, there are three things to be considered in five stages. What are they? And what is the conclusion? See the following notes. (79.1)
- 5917 'There is much difference of opinion among the Commentators as to the five things or beings mentioned in these verses. I follow the general opinion in my interpretation, which is that angels are referred to as the agency which in their dealings with mankind show clearly Allah's Justice, Power, and Mercy, which again point to the Judgment to come, as a certainty which none can evade. The first point, referred to in this verse, is that the souls of the wicked are loath to part with their material body at death, but their will will not count: their souls will be wrenched out into another world. Who will then deny Resurrection and Judgment? (79.1)

**(Pen)** 68:1 -Nun. By the Pen and by the (Record) which (men) write 55925593

- 5592 Nun is an Abbreviated Letter: see Appendix I at the end of S. ii. Nun may mean a fish, or an ink-holder, or it may be just the Arabic letter of the alphabet, N. In the last case, it may refer to either or both of the other meanings. Note also that the Arabic rhyme in this Sura ends in N. The reference to ink would be an appropriate link with the Pen in verse 1. The reference to the fish would be appropriate with reference to the story of Jonah in verses 48-50. Jonah's title is "the Companion of the Fish", (Zun-Nun, xxi. 87), as he was, in the story, swallowed by the Fish. (68.1)
- 5593 The Pen and the Record are the symbolical foundations of the Revelation to man. The adjuration by the Pen disposes of the flippant charge that Allah's Messenger was mad or possessed. For he spoke words of power, not incoherent, but full of meaning, and through the Record of the Pen, that meaning unfolds itself, in innumerable aspects to countless generations. Muhammad was the living Grace and Mercy of Allah, and his very nature exalted him above abuse and persecution. (68.1)

**(The Sky)** 51:7 -By the Sky with (its) numerous Paths 4993

- 4993 The study of the numerous regular orbits of the planets and irregularly regular orbits of comets, and the various motions, visible or invisible, of the fixed stars or revolving stars, form in themselves a network of knowledge or science, of a highly technical nature; the highest astronomy or mathematics can only barely reach its fringe. But these have all a fixed Plan and Purpose under Allah's Dispensation. In them variety leads to Unity. In contrast look at the confused medley of doctrines, views, and dicta put forward by the Sceptics, as described in the next verse. (51.7)

**(Range in Ranks)** 37:1 -By those who range themselves in ranks. 40304031

- 4030 At a later stage, we shall study the general meaning of the adjurations in the Qur-an indicated by the particle wa. See app. xi. Here we may note that the last Sura (Ya-Sin) practically began with the adjuration "by the Qur-an, full of wisdom", emphasising the fact that Revelation was the evidence by which we could learn the highest wisdom of the spiritual world. Here our attention is called in three verses or clauses, to three definite attitudes which illustrate the triumph of Good and the frustration of Evil. See the notes following. (37.1)
- 4031 Two questions arise: (1) are the doers of the three things noted in verses 1-3 the same persons, whose actions or qualities are differently described, or are they three distinct sets of persons? (2) in either case, who are they? As to (1) the most authoritative view is that the three clauses describe the same set of persons in different aspects. As to (2) some take them to refer to angels, and others understand by them the good men, the men of God, who strive and range themselves in Allah's service. The words are perfectly general, and I interpret them to refer to both classes. The feminine form is grammatically used in Arabic idiom for the indefinite plural. In xxxvii. 165 below, the word saffan is used in the definite plural, and seems to be spoken by these beings, angels or men of God or both, according to how we interpret this verse. (37.1)

**(The City of Makkah)** 90:1 -I do call to witness this City 6130

- 6130 The appeal to the close ties between the holy Prophet and his parent City of Makkah has been explained in the Introduction to this Sura. It is a symbol of man's own history. Man is born for toil and struggle, and this is the substantive proposition in verse 4 below, which this appeal leads up to. (90.1)
- 6131 Hillun: an inhabitant, a man with lawful rights, a man freed from such obligations as would attach to a stranger to the city, a freeman in a wider sense than the technical sense to which the word is restricted in modern usage. The Prophet should have been honoured in his native city. He was actually being persecuted. He should have been loved, as a parent loves a child. Actually his life was being sought, and those who believed in him were under a ban. But time was to show that he was to come triumphant to his native city after having made Madinah sacred by his life and work. (90.2)

- 6132 A parent loves a child: ordinarily the father is proud and the mother, in spite of her birth-pains, experiences supreme joy when the child is born. But in abnormal circumstances there may be misunderstanding, even hatred between parent and child. So Makkah cast out her most glorious son, but it was only for a time. Makkah was sound at heart; only her power had been usurped by an ignorant autocracy which passed away, and Makkah was to receive back her glory at the hands of the son whom she had rejected but whom she welcomed back later. And Makkah retains for all time her sacred character as the centre of Islam. (90.3)

(**The Resurrection Day**) 75:1 -I do call to witness the Resurrection Day; <sup>5809</sup>

- 5809 Cf. lxx. 40, and n. 5700. Here the point to be enforced is understood. The appeal is made to two considerations: (1) That every act has to be accounted for, and evil must have its recompense at the Resurrection; and (2) that man's own spirit has a conscience which would reproach him for sin, if he did not suppress that inner voice. (75.1)
- 5810 Our doctors postulate three states or stages of the development of the human soul: (1) Ammara (xii. 53), which is prone to evil, and, if not checked and controlled, will lead to perdition; (2) Lawwama, as here, which feels conscious of evil, and resists it, asks for Allah's grace and pardon after repentance and tries to amend; it hopes to reach salvation; (3) Mutmainna (lxxxix 27), the highest stage of all, when it achieves full rest and satisfaction. Our second stage may be compared to Conscience, except that in English usage Conscience is a faculty and not a stage in spiritual development. (75.2)

**N.**

**NABAA:** See under "Surahs"

**NAHL:** See under "Surahs"

**NAJM:** See under "Surahs"

**NAKED:**

37:145 - But We cast him forth on the naked shore in a state of sickness <sup>4126</sup>

- 4126 Cf. xxxvii. 89 above. His strange situation might well have caused him to be ill. He wanted fresh air and solitude. He got both in the open plain, and the abundantly shady Gourd Plant or some fruitful tree like it gave him both shade and sustenance. The Gourd is a creeper that can spread over any roof or ruined structure. (37.145)

68:49 - Had not Grace from His Lord reached him he would indeed have been cast off on the naked shore in disgrace. <sup>5630</sup>

- 5630 Cf. xxxvii. 145-146, and n. 4126. (68.49)

5:31 - Then Allah sent a raven scratching up the ground, to show him how to hide his brother's naked corpse. He said: Woe unto me! Am I not able to be as this raven and so hide my brother's naked corpse? And he became repentant.

20:118 - There is therein (enough provision) for thee not to go hungry nor to go naked" <sup>2642</sup>

- 2642 Not only had the warning been given that satan is an enemy to man and will effect his destruction, but it was clearly pointed out that all his needs were being met in the Garden of Happiness. Food and clothing, drink and shelter, were amply provided for. (20.118)

37:145 - But We cast him forth on the naked shore in a state of sickness <sup>4126</sup>

- 4126 Cf. xxxvii. 89 above. His strange situation might well have caused him to be ill. He wanted fresh air and solitude. He got both in the open plain, and the abundantly shady Gourd Plant or some fruitful tree like it gave him both shade and sustenance. The Gourd is a creeper that can spread over any roof or ruined structure. (37.145)

►Sahih Al-Bukhari Hadith

**Hadith 6.178** Narrated by

**Humaid bin Abdur Rahman**

Abu Huraira said, "During that Hajj (in which Abu Bakr was the chief of the pilgrims) Abu Bakr sent me along with announcers on the Day of Nahr ( 10th of Dhul-Hijja) in Mina to announce: 'No pagans shall perform, Hajj after this year, and none shall perform the Tawaf around the Ka'ba in a naked state.' " Humaid bin 'Abdur Rahman added: Then Allah's Apostle sent Ali bin Abi Talib (after Abu Bakr) and ordered him to recite aloud in public Surat Bara'a. Abu Huraira added, "So 'Ali, along with us, recited

Bara'a (loudly) before the people at Mina on the Day of Nahr and announced; "No pagan shall perform Hajj after this year and none shall perform the Tawaf around the Ka'ba in a naked state."

►Al-Muwatta Hadith

### Hadith 48.7

#### Clothes Disapproved for Women to Wear

Yahya related to me from Malik from Muslim ibn Abi Maryam from Abu Salih that Abu Hurayra said, "Women who are naked even though they are wearing clothes, go astray and make others go astray, and they will not enter the Garden and they will not find its scent, and its scent is experienced from as far as the distance travelled in five hundred years."

►Fiqh-us-Sunnah

### Fiqh 1.111b

Exposing a man's thigh

Says 'Aishah, "The Prophet was sitting with his thigh exposed when Abu Bakr asked, and received, permission to enter. The same thing happened with 'Umar. However, when 'Uthman sought permission to enter, the Prophet covered himself with his clothes. When they left, I said, 'O Messenger of Allah, you permitted Abu Bakr and 'Umar to enter while your thigh was exposed. When 'Uthman asked permission to enter, you covered yourself with your clothes.' He said, 'O 'Aishah, should I not be shy of a man who, by Allah, even the angels are shy of?'" (Related by Ahmad and al-Bukhari in mu'allaq form. )

Says Anas, "During the battle of Khaibar, the Prophet's gown was withdrawn from his thigh until I could see its whiteness." (Related by Ahmad and al-Bukhari.)

Sahih Al-Bukhari Hadith

### Hadith 8.533 Narrated by

Ibn Abbas

The Prophet stood up among us and addressed (saying) "You will be gathered, barefooted, naked, and uncircumcised (as Allah says): 'As We began the first creation, We shall repeat it...' (21.104) And the first human being to be dressed on the Day of Resurrection will be (the Prophet) Abraham Al-Khalil. Then will be brought some men of my followers who will be taken towards the left (i.e., to the Fire), and I will say: 'O Lord! My companions!' Whereupon Allah will say: 'You do not know what they did after you left them.' I will then say as the pious slave, Jesus said, 'And I was witness over them while I dwelt amongst them...(up to)...the All-Wise.' (5.117-118). The narrator added: Then it will be said that those people (relegated from Islam, that is) kept on turning on their heels (deserted Islam).

►Fiqh-us-Sunnah

### Fiqh 5.73

#### Covering One's 'Awrah

The male should cover from the navel to the knee, and the female all her body except her face, hands and feet. (Tran.) Abu Hurairah reported: "During the Hajj for which Abu Bakr was appointed the leader by Allah's Messenger (peace be upon him), before the Farewell Hajj, Abu Bakr sent me with a group to announce the Day of Nahr - the 10th of Dhul-Hijjah - and to proclaim: 'No idolater nor any naked person shall be allowed to perform tawaf of the Ka'bah after this year.'" (Bukhari and Muslim)

## NAMES (BEAUTIFUL): See under "Beautiful Names"

53:27 - Those who believe not in the Hereafter name the angels with female names. <sup>5102</sup>

5102 Cf. liii. 21, above, and n. 5096. The Pagan Quraish had no firm belief in the Hereafter. Their prayers for intercession to angels and deities was on account of their worldly affairs. (53.27)

59:24 - He is Allah the Creator the Evolver the Bestower of Forms (or colors). To Him belong the Most Beautiful Names: Whatever is in the heavens and on earth doth declare His Praises and Glory: and He is the exalted in Might the Wise. <sup>5405540654075408</sup>

5405 Allah's attributes of Goodness and Power having been referred to, we are now told of His creative energy, of which three aspects are here mentioned, as explained in the following note. The point is emphasised that He does not merely create and leave alone; He goes on fashioning, evolving new forms and colours, and sustaining all the energies and capacities which He has put into His Creation, according to various laws which He has established. (59.24)

5406 The act or acts of creation have various aspects, and the various words used in this connection are summarised in n. 120 to ii. 117, as supplemented by n. 916 to vi. 94 and n. 923 to vi. 98. Khalaqa is the general term for creation, and the Author of all Creation is Khaliq. Baraa implies a process of evolving from previously created matter or state; the Author of this process is Bari-u, the Originator. Sawwara implies giving definite form or colour, so as to make a thing

exactly suited to a given end or object: hence the title Musawwir, Fashioner for this shows the completion of the visible stage of creation. (59.24)

5407 Cf. vii. 180, n. 1154; and xvii. 110, n. 2322. (59.24)

5408 Thus the argument of the Sura is rounded off on the same note as was struck at the beginning lix. 1. The first verse and the last verse of the Sura are the same, except as regards the tense of the verb sabbaha. In the first verse it is the optative form of the preterite sabbaha: everything declares the Glory of Allah! After the illustrations given, the declaratory form of the aorist is appropriate, yusabbihu: "everything doth declare the Glory of Allah". (59.24)

►Sunan of Abu-Dawood

### **Hadith 4930** Narrated by **AbuDarda'**

The Prophet (peace be upon him) said: On the Day of Resurrection you will be called by your names and by your father's names, so give yourselves good names.

►Sahih Al-Bukhari Hadith

### **Hadith 6.442** Narrated by **Ibn Abbas**

All the idols which were worshipped by the people of Noah were worshipped by the Arabs later on. As for the idol Wadd, it was worshipped by the tribe of Kalb at Daumat-al-Jandal; Suwa' was the idol of (the tribe of) Murad and then by Ban, Ghutaif at Al-Jurf near Saba; Yauq was the idol of Hamdan, and Nasr was the idol of Himyr, the branch of Dhi-al-Kala. The **names** (of the idols) formerly belonged to some pious men of the people of Noah, and when they died Satan inspired their people to (prepare) and place idols at the places where they used to sit, and to call those idols by their **names**. The people did so, but the idols were not worshipped till those people (who initiated them) had died and the origin of the idols had become obscure, whereupon people began worshipping them.

►Al-Muwatta Hadith

### **Hadith 51.12**

#### **Taking Refuge**

Yahya related to me from Malik from Summayy, the mawla of Abu Bakr from al-Qa'qa ibn Hakim that Kab al-Ahbar said, "Had it not been for some words which I said, the Jews would have made me into a donkey." Someone asked him what they were. He said, "I seek refuge with the immense Face of Allah - there is nothing greater than it - and with the complete words of Allah which neither the good person nor the corrupt can exceed and with all the most beautiful names of Allah, what I know of them and what I do not know, from the evil of what He has created and originated and multiplied."

Audhu bi wajhi'llahi l-adheem aladhee laysa shay'un adham minh, wa bi kalimati'llahi't-tammati, alatee la yujawizu hunna barra wa la fajir, wa bi asma'llahi'l-husna kulliha ma alamtu minha wa ma lam alam, min sharri ma khalaqa wa bara'a wa dhara'a.

►Al-Muwatta Hadith

### **Hadith 61.1**

#### **The Names of the Prophet, may Allah Bless Him and Grant Him Peace**

Malik related to me from Ibn Shihab from Muhammad ibn Jubayr ibn Mutim that the Prophet, may Allah bless him and grant him peace, said, "I have five names. I am **Muhammad**. I am **Ahmad**. I am **al-Mahi** (the effacer), by whom Allah effaces kufr. I am **al-Hashir** (the gatherer), before whom people are gathered. I am **al-Aqib** (the last)."

►A. Yusuf Ali Quran Subjects

### **Names of God**

1. Names of God  
7.180, 17.110, 20.8, 59.24

►Sunan of Abu-Dawood

### **Hadith 4932** Narrated by **AbuWahb al-Jushami**

The Prophet (peace be upon him) said: Call yourselves by the names of the Prophets. The names dearest to Allah are **Abdullah** and **AbdurRahman**, the truest are Harith and Hammam, and the worst are Harb and Murrah.

► Sahih Muslim Hadith

### **Hadith 5327** Narrated by **Samurah ibn Jundab**

Allah's Messenger (peace be upon him) forbade us to give names to our servants as these four names: **Aflah** (Successful), **Rabah** (Profit), **Yasar** (Wealth), and **Nafi'** (Beneficial).

Sahih Al-Bukhari Hadith

### **Hadith 8.419** Narrated by **Abu Huraira**

**Allah has ninety-nine Names, i.e., one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allah is Witr (one) and loves 'the Witr' (i.e., odd numbers).**

► Sahih Al-Bukhari Hadith

### **Hadith 3.894** Narrated by **Abu Huraira**

**Allah's Apostle said, "Allah has ninety-nine names, i.e. one-hundred minus one, and whoever knows them will go to Paradise." (Please see Hadith No. 419 Vol. 8)**

► ISL Quran Subjects

### **Name of Allah, The**

1. Celebrating  
69.52, 87.1
2. Celebrating with praises  
56.74, 56.96
3. Food on which other than has been pronounced  
2.173, 5.3, 16.115
4. Forbidding mention of  
2.114
5. Glorifying  
69.52, 87.1
6. Meat on which not pronounced  
6.145
7. Misusing against doing good  
2.224
8. Misusing against peace-making  
2.224
9. Misusing against taqwa  
2.224
10. Pronouncing over cattle  
22.28
11. Pronouncing on food  
5.4, 6.118, 6.119, 6.120, 6.121
12. Remembering  
73.8, 87.15
13. Remembering morning and evening  
76.25

### **MOST BEAUTIFUL NAMES OF ALLAH:**

AR RAHMAN	(Most Gracious )
AR RAHEEMU	(Most Merciful)
AL MALIKU	(The Sovereign)
AL KUDDOOSU	(The Holy)
AS SALAMU	(The source of Peace)

AL MUHMINU	(The Guardian of Faith)
AL MUHAIMINU	(The Guardian over all)
AL AZEEZU	(The Almighty)
AL JEBBARU	(The One Who subdues)
AL MUTHAKABBIRU	(The Majestic)
AL MALIKU	(The Creator)
AL BARIU	(The Maker)
AL MUSAWWIRU	(The Fashioner of Shapes)
AL GHAFARU	(The Pardoner)
AL KAHHARU	(The Superior Force)
AL WAHHABU	(The Great Giver)
AR RAZZAKU	(The Bestower of Sustenance)
AL FATHTHAHU	(The Revealer)
AL ALEEMU	(The All Knowing)
AL KABILDHU	(The Grasping)
AL BASITHU	(The Extender)
AL HARFILU	(The Abaser)
AR RAFIU	(The Exalter)
AL MUIZZU	(The Honour)
AL MUDHILLU	(The Dishonourer)
AS SAMEEU	(The All Hearing)
AL BASEERU	(The All Seeing)
AL HAKAMU	(The Judge)
AL ADLU	(The Just)
AL LATHEEFU	(The Gentle)
AL KHABEERU	(The Aware)
AL HALEEMU	(The Forbearing)
AL ALEEMU	(The Limitless)
AL GHAFUURU	(The Forgiving)
AS SHAKOORU	(The Responsive to Gratitude)
AL ALIYYU	(The Most High)
AL KABEERU	(The Great)
AL HAFEELU	(The Protector)
AL MUQEETHU	(The Sustainer)
AL HASEEBU	(The Reckoner)
AL JALEELU	(The Majestic)
AL CAREEMU	(The Generous)
AR RAKEEBU	(The Watchful)
AL MUJEEBU	(The Respondent)
AL WASIU	(The Infinite)
AL HAKEEMU	(The Wise)
AL WADOODU	(The Loving)
AL MAJEEDU	(The Glorious)
AL BA-ITHU	(The Resurrector)
AS SHAHEEDU	(The Witness)
AL HAQQU	(The Truth)
AL WAKEELU	(The Guardian)
AL KAWIYYU	(The Strong)
AL MATHEENU	(The Steady)
AL WALIYYU	(The Patron)
AL HAMEEDU	(The Worthy of all Praise)
AL MUHSEE	(The Calculating)
AL MUBDIU	(The Originator)
AL MUEEDU	(The Restorer)
AL MUHYEE	(The One Who gives Life)
AL MUMEETHU	(The Destroyer)
AL HAYYU	(The ever Loving)
AL QAYYOOMU	(The Eternal Being)
AL WAJIDU	(The Finder)
AL MAJIDU	(The Glorious the Praised)



AL WAHIDU	(The One)
AL AHADU	(The One and Only)
AS SAMADU	(The Eternal, Absolute)
AL QADIRU	(The Able)
AL MUQTHADIRU	(The Prevailing)
AL MUQADDIMU	(The Promoter)
AL MUAKHHIRU	(The Defferer)
AL AWWALU	(The First)
AL AKHIRU	(The last)
AL LAHIRU	(The Manifest)
AL BATHINU	(The Hidden)
AL WA'LI	(The Supporter)
AL MUTHAALI	(The High Exalted)
AL BARRU	(The Righteous)
ATH THAWABU	(The Acceptor of Repentance)
AL MUNTHAQIMU	(The Avenger of Evil)
AL AFUWWU	(The Pardoner)
AR RAOOFU	(The Compassionate)
MALIKKUL MULKI	(The Owner of Sovereignty)
DULJALALI WAL IKRAM	(The Lord of Glory and Honour)
AL MUKUSITHU	(The Equitable)
AL JAMIU	(The Gatherer)
AL GHANIYYU	(The Self Sufficient)
AL MUGHNEE	(The Enricher)
AL MANIU	(The Withholder)
AL LARRU	(The Distresser)
AN NAFIHU	(The Profiter)
AN NOORU	(The Light)
AL HADI	(The Guide)
AL BADEEU	(The Originator)
AL BAQI	(The Everlasting)
AL WARIDU	(The Heir)
AR RASEEDU	(The Right Minded)
AS SABOOR	(The Patient)

### **NAMES IN AL-QURAN: (QUALITIES)**

34:9	- ABDIN MUNEEB...	.....	Who turns to Allah in repentance
21:106	- ABIDEEN.....	.....	Who would truly worship Allah
21:107	- ALAMEEN.....		As a Mercy for all creatures
22:52	- ALEEMUN HAKEEM...		Full of knowledge and Wisdom
3:136	- AAMILEEN.....		Those who work and strive
3:192	- ANSAREEN.....		Helpers
28:76	- FARIHEEN.....		Those exult in riches
5:84	- FASIKOON.....	.....	Rebellious wrong-doers
7:20	- HALIDEEN .....		.Such beings as live for ever
12:33	- JAHILEEN.....	.....	Rank of the ignorant
58:18	- KADIBOON.....		Liars
3:141	- KAFIREEN.....		.Those that resist faith
3:140	- LALIMEEN.....	.....	.Those that do wrong
5:64	- MUFUSIDEEN.....		.Those who do mischief
7:152	- MUFUTHAREEN.....		Trustworthy Adviser
6:140	- MUHUTHADEEN.....		.Those who heeded no guidance
57:23	- MUHUTHALIL FAHOOR		.Vainglorious Boaster
3:148	- MUHUSINEEN.....	.....	Those who do good
3:137	- MUKADDIBEEN...	.....	Those who rejected truth
56:11	- MUKARRABOON...		..Those nearest to Allah
3:139	- MUMINEEN.....		True in Faith
6:163	- MUSLIMEEN...	.....	Those who bow to His Will

6:141	- MUSURIFEEN...	Those who are wasters
6:161	- MUSHRIKEEN.....	Those who joined gods with Allah
22:67	- MUSTHAKEEN.....	Assuredly on the Right Way
3:159	- MUTHAWAKKILEEN...	Those who put their trust in Him
3:115	- MUTHTHAKEEN...	Those who do right
7:21	- NASIHEEN...	Sincere Adviser
7:68	- NASIHUN AMEEN.....	Trustworthy Adviser
3:162	- RILUWAN.....	Who follow the good pleasure of Allah
31:31	- SABBARIN SAKOOR...	Who constantly persevere and give thanks
56:10	- SABIKOOON.....	Those foremost (in Faith)
3:146	- SABIREEN.....	Those who are firm and steadfast
3:183	- SADIKEEN.....	Those who speak the truth
3:144	- SAKIREEN.....	Those that serve with gratitude
3:144	- SALIHEEN...	Those in ranks of the righteous
33:46	- SIRAJEN MUNEEER...	As a Lamp spreading Light
9:112	- THAYIBOON...	Those that turn to Allah in repentance

### **FROM COMMENTARIES, INTRODUCTIONS IN AL-QURAN:**

N.6182	- ABD ALLAH.....	Father of Prophet Mohamed (Sal)
N4784	- ABD ALLAH IBN SALAM.....	Sincere Jew of Madinah, became a Muslim
N 5951	- ABD ALLAH IBN UMM MAKTUM...	S.80. Governor of Madinah (The blind man)
N6288	- ABU JAHAL.....	Pagan enemy to the Prophet, killed at Badr.
N6271	- ABRAHA AL ASHRAM...	The Abyssinian who invaded Makkah...
N3266	- ABRAHA.....	Abyssinian Governor
4:125	- ABRAHAM.....	Khalil Allah, Friend of Allah, Hanif the True.
111:1	- ABU LAHAB.....	Father of Flame
C.34	- ABU BAKR.....	The Sincere
C.20	- ABD al MUTTALIB .....	Grandfather of the Prophet Mohamed (Sal)
C.20	- ABU TALIB .....	Uncle of the Prophet Mohamed (Sal)
N2962	- ABDULLA IBN UBAYY.....	The Hypocrite
5:30	- ABEL.....	Younger son of Adam
2:33	- ADAM.....	Vicegerent on earth
N3715	- ALI.....	Son In Law of Prophet Mohamed (Sal)
66:11	- ASIYAH.....	Wife of Pharaoh
6:74	- AZAR.....	Father of Abraham
N1677	- AZIZ.....	Wazir of Egypt
N1183	- ABU SUFYAN.....	The Quraysh-Caravan to Syria
N6182	- AMINA.....	Mother of the Prophet Mohamed (Sal)
N1235	- ABBAS.....	Ancestor-Abbasy Dynasty
N1235	- AQIL.....	Brother of Ali
N1355	- ABU AMIR.....	Enemy of Islam, Quaba opposition mosque
N2145	- AMMAR SON OF YASSIR.....	Tortured for belief in Islam
N1043	- ABIR.....	Brother of Aram, son of Sam, son of Noah
N1040	- AD.....	Son of Aus, son of Aram, son of Sam, son of Noah
N1475	- BAHIRA.....	Nestorian monk, recognized the revelation
N1735	- BENJAMIN.....	Brother of Yusuf
N3705	- BILAL.....	The Abyssinian – the faithful
27:23	- BILQIS.....	Queen of Sheba
5:30	- CAIN.....	Elder son of Adam. He killed Abel his brother
N726	- CALEB.....	Had faith and courage with Joshua
N6055	- DHU NUWAS.....	Last Himyarite King of Yemen
N53	- EVE.....	Wife of Adam
N2481	- ELIZABETH.....	Mother of Yahya, cousin of Mary, daughter of Aaron
N3715	- FATIMA.....	Daughter of Prophet Mohamed (Sal)
S.20	- FATIMA.....	Umar's Sister
2:97	- GABRIEL.....	Archangel, Ruh al Amin
N2996	- GHAZALI.....	Wrote "Mishkat al Anwar"
2:249	- GOLIATH.....	Jalut
28:6	- HAMAN.....	Minister of Pharaoh
N3722	- HARITHAH.....	Father of Zayd

2:102 - HARUT & MARUT.....	Of Babylon – Science & Astronomy
N3715- HASAN.....	...Grandson of Prophet Mohamed (Sal)
N3715- HUSAYN.....	Grandson of Prophet Mohamed (Sal)
66:12 - IMRAN.....	Father of Mary
2:133 - ISAAC.....	Son of Abraham
2:125 - ISMAIL.....	Son of Abraham – Dhabih Allah
N5897- ISRAFIL.....	The Trumpet Sounder
N3754- IBRAHIM.....	Son of Mary the Copt and the Prophet
N 344 - HAFIZ UTHMAN.....	Edited Quran
N6182- HALIMAH.....	The Nurse of the Prophet
2:158 - HAJAR.....	Wife of Abraham-Mother of Ismail-(Zam Zam)
N 442 - HAMZA.....	Uhud Martyr
N5409- HATIB.....	Muhajir who sent the secret letter to Makkah
Ap:IV - HATSHEPSHUT.....	Found Moses for adoption
9:118 - HILAL.....	The Ansar – Forgiven in the Tabuk affair
N3274 -IFRIT.....	A Powerful Jinn, wicked and crafty
19:58 - JACOB.....	Israel
N 285 - JALUT.....	Goliath
N1054- JETHRO (HOBAB).....	Father-in-law of Moses
N2468- JOHN THE BAPTIST.....	Yahya – beheaded by king Herod
N 726 - JOSHUA.....	Succeeded Moses after 40 years
N1752- JUDAH.....	Fourth son of Jacob
9:118 - KA' B.....	The Ansar – Forgiven in the Tabuk affair
C.34 - KHADIJAH.....	The Great. Wife of the Holy Prophet
58:1 - KHAWLAH.....	The woman who pleads
N2405- KHIDR.....	Literally Green. Knowledge.
N.4954- KIRAMAN KATIBIN.....	The Recorders
N2147- KHALID ibn WALID.....	Foremost hero of Islam
N1752- LEVI.....	Son of Joseph
31:12 - LUQMAN.....	Mu'ammar (the long lived) bestowed with wisdom
9:118 - MARAR.....	The Ansar – Forgiven in the Tabuk affair
66:12 - MARYAM.....	Mary, mother of Jesus
19:51 - MOSES.....	Kalim Allah-a the one to whom Allah spoke
N2974- MISTAH.....	Cousin of Abu Bakr
N3754- MUQAWQAS.....	Presented Mary the Copt to Prophet as handmaiden
N2174- NEBUCHADREZZAR.....	Temple destructed in 586 BC.
N6055- NIMRUD.....	... The king who put Abraham into the fire
N2605- OMRI.....	King of Israel
2:49 - PHARAOH.....	Egyptian Dynasty-Thothmes 1, Lord of stakes
28:76 - QARUN.....	Wealthy-rebelled against Moses and Aaron
N1632- RACHEL (RAHIL).....	...Found Moses for adoption
N1752- REUBEN.....	Son of Jacob
S.33 - RUFAYDAH.....	Nursed Sa'd ibn Muadh
N4954- RAQIB.....	Recording Sentinal
N5009- SARAH.....	Wife of Abraham, Isaac's mother
S.20 - SA'ID.....	Husband of Fatima – sister of Umar.
N3697 SA'D IBN MU'ADH.....	Chief of Aws Tribe
S.33 - SALMAN.....	...The Persian
24:11 - SAFWAN.....	Muhajir – found Aisha in the camp
20:85 - SAMIRY.....	Made image of the golden calf for worship
N80 - SAMUEL.....	. A Prophet – anointed Talut a king
N1752- SIMEON.....	.. Son of Jacob
N1043- THAMUD.....	... Son of Abir
N621 - TAIMA IBNU BAYRAQ.....	.... The hypocrite who stole the armour
N460 - TALHA.....	.... Uhud war with Prophet when wounded
N280 - TALUT.....	.....Saul. Tribe of Benjamin
N2174- TITUS.....	.....Destruction of Jerusalem in A.C.70
N4192- UMAR.....	.....Champion of Islam, strongest supporter
N3084- UQBAH.....	..... Mislead into apostasy and blasphemy

- |                                  |   |
|----------------------------------|---|
| N1475- WARAQAH.....              | Cousin of Khadijah, the sincere Christian |
| N5790- WALI IBN MUGHAYRAH.....   | Enemy – to the Prophet                    |
| N2337- WATHIQ KHALIFA.....       | Discovered the Gog and the Magog barrier  |
| 19:2 - ZAKARIYA.....             | Father of Yahya (John the Baptist)        |
| 33:37 - ZAYD.....                | Son of Harithah, the freedman             |
| N3745- ZAYNAB BINT KHUZAYM ..... | Um al Masakin – Wife of the Prophet       |
| N1658- ZULAYKHA.....             | Wife of the Wazir of Egypt                |
| 18:83 - ZUL-QARNAIN.....         | “Two horned one” (Alexander the Great ?)  |

### SOME PAGAN GODS:

- APP:V – ANUBIS..... Dog emblem  
APP:V – APIS OR HAPIS.....Sacred Bull of Memphis  
N2077 - JIBT..... Sorcery  
APP:V – RA.....Supreme god of Egypt  
N2077 - TAGHUT.....Evil  
APP: V – THOTH..... .. god of wisdom and magic  
N2077 - ISAF & NAYLA..  
9:30 - NASR.  
71:23 - SUWA.  
9:30 - UZAYR.  
71:23 - WADD.  
71:23 - YAUQ.  
71:23 - YAGHUTH.  
N5095 - goddess – LAT.  
N5095 - goddess – MANAT.  
N5095 - goddess – UZZA.

**NAMES: (WIVES OF THE HOLY PROPHET MUHAMMED (SAL))**

- |   |            |
|---|------------|
| 1). KHADI JAH.....  | C.34.N3358 |
| 2). SAWDA BINT ZAM'AH.....                                  | N5529      |
| 3). AISHAH BINT ABU BAKR.....                               | N2962      |
| 4). HAFSAH BINT UMAR.....                                   | N5529      |
| 5). ZAYNAB BINT KHUZAYMAH BINT ALHARITH – UMM AL MASAKIN... | N3706      |
| 6). UM SALMA HINTH BINT ABI UMAYYA                          |            |
| 7). ZAYNAB BINT JAHSH.....                                  | N5529      |
| 8). JUWAIRIYYA BINT AL HARITH                               |            |
| 9). UM HABIBA BINT ABU SUFYAN                               |            |
| 10). SAFIYYAH BINT HUYAY.....                               | N5529      |
| 11). MAIMUNA BINT AL HARITH                                 |            |
| 12). RAIHANA BINT SAID AN NALUR                             |            |
| 13). MARY THE COPT (Al Kifthiyya)                           |            |

NOTE: 8 & 13 above - were captives  
 13 above - son Ibrahim – died young  
 1 & 5 above - died before the Prophet  
 9 wives - 9 wives were alive at his death  
 1 above - **4 daughters** - **3 Sons:**

**- 4 daughters**                      **- 3 Sons:**  
Ummu Kulsum,                      Cassim  
Rukaiya                                  Abdulla

Zainab  
Fatima.

## Index of Companions

Abbad ibn Bishr	Abdullah Ibn Sailam
Abdullah ibn Abbas	Abdullah ibn Hudhafah as-Sahmi
Abdullah ibn Jahsh	Abdullah ibn Masud
Abdullah ibn Umar	Abdullah ibn Umm Maktum
Abdur-Rahman ibn Awl	Abu Ayyub al-Ansari

Abu Dharr al-Ghifari	Abu Hurayrah
Abu Musa al-Ashari	Abu Sufyan ibn al-Harith
Abu Ubaydah ibn al-Jarrah	Abu-d Dardaa
Abu-l Aas ibn ar-Rabiah	Adiyy ibn Hatim
Aishah bint Abi Bakr	Al-Baraa ibn Malik al-Ansari
Amr ibn al-Jamuh	An-Nuayman ibn Amr
An-Numan ibn Muqarrin	Asmaa bint Abu Bakr
At-Tufayl ibn Amr ad-Dawsi	Barakah
Fatimah bint Muhammad	Fayruz ad-Daylami
Habib ibn Zayd al-Ansari	Hakim ibn Hazm
Hudhayfah ibn al-Yaman	Ikrimah ibn Abi Jahl
Jafar ibn Abi Talib	Julaybib
Khabbab ibn al-Aratt	Muadh ibn Jabal
Muhammad ibn Maslamah	Musab ibn Umayr
Nuaym ibn Masud	Rabiah ibn Kab
Ramlah bint Abi Sufyan	Rumaysa bint Milhan
Sad ibn Abi Waqqas	Said ibn Aamir al-Jumahi
Said ibn Zayd	Salim Mawla Abi Hudhayfah
Salman al-Farsi	Suhayb ar-Rumi
Suhayl ibn Amr	Talhah ibn Ubaydullah
Thabit ibn Qays	Thumamah ibn Uthal
Ubayy ibn Kab	Umayr ibn Sad al-Ansari
Umayr ibn Wahb	Umm Salamah
Uqbah ibn Aamir	Utbah ibn Ghazwan
Zayd al-Khayr	Zayd ibn Thabit

**Uqbah ibn Aamir** - a distinguished muqri (reciter of the Quran),

- a muhaddith (recorder and narrator of the sayings of the Prophet);
- a faqih (jurist);
- a faradi (expert on the Islamic laws of inheritance);
- an adib (literateur);
- a fasih (orator)
- and a sha'ir (poet).

**NAML:** See under "Surahs"

**NASHR:** See under "Surahs"

### **NATURE:**

2:31 - And He taught Adam the **nature** of all things; then He placed them before the angels and said: "Tell Me the nature of these if ye are right." <sup>48</sup>

- 48 The literal words in Arabic throughout this passage are: "The names of things" which commentators take to mean the inner nature and qualities of things, and things here would include feelings. The whole passage is charged with mystic meaning. The particular qualities or feelings which were outside the nature of angels were put by God into the nature of man. Man was thus able to love and understand love, and thus plan and initiate, as becomes the office of vicegerent. The angels acknowledged this. These things they could only know from the outside, but they had faith, or belief in the Unseen. And they knew that God saw all - what others see, what others do not see, what others may even wish to conceal. Man has many qualities which are latent or which he may wish to suppress or conceal, to his own detriment. (2.31)

4:1 - O mankind! reverence your Guardian-Lord Who created you from a single person created of like nature his mate and from them twain scattered (like seeds) countless men and women;

reverence Allah through Whom ye demand your mutual (rights) and (reverence) the wombs (that bore you): for Allah ever watches over you. <sup>504505506</sup>

505 All our mutual rights and duties are referred to Allah. We are His creatures: His Will is the standard and measure of Allah; and our duties are measured by our conformity with His Will. "Our wills are ours, to make them Thine," says Tennyson (In Memoriam). Among ourselves (human beings) our mutual rights and duties arise out of Allah's Law, the sense of Right that is implanted in us by Him. (4.1)

506 Among the most wonderful mysteries of our nature is that of sex. The unregenerate male is apt, in the pride of his physical strength, to forget the all-important part which the female plays in his very existence, and in all the social relationships that arise in our collective human lives. The mother that bore us must ever have our reverence. The wife, through whom we enter parentage, must have our reverence. Sex, which governs so much of our physical life, and has so much influence on our emotional and higher nature, deserves not our fear, or our contempt, or our amused indulgence, but our reverence in the highest sense of the term. With this fitting introduction we enter on a discussion of women, orphans, and family relationships. (4.1)

4:119 - "I will mislead them and I will create in them false desires; I will order them to slit the ears of cattle and to deface the (fair) nature created by Allah." Whoever forsaking Allah takes Satan for a friend hath of a surety suffered a loss that is manifest. <sup>629630631</sup>

629 Satan's deceptions are with false desires, false superstitions, and false fears. (4.119)

630 Slitting the ears of cattle is just one instance of the superstitions to which men become slaves when they run after false gods. Astrology, magic, and vain beliefs in things that do not exist lead men away from Allah, the one true God. (4.119)

631 To deface the (fair) nature created by Allah; there is both a physical and a spiritual meaning. We see many kinds of defacements practised on men and animals, against their true nature as created by Allah, partly on account of superstition, partly on account of selfishness. Spiritually the case is even worse. How many natures are dwarfed or starved and turned from their original instincts by cruel superstitions or customs? Allah created man pure: Satan defaces the image. (4.119)

7:189 - It is He who created you from a single person and made his mate of like **nature** in order that he might dwell with her (in love). When they are united she bears a light burden and carries it about (unnoticed). When she grows heavy they both pray to Allah their Lord (saying): "if Thou givest us a goodly child we vow we shall (ever) be grateful." <sup>116211631164</sup>

1163 The mystery of the physical birth of man, as it affects the father and the mother, only touches the imagination of the parents in the later stages when the child is yet unborn and yet the life stirs within the body of the expectant mother. The coming of the new life is a solemn thing, and is fraught with much hope as well as much unknown risk to the mother herself. The parents in their anxiety turn to Allah. If this feeling of solemnity, hope, and looking towards Allah were maintained after birth, all would be well for the parents as well as for the rising generation. But the attitude changes, as the verses following show. (7.189)

16:72 - And Allah has made for you mates (and companions) of your own nature. And made for you out of them sons and daughters and grandchildren and provided for you sustenance of the best: will they then believe in vain things and be ungrateful for Allah's favors? <sup>21032104</sup>

2103 Of your nature: or of yourselves. Cf. iv. 1 and n. 504, Self, or Personality, or Soul, all imply a bundle of attributes, capacities, predilections, and dispositions, which we may sum up in the word Nafs, or nature. Woman was made to be (1) a mate or companion for man; (2) except for sex, of the same nature as man, and therefore, with the same moral and religious rights and duties; and (3) she is not to be considered a source of all evil or sin, as the Christian monks characterised her but rather as a blessing, one of the favours (Ni'mat) of Allah. (16.72)

2104 Hafadat: collective plural, grandchildren, and descendants. The root hafada also implies obedient service and ministration. Just as the sons (first mentioned) should be a source of strength, so daughters and grandchildren should serve and contribute to the happiness of fathers and grandparents, and are to be looked upon as further blessings. (16.72)

17:81 - And say: "Truth has (now) arrived and Falsehood perished: for Falsehood is (by its nature) bound to perish." <sup>2281</sup>

2281 From its nature falsehood must perish, for it is the opposite of Truth, and Truth must ever prevail. (17.81)

24:41 - Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do. <sup>30163017</sup>

3016 Cf. xxi. 19-20. (24.41)

3017 All denizens of the heavens, such as angels, all denizens of the earth (including the waters) such as man, animals, insects, fishes, etc., and all denizens of the air, such as birds, celebrate the praises of Allah. Each has his own mode of prayer and praise. It is not necessarily with words, for language (as we know it) is peculiar to man. But actions and other modes of self-expression recognise and declare the Glory of Allah. (24.41)



36:68 - If We grant long life to any We cause him to be reversed in nature: will they not then understand? <sup>4014</sup>

4014 This connects on with the last verse. Everything is possible with Allah. If you doubt how man can be transformed from his present nature, contemplate the transformations he already undergoes in his present nature at different ages. As a child powers of mind and body are still undeveloped. As he grows, they grow, and certain moral qualities, such as courage, daring, the will to conquer, unfold themselves. In extreme old age these are again obscured, and a second childhood supervenes. The back of the man who walked proudly straight and erect is now bent. If these transformations take place even in his present nature and constitution, how much easier was it for Allah to cast him in an immobile mould? But Allah granted him instead the high possibilities and responsibilities referred to in the last note. (36.68)

38:18 - It was We that made the hills declare in unison with him Our Praises at eventide and at break of day. <sup>4168</sup>

4168 See n. 2733 to xxi. 79. All nature sings in unison and celebrates the praises of Allah. David was given the gift of music and psalmody, and therefore the hills and birds are expressed as singing Allah's praises in unison with him. The special hours when the hills and groves echo the songs of birds are in the evening and at dawn, when also the birds gather together, for those are respectively their roosting hours and the hours of their concerted flight for the day. (38.18)

50:6 - Do they not look at the sky above them? How We have made it and adorned it and there are no flaws in it? <sup>4945</sup>

4945 The greatest philosophers have found a difficulty in understanding the sceptical position when they contemplate the wonder and mystery of the skies with all the countless beautiful stars and planets and light in them, and laws of order, motion, and symmetry, that respond to the highest mathematical abstractions without a flaw. Can blind Chance give rise to such conditions? (50.6)

55:6 - And the herbs and the trees-both (alike) bow in adoration. <sup>51755176</sup>

5175 Najm: may mean stars collectively, or herbs collectively: perhaps both meanings are implied. (55.6)

5176 All nature adores Allah. Cf. xxii. 18, and n. 2790; xiii. 15; and xvi. 48-49. (55.6)

78:6 - Have We not made the earth as a wide expanse <sup>5890</sup>

5890 See n. 2038 to xvi. 15. Cf. also xiii. 3 and xv. 19. The spacious expanse of the earth may be compared to a carpet, to which the mountains act as pegs. The Signs of Allah are thus enumerated: the great panorama of outer nature (verses 6-7); the creation of Man in pairs, with the succession of rest and work fitting in with the succession of night and day (verses 8-11); the firmaments above, with their splendid lights (verses 12-13); and the clouds and rain and abundant harvests, which knit sky and earth and man together (verses 14-16). These point to Allah, and Allah's Message points to the Future Life. (78.6)

78:7 - And the mountains as pegs?

78:8 - And (have We not) created you in pairs

78:9 - And made your sleep for rest

78:10 -And made the night as a covering <sup>5891</sup>

5891 The darkness of the night is as a covering. Just as a covering protects us from exposure to cold or heat, so this covering gives us spiritual respite from the buffets of the material world, and from the tiring activities of our own inner exertions. The rest in sleep (in verse 9) is supplemented by the covering of the night with which we are provided by Allah. (78.10)

78:11 - And made the day as means of subsistence? <sup>5892</sup>

5892 "Subsistence" in English only partly covers the idea of ma'ash, which includes every kind of life activity. The Day is specially illuminated, so runs the figure of speech, in order that these life-activities of all kinds may be fully exercised. (78.11)

78:12 - And (have We not) built over you the seven firmaments <sup>5893</sup>

5893 See n. 5526 to lxv. 12 and n. 2876 to xxiii. 17, also xxxvii. 6 and notes there. (78.12)

78:13 - And placed (therein) a Light of Splendor? <sup>5894</sup>

5894 That is, the sun. Cf. xxv. 61; xxxiii. 46 (where it is used metaphorically for the holy Prophet); and lxxi. 16. (78.13)

78:14 - And do We not send down from the clouds water in abundance <sup>5895</sup>

5895 Note how the evidences of Allah and His beneficence are set out in four groups. (1) Look to external nature on the earth around you (verses 6-7); (2) your own nature, physical, mental and spiritual (verses 8-11); (3) the starry

heavens, and the glory of the sun (verses 12-13); and (4) the interdependence of earth, air, and sky in the cycle of water, clouds, rain, corn and gardens, all serving in their several ways to further the whole plan of the World as it affects us. Can you not then believe that a Creator who does this will sort out Good and Evil on an appointed Day with real justice and power? ([78.14](#))

78:15 - That We may produce therewith corn and vegetables

78:16 - And gardens of luxurious growth?

►Fiqh-us-Sunnah

### Fiqh 2.93

## Praying when one needs to answer the call of nature and other things that may distract a person

Thauban reports that the Messenger of Allah said: "There are three acts which are not allowed: For a person to lead a people in prayer and then make supplications for himself without including them, for then he would be dishonest to them; to look inside a house without obtaining permission, for if he does so (it is as if) he has already entered it (without permission); and to offer prayer while he needs to answer the call of nature until he relieves himself." This is related by Ahmad, Abu Dawud, and at-Tirmidhi who calls it hasan.

'Aishah reported that she heard the Messenger of Allah say: "No one should pray when the food is served nor when one needs to answer the call of nature." This is related by Ahmad, Muslim, and Abu Dawud.

►Sahih Al-Bukhari Hadith

### Hadith 1.147 Narrated by Abdullah bin Uma

People say, "Whenever you sit for answering the call of nature, you should not face the Qibla or Baitul-Maqdis (Jerusalem)." I told them, "Once I went up the roof of our house and I saw Allah's Apostle answering the call of nature while sitting on two bricks facing Baitul-Maqdis (Jerusalem) (but there was a screen covering him.)" (Fateh-al-Bari, Page 258, Vol. 1).

►ISL Quran Subjects

### Nature

1. Abraham's as a guide, example of  
[16.120](#), [16.121](#), [16.122](#), [16.123](#)
2. Jesus, of  
[19.30](#), [19.31](#), [19.32](#), [19.33](#), [19.34](#), [19.35](#)
3. Muhammad(S) of  
[68.4](#)
4. Uprightness of  
[98.5](#)
5. Uprightness of that of man  
[30.30](#)

**NAZIAT:** See under "Surahs"

### NEEDY:

30:38 - So give what is due to kindred the needy and the wayfarer. That is best for those who seek the Countenance of Allah and it is they who will prosper. <sup>35503551</sup>

3550 For Wajh (Face, Countenance), see n. 114 to ii. 112. Also see vi. 52. ([30.38](#))

3551 In both this life and the next. See n. 29 to ii. 5. ([30.38](#))

9:60 - Alms are for the poor and the **needy** and.....

►Fiqh-us-Sunnah

### Fiqh 3.92b

## The Needy (wal-masakin), recipients of sadaqah

Because they are unable to earn enough to maintain themselves and have become contented with the little they have and abstain from begging, it is necessary for the well-to-do to help them.

►Fiqh-us-Sunnah

### Fiqh 3.92

#### Kin (dhawi al-Qurba), recipients of sadaqah

The kin are considered the most deserving people for the sadaqah gift because of the common blood relationship. When a man is in need and some of his relatives are rich, naturally he looks to them for help because they are of one family. Also, it is natural for a man to feel more sympathy and pain with his hard-pressed and needy relatives than with strangers. He is humiliated by their degradation and elevated by their honor. Therefore, any well-to-do person who cuts off his kin from assistance and lives in luxury while his relatives are in a state of misery is devoid of natural feeling or lacks belief and is far away from goodness or piety. On the other hand, for one who maintains close links with his kin, his sustenance is assured and his relationship is of beneficence to his kin.

ISL Quran Subjects

#### Needy

1. (Also see) Beggar, Indigent, Poor
2. Alms for  
[2.177](#), [2.273](#), [9.60](#), [30.38](#)
3. Kindness to  
[2.83](#), [4.36](#)
4. Kindness in speech to  
[17.28](#)
5. Rights of, giving  
[17.26](#)
6. Share of spoils of war for  
[8.41](#)
7. Spending for  
[2.215](#)

#### NEAR:

7:206 - Those who are near to thy Lord disdain not to do Him worship: They celebrate His praises and bow down before Him. <sup>11761177</sup>

1176 The higher you are in spiritual attainment, the more is your desire and your opportunity to serve and worship your Lord and Cherisher and the Lord and Cherisher of all the worlds: and the greater is your pride in that service and that worship. ([7.206](#))

1177 At this stage a Sajda or prostration is indicated, as a sign of our humble acceptance of the privilege of serving and worshipping Allah,-a fitting close to Sura in which we are led, through a contemplation of the stories of the Messengers of Allah, to the meaning of revelation and its relation to our moral and spiritual progress. ([7.206](#))

#### NEIGHBOURS:

4:36 - Serve Allah and join not any partners with Him: and do good to parents kinsfolk orphans those in need neighbors who are near neighbors who are strangers the companion by your side the way-farer (ye meet) and what your right hands possess: for Allah loveth not the arrogant the vainglorious; <sup>550551552553554</sup>

550 The essence of Islam is to serve Allah and do good to your fellow-creatures. This is wider and more comprehensive than "Love God and love your neighbour". For it includes duties to animals as our fellow-creatures, and emphasises practical service rather than sentiment. ([4.36](#))

551 Neighbours who are near: that is, in local situation as well as intimate relationships, just as neighbours who are strangers includes those whom we do not know or who live away from us. ([4.36](#))

552 The Companion by your side may be your intimate friends and associates, just as the way-farer you meet may be a casual acquaintance on your travels. This last is much wider than the "stranger within your gate." ([4.36](#))

553 What your right hands possess: For the meaning of the phrase see n. 537 above. ([4.36](#))

554 Real deeds of service and kindness proceed, not from showing off or from a superior sort of condescension (cf. "White Man's Burden"), but from a frank recognition of our own humility and the real claims, before Allah, of all our fellow-creatures. For in our mutual needs we are equal before Allah, or perhaps the best of us (as the world sees us) may be worse than the worst of us (from the same point of view). ([4.36](#))

►Al-Tirmidhi Hadith

### **Hadith 4992** Narrated by **AbuHurayrah**

A man said, "Messenger of Allah (peace be upon him), such and such a woman has a reputation for engaging to a great extent in prayer, fasting and almsgiving but she annoys her neighbours with her tongue." He replied, "She will go to Hell." He said, "Messenger of Allah (peace be upon him), such and such a woman has a reputation for engaging to a small extent in fasting, almsgiving and prayer, but she gives pieces of curd as sadaqah and does not annoy her neighbours with her tongue." He replied, "She will go to Paradise."

Ahmad and Bayhaqi, in Shu'ab al-Iman, transmitted it.

►Al-Tirmidhi Hadith

### **Hadith 4988** Narrated by **Abdullah ibn Mas'ud**

A man said to the Prophet, "Messenger of Allah (peace be upon him), how can I know when I do well and when I do ill?" The Prophet (peace be upon him) replied, "When you hear your neighbours say you have done well, you have done well; and when you hear them say you have done ill, you have done ill."

Ibn Majah transmitted it.

►Al-Tirmidhi Hadith

### **Hadith 311** Narrated by **Abdullah ibn Umar**

The Prophet (peace be upon him) said: The best friend in the sight of Allah is he who is the well-wisher of his companions, and the best neighbour is one who behaves best towards his neighbours.(Transmitted by Tirmidhi)

►Al-Tirmidhi Hadith

### **Hadith 6114** Narrated by **Ali ibn AbuTalib**

Ali's ear had heard the following being uttered from the mouth of Allah's Messenger: "Talhah and az-Zubayr will be my neighbours in paradise."

Tirmidhi transmitted it, saying this is a gharib tradition.

## **NEW MOON:**

2:189 - They ask thee concerning the new moons. Say: they are but signs to mark fixed periods of time in (the affairs of) men and for pilgrimage. It is no virtue if ye enter your houses from the back; it is virtue if ye fear Allah. Enter houses through the proper doors and fear Allah that ye may prosper. <sup>202203</sup>

202 There were many superstitions connected with the New Moon, as there are to the present day. We are told to disregard such superstitions. As a measure of time, where the lunar calendar is used, the New Moon is one great sign, for which people watch with eagerness. Muslim festivals, including the Pilgrimage, are fixed by the appearance of the New Moon. The Arabs, among other superstitions, had one which made them enter their houses by the back door during or after the Pilgrimage. This is disapproved, for there is no virtue in any such artificial restrictions. All virtue proceeds from the love and fear of God. (2.189)

203 This is a Muslim proverb now, and much might be written about its manifold meanings. A few may be notes here. (1) If you enter a society, respect its manners and customs. (2) If you want to achieve an object honourably, go about it openly and not "by a backdoor". (3) Do not beat about the bush. (4) If you wish success in an undertaking, provide all the necessary instruments for it. (2.189)

►Al-Muwatta Hadith

### **Hadith 18.4**

## **Sighting the New Moon for Beginning and Ending the Fast of Ramadan**

Yahya related to me from Malik that he had heard that once in the time of Uthman ibn Affan the new moon had been seen in the afternoon and Uthman did not break his fast until evening had come and the sun had set.

Yahya said that he had heard Malik say that some one who sees the new moon of Ramadan when he is on his own should start the fast and not break it if he knows that that day is part of Ramadan. He added, "Some one who sees the new moon of Shawwal when he is on his own does not break the fast, because people suspect the reliability of someone among them who breaks the fast. Such people should say, when they sight the new moon, 'We have seen the new moon.' Whoever sees the new moon of Shawwal during the day should not break his fast but should continue fasting for the rest of that day. This is because it is really the new moon of the night that is coming."

Yahya said that he heard Malik say, "If people are fasting on the day of Fitr thinking that it is still Ramadan and then definite evidence comes to them that the new moon of Ramadan had been seen one day before they began to fast and that they are now into the thirty-first day, then they should break the fast on that day at whatever time the news comes to them. However, they do not pray the id prayer if they hear the news after the sun has begun to decline."

Fiqh-us-Sunnah

### Fiqh 3.111

## The Arrival of Ramadan

This event is confirmed by sighting the new moon, even if it is seen by only one just person, or by the passage of thirty days in the immediately preceding month of Sha'ban.

Ibn 'Umar said: "The people were looking for the new moon and when I reported to the Messenger of Allah that I had seen it, he fasted and ordered the people to fast." This is related by Abu Dawud, al-Hakim, and Ibn Hibban, who declared it to be sahih.

►Fiqh-us-Sunnah

### Fiqh 3.112

#### ► Different Locations

According to the majority of scholars, it does not matter if the new moon has been sighted in a different location. In other words, after the new moon is seen anywhere in the world, it becomes obligatory for all Muslims to begin fasting, as the Prophet said: "Fast due to its sighting and break the fast due to its sighting." This hadith is a general address directed to the whole Muslim world - that is, "if any one of you sees the moon in any place, then that will be a sighting for all of the people."

►Sunan of Abu-Dawood

### Hadith 5073

Narrated by

**Qatadah**

When the Prophet of Allah (peace be upon him) saw the new moon, he said: "a new moon of good and right guidance; a new moon of good and right guidance; a new moon of good and right guidance. I believe in Him Who created you" three times. He would then say: "Praise be to Allah Who has made such and such a month to pass and has brought such and such a month."

►Al-Muwatta Hadith

### Hadith 18.1

## Sighting the New Moon for Beginning and Ending the Fast of Ramadan

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, once mentioned Ramadan and said, "Do not begin the fast until you see the new moon, and do not break the fast (at the end of Ramadan) until you see it. If the new moon is obscured from you, then work out (when it should be)."

## NEWS TO BE TESTED:

4:83 - When there comes to them some matter touching (public) safety or fear they divulge it. If they had only referred it to the Apostle or to those charged with authority among them the proper investigators would have tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you all but a few of you would have fallen into the clutches of Satan. <sup>602</sup>

602 In times of war or public panic, thoughtless repetition of gossip is rightly restrained by all effective States. If false, such news may cause needless alarm: if true, it may frighten the timid and cause some misgiving even to the bravest, because the counterpart of it-the preparations made to meet the danger-is not known. Thoughtless news, true or false, may also encourage the enemy. The proper course is quietly to hand all news direct to those who are in a position to investigate it. They can then sift it and take suitable measures to checkmate the enemy. Not to do so, but to deal with news either thoughtlessly or maliciously is to fall directly into the snares of evil. (4.83)

4:165 - Apostles who gave good news as well as warning that mankind after (the coming) of the Apostles should have no plea against Allah: for Allah is Exalted in Power Wise. <sup>671</sup>

671 Every prophet proclaims Allah's goodness to the righteous and forgiveness to those who repent, (good news), and the Wrath to come for those who reject Faith and live in iniquity (warning). Their mission of warning is a prelude and complement to their mission of good news. No one can then say that he or she did not know. (4.165)

22:34 - To every people did We appoint rites (of sacrifice) that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food) but your Allah is one Allah: submit then your wills to Him (in Islam) and give thou the Good News to those who humble themselves <sup>28102811</sup>

- 2810 This is the true end of sacrifice, not propitiation of higher powers, for Allah is One, and He does not delight in flesh or blood (xxii. 37), but a symbol of thanksgiving to Allah by sharing meat with fellow-men. The solemn pronouncement of Allah's name over the sacrifice is an essential part of the rite. (22.34)
- 2811 The good news: i.e. the Message of Allah, that He will accept in us the sacrifice of self for the benefit of our fellow-men. (22.34)

## 78:2 - Concerning the Great News <sup>5889</sup>

- 5889 **Great News:** usually understood to mean the News or Message of the Resurrection or the Hereafter, about which there are various schools of thought among the Jews and Christians and other nations. There is practically nothing about the Resurrection in the Old Testament, and the Jewish sect of Sadducees even in the time of Christ denied the Resurrection altogether. The Pagan ideas of a future life-if any-varied from place to place and from time to time. Even in the early Christian Church, as we learn from Paul's First Epistle to the Corinthians, there were contentions in that little community (1, Corinthians, i. 11), and some definitely denied the resurrection of the dead (ib., xv. 12). Great News may also be translated Great Message or a Message Supreme as I have translated at xxxviii. 67. In that case it would refer to the Qur-an, or the Message of Revelation, or the Message of the Holy Prophet, about which there was great contention in those days. As this Message also lays great stress on the Day of Judgment and the Resurrection, the practical result by either mode of interpretation amounts to the same. (78.2)

►Al-Tirmidhi Hadith

### Hadith 5544

Narrated by

AbuHurayrah

Allah's Messenger (peace be upon him) recited this verse, "On that day it will tell its news, and asked whether they knew what its news would be. On their replying that Allah and His Messenger knew best he said, "Its news will be that it will tell what every man and woman did when they were on it, saying they did such and such a thing on such and such a day. This will be its news."

Ahmad and Tirmidhi transmitted it, Tirmidhi saying this is a hasan sahih gharib tradition.

## NICKNAMES:

- 49:11 - O ye who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): Nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness (to be used of one) after he has believed: And those who do not desist are (Indeed) doing wrong. <sup>49294930</sup>

- 4929 Mutual ridicule ceases to be fun when there is arrogance or selfishness or malice behind it. We may laugh with people, to share in the happiness of life: we must never laugh at people in contempt or ridicule. In many things they may be better than ourselves! (49.11)

- 4930 Defamation may consist in speaking ill of others by the spoken or written word, or in acting in such a way as to suggest a charge against some person whom we are not in a position to judge. A cutting, biting remark or taunt of sarcasm is included in the word lamaza. An offensive nickname may amount to defamation, but in any case there is no point in using offensive nicknames, or names that suggest some real or fancied defect. They ill accord with the serious purpose which Muslims should have in life. For example, even if a man is lame, it is wrong to address him as "O lame one!" It causes him pain, and it is bad manners. So in the case of the rude remark, "the black man". (49.11)

►Sunan of Abu-Dawood

### Hadith 4944

Narrated by

AbuJubayrah ibn ad-Dahhak

This verse was revealed about us, the Banu Salimah: "Nor call each other by (offensive) nicknames: ill-seeming is a name connoting wickedness (to be used of one) after he has believed." He said: When the apostle of Allah (peace be upon him) came to us, every one of us had two or three names. The Apostle of Allah (peace be upon him) began to say: O so and so! But they would say: Keep silence, Apostle of Allah! He becomes angry by this name. So this verse was revealed: "Nor call each other by (offensive nicknames."

## NIGGARDLY:

- 17:29 - Make not thy hand tied (like a niggard's) to thy neck nor stretch it forth to its utmost reach so that thou become blameworthy and destitute. <sup>2212</sup>

- 2212 Cf. the phrase for niggardliness in v. 64. We are not to be so lavish as to make ourselves destitute and incur the just censure of wise men, nor is it becoming to keep back our resources from the just needs of those who have a right to our help. Even strangers have such a right, as we saw in xvii. 26 above. But we must keep a just measure between our capacity and other people's needs. (17.29)



47:38 - Behold ye are those invited to spend (of your substance) in the way of Allah: but among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants and it is ye that are needy. If ye turn back (from the Path) He will substitute in your stead another people; then they would not be like you! <sup>48644865</sup>

4864 Here the case of the special devotee and of the average man with his human foibles are distinguished. Stinginess is not a virtue: it hurts more the finer-nature of the individual practising it that it hurts the Cause. Allah is free of all wants and independent of any need that we can meet. His Cause is similarly independent of human aid. But it uses human agency for our own human advancement. The need to be able to serve Allah's cause is ours. We are the needy beggars who should claim the privilege before the Lord of Bounties unbounded. (47.38)

4865 If we desert the Cause, the Cause will not fail. Better men than we will uphold the flag. But we should fall, and others will take our place, who are not so timid, half-hearted, or stingy. In Wordsworth's words, "High Heaven rejects the lore of nicely calculated less or more." (47.38)

4:37 - (Nor) those who are niggardly or enjoin niggardliness on others or hide the bounties which Allah hath bestowed on them; for We have prepared for those who resist faith a punishment that steepens them in contempt. <sup>555556</sup>

555 Arrogance is one reason why our deeds of love and kindness do not thrive. Another is niggardliness or selfishness. Allah does not love either the one or the other, for they both proceed from want of love of Allah, or faith in Allah. Niggardly is the worldly wise man who not only refuses to spend himself in service, but by example and precept prevents others from doing so, as otherwise he would be made odious by comparison, before his fellow-creatures. So he either makes a virtue of his caution, or hides the gifts which have been given him-wealth, position, talent, etc. (4.37)

556 Note how the punishment fits the crime. The niggard holds other people in contempt, and in doing so, becomes himself contemptible. (4.37)

►Al-Tirmidhi Hadith

**Hadith 933** Narrated by

**Ali ibn AbuTalib**

Allah's Messenger (peace be upon him) said: The niggardly is the one before whom I am mentioned and he does not invoke blessings upon me.

Transmitted by Tirmidhi.

►Sahih Al-Bukhari Hadith

**Hadith 2.500**

Narrated by

**Abu Huraira**

A man came to the Prophet and asked, "O Allah's Apostle! Which charity is the most superior in reward?" He replied, "The charity which you practice while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, 'Give so much to such and such, and so much to such and such.' And it has already belonged to such and such (as it is too late)."

►Al-Tirmidhi Hadith

**Hadith 1886** Narrated by

**AbuHurayrah**

Allah's Messenger (peace be upon him) said, "Liberality is a tree in Paradise, of which he who is liberal will seize a branch, and the branch will not leave him till it brings him into Paradise. And niggardliness is a tree in Hell, of which he who is niggardly will seize a branch, and the branch will not leave him till it brings him into Hell."

Bayhaqi transmitted it in Shu'ab al-Iman.

## NIGHT PRAYER:

52:49 - And for part of the night also praise thou Him and at the retreat of the stars! <sup>50835084</sup>

5083 It is not necessary to understand this for any particular canonical prayers. It is good to spend a part of the night in prayer and praise: Cf. lxxiii. 6. And the Dawn is a daily recurring miracle, full of spiritual influences and "testimony": Cf. xvii. 78-79. (52.49)

5084 Idbar-un-nujum: the setting of the stars: the glorious hour of early dawn. In cxiii. 1, we seek Allah's protection as "Lord of the Dawn". (52.49)

73:2 - Stand (to pray) by night but not all night <sup>5755</sup>

5755 The Prophet was prone to austerities in the cave of Hiraa, both before and after he received his mission, spending days and nights in prayer and contemplation. Midnight and after-midnight prayers have technically received the name of Tahajjud. See also verse 20 below; also xvii. 79. (73.2)

73:6 - Truly the rising by night is most potent for governing (the soul) and most suitable for (framing) the Word (of Prayer and Praise). <sup>5758</sup>

5758 For contemplation, prayer, and praise, what time can be so suitable as the night, when calm and silence prevail, the voices of the market-place are still, and the silent stars pour forth their eloquence to the discerning soul. (73.6)

►Fiqh-us-Sunnah

## Fiqh 2.12

### Time for witr prayer

All the scholars agree that the time for the witr prayer does not begin until after salat al 'isha and it continues until the time of salat al fajr.

Abu Mas'ud al-Ansari relates: "The Prophet sallallahu alehi wasallam would make the witr prayer in the first part of the night or the middle of it or the latter part of it." Ahmad has reported it with a sound chain.

►Fiqh-us-Sunnah

## Fiqh 2.25

### Best time for tahajjud

It is best to delay this prayer to the last third portion of the night. Abu Hurairah reports that the Messenger of Allah said: "Our Lord descends to the lowest heaven during the last third of the night, inquiring: 'Who will call on Me so that I may respond to him? Who is asking something of Me so I may give it to him? Who is asking for My forgiveness so I may forgive him?'" This is related by the group.

Ibn 'Abbas also narrates that the Prophet ordered them and encouraged them to make the tahajjud prayer to the extent that he said: "You should perform salat layl even if it is just one rak'ah." This is related by atTabarani in al-Kabir and al-Awsat.

►Sahih Bukhari Hadith Subjects

## Tahajjud Prayer

1. The superiority of Tahajjud prayer  
B 2.221, B 2.222
2. Long prostrations in Tahajjud prayer  
B 2.223
3. Leaving the night prayer by a patient  
B 2.224, B 2.225
4. The Prophet's exhorting the people to Tahajjud  
B 2.226, B 2.227, B 2.228, B 2.229
5. Standing for the prayer at night  
B 2.230
6. Sleeping during last hours of night  
B 2.231, B 2.232, B 2.233, B 2.234
7. Taking Suhur meal and offering morning prayer before sleeping  
B 2.235
8. Prolonging standing posture in Tahajjud prayer  
B 2.236, B 2.237
9. The Prayer of the Prophet  
B 2.238, B 2.239, B 2.240, B 2.241
10. Waking up for night prayer  
B 2.242
11. Satan 's tying of knots  
B 2.243, B 2.244
12. Sleeping and not offering prayer  
B 2.245
13. Invoking Allah during last hours of night  
B 2.246
14. Sleeping first part of night, getting up last part  
B 2.247
15. Prayer of Prophet in Ramadan  
B 2.248, B 2.249

16. Superiority of remaining with ablution  
B 2.250
17. Exaggerating in matters of worship  
B 2.251
18. Omitting the night prayer after having been used to offering it  
B 2.252
19. Nawafil prayers at night
20. Offering prayer at night in loud voice  
B 2.253, B 2.254, B 2.255
21. Regularity of offering two Rakat Sunna of Fajr prayer  
B 2.256
22. Lying down after offering Fair Sunna prayer  
B 2.257
23. Not lying down and talking after the two Rakat Sunna of the Fajr prayer  
B 2.258
24. Talking after offering two Rakat Sunna for Fajr  
B 2.259
25. Praying two Rakat Sunna before the Fajr prayer  
B 2.260
26. Recitation in two Rakat Sunna of Fajr Prayer  
B 2.261, B 2.262
27. Nawafil prayed as two Rakat followed by two, etc.  
B 2.263, B 2.264, B 2.265, B 2.266, B 2.267, B 2.268
28. Offering Nawafil after compulsory prayer  
B 2.269
29. Not praying after compulsory prayer  
B 2.270
30. Offering Duha forenoon prayer on journey  
B 2.271, B 2.272
31. Not offering Duha prayer  
B 2.273
32. Offering Duha prayer when not traveling  
B 2.274, B 2.275
33. Offering two Rakat before Zuhr prayer  
B 2.276
34. Optional prayer before compulsory Maghrib prayer  
B 2.277, B 2.278
35. Praying Nawafil prayers in congregation  
B 2.279
36. Praying Nawafil prayers at home  
B 2.280
37. The superiority of offering prayers in Masjid-al-Haram Mecca. and Masjid-ul-Nabawi Medina  
B 2.281, B 2.282
38. The Mosque of Quba  
B 2.283
39. Visiting Quba Mosque every Saturday  
B 2.284
40. Walking or riding to Quba Mosque  
B 2.285
41. The superiority of the place between the pulpit and the grave of the Prophet  
B 2.286, B 2.287
42. The Mosque of Bait-ul-Maqdis Jerusalem  
B 2.288

►Fiqh-us-Sunnah

## Fiqh 1.88

## Sleeping Before the Night Prayer Is Forbidden

One should not sleep before the night prayer, nor have discussions after it

### NIGHT AS A SYMBOL:

79:29 - Its night doth He endow with darkness and its splendor doth He bring out (with light). <sup>5936</sup>

5936 Its of course refers to the starry heaven. Both the Night and the Day have each its own beauty and its utility for man, as has been frequently pointed out in the Qur'an. The night is a period of darkness, but it has also its splendours of light in the moon, or the planets Jupiter or Venus, or stars like Sirius or the Milky Way. These countless lights of night have their own beauty, and by day there is the splendour of the sun for us, which in Creation as a whole, is just one of countless stars. (79.29)

91:4 - By the Night as it conceals it;

92:1 - By the Night as it conceals (the light); <sup>6159</sup>

6159 The evidence of three things is invoked, viz., Night, Day, and Sex, and the conclusion is stated in verse 4, that men's aims are diverse. But similarly there are contrasts in nature. What contrast can be greater than between Night and Day? When the Night spreads her veil, the sun's light is hidden, but not lost. The sun is in his place all the time, and will come forth in all his glory again in his own good time. Cf. xci. 3, 4, and n. 6149. Man pursuing diverse aims may find, owing to his own position, Allah's light obscured from him for a time, but he must strive hard to put himself in a position to reach it in all its glory. (92.1)

93:2 - And by the Night when it is still <sup>6176</sup>

6176 Cf. xcii. 1-2. There Night is mentioned first, and Day second, to enforce the lesson of contrasts: the veil of the night naturally comes first before the splendour of daylight is revealed. Here the argument is different: the growing hours of morning light are the main things and are mentioned first; while the hours of preparation and quiescence, which are subordinate, come second. (93.2)

### NIGHT OF POWER:

97:1 - We have indeed revealed this (Message) in the night of Power: <sup>6217</sup>

6217 Cf. xliv. 3 and n. 4690. The 23rd, 25th or 27th night of Ramadhan, as well as other nights, have been suggested as the Night of Power. See, however, the Introduction to this Sura. It is best to take this in conjunction with verse 3 below, which says that the Night of Power is better than a thousand Months. It transcends Time: for it is Allah's Power dispelling the Darkness of Ignorance, by his Revelation, in every kind of affair. (97.1)

6218 "A thousand" must be taken in an indefinite sense; as denoting a very long period of time. Cf. notes 3632 and 3634 to xxxii. 4-5, and n. 5678 to lxx. 4. This does not refer to our ideas of time, but to "timeless Time". One moment of enlightenment under Allah's Light is better than thousands of months or years of animal life, and such a moment converts the night of darkness into a period of spiritual glory. (97.3)

97:2 - And what will explain to thee what the Night of Power is?

97:3 - The Night of Power is better than a thousand Months. <sup>6218</sup>

6218 "A thousand" must be taken in an indefinite sense; as denoting a very long period of time. Cf. notes 3632 and 3634 to xxxii. 4-5, and n. 5678 to lxx. 4. This does not refer to our ideas of time, but to "timeless Time". One moment of enlightenment under Allah's Light is better than thousands of months or years of animal life, and such a moment converts the night of darkness into a period of spiritual glory. (97.3)

97:4 - Therein come down the angels and the Spirit by Allah's permission on every errand: <sup>6219</sup>

6219 The Spirit: usually understood to be the angel Gabriel. (97.4)

►Fiqh-us-Sunnah

### Fiqh 3.144a

#### Night of Qadr, its virtue

The night of qadr is the most virtuous night of the year. Allah says in the Qur'an: "We revealed it on the night of power [that is, qadr]. What will tell you what the night of power is? It is better than a thousand months." Any action therein, for example, reciting the Qur'an, making remembrance of Allah, and so on, is better than acting for one thousand months which do not contain the night of qadr.

**Fiqh 3.145a****Night of Qadr, which night is it?**

Scholars hold different opinions as to the night which is the night of qadr. Some are of the opinion that it is the 21st, some say the 23rd, others say the 25th and still others say it is the 29th. Some say that it varies from year to year but it is always among the last ten nights of Ramadan. Most scholars, though, vouch for the 27th.

Ahmad recorded, with a sahih chain, from Ibn 'Umar that the Prophet said: "He who likes to seek that night should do so on the 27th. Ubayy ibn K'ab said: By Allah, and there is no God but Him, it is during Ramadan--and He swore to that--and by Allah, I know what night it is. It is the night during which the Prophet ordered us to make prayers, the night of the 27th. Its sign is that the sun rises in the morning white and without any rays." This is related by Muslim, Abu Dawud, Ahmad, and by at-Tirmidhi who called it sahih.

**NIKAH:** See under "Marriage"

**Wedlock, Nikah**

1. Awakening the desire for marriage  
B 7.1, B 7.2
2. "Whoever is able to marry, should marry"  
B 7.3
3. Whoever cannot afford to marry should fast  
B 7.4
4. Marrying several women  
B 7.5, B 7.6, B 7.7
5. Emigration with intent to marry  
B 7.8
6. The marrying of a poor man who is a Muslim  
B 7.9
7. "Have a look at either of my wives"  
B 7.10
8. Not getting married  
B 7.11, B 7.12, B 7.13
9. To marry virgins  
B 7.14, B 7.15
10. To marry matrons  
B 7.16, B 7.17
11. The marriage of a young lady to an elderly man  
B 7.18
12. The type of woman one should seek for marriage  
B 7.19
13. Marrying and manumitting one's own slave girl  
B 7.20, B 7.21, B 7.22
14. Regarding the manumission of a slave girl as her Mahr  
B 7.23
15. 'If they are in poverty'  
B 7.24
16. Husband and wife should have the same religion  
B 7.25, B 7.26, B 7.27, B 7.28
17. Equality in wealth  
B 7.29
18. Bad omen of a lady  
B 7.30, B 7.31, B 7.32, B 7.33
19. A free lady as the wife of a slave  
B 7.34
20. Not to marry more than four wives at a time  
B 7.35

21. 'Prohibited to you for marriage are"  
B 7.36, B 7.37, B 7.38
22. "No suckling is to be carried on after"  
B 7.39
23. The milk belongs to the husband  
B 7.40
24. The witness of a wet nurse  
B 7.41
25. What women are lawful for one to marry
26. "Your step-daughters are also prohibited"  
B 7.42
27. It is prohibited to have two sisters as wives  
B 7.43
28. Not to marry a man married to one's paternal aunt  
B 7.44, B 7.45, B 7.46
29. Exchanging daughters or sisters without Mahr  
B 7.47
30. A woman presenting herself for marriage  
B 7.48
31. The marriage of a Muhrim  
B 7.49
32. Nikah-al Mut'a  
B 7.50, B 7.51, B 7.52
33. A woman presenting herself to a righteous man  
B 7.53, B 7.54
34. Presenting one's daughter or sister to a man  
B 7.55, B 7.56
35. 'your intention of marrying a widowed woman'
36. To look at a woman before marrying her  
B 7.57, B 7.58
37. 'If you divorce the women and they fulfill  
B 7.59, B 7.60, B 7.61
38. 'If the guardian himself is the suitor  
B 7.62, B 7.63
39. Giving one's young children in marriage  
B 7.64
40. Marrying one's daughter to a ruler  
B 7.65
41. The ruler is regarded as a guardian  
B 7.66
42. The consent of the lady  
B 7.67, B 7.68
43. Marriage without the lady's consent is invalid  
B 7.69, B 7.70
44. 'If you fear that you shall not be able to deal'  
B 7.71
45. "Marry me to so-and-so"  
B 7.72
46. The lady already engaged  
B 7.73, B 7.74
47. Canceling an engagement  
B 7.75
48. The speech at the time of marriage  
B 7.76



49. Beating the tambourine during the Nikah  
B 7.77
50. 'And give the women their Mahr as a gift'  
B 7.78
51. To marry a man for what he knows of the Qur'an  
B 7.79
52. Giving Mahr in the form of material things  
B 7.80
53. Conditions stipulated in the marriage contract  
B 7.81
54. Conditions not lawful in the marriage contract  
B 7.82
55. Perfume for the bridegroom  
B 7.83
56. Giving a wedding banquet  
B 7.84
57. Invoking good upon a person who got married  
B 7.85
58. Invocation for the women who prepare the bride  
B 7.86
59. Consummating marriage before going on campaign  
B 7.87
60. Consummating marriage with a girl of nine years  
B 7.88
61. Consummating marriage on a journey  
B 7.89
62. Consummating marriage during the day  
B 7.90
63. The curtains, bedding, etc, designed for women  
B 7.91
64. The women who present the lady to her husband  
B 7.92
65. A present for the bridegroom
66. Borrowing clothes for the bride  
B 7.93
67. What a man should say on having sexual intercourse  
B 7.94
68. The wedding banquet is obligatory  
B 7.95
69. Give a wedding banquet even with one sheep  
B 7.96, B 7.97, B 7.98, B 7.99
70. Giving a bigger banquet for one wife than for others  
B 7.100
71. Giving a banquet with less than one sheep  
B 7.101
72. It is obligatory to accept invitation to a banquet  
B 7.102, B 7.103, B 7.104, B 7.105
73. Refusing an invitation  
B 7.106
74. A meal of trotters  
B 7.107
75. Accepting an invitation to any party  
B 7.108
76. The attendance of women and children at a party  
B 7.109

77. Something disapproving in a party  
B 7.110
78. The bride herself serving the guests  
B 7.111
79. The Naqi' served at a wedding party  
B 7.112
80. Being polite and kind to the women  
B 7.113
81. The exhortation of taking care of women  
B 7.114, B 7.115
82. 'Protect yourself and your family from a fire'  
B 7.116
83. Treating one's family in a polite and kind manner  
B 7.117, B 7.118
84. The advice of a father to his daughter  
B 7.119
85. A woman should not fast except with husband's consent  
B 7.120
86. Deserting her husband's bed  
B 7.121, B 7.122
87. A woman should not allow anyone to enter her house  
B 7.123
88. Women in the Hell Fire  
B 7.124
89. To be unthankful to the husband  
B 7.125, B 7.126
90. The wife has a right over the husband  
B 7.127
91. The woman is a guardian in her husband's house  
B 7.128
92. 'Men are protectors and maintainers of women'  
B 7.129
93. The decision of the Prophet  
B 7.130, B 7.131
94. 'Beat them lightly.'  
B 7.132
95. Ordering the wife to do something sinful  
B 7.133
96. 'If the wife fears cruelty or desertion'  
B 7.134
97. The coitus interruptus  
B 7.135, B 7.136, B 7.137
98. To draw lots among wives  
B 7.138
99. The wife giving up her turn to another wife  
B 7.139
100. To deal justly between women
101. Marrying a virgin after having had a matron  
B 7.140
102. Marrying a matron after having had a virgin  
B 7.141
103. Taking one bath only after having had sexual intercourse with all the wives  
B 7.142
104. Sexual relations with all wives in one day  
B 7.143

105. Taking the permission of all the wives  
B 7.144
106. Loving some wives more than others  
B 7.145
107. Claiming that one has more and better things than one really has  
B 7.146
108. The Ghira  
B 7.147, B 7.148, B 7.149, B 7.150, B 7.151, B 7.152, B 7.153, B 7.154
109. The jealousy of women and their anger  
B 7.155, B 7.156
110. A man's attempt to prevent arousing daughter's jealousy  
B 7.157
111. Men will decrease and women will increase  
B 7.158
112. A man should not stay in seclusion with a woman  
B 7.159, B 7.160
113. A private meeting between a man and a woman  
B 7.161
114. Effeminate men are forbidden to enter upon women  
B 7.162
115. The looking of women at other people  
B 7.163
116. Women going out for their needs  
B 7.164
117. Permission for women to go to the mosque  
B 7.165
118. Looking at female foster suckling relations  
B 7.166
119. Describing a woman to her husband  
B 7.167, B 7.168
120. "I will go round to all my wives tonight  
B 7.169
121. Not to enter one's house at night from a journey  
B 7.170, B 7.171
122. Seeking to beget children  
B 7.172, B 7.173
123. The woman whose husband is absent  
B 7.174
124. 'The women should not display their beauty'  
B 7.175
125. 'And the children who have not yet attained the age'  
B 7.176
126. Admonishing one's daughter  
B 7.177

## **NINETEEN:**

74:30 - Over it are Nineteen. <sup>5793</sup>

5793 The figure nineteen refers to angels appointed to guard Hell. See verse 31 below and the corresponding note. (74:30)

74:31 - And We have set none but angels as guardians of the Fire; and We have fixed their number only as a trial for Unbelievers in order that the people of the Book may arrive at certainty and the Believers may increase in Faith and that no doubts may be left for the People of the Book and the Believers and that those in whose hearts is a disease and the Unbelievers may say "What symbol doth Allah intend by this?" Thus doth Allah leave to stray whom He pleaseth and guide whom He pleaseth; and none can know the forces of the Lord except He and this is no other than a warning to mankind. <sup>5794579557965797</sup>

5796 There are four classes of people mentioned here. (1) The Muslims will have their faith increased, because they believe that all revelation is from Allah Most Merciful, and all His forces will work in their favour. (2) The People of the Book, those who had received previous revelations of an analogous character, the Jews and Christians, had numerous sects disputing with each other on minute points of doctrine; but they will now, if they believe, find rest from controversies in a broad understanding of scripture. (3) Those in whose hearts is a disease (see ii. 8-10, notes 33-34), the insincere ones, the hypocrites, will only be mystified, because they believe nothing and have rejected the grace and mercy of Allah. (4) The Unbelievers have frankly done the same and must suffer similar consequences. (74.31)

5797 It is a necessary consequence of moral responsibility and freedom of choice in man, that he should be left free to stray if he chooses to do so, in spite of all the warning and the instruction he receives. Allah's channels of warning and instruction-his spiritual forces-are infinite, as are His powers. No man can know them. But this warning or reminder is addressed to all mankind. All things are referred to Allah. But we must not attribute evil to Him. In iv. 79 we are expressly told that the good comes from Allah, and the evil from ourselves. (74.31)

►Sahih Al-Bukhari Hadith

### Hadith 2.186

Narrated by

Ibn Abbas

The Prophet once stayed for **nineteen** days and prayed shortened prayers. So when we traveled (and stayed) for nineteen days, we used to shorten the prayer but if we traveled (and stayed) for a longer period we used to offer the full prayer.

►Fiqh-us-Sunnah

### Fiqh 1.97

## Adhan, How It Is Made

Abu Mahdhura reported that the Prophet, upon whom be peace, taught him an adhan consisting of **nineteen** phrases.

Sahih Al-Bukhari Hadith

### Hadith 5.686

Narrated by

Zaid bin Arqam

The Prophet fought **nineteen** Ghazwas and performed only one Hajj after he migrated (to Medina), and did not perform another Hajj after it, and that was Hajj-ul-Wada'. Abu Ishaq said, "He performed when he was in Mecca."

►Sahih Muslim Hadith

### Hadith 4466

Narrated by

Jabir ibn Abdulla

I fought in the company of the Messenger of Allah (peace be upon him) **nineteen** battles. Jabir said: I did not participate in the Battle of Badr and the Battle of Uhud.

►Sahih Muslim Hadith

### Hadith 4467

Narrated by

Buraydah ibn al-Hasib

The Messenger of Allah (peace be upon him) conducted **nineteen** military campaigns and he (actually) fought in eight of them.

►Biographies of Companions

## Fatimah bint Muhammad

Fatimah and Ali were thus married most probably at the beginning of the second year after the Hijrah. She was about **nineteen** years old at the time and Ali was about twenty one.

►ISL Quran Subjects

## Faculties

1. Nineteen, of man  
74.30, 74.31

## NINE:

17:101 - To Moses We did give nine Clear Signs: ask the Children of Israel: when he came to them Pharaoh said to him: "O Moses! I consider thee indeed to have been worked upon by sorcery!"  
230823092310

2308 Nine Clear Signs: see vii. 133, n. 1091. The story of Pharaoh (or a phase of it) is here told with a view to exhibiting the decline of a soul on account of pride in outward power and dignity. (17.101)

2309 To them: i.e., to Pharaoh, as sitting in his Council, with the Chiefs of his people. Cf. vii. 103. The whole scene is described in some detail from the point of view of nations or Ummats in vii. 103-133. (17.101)

2310 At a different and later stage in the scene, Pharaoh's Chiefs call Moses a "sorcerer well-versed" (vii. 109). Here Moses, who had come with the Nine Signs but had not yet shown them, is reproached with being the object of sorcery: he is practically told that he is mad! (17.101)

7:133 - So We sent (plagues) on them wholesale death Locusts Lice Frogs and Blood: signs openly Self-explained; but they were steeped in arrogance a people given to sin. <sup>10901091</sup>

1090 Tufan = a widespread calamity, causing wholesale death and destruction. It may be a flood, or a typhoon, or an epidemic, among men or cattle. Perhaps the last is meant, if we may interpret by the Old Testament story. See also Exod. ix. 3, 9, 15; xii. 29. (7.133)

1091 In xvii. 101, the reference is to nine Clear Signs. These are: (1) the Rod (vii. 107), (2) the Radiant Hand (vii. 108), (3) the years of drought or shortage of water (vii. 130), (4) short crops (vii. 130), and the five mentioned in this verse, viz., (5) epidemics among men and beasts, (6) locusts, (7) lice, (8) frogs, and (9) the water turning to blood. (7.133)

18:25 - So they stayed in their Cave three hundred years and (some) add **nine** (more). <sup>2365</sup>

27:48 - There were in the City nine men of a family who made mischief in the land and would not reform. <sup>3286</sup>

3286 They had made up their minds to wage a relentless war against justice. They did not destroy justice, but justice destroyed them. (27.48)

►Sunan of Abu-Dawood

### Hadith 4631

Narrated by

**Sa'id ibn Zayd ibn Amr ibn Nufayl**

Abdullah ibn Zalim al-Mazini said: I heard Sa'id ibn Zayd ibn Amr ibn Nufayl say: When so and so came to Kufah, and made so and so stand to address the people, Sa'id ibn Zayd caught hold of my hand and said: Are you seeing this tyrant? I bear witness to the nine people that they will go to Paradise. If I testify to the tenth too, I shall not be sinful. I asked: Who are the nine? He said: The Apostle of Allah (peace be upon him) said when he was on Hira': Be still, Hira', for only a Prophet, or an ever-truthful, or a martyr is on you. I asked: Who are those nine? He said: The Apostle of Allah, AbuBakr, Umar, Uthman, Ali, Talhah, az-Zubayr, Sa'id ibn AbuWaqas and AbdurRahman ibn Awf. I asked: Who is the tenth? He paused a moment and said: it is I.

►Al-Muwatta Hadith

### Hadith 29.70

## General Chapter on Idda of Divorce

Yahya related to me from Malik from Yahya ibn Said and from Yazid ibn Abdullah ibn Qusayt al-Laythi that Said ibn al-Musayyab said, "Umar ibn al-Khattab said, 'If a woman is divorced and has one or two periods and then stops menstruating, she must wait nine months. If it is clear that she is pregnant, that is that. If not, she must do an idda of three months after the nine, and then she is free to marry.' "

Yahya related to me from Malik from Yahya ibn Said that Said ibn al-Musayyab said, "Divorce belongs to men, and women have the idda."

Sahih Al-Bukhari Hadith

### Hadith 5.569

Narrated by

**Salama bin Al Akwa**

I fought in seven Ghazwat (i.e. battles) along with the Prophet and fought in **nine** battles, fought by armies dispatched by the Prophet. Once Abu Bakr was our commander and at another time, Usama was our commander.

►Sahih Al-Bukhari Hadith

### Hadith 7.64

Narrated by

**Aisha**

that the Prophet married her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e., till his death).

►Al-Muwatta Hadith

### Hadith 54.30

## Concerning the East

Malik related to me that he heard that Umar ibn al-Khattab wanted to go to Iraq, and Kabal-Ahbar said to him, "Do not go there, amir al-muminin. There is **nine**-tenths of sorcery there and it is the **place of the rebellious jinn** and the disease which the doctors are unable to cure."

► Sahih Al-Bukhari Hadith

### **Hadith 3.894** Narrated by **Abu Huraira**

Allah's Apostle said, "Allah has ninety-**nine** names, i.e. one-hundred minus one, and whoever knows them will go to Paradise." (Please see Hadith No. 419 Vol. 8)

► Sahih Muslim Hadith

### **Hadith 1584** Narrated by **Aisha**

Abdullah ibn Shaiq said: I asked Aisha about the Messenger of Allah's (peace be upon him) voluntary prayers, and she replied: Before the noon prayer, he used to pray four rak'ahs in my house; then would go out and lead the people in prayer; then come in and pray two rak'ahs. He would then lead the people in the sunset prayer; then come in and pray two rak'ahs. Then he would lead the people in the Isha' prayer, and enter my house and pray two rak'ahs. **He would pray nine rak'ahs during the night, including Witr.** At night he would pray for a long time standing and for a long time sitting, and when he recited the Qur'an while standing, he would bow and prostrate himself from the standing position, and when he recited while sitting, he would bow and prostrate himself from the sitting position, and when it was dawn he would pray two rak'ahs.

► Sahih Al-Bukhari Hadith

### **Hadith 3.238** Narrated by **Ibn Abbas**

The Prophet said, "Look for the Night of Qadr in the last ten nights of Ramadan" on the night when **nine** or seven or five nights remain out of the last ten nights of Ramadan (i.e. 21, 23, 25, respectively).

► Sahih Al-Bukhari Hadith

### **Hadith 2.388** Narrated by **Anas bin Malik**

'They (i.e. Abu Talha and his wife) had **nine** sons and all of them became reciters of the Quran (by heart).' "

► Sahih Al-Bukhari Hadith

### **Hadith 7.142** Narrated by **Anas bin Malik**

The Prophet used to pass by (have sexual relation with) all his wives in one night, and at that time he had **nine** wives.  
Sahih Al-Bukhari Hadith

### **Hadith 1.268** Narrated by **Qatada**

Anas bin Malik said, "The Prophet used to visit all his wives in a round, during the day and night and they were eleven in number." I asked Anas, "Had the Prophet the strength for it?" Anas replied, "We used to say that the Prophet was given the strength of thirty (men)." And Sa'id said on the authority of Qatada that Anas had told him about **nine** wives only (not eleven).

**NISAA: See under "Surahs"**

**NOAH: See under "Prophets"**

### **NOAH'S SON:**

11:42 - So the Ark floated with them on the waves (towering) like mountains and Noah called out to his son who had separated himself (from the rest): "O my son! embark with us and be not with the Unbelievers!" <sup>1536</sup>

1536 The simile of mountains applies to the waves, which were mountain high, -literally, for the peaks were being submerged. (11.42)

11:43 - The son replied: "I will be take myself to some mountain: it will save me from the water." Noah said: "This day nothing can save from the Command of Allah any but those on whom He hath mercy!" and the waves came between them and the son was among those overwhelmed in the Flood. <sup>1537</sup>

1537 The Unbelievers refuse to believe in Allah, but have great faith in material things! This young man was going to save himself on mountain peaks, not knowing that the peaks were themselves being submerged. (11.43)

11:45 - And Noah called upon his Lord and said: "O my Lord! surely my son is of my family! and Thy promise is true and Thou art the Justest of Judges!"



11:46 - He said: "O Noah! he is not of thy family: for his conduct is unrighteous. So ask not of Me that of which thou hast no knowledge! I give thee counsel lest thou act like the ignorant!" <sup>1540</sup>

1540 See n. 5135 above. Like all Prophets of Allah, Noah was kind-hearted, but he is told that there can be no compromise with evil. And Noah acknowledges the reproof. There was a wife of Noah, who was also an unbelieving woman (lxvi. 10), and she suffered the fate of Unbelievers. (11.46)

11:47 - Noah said: "O my Lord! I do seek refuge with Thee lest I ask Thee for that of which I have no knowledge. And unless Thou forgive me and have Mercy on me I should indeed be lost!" <sup>1541</sup>

1541 Noah, in his natural affection and respect for ties of relationship, was overcome with human weakness in wishing to reverse the Decree of Allah. It was not sin but ignorance. His ignorance was corrected by divine inspiration, and he immediately saw the full Truth, acknowledged his error, and asked for Allah's forgiveness and mercy. This is the standard set for us all. (11.47)

## NOAH'S WIFE:

66:10 - Allah sets forth for an example to the Unbelievers the wife of Noah and the wife of Lut: they were (respectively) under two of Our righteous servants but they were false to their (husbands) and they profited nothing before Allah on their account but were told: "Enter ye the fire along with (others) that enter!" <sup>554655475548</sup>

5546 Read Noah's story in xi. 36-48. Evidently his contemporary world had got so corrupt that it needed a great Flood to purge it. "None of the people will believe except those who have believed already. So grieve no longer over their evil deeds." But there were evil ones in his own family. A foolish and undutiful son is mentioned in xi. 42-46. Poor Noah tried to save him and pray for him as one "of his family"; but the answer came: "he is not of thy family; for his conduct is unrighteous". We might expect such a son to have a mother like him, and here we are told that it was so. Noah's wife was also false to the standards of her husband, and perished in this world and in the Hereafter. (66.10)

5547 The wife of Lot has already been mentioned more than once. See xi. 81, and n. 1577; vii. 83, and n. 1051; etc. The world around her was wicked, and she sympathised with and followed that wicked world, rather than her righteous husband. She suffered the fate of her wicked world. (66.10)

5548 "Betrayed their husbands": not in sex, but in the vital spiritual matters of truth and conduct. They had the high privilege of the most intimate relationship with the noblest spirits of their age: but if they failed to rise to the height of their dignity, their relationship did not save them. They could not plead that they were the wives of pious husbands. They had to enter Hell like any other wicked women. There is personal responsibility before Allah. One soul cannot claim the merits of another, any more than one pure soul can be injured by association with a corrupt soul. The pure one should keep its purity intact. See the next two examples. (66.10)

**NUR:** See under "Surahs"

## O.

### OATHS:

2:27 - Those who break Allah's Covenant after it is ratified and who sunder what Allah has ordered to be joined and do mischief on earth: These cause loss (only) to themselves.

2:224- And make not Allah's (name) an excuse in your oaths against doing good or acting rightly or making peace between persons; for Allah is one who heareth and knoweth all things. <sup>251</sup>

251 The Arabs had many special kinds of oaths, for each of which they had a special name in their language. Some of them related to sex matters, and caused misunderstanding, alienation, division, or separation between husband and wife. This and the following three verses refer to them. In ii. 224 we are first of all told in perfectly general terms that we are not to make an oath in the name of God an excuse for not doing the right thing when it is pointed out to us, or for refraining from doing something which will bring people together. If we were swayed by anger or passion or mere caprice, God knows our inmost hearts, and right conduct and not obstinacy or quibbling is what He demands from us. (2.224)

2:225 - Allah will not call you to account for thoughtlessness in your oaths but for the intention in your hearts; and He is Oft-Forgiving Most Forbearing. <sup>252</sup>

252 It has been held that thoughtless oaths, if there is no intention behind them, can be expiated by an act of charity. (2.225)

2:226 - For those who take an oath for abstention from their wives a waiting for four months is ordained; if then they return Allah is Oft-Forgiving Most Merciful.

5:89 - Allah will not call you to account for what is futile in your oaths but He will call you to account for your deliberate oaths: for expiation feed then indigent persons on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you His Signs that ye may be grateful. <sup>792</sup>

792 Vows of penance or abstention may sometimes be futile, or even stand in the way of really good or virtuous act. See ii. 224-226, and notes. The general principles established are: (1) take no futile oaths; (2) use not Allah's name, literally or in intention, to fetter yourself against doing a lawful or good act: (3) keep to your solemn oaths to the utmost of your ability; (4) where you are unable to do so, expiate your failure by feeding or clothing the poor, or obtaining some one's freedom, or if you have not the means, by fasting. This is from a spiritual aspect. (5.89)

9:12 - But if they violate their oaths after their covenant and taunt you for your faith fight ye the chiefs of unfaith: for their oaths are nothing to them: that thus they may be restrained. <sup>1260</sup>

1260 Not only did the enemies break their oaths shamelessly, but they even taunted the Muslims on their Faith and the "simple-minded" way in which they continued to respect their part of the treaty, as if they were afraid to fight! (9.12)

16:91 - Fulfil the covenant of Allah when ye have entered into it and break not your **oaths** after ye have confirmed them; indeed ye have made Allah your surety; for Allah knoweth all that ye do. <sup>2128</sup>

2128 The immediate reference may or may not be to the oath of fidelity to the Prophet taken at 'Aqaba fourteen months before the Hijra and repeated a little later: see v. 7, and n. 705. But the general meaning is much wider. And this may be viewed in two aspects (1) Every oath taken, or covenant made, is a Covenant before Allah, and should be faithfully observed. In this it approaches in meaning to v. 1. (2) In particular, every Muslim makes, by the profession, of his Faith, a Covenant with Allah, and he confirms that Covenant every time he repeats that profession. He should therefore faithfully observe the duties taught to him by Islam. (16.91)

16:92 - And be not like a woman who breaks into untwisted strands the yarn which she has spun after it has become strong. Nor take your oaths to practice deception between yourselves lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to you (the truth of) that wherein ye disagree. <sup>2129213021312132</sup>

2129 The Covenant which binds us in the spiritual world makes us strong, like strands of fluffy cotton spun into a strong thread. It also gives us a sense of security against much evil in this world. It costs a woman much labour and skill to spin good strong yarn. She would be foolish indeed, after she has spun such yarn, to untwist its constituent strands and break them into flimsy pieces. (16.92)

2130 Here tattakhithun is used as an adverb to qualify the negative command takunu at the beginning of the verse. (16.92)

2131 Do not make your religion merely a game of making your own party numerically strong by alliances cemented by oaths, which you readily break when a more numerous party offers you its alliance. The Quraish were addicted to this vice, and in international politics at the present day, this seems to be almost a standard of national self-respect and international skill. Islam teaches nobler ethics for individuals and nations. A Covenant should be looked upon as a solemn thing, not to be entered into except with the sincerest intention of carrying it out; and it is binding even if large numbers are ranged against it. (16.92)

2132 Disagreements need not necessarily cause conflict where the parties are sincere and honest and do not wish to take advantage of one another. In such cases they do not go by numbers, groupings, and alliances, but by just conduct as in the sight of Allah. Honest differences will be removed when all things are made clear in the Hereafter. (16.92)

16:94 - And take not your oaths to practice deception between yourselves with the result that someone's foot may slip after it was firmly planted; and ye may have to taste the evil (consequences) of having hindered (men) from the path of Allah and a mighty Wrath descend on you. <sup>2134</sup>

2134 In xvi. 92, above, the motive for false and fraudulent covenants was pointed out with reprobation. Now are pointed out the consequences, viz., (1) to others, if they had not been deceived, they might have walked firmly on the Path, but now they lose faith and perhaps commit like frauds for which you will be responsible; (2) to yourselves; you have not only gone wrong yourselves; but have set others on the wrong path; and you deserve a double Penalty. Perhaps the "evil consequences" refer to this world, and the "Wrath" to the Hereafter. (16.94)

24:6 - And for those who launch a charge against their spouses and have (in support) no evidence but their own solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; <sup>2960</sup>

2960 The case of married persons is different from that of outsiders. If one of them accuses the other of unchastity, the accusation partly reflects on the accuser as well. Moreover, the link which unites married people, even where differences supervene, is sure to act as a steadying influence against the concoction of false charges of unchastity particularly where divorce is allowed (as in Islam) for reasons other than unchastity. Suppose a husband catches a wife in adultery. In the nature of things four witnesses-or even one outside witness-would be impossible. Yet after such an experience it is against human nature that he can live a normal married life. The matter is then left to the honour of the two spouses. If the husband can solemnly swear four times to the fact, and in addition invoke a curse on himself if he lies, that is prima facie evidence of the wife's guilt. But if the wife swears similarly four times and similarly invokes a curse on herself, she is in law acquitted of the guilt. If she does not take this step, the charge is held proved and the punishment follows. In either case the marriage is dissolved, as it is against human nature that the parties can live together happily after such an incident. (24.6)

24:7 - And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie.

24:8 - But it would avert the punishment from the wife if she bears witness four times (with an oath) by Allah that (her husband) is telling a lie;

24:9 - And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth.

24:22 - Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen those in want and those who have left their homes in Allah's cause: let them forgive and overlook: do you not wish that Allah should forgive you? For Allah is Oft-Forgiving Most Merciful. <sup>2974</sup>

2974 The immediate reference was to Hadhrat Abu Bakr, the father of Hadhrat 'Aisha. He was blessed both with spiritual grace from Allah and with ample means, which he always used in the service of Islam and of Muslims. One of the slanderers of Hadhrat 'Aisha turned out to be Mistah, a cousin of Hadhrat Abu Bakr, whom he had been in the habit of supporting. Naturally Hadhrat Abu Bakr wished to stop that aid, but according to the highest standards of Muslim ethics he was asked to forgive and forget, which he did, with the happiest results to the peace and unity of the Muslim community. But the general application holds good for all time. A generous patron should not, in personal anger, withdraw his support even for serious faults if the delinquent repents and mends his ways. If Allah forgives us, who are we to refuse forgiveness to our fellows? (24.22)

24:53 - They swear their strongest oaths by Allah that if only thou wouldst command them they would leave (their homes). Say: "Swear ye not; obedience is (more) reasonable: verily Allah is well-acquainted with all that ye do." <sup>3029</sup>

3029 Some people, especially hypocrites, give hyperbolic assurances, as did the Madinah Hypocrites to the holy Prophet, that they would do any bidding, even to the forsaking of their hearths and homes. To this they are ready to swear their strongest oaths, which mean nothing. They are asked to spare their oaths, and quietly do at least such unheroic duties as they are asked to do in every-day life. Idle words are not of the least value. Allah will judge by your actions, and He knows all, whether it is open or secret. (24.53)

58:16 - They have made their oaths a screen (for their misdeeds): Thus they obstruct (men) from the Path of Allah: therefore shall they have a humiliating Penalty. <sup>5357</sup>

5357 A false man, by swearing that he is true, makes his falsehood all the more heinous. He stands in the way of other people accepting Truth. He gives a handle to the cynics and the sceptics. (58.16)

60:12 - O Prophet! when believing women come to thee to take the oath of fealty to thee that they will not associate in worship any other thing whatever with Allah

63:2 - They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah: truly evil are their deeds. <sup>5467</sup>

5467 Cf. Iviii. 16 and n. 5358. When they say that Muhammad is the Prophet of Allah, it is Allah's own truth: but what is in their hearts? Nothing but falsehood. (63.2)

66:2 - Allah has already ordained for you (O men) the dissolution of your oaths (in some cases): and Allah is your Protector and He is Full of Knowledge and Wisdom. <sup>5531</sup>

5531 Cf. ii. 224. If your vows prevent you from doing good, or acting rightly, or making peace between persons, you should expiate the vow, but not refrain from your good deed. (66.2)

68:10 - Need not the type of despicable man ready with oaths. <sup>55995600</sup>

5599 The type of each of these hateful qualities is not uncommon, though the combination of all in one man makes him peculiarly despicable, as was Walid ibn Mugaira, who was a ringleader in calumniating our Prophet and who came to an evil end not long after the battle of Badr, in which he received injuries. (68.10)

5600 It is only liars who swear on all occasions, small or great, because their word is not believed in. The true man's word, according to the proverb, is as good as his bond. (68.10)

SEE: ►Al-Muwatta Hadith

## Hadith 44.2

### Beginning With the People Seeking Blood Revenge in the Oath

Al-Muwatta Hadith

## Hadith 44.2c

### Inheritance in Cases of Qasama

Al-Muwatta Subjects

## Oaths and Vows

1. Fulfilling Vows to Walk  
22.1, 22.2, 22.3
2. Making Vows to Walk to the House and Not Succeeding  
22.4, 22.5
3. How to Fulfill the Oath of Walking to the Ka'ba  
22.5a
4. Vows Not Permitted in Disobedience to Allah  
22.6, 22.7, 22.8
5. Rashness in Oaths  
22.9
6. Oaths for which Kattara Not Obligatory  
22.10
7. Oaths for which Kaffara Obligatory  
22.11
8. Behavior in the Kaffara of the Broken Oath  
22.12, 22.13
9. Oaths in General  
22.14, 22.15, 22.16, 22.17

►Al-Muwatta Hadith

## Hadith 44.2b

### Swearing in Manslaughter

Yahya said that Malik said, "The way of doing things in our community about Yahya said that Malik said, "The procedure in swearing in manslaughter is that those who claim blood swear and it becomes due by their swearing. They swear fifty oaths, and there is blood-money for them according to the division of their inheritances. If it is not possible to divide up the oaths which they swear between them evenly, one looks to the one who has most of those oaths against him, and that oath is obliged against him."

Malik said, "If the slain man only has female heirs, they swear and take the blood-money. If he only has one male heir, he swears fifty oaths and takes the blood-money. That is only in the accidental killing, not in the intentional one."

►Sahih Al-Bukhari Hadith

## Hadith 3.820 Narrated by Abdullah

The Prophet said, "The people of my generation are the best, then those who follow them, and then those who follow the latter. After that there will come some people whose witness will go ahead of their oaths, and their oaths will go ahead of their witness." Ibrahim (a sub-narrator) said, "We used to be beaten for taking oaths by saying, 'I bear witness by the Name of Allah or by the Covenant of Allah.'"

►Sahih Bukhari Hadith Subjects

## Oaths and Vows

1. 'Allah will not call you to account '  
B 8.618, B 8.619, B 8.620, B 8.621, B 8.622
2. The saying: "By Allah!"  
B 8.623

3. The oaths of the Prophet  
B 8.624, B 8.625, B 8.626, B 8.627, B 8.628, B 8.629, B 8.630, B 8.631, B 8.632, B 8.633, B 8.634, B 8.635, B 8.636, B 8.637, B 8.638, B 8.639, B 8.640
4. Do not swear by your parents  
B 8.641, B 8.642, B 8.643, B 8.644
5. One should not swear by Al-Lat and Al-'Uzza idols  
B 8.645
6. Giving an oath without being asked  
B 8.646
7. Swearing by a religion other than Islam  
B 8.647
8. Saying: Whatever Allah will
9. 'And then they swear their strongest oath'  
B 8.648, B 8.649, B 8.650, B 8.651
10. "I bear witness swearing by Allah"  
B 8.652
11. The Covenant of Allah  
B 8.653
12. To swear by Allah's Power and Honor  
B 8.654
13. "By the Eternity of Allah"  
B 8.655
14. 'Allah will not call you to account'  
B 8.656
15. Doing something against one's oath  
B 8.657, B 8.658, B 8.659, B 8.660, B 8.661, B 8.662, B 8.663, B 8.664, B 8.665, B 8.666
16. The Ghamus oath  
B 8.667
17. Verily, Those who purchase a small gain at the cost of Allah's covenant  
B 8.668
18. Something which is not in one's power  
B 8.669, B 8.670, B 8.671
19. "By Allah! I will not speak today"  
B 8.672, B 8.673, B 8.674
20. An oath not to enter upon one's wife  
B 8.675
21. An oath not to drink infusion of dates  
B 8.676, B 8.677
22. An oath not to eat cooked meat  
B 8.678, B 8.679
23. The intention in taking oaths  
B 8.680
24. Making a vow to give property in charity  
B 8.681
25. Making some food unlawful for oneself  
B 8.682
26. Fulfilling one's vow  
B 8.683, B 8.684, B 8.685
27. The sin of not fulfilling one's vow  
B 8.686
28. To vow in Allah's obedience  
B 8.687
29. Taking an oath before embracing Islam  
B 8.688
30. To die without fulfilling a vow  
B 8.689, B 8.690

31. Vowing for something sinful  
B 8.691, B 8.692, B 8.693, B 8.694, B 8.695
32. Vowing to fast  
B 8.696, B 8.697
33. Including one's animals and property in a vow  
B 8.698

## OBEDIENCE:

3:132 - And obey Allah and the Apostle; that ye may obtain mercy.

3:149 - O ye who believe! if ye obey the unbelievers they will drive you back on your heels and ye will turn back (from faith) to your own loss.

4:59 - O ye who believe! obey Allah and obey the Apostle and those charged with authority among you. If ye differ in anything among yourselves refer it to Allah and His Apostle if ye do believe in Allah and the Last Day: that is best and most suitable for final determination. <sup>580</sup>

580 Ulu-l-amr = those charged with authority or responsibility or decision, or the settlement of affairs. All ultimate authority rests in Allah. Prophets of Allah derive their authority from Him. As Islam makes no sharp division between sacred and secular affairs, it expects governments to be imbued with righteousness. Likewise Islam expects Muslims to respect the authority of such government for otherwise there can be no order or discipline. (4.59)

4:64 - We sent not an Apostle but to be obeyed in accordance with the will of Allah. If they had only when they were unjust to themselves come unto thee and asked Allah's forgiveness and the Apostle had asked forgiveness for them they would have found Allah indeed Oft-Returning most Merciful.

4:66 - If We had ordered them to sacrifice their lives or to leave their homes very few of them would have done it: but if they had done what they were (actually) told it would have been best for them and would have gone farthest to strengthen their (faith). <sup>584</sup>

584 The highest in faith willingly sacrifice their lives, their homes, and all that they hold dearest, in the cause of Allah. Those whose faith is not so strong are expected at least to do what a loyal member of any society does, submit his doubts and disputes to the head of the society and cheerfully accept his decision and submit to it. The contrast is between the Hypocrites who will not even do this, and the really devoted men and women who would voluntarily sacrifice their lives. (4.66)

4:69 - All who obey Allah and the Apostle are in the company of those on whom is the Grace of Allah of the Prophets (who teach) the sincere (lovers of truth) the witnesses (who testify) and the righteous (who do good): ah! what a beautiful fellowship! <sup>586</sup>

586 A passage of the deepest devotional meaning. Even the humblest man who accepts Faith and does good becomes an accepted member of a great and beautiful company in the Hereafter. It is a company which lives perpetually in the sunshine of God's Grace. (This passage partly illustrates Q. i. 5). It is a glorious hierarchy, of which four grades are specified: (1) The highest is that of the Prophets or Apostles, who get plenary inspiration from God, and who teach mankind by example and precept. That rank in Islam is held by Muhammad Al-Mustafa. (2) The next are those whose badge is sincerity and truth: they love and support the truth with their person, their means, their influence, and all that is theirs. That rank was held by the special Companions of Muhammad, among whom the type was that of Hadhrat Abu Bakr As-Siddiq. (3) The next are the noble army of Witnesses, who testify to the truth. The testimony may be by martyrdom, or it may be by the tongue of the true Preacher or the pen of the devoted scholar, or the life of the man devoted to service, (4) Lastly, there is the large company of Righteous people, the ordinary folk who do their ordinary business, but always in a righteous Way. (4.69)

4:80 - He who obeys the Apostle obeys Allah: but if any turn away We have not sent thee to watch over their (evil deeds). <sup>599</sup>

599 The Messenger was sent to preach, guide, instruct, and show the Way, -not to drive people to good. That is not Allah's Plan, which trains the human Will. The Messenger's duty is therefore to convey the Message of Allah, in all the ways of persuasion that are open to him. If men perversely disobey that Message, they are not disobeying him but they are disobeying Allah. In the same way those who obey the Message are obeying Allah. They are not obliging the Messenger: they are merely doing their duty. (4.80)

4:81 - They have "Obedience" on their lips; but when they leave thee a section of them meditate all night on things very different from what thou tellest them but Allah records their nightly (plots): so keep clear of them and put thy trust in Allah; and enough is Allah as a Disposer of affairs. <sup>600</sup>



600 If we trust people who are not true, they are more likely to hinder than to help. But Allah is All-good as well as All-powerful, and all our affairs are best entrusted to His care. He is the best Guardian of all interests. Therefore we should not trust the lip professions of Hypocrites, but trust in Allah. Nor should our confidence in Allah be shaken by any secret plots that enemies hatch against us. We should take all human precautions against them, but having done so, we should put our trust in Allah, Who knows the inner working of events better than any human mind can conceive. (4.81)

5:92 - Obey Allah and obey the Apostle and beware (of evil): if ye do turn back know ye that it is Our Apostle's duty to proclaim (the Message) in the clearest manner. <sup>796797</sup>

796 We are asked to obey the commands of Allah (which are always reasonable), instead of following superstitions (which are irrational), or seeking undue stimulation in intoxicants or undue advantage in gambling. To some there may be temporary excitement or pleasure in these, but that is not the way either of prosperity or piety. (5.92)

797 Cf. v. 67. Both the worldly and the spiritual aspects of loss are pointed out. Can Allah's Message do more? (5.92)

8:20 - O ye who believe! obey Allah and his apostle and turn not away from him when ye hear (him speak).

8:46 - And obey Allah and His apostle; and fall into no disputes lest ye lose heart and your power depart; and be patient and persevering: for Allah is with those who patiently persevere. <sup>1215</sup>

1215 A fine description of the Muslim virtues which make for success and whose loss brings about humiliation and failure. "Power": literally, "wind", -the favourable wind for a sailing ship. (8.46)

14:12 - "No reason have we why we should not put our trust on Allah. Indeed He has guided us to the Ways we (follow). We shall certainly bear with patience all the hurt you may cause us: for those who put their trust should put their trust on Allah."

18:28 -; nor obey any whose heart We have permitted to neglect the remembrance of Us one who follows his own desires whose case has gone beyond all bounds. <sup>23692370</sup>

2370 For those who stray from Allah's path, Allah's Grace is ever anxious: it seeks to reclaim them and bring them back to the path. If such a one resists, and follows his own lusts, a point is reached when his case becomes hopeless. Allah's Grace does not then reach him, and he is abandoned to his pride and insolence. Beware of following the example or advice of such a one or seeking his society, or hankering after his wretched idols. (18.28)

24:51 - The answer of the Believers when summoned to Allah and His Apostle in order that He may judge between them is no other than this: they say "We hear and we obey": it is such as these that will attain felicity. <sup>30273028</sup>

3027 Cf. ii. 285. Contrast with it the attitude of the Unbelievers or Hypocrites, who say aloud, "we hear", but intend in their hearts to disobey (ii. 93). (24.51)

3028 True happiness, whether here or in the Hereafter, is not to be attained by fraud or duplicity: it is the privilege of those who listen attentively to good counsel and carry it out in their lives. (24.51)

47:33 - O ye who believe! obey Allah and obey the Apostle and make not vain your deeds!

64:11 - No kind of calamity can occur except by the leave of Allah: and if anyone believes in Allah (Allah) guides his heart (aright): for Allah knows all things. <sup>5492</sup>

5492 What we consider calamities may be blessings in disguise. Pain in the body is often a signal of something wrong, which we can cure by remedial measures. So in the moral and spiritual world, we should in all circumstances hold firmly to the faith that nothing happens without Allah's knowledge and leave; and therefore there must be some justice and wisdom according to His great universal Plan. Our duty is to find out our own shortcomings and remedy them. If we try to do so in all sincerity of heart, Allah will give us guidance. (64.11)

► ISL Quran Subjects

## Obeying

1. (Also see) Giving thought to, Heeding, Listening to, Obedience to Allah, Paying Attention to, Receiving Admonition, Submitting to  
33.35, 64.16
2. Actively as compared to unactioned oaths of obedience  
24.53
3. Authority, those in  
4.59
4. Base-born, the  
68.10, 68.11, 68.12, 68.13, 68.14, 68.15, 68.16

5. Command of Allah, the  
[47.21](#), [47.22](#), [47.23](#), [47.24](#)
6. Disbelievers  
[3.149](#), [25.52](#), [68.8](#), [68.9](#), [68.10](#), [68.11](#), [68.12](#), [68.13](#), [68.14](#), [68.15](#), [68.16](#), [33.66](#), [33.67](#), [33.68](#), [76.24](#)
7. Evil ones  
[6.121](#)
8. Forbidders of salaah  
[96.19](#)
9. Greedy, the  
[68.10](#), [68.11](#), [68.12](#), [68.13](#), [68.14](#), [68.15](#), [68.16](#)
10. Heedless, the  
[18.28](#)
11. Husbands by wives, of  
[4.34](#)
12. Malefactors  
[68.10](#), [68.11](#), [68.12](#), [68.13](#), [68.14](#), [68.15](#), [68.16](#)
13. Muhammad(S)  
[3.32](#), [3.132](#), [4.13](#), [4.59](#), [4.64](#), [4.69](#), [4.80](#), [5.92](#), [8.1](#), [8.20](#), [8.46](#), [9.71](#), [24.52](#), [24.53](#), [24.54](#), [33.66](#), [33.67](#), [33.68](#), [33.71](#), [47.33](#), [48.16](#), [48.17](#), [49.14](#), [58.13](#), [64.12](#)
14. Muhammad(S) by his wives, of  
[33.30](#), [33.31](#), [33.32](#), [33.33](#)
15. Oath mongers  
[68.10](#), [68.11](#), [68.12](#), [68.13](#), [68.14](#), [68.15](#), [68.16](#)
16. People of the Scripture, the  
[3.100](#)
17. Preventers of good  
[68.10](#), [68.11](#), [68.12](#), [68.13](#), [68.14](#), [68.15](#), [68.16](#)
18. Satan  
[14.22](#)
19. Sinful, the  
[68.10](#), [68.11](#), [68.12](#), [68.13](#), [68.14](#), [68.15](#), [68.16](#), [76.24](#)
20. Slanderers  
[68.10](#), [68.11](#), [68.12](#), [68.13](#), [68.14](#), [68.15](#), [68.16](#)
21. Transgressors  
[68.10](#), [68.11](#), [68.12](#), [68.13](#), [68.14](#), [68.15](#), [68.16](#)
22. Violent, the  
[68.10](#), [68.11](#), [68.12](#), [68.13](#), [68.14](#), [68.15](#), [68.16](#)

## OBLIGATIONS:

### 5:1 - O ye who believe! fulfil (all) obligations.

682 This line has been justly admired for its terseness and comprehensiveness. Obligations: 'uqud the Arabic word implies so many things that a whole chapter of Commentary can be written on it. First, there are the divine obligations that arise from our spiritual nature and our relation to Allah. He created us and implanted in us the faculty of knowledge and foresight: besides the intuition and reason which He gave us. He made Nature responsive to our needs, and His Signs in Nature are so many lessons to us in our own inner life; He further sent Messengers and Teachers, for the guidance of our conduct in individual, social, and public life. All these gifts create corresponding obligations which we must fulfil. But in our own human and material life we undertake mutual obligations express and implied. We make a promise: we enter into a commercial or social contract; we enter into a contract of marriage: we must faithfully fulfil all obligations in all these relationships. Our group or our State enters into a treaty; every individual in that group or State is bound to see that as far as lies in his power, such obligations are faithfully discharged. There are tacit obligations; living in civil society, we must respect its tacit conventions unless they are morally wrong, and in that case we must get out of such society. There are tacit obligations in the characters of host and guest, wayfarer of companion, employer or employed, etc., etc., which every man of Faith must discharge conscientiously. The man who deserts those who need him and goes to pray in a desert is a coward who disregards his obligations. All these obligations are inter-connected. Truth and fidelity are parts of religion in all relations of life. This verse is numbered separately from the succeeding verses. (5.1)

683 That is, the exceptions named not only in the Qur-an but in the Sunnah as well. See v. 3 below. (5.1)

2:282 -O ye who believe! when ye deal with each other in transactions involving future obligations in a fixed period of time reduce them to writing

- 329 The first part of the verse deals with transactions involving future payment or future consideration, and the second part with transactions in which payment and delivery are made on the spot. Examples of the former are if goods are bought now and payment is promised at a fixed time and place in the future, or if cash is paid now and delivery is contracted for at a fixed time and place in the future. In such cases a written document is recommended, but it is held that the words later on in this verse, that it is "juster . . . more suitable as evidence, and more convenient to prevent doubts", etc. imply that it is not obligatory in law. Examples of the latter kind - cash payment and delivery on the spot - require no evidence in writing, but apparently oral witnesses to such transactions are recommended. (2.282)
- 330 The scribe in such matters assumes a fiduciary capacity: he should therefore remember to act as in the presence of God, with full justice to both parties. The art of writing he should look upon as a gift from God, and he should use it as in His service. In an illiterate population the scribe's position is still more responsible. (2.282)
- 331 Possibly the person "mentally deficient, or weak, or unable to dictate", may also be incapable of making a valid contract, and the whole duty would be on his guardian, who again must act in perfect good faith, not only protecting but vigilantly promoting the interests of his ward. (2.282)
- 332 It is desirable that the men (or women) who are chosen as witness should be from the circle to which the parties belong, as they would best be able to understand the transaction, and be most easily available if their evidence is required in future. (2.282)
- 333 Commercial morality is here taught on the highest plane and yet in the most practical manner, both as regards the bargains to be made, the evidence to be provided, the doubts to be avoided, and the duties and rights of scribes and witnesses. Probity even in worldly matters is to be, not a mere matter of convenience or policy, but a matter of conscience and religious duty. Even our every-day transactions are to be carried out as in the presence of God. (2.282)

9:3 - And an announcement from Allah and His apostle to the people (assembled) on the day of the Great Pilgrimage that Allah and His apostle dissolve (treaty) obligations with the pagans. If then ye repent it were best for you; but if ye turn away know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject faith. <sup>1248</sup>

- 1249 The sacred duty of fulfilling all obligations of every kind, to Muslims and non Muslims, in public as well as private life, is a cardinal feature of Muslim ethics. The question what is to be done with those who abuse this principle by failing in their duty but expect the Muslims to do their part is not to be solved (in the case of treaties) by a general denunciation of treaties but by a careful consideration of the cases where there has been fidelity and not treachery. There we are enjoined to give the strictest fidelity, as it is a part of righteousness and our duty to Allah. (9.4)

62:5 - The similitude of those who were charged with the (obligations of the) Mosaic Law but who subsequently failed in those (obligations) is that of a donkey which carries huge tomes (but understands them not). Evil is the similitude of people who falsify the Signs of Allah: and Allah guides not people who do wrong. <sup>5457</sup>

- 5457 The Children of Israel were chosen as special vehicles for Allah's Message early in history. When their descendants corrupted the Message and became guilty of all the abominations against which prophets like Isaiah inveighed with such zeal and fire, they merely became like beasts of burden that carry learning and wisdom on their backs but do not understand or profit by it. (62.5)

#### ►ISL Quran Subjects

### Obligations

1. (Also see) Contract, Covenant, Duty, Liability, oaths, Pledge, Promise, Responsibility, Treaty, Vow
2. Fulfilling of 5.1
3. Fulfilling those of treaty 9.4
4. Treaty with the Mushrikeen, of 9.1, 9.2, 9.3, 9.4, 9.5, 9.7, 9.8, 9.9, 9.10, 9.11, 9.12, 9.13, 9.14

#### ►World of Islam

### What about food?

Although much simpler than the dietary law followed by Jews and the early Christians, the code which Muslims observe forbids the consumption of pig meat or any kind of intoxicating drink. The Prophet taught that 'your body has rights over you', and the consumption of wholesome food and the leading of a healthy lifestyle are seen as religious obligations.

The Prophet (SAW) said: 'Ask God for certainty [of faith] and well-being; for after certainty, no one is given any gift better than health!'

Al-Tirmidhi Hadith

**Hadith 627** Narrated by  
**AbuHurayrah**

The Prophet (peace be upon him) was asked about the things which would enable most people to enter Paradise. He answered: Being careful about one's obligations to Allah, and good behaviour. Thereafter, he was asked: What are those things which will lead a person into Hell? He answered: **His mouth and genitals.**

Transmitted by Tirmidhi.

► Sahih Al-Bukhari Hadith

**Hadith 5.379** Narrated by  
**Zaid bin Thabit**

When we wrote the Holy Qur'an, I missed one of the Verses of Surat-al-Ahzab which I used to hear Allah's Apostle reciting. Then we searched for it and found it with Khuzaima bin Thabit Al-Ansari. The Verse was:

-Among the Believers are men Who have been true to Their Covenant with Allah, Of them, some have fulfilled Their obligations to Allah (i.e. they have been Killed in Allah's Cause), And some of them are (still) waiting." (33.23) So we wrote this in its place in the Qur'an.

## OCEANS:

18:109 - Say: "If the ocean were ink (wherewith to write out) the words of my Lord sooner would the ocean be exhausted than would the words of my Lord even if we added another ocean like it for its aid." 2453

2453 The Words and Signs and Mercies of Allah are in all Creation, and can never be fully set out in human language, however extended our means may be imagined to be. (18.109)

31:27 - And if all the trees on earth were pens and the Ocean (were ink) with seven Oceans behind it to add to its (supply) yet would not the Words of Allah be exhausted (in the writing): for Allah is Exalted in power Full of Wisdom. 3616

3616 "Words of Allah": his wonderful Signs and Commandments are infinite and cannot be expressed if all the trees were made into pens, and all the wide Ocean, multiplied seven times, were made into ink. Any Book of His Revelation would deal with matters which man can understand and use in his life: there are things that man can never fathom. Nor would any praise that we could write with infinite resources be adequate to describe His power, glory, and wisdom. (31.27)

81:6 - When the oceans boil over with a swell; 5975

5975 See lii. 6 and n. 5041. (6) The oceans, which now keep their bounds, will surge and boil over, and overwhelm all landmarks. At present the waters seem to have reached their fixed and normal levels, but the whole equilibrium will then be disturbed. Such will be the complete wreck of this transitory world, at the approach of the dawn of the permanent Reality. But these are physical symbols, relating to the outer nature surrounding the physical nature of man. The remaining six. viz., the 7th to the 12th, describe the ordering of the new World, from which all present seeming incongruities will be removed. (81.6)

82:3 - When the Oceans are suffered to burst forth; 6000

6000 Cf. lxxxi. 6, "when the oceans boil over with a swell". Here, "are suffered to burst forth" expresses the end of the present order of things. This may be in two ways, (1) The barrier which keeps within their respective bounds the various streams of salt and fresh water (lv. 20, n. 5185) will be removed; (2) the Ocean will overwhelm the whole Globe. (82.3)

See under "Ink"

## OLIVE:

23:20 - Also a tree springing out of Mount Sinai which produces oil and relish for those who use it for food. 2880

2880 For Arabia the best olives grow round about Mount Sinai. The fig, the olive, Mount Sinai, and the sacred city of Makkah are mentioned together in association in xcv. 1-3, where we shall consider its meaning. Olive oil is an ingredient in medicinal ointments. If used for food, the olive has a delicious flavour, Cf. also xxiv. 35, where the olive is called a Blessed Tree, and n. 3000. (23.20)

24:35 - Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: lit from a blessed Tree an Olive neither of the East nor of the West whose Oil is well-nigh luminous though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light. Allah doth set forth Parables for men: and Allah doth know all things. 29962997299829993000300130023003

- 2996 Embedded within certain directions concerning a refined domestic and social life, comes this glorious parable of light, which contains layer upon layer of transcendent truth about spiritual mysteries. No notes can do adequate justice to its full meaning. Volumes have been written on this subject. In these notes I propose to explain the simplest meaning of this passage. (24.35)
- 2997 The physical light is but a reflection of the true Light in the world of Reality, and that true Light is Allah. We can only think of Allah in terms of our phenomenal experience, and in the phenomenal world, light is the purest thing we know, but physical light has drawbacks incidental to its physical nature: eg. (1) it is dependent upon some source external to itself; (2) it is a passing phenomenon; if we take it to be a form of motion or energy it is unstable, like all physical phenomena; (3) it is dependent on space and time; its speed is 186,000 miles per second, and there are stars whose light takes thousands of years before it reaches the earth. The perfect Light of Allah is free from any such defects. (24.35)
- 2998 The first three points in the Parable center round the symbols of the Niche, the Lamp, and the Glass. (1) The Niche (Mishkat) is the little shallow recess in the wall of an Eastern house, fairly high from the ground, in which a light (before the days of electricity) was usually placed. Its height enabled it to diffuse the light in the room and minimised the shadows. The background of the wall and the sides of the niche helped to throw the light well into the room, and if the wall was white-washed, it also acted as a reflector: the opening in front made the way for the light. So with the spiritual Light; it is placed high, above worldly things; it has a niche or habitation of its own, in Revelation and other Signs of Allah; its access to men is by a special Way, open to all, yet closed to those who refuse its rays. (2) The Lamp is the core of the spiritual Truth, which is the real illumination; the Niche is nothing without it; the Niche is actually made for it. (3) The Glass is the transparent medium through which the Light passes. On the one hand, it protects the light from moths and other forms of low life and from gusts of wind, and on the other, it transmits the light through a medium which is made up of and akin to the grosser substances of the earth (such as sand, soda, potash, etc.), so arranged as to admit the subtle to the gross by its transparency. So the spiritual Truth has to be filtered through human language or human intelligence to make it intelligible to mankind. (24.35)
- 2999 The glass by itself does not shine. But when the light comes into it, it shines like a brilliant star. So men of God, who preach Allah's Truth, are themselves illuminated by Allah's light and become the illuminating media through which that Light spreads and permeates human life. (24.35)
- 3000 The olive tree is not a very impressive tree in its outward appearance. Its leaves have a dull greenish-brown colour, and in size it is inconspicuous. But its oil is used in sacred ceremonies and forms a wholesome ingredient of food. The fruit has a specially fine flavour. Cf. n. 2880 to xxiii. 20. For the illuminating quality of its oil, see n. 3002 below. (24.35)
- 3001 This Olive is not localised. It is neither of the East nor of the West. It is universal, for such is Allah's Light. As applied to the olive, there is also a more literal meaning, which can be allegorised in a different way. An olive tree with an eastern aspect gets only the rays of the morning sun; one with a western aspect, only the rays of the western sun. In the northern hemisphere the south aspect will give the sun's rays a great part of the day, while a north aspect will shut them out altogether, and vice versa in the southern hemisphere. But a tree in the open plain or on a hill will get perpetual sunshine by day; it will be more mature, and the fruit and oil will be of superior quality. So Allah's light is not localised or immature: it is perfect and universal. (24.35)
- 3002 Pure olive oil is beautiful in colour, consistency, and illuminating power. The world has tried all kinds of illuminants, and for economic reasons or convenience, one replaces another. But for coolness, comfort to the eyes, and steadiness, vegetable oils are superior to electricity, mineral oils, and animal oils. And among vegetable oils, olive oil takes a high place and deserves its sacred associations. Its purity is almost like light itself: you may suppose it to be almost light before it is lit. So with spiritual Truth: it illuminates the mind and understanding imperceptibly, almost before the human mind and heart have been consciously touched by it. (24.35)
- 3003 Glorious, illimitable Light, which cannot be described or measured. And there are grades and grades of it, passing transcendently into regions of spiritual height, which man's imagination can scarcely conceive of. The topmost pinnacle is the true prototypal Light, the real Light, of which all others were reflections, the Light of Allah. (24.35)

## 95:1 - By the Fig and the Olive <sup>61946195</sup>

- 6194 The substantive proposition is in verses 4-8, and it is clinched by an appeal to four sacred symbols, viz., the Fig, the Olive, Mount Sinai, and the sacred City of Makkah. About the precise interpretation of the first two symbols, and especially of the symbol of the Fig, there is much difference of opinion. If we take the Fig literally to refer to the fruit or the tree, it can stand as a symbol of man's destiny in many ways. Under cultivation it can be one of the finest, most delicious, and most wholesome fruits in existence: in its wild state, it is nothing but tiny seeds, and is insipid, and often full of worms and maggots. So man at his best has a noble destiny: at his worst, he is "the lowest of the low". Christ is said to have cursed a fig tree for having only leaves, and not producing fruit (Matt. xxi. 18-20), enforcing the same lesson. There is also a parable of the fig tree in Matt. xxiv. 32-35. See also the parable of the good and evil figs in Jeremiah, xxiv. 1-10. But see n. 6198 below. (95.1)
- 6195 For the sacred symbolism of the Olive, see n. 2880 to xxiii. 20, and notes 3000- 3002 to xxiv. 35, where the parable of Allah's Light includes a reference to the Olive. But it is possible that the Olive here refers to the Mount of Olives, just outside the walls of the City of Jerusalem (see n. 5038 to lii. 2), for this is the scene in the Gospel story (Matt. xxiv. 3-4) of Christ's description of the Judgment to come. (95.1)

►Al-Tirmidhi Hadith

**Hadith 4536** Narrated by  
**Zayd ibn Arqam**

The Prophet (peace be upon him) used to recommend olive oil and wars for pleurisy.

Tirmidhi transmitted it.

►Al-Tirmidhi Hadith

**Hadith 4535** Narrated by  
**Zayd ibn Arqam**

Allah's Messenger (peace be upon him) ordered them to treat pleurisy with sea costus and olive oil.

Tirmidhi transmitted it.

►Al-Tirmidhi Hadith

**Hadith 4221** Narrated by  
**AbuUsayd al-Ansari,**

Allah's Messenger (peace be upon him) said, "Eat olive oil and anoint yourselves with it, for it comes from a blessed tree."

Tirmidhi, Ibn Majah and Darimi transmitted it.

## OMENS:

7:131 - But when good (times) came they said "this is due to us"; when gripped by calamity they ascribed it to evil omens connected with Moses and those with him! Behold! in truth the omens of evil are theirs in Allah's sight but most of them do not understand! <sup>1088</sup>

1088 Their superstition ascribed the punishment of their own wickedness to some evil omen. They thought Moses and his people brought them ill-luck. They did not look within themselves to see the root of evil, and the cause of their punishment! So it happens in all ages. People blame the righteous for something which they do, different from other men, instead of searching out their own lapses from rectitude, which are punished by Allah. ([7.131](#))

27:47 - They said: "Ill omen do we augur from thee and those that are with thee." He said: "Your ill omen is with Allah; yea ye are a people under trial." <sup>3285</sup>

3285 All evil unpunished is not evil condoned, but evil given a chance for reform. They are on trial, by the mercy of Allah. What they call "ill omen" is really the just punishment for their ill-deeds, and that punishment rests with Allah. ([27.47](#))

36:18 - The (people) said: "for us We augur an evil omen from you: if ye desist not we will certainly stone you and a grievous punishment indeed will be inflicted on you by us." <sup>3963</sup>

3963 Tair means a bird. Like the Roman augurs, the Arabs had a superstition about deriving omens from birds. Cf. the English word "auspicious", from the Latin avis, a bird, and specio, I see. From Tair (bird) came ta-taiyara, or ittaiyara, to draw evil omens. Because the prophets of Allah denounced evil, the evil-doers thought that they brought ill-luck to them. As a matter of fact any evil that happened to them was the result of their own ill-deeds. Cf. vii. 131, where the Egyptians ascribed their calamities to the ill-luck brought by Moses: and xxvii. 47, where the Thamud ascribed ill-luck to the preaching of Salih. ([36.18](#))

36:19 - They said: "Your evil omens are with yourselves: (deem ye this an evil omen) if ye are admonished? Nay but ye are a people transgressing all bounds!" <sup>39643965</sup>

3964 "What ye call omens arise from your own iii-deeds. Do you suppose that a man who comes to warn you and teach you the better way brings you ill-luck? Fie upon you!" ([36.19](#))

3965 To call Good evil and accuse of falsehood men of truth who come unselfishly to bring the message of the beneficent Mercy of Allah, is the very height of extravagance and transgression. ([36.19](#))

►Sunan of Abu-Dawood

**Hadith 3901** Narrated by  
**Abdullah ibn Mas'ud**

The Prophet (peace be upon him) said: Taking omens is polytheism; taking omens is polytheism. He said it three times. Every one of us has some, but Allah removes it by trust (in Him).

Al-Muwatta Subjects

## Evil Eye



1. Wudu from the Evil Eye  
50.1, 50.2
2. Guarding from the Evil Eye  
50.3, 50.4
3. The Reward of the Invalid  
50.5, 50.6, 50.7, 50.8
4. Seeking Refuge and Talismans in Illness  
50.9, 50.10, 50.11
5. Treating the Invalid  
50.12, 50.13, 50.14
6. Washing with Water for a Fever  
50.15, 50.16
7. Visiting the Invalid and Evil Omens  
50.17, 50.18

►Sunan of Abu-Dawood

### **Hadith 3909** Narrated by **Urwah ibn Amir al-Qurashi**

When taking omens was mentioned in the presence of the Prophet (peace be upon him), he said: The best type is the good omen, and it does not turn back a Muslim. If one of you sees anything he dislikes, he should say: O Allah, no one brings good things except Thee, and no one averts evil things except Thee and there is no might and power but in Allah.

Sahih Al-Bukhari Hadith

### **Hadith 7.666** Narrated by **Abdullah bin Umar**

Allah's Apostle said, "There is neither 'Adha nor Tiyara, and an evil omen is only in three: **a horse, a woman and a house.**" (See the foot-note of Hadith No. 649)

►Al-Muwatta Hadith

### **Hadith 50.1**

#### **Wudu from the Evil Eye**

Yahya related to me from Malik that Muhammad ibn Abi Umama ibn Sahl ibn Hunayf heard his father say, "My father, Sahl ibn Hunayf did a ghusl at al-Kharrar. He removed the jubbah he had on while Amir ibn Rabia was watching, and Sahl was a man with beautiful white skin. Amir said to him, 'I have never seen anything like what I have seen today, not even the skin of a virgin.' Sahl fell ill on the spot, and his condition grew worse. Somebody went to the Messenger of Allah, may Allah bless him and grant him peace, and told him that Sahl was ill, and could not go with him. The Messenger of Allah, may Allah bless him and grant him peace, came to him, and Sahl told him what had happened with Amir. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Why does one of you kill his brother? Why did you not say, "May Allah bless you?" (ta baraka-llah) The evil eye is true. **Do wudu from it.**' Amir did wudu from it and Sahl went with the Messenger of Allah, may Allah bless him and grant him peace, and there was nothing wrong with him."

►Al-Muwatta Hadith

### **Hadith 50.2**

#### **Wudu from the Evil Eye**

Malik related to me from Ibn Shihab that Abu Umama ibn Sahl ibn Hunayf said, "Amir ibn Rabia saw Sahl ibn Hunayf doing a ghusl and said, 'I have not seen the like of what I see today, not even the skin of a maiden who has never been out of doors.' Sahl fell to the ground. The Messenger of Allah, may Allah bless him and grant him peace, was approached and it was said, 'Messenger of Allah, can you do anything about Sahl ibn Hunayf? By Allah, he can not raise his head.' He said, 'Do you suspect anyone of it?' They said, 'We suspect Amir ibn Rabia.' "

He continued, "The Messenger of Allah, may Allah bless him and grant him peace, summoned Amir and was furious with him and said, 'Why does one of you kill his brother? Why did you not say, "May Allah bless you?" **Do ghusl for it.**' Amir washed his face, hands, elbows, knees, the end of his feet, and inside his lower garment in a vessel. Then he poured it over him, and Sahl went off with the people, and there was nothing wrong with him."

### **OPPRESSED:**

4:75 - And why should ye not fight in the cause of Allah and of those who being weak are ill-treated (and oppressed)? Men women and children whose cry is: "Our Lord! rescue us from this town

whose people are oppressors; and raise for us from Thee one who will protect; and raise for us from Thee one who will help!" 592593

592 Mustadh'af = one reckoned weak, and therefore ill-treated and oppressed. Cf. iv. 98, and vii. 150. (4.75)

593 Even from the human point of view the cause of Allah is the cause of justice, the cause of the oppressed. In the great persecution, before Makkah was won again, what sorrows, threats, tortures, and oppressions, were suffered by those whose faith was unshaken? Muhammad's life and that of his adherents was threatened: they were mocked, assaulted, insulted and beaten; those within the power of the enemy were put into chains and cast into prison; others were boycotted, and shut out of trade, business, and social intercourse; they could not even buy the food they wanted, or perform their religious duties. The persecution was redoubled for the believing slaves, women, and children after the Hijrat. Their cry for a protector, and helper from Allah was answered when Muhammad the Chosen One brought freedom and peace to Makkah again. (4.75)

4:97 - When angels take the souls of those who die in sin against their souls they say: "In what (plight) were ye?" They reply: "Weak and oppressed were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away (from evil)?" Such men will find their abode in Hell what an evil refuge! <sup>615</sup>

615 The immediate occasion for this passage was the question of migration (hijrat) from places where Islam was being persecuted and suppressed. Obviously the duty of Muslims was to leave such places, even if it involved forsaking their homes, and join and strengthen the Muslim community among whom they could live in peace and with whom they could help in fighting the evils around them. But the meaning is wider. Islam does not say: "Resist not evil." On the contrary it requires a constant, unceasing struggle against evil. For such struggle it may be necessary to forsake home and unite and organise and join our brethren in assaulting and overthrowing the fortress of evil. For the Muslim's duty is not only to enjoin good but to prohibit evil. To make our assault we must be prepared to put ourselves in a position from which such assault would be possible, and Allah's earth is spacious enough for the purpose. "Position" includes not only local position, but moral and material position. For example, we must shun evil company where we cannot put it down, but organise a position from which we can put it down. (4.97)

4:98 - Except those who are (really) weak and oppressed men women and children who have no means in their power nor (a guide-post) to direct their way. <sup>616</sup>

616 If through physical, mental, or moral incapacity, we are unable to fight the good fight, we must nevertheless guard ourselves from it. Allah's gracious Mercy will recognise and forgive our weakness if it is real weakness, and not merely an excuse. (4.98)

4:99 - For these there is hope that Allah will forgive: for Allah doth blot out (sins) and forgive again and again.

► Sahih Bukhari Hadith Subjects

## Oppressions

1. 'Think not that Allah is unaware
2. Retaliation on the Day of Judgment  
B 3.620
3. 'Behold! The Curse of Allah is on the oppressors'  
B 3.621
4. A Muslim should not oppress another Muslim  
B 3.622
5. Help your brother  
B 3.623, B 3.624
6. Helping the oppressed  
B 3.625, B 3.626
7. 'except by him who is oppressed ' (Surah 4 Ayah 148)
8. Forgiveness granted by the oppressed person
9. Oppression will be a darkness  
B 3.627
10. Saving one self from the curse of an oppressed person  
B 3.628
11. If someone has wronged another  
B 3.629

12. The wronged person forgiving the oppressor  
B 3.630
13. Person allowing another to have something of his share without clarifying the quantity  
B 3.631
14. Usurping the land of others  
B 3.632, B 3.633, B 3.634
15. Somebody allowing another to do something  
B 3.635, B 3.636
16. 'Yet he is the most quarrelsome' (Surah 2 Ayah 206)  
B 3.637
17. Quarreling unjustly  
B 3.638
18. Behaving impudently when quarreling  
B 3.639
19. Retaliation of the wronged person  
B 3.640, B 3.641
20. Sheds  
B 3.642
21. Preventing a neighbor from fixing a peg  
B 3.643
22. Spilling wine on the way  
B 3.644
23. Open courtyards of houses  
B 3.645
24. Digging wells on the way  
B 3.646
25. Removing harmful things from the roads
26. Living on higher places of a house  
B 3.647, B 3.648, B 3.649
27. Tying camels at the pavement  
B 3.650
28. Urinating standing at the dumps  
B 3.651
29. Removing a branch or other things from the road  
B 3.652
30. Leaving seven cubits for people to pass  
B 3.653
31. Taking somebody's property without permission is Robbing  
B 3.654, B 3.655
32. Breaking the cross and killing pigs  
B 3.656
33. Breaking pot containing wine  
B 3.657, B 3.658, B 3.659
34. Fighting to protect one's property  
B 3.660
35. Breaking something which belongs to another  
B 3.661
36. Pulling down a wall and rebuilding it  
B 3.662

► Sahih Al-Bukhari Hadith

### **Hadith 9.83** Narrated by **Abdullah bin Umar**

Allah's Apostle said, "A Muslim is a brother of another Muslim. So he should neither oppress him nor hand him over to an oppressor. And whoever fulfilled the needs of his brother, Allah will fulfill his needs."

### **ORNAMENTS:**

7:148 - The people of Moses made in his absence out of their ornaments the image of a calf (for worship): it seemed to low: did they not see that it could neither speak to them nor show them the way? They took it for worship and they did wrong. <sup>111211131114</sup>

16:14 - t is He Who has made the sea subject that ye may eat thereof flesh that is fresh and tender and that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves that ye may seek (thus) of the bounty of Allah and that ye may be grateful. 2034203520362037

2034 We have gone up in a climax of material things from the big to the subtle in the sky and the earth. Here we have another climax as regard the things of the sea. We get the delicate flesh of fishes and marine creatures of all kinds; we get the treasures of the deep; pearls, coral, amber, and things of that kind; and we have the stately ships ploughing the waves, for maritime commerce and intercourse, for unifying mankind, and for realising the spiritual bounty of Allah which can best be expressed by the boundless ocean. (16.14)

22:23 - Allah will admit those who believe and work righteous deeds to Gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk. <sup>2795</sup>

2795 In xxii. 14 above, was described the meed of the Righteous as compared with the time-servers and those who worshipped false gods (vv. 10-13): here we have the case of those who were Persecuted, abused, prevented from entering the Ka'ba and deprived of all that makes life smooth, agreeable, and comfortable. For them the meed is described in a way that negative these afflictions: costly adornments (as against being stripped of home and property), purity of speech (as against the abuse they received), the Path of the Lord of Praise (as against the fierce and malignant persecution to which they were subjected). (22.23)

24:31 - And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands their fathers their husbands' fathers their sons their husbands' sons their brothers or their brothers' sons or their sisters' sons or their women or the slaves whom their right hands possess or male servants free of physical needs or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah that ye may attain Bliss. <sup>2984298529862987</sup>

2984 The need for modesty is the same in both men and women. But on account of the differentiation of the sexes in nature, temperaments, and social life, a greater amount of privacy is required for women than for men, especially in the matter of dress and the uncovering of the bosom. (24.31)

2985 Zinat means both natural beauty and artificial ornaments. I think both are implied here, but chiefly the former. The woman is asked not to make a display of her figure except to the following classes of people: (1) her husband, (2) her near relatives whom a certain amount of negligence is permissible; (3) her women, (4) slaves, male and female, as they would be in constant attendance; but this item would now be blank, with the abolition of slavery; (5) men who are free from sexual desire and who usually frequent the houses; and (6) infants or small children before they get a sense of sex. Cf. also xxxiii. 59. (24.31)

2986 It is one of the tricks of showy or unchaste women to tinkle their ankle ornaments, to draw attention to themselves, (24.31)

2987 While all these details of the purity and good form of domestic life are being brought to our attention, we are clearly reminded that the chief object we should hold in view is our spiritual welfare. All our brief life on this earth is a probation, and we must make our individual, domestic, and social life all contribute to our holiness, so that we can get the real success and bliss which is the aim of our spiritual endeavor. (24.31)

► Sahih Al-Bukhari Hadith

**Hadith 2.94** Narrated by  
**Abdur Rahman bin Abis**

Ibn Abbas was asked whether he had joined the Prophet in the 'Id prayer. He said, "Yes. And I could not have joined him had I not been young. (The Prophet came out) till he reached the mark which was near the house of Kathir bin As-Salt, offered the prayer, delivered the Khutba and then went towards the women. Bilal was accompanying him. He preached to them and advised them and ordered them to give alms. I saw the women putting their ornaments with their outstretched hands into Bilal's garment. Then the Prophet along with Bilal returned home."

► Biographies of Companions

### **Fatimah bint Muhammad**

.....Fatimah's fine manners and gentle speech were part of her lovely and endearing personality. She was especially kind to poor and indigent folk and would often give all the food she had to those in need even if she herself remained hungry. She

had no craving for the **ornaments** of this world nor the luxury and comforts of life. She lived simply, although on occasion as we shall see circumstances seemed to be too much and too difficult for her.....

## ORPHANS:

2:83 - treat with kindness your parents and kindred and **orphans** and those in need;

2:215 - They ask thee what they should spend (in charity). Say: Whatever ye spend that is good is for parents and kindred and orphans

2:220 - (Their bearings) on this life and the Hereafter. They ask thee concerning orphans. Say: "The best thing to do is what is for their good; if ye mix their affairs with yours they are your brethren;

4:2 - To orphans restore their property (when they reach their age) nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin. <sup>507</sup>

507 Justice to orphans is enjoined, and three things are particularly mentioned as temptations in the way of a guardian: (1) He must not postpone restoring all his ward's property when the time comes; subject to iv. S below. (2) If there is a list of property, it is not enough that that list should be technically followed: the property restored must be of equal value to the property received: the same principle applies where there is no list. (3) If property is managed together, or where perishable goods must necessarily be consumed, the strictest probity is necessary when the separation takes place, and this is insisted on. See also ii. 220 and note. (4.2)

4:3 - If ye fear that ye shall not be able to deal justly with the orphans marry women of your choice two or three or four; but if ye fear that ye shall not be able to deal justly (with them) then only one or (a captive) that your right hands possess. That will be more suitable to prevent you from doing injustice. <sup>508539</sup>

508 Notice the conditional clause about orphans, introducing the rules about marriage. This reminds us of the immediate occasion of the promulgation of this verse. It was after Uhud, when the Muslim community was left with many orphans and widows and some captives of war. Their treatment was to be governed by principles of the greatest humanity and equity. The occasion is past, but the principles remain. Marry the orphans if you are quite sure that you will in that way protect their interests and their property, with perfect justice to them and to your own dependents if you have any. If not, make other arrangements for the orphans. (4.3)

509 As the woman in marriage surrenders her person, so the man also must surrender at least some of his property according to his means. And this gives rise to the law of Dower. A minimum dower is prescribed, but it is not necessary to stick to the minimum, and in the new relationship created, the parties are recommended to act towards each other with the greatest confidence and liberality. (4.3)

4:6 - Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them release their property to them; but consume it not wastefully nor in haste against their growing up. If the guardian is well-off let him claim no remuneration but if he is poor let him have for himself what is just and reasonable. When ye release their property to them take witnesses in their presence: but all-sufficient is Allah in taking account. <sup>512513</sup>

512 The age of marriage is the age when they reach their majority. (4.6)

513 It is good to take human witnesses when you faithfully discharge your trust; but remember that, however fully you satisfy your fellow-men when you give your account to them, there is a stricter account due from you to Allah. If you are righteous in Allah's eyes, you must follow these stricter standards. (4.6)

4:8 - But if at the time of division other relatives of orphans or poor are present feed them out of the (property) and speak to them words of kindness and justice.

4:10 - Those who unjustly eat up the property of orphans eat up a fire into their own bodies: they will soon be enduring a blazing fire!

4:36 - Serve Allah and join not any partners with Him: and do good to parents kinsfolk **orphans** those in need neighbors who are near neighbors who are strangers the companion by your side the way-farer (ye meet) and what your right hands possess: for Allah loveth not the arrogant the vainglorious; <sup>550551552553554</sup>

550 The essence of Islam is to serve Allah and do good to your fellow-creatures. This is wider and more comprehensive than "Love God and love your neighbour". For it includes duties to animals as our fellow-creatures, and emphasises practical service rather than sentiment. (4.36)

- 551 Neighbours who are near: that is, in local situation as well as intimate relationships, just as neighbours who are strangers includes those whom we do not know or who live away from us. (4.36)
- 552 The Companion by your side may be your intimate friends and associates, just as the way-farer you meet may be a casual acquaintance on your travels. This last is much wider than the "stranger within your gate." (4.36)
- 553 What your right hands possess: For the meaning of the phrase see n. 537 above. (4.36)
- 554 Real deeds of service and kindness proceed, not from showing off or from a superior sort of condescension (cf. "White Man's Burden"), but from a frank recognition of our own humility and the real claims, before Allah, of all our fellow-creatures. For in our mutual needs we are equal before Allah, or perhaps the best of us (as the world sees us) may be worse than the worst of us (from the same point of view). (4.36)

4:127 - They ask thy instruction concerning the women. Say: Allah doth instruct you about them: and (remember) what hath been rehearsed unto you in the Book concerning the orphans of women to whom ye give not the portions prescribed and yet whom ye desire to marry as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do but Allah is well-acquainted therewith. <sup>636637</sup>

6:152 - And come not nigh to the orphan's property except to improve it until he attain the age of full strength; give measure and weight with (full) justice; no burden do We place on any soul but that which it can bear; whenever ye speak speak justly even if a near relative is concerned; and fulfil the Covenant of Allah: thus doth He command you that ye may remember. <sup>978</sup>

978 Cf. v. 1, and n. 682. (6.152)

17:34 - Come not nigh to the orphan's property except to improve it until he attains the age of full strength; and fulfil (every) engagement for (every) engagement will be enquired into (on the Day of Reckoning). <sup>2217221822192220</sup>

2217 Cf. vi. 152, and other passages relating to orphans, e.g., ii. 220. If an orphan's property is touched at all, it should be to improve it, or to give him something better than he had before, - never to take a personal advantage for the benefit of the guardian. A bargain that may be quite fair as between two independent persons would be, under this verse, unfair as between a guardian and his orphan ward until the latter attains the full age of understanding. (17.34)

2218 Ashuddahu means the age when the orphan reaches his full maturity of strength and understanding, say between the ages of 18 and 30. The age of legal maturity may be 18 (as for certain purposes in India) or 21 (as in England). For certain purposes in Muslim law it may be less than 18. In the orphan's interest a much stricter standard is required in his case. (17.34)

2219 The definite article al has here a generic meaning, and is best translated by "every". (17.34)

2220 From the context the engagements referred to would relate to beneficial contracts connected with the orphan's property or promises or undertakings given by the guardian or implied in the terms of his appointment. But the words are general and may be interpreted in the general sense. Note that this sentence does not occur in the similar passage in vi. 152, where there was a discussion of social laws: it is appropriate here, where the discussion is about the guardian's personal and individual responsibility. (17.34)

76:8 - And they feed for the love of Allah the indigent the orphan and the captive <sup>5839</sup>

5839 The captive: when taken literally, it refers to the old state of things when captives of war had to earn their own food, or their own redemption; even ordinary prisoners in jail for criminal offences often starved unless food was provided for them by private friends or from their own earnings. (76.8)

89:17 - Nay nay! but ye honor not the orphans! <sup>6121</sup>

6121 Even at our own valuation, if we are favoured with superfluities, do we think of the fatherless children, or the struggling poor? On the contrary, too many men are but ready to embezzle the helpless orphan's inheritance, and to waste their own substance in worthless riot instead of supplying the people's real needs. (89.17)

90:14 - Or the giving of food in a day of privation <sup>6141</sup>

6141 Feed those who need it, both literally and figuratively; but do so especially when there is privation or famine. (90.14)

90:15- To the orphan with claims of relationship <sup>6142</sup>

6142 All orphans should be fed and helped. But ordinary orphans will come under the indigent in verse 16 below. The orphans related to us have a special claim on us. They should be near and dear to us, and if charity begins at home, they have the first claim on us. (90.15)

93:9 - Therefore treat not the orphan with harshness <sup>6185</sup>

6185 Verses 9-11 carry on, to a step further, the triple argument of verses 6-8, as explained in the preceding notes. The Prophet treated all orphans with tender affection and respect, setting an example to his contemporaries, who frequently took advantage of the helpless position of orphans, and in any case looked upon them as subordinate



creatures to be repressed and kept in their place. Such an attitude is common in all ages. Helpless creatures ought, on the contrary, to be treated as sacred trusts, whether they are orphans, or dependants, or creatures of any kind unable to assert themselves, either through age, sex, social rank, artificial conditions, or any cause whatever. (93.9)

102:1 - The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things) <sup>6257</sup>

6257 Acquisitiveness, that is, the passion for seeking an increase in wealth, position, the number of adherents or followers or supporters, mass production and mass organisation, may affect an individual as such, or it may affect whole societies or nations. Other people's example or rivalry in such things may aggravate the situation. Up to a certain point it may be good and necessary. But when it becomes inordinate and monopolises attention, it leaves no time for higher things in life, and a clear warning is here sounded from a moral point of view. Man may be engrossed in these things till death approaches, and he looks back on a wasted life, as far as the higher things are concerned. (102.1)

102:2 - Then such is the (man) who repulses the orphan (with harshness)

►ISL Quran Subjects

## Property

1. (Also see) Fortune, Possessions, Resources, Wealth
2. Devouring that of orphans  
[4.2](#), [4.3](#), [4.5](#), [4.6](#), [4.10](#)
3. Improving that of orphans  
[17.34](#)
4. Making unfair changes in that of orphans  
[4.2](#), [4.3](#)
5. Managing that of orphans  
[4.2](#), [4.3](#), [4.5](#), [4.6](#), [6.152](#), [17.34](#)
6. Mixing one's own with that of orphans  
[2.220](#)
7. Orphans, of  
[17.34](#)
8. Remuneration for their guardianship from that of orphans  
[4.6](#)
9. Restoring that of orphans  
[4.2](#), [4.3](#), [4.5](#), [4.6](#)
10. Restoring that of orphans weak of understanding  
[4.5](#), [4.6](#)

►Sunan of Abu-Dawood

## Hadith 2865

Narrated by

**Abdullah ibn Abbas**

When Allah, Most High, revealed the verses: "Come not nigh to the orphan's property except to improve it". And "Those who unjustly eat up the property of orphans", everyone who had an orphan with him went and separated his food from his (orphan's) food, and his drink from his drink, and began to detain the remaining food which he (the orphan) himself ate or spoiled. This fell heavy on them, and they mentioned this to the Apostle of Allah (peace be upon him). So Allah, Most High, revealed the verse: "They ask thee concerning orphans. Say: The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren." Then they mixed their food with his food and their drink with his drink.

►Fiqh-us-Sunnah

## Fiqh 3.92a

### Orphans (wal-yatama), recipients of sadaqah

In the case of orphans whose guardians have died, their support and upbringing depends on wealthy and well to-do Muslims so that they will not become a problem to themselves or other people.

Al-Tirmidhi Hadith

## Hadith 4974

Narrated by

**AbuUmamah**

Allah's Messenger (peace be upon him) said, "If anyone strokes an orphan's head, doing so only for Allah's sake, he will have blessings for every hair over which his hand passes; and if anyone treats well an orphan girl or boy under his care, he and I shall be like these two in Paradise," putting two of his fingers together.

Ahmad and Tirmidhi transmitted it, Tirmidhi saying this is a gharib tradition.

► Sahih Al-Bukhari Hadith

## **Hadith 4.28** Narrated by **Abu Huraira**

The Prophet said, "Avoid the seven great destructive sins." The people enquire, "O Allah's Apostle! What are they?" He said, "To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause, (according to Islamic law), to eat up riba (usury), to eat up an orphan's wealth, to give back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse chaste women, who never even think of anything touching chastity and are good believers.

► ISL Quran Subjects

## **Orphans**

1. Avoiding to honor  
[89.17](#)
2. Charity to  
[2.177](#)
3. Discretion, trying of regarding their  
[4.6](#)
4. Feeding for love of Allah  
[76.8](#), [76.9](#), [76.10](#), [76.11](#), [76.12](#), [76.13](#), [76.14](#), [76.15](#), [76.16](#), [76.17](#), [76.18](#), [76.19](#), [76.20](#), [76.21](#), [76.22](#), [76.22](#)
5. Feeding relatives who are  
[90.14](#), [90.15](#), [90.16](#)
6. Gifting to at the division of the heritage  
[4.8](#), [4.9](#)
7. Harshness to  
[93.9](#)
8. Injustice to  
[4.2](#), [4.3](#)
9. Justice to  
[4.127](#)
10. Kindness to  
[2.83](#), [4.36](#)
11. Kindness in speech to  
[4.8](#), [4.9](#)
12. Marriage with mothers of, giving dower on  
[4.4](#)
13. Marriage with women who are, giving dower on  
[4.4](#)
14. Marrying mothers of  
[4.3](#), [4.4](#)
15. Marrying women who are  
[4.3](#), [4.4](#)
16. Oppressing  
[93.9](#)
17. Repelling  
[107.1](#), [107.2](#), [107.3](#)
18. Share of spoils of war for  
[8.41](#)
19. Spending for  
[2.215](#)
20. Wealth and property of  
[17.34](#)
21. Wealth and property of, devouring the  
[4.2](#), [4.3](#), [4.5](#), [4.6](#), [4.10](#)
22. Wealth and property of, improving the  
[17.34](#)

23. Wealth and property of, making unfair exchanges in the 4.2, 4.3
24. Wealth and property of, managing the 4.2, 4.3, 4.5, 4.6, 6.152, 17.34
25. Wealth and property of, mixing one's own with the 2.220
26. Wealth and property of, restoring the 4.2, 4.3, 4.5, 4.6
27. Wealth and property to those weak of understanding, restoring 4.5, 4.6

Al-Muwatta Subjects

## Zakat

6. The Zakat on the Property of Orphans and Trading on their Behalf  
17.12, 17.13, 17.14, 17.15

## OVERWHELMING EVENT:

88:1 - Has the story reached thee of the Overwhelming (Event)? <sup>6096</sup>

- 6096 Gashiya: the thing or event that overshadows or overwhelms, that covers over or makes people lose their senses. In xii. 107, it is described as the "covering veil of the Wrath of Allah": where see n. 1790. The Day of Judgment is indicated, as the Event of overwhelming importance in which all our petty differences of this imperfect world are covered over and overwhelmed in a new world of perfect justice and truth. (88.1)

## OVERLOOK FAULTS:

2:109 - Quite a number of the people of the Book wish they could turn you (people) back to infidelity after ye have believed from selfish envy after the truth hath become manifest unto them; but forgive and overlook till Allah accomplish His purpose; for Allah hath power over all things.  
110111112

- 110 There words are used in the Qur-an, with a meaning akin to "forgive" but each with a different shade of meaning. Afa (here translated "forgive") means to forget, to obliterate from one's mind. Safaha (here translated "overlook") means to turn away from, to ignore, to treat a matter as if it did not affect one. Gafara (which does not occur in this verse) means to cover up something as God does to our sins with His grace; this word is particularly appropriate in God's attribute of Gaffar, the One who forgives again and again. (2.109)
- 111 The word Amr is comprehensive and includes (1) an order or command as in xcvi. 12; or (2) a purpose, design, will as in xviii. 82; or (3) affairs, working, doing, carrying out or execution of a design, as in lxxxix 5. In many cases some of these meanings run together. (2.109)
- 112 Note how this phrase, seemingly repeated from ii. 106, and occurring in many other places, has an appropriate signification in each place. In ii. 106 we were told about progressive revelation, how the same thing may take different forms and seeming human infirmity contribute to the fulfillment of God's design, for God's power is unlimited. Here we are told to be patient and forgiving against envy and injustice: this too may be fulfilling God's purpose, for His power is infinite. (2.109)

2:263 - Kind words and the **covering of faults** are better than charity followed by injury. Allah is free of all wants and he is Most Forbearing. <sup>309</sup>

- 309 A very high standard is set for charity. (1) It must be in the way of God. (2) It must expect no reward in this world. (3) It must not be followed by references or reminders to the act of charity. (4) Still less should any annoyance or injury be caused to the recipient; e.g. by boasting that the giver relieved the person in the hour of need. Indeed, the kindness and the spirit which turns a blind eye to other people's faults or short-comings is the essence of charity: these things are better than charity if charity is spoilt by tricks that do harm. At the same time, while no reward is to be expected, there is abundant reward from God - material, moral, and spiritual - according to His own good pleasure and plan. If we spend in the way of God, it is not as if God was in need of our charity. On the contrary our short-comings are so great that we require His utmost forbearance before any good that we can do can merit His praise or reward. Our motives are so mixed that our best may really be very poor if judged by a very strict standard. (2.263)

3:159 - It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted they would have broken away from about thee; so **pass over (their faults)** and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then when thou hast taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him). <sup>471</sup>

- 471 The extremely gentle nature of Muhammad endeared him to all, and it is reckoned as one of the Mercies of Allah. One of the Prophet's titles is "A Mercy to all Creation." At no time was this gentleness, this mercy, this long-suffering with human weaknesses, more valuable than after a disaster like that at Uhud. It is a quality, which then, as always, bound and binds the souls of countless men to him. (3.159)

15:85 - We created not the heavens the earth and all between them but for just ends. And the Hour is surely coming (when this will be manifest). So overlook (any human faults) with gracious forgiveness. <sup>20052006</sup>

- 2005 Allah's Creation is all for a true, just, and righteous purpose. Cf. x. 5. It is not for mere whim or sport. xxi. 16. (15.85)

- 2006 The Hour will not be long delayed when the true Design and Pattern of Life will be manifest. We must not be impatient, if there appear to be, to our limited vision, apparent injustices. We must bear and forbear, and as far as our own personal feelings are concerned, we must overlook other people's faults with "a gracious forgiveness". (15.85)

64:14 - O ye who believe! truly among your wives and your children are (some that are) enemies to yourselves: so beware of them! But if ye forgive and overlook and cover up (their faults) verily Allah is Oft-Forgiving Most Merciful. <sup>54945495</sup>

- 5494 In some cases the demands of families, i.e., wife and children may conflict with a man's moral and spiritual convictions and duties. In such cases he must guard against the abandonment of his convictions, duties, and ideals to their requests or desires. But he must not treat them harshly. He must make reasonable provision for them, and if they persist in opposing his clear duties and convictions, he must forgive them and not expose them to shame or ridicule, while at the same time holding on to his clear duty. Such cases occurred when godly men undertook exile from their native city of Makkah to follow the Faith in Madinah. In some cases their families murmured, but all came right in the end. (64.14)

- 5495 For the different words for "forgiveness", see n. 110 to ii. 109. (64.14)

► Sahih Al-Bukhari Hadith

### **Hadith 2.49** Narrated by **Ibn Abbas**

Once the Prophet ascended the pulpit and it was the last gathering in which he took part. He was covering his shoulder with a big cloak and binding his head with an oily bandage. He glorified and praised Allah and said, "O people! Come to me." So the people came and gathered around him and he then said, "Amma ba'du. From now onward the Ansar will decrease and other people will increase. So anybody who becomes a ruler of the followers of Muhammad and has the power to harm or benefit people then he should accept the good from the benevolent amongst them (Ansar) and overlook the faults of their wrong-doers."

► Sunan of Abu-Dawood

### **Hadith 5056** Narrated by **Abdullah ibn Umar**

The Apostle of Allah (peace be upon him) never failed to utter these supplications in the evening and in the morning: O Allah, I ask Thee for security in this world and in the Hereafter: O Allah! I ask Thee for forgiveness and security in my religion and my worldly affairs, in my family and my property; O Allah! conceal my fault or faults (according to Uthman's version), and keep me safe from the things which I fear; O Allah! guard me in front of me and behind me, on my right hand and on my left, and from above me: and I seek in Thy greatness from receiving unexpected harm from below me." AbuDawud said: Waki' said: That is to say, swallowing by the earth.

## **P.**

### **PACE:**

2:199 - Then pass on at a quick pace from the place whence it is usual for the multitude so to do and ask for Allah's forgiveness. For Allah is Oft Forgiving Most Merciful. <sup>222</sup>

- 222 See the last note. Towards the end of the Pilgrimage the crowd is very great, and if any people loitered after Arafat, it would cause great confusion and inconvenience. The pace has therefore to be quick for every one, a very salutary regulation. Every member of the crowd must think of the comfort and convenience of the whole mass. (2.199)

31:19 - And be moderate in thy pace and lower thy voice; for the harshest of sounds without doubt is the braying of the ass." <sup>3604</sup>

- 3604 The "Golden Mean" is the pivot of the philosophy of Luqman as it is of the philosophy of Aristotle and indeed of Islam. And it flows naturally from a true understanding of our relation to Allah and His universe and to our fellow-creatures, especially man. In all things be moderate. Do not go the pace, and do not be stationary or slow. Do not be talkative and do not be silent. Do not be loud and do not be timid or half-hearted. Do not be too confident, and do not be cowed down. If you have patience, it is to give you constancy and determination, that you may bravely carry on the struggle

of life. If you have humility, it is to save you from unseemly swagger, not to curb your right spirit and your reasoned determination. (31.19)

► Sahih Al-Bukhari Hadith

### Hadith 4.243 Narrated by Hishams father

Usama bin Zaid was asked at what pace the Prophet rode during Hajjat-ul-Wada'. "He rode at a medium pace, but when he came upon an open way he would go at full pace."

► Fiqh-us-Sunnah

### Fiqh 4.54a

## Joining the Funeral Procession and Carrying the Coffin

A funeral procession must proceed at a **fast pace**.

► Fiqh-us-Sunnah

### Fiqh 5.100a

## Spending the Night at Muzdalifah

Then pass on at a quick **pace** from the place whence it is usual for the multitude to do so, and ask for Allah's forgiveness. And Allah is Oft-Forgiving, Most Merciful."

Before sunrise, the pilgrims leave Muzdalifah for Mina, but when they pass through the valley called Muhassir, they should pass it at a quicker **pace**.

► Fiqh-us-Sunnah

### Fiqh 5.125

## On Performing Hajj and 'Umrah: A Brief Summary

In the first three rounds it is liked that the (male) pilgrim uncover his right shoulder and jog at a slow pace. In the remaining rounds he may walk at a normal pace. It is sunnah to touch in every round the Yemeni Corner and to kiss the Black Stone

► Al-Muwatta Hadith

### Hadith 3.10

## The Call to Prayer

Yahya related to me from Malik that Abdullah ibn Umar heard the iqama while he was in Baqi, so he increased his **pace** of walking to the mosque.

## PAIRS:

13:3 - And it is He Who spread out the earth and set thereon mountains standing firm and (flowing) rivers: and fruit of every kind He made in **pairs** two and two: He draweth the Night as a veil o'er the Day. Behold verily in these things there are Signs for those who consider! <sup>18041805</sup>

1804 I think that this refers to sex in plants, and I see M.P. has translated accordingly. Plants like animals have their reproductive apparatus, -male stamens and female pistils. In most cases the same flower combines both stamens and pistils, but in some cases these organs are specialised in separate flowers, and in some cases, even in separate trees. The date-palm of Arabia and the Papaya of India, are instances of fruit trees which are uni-sexual. (13.3)

1805 Cf. vii. 54 and n. 1032. The whole passage there may be compared with the whole passage here. Both their similarity and their variation show how closely reasoned each argument is, with expressions exactly appropriate to each occasion. (13.3)

22:5 - O mankind! if ye have a doubt about the Resurrection (consider) that We created you out of dust then out of sperm then out of a leech-like clot then out a morsel of flesh partly formed and partly unformed in order that We may manifest (Our Power) to you; and We cause whom We will to rest in the wombs for an appointed term then do We bring you out as babes then (foster you) that ye may reach your age of full strength; and some of you are called to die and some are sent back to the feeblest old age so that they know nothing after having known (much). And (further) thou seest the earth barren and lifeless but when We pour down rain on it it is stirred (to life) it swells and it puts forth every kind of beautiful growth (in pairs). <sup>27732774277527762777</sup>

2773 If they really have doubts in their minds about the life after death, they have only to turn their attention either to their own nature, or to the nature around. How wonderful is their own physical growth, from lifeless matter, to seed, fertilised ovum, foetus, child youth, age, and death! How can they doubt that the Author of all these wonderful stages in their life here can also give them another kind of life after the end of this life? Or, if they look at external nature, they

see the earth dead and barren and Allah's fertilising showers bring it in to life, growth and beauty in various forms. The Creator of this great pageant of Beauty can surely create yet another and a newer world. (22.5)

- 2774 The stages of man's physical growth from nothing till he completes the cycle of this life are described in words whose accuracy, beauty, and comprehensiveness can only be fully understood by biologists. Parallel to the physical growth, may be understood man's inner growth, also by stages and by Allah's creative artistry. (22.5)
- 2775 That is, a male or a female child, a fair or an ugly child, a good or a rebellious child, etc., involving countless mysteries of genetics and heredity. (22.5)
- 2776 Cf. xvi 70. In that passage the mystery of our life was used to illustrate Allah's abundant mercies and favours to us. Here it is used to illustrate Allah's power in giving us a future Life of even greater promise. (22.5)
- 2777 A beautiful nature passage so pregnant in meaning that the earnest student wonders what magic and truth have been conveyed in so few words. M.P.'s Egyptian colleague Prof. Ghamrawi (see M.P.'s note on this passage) was but expressing the feelings of every careful student of the Qur'an. The "subtlety and wealth of meaning" are indeed marvellous. (22.5)

**31:10** - He created the heavens without any pillars that ye can see; He set on the earth mountains standing firm lest it should shake with you; and He scattered through it beasts of all kinds. We send down rain from the sky and produce on the earth every kind of noble creature in pairs.  
35873588358935903591

- 3587 Cf. xiii. 2 and n. 1800. (31.10)
- 3588 Cf. xvi. 15 and n. 2038. (31.10)
- 3589 Cf. ii. 164 and n. 166. (31.10)
- 3590 Note the change of the pronoun at this stage in the verse. Before this, Allah was spoken of in the third person, "He", and the acts of Creation referred to were acts that in the main were completed when the universe as we see it came into being, though its slow age-long evolution continues. After this, Allah speaks in the first person "We", the plural of honor, as explained before (see n. 56 to ii. 38); and the processes spoken of are those that go on continually before us, as in the case of rain and the growth of the vegetable kingdom. In some way the creation of the heavens and the earth and animal life on it may be considered impersonal to man, while the processes of rain and vegetation may be considered in special personal relationship to him. (31.10)
- 3591 I think that sex life in plants is referred to, as in xiii. 3, where see n. 1804, though the pairs here may refer to animals also. "Noble" (karim) may refer to the more beneficent plants and trees (and animals), which Allah has created for man's use. (31.10)

**36:36** - Glory to Allah Who created in pairs all things that the earth produces as well as their own (human) kind and (other) things of which they have no knowledge. <sup>3981</sup>

- 3981 The mystery of sex runs through all creation, in man, in animal life, in vegetable life, and possibly in other things of which we have no knowledge. Then there are pairs of opposite forces in nature, e.g., positive and negative electricity, etc. The atom itself consists of a positively charged nucleus or proton, surrounded by negatively charged electrons. The constitution of matter itself is thus referred to pairs of opposite energies. (36.36)

**42:11** - (He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves and pairs among cattle: by this means does He multiply you: there is nothing whatever like unto Him and He is the One that hears and sees (all things). <sup>4539</sup>

- 4538 In the highest issues of life men may see things differently. If their differences arise merely from selfish motives, or narrowness of vision, they are sinning against their own souls. If their differences arise from sincere but mistaken notions, their proper course is not to form divisions and sects, or to increase contention and hatred among men, but to leave all things to Allah, trusting in Him and turning to Him in all difficulties. The final decision in all things is with Him. (42.10)

**43:12** - That has created pairs in all things and has made for you ships and cattle on which ye ride  
46164617

- 4616 transport, including horses, camels, ships, steamers, railways, aeroplanes, airships, etc. The domestication of animals as well as the invention of mechanical means of transport require a skill and ingenuity in man, which are referred to Allah as His gifts or endowments to man. (43.12)

**50:7** - And the earth--We have spread it out and set thereon mountains standing firm and produced therein every kind of beautiful growth (in pairs) <sup>49464947</sup>

- 4946 Cf. xiii. 3; and xv. 19 and n. 1955. The earth is round, and yet it appears stretched out as a vast expanse, like a carpet kept steady with the weight of the mountains. (50.7)
- 4947 Cf. xxii. 5, and n. 2777. Sex in plants may be hinted at: see n. 1804 to xiii. 3. (50.7)

**51:49** - And of everything We have created pairs: that ye may receive instruction. <sup>5026</sup>

- 5026 See (3) in the last note. Cf. xxxvi. 36, n. 3981. (51.49)



53:45 - That He did create in pairs male and female. <sup>5116</sup>

5116 The seventh aphorism relates to sex: all things are created in pairs: each sex performs its proper function, and yet its wonderful working is part of the creative process of Allah: the living seed fructifies, but contains within itself all the factors disclosed in its later development and life. (53.45)

78:8 -And (have We not) created you in pairs

► **Al-Tirmidhi Hadith** Hadith 1310  
**Narrated by** Narrated by  
**Abdullah ibn Abbas**

bn Abbas heard the Prophet (peace be upon him) say: The Fire will not touch two pairs of eyes: The one that sheds tears out of fear of Allah and the other that keeps watch through the night in the cause of Allah.

Transmitted by Tirmidhi.

## PARABLES: (Similitudes)

2:17 - Their similitude is that of a man who kindled a fire; when it lighted all around him Allah took away their light and left them in utter darkness so they could not see. <sup>38</sup>

38 The man wanted light; he only kindled a fire. It produced a blaze, and won the applause of all around. But it did not last long. When the flame went out as was inevitable, the darkness was worse than before. And they all lost their way. So hypocrisy, deception, arrogant compromise with evil, cynicism, or duplicity may win temporary applause. But the true light of faith and sincerity is wanting, and therefore it must mislead and ruin all concerned. In the consternation they cannot speak or hear each other, and of course they cannot see; so they end like the deliberate rejecters of Faith (ii. 7), wildly groping about, dumb, deaf and blind. (2.17)

2:18 - Deaf dumb and blind they will not return (to the path).

2:19 - Or (another similitude) is that of a rain-laden cloud from the sky; in it are zones of darkness and thunder and lightning they press their fingers in their ears to keep out the stunning thunder-clap the while they are in terror of death. But Allah is ever round the rejecters of Faith! <sup>39</sup>

39 A wonderfully graphic and powerful simile applying to those who reject Faith. In their self-sufficiency they are undisturbed normally. But what happens when a great storm breaks over them? They cover their ears against thunder-claps and the lightning nearly blinds them. They are in mortal fear, but God encompasses them around - even them, for He at all times encompasses all. He gives them rope. In the intervals of deafening noise and blinding flashes, there are moments of steady light and these creatures take advantage of them, but again they are plunged into darkness. Perhaps they curse; perhaps they think that the few moments of effective light are due to their own intelligence! How much wiser would they be if they humbled themselves and sought the light of God! (2.19)

2:20 - The lightning all but snatches away their sight; every time the light (helps) them they walk therein and when the darkness grows on them they stand still. And if Allah willed He could take away their faculty of hearing and seeing; for Allah hath power over all things.

2:171 - The parable of those who reject faith is as if one were to shout like a goat-herd to things that listen to nothing but calls and cries; deaf dumb and blind they are void of wisdom. <sup>170171</sup>

170 If you reject all faith, the highest wisdom and the most salutary regulations are lost on you. You are like "dumb driven cattle" who can merely hear calls, but cannot distinguish intelligently between shades of meaning or subtle differences of values. (2.171)

171 Cf ii. 18, where we are told that the rejecters of faith are "deaf, dumb and blind: they will not return to the path." Here the consequence of their not using their senses is that they have no wisdom. In each context there is just the appropriate deduction. (2.171)

2:259 - Or (take) the similitude of one who passed by a hamlet all in ruins to its roofs. He said: "Oh! how shall Allah bring it (ever) to life after (this) its death?" But Allah caused him to die for a hundred years then raised him up (again). He said: "How long didst thou tarry (thus)?" He said: "(perhaps) a day or part of a day." He said: "Nay thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age; and look at thy donkey; and that We may make of thee a Sign unto the people look further at the bones how We bring them together and clothe them with flesh! When this was shown clearly to him he said: "I know that Allah hath power over all things." <sup>304305</sup>

- 304 This incident is referred variously (1) to Ezekiel's vision of dry bones (Ezekiel, xxxvii. 1-10, (2) to Nehemiah's visit to Jerusalem in ruins after the Captivity, and to its re-building (Nehemiah, i. 12-20): and (3) to Uzair, or Ezra, or Esdras, the scribe, priest, and reformer, who was sent by the Persian King after the Captivity to Jerusalem, and about whom there are many Jewish legends. As to (1), there are only four words in this verse about bones. As to (2) and (3), there is nothing specific to connect this verse with either. The wording is perfectly general, and we must understand it as general. I think it does refer not only to individual, but to national, death, and resurrection. (2.259)
- 305 A man is in despair when he sees the destruction of a whole people, city, or civilization. But God can cause resurrection, as He has done many times in history, and as He will do at the final Resurrection. Time is nothing before God. The doubter thinks that he has been dead or "tarried thus" a day or less when the period has been a century. On the other hand, the food and drink which he left behind is intact, and as fresh as it was when he left it. But the donkey is not only dead, but nothing but bones is left of it. And before the man's eyes, the bones are reunited, clothed with flesh and blood, and restored to life. Moral: (1) Time is nothing to God; (2) It affects different things in different ways; (3) The keys of life and death are in God's hands; (4) Man's power is nothing; his faith should be in God. (2.259)
- 2:261 - The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth; and Allah careth for all and He knoweth all things.
- 2:264 - O ye who believe! cancel not your charity by reminders of your generosity or by injury like those who spend their substance to be seen of men but believe neither in Allah nor in the last day. They are in Parable like a hard barren rock on which is a little soil; on it falls heavy rain which leaves it (just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith. <sup>310</sup>
- 310 False charity, "to be seen of men", is really no charity. It is worse, for it betokens a disbelief in God and the Hereafter. "God seeth well whatever ye do" (ii. 265). It is compared to a hard barren rock on which by chance has fallen a little soil. Good rain, which renders fertile soil more fruitful, washes away the little soil which this rock had, and exposes its nakedness. What good can hypocrites derive even from the little wealth they may have amassed? (2.264)
- 2:265 - And the likeness of those who spend their substance seeking to please Allah and to strengthen their souls is as a garden high and fertile: heavy rain falls on it but makes it yield a double increase of harvest and if it receives not heavy rain light moisture sufficeth it. Allah seeth well whatever ye do. <sup>311</sup>
- 311 True charity is like a field with good soil on a high situation. It catches good showers of rain, the moisture penetrates the soil, and yet its elevated situation keeps it well-drained, and healthy favorable conditions increase its output enormously. But supposing even that the rain is not abundant, it catches dew and makes the most of any little moisture it can get, and that is sufficient for it. So a man of true charity is spiritually healthy; he is best suited to attract the bounties of God, which he does not hoard selfishly but circulates freely. In lean times he still produces good works, and is content with what he has. He looks to God's pleasure and the strengthening of his own soul. (2.265)
- 3:103 - And hold fast all together by the rope which Allah (stretches out for you) and be not divided among yourselves; and remember with gratitude Allah's favor on you; for ye were enemies and He joined your hearts in love so that by His grace ye became brethren; and ye were on the brink of the pit of fire and He saved you from it. Thus doth Allah make his signs clear to you: that ye may be guided. <sup>429430</sup>
- 429 The simile is that of people struggling in deep water, to whom a benevolent Providence stretches out a strong and unbreakable rope of rescue. If all hold fast to it together, their mutual support adds to the chance of their safety. (3.103)
- 430 Yathrib was torn with civil and tribal feuds and dissensions before the Messenger of Allah set his feet on its soil. After that, it became the City of the Prophet, Madinah, and unmatched Brotherhood, and the pivot of Islam. This poor quarrelsome world is a larger Yathrib: can we establish the sacred feet on its soil, and make it a new and larger Madinah? (3.103)
- 3:117 - What they spend in the life of this (material) world may be likened to a wind which brings a nipping frost: it strikes and destroys the harvest of men who have wronged their own souls; it is not Allah that hath wronged them but they wrong themselves. <sup>439</sup>
- 439 False "spending" may be either in false "charity" or in having a "good time". For the man who resists Allah's purpose, neither of them is any good. The essence of charity is faith and love. Where these are wanting, charity is no charity. Some baser motive is there: ostentation, or even worse, getting a person into the giver's power by a pretence of charity, something that is connected with the life of this grasping, material world. What happens? You expect a good harvest. But "while you think, good easy man, full surely your greatness is a-ripening," there comes a nipping frost, and destroys all your hopes. The frost is some calamity, or the fact that you are found out! Or perhaps it is "High blown pride," as in Shakespeare's Henry VIII. ii. 3. In your despair you may blame blind Fate or you may blame Allah! Blind Fate does not exist, for there is Allah's Providence, which is just and good. The harm or injustice has come, not from Allah, but from your own soul. You wronged your soul, and it suffered the frost. Your base motive brought you no

good: it may have reduced you to poverty, shame, and disgrace. All the brave show of the wicked in this life is but a wind charged with evil to themselves. (3.117)

3:180 - And let not those who covetously withhold of the gifts which Allah hath given them of His Grace think that it is good for them: nay it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks like a twisted collar on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well acquainted with all that ye do. 483484485

483 The gifts are of all kinds: material gifts, such as wealth, property, strength of limbs, etc., or intangible gifts, such as influence, birth in a given set, intellect, skill, insight, etc., or spiritual gifts of the highest kind. The spending of all these things (apart from what is necessary for ourselves) for those who need them, is charity, and purifies our own character. The withholding of them (apart from our needs) is similarly greed and selfishness, and is strongly condemned. (3.180)

484 By an apt metaphor the miser is told that his wealth or the other gifts which he hoarded will cling round his neck and do him no good. He will wish he could get rid of them, but he will not be able to do so. According to the Biblical phrase in another connection they will hang like a millstone round his neck (Matt. xviii. 6). The metaphor here is fuller. He hugged his wealth or his gifts about him. They will become like a heavy collar, the badge of slavery, round his neck. They will be tied tight and twisted, and they will give him pain and anguish instead of pleasure. Cf. also xvii. 13. (3.180)

485 Another metaphor is now introduced. Material wealth or property is only called ours during our short life here. So all gifts are ours in trust only; they ultimately revert to Allah, to Whom belongs all that is in the heavens or on earth. (3.180)

7:176 - If it had been Our will We should have elevated him with our signs; but he inclined to the earth and followed his own vain desires. His similitude is that of a dog: if you attack him he lolls out his tongue or if you leave him alone he (still) lolls out his tongue. That is the similitude of those who reject our signs; so relate the story; perchance they may reflect. 11501151

1150 Notice the contrast between the exalted spiritual honours which they would have received from Allah if they had followed His Will, and the earthly desires which eventually bring them low to the position of beasts and worse. (7.176)

1151 The dog, especially in the hot weather, lolls out his tongue, whether he is attacked and pursued and is tired, or he is left alone. It is part of his nature to slobber. So with the man who rejects Allah. Whether he is warned or left alone, he continues to throw out his dirty saliva. The injury he will do will be to his own soul. But there may be infection in his evil example. So we must protect others. And we must never give up hope of his own amendment. So we must continue to warn him and make him think. (7.176)

9:109 - Which then is best? he that layeth his foundation on piety to Allah and His good pleasure? or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? And it doth crumble to pieces with him into the fire of Hell. And Allah guideth not people that do wrong. 1359

1359 A man who builds his life on Piety (which includes sincerity and the purity of all motives) and his hopes on the Good Pleasure of Allah, builds on a firm foundation of rock that will never be shaken. In contrast to him is the man who builds on a shifting sand-cliff on the brink of an abyss, already undermined by forces which he does not see. The cliff and the foundations all crumble to pieces along with him, and he is plunged into the Fire of misery from which there is no escape. (9.109)

9:110 - The foundation of those who so build is never free from suspicion and shakiness in their hearts until their hearts are cut to pieces. And Allah is All-Knowing Wise. 1360

1360 "Their hearts cut to pieces" i.e., they meet their death. The parable is continued further. The heart of man is the seat of his hopes and fears, the foundation of his moral and spiritual life. If that foundation is on an undermined sand-cliff already crumbling to pieces, what security or stability can he have? He is being shaken by alarms and suspicions and superstitions, until like the edge of a sand-cliff they are cut clean away and fall into a heap of ruin and his spiritual life and all its land-marks are destroyed. (9.110)

10:24 - The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the earth which provides food for men and animals: (it grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: there reaches it Our command by night or by day and We make it like a harvest clean-mown as if it had not flourished only the day before! Thus do We explain the Signs in detail for those who reflect. 1412

1412 Another beautiful Parable, explaining the nature of our present life. The rain comes down in drops and mingles with the earth. Through it, by Allah's matchless artistry, the womb of the earth is made fruitful. All kinds of good, useful, and beautiful grains, vegetables, and fruits are produced for men and animals. The earth is covered in its bravery of green and gold and all kinds of colours. Perhaps the "owner" takes all the credit to himself, and thinks that this will last

eternally. A hailstorm or a blast, a frost or a volcanic eruption, comes and destroys it, or it may be even normally, that the time of harvest comes, and the fields and orchards are stripped bare by some blight or disease. Where is the beauty and bravery of yesterday? All that is left is dust and ashes! What more can we get from this physical material life? (10.24)

11:24 - These two kinds (of men) may be compared to the blind and deaf and those who can see and hear well. Are they equal when compared? Will ye not then take heed?

13:35 - The parable of the Garden which the righteous are promised! beneath it flow rivers: perpetual is the enjoyment thereof and the shade therein: such is the End of the Righteous; and the End of Unbelievers is the Fire. <sup>185418551856</sup>

1854 For the comprehensive meaning of the root akala (literally "to eat"), see v. 66, n. 776. In its derived meaning it means fruit and enjoyment of all kinds, spiritual as well as other. The joys of heaven are not like the joys of the earth, which fade away or cloy. The joys of heaven are pure, lasting, and without any of the drawbacks which we associate with the joys of the sense. (13.35)

1855 Zillun: literally shade, hence, shelter, protection, security. All these meanings are implied. Shade is one of the delights of a garden. Cf. iv. 57 and n. 579. (13.35)

1856 In this, as in other places, the Fire is contrasted with the Garden, as Misery is contrasted with Bliss. We can also imagine other incidents in contrast with those of the Garden, e.g., with the Fire will be drought, aridity, thirst, instead of beautiful rivers; pain and suffering, instead of perpetual delight; no protection against the fierceness of the heat, as contrasted with the cool shades ever deepening as you proceed in the Garden. (13.35)

14:18- The parable of those who reject their Lord is that their works are as ashes on which the wind blows furiously on a tempestuous day: No power have they over aught that they have earned: That is the straying far far (from the goal). <sup>1892</sup>

1892 Note the fullness of the parable. The works of the ungodly are in themselves light and unsubstantial like ashes; they are the useless rubbish that remains out of the faculties and opportunities which they have misused by burning them up. Further, the ashes are blown about hither and thither by the wind: the ungodly have no compass, direction, or purpose that can stand. The wind, too, which blows on them is no ordinary wind, nor the day on which they seek to enjoy the fruits of their labours an ordinary tranquil day: a furious gale is blowing, for such is the Wrath of Allah. They have neither internal peace nor external gain. In the scattering of the ashes they lose control even of such things as they might have earned but for their misdeeds. Their whole nature is contaminated. All their wishes go astray. They are carried so far, far away from what was in their minds. What did they aim at, and what did they achieve? (14.18)

14:24 - Seest thou not how Allah sets forth a parable? a goodly Word like a goodly tree whose root is firmly fixed and its branches (reach) to the heavens <sup>1900</sup>

1900 "Goodly word" is usually interpreted as the Divine Word, the Divine Message, the True Religion. It may also be interpreted in a more general sense as a word of truth, a word of goodness or kindness, which follows from a true appreciation of Religion. For Religion includes our duty to Allah and our duty to man. The "evil word" is opposite to this: false religion, blasphemy, false speech, or preaching or teaching unkindness and wrong-doing. (14.24)

14:25 - It brings forth its fruit at all times by the leave of its Lord. So Allah sets forth parables for men in order that they may receive admonition. <sup>1901</sup>

1901 The goodly tree is known for: (1) its beauty; it gives pleasure to all who see it; (2) its stability; it remains firm and unshaken in storms, because its roots are firmly fixed in the earth; (3) its wide compass; its branches reach high, and it catches all the sunshine from heaven, and gives shade to countless birds in its branches and men and animals beneath it, and (4) its abundant fruit, which it yields at all times. So is the Good Word. It is as beautiful as it is true. It abides in all the changes and chances of this life, and even beyond (see verse 27 below); it is never shaken by sorrow or what seems to us calamity; its roots are deep down in the bed-rock facts of life. Its reach is universal, above, around, below: it is illuminated by the divine light from heaven, and its consolation reaches countless beings of all grades of life. Its fruit-the enjoyment of its blessings-is not confined to one season or one set of circumstances; furthermore the fortunate man who is the vehicle of that word has no self-pride; he attributes all its goodness, and his act in spreading it, to the Will and Leave of Allah. Cf. the New Testament Parable of the Sower (Matt. iv. 14-20) or of the Mustard-seed (Matt. iv. 30- 32). In this Parable of the Qur-an there are fewer words and more spiritual meaning, and the emphasis is on more essential things. (14.25)

14:26 – And the parable of an evil Word is that of an evil tree. It is torn up by the root from the surface of the earth: it has no stability. <sup>1902</sup>

1902 The evil tree is the opposite of the goodly tree. The parallelism of contrast can be followed out in all the details of the last note. (14.26)

16:75 - Allah sets forth the Parable (of two men: one) a slave under the dominion of another; he has no power of any sort; and (the other) a man on whom We have bestowed goodly favors from ourselves and he spends thereof (freely) privately and publicly: are the two equal? (By no means); praise be to Allah. But most of them understand not. <sup>2107</sup>

- 2107 The first parable is of two men, one of whom is a slave completely under the dominion of another, with no powers of any sort, and another a free man, who is gifted in every way, and is most generous in bestowing out of his opulent wealth (material as well as intangible), privately and publicly, without let or hindrance; for he is his own master and owes no account to any one. The first is like the imaginary gods which men set up, -whether powers of nature, which have no independent existence but are manifestations of Allah, or deified heroes or men, who can do nothing of their own authority but are subject to the Will and Power of Allah; the second describes in a faint way the position of Allah, the Self-Subsistent, to Whom belongs the dominion of all that is in heaven and earth, and Who bestows freely of His gifts on all His creatures. (16.75)

16:76 - Allah sets forth (another) Parable of two men: one of them dumb with no power of any sort; a wearisome burden is he to his master; whichever way he directs him he brings no good: is such a man equal with one who commands justice and is on a straight way? <sup>21082109</sup>

- 2108 In the second Parable, one man is dumb; he can explain nothing, and he can certainly do nothing; he is only a wearisome burden to his master, no matter what his master asks him to do; or perhaps he is really harmful instead of bringing any good; such are idols (literal and metaphorical) when taken as false gods. The other man is in a position to command, and he commands what is just and righteous; not only his commands but his doings also are on the path of righteousness. Such are the qualities of Allah. (16.76)

- 2109 The gist of the argument is that those who deviate from the worship of Allah commit twofold treason. (1) They do not recognise the immense difference between the Creator and created things, although, in their own little selfish lives, they are tenacious of any little differences there may be between themselves and other fellow-creatures not so gifted. (2) They are guilty of gross ingratitude in forgetting that the source of goodness and power is Allah, to Whom alone they owe all the gifts they enjoy in life. (16.76)

16:92 - And be not like a woman who breaks into untwisted strands the yarn which she has spun after it has become strong. Nor take your oaths to practice deception between yourselves lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to you (the truth of) that wherein ye disagree. <sup>2129213021312132</sup>

- 2129 The Covenant which binds us in the spiritual world makes us strong, like strands of fluffy cotton spun into a strong thread. It also gives us a sense of security against much evil in this world. It costs a woman much labour and skill to spin good strong yarn. She would be foolish indeed, after she has spun such yarn, to untwist its constituent strands and break them into flimsy pieces. (16.92)

- 2130 Here tattakhithun is used as an adverb to qualify the negative command takunu at the beginning of the verse. (16.92)

- 2131 Do not make your religion merely a game of making your own party numerically strong by alliances cemented by oaths, which you readily break when a more numerous party offers you its alliance. The Quraish were addicted to this vice, and in international politics at the present day, this seems to be almost a standard of national self-respect and international skill. Islam teaches nobler ethics for individuals and nations. A Covenant should be looked upon as a solemn thing, not to be entered into except with the sincerest intention of carrying it out; and it is binding even if large numbers are ranged against it. (16.92)

- 2132 Disagreements need not necessarily cause conflict where the parties are sincere and honest and do not wish to take advantage of one another. In such cases they do not go by numbers, groupings, and alliances, but by just conduct as in the sight of Allah. Honest differences will be removed when all things are made clear in the Hereafter. (16.92)

16:112 - Allah sets forth a parable: a city enjoying security and quiet abundantly supplied with sustenance from every place: yet was it ungrateful for the favors of Allah: so Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side) because of the (evil) which (its people) wrought. <sup>21492150</sup>

- 2149 The reference may be to any of the cities or populations in ancient or modern times, which were favoured with security and other blessings from Allah, but which rebelled from Allah's Law and tasted the inevitable penalty, even in the midst of their iniquities. Some Commentators see here a reference to the city of Makkah under Pagan control. See next note. (16.112)

- 2150 There is a double metaphor: (1) the tasting of hunger and terror after the abundant supplies and the full security which it had enjoyed; and (2) the complete enfolding of the City as with a garment, by these two scourges, hunger and a state of subjective alarm. If the reference is to Makkah shortly before its fall to the Muslims, the "hunger" was the seven years' severe famine which afflicted it, and the alarm was the constant fear in the minds of the Pagans that their day was done. Peace and prosperity were restored after the re-entry of the Prophet. (16.112)

18:32 - Set forth to them the parable of two men: for one of them We provided two gardens of grapevines and surrounded them with date-palms: in between the two We placed corn-fields. <sup>2375</sup>

- 2375 Here is a simple parable of the contrast between two men. One was purse-proud, and forgot that what he had was from Allah, by way of a trust and a trial in this life. The other boasted of nothing: his trust was in Allah. The worldly wealth of the first was destroyed, and he had nothing left. The second was the happier in the end. (18.32)



18:33 - Each of those gardens brought forth its produce and failed not in the least therein: in the midst of them We caused a river to flow.

18:34 - (Abundant) was the produce this man had: he said to his companion in the course of a mutual argument: "More wealth have I than you and more honor and power in (my following of) men." <sup>2376</sup>

2376 The two men began to compare notes. The arrogant one was puffed up with his possessions, his income, and his large family and following, and thought in his self-complacency that it would last for ever. He was also wrong in looking down on his Companion, who, though less affluent, was the better man of the two. (18.34)

18:35 - He went into his garden in a state (of mind) unjust to his soul: He said "I deem not that this will ever perish." <sup>2377</sup>

2377 It was not wealth that ruined him, but the attitude of his mind. He was unjust, not so much to his neighbour, as to his own soul. In his love of the material, he forgot or openly defied the spiritual. As verse 37 shows, he took his companion with him, to impress him with his own importance, but the companion was unmoved. (18.35)

18:36 - "Nor do I deem that the Hour (of Judgment) will (ever) come: even if I am brought back to my Lord I shall surely find (there) something better in exchange." <sup>2378</sup>

2378 Here comes out the grasping spirit of the materialist. In his mind "better" means more wealth and more power, of the kind he was enjoying in this life, although in reality, even what he had, rested on hollow foundations and was do

18:37 - His companion said to him in the course of the argument with him: "Dost thou deny Him Who created thee out of dust then out of a sperm-drop then fashioned thee into a man?" <sup>2379</sup>

2379 The three stages of man's creation: first dust, or clay, itself created out of nothing and forming the physical basis of his body; then, out of the produce of the earth as incorporated in the parents body, the sperm drop (with the corresponding receptive element), and then when the different elements were mixed in due proportion, and the soul was breathed into him, the fashioned man. Cf. lxxxvii. 2, and xv. 28-29. (18.37)

18:38 - "But (I think) for my part that He is Allah my Lord and none shall I associate with my Lord.

18:39 - "Why didst thou not as thou wentest into thy garden say: `Allah's Will (be done)! There is no power but with Allah!' If thou dost see me less than thee in wealth and sons" <sup>2380</sup>

2380 The companion's argument divides itself into five parts. (1) He remonstrates against the proud man denying Allah. (2) He, from his own spiritual experience, proclaims that Allah is One and that He is good. (3) He points out to him the better way of enjoying Allah's gifts, with gratitude to Him. (4) He expresses contentment and satisfaction in Allah's dealings with him. (5) He gives a warning of the fleeting nature of this world's goods and the certainty of Allah's punishment for inordinate vanity. (18.39)

18:40 - "It may be that my Lord will give me something better than thy garden and that He will send on thy garden thunderbolts (by way of reckoning) from heaven making it (but) slippery sand!

18:41 - "Or the water of the garden will run off underground so that thou wilt never be able to find it." <sup>2381</sup>

2381 The punishment was that of thunderbolts (husbanan), but the general meaning of the word includes any punishment by way of a reckoning (hisab), and I think that an earthquake is also implied, as it alters water-courses, diverts channels underground, throws up silt and sand, and covers large areas with ruin. (18.41)

18:42 - So his fruits (and enjoyment) were encompassed (with ruin) and he remained twisting and turning his hands over what he had spent on his property which had (now) tumbled to pieces to its very foundations and he could only say "Woe is me! would I had never ascribed partners to my Lord and Cherisher!" <sup>23822383</sup>

2382 "Fruits", "spent", "twisting of the hands", should all be understood in a wide metaphorical sense, as well as the literal sense. He had great income and satisfaction, which were all gone. What resources he had lavished on his property! His thoughts had been engrossed on it; his hopes had been built on it; it had become the absorbing passion of his life. If he had only looked to Allah, instead of to the ephemeral goods of this world! (18.42)

2383 In this case, in his mind, there was his own Self and his Mammon as rivals to Allah! (18.42)

18:45 - Set forth to them the similitude of the life of this world: it is like the rain which We send down from the skies: the earth's vegetation absorbs it but soon it becomes dry stubble which the winds do scatter: it is (only) Allah Who prevails over all things. <sup>2386</sup>

2386 Rain-water is a good thing in itself, but it does not last, and you can build no solid foundations on it. It is soon absorbed in the earth, and produces the flourishing appearance of grass and vegetation-for a time. Soon these decay,



and become as dry stubble, which the least wind from any quarter will blow about like a thing of no importance. The water is gone, and so is the vegetation to which it lent a brave show of luxuriance temporarily. Such is the life of this world, contrasted with the inner and real Life, which looks to the Hereafter-Allah is the only enduring Power we can look to, supreme over all. (18.45)

22:31 - Being true in faith to Allah and never assigning partners to Him: if anyone assigns partners to Allah he is as if he had fallen from heaven and been snatched up by birds or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place. <sup>2806</sup>

2805 The general food prohibitions will be found in ii. 173, v. 4-5, and vi. 121, 138- 146. They are meant for health and cleanliness, but the worst abominations to shun are those of false worship and false speech. Here the question is about food during Pilgrimage. Lawful meat but not game is allowed. (22.30)

22:73 - O men! Here is a parable set forth! Listen to it! Those on whom besides Allah ye call cannot create (even) a fly if they all met together for the purpose! And if the fly should snatch away anything from them they would have no power to release it from the fly: feeble are those who petition and those whom they petition! <sup>2855</sup>

2855 Both idols and their worshippers are poor, foolish, feeble creatures! (22.73)

24:35 - Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: lit from a blessed Tree an Olive neither of the East nor of the West whose Oil is well-nigh luminous though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light. Allah doth set forth Parables for men: and Allah doth know all things. 29962997299829993000300130023003

2996 Embedded within certain directions concerning a refined domestic and social life, comes this glorious parable of light, which contains layer upon layer of transcendent truth about spiritual mysteries. No notes can do adequate justice to its full meaning. Volumes have been written on this subject. In these notes I propose to explain the simplest meaning of this passage. (24.35)

2997 The physical light is but a reflection of the true Light in the world of Reality, and that true Light is Allah. We can only think of Allah in terms of our phenomenal experience, and in the phenomenal world, light is the purest thing we know, but physical light has drawbacks incidental to its physical nature: eg. (1) it is dependent upon some source external to itself; (2) it is a passing phenomenon; if we take it to be a form of motion or energy it is unstable, like all physical phenomena; (3) it is dependent on space and time; its speed is 186,000 miles per second, and there are stars whose light takes thousands of years before it reaches the earth. The perfect Light of Allah is free from any such defects. (24.35)

2998 The first three points in the Parable center round the symbols of the Niche, the Lamp, and the Glass. (1) The Niche (Mishkat) is the little shallow recess in the wall of an Eastern house, fairly high from the ground, in which a light (before the days of electricity) was usually placed. Its height enabled it to diffuse the light in the room and minimised the shadows. The background of the wall and the sides of the niche helped to throw the light well into the room, and if the wall was white-washed, it also acted as a reflector: the opening in front made the way for the light. So with the spiritual Light; it is placed high, above worldly things; it has a niche or habitation of its own, in Revelation and other Signs of Allah; its access to men is by a special Way, open to all, yet closed to those who refuse its rays. (2) The Lamp is the core of the spiritual Truth, which is the real illumination; the Niche is nothing without it; the Niche is actually made for it. (3) The Glass is the transparent medium through which the Light passes. On the one hand, it protects the light from moths and other forms of low life and from gusts of wind, and on the other, it transmits the light through a medium which is made up of and akin to the grosser substances of the earth (such as sand, soda, potash, etc.), so arranged as to admit the subtle to the gross by its transparency. So the spiritual Truth has to be filtered through human language or human intelligence to make it intelligible to mankind. (24.35)

2999 The glass by itself does not shine. But when the light comes into it, it shines like a brilliant star. So men of God, who preach Allah's Truth, are themselves illuminated by Allah's light and become the illuminating media through which that Light spreads and permeates human life. (24.35)

3000 The olive tree is not a very impressive tree in its outward appearance. Its leaves have a dull greenish-brown colour, and in size it is inconspicuous. But its oil is used in sacred ceremonies and forms a wholesome ingredient of food. The fruit has a specially fine flavour. Cf. n. 2880 to xxiii. 20. For the illuminating quality of its oil, see n. 3002 below. (24.35)

3001 This Olive is not localised. It is neither of the East nor of the West. It is universal, for such is Allah's Light. As applied to the olive, there is also a more literal meaning, which can be allegorised in a different way. An olive tree with an eastern aspect gets only the rays of the morning sun; one with a western aspect, only the rays of the western sun. In the northern hemisphere the south aspect will give the sun's rays a great part of the day, while a north aspect will shut them out altogether, and vice versa in the southern hemisphere. But a tree in the open plain or on a hill will get perpetual sunshine by day; it will be more mature, and the fruit and oil will be of superior quality. So Allah's light is not localised or immature: it is perfect and universal. (24.35)

3002 Pure olive oil is beautiful in colour, consistency, and illuminating power. The world has tried all kinds of illuminants, and for economic reasons or convenience, one replaces another. But for coolness, comfort to the eyes, and steadiness, vegetable oils are superior to electricity, mineral oils, and animal oils. And among vegetable oils, olive oil takes a high place and deserves its sacred associations. Its purity is almost like light itself: you may suppose it to be

almost light before it is lit. So with spiritual Truth: it illuminates the mind and understanding imperceptibly, almost before the human mind and heart have been consciously touched by it. (24.35)

- 3003 Glorious, illimitable Light, which cannot be described or measured. And there are grades and grades of it, passing transcendently into regions of spiritual height, which man's imagination can scarcely conceive of. The topmost pinnacle is the true prototypal Light, the real Light, of which all others were reflections, the Light of Allah. (24.35)

24:36 - (Lit is such a light) in houses which Allah hath permitted to be raised to honor; for the celebration in them of His name: in them is He glorified in the mornings and in the evenings (again and again) 300430053006

- 3004 The punctuation of the Arabic text makes it necessary to carry back the adverbial clause "in houses", to something in the last verse, say "Lit from a blessed Tree", -the intervening clauses being treated as parenthetical. (24.36)
- 3005 That is, in all places of pure worship; but some Commentators understand special Mosques, such as the Ka'ba in Makkah or Mosques in Madinah or Jerusalem; for these are specially held in honour. (24.36)
- 3006 In the evenings: the Arabic word is Asal, a plural of a plural, to imply emphasis: I have rendered that shade of meaning by adding the words "again and again". (24.36)

24:39 - But the Unbelievers their deeds are like a mirage in sandy deserts which the man parched with thirst mistakes for water; until when he comes up to it he finds it to be nothing: but he finds Allah (ever) with him and Allah will pay him his account: and Allah is swift in taking account. 301030113012

- 3010 We have had various metaphors to give us an idea of the beneficent Light of Allah. Now we have contrasted metaphors to enable us to see those who deny or refuse that Light, and are overwhelmed in utter darkness. The Light (of Allah) is an absolute Reality, and is mentioned first, and the souls that follow that Light are a reflected reality and are mentioned after the Light. On the other hand the Darkness is not a reality in itself, but a negation of reality; the reflected existences that refuse the Light are mentioned, and then their state, which is Unreality. Two metaphors are given: a mirage, in this verse, and the depths of darkness in the sea, in the next, (24.39)
- 3011 The mirage, of which I have seen several instances in the Arabian deserts and in Egypt, is a strange phenomenon of illusion. It is a trick of our vision. In the language of our Parable, it rejects the Light which shows us the Truth, and deceives us with Falsehood. A lonely traveller in a desert, nearly dying of thirst, sees a broad sheet of water. He goes in that direction, lured on and on, but finds nothing at all. He dies in protracted agony. (24.39)
- 3012 The rebel against Allah finds himself like the man deluded by a mirage. The Truth which he rejected is always with him. The mirage which he accepted leads to his destruction. (24.39)

24:40 - Or (the Unbelievers' state) is like the depths of darkness in a vast deep ocean overwhelmed with billow topped by billow topped by (dark) clouds: depths of darkness one above another: if a man stretches out his hand he can hardly see it! for any to whom Allah giveth not light there is no light! 301330143015

- 3013 What a graphic picture of darkness in the depths of the Ocean, wave upon wave, and on top of all, dense dark clouds! There is so little light even in ordinary depths of the Ocean that fishes which live there lose their eyes as useless organs. (24.40)
- 3014 A contrast to "Light upon Light" in xxiv. 35 above. (24.40)
- 3015 The true source of Light in the world of Reality is Allah, and anyone who cuts himself off from that Light is in utter darkness indeed, for it is the negation of the only true light, and not merely relative darkness, like that which we see, say, in the shadows of moonlight. (24.40)

29:41 - The parable of those who take protectors other than Allah is that of the Spider who builds (to itself) a house; but truly the flimsiest of houses is the Spider's house if they but knew. 34663467

- 3466 The Spider's house is one of the wonderful Signs of Allah's creation. It is made up of fine silk threads spun out of silk glands in the spider's body. There are many kinds of spiders and many kinds of spider's houses. Two main types of houses may be mentioned. There is the tubular nest or web, a silk-lined house or burrow with one or two trap-doors. This may be called his residential or family mansion. Then there is what is ordinarily called a spider's web, consisting of a central point with radiating threads running in all directions and acting as tie-beams to the quasi-circular concentric threads that form the body of the web. This is his hunting box. The whole structure exemplifies economy in time, material, and strength. If an insect is caught in the net, the vibration set up in the radiating threads is at once communicated to the spider, who can come and kill his prey. In case the prey is powerful, the spider is furnished with poison glands with which to kill his prey. The spider sits either in the centre of the web or hides on the under-side of a leaf or in some crevice, but he always has a single thread connecting him with his web, to keep him in telephonic communication. The female spider is much bigger than the male, and in Arabic the generic gender of 'Ankabut is feminine. (29.41)
- 3467 Most of the facts in the last note can be read into the Parable. For their thickness the spider's threads are very strong from the point of view of relativity, but in our actual world they are flimsy, especially the threads of the gossamer spider floating in the air. So is the house and strength of the man who relies on material resources however fine or beautiful relatively; before the eternal Reality they are as nothing. The spider's most cunning architecture cannot stand against

a wave of a man's hand. His poison glands are like the hidden poison in our beautiful worldly plans which may take various shapes but have seeds of death in them. (29.41)

**30:28** - He does propound to you a similitude from your own (experience): do ye have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you? Do ye fear them as ye fear each other? Thus do We explain the Signs in detail to a people that understand. <sup>3535353635373538</sup>

3535 One way in which we can get some idea of the things higher than our own plane is to think of Parables and Similitudes. But even so, the highest we can think of falls short of the true Reality. For Allah is higher and wiser than the highest and wisest we can think of. (30.28)

3536 Allah is far higher above His Creation than any, the highest, of His creatures can be above any, the lowest, of His creatures. And yet would a man share his wealth on equal terms with his dependants? Even what he calls his wealth is not really his own, but given by Allah. It is "his" in common speech by reason merely of certain accidental circumstances. How then can men raise Allah's creatures to equality with Allah in worship? (30.28)

3537 Men fear each other as equals in a state of society at perpetual warfare. To remove this fear they appoint an authority among themselves-a King or sovereign authority whom they consider just-to preserve them from this fear and give them an established order. But they must obey and revere this authority and depend upon this authority for their own tranquility and security. Even with their equals there is always the fear of public opinion. But men do not fear, or obey, or revere those who are their slaves or dependents. Man is dependent on Allah. And Allah is the Sovereign authority in an infinitely higher sense. He is in no sense dependent on us, but we must honor and revere Him and fear to disobey His Will or His Law. "The fear of Allah is the beginning of wisdom." (30.28)

3538 Cf vi. 55, and vii. 32, 174. etc. (30.28)

**31:19** - "And be moderate in thy pace and lower thy voice; for the harshest of sounds without doubt is the braying of the ass." <sup>3604</sup>

3604 The "Golden Mean" is the pivot of the philosophy of Luqman as it is of the philosophy of Aristotle and indeed of Islam. And it flows naturally from a true understanding of our relation to Allah and His universe and to our fellow-creatures, especially man. In all things be moderate. Do not go the pace, and do not be stationary or slow. Do not be talkative and do not be silent. Do not be loud and do not be timid or half-hearted. Do not be too confident, and do not be cowed down. If you have patience, it is to give you constancy and determination, that you may bravely carry on the struggle of life. If you have humility, it is to save you from unseemly swagger, not to curb your right spirit and your reasoned determination. (31.19)

**36:13** - Set forth to them by way of a parable the (story of) the Companions of the City. Behold there came apostles to it. <sup>3957</sup>

3957 Many of the classical Commentators have supposed that the City referred to was Antioch. Now Antioch was one of the most important cities in North Syria in the first century of the Christian era. It was a Greek city founded by Seleucus Nicator, one of the successors of Alexander, about 300 B.C. in memory of his father Antiochus. It was close to the sea, and had its sea-port at Seleucia. Soon after Christ his disciples successfully preached there, and they "were called Christians first in Antioch": Acts, xi. 26. It afterwards became the seat of a most important Bishopric of the Christian Church. In the story told here "by way of a parable", the City rejected the Message, and the City was destroyed: xxxvi. 29. Following Ibn Kathir, I reject the identification with Antioch decisively. No name, or period, or place is mentioned in the text. The significance of the story is in the lessons to be derived from it as a parable, for which see the next note. That is independent of name, time, or place. (36.13)

**39:27** - We have put forth for men in this Qur'an every kind of Parable in order that they may receive admonition. <sup>4284</sup>

4284 Men can only understand high spiritual truths by parables and similitudes and these are given abundantly in the Qur'an. The object is, not merely to tell stories, but to teach lessons of spiritual wisdom. (39.27)

**39:29** - Allah puts forth a Parable a man belonging to many partners at variance with each other and a man belonging entirely to one master: are those two equal in comparison? Praise be to Allah! But most of them have no knowledge. <sup>42874288</sup>

4287 The difference between the creed of Polytheism and the Gospel of Unity is explained by the analogy of two men. One belongs to many masters; the masters disagree among themselves, and the poor man of many masters has to suffer from the quarrel of his many masters; it is an impossible and unnatural position. The other serves only one master, his master is good, and does all he can for his servant; the servant can concentrate his attention on his service; he is happy himself and his service is efficiently performed. Can there be any doubt as to (1) which of them is the happier, and (2) which of them is in a more natural position? No man can serve two, still less numerous, masters. (39.29)

4288 Allah is praised that He has put us, not under gods many and lords many, but has, out of His infinite Mercy, allowed us direct approach to Him, the One, the True, the Eternal. (39.29)

**47:15** - (Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible: rivers of milk of which the taste never changes; rivers of wine a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits and Grace

from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels (to pieces)?  
4833483448354836

- 4833 In this description there are four kinds of drinks and all kinds of fruits; and the summing up of all delights in the "Forgiveness from their Lord". The four kinds of drinks are: (1) delicious, cool, pure water, not like earthly water, for it never suffers corruption; (2) milk which never turns Sour, whose taste is like that of fresh warm milk drawn from the udder; (3) wine, not like any wine on earth, for it leaves no headaches behind, and causes no intoxication, which is a kind of madness or poison, but is ever a joy to drink; and (4) honey, pure and clear, with no admixture of wax or any foreign substance. These drinks, will cool the spirit, feed the heart, warm the affections, and sweeten life. (47.15)
- 4834 See n. 4671 to xliii. 73. (47.15)
- 4835 Forgiveness from their Lord: that is the covering up or blotting out of sin and all that was sad or unsatisfactory in the lower life; the pure Light from the Countenance of Allah Most High: xcii. 20. (47.15)
- 4836 Cf. xxxvii. 66-67, and n. 4074. Just as the Bliss of the Blessed will penetrate their being through and through, so the agony of the condemned ones will penetrate their being through and through. (47.15)

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- 4836 Cf. xxxvii. 66-67, and n. 4074. Just as the Bliss of the Blessed will penetrate their being through and through, so the agony of the condemned ones will penetrate their being through and through. (47.15)

48:29 - Muhammad is the Apostle of Allah; and those who are with him are strong against Unbelievers (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer) seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks (being) the traces of their prostration. This is their similitude in the Torah; and their similitude in the Gospel is: like a seed which sends forth its blade then makes it strong; it then becomes thick and it stands on its own stem (filling) the sowers with wonder and delight. As a result it fills the Unbelievers with rage at him. Allah has promised those among them who believe and do righteous deeds Forgiveness and a great Reward. 491349144915491649174918

- 4913 Cf. ix. 128. The devotees of Allah wage unceasing war against evil, for themselves, and for others; but to their own brethren in faith-especially the weaker ones- they are mild and compassionate: they seek out every opportunity to sympathise with them and help them. (48.29)
- 4914 Their humility is before Allah and His Apostle and all who have authority from Allah, but they yield no power or pomp, nor do they worship worldly show or glitter. Nor is their humility before Allah a mere show for men. (48.29)
- 4915 The traces of their earnestness and humility are engraved on their faces, i.e., penetrate their inmost being, the face being the outward sign of the inner man. If we take it in its literal sense, the traces might mean the marks left by repeated prostration on their foreheads. Moreover, a good man's face alone shows in him the grace and light of Allah; he is gentle, kind and forbearing, ever helpful, relying on Allah and possessing a blessed Peace and Calmness (Sakina, xlviii. 26) that can come from no other source. (48.29)
- 4916 In the Book of Moses, which is now found in a corrupt form in the Pentateuch, the posture of humility in prayer is indicated by prostration: e.g., Moses and Aaron "fell upon their faces", Num. xvi. 22. (48.29)
- 4917 The similitude in the Gospel is about how the good seed is sown and grows gradually, even beyond the expectation of the sower: "the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear": Mark. iv. 27-28. Thus Islam was preached by the holy Prophet; the seed seemed to human eyes lost in the ground; but it put forth its shoot, and grew, and became strong, until it was able to stand on its own legs, and its worst enemies recognised its existence and its right to live. Note how

much more complete the parable is in the Qur-an. The mentality of the sowers of the seed is expressed in beautiful terms: its growth and strength filled them "with wonder and delight." (48.29)

- 4918 I construe the particle "li" as expressing not the object, but the result. The result of the wonderful growth of Islam in numbers and strength was that its enemies were confounded, and raged furiously within their own minds, a contrast to the satisfaction, wonder, and delight of the Prophet and his Companions. The pronoun in "rage at them" of course refers to the Prophet and his Companions, and goes back to the earlier words, "on their faces" etc. (48.29)

57:20 - Know ye (all) that the life of this world is but play and amusement pomp and mutual boasting and multiplying (in rivalry) among yourselves riches and children: Here is a similitude: How rain and the growth which it brings forth delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong) and Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world but goods and chattels of deception? 5302530353045305

- 5302 Cf. vi. 32, and n. 855. In the present passage the idea is further amplified. In this life people not only play and amuse themselves and each other, but they show off, and boast, and pile up riches and man-power and influence, in rivalry with each other. (57.20)

- 5303 Cf. xxxix. 21, and n. 4273. Here the Parable is meant to teach a slightly different lesson. Allah's mercies are free and open to all, like His rain. But how do men make use of them? The good men take the real spiritual harvest and store the Spiritual grain. The men who are in love with the ephemeral are delighted with the green of the tares and the grass; but such things give no real nourishment; they soon wither, become dry, and crumble to pieces, like the worldly pleasures and pomps, boasting and tumults, possessions and friends. (57.20)

- 5304 Kuffar is here used in the unusual sense of 'tillers or husbandmen', because they sow the seed and cover it up with soil. But the ordinary meaning, 'Rejecters of Truth', is not absent. The allegory refers to such men. (57.20)

59:21 - Had We sent down this Qur'an on a mountain verily thou would have seen it humble itself and cleave asunder for fear of Allah such are the similitudes which We propound to men that they may reflect. 53985399

- 5398 There are two ideas associated in men's minds with a mountain: one is its height, and the other that it is rocky, stony, hard, Now comes the metaphor. The Revelation of Allah is so sublime that even the highest mountains humble themselves before it. The Revelation is so powerful and convincing that even the hard rock splits asunder under it. Will man then be so arrogant as to consider himself superior to it, or so hard-hearted as not to be affected by its powerful Message? The answer is "No" for unspoiled man; "Yes" for man when degraded by sin to be the vilest of creatures. (59.21)

- 5399 Cf. vii. 143, and n. 1103, where, in the story of Moses, the Mount became as dust "when the Lord manifested His Glory". Also cf. xxxiii. 72, and n. 3778, where the mountains are mentioned as an emblem of stability, but as refusing to accept the Trust (Amanat) because they felt themselves to be too humble to be equal to such a tremendous Trust. (59.21)

62:5-The similitude of those who were charged with the (obligations of the) Mosaic Law but who subsequently failed in those (obligations) is that of a donkey which carries huge tomes (but understands them not). Evil is the similitude of people who falsify the Signs of Allah: and Allah guides not people who do wrong. 5457

67:30 - Say: "See ye? If your stream be some morning lost (in the underground earth) who then can supply you with clear-flowing water?" 5591

- 5591 The Sura is closed with a parable, taken from a vital fact of our physical life, and leading up to the understanding of our spiritual life. In our daily life, what would happen if we woke up some fine morning to find that the sources and springs of our water-supply had disappeared and gone down into the hollows of the earth? Nothing could save our life. Without water we cannot live, and water cannot rise above its level, but always seeks a lower-level. So in spiritual life. Its sources and springs are in the divine wisdom that flows from on high. Allah is the real source of that life, as He is of all forms of life. We must seek His Grace and Mercy. We cannot find grace or mercy or blessing from anything lower. His Wisdom and Mercy are like, fresh clear-flowing spring-water, not like the muddy murky wisdom and goodness of this lower world which is only relative, and which often hampers life rather than advances it. (67.30)

►A. Yusuf Ali Quran Subjects

## Parables

1. man who kindled a fire  
2.17
2. rain-cloud  
2.19
3. goatherd  
2.171

4. hamlet in ruins  
2.259
5. grain of corn  
2.261
6. hard, barren rock  
2.264
7. fertile garden  
2.265
8. rope  
3.103
9. frosty wind  
3.117
10. dog who lolls out his tongue  
7.176
11. undermined sand-cliff  
9.109
12. rain and storm  
10.24
13. blind and deaf  
11.24
14. garden of joy  
13.35
15. ashes blown about by wind  
14.18
16. goodly trees, with roots, branches, and  
14.24
17. evil tree  
14.26
18. slave versus man liberally favored  
16.75
19. dumb man versus one who commands justice  
16.76
20. women who untwists her yarn  
16.92
21. City favored but ungrateful  
16.112
22. two men, one materialistic and the other absorbed in God  
18.32
23. this life like rain, pleasant but transi  
18.45
24. fall from Unity  
22.31
25. a fly  
22.73
26. Light  
24.35
27. mirage  
24.39
28. depths of darkness  
24.40
29. spider  
29.41
30. partners  
30.28
31. Companions of the City  
36.13



32. one master and several masters  
39.29
33. Garden promised to the Righteous with  
47.15
34. seed growing  
48.29
35. rain and physical growth  
57.20
36. mountain that humbles itself  
59.21
37. donkey  
62.5
38. if stream of water be lost  
67.30
39. People of the Garden  
68.17

## PARADISE:

23:10 - Those will be the heirs <sup>2871</sup>

23:11 - Who will inherit Paradise: they will dwell therein (forever).

2871 Cf. xxi. 105, where it is said that the righteous will inherit the earth. In the first verse of this Sura, the final success or victory is referred to. Truth will prevail even on this earth, but it may not be for any individual men of righteousness to see it: it may be in the time of their heirs and successors. But in the life to come, there is no doubt that every man will see the fruit of his life here, and the righteous will inherit heaven, in the sense that they will attain it after their death here. (23.10)

Fiqh-us-Sunnah

## Fiqh 4.95

### The Abode of Souls

Some souls are in the form of green birds who roam around freely in Paradise. These are the souls of some of the martyrs, but not all of them. The souls of some martyrs are prevented from entering Paradise on account of their debts or some other similar thing. This is supported by a report by Ibn Hanbal in his Musnad from Muhammad ibn Abdallah ibn Jahsh that "A man came to the Prophet, peace be upon him, and asked, 'O Allah's Prophet! What would I have if I am killed in the cause of Allah?' The Prophet, peace be upon him, replied, 'Paradise.' But, when the man got up to go, the Prophet added, 'Unless you have some debts to pay. Gabriel has informed me about it just now'."

Some souls will be locked out at the gate of Paradise, in accordance with this hadith: "I have seen your companion locked out at the gate of Paradise." Other souls are restricted to their graves as is evident from the hadith about the martyr who had stolen a cloak (He had stolen it out of the spoils of war before their proper distribution) when he was killed, the people asked, "Will he have bliss in Paradise?" The Prophet, peace be upon him, said, "By Him in whose hand is my soul, the cloak which he stole causes a fire to flare over him in his grave."

The abode of others is at the gate of Paradise, as described in a hadith by Ibn 'Abbas that, "The abode of martyrs is in a green dome, on a bright river, near the gate of Paradise. Their provision comes from Paradise in the morning and in the evening." (Ahmad) This does not apply to Ja'far ibn Abi Talib, whose hands were transformed into wings, and with these he flies wherever he wishes in Paradise.

Others remain confined to earth, for these souls cannot rise to heaven. Indeed, these are base, earthly souls which do not mix with the heavenly souls, just as they do not mix with them during their sojourn on earth. A soul that is oblivious to its Lord, blind to His love, negligent of His remembrance, and remiss in seeking His pleasure is a despicable earthly soul. After separation from its body, it cannot go anywhere, but remains here. On the other hand, the heavenly soul in this life clings to the love of Allah and to His remembrance, and seeks His pleasure and nearness. After separation from its body, it will join other kindred heavenly souls. In the barzakh (Literally an interval, a separation or a partition, Al-barzakh may be defined as the intervening state between death and the Last Day) and on the Day of Resurrection a person will be with those he loved. Allah will join some souls with others in the abode of barzakh and on the Day of Resurrection, placing the believer's soul with other pure souls, that is, other pure souls kindred to his soul. A soul, after separation from the body, joins other kindred souls who in their nature and deeds are similar to it and stays with them.

Some souls would be thrown in an oven or a pit along with other fornicators and harlots. Other souls would be in a river of blood, floating therein and swallowing rocks. The two categories of souls - the blessed and the damned - do not share a similar abode, for there are souls that reside in the highest reaches of heavens, while the others, low and mean earthly souls, cannot rise above the earth.....

►Al-Tirmidhi Hadith

### **Hadith 6109** Narrated by **AbdurRahman ibn Awf**

The Prophet (peace be upon him) said, "AbuBakr will go to Paradise, Umar will go to Paradise, Uthman will go to Paradise, Ali will go to paradise. Talhah will go to Paradise, az-Zubayr will go to Paradise, AbdurRahman ibn Awf will go to Paradise, Sa'd ibn AbuWaqas will go to Paradise, Sa'id ibn Zayd will go to Paradise, and AbuUbayd ibn al-Jarrah will go to Paradise."

Tirmidhi transmitted it, and Ibn Majah transmitted it on the authority of Sa'id ibn Zayd.

►Fiqh-us-Sunnah

### **Fiqh 4.89a**

The children of Muslims who die prior to the age of puberty go to Paradise. 'Adi ibn Thabit reported that he heard al-Bara' saying, "When Ibrahim, son of the Prophet died, the Prophet, peace be upon him, said, 'Verily, he will have suckling in Paradise.'" (Bukhari) Al-Hafiz said in Al-Fath, "Bukhari indicates his view on this subject when he makes the statement that 'they are in Paradise'." Anas ibn Malik reported that the Prophet, peace be upon him, said, "If any Muslim has three children and they die prior to reaching the age of puberty, Allah will cause him to enter Paradise on account of His mercy to them."

It is clear from this hadith that those children who become a reason for others to enter Paradise, would themselves be in a far better position to enter it, because they are the real cause of the mercy of Allah.

As for children of non-Muslims, they are similar to the children of Muslims with respect to their entry into Paradise. An-Nawawi said, "This is the sound view held by the eminent scholars, and it is supported by Allah's words, 'We will not punish anyone until We have sent a Messenger.' (Qur'an 17.15) Now if an adult is not punished for the reason that the truth did not reach him, it is far more reasonable to assume that a child will not be punished." A report by Ahmad from Khansa, daughter of Mu'awiyah ibn Sarim, states that he related her aunt's following account: "I asked, 'O Messenger of Allah! Who will be in Paradise?' The Prophet, peace be upon him, said, 'Prophets will be in Paradise, martyrs will be in Paradise, and babies will be in Paradise.'" Al-Hafiz said that this hadith has a sound chain of narrators.

►Sahih Al-Bukhari Hadith

### **Hadith 9.532C** Narrated by **Anas**

The Prophet said, "The believers will be kept (waiting) on the Day of Resurrection so long that they will become worried and say, 'Let us ask somebody to intercede for us with our Lord so that He may relieve us from our place.' .....

They will go to Jesus who will say, 'I am not fit for this undertaking but you'd better go to Muhammad, the slave whose past and future sins have been forgiven by Allah.' So they will come to me, and I will ask my Lord's permission to enter His House and then I will be permitted. When I see Him I will fall down in prostration before Him, and He will leave me (in prostration) as long as He will, and then He will say, 'O Muhammad, lift up your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask (for anything) for it will be granted.' Then I will raise my head and glorify my Lord with certain praises which He has taught me. Allah will put a limit for me (to intercede for a certain type of people) I will take them out and make them enter Paradise." (Qatada said: I heard Anas saying that, the Prophet said, "I will go out and take them out of Hell (Fire) and let them enter Paradise, and then I will return and ask my Lord for permission to enter His House and I will be permitted.)"

When I will see Him I will fall down in prostration before Him and He will leave me in prostration as long as He will let me (in that state), and then He will say, 'O Muhammad, raise your head and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, your request will be granted.' " The Prophet added, "So I will raise my head and glorify and praise Him as He has taught me. Then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise." (Qatada added: I heard Anas saying that) the Prophet said, "I will go out and take them out of Hell (Fire) and let them enter Paradise, and I will return for the third time and will ask my Lord for permission to enter His house, and I will be allowed to enter.)"

When I see Him, I will fall down in prostration before Him, and will remain in prostration as long as He will, and then He will say, 'Raise your head, O Muhammad, and speak, for you will be listened to, and intercede, for your intercession will be accepted, and ask, for your request will be granted.' So I will raise my head and praise Allah as He has taught me and then I will intercede and He will put a limit for me (to intercede for a certain type of people). I will take them out and let them enter Paradise." (Qatada said: I heard Anas saying that the Prophet said, "So I will go out and take them out of Hell (Fire) and let them enter Paradise, till none will remain in the Fire except those whom Quran will imprison (i.e., those who are destined for eternal life in the fire).)" The narrator then recited the Verse: "It may be that your Lord will raise you to a Station of Praise and Glory." (17.79) The narrator added: This is the Station of Praise and Glory which Allah has promised to your Prophet.

►Al-Tirmidhi Hadith

### **Hadith 5648** Narrated by **AbuSa'id**

Allah's Messenger (peace be upon him) said, "The lowliest of the inhabitants of Paradise will be he who has eighty thousand servants, seventy-two wives, and for whom a round pavilion of pearls, chrysoprase and rubies as large as the distance between al-Jabiyah and San'a will be set up." By the same isnad he said, "Those who are to go to Paradise, who die whether young or old, will come into Paradise aged thirty and never grow older. The same applies to those who will go to Hell." By the same isnad he said, "They will wear crowns, the smallest pearl of which will illuminate the space between the east and the west." By the same isnad he said, "When a believer in Paradise wishes for a child, its conception, delivery and growth to full

age will be accomplished in a moment as he wishes." Ishaq ibn Ibrahim said regarding this tradition that when a believer in Paradise wish for a child it would come in a moment, "But he will not wish for one."

Tirmidhi transmitted it, saying this is a gharib tradition. Ibn Majah transmitted the fourth part, and Darimi the last statement.

►Fiqh-us-Sunnah

## Fiqh 5.3a

### The Reward of Hajj is Paradise

Abu Hurairah says the Prophet (peace be upon him) said: "All sins committed in between the performance of one 'Umrah and another are expiated and erased, and the reward of Hajj Mabrur is nothing save Paradise." (Bukhari and Muslim)

►Sahih Al-Bukhari Hadith

**Hadith 8.551** Narrated by  
**Sahl bin Sad**

The Prophet said, "Seventy-thousand or seven-hundred thousand of my followers (the narrator is in doubt as to the correct number) will enter Paradise holding each other till the first and the last of them enter Paradise at the same time, and their faces will have a glitter like that of the moon at night when it is full."

►Sahih Al-Bukhari Hadith

**Hadith 4.53** Narrated by  
**Anas bin Malik**

The Prophet said, "Nobody who dies and finds good from Allah (in the Hereafter) would wish to come back to this world even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allah's cause)."

Narrated Anas: The Prophet said, "A single endeavor (of fighting) in Allah's cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a houri from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent and her head cover is better than the world and whatever is in it."

►ISL Quran Subjects

## Paradise

1. Claim of Christians and Jews to [2.111](#), [2.112](#)
2. Competing with one another for [3.133](#), [57.21](#)
3. Promise of, seeking the [25.15](#), [25.16](#)
4. Promised in the Quran and Torah and Gospel to those slain in Jihad [9.111](#)

►Al-Tirmidhi Hadith

**Hadith 5633** Narrated by  
**AbuSa'id**

Allah's Messenger (peace be upon him) said, "There are a hundred grades in Paradise; if the universe were gathered in one of them it would hold it all."

Tirmidhi transmitted it, saying this is a gharib tradition.

## PARDON:

3:134 - Those who spend (freely) whether in prosperity or in adversity; who restrain anger and pardon (all) men; for Allah loves those who do good. <sup>453</sup>

- 453 Another definition of the righteous (vv. 134-35). So far from grasping material wealth, they give freely, of themselves and their substance, not only when they are well-off and it is easy for them to do so, but also when they are in difficulties, for other people may be in difficulties at the same time. They do not get ruffled in adversity, or get angry when other people behave badly, or their own good plans fail. On the contrary they redouble their efforts. For the charity-or good deeds-is all the more necessary in adversity. And they do not throw the blame on others. Even where such blame is due and correction is necessary, their own mind is free from a sense of grievance, for they forgive and cover other men's faults. This as far as other people are concerned. But we may be ourselves at fault, and perhaps we brought some calamity on ourselves. The righteous man is not necessarily perfect. In such circumstances his behaviour is described in the next verse. ([3.134](#))

►Al-Muwatta Hadith

### Hadith 43.15b

#### Pardoning Murder

Yahya related to me from Malik that he saw whomever he was satisfied with among the people of knowledge say about a man who willed that his murderer be pardoned when he murdered him intentionally, "That is permitted for him. He is more entitled to the man's blood than any of his relatives after him."

Malik said about a man who pardoned murder, after he had claimed his right and it was obliged for him, "There is no blood-money against the murderer unless the one who pardons him stipulates that when he pardons him."

Malik said about the murderer when he was pardoned, "He is flogged one hundred lashes and jailed for a year."

Malik said, "When a man murders intentionally and there is a clear proof of that, and the murdered man has sons and daughters and the sons pardon and the daughters refuse to pardon, the pardon of the sons is permitted in opposition to the daughters and there is no authority for the daughters with the sons in demanding blood and pardoning."

►Sahih Al-Bukhari Hadith

### Hadith 8.541 Narrated by

**Abu Huraira**

Allah's Apostle said, "Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be neither a Dinar nor a Dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken to be loaded on him (in the Hereafter)."

►Al-Tirmidhi Hadith

### Hadith 2332 Narrated by Anas ibn Malik ; AbuDharr

Allah's Messenger (peace be upon him and grant peace) stated that Allah said, "Son of Adam, as long as you supplicate me and hope in me I will pardon you in spite of what you have done, and I do not care. Son of Adam, if your sins were so numerous as to reach the lofty regions of the sky, then you asked my forgiveness, I would forgive you, and I do not care. Son of Adam, if you were to meet me with enough sins to fill the earth, then met me, not associating anything with me, I should bring you as much pardon as would fill the earth."

Tirmidhi transmitted it, and Ahmad and Darimi transmitted it from AbuDharr. Tirmidhi said this is a hasan gharib tradition.

►Sunan of Abu-Dawood

### Hadith 1513 Narrated by Abdullah ibn Abba

The Prophet (peace be upon him) said: If anyone continually asks pardon, Allah will appoint for him a way out of every distress, and a relief from every anxiety, and will provide for him from where he did not reckon.

## PARENTS:

2:83 - treat with kindness your parents and kindred and orphans and those in need;...

4:1 - and (reverence) the wombs (that bore you): for Allah ever watches over you. <sup>504505506</sup>

4:7 - From what is left by parents and those nearest related there is a share for men and a share for women whether the property be small or large a determinate share. <sup>514</sup>

4:11 - For parents a sixth share of the inheritance to each if the deceased left children; ..

4:33 - To (benefit) everyone We have appointed sharers and heirs to property left by parents... and relatives.

4:36 - Serve Allah and join not any partners with Him: and do good to parents kinsfolk orphans...

12:99 - Then when they entered the presence of Joseph he provided a home for his parents with himself and said: "Enter ye Egypt (all) in safety if it please Allah." <sup>17771778</sup>

6:151 - Say: "Come I will rehearse what Allah hath (really) prohibited you from": join not anything as equal with Him; be good to your **parents**: kill not your children on a plea of want;

7:27 - O ye children of Adam! let not satan seduce you in the same manner as he got your parents out of the garden

9:31 - They take their priests and their anchorites to be their lords in derogation of Allah and (they take as their Lord) Christ the son of Mary; Yet they were commanded to worship but one Allah: there is no god but He. Praise and glory to him: (far is He) from having the parents they associate (with him). <sup>128612871288</sup>

17:23 - Thy Lord hath decreed that ye worship none but Him and that ye be kind to parents. Whether one or both of them attain old age in thy life say not to them a word of contempt nor repel them but address them in terms of honor. <sup>2204</sup>

2204 The spiritual and moral duties are now brought into juxtaposition. We are to worship none but Allah, because none but Allah is worthy of worship, not because "the Lord thy God is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me" (Exod. xx. 5). Note that the act of worship may be collective as well as individual; hence the plural ta'buda. The kindness to parents is an individual act of piety; hence the singular taqul, qul, etc. ([17.23](#))

17:24 - And out of kindness lower to them the wing of humility and say: "My Lord! bestow on them Thy Mercy even as they cherished me in childhood." <sup>22052206</sup>

2205 Cf. xv. 88 and n. 2011. The metaphor is that of a high-flying bird which lowers her wing out of tenderness to her offspring. There is a double aptness. (1) When the parent was strong and the child was helpless, parental affection was showered on the child: when the child grows up and is strong, and the parent is helpless, can he do less than bestow similar tender care on the parent? (2) But more: he must approach the matter with gentle humility: for does not parental love, remind him of the great love with which Allah cherishes His creatures? There is something here more than simple human gratitude; it goes up into the highest spiritual region. ([17.24](#))

2206 Note that we are asked to honour our father and mother, not "that thy days may be long upon the land which the Lord thy God giveth thee" (Exod. xx. 12), but upon much higher and more universal grounds, such as befit a perfected revelation. In the first place, not merely respect, but cherishing kindness, and humility to parents, are commanded. In the second place, this command is bracketed with the command to worship the One True God. Parental love should be to us a type of divine love: nothing that we can do can ever really compensate for that which we have received. In the third place (see next verse) our spiritual advancement is tested by this: we cannot expect Allah's forgiveness if we are rude or unkind to those who unselfishly brought us up. ([17.24](#))

17:28 - And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect yet speak to them a word of easy kindness. <sup>2211</sup>

2211 You may have to "turn away" from people for two reasons. (1) You may not have the wherewithal with which to entertain them and give them their rights; or (2) you may have to give them a wide berth because their thoughts are not as your thoughts. In either case there is no need to speak harshly to them. Your words should be those of "easy kindness", i.e., the sort of kindness (not merely frigid politeness) which flows from pity and understanding and smooths over unnecessary difficulties in human intercourse. ([17.28](#))

29:8 - We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge obey them not. Ye have (all) to return to Me and I will tell you (the truth) of all that ye did. <sup>34303431</sup>

3431 Children and parents must all remember that they have all to go before Allah's tribunal, and answer, each for his own deeds. In cases where one set of people have lawful authority over another set of people (as in the case of parents and children), and the two differ in important matters like that of Faith, the latter are justified in rejecting authority: the apparent conflict will be solved when the whole truth is revealed to all eyes in the final Judgment. ([29.8](#))

31:14 - And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him and in years twain was his weaning: (hear the command) "Show gratitude to Me and to thy parents: to Me is (thy final) Goal." <sup>3596</sup>

3596 The set of milk teeth in a human child is completed at the age of two years, which is therefore the natural extreme limit for breast-feeding. In our artificial life the duration is much less. ([31.14](#))

31:15 - "But if they strive to make the join in worship with Me things of which thou hast no knowledge obey them not; Yet bear them company in this life with justice (and consideration) and follow the way of those who turn to Me (in love): in the End the return of you all is to Me and I will tell you the truth (and meaning) of all that ye did." <sup>359735983599</sup>

- 3597 Where the duty to man conflicts with the duty to Allah, it means that there is something wrong with the human will, and we should obey Allah rather than man. But even here, it does not mean that we should be arrogant or insolent. To parents and those in authority, we must be kind, considerate, and courteous, even where they command things which we should not do and therefore disobedience becomes our highest duty. The worship of things other than Allah is the worship of false things, things which are alien to our true knowledge, things that go against our own pure nature as created by Allah. (31.15)
- 3598 In any apparent conflict of duties our standard should be Allah's Will, as declared to us by His command. That is the way of those who love Allah: and their motive in disobedience to parents or human authority where disobedience is necessary by Allah's Law is not self willed rebellion or defiance, but love of Allah, which means the true love of man in the highest sense of the word. And the reason we should give is: "Both you and I have to return to Allah; therefore not only must I follow Allah's Will, but you must command nothing against Allah's Will." (31.15)
- 3599 These conflicts may appear to us strange and puzzling in this life. But in Allah's Presence we shall see their real meaning and significance. It may be that that was one way in which our true mettle could be tested: for it is not easy to disobey and love man at the same time. (31.15)

46:15 - We have enjoined on man Kindness to his parents: in pain did his mother bear him and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length when he reaches the age of full strength and attains forty years

he says "O my Lord! grant me that I may be grateful for Thy favor which Thou hast bestowed upon me and upon both my parents....

- 4790 In xxxi. 14 the time of weaning was stated to be at the age of two years, i.e., 24 months. See also ii. 233. That leaves six months as the minimum period of human gestation after which the child is known to be viable. This is in accordance with the latest ascertained scientific facts. The average period is 280 days, or ten times the inter-menstrual period, and of course the average period of weaning is much less than 24 months. The maximum period of breast-feeding (2 years) is again in accordance with the time that the first dentition is ordinarily completed in a human child. The lower milk incisors in the centre come out between the 6th and 9th months; then come out the milk teeth at intervals, until the canines appear. The second molars come out at about 24 months, and with them the child has a complete apparatus of milk teeth. Nature now expects him to chew and masticate and be independent of his mother's milk completely. On the other hand it hurts the mother to feed from the breast after the child has a complete set of milk teeth. The permanent teeth begin at the sixth year, and the second molars come at 12 years. The third molars are the wisdom teeth, which may appear at 18 to 20 years, or not at all. (46.15)
- 4791 The age of full strength (ashudd) is held to be between 18 and 30 or 32. Between 30 and 40 the man is in his best manhood. After that he begins to look to his growing issue, and rightly commends the new generation to Allah. Perhaps his spiritual faculties also gain the upper hand after 40. (46.15)

46:17 - But (there is one) who says to his parents "Fie on you! Do ye hold out the promise to me that I shall be raised up even though generations have passed before me (without rising again)? " And they two seek Allah's aid (and rebuke the son): "Woe to thee! have Faith! For the promise of Allah is true." But he says "This is nothing but tales of the ancients!" 4793

- 4793 A godly man often has an ungodly son, who flouts all that the father held sacred, and looks upon his father himself as old-fashioned and unworthy of respect or regard. The contrast in an individual family may be matched by the contrast in the passing and the rising generations of mankind. All this happens as a passing phase in the nominal evolution of mankind, and there is nothing in this to be despondent about. What we have to do is for the mature generations to bring up their successors in godly ways, and for the younger generations to realise that age and experience count for something, especially in the understanding of spiritual matters and other matters of the highest moment to man. (46.17)

46:18 - Such are they against whom is proved the Sentence among the previous generations of Jinns and men that have passed away; for they will be (utterly) lost. 4794

- 4794 Cf. xli. 25 and n. 4494, Each individual, each generation, and each people is responsible for its own good deeds or misdeeds. The law of actions and their fruits applies: you cannot blame one for another. The only remedy lies in seeking for Allah's Grace and Mercy, not only for ourselves but for others in brotherly or fatherly love. This verse is in balanced contrast to verse 16 above. (46.18)

►Sahih Al-Bukhari Hadith

#### **Hadith 4.41** Narrated by **Abdullah bin Masud**

asked Allah's Apostle, "O Allah's Apostle! What is the best deed?" He replied, "To offer the prayers at their early stated fixed times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, what is next in goodness?" He replied, "To participate in Jihad in Allah's cause." I did not ask Allah's Apostle anymore and if I had asked him more, he would have told me more.

Sahih Al-Bukhari Hadith

#### **Hadith 2.467** Narrated by **Abu Huraira**



The Prophet said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?"

Sahih Al-Bukhari Hadith

### **Hadith 8.3** Narrated by **Abdullah bin Amr**

A man said to the Prophet, "Shall I participate in Jihad?" The Prophet said, "Are your parents living?" The man said, "Yes." the Prophet said, "Do Jihad for their benefit."

► Sahih Al-Bukhari Hadith

### **Hadith 8.4** Narrated by **Abdullah bin Amr**

Allah's Apostle said. "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allah's Apostle! How does a man curse his parents?" The Prophet said, "The man abuses the father of another man and the latter abuses the father of the former and abuses his mother."

► Sahih Al-Bukhari Hadith

### **Hadith 8.6** Narrated by **Al Mughira**

The Prophet said, "Allah has forbidden you (1) to be undutiful to your mothers (2) to withhold (what you should give) or (3) demand (what you do not deserve), and (4) to bury your daughters alive. And Allah has disliked that (A) you talk too much about others ( B), ask too many questions (in religion), or (C) waste your property."

► Sahih Al-Bukhari Hadith

### **Hadith 8.7** Narrated by **Abu Bakra**

Allah's Apostle said thrice, "Shall I not inform you of the biggest of the great sins?" We said, "Yes, O Allah's Apostle" He said, "To join partners in worship with Allah; to be undutiful to one's parents." The Prophet sat up after he had been reclining and added, "And I warn you against giving forged statement and a false witness; I warn you against giving a forged statement and a false witness." The Prophet kept on saying that warning till we thought that he would not stop.

► ISL Quran Subjects

## **Parents**

1. (Also see) Father, Fathers, Mothers
2. Advice of, rejecting the good  
[46.17](#), [46.18](#)
3. Benevolence towards  
[6.151](#)
4. Children of divorced, engaging foster-mother for  
[2.233](#)
5. Cruelty to  
[46.17](#), [46.18](#)
6. Disbelieving offspring of believing  
[46.17](#), [46.18](#)
7. Disobeying faithless  
[29.8](#)
8. Disobeying those of who are Mushrikeen  
[29.8](#), [31.15](#)
9. Divorce of, future of children after the  
[2.233](#)
10. Favours of Allah on one's, gratitude to Allah for the  
[46.15](#), [46.16](#)
11. Gratitude to  
[17.23](#), [17.24](#), [31.14](#)
12. Humility in dealing with  
[17.24](#)
13. Indifference to  
[46.17](#), [46.18](#)

14. Kindness to  
2.83, 4.36, 17.23, 29.8, 31.14, 31.15
15. Kindness in speech to aged  
17.23
16. Praying for  
17.24
17. Repelling old  
17.23
18. Share of in the heritage  
4.11
19. Spending for  
2.215

## **PATH OF ALLAH**

14:3 - Those who love the life of this world more than the Hereafter who hinder (men) from the **Path of Allah** and seek therein something crooked: they are astray by a long distance. <sup>1873</sup>

- 1873 The Unbelievers are here characterised in three ways: (1) they love this ephemeral life and its vanities more than the true Life which goes into the Hereafter; (2) they not only harm themselves but mislead others, (3) their own crooked minds search for something crooked in Allah's straight Path (Cf. vii. 45). But in doing so, they go farther and farther from the Truth. (14.3)

## **PARTNERSHIP WITH ALLAH:**

### **PROTECTORS / PARTNERS / INTERCESSORS**

40:60 - And your Lord says: "**Call on Me; I will answer your (Prayer)**: But those who are too arrogant to serve Me will surely find themselves in Hell in humiliation!" <sup>4434</sup>

- 4434 As this life is not the end of all things, and we are to have its fulfilment in the Hereafter: we have only to pray to the Lord of the Present and the Hereafter, and He will hear us, forgive us, guide us, and make our Path smooth. But Pride will have its fall, -and its humiliating Punishment: Cf. xxxvii. 18. (40.60)

17:22 - Take not with Allah another object of worship; or thou (O man!) wilt sit in disgrace and destitution. <sup>22022203</sup>

- 2202 The seeming inequality of gifts to men might make short-sighted men impugn the impartiality of Allah. But the fault lies with such men's own want of knowledge and want of Faith. There is no excuse for them to seek other objects of worship than Allah. For there is none worthy of worship except Allah. (17.22)
- 2203 If foolish men turn to false objects of worship, they will not only be disappointed, but they will lose the respect of their own fellow-men, and spiritually they will be reduced to destitution. All their talents and their works will be of no avail. (17.22)

36:74 - Yet they take (for worship) gods other than Allah (hoping) that they might be helped!

- 4021 There is some difference of opinion among Commentators as to the exact meaning to be attached to this clause. As I understand it, the meaning seems to be this. Man is apt to forget or turn away from the true God, the source of all the good which he enjoys, and to go after imaginary powers in the shape of gods, heroes, men, or abstract things like Science or Nature or Philosophy, or superstitious things like Magic, or Good-Fortune or Ill-Fortune, or embodiments of his own selfish desires. He thinks that they might help him in this Life or in the Hereafter (if he believes in a Hereafter). But they cannot help him: on the contrary all things that are false will be brought up and condemned before Allah's Judgment-seat, and the worshippers of the Falsehoods will also be treated as a troop favouring the Falsehoods and therefore worthy of condemnation. The Falsehoods, therefore, instead of helping them, will contribute to their condemnation. (36.75)
- 4022 If men are so foolish as to reject Allah, let not the men of Allah grieve over it. They should do their duty, and leave the rest to Allah. Allah knows all the open and secret motives that sway the wicked, and His Plan must ultimately prevail, however much appearances may be against it at any given time. (36.76)

16:51 - Allah has said: "Take not (for worship) two gods: for He is just One Allah: then fear Me (and Me alone)." <sup>2077</sup>

- 2077 The ancient Persians believed in two powers in the Universe, one good and the other evil. The Pagan Arabs also had pairs of deities: e.g., Jibr (Sorcery) and Tagut (Evil), referred to in iv. 51, n. 573, or the idols on Safa and Marwa referred to in n. 160 to ii. 158: their names were Isaf and Naila. (16.51)

28:63 - Those against whom the charge will be proved will say: "Our Lord! these are the ones whom we led astray: we led them astray as we were astray ourselves: we free ourselves (from them) in Thy presence! It was not us they worshipped." 33933394

3393 This and the next verse are concerned with the examination of those who neglected truth and righteousness and went after the worship of false gods. These were the "partners" they associated with Allah. In so far as they were embodied in false or wicked leaders, the leaders will disown responsibility for them. 'We ourselves went wrong, and they followed our example, because it suited them: they worshipped, not us, but their own lusts.' (28.63)

3394 Cf. x. 28 False worship often names others, but really it is the worship of Self. The others whom they name will have nothing to do with them when the awful Penalty stands in the sight of both. Then each wrong-doer will have to look to his own case. The wicked will then realise the gravity of the situation and wish that they had accepted the true guidance of Allah's Messengers. (28.63)

2:107 - Knowest thou not that to Allah belongeth the dominion of the heavens and the earth! **And besides Him ye have neither patron nor helper.**

18:38 - "But (I think) for my part that He is Allah my Lord and none shall I associate with my Lord.

22:73 - O men! Here is a parable set forth! Listen to it! Those on whom besides Allah ye call cannot create (even) a fly if they all met together for the purpose! And if the fly should snatch away anything from them they would have no power to release it from the fly: feeble are those who petition and those whom they petition! 2855

2855 Both idols and their worshippers are poor, foolish, feeble creatures! (22.73)

#### ( PROTECTORS: )

7:3 - Follow (O men!) the revelation given unto you from your Lord and follow not as friends or protectors other than Him. Little it is ye remember of admonition. 991

991 This is added in order that men might not be puffed up with such little knowledge as they possessed, for there are great heights to be scaled in the spiritual kingdom. (7.3)

2:286 - Thou art our Protector; help us against those who stand against faith." 340341342

340 Cf. ii. 233. In that verse the burden was in terms of material wealth: here it is in terms of spiritual duty. Assured by God that He will accept from each soul just such duty as it has the ability to offer, we pray further on for the fulfilment of that promise. (2.286)

341 We must not be arrogant, and think that because God has granted us His favor and mercy we have no need to exert ourselves, or that we are ourselves superior to those before us. On the contrary, knowing how much they failed, we pray that our burdens should be lightened, and we confess our realization that we have all the greater need for God's mercy and forgiveness. And so we end the whole argument of the Sura with a prayer for God's help, not in our own selfish ends, but in our resolve to uphold God's truth against all Unbelief. (2.286)

2:257 - Allah is the Protector of those who have faith

3:150 - Nay Allah is your Protector and He is the best of helpers.

4:45 - Allah is enough for a protector and Allah is enough for a Helper.

4:123 - Nor will he find besides Allah any protector or helper. 632

632 Personal responsibility is again and again insisted on as the key-note of Islam. In this are implied faith and right conduct. Faith is not an external thing: it begins with an act of will, but if true and sincere, it affects the whole being, and leads to right conduct. In this it is distinguished from the kind of faith which promises salvation because some one else in whom you are asked to believe has borne away the sins of men, or the kind of faith which says that because you are born of a certain race ("Children of Abraham") or a certain caste, you are privileged, and your conduct will be judged by a different standard from that of other men. Whatever you are, if you do evil, you must suffer the consequences, unless Allah's Mercy comes to your help. (4.123)

6:14 - Say: "Shall I take for my protector any other than Allah the Maker of the heavens and the earth?

847 Feedeth but is not fed: true both literally and figuratively. To God we owe the satisfaction of all needs, but He is independent of all needs. (6.14)

7:196 - "For my protector is Allah Who revealed the Book (from time to time) and He will choose and befriend the righteous.

13:16 - Say: "Who is the Lord and Sustainer of the heavens and the earth?" Say: "It is Allah." Say: "Do ye then take (for worship) protectors other than Him such as have no power either for good or for harm to themselves?"

1830 This verse may be analysed into six parts, each two parts going together like question and answer. Each except the fifth part is introduced by the word "Say", which is equivalent in old Arabic to inverted commas. The fifth part, "or do they assign .... similar?" is not introduced by "Say", because it is in the indirect form. (1) Who is the Lord and Sustainer of the Worlds? It is Allah, (2) And yet you worship other gods? No, no one can be equal to Him, any more than darkness is equal to light. (3) Your other gods have created nothing by which you can be misled? No indeed; He is the only Creator, the One and Supreme. (13.16)

18:26 - They have no protector other than Him; nor does He share His Command with any person whatsoever. <sup>23662367</sup>

2366 Who are "they" in this sentence? They may be the Companions of the Cave, for they put themselves under the protection of Allah, and disowned all attribution of partners to Him. Or "they" may refer to the people in general who go wrong and become "Mushriks" i.e., attribute imaginary partners to Allah. (18.26)

2367 His Command: i.e., Allah's sovereignty of the world, or in His Judgment on the Day of Judgment. (18.26)

22:78 - So establish regular Prayer give regular Charity and hold fast to Allah! He is your Protector the Best to protect and the Best to help! <sup>2861286228632864</sup>

2864 See ii. 143, and notes 143 and 144. As the Prophet is a guide and exemplar among us, so Muslims ought to be exemplars amongst mankind. The best witness to Allah's Truth are those who show its light in their lives. (22.78)

29:22 - "Not on earth nor in heaven will ye be able (fleeing) to frustrate (His plan) nor have ye besides Allah any protector or helper."

29:41 - The parable of those who take protectors other than Allah is that of the Spider who builds (to itself) a house; but truly the flimsiest of houses is the Spider's house if they but knew. <sup>34663467</sup>

3466 The Spider's house is one of the wonderful Signs of Allah's creation. It is made up of fine silk threads spun out of silk glands in the spider's body. There are many kinds of spiders and many kinds of spider's houses. Two main types of houses may be mentioned. There is the tubular nest or web, a silk-lined house or burrow with one or two trap-doors. This may be called his residential or family mansion. Then there is what is ordinarily called a spider's web, consisting of a central point with radiating threads running in all directions and acting as tie-beams to the quasi-circular concentric threads that form the body of the web. This is his hunting box. The whole structure exemplifies economy in time, material, and strength. If an insect is caught in the net, the vibration set up in the radiating threads is at once communicated to the spider, who can come and kill his prey. In case the prey is powerful, the spider is furnished with poison glands with which to kill his prey. The spider sits either in the centre of the web or hides on the under-side of a leaf or in some crevice, but he always has a single thread connecting him with his web, to keep him in telephonic communication. The female spider is much bigger than the male, and in Arabic the generic gender of 'Ankabut is feminine. (29.41)

3467 Most of the facts in the last note can be read into the Parable. For their thickness the spider's threads are very strong from the point of view of relativity, but in our actual world they are flimsy, especially the threads of the gossamer spider floating in the air. So is the house and strength of the man who relies on material resources however fine or beautiful relatively; before the eternal Reality they are as nothing. The spider's most cunning architecture cannot stand against a wave of a man's hand. His poison glands are like the hidden poison in our beautiful worldly plans which may take various shapes but have seeds of death in them. (29.41)

32:4 - ye have none besides Him to protect or intercede (for you): will ye not then receive admonition? <sup>363236</sup>

3633 Cf. x. 3. n. 1386. Allah created the World as we see it in six great Stages. But after the initial creation, He is still in authority and directs and controls all affairs. He has not delegated His powers to others, and Himself retired. Also see vii. 54. (32.4)

41:31 - "We are your protectors in this life and in the Hereafter:

42:6 - And those who take as protectors others besides Him Allah doth watch over them; and thou art not the disposer of their affairs. <sup>4532</sup>

4532 We now come to the contrast, the folly and ingratitude of man. But that cannot escape its final doom in the Universal Plan of Allah. Only Judgment rests with Allah. A Prophet is not responsible for the conduct of men, in a system which permits some limited free-will and personal responsibility. (42.6)

42:9 - What! Have they taken (for worship) protectors besides Him? But it is Allah He is the Protector and it is He Who gives life to the dead: it is He Who has power over all things. <sup>4537</sup>

4537 There can be no greater ingratitude or blasphemy than to worship false gods, or to seek protection from things that have no power, when Allah-Who has power over all things-is always seeking to protect and cherish His creatures, and placing in their way all the means for attaining the best in them. (42.9)

42:28 - He is the One that sends down rain (even) after (men) have given up all hope and scatters His Mercy (far and wide). And He is the Protector Worthy Of all Praise. <sup>4567</sup>

4567 That men should get such a blessing as rain when they expect it according to ordinary calculations or probabilities does not impress them, as it is a daily occurrence. But Allah's mercy is more than this. It comes to our aid even when all hope is lost, and gives us new chances and new openings where we least expect them. His quality of cherishing and protecting His creatures is always active, and what higher praise can we give? (42.28)

42:44 - For any whom Allah leaves astray there is no protector thereafter and thou wilt see the wrongdoers when in sight of the Penalty Say: "Is there any way (to effect) a return? <sup>4587</sup>

4587 When the actual consequences of evil are in sight, the foolish sinner wishes that it were possible to get back to the life of probation. But he neglected or abused it and rejected Allah's Grace all the time. How can he then be restored to a closed chapter of his life? (42.44)

42:46 - And no protectors have they to help them other than Allah:

44:41 - The Day when no protector can avail his client in aught and no help can they receive. <sup>4719</sup>

4719 When that Day comes, the strictest justice will prevail. No man, however prominently he may have walked on the world's stage, can help another. He himself will need help, not the sort of log-rolling help which high and low render to each other in this life, but which in the conditions of reality will be of no avail. The only things which will help will be the Mercy of Allah. (44.41)

47:11 - That is because Allah is the Protector of those who believe but those who reject Allah have no protector.

86:4 - There is no soul but has a protector over it. <sup>6069</sup>

6069 If man has a true spiritual understanding, he has nothing to be afraid of. He is protected by Allah in many ways that he does not even know. He may be an insignificant creature as a mere animal, but his soul raises him to a dignity above other creation. And all sorts of divine forces guard and protect him. (86.4)

7:30 - Some He hath guided: others have (by their choice) deserved the loss of their way: in that they took the evil ones in preference to Allah for their friends and protectors and think that they receive guidance. <sup>1012</sup>

1012 Guidance is for all. But in some it takes effect: in others the doors are closed against it, because they have taken Satan for their friend. If they have lost their way, they have richly deserved it; for they deliberately took their choice, even though, in their self-righteousness, they may think that their sin is their virtue, and that their Evil is their Good. (7.30)

8:40 - If they refuse be sure that Allah is your protector the best to protect and the best to help.

9:16 - Or think ye that ye Shall be abandoned as though Allah did not know those among you who strive with might and main and take none for friends and protectors except Allah His apostle and the (community of) believers? But Allah is well-acquainted with (all) that ye do. <sup>1265</sup>

1265 We must all be tested and tried, but Allah knows our inmost hearts, and He will support those who strive in His way, out of sincere love for Him, His Prophet, and the body of the true men of faith. (9.16)

9:51 - Say: "Nothing will happen to us except what Allah has decreed for us: He is our protector": and on Allah let the believers put their trust.

18:50- Behold! We said to the angels "Bow down to Adam": they bowed down except Iblis. He was one of the Jinns and he broke the Command of his Lord. Will ye then take him and his progeny as protectors rather than Me? And they are enemies to you! Evil would be the exchange for the wrongdoers! <sup>2392239323942395</sup>

2392 Cf. ii. 34, where the story is told of the fall of mankind through Adam. Here the point is referred to in order to bring home the individual responsibility of the erring soul. Iblis is your enemy; you have been told his history; will you prefer to go to him rather than to the merciful Allah, your Creator and Cherisher? What a false exchange you would make! (18.50)

2393 Cf. vi. 100, n. 929. (18.50)

2394 Satan's progeny: we need not take the epithet only in a literal sense. All his followers are also his progeny. (18.50)

2395 Out of the limited free-will that man has, if he were to choose Evil instead of Good, Satan instead of Allah, what a dreadful choice it would be! It would really be an evil exchange. For man is Allah's creature, cared for and cherished by Him. He abandons his Cherisher to become the slave of his enemy! (18.50)

18:102 - Do the Unbelievers think that they can take my servants as protectors besides Me? Verily We have prepared Hell for the Unbelievers for (their) entertainment.

39:3 - Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful. 424342444245

4243 In the many Signs in Creation as described below, there yet is a clear indication of the unity of Plan, pointing to the Unity of the Creator. Worship or service is due to none but Him. And He wants exclusive and sincere devotion. (39.3)

4244 Worshippers of Idols or of deities other than Allah, e.g., saints or perhaps Wealth and Power, Science or Selfish Desire, may pretend that these are symbols that may get them nearer to their self-development, nearer to the goal of their life, nearer to Allah, but they are altogether on the wrong track. (39.3)

4245 This departure of theirs from true worship, this divergence from the right way, produces endless disputations and sects. Allah will judge between them. But if they are determined to go after falsehoods and forget the gratitude and service which they owe to Allah, and Allah alone, they are putting themselves on a Path where they will get no guidance. They are cutting themselves off from revealed Truth. (39.3)

45:10 - In front of them is Hell: and of no profit to them is anything they may have earned nor any protectors they may have taken to themselves besides Allah: for them is a tremendous Penalty. 4744

4744 (3) In verse 10 the sinner has piled up the good things of this life, and thinks he has got plenty of helpers and protectors, but all these things are of no use. On the contrary, his Penalty will be "tremendous", to correspond with the great pains which he has taken to multiply the gods of his worship. (45.10)

45:19 - They will be of no use to thee in the sight of Allah: it is only Wrongdoers (that stand as) protectors one to another: but Allah is the Protector of the Righteous. 4757

4757 That is, in the service of Allah. Ignorant and contentious men are of no use or service to any Cause. The more you seek their help, the more do their ignorance and their contentiousness increase their own importance in their own eyes. Evil protects (or thinks it protects) evil: it has really no power of protection at all, for itself or for others. The righteous seek the protection of Allah, Who can and will protect them. (45.19)

46:32 - "If any does not hearken to the one who invites (Us) to Allah he cannot frustrate (Allah's Plan) on earth and no protectors can he have besides Allah such men (wander) in manifest error." 4811

4811 If a person refuses to believe the Truth, or opposes it, it has not the least effect on Allah's holy Plan, which will go on to its completion; but it will deprive him of Grace and of any protection whatever; he will wander about as an outlaw in manifest helplessness. (46.32)

60:1 O ye who believe! take not My enemies and yours as friends (or protectors) offering them (your) love even though they have rejected the Truth

5409 The immediate occasion for this was a secret letter sent by one Hatib, a Muhajir, from Madinah, to the Pagans at Makkah, in most friendly terms, seeking for their protection on behalf of his children and relatives left behind in Makkah. The letter was intercepted, and he confessed the truth. He was forgiven as he told the truth and his motive did not appear to be heinous, but this instruction was given for future guidance. This was shortly before the conquest of Makkah, but the principle is of universal application. You cannot be on terms of secret intimacy with the enemies of your Faith and people, who are persecuting your Faith and seeking to destroy your Faith and you. You may not do so even for the sake of your relatives as it compromises the life and existence of your whole community. (60.1)

5410 Such was the position of the Muslim community in Madinah after the Hijrat and before the conquest of Makkah. (60.1)

9:23 - O ye who believe! take not for **protectors** your fathers and your brothers if they love infidelity above faith: if any of you do so they do wrong.

5:81 - If only they had believed in Allah in the Apostle and in what hath been revealed to him never would they have taken them for friends and **protectors** but most of them are rebellious wrongdoers.

11:113 - And incline not to those who do wrong or the Fire will seize you; and ye have no protectors other than Allah nor shall ye be helped.



**(PARTNERS:)**

3:64 - Say: "O people of the Book! come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not from among ourselves Lords and patrons other than Allah." If then they turn back say: "Bear witness that we (at least) are Muslims (bowing to Allah's will)." <sup>402</sup>

402 In the abstract the People of the Book would agree to all three propositions. In practice they fail. Apart from doctrinal lapses from the unity of the One True God, there is the question of a consecrated Priesthood (among the Jews it was hereditary also), as if a mere human being-Cohen, or Pope, or Priest, or Brahman, could claim superiority apart from his learning and the purity of his life, or could stand between man and Allah in some special sense. The same remarks apply to the worship of saints. **They may be pure and sincere, but no one can protect us or claim Lordship over us except Allah.** For Rabb, see i. 2. n. Abraham was a true Prophet of Allah, but he could not be called a Jew or a Christian as he lived long before the Law of Moses or the Gospel of Jesus was revealed. (3.64)

4:36 - Serve Allah and join not any partners with Him:

4:48 - Allah forgiveth not that partners should be set up with him; but He forgiveth anything else to whom He pleaseth; to set up partners with Allah is to devise a sin most heinous indeed. <sup>569</sup>

569 Just as in an earthly kingdom the worst crime is that of treason, as it cuts at the very existence of the State, so in the Divine Kingdom, the unforgivable sin is that of contumacious treason against Allah by putting up Allah's creatures in rivalry against Him. This is rebellion against the Creator. It is what Plato would call the "lie in the soul." But even here, if the rebellion is through ignorance, and is followed by sincere repentance and amendment, Allah's Mercy is always open (iv. 17). (4.48)

6:22 - One day shall We gather them all together: We shall say to those who ascribed partners (to Us): "Where are the partners whom ye (invented and) talked about?"

7:191 - Do they indeed ascribe to Him as partners things that can create nothing but are themselves created?

10:28 - One Day shall We gather them all together. Then shall We say to those who joined gods (with Us): "To your place! ye and those ye joined as 'partners.'" We shall separate them and their "partners" shall say: "It was not us that ye worshipped!" <sup>1418</sup>

1418 The false gods are not real: they are only the figments of the imaginations of those who indulged in the false worship. But the prophets or great or good men whose names were vainly taken in competition with the name of Allah, and the personified Ideas or Idols treated in the same way would themselves protest against their names being used in that way, and show that the worship was paid not to them, but to the ignorance or superstition or selfish lusts of the false worshippers. (10.28)

10:34 - Say: "Of your 'partners' can any originate creation and repeat it?" Say: "It is Allah Who originates Creation and repeats it: then how are ye deluded away (from the truth)?" <sup>1428</sup>

1428 The argument is now turned in another direction. The false gods can neither create out of nothing nor sustain the creative energy which maintains the world. Nor can they give any guidance which can be of use for the future destiny of mankind: on the contrary they themselves (assuming they were men who were deified) stand in need of such guidance. Why then follow vain fancies, instead of going to the source of all knowledge, truth, and guidance, and worship, serve, and obey Allah, the One True God? (10.34)

10:66 - Behold! verily to Allah belong all creatures in the heavens and on earth. What do they follow who worship as His "partners" other than Allah? They follow nothing but fancy and they do nothing but lie. <sup>1453</sup>

1453 All creatures are subject to Allah. If, therefore, any false worship is set up, the false gods-so called "partners"-are merely creatures of imagination or false inventions. (10.66)

10:106 - Nor call on any other than Allah such will neither profit thee nor hurt thee: if thou dost Behold! thou shalt certainly be of those who do wrong."

12:106 - And most of them believe not in Allah without associating (others as partners) with Him! <sup>1789</sup>

1789 Even if people profess a nominal faith in Allah, they corrupt it by believing in other things as if they were Allah's partners, or had some share in the shaping of the world's destinies! In some circles, it is idolatry, the worship of stocks and stones. In others, it is Christolatry and Mariolatry, or the deification of heroes and men of renown. In others it is the powers of Nature or of Life, or of the human intellect personified in Science or Art or invention, and this is the more common form of modern idolatry. Others again worship mystery, or imaginary powers of good or even evil: greed and fear are mixed up with these forms of worship. Islam calls us to worship Allah, the One True God, and Him only. (12.106)

13:33 - Is then He Who standeth over every soul (and knoweth) all that it doth (like any others)? And yet they ascribe partners to Allah.

16:1 - Inevitable) cometh (to pass) the Command of Allah: seek ye not then to hasten it: glory to Him and far is He above having the partners they ascribe unto Him! <sup>2019</sup>

2019 This is an answer to the taunt of the Pagans, who said; "If there is a god, the One True God, as you say, with unified control, why does He not punish the wrong-doers at once?" The answer is; "The decree of Allah will inevitably come to pass; it will come soon enough; when it comes, you will wish it were delayed; how foolish of you to wish even to cut off your last hope of forgiveness?" (16.1)

16:27 - Then on the Day of Judgment He will cover them with shame and say: "Where are My `partners' concerning whom ye used to dispute (with the godly)?"

2050 The worshippers of false gods (ungodly, the Unbelievers) will be unable to reply when brought before the Judgment Seat. The comment of those "endued with knowledge"-the Prophets and Teachers whom they had rejected-will be by way of indictment and explanation of the position of those before the Judgment Seat. (16.27)

16:86 - When those who gave partners to Allah will see their "partners" they will say: "Our Lord! these are our `partners' those whom we used to invoke besides thee." But they will throw back their word at them (and say): "Indeed ye are liars!" <sup>2124</sup>

2124 The worshippers of false gods will try to shift the responsibility from their own shoulders to that of the false gods. They will suggest (though they will not have the courage for such a bare-faced lie) that they were misled by the false gods. But their lying suggestion will be contradicted and thrown back at them as explained in the next note. (16.86)

16:100 - His authority is over those only who take him as patron and who join partners with Allah.

18:52 - One Day He will say "Call on those whom ye thought to be My partners" and they will call on them but they will not listen to them; and We shall make for them a place of common perdition. <sup>2397</sup>

2397 Some Commentators construe: "And We shall make a partition between them": i.e., the Evil ones will not even be seen by their misguided followers, much as the latter may go on calling on them. (18.52)

18:110 - Say: "I am but a man like yourselves (but) the inspiration has come to me that your Allah is one Allah: whoever expects to meet his Lord let him work righteousness and in the worship of his Lord admit no one as partner." <sup>2454</sup>

2454 Righteousness and true respect for Allah-which excludes the worship of anything else, whether idols, or deified men, or forces of nature, or faculties of man, or Self-these are the criteria of true worship. (18.110)

23:59 - Those who join not (in worship) partners with their Lord;

30:28 - He does propound to you a similitude from your own (experience): do ye have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you? Do ye fear them as ye fear each other? Thus do We explain the Signs in detail to a people that understand. <sup>3535353635373538</sup>

3535 One way in which we can get some idea of the things higher than our own plane is to think of Parables and Similitudes. But even so, the highest we can think of falls short of the true Reality. For Allah is higher and wiser than the highest and wisest we can think of. (30.28)

3536 Allah is far higher above His Creation than any, the highest, of His creatures can be above any, the lowest, of His creatures. And yet would a man share his wealth on equal terms with his dependants? Even what he calls his wealth is not really his own, but given by Allah. It is "his" in common speech by reason merely of certain accidental circumstances. How then can men raise Allah's creatures to equality with Allah in worship? (30.28)

3537 Men fear each other as equals in a state of society at perpetual warfare. To remove this fear they appoint an authority among themselves-a King or sovereign authority whom they consider just-to preserve them from this fear and give them an established order. But they must obey and revere this authority and depend upon this authority for their own tranquility and security. Even with their equals there is always the fear of public opinion. But men do not fear, or obey, or revere those who are their slaves or dependents. Man is dependent on Allah. And Allah is the Sovereign authority in an infinitely higher sense. He is in no sense dependent on us, but we must honor and revere Him and fear to disobey His Will or His Law. "The fear of Allah is the beginning of wisdom." (30.28)

35:40 - Say: "Have ye seen (these) `partners' of yours whom ye call upon besides Allah?" Show me what it is they have created in the (wide) earth. Or have they a share in the heavens? Or have We given them a Book from which they (can derive) clear (evidence)? Nay the wrongdoers promise each other nothing but delusions. <sup>3932</sup>

3932 The people who enthrone in their hearts for worship anything besides Allah may well be asked a few questions. Some of such questions are indicated in the text with terse precision: (1) Have you seen these gods of yours? Do they exist? "Seeing" of course does not necessarily mean physical sight. We do not see the air, but no one doubts that it exists. And the air is a physical substance. There are forces that we know exist, but we do not see them. To us, who have Faith, Allah is a truer Reality than anything else that we know, including ourselves. Can the false worshippers say that of any of their false gods? (2) Have your gods created or originated anything on earth? You may worship power or wealth, but that is a scramble for things as between selfish men. Power or wealth does not create new men or new worlds. (3) Have they a share in the ordering of the heavens? Obviously your false gods fail there. (4) Or have these false gods a book or revelation from the Supreme God, with clear evidence, to give them authority to teach men? The Prophets or Messengers of Allah have such authority, and they bring evidence of the One True God. The fact is that falsehood is falsehood, however much one form of it may support another by delusions. (35.40)

40:12 - (The answer will be:) "This is because when Allah was invoked as the only (object of worship) ye did reject Faith but when partners were joined to Him ye believed! The command is with Allah Most High Most Great!" 43724373

4372 Cf. xxxix. 45, and n. 4313. When exclusive devotion is not rendered to Allah, there is no true understanding, in the mind of a creature, of his own true position, or of the working of the Divine Will and Purpose. How can he then hope to achieve the purpose of his life, or obtain Allah's Mercy, which is the only way to obtain release from the consequences of Sin? (40.12)

4373 At the Judgment, the matter will have passed out of the stage at which further chances could have been hoped for. But in any case Allah is High above all things, Great above all that we can conceive of, both in Mercy and in Justice. The Decision will be with Him, and Him alone. (40.12)

41:47 - "Where are the partners (ye attributed) to Me?" They will say "We do assure thee not one of us can bear witness!" 45194520

4519 There are profound mysteries which the knowledge of man cannot fathom but which are all open knowledge to Allah, because He plans, guides and controls all things. The precise time of the Hour of Judgment is one of these. We are not to dispute about matters like these, which are matters of speculation as far as human intelligence is concerned. Such speculations ruined the Ummat of Moses, and set them on the arid path of doubts and controversies. Our task is to do our duty and love Allah and man (see the last two verses). Cf. also xxi. 4. (41.47)

4520 When the final restoration of true values comes, all falsehood will be exposed openly and publicly. The false gods will vanish, and their falsehood will be acknowledged by those who had lapsed from true worship. But it will be too late then for repentance. (41.47)

42:21 - What! have they partners (in godhead) who have established for them some religion without the permission of Allah?

68:41 - Or have they some "Partners" (in Allah)? Then let them produce their "partners" if they are truthful! 5621

5621 "Partners" in Godhead. as in the doctrine of the Trinity, or indeed in any form of polytheism. Such a doctrine destroys the cardinal doctrine of the Unity of Allah. (68.41)

28:62 - That Day Allah will call to them and say: "Where are my `partners'? whom ye imagined (to be such)?"

28:64 - It will be said (to them): "Call upon your `partners' (for help)": they will call upon them but they will not listen to them; and they will see the Penalty (before them); (how they will wish) `If only they had been open to guidance!'

28:68 - Thy Lord does create and choose as He pleases: no choice have they (in the matter): Glory to Allah! and far is He above the partners they ascribe (to Him)! 3397

3397 As He pleases: according to His own Will and Plan. Allah is not dependent on other people for advice or help. He has no partners. All creation is an act of His Will, and no one can direct Him how or why certain things should be, because He is supreme in wisdom and knowledge. He chooses His messengers also by His own unfettered choice. Inspiration or spiritual knowledge and dignity cannot be judged of by our relative or temporary standards. Worldly greatness or even wisdom do not necessarily go with spiritual insight. (28.68)

28:74 - The Day that He will call on them He will say: "Where are My `partners' whom ye imagined (to be such)?" 3401

3401 Cf. xxviii. 62 above. The reminiscence of the words closes and rounds off the argument of this Section. (28.74)

30:40 - It is Allah Who has created you: further He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are there any of your (false) "Partners" who

can do any single one of these things? Glory to Him! and High is He above the partners they attribute (to Him)! <sup>35543555</sup>

3554 The persons or things or ideas to which we give part-worship, while our whole and exclusive worship is due to Allah, are the "Partners" we set up. Do we owe our existence to them? Do they sustain our being? Can they take our life or give it back to us? Certainly not. Then how foolish of us to give them part-worship! (30.40)

30:13 - No intercessor will they have among their "Partners" and they will (themselves) reject their "Partners." <sup>3519</sup>

3519 False worship will then appear in its true colors. Anything to which we offered the worship due to Allah alone, will vanish instead of being of any help. Indeed the deluded false worshipers, whose eyes will now be opened, will themselves reject their falsehoods, as the Truth will now shine with unquestioned splendor. (30.13)

35:14 - If ye invoke them they will not listen to your call and if they were to listen they cannot answer your (prayer). On the Day of Judgement they will reject your "Partnership." And none (O man!) can tell thee (the Truth) like the One Who is acquainted with all things. <sup>389538963897</sup>

3895 False or imaginary objects of worship serve no purpose whatever. They cannot hear; if they could hear, they could not grant prayers or petitions. In fact, if they are real creatures, such as angels or deified human beings, they will very rightly repudiate any such worship as brings them into competition or "partnership" with Allah. See next note. (35.14)

3896 Cf. x. 28 and n. 1418; also xxxiv. 40-41. No false ideas or false impressions will remain when true values are restored. Why not then accept the Truth now in this life, and get on to the true path of Grace? (35.14)

3897 None can tell you the Truth better than He Who is All-Wise and All-knowing. Why not accept His Message and receive His guidance? (35.14)

10:35 - Say: "Of your `partners' is there any that can give any guidance towards Truth?" Say: "It is Allah Who gives guidance towards Truth. Is then He Who gives guidance to Truth more worthy to be followed or he who finds not guidance (himself) unless he is guided? What then is the matter with you? How judge ye?"

16:3 - He has created the heavens and the earth for just ends: far is He above having the partners they ascribe to Him! <sup>2021</sup>

2021 Not for sport, or fortuitously and without Design. Cf. xv. 85. Surely the Unity of Design in Creation also proves the Unity of Allah their Creator. (16.3)

2:22 - Who has made the earth your couch and the heaven your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth). <sup>41</sup>

41 Further proofs of God's goodness to you are given in this verse. Your whole life, physical and spiritual, depends upon Him. The spiritual is figured by the Canopy of Heaven. The truth has been brought plainly before you. Will you still resist it and go after false gods, the creation of your own fancy? The false gods may be idols, superstitions, Self, or even great or glorious things like Poetry, Art, or Science, when set up as rivals to God. They may be pride of race, pride of birth, pride of wealth or position, pride of power, pride of learning, or even spiritual pride. (2.22)

6:71 - Say: "Shall we indeed call on others besides Allah things that can do us neither good nor harm

6:148 - Those who give partners to Allah will say "If Allah had wished we should not have given partners to Him nor would our father; nor should we have had any taboos." So did their ancestors argue falsely until they tasted of Our wrath. Say: "Have ye any (certain) Knowledge? If so produce it before us. Ye follow nothing but conjecture: Ye do nothing but lie." <sup>972</sup>

972 As used by the Pagans, the argument is false, for it implies (a) that men have no personal responsibility, (b) that they are the victims of a Determinism against which they are helpless, and (c) that they might therefore go on doing just what they liked. It is also inconsistent, for if (b) is true, (c) cannot be true. Nor is it meant to be taken seriously. (6.148)

♣ Sahih Al-Bukhari Hadith

**Hadith 7.209** Narrated by  
Nafi

Whenever Ibn 'Umar was asked about marrying a Christian lady or a Jewess, he would say: "Allah has made it unlawful for the believers to marry ladies who ascribe partners in worship to Allah, and I do not know of a greater thing, as regards to

ascribing partners in worship, etc. to Allah, than that a lady should say that Jesus is her Lord although he is just one of Allah's slaves."

► Sahih Al-Bukhari Hadith

### **Hadith 9.9** Narrated by **Abdullah bin Am**

The Prophet said, "Al-Kaba'ir (the biggest sins) are: To join others (as partners) in worship with Allah, to be undutiful to one's parents," or said, "to take a false oath." (The sub-narrator, Shu'ba is not sure) Mu'adh said: Shu'ba said, "Al-kaba'ir (the biggest sins) are: (1) Joining others as partners in worship with Allah, (2) to take a false oath (3) and to be undutiful to one's parents," or said, "to murder (someone unlawfully)."

► Al-Tirmidhi Hadith

### **Hadith 2354** Narrated by **Thawban**

Thawban heard Allah's Messenger (peace be upon him) say, "I would not give this verse for the whole world, 'My servants who have transgressed against their souls, do not despair....'" A man asked whether that included those who had associated partners with Allah, and after remaining silent for a time the Prophet said three times, "Yes, it includes even those who have associated partners with Allah"

Ahmad transmitted it.

► ISL Quran Subjects

### **Temptation**

5. Resisting that of ascribing partners to Allah  
[37.158](#), [37.159](#), [37.160](#), [37.161](#), [37.162](#), [37.163](#)
6. Resisting that of false worship  
[37.160](#), [37.161](#), [37.162](#), [37.163](#)

► ISL Quran Subjects

### **Pilgrimage**

5. Avoiding to ascribe partners to Allah while on  
[22.27](#), [22.28](#), [22.29](#), [22.30](#), [22.31](#)

► ISL Quran Subjects

### **Christians**

2. Anchorites taken as lords by  
[9.34](#)
3. Ascribing of Jesus as son to Allah by  
[9.30](#)
4. Ascribing of partners to Allah by  
[9.30](#), [9.31](#), [9.32](#)

► ISL Quran Subjects

### **Associating With Allah**

1. (Also see) Shirk
2. Angels as daughters  
[17.40](#)
3. Daughters  
[6.100](#), [6.101](#), [16.57](#), [16.58](#), [16.59](#), [16.62](#), [17.40](#), [37.149](#), [37.150](#), [37.151](#), [37.152](#), [37.153](#), [37.154](#), [37.155](#), [37.156](#), [37.157](#), [43.16](#), [43.17](#), [43.18](#), [52.39](#), [53.19](#), [53.20](#), [53.21](#), [53.22](#), [53.23](#)
4. False goddesses as daughters  
[53.19](#), [53.20](#), [53.21](#), [53.22](#), [53.23](#)
5. Jesus as son  
[5.17](#), [5.72](#), [5.75](#)
6. Jesus as son by the Christians  
[9.30](#)
7. Jinn  
[6.100](#)

8. Offspring  
6.100, 6.101, 21.26, 21.27, 21.28, 21.29, 37.149, 37.150, 37.151, 37.152, 37.153, 37.154, 37.155, 37.156, 37.157, 52.39
9. Partners  
2.135, 2.165, 2.166, 2.167, 3.78, 3.79, 3.80, 3.151, 4.35, 4.48, 4.116, 5.19, 5.20, 5.75, 5.76, 5.77, 5.78, 5.119, 5.120, 5.121, 6.14, 6.19, 6.22, 6.23, 6.24, 6.40, 6.41, 6.46, 6.63, 6.64, 6.65, 6.16, 6.100, 6.101, 6.136, 6.137, 6.148, 6.151, 6.161, 6.163, 6.164, 7.33, 7.173, 7.190, 7.191, 7.192, 7.193, 7.194, 7.195, 7.197, 10.18, 10.28, 10.29, 10.34, 10.35, 10.36, 10.66, 10.68, 10.69, 10.70, 10.105, 10.106, 12.106, 12.107, 12.108, 13.16, 13.33, 13.34, 13.36, 15.95, 15.96, 16.1, 16.2, 16.3, 16.4, 16.5, 16.6, 16.7, 16.8, 16.9, 16.10, 16.11, 16.12, 16.13, 16.14, 16.15, 16.16, 16.17, 20.23, 20.27, 20.28, 20.29, 20.51, 20.52, 20.53, 20.54, 20.55, 20.56, 20.62, 20.86, 20.87, 20.100, 20.123, 17.22, 17.39, 17.40, 17.42, 17.43, 17.56, 17.57, 17.111, 18.26, 18.32, 18.33, 18.34, 18.35, 18.36, 18.37, 18.38, 18.39, 18.40, 18.41, 18.42, 18.43, 18.44, 18.51, 18.52, 18.110, 21.18, 21.21, 21.22, 21.23, 21.24, 21.25, 22.26, 23.91, 23.92, 23.116, 23.117, 24.55, 25.2, 25.3, 27.60, 27.61, 27.62, 27.63, 27.64, 28.62, 28.63, 28.64, 28.68, 28.74, 28.75, 28.87, 28.88, 29.65, 29.66, 30.12, 30.13, 30.28, 30.31, 30.33, 30.34, 30.35, 30.40, 33.72, 33.3, 34.27, 34.33, 35.40, 35.41, 37.158, 37.159, 37.180, 39.3, 39.4, 39.8, 39.36, 39.65, 39.66, 39.67, 40.11, 40.12, 40.20, 40.71, 40.72, 40.73, 40.74, 40.75, 40.76, 40.82, 40.83, 40.84, 40.85, 41.6, 41.7, 41.9, 41.47, 41.48, 42.13, 42.21, 43.15, 48.6, 50.26, 50.27, 50.28, 50.29, 52.43, 59.23, 60.12, 72.2, 72.18, 72.19, 72.20, 112.3
10. People of the Scripture, of son by the  
4.171
11. Satan  
14.22
12. Sons  
2.116, 2.117, 5.17, 5.18, 5.72, 5.75, 6.100, 6.101, 6.171, 9.30, 10.68, 10.69, 10.70, 18.4, 18.5, 19.35, 19.88, 19.89, 19.90, 19.91, 19.92, 19.93, 19.94, 19.95, 21.26, 21.27, 21.28, 21.29, 23.91, 23.92, 25.2, 39.4, 43.81, 43.82, 43.83, 72.3
13. Sons by the People of the Scripture  
4.171
14. Uzair (Ezra) as son by the Jews  
9.30
15. Wife  
72.3, 72.4, 72.5

Islamic Terms Dictionary

## Mushrik

a polythiest. A person who ascribes partners to Allah.

►ISL Quran Subjects

## Offspring

2. Ascribing to Allah  
6.100, 6.101, 21.26, 21.27, 21.28, 21.29, 37.149, 37.150, 37.151, 37.152, 37.153, 37.154, 37.155, 37.156, 37.157, 52.39
3. Ascribing partners to Allah concerning the birth of  
7.190, 7.191

## ( INTERCESSORS )

17:2 - We gave Moses the Book and made it a Guide to the Children of Israel (commanding):  
"Take not other than Me as Disposer of (your) affairs." <sup>21702171</sup>

2170 The Book: the revelation that was given to Moses. It was there clearly laid down that those who followed Moses must consider Allah as the Only God. "Thou shalt have no other gods before me; thou shalt not make unto thee any graven image...thou shalt not bow down thyself to them nor serve them: for I the Lord thy God am a jealous God ....;" etc.(Exod. xx. 3-5). These are the words of the English Bible. As a matter of fact the spirit of the Mosaic teaching went further. It referred all things to the Providence of Allah: Allah is the Disposer of all affairs, and we are to look to none but Him. This is Islam, and the Mi'raj showed that it was the teaching of Allah from the most ancient times, and yet it was violated by the very people who claimed to be its custodians. (17.2)

2171 Note the transition from "We" in the first clause to "Me" in the second clause. The first clause refers to the majesty of Allah as the Heavenly King; the second clause refers to His personal interest in all our affairs. (17.2)

2:48 - Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her nor shall compensation be taken from her nor shall anyone be helped (from outside). <sup>63</sup>



63 Before passing to particular incidents, the conclusion is stated. Be on your guard; do not think that special favours exempt you from the personal responsibility of each soul. (2.48)

2:123 - Then guard yourselves against a day when one soul shall not avail another nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside). <sup>122</sup>

122 Verses 122-123 repeat verses 47-48 (except for a slight verbal variation in ii. 123 which does not affect the sense). The argument about the favours to Israel is thus beautifully rounded off, and we now proceed to the argument in favour of the Arabs as succeeding to the spiritual inheritance of Abraham. (2.123)

6:70 - that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah:

6:94 - And behold! ye come to Us bare and alone as We created you for the first time: Ye have left behind you all (the favours) which We bestowed on you: We see not with you your intercessors whom ye thought to be partners in your affairs: so now all relations between you have been cut off and your (pet) fancies have left you in the lurch!" <sup>916917</sup>

916 Some of the various ideas connected with "creation" are noted in n. 120 to ii. 117. In the matter of creation of man there are various processes. If his body was created out of clay, i.e. earthy matter, there was an earlier precess of the creation of such earthy matter. Here the body is left behind, and the soul is being addressed. The soul underwent various processes of fashioning and adapting to its various functions in its various surroundings (xxxii. 7-9). But each individual soul, after release from the body, comes back as it was created, with nothing more than its history, "the deeds which it has earned," which are really a part of it. Any exterior things given to help in its development, "the favours which We bestowed on you," it must necessarily leave behind, however it may have been proud of them. These exterior things may be material things, e.g. wealth, property, signs of power, influence and pride such as sons, relatives, and friends, etc., or they may be intangible things, like talents, intellect, social gifts, etc. (6.94)

917 The false ideas of intercessors, demi-gods, gods, saviours, etc., now vanish like unsubstantial visions, "leaving not a wrack behind." Now the soul is face to face with reality. Its personal responsibility is brought home to it. (6.94)

7:53 - Do they just wait for the final fulfillment of the event? On the day the event is finally fulfilled those who disregarded it before will say: "the apostles of our Lord did indeed bring true (tidings). Have we no intercessors now to intercede on our behalf? Or could we be sent back? Then should we behave differently from our behavior in the past." In fact they will have lost their souls and the things they invented will leave them in the lurch. <sup>1030</sup>

1030 If those without Faith want to wait and see what happens in the Hereafter, they will indeed learn the truth, but it will be too late for them to profit by it then. All the false ideals and false gods which they put their trust upon will leave them in the lurch. If they thought that the goodness or greatness of others would help them, they will be undeceived on the day when their personal responsibility will be enforced. There will be no salvation except on their own record. How they will then wish that they had another chance! But their chance will be gone. (7.53)

10:3 - Verily your Lord is Allah Who created the heavens and the earth in six Days and is firmly established on the Throne (of authority) regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obtained). This is Allah your Lord; Him therefore serve ye: will ye not celebrate His praises? <sup>138513861387</sup>

1386 Istawa, with the preposition ila after it, means He turned to or He directed Himself by His will to as in ii-29. With the preposition 'ala after it, as here and in vii. 54 and elsewhere, the meaning seems to be "to mount or ascend," and to be firmly established, to sit firm and unshaken, beyond question. "The Throne represents many ideas: e.g., (1) that God is high above all His Creation; (2) that He regulates and governs it, as a king does, whose authority is unquestionably recognised; (3) that He is not, therefore, like the gods of Greece, and paganism, who were imagined to be in a world apart, careless of mankind, or jealous of mankind, but on the contrary. He (4) disposes of their affairs and all affairs continuously and with justice; (5) that the authority of His prophets, ministers, and messengers is derived from Him, and such intercession as they can make is by His will and permission. (10.3)

10:18 - They serve besides Allah things that hurt them not nor profit them and they say: "These are our intercessors with Allah." Say: "Do ye indeed inform Allah of something He knows not in the heavens or on earth? Glory to Him! and far is He above the partners they ascribe (to Him)!" <sup>1405</sup>

1405 When we shut our eyes to Allah's glory and goodness, and go after false gods, we give some plausible excuse to ourselves, such as that they will intercede for us. But how can stocks and stones intercede for us? And how can men intercede for us, when they themselves have need of Allah's Mercy? Even the best and noblest cannot intercede as of right, but only with His permission (x. 3). To pretend that there are other powers than Allah is to invent lies and to teach Allah. There is nothing in heaven or earth that He does not know, and there is no other like unto Him. (10.18)

19:87 - None shall have the power of intercession but such a one as has received permission (or promise) from (Allah) Most Gracious.

30:13 - No **intercessor** will they have among their "Partners" and they will (themselves) reject their "Partners." <sup>3519</sup>

3519 False worship will then appear in its true colors. Anything to which we offered the worship due to Allah alone, will vanish instead of being of any help. Indeed the deluded false worshipers, whose eyes will now be opened, will themselves reject their falsehoods, as the Truth will now shine with unquestioned splendor. (30.13)

39:44 - Say: "To Allah belongs exclusively (the right to grant) Intercession: to Him belongs the dominion of the heavens and the earth: in the End it is to Him that ye shall be brought back." <sup>43114312</sup>

4311 For Shafa'at (Intercession, Advocacy) see ii. 255; x. 3; xx. 109, n. 2634; and xxi. 28, n. 2688. It follows that no one can intercede with Allah, except (1) by Allah's permission, and (2) for those who have prepared themselves by penitence for Allah's acceptance. Even in earthly Courts, Advocacy is not permitted to any one; the Advocate must be granted the position of Advocate before he can plead before the judge. Nor can it be supposed that a plea for forgiveness or mercy can be put forward except on grounds recognised by equity and justice. (39.44)

4312 At all times, including our present life, all dominion belongs to Allah. At the End of the present plane of existence, we shall be placed before Allah for Judgment. Cf. x. 4. (39.44)

40:18 - Warn them of the Day that is (ever) drawing near when the Hearts will (come) right up to the Throats to choke (them); no intimate friend nor intercessor will the wrongdoers have who could be listened to. <sup>43814382</sup>

4381 Hearts will come right up to the Throats to choke them: an idiom implying that the whole of their life-functions will be choked up with terror. But a more subtle meaning emerges from further analysis. The heart (or the breast) is the seat of affection, emotion, and every kind of feeling, such as terror, pain, despair, etc. These things will as it were overflow right up to the throat and choke it. The throat is the vehicle for the voice; their voice will be choked, and they will be able to say nothing. The throat is the channel for food, which goes to the stomach and maintains a healthy functioning of life; the choking means that the healthy functioning will stop, and there will be nothing but woe. (40.18)

4382 In that enforcement of personal responsibility, what sympathy or intercession can the wrong-doers get? (40.18)

43:86 - And those whom they invoke besides Allah have no power of **intercession**; only he who bears witness to the Truth and they know (him). <sup>4683</sup>

4683 While idols and false gods have no power of intercession, persons like Jesus, who is falsely worshipped by his misguided followers, but who himself preached the Gospel of Unity with full understanding will have the power of intercession. (43.86)

53:26 - How many so ever be the angels in the heavens their intercession will avail nothing except after Allah has given leave for whom He pleases and that he is acceptable to Him. <sup>51005101</sup>

5100 We are apt to imagine the angelic host of heaven as beings of immense power. But their power is all derived from Allah. Men, when they attain to the highest spiritual dignities, may have even more power and position than angels in the sight of Allah, as in typified by angels being hidden to bow down to Adam: ii. 34. The Quraish superstition about angels being intermediaries and intercessors for man with Allah is condemned. (53.26)

5101 Cf. xx. 109 and xxi. 28. No one can intercede except with the permission of Allah, and that permission will only be given for one who is acceptable to Allah. For a possible different shade of meaning. See n. 2643 to xx. 109. (53.26)

39:43 - What! Do they take for intercessors others besides Allah? Say: "Even if they have no power whatever and no intelligence?" <sup>4310</sup>

4310 Let alone worship, men should not rely upon any power or person other than Allah to help them out or intercede for them. When it is idols, they are poor lifeless things which have obviously neither power nor intelligence. But even prophets or saints or heroes have no power to intercede except as Allah wills and permits. See next note. (39.43)

39:44 - Say: "To Allah belongs exclusively (the right to grant) Intercession: to Him belongs the dominion of the heavens and the earth: in the End it is to Him that ye shall be brought back." <sup>43114312</sup>

4311 For Shafa'at (Intercession, Advocacy) see ii. 255; x. 3; xx. 109, n. 2634; and xxi. 28, n. 2688. It follows that no one can intercede with Allah, except (1) by Allah's permission, and (2) for those who have prepared themselves by penitence for Allah's acceptance. Even in earthly Courts, Advocacy is not permitted to any one; the Advocate must be granted the position of Advocate before he can plead before the judge. Nor can it be supposed that a plea for forgiveness or mercy can be put forward except on grounds recognised by equity and justice. (39.44)

4312 At all times, including our present life, all dominion belongs to Allah. At the End of the present plane of existence, we shall be placed before Allah for Judgment. Cf. x. 4. (39.44)

6:51 - Give the warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord: except from Him they will have no protector nor intercessor: that they may guard (against evil).<sup>869</sup>

869 There are some men - sinners - who yet believe in Judgement; let them be warned of their personal responsibility to guard against evil; let them not rely upon protectors or intercessors before God; their sins can only be forgiven by God's own Mercy. (6.51)

►Fiqh-us-Sunnah

### Fiqh 3.107a

'Abdullah ibn 'Amr reported that the Messenger of Allah, upon whom be peace, said: "The fast and the Qur'an are two intercessors for the servant of Allah on the Day of Resurrection. The fast will say: 'O Lord, I prevented him from his food and desires during the day. Let me intercede for him.' The Qur'an will say: 'I prevented him from sleeping at night. Let me intercede for him.' And their intercession will be accepted." Ahmad related this hadith with a sahih chain.

►Sahih Muslim Hadith

### Hadith 2072

Narrated by

**Abdullah ibn Abbas**

His son died in Qudayd or Usfan. He said to Kurayb to see as to how many people had gathered there for his (funeral). He (Kurayb) said: So I went out and I informed him about the people who had gathered there. He (Ibn Abbas) said: Do you think they are forty? He (Kurayb) said: Yes. Ibn Abbas then said to them: Bring him (the dead body) out for I have heard Allah's Messenger (peace be upon him) as saying: If any Muslim dies and forty men who associate nothing with Allah stand over his prayer (they offer prayer over him), Allah will accept them as intercessors for him.

## ( EQUALS, LORDS, PATRONS, HELPERS, ETC..

2:165 - Yet there are men who take (for worship) others besides Allah as equand Patrons. al (with Allah);

See Note: 167.

3:80 - Nor would he instruct you to take angels and prophets for LordsWhat! Would he bid you to unbelief after ye have bowed your will (to Allah in Islam)?<sup>415</sup>

415 Jesus was a prophet, and the Holy Spirit "with which he was strengthened" was the Angel who brought the revelations to him. (3.80)

6:1 - Praise be to Allah Who created the heavens and the earth and made the darkness and the light. Yet those who reject Faith hold (others) as equal with their Guardian-Lord.<sup>834835</sup>

834 Adala has various meanings: (1) to hold something as equal to something else, as here; to balance nicely; (2) to deal justly, as between one party and another, xiii.15; (3) to give compensation or reparation, or something as equivalent to something else, vi. 70; (4) to turn the balance the right way, to give a right disposition, to give a just bias or proportion, lxxxii. 7; (5) to turn the balance the wrong way, to swerve, to show bias. iv 135. (6.1)

835 The argument is threefold: (1) God created everything you see and know: how can you then set up any of His own creatures as equal to Him? (2) He is your own Guardian-Lord; He cherishes and loves you: how can you be so ungrateful as to run after something else? (3) Darkness and Light are to help you to distinguish between the true from the false: how then can you confound the true God with your false ideas and superstitions? There may also be a repudiation of the Duality of old Persian theology; Light and Darkness are not conflicting Powers; they are both creatures of the one true God. (6.1)

9:31 - They take their priests and their anchorites to be their lords in derogation of Allah and (they take as their Lord) Christ the son of Mary; Yet they were commanded to worship but one Allah: there is no god but He. Praise and glory to him: (far is He) from having the parents they associate (with him).<sup>128612871288</sup>

1286 Ahbar: doctors of law; priests; learned men. Cf. v. 44. where they are associated with Rabbis. Ruhban: monks, ascetics, anchorites, men who have renounced the world; where there is a celibate clergy, the term can be applied to them as well as to members of monastic orders. It is also permissible to apply the term to "saints", where they are deified or credited with divine powers, or where people pray to them as they do in the Roman Catholic Church. (9.31)

1287 Priest worship, and the worship of saints and ascetics is a form of superstition to which men have been prone in all ages. The growth of Jewish superstition is shown in the Talmud, and of Christian superstition in the doctrine of papal infallibility and the worship of saints. The mere idea of a separate order of priesthood to stand between Allah and man and be the exclusive repository of Allah's secrets is derogatory to the goodness and all-pervading grace of Allah. The

worship of "lords many and gods many" was not confined only to the Pagans. The deification of the son of Mary is put here in a special clause by itself, as it held (and still holds) in its thrall a large portion of civilised humanity. (9.31)

1288 Cf. vi. 100. (9.31)

10:106 - "Nor call on any other than Allah such will neither profit thee nor hurt thee: if thou dost Behold! thou shalt certainly be of those who do wrong."

13:14 - For Him (alone) is prayer in Truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouth but it reaches them not: for the prayer of those without Faith is nothing but (futile) wandering (in the mind). 18221823

1822 Haqq=truth; right; what is due, befitting, proper. All these meanings are to be understood here. If we worship anything other than Allah (whether it is idols, stars, powers of nature, spirits, or deified men, or Self, or Power, or Wealth, Science or Art, Talent or Intellect), our worship is both foolish and futile. (13.14)

16:20 - Those whom they invoke besides Allah create nothing and are themselves created. 2043

2043 Allah is the only Creator and the Ultimate Reality. Everything else is created by Him, and reflects His glory. How foolish then to worship any other than Allah! (16.20)

16:21 - (They are things) dead lifeless: nor do thy know when they will be raised up. 2044

2044 Idols are dead wood or stone. If men worship stars, or heroes, or prophets, or great men, they too have no life except that which was given by Allah. In themselves they are lifeless. If they worship figments of the imagination, they are reflections in a double degree, and have no life in themselves. All these things will be raised up on the Last Day, in order that false worshippers may be confronted with them. But they themselves cannot tell when that Day will be. (16.21)

17:56 - Say: "Call on those besides Him whom ye fancy: they have neither the power to remove your troubles from you nor to change them." 2242

2242 Men's suspicions of each or of the prophets have been condemned in the previous verses. We now have the strongest condemnation of all, that of imagining any other being as being equal or in the same category with One true God. Allah has all power: they have no power. They cannot remove men's troubles. They cannot even mitigate or change them so as to afford the least relief. Why indulge in false worship? (17.56)

17:57 - Those whom they call upon do desire (for themselves) means of access to their Lord even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of. 2243

2243 Where men or heroes, or prophets or angels are worshipped, the worship is futile; because (1) even if they are good and holy, and ever so near to Allah, yet the nearest of them have need to seek means of access to Allah, and they do seek such means, viz.: the hope of Allah's Grace; (2) though by their very nature it is impossible for us to suppose that they will incur the Wrath of Allah, yet they are but creatures and are subject to the law of personal responsibility. (17.57)

30:28 - He does propound to you a similitude from your own (experience): do ye have partners among those whom your right hands possess to share as **equals** in the wealth We have bestowed on you? Do ye fear them as ye fear each other? Thus do We explain the Signs in detail to a people that understand. 3535353635373538

3535 One way in which we can get some idea of the things higher than our own plane is to think of Parables and Similitudes. But even so, the highest we can think of falls short of the true Reality. For Allah is higher and wiser than the highest and wisest we can think of. (30.28)

3536 Allah is far higher above His Creation than any, the highest, of His creatures can be above any, the lowest, of His creatures. And yet would a man share his wealth on equal terms with his dependants? Even what he calls his wealth is not really his own, but given by Allah. It is "his" in common speech by reason merely of certain accidental circumstances. How then can men raise Allah's creatures to equality with Allah in worship? (30.28)

3537 Men fear each other as equals in a state of society at perpetual warfare. To remove this fear they appoint an authority among themselves-a King or sovereign authority whom they consider just-to preserve them from this fear and give them an established order. But they must obey and revere this authority and depend upon this authority for their own tranquility and security. Even with their equals there is always the fear of public opinion. But men do not fear, or obey, or revere those who are their slaves or dependents. Man is dependent on Allah. And Allah is the Sovereign authority in an infinitely higher sense. He is in no sense dependent on us, but we must honor and revere Him and fear to disobey His Will or His Law. "The fear of Allah is the beginning of wisdom." (30.28)

31:13 - Behold Luqman said to his son by way of instruction: "O my son! Join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing." 3595

3596 The set of milk teeth in a human child is completed at the age of two years, which is therefore the natural extreme limit for breast-feeding. In our artificial life the duration is much less. (31.14)

34:33 - Those who had been despised will say to the arrogant ones: "Nay! it was a plot (of yours) by day and by night. Behold! ye (constantly) ordered us to be ungrateful to Allah and to attribute **equals** to Him!" They will declare (their) repentance when they see the Penalty: We shall put yokes on the necks of the Unbelievers: it would only be a requital for their (ill) deeds. 383838393840

3838 The more intelligent ones who exploit the weaker ones are constantly plotting night and day to keep the latter ignorant and under their thumb. They show them the ways of Evil, because by that means they are more in their power. (34.33)

3839 If all men worshipped the true God, and none but Him, they could not on the one hand be trampled upon, and on the other hand they could not be unjust. It is in the worship of false ideals or false gods that alluring structures of fraud and injustice are built up. (34.33)

3840 Cf. x. 54, and n. 1445. All these mutual recriminations would be swallowed up in the general realisation of the Truth by both sides in the Hereafter. They would be prepared openly to declare their repentance, but it would be too late. The yoke of slavery to Evil will be on their necks. Allah's justice put it there, but what else could it do? Their own sins will cry out against them and hold them under their yokes. (34.33)

35:13 - He merges Night into Day and He merges Day into Night and He has subjected the sun and the moon (to His Law): each one runs its course for a term appointed. Such is Allah your Lord: to Him belongs all Dominion. And those whom ye invoke besides Him have not the least power. 3891389238933894

3891 Cf. xxii. 61. The phases of Light in nature may have other uses. But for man they mark periods of rest and activity, and have great influence on his physical, moral, and spiritual life. (35.13)

3892 Cf. xiii. 2. The sun and the moon mark phases of light, and serve man during the periods of the day and the night. The sun marks the seasons, and is the source of heat and energy and physical life for the whole solar system. The sun and the moon run according to fixed laws, and they will continue to do so, not for ever, but for the period appointed for their duration by Allah. (35.13)

3893 Allah's might and majesty, and Allah's goodness and wisdom, having been shown by a few examples, it follows that it is folly to seek or worship any other power but Allah. It only throws off man into false paths, and takes him farther and farther away from the Truth. (35.13)

3894 Qitmir: the thin, white skin that covers the date-stone. It has neither strength nor texture, and has no value whatever. Any one relying on any power other than that of Allah relies on nothing whatever. The Qitmir is worse than the proverbial "broken reed". Cf. iv. 53 and iv. 124, where the word naqir, 'the groove in a date-stone', is used similarly for a thing of no value or significance. (35.13)

40:20 - And Allah will judge with (Justice and) Truth: but those whom (men) invoke besides Him will not (be in a position) to judge at all. Verily it is Allah (alone) Who hears and sees (all things). 4385

4385 If men build their hopes or their faith in anything except the Divine Grace, they will find themselves deserted. Any pretences that they make will be known to Allah. On the other hand every single good act, or word, or motive, or aspiration of their win, will reach Allah's Throne of Mercy. (40.20)

41:9 - Say: Is it that ye Deny Him Who created the earth in two Days? And do ye join **equals** with Him? He is the Lord of (all) the Worlds. 4470

4470 This is a difficult passage, describing the primal creation of our physical earth and the physical heavens around us. If we count the two Days mentioned in this verse, the four Days mentioned in verse 10, and the two Days mentioned in verse 12, we get a total of eight Days, while in many passages the creation is stated to have taken place in six Days: see vii. 54, n. 1031; and xxxii. 4, n. 3632. The Commentators understand the "four Days" in verse 10 to include the two Days in verse 9, so that the total for the universe comes to six Days. This is reasonable, because the processes described in verses 9 and 10 form really one series. In the one case it is the creation of the formless matter of the earth; in the other case it is the gradual evolution of the form of the earth, its mountains and seas, and its animal and vegetable life, with the "nourishment in due proportion", proper to each. Cf. also xv. 19-20. (41.9)

41:30 - In the case of those who say "Our Lord is Allah" and further stand straight and steadfast the angels descend on them (from time to time): "Fear ye not!" (they suggest) "nor grieve! but receive the Glad Tidings of the Garden (of Bliss) the which ye were promised!" 4499

4499 The people who succeed in eternal Life are those who recognise and understand the one and only Eternal Reality, that is Allah, and further shape their probationary Life firmly and steadfastly on the principles of that Truth and Reality. They will have their friends and protectors in the good angels, in contrast to the evil ones, who will have no friendship or protection, but only the reproaches of the Satan. (41.30)



43:15 - Yet they attribute to some of His servants a share with Him (in His godhead)! Truly is man a blasphemous ingrate avowed! <sup>4620</sup>

4620 As a contrast to the men of true understanding are the ungrateful blasphemous creatures, who offer a share to others besides Allah! They imagine sons and daughters to Allah, and forget the true lesson of the whole of Creation, which points to the Unity of Allah. This theme is further developed in the following Section. (43.15)

46:5 - And who is more astray than one who invokes besides Allah such as will not answer him to the Day of Judgement and who (in fact) are unconscious of their call (to them)? <sup>4779</sup>

4779 As there is no argument at all in favour of your sham worship, what sense is there in it? Either your false gods are senseless stocks and stones which will never answer you to the end of Time, being themselves devoid of understanding, or they are real objects which will disown you at the last. If you worshipped Self, your own misused faculties will witness against you at the last (xli. 20-23). If you worshipped good men or prophets, like Jesus, they will disown you (v. 119). Similarly, if you worshipped angels, they will disown you (xxxiv. 40-41). (46.5)

34:22 - Say: "Call upon other (gods) whom ye fancy besides Allah: they have no power not the weight of an atom in the heavens or on earth; no (sort of) share have they therein nor is any of them a helper to Allah. <sup>38223823</sup>

3822 Other objects of worship, such as Self, or Money, or Power, or things we imagine will bring us luck or prosperity, though they can do nothing of the kind. (34.22)

3823 The false gods have no power whatever either in heaven or on earth, either in influencing our spiritual life or our ordinary worldly life. To suppose that they have some share, or that they can give some help to Allah, even though Allah is Supreme, is both false and blasphemous. Allah is One and Supreme, without sharer, helper, or equal. (34.22)

61:14 - O ye who believe! **be ye helpers of Allah:** as said Jesus the son of Mary to the Disciples "Who will be my helpers to (the work of) Allah?" Said the Disciples "We are Allah's helpers!" Then a portion of the Children of Israel believed and a portion disbelieved: but We gave power to those who believed against their enemies and they became the ones that prevailed. 544654475448

5446 If we seek Allah's help, we must first help Allah's Cause, i.e., dedicate ourselves to Him entirely and without reserve. This was also the teaching of Jesus, as mentioned in this verse. (61.14)

5447 See iii. 52, and n. 392; and for the Biblical reference, see the last note. The names of the twelve Disciples will be found in Matt. x. 2-4. (61.14)

5448 A portion of the Children of Israel-the one that really cared for Truth-believed in Jesus and followed his guidance. But the greater portion of them were hard hearted, and remained in their beaten track of formalism and false racial pride. The majority seemed at first to have the upper hand when they thought they had crucified Jesus and killed his Message. But they were soon brought to their senses. Jerusalem was destroyed by Titus in A.D. 70 and the Jews have been scattered ever since. "The Wandering Jew" has become a bye-word in many literatures. On the other hand, those who followed Jesus permeated the Roman Empire, brought many new races within their circle, and through the Roman Empire, Christianity became the predominant religion of the world until the advent of Islam. So is it promised to the people of Islam: they must prevail if they adhere to the Truth. Badr (A.H. 2) was a landmark against Pagan Arabia; Qadisiya (A.H. 14) and Madain (A.H. 16) against the might of Persia: Yarmuk (A.H. 15) against the might of the Byzantine Empire in Christian Syria; and Heliopolis (A.H. 19) against the same Empire in Christian Egypt and Africa. These were symbols in external events. The moral and spiritual landmarks are less tangible, and more gradual, but none the less real. Mark how the arrogance and power of Priesthood have been quelled; how superstition and a belief in blind Fate have been checked; how the freedom of human individuals has been reconciled with the sanctity of marriage in the law of Divorce; how the civil position of women has been raised; how temperance and sobriety have been identified with religion; what impetus has been given to knowledge and experimental science; and how economic reconstruction has been pioneered by rational schemes for the expenditure and distribution of wealth. (61.14)

2:23 - And if ye are in doubt as to what We have revealed from time to time to Our servant then produce a Surah like thereunto; and call your witnesses or helpers (if there are any) besides Allah if your (doubts) are true. <sup>42</sup>

42 How do we know that there is revelation, and that is from God? Here is a concrete test. The Teacher of God's Truth has placed before you many Suras. Can you produce one like it? If there is any one besides God, who can inspire spiritual truth in such noble language, produce your evidence. Or is it that your doubts are merely argumentative, refractory, against your own inner light, or conscience? All true revelation is itself a miracle, and stands on its own merits. (2.23)

2:270 - And whatever ye spend in charity or devotion be sure Allah knows it all. But the wrong-doers have no **helpers**.

3:150 - Nay Allah is your Protector and He is the best of **helpers**.



3:151 - Soon shall We cast terror into the hearts of the unbelievers for that they joined companions with Allah for which He had sent no authority: their abode will be the fire; and evil is the home of the wrong-doers!

4:116 - Allah forgiveth not (the sin of) joining other gods with Him: but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah hath strayed far far away (from the right). <sup>626</sup>

626 Cf. iv. 48 and n. 569. Blasphemy in the spiritual kingdom is like treason in the political kingdom. (4.116)

6:51 - Give the warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord: except from Him they will have no protector nor intercessor: that they may guard (against evil). <sup>869</sup>

869 There are some men - sinners - who yet believe in Judgement; let them be warned of their personal responsibility to guard against evil; let them not rely upon protectors or intercessors before God; their sins can only be forgiven by God's own Mercy. (6.51)

16:2 - He doth send down His angels with inspiration of His Command to such of His servants as He pleaseth (saying): "Warn (Man) that there is no god but I: so do your duty unto Me." <sup>2020</sup>

2020 The Pagans, with their multiplicity of gods and goddesses, good and evil, could play one off against another. That is mere mockery of religion. With such conceptions, man cannot understand the Unity of Design in the Universe nor realise the Power and Glory of the One True God, to Whom alone worship and service are due. (16.2)

2:41 - And believe in what I reveal confirming the revelation which is with you and be not the first to reject faith therein nor sell My Signs for a small price: and fear Me and Me alone. <sup>59</sup>

59 You receive revelations before: now comes one confirming it: its first appeal should be to you: are you to be the first to reject it? And reject it for what? God's Signs are worth more than all your paltry considerations. And the standard of duty and righteousness is to be taken from God, and not from priests and customs. (2.41)

35:22 - Nor are alike those that are living and those that are dead. Allah can make any that He wills to hear; but thou canst not make those to hear who are (buried) in graves. <sup>3905</sup>

3905 The final contrast is between the Living and the Dead; those whose future has in it the promise of growth and fulfilment, and those who are inert and on the road to perish. With Allah everything is possible: He can give Life to the Dead. But the human Teacher should not expect that people who are (spiritually) dead and buried will by any chance hear his call. (35.22)

7:194 - Verily those whom ye call upon besides Allah are servants like unto you: call upon them and let them listen to your prayer if ye are (indeed) truthful! <sup>1167</sup>

1167 False gods, whether idols or deified men, or ideas and superstitions, have no existence of their own, independent of Allah's creation. They are Allah's creatures, and like servants are subject to His authority. Deified men are not real men, but false ideas of men. They cannot help themselves: how can they help others? (7.194)

6:108 - Revile not ye those whom they call upon besides Allah lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord and We shall then tell them the truth of all that they did. <sup>936</sup>

936 A man's actual personal religion depends upon many things, -his personal psychology, the background of his life, his hidden or repressed feelings, tendencies, or history (which psychoanalysis tries to unravel), his hereditary dispositions or antipathies, and all the subtle influences of his education and his environment. The task before the man of God is: (1) to use any of these which can subserve the higher ends, (2) to purify such as have been misused, (3) to introduce new ideas and modes of looking at things, and (4) to combat what is wrong and cannot be mended: all for the purpose of leading to the truth and gradually letting in spiritual light where there was darkness before. If that is not done with discretion and the skill of a spiritual Teacher, there may be not only a reaction of obstinacy, but an unseemly show of dishonour to the true God and His Truth, and doubts would spread among the weaker brethren whose faith is shallow and infirm. What happens to individuals is true collectively of nations or groups of people. They think in their self-obsession that their own ideas are right. God in His infinite compassion bears with them, and asks those who have purer ideas of faith not to vilify the weaknesses of their neighbours, lest the neighbours in their turn vilify the real truth and make matters even worse than before. In so far as there is active evil, He will deal with it in His own way. Of course the righteous man must not hide his light under a bushel, or compromise with evil, or refuse to establish right living where he has the power to do so. (6.108)

6:107 - If it had been Allah's Plan they would not have taken false gods: but We made thee not one to watch over their doings nor art thou set over them to dispose of their affairs. <sup>935</sup>

935 God's Plan is to use the human will to co-operate in understanding Him and His relations to us. This is the answer to an objector who might say: "If He is All-powered, why does sin or evil exist in the world? Can He not destroy it?" He

can, but His Plan is different, and in any case it is not for a Teacher to force any one to accept the truths which he is inspired to preach and proclaim. (6.107)

3:64 - Say: "O people of the Book! come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not from among ourselves **Lords** and patrons other than Allah." If then they turn back say: "Bear witness that we (at least) are Muslims (bowing to Allah's will)." 402

402 In the abstract the People of the Book would agree to all three propositions. In practice they fail. Apart from doctrinal lapses from the unity of the One True God, there is the question of a consecrated Priesthood (among the Jews it was hereditary also), as if a mere human being-Cohen, or Pope, or Priest, or Brahman, could claim superiority apart from his learning and the purity of his life, or could stand between man and Allah in some special sense. The same remarks apply to the worship of saints. They may be pure and sincere, but no one can protect us or claim Lordship over us except Allah. For Rabb, see i. 2. n. Abraham was a true Prophet of Allah, but he could not be called a Jew or a Christian as he lived long before the Law of Moses or the Gospel of Jesus was revealed. (3.64)

3:192 - "Our Lord! any whom thou dost admit to the fire truly thou coverest with shame and never will wrong-doers find any **helpers**."

4:89 - They but wish that ye should reject faith as they do and thus be on the same footing (as they): but take not friends from their ranks until they flee in the way of Allah (from what is forbidden). But if they turn renegades seize them and slay them wherever ye find them; and (in any case) take no friends or **helpers** from their ranks. 607

607 Flee: the verbal form which the noun hijrat is derived. Bukhari interprets this rightly as fleeing from all that is forbidden. This would include hijrat in the technical sense of leaving a place in which the practice of religion is not allowed. But it is more general. In time of war, if a man is willing to submit to discipline and refrain from infringing orders issued, he has proved his fidelity and may be treated as a member of the community at war. On the other hand if he by false pretences comes into the inner counsels merely to betray them, he may rightly be treated as a traitor or deserter and be punished for his treason or desertion; or if he escapes, he can be treated as an enemy and is entitled to no mercy. He is worse than an enemy: he has claimed to be of you in order to spy on you, and been all the time helping the enemy. (4.89)

18:51 - I called them not to witness the creation of the heavens and the earth nor (even) their own creation: nor is it for Me to take as **helpers** such as lead (men) astray! 2396

2395 Out of the limited free-will that man has, if he were to choose Evil instead of Good, Satan instead of Allah, what a dreadful choice it would be! It would really be an evil exchange. For man is Allah's creature, cared for and cherished by Him. He abandons his Cherisher to become the slave of his enemy! (18.50)

22:31 - Being true in faith to Allah and never assigning partners to Him: if anyone assigns partners to Allah he is as if he had fallen from heaven and been snatched up by birds or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place. 2806

2806 A parable full of meaning. The man who falls from the worship of Allah, The One True God, is like a man who falls from heaven, His being taken up with false objects of worship is like the failing man being picked up in the air by birds of prey. But the false objects of worship cannot hold him permanently in their grip. A fierce blast of wind-the Wrath of Allah-comes and snatches him away and throws him into a place far, far away from any place he could have imagined-into the hell of those who defied Allah. (22.31)

30:29 - Nay the wrong-doers (merely) follow their own lusts being devoid of knowledge. But who will guide those whom Allah leaves astray? To them there will be no **helpers**. 3539

3539 The wrong-doers-those who deliberately reject Allah's guidance and break Allah's Law-have put themselves out of the region of Allah's mercy. In this they have put themselves outside the pale of the knowledge of what is for their own good. In such a case they must suffer the consequences of the personal responsibility which flows from the grant of a limited free-will. Who can then guide them or help them? (30.29)

6:110 - We (too) shall turn to (confusion) their hearts and their eyes even as they refused to believe in the first instance: We shall leave them in their trespasses to wander in distraction. 938939

938 Where there is sheer obstinacy and ridicule of faith, the result will be that such a sinner's heart will be hardened and his eyes will be sealed, so that he cannot even see the things visible to ordinary mortals. The sinner gathers impetus in his descent towards wrong. (6.110)

939 Cf. ii. 15. God's grace is always ready to help human weakness or ignorance and to accept repentance and give forgiveness. But where the sinner is in actual rebellion, he will be given none, and it will be his own fault if he wanders about distractedly, without any certain hope or refuge. (6.110)

►Al-Muwatta Hadith

## Hadith 56.8

## Disliked Speech and Speech Without the Mention of Allah

Malik related to me that he heard that Isa ibn Maryam used to say, "Do not speak much without the mention of Allah for you will harden your hearts. A hard heart is far from Allah, but you do not know. Do not look at the wrong actions of people as if you were **lords**. Look at your wrong actions as if you were slaves. Some people are afflicted by wrong action and some people are protected from it. Be merciful to the people of affliction and praise Allah for His protection."

►Al-Tirmidhi Hadith

### Hadith 3781 Narrated by Aisha

Allah's Messenger (peace be upon him) said, "The testimony of a deceitful man or woman, or of one who has been flogged for transgressing the bounds set by Allah, or of one who harbours rancour against his brother, or of one suspected regarding the patrons he claims or relationship, or of one who is dependent on a family is not allowable."

Tirmidhi transmitted it, saying this is a gharib tradition and that the traditions of Yazid ibn Ziyad ad-Dimashqi, the transmitter, are rejected.

►Al-Tirmidhi Hadith

### Hadith 1909 Narrated by Anas ibn Malik

Allah's Messenger (peace be upon him) said, "Sadaqah appeases the Lord's anger and averts an evil death."

Tirmidhi transmitted it.

►Articles on Islam

## Introduction to Islam See Section

►The word Allah in the Arabic language means God, or more accurately The One and Only Eternal God, Creator of the Universe, Lord of all lords, King of all kings, Most Compassionate, Most Merciful. The word Allah to mean God is also used by Arabic speaking Jews and Christians.

Al-Muwatta Hadith

### Hadith 54.29

## Concerning the East

Malik related to me from Abdullah ibn Dinar that Abdullah ibn Umar said, "I saw the Messenger of Allah, may Allah bless him and grant him peace, pointing at the east and saying, 'The cause of dissension is here. The cause of dissension is here, from where the **helpers of shaytan arise.**' "

►Sahih Al-Bukhari Hadith

### Hadith 4.715 Narrated by Abu Huraira

The Prophet said, "The tribes of Quraish, Al-Ansar, Juhaina, Muzaina, Aslam, Ghifar and Ashja' are my **helpers**, and they have no protector (i.e. Master) except Allah and His Apostle."

►ISL Quran Subjects

## Taking

14. Helpers from among hypocrites  
4.89, 4.90

►ISL Quran Subjects

## Help of Allah

1. HELP OF ALLAH  
3.150, 3.160, 4.45, 8.10, 9.116, 25.31, 23.17, 61.10, 61.11, 61.12, 61.13, 67.20, 110.1, 110.2, 110.3
2. Battle of the Trench, remembering that in the  
33.9, 33.10, 33.11, 33.12, 33.13, 33.14, 33.17, 33.22, 33.25, 33.26, 33.27
3. Believers, to  
30.47, 40.51

4. Cause of Allah, to those who help the  
22.40, 22.41
5. Deceit of the enemy in Jihad, against  
8.62, 8.63
6. Fighting against injustice and wrong-doing, in  
22.39, 22.40
7. Helpers of themselves, to  
13.11
8. Jihad, in  
8.40, 8.62, 37.171, 37.172, 37.173, 37.174, 37.175, 37.176, 37.177, 37.178, 37.179, 47.7
9. Muhammad(S) enraging at that to  
22.15
10. Only  
1.4, 3.126, 29.22
11. Seeking  
2.45, 2.153
12. Shirk, against  
21.112

Islamic Terms Dictionary  
**Ansar**

means helpers. These were the people of Madinah who responded to the Prophet's call to Islam and offered Islam a city-state power.

►Articles on Islam

## Prophet Muhammad's Last Sermon

.....O People, it is true that you have certain rights with regard to your women, but they also have right over you. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed **helpers**. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to commit adultery.....

## PARTY OF ALLAH:

58:22 - Allah will be well pleased with them and they with Him. They are the Party of Allah. Truly it is the **Party of Allah** that will achieve Felicity. <sup>53635364536553665367</sup>

5363 If any one believes in Allah and His goodness and justice, and in the Hereafter, in which all true values will be restored he will never love evil or wrong-doing or rebellion against Allah, even if these things are found in his nearest kith and kin. (58.22)

5364 Faith in Allah is indelibly written on the tablets of their hearts and they can never be false to Allah. (58.22)

5365 Cf. ii. 87 and 253, where it is said that Allah strengthened the Prophet Jesus with the holy spirit. Here we learn that all good and righteous men are strengthened by Allah. If anything, the phrase used here is stronger: "a spirit from Himself". Whenever any one offers his heart in faith and purity to Allah, Allah accepts it, engraves that Faith on the seeker's heart, and further fortifies him with his help which we can no more define adequately than we can define in human language the nature and attributes of Allah. (58.22)

5366 Again we have the doctrine of Allah's Good Pleasure as the highest goal of man, the spiritual heaven which he achieves by a life of purity and faith. He not only attains Allah's Good Pleasure as the crown of his felicity, but his own nature is so far transformed to the pattern of Allah's original creation that his own good pleasure is in nothing but in Allah's Good Pleasure. The mutual good pleasure shows the heights to which man can attain. (58.22)

5367 This is in antithesis to the Party of the Satan, mentioned in verse 19 above. The Party of Evil will perish, but while it has its run in the scheme of the present world, the Party of Truth and Reality may be rightly called the Party of Allah, even though all Creation is Allah's in another sense. (58.22)

## PARTY CONDUCT:

33:53 - O ye who Believe! enter not the Prophet's houses until leave is given you for a meal (and then) not (so early as) to wait for its preparation: but when ye are invited enter; and when ye have taken your meal disperse without seeking familiar talk. Such (behavior) annoys the Prophet: He is ashamed to dismiss you but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's

Apostle or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity. <sup>3755375637573758</sup>

- 3755 The rules of refined social ethics is as necessary to teach to-day as it was with the rude Arabs whom the holy Prophet had to teach in his day. Those mentioned in this verse may be briefly recapitulated thus: (1) Enter not a friend's house without permission; (2) if invited to dine, don't go too early; you are asked to dine, not to wait for the preparation of the food; (3) be there at the time appointed, so that you enter when you are expected and invited; (4) after the meal, don't get familiar with your host, especially if there is a great distance between him and you; (5) don't waste time in tittle-tattle, causing inconvenience and perhaps annoyance to your host; (6) understand what is proper behaviour for you: he may be too polite to ask to depart. All this has a social bearing: respect and delicate consideration for others are among the highest virtues. (33.53)
- 3756 The actual manner of showing respect to ladies may be different in different circumstances. But it is an essential principle of good society to show the greatest deference to them. To the "Mothers of the Believers" this respect was due in an exceptional degree. (33.53)
- 3757 Considering his position, the holy Prophet deserved to be respected before all other men and nothing should be done to cause him the least harm and annoyance. This applied not only during his life-time, but it applies now, because his teaching and personality are alive to us. It was not fitting that his widows, both for their own position and for the position of the Prophet, should be married by other men after him. And this mark of respect was duly observed in history. (33.53)
- 3758 "Annoy": Aza (IV) may equally mean: to vex, to cause hurt or injury, to insult, to ill-treat by slander or unseemly conduct, or hurt the feelings of (some one). The Prophet came with a divine mission to teach and reclaim the world, and he is entitled to the respect of all, even of those who do not consciously acknowledge his mission, for his mission works constantly like the forces of nature. In a minor degree the "Mothers of the Believers" are also entitled to respect. (33.53)

#### ►ISL Quran Subjects

### Conduct

1. (Also see) Manner  
11.7
2. Amending one's  
6.54, 7.35
3. Amending of after repenting  
5.39, 39.53, 39.54, 42.25
4. Enjoining right  
3.104, 3.110, 7.199
5. Enjoining of right conduct by the good among the People of the Scripture  
3.114
6. Enjoining of right conduct on others and not practising it oneself  
2.44
7. Test of in the world  
18.7, 18.8
8. Trial of in life  
67.2
9. Weighing of by the balance of the Quran  
42.17

#### ►ISL Quran Subjects

### Enjoining

- 1. (Also see) Admonishing, Admonition, Advice, Commandment of Allah, Exhortation, Instruction, Order, Teaching
2. Almsgiving  
4.114
3. Believers to fight in the way of Allah, on  
8.64
4. Conciliation  
4.114
5. Injustice  
9.67
6. Kindness  
4.114, 7.99
7. Patience and steadfastness  
90.11, 90.12, 90.13, 90.14, 90.15, 90.16, 90.17, 90.18, 103.2, 103.3

8. Peace-making  
[4.114](#)
9. Pity  
[90.11](#), [90.12](#), [90.13](#), [90.14](#), [90.15](#), [90.16](#), [90.17](#), [90.18](#)
10. Practise oneself, what one does not  
[61.2](#), [61.3](#)
11. Right  
[9.71](#), [9.112](#), [22.41](#)
12. Right conduct  
[3.104](#), [3.110](#), [7.199](#)
13. Right conduct by the good among the people of the Scripture, of  
[3.114](#)
14. Right conduct on others and not practising it oneself  
[2.44](#)
15. Salaat  
[20.132](#)
16. Truth, the  
[103.2](#), [103.3](#)
17. Wrong  
[9.67](#)

►ISL Quran Subjects

## Amending

1. Conduct, one's  
[6.54](#), [7.35](#)
2. Conduct after repenting, one's  
[5.39](#), [39.53](#), [39.54](#), [42.25](#)
3. Life, one's  
[7.35](#)
4. Oneself  
[7.35](#)

## PASSION OR IMPULSE:

25:43 - Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be a disposer of affairs for him? <sup>3097</sup>

3097 The man who worships his own passions or impulses or desires is the most hopeless to teach or lead or guide. If it were anything else the matter with him, the Prophet could argue with him. But Reason cannot prevail over blind passion. It is vain to hope that such a man could be led, until his mad desires are killed. No one could undertake any responsibility for him, for he obeys no law and follows no advice. He is worse than brute beasts, which may not understand, but at least follow the wholesome instincts implanted in them by Allah. The lawless man has killed his instincts and is unwilling to submit to guidance. ([25.43](#))

12:24 - And (with passion) did she desire him and he would have desired her but that he saw the evidence of his Lord: thus (did We order) that We might turn away from him (all) evil and shameful deeds: for he was one of Our servants sincere and purified. <sup>16681669</sup>

1668 She was blinded with passion, and his plea had no effect on her. He was human after all, and her passionate love and her beauty placed a great temptation in his path. But he had a sure refuge, his faith in Allah. His spiritual eyes saw something that her eyes, blinded by passion, did not see. She thought no one saw when the doors were closed. He knew that Allah was there. That made him strong and proof against temptation. ([12.24](#))

1669 The credit of our being saved from sin is due, not to our weak earthly nature, but to Allah. We can only try, like Joseph, to be true and sincere; Allah will purify us and save us from all that is wrong. Tempted but true, we rise above ourselves. ([12.24](#))

15:72 - Verily by thy life (O Prophet) in their wild intoxication they wander in distraction to and fro. <sup>1995</sup>

1995 The wild, mad fury **of passion** and sin attains its own destruction and cuts off the last hope of repentance or mercy. ([15.72](#))



2:158 - Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the house in the season or at other times should compass them round it is no sin in them. And if anyone obeyeth his own **impulse** to good be sure that Allah is He Who recogniseth and knoweth. 160161162

160 The virtue of patient perseverance in faith leads to the mention of two symbolic monuments of that virtue. These are the two little hills of Safa and Marwa now absorbed in the city of Mecca, and close to the well of Zam-zam. Here, according to tradition, the lady Hajar, mother of the infant Ismail, prayed for water in the parched desert, and in her eager quest round these hills, she found her prayer answered and saw the Zam-zam spring. Unfortunately the Pagan Arabs had placed a male and a female idol here, and their gross and superstitious rites caused offence to the early Muslims. They felt some hesitation in going round these places during the Pilgrimage. As a matter of fact they should have known that the Ka'ba (the House of God) had been itself defiled with idols, and was sanctified again by the purity of Muhammad's life and teaching. The lesson is that the most sacred things may be turned to the basest uses; that we are not therefore necessarily to ban a thing misused; that if our intentions and life are pure, God will recognise them even if the world cast stones at us because of some evil associations which they join with what we do, or with the people we associate with, or with the places which claim our reverence. (2.158)

161 The House - the Sacred Mosque, the Ka'ba. The Season of regular Hajj culminates in the visit to Arafat on the ninth day of the month of Zul-hajj, followed by the circumambulation of the Ka'ba. A visit to the Sacred Mosque and the performance of the rites of pilgrimage at any other time is called an Umra. The symbolic rites are the same in either case, except that the Arafat rites are omitted in the Umra. The Safa and Marwa are included among the Monuments, as pointing to one of the highest of Muslim virtues. (2.158)

162 The impulse should be to Good; if once we are sure of this, we must obey it without hesitation, whatever people may say. (2.158)

53:2 - Your Companion is neither astray nor being misled <sup>5086</sup>

5086 "Your Companion" is the holy Prophet Muhammad, who had lived among the Quraish. He is defended from three kinds of charges that the Unbelievers brought against him: (1) that he was going astray, either through defect of intelligence or through carelessness; (2) that he was being misled or deceived by evil spirits; and (3) that he spoke out of a whim or **impulse**, or from a selfish desire to impress his own personality. None of these charges were true. On the contrary he had direct inspiration from Allah. (53.2)

102:1 - The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things) <sup>6257</sup>

6257 Acquisitiveness, that is, the passion for seeking an increase in wealth, position, the number of adherents or followers or supporters, mass production and mass organisation, may affect an individual as such, or it may affect whole societies or nations. Other people's example or rivalry in such things may aggravate the situation. Up to a certain point it may be good and necessary. But when it becomes inordinate and monopolises attention, it leaves no time for higher things in life, and a clear warning is here sounded from a moral point of view. Man may be engrossed in these things till death approaches, and he looks back on a wasted life, as far as the higher things are concerned. (102.1)

►Al-Tirmidhi Hadith

**Hadith 5144**

Narrated by

**AbuTha'labah**

AbuTha'labah swore by Allah that he had asked Allah's Messenger (peace be upon him and grant him peace) about the words of Allah Most High, "Care for yourselves; he who goes astray cannot harm you when you are rightly guided." He had replied, "No, enjoin one another to do what is reputable and forbid one another to do what is disreputable. But when you see niggardliness being obeyed, **passion** being followed, worldly interests being preferred, everyone being charmed with his own opinion, and you see something you are inclined to do, care for yourself and leave alone what people in general are doing; for ahead of you are days which will require endurance, in which he who shows endurance will be like him who grasps live coals. The one who acts rightly during that period will have the reward of fifty men who act as he does." The hearers said, "The reward of fifty of them, Messenger of Allah! (peace be upon him)." He replied, "The reward of fifty of you."

Transmitted by Tirmidhi and Ibn Majah.

►Al-Tirmidhi Hadith

**Hadith 5115**

Narrated by

**Asma', daughter of `Umays**

Asma heard Allah's Messenger (peace be upon him) say, "He is a bad servant who is proud and puts on airs and forgets the Most Great and Sublime One. He is a bad servant who is overbearing and overweening and forgets the Overpowering and Most High One. He is a bad servant who is neglectful and careless and forgets the graves and corruption. He is a bad servant who is corrupt and excessively disobedient and forgets the beginning and the end. He is a bad servant who deceptively uses religion. He is a bad servant who is let by greed. He is a bad servant who is misled by **passion**. He is a bad servant who is debased by worldly desire."

Tirmidhi and Bayhaqi, in Shu'ab al-Iman transmitted it, Tirmidhi saying its isnad is not strong and also that this is a gharib tradition.

►Al-Muwatta Hadith

## Hadith 20.125

### Tawaf in General

Yahya related to me from Malik from Abu'z Zubayr al-Makki that Abu Maiz al-Aslami Abdullah ibn Sufyan told him that once, when he was sitting with Abdullah ibn Umar, a woman came to ask him for an opinion. She said, "I set out intending to do tawaf of the House, but then, when I got to the gate of the Mosque, I started bleeding, so I went back until it had left me. Then I set out again, and then, when I got to the gate of the mosque, I started bleeding, so I went back until it had left me. Then I set off again, and then, when I got to the gate of the mosque, I started bleeding." Abdullah ibn Umar said, "That is only an **impulse** from Shaytan. Do ghusl, then bind your private parts with a cloth and do tawaf."

►Hadith Qudsi

## Hadith Qudsi 10

Fasting is Mine and it I who give reward for it. [A man] gives up his sexual passion, his food and his drink for my sake. Fasting is like a shield, and he who fasts has two joys: a joy when he breaks his fast and a joy when he meets his Lord. The change in the breath of the mouth of him who fasts is better in Allah's estimation than the smell of musk.

►Sunan of Abu-Dawood

## Hadith 1546 Narrated by Shakl ibn Humayd

I said: Apostle of Allah, teach me a supplication. He said: Say: "O Allah, I seek refuge in Thee from the evil of what I hear, from the evil of what I see, from the evil of what I speak, from the evil of what I think, and from the evil of my semen" (i.e. sexual **passion**).

►Al-Tirmidhi Hadith

## Hadith 5289 Narrated by Shaddad ibn Aw

Allah's Messenger (peace be upon him) said, "The prudent man is he who subdues himself and works for what comes after death, but the incapable man is he who lets himself follow his **passion** and puts his hope in Allah."

Tirmidhi and Ibn Majah transmitted it.

### PATIENCE AND PERSEVERANCE:

20:130 - Therefore be **patient** with what they say and celebrate (constantly) the praises of thy Lord before the rising of the sun and before its setting; yea celebrate them for part of the hours of the night and at the sides of the day: that thou mayest have (spiritual) joy. <sup>26542655</sup>

2654 All good men must **be patient** with what seems to them evil around them. That does not mean that they should sit still and do nothing to destroy evil; for the fight against evil is one of the cardinal points in Islam. What they are told is that they must not be impatient: they must pray to Allah and commune with Him, so that their patience and faith may be strengthened, and they may be able the better to grapple with evil. For they thus not only get strength in this world but pleasure of Allah in the Hereafter as well. (20.130)

2:45 - Nay seek (Allah's) help with patient perseverance and prayer: it is indeed hard except to those who bring a lowly spirit. <sup>61</sup>

61 The Arabic word Sabr implies many shades of meaning, which it is impossible to comprehend in one English word. It implies (1) patience in the sense of being thorough, not hasty; (2) patient perseverance, constancy, steadfastness, firmness of purpose; (3) systematic as opposed to spasmodic or chance action; (4) a cheerful attitude of resignation and understanding in sorrow, defeat, or suffering, as opposed to murmuring or rebellion, but saved from mere passivity or listlessness, by the element of constancy or steadfastness. (2.45)

2:153 - O ye who believe! seek help with patient perseverance and prayer: for Allah is with those who **patiently persevere**. <sup>157</sup>

157 See ii. 45 and n. An additional meaning implied in sabr is self-restraint. Haqqani defines it in his Tafsir as following Reason and restraining Fear, Anger, and Desire. What can be a higher reward for patience, perseverance, self-restraint and constancy than that God should be with us? For this promise opens the door to every kind of spiritual well-being. (2.153)

2:155 - Be sure We shall test you with something of fear and hunger some loss in goods or lives or the fruits (of your toil) but give glad tidings to those who patiently persevere. <sup>159</sup>

159 The glad tidings are the blessings of God in ii. 157 or (which is the same thing) the promise in ii. 153 that God will be with them. (2.155)

3:17 - Those who show patience firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning. <sup>356357</sup>

356 Sabr (Sabirin) includes many shades of meaning: I have specified three here, viz., patience, firmness, and self-control. See ii. 45 and ii. 153 and notes thereon. (3.17)

357 True servants of Allah are described in iii. 16 and 17. They have faith, humility, and hope (iii. 16); and they have certain virtues (iii. 17) viz., (1) patience, steadfastness, self-restraint, and all that goes under the full definition of Sabr; this shows a certain attitude of mind: (2) in all their dealings they are true and sincere as they are also in their promises and words; this marks them out in social conduct: (3) further, their spiritual worship is earnest and deep, an inner counterpart of their outward conduct; (4) their worship of Allah shows itself in their love of their fellow-men, for they are ready and liberal in charity: and (5) their self-discipline is so great that the first thing they do every morning is humbly to approach their God. (3.17)

3:186 - Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly hear much that will grieve you from those who received the Book before you and from those who worship many gods. But if ye persevere patiently and guard against evil then that will be a determining factor in all affairs. <sup>493</sup>

493 Not wealth and possessions only (or want of them), are the means of our trial. All our personal talents, knowledge, opportunities, and their opposites, in fact everything that happens to us and makes up our personality is a means of our testing. So is our Faith: we shall have to put up for it many insults from those who do not share it. (3.186)

3:200 - O ye who believe! persevere in patience and constancy: vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper. <sup>502503</sup>

502 The full meaning of Sabr is to be understood here, viz.: Patience, perseverance, constancy, self-restraint, refusing to be cowed down. These virtues we are to exercise for ourselves and in relation to others; we are to set an example, so that others may vie with us, and we are to vie with them, lest we fall short; in this way we strengthen each other and bind our mutual relations closer, in our common service to Allah. (3.200)

503 Prosperity (falah here and in other passages is to be understood in a wide sense, including prosperity in our mundane affairs as well as in spiritual progress. In both cases it implies happiness and the attainment of our wishes, purified by the love of Allah. (3.200)

7:87 - "And if there is a party among you who believes in the message with which I have been sent and a party which does not believe hold yourselves in patience until Allah doth decide between us: for He is the best to decide." <sup>10561057</sup>

1056 Madyan is torn by internal conflict. Shu'aib comes as a peace-maker, not in virtue of his own wisdom, but by appeal to the truth, righteousness and justice of God. As we see later, the real motives of his opponents were selfishness, arrogance, violence, lawlessness, and injustice. But he appeals to their better nature, and is prepared to argue on the basis that the party which wants to suppress those who believe in God's Message and in righteousness, has some sincere mental difficulty in accepting Shu'aib's mission, "If," he says to them, "that is the case, do you think it justifies your intolerance, your violence, or your persecution? On the contrary, events will prove by themselves who is right and who is wrong." To the small band who believe in his mission and follow his teaching, he would preach patience and perseverance. His argument to them would be: "You have faith; surely your faith is strong enough to sustain you in the hope that Allah's truth will triumph in the end; there is no cause for despair or dejection." How exactly these past experiences fit the times of our holy guide Muhammad! And it is for that analogy and that lesson that the stories of Noah, Hud, Salih, Lut, and Shuaib are related to us, all different, and yet all pointing to the great lessons in Muhammad's life. (7.87)

1057 See the argument in the last note. Allah's decision may come partly in this very life, either for the same generation or for succeeding generations, by the logic of external events. But in any case it is bound to come spiritually on a higher plane eventually, when the righteous will be comforted and the sinners will be convinced of sin from their own inner conviction. (7.87)

8:46 - And obey Allah and His apostle; and fall into no disputes lest ye lose heart and your power depart; and be patient and persevering: for Allah is with those who patiently persevere. <sup>1215</sup>

1215 A fine description of the Muslim virtues which make for success and whose loss brings about humiliation and failure. "Power": literally, "wind", -the favourable wind for a sailing ship. (8.46)

10:109- Follow thou the inspiration sent unto thee and be patient and constant till Allah doth decide: for He is the Best to decide. <sup>1491</sup>

1491 When, in spite of all the efforts of the Prophets of Allah, people do not accept Truth, and evil seems to flourish for a time, we must wait and be patient, but at the same time we must not give up hope or persevering effort. For thus only can we carry out our part in the Plan of Allah. (10.109)

11:11 - Not so do those who show patience and constancy and work righteousness; for them is forgiveness (of sins) and a great reward. <sup>1508</sup>

1508 Their attitude is the right one: to take ill-fortune with fortitude and good fortune with humility, and in either case go on persevering in good deeds to their fellow-creatures. (11.11)

11:115 - And be steadfast in patience; for verily Allah will not suffer the reward of the righteous to perish.

12:83 - Jacob said: "Nay but ye have yourselves contrived a story (good enough) for you. So **patience** is most fitting (for me). Maybe Allah will bring them (back) all to me (in the end): for He is indeed full of knowledge and wisdom." <sup>17561757</sup>

13:22 - Those who patiently persevere seeking the countenance their Lord; establish regular prayers; spend out of (the gifts) We have bestowed for their sustenance secretly and openly; and turn off Evil with good: for such there is the final attainment of the (Eternal) Home <sup>1836</sup>

1836 Their journey in this life was at best a sojourn. The Heaven is their eternal Home, which is further prefigured in the two following verses. (13.22)

13:24 - "Peace unto you for that ye persevered in patience! Now how excellent is the final Home!"

16:42 - (They are) those who persevere in patience and put their trust on their Lord.

16:126 - And if ye do catch them out catch them out no worse than they catch you out: but if ye show patience that is indeed the best (course) for those who are patient. <sup>2163</sup>

2163 In the context this passage refers to controversies and discussions, but the words are wide enough to cover all human struggles, disputes, and fights. In strictest equity you are not entitled to give a worse blow than is given to you. Lest you should think that such patience only gives an advantage to the adversary, you are told that the contrary is the case, the advantage is with the patient, the self-possessed, those who do not lose their temper or forget their own principles of conduct. (16.126)

16:127 And do thou be patient for thy patience is but from Allah; nor grieve over them: and distress not thyself because of their plots. <sup>2164</sup>

2164 In the previous verse are laid down the principles of conduct in controversy for all Muslims; 'if you catch them out, you are not entitled to strike a heavier blow than you received, but it is better to restrain yourself and be patient.' There patience was recommended. In this verse a command is directly addressed to the Prophet. 'Do thou be patient.' It is a command: his standard as the Great Teacher is much higher; and he carried out in his life. His patience and self-restraint were under circumstances of extraordinary provocation. In his human wisdom it may sometimes have seemed questionable whether forbearance and self-restraint might not be human weaknesses; he had to defend his people as well as himself against the enemy's persecutions. He is told here that he need not entertain any such fears. Patience (with constancy) in those circumstances was in accordance with Allah's own command. Nor was he to grieve if they rejected Allah's Message; the Prophet had done his duty when he boldly and openly proclaimed it. Nor was his heart to be troubled if they hatched secret plots against himself and his people, Allah would protect them. (16.127)

18:72 - He answered: "Did I not tell thee that thou canst have no patience with me?"

18:75 - He answered: "Did I not tell thee that thou canst have no patience with me?"

19:65 - "Lord of the heavens and of the earth and of all that is between them: so worship Him and be constant and patient in His worship: knowest thou of any who is worthy of the same Name as He?" <sup>2515</sup>

2515 The more we taste of the truth and mystery of life, the more do we realise that there is no one to be mentioned in the same breath as Allah. He is above all names. But when we think of His beautiful qualities, and picture them to ourselves by names which give us some idea of Him, we can search the whole wide world of our imagination, and we shall not find another to be compared with Him in name or quality. He is the One: praise be to Him! (19.65)

20:130 - Therefore be patient with what they say and celebrate (constantly) the praises of thy Lord before the rising of the sun and before its setting; yea celebrate them for part of the hours of the night and at the sides of the day: that thou mayest have (spiritual) joy. <sup>26542655</sup>

2654 All good men must be patient with what seems to them evil around them. That does not mean that they should sit still and do nothing to destroy evil; for the fight against evil is one of the cardinal points in Islam. What they are told is that they must not be impatient: they must pray to Allah and commune with Him, so that their patience and faith may be strengthened, and they may be able the better to grapple with evil. For they thus not only get strength in this world but pleasure of Allah in the Hereafter as well. (20.130)

2655 Taraf, plural atraf, may mean sides, ends, extremities. If the day be compared to a tubular figure standing erect, the top and bottom are clearly marked, but the sides are not so clearly marked: they would be atraf (plural), not tarafain (dual). Now the prayer before sunrise is clearly Fajr; that before sunset is Asr: "part of the hours of the night" would indicate Magrib (early night, just after sunset), and Isha, before going to bed. There is left Zuhr, which is in the indefinite side or middle of the day : it may be soon after the sun's decline from noon, but there is considerable latitude about the precise hour. The majority of Commentators interpret in favour of the five Canonical prayers, and some include optional prayers. But I think the words are even more comprehensive. A good man's life is all one sweet Song of Praise to Allah. (20.130)

29:59 - Those who persevere in patience and put their trust in their Lord and Cherisher.

30:60 - So patiently persevere: for verily the promise of Allah is true: nor let those shake thy firmness who have (themselves) no certainty of faith. <sup>3578</sup>

3578 The Prophet of Allah does not slacken in his efforts or feel discouraged because the Unbelievers laugh at him or persecute him or even seem to succeed in blocking his Message. He has firm faith, and he knows that Allah will finally establish His Truth. He goes on in his divinely entrusted task, with patience and perseverance, which must win against the levity of his opponents, who have no faith or certainty at all to sustain them. (30.60)

31:17 - "O my son! establish regular prayer enjoin what is just and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.

32:24 - And We appointed from among them Leaders giving guidance under Our command so long as they persevered with patience and continued to have faith in Our Signs. <sup>3658</sup>

3658 The series of Judges, Prophets, and Kings in Israel continued to give good guidance, in accordance with Allah's Law, as long as the people continued in Faith and Constancy (persevering patience). When that condition ceased, Allah's grace was withdrawn, and the people broke up into wrangling sects and practically suffered national annihilation. (32.24)

33:35 - For Muslim men and women for believing men and women for devout men and women for true men and women for men and women who are patient and constant for men and women who humble themselves for men and women who give in charity for men and women who fast (and deny themselves) for men and women who guard their chastity and for men and women who engage much in Allah's praise for them has Allah prepared forgiveness and great reward. 371837193720

3718 Islam, or submitting our will to Allah's Will, includes all the virtues, as particularly specified in this verse. See n. 3720. (33.35)

3719 A number of Muslim virtues are specified here, but the chief stress is laid on the fact that these virtues are as necessary to women as to men. Both sexes have spiritual as well as human rights and duties in an equal degree, and the future "reward" of the Hereafter. (33.35)

3720 The virtues referred to are: (1) Faith, hope, and trust in Allah, and in His benevolent government of the world; (2) devotion and service in practical life; (3) love and practice of truth, in thought and intention, word and deed; (4) patience and constancy, in suffering and in right endeavour; (5) humility, the avoidance of an attitude of arrogance and superiority; (6) charity, i.e., help to the poor and unfortunate ones in life, a special virtue arising out of the general duty of service (No. 2); (7) self-control, typically in food, but generally in all appetites; (8) chastity, purity in sex life, purity in motive, thought, word, and deed; and (9) constant attention to Allah's Message, and cultivation of the desire to get nearer to Allah. (33.35)

38:17 - Have patience at what they say and remember Our Servant David the man of strength: for he ever turned (to Allah). <sup>4167</sup>

4167 David was a man of exceptional strength, for even as a raw youth, he slew the Philistine giant Goliath. See ii. 249-252, and notes 286-87. Before that fight, he was mocked by his enemies and chidden even by his own elder brother. But he relied upon Allah, and won through, and afterwards became king. (38.17)

38:44 - "And take in thy hand a little grass and strike therewith: and break not (thy oath)." Truly We found him full of patience and constancy: how excellent in Our service! Ever did he turn (to Us)! <sup>42024203</sup>

4202 In his worst distress Job was patient and constant in faith, but apparently his wife was not. According to the Book of Job (ii. 9-10), "Then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." He must have said in his haste to the woman that he would beat her: he is asked now to correct her with only a wisp of grass, to show that he was gentle and humble as well as patient and constant. (38.44)



- 4203 Cf. xxxviii. 30 above, where similar words are spoken of Solomon. Patience and constancy are also a form of service, if our attitude is due to an active faith in Allah, and not mere passivity. So Milton in his Sonnet: "They also serve who only stand and wait." (38.44)

40:55 - Patiently then persevere: for the Promise of Allah is true: and ask forgiveness for thy fault and celebrate the Praises of thy Lord in the evening and in the morning. <sup>442744284429</sup>

- 4427 The Israelites corrupted or lost their Book; they disobeyed Allah's Law; and failed to proclaim and exemplify Allah's Message. That is why the new Revelation came to the holy Prophet. If, in the beginning, it was rejected and persecuted, there was no cause for discouragement; on the contrary, there was all the greater need for patience and perseverance. (40.55)

- 4428 Every mortal according to his nature and degree of spiritual enlightenment falls short of the perfect standard of Allah (xvi. 61), and should therefore ask Allah for forgiveness. What is merit in an ordinary man may be a human shortcoming in one nearest to Allah: see xxxviii. 24-25, and notes 4175-76. Prophets have a further responsibility for their People or their Ummat, and they ask in a representative capacity. (40.55)

- 4429 Cf. iii. 41. Evening and morning are the best times for contemplation and prayer. But the phrase "evening and morning" may mean "at all times". (40.55)

40:77 - So persevere in patience! For the Promise of Allah is true: and whether We show thee (in this life) some part of what We promise them or We take thy soul (to Our Mercy) (Before that) (in any case) it is to Us that they shall (all) return. <sup>4453</sup>

- 4453 Cf. x. 46, and n. 1438. As the eventual justice and readjustment of values must take place, when every soul returns to the Judgment-Seat of Allah, it makes no difference if good and evil meet their deserts in this very life or not. Cf. also xiii. 40. (40.77)

41:35 - And no one will be granted such goodness except those who exercise patience and self-restraint none but persons of the greatest good fortune. <sup>4506</sup>

- 4506 The moral standard referred to in the last verse can only be reached by the exercise of the highest patience and self-restraint. All sorts of human weaknesses and counsels of pseudo-wisdom and "self-respect" will keep breaking in, but resist them as suggestions of Evil (see next verse). If you reach anywhere near that high standard, you will be indeed most fortunate in a spiritual sense, for Allah's Revelation will have made you great and free. (41.35)

42:33 - If it be His Will He can still the Wind: then would they become motionless on the back of the (ocean). Verily in this are Signs for everyone who patiently perseveres and is grateful. <sup>4573</sup>

- 4573 If we study such Signs in the right spirit, we learn the highest lessons for our spiritual life: on the one hand, patient perseverance with reliance on Allah, and on the other a feeling or attitude of grateful thanks to Allah, that He enables us to achieve so much in spite of our shortcomings, and forgives in us so much that deserves punishment and disaster. (42.33)

46:35 - Therefore patiently persevere as did (all) apostles of inflexible purpose; and be in no haste about the (Unbelievers). On the Day that they see the (Punishment) promised them (it will be) as if they had not tarried more than an hour in a single day. (Thine but) to proclaim the Message: but shall any be destroyed except those who transgress? <sup>48154816</sup>

- 4815 All good work proceeds in its own good time. We should never be impatient either about its success or about the punishment which is bound to come for those who oppose it or wish to suppress it. The inevitable punishment is spoken of as the Punishment promised. It will come so soon and so suddenly that it will appear as if there was not the delay of a single hour in a single day! Time is a great factor in our affairs in this world, but it hardly counts in the next world. (46.35)

- 4816 The Preacher's duty is to proclaim the Message in unmistakable terms. If any human beings come in the way, it will be to their own destruction; but none but rebellious transgressor will be punished. There is always hope and forgiveness for repentance and amendment. (46.35)

47:31 - And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle). <sup>48554856</sup>

- 4855 Cf. xxxiv. 21, and n. 3821. The test and trial is for our own psychological development, to help in the exercise of such choice as has been given to us in our free-will. Cf. also iii. 154, and n. 467. (47.31)

- 4856 Akhbar: the things reported of you; reputation for courage and constancy, which has to be brought to the test of facts and experience. In an epigram of Tacitus we are told of a Roman Emperor that he would have been considered in every way to have been worthy of being a ruler if only he had never ruled! So in life people may think us courageous, true, noble, and self-sacrificing; and we may consider ourselves as possessing all such virtues; but it is actual experience that will bring them to the test. (47.31)



50:39 - Bear then with patience all that they say and celebrate the praises of thy Lord before the rising of the sun and before (its) setting <sup>4978</sup>

4978 Allah should be remembered at all times. But the best time for individual adoration is early in the morning before sunrise, late in the day before sunset, and a portion of the night, when there is stillness in the air, and man's spirit loves to commune with things spiritual. Those who would connect this with the five canonical prayers, instituted at a later stage in Madinah, would take the Fajr for the prayer before sunrise, the Zuhr and, the Asr for the afternoon prayers before sunset and the Magrib and the Isha for the night prayers. (50.39)

70:5 - Therefore do thou hold Patience a Patience of beautiful (contentment). <sup>5679</sup>

5679 The prophet of Allah, persecuted and in trouble with the world, should yet hold Patience-not the sort of patience which goes with complaints expressed or suppressed, but the sort of patience that is content with the ordering of Allah's world, for he believes and knows it to be good, as did the holy Prophet Muhammad. Such a patience is akin to Good pleasure, for it arises from the purest faith and trust in Allah. (70.5)

73:10 - And have patience with what they say and leave them with noble (dignity).

74:7 - But for thy Lord's (Cause) be patient and constant! <sup>5782</sup>

5782 Our zeal for Allah's Cause itself requires that we should not be impatient, and that we should show constancy in our efforts for His Cause. For we have faith, and we know that He is All-Good, All-Wise, and All-Powerful, and everything will ultimately be right. (74.7)

76:12 - And because they were patient and constant He will reward them with a Garden and (garments of) silk. <sup>5843</sup>

76:24 - Therefore be patient with constancy to the Command of thy Lord and hearken not to the sinner or the ingrate among them.

103:3 - Except such as have Faith and do righteous deeds and (join together) in the mutual teaching of Truth and of Patience and Constancy. <sup>62646265</sup>

6264 Faith is his armour, which wards off the wounds of the material world; and his righteous life is his positive contribution to spiritual ascent. (103.3)

6265 If he lived only for himself, he would not fulfil his whole duty. Whatever good he has, especially in moral and spiritual life, he must spread among his brethren, so that they may see the Truth and stand by it in patient hope and unshaken constancy amidst all the storm and stress of outer life. For he and they will then have attained Peace within. (103.3)

►ISL Quran Subjects

### Enduring

1. (Also see) Bearing, Endurance, Patience and Steadfastness
2. Speech of disbelievers with patience, the [6.33](#), [6.34](#), [6.35](#), [20.130](#), [38.16](#), [38.17](#), [50.39](#), [73.10](#), [73.11](#), [73.12](#), [73.13](#), [73.14](#)
3. Writings of disbelievers with patience, the [68.47](#), [68.48](#)

►Fiqh-us-Sunnah

### Fiqh 4.1a

#### Patience During Illness

Anyone suffering from an illness should remain patient, for there is no reward better or more enriching than that reserved for those who endure in patience.....

►Fiqh-us-Sunnah

### Fiqh 4.80b

#### The Wording of Condolence

Condolences may be offered in any words so long as they lighten the distress, induce patience, and bring solace to the bereaved. It is preferable, however, to use the wording as transmitted in hadith.....

►Sahih Al-Bukhari Hadith

### Hadith 6.176

Narrated by

#### Ibn Abbas

When the Verse: "If there are twenty steadfast amongst you (Muslims), they will overcome two-hundred (non-Muslims)," was revealed, it became hard on the Muslims when it became compulsory that one Muslim ought not to flee (in war) before ten (non-Muslims). So (Allah) lightened the order by revealing:

"(But) now Allah has lightened your (task) for He knows that there is weakness in you. So if there are of you one-hundred steadfast, they will overcome (two-hundred (non-Muslims))." (8.66) So when Allah reduced the number of enemies which Muslims should withstand, their patience and perseverance against the enemy decreased as much as their task was lightened for them.

► Sahih Al-Bukhari Hadith

### **Hadith 8.477** Narrated by **Abu Said**

Some people from the Ansar asked Allah's Apostle (to give them something) and he gave to everyone of them, who asked him, until all that he had was finished. When everything was finished and he had spent all that was in his hand, he said to them, "(Know) that if I have any wealth, I will not withhold it from you (to keep for somebody else); And (know) that he who refrains from begging others (or doing prohibited deeds), Allah will make him contented and not in need of others; and he who remains patient, Allah will bestow patience upon him, and he who is satisfied with what he has, Allah will make him self-sufficient. And there is no gift better and vast (you may be given) than patience."

► Sunan of Abu-Dawood

### **Hadith 2554** Narrated by **Samurah ibn Jundub**

The Prophet (peace be upon him) named our cavalry "the Cavalry of Allah," when we were struck with panic, and when panic overtook us, the Apostle of Allah (peace be upon him) commanded us to be united, to have patience and perseverance; and to be so when we fought.

► ISL Quran Subjects

## **Patience and Steadfastness**

1. (Also see) Bearing, Constancy, Endurance, Enduring  
[3.17](#), [3.200](#), [4.25](#), [10.109](#), [11.11](#), [11.49](#), [11.115](#), [13.22](#), [13.23](#), [13.24](#), [14.5](#), [16.41](#), [16.42](#), [16.96](#), [16.126](#), [16.127](#), [22.35](#), [25.20](#), [25.75](#), [25.76](#), [28.54](#), [29.58](#), [29.59](#), [30.60](#), [31.31](#), [33.35](#), [39.10](#), [40.55](#), [40.77](#), [41.34](#), [41.35](#), [41.36](#), [42.33](#), [46.35](#), [47.31](#), [76.12](#), [76.13](#), [76.14](#), [76.15](#), [76.16](#), [76.17](#), [76.18](#), [76.19](#), [76.20](#), [76.21](#), [76.22](#)
2. Adversity and affliction, in  
[2.155](#), [2.156](#), [2.157](#), [2.177](#)
3. Awaiting the Command of Allah with  
[52.48](#)
4. Dhul Kifl's example of  
[21.85](#), [21.86](#)
5. Disbelievers, with  
[6.33](#), [6.34](#), [6.35](#), [44.59](#), [46.35](#), [50.39](#), [68.48](#), [68.49](#), [70.5](#), [70.6](#), [70.7](#), [86.17](#)
6. Enduring mocking and ridicule with  
[23.111](#)
7. Enduring the speech of disbelievers with  
[6.33](#), [6.34](#), [6.35](#), [20.130](#), [38.16](#), [38.17](#), [50.39](#), [73.10](#), [73.11](#), [73.12](#), [73.13](#), [73.14](#)
8. Enduring the writings of disbelievers with  
[67.47](#), [67.48](#)
9. Enjoining  
[90.17](#), [90.18](#), [103.2](#), [103.3](#)
10. Hypocrites, against  
[3.120](#)
11. Idris's example of  
[21.85](#), [21.86](#)
12. Ismail's example of  
[21.85](#), [21.86](#)
13. Jihad, in  
[8.46](#), [8.64](#), [8.66](#)
14. Job's example as reward for  
[21.84](#), [38.41](#), [38.42](#), [38.43](#), [38.44](#)
15. Misfortunes, in  
[2.155](#), [2.156](#), [2.157](#), [2.177](#)
16. Muhammad(S) to have  
[74.7](#)
17. Non-muslims, against  
[3.120](#), [3.186](#)

18. Oppression and persecution, in 42.43
19. Pain, in 2.177
20. Panic, in time of 2.177
21. People of the Scripture, against the 3.186
22. Polytheists, against 3.186
23. Racing with one another in 3.200
24. Rejecters, with 6.33, 6.34, 6.35
25. Seeking help in 2.45, 2.153
26. Strengthening one another in 3.200
27. Stress, in time of 2.177
28. Submitting with to the Command of Allah 76.24
29. Suffering, in 2.177
30. Warfare, in 3.142, 3.146, 3.147, 3.148
31. Worshipping of Allah, in 19.65

## PEACE:

4:90 - Except those who join a group between whom and you there is a treaty (of peace) or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased He could have given them power over you and they would have fought you: therefore if they withdraw from you but fight you not and (instead) send you (guarantees of) peace then Allah hath opened no way for you (to war against them). <sup>608608</sup>

**608** Except: the exception refers to "seize them and slay them", the death penalty for repeated desertion. Even after such desertion, exemption is granted in two cases. One is where the deserter took asylum with a tribe with whom there was a treaty of peace and amity. Presumably such a tribe (even though outside the pale of Islam) might be trusted to keep the man from fighting against the forces of Islam-in the modern phrase, to disarm him and render him harmless. The second case for exemption is where the man from his own heart desires never to take up arms against Islam, though he does not wish to join the forces of Islam, to fight against a hostile tribe (perhaps his own) fighting against Islam. But he must make a real approach, giving guarantees of his sincerity. In the modern phrase he would be "on parole". But this provision is much milder than that in modern military codes, which grant the privilege only to enemy prisoners, not to those who have deserted from the army granting them parole. The Hypocrites were in that position, but humanity as well as policy treated them with great leniency. (4.90)

5:16 - Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety and leadeth them out of darkness by His Will unto the light guideth them to a Path that is Straight.

8:61 - But if the enemy incline towards peace do thou (also) incline towards peace and trust in Allah: for He is the one that heareth and knoweth (all things). <sup>1228</sup>

**1228** While we must always be ready for the good fight lest it be forced on us, even in the midst of the fight we must always be ready for peace if there is any inclination towards peace on the other side. There is no merit merely in a fight by itself. It should be a joyful duty not for itself, but to establish the reign of peace and righteousness and Allah's Law. (8.61)

9:26- But Allah did pour His calm on the apostle and on the believers and sent down forces which ye saw not: He punished the unbelievers: thus doth He reward those without faith. <sup>1276</sup>

- 1276 Sakina: calm, peace, security, tranquillity. Cf. ii. 248. The Prophet never approved of over-weening confidence, or reliance merely upon human strength, or human resources or numbers. In the hour of danger and seeming disaster, he was perfectly calm, and with cool courage relied upon the help of Allah, Whose standard he carried. His calmness inspired all around him, and stopped the rout of those who had turned their backs. It was with Allah's help that they won, and their victory was complete. They followed it up with an energetic pursuit of the enemies, capturing their camps, their flocks and herds, and their families, whom they had boastfully brought with them in expectation of an easy victory. (9.26)

9:40- If ye help not (your Leader) (it is no matter): for Allah did indeed help him: when the unbelievers drove him out: he had no more than one companion: they two were in the cave and he said to his companion "have no fear for Allah is with us": then Allah sent down his peace upon him and strengthened him with forces which ye saw not and humbled to the depths the word of the unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might Wise. 1302130313041305

- 1302 The Tabuk expedition was not a failure. Though some hesitated, many more joined in. But a more striking example was when the Prophet was hunted out of Makkah and performed his famous Hijrat. His enemies plotted for his life. He had already sent his followers on to Madinah. Ali had volunteered to face his enemies in his house. His single companion was Abu Bakr. They two concealed themselves in the cave of Thaur, three miles from Makkah, for three nights, with the enemy prowling around in great numbers in fruitless search of them. "We are but two," said Abu Bakr. "Nay," said Muhammad, "for Allah is with us." Faith gave their minds peace, and Allah gave them safety. They reached Madinah, and a glorious chapter opened for Islam. The forces that helped them were not seen, but their power was irresistible. (9.40)

- 1303 "The second of two," which afterwards became Abu Bakr's proud title. (9.40)

- 1304 Cf. ix. 26. (9.40)

- 1305 The superlatives in the Arabic I have rendered by the periphrasis, "humbled to the depths" and "exalted to the heights," as they accord better with the genius of the English language. The enemies of Islam had boasted that they would root it out: the result showed them up as ridiculous and despicable. (9.40)

7:46 - Between them shall be a veil and on the heights will be men who would know everyone by his marks: they will call out to the companions of the garden "peace on you" they will not have entered but they will have an assurance (thereof.) <sup>1025</sup>

- 1025 This is a difficult passage, and Commentators have interpreted it in different ways. Three distinct schools of thought may be discerned in the interpretation. (1) One school thinks that the men on the Heights are angels, or such men of exalted spiritual dignity (e.g., the great prophets), as will be able to know the souls at sight as regards their real worth: the Heights will be their exalted stations, from which they will welcome the righteous with a salutation of peace, even before the righteous have entered heaven; the salutation of peace being itself an assurance of salvation to those whom they salute. (2) Another school of thought thinks that the men on the Heights are such souls as are not decidedly on the side of merit or decidedly on the side of sin, but evenly balanced on a partition between heaven and hell. Their case is yet to be decided, but their salutation to the righteous is a wistful salutation, because they hope for Allah's Mercy. (7.46)

8:61 - But if the enemy incline towards **peace** do thou (also) incline towards peace and trust in Allah: for He is the one that heareth and knoweth (all things). <sup>1228</sup>

- 1228 While we must always be ready for the good fight lest it be forced on us, even in the midst of the fight we must always be ready for peace if there is any inclination towards peace on the other side. There is no merit merely in a fight by itself. It should be a joyful duty not for itself, but to establish the reign of peace and righteousness and Allah's Law. (8.61)

10:10 - (This will be) their cry therein: "Glory to Thee O Allah!" and "Peace" will be their greeting therein! And the close of their cry will be: "Praise be to Allah the Cherisher and Sustainer of the Worlds!" <sup>1397</sup>

- 1397 A beautiful piece of spiritual melody! They sing and shout with joy, but their joy is in the Glory of Allah! The greetings they receive and the greetings they give are of Peace and Harmony! From first to last they realise that it is Allah Who cherished them and made them grow, and His rays are their Light. (10.10)

14:23 - But those who believe and work righteousness will be admitted to Gardens beneath which rivers flow to dwell therein for aye with the leave of their Lord: their greeting therein will be: "Peace!" <sup>1899</sup>

- 1899 How this contrasts with the misery and the mutual self-recriminations of the ungodly! (14.23)

20:47 - "So go ye both to him and say `Verily we are apostles sent by thy Lord: send forth therefore the Children of Israel with us and afflict them not: with a Sign indeed have we come from thy Lord! And peace to all who follow guidance! <sup>25702571</sup>

2570 The Children of Israel were subjected to all sorts of oppression and indignities. They were given hard tasks; their leaders were unjustly beaten; they were forced to make bricks without straw; and they "groaned in bondage" (Exod. v. 6-19. vi. 5). ([20.47](#))

2571 Allah, in His infinite Mercy, always offers Peace to the most hardened sinners, even those who are warring against Him. But, as stated in the next verse, their defiance cannot go on with impunity indefinitely. The punishment must inevitably come for sin, whether the sinner is great or small. ([20.47](#))

25:63 - And the servants of (Allah) Most Gracious are those who walk on the earth in humility and when the ignorant address them they say "Peace!" <sup>3123</sup>

3123 Ignorant: in a moral sense. Address: in the aggressive sense. Their humility is shown in two ways: (1) to those in real search of knowledge, they give such knowledge as they have and as the recipients can assimilate; (2) to those who merely dispute, they do not speak harshly, but say "Peace!", as much as to say, "May it be well with you, may you repent and be better"; or "May Allah give me peace from such wrangling"; or "Peace, and Good-bye; let me leave you!" ([25.63](#))

36:58 - "Peace! a Word (of salutation) from a Lord Most Merciful!" <sup>4004</sup>

4004 Fourthly, we reach the highest grade of bliss, the salutation "Peace!" from Allah Most Merciful. Cf. x. 10. That Word sums up the attainment of the final Goal. For it explains the nature of the Most High;-He is not only a Lord and Cherisher, but a Lord Whose supreme glory is Mercy, Peace, and Harmony! ([36.58](#))

43:89 - But turn away from them and say "Peace!" but soon shall they know! <sup>4687</sup>

19:62 - They will not there hear any vain discourse but only salutations of peace: and they will have therein their sustenance morning and evening. <sup>25122513</sup>

2512 Salam, translated "Peace", has a much wider signification. It includes (1) a sense of security and permanence, which is unknown in this life; (2) soundness, freedom from defects, perfection as in the word salim; (3) preservation, salvation, deliverance, as in the word sallama, (4) salutation, accord with those around us; (5) resignation, in the sense that we are satisfied and not discontented; besides (6) the ordinary meaning of Peace, i.e., freedom from any jarring element. All these shades of meaning are implied in the word Islam. ([19.62](#))

2513 Rizq: literally sustenance or means of subsistence, the term covers all the means of perfect satisfaction of body and soul. Morning and evening, i.e., early and late, all the time, always. ([19.62](#))

Fiqh-us-Sunnah

## Fiqh 4.83a

### Etiquette of Visiting Graves

Ibn 'Abbas reported: "Once the Prophet, peace be upon him, passed by graves in Madinah. He turned his face toward them saying: 'Peace be upon you, O dwellers of these graves. May Allah forgive us and you. You have preceded us, and we are following your trail'." (Tirmidhi)

'Aishah said: "Every time it was my turn to be with the Prophet, peace be upon him, toward the end of the night, he would go out to the cemetery of al-Baqi' and would say,

'**Peace** be upon you, O abode of believers. What you were promised will come to pass tomorrow at a fixed time. We shall, Allah willing, soon join you. O Allah! Grant forgiveness to the people who are buried in al-Baqi' al-Gharqad', (Muslim)

Fiqh-us-Sunnah

## Fiqh 4.9

### Prohibition of Using Amulets

The Messenger of Allah, peace be upon him, prohibited the use of amulets. 'Uqbah ibn 'Amir narrates that the Messenger of Allah, peace be upon him, said: "If anyone wears an amulet, may Allah not help him in fulfilling his wish. If anyone wears a sea-shell around his neck, may Allah give him no **peace**." (Narrated by Ahmad and Al-Hakim who consider it a sound hadith)

Articles on Islam

## Introducing Islam

### See Section

### Islam and Muslims

The name of this religion is Islam, the root of which is Silm and Salam which means **peace**. Salam may also mean greeting one another with **peace**. One of the beautiful names of God is that He is the **Peace**. It means more than that: submission to the One God, and to live in **peace** with the Creator, within one's self, with other people and with the environment. Thus, Islam is a total system of living. A Muslim is supposed to live in **peace** and harmony with all these segments; hence, a Muslim is any person anywhere in the world whose obedience, allegiance, and loyalty are to God, the Lord of the Universe.

►Al-Tirmidhi Hadith

**Hadith 849** Narrated by  
**AbuYusuf Abdullah ibn Salam**

Abdullah heard the Prophet (peace be upon him) say: O people! Spread the Salam (greetings), feed (the poor and needy), behave kindly to your blood relations, offer prayer when others are asleep, and (thus) enter Paradise in **peace**.

Transmitted by Tirmidhi.

►Al-Tirmidhi Hadith

**Hadith 861** Narrated by  
**Anas ibn Malik**

The Prophet (peace be upon him) said to him: Son, when you enter your home greet your people with the salutation of **peace**. It will be a source of blessing for you and for the members of your family.

Transmitted by Tirmidhi.

►Al-Tirmidhi Hadith

**Hadith 1233** Narrated by  
**Talhah ibn Ubaydullah**

On seeing a new moon, the Prophet (peace be upon him) would supplicate: Allah, do Thou cause the appearance of this moon to be a harbinger of **peace**, faith, security and Islam for us. Thy Lord, O moon, and mine is Allah. May this be a moon presaging guidance and good.

Transmitted by Tirmidhi.

## PEARLS:

22:23 - Allah will admit those who believe and work righteous deeds to Gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk. <sup>2795</sup>

2795 In xxii. 14 above, was described the meed of the Righteous as compared with the time-servers and those who worshipped false gods (vv. 10-13): here we have the case of those who were Persecuted, abused, prevented from entering the Ka'ba and deprived of all that makes life smooth, agreeable, and comfortable. For them the meed is described in a way that negates these afflictions: costly adornments (as against being stripped of home and property), purity of speech (as against the abuse they received), the Path of the Lord of Praise (as against the fierce and malignant persecution to which they were subjected). (22.23)

52:24 - Round about them will serve (devoted) to them youths (handsome) as Pearls well-guarded. 5058

5058 Maknun: well-guarded, kept close, concealed from exposure: the beautiful nacreous lustre of Pearls is disfigured by exposure to gases, vapours, or acids; when not actually in use they are best kept in closed caskets, guarded from deteriorating agencies. (52.24)

55:22 - Out of them come Pearls and Coral: <sup>5186</sup>

5186 Pearls are produced by the oyster and coral by the polyp, a minute marine creature, which, working in millions, has by its secretions produced the reefs, islands, and banks in and on both sides of the Red Sea and in other parts of the world. The pearl has a translucent lustre, usually white, but sometimes pink or black. Coral is usually opaque, red or pink, but often white, and is seen in beautiful branching or cup-like shapes as visitors to Port Sudan will recall. Both are used as gems and stand here for gems generally. Mineral gems, such as agate and cornelian, are found in river-beds. Pearl oysters are also found in some rivers. (55.22)

56:23 - Like unto Pearls well-guarded. <sup>5234</sup>

5234 Cf. lii. 24, where this description is applied to the youths who serve. See also n. 5058 there. In lvi. 78 below the adjective maknun is applied to the Qur-an, "the well guarded Book". (56.23)

76:19 - And round about them will (serve) youths of perpetual (freshness): if thou seest them thou wouldst think them scattered Pearls. <sup>58515852</sup>

5852 Pearls for beauty and splendour: scattered, because they are moving to and fro. (76.19)

Sahih Al-Bukhari Hadith

**Hadith 6.488** Narrated by  
**Anas**



When the Prophet was made to ascend to the Heavens, he said (after his return), "I came upon a river the banks of which were made of tents of hollow **pearls**. I asked Gabriel, 'What is this (river)?' He replied, 'This is the Kauthar.' "

## PEN:

31:27 - And if all the trees on earth were **pens** and the Ocean (were ink) with seven Oceans behind it to add to its (supply) yet would not the Words of Allah be exhausted (in the writing): for Allah is Exalted in power Full of Wisdom. <sup>3616</sup>

3616 "Words of Allah": his wonderful Signs and Commandments are infinite and cannot be expressed if all the trees were made into **pens**, and all the wide Ocean, multiplied seven times, were made into ink. Any Book of His Revelation would deal with matters which man can understand and use in his life: there are things that man can never fathom. Nor would any praise that we could write with infinite resources be adequate to describe His power, glory, and wisdom. (31.27)

68:1 - Nun. By the Pen and by the (Record) which (men) write <sup>55925593</sup>

5592 Nun is an Abbreviated Letter: see Appendix I at the end of S. ii. Nun may mean a fish, or an ink-holder, or it may be just the Arabic letter of the alphabet, N. In the last case, it may refer to either or both of the other meanings. Note also that the Arabic rhyme in this Sura ends in N. The reference to ink would be an appropriate link with the Pen in verse 1. The reference to the fish would be appropriate with reference to the story of Jonah in verses 48-50. Jonah's title is "the Companion of the Fish", (Zun-Nun, xxi. 87), as he was, in the story, swallowed by the Fish. (68.1)

5593 The Pen and the Record are the symbolical foundations of the Revelation to man. The adoration by the Pen disposes of the flippant charge that Allah's Messenger was mad or possessed. For he spoke words of power, not incoherent, but full of meaning, and through the Record of the Pen, that meaning unfolds itself, in innumerable aspects to countless generations. Muhammad was the living Grace and Mercy of Allah, and his very nature exalted him above abuse and persecution. (68.1)

96:4 - He Who taught (the use of) the Pen <sup>6206</sup>

6206 See n. 5593 to lxviii. 1. The Arabic words for "teach" and "knowledge" are from the same root. It is impossible to produce in a Translation the complete orchestral harmony of the words for "read", "teach", "pen" (which implies reading, writing, books, study, research), "knowledge" (including science, self knowledge, spiritual understanding), and "proclaim", an alternative meaning of the word for "to read". This proclaiming or reading implies not only the duty of blazoning forth Allah's message, as going, with the prophetic office, but also the duty of promulgation and wide dissemination of the Truth by all who read and understand it. The comprehensive meaning of qaraa refers not only to a particular person and occasion but also gives a universal direction. And this kind of comprehensive meaning, as we have seen, runs throughout the Qur-an -for those, who will understand. (96.4)

►Al-Muwatta Hadith

## Hadith 9.82

### How to Do the Prayer in General

Yahya related to me from Malik from Hisham ibn Urwa from his father that one of the muhajirun in whom he saw no harm asked Abdullah ibn Amr ibn al-As, "Can I pray in a place where camels are watered?" Abdullah replied, "No, but you can pray in a **sheep-pen**."

►Sahih Al-Bukhari Hadith

## Hadith 7.13B

Narrated by

**Abu Huraira**

I said, "O Allah's Apostle! I am a young man and I am afraid that I may commit illegal sexual intercourse and I cannot afford to marry." He kept silent, and then repeated my question once again, but he kept silent. I said the same (for the third time) and he remained silent. Then repeated my question (for the fourth time), and only then the Prophet said, "O Abu Huraira! The pen has dried after writing what you are going to confront. So (it does not matter whether you) get yourself castrated or not."

►Sahih Al-Bukhari Hadith

## Hadith 6.480

Narrated by

**Aisha**

The commencement of (the Divine Inspirations to) Allah's Apostle was in the form of true dreams. The Angel came to him and said, "Read! In the Name of your Lord Who has created (all that exists), has created man from a clot. Read! And your Lord is Most Generous, Who has taught (the writing) by the pen (the first person to write was Prophet Idris. (96.1-4)

►Al-Tirmidhi Hadith

## Hadith 4658

Narrated by

**Zayd ibn Thabit**

I went in to visit the Prophet (peace be upon him) in front of whom was a secretary, and I heard him say, "Put the pen behind your ear, for it is the best way of recalling things from memory."

Tirmidhi transmitted it, saying this is a gharib tradition, but that there is some weakness in its isnad.

Al-Tirmidhi Hadith

**Hadith 390** Narrated by  
**Zayd ibn Khalid al-Juhani**

I heard Allah's Messenger (peace be upon him) saying: If it were not burdensome upon my Ummah I would have commanded them to use miswak at every prayer and to delay the night prayer till the third part of the night is over. Zayd ibn Khalid used to attend prayers in the mosque with his miswak over his ear, the place where the scribe places his pen on the ear, and he did not pray without using miswak. After using he put it back at its place.

Al-Tirmidhi Hadith

**Hadith 94** Narrated by  
**Ubadah ibn as-Samit**

Allah's Messenger (peace be upon him) said: The first thing which Allah created was Pen. He commanded it to write. It asked: What should I write? He said: Write the Decree (al-Qadr). So it wrote what had happened and what was going to happen up to eternity.

Transmitted by Tirmidhi (said that the Isnad of this hadith is gharib).

**PENALTY:**

2:7 - Allah hath set a seal on their hearts and on their hearing and on their eyes is a veil; great is the penalty they (incur). <sup>3132</sup>

31 All actions are referred to God. Therefore, when we get the penalty of our deliberate sin, and our senses become impervious to good, the penalty is referred to the justice of God. (2.7)

32 The penalty here is the opposite of the prosperity referred to in n 5. As we go down the path of sin, our penalty gathers momentum, just as goodness brings its own capacity for greater goodness. (2.7)

2:165 - Yet there are men who take (for worship) others besides Allah as equal (with Allah); they love them as they should love Allah. But those of faith are overflowing in their love for Allah. If only the unrighteous could see behold they would see the penalty that to Allah belongs all power and Allah will strongly enforce the penalty. <sup>167</sup>

2:166 - Then would those who are followed clear themselves of those who follow (them); they would see the penalty and all relations between them would be cut off.

167 Everything around and within us points to unity of purpose and design, - points to God. Yet there are foolish persons (unrighteous - those who deliberately use the choice given them to go wrong). They think something else is equal to God. Perhaps they even do lip service to God. If only the unrighteous could see the consequences, they would see the terrible Penalty, and that all Power is in God's hands, not in that of any one else. Who are these others who are used as fetishes by the misguided? It may be: (1) creatures of their own imagination, or of their faculties misused; the idea lying behind Idols is akin to this, for no intelligent idol-worshipper owns to worshipping stocks and stones; or (2) good leaders whose names have been misused out of perversity to erect them to a position of equality with God; or (3) Powers of evil that deliberately mislead. When it comes to the inevitable consequences of blasphemy and the rejection of God, the eyes of all are opened and these false and artificial relations dissolve. The idea which was created into a fetish disowns its follower, i.e. is seen to have no reasonable basis in the life of the follower, and the follower is forced to renounce it as false. The good ones would take an unholy delight in exposing the facts. The Reality is now irresistible but alas! at what cost? (2.165)

3:188 - Think not that those who exult in what they have brought about and love to be praised for what they have not done think not that they can escape the penalty. For them is a penalty grievous indeed. <sup>496</sup>

496 A searching picture of the worldly wise! They may cause mischief and misery to others, but gloat over any glory it may bring them! They may trample down Allah's truths, and enthrone false standards of worship. They may take credit for virtues they do not possess and seeming successes that come in spite of their despicable deceptions. (3.188)

5:95 - Allah forgives what is past: for repetition Allah will exact from him the penalty: for Allah is Exalted and Lord of Retribution. <sup>800801</sup>

801 Intentional breach will be prevented, if possible, by previous action. If in some case the preventive action is not effective, the penalty is prescribed. The penalty is in three alternatives: an equivalent animal should be brought to the Ka'ba for sacrifice; if so, the meat would be distributed to the poor; or the poor must be fed, with grain or money, according to the value of the animal if one had been sacrificed: or the offender must fast as many days as the number of the poor who would have been fed under the second alternative. Probably the last alternative would only be open if the offender is too poor to afford the first or second, but on this point Commentators are not agreed. The "equivalent animal" in the first alternative would be a domestic animal of similar value or weight in meat or of similar shape (e.g., goat to antelope), as adjudged by two just men on the spot. The alternatives about the penalty and its remission

("Allah forgives what is past") or exaction explain the last two lines of the verse: being "Exalted and Lord of Retribution", Allah can remit or regulate according to His just laws. (5.95)

6:15 - Say: "I would if I disobeyed my Lord indeed have fear of the penalty of a Mighty Day.

6:16 - "On that day if the penalty is averted from any it is due to Allah's Mercy; and that would be (Salvation) the obvious fulfillment of all desire. <sup>848</sup>

848 We continue the implied dialogue suggested in n. 846. In verse 14, the objector might say: "But we have other interests in life than religion and God." "No," says the man of God, "My Creator is the one and only Power whose protection I seek; and I strive to be first in the race." In verse 15, the objector suggests: "enjoy the good things of this life; it is short." The answer is: "The Hereafter is more real to me, and promises the true fulfilment of all desire; happiness or affliction comes not from the fleeting pettinesses or illusions of this life, but from the power and wisdom of God." In verse 19, the objector makes his final splash: "What evidence is there for all this?" The reply is: "I know it is true, for God's voice is within me, and my living Teacher awakens that voice; and there is the Book of Inspiration. God is one, and there is none other besides." (6.16)

6:125 Those whom Allah (in His Plan) willeth to guide He openeth their breast to Islam; those whom He willeth to leave straying He maketh their breast close and constricted as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe. <sup>947</sup>

947 God's Universal Plan is the Qadha wa Qadr, which is so much misunderstood. That Plan is unalterable, and that is His Will. It means that in the spiritual world, there are laws of justice, mercy, grace, penalty, etc., which work as surely as anything we know. If, then, a man refuses Faith, becomes a rebel, with each step he goes further and further down, and his pace will be accelerated; he will scarcely be able to take spiritual breath, and his recovery, -in spite of God's mercy which he has rejected,-will be as difficult as if he had to climb up to the skies. On the other hand, the godly will find, with each step, the next step easier. Jesus expressed this truth paradoxically: "He that hath, to him shall be given; but he that hath not, from him shall be taken away even that which he hath": Mark, iv. 25. John (vi 65) make Jesus say: "No man can come unto me, except it were given unto him of my Father." (6.125)

7:134 - Every time the penalty fell on them they said: "O Moses! on our behalf call on thy Lord in virtue of his promise to thee: if thou wilt remove the penalty from us we shall truly believe in thee and we shall send away the children of Israel with thee." <sup>1092</sup>

7:135 - But every time We removed the penalty from them according to a fixed term which they had to fulfil Behold! they broke their word! <sup>1093</sup>

1092 The demand of Moses was two-fold: (1) come to Allah and cease from oppression, and (2) let me take Israel out of Egypt. At first it was laughed at and rejected with scorn. When the Plagues came for punishment, each time the Egyptians suffered, they promised amendment and begged Moses to intercede and cause the plague to cease. But every time it ceased, they went back to their evil attitude, until the final retribution came. This is a type of the sinner's attitude for all times. (7.134)

1093 The intercession of Moses was to pray. Each plague or penalty had its appointed term in Allah's decree. That term was duly fulfilled before the plague ceased. The intercession meant two things: (1) that Allah's name was invoked and His presence duly brought home to the mind and heart of the sinner who promised repentance, and (2) that the sinner was given a further chance when the prayer was accepted. This again is a universal truth. (7.135)

10:54 - Every soul that hath sinned if it possessed all that is on earth would fain give it in ransom: they would declare (their) repentance when they see the Penalty: but the judgment between them will be with justice and no wrong will be done unto them. <sup>14441445</sup>

1445 Declare their repentance: the verb in the original is asarru, which may mean either "declare" or "reveal" or else "conceal" or "hide". The classical Commentators are divided as to the meaning to be adopted here. If the first, which I prefer, the sense would be: "When the Penalty stares the sinners in the face, they would give anything to escape it, and they would even openly declare their repentance, which would be a source of shame and ignominy to them." If the latter meaning be taken, the sense would be: "They would give anything to escape the Penalty; but the hardest thing of all for them is frankly to confess and repent, and so they conceal their sense of shame and ignominy." (10.54)

10:97 - Even if every Sign was brought unto them until they see (for themselves) the Penalty Grievous.

11:39 - "But soon will ye know who it is on whom will descend a Penalty that will cover them with shame will be unloosed a Penalty lasting."

11:103 - In that is a Sign for those who fear the Penalty of the Hereafter: that is a Day for which mankind will be gathered together: that will be a Day of Testimony. <sup>1604</sup>

1604 Yaumun mashhud: To suggest the comprehensive meaning of the Arabic I have translated, "a Day of Testimony". I proceed to explain the various shades of meaning implied: (1) a Day to which all testimony points from every quarter; (2) a Day when testimony will be given before Allah's Judgment-seat, by all who are relevant witnesses, e.g., the Prophets that preached, the men or women we benefited or injured, the angels who recorded our thoughts and deeds,

or our thoughts and deeds personified; (3) a Day which will be witnessed, i.e., seen by all, no matter how or where they died. (11.103)

13:34 - For them is a Penalty in the life of this world but harder truly is the Penalty of the Hereafter; and defender have they none against Allah. <sup>1853</sup>

1853 The consequences of sin may be felt in this life itself, but they are nothing compared to the final penalties in the life to come. (13.34)

16:85 - When the wrongdoers (actually) see the Penalty then will it in no way be mitigated nor will they then receive respite. <sup>2123</sup>

2123 When the terrible Penalty is actually on them, it is too late for repentance and for asking for Mercy. Justice must take its course. (16.85)

16:88 - Those who reject Allah and hinder (men) from the path of Allah for them will We add Penalty to Penalty; for that they used to spread mischief.

26:201 - They will not believe in it until they see the grievous Penalty;

26:202 - But the (Penalty) will come to them of a sudden while they perceive it not;

26:204 - Do they then ask for Our Penalty to be hastened on? <sup>3230</sup>

3230 While some sinners out of negligence postpone the day of repentance till it is too late, others more bold actually ask out of bravado that Allah's Punishment should be brought down on them at once, as they do not believe in Allah or His Punishment! The answer to them is: It will come soon enough-too soon, they will think, when it comes! Cf. xxii. 47 and notes. (26.204)

26:213 - So call not on any other god with Allah or thou wilt be among those under the Penalty.

32:14 - "Taste ye then for ye forgot the meeting of this day of yours and We too will forget you taste ye the Penalty of Eternity for your (evil) deeds!" <sup>3646</sup>

3646 "Forgot": Cf. n. 1029 to vii. 51. "Forget" is here in the sense of "to ignore deliberately, to reject with scorn". In the sense of mistake or defect of knowledge it is inapplicable to the All-Perfect Being, for we are expressly told: "My Lord never errs, nor forgets": xx. 52. (32.14)

39:24 - s then one who has to fear the brunt of the Penalty on the Day of Judgement (and receive it) on his face (like one guarded therefrom)? It will be said to the wrongdoers: "Taste ye (the fruits of) what ye earned!" <sup>42804281</sup>

4280 The unrepentant Sinners will receive the full Penalty on the Day of Judgment. They will receive it full in the face, i.e., their whole being will be affected by it. Their hands will be tied, and they cannot therefore use their hands to ward off the Penalty of the Fire: in any case their hands will not have the power to ward it off. Are such helpless people to be compared for a moment with people who have received Grace and are therefore guarded from all harm and danger? Certainly not. To the evil the fruit of their deed, and to the good the grace of their Lord! (39.24)

4281 That is, of all their misdeeds, all the evil which they did in the world. (39.24)

39:54 - "Turn ye to your Lord (in repentance) and bow to His (Will) before the Penalty comes on you: after that ye shall not be helped. <sup>4325</sup>

39:55 - "And follow the Best of (the courses) revealed to you from your Lord before the Penalty comes on you of a sudden while ye perceive not!-- <sup>4326</sup>

4325 The exhortation in brief is: 'Repent and work righteousness, before it becomes too late'. No help will come to you when the Judgment is actually established and you stand before Allah. (39.54)

4326 Cf. xxxix. 18, and n. 4269. Allah's Command meets the weakness of His weakest servants, and only asks that His servants should surrender their selfish will to Allah's Will. In divine compassion, therefore, we are allowed to do just what we can, even though our standard should fall short of the highest standard. But our aim should be to follow the highest standard, and Allah's Grace will come to our assistance. But we must do so in this life-and at once, as soon as the Word penetrates our mind or understanding. We must not delay a moment, for the Judgment may come at any time, suddenly, before we even perceive where we are. (39.55)

39:58 - "Or (lest) it should say when it (actually) sees the Penalty: 'If only I had another chance I should certainly be among those who do good!' <sup>4329</sup>

4329 In the third place, when we stand face to face with the Penalty of our own deeds, we might say, 'I wish I had another chance'. But not one, but many, chances are being given, especially when we are told (verse 53 above): 'Despair not

of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful'. The force of 'lest it should say' here is the same as explained in the last note. (39.58)

42:44 - For any whom Allah leaves astray there is no protector thereafter and thou wilt see the wrongdoers when in sight of the Penalty Say: "Is there any way (to effect) a return?" <sup>4587</sup>

4587 When the actual consequences of evil are in sight, the foolish sinner wishes that it were possible to get back to the life of probation. But he neglected or abused it and rejected Allah's Grace all the time. How can he then be restored to a closed chapter of his life? (42.44)

44:45 - And thou wilt see them brought forward to the (Penalty) in a humble frame of mind because of (their) disgrace (and) looking with a stealthy glance. And the Believers will say: "Those are indeed in loss who have given the perdition their own selves and those belonging to them on the Day of Judgement. Behold! truly the wrongdoers are in a lasting Penalty!" <sup>45884589</sup>

4588 They were very arrogant in their probationary life. Now they will be humbled to the dust. And they will be in utter despair and misery. They will not be able to see the favours and good things of the other life (Cf. xx. 124-126). Even their misery, which will face them as a terrible Reality, they will only be able to look at askance, so thoroughly cowed will be their spirit. (42.45)

4589 This will be their thought, and their realised experience: 'after all, any troubles and sorrows, any persecutions and taunts which they suffered in the life of probation from the enemies of truth, were of no consequence; the real loss was that revealed at the Judgment at the restoration of true values; the wicked and the arrogant have lost their own souls, and have brought to perdition all who attached themselves to them and followed their evil ways; and this Penalty is one that will endure! How much more real it is!' (42.45)

46:20 - And on the Day that the Unbelievers will be placed before the Fire (it will be said to them): "Ye received your good things in the life of the world and ye took your pleasure out of them: but today shall ye be recompensed with a Penalty of humiliation: for that ye were arrogant on earth without just cause and that ye (ever) transgressed." <sup>47964797</sup>

4796 "Squandered your good things" implies (in Arabic) grabbing at them, being greedy of them, seeking them as fleeting pleasures rather than the more serious things of life, sacrificing the spiritual for the material. (46.20)

4797 They will be told: 'You took your choice, and you must pay the price. You did wrong in a rebellious spirit, and prided yourselves on your wrong-doing, not occasionally, but of set purpose and constantly. Now you will be humbled in the dust, as a fitting punishment.' (46.20)

46:21 - Mention (Hud) one of `Ad's (own) brethren: behold he warned his people about the winding Sand-tracts: but there have been Warners before him and after him: "Worship ye none other than Allah: truly I fear for you the Penalty of a Mighty Day." <sup>47984799</sup>

4798 Cf. vii. 65. and note 1040. The point is that the Warner who was raised among the 'Ad people-as among other peoples-was not a stranger, but one of their own brethren, even as the holy Prophet began his preaching with a call to his own brethren the Quraish. (46.21)

4799 Winding Sand-tracts: Ahqaf: see Introduction to this Sura. The very things, which, under irrigation and with Allah's Grace, gave them prosperity and power, were to be their undoing when they broke Allah's Law and defied His Grace. See verses 24-26 below. (46.21)

46:24 - Then when they saw the (Penalty in the shape of ) a cloud traversing the sky coming to meet their valleys they said "This cloud will give us rain!" "Nay it is the (calamity) ye were asking to be hastened! a wind wherein is a Grievous Penalty!" <sup>4802</sup>

4802 The Punishment came suddenly, and when they least expected it. They wanted rain, and they saw a cloud and rejoiced. Behold, it was coming towards their own tracts, winding through the hills. Their irrigation channels would be full, their fields would be green, and their season would be fruitful. But no! What is this? It is a tremendous hurricane, carrying destruction on its wings! A violent blast, with dust and sand! Its fury destroys everything in its wake! Lives lost! Fields covered with sand-hills! The morning dawns on a scene of desolation! Where were the men who boasted and defied their Lord! There are only the ruins of their houses to witness to the past! (46.24)

70:1 - A questioner asked about a Penalty to befall <sup>5675</sup>

5675 Any one might ask. When will Judgment come? That question usually implies doubt. The answer is: the knowledge of Time is beyond man's comprehension. But there is something which touches him closely and concerns his conduct and his future welfare; and that is explained in four propositions. (1) Judgment is sure to come, and none can ward it off; (2) it will exact a dreadful Penalty from Unbelievers, but the righteous have nothing to fear; (3) it will be a Penalty from Allah, the Lord of both Justice and Mercy; it will not be merely a blind calamity of fate; and (4) further we are reminded of another title of Allah, "Lord of the Ways of Ascent"; which means that though He sits high on Ms Throne of Glory, He is not inaccessible, but in His infinite Mercy has provided ways of ascent to Him; see next note. (70.1)

70:2 - The Unbelievers the which there is none to ward off



70:3 - (A Penalty) from Allah Lord of the Ways of Ascent. <sup>5676</sup>

5676 Ma'arij: stair-ways, ways of ascent. In xliii. 33, the word is used in its literal sense: "silver stair-ways on which to go up". Here there is a profound spiritual meaning. Can we reach up to Allah Most High? In His infinite grace He gives that privilege to angels. But the way is not easy, nor can it be travelled in a day. See the next two notes. (70.3)

76:31 - He will admit to His Mercy Whom He will; but the wrongdoers for them has He prepared a grievous Penalty. <sup>5862</sup>

5862 That is according to His just and wise Plan. If the will is right, it obtains Allah's Grace and Mercy. If the will of man rejects Allah, man must suffer the Penalty. (76.31)

See: 3:21 - 8:32.33.35; 9: 31. 61 90; 24:11.14.19.23 etc etc.

Fiqh-us-Sunnah

## Fiqh 5.59

### KILLING A GAME IN THE STATE OF IHRAM

Allah says: "O You Who Believe, kill not game while in the Sacred Precincts or in Pilgrim garb. If any of you doeth so intentionally, the compensation is an offering, brought to the Ka'bah, of a domestic animal equivalent to the one he killed, as adjudged by two just men among you; or by way of atonement, the feeding of the indigent; or its equivalent in fasts; that he may taste of the penalty of his deed. Allah forgives what is past: For repetition, Allah will exact from him the penalty. For Allah is Exalted, and Lord of Retribution." (Qur'an 5.95)

Ibn Kathir said: "The majority holds that as far as the penalty is concerned there is no difference between one who deliberately kills a game and he who does so forgetfully." Az-Zuhri said: "The Qur'an imposed a penalty only on the intentional killer of the game, while the sunnah includes those who kill a game forgetfully." In other words the Qur'an imposes a penalty on an intentional killer for his sin, as is indicated by the words of Allah "...that he may taste the penalty of his deed."

A. Yusuf Ali Quran Subjects

## Penalty for Sin

- Penalty for sin  
3.188, 6.15, 10.50, 11.101, 13.34, 16.88, 46.20, 70.1

Fiqh-us-Sunnah

## Fiqh 3.142

### Making Up Missed Days of Ramadan

Making up missed days of Ramadan is an obligation that need not be fulfilled immediately because the time for fulfilling is very wide and one may perform it at any time. This is also the case with the fast of expiation. It has been authentically reported that 'Aishah would make up her missed days during the month of Sha'ban (the month preceding Ramadan), and that she did not perform them immediately even if she had the ability to do so.

Observing the fast of Ramadan and making up the days are the same with respect to the fact that if one day of Ramadan is missed, then only one day needs to be made up. There is no additional penalty. They differ about the fact that when a person makes up the missed days he need not do so on consecutive days. This is because Allah says: "For him who is sick or on a journey, [the same] number of other days"--that is, whoever is sick or traveling and breaks the fast must fast the same number of days that he missed, consecutively or unconsecutively.

Fiqh-us-Sunnah

## Fiqh 3.101

### The Invalidation of Sadaqah

The Messenger of Allah, upon whom be peace, said: "There are three [types of people]. Allah shall not speak to them, notice them, or sanctify them; and for them is a grievous penalty." Abu Dhar inquired: "O Messenger of Allah, who are the ones gone wrong and astray?" He replied: "Those who through conceit lengthen their garments to make them hang on the ground, who give nothing without reproach, and who sell their merchandise swearing untruthfully [to its quality]."

►Fiqh-us-Sunnah Subjects

## Ihram, Restrictions

1. Restrictions of Ihram  
Fiqh us-Sunnah Vol.5 Page 49
2. A Man Without Garb or Shoes for Ihram  
Fiqh us-Sunnah Vol.5 Page 50
3. Contracting a Marriage, or Acting on Behalf of Others, or Acting as a Guardian for Someone  
Fiqh us-Sunnah Vol.5 Page 51
4. Clipping the Nails, Shaving, Cutting or Removing the Hair by any Means, from the Head or any Part of the Body  
Fiqh us-Sunnah Vol.5 Page 52



5. Using Perfume on Body or Clothes  
Fiqh us-Sunnah Vol.5 Page 52
6. Wearing Clothes Dyed with a Scented Material  
Fiqh us-Sunnah Vol.5 Page 53
7. Engaging in Hunting  
Fiqh us-Sunnah Vol.5 Page 53
8. Eating Game-Meat  
Fiqh us-Sunnah Vol.5 Page 53
9. Penalty for Violating Sanctity of Ihram  
Fiqh us-Sunnah Vol.5 Page 55
10. Clipping Some Hair Only  
Fiqh us-Sunnah Vol.5 Page 56
11. Rubbing Oil on the Body in the State of Ihram  
Fiqh us-Sunnah Vol.5 Page 56
12. Wearing Sewn Clothes or Applying Perfume by Mistake or in Ignorance  
Fiqh us-Sunnah Vol.5 Page 56
13. Sexual Intercourse Nullifies Hajj  
Fiqh us-Sunnah Vol.5 Page 56

## PEOPLE:

47:38 - If ye turn back (from the Path) He will substitute in your stead another people; then they would not be like you! <sup>48644865</sup>

4864 Here the case of the special devotee and of the average man with his human foibles are distinguished. Stinginess is not a virtue: it hurts more the finer-nature of the individual practising it than it hurts the Cause. Allah is free of all wants and independent of any need that we can meet. His Cause is similarly independent of human aid. But it uses human agency for our own human advancement. The need to be able to serve Allah's cause is ours. We are the needy beggars who should claim the privilege before the Lord of Bounties unbounded. (47.38)

4865 If we desert the Cause, the Cause will not fail. Better men than we will uphold the flag. But we should fall, and others will take our place, who are not so timid, half-hearted, or stingy. In Wordsworth's words, "High Heaven rejects the lore of nicely calculated less or more." (47.38)

3:65- Ye people of the Book! why dispute ye about Abraham when the Law and the Gospel were not revealed till after him? Have ye no understanding?

3:98 - Say: "O people of the Book! why reject ye the signs of Allah when Allah is Himself witness to all ye do?"

3:99 - Say: "O ye People of the Book! why obstruct ye those who believe from the path of Allah seeking to make it crooked while ye were yourselves witnesses (to Allah's Covenant)? But Allah is not unmindful of all that ye do." <sup>426</sup>

3:100 - O ye who believe! if ye listen to a faction among the People of the Book they would (indeed) render you apostates after ye have believed!

3:113 - Not all of them are alike: of the People of the book are a portion that stand (for the right); they rehearse the signs of Allah all night long and then prostrate themselves in adoration. <sup>437</sup>

437 In Islam we respect sincere faith and true righteousness in accordance with the Qur-An and Sunnah. This verse, according to Commentators, refers to those People of the Book who eventually embraced Islam. (3.113)

4:47 - O ye people of the Book! believe in what We have (now) revealed confirming what was (already) with you before We change the face and fame of some (of you) beyond all recognition and turn them hindwards or curse them as We cursed the Sabbath-breakers: for the decision of Allah must be carried out. <sup>567568</sup>

567 Literally, "before We obliterate some features (or faces) and turn them front to back (or back to front)": an Arabic idiom, which must be translated freely to yield its proper meaning in English. The face is the chief expression of a man's own real essence; it is also the index of his fame and estimation. The People of the Book had been specially favoured by Allah with revelations. If they proved themselves unworthy, they lost their "face". Their eminence would, owing to their own conduct, be turned into degradation. Others would take their place. The first shall be last and the last shall be first: Matt. xix. 30. (4.47)

568 Cf. ii. 65 and n. 79. (4.47)

5:15 - O People of the Book! there hath come to you Our Apostle revealing to you much that ye used to hide in the Book and passing over much (that is now unnecessary): There hath come to you from Allah a (new) Light and a perspicuous Book. <sup>716</sup>

716 Mubin: I wish I could translate by a simpler word than "perspicuous". But "plain" may mean unadorned, the opposite of beautiful, and this Book is among the most beautiful that it is the privilege of mankind to read. "Clear" would be right as far as it means "unambiguous, self-evident, not involved in mysteries of origin, history, or meaning, one which every one can understand as to the essentials necessary for him, without the intervention of priests or privileged persons". Mubin has all these meanings, but it suggests, besides, some quality of a shining light, by which we are able to make things clear, to distinguish the true from the false, This I think is suggested better by "perspicuous" than by the word "clear". Besides it is hardly good idiom to speak of "a clear Book." (5.15)

5:19 - O people of the Book! now hath come unto you making (things) clear unto you Our Apostle after the break in (the series of) Our apostles lest ye should say: there came unto us no bringer of glad tidings and no warner (from evil): but now hath come unto you a bringer of glad tidings and a warner (from evil): and Allah hath power over all things. <sup>720</sup>

720 The six hundred years (in round figures) between Christ and Muhammad were truly the dark ages of the world. Religion was corrupted: the standard of morals fell low: many false systems and heresies arose; and there was a break in the succession of prophets until the advent of Muhammad. (5.19)

5:68 - Say: "O People of the Book! ye have no ground to stand upon unless ye stand fast by the Law the Gospel and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord that increaseth in most of them their obstinate rebellion and blasphemy. But sorrow thou not over (these) people without Faith. <sup>778</sup>

778 In v. 26, Moses was told not to sorrow over a rebellious people. Here Muhammad is told not to sorrow over people without Faith. The second situation is even more trying than the first. Rebellion may be a passing phase. Want of faith is an attitude of mind that is well-nigh hopeless. Yet the Prophet patiently reasoned with them and bore their taunts and insults. If, the argument runs, you do not believe in anything, even in the things that you may be expected to believe in, how can you receive in Faith Allah's Message that has come in another form? In fact your jealousy adds to your obstinacy and unbelief. (5.68)

5:77 - Say: "O people of the Book! exceed not in your religion the bounds (of what is proper) trespassing beyond the truth nor follow the vain desires of people who went wrong in times gone by who misled many and strayed (themselves) from the even way. <sup>785</sup>

785 Excess, as opposed to moderation and reason, is the simplest test by which a hypocrite or a selfish man who "trades" on religion, is known from a sincere, pious, and truly religious man. Excess means that truth is sometimes concealed or trampled upon, that the fashions of ancestors or contemporaries are copied or overdone, and Allah's name is dishonoured by blasphemies or the setting up of false gods or fetishes, or that good (or even bad) men are deified and worshipped. The true path is the even path, the path of rectitude. (Cf. ii. 108, and v. 12). (5.77)

6:97 - It is He Who maketh the stars (as beacons) for you that ye may guide yourselves with their help through the dark spaces of land and sea: We detail Our Signs **for people who know.** <sup>922</sup>

922 See the last note. At sea, or in the deserts or forests, or "in fairy scenes forlorn," -whenever we sweep over wide spaces, it is the stars that act as our guides, just as the sun and moon have already been mentioned as our measures of time. (6.97)

6:98 - It is He who hath produced you from a single person: here is a place of sojourn and a place of departure: We detail Our signs for **people who understand.** <sup>923924</sup>

923 Produced: ansha-a= made you grow, increase, develop, reach maturity: another of the processes of creation. This supplements n. 120 to ii. 916 and n. 916 to vi. 94. It is one of the wonders of God's Creation, that from one person we have grown to be so many, and each individual has so many faculties and capacities, and yet we are all one. In the next verse we have the allegory of grapes and other fruits: all grapes may be similar to look at, yet each variety has a distinctive flavour and other distinctive qualities, and each individual grape may have its own special qualities. So for man. (6.98)

924 In the sojourn of this life we must respond to God's hand in fashioning us, by making full use of all our faculties, and we must get ready for our departure into the Life that will be eternal. (6.98)

6:99 - It is He who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green (crops) out of which We produce grain heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes and olives and pomegranates each similar (in kind) yet different (in variety): when they begin to bear fruit and the ripeness thereof. Behold! in these things there are signs for **people who believe.** <sup>925926927928</sup>

- 925 Our allegory now brings us to maturity, the fruit, the harvest, the vintage. Through the seed we came up from nothingness to life; we lived our daily life of rest and work and passed the mile-stones of time; we had the spiritual experience of traversing through vast spaces in the spiritual world, guiding our course through the star of Faith; we grew; and now for the harvest or the vintage! How satisfied the grower must be when the golden grain is harvested in heaps or in vintage gathered! So will man if he has produced the fruits of Faith! (6.99)
- 926 Each fruit- whether it is grapes, or olives, or pomegranates, -looks alike in its species, and yet each variety may be different in flavour, consistency, shape, size, colour, juice or oil contents, proportion of seed to fruit, etc. In each variety, individuals may be different and yet equally valuable! (6.99)
- 927 And so we finish this wonderful allegory. Search through the world's literature, and see if you can find another such song or hymn, -so fruity in its literary flavour, so profound in its spiritual meaning! (6.99)
- 928 There is a refrain in this song, which is subtly varied. In verse 97 it is: " We detail our Signs for people who know." So far we were speaking of the things we see around us every day Knowledge is the appropriate instrument for these things. In verse 98 we read: "We detail Our Signs for people who understand." Understanding is a higher faculty than knowledge, and is necessary for seeing the mystery and meaning of this life. At the end of verse 99 we have: "In these things there are Signs for people who believe." Here we are speaking of the real fruits of spiritual Life. For them Faith is necessary, as bringing us nearer to God. (6.99)

29:46 - And dispute ye not with the People of the Book except with means better (than mere disputation) unless it be with those of them who inflict wrong (and injury): but say "We believe in the Revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)." 347234733474

- 3472 Mere disputations are futile. In order to achieve our purpose as true standardbearers for Allah, we shall have to find true common grounds of belief, as stated in the latter part of this verse, and also to show by our urbanity, kindness, sincerity, truth, and genuine anxiety, for the good of others, that we are not cranks or merely seeking selfish or questionable aims. (29.46)
- 3473 Of course those who are deliberately trying to wrong or injure others will have to be treated firmly, as we are guardians of each other. With them there is little question of finding common ground or exercising patience, until the injury is prevented or stopped. (29.46)
- 3474 That is, the religion of all true and sincere men of Faith is,

38:12 - Before them (were many who) rejected apostles the People of Noah and `Ad and Pharaoh the Lord of Stakes. 41594160

- 4159 In their day, Noah's contemporaries, or the 'Ad and the Thamud, so frequently mentioned, or Pharaoh the mighty king of Egypt, or the people to whom Lot was sent (cf. xxxvii. 75-82; vii. 65-73; vii. 103-137; vii. 80-84) were examples of arrogance and rebellion against Allah: they rejected the divine Message brought by their messengers, and they all came to an evil end. Will not their posterity learn their lesson? (38.12)
- 4160 The title of Pharaoh, "Lord of the Stakes", denotes power and arrogance, in all or any of the following ways: (1) the stake makes a tent firm and stable, and is a symbol of firmness and stability; (2) many stakes mean a large camp and a numerous army to fight; (3) impaling with stakes was a cruel punishment resorted to by the Pharaohs in arrogant pride of power. (38.12)

38:13 - And Thamud and the People of Lut and the Companions of the Wood; such were the Confederates. 41614162

- 4161 Companions of the Wood; see xv. 78, and n. 2000. (38.13)
- 4162 Cf. above, verse 11, and n. 4158. (38.13)

42:8 - For those who believe and work deeds of righteousness is a reward that will never fail. 4469

- 4469 But blessed are those who have Faith. They will have a Future and a Bliss that will never fail. (41.8)

See: 7:73.74.75.85.88.130.133 etc.,  
11:50.51.52.70.73.84.85.88.89.130.133 etc.,  
20:79.83.85.86.87.88. etc.,  
36:15.18 etc..

ISL Quran Subjects

## Lot

1. Deliverance of and the destruction of his people as a Sign of Allah  
26.170, 26.171, 26.172, 26.173, 26.174, 51.35, 51.36, 51.37
2. People of, consequence of the  
37.137, 37.138
3. People of, dwellings of the  
15.76, 15.77

4. People of, example of the disbelieving  
22.42, 22.43, 22.44, 38.13, 38.14
5. People of, example of the wrong-doing  
15.73, 15.74, 15.75
6. People of, lesson from the  
37.137, 37.138
7. People of, lesson from the fate of the  
54.33, 54.34, 54.36, 54.37, 54.38, 54.39
8. People of, lesson from the remains of the punished  
29.35
9. People of, warning not heeded by the  
54.33, 54.34, 54.36, 54.37, 54.38, 54.39
10. People of punished for disbelieving and wickedness and wrong-doing, example of the  
11.82, 11.83
11. People of as a Sign of Allah, the remains of the  
51.37
12. Rescue of for his gratitude, lesson from the  
54.34, 54.35
13. Wife of who betrayed her husband, example of the disbelieving  
66.10

►Fiqh-us-Sunnah

## Fiqh 2.56a

### Whose imamate is acceptable

The imamate of all the following is acceptable: a discerning boy, a blind person, a standing person for those who are sitting, a sitting person for those who are standing, a person praying fard for people who are praying nafl, a person praying nafl for people who are praying fard. Likewise, a person who has performed ablution can be imam for people who have performed tayammum, as can be a person who has performed tayammum for people who have performed ablution, a traveler for the resident, a resident for the travelers, and a less qualified person for people who are more qualified.

## PERIODS:

65:1 –O Prophet! when ye do divorce women divorce them at their **prescribed periods** and count (accurately) their prescribed periods: and fear Allah your Lord: and turn them not out of their houses nor shall they (themselves) leave except in case they are guilty of some open lewdness. Those are limits set by Allah: and any who transgresses the limits of Allah does verily wrong his (own) soul: thou knowest not if perchance Allah will bring about thereafter some new situation. 550355045505550655075508

65:4 - Such of your women as have passed the age of monthly courses for them the prescribed **period** if ye have any doubt is three months and for those who have no courses (it is the same): for those who carry (life within their wombs) their period is until they deliver their burdens: and for those who fear Allah He will make their path easy. 55135514

See under “Women”

►Fiqh-us-Sunnah

## Fiqh 5.118b

### Women and Tawaf Al-Ifadah

For women it is desirable to perform Tawaf Al-Ifadah early on the Day of Nahr, if they fear they will begin to menstruate. 'Aishah used to order the women (pilgrims) to perform it on the Day of Nahr - 10th of Dhul-Hijjah, as a precaution against the menses.

'Ata said, "If a woman (pilgrim) is afraid of her monthly period, she may perform the Tawaf of Ka'bah before throwing the pebbles at Jamarah Al-Aqabah, and even before her sacrificial animal is slaughtered.

There is no harm in a woman pilgrim using any medicine to delay her periods so as to perform this Tawaf. Sa'id bin Mansur reported that Ibn 'Umar was asked about a woman that takes some medicine to delay her periods. At this he said he saw no harm in it, and told them to use water of Arak instead.

Mohibbuddin Al-Tabri said, "If it can be delayed in this case then it can also be delayed in (determining) the period of 'iddah, and all other situations. On the same principle, medicines may be used to induce monthly periods.

►Sunan of Abu-Dawood

**Hadith 778** Narrated by

**Samurah ibn Jundub; Ubayy ibn Ka'b**

Samurah ibn Jundub and Imran ibn Husayn had a discussion (about the **periods** of silence in prayer). Samurah then said that he remembered two periods of silence from the Apostle of Allah (peace be upon him); one when he uttered the takbir and the other when he finished reciting: "Not of those with whom Thou art angry, nor of those who go astray" (i.7). Samurah remembered that, but Imran ibn Husayn rejected it. Then they wrote about it to Ubayy ibn Ka'b. He wrote a letter to them and gave a reply to them that Samurah remembered correctly.

## PERISH:

14:13 - And the Unbelievers said to their apostles: "Be sure we shall drive you out of our land or ye shall return to our religion." But their Lord inspired (this Message) to them: "Verily We shall cause the wrongdoers to **perish**!" <sup>1887</sup>

1887 The arguments in a circle were explained in the last note. But Infidelity looks upon argument merely as an amusement. Its chief weapon is physical force. As its only belief is in materialism, it thinks that threats of force will put down the righteous. It offers the choice between exile and violence against conformity to its own standards of evil, which it thinks to be good. But Faith is not to be cowed down by Force. Its source of strength is Allah, and it receives the assurance that violence will perish ultimately by violence, and that Faith and Good must stand and be established. In fact the good must inherit the earth and the evil ones be blotted out. (14.13)

17:81 - And say: "Truth has (now) arrived and Falsehood perished: for Falsehood is (by its nature) bound to **perish**." <sup>2281</sup>

2281 From its nature falsehood must perish, for it is the opposite of Truth, and Truth must ever prevail. (17.81)

18:35 - He went into his garden in a state (of mind) unjust to his soul: He said "I deem not that this will ever **perish**." <sup>2377</sup>

2377 It was not wealth that ruined him, but the attitude of his mind. He was unjust, not so much to his neighbour, as to his own soul. In his love of the material, he forgot or openly defied the spiritual. As verse 37 shows, he took his companion with him, to impress him with his own importance, but the companion was unmoved. (18.35)

29:52 - Say: "Enough is Allah for a Witness between me and you: He knows what is in the heavens and on earth. And it is those who believe in vanities and reject Allah that will **perish** (in the end)." <sup>34833484</sup>

3483 The test of a Revelation is whether it comes from Allah or not. This is made clear by the life and teachings of the Messenger who brings it. No fraud or falsehood can for a moment stand before Allah. All the most hidden things in heaven and earth are open before Him. (29.52)

3484 If Truth is rejected, Truth does not suffer. It is the rejecters who suffer and perish in the end. (29.52)

42:34 - Or He can cause them to **perish** because of the (evil) which (the men) have earned: but much doth He forgive.

45:27 - To Allah belongs the dominion of the heavens and the earth and the Day that the Hour of Judgment is established that Day will the dealers in Falsehood **perish**! <sup>4765</sup>

4765 These vain wranglers about the future life and deniers of the Truth may have a run in this fleeting world; but the moment the world of Reality is established, they will see what they now deny. The facts will destroy their fancies, and they themselves will find themselves humiliated and lost, for having deliberately ignored Allah's Signs and acted on opposition to His holy Will. (45.27)

55:26 - All that is on earth will perish;

55:27 - But will abide (forever) the Face of thy Lord full of Majesty Bounty and Honor. <sup>51895190</sup>

5189 The most magnificent works of man-such as they are-are but fleeting. Ships, Empires, the Wonders of Science and Art, the splendours of human glory or intellect, will all pass away. The most magnificent objects in outer Nature-the mountains and valleys, the sun and moon, the Constellation Orion and the star Sirius-will also pass away in their appointed time. But the only One that will endure for ever is the "Face" of Allah. (55.27)

111: 1- Perish the hands of the Father of Flame! **Perish** he! <sup>6294</sup>

6294 Abu Lahab, "Father of Flame", was the nick-name of an uncle of the holy Prophet, from his fiery hot temper and his ruddy complexion. He was one of the most inveterate enemies of early Islam. When the holy Prophet called together

the Quraish and his own kith and kin to come and listen to his preaching and his warning against the sins of his people, the "Father of Flame" flared up and cursed the holy Prophet, saying "Perdition to thee!" According to the English saying, "the causeless curse will not come". His words were futile, but his power and strength were equally futile. The star of Islam rose higher and higher every day, and its persecutors dwindled in strength and power. Many of the leaders of persecution perished at Badr, and Abu Lahab himself perished a week after Badr, consumed with grief and his own fiery passions. Verse 3 was prophetic of his end in this very life, though it also refers to the Hereafter. (111.1)

►Sahih Al-Bukhari Hadith

### Hadith 4.137

Narrated by

**Abu Huraira**

The Prophet said, "Let the slave of Dinar and Dirham of Quantify and Khamisa (i.e. money and luxurious clothes) **perish** for he is pleased if these things are given to him, and if not, he is displeased!"

Narrated Abu Huraira: The Prophet said, "Let the slave of Dinar and Dirham, of Quantify and Khamisa perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. Paradise is for him who holds the reins of his horse to strive in Allah's cause, with his hair unkempt and feet covered with dust: if he is appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rearward, he accepts his post with satisfaction; (he is so simple and unambiguous that) if he asks for permission he is not permitted, and if he intercedes, his intercession is not accepted."

►Sahih Muslim Hadith

### Hadith 3187

Narrated by

**AbuHurayrah**

Allah's Messenger (peace be upon him) said: Dajjal will come from the eastern side with the intention of attacking Medina until he will get down behind Uhud. Then the angels will turn his face towards Syria and there he will **perish**.

►Al-Tirmidhi Hadith

### Hadith 2727

Narrated by

**Ayyash ibn AbuRabi'ah al-Makhzumi**

Allah's Messenger (peace be upon him) said, "These people will continue to prosper as long as they give this sacredness due respect, but when they squander that they will **perish**."

Ibn Majah transmitted it.

## PERMISSION:

3:152 -Allah did indeed fulfil His promise to you when ye with His permission were about to annihilate your enemy until ye flinched and fell to disputing about the order and disobeyed it after He brought you in sight (of the Booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you but He forgave you: for Allah is full of grace to those who believe. <sup>462463</sup>

462 The order was: not to leave the post and strictly to maintain discipline. Uhud was in the beginning a victory for the Muslims. Many of the enemy were slain, and they were retiring when a part of the Muslims, against orders, ran in pursuit, attracted by the prospects of booty. See note to iii. 121. (3.152)

463 The disobedience seemed at first pleasant: they were chasing the enemy, and there was the prospect of booty. But when the gap was noticed by the enemy, they turned the flank round the hill and nearly overwhelmed the Muslims. Had it not been for Allah's grace, and the firmness of their Prophet and his immediate Companions, they would have been finished. (3.152)

9:83 - If then Allah bring thee back to any of them and they ask thy permission to come out (with thee) say: "Never shall ye come out with me nor fight an enemy with me: for ye preferred to sit inactive on the first occasion: then sit ye (now) with those who lag behind."

19:87 - None shall have the power of intercession but such a one as has received permission (or promise) from (Allah) Most Gracious.

20:71 - (Pharaoh) said: "Believe ye in Him before I give you permission? Surely this must be your leader who has taught you magic! Be sure I will cut off your hands and feet on opposite sides and I will have you crucified on trunks of palm-trees: So shall ye know for certain which of us can give the more severe and the more lasting Punishment!" <sup>2593</sup>

2583 A great day of a Temple Festival, when the temples and streets were decorated, and people were on holiday, free from work. Moses makes this appointment in order to collect as large a number as possible, for his first duty is to preach the Truth. And he apparently did it with some effect with some Egyptians (xx. 70, 72-76), though the Pharaoh and his high and mighty officers rejected the Truth and afterwards paid the Penalty. (20.59)



20:109 - On that Day shall no intercession avail except for those for whom permission has been granted by (Allah) Most Gracious and whose word is acceptable to Him. <sup>2634</sup>

2634 Cf. ii. 255 in the Verse of the Throne. Here man is in the accusative case governed by tanfa'u, and it is better to construe as I have done. That is, intercession will benefit no one except those for whom Allah has granted permission, and whose word (of repentance) is true and sincere, and therefore acceptable to Allah. Others construe: no intercession will avail, except by those to whom Allah has granted permission, and whose word (of intercession) is acceptable to Allah. In that case the two distinct clauses have no distinct meanings. (20.109)

24:27 - O ye who believe! enter not houses other than your own until ye have asked permission and saluted those in them: that is best for you in order that ye may heed (what is seemly). <sup>2980</sup>

2980 The conventions of propriety and privacy are essential to a refined life of goodness and purity. The English saying that an Englishman's home is his castle, suggests a certain amount of exclusiveness and defiance. The Muslim principle of asking respectful permission and exchanging salutations ensures privacy without exclusiveness, and friendliness without undue familiarity. (24.27)

24:28 - If ye find no one in the house enter not until permission is given to you: if ye are asked to go back go back: that makes for greater purity for yourselves: and Allah knows well all that ye do. <sup>2981</sup>

2981 That is, if no one replies; there may be people in the house not in a presentable state. Or, even if the house is empty, you have no right to enter it until you obtain the owner's permission, wherever he may be. The fact of your not receiving a reply does not entitle you to enter without permission. You should wait, or knock twice or three times, and withdraw in case no permission is received. If you are actually asked to withdraw, as the inmates are not in a condition to receive you, you should a fortiori withdraw, either for a time, or altogether, as the inmates may wish you to do. Even if they are your friends, you have no right to take them by surprise or enter against their wishes. Your own purity of life and conduct as well as of motives is thus tested. (24.28)

24:58 - O ye who believe! let those whom your right hands possess and the (children) among you who have not come of age ask your permission (before they come to your presence) on three occasions before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom. <sup>3033303430353036</sup>

3033 We now come to rules of decorum within the family circle in refined society. Servants and children have rather more freedom of access, as they come and go at all hours, and there is less ceremony with them. But even in their case there are limitations. During the night, before morning prayer, i.e., before dawn, they must discreetly ask for permission before they enter, partly because they must not unnecessarily disturb people asleep, and partly because the people are then undressed. The same applies to the time for the midday siesta, and again to the time after night prayers, when people usually undress and turn in to sleep. For grown-ups the rule is stricter: they must ask permission to come in at all times (xxiv. 59). (24.58)

3034 This would mean slaves in a regime of slavery. (24.58)

3035 I have translated "come of age" euphemistically for "attain the age of puberty". (24.58)

3036 It is a mark of refinement for ladies and gentlemen not to be slipshod or vulgarly familiar, in dress, manners, or speech; and Islam aims at making every Muslim man or woman, however humble in station, a refined gentleman or lady, so that he or she can climb the ladder of spiritual development with humble confidence in Allah, and with the cooperation of his brothers and sisters in Islam. The principles here laid down apply, if they are interpreted with due elasticity, even if social and domestic habits change, with changes in climate or in racial and personal habits. Punctilious self-respect and respect for others, in small things as well as great, are the key-notes in these simple rules of etiquette. (24.58)

34:23 - "No intercession can avail in His Presence except for those for whom He has granted permission. So far (is this the case) that when terror is removed from their hearts (at the Day of Judgement then) will they say 'What is it that your Lord commanded?' They will say 'That which is true and just; and He is the Most High Most Great.' " <sup>382438253826</sup>

3824 Cf. xx. 109, n. 2634, where I have explained the two possible modes of interpretation. Each soul is individually and personally responsible. And if there is any intercession, it can only be by Allah's gracious permission. For the Day of judgment will be a terrible Day, or Day of Wrath (Dies Irae) according to the Latin hymn, when the purest souls will be stupefied at the manifestation of Allah's Power. See next note. (34.23)

3825 "Their hearts": the pronoun "their" is referred to the angels nearest to Allah. On the Day of Judgment there will be such an irresistible manifestation of Power that even they will be silent for a while, and will scarcely realise what is happening. They will question each other, and only thus will they regain their bearings. Or "their" may refer to those who seek intercession. (34.23)

3826 In their mutual questionings they will realise that Allah's Judgment, as always, is right and just. (34.23)

42:21 - What! have they partners (in godhead) who have established for them some religion without the permission of Allah? Had it not been for the Decree of Judgement the matter would have been decided between them (at once): but verily the wrongdoers will have a grievous Penalty.  
4556

4556 Nothing can exist without the permission of Allah. Can people, who indulge in false worship say: "Why does Allah permit it?" The answer is: "a certain latitude is allowed with the grant of a limited form of free will. When the time for Judgment comes, the Punishment is sure." See n. 1810 to xiii. 6. Decree (or Word) of Judgment: See n. 1407 to x. 19. (42.21)

97:4 - Therein come down the angels and the Spirit by Allah's permission on every errand: 6219

6219 The Spirit: usually understood to be the angel Gabriel. (97.4)

►Sahih Al-Bukhari Hadith

### **Hadith 5.50** Narrated by **Amr bin Maimun**

'Umar then said (to 'Abdullah), "Go to 'Aisha (the mother of the believers) and say: "Umar is paying his salutation to you. But don't say: 'The chief of the believers,' because today I am not the chief of the believers. And say: "Umar bin Al-Khattab asks the **permission** to be buried with his two companions (i.e. the Prophet, and Abu Bakr)." Abdullah greeted 'Aisha and asked for the permission for entering, and then entered to her and found her sitting and weeping. He said to her, "'Umar bin Al-Khattab is paying his salutations to you, and asks the permission to be buried with his two companions." She said, "I had the idea of having this place for myself, but today I prefer 'Umar to myself." When he returned it was said (to 'Umar), "'Abdullah bin 'Umar has come." 'Umar said, "Make me sit up." Somebody supported him against his body and 'Umar asked ('Abdullah), "What news do you have?" He said, "O chief of the believers! It is as you wish. She has given the permission." 'Umar said, "Praise be to Allah, there was nothing more important to me than this. So when I die, take me, and greet 'Aisha and say: "Umar bin Al-Khattab asks the permission (to be buried with the Prophet), and if she gives the permission, bury me there, and if she refuses, then take me to the grave-yard of the Muslims."

►Al-Muwatta Hadith

### **Hadith 54.3**

## **Asking Permission to Enter**

Malik related to me from Rabia ibn Abi Abd ar-Rahman from another of the ulama of that time that Abu Musa al-Ashari came and asked permission from Umar ibn al-Khattab to enter. He asked permission three times, and then went away Umar ibn al-Khattab sent after him and said, "What's wrong with you? Why didn't you come in?" Abu Musa said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Ask permission to enter three times. If you are given permission, then enter. If not, go away.' "Umar said, "Who can confirm this? If you do not bring me someone to confirm it, I will do such-and-such to you.".....

►Fiqh-us-Sunnah

### **Fiqh 5.12**

## **A Woman Should Seek Her Husband's Permission for Hajj**

►Sahih Bukhari Hadith Subjects

### **Permission To Enter**

1. How the Salam greeting began  
B 8.246
2. 'Enter not houses other than your own'  
B 8.247, B 8.248
3. As-Salam is one of the Names of Allah  
B 8.249
4. The small number of persons should greet large  
B 8.250
5. The riding person should greet the walking person  
B 8.251
6. The walking person should greet the sitting one  
B 8.252A
7. The younger person should greet the older one  
B 8.252B
8. To propagate As-Salam among the people  
B 8.253A

9. Greeting everybody  
B 8.253B, B 8.254
10. Al-Hijab Veiling of women  
B 8.255, B 8.256, B 8.257
11. Asking permission to enter because of sight  
B 8.259
12. Adultery of parts other than private parts  
B 8.260
13. Asking permission thrice only  
B 8.261, B 8.262
14. An invitation itself is permission to enter  
B 8.263
15. Greeting the boys  
B 8.264
16. Greetings between men and women  
B 8.265, B 8.266
17. Asking "Who is that? "  
B 8.267
18. "Peace be on you "  
B 8.268, B 8.269
19. Sending greetings  
B 8.270
20. Greeting a gathering of Muslims and pagans  
B 8.271
21. To avoid greeting a person who has committed a sin  
B 8.272
22. Returning greetings of Dhimmis  
B 8.273, B 8.274, B 8.275
23. A letter of a suspected enemy  
B 8.276
24. Writing a letter to the people of the Scripture  
B 8.277
25. The name to be written first in a letter
26. "Get up for your chief!"  
B 8.278
27. Shaking hands  
B 8.279, B 8.280
28. Shaking hands with both hands  
B 8.281
29. Embracing each other  
B 8.282
30. "Labbaik wa Sa'daik"  
B 8.283, B 8.284, B 8.285
31. To avoid making another get up from his seat  
B 8.286
32. 'spread out and make room'  
B 8.287
33. Taking permission of a gathering to get up  
B 8.288
34. Ihtiba  
B 8.289
35. The reclining sitting posture  
B 8.290, B 8.291
36. Walking quickly for some necessity  
B 8.292

37. The bed  
B 8.293
38. Putting a pillow for someone  
B 8.294, B 8.295
39. Midday nap after the Friday prayer  
B 8.296
40. Midday nap in the mosque  
B 8.297
41. Having a midday nap at people's house  
B 8.298, B 8.299
42. Sitting in any convenient posture  
B 8.300
43. Disclosing secrets after death of person concerned  
B 8.301age  
B 8.312, B 8.313
52. Deeds diverting one from duties towards Allah  
B 8.314
53. Buildings  
B 8.315, B 8.316

►Al-Muwatta Hadith

### Hadith 54.1

44. Lying flat on the back  
B 8.302
45. Talking secretly and excluding a person present  
B 8.303
46. Keeping secrets  
B 8.304
47. Secret talk by two out of more than three persons  
B 8.305, B 8.306
48. Holding secret counsel for a long while  
B 8.307
49. Fires and lamps in a house at bedtime  
B 8.308, B 8.309, B 8.310
50. Closing the doors at night  
B 8.311
51. Circumcision at an old

### Asking Permission to Enter

Malik related to me from Safwan ibn Sulaym from Ata ibn Yasar that the Messenger of Allah, may Allah bless him and grant him peace, was questioned by a man who said, "Messenger of Allah, shall I ask permission of my mother to enter?" He said, "Yes " The man said, "I live with her in the house". The Messenger of Allah, may Allah bless him and grant him peace, said "Ask her permission." The man said, "I am her servant." The Messenger of Allah. may Allah bless him and grant him peace, said, "Ask her permission. Do you want to see her naked?" He said, "No." He said, "Then ask her permission."

►Fiqh-us-Sunnah

### Fiqh 3.123a

### The Forbidden Days to Fast, woman to fast while her husband is present except with his permission

►Sahih Al-Bukhari Hadith

### Hadith 7.67 Narrated by Abu Huraira

The Prophet said, "A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission." The people asked, "O Allah's Apostle! How can we know her permission?" He said, "Her silence (indicates her permission)."

**Fiqh 4.144****Asking the Traveller "Pray for Us"**

'Umar ibn al-Khattab reports, "I sought permission of the Prophet, peace be upon him, to perform 'umrah. He gave me permission and said, 'My brother, do not forget me in your prayers' ." 'Umar reported further, "This was a word more pleasing to me than the entire wealth of the world." (Reported by Abu Daw'ud and Tirmidhi, who holds it to be a sound hadith)

**PERSECUTION:**

16:110 - But verily thy Lord to those who leave their homes after trials and persecutions and who thereafter strive and fight for the faith and patiently persevere thy Lord after all this is Oft-Forgiving Most Merciful. <sup>2147</sup>

2147 I take this verse to refer to such men as were originally with the Pagans but afterwards joined Islam, suffered hardships and exile, and fought and struggled in the Cause, with patience and constance. Their past would be blotted out and forgiven. Men like Khalid ibn Walid were numbered with the foremost heroes of Islam. In that case this verse would be a Madinah verse, though the Sura as a whole is Makkan. Perhaps it would be better to read, with some Commentators, fatanu in the active voice rather than futinu in the passive voice, and translate "after inflicting trials and persecutions (on Muslim)." Notice the parallelism in construction between this verse and verse 119 below. (16.110)

85:10 - Those who persecute (or draw into temptation) the Believers men and women and do not turn in repentance will have the Penalty of Hell: they will have the Penalty of the Burning Fire. <sup>6058</sup> <sup>6058</sup> The "Chastisement of the Burning Fire" has been mentioned here in addition to the "Penalty of Hell". This assumes a special significance in the background of the cruel burning of the Faithful by the "makers of the pit". These criminals would be duly retributed by being subjected to a similar kind of suffering that they had caused their innocent victims. (85.10)

►ISL Quran Subjects

**Persecution**

1. (Also see) Cruelty, Harm, Harming, Iniquity, Injury, Injustice, Maltreatment, Oppression, Wickedness, Wrong-doing, Wronging
2. Believers, of  
[8.19](#), [8.38](#), [85.4](#), [85.5](#), [85.6](#), [85.7](#), [85.8](#), [85.9](#)
3. Repenting for that of Believers  
[85.10](#)
4. Suffering of for the Faith  
[16.110](#)
5. Suffering of in the Way of Allah  
[3.195](#), [16.41](#), [16.42](#), [16.110](#), [29.10](#)

►Islamic Terms Dictionary

**Hijrah**

means migration. The Hijrah refers to the Prophet's migration from Mecca to Madinah. This journey took place in the twelfth year of his mission (622 [CE](#)). This is the beginning of the Muslim calendar. The word hijrah means to leave a place to seek sanctuary or freedom from persecution or freedom of religion or any other purpose. Hijrah can also mean to leave a bad way of life for a good or more righteous way.

**PERSONAL RESPONSIBILITY**

6:164 - Say: "Shall I seek for (my) Cherisher other than Allah when He is the Cherisher of all things (that exist)?" Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear the burden of another. Your goal in the end is toward Allah: He will tell you the truth of the things wherein ye disputed. <sup>987</sup>

987 The doctrine of personal responsibility again. We are fully responsible for our acts ourselves: we cannot transfer the consequences to someone else. Nor can anyone vicariously atone for our sins. If people have honest doubts or differences about important questions of religion, they should not start futile disputes. All will be clear in the end. Our duty here is to maintain unity and discipline, and do the duty that comes to us. (6.164)

10:30 - There will every soul prove (the fruits of) the deeds it sent before: they will be brought back to Allah their rightful Lord and their invented falsehoods will leave them in the lurch. <sup>14201421</sup>

1420 Cf. ii. 95, where the verb used is qaddama. The verb aslafa, used here, is nearly synonymous. (10.30)

1421 Instead of their false ideas helping them, they will desert them and leave them in the lurch. Cf. vi. 24. (10.30)

14:51 - That Allah may requite each soul according to its deserts; and verily Allah is Swift in calling account. <sup>19291930</sup>

1929 Its deserts: i.e., according to what it earned by its own acts, good or evil, in its life of probation. (14.51)

1930 Swift in calling to account: We can understand this in two significations. (1) Let not the wicked think that because Allah, out of His infinite grace and mercy, grants respite, therefore the retribution will be slow in coming. When the time comes in accordance with Allah's Plan and Wisdom, the retribution will come so swiftly that the ungodly will be surprised and they will wish they could get more respite (xiv. 44). (2) On the great Day of Reckoning, let it not be supposed that, because there will be millions of souls to be judged, there will be any delay in judgment as in a human tribunal. It will be a new world and beyond the flight of Time. Or if a metaphor from time as we conceive it in this world can be taken, it will all be as it were in the twinkling of an eye (xvi. 77). (14.51)

53:38 - Namely that no bearer of burdens can bear the burden of another; <sup>5113</sup>

5113 Here follows a series of eleven aphorisms. The first is that a man's spiritual burden-the responsibility for his sin must be borne by himself and not by another: Cf. vi. 164. There can be no vicarious atonement. (53.38)

53:39 - That man can have nothing but what he strives for;

53:40 - That (the fruit of) his striving will soon come in sight; <sup>5114</sup>

5114 The second and third aphorisms are that man must strive, or he will gain nothing; and that if he strives, the result must soon appear in sight and he will find his reward in full measure. (53.40)

## PETITIONER:

93:10 - Nor repulse the petitioner (Unheard); <sup>6186</sup>

6186 Then there are the people who come with petitions,-who have to ask for something. They may be genuine beggars asking for financial help, or ignorant people asking for knowledge, or timid people asking for some lead or encouragement. The common attitude is to scorn them or repulse them. The scorn may be shown even when alms or assistance is given to them. Such an attitude is wrong. Charity is of no moral value without sympathy and love. Nor is it charity to give to idle sturdy professional beggars, for show or to get rid of them. They are mere parasites on society. Every petition should be examined and judged on its merits. (93.10)

93:11 - But the Bounty of thy Lord Rehearse and proclaim! <sup>6187</sup>

6187 Besides the petitioners, who ask for help, there is the case of those who do not ask but are nevertheless poor-poor but contented in worldly goods, or poor in knowledge or resources and not even knowing that they are poor. If you are bountifully endowed by Allah, your duty is to make that Bounty spread far and wide. Proclaim it and share it, as the holy Prophet always did. We all receive Allah's grace and guidance in some degree or other. We all owe it as a duty to our fellow-men to be kind and helpful to those less endowed in any respect than ourselves. (93.11)

## PET FANCIES:

6:94 - "And behold! ye come to Us bare and alone as We created you for the first time: Ye have left behind you all (the favors) which We bestowed on you: We see not with you your intercessors whom ye thought to be partners in your affairs: so now all relations between you have been cut off and your (pet) fancies have left you in the lurch!" <sup>916917</sup>

916 Some of the various ideas connected with "creation" are noted in n. 120 to ii. 117. In the matter of creation of man there are various processes. If his body was created out of clay, i.e. earthy matter, there was an earlier process of the creation of such earthy matter. Here the body is left behind, and the soul is being addressed. The soul underwent various processes of fashioning and adapting to its various functions in its various surroundings (xxxii. 7-9). But each individual soul, after release from the body, comes back as it was created, with nothing more than its history, "the deeds which it has earned," which are really a part of it. Any exterior things given to help in its development, "the favours which We bestowed on you," it must necessarily leave behind, however it may have been proud of them. These exterior things may be material things, e.g. wealth, property, signs of power, influence and pride such as sons, relatives, and friends, etc., or they may be intangible things, like talents, intellect, social gifts, etc. (6.94)

917 The false ideas of intercessors, demi-gods, gods, saviours, etc., now vanish like unsubstantial visions, "leaving not a wrack behind." Now the soul is face to face with reality. Its personal responsibility is brought home to it. (6.94)

## PHARAOH:



## ►ISL Quran Subjects

**Pharaoh**

1. Believing wife of example of the 66.11
2. Deliverance of Moses and drowning of as a Sign of Allah 26.66, 26.67, 26.68
3. Disbelieving, example of the destruction of the forces of for 85.17, 85.18, 85.19, 85.20
4. Disbelieving and wrong-doing, example of the punishment to and to his people for 11.97, 11.98, 11.99
5. Disbelieving people of, example of the 38.12, 38.13, 38.14
6. Fate of for disobeying and rebelling against the Messenger of Allah, lesson from the 73.15, 73.16
7. Fate of as lesson and warning 79.24, 79.25, 79.26
8. Fate of for mischief-making and transgressing 89.10, 89.11, 89.12, 89.13
9. Fate of the people of, lesson from the 54.41, 54.42
10. Heedlessness of the warning by the people of 54.41, 54.42
11. Love of the world of the people of 44.24, 44.25, 44.26, 44.27, 44.28, 44.29
12. Mission of Moses to, questioning the Children of Israel concerning the 17.101
13. People of, example of the 43.55, 43.56, 44.24, 44.25, 44.26, 44.27, 44.28, 44.29
14. Rejecting people of, example of the punishment to the 23.48

## ►Sahih Al-Bukhari Hadith

**Hadith 4.643** Narrated by  
**Abu Musa Al Ashari**

The Prophet said, "The superiority of 'Aisha to other ladies is like the superiority of Tharid (i.e. meat and bread dish) to other meals. Many men reached the level of perfection, but no woman reached such a level except Mary, the daughter of Imran and Asia, the wife of Pharaoh."

Narrated Abu Huraira: I heard Allah's Apostle saying, "Amongst all those women who ride camels (i.e. Arabs), the ladies of Quraish are the best. They are merciful and kind to their off-spring and the best guardians of their husbands' properties.' Abu Huraira added, "Mary the daughter of Imran never rode a camel."

## Sahih Al-Bukhari Hadith

**Hadith 5.279** Narrated by  
**Ibn Abbas**

When the Prophet arrived at Medina he found that the Jews observed fast on the day of 'Ashura'. They were asked the reason for the fast. They replied, "This is the day when Allah Caused Moses and the children of Israel to have victory over Pharaoh, so we fast on this day as a sign of glorifying it." Allah's Apostle said, "We are closer to Moses than you." Then he ordered that fasting on this day should be observed.

## ►A. Yusuf Ali Quran Subjects

**Pharaoh**

1. cruelty 2.49
2. drowned 2.50
3. people of 54.41

4. dealings with Moses  
7.103, 10.75
5. body saved, on account of repentance  
10.90
6. denies God  
28.38, 79.24
7. a man from his People confesses Faith  
40.28
8. arrogant to the Israelites  
44.17
9. wife righteous  
66.11
10. sin and disobedience  
69.9, 73.16, 85.17, 89.10

## PICTURES:

▶ Sahih Bukhari Hadith Subjects  
**Dress**

▶ 88. Pictures  
▶ B 7.833

89. Picture-makers on the Day of Resurrection  
B 7.834, B 7.835
90. The obliteration of pictures  
B 7.836, B 7.837
91. Pictures on things to trod on  
B 7.838, B 7.839
92. Sitting on pictures  
B 7.840, B 7.841
93. Praying in clothes with pictures  
B 7.842
94. Angels do not enter a house with pictures inside  
B 7.843
95. Not entering a house with pictures inside  
B 7.844
96. Cursing picture-makers  
B 7.845
97. Being asked to put life into a picture  
B 7.846

88 - ▶ Sahih Al-Bukhari Hadith

**Hadith 7.833** Narrated by  
**Abu Talha**

The Prophet said, "Angels do not enter a house in which there is a dog or there are pictures."

89-▶ Sahih Al-Bukhari Hadith

**Hadith 7.834** Narrated by  
**Muslim**

We were with Masruq at the house of Yasar bin Numair. Masruq saw pictures on his terrace and said, "I heard 'Abdullah saying that he heard the Prophet saying, 'The people who will receive the severest punishment from Allah will be the picture makers.'"

89 - Sahih Al-Bukhari Hadith

**Hadith 7.835** Narrated by

**Abdullah bin Um**

Allah's Apostle said, "Those who make these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Make alive what you have created.' "

90 - Sahih Al-Bukhari Hadith

**Hadith 7.836** Narrated by

**Aisha**

I never used to leave in the Prophet's house anything carrying images or crosses but he obliterated it.

90- Sahih Al-Bukhari Hadith

**Hadith 7.837** Narrated by

**Abu Zura**

I entered a house in Medina with Abu Huraira, and he saw a man making pictures at the top of the house. Abu Huraira said, "I heard Allah's Apostle saying that Allah said, 'Who would be more unjust than the one who tries to create the like of My creatures? Let them create a grain: let them create a gnat.' " Abu Huraira then asked for a water container and washed his arms up to his armpits. I said, "O Abu Huraira! Is this something you have heard from Allah's Apostle?" He said, "The limit for ablution is up to the place where the ornaments will reach on the Day of Resurrection."

91- Sahih Al-Bukhari Hadith

**Hadith 7.838** Narrated by

**Aisha**

Allah's Apostle returned from a journey when I had placed a curtain of mine having pictures over (the door of) a chamber of mine. When Allah's Apostle saw it, he tore it and said, "The people who will receive the severest punishment on the Day of Resurrection will be those who try to make the like of Allah's creations." So we turned it (i.e., the curtain) into one or two cushions.

91- Sahih Al-Bukhari Hadith

**Hadith 7.839** Narrated by

**Aisha**

The Prophet returned from a journey when I had hung a thick curtain having pictures (in front of a door). He ordered me to remove it and I removed it. Aisha added: The Prophet and I used to take a bath from one container (of water).

92- Sahih Al-Bukhari Hadith

**Hadith 7.840** Narrated by

**Aisha**

I purchased a cushion with pictures on it. The Prophet (came and) stood at the door but did not enter. I said (to him), "I repent to Allah for what (the guilt) I have done." He said, "What is this cushion?" I said, "It is for you to sit on and recline on." He said, "The makers of these pictures will be punished on the Day of Resurrection and it will be said to them, 'Make alive what you have created.' Moreover, the angels do not enter a house where there are pictures."

92- Sahih Al-Bukhari Hadith

**Hadith 7.841** Narrated by

**Abu Talha**

Allah's Apostle said, "Angels (of mercy) do not enter a house where there are pictures." The sub-narrator Busr added: "Then Zaid fell ill and we paid him a visit. Behold! There was, hanging at his door, a curtain decorated with a picture. I said to 'Ubaidullah Al-Khaulani, the stepson of Maimuna, the wife of the Prophet, "Didn't Zaid tell us about the picture the day before yesterday?" 'Ubaidullah said, "Didn't you hear him saying: 'except a design in a garment'?"

93- Sahih Al-Bukhari Hadith

**Hadith 7.842** Narrated by

**Anas**

Aisha had a thick curtain (having pictures on it) and she screened the side of her house with it. The Prophet said to her, "Remove it from my sight, for its pictures are still coming to my mind in my prayers."

94- ▶Sahih Al-Bukhari Hadith

**Hadith 7.843** Narrated by  
**Salims father**

Once Gabriel promised to visit the Prophet but he delayed and the Prophet got worried about that. At last he came out and found Gabriel and complained to him of his grief (for his delay). Gabriel said to him, "We do not enter a place in which there is a picture or a dog."

95- ▶Sahih Al-Bukhari Hadith

**Hadith 7.844** Narrated by  
**Aisha**

(the wife of the Prophet)

I bought a cushion having pictures on it. When Allah's Apostle saw it, he stopped at the gate and did not enter. I noticed the signs of hatred (for that) on his face! I said, "O Allah's Apostle! I turn to Allah and His Apostle in repentance! What sin have I committed?" He said, "What about this cushion?" I said, "I bought it for you to sit on and recline on." Allah's Apostle said, "The makers of these pictures will be punished (severely) on the Day of Resurrection and it will be said to them, 'Make alive what you have created.' " He added, "Angels do not enter a house in which there are pictures."

96-▶Sahih Al-Bukhari Hadith

**Hadith 7.845** Narrated by  
**Aisha**

that he had bought a slave whose profession was cupping. The Prophet forbade taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave (Riba') usury, and the lady who tattooed others or got herself tattooed, and the picture-maker.

97- ▶Sahih Al-Bukhari Hadith

**Hadith 7.846** Narrated by  
**Ibn Abbas**

I heard Muhammad saying, "Whoever makes a picture in this world will be asked to put life into it on the Day of Resurrection, but he will not be able to do so."

▶Sahih Al-Bukhari Hadith

**Hadith 7.110** Narrated by  
**Aisha**

(the wife of the Prophet) I bought a cushion having on it pictures (of animals). When Allah's Apostle saw it, he stood at the door and did not enter. I noticed the sign of disapproval on his face and said, "O Allah's Apostle! I repent to Allah and His Apostle. What sin have I committed?" Allah's Apostle said, "What is this cushion?" I said, "I have bought it for you so that you may sit on it and recline on it." Allah's Apostle said, "The makers of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Give life to what you have created (i.e., these pictures).'" The Prophet added, "The Angels of (Mercy) do not enter a house in which there are pictures (of animals)."

▶Sahih Al-Bukhari Hadith

**Hadith 3.428** Narrated by

**Said bin Abu Al Hasan** While I was with Ibn 'Abbas a man came and said, "O father of 'Abbas! My sustenance is from my manual profession and I make these pictures." Ibn 'Abbas said, "I will tell you only what I heard from Allah's Apostle. I heard him saying, 'Whoever makes a picture will be punished by Allah till he puts life in it, and he will never be able to put life in it.' " Hearing this, that man heaved a sigh and his face turned pale. Ibn 'Abbas said to him, "What a pity! If you insist on making pictures I advise you to make pictures of trees and any other unanimated objects."

▶Sahih Al-Bukhari Hadith

**Hadith 1.419** Narrated by  
**Aisha**

Um Habiba and Um Salama mentioned about a church they had seen in Ethiopia in which there were pictures. They told the Prophet about it, on which he said, "If any religious man dies amongst those people they would build a place of worship at his grave and make these pictures in it. They will be the worst creature in the sight of Allah on the Day of Resurrection."

▶Sahih Al-Bukhari Hadith

**Hadith 8.130** Narrated by  
**Aisha**

The Prophet entered upon me while there was a curtain having pictures (of animals) in the house. His face got red with anger, and then he got hold of the curtain and tore it into pieces. The Prophet said, "Such people as paint these pictures will receive the severest punishment on the Day of Resurrection."

►Sahih Al-Bukhari Hadith

### Hadith 3.428

Narrated by

**Said bin Abu Al Hasan**

While I was with Ibn 'Abbas a man came and said, "O father of 'Abbas! My sustenance is from my manual profession and I make these pictures." Ibn 'Abbas said, "I will tell you only what I heard from Allah's Apostle. I heard him saying, 'Whoever makes a picture will be punished by Allah till he puts life in it, and he will never be able to put life in it.' " Hearing this, that man heaved a sigh and his face turned pale. Ibn 'Abbas said to him, "What a pity! If you insist on making pictures I advise you to make **pictures of trees and any other unanimated objects.**"

►Sahih Muslim Hadith

### Hadith 5276

Narrated by

**AbuHurayrah**

Allah's Messenger (peace be upon him) said: Angels do not enter the house in which there are **portrayals or pictures.**

## PIETY:

22:37 - It is not their meat nor their blood that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you that ye may glorify Allah for His guidance to you: and proclaim the Good News to all who do right. <sup>2815</sup>

2815 The essence of sacrifice has been explained in n. 2810. No one should suppose that meat or blood is acceptable to the One True God. It was a Pagan fancy that Allah could be appeased by blood sacrifice. But Allah does accept the offering of our hearts, and as a symbol of such offer, some visible institution is necessary. He has given us power over the brute creation, and permitted us to eat meat, but only if we pronounce His name at the solemn act of taking life, for without this solemn invocation, we are apt to forget the sacredness of life. By the invocation we are reminded that wanton cruelty is not in our thoughts, but only the need of food. Now if we further deny the greater part of the food (some theologians fix the proportion at three-quarters or two-thirds) for the sake of our poorer brethren in solemn assembly in the precincts of the Haram (sacred territory), our symbolic act finds practical expression in benevolence, and that is the virtue sought to be taught. We should be grateful to Allah for His guidance in this matter, in which many Peoples have gone wrong, and we should proclaim the true doctrine so that virtue and charity may increase among men. (22.37)

5:2 - Help ye one another in righteousness and **piety** but help ye not one another in sin and rancor: fear Allah: for Allah is strict in punishment. <sup>686687688689690</sup>

690 See n. 205 to ii. 191. In the sixth year of the Hijra the Pagans, by way of hatred and persecution of the Muslims, had prevented them from access to the Sacred Mosque. When the Muslims were re-established in Makkah, some of them wanted to retaliate. Passing from the immediate event to the general principle, we must not retaliate or return evil for evil. The hatred of the wicked does not justify hostility on our part. We have to help each other in righteousness and piety, not in perpetuating feuds of hatred and enmity. We may have to fight and put down evil, but never in a spirit of malice or hatred, but always in a spirit of justice and righteousness. (5.2)

10:31 - Say: "Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?" They will soon say "Allah." Say "Will ye not then show piety (to Him)?" <sup>1422142314241425</sup>

1425 This is the general summing-up of the argument. The government of the whole Creation and its maintenance and sustenance is in the hands of Allah. How futile then would it be to neglect His true worship and go after false gods? (10.31)

1426 The wonderful handiwork and wisdom of Allah having been referred to, as the real Truth, as against the false worship and false gods that men set up, it follows that to disregard the Truth must lead us into woeful wrong, not only in our beliefs but in our conduct. We shall err and stray and be lost. How then can we turn away from the Truth? (10.32)

49:3 - Those that lower their voice in the presence of Allah's Apostle their hearts has Allah tested for piety: for them is Forgiveness and a great Reward. <sup>4922</sup>

- 4922 The essence of good manners arises from the heart. The man who really and sincerely respects his Leader has true piety in his heart, just as the man who does the opposite may undo the work of years by weakening the Leader's authority. (49.3)

► Sahih Al-Bukhari Hadith

**Hadith 2.449** Narrated by  
**Abu Al Aswad**

I came to Medina when an epidemic had broken out. While I was sitting with 'Umar bin Al-Khattab a funeral procession passed by and the people praised the deceased. 'Umar said, "It has been affirmed to him." And another funeral procession passed by and the people praised the deceased. 'Umar said, "It has been affirmed to him." A third (funeral procession) passed by and the people spoke badly of the deceased. He said, "It has been affirmed to him." I (Abu Al-Aswad) asked, "O chief of the believers! What has been affirmed?" He replied, "I said the same as the Prophet had said, that is: if four persons testify the piety of a Muslim, Allah will grant him Paradise." We asked, "If three persons testify his piety?" He (the Prophet) replied, "Even three." Then we asked, "If two?" He replied, "Even two." We did not ask him regarding one witness.

► Sahih Al-Bukhari Hadith

**Hadith 4.30** Narrated by  
**Anas bin Malik**

Abu Talha had the greatest wealth of date-palms amongst the Ansar in Medina, and he prized above all his wealth (his garden) Bairuha', which was situated opposite the mosque (of the Prophet ). The Prophet used to enter it and drink from its fresh water. When the following Divine verse came:

"By no means shall you attain piety until you spend of what you love," (3.92)

Abu Talha got up saying, "O Allah's Apostle! Allah says, 'You will not attain piety until you spend of what you love,' and I prize above all my wealth, Bairuha' which I want to give in charity for Allah's sake, hoping for its reward from Allah. So you can use it as Allah directs you." On that the Prophet said, "Bravo! It is a profitable (or perishable) property. (Ibn Maslama is not sure as to which word is right, i.e. profitable or perishable.) I have heard what you have said, and I recommend that you distribute this amongst your relatives." On that Abu Talha said, "O Allah's Apostle! I will do (as you have suggested)." So, Abu Talha distributed that garden amongst his relatives and cousins.

► Sahih Muslim Hadith

**Hadith 3221** Narrated by  
**AbuSa'id al-Khudri**

AbuSalamah ibn AbdurRahman reported: AbdurRahman ibn AbuSa'id al-Khudri (Allah be pleased with him) happened to pass by me and I said to him: How did you hear your father making mention of the mosque founded on Piety? He said: My father said: I went to Allah's Messenger (peace be upon him) as he was in the house of one of his wives, and said: Messenger of Allah, which of the two mosques is founded on piety? Thereupon he took a handful of pebbles and threw them on the ground and then said: This is the very mosque of yours (mosque at Medina). He (the narrator) said: I bear witness that I heard your father making mention of it.

► Sahih Muslim Hadith

**Hadith 6219** Narrated by  
**AbuHurayrah**

**Allah's Apostle (peace be upon him) said: Don't nurse grudge and don't bid him out for raising the price and don't nurse aversion or enmity and don't enter into a transaction when the others have entered into that transaction and be as fellow-brothers and servants of Allah. A Muslim is the brother of a Muslim. He neither oppresses him nor humiliates him nor looks down upon him. The piety is here, (and while saying so) he pointed towards his chest thrice. It is a serious evil for a Muslim that he should look down upon his brother Muslim. All things of a Muslim are inviolable for his brother in faith; his blood, his wealth and his honour.**

► Al-Tirmidhi Hadith

**Hadith 5198** Narrated by  
**AbuDharr**

Allah's Messenger (peace be upon him) said to him, "You are not better than people with red or black skins unless you excel them in piety."

Ahmad transmitted it.

► Al-Tirmidhi Hadith

**Hadith 4910** Narrated by  
**Uqbah ibn Amir**



Allah's Messenger (peace be upon him) said, "These genealogies of yours are not a cause of reviling anyone. You are all sons of Adam, just as one sa' is near another when you have not filled it. No one has superiority over another except in religion and piety. It is enough reproach for a man to be foul, obscene and niggardly."

Ahmad, and Bayhaqi in Shu'ab al-Iman.

►Al-Tirmidhi Hadith

### **Hadith 596(R)**

Narrated by

**Atiyyah ibn Urwah as-Sa'di**

The Prophet (peace be upon him) said: No one can achieve the height of piety till he forsakes those practices which are harmless merely to guard himself against those which are harmful.

Transmitted by Tirmidhi.

►ISL Quran Subjects

### **Piety**

1. (Also see) Good Deeds, Purity, Right, Right Conduct, Righteousness, Self-restraint, Taqwa  
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2. Wives, of  
66.5

### **PILGRIMAGE:**

See under "Hajj"

►ISL Quran Subjects

### **Pilgrimage**

1. PILGRIMAGE, THE  
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2. Abomination of Idols during, shunning the  
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9. Celebrating the praises of Allah while on  
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10. Completing the rites during  
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11. Departure from the place of  
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12. Eating fish while on  
5.96
13. Eating the meat of sacrifice while on  
22.28
14. Ending unkemptness during  
22.29
15. Entering the Sacred Mosque during  
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16. Feeding the poor during  
22.28
17. Forgiveness of Allah while on, seeking the  
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18. Game while on  
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19. Game killed while on, compensation for  
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22. Honoring the sacred symbols of Allah during  
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27. Lies during, shunning  
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30. Provision for  
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31. Remembering Allah while on  
2.200, 2.203
32. Remembering Allah at Muzdalifa while on  
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33. Sacrifice on  
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35. Sacrifice while on, offering  
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36. Sacrifice of cattle during  
22.27, 22.28, 22.29, 22.30, 22.31, 22.32, 22.33
37. Shaving of head on  
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38. Shaving one's head on, compensation for not  
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39. Taqwa while on, observing  
2.197
40. Tawaaf during  
22.29
41. Turning to Allah only during  
22.27, 22.28, 22.29, 22.30, 22.31
42. Vows during  
22.29

## **PILING UP:**

102:1 - The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things) <sup>6257</sup>

6257 Acquisitiveness, that is, the passion for seeking an increase in wealth, position, the number of adherents or followers or supporters, mass production and mass organisation, may affect an individual as such, or it may affect whole societies or nations. Other people's example or rivalry in such things may aggravate the situation. Up to a certain point it may be good and necessary. But when it becomes inordinate and monopolises attention, it leaves no time for higher things in life, and a clear warning is here sounded from a moral point of view. Man may be engrossed in these things till death approaches, and he looks back on a wasted life, as far as the higher things are concerned. (102.1)

41:26 - The Unbelievers say: "Listen not to this Qur'an but talk at random in the midst of its (reading) that ye may gain the upper hand!" <sup>4496</sup>

4496 A favourite trick of those who wish to dishonour Revelation is, not only not to listen to it themselves, but to talk loudly and insolently when it is being read, so that even the true listeners may not be able to perform their devotions. They think that they are drowning the voice of Allah: in fact they are **piling up** misery for themselves in the future. For Allah's voice can never be silenced. (41.26)

104:1 Woe to every (kind of) scandal-monger and backbiter <sup>6266</sup>

6266 Three vices are here condemned in the strongest terms: (1) scandal-mongering, talking or suggesting evil of men or women by word or innuendo, or behaviour, or mimicry, or sarcasm, or insult; (2) detracting from their character behind their backs, even if the things suggested are true, where the motive is evil; (3) **piling up** wealth, not for use and service to those who need it, but in miserly hoards, as if such hoards can prolong the miser's life or give him immortality: miserliness is itself a kind of scandal. (104.1)

► Sahih Al-Bukhari Hadith

**Hadith 8.446** Narrated by  
**Sahl bin Sad**

I heard Ibn Az-Zubair who was on the pulpit at Mecca, delivering a sermon, saying, "O men! The Prophet used to say, "If the son of Adam were given a valley full of gold, he would love to have a second one; and if he were given the second one, he would love to have a third, for nothing fills the belly of Adam's son except dust. And Allah forgives he who repents to Him." Ubai said, "We considered this as a saying from the Qur'an till the Sura (beginning with) 'The mutual rivalry for piling up of worldly things diverts you...' - (102.1) was revealed."

► Al-Muwatta Hadith

**Hadith 31.56**

## Hoarding and Raising Prices by Stock-Piling.

Yahya related to me from Malik that he had heard that Umar ibn al-Khattab said, "There is no hoarding in our market, and men who have excess gold in their hands should not buy up one of Allah's provisions which he has sent to our courtyard and then hoard it up against us. Someone who brings imported goods through great fatigue to himself in the summer and winter, that person is the guest of Umar. Let him sell what Allah wills and keep what Allah wills."

## PLAGUE:

2:59 - But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven for that they infringed (our command) repeatedly.

7:133 - So We sent (plagues) on them wholesale death Locusts Lice Frogs and Blood: signs openly Self-explained; but they were steeped in arrogance a people given to sin. <sup>10901091</sup>

1090 Tufan = a widespread calamity, causing wholesale death and destruction. It may be a flood, or a typhoon, or an epidemic, among men or cattle. Perhaps the last is meant, if we may interpret by the Old Testament story. See also Exod. ix. 3, 9, 15; xii. 29. (7.133)

1091 In xvii. 101, the reference is to nine Clear Signs. These are: (1) the Rod (vii. 107), (2) the Radiant Hand (vii. 108), (3) the years of drought or shortage of water (vii. 130), (4) short crops (vii. 130), and the five mentioned in this verse, viz., (5) epidemics among men and beasts, (6) locusts, (7) lice, (8) frogs, and (9) the water turning to blood. (7.133)

7:134 - Every time the penalty fell on them they said: "O Moses! on our behalf call on thy Lord in virtue of his promise to thee: if thou wilt remove the penalty from us we shall truly believe in thee and we shall send away the children of Israel with thee." <sup>1092</sup>

1092 The demand of Moses was two-fold: (1) come to Allah and cease from oppression, and (2) let me take Israel out of Egypt. At first it was laughed at and rejected with scorn. When the Plagues came for punishment, each time the Egyptians suffered, they promised amendment and begged Moses to intercede and cause the plague to cease. But

every time it ceased, they went back to their evil attitude, until the final retribution came. This is a type of the sinner's attitude for all times. (7.134)

7:135 - But every time We removed the penalty from them according to a fixed term which they had to fulfil Behold! they broke their word! <sup>1093</sup>

1093 The intercession of Moses was to pray. Each plague or penalty had its appointed term in Allah's decree. That term was duly fulfilled before the plague ceased. The intercession meant two things: (1) that Allah's name was invoked and His presence duly brought home to the mind and heart of the sinner who promised repentance, and (2) that the sinner was given a further chance when the prayer was accepted. This again is a universal truth. (7.135)

►Fiqh-us-Sunnah

## Fiqh 4.11a

### Prohibition of Entering Or Leaving a Plague-Stricken Area

The Messenger of Allah, peace be upon him, forbade people to leave or enter a land where there is a plague, in order to check the spread of the contagious disease and confine it to a limited area.

►Sahih Al-Bukhari Hadith

**Hadith 7.630** Narrated by  
**Aisha**

(the wife of the Prophet) that she asked Allah's Apostle about plague, and Allah's Apostle informed her saying, "Plague was a punishment which Allah used to send on whom He wished, but Allah made it a blessing for the believers. None (among the believers) remains patient in a land in which plague has broken out and considers that nothing will befall him except what Allah has ordained for him, but that Allah will grant him a reward similar to that of a martyr."

►Sahih Al-Bukhari Hadith

**Hadith 4.401** Narrated by  
**Auf bin Malil**

I went to the Prophet during the Ghazwa of Tabuk while he was sitting in a leather tent. He said, "Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dinars, he will not be satisfied; then an affliction which no Arab house will escape, and then a truce between you and Bani Al-Asfar (i.e. the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers.

►Al-Tirmidhi Hadith

**Hadith 61** Narrated by  
**Mu'adh ibn Jabal**

Allah's Messenger (peace be upon him) instructed me to do ten things saying: 1. Do not associate anything with Allah even if you are killed and burnt on that account. 2. Don't be disobedient to your parents even if they command you to abandon your family and your property. 3. Do not deliberately neglect to observe a prescribed prayer for he who neglects the prescribed prayer deliberately will become out of the protection of Allah. 4. Do not drink wine for it is the height of every obscenity. 5. Shun evil, for with evil there descends the wrath of Allah. 6. Beware of running away from the battle-field even if the people perish. 7. And when the death overtakes the people (in a plague or disaster) and you are one amongst them, show steadfastness. 8. Spend on your children according to your means. 9. Do not refrain from using pressure (of punishment) with a view to training them. 10. Inculcate in them the fear of Allah.

Transmitted by Ahmad.

►Sahih Al-Bukhari Hadith

**Hadith 9.565** Narrated by  
**Anas bin Malik**

Allah's Apostle said, "**Ad-Dajjal** will come to Medina and find the angels guarding it. If Allah will, neither Ad-Dajjal nor plague will be able to come near it."

►Sahih Al-Bukhari Hadith

**Hadith 9.247** Narrated by  
**Abu Huraira**

Allah's Apostle said, "There are angels at the mountain passes of Medina (so that) neither plague nor Ad-Dajjal can enter it."

► Sahih Al-Bukhari Hadith

**Hadith 4.82** Narrated by  
**Abu Huraira**

Allah's Apostle said, "Five are regarded as martyrs: They are those who die because of plague, abdominal disease, drowning or a falling building etc., and the martyrs in Allah's cause."

## PLANNERS:

3:54 - And (then unbelievers) plotted and planned and Allah too planned and the best of planners is Allah. <sup>393</sup>

393 The Arabic Makara has both a bad and a good meaning, that of making an intricate plan to carry out some secret purpose. The enemies of Allah are constantly doing that. But Allah-in whose hands is all good-has His plans also, against which the evil ones will have no chance whatever. (3.54)

8:30 - Remember how the unbelievers plotted against thee to keep thee in bonds or slay thee or get thee out (of thy home). They plot and plan and Allah too plans but the best of planners is Allah. <sup>1203</sup>

1203 The plots against Al-Mustafa in Makkah aimed at three things. They were not only foiled, but Allah's wonderful working turned the tables, and brought good out of evil in each case. (1) They tried to hold the Prophet in subjection in Makkah by putting pressure on his uncles, relatives, and friends. But the more they persecuted, the more the little Muslim community grew in faith and numbers. (2) They tried to injure or slay him. But the wonderful example of his humility, perseverance, and fearlessness furthered the cause of Islam. (3) They tried to get him and his followers out of their homes. But they found a new home in Madinah from which they eventually reconquered not only Makkah but Arabia and the world. A) Cf. iii. 54. (8.30)

13:42 - Those before them did (also) devise plots; but in all things the master planning is Allah's. He knoweth the doings of every soul: and soon will the Unbelievers know who gets home in the End. <sup>1866</sup>

1866 Cf. iii. 54 and n. 393. (13.42)

## PLAY:

6:32 - What is the life of this world but play and amusement? But best is the home in the Hereafter for those who are righteous. Will ye not then understand? <sup>855</sup>

855 Play and amusement are for preparing our minds for the serious things of life: in themselves they are not serious. So this life is a preparation for the Eternal Home to which we are going, which is far more important than the ephemeral pleasures which may possibly seduce us in this life. (6.32)

6:70 - Leave alone those who take their religion to be mere play and amusement and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah: if it offered every ransom (or reparation) none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water and for punishment one most grievous: for they persisted in rejecting Allah. <sup>893894</sup>

893 Cf. vi. 32. where we are told that the life of this world is mere play and amusement, and Religion and the Hereafter are the serious things that require our attention. Worldly people reverse this because they are deceived by the allurements of this life. But their own acts will find them out. (6.70)

894 We must never forget our own personal responsibility for all we do, or deceive ourselves by the illusion of vicarious atonement. (6.70)

29:64 - What is the life of this world but amusement and play? But verily the Home in the Hereafter that is life indeed if they but knew. <sup>3497</sup>

3497 Cf. vi. 32. Amusement and play have no lasting significance except as preparing us for the serious work of life. So this life is but an interlude, a preparation for the real Life, which is in the Hereafter. This world's vanities are therefore to be taken for what they are worth; but they are not to be allowed to deflect our minds from the requirements of the inner life that really matters. (29.64)

57:20 - Know ye (all) that the life of this world is but play and amusement pomp and mutual boasting and multiplying (in rivalry) among yourselves riches and children: Here is a similitude: How rain and the growth which it brings forth delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong) and Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world but goods and chattels of deception? 5302530353045305

5302 Cf. vi. 32, and n. 855. In the present passage the idea is further amplified. In this life people not only play and amuse themselves and each other, but they show off, and boast, and pile up riches and man-power and influence, in rivalry with each other. (57.20)

5303 Cf. xxxix. 21, and n. 4273. Here the Parable is meant to teach a slightly different lesson. Allah's mercies are free and open to all, like His rain. But how do men make use of them? The good men take the real spiritual harvest and store the Spiritual grain. The men who are in love with the ephemeral are delighted with the green of the tares and the grass; but such things give no real nourishment; they soon wither, become dry, and crumble to pieces, like the worldly pleasures and pomps, boasting and tumults, possessions and friends. (57.20)

5304 Kuffar is here used in the unusual sense of 'tillers or husbandmen', because they sow the seed and cover it up with soil. But the ordinary meaning, 'Rejecters of Truth', is not absent. The allegory refers to such men. (57.20)

5305 Cf. iii. 185, and n. 492. Many of the attractive vanities of this world are but nets set by Satan to deceive man. The only thing real and lasting is the Good Life lived in the Light of Allah. (57.20)

12:12 - "Send him with us tomorrow to enjoy himself and play and we shall take every care of him."  
1643

1643 They did not expect their protestations to be believed in. But they added an argument that might appeal both to Jacob and Joseph. 'They were going to give their young brother a good time. Why not let him come out with them and play and enjoy himself to his heart's content?' (12.12)

►Sahih Al-Bukhari Hadith

### Hadith 8.151

Narrated by

Aisha

I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allah's Apostle used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. **(The playing with the dolls and similar images is forbidden,** but it was allowed for 'Aisha at that time, as she was a little girl, not yet reached the age of puberty.) (Fateh-al-Bari page 143, Vol.13)

21:16 - Not for (idle) sport did We create the heavens and the earth and all that is between! <sup>2676</sup>

21:17 - If it had been Our wish to take (just) a pastime We should surely have taken it from the things nearest to Us if We would do (such a thing)! <sup>2677</sup>

2676 The Hindu doctrine of Lila, that all things were created for sport, is here negated. But more: with Allah we must not associate any ideas but those of Truth, Righteousness, Mercy, Justice, and the other attributes implied in His Beautiful Names. He does not jest nor play with His creatures. (21.16)

2677 If such an idea as that of play or pastime had been possible with regard to Allah, and if He had wished really to indulge in pastime, He would have done it with creatures of Light nearest to Him, not with the lowly material creation that we see around us. (21.17)

43:83 - So leave them to babble and play (with vanities) until they meet that Day of theirs which they have been promised. <sup>4681</sup>

4681 That Day of theirs: they had their Day on earth; they will have a different sort of Day in the Hereafter, according to the promise of Allah about the Resurrection and Judgment, or perhaps about Retribution in this very life! So leave them to play about with their fancies and vanities. Truth must eventually prevail! (43.83)

44:9 - Yet they play about in doubt. <sup>4694</sup>

4694 The story is mainly about the Quraish. But there is a wider meaning behind it, applicable to men generally, and at all times. As a body the Quraish, especially in the earlier stages of the preaching of Islam, before they started persecution, received the Message with more amusement than hatred. They played about with it, and expressed doubts about it, whereas the Preacher was most earnest about it, with all his heart and soul in it, as he loved his people and wished to save them from their wickedness and folly. (44.9)

47:36 - The life of this world is but play and amusement: and if ye believe land guard against evil He will grant you your recompense and will not ask you (to give up) your possessions. <sup>48604861</sup>



4860 Cf. vi. 32, and n. 855; and xxix. 64, and n. 3497. Amusement and play are not bad things in themselves. As preparations for the more serious life, they have their value. But if we concentrate on them, and neglect the business of life, we cannot prosper. So we must use our life in this world as a preparation for the next life. (47.36)

4861 Complete self-sacrifice, if voluntarily offered, has a meaning: it means that the person's devotion is exclusively and completely for the Cause. But no law or rule can demand it. And a mere offer to kill yourself has no meaning. You should be ready to take risks to your life in fighting for the Cause, but you should aim at life, not death. If you live, you should be ready to place your substance and your acquisitions at the disposal of the Cause. But it is not reasonable to pauperise yourself and become a hanger-on for the Cause. Moreover, the inborn tendency to self-preservation in an average man would lead to concealment and niggardliness if all were asked for the Cause, by Law, and there would further be a feeling of bitterness and rebellion. (47.36)

52:12 - That play (and paddle) in shallow trifles.

70:42 - So leave them to plunge in vain talk and play about until they encounter that Day of theirs which they have been promised! 5703

5703 Their talk, their scepticism, is vain, because all spiritual evidence is against it; it is like the foolish play of people who do not think seriously. But the tremendous Day of Judgment and Reality will come, as described in the next two verses. (70.42)

►Sahih Al-Bukhari Hadith

### Hadith 3.310

Narrated by

Jabir bin Abdullah

..... He then asked me, have you got married?" I replied in the affirmative. He asked, "A virgin or a matron?" I replied, "I married a matron." The Prophet said, "Why have you not married a virgin, so that you may play with her and she may play with you?" Jabir replied, "I have sisters (young in age) so I liked to marry a matron who could collect them all and comb their hair and look after them." The Prophet said, "You will reach, so when you have arrived (at home), I advise you to associate with your wife (that you may have an intelligent son)." .....

►Sahih Al-Bukhari Hadith

### Hadith 4.150

Narrated by

Abu Huraira

While some Ethiopians were playing in the presence of the Prophet, 'Umar came in, picked up a stone and hit them with it. On that the Prophet said, "O 'Umar! Allow them (to play)." Ma'mar (the sub-narrator) added that they were playing in the mosque.

►Fiqh-us-Sunnah

### Fiqh 2.153

## Playing, amusements, singing, and eating on the days of 'id

Recreation, amusements, and singing, if they stay within the moral bounds, are permissible on the days of 'id.

Anas reports: "When the Prophet came to Medinah they had two days of sport and amusement. The Prophet said: "Allah, the Exalted, has exchanged these days for two days better than them: the day of breaking the fast and the day of sacrifice." This is related by an-Nasa'i and Ibn Hibban with a sahih chain.

'Aishah says: "The Abyssinians were performing in the mosque on the day of 'id. I looked over the Prophet's shoulders and he lowered them a little so I could see them until I was satisfied and left." This is related by Ahmad, al-Bukhari, and Muslim.

Ahmad, al-Bukhari, and Muslim also record that she said: "Abu Bakr entered upon us on the day of 'id and there were some slave girls who were recounting [in song the battle of] Bu'ath in which many of the brave of the tribes of Aus and Khazraj were killed. Abu Bakr said: 'Slaves of Allah, you play the pipes of the Satan!' He said it three times. The Prophet said to him: 'O Abu Bakr, every people have a festival and this is our festival.'" In al-Bukhari's version, 'Aishah said: "The Messenger of Allah, entered the house and I had two girls who were singing about the battle of Bu'ath. The Prophet lied down on the bed and turned his face to the other direction. Abu Bakr entered and spoke harshly to me, 'Musical instruments of the Satan in the presence of the Messenger of Allah!' The Messenger of Allah turned his face to him and said: 'Leave them.' When Abu Bakr became inattentive I signaled to the girls to leave. It was the day of 'id and the Africans were performing with their shields and spears. Either I asked him or the Prophet asked if I would like to watch them [I don't recall now]. I replied in the affirmative. At this the Prophet made me stand behind him and my cheek was against his. He was saying: 'Carry on, O tribe of Arfadah,' until I tired. The Prophet asked: 'Is that enough for you?' I replied: "yes," so he said: 'Leave [then].'"

Ibn Hajar writes in Fath al-Bari, "Ibn as-Siraj related from Abu az-Zinad on the authority of 'Urwah from 'Aishah that the Prophet said that day: 'Let the Jews of Medinah know that our religion is spacious [and has room for relaxation] and I have been sent with an easy and straight forward religion. '"

Ahmad and Muslim record from Nubaishah that the Prophet sallallahu alehi wasallam said: "The days of tashriq (i.e., the days in which the 'id is celebrated) are days of eating and drinking [non alcoholic drinks] and of remembering Allah, the Exalted."

## PLEASURES OF THIS WORLD:

3:14 -Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (to return to). <sup>354</sup>

354 The pleasures of this world are first enumerated: women for love; sons for strength and pride; hoarded riches, which procure all luxuries; the best and finest pedigree horses; cattle, the measure of wealth in the ancient world, as well as the means and symbols of good farming in the modern world; and broad acres of well-tilled land. By analogy, we may include, for our mechanized age, machines of all kinds, -tractors, motor- cars, aeroplanes, the best internal-combustion engines, etc., etc. In "heaped-up hoards of gold and silver," the Arabic word translated hoards is *qanatar* plural of *qintar*, which literally means a Talent of 1.200 ounces of gold. (3.14)

34:34 Never did We send a Warner to a population but the wealthy ones among them said: "We believe not in the (message) with which ye have been sent." <sup>3841</sup>

3841 Whenever the Message of Allah comes, the vested interests range themselves against it. Worldly power has made them arrogant; worldly pleasures have deadened their sensibility to Truth. They reject the Message because it attacks their false position. (34.34)

10:25 - But Allah doth call to the Home of Peace: He doth guide whom He pleaseth to a way that is straight. <sup>1413</sup>

1413 In contrast with the ephemeral and **uncertain pleasures** of this material life, there is a higher life to which Allah is always calling. It is called the Home of Peace. For there is no fear, nor disappointment nor sorrow there. And all are called, and those will be chosen who have sought, not material advantages, but the Good Pleasure of Allah. Salam, Peace, is from the same root as Islam, the Religion of Unity and Harmony. (10.25)

11:116 - Why were there not among the generations before you persons possessed of balanced good sense prohibiting (men) from mischief in the earth except a few among them whom We saved (from harm)? But the wrongdoers pursued the enjoyment of the good things of life which were given them and persisted in sin. <sup>16191620</sup>

1619 Baqiyat: some virtue or faculty that stands assault and is lasting; balanced good sense that stands firm to virtue and is not dazzled by the lusts and pleasures of this world, and is not deterred by fear from boldly condemning wrong if it was fashionable or customary. It is leaders possessed of such character that can save a nation from disaster or perdition. The scarcity of such leaders-and the rejection of the few who stood out- brought ruin among the nations whose example has already been set out to us as a warning. In xi. 86 the word has a more literal meaning. (11.116)

1620 The exceptional men of firm virtue would have been destroyed by the wicked to whom they were an offence, had they not been saved by the grace and mercy of Allah. Or perhaps, but for such grace, they might themselves have succumbed to the evil around them, or been overwhelmed in the general calamity. (11.116)

102:1 - The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things) <sup>6257</sup>

6257 Acquisitiveness, that is, the passion for seeking an increase in wealth, position, the number of adherents or followers or supporters, mass production and mass organisation, may affect an individual as such, or it may affect whole societies or nations. Other people's example or rivalry in such things may aggravate the situation. Up to a certain point it may be good and necessary. But when it becomes inordinate and monopolises attention, it leaves no time for higher things in life, and a clear warning is here sounded from a moral point of view. Man may be engrossed in these things till death approaches, and he looks back on a wasted life, as far as the higher things are concerned. (102.1)

102:2 - Until ye visit the graves. <sup>6258</sup>

6258 That is, until the time comes when you must lie down in the graves and leave and pomp and circumstance of an empty life. The true Reality will then appear before you. Why not try to strive for a little understanding of that Reality in this very life? (102.2)

93:11 -But the Bounty of thy Lord Rehearse and proclaim! <sup>6187</sup>

6187 Besides the petitioners, who ask for help, there is the case of those who do not ask but are nevertheless poor-poor but contented in worldly goods, or poor in knowledge or resources and not even knowing that they are poor. **If you are bountifully endowed by Allah, your duty is to make that Bounty spread far and wide. Proclaim it and share it, as the holy Prophet always did.** We all receive Allah's grace and guidance in some degree or other. We all owe it as a duty to our fellow-men to be kind and helpful to those less endowed in any respect than ourselves. (93.11)

Sahih Al-Bukhari Hadith

**Hadith 4.95** Narrated by  
**Abu Said Al Khud**

Allah's Apostle ascended the pulpit and said, "Nothing worries me as to what will happen to you after me, except the temptation of worldly blessings which will be conferred on you." Then he mentioned the worldly pleasures. He started with the one (i.e. the blessings) and took up the other (i.e. the pleasures). A man got up saying, "O Allah's Apostle! Can the good

bring about evil?" The Prophet remained silent and we thought that he was being inspired divinely, so all the people kept silent with awe. Then the Prophet wiped the sweat off his face and asked, "Where is the present questioner?" "Do you think wealth is good?" he repeated thrice, adding, "No doubt, good produces nothing but good. Indeed it is like what grows on the banks of a stream which either kills or nearly kills the grazing animals because of gluttony except the vegetation-eating animal which eats till both its flanks are full (i.e. till it gets satisfied) and then stands in the sun and defecates and urinates and again starts grazing. This worldly property is sweet vegetation. How excellent the wealth of the Muslim is, if it is collected through legal means and is spent in Allah's cause and on orphans, poor people and travelers. But he who does not take it legally is like an eater who is never satisfied and his wealth will be a witness against him on the Day of Resurrection."

► Sahih Al-Bukhari Hadith

### **Hadith 9.584**

Narrated by

**Abu Huraira**

The Prophet said, "Allah said: 'The Fast is for Me and I will give the reward for it, as he (the one who observes the fast) leaves his sexual desire, food and drink for My Sake. Fasting is a screen (from Hell) and there are two pleasures for a fasting person, one at the time of breaking his fast, and the other at the time when he will meet his Lord. And the smell of the mouth of a fasting person is better in Allah's Sight than the smell of musk.' (See Hadith No. 128, Vol. 3).

► Sahih Al-Bukhari Hadith

### **Hadith 8.434**

Narrated by

**Uqba bin Amir**

The Prophet went out and offered the funeral prayer for the martyrs of the (battle of) Uhud and then ascended the pulpit and said, "I am your predecessor and I am a witness against you. By Allah, I am now looking at my Tank-lake (Al-Kauthar) and I have been given the keys of the treasures of the earth (or the keys of the earth). By Allah! I am not afraid that after me you will worship others besides Allah, but I am afraid that you will start competing for (the pleasures of) this world."

► Sahih Al-Bukhari Hadith

### **Hadith 8.341**

Narrated by

**Abu Huraira**

The people said, "O Allah's Apostle! The rich people have got the highest degrees of prestige and the permanent pleasures (in this life and the life to come in the Hereafter)." He said, "How is that?" They said, "The rich pray as we pray, and strive in Allah's Cause as we do, and spend from their surplus wealth in charity, while we have no wealth (to spend likewise)." He said, "Shall I not tell you a thing, by doing which, you will catch up with those who are ahead of you and supersede those who will come after you; and nobody will be able to do such a good deed as you do except the one who does the same (deed as you do). That deed is to recite '**Subhan Allah ten times, and 'Al-Hamdulillah ten times, and 'Allahu Akbar' ten times after every prayer.**'"

► Sahih Al-Bukhari Hadith

### **Hadith 7.576**

Narrated by

**Qais bin Abi Hazim**

We went to pay a visit to Khabbab (who was sick) and he had been branded (cauterized) at seven places in his body. He said, "Our companions who died (during the lifetime of the Prophet) left (this world) without having their rewards reduced through enjoying the pleasures of this life, but we have got (so much) wealth that we find no way to spend it except on the construction of buildings. Had the Prophet not forbidden us to wish for death, I would have wished for it." We visited him for the second time while he was building a wall. He said, "A Muslim is rewarded (in the Hereafter) for whatever he spends **except for something that he spends on building.**"

Sahih Al-Bukhari Hadith

### **Hadith 2.544**

Narrated by

**Abu Said Al Khudri**

Once the Prophet sat on a pulpit and we sat around him. Then he said, "The things I am afraid of most for your sake (concerning what will befall you after me) is the pleasures and splendors of the world and its beauties which will be disclosed to you.".....

► Fiqh-us-Sunnah

### **Fiqh 4.13**

## **CONTEMPLATION OF DEATH AND PREPARATION FOR IT BY GOOD DEEDS**

Allah and His Messenger, peace be upon him, encourage us to contemplate death and be ready for it with good deeds. This is regarded as a sign of goodness.....

"You should remember the reality that brings an end to all worldly joys and pleasures, namely, death." (Both hadith are narrated by At-Tabarani with a sound chain of narrators)....

Al-Tirmidhi Hadith

**Hadith 5352**

Narrated by

**AbuSa'id**

When the Prophet (peace be upon him) went out to the prayer and saw the people looking as if they were grinning he said, "If you were to keep much in remembrance death which is the cutter-off of **pleasures**, it would distract you from what I see. Keep much in remembrance death which is the cutter-off of pleasure, for a day does not come to the grave without its saying, 'I am the house of exile, I am the house of solitude, I am the house of dust, I am the house of worms.' When a believer dies the grave says to him, 'Welcome and greeting; you are indeed the dearest to me of those who walk upon me. I have been given charge of you today and you have come to me and you will see how I shall treat you.' It will then expand for him as far as the eye can see and a door to Paradise will be opened for him. But when the profligate or infidel is buried the grave says to him, 'No welcome and no greeting to you; you are the most hateful to me of those who walk upon me. I have been given charge of you today and you have come to me and you will see how I shall treat you.' AbuSa'id told that Allah's Messenger indicated it by interlacing his fingers. Then he said, "Seventy dragons will be put in charge of him of such a nature that if one of them were to breathe on the earth it would produce no crops as long as the world lasted, and they will bite and scratch him till he is brought to the reckoning." He also reported Allah's Messenger (peace be upon him) as saying. "The grave is one of the gardens of Paradise, or one of the pits of Hell."

Tirmidhi transmitted it.

Islamic Terms Dictionary

**Taqwa**

the love and fear that a Muslim feels for Allah. A person with taqwa desires to be in the good pleasures of Allah and to stay away from those things that would displease Allah. He is careful not to go beyond the bounds and limits set by Allah.

**PLEASURES OF HEREAFTER:**

3:15 - Say: shall I give you glad tidings of things far better than those? For the righteous are gardens in nearness to their Lord with rivers flowing beneath; therein is their eternal home; with companions pure (and holy) and the good pleasure of Allah. For in Allah's sight are (all) His servants. <sup>355</sup>

355 Cf. ii. 25 and n. 44. (3.15)

2:25 - But give glad tidings to those who believe and work righteousness that their portion is Gardens beneath which rivers flow. Every time they are fed with fruits therefrom they say: "Why this is what we were fed with before" for they are given things in similitude; and they have therein companions (pure and holy); and they abide therein (for ever). <sup>44</sup>

43 This is the antithesis to the last verse. If fire is the symbol of Punishment, the Garden is the symbol of felicity. And what can be more delightful than a Garden where you observe from a picturesque height a beautiful landscape round you, - rivers flowing with crystal water, and fruit trees of which the choicest fruit is before you. The fruit of goodness is goodness, similar, but choicer in every degree of ascent. You think it is the same, but it is because of your past experiences and associations of memory. Then there is companionship. If sex is suggested, its physical associations are at once negated by the addition of the word Mutahharatun "pure and holy." The Arabic epithet is in the intensive form, and must be translated by two adjectives denoting purity in the highest degree. The Companionship is that of souls and applies to both sexes in the physical world of men and women. And this felicity is not a mere passing phase but will abide beyond the realms of Time. (2.25)

42:20 - To any that desires the tilth of the Hereafter We give increase in his tilth; and to any that desires the tilth of this world We grant somewhat thereof but he has no share or lot in the Hereafter. <sup>4555</sup>

4555 The parable is from the efforts of the husbandman, who ploughs and prepares the soil, sows the seed, weeds in due season, and reaps the harvest, You reap as you sow. But Allah will add manifold advantages for spiritual tilth. To those who are only engrossed in the vanities of this world, something may accrue in this world, but the next world is closed to them. (42.20)

►Fiqh-us-Sunnah

**Fiqh 4.112c****Choosing comprehensive words for supplication.**

The Prophet, peace be upon him, loved comprehensive supplications but used other supplications as well. The Qur'anic supplication, "Our Lord, give us good in this world, and give us good in the hereafter," is just such a comprehensive supplication.....

## PLEDGE:

52:21 - And those who believe and whose families follow them in Faith to them shall We join their families: nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in **pledge** for his deeds. <sup>50545055</sup>

5054 Zurriyat: literally, progeny, offspring, family; applied by extension to mean all near and dear ones. Love is unselfish, and works not merely, or chiefly, for Self, but for others; provided the others have Faith and respond according to their capacities or degrees, they will be joined together. Even though on individual merits their rank might be less. (52.21)

5055 As already explained in the last note, though the love poured out by Prophets, ancestors, descendants, friends, or good men and women, will secure for their loved ones the enjoyment of their society, it is an indispensable condition that the loved ones should also, according to their lights, have shown their faith and their goodness in deeds. Each individual is responsible for his conduct. In the kingdom of heaven there is no boasting of ancestors or friends. But it is part of the satisfaction of the good ones who poured out their love that those who were in any way worthy to receive their love should also be admitted to their society, and this satisfaction shall in no way be diminished to them. (52.21)

74:38 - Every soul will be (held) in pledge for its deeds. <sup>5802</sup>

5802 Cf. lili. 21. Man cannot shift his responsibility to vicarious saviours or saints. His redemption depends upon the grace of Allah, for which he should constantly and whole-heartedly strive by means of right conduct. If he does so he will be redeemed and he will join the Companions of the Right Hand. (74.38)

Al-Muwatta Hadith

### Hadith 36.13c

#### Judgement on Pledges between Two Men

Yahya said that he heard Malik speak about two men who had a pledge between them. One of them undertook to sell his pledge, and the other one had asked him to wait a year for his due. He said, "If it is possible to divide the pledge, and the due of the one who asked him to wait will not be decreased, half the pledge which is between them is sold for him and he is given his due. If it is feared that his right will be decreased, all the pledge is sold, and the one who undertook to sell his pledge is given his due from that. If the one who asked him to wait for his due is pleased in himself, half of the price is paid to the pledger. If not, the is made to take an oath that he only asked him to wait so that he could +transfer my pledge to me in its form.' Then he is given his due immediately."

Yahya said that he heard Malik say about a slave whose master had pledged him and the slave had property of his own, "The property of the slave is not part of the pledge unless the broker stipulates that."

Sahih Al-Bukhari Hadith

Hadith 6.414 Narrated by

Urwa

'Aisha the wife of the Prophet, said, "Allah's Apostle used to examine the believing women who migrated to him in accordance with this Verse: 'O Prophet! When believing women come to you to take the oath of allegiance to you...Verily! Allah is Oft-Forgiving Most Merciful.' " (60.12) 'Aisha said, "And if any of the believing women accepted the condition (assigned in the above-mentioned Verse), Allah's Apostle would say to her, 'I have accepted your pledge of allegiance.' He would only say that, for, by Allah, his hand never touched any lady during that pledge of allegiance. He did not receive their pledge except by saying, 'I have accepted your pledge of allegiance for that.' "

Sahih Al-Bukhari Hadith

Hadith 8.793 Narrated by

Ubada bin As Samit

I gave the pledge of allegiance to the Prophet with a group of people, and he said, "I take your pledge that you will not worship anything besides Allah, will not steal, will not commit infanticide, will not slander others by forging false statements and spreading it, and will not disobey me in anything good. And whoever among you fulfill all these (obligations of the pledge), his reward is with Allah. And whoever commits any of the above crimes and receives his legal punishment in this world, that will be his expiation and purification. But if Allah screens his sin, it will be up to Allah, Who will either punish or forgive him according to His wish." Abu Abdullah said: "If a thief repents after his hand has been cut off, the his witness will be accepted. Similarly, if any person upon whom any legal punishment has been inflicted, repents, his witness will be accepted."

Sahih Al-Bukhari Hadith

Hadith 9.323 Narrated by

Jabir

A bedouin came to the Prophet and said, "Please take my Pledge of allegiance for Islam." So the Prophet took from him the Pledge of allegiance for Islam. He came the next day with a fever and said to the Prophet "Cancel my pledge." But the Prophet refused and when the bedouin went away, the Prophet said, "Medina is like a pair of bellows (furnace): It expels its impurities and brightens and clears its good."

## PLOTTERS:

3:54 - And (then unbelievers) plotted and planned and Allah too planned and the best of planners is Allah. <sup>393</sup>

392 The story of Jesus is told with special application to the time of the Prophet Muhammad. Note the word helpers (Ansar) in this connection, and the reference to plotters in iii. 54. It was the one Religion-the Religion of Allah, which was in essence the religion of Abraham, Moses, and Jesus. The argument runs: who do ye then now make divisions and reject the living Teacher? Islam is: bowing to the Will of Allah. All who have faith should bow to the Will of Allah and be Muslims. (3.52)

4:108 - They may hide (their crimes) from men but they cannot hide (them) from Allah seeing that He is in their midst when they plot by night in words that He cannot approve: and Allah doth compass round all that they do. <sup>623</sup>

623 The plots of sinners are known fully to Allah, and He can fully circumvent them if necessary, according to the fullness of His wisdom. The word used is: Compass them round.- Muhit: not only does Allah know all about it, but He is all round it: if in His wisdom He allows it, it is not because He has not complete control over it, but because, having it as it were enclosed in a complete circle. He can use it to further His own Plan. Even out of evil He can bring good. (4.108)

4:113 -But for the Grace of Allah to thee and His Mercy a party of them would certainly have plotted to lead thee astray. But (in fact) they will only lead their own souls astray and to thee they can do no harm in the least. For Allah hath sent down to thee the Book and wisdom and taught thee what thou knewest not (before); and great is the grace of Allah unto thee.

6:123 - Thus have We placed leaders in every town its wicked men to plot (and burrow) therein: but they only plot against their own souls and they perceive it not.

8:30: - Remember how the unbelievers plotted against thee to keep thee in bonds or slay thee or get thee out (of thy home). They plot and plan and Allah too plans but the best of planners is Allah. <sup>1203</sup>

1203 The plots against Al-Mustafa in Makkah aimed at three things. They were not only foiled, but Allah's wonderful working turned the tables, and brought good out of evil in each case. (1) They tried to hold the Prophet in subjection in Makkah by putting pressure on his uncles, relatives, and friends. But the more they persecuted, the more the little Muslim community grew in faith and numbers. (2) They tried to injure or slay him. But the wonderful example of his humility, perseverance, and fearlessness furthered the cause of Islam. (3) They tried to get him and his followers out of their homes. But they found a new home in Madinah from which they eventually reconquered not only Makkah but Arabia and the world. A) Cf. iii. 54. (8.30)

9:48 - Indeed they had plotted sedition before and upset matters for thee until The Truth arrived and the Decree of Allah became manifest much to their disgust. <sup>1311</sup>

1311 Evil plotters against Truth are only too glad to get an opportunity of meddling from within with affairs which they want to spoil or upset. They plot from outside, but they like to get into the inner circle, that their chances of intrigue may be all the greater. They are, however, unwilling to incur any danger or any self-sacrifice. Their whole activities are directed to mischief. Great wisdom is required in a leader to deal with such a situation, and the best of such leaders must need divine guidance, as was forthcoming in this case. (9.48)

9:74 - They swear by Allah that they said nothing (evil) but indeed they uttered blasphemy and they did it after accepting Islam; and they meditated a plot which they were enable to carry out: this revenge of theirs was (their) only return for the bounty with which Allah and His apostle had enriched them! If they repent it will be best for them; but if they turn back (to their evil ways) Allah will punish them with a grievous penalty in this life and in the hereafter: they shall have none on earth to protect or help them. <sup>1331</sup>

1331 The reference is to a plot made by the Prophet's enemies to kill him when he was returning from Tabuk. The plot failed. It was all the more dastardly in that some of the conspirators were among the men of Madinah who were enriched by the general prosperity that followed the peace and good government established through Islam in Madinah. Trade flourished: justice was firmly administered with an even hand. And the only return that these men could make was a return of evil for good. That was their revenge, because Islam aimed at suppressing selfishness, stood for the rights of the poorest and humblest, and judged worth by righteousness rather than by birth or position. (9.74)



12 :5 - Said (the father): "My (dear) little son! relate not thy vision to thy brothers lest they concoct a plot against thee: for Satan is to man an avowed enemy!" <sup>1634163</sup>

16:26 - Those before them did also plot (against Allah's Way): but Allah took their structures from their foundations and the roof fell down on them from above; and the Wrath seized them from directions they did not perceive. <sup>2049</sup>

2049 Evil will always devise plots against the Prophets of Allah. So was it with Al-Mustafa, and so was it with the Prophets before him. But the imposing structures which the ungodly build up (metaphorically) collapse at the Command of Allah, and they are often punished from quarters from which they least expected punishment. For example, the Quraish were confident in their numbers, their organisations, and their superior equipment. But on the field of Badr they collapsed where they expected victory. (16.26)

16:45 - Do then those who devise evil (plots) feel secure that Allah will not cause the earth to swallow them up or that the Wrath will not seize them from directions they little perceive? <sup>2071</sup>

2071 Cf. xvi. 26. The wicked plot against Prophets of Allah in secret, forgetting that every hidden thought of theirs is known to Allah, and that for every thought and action of theirs they will have to account to Allah. And Allah's punishment can seize them in various ways. Four are enumerated here. (1) They may be swallowed up in the earth like Qarun, whose story is told in xxviii. 76-81. He was swallowed up in the earth while he was arrogantly exulting on the score of his wealth. (2) It may be that, like Haman, the prime minister of Pharaoh, they are plotting against Allah, when they are themselves overwhelmed by some dreadful calamity; xi. 36-38, xxix. 39-40. The case of Pharaoh is also in point. He was drowned while he was arrogantly hoping to frustrate Allah's plans for Israel; x. 90-92. For (3) and (4) see the next two notes. (16.45)

34:33 - Those who had been despised will say to the arrogant ones: "Nay! it was a plot (of yours) by day and by night. Behold! ye (constantly) ordered us to be ungrateful to Allah and to attribute equals to Him!" They will declare (their) repentance when they see the Penalty: We shall put yokes on the necks of the Unbelievers: it would only be a requital for their (ill) deeds. 383838393840

3838 The more intelligent ones who exploit the weaker ones are constantly plotting night and day to keep the latter ignorant and under their thumb. They show them the ways of Evil, because by that means they are more in their power. (34.33)

3839 If all men worshipped the true God, and none but Him, they could not on the one hand be trampled upon, and on the other hand they could not be unjust. It is in the worship of false ideals or false gods that alluring structures of fraud and injustice are built up. (34.33)

3840 Cf. x. 54, and n. 1445. All these mutual recriminations would be swallowed up in the general realisation of the Truth by both sides in the Hereafter. They would be prepared openly to declare their repentance, but it would be too late. The yoke of slavery to Evil will be on their necks. Allah's justice put it there, but what else could it do? Their own sins will cry out against them and hold them under their yokes. (34.33)

35:10 - If any do seek for glory and power to Allah belong all glory and power. To Him mount up (all) Words of Purity: it is He Who exalts each Deed of Righteousness. Those that lay Plots of Evil for them is a Penalty terrible; and the plotting of such will be void (of result). <sup>38823883</sup>

3882 Good and Evil are to be distinguished sharply. No good is ever lost: it goes up to Allah. The humblest Good, in word or deed, is exalted to high rank. If man seeks for mere glory and power, there is no such thing apart from Allah. But seeking Allah, we attain to the highest glory and power. (35.10)

3883 It is the nature of Evil to work underground, to hide from the Light, to plot against Righteousness; but Evil inevitably carries its own punishment. Its plots must fail miserably. And eventually Evil itself is to be blotted out. (35.10)

71:22 - "And they have devised a tremendous Plot." <sup>5720</sup>

5720 Having got material resources the wicked devise plots to get rid of the righteous whose presence is a reproach to them. For a time their plots may seem tremendous and have the appearance of success, but they can never defeat Allah's Purpose. (71.22)

Sunan of Abu-Dawood

## Hadith 3035

Narrated by

Abdullah ibn Abbas

The Apostle of Allah (peace be upon him) concluded peace with the people of Najran on condition that they would pay to Muslims two thousand suits of garments, half of Safar, and the rest in Rajab, and they would lend (Muslims) thirty coats of mail, thirty horses, thirty camels, and thirty weapons of each type used in battle. Muslims will stand surely for them until they return them in case there is any **plot** or treachery in the Yemen. No church of theirs will be demolished and no clergyman of theirs will be turned out. There will be no interruption in their religion until they bring something new or take usury. Isma'il said: They took usury.

## POETS:

21:5 - "Nay" they say "(these are) medleys of dreams! nay he forged it!--nay he is (but) a poet! Let him then bring us a Sign like the ones that were sent to (prophets) of old!" 2668

2668 The charges against Allah's inspired Messenger are heaped up, "Magic!" says one: that means, "We don't understand it!" Says another, "Oh! but we know! he is a mere dreamer of confused dreams!" If the "dreams" fit in with real things and vital experiences, another will suggest, "Oh yes! why drag in supernatural agencies? he is clever enough to forge it himself!" Or another suggests, "He is a poet! Poets can invent things and say them in beautiful words!" Another interposes, "What we should like to see is miracles, like those we read of in stories of the Prophets of old!" (21.5)

26:224 - And the Poets it is those straying in Evil who follow them: 3237

3237 The Poets: to be read along with the exceptions mentioned in verse 227 below. Poetry and other arts are not in themselves evil, but may on the contrary be used in the service of religion and righteousness. But there is a danger that they may be prostituted for base purposes. If they are insincere ("they say what they do not") or are divorced from actual life or its goodness or its serious purpose, they may become instruments of evil or futility. They then wander about without any set purpose, and seek the depths (valleys) of human folly rather than the heights of divine light. (26.224)

36:69 - We have not instructed the (Prophet) in Poetry nor is it meet for Him: this is no less than a Message and a Qur'an making things clear: 4015

4015 Cf. xxvi. 224 and n. 3237. Here "Poetry" is used as connoting fairy tales, imaginary descriptions, things futile, false, or obscure, such as decadent Poetry is, whereas the Qur'an is a practical guide, true and clear. (36.69)

52:30 - Or do they say "A Poet! we await for him some calamity (hatched) by Time!" 5064

5064 If a spiteful poet foretells evil calamities for men, men can afford to laugh at him, hoping that time will bring about its revenge, and spite will come to an evil end. For the various meanings of Raib, see n. 1884 to xiv. 9. Some Commentators suggest Death as the Calamity hatched by Time. (52.30)

69:41 - It is not the word of a poet: little it is ye believe! 5667

5667 A poet draws upon his imagination, and the subjective factor is so strong that though we may learn much from him, we cannot believe as facts the wonderful tales he has to tell. And the poet who is not a Seer is merely a vulgar votary of exaggerations and falsehoods. (69.41)

ISL Quran Subjects

### Treating

4. Revelations of Allah as words of a **poet** and soothsayer, the [69.38](#), [69.39](#), [69.40](#), [69.41](#), [69.42](#), [69.43](#), [69.44](#), [69.45](#), [69.46](#), [69.47](#)

## POMP:

18:28 - And keep thy soul content with those who call on their Lord morning and evening seeking his Face; and let not thine eyes pass beyond them seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us one who follows his own desires whose case has gone beyond all bounds. 23692370

2369 Cf. vi. 52 and n. 870. The true servants of Allah are those whose hearts are turned to Him morning, noon, and night, and who seek not worldly gain, but Allah's Grace, Allah's own Self, His Presence and nearness. Even if they are poor in this world's goods, their society gives far more inward and spiritual satisfaction than worldly grandeur or worldly attractions. (18.28)

2370 For those who stray from Allah's path, Allah's Grace is ever anxious: it seeks to reclaim them and bring them back to the path. If such a one resists, and follows his own lusts, a point is reached when his case becomes hopeless. Allah's Grace does not then reach him, and he is abandoned to his pride and insolence. Beware of following the example or advice of such a one or seeking his society, or hankering after his wretched idols. (18.28)

57:20 Know ye (all) that the life of this world is but play and amusement pomp and mutual boasting and multiplying (in rivalry) among yourselves riches and children:

5302 Cf. vi. 32, and n. 855. In the present passage the idea is further amplified. In this life people not only play and amuse themselves and each other, but they show off, and boast, and pile up riches and man-power and influence, in rivalry with each other. (57.20)

**POOR:**

4:135 - O ye who believe! stand out firmly for justice as witnesses to Allah even as against yourselves or your parents or your kin and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts) lest ye swerve and if ye distort (justice) or decline to do justice verily Allah is well-acquainted with all that ye do. <sup>544645</sup>

544 When the emigration took place from Makkah to Madinah, bonds and links of brotherhood were established between the Emigrants and the Helpers, and they shared in each other's inheritance. Later, when the Community was solidly established, and relations with those left behind in Makkah were resumed, the rights of blood-relations in Makkah, and the Helper-brethren in Madinah were both safeguarded. This is the particular meaning. The more general meaning is similar; respect your ties of blood, of neighbourhood, and of friendly compacts and understandings. Be just to all. (4.135)

645 Some people may be inclined to favour the rich, because they expect something from them. Some people may be inclined to favour the poor because they are generally helpless. Partiality in either case is wrong. Be just, without fear of favour. Both the rich and the poor are under Allah's protection as far as their legitimate interests are concerned, but they cannot expect to be favoured at the expense of others. And He can protect their interests far better than any man. (4.135)

9:60 - Alms are for the poor and the needy and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah and Allah is full of knowledge and wisdom. <sup>1320</sup>

1320 Alms or charitable gifts are to be given to the poor and the needy and those who are employed in their service. That is, charitable funds are not to be diverted to other uses, but the genuine expenses of administering charity are properly chargeable to such funds. Who are the needy? Besides the ordinary indigent, there are certain classes of people whose need is great and should be relieved. Those mentioned here are: (1) men who have been weaned from hostility to Truth, who would probably be persecuted by their former associates, and require assistance until they establish new connections in their new environment: (2) those in bondage, literally and figuratively: captives of war must be redeemed: slaves should be helped to freedom-, those in the bondage of ignorance or superstition or unfavourable environment should be helped to freedom to develop their own gifts: (3) those who are held in the grip of debt should be helped to economic freedom: (4) those who are struggling and striving in Allah's Cause by teaching or fighting or in duties assigned to them by the Islamic State, who are thus unable to earn their ordinary living: and (5) strangers stranded on the way. All these have a claim to charity. They should be relieved by individual or organised effort, but in a responsible way. In this verse, the word sadaqat refers to obligatory charity (zakat). See n. 1318 above. (9.60)

89:18 - Nor do ye encourage one another to feed the poor! <sup>6122</sup>

6122 Kindness and generosity set up standards which even worldly men feel bound to follow out of social considerations even if they are not moved by higher motives. But the wicked find plausible excuses for their own hard-heartedness, and by their evil example choke up the springs of charity and kindness in others. (89.18)

Fiqh-us-Sunnah

**Fiqh 3.81****Transfer of Zakah**

The jurists agree that zakah can be transferred from one city to another provided the needs of the city residents whom the zakah was originally derived from have first been satisfied. A large number of hadith on the subject stress the need for depleting zakah among the poor and the needy of the city from which it is collected. This is because zakah aims at freeing the poor inhabitants of an area from want, and thus its transfer would contribute to their deprivation. This is substantiated by the hadith of Mu'adh: "Tell them that there is a charity due upon them to be taken from their rich and to be given back to their poor." Abu Juhaifah reported: "The charity collector of the Messenger of Allah, upon whom be peace, came to us and took zakah from our rich and gave it to our poor. I was an orphan then, and he gave me a young she-camel." This is related by al-Tirmidhi, who graded it hassan.....

Fiqh-us-Sunnah

**Fiqh 3.90b****Are There Other Claims on Wealth Besides Zakah?**

Islam views wealth realistically--as an essential aspect of life and the main means of subsistence of individuals and groups. Allah, the Exalted One, instructs: "Give not to those who are weak of understanding [what is in] your wealth which Allah has made a means of support for you" [an-Nisa' 5]. This amounts to saying that wealth is to be distributed to meet the basic needs of food, clothing, lodging, and other indispensables, and that no one is to be lost, forgotten, or left without support. The best way to distribute wealth so that everyone's basic needs are met is through zakah. It does not place any burden on the wealthy yet at the same time it meets the basic needs of the poor and relieves them of the hardships of life and the pain of deprivation. Zakah is not a favor (minnah) that the wealthy bestow upon the poor; rather, it is a due (haqq) that Allah entrusted in the hands of the rich to deliver to the poor and distribute among the deserving. Thus, the eminent truth about wealth and property is established--that is, wealth is not exclusively for the rich but for both the rich and the poor. This becomes obvious because of Allah's judgment concerning the distribution of booty (fay'). Allah warns: ". . . that it does not

become a commodity taken by turns among the rich of you" [al-Hashr 7]. This means it is an apportionment of wealth between the rich and the poor, not something restricted to the wealthy. Zakah is an obligation due on the property of those able to pay and is to be used to meet the basic needs of the poor and the needy so that they could be kept away from hunger and they could be given a sense of security and general well-being. If the amount of zakah is not enough to alleviate the conditions of the poor and the needy, then the rich can be subjected to further taxation. How much should be taken is not specified. Its quantity will be determined by the needs of the poor.

Fiqh-us-Sunnah

### Fiqh 3.115

## Essential elements of fasting, those who are permitted to break the fast, but who must pay a "ransom" for not fasting

Elderly men and women are permitted to break their fasts, as are the chronically ill, and those who have to perform difficult jobs under harsh circumstances and who could not find any other way to support themselves. All of these people are allowed to break their fast, because such a practice would place too much hardship on them during any part of the year. They are obliged to feed one poor person [miskin] a day (for every day of fasting that they do not perform). The scholars differ over how much food is to be supplied, for example, a sa', half a sa', or a madd. There is nothing in the sunnah that mentions exactly how much is to be given.....▶Al-Tirmidhi Hadith

### Hadith 5244

Narrated by

**Anas ibn Malik ; AbuSa'id**

The Prophet (peace be upon him) said, "O Allah, grant me life as a poor man, cause me to die as a poor man, and resurrect me in the company of the poor." Aisha asked him why he had said this, and he replied, "Because they will enter Paradise forty years before the rich. **Do not turn away a poor man**, Aisha, even if all you can give is half a date. If you love the poor and bring them near you, Aisha, Allah will bring you near Him on the Day of Resurrection."

Tirmidhi and Bayhaqi, in Shu'ab al-Iman, transmitted and Ibn Majah transmitted it up to "in the company of the poor" on the authority of AbuSa'id

▶Biographies of Companions

### Jafar ibn Abi Talib

Muslims in general and the poor among them especially were just as happy with the return of Jafar as the Prophet was. Jafar quickly became known as a person who was much concerned for the welfare of the poor and indigent. For this he was nicknamed, the "Father of the **Poor**". Abu Hurayrah said of him: "The best of men towards us indigent folk was Jafar ibn Abi Talib. He would pass by us on his way home and give us whatever food he had. Even if his own food had run out, he would send us a pot in which he had placed some butterfat and nothing more. We would open it and lick it clean..."

▶Al-Muwatta Hadith

### Hadith 49.7

## The Very Poor

Yahya related to me from Malik from Abu'z-Zinad from al-A'raj from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "The very poor are not the people who constantly walk from person to person and are given one or two morsels, and one or two dates." They said, "Who are the very poor, Messenger of Allah?" He said, "People who do not find enough for themselves and other people are not aware of them to give sadaqa to them, and they do not start begging from other people."

▶Sahih Al-Bukhari Hadith

### Hadith 6.32

Narrated by

**Ata**

That he heard Ibn 'Abbas reciting the Divine Verse:

"And for those who can fast they had a choice either fast, or feed a poor for every day..." (2.184) Ibn 'Abbas said, "This Verse is not abrogated, but it is meant for old men and old women who have no strength to fast, so they should feed one poor person for each day of fasting (instead of fasting)."

▶Sahih Al-Bukhari Hadith

### Hadith 7.305

Narrated by

**Nafi**

Ibn 'Umar never used to take his meal unless a poor man was called to eat with him. One day I brought a poor man to eat with him, the man ate too much, whereupon Ibn 'Umar said, "O Nafi! Don't let this man enter my house, for I heard the Prophet saying, 'A believer eats in one intestine (is satisfied with a little food), and a kafir (unbeliever) eats in seven intestines (eats much food).'"

► Sahih Al-Bukhari Hadith

### Hadith 8.555

Narrated by

Usama

The Prophet said, "I stood at the gate of Paradise and saw that the majority of the people who had entered it were poor people, while the rich were forbidden (to enter along with the poor, because they were waiting the reckoning of their accounts), but the people of the Fire had been ordered to be driven to the Fire. And I stood at the gate of the Fire and found that the majority of the people entering it were women."

## POPULATION:

**15:4** - Never did We destroy a population that had not a term decreed and assigned beforehand.  
1938

1938terally, "a writing known". There are many shades of meaning implied, (1) For every people, as for every individual, there is a definite Term assigned: their faculty of choice gives them the opportunity of moulding their will according to Allah's Will, and thus identifying themselves with Allah's Universal Law. During that Term they will be given plenty of rope; after that Term is past, there will be no opportunity for repentance. (2) Neither the righteous nor the ungodly can hasten or delay the doom: Allah's Will must prevail, and He is All-Wise. (3) The destruction of a people is not an arbitrary punishment from Allah: the people bring it on themselves by their own choice; for the fixed Law or Decree of Allah is always made known to them beforehand, and in many ways. (15.4)

**17:58** – There is not a population but We shall destroy it before the Day of Judgment or punish it with a dreadful Penalty: that is written in the (eternal) Record. <sup>2244</sup>

2244 These verses are a commentary on the last clause of the last verse. "The Wrath of thy Lord is something to take heed of." The godless thoughtlessly challenge Allah's Wrath, but do they realise its nature? Even the best of us must be moved with terror when we think of its consequences, were it not for His unbounded Mercy. Those who deny the Hereafter fail to realise its terrible Portents. They ask for Portents and Miracles now, but do they realise that their coming means destruction and misery to those who reject faith? They will come soon enough. The whole world will be convulsed before the Day of Judgment. The part of the wise is to prepare for it. (17.58)

**21:95** - But there is a ban on any population which We have destroyed: that they shall not return.  
2752

2752 But when wickedness comes to such a pass that the Wrath of Allah descends, as it did on Sodom, the case becomes hopeless. The righteous were warned and delivered before the Wrath descended. But those destroyed will not get another chance, as they flouted all previous chances. They will only be raised at the approach of the Day of Judgment. (21.95)

**34:34** - Never did We send a Warner to a population but the wealthy ones among them said: "We believe not in the (message) with which ye have been sent." <sup>3841</sup>

**3841** Whenever the Message of Allah comes, the vested interests range themselves against it. Worldly power has made them arrogant; worldly pleasures have deadened their sensibility to Truth. They reject the Message because it attacks their false position. (34.34)

**65:8** - How many populations that insolently opposed the command of their Lord and of His apostles did We not then call to account to severe account? And We imposed on them an exemplary Punishment. <sup>55215522</sup>

5521 Insolent impiety consists not only in the breach of the rites of religion. Even more vital is the defiance of the laws of nature which Allah has made for us. These laws, for us human beings include those which relate to our fellow-beings in society to whom kindness and consideration form the basis of our social duties. Our duties to our families and our children in intimate matters such as were spoken of in the last Section, are as important as any in our spiritual life. Peoples who forgot the moral law in marriage or family life perished in this world and will have no future in the Hereafter. The lessons apply not only to individuals but to whole nations or social groups. (65.8)

5522 This refers to the present life: apparently the Hereafter is implied in verse 10 below. (65.8)

► Sahih Al-Bukhari Hadith

### Hadith 9.224

Narrated by

Ibn Umar

Allah's Apostle said, "If Allah sends punishment upon a nation then it befalls upon the whole population indiscriminately and then they will be resurrected (and judged) according to their deeds."

World of Islam

## What is the makeup of The Muslim World?

The Muslim **population** of the world is around one billion. Most Muslims live east of Karachi. 30% of Muslims live in the Indian subcontinent, 20 % in Sub-Saharan Africa, 17% in Southeast Asia, 18% in the Arab world, 10% in the Soviet Union and China. Turkey, Iran and Afghanistan comprise 10% of the non-Arab Middle East. Although there are Muslim minorities in almost every area including Latin America and Australia, they are most numerous in the Soviet Union, India, and central Africa. There are 5 million Muslims in the United States.

## PORTION OF THE BOOK:

**3:23** - Hast thou not turned thy vision to those who have been given a portion of the Book? They are invited to the Book of Allah to settle their dispute but a party of them turn back and decline (the arbitration). <sup>366367</sup>

366 A portion of the Book. I conceive that Allah's revelation as a whole throughout the ages is "The Book". The Law of Moses, and the Gospel of Jesus were portions of the Book. The Qur'an completes the revelation and is par excellence the Book of Allah. (3.23)

367 The Commentators mention a particular incident when a dispute was submitted by the Jews for arbitration to the Holy Prophet. He appealed to the authority of their own books, but they tried to conceal and prevaricate. The general lesson is that the People of the Book should have been the first to welcome in Muhammad the living exponent of the Message of Allah as a whole, and some of them did so: but others turned away from guilty arrogance, relying on corrupted texts and doctrines forged out of their own fancies, though they were not conformable to reason and good sense. (3.23)

**4:44** - Hast thou not turned thy vision to those who were given a portion of the Book? They traffic in error and wish that ye should lose the right path. <sup>564</sup>

**4:51** - Hast thou not turned thy vision to those who were given a portion of the Book? They believe in sorcery and evil and say to the unbelievers that they are better guided in the (right) way than the believers! <sup>572573</sup>

572 Cf. iii. 23 and n. 366. The phrase also occurs in iv. 44. (4.51)

573 The word I have translated Sorcery is jibt, which may mean divination, sorcery, magic, or any false object of belief or worship, such as an idol. The word I have translated Evil (here and in ii. 256) is Taguit, which means the evil one, the one who exceeds all bounds, Satan: or it may refer to some idol worshipped by the Pagan Arabs, with whom the Jews of Madinah were intriguing against the Holy Prophet. The Jews had taken much to sorcery, magic, divination, and such superstitions. (4.51)

## POSSESSION:

**3:10** - Those who reject faith neither their possessions nor their (numerous) progeny will avail them aught against Allah: they are themselves but fuel for the fire.

**8:28** - And know ye that your possessions and your progeny are but a trial; and that it is Allah with whom lies your highest reward. <sup>1201</sup>

1201 A big family-many sons-was considered a source of power and strength: iii. 10, 116. So in English, a man with many children is said to have his "quiver full": Cf. Psalms, cxxvii. 4-5: "As arrows are in the hands of a mighty man, so are the children of thy youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." So with property and possessions: they add to a man's dignity, power, and influence. But both possessions and a large family are a temptation and a trial. They may turn out to be a source of spiritual downfall, if they are mishandled, or if the love of them excludes the love of Allah. (8.28)

►Al-Tirmidhi Hadith

**Hadith 5251**

Narrated by

**Muhammad ibn Labid**

The Prophet (peace be upon him) said, "There are two things which the son of Adam dislikes. He dislikes death, but death is better for the believer than temptation; and he dislikes few possessions, but few possessions involve less reckoning."

Ahmad transmitted it.



►ISL Quran Subjects

## Progeny

2. Allah more beloved than possessions and  
8.28
7. Forecasting of in lust for possessions of the world  
19.77, 19.78, 19.79, 19.80

ISL Quran Subjects

## Wealth

1. (Also see) Fortune, Possessions, Property, Resources, Wealth from Allah  
18.46, 23.55, 23.56, 63.9
2. Aversion to spending in the Way of Allah  
47.38
3. Aversion to striving in the Way of Allah with one's  
9.81, 9.82, 9.83, 9.84, 9.85, 9.86, 9.87
4. Boasting about  
19.77, 19.78, 19.79, 19.80
5. Charity, used in  
16.75
6. Competing for that of the world  
4.32
7. Coveting that of the world  
4.32
8. Devouring that of orphans  
4.2, 4.3, 4.5, 4.6, 4.10
9. Disbelievers, of  
3.10, 3.116, 3.157, 9.55, 9.85
10. Distribution of  
4.33
11. Distribution of, equal  
16.71
12. Eating up other people's wrongfully  
2.188
13. Exulting in worldly  
28.76, 28.77, 28.78, 28.79, 28.80, 28.81, 28.82
14. Forecasting of in lust for possessions of the world  
19.77, 19.78, 19.79, 19.80
15. Hoarding  
7.48, 9.34, 9.35, 47.38, 70.15, 70.16, 70.17, 70.18, 104.2, 104.3, 104.4, 104.5, 104.6, 104.7, 104.8, 104.9
16. Improving that of orphans  
17.34
17. Increasing through unlawful means  
30.39
18. Ingratitude to Allah by squandering, showing  
17.27
19. Love of  
3.14, 3.15, 89.20, 100.8, 100.9, 100.10, 100.11
20. Making unfair exchanges in that of orphans  
4.2, 4.3
21. Managing that of orphans  
4.2, 4.3, 4.5, 4.6, 6.152, 17.34
22. Misusing as bait for judges and administrators  
2.188
23. Mixing one's with that of orphans  
2.220
24. Moderation in spending  
17.29

25. Orphans, of  
[17.34](#)
26. Orphans' to be restored to them  
[4.2](#), [4.3](#), [4.5](#), [4.6](#)
27. Orphans who are weak of understanding, restoration of to  
[4.5](#), [4.6](#)
28. Preferring that of the world to Allah, and Muhammad(S)[9.24](#)
29. Pride in worldly  
[18.32](#), [18.33](#), [18.34](#), [18.35](#), [18.36](#), [18.37](#), [18.38](#), [18.39](#), [18.40](#), [18.41](#), [18.42](#), [18.43](#), [18.44](#)
30. Remuneration for guardianship from that of orphans  
[4.6](#)
31. Sacrifice of worldly  
[47.36](#), [47.37](#), [47.38](#), [108.2](#)
32. Share of to those with whom ties of Brotherhood are established  
[4.33](#)
33. Sinners, of  
[92.11](#)
34. Squandering  
[17.27](#), [46.20](#), [90.6](#), [90.7](#)
35. Squandering for vanities  
[2.188](#), [4.29](#), [4.30](#)
36. Squandering in wantonness  
[17.26](#)
37. Striving in the Way of Allah with one's  
[4.95](#), [4.96](#), [8.72](#), [9.20](#), [9.21](#), [9.22](#), [9.41](#), [9.44](#), [9.88](#), [9.89](#), [9.111](#), [49.15](#), [61.10](#), [61.11](#), [61.12](#), [61.13](#)
38. Temptation, a  
[64.15](#)
39. Trial in  
[3.186](#), [64.15](#)
40. Trial in loss of  
[2.155](#), [2.156](#), [2.157](#)
41. Worldly  
[34.37](#), [73.11](#), [73.12](#), [73.13](#), [73.14](#), [111.1](#), [111.2](#), [111.3](#), [111.4](#), [111.5](#)
42. Worldly of evil ones  
[69.25](#), [69.26](#), [69.27](#), [69.28](#), [69.29](#), [69.30](#), [69.31](#), [69.32](#), [69.33](#), [69.34](#), [69.35](#), [69.36](#), [69.37](#)

Sahih Al-Bukhari Hadith

## **Hadith 2.55** Narrated by **Anas bin Malik**

Once in the lifetime of the Prophet (p.b.u.h) the people were afflicted with drought (famine). While the Prophet was delivering the Khutba on a Friday, a Bedouin stood up and said, "O, Allah's Apostle! Our possessions are being destroyed and the children are hungry. Please invoke Allah (for rain)". So the Prophet raised his hands. At that time there was not a trace of cloud in the sky. By Him in Whose Hands my soul is as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of the Prophet. It rained that day, the next day, the third day, the fourth day till the next Friday. The same Bedouin or another man stood up and said, "O Allah's Apostle! The houses have collapsed, our possessions and livestock have been drowned; Please invoke Allah (to protect us)". So the Prophet I raised both his hands and said, "O Allah! Round about us and not on us". So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Medina's (sky) became clear as a hole in between the clouds. The valley of Qanat remained flooded, for one month, none came from outside but talked about the abundant rain.

►ISL Quran Subjects

## **Possessions**

1. (Also see) Fortune, Property, Resources, Wealth
2. Allah more beloved than progeny and  
[8.28](#)
3. Forecasting wealth and progeny in lust for those of the world  
[19.77](#), [19.78](#), [19.79](#), [19.80](#)
4. Preferring worldly to Islam  
[28.57](#), [28.58](#), [28.59](#), [28.60](#), [28.61](#)

5. Preferring worldly to the Quran  
28.57, 28.58, 28.59, 28.60, 28.61
6. Sacrifice of worldly  
47.36, 47.37, 47.38, 108.2
7. Test, a  
8.28

►Sahih Muslim Hadith

### Hadith 4011

Narrated by

**Aisha**

Allah's Messenger (peace be upon him) left neither dinar nor dirham (wealth in the form of cash), nor goats (and sheep), nor camels. And he made no will about anything (in regard to his material possessions, as he had none).

## POVERTY:

2:268 - The Evil One threatens you with **poverty** and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties and Allah careth for all and He knoweth all things.  
318

318 Good and evil draw us opposite ways and by opposite motives, and the contrast is well marked out in charity. When we think of doing some real act of kindness or charity, we are assailed with doubts and fear of impoverishment; but Evil supports any tendency to selfishness, greed, or even to extravagant expenditure for show, or self-indulgence, or unseemly appetites. On the other hand, God draws us on to all that is kind and good, for that way lies the forgiveness of our sins, and greater real prosperity and satisfaction. No kind or generous act ever ruined anyone. It is false generosity that is sometimes shown as leading to ruin. As God knows all our motives and cares for all, and has everything in His power, it is obvious which course a wise man will choose. But wisdom is rare, and it is only wisdom that can appreciate true well-being and distinguish it from the false appearance of well-being. (2.268)

9:28 - O ye who believe! truly the pagans are unclean; so let them not after this year of theirs approach the Sacred Mosque. And if ye fear **poverty** soon will Allah enrich you if He wills out of his bounty for Allah is All-Knowing All-Wise. 127812791280

1278 Unclean: because Muslims are enjoined to be strict in cleanliness, as well as in purity of mind and heart, so that their word can be relied upon. (9.28)

1279 This year of theirs: there is a two-fold meaning: (1) now that you have complete control of Makkah and are, charged with the purity of worship there, shut out all impurity from this year: (2) you have seen how the Pagans have behaved this year; their year of power and misuse of that power may be called their year; it is over, and now you Muslims are responsible. (9.28)

1280 The concourse in Makkah added to the profits of trade and commerce. "But fear not," we are told: "the Pagans are a waning power, bound to disappear, and you should strengthen your own community, that they may more than counter-balance the apparent loss of custom; and Allah has other means of improving your economic position." This actually happened. The Pagans were extinguished from Arabia, and the concourse of pilgrims from all parts of the world increased the numbers more than a hundred-fold. Here is commonsense, wisdom, and statesmanship, even if we look at it from a purely human point of view. (9.28)

Fiqh-us-Sunnah

### Fiqh 3.60

## The amount of zakah given to a poor person

Zakah aims at supporting the poor by satisfying their needs. A specified amount is therefore given to them on a continuous basis to alleviate their state of poverty.....

►Al-Tirmidhi Hadith

### Hadith 5172

Narrated by

**AbuHurayrah**

Allah's Messenger (peace be upon him) told that Allah said, "Son of Adam, if you devote your heart to unpreoccupied worship of me I shall fill your breast with sufficiency and make your poverty cease; but if you do not do so I shall fill your hand with work and not make your poverty cease."

Ahmad and Ibn Majah transmitted it.

►Al-Tirmidhi Hadith

### Hadith 5252

Narrated by

**Abdullah ibn Mughaffal**

A man came to the Prophet (peace be upon him) and said, "I love you." When he had told him to consider what he was saying, and the man declared three times, "I swear by Allah that I love you," he replied, "If you are speaking the truth, prepare a complete armour for poverty, for poverty certainly comes quicker to those who love me than a flood does to its destination."

Tirmidhi transmitted it, saying this is a hasan gharib tradition.

►Sunan of Abu-Dawood

### **Hadith 1641**

Narrated by

**Abdullah ibn Mas'ud**

The Prophet (peace be upon him) said: If one who is afflicted with poverty refers it to me, his poverty will not be brought to an end; but if one refers it to Allah, He will soon give him sufficiency, either by a speedy death or by a sufficiency which comes later.

►Al-Tirmidhi Hadith

### **Hadith 5174**

Narrated by

**Amr ibn Maymun al-Awdi**

Allah's Messenger (peace be upon him) said to a man in the course of an exhortation, "Grasp five things before five others: your youth before your decrepitude, your health before your illness, your riches before your poverty, your leisure before your work, and your life before your death."

Tirmidhi transmitted it in mursal form.

►Al-Tirmidhi Hadith

### **Hadith 2524**

Narrated by

**Abdullah ibn Mas'ud ; Umar ibn al-Khattab**

Allah's Messenger (peace be upon him) said, "Make the hajj and the umrah follow each other closely, for they remove poverty and sins as a blacksmith's bellows remove impurities from iron, gold and silver; and hajj which is accepted gets no less a reward than Paradise."

Tirmidhi and Nasa'i transmitted it, and Ahmad and Ibn Majah transmitted it from Umar up to "from iron."

►Al-Tirmidhi Hadith

### **Hadith 1850**

Narrated by

**Hubshi ibn Junadah**

Allah's Messenger (peace be upon him) said, "Begging is not allowable to a rich man, or to one who has strength and is sound in limb, but only to one who is in grinding poverty or is seriously in debt. If anyone begs to increase thereby his property, it will appear as laceration on his face on the Day of Resurrection and as heated stones which he will eat from Jahannam. So let him who wishes ask little, and let him who wishes ask much."

Tirmidhi transmitted it.

►Al-Tirmidhi Hadith

### **Hadith 74**

Narrated by

**Abdullah ibn Mas'ud**

Allah's Messenger (peace be upon him) said, Satan exercises his influence upon the son of Adam and so does the angel exercise his influence (upon him). The influence of Satan is that he holds the promise of evil and denial of truth. And the influence of the angel is that he holds the promise of good and the affirmation of truth. Thus he who perceives this (i.e. good promise) he should praise Allah and he who finds contrary to it, he should seek refuge with Allah from Satan, the accursed. He then recited this verse: 'Satan threatens you with the prospect of poverty and bids you to be indecent.' (2:268)

Transmitted by Tirmidhi saying this is a gharib hadith.

Al-Muwatta Hadith

### **Hadith 15.27**

## **Dua (Supplication)**

Yahya related to me from Malik from Yahya ibn Said that he had heard that the Messenger of Allah, may Allah bless him and grant him peace, used to say the following dua, "O Allah, it is You who makes the dawn break and makes the night a time for rest and appoints the sun and moon to reckon by. Relieve me of debt and enrich me from poverty and let me enjoy my hearing, my sight and my strength in Your way."

Allahumma faliqa'l isbah, wa ja ila'l-layli sakana, wa'sh-shamsi wa'l-qamari husbana. Iqda anniy addayna, wa'ghnaniy mina'l faqr. Na'mti aniy bi samiyy wa basariyy, wa quwwatiyy fi sabilik.

►Sahih Al-Bukhari Hadith

### **Hadith 6.63** Narrated by **Abu Huraira**

The Prophet said, "The poor person is not the one for whom a date or two or a morsel or two (of food) is sufficient but the poor person is he who does not (beg or) ask the people (for something) or show his poverty at all. Recite if you wish, (Allah's Statement):

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

►Sahih Al-Bukhari Hadith

### **Hadith 2.500** Narrated by **Abu Huraira**

A man came to the Prophet and asked, "O Allah's Apostle! Which charity is the most superior in reward?" He replied, "The charity which you practice while you are healthy, niggardly and afraid of poverty and wish to become wealthy. Do not delay it to the time of approaching death and then say, 'Give so much to such and such, and so much to such and such.' And it has already belonged to such and such (as it is too late)."

## **POWER**

2:106 - None of Our revelations do We abrogate or cause to be forgotten but We substitute something better or similar; knowest thou not that Allah hath power over all things? <sup>107</sup>

107 The word which I have translated by the word "revelations" is Ayat. See C.41 and n. 15. It is not only used for verses of the Qur-an, but in a general sense for God's revelations, as in ii. 39 and for other Signs of God in history or nature, or miracles, as in ii. 61. It has even been used for human signs and tokens of wonder, as, for example, monuments or landmarks built by the ancient people of Ad (xxvi. 128). What is the meaning here? If we take it in a general sense, it means that God's Message from age to age is always the same, but that its form may differ according to the needs and exigencies of the time. That form was different as given to Moses and then to Jesus and then to Muhammad. Some commentators apply it also to the Ayat of the Qur-an. There is nothing derogatory in this if we believe in progressive revelation. In iii. 7 we are told distinctly about the Qur-an, that some of its verses are basic or fundamental, and others are allegorical, and it is mischievous to treat the allegorical verses and follow them (literally). On the other hand, it is absurd to treat such a verse as ii. 115 as if it were abrogated by ii. 144 about the Qibla. We turn to the Qibla, but we do not believe that God is only in one place. He is everywhere. See second note to ii. 144. (2.106)

2:258 -Hast thou not turned thy vision to one who disputed with Abraham about his Lord because Allah had granted him power? Abraham said: "My Lord is He Who Giveth life and death." He said: "I give life and death." Said Abraham: "but it is Allah that causeth the sun to rise from the East do thou then cause him to rise from the West." Thus was he confounded who (in arrogance) rejected faith. Nor doth Allah give guidance to a people unjust. <sup>302303</sup>

302 The three verses 258-260 have been the subject of much controversy as to the exact meaning to be attached to the incidents and the precise persons alluded to, whose names are not mentioned. M.M.A's learned notes give some indication of the points at issue. In such matters, where the Qur-an has given no names and the Holy Apostle has himself given no indication, it seems to me useless to speculate, and still worse to put forward positive opinions. In questions of learning, speculations are often interesting. But it seems to me that the meaning of the Qur-an is so wide and universal that we are in danger of missing the real and eternal meaning if we go on disputing about minor points. All three incidents are such as may happen again and again in any prophet's lifetime, and be seen in impersonal vision at any time. Here they are connected with Mustafa's vision as shown by the opening words of verse 258. (2.258)

303 The first point illustrated is the pride of power, and the impotence of human power as against God's power. The person who disputed with Abraham may have been Nimrod or some ruler in Babylonia, or indeed elsewhere. I name Babylonia as it was the original home of Abraham (Ur of the Chaldees), and Babylon prided herself on her arts and sciences in the ancient world. Science can do many wonderful things; it could then; it can now. But the mystery of Life baffled science then, as it continues to baffle science now, after many centuries of progress. Abraham had faith and referred back everything to the true Cause of Causes. A sceptical ruler might jestingly say: "I have the power of life and death". A man of science might say: "We have investigated the laws of life and death." Different kinds of powers lie in the hands of kings and men of knowledge. The claim in both cases is true in a very limited sense. But Abraham confounded the claimer by going back to fundamentals. "If you had the ultimate power, why could you not make the sun rise from the West?" (2.258)

3:26 - Say: "O Allah! Lord of Power (and Rule) thou givest Power to whom Thou pleasest and Thou strippest off power from whom Thou pleasest thou enduest with honor whom thou pleasest and thou bringest low whom Thou pleasest; in Thy hand is all Good. Verily over all things thou hast power. <sup>368</sup>

6:75 - So also did We show Abraham the power and the laws of the heavens and the earth that he might (with understanding) have certitude. <sup>897</sup>

897 Now comes the story of Abraham. He lived among the Chaldeans, who had great knowledge of the stars and heavenly bodies. But he got beyond that physical world, and saw the spiritual world behind. His ancestral idols meant nothing to him. That was the first step. But God took him many degrees higher. God showed him with certitude the spiritual glories behind the magnificent powers and laws of the physical universe. (6.75)

10:65 - Let not their speech grieve thee: for all power and honor belong to Allah: it is He Who heareth and knoweth (all things). <sup>1452</sup>

12:21 - And Allah hath full power and control over His affairs; but most among mankind know it not. <sup>16591660166116621663</sup>

1660 See last note. The 'Aziz's motive was perhaps worldly. Such a handsome, attractive, intelligent son would get him more honour, dignity, power and wealth. (12.21)

1661 How unerringly Allah's plan works! To teach Joseph wisdom and power, he had to be tested and proved in righteousness, and advanced and established in Egypt, and the way prepared for Israel and his posterity to proclaim Allah's truth to the world and to make possible the subsequent missions of Moses. (12.21)

14:1 - Alif Lam Ra. A Book which We have revealed unto thee in order that thou mightest lead mankind out of the depths of darkness into light by the leave of their Lord to the Way of (Him) Exalted in Power Worthy of all Praise! <sup>18701871</sup>

14:30 - And they set up (idols) as equal to Allah to mislead (men) from the Path! Say: "Enjoy (your brief power)! But verily ye are making straightway for Hell!"

16:73 - And worship others than Allah such as have no power of providing them for sustenance with anything in heavens or earth and cannot possibly have such power? <sup>2105</sup>

2105 "Sustenance" (rizq) in all this passage (xvi. 65-74), as elsewhere, implies all that is necessary for man's life and growth, physical, mental, moral, and spiritual. Milk, fruit, and honey are examples of physical gifts, with a metaphorical reference to mental and moral health; family life is an example of moral and social and (ultimately) spiritual opportunities in the life of man; and in xvi. 65 is an example of rain in the physical world as a type of Allah's revelation in the spiritual world. (16.73)

16:77 - To Allah belongeth the mystery of the heavens and the earth. And the decision of the Hour (of Judgment) is as the twinkling of an eye or even quicker: for Allah hath power over all things. <sup>21102111</sup>

16:79 - Do they not look at the birds held poised in the midst of (the air and) the sky? Nothing holds them up but (the power of) Allah. Verily in this are Signs for those who believe. <sup>2113</sup>

17:56 - Say: "Call on those besides Him whom ye fancy: they have neither the power to remove your troubles from you nor to change them." <sup>2242</sup>

2242 Men's suspicions of each or of the prophets have been condemned in the previous verses. We now have the strongest condemnation of all, that of imagining any other being as being equal or in the same category with One true God. Allah has all power: they have no power. They cannot remove men's troubles. They cannot even mitigate or change them so as to afford the least relief. Why indulge in false worship? (17.56)

18:84 - Verily We established his power on earth and We gave him the ways and the means to all ends. <sup>2429</sup>

2429 Great was his power and great were his opportunities ("ways and means"), which he used for justice and righteousness. But he recognised that his power and opportunities were given to him as a trust by Allah. He had faith, and did not forget Allah. (18.84)

18:95 -He said: "(The power) in which my Lord has established me is better (than tribute): help me therefore with strength (and labor): I will erect a strong barrier between you and them: <sup>2440</sup>

2440 Zul-qarnain was not greedy and did not want to impose a tribute to be carried away from an industrious population. He understood the power which Allah had given him, to involve duties and responsibilities on his part-the duty of protecting his subjects without imposing too heavy a taxation on them. He would provide the motive force and organising skill. Would they obey him and provide the material and labour, so that they could close the gap with a strong barrier, probably with well-secured gates? The word radm, translated "Barrier," does not necessarily mean a wall, but rather suggests a blocked door or entrance. (18.95)



- 21:79 - To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises with David: it was We Who did (these things). <sup>27322733</sup>
- 2732 The sheep, on account of the negligence of the shepherd, got into a cultivated field (or vineyard) by night and ate up the young plants or their tender shoots, causing damage, to the extent of perhaps a whole year's crop. David was king, and in his seat of judgment he considered the matter so serious that he awarded the owner of the field the sheep themselves in compensation for his damage. The Roman law of the Twelve Tables might have approved of this decision, and on the same principle was built up the Deodand doctrine of English Law, now obsolete. His son Solomon, a mere boy of eleven, thought of a better decision, where the penalty would better fit the offence. The loss was the loss of the fruits or produce of the field of vineyard: the corpus of the property was not lost. Solomon's suggestion was that the owner of the field or vineyard should not take the sheep altogether but only detain them long enough to recoup his actual damage, from the milk, wool, and possibly young of the sheep, and then return the sheep to the shepherd. David's merit was that he accepted the suggestion, even though it came from a little boy: Solomon's merit was that he distinguished between corpus and income, and though a boy, was not ashamed to put his case before his father. But in either case it was Allah Who inspired the true realisation of justice. He was present and witnessed the affair, as He is present all the time. (21.79)
- 2733 Whatever is in the heavens and the earth celebrates the praises of Allah: xvii. 44; lvii. 1; xvi. 48-50. Even the "thunder repeateth His praises": xiii. 13. All nature ever sings the praises of Allah. David sang in his Psalms, cxlviii. 7-10: "Praise the Lord from the earth, ye ... mountains and all hills; ... creeping things and flying fowl!" All nature sings to Allah's glory, in unison with David, and angels, and men of God. Cf. xxxiv. 10 and xxxviii. 18-19. (21.79)
- 34:22 - Say: "Call upon other (gods) whom ye fancy besides Allah: they have no power not the weight of an atom in the heavens or on earth; no (sort of) share have they therein nor is any of them a helper to Allah. <sup>38223823</sup>
- 3822 Other objects of worship, such as Self, or Money, or Power, or things we imagine will bring us luck or prosperity, though they can do nothing of the kind. (34.22)
- 3823 The false gods have no power whatever either in heaven or on earth, either in influencing our spiritual life or our ordinary worldly life. To suppose that they have some share, or that they can give some help to Allah, even though Allah is Supreme, is both false and blasphemous. Allah is One and Supreme, without sharer, helper, or equal. (34.22)
- 35:1 - Praise be to Allah Who created (out of nothing) the heavens and the earth Who made the angels messengers with wings two or three or four (Pairs): He adds to Creation as He pleases: for Allah has power over all things. <sup>3869387038713872</sup>
- 35:2 -What Allah out of His Mercy doth bestow on mankind there is none can withhold: what He doth withhold there is none can grant apart from Him: and He is the Exalted in Power Full of Wisdom. <sup>3873</sup>
- 35:10 - If any do seek for glory and **power** to Allah belong all glory and power. To Him mount up (all) Words of Purity: it is He Who exalts each Deed of Righteousness. Those that lay Plots of Evil for them is a Penalty terrible; and the plotting of such will be void (of result). <sup>38823883</sup>
- 3882 Good and Evil are to be distinguished sharply. No good is ever lost: it goes up to Allah. The humblest Good, in word or deed, is exalted to high rank. If man seeks for mere glory and power, there is no such thing apart from Allah. But seeking Allah, we attain to the highest glory and power. (35.10)
- 3883 It is the nature of Evil to work underground, to hide from the Light, to plot against Righteousness; but Evil inevitably carries its own punishment. Its plots must fail miserably. And eventually Evil itself is to be blotted out. (35.10)
- 39:1 - The revelation of this Book is from Allah the Exalted in Power Full of Wisdom. <sup>4242</sup>
- 39:43 - What! Do they take for intercessors others besides Allah? Say: "Even if they have no power whatever and no intelligence?" <sup>4310</sup>
- 42:3 - Thus doth (He) send Inspiration to thee as (He did) to those before thee Allah Exalted in **Power** full of Wisdom. <sup>4528</sup>
- 4528 Inspiration is full of Power and Wisdom, and both these qualities are derived from the Power and Wisdom of Allah. Unlike human power, this Power is necessarily good and merciful; unlike human wisdom, this Wisdom is necessarily complete and indisputable. (42.3)
- 48:21 - And other gains (there are) which are not within your power but which Allah has compassed: and Allah has power over all things. <sup>4899</sup>
- 51:47 - With the power and skill did We construct the Firmament: for it is We Who create the vastness of Space. <sup>5025</sup>

5025 If you do not wish to go back to the wonderful things in the past, which show the power and goodness of Allah, and His justice supreme over all wrong-doing, look at the wonderful things unfolding themselves before your very eyes! (1) The space in the heavens above! Who can comprehend it but He Who made it and sustains it? (2) The globe of the earth under your feet! How great its expanse seems over sea and land, and spread out for you like a wonderful carpet or bed of rest! (3) All things are in twos: sex in plants and animals, by which one individual is complementary to another; in the subtle forces of nature, Day and Night, positive and negative electricity, forces of attraction and repulsion: and numerous other opposites, each fulfilling its purpose, and contribution to the working of Allah's Universe: and in the moral and spiritual world, Love and Aversion, Mercy and Justice, Striving and Rest, and so on;-all fulfilling their functions according to the Artistry and wonderful Purpose of Allah. Everything has its counterpart, or pair, or complement. Allah alone is One, with none like Him, or needed to complement Him. These are noble things to contemplate. And they lead us to a true understanding of Allah's Purpose and Message. (51.47)

53:5 - He was taught by one mighty in Power <sup>5087</sup>

67:1 - Blessed be He in Whose hands is Dominion: and He over all things Hath Power <sup>55545555</sup>

5555 Mulk: Dominion, Lordship, Sovereignty, the Right to carry out His Will, or to do all that He wills. Power (in the clause following) is the Capacity to carry out His Will, so that nothing can resist or neutralise it. Here is beneficence completely identified with Lordship and Power; and it is exemplified in the verses following. Note that "Mulk" here has a different shade of meaning from Malakut in xxxvi. 83. Both words are from the same root, and I have translated both by the word "Dominion". But Malakut refers to Lordship in the invisible World, while Mulk to Lordship in the visible World. Allah is Lord of both. (67.1)

85:8 - And they ill-treated them for no other reason than that they believed in Allah Exalted in Power worthy of all Praise!

86:10 - (Man) will have no power and no helper. <sup>6073</sup>

6073 In that new world, all our actions, motives, thoughts, and imaginings of this life, however secret, will be brought into the open, and tested by the standards of absolute Truth, and not by false standards of custom, prejudice, or partiality. In that severe test, any adventitious advantages of this life will have no strength or force whatever, and cannot help in any way. (86.10)

90:5 - Thinketh he that none hath power over him? <sup>6134</sup>

6134 See the end of last note. If a man has wealth, influence, or power, he should not behave as if it is to last for ever, or as if he has no responsibility for his acts and can do what he likes. All his gifts and advantages are given to him for trial. Allah, Who bestowed them on him, can take them away, and will do so if man fails in his trial. (90.5)

97:1 - We have indeed revealed this (Message) in the night of Power: <sup>6217</sup>

97:2- And what will explain to thee what the Night of Power is?

97:3 -The Night of Power is better than a thousand Months. <sup>6218</sup>

6217 Cf. xlv. 3 and n. 4690. The 23rd, 25th or 27th night of Ramadhan, as well as other nights, have been suggested as the Night of Power. See, however, the Introduction to this Sura. It is best to take this in conjunction with verse 3 below, which says that the Night of Power is better than a thousand Months. It transcends Time: for it is Allah's Power dispelling the Darkness of Ignorance, by his Revelation, in every kind of affair. (97.1)

6218 "A thousand" must be taken in an indefinite sense; as denoting a very long period of time. Cf. notes 3632 and 3634 to xxxii. 4-5, and n. 5678 to lxx. 4. This does not refer to our ideas of time, but to "timeless Time". One moment of enlightenment under Allah's Light is better than thousands of months or years of animal life, and such a moment converts the night of darkness into a period of spiritual glory. (97.3)

►World of Islam

## Ottoman Empire

From humble origins the Turks rose to dominate over the whole of Anatolia and even parts of Europe. In 1453 Mehmet the Conqueror captured Constantinople and put an end to the Byzantine empire. The Ottomans conquered much of eastern Europe and nearly the whole of the Arab world, only Morocco and Mauritania in the West and Yemen, Hadramaut and parts of the Arabian peninsula remaining beyond their control. They reached their zenith of **power** with Suleyman the Magnificent whose armies reached Hungary and Austria. From the 17th century onward with the rise of Western European powers and later Russia, the power of the Ottomans began to wane. But they nevertheless remained a force to be reckoned with until the First World War when they were defeated by the Western nations. Soon thereafter Kamal Atatürk gained power in Turkey and abolished the six centuries of rule of the Ottomans in 1924.

ISL Quran Subjects

## Power

1. (Also see) Ability, Authority, Capacity, Force, Glory and Power, Might, Strength
2. Allah, seeking of from other than  
19.81, 19.82

3. Disbelievers, seeking of with  
[4.139](#)
4. Evil ones, of  
[69.25](#), [69.26](#), [69.27](#), [69.28](#), [69.29](#), [69.30](#), [69.31](#), [69.32](#), [69.33](#), [69.34](#), [69.35](#), [69.36](#), [69.37](#)
5. Gratitude to Allah for  
[7.10](#)
6. Hands of people withheld from Believers in the time of Muhammad(S) as a Sign of Allah  
[48.20](#)
7. Prayers for  
[3.26](#), [3.27](#), [17.80](#)
8. Quran a Scripture of exalted  
[41.41](#), [41.42](#)
9. Satan's limited  
[16.99](#), [16.100](#)
10. Seeking  
[30.10](#)

## PRAISE:

- 13:13** - Nay thunder repeateth His praises and so do the angels with awe: He flingeth the loud-voiced thunderbolts and therewith He striketh whomsoever He will... Yet these (are the men) who (dare to) dispute about Allah with the strength of His power (supreme)! <sup>181918201821</sup>
- 1819 Nay, thunder itself, which may frighten you, is but a tame and beneficent force before Him, declaring His praises, like the rest of creation. THUNDER thus aptly gives the name to this Sura of contrasts, where what we may think terrible is shown to be really a submissive instrument of good in Allah's hands. ([13.13](#))
- 1820 And the angels, whom we think to be beautiful creatures of power and glory nearest to Allah, yet feel reverence and awe even as they praise His holy name. ([13.13](#))
- 1821 **Who is puny man, to call Allah in question?** Cf. some variations on this theme in the Book of Job, e.g. chapters 38 to 41. ([13.13](#))
- 24:41** - Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do. <sup>30163017</sup>
- 3017 All denizens of the heavens, such as angels, all denizens of the earth (including the waters) such as man, animals, insects, fishes, etc., and all denizens of the air, such as birds, celebrate the praises of Allah. Each has his own mode of prayer and praise. It is not necessarily with words, for language (as we know it) is peculiar to man. But actions and other modes of self-expression recognise and declare the Glory of Allah. ([24.41](#))
- 38:18** - It was We that made the hills declare in unison with him Our Praises at eventide and at break of day. <sup>4168</sup>
- 4168 See n. 2733 to xxi. 79. All nature sings in unison and celebrates the praises of Allah. David was given the gift of music and psalmody, and therefore the hills and birds are expressed as singing Allah's praises in unison with him. The special hours when the hills and groves echo the songs of birds are in the evening and at dawn, when also the birds gather together, for those are respectively their roosting hours and the hours of their concerted flight for the day. ([38.18](#))
- 41:38** - But if they (Unbelievers) are arrogant (no matter): for in the presence of thy Lord are those who celebrate His praises by night and by day. And they never flag (nor feel themselves above it). <sup>4509</sup>
- 4509 It does not in any way affect Allah if men rebel against Him. It is men's own loss. Allah's glory is being celebrated night and day by angels and men who receive the privilege of approaching His presence. To them it is delight and an honour to be in the sunshine of Truth and Happiness. ([41.38](#))
- 2:239** - If ye fear (an enemy) pray on foot or riding (as may be most convenient) but when ye are in security celebrate Allah's praises in the manner He has taught you which ye knew not (before). <sup>272</sup>
- 3:191** - Men who celebrate the praises of Allah standing sitting and lying down on their sides and contemplate the (wonders of) creation in the heavens and the earth (with the thought): "Our

Lord! not for naught hast thou created (all) this! Glory to thee! give us salvation from the penalty of the fire. <sup>498499</sup>

- 499 It is the thought of Salvation that connects all these glories with man. Otherwise man would be a miserable, contemptible creature in these beauties and wonders of Nature. With his high destiny of Salvation he can be lifted even higher than these glories! (3.191)

7:206 - Those who are near to thy Lord disdain not to do Him worship: They celebrate His praises and bow down before Him. <sup>11761177</sup>

- 1176 The higher you are in spiritual attainment, the more is your desire and your opportunity to serve and worship your Lord and Cherisher and the Lord and Cherisher of all the worlds: and the greater is your pride in that service and that worship. (7.206)

- 1177 At this stage a Sajda or prostration is indicated, as a sign of our humble acceptance of the privilege of serving and worshipping Allah,-a fitting close to Sura in which we are led, through a contemplation of the stories of the Messengers of Allah, to the meaning of revelation and its relation to our moral and spiritual progress. (7.206)

15:98 - But celebrate the praises of thy Lord and be of those who prostrate themselves in adoration.

17:44 -The seven heavens and the earth and all beings therein declare His glory: there not a thing but celebrates His praise; and yet ye understand not how they declare His glory! Verily He is Oft- Forbearing Most Forgiving! <sup>2229</sup>

- 2229 All Creation, animate and inanimate, sings Allah's praises and celebrates His glory,-animate, with consciousness, and inanimate, in the evidence which it furnishes of the unity and glory of Allah. All Nature bears witness to His power, wisdom, and goodness. It is only "ye", i.e., those who reject the whole trend of your nature and deny Faith simply because ye have been given a limited amount of choice and free-will,-it is only such as "ye" that understand not what every other creature understands and proclaims with joy and pride. What must be your degradation! And yet Allah bears with you and forgives you! Such is His goodness! (17.44)

20:14 - "Verily I am Allah: there is no god but I: so serve thou me (only) and establish regular prayer for celebrating My praise.

20:130 - Therefore be patient with what they say and celebrate (constantly) the praises of thy Lord before the rising of the sun and before its setting; yea celebrate them for part of the hours of the night and at the sides of the day: that thou mayest have (spiritual) joy. <sup>26542655</sup>

- 2654 All good men must be patient with what seems to them evil around them. That does not mean that they should sit still and do nothing to destroy evil; for the fight against evil is one of the cardinal points in Islam. What they are told is that they must not be impatient: they must pray to Allah and commune with Him, so that their patience and faith may be strengthened, and they may be able the better to grapple with evil. For they thus not only get strength in this world but pleasure of Allah in the Hereafter as well. (20.130)

- 2655 Taraf, plural atraf, may mean sides, ends, extremities. If the day be compared to a tubular figure standing erect, the top and bottom are clearly marked, but the sides are not so clearly marked: they would be atraf (plural), not tarafain (dual). Now the prayer before sunrise is clearly Fajr; that before sunset is Asr: "part of the hours of the night" would indicate Magrib (early night, just after sunset), and Isha, before going to bed. There is left Zuhr, which is in the indefinite side or middle of the day : it may be soon after the sun's decline from noon, but there is considerable latitude about the precise hour. The majority of Commentators interpret in favour of the five Canonical prayers, and some include optional prayers. But I think the words are even more comprehensive. A good man's life is all one sweet Song of Praise to Allah. (20.130)

21:79 - To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises with David: it was We Who did (these things). <sup>27322733</sup>

25:62 - And it is He Who made the Night and the Day to follow each other: for such as have the will to celebrate His praises or to show their gratitude. <sup>3122</sup>

- 3122 The scenes of the phenomenal world are Signs of the Self-Revelation of Allah, for those who understand and who have the will to merge their wills in His. This they do (1) by praising Him, which means understanding something of His nature, and (2) by gratitude to Him, which means carrying out His Will, and doing good to their fellow-creatures. These two attitudes of mind and heart give rise to various consequences in their lives, which are detailed in the following verse. (25.62)

32:15 - Only those believe in Our Signs who when they are recited to them fall down in adoration and celebrate the praises of their Lord nor are they (ever) puffed up with pride. <sup>3647</sup>

- 3647 "In adoration": Sujjadan, or in a posture of prostration, expressive of deep humility and faith. This is the keyword of the Sura, which bears the title of Sajda. All the Signs of Allah lead our thoughts upwards towards Him, and when they are

expounded, our attitude should be one of humble gratitude to Allah. At this passage it is usual to make a prostration. (32.15)

33:21 - Ye have indeed in the Apostle of Allah a beautiful pattern of (conduct) for anyone whose hope is in Allah and the Final Day and who engages much in the praise of Allah. 36943695

3694 We now have the psychology of the Believers,-God-fearing men, led by that pattern of men and of leaders, Muhammad Al-Mustafa. (33.21)

3695 Cf. xxvi. 227: see especially the last clause of that verse in a Makkan Sura, which was amply fulfilled in Madinah. (33.21)

**33:41 - O ye who believe! celebrate the praises of Allah and do this often;**

39:23 - Allah has revealed (from time to time) the most beautiful message in the form of a Book consistent with itself (Yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's **praises**. Such is the guidance of Allah: He guides therewith whom He pleases but such as Allah leaves to stray can have none to guide. 4276427742784279

4277 Mathani: Cf. xv. 87, where we have translated "oft-repeated": "the seven oft- repeated (verses)". See n. 2008 to that passage. Here the meaning is similar, but the context gives a different colour to it, as is seen in the translation. (39.23)

4278 The skin is the outer integument of the body. It receives the first shock from the impact of anything unusual, and it trembles and its hair stands on end under excitement. So in spiritual matters the first stimulation from Allah's Message is external. Those who receive Faith do it as it were with tremor and not with apathy. But the next stage is that it penetrates their outer nature and goes right into their hearts. Their whole nature is "softened" to receive the beneficent Message, and it transforms them through and through. (39.23)

4279 "Whom He pleases" and "leaves to stray" are explained fully in n. 2133 to xvi. 93. See also xiv. 4 and n. 1875. (39.23)

42:5 - The heavens are almost rent asunder from above them (by His Glory): and the angels celebrate the Praises of their Lord and pray for forgiveness for (all) beings on earth: Behold! Verily Allah is He the Oft-Forgiving Most Merciful. 45304531

4530 How can we conceive of sublimity and greatness in a higher degree than this, that the highest heavens are almost ready to burst asunder by His Glory, which is higher than all? (42.5)

4531 The angels are the noblest and purest beings of whom we can conceive. They reflect on the one side Allah's Glory and Praise, and on the other, two other attributes of Allah, that look towards His erring creatures, viz., Forgiveness and Mercy. The two sets of attributes are complementary. They thus proclaim in their own being and in their prayers the Greatness and unbounded Goodness of Allah. (42.5)

52:48 - Now await in patience the command of thy Lord: for verily thou art in our eyes: and celebrate the praises of thy Lord the while thou standest forth. 50815082

5081 The messenger of Allah must strive his utmost to proclaim the Message of Allah: as for results, it is not for him to command them. He must wait patiently, in the knowledge that he is not forgotten by Allah, but is constantly under Allah's eyes,-under His loving care and protection. And he must glorify Allah's name, as he is a standard-bearer of Allah's Truth. (52.48)

5082 The translators and Commentators nearly all understand taqumu in the sense of rising up from sleep. But the rendering I have given is consistent with Quranic usage. In xxvi. 218, we have the same two words hina taqumu, meaning "standing forth (in prayer)". In lvii. 25, we have "li-yaqum an-nasu bil-qisti", which obviously means "that men may stand forth in justice," i.e., do all their business in justice. In lxxviii. 38, we have yaqumu used for the angels standing forth in ranks. On my rendering the meaning will be: 'celebrate Allah's praises when you stand forth in prayer, or at all times when you go about your business; but also for part of the night and at early dawn when worldly life is at a standstill.' (52.48)

**52:49 - And for part of the night also praise thou Him and at the retreat of the stars!** 50835084

5083 It is not necessary to understand this for any particular canonical prayers. It is good to spend a part of the night in prayer and praise: Cf. lxxiii. 6. And the Dawn is a daily recurring miracle, full of spiritual influences and "testimony": Cf. xvii. 78-79. (52.49)

5084 Idbar-un-nujum: the setting of the stars: the glorious hour of early dawn. In cxiii. 1, we seek Allah's protection as "Lord of the Dawn". (52.49)

56:95 - Verily this is the Very Truth and Certainty. 5272

56:96- So celebrate with **praises** the name of thy Lord the Supreme. 5273

5272 "The assurance of the Hereafter" is one of the strongest features of Faith. For without it the apparent inequalities and injustices of this Life cannot be satisfactorily explained. (56.95)

5273 Cf. Ivi. 74 above. That was the conclusion of the argument about the Future from the examples of Allah's goodness in nature. Now we have the conclusion of the same argument from Allah's revelation through His inspired Messengers. (56.96)

**110:3 - Celebrate the Praises of thy Lord and pray for His Forgiveness: for He is Oft-Returning (in Grace and Mercy).** <sup>6293</sup>

6293 Every man should humble himself before Allah, confess his human frailties, and seek Allah's grace;-attributing any success that he gets in his work, not to his own merits, but to the goodness and mercy of Allah. But the Prophet of Allah had also another duty and privilege,-to pray for grace and forgiveness for his people in case any of them had exulted in their victory or done anything that they should not have done. (110.3)

See: 2:198.200.203; 16:13; 34:10; 52:29; 59:1; 61:1; 62:1; 64:1 etc.

►Fiqh-us-Sunnah

## Fiqh 1.149

### Sunnah acts of prayer, What Is Said Upon Rising From Bowing and Standing

It is preferred for the one who is praying, whether he be the imam, follower or praying by himself, to say, "Allah hears him who praises Him," upon coming up from the bowing. When he is standing straight, he should say, "Our Lord, and to You is the praise," or "O Allah, Our Lord, and to You is the praise." Abu Hurairah reported that when the Prophet, upon whom be peace, rose from bowing he would say, "Allah hears him who praises Him," and while standing (straight) he would say, "Our Lord, and to You is the praise." (Related by Ahmad, al-Bukhari and Muslim.).....

►Sahih Al-Bukhari Hadith

**Hadith 8.417** Narrated by  
**Abu Huraira**

Allah 's Apostle said, "Allah has some angels who look for those who celebrate the Praises of Allah on the roads and paths. And when they find some people celebrating the Praises of Allah, they call each other, saying, 'Come to the object of your pursuit.' " He added, "Then the angels encircle them with their wings up to the sky of the world." He added, "(After those people celebrated the Praises of Allah, and the angels go back), their Lord, asks them (those angels)--though He knows better than them--'What do My slaves say?' The angels reply, 'They say: Subhan Allah, Allahu Akbar, and Alham-du-lillah.' Allah then says 'Did they see Me?' The angels reply, 'No! By Allah, they didn't see You.'.....

►Al-Tirmidhi Hadith

**Hadith 1733** Narrated by  
**Sa'd ibn Abu Waqqas**

Allah's Messenger (peace be upon him) said, "It is a fine thing when a believer praises and thanks Allah if good comes to him, and praises Allah and shows endurance if smitten by affliction. The believer is rewarded for everything, even for the morsel he raises to his wife's mouth."

Bayhaqi transmitted it in Shu'ab al-Iman.

►ISL Quran Subjects

### Celebrating The Praises of Allah

1. CELEBRATING THE PRAISES OF ALLAH  
7.206, 15.98, 21.20, 24.41, 25.58, 37.166
2. Dawn, at  
20.130, 32.15, 32.16, 40.55, 50.39
3. Day, in the  
41.38
4. Evening in the  
20.130, 48.9
5. Flagging in  
21.20, 41.38
6. Morning, in the  
20.130, 48.9
7. Night, in the  
20.130, 41.138, 50.40, 52.49



8. Nightfall, at  
[40.55](#)
9. Prostrations, after  
[50.40](#)
10. Rising, on  
[52.48](#)
11. Setting of the Stars, at the  
[52.49](#)
12. Sunset, before  
[20.130](#), [50.39](#)
13. Victory, after  
[110.1](#), [110.2](#), [110.3](#)

► Sahih Al-Bukhari Hadith

### **Hadith 4.514** Narrated by **Abu Huraira**

Allah's Apostle said, "If one says one-hundred times in one day: "None has the right to be worshipped but Allah, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent)", one will get the reward of manumitting ten slaves, and one-hundred good deeds will be written in his account, and one-hundred bad deeds will be wiped off or erased from his account, and on that day he will be protected from the morning till evening from Satan, and nobody will be superior to him except one who has done more than that which he has done."

► Sahih Al-Bukhari Hadith

### **Hadith 2.621** Narrated by **Abdullah bin Umar**

The **Talbiya** of Allah's Apostle was : "Labbaika Allahumma labbaik, Labbaika la sharika Laka labbaik, Inna-l-hamda wan-ni'mata Laka walmulk, La sharika Laka." (I respond to Your call O Allah, I respond to Your call, and I am obedient to Your orders, You have no partner, I respond to Your call. All the praises and blessings are for You, all the sovereignty is for You, and You have no partners with you.)

► ISL Quran Subjects

## **Praises of Allah**

1. (Also see) Praise, Praising Allah  
[15.98](#), [7.206](#), [21.20](#), [24.41](#), [25.58](#), [37.166](#)
2. Dawn, at  
[20.130](#), [32.15](#), [32.16](#), [40.55](#), [50.39](#)
3. Day, in the  
[41.38](#)
4. Evening, in the  
[20.130](#), [48.9](#)
5. Flagging in  
[21.20](#), [41.38](#)
6. Morning, in the  
[20.130](#), [48.9](#)
7. Night, in the  
[20.130](#), [41.38](#)
8. Nightfall, at  
[40.55](#)
9. Prostrations, after  
[50.40](#)
10. Rising, on  
[52.48](#)
11. Stars, at the setting of the  
[52.49](#)
12. Sunset, before  
[20.130](#), [50.39](#)
13. Victory, after  
[110.1](#), [110.2](#), [110.3](#)

## PRAYER:

### C:42 –

First comes that beautiful Sura, the opening Chapter of Seven Verses,  
 Rightly called the Essence of the Book. It teaches us the perfect prayer.  
 For if we can pray aright, it means that we have some knowledge of Allah  
 And His attributes, of His relations to us and His creation, which includes  
 Ourselves; that we glimpse the source from which we come, and that final goal  
 Which is our spiritual destiny under Allah's true judgement: Then  
 We offer ourselves to Allah and seek His light.

### C:43 –

Prayer is the heart of Religion and Faith but how shall we pray? What words shall convey  
 The yearnings of our miserable ignorant hearts to the Knower of all? Is it worthy; of Him  
 Or of our spiritual nature to ask for vanities, or even for such physical needs  
 As our daily bread? The inspired One taught us a Prayer that sums up our faith,  
 Our hope, and our aspiration in things that matter. We think in devotion of Allah's name and His Nature;  
 We praise Him for His creation and His Cherishing care; we call to mind the Realities, seen and unseen;  
 We offer Him worship and ask for His guidance; and we know the straight from the crooked path  
 By the light of His grace that illumines the righteous.

### ALLAH COMMANDS:-

- 2:3 - Pray
- 2:21 - Adore Him
- 2:152 - Remember Him
- 7:206 - Worship Him
- 13:13 - Praise Him
- 17:111 - Magnify Him (See 74:3)
- 16:50 - Revere Him (See 4:1)
- 13:15 - Prostrate (See 53:60.61.62; 82:41)
- 32:15 - Fall down in adoration (See 17:109)
- 25:62 - Show gratitude (See 2:172)
- 7:180 - Call Him by Most Beautiful Names. (See 17:110; 20:8; 59:24)
- 96:1 - Proclaim
- 17:44 - Declare His Glory
- 7:55 - Call Him with Humility
- 30:17 - Give Glory to Him
- 87:1 - Glorify Him
- 2:239 - Celebrate His Praises (See under "Celebrate")
- 59:1 - Declare His Praises (See 61:1; 62:1; 64:1)
- 33:21 - Engage much in His Praises, etc.

## PREPARATION:

5:6 - O ye who believe! when ye prepare for prayer wash your faces and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity bathe your whole body. But if ye are ill or on a journey or one of you cometh from offices of nature or ye have been in contact with women and ye find no water then take for yourselves clean sand or earth and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty but to make you clean and to complete His favor to you that ye may be grateful. <sup>702703704</sup>

702 These are the essentials of Wudhu, or ablutions preparatory to prayers, viz., (1) to bathe the whole face in water, and (2) both hands and arms to the elbows, with (3) a little rubbing of the head with water (as the head is usually protected and comparatively clean), and (4) the bathing of the feet to the ankles. In -addition, following the practice of the Prophet, it is usual first to wash the mouth, and the nose before proceeding with the face, etc. (5.6)

703 Cf. iv. 43 and n. 563. Ritual impurity arises from sex pollution. (5.6)

704 This is Tayammum, or wiping with clean sand or earth where water is not available. I take it that this substitute is permissible both for Wudhu and for a full bath, in the circumstances mentioned. (5.6)

4:43 - O ye who believe! approach not prayers with a mind befogged until ye can understand all that ye say nor in a state of ceremonial impurity (except when travelling on the road) until after washing your whole body if ye are ill or on a journey or one of you cometh from offices of nature or ye have been in contact with women and ye find no water then take for yourselves clean sand or earth and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again. <sup>562563</sup>

562 The reference is either to a state of intoxication or to a dazed state of mind on account of drowsiness or some other cause. Or perhaps both are implied. Before the prohibition of intoxicants altogether was promulgated, it was at least unbecoming that people should come to prayers in such a state. For prayers it is only right that we should collect our whole minds and approach Allah in a spirit of reverence. (4.43)

563 The strictest cleanliness and purity of mind and body are required, especially at the time of prayer. But there are circumstances when water for ablutions is not easily obtainable, especially in the dry conditions of Arabia, and then washing with dry sand or clean earth is recommended. Four such circumstances are mentioned: the two last when washing is specially required; the two first when washing may be necessary, but it may not be easy to get water. For a man, when he is ill, cannot walk out far to get water, and a man on a journey has no full control over his supplies. In all four cases, where water cannot be got, cleaning with dry sand or dry earth is recommended. This is called Tayammum. (4.43)

A. Yusuf Ali Quran Subjects

## Prayers

1. Prayers  
1.1, 2.238, 3.8, 3.26, 3.147, 3.191, 4.43, 5.7, 11.114, 17.78, 23.118, 50.39, 52.48, 73.1, 73.20
2. be steadfast in  
2.110
3. during travel, or in danger  
4.101
4. for Unbeliever  
9.113
5. due to God alone  
13.14
6. the five canonical  
11.114, 17.78, 20.130, 30.17

## THE OPENING SURAH (FATHIHA):

### Theme

This Surah is in fact a prayer which Allah has taught to all those who want to make a study of his book. It has been placed at the very beginning of the book to teach this lesson to the reader: if you sincerely want to benefit from the Quran, you should offer this prayer to the Lord of the Universe.

This preface is meant to create a strong desire in the heart of the reader to seek guidance from the Lord of the Universe, who alone can grant it. Thus Al-Fatiha indirectly teaches that the best thing for a man is to pray for guidance to the straight path, to study the Quran with the mental attitude of a seeker-after-truth and to recognize the fact that the Lord of the Universe is the source of all knowledge. He should, therefore, begin the study of the Quran with a prayer to him for guidance.

From this theme, it becomes clear that the real relation between Al-Fatiha and the Quran is not that of an introduction to a book but that of a prayer and its answer. Al-Fatiha is the prayer from the servant and the Quran is the answer from the

Master to his prayer. The servant prays to Allah to show him guidance and the Master places the whole of the Quran before him in answer to his prayer, as if to say, "This is the Guidance you begged from Me."

NOTE: 18 – It is rightly placed at the beginning of the Quran, in summing up, marvellously terse and comprehensive words, man's relation to Allah in contemplation and prayer. In our spiritual contemplation the first words should be those of praise. If the praise is from our inmost being, it brings us into union with Allah's Will. Then our eyes see all good, peace and harmony. Evil, rebellion, and conflict are purged out. They do not exist for us, for our eyes are lifted up above them in praise. Then we see Allah's attributes better.

Allah needs no praise, for he is above all praise; He needs no petition, for He knows our needs better than we do ourselves and His bounties are open without asking, to the righteous and the sinner alike. The prayer is for our own spiritual education, consolation and confirmation. That is why the words in this Surah are given to us in the form in which we should utter them. When we reach enlightenment, they flow spontaneously from us.

#### 1:1 - In the name of Allah Most Gracious Most Merciful. <sup>19</sup>

- 19 The Arabic words "Rahman" and "Rahim" translated "Most Gracious" and "Most Merciful" are both intensive forms referring to different aspects of God's attribute of Mercy. The Arabic intensive is more suited to express God's attributes than the superlative degree in English. The latter implies a comparison with other beings, or with other times or places, while there is no being like unto God, and He is independent of Time and Place. Mercy may imply pity, long-suffering, patience, and forgiveness, all of which the sinner needs and God Most Merciful bestows in abundant measure. But there is a Mercy that goes before even the need arises, the Grace which is ever watchful, and flows from God Most Gracious to all His creatures, protecting them, preserving them, guiding them, and leading them to clearer light and higher life. For this reason the attribute Rahman (Most Gracious) is not applied to any but God, but the attribute Rahim (Merciful), is a general term, and may also be applied to Men. To make us contemplate these boundless gifts of God, the formula: "In the name of God Most Gracious, Most Merciful": is placed before every Sura of the Qur-an (except the ninth), and repeated at the beginning of every act by the Muslim who dedicates his life to God, and whose hope is in His Mercy. (1.1)

#### 1:2 - Praise be to Allah the Cherisher and Sustainer of the Worlds. <sup>20</sup>

#### 1:3 - Most Gracious Most Merciful.

#### 1:4 - Master of the Day of Judgment.

#### 1:5 - Thee do we worship and Thine aid we seek. <sup>21</sup>

#### 1:6 - Show us the straight way. <sup>22</sup>

#### 1:7 - The way of those on whom Thou hast bestowed Thy Grace Those whose (portion) is not wrath and who go not astray. <sup>2324</sup>

- 20 The Arabic word Rabb, usually translated Lord, has also the meaning of cherishing, sustaining, bringing to maturity. God cares for all the worlds He has created. (1.2)

- 21 On realizing in our souls God's love and care, His grace and mercy, and His power and justice (as Ruler of the Day of Judgment), the immediate result is that we bend in the act of worship, and see both our shortcomings and His all-sufficient power. The emphatic form means that not only do we reach the position of worshipping God and asking for His help, **but we worship Him alone and ask for His aid only.** For there is none other than He worthy of our devotion and able to help us. The plural "we" indicates that we associate ourselves with all who seek God, thus strengthening ourselves and strengthening them in a fellowship of faith. (1.5)

- 22 If we translate by the English word "guide," we shall have to say: "Guide us to and in the straight Way." For we may be wandering aimlessly, and the first step is to find the Way; and the second need is to keep in the Way: our own wisdom may fail in either case. The straight Way is often the narrow Way, or the steep Way, which many people shun (xc.11). By the world's perversity the straight Way is sometimes stigmatized and the crooked Way praised. How are we to judge? We must ask for God's guidance. With a little spiritual insight we shall see which are the people who walk in the light of God's grace, and which are those that walk in the darkness of Wrath. This also would help our judgment. (1.6)

- 23 Note that the words relating to Grace are connected actively with God; those relating to Wrath are impersonal. In the one case God's Mercy encompasses us beyond our deserts. In the other case our own actions are responsible for the Wrath, the negative of Grace, Peace, or Harmony. (1.7)

- 24 Are there two categories? - those who are in the darkness of Wrath and those who stray? The first are those who deliberately break God's law; the second those who stray out of carelessness or negligence. Both are responsible for their own acts or omissions. In opposition to both are the people who are in the light of God's Grace: for His Grace not only protects them from active wrong (if they will only submit their will to Him) but also from straying into paths of temptation or carelessness. The negative gair should be construed as applying not to the way, but as describing men protected from two dangers by God's Grace. (1.7)

15:87 - And We have bestowed upon thee the Seven Oft-Repeated (verses) and the Grand Qur'an. <sup>2008</sup>

2008 The Seven Oft-repeated Verses are usually understood to be the Opening Sura, the Fatiha. They sum up the whole teaching of the Qur'an. What can be a more precious gift to a Muslim than the glorious Qur'an or any Sura of it? Worldly wealth, honour, possessions, or anything else, sinks into insignificance in comparison with it. (15:87)

►Fiqh-us-Sunnah

### **Fiqh 1.120b**

## **Obligatory acts of prayer, Reciting al-Fatihah in Every Rak'ah of the Prayer**

There are many authentic hadith which state that it is obligatory to recite al-Fatihah in every rak'ah. Thus, there is no difference of opinion on this point. ....

It is confirmed that the Prophet, upon whom be peace, recited al-Fatihah in every rak'ah of every prayer, obligatory or superogatory. Since this is an act of worship, we can only follow what he did. And the Prophet said, "Pray as you have seen me pray." (Related by al-Bukhari.)

Fiqh-us-Sunnah

### **Fiqh 1.137**

## **Sunnah acts of prayer, Qur'anic Recitation after al-Fatihah**

It is sunnah for the person to recite a section of the Qur'an after al-Fatihah during the two rak'ah of the morning prayer and the Friday prayer, and the first two rak'ah of the noon, afternoon, sunset and night prayers, and in all of the rak'ah of the superogatory prayers. Abu Qatadah reported that the Prophet, upon whom be peace, would recite al-Fatihah and some surah in the first two rak'ah of the noon prayer, and only al-Fatihah in the last two rak'ah. Sometimes he would recite some verses. The first rak'ah's recital would be longer than the second. That was how it was done in the afternoon and morning prayers. This is related by al-Bukhari, Muslim and by Abu Dawud, who adds, "We think he did that in order to allow people to catch the first rak'ah.

►Fiqh-us-Sunnah Subjects

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#### GUARD, STEADFAST, REGULAR:

2:3 - Who believe in the Unseen are steadfast in prayer and spend out of what We have provided for them. <sup>27</sup>

- 27 All bounties proceed from God. They may be physical gifts, e.g., food, clothing, houses, gardens, wealth, etc. or intangible gifts, e.g., influence, power, birth and the opportunities flowing from it, health, talents, etc. or spiritual gifts, e.g., insight into good and evil, understanding of men, the capacity for love, etc. We are to use all in humility and moderation. But we are also to give out of every one of them something that contributes to the well-being of others. We are to be neither ascetics nor luxurious sybarites, neither selfish misers nor thoughtless prodigals. (2.3)



2:43 - And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship).<sup>60</sup>

60 The argument is still primarily addressed to the Jews, but is of universal application, as in all the teachings of the Quran. The chief feature of Jewish worship was and is the bowing of the head. (2.43)

2:45 - Nay seek (Allah's) help with patient perseverance and prayer: it is indeed hard except to those who bring a lowly spirit.<sup>61</sup>

61 The Arabic word Sabr implies many shades of meaning, which it is impossible to comprehend in one English word. It implies (1) patience in the sense of being thorough, not hasty; (2) patient perseverance, constancy, steadfastness, firmness of purpose; (3) systematic as opposed to spasmodic or chance action; (4) a cheerful attitude of resignation and understanding in sorrow, defeat, or suffering, as opposed to murmuring or rebellion, but saved from mere passivity or listlessness, by the element of constancy or steadfastness. (2.45)

2:46 - Who bear in mind the certainty that they are to meet their Lord and that they are to return to Him.

2:83 - speak fair to the people; be steadfast in prayer; and practice regular charity. Then did ye turn back except a few among you and ye backslide (even now).<sup>87</sup>

87 So far from the Covenant being of the kind you suggest in ii. 80, the real Covenant is about the moral law, which is set out in ii. 83. This moral law is universal and if you break it, no privileges will lighten your punishment or help you in any way (ii. 86). "Speak fair to the people" not only means outward courtesy from the leaders to the meanest among the people, but the protection of the people from being exploited, deceived, defrauded, or doped with things to lull their intelligence. (2.83)

2:110 - And be steadfast in prayer and regular in charity: and whatever good ye send forth for your souls before you ye shall find it with Allah; for Allah sees well all that ye do.<sup>113</sup>

2:238 - Guard strictly your (habit of) prayers especially the middle prayer and stand before Allah in a devout (frame of mind).<sup>271</sup>

271 The Middle Prayer: Salutul-wusta: may be translated "the best or the most excellent prayer." Authorities differ as to the exact meaning of this phrase. The weight of authorities seems to be in favour of interpreting this as the 'Asr prayer in the middle of the afternoon. This is apt to be most neglected, and yet this is the most necessary, to remind us of God in the midst of our worldly affairs. There is special Sura, entitled 'Asr, of which the mystic meaning is appropriately dealt with under that Sura. (2.238)

7:29 - Say: "My Lord hath commanded justice; and that ye set your whole selves (to him) at every time and place of prayer and call upon him making your devotion sincere as in his sight: such as he created you in the beginning so shall ye return." 10101011

1010 For wajh, see ii. 112 and n. 114. Our devotion should be sincere, not as in other men's sight, but by presenting our whole selves, heart and soul, to Allah. Even so, it may not be enough; for the sight of our heart and soul may be faulty. We should call upon Allah to give us the light, by which our sincerity may commend itself to Him as true sincerity "as in His sight" (7.29)

1011 Cf. vi. 94. Our sincerity should be real sincerity, as in His sight for when we return to Him, we shall be stripped of all pretence, even such self-deception as may satisfy us in this life. (7.29)

13:14 -For Him (alone) is prayer in Truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouth but it reaches them not: for the prayer of those without Faith is nothing but (futile) wandering (in the mind). 18221823

: 1822 Haqq=truth; right; what is due, befitting, proper. All these meanings are to be understood here. If we worship anything other than Allah (whether it is idols, stars, powers of nature, spirits, or deified men, or Self, or Power, or Wealth, Science or Art, Talent or Intellect), our worship is both foolish and futile. (13.14)

1823 Without Faith, it is obvious that prayer or worship has no meaning whatever. It is but an aberration of the mind. But there is a deeper meaning. You may have false faith, as in superstitions or in worshipping things other than Allah, as explained in the last note. In that case, too, you are pursuing mere phantoms of the mind. When you come to examine it, it is mere imbecility or futility. Worship and prayer are justified only to Allah, the One True God. (13.14)

13:15 - Whatever beings there are in the heavens and the earth do prostrate themselves to Allah (acknowledging subjection) with good will or in spite of themselves: so do their shadows in the mornings and evenings. 1824182518261827

- 1824 Notice that the original of what I have translated "whatever being" is the personal pronoun *man*, not *ma*. This then refers to beings with a personality, e.g., angels, spirits, human beings, and possibly other things of objective (not necessarily material) existence, as contrasted with their Shadows or Simulacra or Appearances, or Phantasms, mentioned at the end of the verse. Both these Beings and their Shadows are subject to the Will of Allah. See notes 1825 and 1827. (13.15)
- 1825 "Prostrate themselves": the posture means that they recognise their subjection to Allah's Will and Law, whether they wish it or not. (13.15)
- 1826 "In spite of themselves": Satan and Evil. They would like to get away from the control of the All-good Allah, but they cannot, and they have to acknowledge His supremacy and lordship over them. (13.15)
- 1827 Even the Shadows-creations of the Imagination, or projections from other things and dependent on the other things for their existence, as shadows are to substance- even such shadows are subject to Allah's Laws and Will, and cannot arise or have any effect on our minds except by His permission. The Shadows are longest and therefore most prominent when the sun is level, and tend to disappear as the sun approaches the zenith. But even when they are longest and most prominent, they are still subject to Allah's Will and Law. (13.15)

**11:114** - And establish regular prayers at the two ends of the day and at the approaches of the night: for those things that are good remove those that are evil: be that the word of remembrance to those who remember (their Lord): 161616171618

- 1616 The two ends of the day: Morning and afternoon. The morning prayer is the Fajr, after the light is up but before sunrise: we thus get up betimes and begin the day with the remembrance of Allah and of our duty to Him. The early afternoon prayer, Zuhr, is immediately after noon: we are in the midst of our daily life, and again we remember Allah. There is no disagreement among scholars regarding which prayer is meant by one of these two ends of the day. They agree that it is Fajr prayer which may be performed from dawn until a little before sunrise. There is disagreement, however, regarding the prayer which ought to be performed at the other end of the day. It is said variously that the reference is to Asr or Maghrib prayer. (11.114)
- 1617 Approaches of the night: Zulafun, plural of Zulfatun, an approach, something near at hand. As Arabic has, like Greek, a dual number distinct from the plural, and the plural number is used here, and not the dual, it is reasonable to argue that at least three "approaches of the night" are meant. The late afternoon prayer, 'Asr, can be one of these three, and the evening prayer, Magrib, just after sunset, can be the second. The early night prayer, 'Isha, at supper time-when the glow of sunset is disappearing, would be the third of the "approaches of the night", when we commit ourselves to Allah before sleep. These are the five canonical prayers of Islam. (11.114)
- 1618 "Those things that are good": in this context the words refer primarily to prayers, but they include all good thoughts, good words, and good deeds. It is by them that we keep away everything that is evil, whether referring to the past, the present, or the future. (11.114)

**17:78** - Establish regular prayers at the sun's decline till the darkness of the night and the morning prayer and reading: for the prayer and reading in the morning carry their testimony. 22752276

- 2275 The Commentators understand here the command for the five daily canonical prayers, viz.: the four from the declination of the sun from the zenith to the fullest darkness of the night, and the early morning prayer, Fajr, which is usually accompanied by a reading of the holy Qur-an. The four afternoon prayers are: Zuhr, immediately after the sun begins to decline in the afternoon; 'Asr, in the late afternoon; Magrib, immediately after sunset; and 'Isha, after the glow of sunset has disappeared and the full darkness of the night has set in. There is difference of opinion as to the meaning of particular words and phrases, but none as to the general effect of the passage. (17.78)
- 2276 The morning prayer is specially singled out for separate mention, because the morning is a "peaceful hour" and special influences act on the soul awaking from the night's rest. Special testimony is borne to the prayers of this hour by the angelic host. (17.78)

**17:110** - Say: "Call upon Allah or call upon Rahman: by whatever name ye call upon Him (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud nor speak it in a low tone but seek a middle course between." 232123222323

- 2321 Cf. vii. 180. Rahman describes one of the attributes of Allah,-His grace and Mercy which come to the sinner even before he feels conscious of the need of it,-the preventive Grace which saves Allah's servants from sin. See n. 19 to i. 1. Allah can be invoked, either by His simple name, which includes all attributes, or by one of the names implying the attributes by which we try to explain His nature to our limited understanding. The attribute of Mercy in Rahman was particularly repugnant to the Pagan Arabs (see xxv. 60, and xxi. 36): that is why special stress is laid on it in the Qur-an. (17.110)
- 2322 These Beautiful Names of Allah are many. The hadith related by Tirmizi, accepted by some as authentic, mentions 99 names of Allah. Qadhi Muhammad Sulaiman has published an Urdu monograph on the subject, published by the Daftar Rahmatun-lil- 'Alamin Patiala, 1930. Those who wish to see a poetic Commentary on the names in the form of stories in English may consult Sir Edwin Arnold's Pearls of the Faith. Sir Edwin's stories are of unequal merit, but a fine example is furnished by No. 4, al-Malik. "The King". (17.110)
- 2323 Cf. vii. 205. All prayer should be pronounced with earnestness and humility, whether it is congregational prayer or the private outpouring of one's own soul. Such an attitude is not consistent with an over-loud pronunciation of the words, though in public prayers the standard of permissible loudness is naturally higher than in the case of private prayer. In public prayers, of course, the Azan or call to prayer will be in a loud voice to be heard near and far, but the chants

from the Sacred Book should be neither so loud as to attract the hostile notice of those who do not believe not so low in tone as not to be heard by the whole congregation. (17.110)

22:41 - (They are) those who if We establish them in the land establish regular prayer and give regular charity enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs. <sup>2819</sup>

2819 "Enjoining the right and forbidding the wrong" is an essential duty of the Muslim Ummah and one of the main purposes for which it has been raised. (See iii. 104, 110; ix. 71, 111-112, xxii, 41). (22.41)

23:2 - Those who humble themselves in their prayers; <sup>2866</sup>

2866 Humility in prayer as regards (1) their estimate of their own worth in Allah's presence, (2) as regards their estimate of their own powers or strength unless they are helped by Allah, and (3) as regards the petitions they offer to Allah. (23.2)

23:9 - And who (strictly) guard their prayers <sup>2870</sup>

2870 In verse 2 we were directed to the spirit of humility and earnestness in our prayers. Here we are told how necessary the habit of regular prayer is to our spiritual well-being and development, as it brings us closer to Allah, and thus sums up the light of the seven jewels of our Faith, viz.: (1) humility, (2) avoidance of vanity, (3) charity, (4) sex purity, (5) fidelity to trusts, and (6) to covenants, and (7) an earnest desire to get closer to Allah. (23.9)

24:56 - So establish regular Prayer and give regular Charity: and obey the Apostle; that ye may receive mercy.

26:218 - Who seeth thee standing forth (in prayer)

26:219 - And thy movements among those who prostrate themselves. <sup>3235</sup>

3235 Literally, the standing and prostration are postures in Muslim prayer: the holy Prophet was equally earnest, sincere, and zealous in prayer for himself and for all his people. The Prophet's behaviour was exemplary in all the turns of fortune, and however foolish men may cavil, his purity and uprightness are fully known to Allah. (26.219)

27:3 - Those who establish regular prayers and give in regular charity and also have (full) assurance of the Hereafter.

30:31 - Turn ye back in repentance to Him and fear Him: establish regular prayers and be not ye among those who join gods with Allah, <sup>3543</sup>

3543 "Repentance" does not mean sackcloth and ashes, or putting on a gloom pessimism. It means giving up disease for health, crookedness (which is abnormal) for the Straight Way, the restoration of our nature as Allah created it from the falsity introduced by the enticements of Evil. To revert to the simile of the magnetic needle (n. 3540 above), if the needle is held back by obstructions, we must restore its freedom, so that it points true again to the magnetic pole. (30.31)

31:4 - Those who establish regular Prayer and give regular Charity and have (in their hearts) the assurance of the Hereafter. <sup>3582</sup>

3582 The righteous are distinguished here by three marks, which are summed up in the phrase "doers of good", viz.: (1) they yearn towards Allah in duty, love, and prayer, (2) they love and serve their fellow-men in charity, (3) they win peace and rest for themselves in the assured hope of the Future. (31.4)

31:17 - "O my son! establish regular prayer enjoin what is just and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.

35:29 - Those who rehearse the Book of Allah establish regular Prayer and spend (in Charity) out of what We have provided for them secretly and openly hope for a Commerce that will never fail. <sup>39143915</sup>

3914 The man of God takes Allah's Revelation ("the Book") to heart, ever seeks to get closer and closer to Allah ("regular Prayer"), and in doing so, is moved more and more to practical Charity for his fellow-creatures. He is not ashamed of his Charity ("openly"), but he does not do it to be seen by men ("secretly"): he just does what is necessary for his fellow-creatures, whether people talk about it or not. (35.29)

3915 Here is a metaphor from commerce. The good man's Charity comes not merely out of superfluities, but out of "what Allah has provided" for him. He therefore recognises two things: (1) that his wealth (literal and metaphorical) is not his absolutely, but that it is given to him by Allah; and (2) that he must deny himself the use of some of it, as a merchant puts by some of his wealth to invest as capital. Only, the godly man's commerce will never fail or fluctuate; because Allah guarantees him the return, and even adds something to the return out of His own Bounty. That is, Allah gives more than ever our merits deserve. (35.29)

39:9 - Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration) who takes heed of the Hereafter and who places his hope in the Mercy of his Lord (like one who does not)? Say: "Are those equal those who know and those who do not know? It is those who are endued with understanding that receive admonition." 42584259

4258 Cf. iii. 113-117. It is a great thing when a man gets into the attitude of humble devotion to Allah. To him the hereafter is a real thing, and he prepares for it with good works. He does not build his hopes on the vanities of this world, but on Allah's Grace and Mercy. Such a man is "endued with understanding" and receives Allah's Message with fervour and alacrity. He is not to be compared with the cynic or the unbeliever, who knows nothing of the real value of the inner life. (39.9)-

52:49 - And for part of the night also praise thou Him and at the retreat of the stars! 50835084

5083 It is not necessary to understand this for any particular canonical prayers. It is good to spend a part of the night in prayer and praise: Cf. lxxiii. 6. And the Dawn is a daily recurring miracle, full of spiritual influences and "testimony": Cf. xvii. 78-79. (52.49)

5084 Idbar-un-nujum: the setting of the stars: the glorious hour of early dawn. In cxiii. 1, we seek Allah's protection as "Lord of the Dawn". (52.49)

70:22 - Not so those devoted to Prayer 5690

5690 The description of those devoted to Prayer is given in a number of clauses that follow, introduced by the words "Those who..." "Devoted to Prayer" is here but another aspect of what is described elsewhere as the Faithful and the Righteous. Devotion to prayer does not mean merely a certain number of formal rites or prostrations. It means a complete surrender of one's being to Allah. This means an earnest approach to and realisation of Allah's Presence ("steadfastness in Prayer"); acts of practical and real charity; and attempt to read this life in terms of the Hereafter; the seeking of the Peace of Allah and avoidance of His displeasure; chastity; probity true and firm witness; and

70:23 - Those who remain steadfast to their prayer;

70:34 - And those who guard (the sacredness) of their worship 5697

5697 We began with "steadfastness in prayer" in verse 23 above, and after a review of various aspects of the good man's life, close with the guarding of worship. (70.34)

70:35 - Such will be the honored ones in the Gardens of (Bliss).

107:4 - So woe to the worshippers

107:5 - Who are neglectful of their Prayers 6283

107: 6 - Those who (want but) to be seen (of men) 6284

107: 7 -But refuse (to supply) (Even) neighborly needs. 6285

6283 True worship does not consist in the mere form of prayer, without the heart and mind being earnestly applied to seek the realisation of the presence of Allah, and to understand and do His holy Will. (107.5)

6284 Cf. iv. 142: "When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance." (107.6)

6285 Hypocrites make a great show of hollow acts of goodness, devotion, and charity. But they fail signally if you test them by little acts of neighbourly help or charity, the thousand little courtesies and kindnesses of daily life, the supply of needs which cost little but mean much. (107.7)

## TIME – TO PRAY:

11:114 - And establish regular prayers at the two ends of the day and at the approaches of the night: for those things that are good remove those that are evil: be that the word of remembrance to those who remember (their Lord): 161616171618

1616 The two ends of the day: Morning and afternoon. The morning prayer is the Fajr, after the light is up but before sunrise: we thus get up betimes and begin the day with the remembrance of Allah and of our duty to Him. The early afternoon prayer, Zuhr, is immediately after noon: we are in the midst of our daily life, and again we remember Allah. There is no disagreement among scholars regarding which prayer is meant by one of these two ends of the day. They agree that it is Fajr prayer which may be performed from dawn until a little before sunrise. There is disagreement, however, regarding the prayer which ought to be performed at the other end of the day. It is said variously that the reference is to Asr or Maghrib prayer. (11.114)

1617 Approaches of the night: Zulafun, plural of Zulfatun, an approach, something near at hand. As Arabic has, like Greek, a dual number distinct from the plural, and the plural number is used here, and not the dual, it is reasonable to argue

that at least three "approaches of the night" are meant. The late afternoon prayer, 'Asr, can be one of these three, and the evening prayer, Magrib, just after sunset, can be the second. The early night prayer, 'Isha, at supper time-when the glow of sunset is disappearing, would be the third of the "approaches of the night", when we commit ourselves to Allah before sleep. These are the five canonical prayers of Islam. (11.114)

- 1618 "Those things that are good": in this context the words refer primarily to prayers, but they include all good thoughts, good words, and good deeds. It is by them that we keep away everything that is evil, whether referring to the past, the present, or the future. (11.114)

17:79 - And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a station of Praise and Glory! <sup>22772278</sup>

- 2277 This is held to be addressed specially to the holy Prophet who usually prayed more than the five canonical prayers. The Tahajjud was a prayer after midnight, in the small watches of the morning. (17.79)

- 2278 To the Prophet was to be assigned in the Hereafter the highest Post of Honour and Glory-the Maqam Mahmud, implying his excellence above all other Prophets. The immediate reference may be to the hope that the Makkan persecution will soon be over and the glorious work in Madinah will begin. (17.79)

17:78 - Establish regular prayers at the sun's decline till the darkness of the night and the morning prayer and reading: for the prayer and reading in the morning carry their testimony. <sup>22752276</sup>

- 2275 The Commentators understand here the command for the five daily canonical prayers, viz.: the four from the declination of the sun from the zenith to the fullest darkness of the night, and the early morning prayer, Fajr, which is usually accompanied by a reading of the holy Qur-an. The four afternoon prayers are: Zuhr, immediately after the sun begins to decline in the afternoon; 'Asr, in the late afternoon; Magrib, immediately after sunset; and Isha, after the glow of sunset has disappeared and the full darkness of the night has set in. There is difference of opinion as to the meaning of particular words and phrases, but none as to the general effect of the passage. (17.78)

- 2276 The morning prayer is specially singled out for separate mention, because the morning is a "peaceful hour" and special influences act on the soul awaking from the night's rest. Special testimony is borne to the prayers of this hour by the angelic host. (17.78)

20:130 - Therefore be patient with what they say and celebrate (constantly) the praises of thy Lord before the rising of the sun and before its setting; yea celebrate them for part of the hours of the night and at the sides of the day: that thou mayest have (spiritual) joy. <sup>26542655</sup>

- 2654 All good men must be patient with what seems to them evil around them. That does not mean that they should sit still and do nothing to destroy evil; for the fight against evil is one of the cardinal points in Islam. What they are told is that they must not be impatient: they must pray to Allah and commune with Him, so that their patience and faith may be strengthened, and they may be able the better to grapple with evil. For they thus not only get strength in this world but pleasure of Allah in the Hereafter as well. (20.130)

- 2655 Taraf, plural atraf, may mean sides, ends, extremities. If the day be compared to a tubular figure standing erect, the top and bottom are clearly marked, but the sides are not so clearly marked: they would be atraf (plural), not tarafain (dual). Now the prayer before sunrise is clearly Fajr; that before sunset is Asr: "part of the hours of the night" would indicate Magrib (early night, just after sunset), and Isha, before going to bed. There is left Zuhr, which is in the indefinite side or middle of the day: it may be soon after the sun's decline from noon, but there is considerable latitude about the precise hour. The majority of Commentators interpret in favour of the five Canonical prayers, and some include optional prayers. But I think the words are even more comprehensive. A good man's life is all one sweet Song of Praise to Allah. (20.130)

30:17 - So (give) glory to Allah when ye reach eventide and when ye rise in the morning; <sup>3521</sup>

- 3521 The special times for Allah's remembrance are so described as to include all our activities in life,-when we rise early in the morning, and when we go to rest in the evening; when we are in the midst of our work, at the decline of the sun, and in the late afternoon. It may be noted that these are all striking stages in the passage of the sun through our terrestrial day, as well as stages in our daily working lives. On this are based the hours of the five canonical prayers afterwards prescribed in Madinah; viz. (1) early morning before sunrise (Fajr); (2) when the day begins to decline, just after noon (Zuhr); (3) in the late afternoon, say midway between noon and sunset ('Asr); and (4) and (5) the two evening prayers, one just after sunset (Maghrib); and the other after the evening twilight has all faded from the horizon, the hour indicated for rest and sleep ('Isha). Cf. xi. 114 nn. 1616-17; xvii. 78-79, n. 2275; xx. 130. n. 2655. (30.17)

30:18 - Yea To Him be praise in the heavens and on earth; and in the late afternoon and when the day begins to decline.

50:39 - Bear then with patience all that they say and celebrate the praises of thy Lord before the rising of the sun and before (its) setting <sup>4978</sup>

- 4978 Allah should be remembered at all times. But the best time for individual adoration is early in the morning before sunrise, late in the day before sunset, and a portion of the night, when there is stillness in the air, and man's spirit loves to commune with things spiritual. Those who would connect this with the five canonical prayers, instituted at a later stage in Madinah, would take the Fajr for the prayer before sunrise, the Zuhr and, the Asr for the afternoon prayers before sunset and the Magrib and the Isha for the night prayers. (50.39)



50:40 - And during part of the night (also) celebrate His praises and (so likewise) after the postures of adoration. <sup>4979</sup>

4979 The general meaning of "after the prostration" would be the contemplation and remembrance of Allah after prayers. Those who would connect this passage with the five canonical prayers understand these further prayers "following the sujud or prostration to mean the extra or supernumerary prayers known as nafl. (50.40)

51:17 - They were in the habit of sleeping but little by night <sup>4999</sup>

4999 They were engaged most of the night in worship and in the planning of good deeds. They preferred activity to idleness, the service of Allah and His creatures to the indulgence of Self. (51.17)

51:18 - And in the hours of early dawn They (were found) praying for Forgiveness; <sup>5000</sup>

5000 They were up early before dawn, ready for their devotions. The praying for Forgiveness and Mercy does not necessarily imply that they had committed fresh sins. Indeed they began the day with such devotions, showing their great humility before Allah and their anxious care for others, for whom they prayed as much as for themselves. See the last sentence of n. 21 to i. 5. (51.18)

52:48 - Now await in patience the command of thy Lord: for verily thou art in our eyes: and celebrate the praises of thy Lord the while thou standest forth. <sup>50815082</sup>

5081 The messenger of Allah must strive his utmost to proclaim the Message of Allah: as for results, it is not for him to command them. He must wait patiently, in the knowledge that he is not forgotten by Allah, but is constantly under Allah's eyes, under His loving care and protection. And he must glorify Allah's name, as he is a standard-bearer of Allah's Truth. (52.48)

5082 The translators and Commentators nearly all understand taqumu in the sense of rising up from sleep. But the rendering I have given is consistent with Quranic usage. In xxvi. 218, we have the same two words hina taqumu, meaning "standing forth (in prayer)". In lvii. 25, we have "li-yaqum an-nasu bil-qisti", which obviously means "that men may stand forth in justice," i.e., do all their business in justice. In lxxviii. 38, we have yaqumu used for the angels standing forth in ranks. On my rendering the meaning will be: 'celebrate Allah's praises when you stand forth in prayer, or at all times when you go about your business; but also for part of the night and at early dawn when worldly life is at a standstill.' (52.48)

52:49 - And for part of the night also praise thou Him and at the retreat of the stars! <sup>50835084</sup>

5083 It is not necessary to understand this for any particular canonical prayers. It is good to spend a part of the night in prayer and praise: Cf. lxxiii. 6. And the Dawn is a daily recurring miracle, full of spiritual influences and "testimony": Cf. xvii. 78-79. (52.49)

5084 Idbar-un-nujum: the setting of the stars: the glorious hour of early dawn. In cxiii. 1, we seek Allah's protection as "Lord of the Dawn". (52.49)

73:2 - Stand (to pray) by night but not all night <sup>5755</sup>

5755 The Prophet was prone to austerities in the cave of Hira, both before and after he received his mission, spending days and nights in prayer and contemplation. Midnight and after-midnight prayers have technically received the name of Tahajjud. See also verse 20 below; also xvii. 79. (73.2)

73:3 - Half of it or a little less

73:4- Or a little more; and recite the Qur'an in slow measured rhythmic tones. <sup>5756</sup>

5756 At this time there was only S. xcvi., S. lxxviii, and possibly S. lxxiv, and the opening Sura (Al-Hamd). For us, now, with the whole of the Qur'an before us, the injunction is specially necessary. The words of the Qur'an must not be read hastily, merely to get through so much reading. They must be studied, and their deep meaning pondered over. They are themselves so beautiful that they must be lovingly pronounced in rhythmic tones. (73.4)

73:6 - Truly the rising by night is most potent for governing (the soul) and most suitable for (framing) the Word (of Prayer and Praise). <sup>5758</sup>

5758 For contemplation, prayer, and praise, what time can be so suitable as the night, when calm and silence prevail, the voices of the market-place are still, and the silent stars pour forth their eloquence to the discerning soul. (73.6)

73:20 - The Lord doth know that thou standest forth (to prayer) nigh two-thirds of the night or half the night or a third of the night and so doth a party of those with thee. But Allah doth appoint Night and Day in due measure. He knoweth that ye are unable to keep count thereof. So He hath turned to you (in mercy): read ye therefore of the Qur'an as much as may be easy for you. He knoweth that there may be (some) among you in ill-health; others travelling through the land seeking of Allah's bounty; yet others fighting in Allah's Cause. Read ye therefore as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls Ye shall



find it in Allah's presence yea better and greater in Reward. And seek ye the Grace of Allah: for Allah is Oft-Forgiving Most Merciful. 5771577257735774577557765777

- 5771 Cf., above, lxiii. 24. The Prophet, and a zealous band of his disciples, were often up, two-thirds of the night, or a half, or a third, rejecting sleep and giving themselves up to Prayer and Praise and the reading of the Qur-an. They are told that this was too severe a tax on them, especially if their health was affected, or they were on a journey, or they were striving, with might and main, in other ways, for the cause of Allah. See the fines following. (73.20)
- 5772 The usual meaning taken is that the counting of the exact hours of night and day may not be possible for ordinary people, in order to determine exactly the half, or the third, or the two-thirds of a night. The length of the night and the day varies every day of the solar year, and the precise hour of midnight can only be determined by exact observation in clear skies or by chronometers, which is not possible for everyone. But I understand it in a wider meaning. Allah fixes night and day in due proportions; for rest and work, and according to seasonal variations. For prayer and praise no meticulous observations of that kind are necessary or possible. Allah's service can be done in many ways as detailed below. But we must give some time to devotion, as may be most easy and convenient to us, in various circumstances of health, travel, and the performance of various duties. (73.20)
- 5773 The reading of the Qur-an here is a part of Prayer and religious devotion. This is not to be made into an obsession or a burden. Cf. xx. 2: "We have not sent down the Qur-an to thee to be an occasion for thy distress." We must do it whole-mindedly, but not by formal mechanical computations. (73.20)
- 5774 This refers to Jihad. The better opinion is that this particular verse was revealed in Madinah, long after the greater part of the Sura. The reference, further on, to canonical Prayers and regular Charity (Zakat), points to the same conclusion. (73.20)
- 5775 Cf. ii. 2456, and n. 276, where the meaning of "a Beautiful Loan" is explained. See also lvii. 18. The "Beautiful Loan" should be that of our own souls. We should expect no returns in kind, for that is not possible. But the reward we shall find with Allah will be infinitely greater and nobler. Cf. the biblical phrase, "Lay up for yourselves treasures in heaven" (Matt. vi. 20). (73.20)
- 5776 Any good that we do raises our own spiritual status and dignity. We must not think that when we speak of Allah's service or Allah's Cause, we are doing anything for His benefit: He is independent of all needs whatsoever. (73.20)
- 5777 This emphasizes the need of Allah's Grace. Whatever good we do, our own merits are comparatively small. Allah's Grace must lift us up and blot out our shortcomings. Even in piety there may be an arrogance which may become a sin. We should always seek Allah's Mercy in all humility. (73.20)

### CALL TO PRAYER:

5:58 - When ye proclaim your call to prayer they take it (but) as mockery and sport; that is because they are a people without understanding.

### PRAYER ON TRAVEL:

4:101 - When ye travel through the earth there is no blame on you if ye shorten your prayers for fear the unbelievers may attack you: for the unbelievers are unto you open enemies. <sup>617</sup>

- 617 Verse 101 gives permission to shorten four Rakat prayers when people are on a journey: verses 102-104 deal with cases when they are in danger at war, in face of the enemy. The shortening of prayers in both cases is further governed as to details by the practice of the Messenger and his Companions. As to journeys, two questions arise: (1) what constitutes a journey for this purpose? (2) is the fear of an attack an essential condition for the shortening of the prayers? As to (1), it is best to leave the matter to discretion, having regard to all the circumstances of the journey, as in the case of the journeys which excuse a fast: see ii. 184, n. 190. The text leaves it to discretion. As to (2), the practice of the Prophet shows that danger is not an essential condition; it is merely mentioned as a possible incident. The Messenger usually shortened the prayers from four Rakats to two Rakats in Zuhr (midday prayer), 'Asr (afternoon prayer) and Isha (night prayer): the other two are in any case short, Fajr (morning prayer) having two Rakats and Magrib (evening prayer) having three. (4.101)

4:102 - When thou (O Apostle) art with them and standest to lead them in prayer let one party of them stand up (in prayer) with thee taking their arms with them: when they finish their prostrations let them take their positions in the rear and let the other party come up which hath not yet prayed and let them pray with thee taking all precautions and bearing arms: the unbelievers wish if ye were negligent of your arms and your baggage to assault you in a single rush but there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves. For the unbelievers Allah hath prepared a humiliating punishment. <sup>618</sup>

- 618 The congregational prayer in danger in face of the enemy rests on the principle that the congregation should be divided into two parties; one party prays while the other watches the enemy, and then the second party comes up to

prayers while the first falls back to face the enemy; either party does only one or two Rakats, or about half the congregational prayer; every precaution is taken to prevent a rush by the enemy; even while at prayers armour and arms need not be put off except when rain is likely to cause inconvenience to the wearer and damage to the arms, or when illness or fatigue causes the wearer's strength to fail. Details can be varied according to circumstances, as was actually done by the Prophet at different times. (4.102)

4:103 - When ye pass (congregational) prayers celebrate Allah's praises standing sitting down or lying down on your sides; but when ye are free from danger set up regular prayers: for such prayers are enjoined on believers at stated times. <sup>619</sup>

619 It means: "when ye have finished congregational prayers." It allows you to remember Allah individually in any posture possible during the danger. But when the danger is past, the full prayers should be offered at the stated times. (4.103)

Fiqh-us-Sunnah

## Fiqh 2.115c

### Combining the salah during traveling

Most of the people of knowledge are of the opinion that it is permissible to combine two prayers during the time of either one of them while traveling, regardless of whether the person is actually on the road or has stopped at a place for some time.

Mu'adh reports that while the Prophet was at Tabuk and the sun had passed the meridian, the Prophet sallallahu alehi wasallam combined the zuhr and 'asr prayers before he started his journey. If he started his journey before the sun passed its meridian, he would delay the zuhr prayer until the time when he stopped for the 'asr prayer. He would do likewise for the maghrib prayer. If the sun set before he began his journey, he would combine the maghrib and 'isha prayers [at that time]. If he began a journey before the sun had set, he would then combine them at the time of 'isha. This is related by Abu Dawud and at-Tirmidhi who call it hasan.

Kuraib reported that Ibn 'Abbas said: "Shall I not inform you of the salah of the Prophet sallallahu alehi wasallam during a journey?" We said: "Certainly." He said: "If the sun passed its meridian while he stopped, he would combine the zuhr and 'asr prayers before remounting [i.e., moving on]. If the sun had not passed its meridian while he had stopped [i.e., before breaking camp], he would travel until the time of the 'asr prayer and then he would combine the zuhr and 'asr prayers. If the sun set while he had stopped, he would combine the magrib and 'isha prayers. If that did not occur while he had stopped, he would ride until the 'isha time and then combine them." This is related by Ahmad.

Ash-Shafi'i has something similar in his Musnad, namely that when he [the Prophet] set out to travel before the sun passed its meridian, he delayed the zuhr prayer and combine it with the 'asr during the time of the 'asr salah. Al-Baihaqi recorded it with a good chain and he says: "To combine the two prayers due to traveling is something that is well-known and was practiced by the companions of the Prophet sallallahu alehi wasallam and those who followed them."

Imam Malik records in al-Muwatta' from Mu'adh that the Prophet sallallahu alehi wasallam delayed his salah one day during the battle of Tabuk and then went and prayed the zuhr and 'asr prayers together. Then he returned and went back again and said the maghrib and 'isha prayers together.

Commenting on this report, ash-Shafi'i says: "His statement, 'then he returned and left again,' only refers to a situation where the Prophet was staying in a certain place [i.e., he was not traveling from one site to another]."

Ibn Qudamah mentions the preceding hadith and writes in al-Mughni: "Ibn 'Abdul-Barr said: 'That hadith is sahih and its chain is confirmed. The people who are familiar with the life history of the Prophet say that the battle of Tabuk took place in the ninth year of the hijrah. This hadith is a clear proof and the strongest evidence against those who claim that one can only combine the prayers while one is actually moving from one site to another as the Prophet was settled and was not traveling since the Prophet was staying in his tent and would come out and combine two prayers and then return to his tent. Muslim recorded this hadith in his Sahih and stated: 'He would pray the zuhr and 'asr together and the maghrib and 'isha together. One must follow this hadith as it is confirmed [to be authentic] and it is a clear statement on this rule and there is nothing which contradicts it. The permission to combine the salah is a concession for anyone who is traveling but it is by no means confined to just those times when the person is actually on the road [i.e., traveling from one place to another]. The same is the case for shortening the salah and for wiping over the socks, but it is best to delay it.'"

**Having the intention to combine is not a condition for combining or shortening the salah. Ibn Taimiyyah holds: "That is the position of the majority of the scholars. When the Prophet combined the salah with his companions or shortened the salah with them, he never ordered any of them to make the intention for combining or shortening the salah. In fact, when he left Medinah for Makkah, he prayed two rak'at without combining the salah, and then he prayed the zuhr prayer at 'Arafa without telling the people that he intended to pray the 'asr right afterward, next he prayed the 'asr with them and they did not have the intention to combine their prayers, and in that combination he prayed the latter salah early. When he went from Medinah, he led the people in the 'asr salah at Dhul-Halifah and he did not order them to make the intention to shorten the salah."**

Concerning offering the two combined prayers right after each other, Ibn Taimiyyah writes: "The correct opinion is that it is not a necessary condition to do so under any circumstances, neither during the time of the first salah nor during the time of the latter salah. There is no such limit in the shari'ah and doing so would defeat the purpose of the concession [i.e., permission to combine the two salah]." Ash-Shafi'i says: "It is quite

permissible for a person to pray the maghrib in his house with the intention of combining the prayers and then go to the mosque to pray the 'isha." A similar statement has been related from Ahmad.

►Fiqh-us-Sunnah

## Fiqh 2.109

### The prayer of a traveler, shortening the prayers that consist of four rak'at

Allah says in the Qur'an: "And when you go forth in the land there is no sin upon you, if you shorten your prayer when you fear the disbelievers may attack you." This concession is not limited to situations of danger.

Ya'la ibn Umaiyah said: "I said to 'Umar ibn al-Khattab: 'Explain to me why the people shorten the salah when Allah says, 'And when you go forth...[the preceding verse] and those days are gone now!' 'Umar said: 'I wondered about that too and I mentioned that to the Prophet and he said: "**This is a charity** that Allah, the Exalted, has bestowed upon you, so accept His charity." This is related by the group.

At-Tabari records that Abu Munib al-Jarshi mentioned this verse to Ibn 'Umar and said: "We are safe now and are not in fear, should we, then, shorten the salah?" He answered him: "You have indeed in the Messenger of Allah a beautiful pattern (of conduct)."

The issue was also referred to 'Aishah and she said: "The salah was made fard in Makkah in sets of two rak'at. When the Prophet sallallahu alehi wasallam came to Medinah, two rak'at were added to each salah except the maghrib salah because it is the witr of the daytime, and the dawn prayer due to its lengthy Qur'anic recital. But if one travels, he performs the original prayer [i.e., only two rak'at]." This is related by Ahmad, alBaihaqi, Ibn Hibban, and Ibn Khuzaimah. Its narrators are trustworthy.

Ibn al-Qayyim says: "The Prophet would pray only two rak'at for those prayers which consisted of four, whenever he traveled until he returned to Medinah. And it is not confirmed that he ever prayed four rak'at [while traveling], and none of the imams differ on this point, although they do differ about the ruling of shortening the salah."

'Umar, 'Ali, Ibn Mas'ud, ibn 'Abbas, ibn 'Umar, Jabir and the Hanafi scholars say that it is fard. The Maliki school holds that it is sunnah mu'akadah (the stressed one); it is even more emphasized than the congregational salah. If the traveler cannot find another traveler to lead him in the salah, he may pray by himself as it is disliked that he should follow one who is a resident [i.e., and pray four rak'at] according to the Maliki school. The Hanbali school holds that it is preferred for the person to shorten the prayer rather than to pray the complete salah. The Shaf'i school has a similar opinion, if the person has traveled a sufficient distance.

## PRAYERS – MISSED:

►Fiqh-us-Sunnah

## Fiqh 1.90a

### Opinions of the Jurists Concerning Prayer After the Morning and Night Prayers

Most scholars agree that one can make up missed prayers after the morning or afternoon prayers. This is based on the Prophet's words, "If someone forgets the prayer, he should pray it when he remembers it." (Related by al-Bukhari and Muslim.)....

►Fiqh-us-Sunnah

## Fiqh 2.99a

### In law, there is no way for one who leaves a salah intentionally to make its qada'

He may however, resort to increasing his voluntary and supererogatory acts. Ibn Hazm has thoroughly discussed this question. The following is a summary of what he says on this subject:

## PRAYERS – IGNORED:

►Fiqh-us-Sunnah

## Fiqh 1.77b

### One Who Ignores His Prayers

Not praying and denying its obligation is seen as disbelief and places the person outside the religion of Islam. All scholars agree on this point. They base their opinion on several hadith, some of which are:

Jabir reports that the Prophet, upon whom be peace, said, "Between a person and disbelief is discarding prayer." (Related by Ahmad, Muslim, Abu Dawud, at-Tirmidhi and Ibn Majah.)

Bura'idah reported that the Prophet, upon whom be peace, said, "The pact between us and them is prayer. Whoever abandons it is a disbeliever." (Related by Ahmad, Abu Dawud, at-Tirmidhi, an-Nasa'i and Ibn Majah.)

'Abdullah ibn 'Amr ibn al-'Aas reported that the Prophet, upon whom be peace, one day mentioned the prayer and said, "Whoever guards and observes his prayer, they will be a light and a proof and a savior for him on the Day of Resurrection. Whoever does not guard and observe them, they will not be a light or a proof or a savior for him. On the Day of Resurrection, he will be with Qarun, Fir'aun, Haman and Ubayy ibn Khalf." (Related by Ahmad, at-Tabarani and Ibn Hibban. Its chain is excellent.)

### PRAYER – IN FEAR:

2:239 - If ye fear (an enemy) pray on foot or riding (as may be most convenient) but when ye are in security celebrate Allah's praises in the manner He has taught you which ye knew not (before). <sup>272</sup>

272 Verses 238-39 are parenthetical, introducing the subject of prayer in danger. This is more fully dealt with in iv. 101-03. (2.239)

See 4:101 – 103 above.

### PRAYER FOR THE DEAD:

9:84 - Nor do thou ever pray for any of them that dies nor stand at his grave: for they rejected Allah and His apostle and died in a state of perverse rebellion. <sup>1337</sup>

1337 On the death of a Muslim, it is the pious duty of every neighbouring Muslim who can, to assist in the simple funeral ceremonies, -the prayer for mercy before the body is consigned to the grave, and the consignment of the body to the grave, by a simple, solemn, and dignified ritual. For those who have shown hostility to Islam, this would not be seemly and is forbidden. (9.84)

9:85 - Nor let their wealth nor their (following in) sons Dazzle thee: Allah's plan is to punish them with these things in this world and that their souls may perish in their (very) denial of Allah. <sup>1338</sup>

1338 Except for the omission of a single word ("life"), this verse repeats verse 55 above. But the repetition indicates the harmonious closing of the same argument in two aspects. In ix. 55 it occurred in connection with the reasons for refusing to receive the contributions of such persons to the expenses of an enterprise which though vital to Islam's defence was secretly opposed by such persons. Here (in ix. 85) it is a question of refusing to participate in the obsequies of such persons after their death: it is natural to omit the word "life" in this case. (9.85)

### PRAYER - SEEK A MIDDLE COURSE:

17:110 - Say: "Call upon Allah or call upon Rahman: by whatever name ye call upon Him (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud nor speak it in a low tone but seek **a middle course** between." <sup>232123222323</sup>

See Notes 2321 – 2323 – under "Call"

40:60 - And your Lord says: "Call on Me; I will answer your (Prayer): But those who are too arrogant to serve Me will surely find themselves in Hell in humiliation!" <sup>4434</sup>

See Note 4434 under "Call"

### PRAYER BY ANGELS:

42:5 - The heavens are almost rent asunder from above them (by His Glory): and the angels celebrate the Praises of their Lord and pray for forgiveness for (all) beings on earth: Behold! Verily Allah is He the Oft-Forgiving Most Merciful. <sup>45304531</sup>

## See Note 4531 under “Angels”

### PRAYER – RESTRAINTS SHAMEFUL DEEDS:

29:45 - Recite what is sent of the Book by inspiration to thee and establish Regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do. <sup>3471</sup>

## See Note 3471 under “Quran”

### PRAYER - TO SERVE HIM:

20:14 - "Verily I am Allah: there is no god but I: so serve thou me (only) and establish regular prayer for celebrating My praise.

### PRAYERS – ANSWERED:

42:27 - If Allah were to enlarge the provision for His Servants they would indeed transgress beyond all bounds through the earth; but He sends (it) down in due measure as He pleases: for He is with His Servants well-acquainted Watchful. <sup>45654566</sup>

4565 It may be objected that all prayers, even of good people, are not answered. The reply is: (1) that even everyone who is good does not necessarily know what is best for him, for the values in this life are curiously distorted; and (2) on account of their want of knowledge, if everyone got all he asked for, there would be chaos and confusion, and "transgression beyond bounds through the earth", for the different interests are so intermingled and balanced that some measure must be observed in granting people's wishes. This measure is best supplied by the watchful care of Allah and His perfect knowledge of all our real needs. (42.27)

4566 "As He pleases" is here almost equivalent to "as He thinks best". (42.27)

9:108 - Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of thy standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure. <sup>13571358</sup>

1357 The original "Mosque of Piety" built by the Holy Prophet himself. (9.108)

1358 The true Muslim must be pure in body, mind, and heart. His motives should always be sincere, and his religion without any alloy of worldly gain. (9.108)

### PRAYERS – CALAMITIES:

►Fiqh-us-Sunnah

## **Fiqh 2.18a**

### **Al-Qunut in the five prayers**

It is legitimate to recite the qunut aloud in any of the five daily prayers at those times when Muslims are faced with calamities. Ibn 'Abbas relates that the Messenger of Allah sallallahu alehi wasallam made qunut consecutively for one month in the zuhr, 'asr, maghrib, 'isha, and fajr prayers. At the end of every prayer, after saying: "Allah hears him who praises Him" in the last rak'ah, he would supplicate against Re'il, Dhakwan, and 'Usiyyah' of Banu Sulaim, and the people behind him would say 'Ameen'. This is related by Ahmad and by Abu Dawud adding that these three had killed the emissaries that the Prophet sallallahu alehi wasallam had sent to them. 'Ikrimah says: "That was the beginning of the qunut."

Abu Hurairah reports that whenever the Prophet sallallahu alehi wasallam wanted to supplicate against or for someone, he would make qunut after going into ruku'. Sometimes, he would say: "Allah hears him who praises Him. Our Lord, to you is the praise. O Allah! Save al-Walid ibn al-Walid and Salamah ibn Hisham and 'Iyash ibn Abi Rabi'ah and the oppressed [and weak] believers. O Allah, put hardship and pressure on the tribe of Mudhar and give them years of famine like those during the time of Yusuf." He would say this aloud in some of the prayers. Also in the dawn prayer, he would say: "Oh Allah, curse so and so," cursing two tribes of Arabs until Allah revealed: "It is no concern at all of thee [Muhammad] whether He relent toward them or punish them, for they are evildoers ." This is related by Ahmad and al-Bukhari .

## PRAYERS – I D:

►Fiqh-us-Sunnah

### **Fiqh 2.147**

#### **Id prayers (Salatul 'Idain)**

The prayers of the two 'ids was prescribed in the first year after the migration. It is a sunnah mu'kkadah as the Prophet sallallahu alehi wasallam always performed these prayers and he ordered the men and women to go out to attend them. Sahih Bukhari Hadith Subjects

#### **Prayer Characteristics**

1. Necessity of saying Takbir Allah is greater.  
B 1.699, B 1.700, B 1.701
2. Raising both hands on first Takbir  
B 1.702
3. Raising both hands on opening prayer  
B 1.703, B 1.704
4. To what level should hands be raised?  
B 1.705
5. Raising hands on standing for third Rak'a  
B 1.706
6. Placing right hand on left  
B 1.707
7. Submissiveness in prayer  
B 1.708, B 1.709
8. What to say after Takbir  
B 1.710, B 1.711
9. Bowing twice  
B 1.712
10. Looking at the Imam while praying  
B 1.713, B 1.714, B 1.715, B 1.716
11. Looking towards the sky while praying  
B 1.717
12. Looking hither and thither while praying  
B 1.718
13. Looking around while praying  
B 1.720, B 1.721
14. Recitation of Surat-al-Fatiha is compulsory  
B 1.722, B 1.723, B 1.724
15. Recitation of Qur'an in Zuhr prayer  
B 1.725, B 1.726, B 1.727
16. Recitation of Qur'an in 'Asr prayer  
B 1.728, B 1.729
17. Recitation of Qur'an in Maghrib prayer  
B 1.730, B 1.731
18. Reciting aloud in the Maghrib prayer  
B 1.732
19. Reciting aloud in the 'Isha' prayer  
B 1.733, B 1.734
20. Reciting 'As-Sajda' in the 'Isha' prayer  
B 1.735
21. Recitation in the 'Isha' prayer  
B 1.736
22. Prolonging first two Rak'at shortening last two  
B 1.737
23. Reciting Qur'an in Fajr prayer  
B 1.738, B 1.739



24. Reciting aloud in Fajr prayer  
B 1.740, B 1.741
25. Reciting two Suras in one Rak'a  
B 1.742
26. Reciting only Al-Fatiha, in last two Rak'a  
B 1.743
27. Reciting silently in Zuhr and 'Asr prayers  
B 1.744
28. If Imam recites audibly in silent prayer  
B 1.745
29. Prolonging the first Rak'a  
B 1.746
30. Imam saying: Amin aloud  
B 1.747
31. Superiority of saying: "Amin"  
B 1.748
32. Saying of "Amin" aloud by the followers  
B 1.749
33. Bowing behind the rows on entering mosque  
B 1.750
34. To end the Takbir on bowing  
B 1.751, B 1.752
35. To end the Takbir on prostrating  
B 1.753, B 1.754
36. Saying Takbir on rising from prostration  
B 1.755
37. Putting both hands on knees while bowing  
B 1.756
38. Not performing bowing perfectly  
B 1.757
39. Keeping the back straight in bowing  
B 1.758
40. Repeating prayer for not bowing perfectly  
B 1.759
41. Invocation in bowing  
B 1.760
42. On raising the heads from bowing  
B 1.761
43. Superiority of saying: "Allahumma Rabbana Laka .."  
B 1.762
44. Reciting 'Qunut'  
B 1.763, B 1.764
45. Standing straight with calmness after bowing  
B 1.765, B 1.766, B 1.767
46. Saying Takbir while prostrating  
B 1.768, B 1.769
47. Superiority of prostrating  
B 1.770
48. Position of prostration  
B 1.771
49. Toes in direction of Qibla
50. Prostration not perfectly performed  
B 1.772
51. Prostrating on seven bones  
B 1.773, B 1.774, B 1.775

52. Prostrating on the nose  
B 1.776
53. Prostrating in the mud  
B 1.777
54. Wrapping clothes properly in prayer  
B 1.778
55. Tucking hair while praying  
B 1.779
56. Tucking up one's garment in prayer  
B 1.780
57. Saying: "Subhan Allah" while prostrating  
B 1.781
58. Sitting between two prostrations  
B 1.782, B 1.783, B 1.784
59. Not putting forearms on ground while prostrating  
B 1.785
60. Sitting straight in Witr prayer  
B 1.786
61. Supporting oneself while getting up from prostration  
B 1.787
62. Saying Takbir on rising  
B 1.788, B 1.789
63. Legal way of sitting for Tashahhud  
B 1.790, B 1.791
64. Not sitting at end of second Rak'a  
B 1.792
65. Saying Tashahhud in first sitting  
B 1.793
66. Saying Tashahhud in last Rak'a  
B 1.794
67. Invocation before the Taslim  
B 1.795, B 1.796
68. What optional invocation may be selected after the Tashahhud  
B 1.797
69. Cleaning forehead or nose in prayer  
B 1.798
70. Taslim at the end of prayers  
B 1.799
71. Finishing prayer with Taslim along with Imam  
B 1.800
72. Not to say a third Taslim extra over the two Taslims of the Imam  
B 1.801
73. Dhikr after prayer  
B 1.802, B 1.803, B 1.804, B 1.805
74. Imam facing followers after the prayer  
B 1.806, B 1.807, B 1.808
75. Imam remaining in place after Taslim  
B 1.809
76. Imam passing over the people  
B 1.810
77. To depart by turning from the right and from left after prayer  
B 1.811
78. Uncooked Onion, garlic or leek  
B 1.812, B 1.813, B 1.814, B 1.815
79. Ablution for boys  
B 1.816, B 1.817, B 1.818, B 1.819, B 1.820, B 1.821, B 1.822

80. Women attending mosque at night  
B 1.823, B 1.824
81. Waiting for religious learned Imam to stand up for prayer  
B 1.825, B 1.826, B 1.827, B 1.828
82. Praying of women behind men  
B 1.829, B 1.830
83. Women returning immediately from the mosque after Fajr prayer  
B 1.831
84. Woman asking husband's permission  
B 1.832

►Fiqh-us-Sunnah Subjects

## **Prayer, Id Prayers, Salatul 'Idain**

1. 'Id Prayers, Salatul 'Idain  
Fiqh us-Sunnah Vol.2 Page 147
2. Grooming for the two 'ids  
Fiqh us-Sunnah Vol.2 Page 147
3. Eating on the two 'ids  
Fiqh us-Sunnah Vol.2 Page 147
4. Going out to the musalla (place of prayer)  
Fiqh us-Sunnah Vol.2 Page 148
5. Women and children going out to attend 'id prayer  
Fiqh us-Sunnah Vol.2 Page 148
6. Taking different routes to and from musalla  
Fiqh us-Sunnah Vol.2 Page 148
7. The time of 'Id prayers  
Fiqh us-Sunnah Vol.2 Page 149
8. The adhan and iqamah for salatul 'idain  
Fiqh us-Sunnah Vol.2 Page 149
9. The takbir during salatul 'idain  
Fiqh us-Sunnah Vol.2 Page 150
10. Prayer before or after salatul 'id  
Fiqh us-Sunnah Vol.2 Page 151
11. For whom the performance of salatul 'id is valid  
Fiqh us-Sunnah Vol.2 Page 151
12. Whoever misses salatul 'id with the congregation may pray two rak'at  
Fiqh us-Sunnah Vol.2 Page 151
12. The khutbah of salatul 'id  
Fiqh us-Sunnah Vol.2 Page 151
13. Making up a missed 'id prayer  
Fiqh us-Sunnah Vol.2 Page 152
14. Playing, amusements, singing, and eating on 'id  
Fiqh us-Sunnah Vol.2 Page 153
15. The excellence of good deeds in the first ten days of Dhul-Hijjah  
Fiqh us-Sunnah Vol.2 Page 154
16. Congratulating one another on 'id  
Fiqh us-Sunnah Vol.2 Page 154
17. Takbirat during the days of 'id  
Fiqh us-Sunnah Vol.2 Page 154

## **PRAYERS – FUNERAL:**

►Fiqh-us-Sunnah

### **Fiqh 4.38**

#### **Requisite Conditions for Funeral Prayer**

The prerequisites for a funeral prayer are the same as for the obligatory prayers. Anyone intending to offer funeral prayer must be in a state of purity, be free from all minor and major impurities, must cover his or her "awrah," and stand facing the direction of the Ka'bah.

Malik reported from Nafi' that Abdullah Ibn 'Umar used to say: "One should not offer a funeral prayer unless he is in a state of purity."

The funeral prayer differs from the prescribed prayers in that there is no fixed time for offering it. It may be offered at any time, including the times when regular prayers may not be offered. This is the opinion of the Hanafi and Shafi'i schools. Ahmad, Ibn Al-Mubarak, and Ishaq dislike offering a funeral prayer at sunrise, at noon when the sun is at its zenith, and at dusk when the sun is about to set, except in cases when it is feared that if delayed, the body might decompose.

SEE: ►Fiqh-us-Sunnah

## **Fiqh 4.51a**

### **Funeral Prayer on a Grave**

It is permissible to offer funeral prayer for a deceased anytime after his burial, even if a prayer was offered prior to his burial

Fiqh-us-Sunnah

## **Fiqh 4.53b**

### **Women are Permitted to Offer Funeral Prayers**

A woman, like a man, may offer a funeral prayer, singly or in a congregation. In fact, once when Umm 'Abdallah offered funeral prayer for 'Utbah, 'Umar waited until she finished. 'Aishah ordered the body of Sa'd ibn Abi Waqqas to be brought to her so that she could offer a funeral prayer over him.

An-Nawawi said: "Women may offer (funeral) prayer in congregation just as they are permitted to perform other sunnah prayers. Al-Hasan ibn Saleh, Sufiyan Al-Thawri, Ahmad, and the Hanafi school also hold the same view. Malik, however, is of the opinion that women should offer the funeral prayer individually.

## **PRAYERS – HEEDLESS:**

►Fiqh-us-Sunnah

## **Fiqh 1.77**

Allah also strongly warns those who tamper with their prayers or are heedless

Says Allah in the Qur'an, "Now there has succeeded them a later generation who have ruined their prayers and have followed lusts. But they will meet deception" (Maryam 59); "Ah, woe unto worshippers who are heedless of their prayers" (al-Ma'un 4-5).

## **PRAYERS FOR PAGANS:**

9:113 - It is not fitting for the prophet and those who believe that they should pray for forgiveness for pagans even though they be of kin after it is clear to them that they are companions of the Fire. <sup>1364</sup>

1364 This is usually understood to refer to the prayer for the dead, (1) if they died unrepentant after Islam was preached to them, (2) if they actively resisted or opposed the Faith to the last. (9.113)

9:113 - It is not (proper) for the Prophet and those who believe to ask Allah's Forgiveness for the Mushrikin (polytheists, idolators, pagans, disbelievers in the Oneness of Allah) even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). (The Noble Qur'an)

## **PRAYERS – COMBINING:**

►Fiqh-us-Sunnah

## **Fiqh 2.118**

## Combining the two prayers due to some illness or other excuse

Ahmad, Qadi Hussain, al-Khattabi, and al-Mutawali of the Shafi'i school are of the opinion that it is allowed to combine two prayers, either during the time of the earlier or later salah, due to illness as it is a greater hardship than rain. An-Nawawi says: "This is a strong opinion based on [sound] evidence." In al-Mughni it is stated: "The illness which permits one to combine the prayers is the one which would otherwise cause hardship and more weakness [if he prayed each salah separately]."

The Hanbali school is the most accommodating as it allows one to combine the prayers, at the time of the early or later salah, for one who is ill as well as for the woman who is breast-feeding and will face hardship in cleaning her dress for every salah, for the woman who is plagued by a prolonged flow of blood, for the person who cannot control his urine, and for one who cannot purify himself or herself, and for the one who fears for his life, property, or family.

►Fiqh-us-Sunnah

### Fiqh 5.100

## Combining Maghrib and 'Isha

Upon arriving in Muzdalifah the Prophet (peace be upon him) offered Maghrib and two rak'ahs for 'Isha (making qasr). He ordered one single call for both 'Isha and Maghrib, but a separate iqamah for each. No other supererogatory prayer is to be offered in between these two prayers. In the hadith recorded by Muslim we read that the Prophet (peace be upon him) arrived in Muzdalifah, and combined the Maghrib and 'Isha prayers, with one adhan and two iqamah.s. He did not offer any other prayer in between the two. Combining these prayers is, according to the consensus of the scholars, a sunnah, though there is disagreement as to those who offer these two prayers separately in their times. Most of the scholars consider it permissible, but hold that following the example of the Prophet is far more preferable. Thawri and other knowledgeable people are of the opinion that a pilgrim offering Maghrib prayer at any place other than Muzdalifah must re-do it. They are of the opinion, however, that offering Zuhr and 'Asr prayers separately in their due times is permissible, but it is a disliked act.

### PRAYERS – SINGLE:

►Al-Tirmidhi Hadith

### **Hadith 752** Narrated by **Anas ibn Malik**

Allah's Messenger (peace be upon him) said: The prayer of a person in his house is a single prayer; his prayer in the mosque of his tribe has the reward of twenty-five prayers; his prayers in the mosque in which the Friday prayer is observed has the reward of five hundred; his prayer in the mosque of Aqsa (i.e. Bayt al-Maqdis) has a reward of fifty thousand prayers; his prayer in my mosque (the Prophet's mosque in Medina) has a reward of fifty thousand prayers; and the prayer in the Sacred Mosque (Ka'bah) at Makkah has a reward of one hundred thousand prayers.

Transmitted by Ibn Majah.

### PRAYERS - CONGREGATIONAL:

►Fiqh-us-Sunnah ►

### Fiqh 2.49

## Congregational Prayer

Performing the prayers in congregation is a sunnah mu'akkadah. Many ahadith discuss the superiority and excellence of prayers in congregation. Such ahadith include the following:

Ibn 'Umar reports that the Prophet sallallahu alehi wasallam said: "Prayer in congregation is superior to a prayer performed individually by twenty-seven degrees." This is related by al-Bukhari and Muslim.

Abu Hurairah reports that the Prophet sallallahu alehi wasallam said: "The prayer of a man in congregation is twenty-five times more superior (in reward) to his prayer in his house or market - and this is because he makes the wudu' and perfects it and goes to the mosque with the sole purpose of performing the salah. He does not take a step without being raised a degree and having one of his sins erased. When he prays, as long as he does not lose his wudu, the angels keep on praying [for him] 'O Allah, bless him. O Allah, have mercy on him.' And he is considered in salah as long as he is waiting for the salah." This is related by al-Bukhari and Muslim, and it is presented in al-Bukhari's wording.

Abu Hurairah also reports that a blind man said to the Prophet: "O Messenger of Allah, I have no guide to guide me to the mosque." He asked the Prophet sallallahu alehi wasallam for permission to pray in his house and the Prophet gave it to him. Then, when he turned to go, the Prophet called him and said: "Do you hear the call to prayer?" The blind man said "yes." The Prophet then said: "Then respond to it!" [by coming to the mosque.] This is related by Muslim.

Abu Hurairah also reports that the Prophet sallallahu alehi wasallam said: "By Him in whose hand is my soul! I have considered ordering a fire to be kindled and then ask someone to lead the people in salah. And then go to the men [who did not attend the prayer] and burn their houses over them." This is related by al-Bukhari and Muslim.

'Abdullah ibn Mas'ud says: "If anyone would like to meet Allah tomorrow as a Muslim, he should persevere in observing these five prayers whenever the call for them is made, for Allah has chosen for your Prophet the way of right guidance. And the [five prayers in congregation] are part of this right guidance. If you were to pray them in your houses, as this man who stays behind in his house, you would be leaving a sunnah of your Prophet. If you leave the sunnah of your Prophet, you would go astray. Verily, I have seen a time when no one stayed away from them [the congregational prayers] except for the hypocrites

who were well known for their hypocrisy. A man would be brought, supported by two people [due to his weakness] until he was placed in a row." This is related by Muslim.

Abu ad-Darda' reports that the Messenger of Allah sallallahu alehi wasallam said: "If there are three men in a village or desert and salah is not established among them, then the Satan takes mastery over them. So be with the congregation since the wolf devours the remote (stray) sheep." This is related by Abu Dawud with a hasan chain.

Fiqh-us-Sunnah

## Fiqh 2.59

### Repeating a salah with a congregation

Yazid al-Aswad says: "We prayed dawn prayer (fajr) with the Messenger of Allah at Mina and two men came and stopped at their resting places. The prophet ordered for them to be brought and they came shaking with fear. The Prophet said to them: 'What prevented you from praying with the people? ...Are you two not Muslims?' They answered: 'Certainly we are, O Messenger of Allah, but we had prayed in our resting place.' The Prophet told them: 'If you pray in your resting places and then come upon an imam, pray with him, and it will be nafil for you.'" This is related by Ahmad and Abu Dawud. An-Nasa'i and at-Tirmidhi record it in these words: "If you pray in your resting places and then you come to a mosque with a congregation, pray with them, and it will be nafil for you." At-Tirmidhi calls it hasan sahih and Ibn as-Sakin says it is sahih.

This hadith shows that it is correct for one to repeat a salah as a nafil with a congregation even if he has already performed it, individually or with a congregation.

It is related that Hudhaifah repeated the zuhr, 'asr, and maghrih prayers although he had prayed them in congregation. It is also related that Anas prayed fajr behind Abu Musa at the place where fruits are dried and then he went to the congregational mosque and repeated the salah behind alMughirah ibn Shu'bah. Nevertheless, this action contradicts authentic hadith of the Prophet sallallahu alehi wasallam in which he reportedly said: "Do not pray the same salah twice in one day." The apparent conflict has been resolved by Ibn 'Abdul-Barr who writes, "Ahmad and Ishaq agree that this refers to praying an obligatory salah and then, after a while, repeating it as the obligatory prayer. Now, as for the one who repeats the salah with a congregation with the intention that the second prayer is not a repeat of the obligatory salah but that it is simply a voluntary prayer, he obeys the Prophet's order of not making the same salah twice, as the first salah was obligatory and the second was nafil; hence, there is no repetition ."

Fiqh-us-Sunnah Subjects

### Prayer, Congregational Prayer

1. Congregational Prayer  
Fiqh us-Sunnah Vol.2 Page 49
2. Women and congregational prayer  
Fiqh us-Sunnah Vol.2 Page 50
3. Praying at a larger and more distant mosque  
Fiqh us-Sunnah Vol.2 Page 51
4. Going to the mosque with calm & dignity  
Fiqh us-Sunnah Vol.2 Page 51
5. The imam should be "easy" on his followers  
Fiqh us-Sunnah Vol.2 Page 51
6. The imam may prolong the first rak'at to allow others to join  
Fiqh us-Sunnah Vol.2 Page 52
7. It is obligatory to follow the imam and forbidden to precede him  
Fiqh us-Sunnah Vol.2 Page 52
8. Constitution of a congregation  
Fiqh us-Sunnah Vol.2 Page 53
9. An imam may change his place and become a follower  
Fiqh us-Sunnah Vol.2 Page 54
10. Catching up with the imam or the congregation  
Fiqh us-Sunnah Vol.2 Page 54
11. When it is permissible to not attend congregation  
Fiqh us-Sunnah Vol.2 Page 55
12. Who has the most right to be imam  
Fiqh us-Sunnah Vol.2 Page 56
13. Whose imamate is acceptable  
Fiqh us-Sunnah Vol.2 Page 56
14. Whose imamate is not acceptable  
Fiqh us-Sunnah Vol.2 Page 57
15. It is preferred to have a woman imam for women  
Fiqh us-Sunnah Vol.2 Page 58



16. A man leading a group of women in prayer  
Fiqh us-Sunnah Vol.2 Page 58
17. Evildoer or innovator forbidden to lead prayer  
Fiqh us-Sunnah Vol.2 Page 58
18. Permission to leave the congregational prayer  
Fiqh us-Sunnah Vol.2 Page 58
19. Repeating a salah with a congregation  
Fiqh us-Sunnah Vol.2 Page 59
20. Imam's leaving the place after the salah  
Fiqh us-Sunnah Vol.2 Page 60
21. The imam or followers being elevated  
Fiqh us-Sunnah Vol.2 Page 60
22. Following the imam with a barrier in between  
Fiqh us-Sunnah Vol.2 Page 61
23. When imam leaves out an essential act of salah  
Fiqh us-Sunnah Vol.2 Page 61
24. Appointing another to lead the rest of the salah  
Fiqh us-Sunnah Vol.2 Page 62
25. When the people dislike their imam  
Fiqh us-Sunnah Vol.2 Page 62
26. The positioning of the imam and his followers  
Fiqh us-Sunnah Vol.2 Page 62
27. The position of the imam while leading the prayer  
Fiqh us-Sunnah Vol.2 Page 63
28. The position of the young and the women  
Fiqh us-Sunnah Vol.2 Page 63
29. The prayer of an individual behind a row  
Fiqh us-Sunnah Vol.2 Page 64
30. Straightening the rows and filling the gaps  
Fiqh us-Sunnah Vol.2 Page 64
31. Encouragement for being in the first row and on the right side of the rows  
Fiqh us-Sunnah Vol.2 Page 65
32. Repeating imam's words for others in the back rows  
Fiqh us-Sunnah Vol.2 Page 66

»Fiqh-us-Sunnah

## Fiqh 2.54a

### Catching up with imam or the congregation

Whoever joins a congregation, he should perform the opening takbir while standing and then move directly to the act that the congregation may be performing, for instance, if the congregation is prostrating one should perform the opening takbir and then join it in the prostration. However, such a person is not considered as having performed the rak'ah unless he performs the ruku' (bowing), even if he just bows and puts his hands on his knees, when the imam is finishing his ruku'.

Abu Hurairah reports that the Messenger of Allah sallallahu alehi wasallam said: "If you come to the salah and we are in sajdah, then make sajdah with us but do not count it [as a rak'ah]. And whoever 'catches' the ruku', he catches the salah." This is related by Abu Dawud, Ibn Khuzaimah in his Sahih, and by al-Hakim, who considers it sahih, in his Al-Mustadrak.

»Sunan of Abu-Dawood

## Hadith 547

Narrated by

AbuDarda'

I heard the Apostle of Allah (peace be upon him) say: If there are three men in a village or in the desert among whom prayer is not offered (in congregation), the devil has got the mastery over them. So observe (prayer) in congregation, for the wolf eats only the straggling animal. Sa'ib said: By the word Jama'ah he meant saying prayer in company or in congregation.

»Fiqh-us-Sunnah

## Fiqh 2.53

### Consitution of a congregation

One person with the imam would constitute a congregation even if the other person is a child or a woman.

Al-Muwatta Hadith

## Hadith 8.1

### The Superiority of Prayer in Congregation over Prayer Done Alone

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "Prayer in congregation is better than the prayer of a man by himself by twenty-seven degrees."

Fiqh-us-Sunnah

## Fiqh 4.53b

### Women are Permitted to Offer Funeral Prayers

A woman, like a man, may offer a funeral prayer, singly or in a congregation. In fact, once when Umm 'Abdallah offered funeral prayer for 'Utbah, 'Umar waited until she finished. 'Aishah ordered the body of Sa'd ibn Abi Waqqas to be brought to her so that she could offer a funeral prayer over him.

An-Nawawi said: "Women may offer (funeral) prayer in congregation just as they are permitted to perform other sunnah prayers. Al-Hasan ibn Saleh, Sufiyan Al-Thawri, Ahmad, and the Hanafi school also hold the same view. Malik, however, is of the opinion that women should offer the funeral prayer individually.

Fiqh-us-Sunnah

## Fiqh 2.55

### When it is permissible to not attend Congregation

Ibn 'Umar narrated that the Prophet ordered the mu'adhhdhin to say: "Pray in your places," on a cold, stormy night during a journey. This is related by al-Bukhari and Muslim.

Jabir said: "We went on a journey with the Prophet and it rained upon us, so he said: 'Whoever wishes may pray in his stopping place.'" This is related by Ahmad, Muslim, Abu Dawud, and at-Tirmidhi.

Ibn 'Abbas said to the mu'adhhdhin, on a rainy day: "When you say 'I bear witness that Muhammad is the Messenger of Allah,' do not say 'Come to the prayer,' but instead say 'Pray in your houses.'" The people didn't seem to like it, so he asked: "Are you surprised by that? One better than me did it [the Prophet]. The congregational prayer is a strict order but I hated that you should go out and walk in the mud and on slippery ground." This is related by al-Bukhari and Muslim. According to Muslim's version, this occurred on a Friday.

What applies in case of cold would also apply in cases of extreme heat, darkness, and fear of an oppressor. Ibn Batal writes: "The scholars are agreed on the permissibility of not attending the congregation due to heavy rain, darkness, wind, and so on."

Ibn 'Umar reports that the Prophet sallallahu alehi wasallam said: "If the food is presented to one of you, do not rush but fulfill your need of it even if the salah has begun." This is related by al-Bukhari.

'Aishah narrates that she heard the Prophet sallallahu alehi wasallam say: "There is no prayer when the meal is presented nor when one needs to answer the call of nature." This is related by Ahmad, Muslim, and Abu Dawud.

Abu ad-Darda' says: "It is a sign of the understanding of a person that he fulfills his needs first in order to make his prayer with a clear mind." This is related by al-Bukhari.

Al-Muwatta Hadith

## Hadith 8.4

### The Superiority of Prayer in Congregation over Prayer Done Alone

Yahya related to me from Malik from Abu'n-Nadr, the mawla of Umar ibn Ubaydullah from Yusr ibn Said that Zayd ibn Thabit said, "The most excellent prayer is your prayer in your house, except for the prescribed prayers."

Fiqh-us-Sunnah

## Fiqh 2.151b

### Whoever misses salat al 'id with the congregation may pray two rak'at

Sahih Al-Bukhari Hadith

## Hadith 6.241 Narrated by

### Ibn Al Musaiyab

Abu Huraira said, "The Prophet said, 'A prayer performed in congregation is twenty-five times more superior in reward to a prayer performed by a single person. The angels of the night and the angels of the day are assembled at the time of the Fajr (Morning) prayer.'" Abu Huraira added, "If you wish, you can recite: 'Verily! The recitation of the Qur'an in the early dawn (Morning prayer) is ever witnessed (attended by the angels of the day and the night).'" (17.78)

## PRAYERS – OBLIGATORY:

►Fiqh-us-Sunnah

### **Fiqh 1.81**

## **The Number of Obligatory Prayers**

The number of prayers prescribed by Allah is five.....

## PRAYERS –TARAWIH:

►Fiqh-us-Sunnah

### **Fiqh 2.27**

## ► **The legality of the Tarawih prayer**

The specific prayers during the month of Ramadan, which are known as tarawih, are sunnah for both men and women, and they are to be performed after the obligatory 'isha and before the performance of the witr. They should be prayed in sets of two rak'at each. It is allowed to pray them after witr; though, this is not the best thing to do. They may be performed until the end of the night.

Abu Hurairah reports that the Prophet sallallahu alehi wasallam would encourage people to perform the special prayers during Ramadan without commanding them as obligatory and he said: "Whoever prays during the nights of Ramadan [tarawih] with a firm belief and hoping for reward, all of his previous sins would be forgiven." This is related by the group.

'Aishah says: "The Prophet offered salah in the mosque and many people prayed with him. The next day he did the same and more people prayed with him. Then the people gathered on the third night but, the Prophet did not come out to them. In the morning, he said to them: 'Surely I saw what you did, and nothing prevented me from coming out to you, save that I feared that [that prayer] would be made obligatory upon you.' And that was during Ramadan." This is related by the group except for at-Tirmidhi .

►Fiqh-us-Sunnah

### **Fiqh 2.29**

## **The recitation of the Qur'an in tarawih**

There is no particular sunnah regarding the recitation during salat at-tarawih. It is related that some people of the early generations would pray with two hundred 'ayyabs or so and the people would be leaning on staffs due to the protracted standing during the salah. They would not leave their prayers until shortly before dawn and some of them would rush their servants to prepare food for them fearing that dawn may break soon. They would recite al-Baqarah in eight rak'at and if they would complete it in twelve rak'at, they would consider their prayers to have been very short.

Ibn Qudamah says: "Ahmad said: 'Recite of the Qur'an what is easy for the people and do not be hard upon them, especially during the short nights [i.e., during the summer].'"

[On the same subject], Al-Qadi says: 'It is not preferred to recite less than the entire Qur'an during the month: in this way, the people will be able to hear the whole Qur'an. Do not recite more than one reading of the Qur'an as this may be hard upon the people. [While reciting], consideration should be given to the condition of the people. If the people concur that they would prefer a long recital, that would be best.'

Likewise, Abu Dharr said: 'We prayed with the Prophet sallallahu alehi wasallam until we feared that we would miss the pre-dawn meal. And the imam would recite two hundred 'ayyabs.'

## PRAYERS – WOMEN:

►Fiqh-us-Sunnah

### **Fiqh 2.50**

## **Women and congregational prayers**

It is better for women to pray in their houses than to attend congregational prayers. However, they may go to the mosque and attend the congregational prayer if they avoid wearing or using any attractive or tempting adornment or perfume.

Ibn 'Umar reports that the Prophet sallallahu alehi wasallam said: "Do not prevent the women from going to the mosques, although their houses are better for them." Abu Hurairah relates that the Prophet said: "Do not keep the slave girls of Allah from the mosques of Allah. And they are to go out unperfumed." These two ahadith were related by Ahmad and Abu Dawud. Abu Hurairah also reports that the Prophet said: "Any woman who uses some scent should not be present with us during the night prayer." This is related by Muslim, Abu Dawud, and an-Nasa'i with a hasan chain.

As stated earlier, **it is better for women to pray in their houses**. Ahmad and at-Tabarani record that Umm Humaid as-Sa'diyah came to the Messenger of Allah and said: "O Messenger of Allah, I love to pray with you." The Prophet said: "I am

aware of that, but your salah in your residence is better for you than your salah in your people's mosque. And your salah in your people's mosque is better than your salah in the [larger] congregational Mosque."

### PRAYERS – ENJOIN:

20:132 - Enjoin prayer on thy people and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for Righteousness. <sup>2657</sup>

2657 Sustenance, in the sense of the ordinary needs of life, the man of Allah does not worry about. That is provided by Allah for all, the just and the unjust. But the special provision, the Real Sustenance, the spiritual fruit, is for a righteous life in the service of Allah. (20.132)

## **Supererogatory Prayers in One's House:**

►Fiqh-us-Sunnah

### **Fiqh 2.2**

## **Offering Supererogatory Prayers in One's House**

Ahmad and Muslim relate from Jabir that the Messenger of Allah said: "If one of you offers his prayers in the Mosque then he should make a portion of his prayers in his house, as Allah has made his prayers in his house a means of betterment (for him)."

Ahmad records from 'Umar that the Messenger of Allah said: "The nawafil salah of a man in his house are a light; whoever wishes should lighten up his house."

'Abdullah ibn 'Umar reports that the Prophet sallallahu alehi wasallam said: "Make some of your prayers in your houses and do not turn your houses into graves." This statement is related by Ahmad and Abu Dawud. Abu Dawud records from Zaid ibn Thabit on sound authority that the Messenger of Allah said: "A person's salah in his house is better than his salah in my mosque, except for the fard salah."

These hadith prove that it is preferred to say one's nawafil prayers in one's house since prayers in one's house are better than those that he performs in the mosque. An-Nawawi says: "The Prophet sallallahu alehi wasallam encouraged one to offer nawafil in one's house because then the prayers are more private and will have less of a chance of being done for show and will be free from defects that vitiate good deeds. Furthermore, this will be a blessing for the house as mercy and angels will descend on it while Satan flees from it."

►Fiqh-us-Sunnah

### **Fiqh 2.1**

## **Their Significance, Supererogatory Prayers**

At-tatawwu', or nawafil or supererogatory prayers, have been legislated to make up for any deficiencies left in the performance of fard salah (obligatory prayers). In salah, there are virtues that are not found in any other form of worship. Abu Hurairah reports that the Prophet sallallahu alehi wasallam said: "The first thing that the people will be called to account for on the Day of Resurrection will be the prayers. Our Lord will say to the angels although He knows better: 'Look into the salah of my servant to see if he observed it perfectly or been negligent in it. So if he observed it perfectly it will be recorded to his credit, but if he had been negligent in it in any way, Allah would say: See if My servant has any supererogatory prayers. Then if he has any supererogatory prayers, Allah would say: Make up the deficiency in My servant's oblig

4. Supererogatory prayers can be made while in julus (sitting)  
Fiqh us-Sunnah Vol.2 Page 3>fqS2.3
5. Different types of nawafil  
Fiqh us-Sunnah Vol.2 Page 3

►Fiqh-us-Sunnah Subjects

## **Prayer, Combining Two Prayers**

1. Combining Two Prayers  
Fiqh us-Sunnah Vol.2 Page 115
2. Combining the prayers at 'Arafa and al-Muzdalifah  
Fiqh us-Sunnah Vol.2 Page 115
3. Combining the prayers during traveling  
Fiqh us-Sunnah Vol.2 Page 115
4. Combining two prayers during rain  
Fiqh us-Sunnah Vol.2 Page 117

5. Combining two prayers due to some illness or excuse  
Fiqh us-Sunnah Vol.2 Page 118
6. Combining prayers due to some pressing need  
Fiqh us-Sunnah Vol.2 Page 118
7. Validity of combining prayers after their legal excuse ceases to exist  
Fiqh us-Sunnah Vol.2 Page 119
8. Prayer on a ship, train or plane  
Fiqh us-Sunnah Vol.2 Page 119
9. Some supplications for the traveler  
Fiqh us-Sunnah Vol.2 Page 119

## Sahih Bukhari Hadith Subjects

### Prayer Times

1. 'Prayers at fixed hours have been prescribed'  
B 1.500
2. 'Offer prayers perfectly' (Surah 30 Ayah 31).  
B 1.501
3. To swear allegiance for offering prayers  
B 1.502
4. Prayer is expiation of sins  
B 1.503, B 1.504
5. Superiority of praying at stated times  
B 1.505
6. The five praying are expiation of sins  
B 1.506
7. Not offering prayers at its stated times  
B 1.507
8. Speaking in private to one's Lord  
B 1.508, B 1.509
9. Praying Zuhr prayer when it is cooler  
B 1.510, B 1.511, B 1.512, B 1.513
10. Praying Zuhr prayer when on a journey  
B 1.514
11. The time for Zuhr prayer  
B 1.515, B 1.516, B 1.517
12. Delaying the Zuhr prayer to the 'Asr time  
B 1.518
13. The time of the 'Asr prayer  
B 1.519, B 1.520, B 1.521, B 1.522, B 1.523, B 1.524, B 1.525, B 1.526
14. The sin of missing the 'Asr prayer  
B 1.527
15. Not offering the 'Asr prayer  
B 1.528
16. Superiority of the 'Asr prayer  
B 1.529, B 1.530
17. Offering only one Rak'a of 'Asr prayer  
B 1.531, B 1.532, B 1.533
18. The time of the Maghrib prayer  
B 1.534, B 1.535, B 1.536, B 1.537
19. Dislike calling the Maghrib prayer 'Isha prayer  
B 1.538
20. Mentioning 'Isha' and 'Atma'  
B 1.539
21. The time of the 'Isha' prayer  
B 1.540
22. Superiority of the 'Isha' prayer  
B 1.541, B 1.542

23. Sleeping before the 'Isha' prayer  
B 1.543
24. Being overwhelmed by sleep before 'Isha'  
B 1.544, B 1.545
25. 'Isha' time is up to the middle of the night  
B 1.546
26. Superiority of the Fajr prayer  
B 1.547, B 1.548
27. Time of the Fajr prayer  
B 1.549, B 1.550, B 1.551, B 1.552
28. Performing one Rak'a of Fajr prayer in time  
B 1.553
29. Whoever could do one Rak'a in time  
B 1.554
30. Prayers between the Fajr prayer and sunrise  
B 1.555, B 1.556, B 1.557, B 1.558
31. Not praying just before sunset  
B 1.559, B 1.560, B 1.561, B 1.562
32. Whoever did not dislike to offer optional prayers  
B 1.563
33. Praying missed prayers after 'Asr prayers  
B 1.564, B 1.565, B 1.566, B 1.567
34. Praying the 'Asr prayer earlier on cloudy days  
B 1.568
35. Adhan for prayer after stated time is over  
B 1.569
36. Leading people in prayer after its time is over  
B 1.570
37. When prayer has been forgotten  
B 1.571
38. The Qada of prayers  
B 1.572
39. Talking after the 'Isha' prayer  
B 1.573
40. Talking about Islamic Jurisprudence after 'Isha'  
B 1.574, B 1.575
41. Talking to family and guests after 'Isha' prayer  
B 1.576

► Sahih Bukhari Hadith Subjects

## Prayers-shortened

1. During what period one should offer shortened prayers  
B 2.186, B 2.187
2. The prayer at Mina  
B 2.188, B 2.189, B 2.190
3. How long did the Prophet stay during his Hajj?  
B 2.191
4. What is the length of the journey that makes it permissible to offer shortened prayers?  
B 2.192, B 2.193, B 2.194
5. When a traveler leaves his original place he may shorten his prayers  
B 2.195, B 2.196
6. Offering three Rakat prayer for Maghrib during a journey  
B 2.197
7. Praying Nawafil optional prayers on the back of animals in whatever direction the animal goes  
B 2.198, B 2.199, B 2.200
8. Offering prayer by signs while riding an animal  
B 2.201



9. Getting down to offer compulsory prayers  
B 2.202, B 2.203
10. Praying Nawafil while riding a donkey  
B 2.204
11. Not praying Nawafil prayer after compulsory prayer during a journey  
B 2.205, B 2.206
12. Offering optional prayers before compulsory prayer instead of after  
B 2.207, B 2.208
13. Offering Maghrib and Isha prayers together on a journey  
B 2.209
14. Adhan and Iqama when Maghrib and Isha prayers are offered together?  
B 2.210, B 2.211
15. Delaying Zuhr prayer till Asr prayer if one has set off before noon  
B 2.212
16. Offering Zuhr prayer before traveling  
B 2.213
17. Praying while sitting  
B 2.214, B 2.215, B 2.216
18. Praying by signs while sitting  
B 2.217
19. Praying while lying on side  
B 2.218
20. Starting prayer while sitting and finishing off while standing  
B 2.219, B 2.220

►Fiqh-us-Sunnah Subjects

### **Prayer, Combining Two Prayers**

1. Combining Two Prayers  
Fiqh us-Sunnah Vol.2 Page 115
2. Combining the prayers at 'Arafa and al-Muzdalifah  
Fiqh us-Sunnah Vol.2 Page 115
3. Combining the prayers during traveling  
Fiqh us-Sunnah Vol.2 Page 115
4. Combining two prayers during rain  
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5. Combining two prayers due to some illness or excuse  
Fiqh us-Sunnah Vol.2 Page 118
6. Combining prayers due to some pressing need  
Fiqh us-Sunnah Vol.2 Page 118
7. Validity of combining prayers after their legal excuse ceases to exist  
Fiqh us-Sunnah Vol.2 Page 119
8. Prayer on a ship, train or plane  
Fiqh us-Sunnah Vol.2 Page 119
9. Some supplications for the traveler  
Fiqh us-Sunnah Vol.2 Page 119

atory prayer with his supererogatory prayers.' Thereafter all his actions will be examined in like manner" (Abu Dawud).

►Fiqh-us-Sunnah Subjects

### **Prayer, Supererogatory Prayers**

1. Their significance  
Fiqh us-Sunnah Vol.2 Page 1
2. Offering supererogatory prayers in one's house is better  
Fiqh us-Sunnah Vol.2 Page 2
3. Elongation of supererogatory prayers  
Fiqh us-Sunnah Vol.2 Page 2

► Sahih Muslim Hadith

## Hadith 1448 Narrated by Abu Hurayrah

When the Messenger of Allah (peace be upon him) returned from the expedition to Khaybar, he travelled one night, and stopped for rest when he became sleepy. He told Bilal to remain on guard during the night, and he could, while the Messenger of Allah (peace be upon him) and his companions slept. When the time for dawn approached Bilal leaned against his camel facing the direction from which the dawn would appear. However he was overcome by sleep while he was leaning against his camel, and neither the Messenger of Allah (peace be upon him) nor Bilal, nor anyone else among his Companions, rose until the sun shone on them. Allah's Messenger (peace be upon him) was the first of them to awake and, being startled, he called to Bilal who said: Messenger of Allah! May my father and mother be offered as ransom for thee, the same thing overpowered me which overpowered you. He (the Holy Prophet, then) said: Lead the beasts on. So they led their camels to some distance. The Messenger of Allah (peace be upon him) then performed ablution and gave orders to Bilal who pronounced the iqamah and then led them in the morning prayer. When he finished the prayer he said: When anyone forgets the prayer, he should observe it when he remembers it, for Allah has said: "And observe the prayer for remembrance of Me" (Qur'an, xx.14). Yunus said: Ibn Shihab used to recite it like this: "(And observe the prayer) for remembrance."

Fiqh-us-Sunnah Subjects

### Prayer (Salah)

1. Prayer (Salah)  
Fiqh us-Sunnah Vol.1 Page 75
2. How to pray during fear, safety, or wartime  
Fiqh us-Sunnah Vol.1 Page 76
3. Those who tamper with their prayer or are heedless  
Fiqh us-Sunnah Vol.1 Page 77
4. Prayer is one of the most important acts in Islam  
Fiqh us-Sunnah Vol.1 Page 77
5. One who ignores his prayers  
Fiqh us-Sunnah Vol.1 Page 77
6. Who must pray  
Fiqh us-Sunnah Vol.1 Page 80
7. The number of obligatory prayers  
Fiqh us-Sunnah Vol.1 Page 81
8. The times of the prayers  
Fiqh us-Sunnah Vol.1 Page 82
9. The time for the noon prayer (dhuhr)  
Fiqh us-Sunnah Vol.1 Page 83
10. The time for the afternoon prayer ('asr)  
Fiqh us-Sunnah Vol.1 Page 84
11. The afternoon prayer is the "mid-most" prayer  
Fiqh us-Sunnah Vol.1 Page 85
12. The time for the sunset prayer (maghrib)  
Fiqh us-Sunnah Vol.1 Page 85
13. The time of the night prayer ('isha)  
Fiqh us-Sunnah Vol.1 Page 86
14. Delay is preferred for the 'isha prayer  
Fiqh us-Sunnah Vol.1 Page 87
15. Sleeping before the night prayer is forbidden  
Fiqh us-Sunnah Vol.1 Page 88
16. The time of the morning prayer (fajr)  
Fiqh us-Sunnah Vol.1 Page 88
17. Performing one rak'ah during the time of prayer  
Fiqh us-Sunnah Vol.1 Page 89
18. Sleeping through or forgetting the prayer  
Fiqh us-Sunnah Vol.1 Page 89
19. The times in which the prayers are prohibited  
Fiqh us-Sunnah Vol.1 Page 90
20. The opinion of the jurists concerning prayer after the morning and night prayers  
Fiqh us-Sunnah Vol.1 Page 90
21. About praying at sunrise, sunset and while the sun is at its meridian  
Fiqh us-Sunnah Vol.1 Page 91

22. Voluntary prayer at dawn before the morning prayer  
Fiqh us-Sunnah Vol.1 Page 92
23. Voluntary prayers while the iqamah is being made  
Fiqh us-Sunnah Vol.1 Page 93

►Fiqh-us-Sunnah

### Fiqh 1.107b

## To say aloud "Peace and blessings upon the Messenger" after the adhan

**This is a hated innovation.** Ibn Hajr says in al-Fatawa al-Kubra, "Our shaikhs and others have given a legal verdict about the prayers and salutations for the Prophet after the adhan and how the callers to prayer do it. Their verdict is that (the prayers for the Prophet) has its root in the sunnah, but the manner in which they perform it is an innovation." Muhammad 'Abduh was asked about saying the prayers and salutation for the Prophet subsequent to the adhan and he said, "The adhan, as mentioned in al-Khaniyyah, is only for the prescribed prayers. It consists of fifteen phrases, the last being La ilaha illal-lah. Whatever is mentioned before or after it is an innovation. It has been introduced for rhythm, and nothing else. There is hardly a scholar who has allowed it, nor does it make any sense to say that it is a good innovation, for every innovation in matters of worship is evil. Whoever claims that it is not for melody is lying."

►Hadith Qudsi

### Hadith Qudsi 9

The fist of his actions for which a servant of Allah will be held accountable on the Day of Resurrection will be his prayers. If they are in order, then he will have prospered and succeeded: and if they are wanting, then he will have failed and lost. If there is something defective in his obligatory prayers, the Lord (glorified and exalted be He) will say: See if My servant has any supererogatory prayers with which may be completed that which was defective in his obligatory prayers. Then the rest of his actions will be judged in like fashion.

►Fiqh-us-Sunnah

### Fiqh 1.104

## The Adhan and Iqamah for Those Who Missed the Proper Time of Prayer

One who sleeps through the time of a prayer or who forgets a prayer may make adhan and iqamah when he desires to pray.....

►Fiqh-us-Sunnah

### Fiqh 1.107a

## Dhikr and adhan

Making dhikr, supplications, and practices of a similar nature before the morning adhan are innovations to the sunnah....

►Sahih Al-Bukhari Hadith

### Hadith 1.322

Narrated by

Aisha

Fatima bint Abi Hubaish asked the Prophet, "I got **persistent bleeding** (in between the periods) and do not become clean. Shall I give up prayers?" He replied, "No, this is from a blood vessel. Give up the prayers only for the days on which you usually get the menses and then take a bath and offer your prayers."

►Fiqh-us-Sunnah

### Fiqh 1.71a

## They cannot fast, menstruating women

If women fast, their fasting will be considered null and void. If they fast during the month of Ramadan, they will still have to make those days of fasting up later on. Mu'adhah said, "I asked 'Aishah, 'Why must we make up the fasts missed due to our menstruation, and not the prayers?' She said, 'That was what the Messenger of Allah told us to do. We were ordered to make up the fasts, and we were ordered not to make up the prayers.'" (Related by "the group.")

►Fiqh-us-Sunnah

### Fiqh 4.53b

## Women are Permitted to Offer Funeral Prayers

A woman, like a man, may offer a funeral prayer, singly or in a congregation. In fact, once when Umm 'Abdallah offered funeral prayer for 'Utbah, 'Umar waited until she finished. 'Aishah ordered the body of Sa'd ibn Abi Waqqas to be brought to her so that she could offer a funeral prayer over him.

An-Nawawi said: "Women may offer (funeral) prayer in congregation just as they are permitted to perform other sunnah prayers. Al-Hasan ibn Saleh, Sufiyan Al-Thawri, Ahmad, and the Hanafi school also hold the same view. Malik, however, is of the opinion that women should offer the funeral prayer individually.

►Fiqh-us-Sunnah Subjects

## Prayer, Nonstressed Sunnah Prayers

1. Nonstressed sunnah prayers (as-sunan ghair al-mu'akkadah)  
Fiqh us-Sunnah Vol.2 Page 10
1. Two or four rak'at before 'asr  
Fiqh us-Sunnah Vol.2 Page 10
2. Two rak'at before maghrib  
Fiqh us-Sunnah Vol.2 Page 10
3. Two rak'at before 'Isha  
Fiqh us-Sunnah Vol.2 Page 11
4. Separating the Obligatory Prayer from the Supererogatory  
Fiqh us-Sunnah Vol.2 Page 11

►Fiqh-us-Sunnah

## Fiqh 2.25

### Best time for tahajjud

It is best to delay this prayer to the last third portion of the night.....

►Fiqh-us-Sunnah

## Fiqh 2.11b

### The Witr Prayer

Its excellence and justification: The witr prayer is one that the Prophet sallallahu alehi wasallam practiced and which he encouraged others to practice. As such, praying witr comes under as-sunnah al-mu'akkadah.....

►Fiqh-us-Sunnah

## Fiqh 2.25

### Best time for tahajjud

It is best to delay this prayer to the last third portion of the night.....

►Fiqh-us-Sunnah

## Fiqh 2.26a

### Making qada' for the missed tahajjud

Muslim records that 'Aishah said: "If the Prophet sallallahu alehi wasallam missed the late-night prayers due to pain or anything else, he would pray twelve rak'at during the day."

'Umar reports that the Prophet sallallahu alehi wasallam said: "Whoever sleeps past his full portion [of the late-night prayers] or part of them, he should pray between the dawn and noon prayers and it would be recorded for him as if he had prayed during the night." This is related by the group except for al-Bukhari.

►Fiqh-us-Sunnah

## Fiqh 2.99

### Making (Qada') for missed salah

The scholars agree that it is obligatory for one who has forgotten the salah or slept through its time to make up the missed [qada'] prayer. This opinion is based on the hadith of the Prophet mentioned earlier: "There is no negligence while one is asleep but forgetfulness occurs when one is awake. If one of you forgets the prayer or sleeps through its time, then he should perform the salah when he recalls it." If one falls unconscious, then he need not repeat the salah, unless he regains his consciousness with enough time to purify himself and perform the salah within its proper time.

►Fiqh-us-Sunnah

## Fiqh 2.133

### The number of people required for al-Jumu'ah

.....Ash-Shaukani says: "The other prayers are considered to be made in congregation if there are two people present. The same applies to Jumu'ah salah, unless there is a reason for it to be different. There is no evidence to show that [for the purpose of the congregation] its number should be larger than that for the other prayers. ....

►Fiqh-us-Sunnah

## Fiqh 1.130

### Sunnah acts of prayer, When to Raise the Hands

One must raise the hands at about the same time he makes the takbir.....

Sahih Bukhari Hadith Subjects

#### Prayer

1. How prayer was prescribed  
B 1.345, B 1.346
2. 'Adorn yourself when going to the mosque'  
B 1.347
3. To tie the Izar garment worn below waist.  
B 1.348, B 1.349
4. Offering prayers with a single garment  
B 1.350, B 1.351, B 1.352, B 1.353, B 1.354
5. Crossing the corners of single garment  
B 1.355, B 1.356
6. If the garment is tight  
B 1.357, B 1.358
7. Praying in a Syrian cloak made by infidels.  
B 1.359
8. Dislikeness of being naked while praying  
B 1.360
9. Offering prayers in a shirt, trousers, etc  
B 1.361, B 1.362
10. Covering the private parts  
B 1.363, B 1.364, B 1.365
11. Praying without a Rida cover for the upper part.  
B 1.366
12. About the thigh  
B 1.367
13. Prayer clothes for women  
B 1.368
14. Looking at marks on a garment while praying  
B 1.369, B 1.370
15. Garments bearing a cross or picture  
B 1.371
16. Praying in a silk Farruj garment open at back.  
B 1.372
17. Praying in a red garment  
B 1.373
18. Praying on roofs, pulpit and wood  
B 1.374, B 1.375
19. Clothes touching wife while praying  
B 1.376
20. Praying on a Hasir mat of date-palm leaves.  
B 1.377
21. Praying on a Khumra  
B 1.378
22. Praying on a bed  
B 1.379, B 1.380, B 1.381
23. Prostrating on a garment in scorching heat  
B 1.382
24. Praying with shoes  
B 1.383

25. Praying with Khuffs leather socks.  
B 1.384, B 1.385
26. Not prostrating perfectly
27. Prostration
28. Facing the Qibla in prayer  
B 1.386, B 1.387
29. The Qibla for people in Medina  
B 1.388
30. 'Take you people, the station of Abraham as a place of prayer  
B 1.389, B 1.390, B 1.391
31. Facing the Qibla from anywhere  
B 1.392, B 1.393, B 1.394
32. Praying while not facing the Qibla  
B 1.395, B 1.396, B 1.397, B 1.398
33. Scraping off sputum from the mosque  
B 1.399, B 1.400, B 1.401
34. Scraping the nasal secretion off the mosque  
B 1.402
35. Spitting while praying  
B 1.403, B 1.404
36. Spitting on the left side while praying  
B 1.405, B 1.406
37. Expiation for spitting in a mosque  
B 1.407
38. Burying expectoration in the mosque  
B 1.408
39. Spitting in a garment while praying  
B 1.409
40. Preaching of the Imam  
B 1.410, B 1.411
41. To say: Masjid of Bani so-and-so  
B 1.412
42. Distribution in the mosque  
B 1.413
43. Receiving an invitation to dinner in the mosque  
B 1.414
44. Giving judicial verdicts in the mosque  
B 1.415
45. Praying in someone else's house  
B 1.416
46. About mosques in houses  
B 1.417
47. Entering the mosque  
B 1.418
48. Digging the graves of pagans and using the site for a mosque  
B 1.419, B 1.420
49. Praying in a sheepfold  
B 1.421
50. Praying in camel-yards  
B 1.422
51. Praying with a furnace or fire in front  
B 1.423
52. The dislikeness of praying in grave-yards  
B 1.424



53. Praying at places where the earth had sunken  
B 1.425
54. Praying in a church or temple  
B 1.426
55. Taking graves of Prophets as mosques  
B 1.427
56. "The earth has been made a place for praying"  
B 1.429
57. Sleeping of a woman in the mosque  
B 1.430
58. Sleeping of a man in the mosque  
B 1.431, B 1.432, B 1.433
59. Praying when returning from a journey  
B 1.434
60. Praying in entering mosque  
B 1.435
61. Al-Hadath in the mosque  
B 1.436
62. Construction of the mosque  
B 1.437
63. 'It is not for the pagans to visit or maintain the mosques of Allah ...' (Surah 9 Ayah 17)-18.  
B 1.438
64. Employing the carpenter and the technician  
B 1.439, B 1.440
65. Superiority of whoever builds a mosque  
B 1.441
66. While passing through a mosque  
B 1.442
67. Passing through a mosque is permissible  
B 1.443
68. Reciting poetry in the mosque  
B 1.444
69. The presence of spearmen in the mosque  
B 1.445
70. Sales and purchases on the pulpit  
B 1.446
71. Catching a debtor in the mosque  
B 1.447
72. Cleaning the mosque  
B 1.448
73. Issuing statements in the mosque  
B 1.449
74. Servants for the mosque  
B 1.450
75. Fastening a prisoner or debtor in the mosque
76. Taking a bath on embracing Islam  
B 1.451
77. Pitching a tent in the mosque for patients  
B 1.452
78. Taking a camel inside a mosque  
B 1.453
79. Being guided by lamps  
B 1.454
80. A small door and a path in the mosque  
B 1.455

81. The doors and locks of the Ka'ba and mosque  
B 1.456
82. A pagan entering the mosque  
B 1.458
83. Raising voices in the mosque  
B 1.459, B 1.460
84. The circles and sitting in the mosque  
B 1.461, B 1.462, B 1.463
85. Lying on the back in the mosque  
B 1.464
86. If a mosque is built on a road  
B 1.465
87. Praying in a mosque situated in a market  
B 1.466
88. Clapping one's hands in or outside the mosque  
B 1.467, B 1.468, B 1.469
89. Mosques on the way to Medina  
B 1.470, B 1.471

►Fiqh-us-Sunnah

## Fiqh 2.10c

### Two rak'at before maghrib

Al-Bukhari records, from 'Abdullah ibn Mughaffal, that the Prophet said: "Pray before maghrib, pray before maghrib," and after saying it a third time, he said: "For whoever wishes to do so," not wanting the people to take it as a sunnah. Ibn Hibban records that the Prophet prayed two rak'at before maghrib prayer.

Muslim records that Ibn 'Abbas said: "We would pray two rak'at before maghrib, and the Prophet would see us but he would not order us to do so, nor would he prohibit us."

Ibn Hajar says in Fath al-Bari: "All of the evidence points to the fact that it is preferred to say these two rak'at quickly like the two rak'at before the salat al-fajr."

### PREACHING:

3:104 - Let there arise out of you a band of people inviting to all that is good enjoining what is right and forbidding what is wrong; they are the ones to attain felicity. <sup>431</sup>

- 431 Muflih, aflaha, falah: the root idea is attainment of desires; happiness, in this world and the next; success; prosperity; freedom from anxiety, care, or a disturbed state of mind;-the opposite of 'azab in the next verse, which includes: failure; misery; punishment or penalty; agony or anguish. The ideal Muslim community is happy, untroubled by conflicts or doubts, sure of itself, strong, united, and prosperous: because it invites to all that is good; enjoins the right; and forbids the wrong,-a master-stroke of description in three clauses. (3.104)

3:110 - Ye are the best of peoples evolved for mankind enjoining what is right forbidding what is wrong and believing in Allah. If only the People of the Book had faith it were best for them; among them are some who have faith but most of them are perverted transgressors. <sup>434</sup>

- 434 The logical conclusion to a Universal Religion is a non-sectarian, non-racial, non-doctrinal, religion, which Islam claims to be. For Islam is just submission to the Will of Allah. This implies (1) Faith, (2) doing right, being an example to others to do right, and having the power to see that the right prevails, (3) eschewing wrong, being an example to others to eschew wrong, and having the power to see that wrong and injustice are defeated. Islam therefore lives, not for itself, but for mankind. The People of the Book, if only they had faith, would be Muslims, for they have been prepared for Islam. Unfortunately there is Unfaith, but it can never harm those who carry the banner of Faith and Right, which must always be victorious. (3.110)

7:164 - When some of them said: "why do ye preach to a people whom Allah will destroy or visit with a terrible punishment?" Said the preachers: "to discharge our duty to your Lord and perchance they may fear him." <sup>1138</sup>

- 1138 There are always people who wonder, no doubt sincerely, what good it is to preach to the wicked. The answer is given to them here: (1) every man who sees evil must speak out against it; it is his duty and responsibility to Allah; (2) there is always a chance that the warning may have effect and save a precious soul. This passage has a special meaning for the times when our Holy Prophet was preaching in Makkah, apparently without results. But it applies to all times. (7.164)

7:165 - When they disregarded the warnings that had been given them We rescued those who forbade evil; but We visited the wrong-doers with a grievous punishment because they were given to transgression.

14:4 - We sent an apostle except (to teach) in the language of his (own) people in order to make (things) clear to them. Now Allah leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in power Full of Wisdom. <sup>18741875</sup>

1874 If the object of a Message is to make things clear, it must be delivered in the language current among the people to whom the Messenger is sent. Through them it can reach all mankind. There is even a wider meaning for "language". It is not merely a question of alphabets, letters, or words. Each age or people-or world in a psychological sense- casts its thoughts in a certain mould or form. Allah's Message-being universal-can be expressed in all moulds and forms, and is equally valid and necessary for all grades of humanity, and must therefore be explained to each according to his or her capacity or receptivity. In this respect the Qur-an is marvellous. It is for the simplest as well as the most advanced. (14.4)

1875 'Whom He pleases'; the usual expression for Mashiyat, the universal Will and Plan, which is all-wise and on the highest plane of goodness and righteousness. (14.4)

16:125 - Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best who have strayed from His Path and who receive guidance. <sup>21612162</sup>

2161 In this wonderful passage are laid down principles of religious preaching, which are good for all time. But where are the Teachers with such qualifications? We must invite all to the Way of Allah, and expound His Universal Will; we must do it with wisdom and discretion, meeting people on their own ground and convincing them with illustrations from their own knowledge and experience, which may be very narrow, or very wide. Our preaching must be, not dogmatic, not self-regarding, not offensive, but gentle, considerate, and such as would attract their attention. Our manner and our arguments should not be acrimonious, but modelled on the most courteous and the most gracious example, so that the hearer may say to himself, "This man is not dealing merely with dialectics; he is not trying to get a rise out of me; he is sincerely expounding the faith that is in him, and his motive is the love of man and the love of Allah." (16.125)

2162 It may be that the Preacher sometimes says to himself, "What is the use of teaching these people? they have made up their minds, or they are obstinate; or they are only trying to catch me out," Let him not yield to such a thought. Who knows how the seed of the Word of Allah may germinate in people's minds? It is not for man to look for results. Man's inner thoughts are known best to Allah. (16.125)

16:82 - But if they turn away thy duty is only to preach the clear message.

20:132 - Enjoin prayer on thy people and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for Righteousness. <sup>2657</sup>

2657 Sustenance, in the sense of the ordinary needs of life, the man of Allah does not worry about. That is provided by Allah for all, the just and the unjust. But the special provision, the Real Sustenance, the spiritual fruit, is for a righteous life in the service of Allah. (20.132)

22:67 - To every People have we appointed rites and ceremonies which they must follow let them not then dispute with thee on the matter but do thou invite (them) to thy Lord: for thou art assuredly on the Right Way. <sup>2848</sup>

2848 Rites and ceremonies may appear to be an unimportant matter compared with "weightier matters of the Law" and with the higher needs of man's spiritual nature. But they are necessary for social and religious organisation, and their effect on the individual himself is not to be despised. In any case, as they are visible external symbols, they give rise to the most heated controversies. Such controversies are to be deprecated. That does not mean that our rites and ceremonies are to be made light of. Those in Islam rest on the highest social and religious needs of man, and if we are convinced that we are on the Right Way, we should invite all to join us, without entering into controversies about such matters. (22.67)

29:46 -And dispute ye not with the People of the Book except with means better (than mere disputation) unless it be with those of them who inflict wrong (and injury): but say "We believe in the Revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)."<sup>347234733474</sup>

3472 Mere disputations are futile. In order to achieve our purpose as true standardbearers for Allah, we shall have to find true common grounds of belief, as stated in the latter part of this verse, and also to show by our urbanity, kindness, sincerity, truth, and genuine anxiety, for the good of others, that we are not cranks or merely seeking selfish or questionable aims. (29.46)

3473 Of course those who are deliberately trying to wrong or injure others will have to be treated firmly, as we are guardians of each other. With them there is little question of finding common ground or exercising patience, until the injury is prevented or stopped. (29.46)

3474 That is, the religion of all true and sincere men of Faith is, or should be, one; and that is the ideal of Islam. (29.46)

**33:39** - (It is the practice of those) who preach the Messages of Allah and fear Him and fear none but Allah: and enough is Allah to call (men) to account. <sup>3730</sup>

3730 Our responsibility is to Allah, not to men. Men's opinions may have a bearing on our own interpretation of duty, but when that duty is clear, our only course is to obey Allah rather than men. (33.39)

**39:33** - And he who brings the Truth and he who confirms (and supports) it such are the men who do right. <sup>4293</sup>

4293 This is true of the Prophet, and all Prophets of God and all righteous persons. Any one who preaches the Truth and brings home Allah's Signs to men is performing the duty of a right and noble life. In this he confirms the teaching of all previous Prophets of Allah. Any one who supports and confirms such a teacher is also doing his duty and on the right way. (39.33)

**54:5** - Mature wisdom but (the preaching of) Warners profits them not.

►Sahih Al-Bukhari Hadith

**Hadith 8.349** Narrated by  
**Ikrima**

Ibn 'Abbas said, "Preach to the people once a week, and if you won't, then preach them twice, but if you want to preach more, then let it be three times (a week only), and do not make the people fed-up with this Qur'an. If you come to some people who are engaged in a talk, don't start interrupting their talk by preaching, lest you should cause them to be bored. You should rather keep quiet, and if they ask you, then preach to them at the time when they are eager to hear what you say. And avoid the use of rhymed prose in invocation for I noticed that Allah's Apostle and his companions always avoided it."

Sahih Al-Bukhari Hadith

**Hadith 1.70** Narrated by  
**Abu Wail**

'Abdullah used to give a religious talk to the people on every Thursday. Once a man said, "O Aba 'Abdur-Rahman! (By Allah) I wish if you could preach us daily." He replied, "The only thing which prevents me from doing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet used to do with us, for fear of making us bored."

►Sahih Al-Bukhari Hadith

**Hadith 1.68** Narrated by  
**Ibn Masud**

The Prophet used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with sermons and knowledge all the time).

ISL Quran Subjects

## Message of Allah

- .1 MESSAGE OF ALLAH, THE  
7.185, 4.24, 4.25
2. Disbelieving in by wealthy people  
34.34, 34.35, 34.36
3. Flouting the, example of the punishment to 'Aad for  
11.58, 11.59, 11.60
4. Grasping the  
2.269, 3.7
5. Jest, taking as  
21.2, 21.3
6. Listening to  
2.285, 1.37
7. Muhammad(S) to proclaim  
5.67, 13.40
8. Preaching  
33.39
9. Rejecting  
44.10, 44.11, 44.12, 44.13, 44.14, 44.15, 44.16, 68.44, 68.45, 68.46, 68.47, 68.48
10. Turning away from  
20.124, 20.125, 20.126, 20.127, 44.10, 44.11, 44.12, 44.13, 44.14, 44.15, 44.16

11. Withdrawing from those who turn away from  
53.29

## PRECAUTIONS:

4:71 - O ye who believe! take your precautions and either go forth in parties or go forth all together.  
588

- 588 No fight should be undertaken without due preparations and precautions. When these are taken, we must go boldly forward. "Go forth" is therefore repeated for emphasis. But we must go forth in a collective spirit, and not in a selfish spirit-either in small parties or all together, as our Leader determines. We must not tarry like the doubter in the next two verses. (4.71)

4:102 - When thou (O Apostle) art with them and standest to lead them in prayer let one party of them stand up (in prayer) with thee taking their arms with them: when they finish their prostrations let them take their positions in the rear and let the other party come up which hath not yet prayed and let them pray with thee taking all precautions and bearing arms: the unbelievers wish if ye were negligent of your arms and your baggage to assault you in a single rush but there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves. For the unbelievers Allah hath prepared a humiliating punishment. <sup>618</sup>

- 618 The congregational prayer in danger in face of the enemy rests on the principle that the congregation should be divided into two parties; one party prays while the other watches the enemy, and then the second party comes up to prayers while the first falls back to face the enemy; either party does only one or two Rakats, or about half the congregational prayer; every precaution is taken to prevent a rush by the enemy; even while at prayers armour and arms need not be put off except when rain is likely to cause inconvenience to the wearer and damage to the arms, or when illness or fatigue causes the wearer's strength to fail. Details can be varied according to circumstances, as was actually done by the Prophet at different times. (4.102)

28:6 - To establish a firm place for them in the land and to show Pharaoh Haman and their hosts at their hands the very things against which they were taking precautions. <sup>33313332</sup>

- 3331 Haman was evidently Pharaoh's minister, not to be confounded with a Haman who is mentioned in the Old Testament (Esther iii.1), as a minister of Ahasuerus (Xerxes) King of Persia, the same who invaded Greece, and ruled from B.C. 485 to 464. (28.6)
- 3332 Pharaoh was trying to kill the Israelites. Instead, the Plagues of Egypt, invoked by Moses, killed thousands of Egyptians (vii. 133, and notes 1091-92), because "they were steeped in arrogance,-a people given to sin." In pursuing the Israelites in their flight, Pharaoh and his army were themselves overwhelmed in the sea. (28.6)

►Fiqh-us-Sunnah

## Fiqh 1.76

### Allah explains how to pray during fear, safety or wartime

"And when you are among them and arrange their prayers for them, let only a party of them stand with you (to worship) and let them take their arms. Then, when they have performed their prostrations, let them fall to the rear and let another party come to pray with you, and let them take their precautions and arms. They who disbelieve long for you to neglect your arms and your baggage, that they may attack. It is no sin for you to lay aside your arms, if rain impedes you or if you are sick. But take your precautions. Lo! Allah prepares for the disbelievers shameful punishment. When you have performed your prayer, remember Allah, standing, sitting and reclining. And when you are in safety, observe your prayer properly. Prayer at fixed hours has been enjoined on the believers" (an-Nisa' 102-103).

## PRESCRIBED PERIODS:

2:226 - For those who take an oath for abstention from their wives a waiting for four months is ordained; if then they return Allah is Oft-Forgiving Most Merciful.

2:228 - Divorced women shall wait concerning themselves for three monthly periods nor is it lawful for them to hide what Allah hath created in their wombs if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period if they wish for reconciliation. And women shall have rights similar to the rights against them according to

what is equitable; but men have a degree (of advantage) over them and Allah is Exalted in Power Wise. <sup>254255</sup>

- 254 Islam tries to maintain the married state as far as possible, especially where children are concerned, but it is against the restriction of the liberty of men and women in such vitally important matters as love and family life. It will check hasty action as far as possible and leave the door to reconciliation open at many stages. Even after divorce a suggestion of reconciliation is made, subject to certain precautions (mentioned in the following verses) against thoughtless action. A period of waiting (iddat) for three monthly courses is prescribed, in order to see if the marriage conditionally dissolved is likely to result in issue. But this is not necessary where the divorced woman is a virgin: Q. xxxiii. 49. It is definitely declared that women and men shall have similar rights against each other. (2.228)
- 255 The difference in economic position between the sexes makes the man's rights and liabilities a little greater than the woman's. Q. iv. 34 refers to the duty of the man to maintain the woman, and to a certain difference in nature between the sexes. Subject to this, the sexes are on terms of equality in law, and in certain matters the weaker sex is entitled to special protection. (2.228)

2:234 - If any of you die and leave widows behind they shall wait concerning themselves four months and ten days: when they have fulfilled their term there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do. <sup>267</sup>

- 267 The 'Iddat of widowhood (four months and ten days) is longer than the 'Iddat of divorce (three monthly courses, ii. 228). In the latter the only consideration is to ascertain if there is any unborn issues of the marriage dissolved. This is clear from xxxiii. 49, where it is laid down that there is no 'Iddat for virgin divorces. In the former there is in addition the consideration of mourning and respect for the deceased husband. In either case, if it is proved that there is unborn issue, there is of course no question of remarriage for the woman until it is born and for a reasonable time afterwards. Meanwhile here maintenance on a reasonable scale is chargeable to the late husband or his estate. (2.234)

33:49 - O ye who believe! when ye marry believing women and then divorce them before ye have touched them no period of 'Iddah have ye to count in respect of them: so give them a present and set them free in a handsome manner. <sup>373837393740</sup>

- 3738 See n. 254 to ii. 228. The Iddat counts for three monthly courses, or if there are no courses, for three months: see lxxv. 4. (33.49)
- 3739 This present is held, by some, to be in addition to the half dower due to them under ii. 237. If the dower had not yet been fixed, the gift would presumably be larger, and it would absorb the gift prescribed in ii. 236. (33.49)
- 3740 The gifts should be given with good grace, and the freedom of the woman should not be interfered with in any way. If she chooses to marry again immediately, no obstacle should be placed in her path. On no pretext should she be allowed to remain doubtful about her freedom. (33.49)

65:4 - Such of your women as have passed the age of monthly courses for them the prescribed period if ye have any doubt is three months and for those who have no courses (it is the same): for those who carry (life within their wombs) their period is until they deliver their burdens: and for those who fear Allah He will make their path easy. <sup>55135514</sup>

- 5513 Cf. ii. 228, For normal women, the 'iddat is the three monthly courses after separation: if there are no courses or if the courses are in doubt, it is three calendar months. But that time it will be clear whether there is pregnancy: if there is, the waiting period is still after delivery. (65.4)
- 5514 Cf. n. 5511. If there is a true and sincere desire to obey the Will of Allah and do right the difficulties will vanish, and these delicate matters will be settled for the greatest happiness of all. (65.4)

See under "Women"

## PRIDE:

2:87 - We gave Moses the Book and followed him up with a succession of Apostles; We gave Jesus the son of Mary clear (Signs) and strengthened him with the holy spirit. Is it that whenever there comes to you an Apostle with what ye yourselves desire not ye are puffed up with **pride**? Some ye called impostors and others ye slay! <sup>899091</sup>

- 89 I understand "ransom them" here to mean "take ransom for them" though most of the Commentators take it to mean "give ransom for them". Mustafa had made a Pact which, if it had been faithfully observed by all parties, would have brought a reign of law and order for Medina. But some of the treacherous Jews never intended to observe its terms. They fought and slew each other and not only banished those who were obnoxious to them but intrigued with their enemies. If by chance they came back into their hands as captives, they demanded ransom for them to return to their



homes although they had no right to banish them at all. If we understand by "ransom them" pay "ransom for them to release them from the hands of their enemies," it would mean that they did this pious act for show, although they were themselves the authors of their unlawful banishment. I think the former makes better sense. (2.87)

90 As to the birth of Jesus, cf. xix. 16-34. Why is he called the "Son of Mary"? What are his "clear signs"? What is the "holy spirit" by which he was strengthened? We reserve to a later state a discussion of the Quranic teaching on these questions. See iii. 62, n. 401. (2.87)

91 Notice the sudden transition from the past tense in "some ye called imposters" to the present tense in "others ye slay." There is a double significance. First, reviewing the long course of Jewish history, we have come to the time of Jesus; they have often given the lie to God's Apostles, and even now they are trying to slay Jesus. Secondly, extending the review of that history to the time of Muhammad, they are even now trying to take the life of that holy Apostle. This would be literally true at the time the words were promulgated to the people. And this transition leads on naturally to the next verse, which refers to the actual conditions before Muhammad in Medina in the second year of the Hijra. Sections 11/13 (ii. 87-121) refer to the People of the Book generally, Jews and Christians. Even where Moses and the Law of Sinai are referred to, those traditions are common to both Jews and Christians. The argument is about the people who ought to have learnt from previous Revelations and welcomed Muhammad's teaching, and yet they both took up an attitude of arrogant rejection. (2.87)

11:10 - But if We give him a taste of (Our) favors after adversity hath touched him He is sure to say "All evil has departed from me;" Behold! he falls into exultation and pride. <sup>1507</sup>

1507 He takes it as a matter of course, or as due to his own merit or cleverness! He does not realise that both in good and ill fortune there is a beneficent purpose in the Plan of Allah. (11.10)

16:6 - And ye have a sense of pride and beauty in them as ye drive them home in the evening and as ye lead them forth to pasture in the morning. <sup>2025</sup>

2025 The good man is proud of his cattle and is good to them. As they go to, and return from, pasture, morning and evening, he has a sense of his power and wealth and their beauty and docility. Will not man turn from these material facts to the great spiritual truths and purpose behind them? (16.6)

28:79 - So he went forth among his people in the (pride of his worldly) glitter. Said those whose aim is the Life of this World: "Oh that we had the like of what Qarun has got! For he is truly a lord of mighty good fortune." <sup>3410</sup>

3410 When he was in the hey-day of his glory, worldly people envied him and thought how happy they would be if they were in his place. Not so the people of wisdom and discernment. They knew a more precious and lasting wealth, which is described in the next verse. (28.79)

31:18 - "And swell not thy cheek (for pride) at men nor walk in insolence through the earth; for Allah loveth not any arrogant boaster. <sup>3603</sup>

3603 The word "cheek" in English, too, means arrogance or effrontery, with a slightly different shade added, viz.: effrontery from one in an inferior position to one in a superior position. The Arabic usage is wider, and includes smug self-satisfaction and a sense of lofty Superiority. (31.18)

32:15 - Only those believe in Our Signs who when they are recited to them fall down in adoration and celebrate the praises of their Lord nor are they (ever) puffed up with pride. <sup>3647</sup>

3647 "In adoration": Sujjadan, or in a posture of prostration, expressive of deep humility and faith. This is the keyword of the Sura, which bears the title of Sajda. All the Signs of Allah lead our thoughts upwards towards Him, and when they are expounded, our attitude should be one of humble gratitude to Allah. At this passage it is usual to make a prostration. (32.15)

►Sunan of Abu-Dawood

### Hadith 2653

Narrated by

Jabir ibn Atik

The Prophet (peace be upon him) said: There is jealousy which Allah loves and jealousy which Allah hates. That which Allah loves is jealousy regarding a matter of doubt, and that which Allah hates is jealousy regarding something which is not doubtful. There is pride which Allah hates and pride which Allah loves. That which Allah loves is a man's pride when fighting and when giving sadaqah and that which Allah hates is pride shown by oppression. The narrator Musa said: "by boasting."

►Sahih Muslim Hadith

### Hadith 164

Narrated by

Abdullah ibn Mas'ud

The Apostle of Allah (peace be upon him) observed: He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. A person (amongst his hearers) said: Verily a person loves that his dress should be fine, and his shoes

should be fine. He (the Prophet) remarked: Verily, Allah is Graceful and He loves Grace. Pride is disdainful the truth (out of self-conceit) and contempt for the people.

►ISL Quran Subjects

## Pride

1. (Also see) Arrogance, Disdainfulness, False Pride, Haughtiness, Insolence, Vaingloriousness  
4.36, 7.48, 16.23, 32.15
2. Disbelief in  
46.20
3. False  
38.2
4. Good fortune, in  
11.10
5. Turning away in  
22.9, 22.10
6. Walking with on the earth  
17.37, 17.38
7. Wealth of the world, In  
18.32, 18.33, 18.34, 18.35, 18.36, 18.37, 18.38, 18.39, 18.40, 18.41, 18.42, 18.43, 18.44
8. Worship of Allah in, scorning the  
4.172, 40.60

►Sahih Al-Bukhari Hadith

### Hadith 5.17 Narrated by Abdullah bin Umar

That Allah's Apostle said, "Allah will not look on the Day of Judgment at him who drags his robe (behind him) out of pride." Abu Bakr said "One side of my robe slacks down unless I get very cautious about it." Allah's Apostle said, "But you do not do that with a pride."

►Sahih Al-Bukhari Hadith

### Hadith 4.703 Narrated by Abu Huraira

I heard Allah's Apostle saying, "Pride and arrogance are characteristics of the rural bedouins while calmness is found among the owners of sheep. Belief is Yemenite, and wisdom is also Yemenite (i.e. the Yemenites are well-known for their true belief and wisdom)." Abu 'Abdullah (Al-Bukhari) said, "Yemen was called so because it is situated to the right of the Ka'ba, and Sham was called so because it is situated to the left of the Ka'ba."

Al-Tirmidhi Hadith

### Hadith 4381 Narrated by Abdullah ibn Amr ibn al-'As

Allah's Messenger (peace be upon him) said, "Eat, drink, give sadaqah and wear clothes so long as neither prodigality nor pride is mixed up with it."

Ahmad, Nasa'i and Ibn Majah transmitted it.

## PRIESTS:

9:31 - They take their priests and their anchorites to be their lords in derogation of Allah and (they take as their Lord) Christ the son of Mary; Yet they were commanded to worship but one Allah: there is no god but He. Praise and glory to him: (far is He) from having the parents they associate (with him). <sup>128612871288</sup>

1286 Ahbar: doctors of law; priests; learned men. Cf. v. 44. where they are associated with Rabbis. Ruhban: monks, ascetics, anchorites, men who have renounced the world; where there is a celibate clergy, the term can be applied to them as well as to members of monastic orders. It is also permissible to apply the term to "saints", where they are deified or credited with divine powers, or where people pray to them as they do in the Roman Catholic Church. (9.31)

1287 Priest worship, and the worship of saints and ascetics is a form of superstition to which men have been prone in all ages. The growth of Jewish superstition is shown in the Talmud, and of Christian superstition in the doctrine of papal infallibility and the worship of saints. The mere idea of a separate order of priesthood to stand between Allah and man and be the exclusive repository of Allah's secrets is derogatory to the goodness and all-pervading grace of Allah. The

worship of "lords many and gods many" was not confined only to the Pagans. The deification of the son of Mary is put here in a special clause by itself, as it held (and still holds) in its thrall a large portion of civilised humanity. (9.31)

9:34 - O ye who believe! there are indeed many among the priests and anchorites who in falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty. <sup>12911292</sup>

1291 Bil-batili = in falsehood, i.e., by false means, pretences, or in false or vain things. This was strikingly exemplified in the history of Mediaeval Europe. Though the disease is apt to attack all peoples and organisations at all times. Priests got rich by issuing indulgences and dispensations; they made their office a stepping stone to worldly power and possessions. Even the Monastic Orders, which took vows of poverty for individuals grew rich with corporate property, until their wealth became a scandal, even among their own nations. (9.34)

1292 Misuse of wealth, property, and resources is frequently condemned, and in three ways: (1) do not acquire anything wrongfully or on false pretences; (2) do not hoard or bury or amass wealth for its own sake but use it freely for good, whether for yourself or for your neighbours; and (3) be particularly careful not to waste it for idle purposes, but only so that it may fructify for the good of the people. (9.34)

## PRISONERS:

8:67 - It is not fitting for an apostle that he should have **prisoners** of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allah looketh to the hereafter; and Allah is Exalted in might Wise. <sup>1234</sup>

1234 An ordinary war may be for territory or trade, revenge or military glory, -all "temporal goods of this world." Such a war is condemned. But a Jihad is fought under strict conditions laid down by Islam, and solely for the cause of Allah. All baser motives, therefore are strictly excluded. The gain in the shape of ransom from captives has no place in such warfare. At the same time, if there has been heavy loss of life already, captives may be taken, and it would be for the Imam to exercise his discretion as to the time when it was safe to release them, and whether the release should be free or on parole or on a fine by way of punishment. Destruction and slaughter, however repugnant to a gentle soul like that of Muhammad, were inevitable where evil tried to suppress the good. Even Jesus, whose mission was more limited, had to say: "Think not that I am come to send peace on earth: I came not to send peace but a sword." (Matt. x. 34). Seventy captives were taken at Badr, and it was decided to take ransom for them. While the general principle of fighting for the purpose of taking captives in order to get their ransom is condemned, the particular action in this case was approved in vv. 68-71. (8.67)

Sahih Al-Bukhari Hadith

**Hadith 4.252** Narrated by  
**Jabir bin Abdullah**

When it was the day (of the battle) of Badr, prisoners of war were brought including Al-Abbas who was undressed. The Prophet looked for a shirt for him. It was found that the shirt of 'Abdullah bin Ubai would do, so the Prophet let him wear it. That was the reason why the Prophet took off and gave his own shirt to 'Abdullah. (The narrator adds, "He had done the Prophet some favor for which the Prophet liked to reward him.")

► Sahih Al-Bukhari Hadith

**Hadith 5.358** Narrated by  
**Jubair bin Mutim**

I heard the Prophet reciting Surat-at-Tur in Maghrib prayer, and that was at a time when belief was first planted in my heart. The Prophet while speaking about the war prisoners of Badr, said, "Were Al-Mutim bin Adi alive and interceded with me for these filthy people, I would definitely forgive them for his sake."

Narrated Said bin Al-Musaiyab: When the first civil strife (in Islam) took place because of the murder of 'Uthman, it left none of the Badr warriors alive. When the second civil strife, that is the battle of Al-Harra, took place, it left none of the Hudaibiya treaty companions alive. Then the third civil strife took place and it did not subside till it had exhausted all the strength of the people.

Al-Tirmidhi Hadith

**Hadith 276** Narrated by  
**Amr ibn al-Ahwas al-Jushami**

Amr heard the Prophet (peace be upon him) say in his farewell address on the eve of his Last Pilgrimage, after he had glorified and praised Allah, he cautioned his followers: 'Listen! Treat women kindly; they are like prisoners in your hands. Beyond this you do not owe anything from them. Should they be guilty of flagrant misbehaviour, you may remove them from your beds, and beat them but do not inflict upon them any severe punishment. Then if they obey you, do not have recourse to anything else against them. Listen! You have your rights upon your wives and they have their rights upon you. Your right is that they shall not allow anyone you dislike, to trample your bed and do not permit those whom you dislike to enter your home. Their right is that you should treat them well in the matter of food and clothing.

Transmitted by Tirmidhi.

► Sahih Al-Bukhari Hadith

## Hadith 5.322

Narrated by

**Al Bara bin Azi**

On the day of Uhud the Prophet appointed 'Abdullah bin Jubair as chief of the archers, and seventy among us were injured and martyred. On the day (of the battle) of Badr, the Prophet and his companions had inflicted 140 casualties on the pagans, 70 were taken prisoners, and 70 were killed. Abu Sufyan said, "This is a day of (revenge) for the day of Badr and the issue of war is undecided."

### PROCLAIM:

5:67 - O Apostle! proclaim the (Message) which hath been sent to thee from thy Lord. If thou didst not thou wouldst not have fulfilled and proclaimed His mission: and Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject faith. <sup>777</sup>

6:70 - Leave alone those who take their religion to be mere play and amusement and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah: if it offered every ransom (or reparation) none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water and for punishment one most grievous: for they persisted in rejecting Allah. <sup>893894</sup>

52:29 - Therefore proclaim thou the praises (of thy Lord): For by the Grace of thy Lord thou art no (vulgar) soothsayer nor art thou one possessed. <sup>5063</sup>

93:11 - But the Bounty of thy Lord Rehearse and proclaim! <sup>6187</sup>

96:1 - Proclaim! (or Read!) in the name of thy Lord and Cherisher Who created <sup>62036204</sup>

6:69 - On their account no responsibility falls on the righteous but (their duty) is to remind them that they may (learn to) fear Allah. <sup>892</sup>

892 "Evil to him who evil thinks," or evil does. Every man is responsible for his own conduct. But the righteous have two duties: (1) to protect themselves from infection, and (2) to proclaim God's truth, for even in the most unlikely circumstances, it is possible that it may have some effect. (6.69)

See under "Mission of Islam"

### PROHIBIT:

2:194 - The prohibited month for the prohibited month and so for all things prohibited there is the law of equality. If then anyone transgresses the prohibition against you transgress ye likewise against him. But fear Allah and know that Allah is with those who restrain themselves. <sup>209210</sup>

209 Haram - prohibited, sacred. The month of Pilgrimage (Zul-hajj) was a sacred month, in which warfare was prohibited by Arab custom. The month preceding (Zul-qad) and the month following (Muharram) were included in the prohibition, and Muharram was specially called al-Haram. Possibly Muharram is meant in the first line, and the other months and other prohibited things in "all things prohibited". In Rajab, also, war was prohibited. If the pagan enemies of Islam broke that custom and made war in the prohibited months, the Muslims were free also to break that custom but only to the same extent as the other broke it. Similarly the territory of Mecca was sacred, in which war was prohibited. If the enemies of Islam broke that custom, the Muslims were free to do so to that extent. Any convention is useless if one party does not respect it. There must be a law of equality. Or perhaps the word reciprocity may express it better. (2.194)

210 At the same time the Muslims are commanded to exercise self-restraint as much as possible. Force is a dangerous weapon. It may have to be used for self-defence or self-preservation, but we must always remember that self-restraint is pleasing in the eyes of God. Even when we are fighting, it should be for a principle, not out of passion. (2.194)

2:217 - They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence);

4:22 - And marry not women whom your fathers married except what is past: it was shameful and odious an abominable custom indeed. <sup>530</sup>

4:23 - Prohibited to you (for marriage) are: your mother daughters sisters father's sisters mother's sisters; brother's daughters sister's daughters foster-mothers (who gave you suck) foster-sisters; your wives' mothers; your step-daughters under your guardianship born of your wives to whom ye have gone in no prohibition if ye have not gone in; (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time except for what is past; for Allah is Oft-Forgiving Most Merciful. <sup>531532533534535536</sup>

4:24 - Also (prohibited are) women already married

See under "Women"

6:151 - Say: "Come I will rehearse what Allah hath (really) prohibited you from": join not anything as equal with Him; be good to your parents: kill not your children on a plea of want; We provide sustenance for you and for them; come not nigh to shameful deeds whether open or secret; take not life which Allah hath made sacred except by way of justice and law: thus doth He command you that ye may learn wisdom. <sup>976977</sup>

►Sunan of Abu-Dawood

**Hadith 4322** Narrated by  
**Abdullah ibn Mas'ud**

The Apostle of Allah (peace be upon him) said: The first defect that permeated Banu Isra'il was that a man (of them) met another man and said: O so-and-so, fear Allah, and abandon what you are doing, for it is not lawful for you. He then met him the next day and that did not prevent him from eating with him, drinking with him and sitting with him. When they did so, Allah mingled their hearts with each other. He then recited the verse: "curses were pronounced on those among the children of Isra'il who rejected Faith, by the tongue of David and of Jesus the son of Mary"...up to "wrongdoers". He then said: By no means, I swear by Allah, you must enjoin what is good and prohibit what is evil, prevent the wrongdoer, bend him into conformity with what is right, and restrict him to what is right.

►Al-Tirmidhi Hadith

**Hadith 4970** Narrated by  
**Abdullah ibn Abbas**

Allah's Messenger (peace be upon him) said, "He does not belong to us who does not show mercy to our young ones and respect to our old ones, who does not recommend what is reputable and prohibit what is disreputable."

Tirmidhi transmitted it, saying this is a gharib tradition.

►Al-Tirmidhi Hadith

**Hadith 2829** Narrated by  
**Ali ibn AbuTalib**

Ali heard Allah's Messenger (peace be upon him) curse those who took usury, those who paid it, those who recorded it, and those who refused to give sadaqah. And he used to prohibit wailing.

Nasa'i transmitted it.

►Fiqh-us-Sunnah

## **Fiqh 4.85**

### **Can Women Visit Graves**

Imam Malik and some Hanafi scholars, and, according to one report from Ahmad, most of the scholars hold it permissible for women to visit graves. This is based on the following hadith from 'Aishah, "What should I say to them, O Messenger of Allah when visiting graves?" As mentioned above Abdallah ibn Abi Mulaikah is also reported to have said, "Once 'Aishah returned after visiting the graveyard. I asked, 'O Mother of the Believers, where have you been?' She said: 'I went out to visit the grave of my brother Abd ar-Rahman.' I asked her: 'Didn't the Messenger of Allah, peace be upon him, **prohibit** visiting graves?' She said, 'Yes, he did forbid visiting graves during the early days, but later on he ordered us to visit them'." This is reported by Al-Hakim and Al-Baihaqi, who also remarked that this hadith was narrated only by Bistam bin Muslim al-Basri. Adh-Dhahabi said that it is a sound hadith

►Fiqh-us-Sunnah

## **Fiqh 2.74a**

### **Graveyards, do not offer salat in**

'Aishah reports that the Prophet sallallahu alehi wasallam said: "Allah cursed the Jews and Christians [because] they took the graves of their prophets as mosques." This is related by al-Bukhari, Muslim, Ahmad, and an-Nasa'i.

Ahmad and Muslim record from Abu Marthad al-Ghanawi that the Prophet sallallahu alehi wasallam said: "Do not pray facing a grave and do not sit on one." They also record that Jundub ibn 'Abdullah al-Bajali heard the Prophet say, five days before he died: "The people before you took graves as mosques. I prohibit this to you."

## PROMISE:

2:124 - And remember that Abraham was tried by his Lord with certain commands which he fulfilled; He said: "I will make thee an Imam to the nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But my promise is not within the reach of evil-doers." <sup>123</sup>

123 Kalimat: literally "words" here used in the mystic sense of God's Will or Decree or Purpose. This verse may be taken to be the sum of the verses following. In everything Abraham fulfilled God's wish: he purified God's house; he built the sacred refuge of the Ka'ba; he submitted his will to God's, and thus became the type of Islam. He was promised the leadership of the world; he pleaded for his progeny, and his prayer was granted, with the limitation that if his progeny was false to God, God's promise did

3:152 - Allah did indeed fulfil His promise to you when ye with His permission were about to annihilate your enemy until ye flinched and fell to disputing about the order and disobeyed it after He brought you in sight (of the Booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you but He forgave you: for Allah is full of grace to those who believe. <sup>462463</sup>

462 The order was: not to leave the post and strictly to maintain discipline. Uhud was in the beginning a victory for the Muslims. Many of the enemy were slain, and they were retiring when a part of the Muslims, against orders, ran in pursuit, attracted by the prospects of booty. See note to iii. 121. (3.152)

463 The disobedience seemed at first pleasant: they were chasing the enemy, and there was the prospect of booty. But when the gap was noticed by the enemy, they turned the flank round the hill and nearly overwhelmed the Muslims. Had it not been for Allah's grace, and the firmness of their Prophet and his immediate Companions, they would have been finished. (3.152)

3:183 - They (also) said: "Allah took our promise not to believe in an Apostle unless He showed us a sacrifice consumed by fire (from heaven)." Say: "There came to you Apostles before me with clear signs and even with what ye ask for: why then did ye slay them if ye speak the truth?" <sup>489</sup>

489 Burn sacrifices figured in the Mosaic Law, and in the religious ceremonies long before Moses, but it is not true that the Mosaic Law laid down a fire from heavens on a burnt sacrifice as a test of the credentials of Prophets. Even if it had been so, did the Jews obey the Prophets who showed this Sign? In Leviticus ix. 23-24, we are told a burnt offering prepared by Moses and Aaron: "and there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat." Yet the people rebelled frequently against Moses. Abel's offering (sacrifice) was probably a burnt offering: it was accepted by Allah, and he was killed by Cain out of jealousy: Gen. iv. 3-8. Mosaic sacrifices were no longer needed by the people of Jesus or the people of Muhammad. (3.183)

3:194 - "Our Lord! grant us what Thou didst promise unto us through thine Apostles and save us from shame on the Day of Judgment: for thou never breakest Thy promise."

4:120 -Satan makes them promises and creates in them false desires; but Satan's promises are nothing but deception.

4:122 - But those who believe and do deeds of righteousness We shall soon admit them to gardens with rivers flowing beneath to dwell therein for ever. Allah's promise is the truth and whose word can be truer than Allah's?

7:134 - Every time the penalty fell on them they said: "O Moses! on our behalf call on thy Lord in virtue of his promise to thee: if thou wilt remove the penalty from us we shall truly believe in thee and we shall send away the children of Israel with thee." <sup>1092</sup>

1092 The demand of Moses was two-fold: (1) come to Allah and cease from oppression, and (2) let me take Israel out of Egypt. At first it was laughed at and rejected with scorn. When the Plagues came for punishment, each time the Egyptians suffered, they promised amendment and begged Moses to intercede and cause the plague to cease. But every time it ceased, they went back to their evil attitude, until the final retribution came. This is a type of the sinner's attitude for all times. (7.134)

7:137 - And We made a people considered weak (and of no account) inheritors of lands in both east and west lands whereon We sent down our blessings. The fair promise of the Lord was



fulfilled for the children of Israel because they had patience and constancy and We levelled to the ground the great works and fine buildings which Pharaoh and his people erected (with such pride). <sup>1096</sup>

- 1096 Israel, which was despised, became a great and glorious nation under Solomon. He had goodly territory, and was doubly blest. His land and people were prosperous, and he was blessed with wisdom from Allah. His sway and his fame spread east and west. And thus Allah's promise to Israel was fulfilled. Note that Syria and Palestine had once been under the sway of Egypt. At the same time the proud and rebellious Pharaoh and his people were brought low. The splendid monuments which they had erected with so much skill and pride were mingled with the dust. Their great cities-Thebes (or No-Ammon), Memphis (or Noph, sacred to the Bull of Osiris), and the other splendid cities, became as if they had not existed, and archaeologists have had to dig up their ruins from the sands. The splendid monuments-temples, palaces, tombs, statues, columns, and stately structures of all kinds-were buried in the sands. Even monuments like the Great Sphinx, which seem to defy the ages, were partly buried in the sands, and owe their rescue to the comparatively recent researches of archaeologists. As late as 1743 Richard Pococke in his Travels in Egypt (p. 41), remarked: "Most of those pyramids are very much ruined." (7.137)

9:111 - Allah hath purchased of the believers their persons and their good; for theirs (in return) is the garden (of Paradise): they fight in His cause and slay and are slain: a promise binding on Him in truth through the Law the Gospel and the Qur'an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain which ye have concluded: that is the achievement supreme. <sup>13611362</sup>

- 1361 In a human bargain both sides give something and receive some advantage. In the divine bargain of Allah with man, Allah takes man's will and soul and his wealth and goods, and gives him in return ever-lasting Felicity. Man fights in Allah's Cause and carries out His will. All that he has to give up is the ephemeral things of this world, while he gains eternal salvation, the fulfilment of his highest spiritual hopes,-a supreme achievement indeed. (9.111)

- 1362 We offer our whole selves and our possessions to Allah, and Allah gives us Salvation. This is the true doctrine of redemption: and we are taught that this is the doctrine not only of the Qur'an but of the earlier Revelations,-the original Law of Moses and the original Gospel of Jesus. Any other view of redemption is rejected by Islam, especially that of corrupted Christianity, which thinks that some other person suffered for our sins and we are redeemed by his blood. It is our self-surrender that counts, not other people's merits. Our complete self-surrender may include fighting for the cause, both spiritual and physical. As regards actual fighting with the sword there has been some difference in theological theories at different times, but very little in the practice of those who framed those theories. The Jewish wars were ruthless wars of extermination. The Old Testament does not mince matters on this subject. In the New Testament St. Paul, in commending the worthy fruits of Faith, mentions Gideon, Barak, and other warriors of the Old Testament as his ideals, "Who through faith subdued kingdoms... waxed valiant in fight, turned to flight the armies of the aliens..." (Hebrews, xi. 32-34). The monkish morality of the Gospels in their present form has never been followed by any self-respecting Christian or other nation in history. Nor is it common-sense to ignore lust of blood in unregenerate man as a form of evil which has to be combated "within the limits, set by Allah" (Q. ix. 112). (9.111)

10:4 - To Him will be your return of all of you. The promise of Allah is true and sure. It is He Who beginneth the process of Creation and repeateth it that He may reward with justice those who believe and work righteousness but those who reject Him will have nothing but draughts of boiling fluids and a Penalty grievous: because they did reject Him. <sup>138813891390</sup>

- 1390 Hamim: boiling fluid: it is associated as in xxxviii. 57, with gassaq, a dark, murky, or intensely cold fluid; both indicative of the grievous penalty that results from rebellion against Allah. (10.4)

10:46 - Whether We show thee (realized in thy lifetime) some part of what We promise them or We take thy soul (to Our Mercy) (before that) in any case to Us is their return: ultimately Allah is witness to all that they do. <sup>1438</sup>

- 1438 The Prophet is assured that the end of evil is evil, just as the end of good is good. Whether this result is made plain before his very eyes in his own life-time or afterwards, makes no difference. The wicked should not rejoice if they are given rope and seem to have the upper hand for a time, nor should the righteous lose heart: for Allah's promise is sure and must come to pass. And in any case, the scales can only be partially, if at all, adjusted in this life. There is the final and complete adjustment on the Day of Judgment. Allah is All-Knowing, and all truth will be before Him. (10.46)

10:48 - They say: "When will this promise come to pass if ye speak the truth?"

10:55 - Is it not (the case) that to Allah belongeth whatever is in the heavens and on earth? Is it not (the case ) that Allah's promise is assuredly true? Yet most of them understand not.

14:22 - And Satan will say when the matter is decided: "It was Allah Who gave you a promise of truth: I too promised but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me but reproach your own souls. I cannot listen to your cries nor can ye listen to mine. I reject your former act in associating me with Allah. For wrongdoers there must be a Grievous Penalty." <sup>18971898</sup>

1897 After the Judgment, Evil declares itself in its true colours. Frankly it says: 'I deceived you. The promise of Allah was true, but you believed me rather than Allah. I had no power to force you. I had but to call you, and you came running after me. You must blame yourselves. Did you think I was equal with Allah? I know too well that I was not and never could be. If you did wrong, you must suffer the Penalty.' (14.22)

1898 See the last note. An alternative interpretation of this sentence may be: "I had already beforehand rebelled against Allah with Whom ye associated me." (14.22)

16:38 - They swear their strongest oaths by Allah that Allah will not raise up those who die: Nay but it is a promise (binding) on Him in truth: but most among mankind realize it not. <sup>20632064</sup>

2063 The strongest oath of the Pagan Arabs would be by the Supreme Allah; less strong oaths would be by their subordinate deities, or their ancestors, or other things they valued or held sacred. (16.38)

2064 The usual Pagan creed is: 'If there is a God, it does not follow that He will raise us up; why should He?' The answer is twofold: (1) Allah has promised it, and Allah's promise is true; (2) He must finally manifest the Truth to them, convict them of their falsehood, and enforce their personal responsibility (xvi. 39). (16.38)

17:104 - And We said thereafter to the Children of Israel "Dwell securely in the land (of promise)": but when the second of the warnings came to pass We gathered you together in a mingled crowd. <sup>23132314</sup>

2313 The Israelites were taken to the Promised Land in Palestine, and they established their own kingdom there, but they forfeited Allah's favour by their sins and backslidings and will have to answer like all souls by the law of personal responsibility at the Day of Judgment. (17.104)

2314 The second of the warnings: the first was probably that mentioned above, in xvii. 5 and the second that mentioned in xvii. 7 (middle). When this second warning due to the rejection of Jesus came to pass, the Jews were gathered together in a mingled crowd. Some Commentators understand the second warning to be the Day of Judgment, the Promise of the Hereafter. (17.104)

17:108 - And say: "Glory to our Lord! truly has the promise of our Lord been fulfilled!" <sup>2319</sup>

2319 Those who had received previous revelations find in the Qur-an and in the Messenger who brought it, the promise of Allah fulfilled. Those who were spiritually prepared for it found in the same way the satisfaction of their spiritual yearnings: to them, also, Allah's promise was sent to be fulfilled. (17.108)

19:87 - None shall have the power of intercession but such a one as has received permission (or promise) from (Allah) Most Gracious.

21:97 - Then will the True Promise draw nigh (of fulfillment): then behold! the eyes of the Unbelievers will fixedly stare in horror: "Ah! woe to us! we were indeed heedless of this; nay we truly did wrong!" <sup>2754</sup>

21:104 The Day that we roll up the heavens like a scroll rolled up for books (completed) even as We produced the first Creation so shall We produce a new one: a promise We have undertaken: truly shall We fulfil it. <sup>2758</sup>

2758 The world-the universe-as we know it, will be folded up like a scroll of parchment, for it will have done its work. If Allah created all this world out of nothing, He can create an entirely new heaven and a new earth, on a plane of which we can form no conception in our present life. And He will do so, for that is His promise. (21.104)

23:35 - "Does he promise that when ye die and become dust and bones ye shall be brought forth (again)?"

27:71 - They also say: "When will this promise (come to pass)? (Say) if ye are truthful."

28:61 - Are (these two) alike? one to whom We have made a goodly promise and who is going to reach its (fulfillment) and one to whom we have given the good things of this life but who on the Day of Judgment is to be among those brought up (for punishment)? <sup>3392</sup>

3392 The two classes of people are: (1) those who have faith in the goodly promise of Allah to the righteous, and who are doing everything in life to reach the fulfilment of that promise, i.e., those who believe and work righteousness, and (2) those who are ungrateful for such good things in this life as Allah has bestowed on them, by worshipping wealth or power or other symbols or idols of their fancy, i.e., those who reject Faith and lead evil lives, for which they will have to answer in the Hereafter. The two classes are poles asunder, and their future is described below. (28.61)

30:6 - (It is) the promise of Allah. Never does Allah depart from His promise: but most men understand not. <sup>3510</sup>

3510 The promise refers to the Decision of all things by the Command of Allah, Who will remove all troubles and difficulties from the path of His righteous Believers, and help them to rejoice over the success of their righteous Cause. This

refers to all times and all situations. The righteous should not despair in their darkest moments, for Allah's help will come. Ordinarily men are puffed up if they score a seeming temporary success against the righteous, and do not realize that Allah's Will can never be thwarted. (30.6)

30:60 - So patiently persevere: for verily the promise of Allah is true: nor let those shake thy firmness who have (themselves) no certainty of faith. <sup>3578</sup>

3578 The Prophet of Allah does not slacken in his efforts or feel discouraged because the Unbelievers laugh at him or persecute him or even seem to succeed in blocking his Message. He has firm faith, and he knows that Allah will finally establish His Truth. He goes on in his divinely entrusted task, with patience and perseverance, which must win against the levity of his opponents, who have no faith or certainty at all to sustain them. (30.60)

31:33 - O mankind! do your duty to your Lord and fear (the coming of) a Day when no father can avail aught for his son nor a son avail aught for his father. Verily the promise of Allah is true: let not then this present life deceive you nor let the Chief Deceiver deceive you about Allah. 36233624

3623 On the Day of Reckoning no one can help another. The most loving father cannot help his son or be a substitute for him, and vice versa. Each will have his own personal responsibilities. (31.33)

3624 The Chief Deceiver is Satan. It may make us forget that Time is fleeting and delude us by suggesting that the Reckoning may not come, whereas it is certain to come, because Allah's promise is true. We must not play with Time nor be deceived by appearances. The Day may come to-day or to-morrow or when we least expect it. (31.33)

35:5 - O men! certainly the promise of Allah is true. Let not then this present life deceive you nor let the Chief Deceiver deceive you about Allah. <sup>38763877</sup>

3876 In verse 3 above the appeal was on the basis of the Past and the Present: now the appeal is on the basis of the Future. Allah's grace has promised us the Garden of Bliss; His justice has promised us the Fire of Suffering. Both promises are certain to be fulfilled. On which side shall we range ourselves? (35.5)

3877 Cf. xxxi. 33 and n. 3624. The deception of Evil takes two forms. (1) The seductive temptations of this world may deceive us into forgetting the Hereafter. (2) The Arch-Enemy himself may so blind our vision that we may say with him, "Evil! be thou my good!" We may be misled by easy stages. Are we on our guard? (35.5)

35:40 - Say: "Have ye seen (these) 'partners' of yours whom ye call upon besides Allah?" Show me what it is they have created in the (wide) earth. Or have they a share in the heavens? Or have We given them a Book from which they (can derive) clear (evidence)? Nay the wrongdoers promise each other nothing but delusions. <sup>3932</sup>

3932 The people who enthrone in their hearts for worship anything besides Allah may well be asked a few questions. Some of such questions are indicated in the text with terse precision: (1) Have you seen these gods of yours? Do they exist? "Seeing" of course does not necessarily mean physical sight. We do not see the air, but no one doubts that it exists. And the air is a physical substance. There are forces that we know exist, but we do not see them. To us, who have Faith, Allah is a truer Reality than anything else that we know, including ourselves. Can the false worshippers say that of any of their false gods? (2) Have your gods created or originated anything on earth? You may worship power or wealth, but that is a scramble for things as between selfish men. Power or wealth does not create new men or new worlds. (3) Have they a share in the ordering of the heavens? Obviously your false gods fail there. (4) Or have these false gods a book or revelation from the Supreme God, with clear evidence, to give them authority to teach men? The Prophets or Messengers of Allah have such authority, and they bring evidence of the One True God. The fact is that falsehood is falsehood, however much one form of it may support another by delusions. (35.40)

39:74 - They will say: "Praise be to Allah Who has truly fulfilled His promise to us and has given us (this) land in heritage: we can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!" <sup>43534354</sup>

4353 This is said by the new arrivals in heaven. As is right, they begin with the Praises of Allah, which shows at once their satisfaction and their gratitude. (39.74)

4354 In heritage: i.e. as our Portion. Cf. iii. 180, and n. 485; vi. 165, and n. 988. There is no question here of their passing on any property to heirs. They are the final possessors of Heaven for eternity, by the grace of Allah. (39.74)

40:55 - Patiently then persevere: for the Promise of Allah is true: and ask forgiveness for thy fault and celebrate the Praises of thy Lord in the evening and in the morning. <sup>442744284429</sup>

4427 The Israelites corrupted or lost their Book; they disobeyed Allah's Law; and failed to proclaim and exemplify Allah's Message. That is why the new Revelation came to the holy Prophet. If, in the beginning, it was rejected and persecuted, there was no cause for discouragement; on the contrary, there was all the greater need for patience and perseverance. (40.55)

4428 Every mortal according to his nature and degree of spiritual enlightenment falls short of the perfect standard of Allah (xvi. 61), and should therefore ask Allah for forgiveness. What is merit in an ordinary man may be a human shortcoming in one nearest to Allah: see xxxviii. 24-25, and notes 4175-76. Prophets have a further responsibility for their People or their Ummat, and they ask in a representative capacity. (40.55)

4429 Cf. iii. 41. Evening and morning are the best times for contemplation and prayer. But the phrase "evening and morning" may mean "at all times". (40.55)

45:32 -"And when it was said that the promise of Allah was true and that the Hour there was no doubt about its (coming) ye used to say `We know not what is the Hour: we only think it is an idea and we have no firm assurance.'" 4769

4769 There is arrogance as well as untruth in this pretence. The coming of Judgment has been proclaimed times out of number by every prophet of Allah. They cannot dismiss it as a mere idea or superstition. Their object is merely an ostentatious and lofty rejection of Faith. (45.32)

57:14 - (Those without) will call out "were we not with you?" (The others) will reply "True! but ye led yourselves into temptation; ye looked forward (to our ruin); ye doubted (Allah's promise); and (your false) desires deceived you; until there issued the Command of Allah. And the Deceiver deceived you in respect of Allah. 52925293

5292 The evil will now claim some right of kinship or association or proximity with the good in earthly life; but in fact they had been arrogant and had selfishly despised them before. The reply will be: (1) you yourselves chose temptation and evil; (2) when you had power in your earthly life, you hoped for ruin to the good, and perhaps plotted for it; (3) you were warned by prophets of Allah, but you doubted Allah's very existence and certainly His Mercy and Justice, and the Hereafter; (4) you followed your own lusts and neglected Reason and Truth; (5) you were given plenty of rope, but you followed your mad career, until Judgment came upon you, and now it is too late for repentance. (57.14)

5293 The Arch-Deceiver (Satan) deceived you in respect of Allah in many ways: for example, he made you oblivious of Allah's Mercy and loving-kindness; he made you reject His Grace; he made you think that Allah's Justice may not overtake you; etc. (57.14)

►Al-Tirmidhi Hadith

### Hadith 74 Narrated by Abdullah ibn Mas'ud

Allah's Messenger (peace be upon him) said, Satan exercises his influence upon the son of Adam and so does the angel exercise his influence (upon him). The influence of Satan is that he holds the promise of evil and denial of truth. And the influence of the angel is that he holds the promise of good and the affirmation of truth. Thus he who perceives this (i.e. good promise) he should praise Allah and he who finds contrary to it, he should seek refuge with Allah from Satan, the accursed. He then recited this verse: `Satan threatens you with the prospect of poverty and bids you to be indecent.' (2:268)

Transmitted by Tirmidhi saying this is a gharib hadith.

►ISL Quran Subjects

### Promise

1. (Also see) Obligation, Oath, Contract, Covenant, Pledge, Promise of Allah, Promised Messenger, Treaty
2. Hereafter, of the  
[51.22](#), [51.23](#)
3. Judgement of Allah, of the  
[51.5](#), [51.6](#)
4. Paradise, seeking that of  
[25.15](#), [25.16](#)
5. Paradise in the Quran and the Torah and the Gospel to those slain in Jihad, of  
[9.111](#)
6. Punishment of Allah, of the  
[52.7](#), [52.8](#), [72.25](#), [77.7](#)
7. Resurrection, of the  
[53.47](#)
8. Satan, of  
[4.120](#), [14.22](#), [17.64](#)

►ISL Quran Subjects

### Promise of Allah

1. PROMISE OF ALLAH, THE  
[14.22](#), [17.108](#), [30.6](#), [30.60](#), [31.33](#), [39.20](#), [40.55](#), [40.77](#), [51.5](#), [51.6](#), [67.25](#), [67.26](#), [67.27](#), [73.18](#)
2. Abraham, made with  
[2.124](#)
3. Disbelieving in  
[46.17](#), [46.18](#)

4. Doubting  
[36.48](#), [36.49](#), [36.50](#), [36.51](#), [36.52](#), [36.53](#)
5. Hereafter, of the  
[35.5](#)
6. Messengers, with His  
[14.47](#)

►Sunan of Abu-Dawood

### **Hadith 5052** Narrated by **Buraydah ibn al-Hasib**

The Prophet (peace be upon him) said: If anyone says in the morning or in the evening: "O Allah! Thou art my Lord; there is no god but Thee, Thou hast created me, and I am Thy servant and hold to Thy covenant and promise as much as I can; I seek refuge in Thee from the evil of what I have done: I acknowledge Thy favour to me, and I acknowledge my sin; pardon me, for none but Thee pardons sins, and dies during the daytime or during the night." he will go to Paradise.

Sahih Al-Bukhari Hadith

### **Hadith 4.568** Narrated by **Ibn Abbas**

The Prophet said, "You will be gathered (on the Day of Judgment), bare-footed, naked and not circumcised." He then recited: "As We began the first creation, We, shall repeat it: A Promise We have undertaken: Truly we shall do it." (21.104) He added, "The first to be dressed on the Day of Resurrection, will be Abraham, and some of my companions will be taken towards the left side (i.e. to the (Hell) Fire), and I will say: 'My companions! My companions!' It will be said: 'They renegade from Islam after you left them.' Then I will say as the Pious slave of Allah (i.e. Jesus) said, 'And I was a witness Over them while I dwelt amongst them. When You took me up You were the Watcher over them, And You are a witness to all things. If You punish them. They are Your slaves And if You forgive them, Verily you, only You are the All-Mighty, the All-Wise.' (5.120-121)"

►Al-Tirmidhi Hadith

### **Hadith 4892** Narrated by **Abdullah ibn Abba**

The Prophet (peace be upon him) said, "Don't dispute with your brother; don't make jokes with him; and don't make him a promise which you break."

Tirmidhi transmitted, saying this a gharib tradition.

►Sunan of Abu-Dawood

### **Hadith 4977** Narrated by **Zayd ibn Arqam**

The Prophet (peace be upon him) said: When a man makes a promise to his brother with the intention of fulfilling it and does not do so, and does not come at the appointed time, he is guilty of no sin.

►Sahih Al-Bukhari Hadith

### **Hadith 6.398** Narrated by **Abbas**

Allah's Apostle while in a tent on the day of the Battle of Badr, said, "O Allah! I request you (to fulfill) Your promise and contract! O Allah! If You wish that you will not be worshipped henceforth..." On that Abu Bakr held the Prophet by the hand and said, "That is enough, O Allah's Apostle. You have appealed to your Lord too pressingly," while the Prophet was putting on his armor. So Allah's Apostle went out, reciting, "Their multitude will be put to flight, and they will show their backs." (54.45)

## **PROPERTY:**

2:188 - And do not eat up your property among yourselves for vanities nor use it as bait for the judges with intent that ye may eat up wrongfully and knowingly a little of (other) people's property. <sup>201</sup>

201 Besides the three primal physical needs of man, which are apt to make him greedy, there is a fourth greed in society, the greed of wealth and property. The purpose of fasts is not completed until this fourth greed is also restrained. Ordinarily honest men are content if they refrain from robbery, theft, or embezzlement. Two more subtle forms of the greed are mentioned here. One is where one uses one's own property for corrupting others - judges or those in authority - so as to obtain some material gain even under the cover and protection of the law. The words translated "other people's property" may also mean "public property". A still more subtle form is where we use our own property



or property under our own control - "among yourselves" in the Text - for vain or frivolous uses. Under the Islamic standard this is also greed. Property carries with it its own responsibilities. If we fail to understand or fulfil them, we have not learnt the full lesson of self-denial by fasts. (2.188)

4:5 - To those weak of understanding make not over your property which Allah hath made a means of support for you but feed and clothe them therewith and speak to them words of kindness and justice. <sup>510511</sup>

510 This applies to orphans, but the wording is perfectly general, and defines principles like those of Chancery in English Law and the Court of Wards in Indian Law. Property has not only its rights but also its responsibilities. The owner may not do just what he likes absolutely; his right is limited by the good of his family of which he is a member, and if he is incapable of understanding it, his control should be removed. This does not mean that he is harshly dealt with. On the contrary his interest must be protected, and he must be treated with special kindness because of his incapacity. (4.5)

511 Your property: Ultimately all property belongs to Allah, and is intended for the support of his close relations. It is held in trust by a particular individual. If he is incapable, he is put aside but gently and with kindness. While his incapacity remains, the duties and responsibilities devolve on his guardian even more strictly than in the case of the original owner: for he may not take any of the profits for himself unless he is poor, and in that case his remuneration for his trouble must be on a scale that is no more than just and reasonable. (4.5)

4:6 – See under “Orphans”

4:7 - From what is left by parents and those nearest related there is a share for men and a share for women whether the property be small or large a determinate share. <sup>514</sup>

514 I have resisted the temptation to translate "next to kin," as this phrase has a technical meaning in Indian Law, referring to certain kinds of heirs, whereas here the people meant are those whose inheritance is to be divided. The shares are specified. Here the general principles are laid down that females inherit as well as males, and that relatives who have no legal shares, orphans, and indigent people are not to be treated harshly, if present at the division. (4.7)

4:8 – See under “Orphans”

4:24 - ye seek (them in marriage) with gifts from your property desiring chastity not lust.

4:29 - O ye who believe! eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful. <sup>541</sup>

541 Let me paraphrase this verse, for there is profound meaning in it. (1) All your property you hold in trust, whether it is in your name, or belongs to the community, or to people over whom you have control. To waste is wrong. (2) In ii. 188 the same phrase occurred, to caution us against greed. Here it occurs, to encourage us to increase property by economic use (traffic and trade), recalling Christ's parable of the Talents (Matt. xxv. 14-30), where the servants who had increased their master's wealth were promoted and the servant who had hoarded was cast into darkness. (3) We are warned that our waste may mean our own destruction ("nor kill or destroy yourselves.") But there is a more general meaning also: we must be careful of our own and other people's lives. We must commit no violence. This is the opposite of "trade and traffic by mutual good-will." (4) Our violence to our own brethren is particularly preposterous, seeing that Allah has loved and showered His mercies on us and all His creatures. (4.29)

11:87 - They said: "Oh Shuaib! does thy (religion of) prayer command thee that we leave off the worship which our fathers practiced or that we leave off doing what we like with our property? Truly thou art the one that forbearth with faults and is right-minded!" <sup>15861587</sup>

1586 It is the way of selfish and material minded people (1) to scoff at spiritual things like prayer and worship and (2) to hug their own property rights as if there were not other rights even greater than those of property! (11.87)

1587 They grow sarcastic against Shu'aib. In effect they say: "You are a fine man! You teach us that we must be kind and forbearing with other people's faults, and now get at what you call our sins! You think you are the only right minded man!" (11.87)

17:34 - Come not nigh to the orphan's property except to improve it until he attains the age of full strength; and fulfil (every) engagement for (every) engagement will be enquired into (on the Day of Reckoning). <sup>2217221822192220</sup>

2217 Cf. vi. 152, and other passages relating to orphans, e.g., ii. 220. If an orphan's property is touched at all, it should be to improve it, or to give him something better than he had before, - never to take a personal advantage for the benefit of the guardian. A bargain that may be quite fair as between two independent persons would be, under this verse, unfair as between a guardian and his orphan ward until the latter attains the full age of understanding. (17.34)

2218 Ashuddahu means the age when the orphan reaches his full maturity of strength and understanding, say between the ages of 18 and 30. The age of legal maturity may be 18 (as for certain purposes in India) or 21 (as in England). For certain purposes in Muslim law it may be less than 18. In the orphan's interest a much stricter standard is required in his case. (17.34)

2219 The definite article al has here a generic meaning, and is best translated by "every". (17.34)



2220 From the context the engagements referred to would relate to beneficial contracts connected with the orphan's property or promises or undertakings given by the guardian or implied in the terms of his appointment. But the words are general and may be interpreted in the general sense. Note that this sentence does not occur in the similar passage in vi. 152, where there was a discussion of social laws: it is appropriate here, where the discussion is about the guardian's personal and individual responsibility. (17.34)

59:7 - What Allah has bestowed on His Apostle (and taken away) from the people of the townships belongs to Allah to His Apostle and to kindred and orphans the needy and the wayfarer; in order that it may not (Merely) make a circuit between the wealth among you. So take what the Apostle assigns to you and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment. <sup>537953805381</sup>

59:8 - (Some part is due) to the indigent Muhajirs those who were expelled from their homes and their property while seeking Grace from Allah and (His) Good pleasure and aiding Allah and His Apostle: such are indeed the sincere ones <sup>5382</sup>

►Al-Tirmidhi Hadith

### **Hadith 5287** Narrated by **AbuKabshah al-Anmari**

Allah's Messenger (peace be upon him) said, "There are three things which I swear to be true, and I shall tell you something else, so keep it in mind. The three things which I swear to be true are that a man's property does not become less on account of sadaqah; that when a man is wronged and bears it patiently Allah will give him greater honour on that account; and that when a man opens a door towards begging Allah opens for him a door towards poverty. The thing I am going to tell you which you must keep in mind is this. The world has only four types of people: 1) A man whom Allah provides with property and knowledge, in which he fears his Lord and joins ties of relationship, acting in it towards Allah as is due to Him, this man being in the most excellent station. 2) A man whom Allah provides with knowledge but not with property, who says with a sincere intention that if he had property he would act as so and so does, their reward being equal. 3) A man whom Allah provides with property but not with knowledge, in which he acts in a random manner ignorantly, not fearing his Lord respecting it, or using it to join ties of relationship, or dealing with it in a right way, this man being in the worst station. 4) A man whom Allah provides with neither property nor knowledge, who says that if he had property he would deal with it as so and so does and has this intention, the load they have to bear being equal."

Tirmidhi transmitted it, saying this is a sahih tradition.

►Sahih Al-Bukhari Hadith

### **Hadith 8.718** Narrated by **Aisha**

Fatima and Al 'Abbas came to Abu Bakr, seeking their share from the property of Allah's Apostle and at that time, they were asking for their land at Fadak and their share from Khaibar. Abu Bakr said to them, "I have heard from Allah's Apostle saying, 'Our property cannot be inherited, and whatever we leave is to be spent in charity, but the family of Muhammad may take their provisions from this property.'" Abu Bakr added, "By Allah, I will not leave the procedure I saw Allah's Apostle following during his lifetime concerning this property." Therefore Fatima left Abu Bakr and did not speak to him till she died.

►Fiqh-us-Sunnah

### **Fiqh 4.125a**

## **On Seeing Something Pleasing About One's Own Property**

On seeing something good and pleasing concerning one's family or property one should say, "Allah's will be done! There is no power or strength except with Allah." (Reported by Ibn As-Sinni) And on seeing in them something unpleasant, he should say, "Praise and thanks be to Allah under all circumstances." Allah says in the Qur'an (18.39), "Why did you not say, as you went into your garden, 'Allah's Will be done! There is no power but with Allah!'".....

►Al-Tirmidhi Hadith

### **Hadith 3854** Narrated by **AbuSa'id al-Khudri**

Allah's Messenger (peace be upon him) said, "The believers in the world are in three classes: those who believe in Allah and His Messenger and do not doubt, but strive with their property and their persons in Allah's cause; the man whom people trust with their property and their persons; and the man who, when he is about to display greed, abandons it for the sake of Allah, Who is Great and Glorious."

Ahmad transmitted it.

## PROPHETS:-

**AARON:** (Harun)

See: 4:163; 6:84; 7: 142.150; 8:84; 19:53; 20:29.30.36.70.90.92.94; 23:45; 25:35; 26:13; 37:114.120

20:29 - "And give me a Minister from my family

20:30 - "Aaron my brother;

20:31 - "Add to my strength through him <sup>2554</sup>

20:32 - "And make him share my task:

2552 (3) the counsel and constant attendance with him of his brother Aaron, whom he loved and trusted, for he would otherwise be alone among the Egyptians. (20.25)

2554 Literally, "Strengthen my back with him". A man's strength lies in his back and backbone so that he can stand erect and boldly face his tasks. (20.31)

►Sahih Al-Bukhari Hadith

**Hadith 4.606** Narrated by  
**Malik bin Sasaa**

Allah's Apostle talked to his companions about his Night Journey to the Heavens. When he reached the fifth Heaven, he met Aaron. (Gabriel said to the Prophet), "This is Aaron." The Prophet said, "Gabriel greeted and so did I, and he returned the greeting saying, 'Welcome, O Pious Brother and Pious Prophet.' "

World

of

Islam

### What do Muslims believe?

Muslims believe in One, Unique, Incomparable God; in the Angels created by Him; in the prophets through whom His revelations were brought to mankind; in the Day of Judgement and individual accountability for actions; in God's complete authority over human destiny and in life after death. Muslims believe in a chain of prophets starting with Adam and including Noah, Abraham, Ishmael, Isaac, Jacob, Joseph, Job, Moses, Aaron, David, Solomon, Elias, Jonah, John the Baptist, and Jesus, peace be upon them. But God's final message to man, a reconfirmation of the eternal message and a summing-up of all that has gone before was revealed to the Prophet Muhammad (SAW) through Gabriel.

## ABRAHAM:

2:124 - And remember that Abraham was tried by his Lord with certain commands which he fulfilled; He said: "I will make thee an Imam to the nations." He pleaded: "And also (Imams) from my offspring!" He answered: "But my promise is not within the reach of evil-doers." <sup>123</sup>

123 Kalimat: literally "words" here used in the mystic sense of God's Will or Decree or Purpose. This verse may be taken to be the sum of the verses following. In everything Abraham fulfilled God's wish: he purified God's house; he built the sacred refuge of the Ka'ba; he submitted his will to God's, and thus became the type of Islam. He was promised the leadership of the world; he pleaded for his progeny, and his prayer was granted, with the limitation that if his progeny was false to God, God's promise did not reach the people who proved themselves false. (2.124)

2:125 - Remember We made the house a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il that they should sanctify My House for those who compass it round or use it as a retreat or bow or prostrate themselves (therein in prayer). <sup>125126</sup>

125 The Ka'ba, the House of God. Its foundation goes back by Arab tradition to Abraham. Its fourfold character is here referred to. (1) It was the centre to which all the Arab tribes resorted for trade, for poetic contests, and for worship, (2) It was sacred territory and was respected by friend and foe alike. At certain seasons, all fighting was and is forbidden within its limits, and even arms are not allowed to be carried and no game or other thing is allowed to be killed. Like the Cities of Refuge under the Mosaic Dispensation to which manslayers could flee (Num. xxxv. 6) or the Sanctuaries in Mediaeval Europe, to which criminals could not be pursued. Mecca was recognized by Arab custom as inviolable for the pursuit of revenge or violence. (3) It was a place of prayer; even today there is a Station of Abraham within the enclosure where Abraham was supposed to have prayed. (4) It must be held pure and sacred for all purposes. (2.125)

126 Four rites are here enumerated, which have now acquired a technical meaning. (1) Compassing the sacred territory, or going round the Ka'ba: Tawaf. There are special guides who take pilgrims and visitors round. (2) Retiring to the place as a spiritual retreat, for contemplation and prayer: Itikat. (3) The posture of bending the back in prayer: Ruku. (4) The posture of prostrating oneself on the ground in prayer: Sujud. The protection of the holy territory is for all, but special cleanliness and purity is required for the sake of the devotees who undertake these rites. (2.125)

2:126 - And remember Abraham said: "My Lord make this a City of Peace and feed its people with fruits such of them as believe in Allah and the Last Day." He said: "(Yea) and such as reject faith for a while will I grant them their pleasure but will soon drive them to the torment of fire an evil destination (indeed)!" 127128

127 The root salama in the word Islam implies (among other ideas) the idea of Peace, and therefore when Mecca is the city of Islam, it is also the City of Peace. The same root occurs in the latter part of the name Jerusalem, the Jewish City of Peace. When the day of Jerusalem passed (see verse 134 or 141 below), Mecca became the "New Jerusalem" - or rather the old and original "City of Peace" restored and made universal. (2.126)

128 The territory of Mecca is barren and rocky, compared with, say Taif, a city 70-75 miles east of Mecca. A prayer for the prosperity of Mecca therefore includes a prayer for the good things of material life. This is the literal meaning. But note that the opposition in this verse is between the fruits of the Garden for the righteous and the torments of the Fire for the evil ones - a spiritual allegory of great force and aptness. (2.126)

2:127 - And remember Abraham and Isma'il raised the foundations of the House (with this prayer): "Our Lord! accept (this service) from us for thou art the All-Hearing the All-Knowing.

2:128 - "Our Lord! make of us Muslims bowing to Thy (Will) and of our progeny a people Muslim bowing to Thy (Will) and show us our places for the celebration of (due) rites; and turn unto us (in mercy); for Thou art the Oft-Returning Most-Merciful.

2:129 - "Our Lord! send amongst them an Apostle of their own who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom and sanctify them; for Thou art the Exalted in Might the Wise." 129

129 How beautiful this prayer is, and how aptly it comes in here in the argument! Such Paganism or star-worship or planet-worship as there was in Abraham's time was first cleared out of Mecca by Abraham. This is the chief meaning of "sanctification" or purification in ii. 125, although of course physical cleanliness is (in physical conditions) a necessary element of purification in the higher sense. Abraham and his elder son Ismail then built the Ka'ba and established the rites and usages of the sacred city. He was thus the founder of the original Islam (which is as old as mankind) in Arabia. As becomes a devout man, he offers and dedicates the work to God in humble supplication, addressing Him as the All-Hearing and the All-Knowing. He then asks for a blessing on himself and his progeny generally, both the children of his eldest-born Ismail and his younger son Isaac. With prophetic vision he foresees that there will be corruption and backsliding in both branches of his family: Mecca will house 360 idols, and Jerusalem will become a harlot city (Ezekiel xvi. 15), a city of abomination. But the light of Islam will shine, and reclaim the lost people in both branches and indeed in all the world. So he prays for God's mercy, addressing Him as the Oft-Returning Most Merciful. And finally he foresees in Mecca an Apostle teaching the people as one "of their own", and in their own beautiful Arabic language; he asks for a blessing on Muhammad's ministry, appealing to the Power and Wisdom of God. (2.129)

See 2:130-135. 258.260.

3:67 -Abraham was not a Jew nor yet a Christian but he was true in faith and bowed his will to Allah's (which is Islam) and he joined not gods with Allah. 404

404 Cf. ii. 135 and the whole argument in that passage. (3.67)

See 3:95. 96-97; 6:74. 75-79.80-83; 9:113.114; 11:69-73.74-76

14:35 - Remember Abraham said: "O my Lord! make this city one of peace and security: and preserve me and my sons from worshipping idols. 19121913

1912 This Prayer of Abraham, the True in Faith, the progenitor of the Semitic peoples and the Prototype of their Religion, is introduced in this place, to illustrate the points referred to in the preceding section, xiv. 31-34, viz., how the new Revelation through the Ka'ba bears out the universal Revelation of Prayer and Charity, Love of Allah and man, Recognition of Allah's handiwork in nature, and Insistence on man's turning away from false worship and ingratitude to Allah. Notice the four divisions into which it falls: (1) verses 35-36 are spoken by Abraham as on his own behalf ("O my Lord!"); (2) verses 37-38 are spoken on behalf of his progeny ("O our Lord!") but with special reference to the elder branch, the children of Isma'il; (3) verses 39-40 are again a personal appeal, but both branches of his family, viz., the sons of Isma'il and Isaac, are expressly mentioned; (4) verse 41 is a Prayer for himself, his parents, and all Believers, typifying that in the universality of Islam all nations are to be blessed. Jerusalem, for the Mosaic Law and the Gospel of Jesus, was the centre and symbol for the Jewish race, though of course all Allah's Truth is universal; Makkah, the centre of the Arab race, was to throw off its tribal character and become universal, in spite of the Makkans themselves. (14.35)

1913 Cf. ii. 125-129. Abraham (with Isma'il) built the Ka'ba, and Abraham asks a blessing on his handiwork and forgiveness for such lapses into idolatry as both branches of his family might fall into. (14.35)

14:36 - "O my Lord! they have indeed led astray many among mankind: he then who follows my (ways) is of me and he that disobeys me but thou art indeed Oft-Forgiving Most Merciful.

14:37 - "O our Lord! I have made some of my offspring to dwell in a valley without cultivation by thy Sacred House; in order O our Lord that they may establish regular prayer: so fill the hearts of some among men with love towards them and feed them with Fruits: so that they may give thanks. <sup>1914</sup>1915

1914 The Makkan valley is enclosed by hills on all sides, unlike Madinah, which has level cultivated plains. But just because of its natural isolation, it is fitted to be a centre for Prayer and Praise. (14.37)

1915 Cf. ii. 126, and n. 128. (The "Fruits" are there explained). The righteous, though they have to have sustenance, both in a literal and figurative sense, require also the love and sympathy of their fellow-men. (14.37)

14:38 - "O our Lord! truly Thou dost know what we conceal and what we reveal: for nothing whatever is hidden from Allah whether on earth or in heaven. <sup>1916</sup>

1916 In Abraham's prophetic mind was the secret and open enmity or contempt which the Children of Israel were to have for the Children of Isma'il (Arabs). He prays to Allah that they may be united in Islam, as indeed they were, except a small remnant. (14.38)

14:39 - "Praise be to Allah who hath granted unto me in old age Ismail and Isaac: for truly my Lord is He the Hearer of Prayer! <sup>1917</sup>

1917 Abraham was 100 years old when Isaac was born (Gen. xxi. 5); and as Isma'il was 13 years old when Abraham was 99. (Gen. xvii. 24-25), Isma'il was also a son of his father's old age, having been born when Abraham was 86 years old. The younger son's progeny developed the Faith of Israel and that of Christ; the elder son's progeny perfected the more universal Faith of Islam, the Faith of Abraham the True. (14.39)

14:40 - "O my Lord! make me one who establishes regular Prayer and also (raise such) among my offspring O our Lord! and accept Thou my Prayer. <sup>1918</sup>

1918 Abraham prays for both branches of his family, having a wider vision than some of the later Children of Israel. (14.40)

14:41 "O our Lord! cover (us) with Thy Forgiveness me my parents and (all) Believers on the Day that the Reckoning will be established!" <sup>1919</sup>192019211922

1919 Read again n. 1912 above. Having prayed for his progeny, Abraham now prays for Allah's grace on himself, his parents, and the whole Brotherhood of Faith, irrespective of family or race or time, to be perfected in the ideal of Islam. (14.41)

1920 For the shades of meaning in the different words for Forgiveness, see n. 110 to ii. 109. (14.41)

1921 My parents. Abraham's father was an idolater (xliii. 26; vi. 74). Not only that, but he persecuted the Faith of Unity and threatened Abraham with stoning and exile (xix. 46); and he and his people cast him into the Fire to be burned (xxi. 52, 68). Yet Abraham's heart was tender, and he prayed for forgiveness for his father because of a promise which he had made (ix. 114), though he renounced the land of his fathers (Chaldea). (14.41)

1922 At the final Reckoning, all that may seem inequality or injustice in this world will be redressed. But the merits of the best of us will need Allah's Grace to establish us in that lasting Felicity which is promised to the righteous. And Abraham, as the father of Prophecy, prayed for all, for the Universal Faith perfected in Islam. (14.41)

See 11:69-74. 15:51-56; 16:120-123; 19:41-50; 21:51-75; 26:70-82.83-87; 29:16-18; 37:83-111; 51:24-30; 53:37; 60:4.6; 87:19 etc.

►Sahih Al-Bukhari Hadith

### Hadith 4.583

Narrated by

Ibn Abbas

The first lady to use a girdle was the mother of Ishmael. She used a girdle so that she might hide her tracks from Sarah. Abraham brought her and her son Ishmael while she was suckling him, to a place near the Ka'ba under a tree on the spot of Zam-zam, at the highest place in the mosque. During those days there was nobody in Mecca, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ishmael's mother followed him saying, "O Abraham! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allah ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Abraham proceeded onwards, and on reaching the Thaniya where they could not see him, he faced the Ka'ba, and raising both hands, invoked Allah saying the following prayers:.....

►Fiqh-us-Sunnah

### Fiqh 5.102a

## Throwing the Pebbles - Their Origin

Al-Baihaqi reported from Salim bin Abi Al-J'ad that Ibn 'Abbas said that the Prophet (peace be upon him) said: "When Abraham (peace be upon him) wanted to perform the Hajj rites, Satan blocked his way near 'Aqabah. (Jamarah Al-Aqabah is on the left side inside Mina; the Jamarah Al-Wusta (the Middle Jamarah) is at about 11,677 meters from the first one, while Jamarah Al-Sughra (the Smallest Jamarah) is 1,564 meters further from the middle one) Abraham threw seven pebbles at him whereupon the Satan sunk into the ground. Again the Satan appeared to him near the second Jamarah. Abraham threw

seven pebbles at him and he again sunk into the ground. Once again the Satan approached him near the third Jamarah, and again Abraham threw seven pebbles at him and once again the Satan sunk into the ground." Ibn 'Abbas added, "You throw pebbles at the Satan, and (in doing so) you follow the path of your (great) forefather Abraham (peace be upon him)." Al-Mundhri said: "This is reported by Ibn Khuzaimah in his Sahih and by Al-Hakim, and it is sound according to their criterion."

► Sahih Al-Bukhari Hadith

### Hadith 4.569

Narrated by

**Abu Huraira**

The Prophet said, "On the Day of Resurrection Abraham will meet his father Azar whose face will be dark and covered with dust. (The Prophet Abraham will say to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' Abraham will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonoring my father?' Then Allah will say (to him): 'I have forbidden Paradise for the disbelievers.' Then he will be addressed, 'O Abraham! Look! What is underneath your feet?' He will look and there he will see a Dhabh (an animal,) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire."

Sahih Al-Bukhari Hadith

### Hadith 4.589

Narrated by

**Abdur Rahman bin Abi Laila**

Ka'b bin Ujjah met me and said, "Shall I not give you a present I got from the Prophet?" 'Abdur-Rahman said, "Yes, give it to me." I said, "We asked Allah's Apostle saying, 'O Allah's Apostle! How should one (ask Allah to) send blessings on you, the members of the family, for Allah has taught us how to salute you (in the prayer)?' He said, 'Say: O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Abraham and on the family of Abraham, for You are the Most Praiseworthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad, as You sent your Blessings on Abraham and on the family of Abraham, for You are t

► Sahih Al-Bukhari Hadith

### Hadith 9.82

Narrated by

**Abu Huraira**

Allah's Apostle said, (The Prophet) Abraham migrated with his wife Sarah till he reached a town where there was a king or a tyrant who sent a message, to Abraham, ordering him to send Sarah to him. So when Abraham had sent Sarah, the tyrant got up, intending to do evil with her, but she got up and performed ablution and prayed and said, 'O Allah ! If I have believed in You and in Your Apostle, then do not empower this oppressor over me.' So he (the king) had an epileptic fit and started moving his legs violently."

► Fiqh-us-Sunnah

### Fiqh 5.102b

## Wisdom Behind Throwing Pebbles

In his Al-Ahya, Al-Ghazali says: "As to the throwing of the pebbles, it is an expression of the thrower's intention to obey Allah's commandment, and a demonstration of his humility and servitude to Him. It signifies compliance with divine commandment without any trace therein of any selfish pleasure, sensuous or intellectual.

"By throwing pebbles, one emulates Abraham when Satan - may Allah curse him - blocked his way at that place in order to cast doubts in his heart or tempt him and divert him away from his Lord, so Allah commanded Abraham to drive the Satan away by throwing p

► Sahih Al-Bukhari Hadith

### Hadith 3.339

Narrated by

**Abdullah bin Zaid**

The Prophet said, "The Prophet Abraham made Mecca a sanctuary, and asked for Allah's blessing in it. I made Medina a sanctuary as Abraham made Mecca a sanctuary and I asked for Allah's blessing in its measures the Mudd and the Sa as Abraham did for Mecca."

► ISL Quran Subjects

## Guests of Abraham

1. GUESTS OF ABRAHAM, THE  
[15.51](#), [15.52](#), [15.53](#), [15.54](#), [15.55](#), [15.56](#), [15.57](#)

Sahih Al-Bukhari Hadith

### Hadith 7.21

Narrated by

**Abu Huraira**

The Prophet said: Abraham did not tell lies except three. (One of them was) when Abraham passed by a tyrant and (his wife) Sara was accompanying him (Abu Huraira then mentioned the whole narration and said:) (The tyrant) gave her Hajar. Sara said, "Allah saved me from the hands of the Kafir (i.e. infidel) and gave me Hajar to serve me." (Abu Huraira added:) That (Hajar) is your mother, O Banu Ma'-As-Sama' (i.e., the Arabs).

## ►ISL Quran Subjects

**Abraham**

1. ABRAHAM  
19.41, 19.42, 19.43, 19.44, 19.45, 19.46, 19.47, 19.48, 19.49, 19.50, 37.109, 37.110, 38.45, 38.46, 38.47
2. Commemorating  
38.45, 38.46, 38.47
3. Disbelieving people of, example of the  
22.42, 22.43, 22.44
4. Disputing about  
3.65
5. Example of and that of his followers, lesson from the  
60.3, 60.4, 60.5, 60.6
6. Following  
3.68
7. Guest of, the  
15.51, 15.52, 15.53, 15.54, 15.55, 15.56, 15.57, 15.58, 15.59, 15.60, 15.61, 15.62, 15.63, 15.64, 15.65, 15.66, 15.67, 15.68, 15.69, 15.70, 15.71, 15.72, 15.73, 15.74, 15.75
8. Ismail and, example of  
37.102, 37.103, 37.104, 37.105, 37.106
9. Nature of, guidance from the example of the  
16.120, 16.121, 16.122, 16.123
10. Promise of Allah made with  
2.124
11. Religion of, following the  
3.95
12. Religion of, forsaking the  
2.130
13. Saving of from the fire as a Sign of Allah  
29.24
14. Station (Maqaam) of as a place of salat, taking the  
2.125
15. Story of, reciting the  
26.69
16. Way of, following the  
4.25
17. a model  
16.120
18. safe in fire  
21.69
19. Book of  
53.37, 87.19
20. his example in dealing with Unbelievers  
60.4

## ►Sahih Al-Bukhari Hadith

**Hadith 6.10** Narrated by

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

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

## ►Fiqh-us-Sunnah

**Fiqh 5.1**



## PILGRIMAGE: A GENERAL DEFINITION, ITS EXCELLENCE AND PREREQUISITES

Allah, the Exalted One, says: "The first House (of worship) appointed for men was that at Bakka; (Bakka is one of the names of Makkah) full of blessings and guidance for all kinds of beings: in it are signs manifest (for example), the station of Abraham-- whoever enters it attains security; pilgrimage thereto is a duty men owe to Allah--those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures" ([Qur'an 3.96-97](#)).

► Sahih Bukhari Hadith Subjects

### Prophets

9. 'For Allah did take Abraham'  
B 4.568, B 4.569, B 4.570, B 4.571, B 4.572, B 4.573, B 4.574, B 4.575, B 4.576, B 4.577, B 4.578, B 4.579, B 4.580, B 4.581, B 4.582, B 4.583, B 4.584, B 4.585, B 4.586, B 4.587, B 4.588, B 4.589, B 4.590
10. 'And inform them of the guests of Abraham'  
B 4.591

### ADAM:

20:116 - When We said to the angels "Prostrate yourselves to Adam" they prostrated themselves but not Iblis: he refused.

20:117 - Then We said: "O Adam! verily this is an enemy to thee and thy wife: so let him not get you both out of the Garden so that thou art landed in misery." <sup>2641</sup>

2641 See last note. The story is referred to in order to draw attention to man's folly in rushing into the arms of Satan though he had been clearly forewarned. ([20.117](#))

20:120 - But Satan whispered evil to him: he said "O Adam! shall I lead thee to Tree of Eternity and to a kingdom that never decays?" <sup>2643</sup>

2643 The suggestion of Satan is clever, as it always is: it is false, and at the same time plausible. It is false, because (1) that felicity was not temporary, like the life of this world, and (2) they were supreme in the Garden, and a "kingdom" such as was dangled before them would only add to their sorrows. It was plausible, because (1) nothing had been said to them about Eternity, as the opposite of Eternity was not yet known, and (2) the sweets of Power arise from the savour of Self, and Self is an alluring (if false) attraction that misleads the Will. ([20.120](#))

20:121 - In the result they both ate of the tree and so their nakedness appeared to them: they began to sew together for their covering leaves from the Garden: thus did Adam disobey His Lord and allow himself to be seduced. <sup>26442645</sup>

2644 Hitherto they knew no evil. Now, when disobedience to Allah had sullied their soul and torn off the garment, their sullied Self appeared to themselves in all its nakedness and ugliness, and they had to resort to external things (leaves of the Garden) to cover the shame. ([20.121](#))

2645 Adam had been given the will to choose, and he chose wrong, and was about to be lost when Allah's Grace came to his aid. His repentance was accepted, and Allah chose him for His Mercy, as stated in the next verse. ([20.121](#))

20:122 - But his Lord chose him (for His Grace): He turned to him and gave him guidance.

20:123 - He said: "Get ye down both of you all together from the Garden with enmity one to another; but if as is sure there comes to you guidance from Me whosoever follows My guidance will not lose his way nor fall into misery." <sup>26462647</sup>

2646 The little variations between this passage and ii. 38 are instructive, as showing how clearly the particular argument is followed in each case. Here *ihbita* ('get ye down') is in the dual number, and refers to the two individual souls, our common ancestors. ([20.123](#))

2647 For the same reason as in the last note, we have here the consequences of Guidance to the individual, viz.: being saved from going astray or from falling into misery and despair. In ii. 38, the consequences expressed, though they apply to the individual, are also appropriate taken collectively: "on them shall be no fear, nor shall they grieve." ([20.123](#))

► Hadith Qudsi

### Hadith Qudsi 34

O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it.

►Al-Tirmidhi Hadith

### **Hadith 442** Narrated by **Anas ibn Malik**

Anas heard the Prophet (peace be upon him) say: Allah, the Exalted, has said: "O son of Adam! Certainly I shall continue to pardon thee so long as thou supplicatest Me and hopest (for My forgiveness), whatever may be thy faults and sins, I don't care. O son of Adam, even if thy sins pile up as high as the sky, and thou askest for My forgiveness, I will forgive thee. O son of Adam, if thou comest to Me with an earthful of defaults and meetest Me, not associating anything with Me, I will come to thee, with an earthful of forgiveness."

Transmitted by Tirmidhi.

►Sahih Al-Bukhari Hadith

### **Hadith 4.543** Narrated by **Abu Huraira**

The Prophet said, "Allah created Adam, making him 60 cubits tall. When He created him, He said to him, "Go and greet that group of angels, and listen to their reply, for it will be your greeting (salutation) and the greeting (salutation) of your offspring." So, Adam said (to the angels), As-Salamu Alaikum (i.e. Peace be upon you). The angels said, "As-salamu Alaika wa Rahmatu-l-lahi" (i.e. Peace and Allah's Mercy be upon you). Thus the angels added to Adam's salutation the expression, 'Wa Rahmatu-l-lahi.' Any person who will enter Paradise will resemble Adam (in appearance and figure). People have been decreasing in stature since Adam's creation.

Sahih Bukhari Hadith Subjects

## **Prophets**

1. The creation of Adam and his offspring  
B 4.543, B 4.544, B 4.545, B 4.546, B 4.547, B 4.548, B 4.549, B 4.550, B 4.551, B 4.552

►A. Yusuf Ali Quran Subjects

## **Adam**

1. creation  
[2.30](#)
2. fall  
[2.35](#), [7.19](#)
3. two sons (Abel and Cain)  
[5.30](#)
4. tempted by Satan  
[20.120](#)

**See 2:30-34.35-39; 5:30-34; 7:19-25; 18:50; 20:120-121 etc**

►Al-Tirmidhi Hadith

### **Hadith 118** Narrated by **AbuHurayrah**

Allah's Messenger (peace be upon him) said: When Allah created Adam, He touched his back, and there fell from his back every soul that He would create from his offspring till the Day of Resurrection and He created between the two eyes of every person a gleam of light. Then He presented them to Adam who said: My Lord who are they? He (the Lord) said: They are your offspring. He (Adam) saw a person from amongst them and he felt attracted towards him and the sparkle of light between his two eyes. He said: My Lord, who is he? (The Lord) said: It is David. He (Adam) said: My Lord, what span of life have you allotted to him? He replied: Sixty years. He said: My Lord, enhance his age from my age (to the extent of forty years). Allah's Messenger (peace be upon him) said: When Adam completed his age life-span with only forty years remaining, there came to him the angel of death. Thereupon Adam said: Are there not forty years left in my life-span? The angel said: Did you not confer your son (forty years). Adam denied it and so did his offspring. Adam forgot and ate (the fruit) of the tree and so his offspring also forgot and he (Adam) committed an error and so did his offspring commit an error.

Transmitted by Tirmidhi.

## **DAVID:**

2:251 - By Allah's will they routed them: and David slew Goliath; and Allah gave him power and wisdom and taught him whatever (else) He willed. And did not Allah check one set of people by means of another the earth would indeed be full of mischief but Allah is full of bounty to all the worlds. <sup>286287283</sup>

286 Note how the whole story is compressed into a few words as regards narration, but its spiritual lessons are dwelt upon from many points of view. The Old Testament is mainly interested in the narrative, which is full of detail, but says little

about the universal truths of which every true story is a parable. The Qur-an assumes the story, but tells the parable. (2.251)

287 David was not only a shepherd, a warrior, a king, a wise man, and a prophet, but was also endowed with the gifts of poetry and music. His Psalms (sabar) are still extant. (2.251)

283 Carried by angels: these words refer to the Tabut or Ark, the cherubims with outstretched wings on the lid may well be supposed to carry the security or peace which the Ark symbolised. (2.251)

6:84 - We gave him Isaac and Jacob: all (three) We guided: and before him We guided Noah and before him We guided Noah and among his progeny David Solomon Job Joseph Moses and Aaron: thus do We reward those who do good: <sup>903904</sup>

903 We have now a list of eighteen Apostles in four groups, covering the great Teachers accepted among the three great religions based on Moses, Jesus, and Muhammad. The first group to be mentioned is that of Abraham, his son Issac, and Isaac's son Jacob. Abraham was the first to have a Book. His Book is mentioned in Q. lxxxvii. 19, though it is now lost. They were therefore the first to receive Guidance in the sense of a Book. (6.84)

904 In the second group, we have the great founders of families, apart from Abraham, viz., Noah of the time of the Flood; David and Solomon, the real establishers of the Jewish monarchy; Job, who lived 140 years, saw four generations of descendants, and was blessed at the end of his life with large pastoral wealth (Job xlii. 16,12); Joseph, who as Minister of State did great things in Egypt and was the progenitor of two Tribes; and Moses and Aaron, the leaders of the Exodus from Egypt. They led active lives and called "doers of good." (6.84)

21:78 - And remember David and Solomon when they gave judgment in the matter of the field into which the sheep of certain people had strayed by night: We did witness their judgment.

34:10 - We bestowed Grace aforetime on David from Ourselves: "O ye Mountains! sing ye back the Praises of Allah with him! and ye birds (also)! and We made the iron soft for Him" <sup>37993800</sup>

3799 Cf. xxi. 79-80, and notes 2733-34. David had the gift of song and sacred music, and this is shown in his Psalms. All nature-hills and birds-sing and echo back the Praises of Allah. (34.10)

3800 Iron or steel is hard stuff: but in the hands of a craftsman it becomes soft and pliable, and with it can be made instruments for the defence of righteousness. These, in the literal sense, are coats of mail, and defensive armour, and the manufacture of them is traditionally attributed to David. (34.10)

38:17 - Have patience at what they say and remember Our Servant David the man of strength: for he ever turned (to Allah). <sup>4167</sup>

4167 David was a man of exceptional strength, for even as a raw youth, he slew the Philistine giant Goliath. See ii. 249-252, and notes 286-87. Before that fight, he was mocked by his enemies and chidden even by his own elder brother. But he relied upon Allah, and won through, and afterwards became king. (38.17)

38:18 - It was We that made the hills declare in unison with him Our Praises at eventide and at break of day. <sup>4168</sup>

4168 See n. 2733 to xxi. 79. All nature sings in unison and celebrates the praises of Allah. David was given the gift of music and psalmody, and therefore the hills and birds are expressed as singing Allah's praises in unison with him. The special hours when the hills and groves echo the songs of birds are in the evening and at dawn, when also the birds gather together, for those are respectively their roosting hours and the hours of their concerted flight for the day. (38.18)

38:19 - And the birds gathered (in assemblies): all with him did turn (to Allah). <sup>4169</sup>

4169 Note the mutual echo between this verse and verse 17 above. The Arabic awwab is common to both, and it furnishes the rhyme or rhythm of the greater part of the Sura, thus echoing the main theme: 'Turn to Allah in Prayer and Praise, for that is more than any worldly power or wisdom.' (38.19)

38:20 - We strengthened his kingdom and gave him wisdom and sound judgment in speech and decision. <sup>4170</sup>

4170 Cf. n. 2732 to xxi. 79 for David's sound judgment in decisions; he could also express himself aptly. (38.20)

38:21 - Has the Story of the Disputants reached thee? Behold they climbed over the wall of the private chamber; <sup>4171</sup>

4171 This story or Parable is not found in the Bible, unless the vision here described be considered as equivalent to Nathan's parable in 11 Samuel, xi, and xii. Baidhawi would seem to favour that view, but other Commentators reject it. David was a pious man, and he had a well-guarded private chamber (mihrab) for Prayer and Praise. (38.21)

38:22 - When they entered the presence of David and he was terrified of them they said: "Fear not: We are two disputants one of whom has wronged the other: decide now between us with truth and treat us not with injustice but guide us to the even Path." <sup>4172</sup>

4172 David used to retire to his private chamber at stated times for his devotions. One day, suddenly, his privacy was invaded by two men, who had obtained access by climbing over a wall. David was frightened at the apparition. But they said: "We have come to seek thy justice as king: we are brothers, and we have a quarrel, which we wish thee to decide." (38.22)

38:23 - "This man is my brother; he has nine and ninety ewes and I have (but) one: Yet he says 'Commit her to my care' and is (moreover) harsh to me in speech." <sup>4173</sup>

4173 The brother who was most aggrieved said: "This my brother has a flock of ninety-nine sheep, and I have but one; yet he wants me to give up my one sheep to his keeping; and moreover he is not even fair-spoken. He talks like one meditating mischief, and he has not even the grace to ask as an equal, or one sharing in a business or an inheritance. What shall I do?" (38.23)

38:24 - (David) said: "He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes: truly many are the Partners (in business) who wrong each other: not so do those who believe and work deeds of righteousness and how few are they?"... And David gathered that We had tried him: he asked forgiveness of his Lord fell down bowing (in prostration) and turned (to Allah in repentance). 417441754176

4174 The circumstances were mysterious; the accusation was noval; it was not clear why the unjust brother should also have come with the complainant, risking his life in climbing the wall to evade the guard, and he certainly said nothing. David took them literally, and began to preach about the falsehood and the fraud of men, who should be content with what they have, but who always covet more. (38.24)

4175 Especially, said David, is it wrong for brothers or men in partnership to take advantage of each other; but how few are the men who are righteous? He had in his mind his own devotion and justice. But lo and behold! the men disappeared as mysteriously as they had come. It was then that David realised that the incident had been a trial or temptation-a test of his moral or spiritual fibre! Great though he was as a king, and just though he was as a judge, the moment that he thought of these things in self-pride, his merit vanished. In himself he was as other men: it was Allah's grace that gave him wisdom and justice, and he should have been humble in the sight of Allah. (38.24)

4176 Judged by ordinary standards, David had done no wrong; he was a good and just king. Judged by the highest standard of those nearest to Allah (Muqarraban, lvi. 11), the thought of self-pride and self-righteousness had to be washed off from him by his own act of self-realisation and repentance. This was freely accepted by Allah, as the next verse shows. A) Some commentators say that David's fault here was his hastiness in judging before hearing the case of the other party. When he realised his lapse, he fell down in repentance. (38.24)

38:25 - So We forgave him this (lapse): he enjoyed indeed a Near Approach to Us and a beautiful place of (final) Return.

38:26 - O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): nor follow thou the lusts (of thy heart) for they will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah is a Penalty Grievous for that they forget the Day of Account. <sup>41774178</sup>

4177 Cf. ii. 30, and n. 47. David's kingly power, and the gifts of wisdom, justice, psalmody, and prophethood were bestowed on him as a trust. These great gifts were not to be a matter of self-glory. (38.26)

4178 As stated in n. 1471 above, this vision and its moral are nowhere to be found in the Bible. Those who think they see a resemblance to the Parable of the prophet Nathan (2 Samuel, xii. 1-12) have nothing to go upon but the mention of the "one ewe" here and the "one little ewe-lamb" in Nathan's Parable. The whole story is here different, and the whole atmosphere is different. The Biblical title given to David, "a man after God's own heart" is refuted by the Bible itself in the scandalous tale of heinous crimes attributed to David in chapters xi and xii. of 2 Samuel, viz., adultery, fraudulent dealing with one of his own servants, and the contriving of his murder. Further, in chapter xiii, we have the story of rapes, incest, and fratricide in David's own household! The fact is that passages like those are mere chroniques scandaleuses, i.e., narratives of scandalous crimes of the grossest character. The Muslim idea of David is that of a man just and upright, endowed with all the virtues, in whom even the least thought of self-elation has to be washed off by repentance and forgiveness. (38.26)

See 4:163; 17:55; 21:79; 27:15; 34:13 etc.

►Sahih Bukhari Hadith Subjects

## Prophets

33. 'And to David We gave the Psalms'  
B 4.628, B 4.629, B 4.630

34. The prayer of David  
B 4.631
35. 'And remember Our slave David'  
B 4.632, B 4.633, B 4.634, B 4.635, B 4.636, B 4.637

►Al-Tirmidhi Hadith

### Hadith 1235

Narrated by

**Uthman ibn Abul'As**

I heard Allah's Messenger (peace be upon him) saying: David (may the peace of Allah be upon him) had an hour in the night in which he would awaken his family and say: O family of David, wake up and pray for it is the hour when Allah, the Exalted and Glorious, readily responds to the supplication except that of a sorcerer or a tax-collector,

Transmitted by Ahmad.

►Sahih Al-Bukhari Hadith

### Hadith 2.231

Narrated by

**Abdullah bin Amr bin Al As**

Allah's Apostle told me, "The most beloved prayer to Allah is that of David and the most beloved fasts to Allah are those of David. He used to sleep for half of the night and then pray for one third of the night and again sleep for its sixth part and used to fast on alternate days."

►Sahih Al-Bukhari Hadith

### Hadith 3.195

Narrated by

**Abdullah bin Amr bin Al As**

"Once Allah's Apostle came to me," and then he narrated the whole narration, i.e. your guest has a right on you, and your wife has a right on you. I then asked about the fasting of David. The Prophet replied, "Half of the year," (i.e. he used to fast on every alternate day).

## ELIAS: (Al Yasa)

See 5:85; 6:85; 37:123-132 etc

6:86 - And Ismail and Elisha and Jonas and Lot: and to all We gave favor above the nations: <sup>906</sup>

906 This is the last group, described as those "favoured above the nations." It consists of four men who had all great misfortunes to contend with, and were concerned in the clash of nations, but they kept in the path of God, and came through above the clash of nations. Ismail was the eldest son of Abraham; when he was a baby, he and his mother had nearly died of thirst in the desert round Mecca; but they were saved by the well of Zamzam, and became the founder of the new Arab nation. Elisha (Al-Yasa) succeeded to the mantle of the Prophet Elijah (same as Elias, see last note); he lived in troublous times for both the Jewish kingdoms (of Judah and Isreal); there were wicked kings, and other nations were pressing in on them; but he performed many miracles, and some check was given to the enemies under his advice. The story of Jonas (Yunus) is well-known: he was swallowed by a fish or whale, but was saved by God's mercy: through his preaching, his city (Ninevah) was saved (x. 98). Lot was a contemporary and nephew of Abraham: when the city of Sodom was destroyed for its wickedness, he was saved as a just man (vii. 80-84). (6.86)

38:48 - And commemorate Ismail Elisha and Zul-Kifl: each of them was of the company of the Good. <sup>4205</sup>

4205 Isma'il, the Patriarch of the Arab race, was also mentioned (xxxvii. 101-107) as a pattern of self-sacrifice; now he is mentioned in the company of the Good, i.e., of those who were a blessing to their people. Here he is bracketed with Elisha (for whom see n. 906 to vi. 86), and Zul-Kifl (for whom see n. 2743 to xxi. 85). All these three were examples of constancy and patience under suffering. (38.48)

►World of Islam

## What do Muslims believe?

Muslims believe in One, Unique, Incomparable God; in the Angels created by Him; in the prophets through whom His revelations were brought to mankind; in the Day of Judgement and individual accountability for actions; in God's complete authority over human destiny and in life after death. Muslims believe in a chain of prophets starting with Adam and including Noah, Abraham, Ishmael, Isaac, Jacob, Joseph, Job, Moses, Aaron, David, Solomon, **Elias**, Jonah, John the Baptist, and Jesus, peace be upon them. But God's final message to man, a reconfirmation of the eternal message and a summing-up of all that has gone before was revealed to the Prophet Muhammad (SAW) through Gabriel.

## ELISHA-Elijah -( Ilyas)

6:85 - And Zakariya and John and Jesus and Elias: all in the ranks of the righteous: <sup>905</sup>

905 The third group consists not of men of action, but Preachers of Truth, who led solitary lives. Their epithet is: "the Righteous." They form a connected group round Jesus. Zakariya was the father of John the Baptist, the precursor of Jesus (iii. 37-41); and Jesus referred to John the Baptist as Elias, "this is Elias, which was to come" (Matt xi. 14); and Elias is said to have been present and talked to Jesus at the Transfiguration on the Mount (Matt. xvii. 3). Elias is the same as Elijah. (6.85)

37:123 - So also was Elias among those sent (by us). <sup>4112</sup>

4112 See n. 905 to vi. 85. Elias is the same as Elijah, whose story will be found in the Old Testament in I Kings xvii-xix. and 2 Kings i-ii. Elijah lived in the reign of Ahab (B.C. 896-874) and Ahaziah (B.C. 874-872), kings of the (northern) kingdom of Israel or Samaria. He was a prophet of the desert, like John the Baptist, -unlike our holy Prophet, who took part in, controlled, and guided all the affairs of his people. Both Ahab and Azariah were prone to lapse into the worship of Baal, the sun-god worshipped in Syria. That worship also included the worship of nature-powers and procreative powers, as in the Hindu worship of the Lingam, and led to many abuses. King Ahab had married a princess of Sidon, Jezebel, a wicked woman who led her husband to forsake Allah and adopt Baal-worship. Elijah denounced all Ahab's sins as well as the sins of Ahaziah and had to flee for his life. Eventually, according to the Old Testament (2 Kings, ii-11) he was taken up in a whirlwind to heaven in a chariot of fire after he had left his mantle with Elisha the prophet. (37.123)

## EZEKIEL-(Dhu Al Kifl)

21:85 - And (remember) Ismail Idris and Zul-kifl all (men) of constancy and patience; <sup>274127422743</sup>

2743 Zul-kifl would literally mean "possessor of, or giving, a double requital or portion"; or else, "one who used a cloak of double thickness," that being one of the meanings of Kifl. The Commentators differ in opinion as to who is meant, why the title is applied to him, and the point of his being grouped with Isma'il and Idris for constancy and patience. I think the best suggestion is that afforded by Karsten Niebuhr in his *Reisebeschreibung nach Arabian*, Copenhagen, 1778, ii. 264-266, as quoted in the *Encyclopaedia of Islam* under "Dhul-Kifl". He visited Meshad 'All in 'Iraq, and also the little town called Kefil, midway between Najaf and Hilla (Babylon). Kefil, he says, is the Arabic form of Ezekiel. The shrine of Ezekiel was there, and the Jews came to it on pilgrimage. If we accept "Zul-kifl" to be not an epithet, but an Arabicised form of "Ezekiel", it fits the context. Ezekiel was a prophet in Israel who was carried away to Babylon by Nebuchadnezzar after his second attack on Jerusalem (about B.C. 599). His Book is included in the English Bible (Old Testament). He was chained and bound, and put into prison, and for a time he was dumb (Ezekiel, iii. 25-26). He bore all with patience and constancy, and continued to reprove boldly the evils in Israel. In a burning passage he denounces false leaders in words which are eternally true: "Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken ..... etc. (Ezekiel, xxxiv. 2-4). Zul-kifl is again mentioned in xxxviii. 48 along with Isma'il and Elisha. (21.85)

21:85 - And (remember) Ismail Idris and Zul-kifl all (men) of constancy and patience; <sup>274127422743</sup>

2741 Isma'il is mentioned specially, apart from the line which descended through Isaac (xxi. 72), as he was the founder of a separate and greater Ummat. His sufferings began in infancy (see n. 160 to ii. 158); but his steady constancy and submission to the will of Allah were specially shown when he earned the title of "Sacrifice to Allah" (see n. 2506 to xix. 54). That was the particular quality of his constancy and patience. (21.85)

2742 For Idris see n. 2508 to xix. 56. He was in a high station in life, but that did not spoil him. He was sincere and true, and that was the particular quality of his constancy and patience. (21.85)

2743 Zul-kifl would literally mean "possessor of, or giving, a double requital or portion"; or else, "one who used a cloak of double thickness," that being one of the meanings of Kifl. The Commentators differ in opinion as to who is meant, why the title is applied to him, and the point of his being grouped with Isma'il and Idris for constancy and patience. I think the best suggestion is that afforded by Karsten Niebuhr in his *Reisebeschreibung nach Arabian*, Copenhagen, 1778, ii. 264-266, as quoted in the *Encyclopaedia of Islam* under "Dhul-Kifl". He visited Meshad 'All in 'Iraq, and also the little town called Kefil, midway between Najaf and Hilla (Babylon). Kefil, he says, is the Arabic form of Ezekiel. The shrine of Ezekiel was there, and the Jews came to it on pilgrimage. If we accept "Zul-kifl" to be not an epithet, but an Arabicised form of "Ezekiel", it fits the context. Ezekiel was a prophet in Israel who was carried away to Babylon by Nebuchadnezzar after his second attack on Jerusalem (about B.C. 599). His Book is included in the English Bible (Old Testament). He was chained and bound, and put into prison, and for a time he was dumb (Ezekiel, iii. 25-26). He bore all with patience and constancy, and continued to reprove boldly the evils in Israel. In a burning passage he denounces false leaders in words which are eternally true: "Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken ..... etc. (Ezekiel, xxxiv. 2-4). Zul-kifl is again mentioned in xxxviii. 48 along with Isma'il and Elisha. (21.85)

## H U D:



See Surah 11.

See 7:65-72; 11:50-60; 26:123-140; 46:21-26 etc

11:50 - To the 'Ad People (We sent) Hud one of their own brethren. He said: "O my people! worship Allah! ye have no other god but Him. (Your other gods) ye do nothing but invent!" <sup>1545</sup>

1546 The beautiful metaphor about the skies coming down with rain has been obscured unnecessarily in most translations. The country of the 'Ad was an arid country, and rain was the greatest blessing they could receive. We can imagine this being said in a time of famine, when the people performed all sorts of superstitious rites and invocations instead of turning to the true God in faith and repentance. Further, when we remember that there were, in this tract in ancient times, dams like that at Maarib, for the storage of rain water, the effect is still further heightened in pointing to Allah's care and mercy in His dealing with men. (11.52)

11:53 - They said: "O Hud! no Clear (Sign) hast thou brought us and we are not the ones to desert our gods on thy word! Nor do we believe in thee!" <sup>1548</sup>

11:58 - So when Our decree issued We saved Hud and those who believed with him by (special) Grace from Ourselves: We saved them from a severe Penalty. <sup>1554</sup>

7:65 - To the Ad people (We sent) Hud one of their (own) brethren: He said: "O my people! worship Allah! ye have no other god but Him. Will yet not fear (Allah)?" <sup>1040</sup>

1040 The 'Ad people, with their prophet Had, are mentioned in many places. See especially xxvi. 123-140, and xivi. 21-26. Their story belongs to Arabian tradition. Their eponymous ancestor 'Ad was fourth in generation from Noah, having been a son of 'Aus, the son of Aram, the son of Sam, the son of Noah. They occupied a large tract of country in Southern Arabia, extending from Umman at the mouth of the Arabian Gulf to Hadhramaut and Yemen at the southern end of the Red Sea. The people were tall in stature and were great builders. Probably the long, winding tracts of sands (ahqaf) in their dominions (xivi. 21) were irrigated with canals. They forsook the true God, and oppressed their people. A three years famine visited them, but yet they took no warning. At length a terrible blast of wind destroyed them and their land, but a remnant, known as the second 'Ad or the Thamud (see below) were saved, and afterwards suffered a similar fate for their sins. The tomb of the Prophet Hud (qabr Nabi Hud) is still traditionally shown in Hadhramaut, latitude 16 N, and longitude 49 1/2 E', about 90 miles north of Mukalla. There are ruins and inscriptions in the neighbourhood. See "Hadhramaut, Some of its Mysteries Unveiled," by D. van der Meulen and H. von Wissmann, Leyden, 1932. (7.65)

Sahih Bukhari Hadith Subjects

## Prophets

6. 'To the 'Ad people We sent Hud'  
B 4.558, B 4.559

Al-Tirmidhi Hadith

**Hadith 2174** Narrated by  
**Ka'b**

Allah's Messenger (peace be upon him) said, "Recite surah Hud on Fridays."

Darimi transmitted it in mursal form.

## IDRIS(Enoch)

See 19:56-57; 21:85; etc

19:56 - Also mention in the Book the case of Idris: he was a man of truth (and sincerity) (and) a prophet: <sup>2508</sup>

2508 Idris is mentioned twice in the Qur-an, viz.: here and in xxi. 85, where he is mentioned among those who patiently persevered. His identification with the Biblical Enoch, who "walked with God" (Gen. v. 21-24), may or may not be correct. Nor are we justified in interpreting verse 57 here as meaning the same thing as in Gen. v. 24 ("God took him"), that he was taken up without passing through the portals of death. All we are told is that he was a man of truth and sincerity, and a prophet, and that he had a high position among his people. It is this point which brings him in the series of men just mentioned; he kept himself in touch with his people, and was honoured among them. Spiritual progress need not cut us off from our people, for we have to help and guide them. He kept to truth and piety in the highest station. (19.56)

► Sahih Al-Bukhari Hadith

### **Hadith 6.480** Narrated by **Aisha**

The commencement of (the Divine Inspirations to) Allah's Apostle was in the form of true dreams. The Angel came to him and said, "Read! In the Name of your Lord Who has created (all that exists), has created man from a clot. Read! And your Lord is Most Generous, Who has taught (the writing) by the pen (the first person to write was Prophet Idris. (96.1-4)

### **ISAAC : (Ishaque)**

See 2:133; 4:163; 6:84 11:71 ;12:38; 14:39; 21:72; 29:27; 37:112-113 38:45; etc

37:112 - And We gave him the good news of Isaac a prophet one of the Righteous. <sup>4105</sup>

4105 Isaac was Abraham's second son, born of Sarah, when Abraham was 100 years of age. See n. 4101. He was also blessed and became the ancestor of the Jewish people. See next note. (37.112)

4101 Our version may be compared with the Jewish-Christian version of the present Old Testament. The Jewish tradition, in order to glorify the younger branch of the family, descended from Isaac, ancestor of the Jews, as against the elder branch, descended from Isma'il, ancestor of the Arabs, refers this sacrifice to Isaac (Gen. xxii. 1-18). Now Isaac was born when Abraham was 100 years old (Gen. xxi. 5), while Isma'il was born to Abraham when Abraham was 86 years old (Gen. xvi. 16). Isma'il was therefore 14 years older than Isaac. During his first 14 years Isma'il was the only son of Abraham; at no time was Isaac the only son of Abraham. Yet, in speaking of the sacrifice, the Old Testament says (Gen. xxii. 2): "And He said, Take now thy son, thine only son Issac, whom thou lovest, and get thee into the land of Moriah: and offer him there for a burnt offering..." This slip shows at any rate which was the older version, and how it was overlaid, like the present Jewish records, in the interests of a tribal religion. The "land of Moriah" is not clear: it was three days' journey from Abraham's place (Gen. xxii. 4). There is less warrant for identifying it with the hill of Moriah on which Jerusalem was afterwards built than with the hill of Marwa which is identified with the Arab tradition about Isma'il. (37.103)

37:113 - We blessed him and Isaac: but of their progeny are (some) that do right and (some) that obviously do wrong to their own souls. <sup>4106</sup>

4105 Isaac was Abraham's second son, born of Sarah, when Abraham was 100 years of age. See n. 4101. He was also blessed and became the ancestor of the Jewish people. See next note. (37.112)

► World of Islam

### **Do Islam and Christianity have different origins?**

No. Together with Judaism, they go back to the prophet and patriarch Abraham, and their three prophets are directly descended from his sons--Muhammad (SAW) from the eldest, Ishmael, and Moses and Jesus, peace be upon them, from Isaac. Abraham established the settlement which today is the city of Makkah, and built the Ka'ba towards which all Muslims turn when they pray.

► Sahih Al-Bukhari Hadith

### **Hadith 4.590** Narrated by **Ibn Abbas**

The Prophet used to seek refuge with Allah for Al-Hasan and Al-Husain and say: "Your forefather (i.e. Abraham) used to seek refuge with Allah for Ishmael and **Isaac** by reciting the following: 'O Allah! I seek refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.' "

► Sahih Al-Bukhari Hadith

### **Hadith 6.210** Narrated by **Abdullah bin Umar**

The Prophet said, "The honorable, the son of the honorable, the son of the honorable, i.e. Joseph, the son of Jacob, the son of **Isaac**, the son of Abraham."

► Fiqh-us-Sunnah

### **Fiqh 2.5**

#### **First rak'ah of fajr**

In the first rak'ah, after al-Fatiha, he would recite the verse: "Say: We believe in Allah, and the revelation given to us and what was revealed to Abraham, Ismail, **Isaac**, Jacob and the tribes, and [in what] was given to Moses and Jesus, and what was given to the Prophets, from their Lord and we do not differentiate between any of them. And we are Muslims."

►World of Islam

## What do Muslims believe?

Muslims believe in One, Unique, Incomparable God; in the Angels created by Him; in the prophets through whom His revelations were brought to mankind; in the Day of Judgement and individual accountability for actions; in God's complete authority over human destiny and in life after death. Muslims believe in a chain of prophets starting with Adam and including Noah, Abraham, Ishmael, **Isaac**, Jacob, Joseph, Job, Moses, Aaron, David, Solomon, Elias, Jonah, John the Baptist, and Jesus, peace be upon them. But God's final message to man, a reconfirmation of the eternal message and a summing-up of all that has gone before was revealed to the Prophet Muhammad (SAW) through Gabriel.

### ISMAIL : (Ishmael)

See 2:125-129; 6:86; 19:54-55; 21:85 etc

2:158 - Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the house in the season or at other times should compass them round it is no sin in them. And if anyone obeyeth his own impulse to good be sure that Allah is He Who recogniseth and knoweth.  
160161162

160 The virtue of patient perseverance in faith leads to the mention of two symbolic monuments of that virtue. These are the two little hills of Safa and Marwa now absorbed in the city of Mecca, and close to the well of Zam-zam. Here, according to tradition, the lady Hajar, mother of the infant Ismail, prayed for water in the parched desert, and in her eager quest round these hills, she found her prayer answered and saw the Zam-zam spring. Unfortunately the Pagan Arabs had placed a male and a female idol here, and their gross and superstitious rites caused offence to the early Muslims. They felt some hesitation in going round these places during the Pilgrimage. As a matter of fact they should have known that the Ka'ba (the House of God) had been itself defiled with idols, and was sanctified again by the purity of Muhammad's life and teaching. The lesson is that the most sacred things may be turned to the basest uses; that we are not therefore necessarily to ban a thing misused; that if our intentions and life are pure, God will recognise them even if the world cast stones at us because of some evil associations which they join with what we do, or with the people we associate with, or with the places which claim our reverence. (2.158)

21:85 - And (remember) Ismail Idris and Zul-kifl all (men) of constancy and patience; <sup>274127422743</sup>

2741 Isma'il is mentioned specially, apart from the line which descended through Isaac (xxi. 72), as he was the founder of a separate and greater Ummat. His sufferings began in infancy (see n. 160 to ii. 158); but his steady constancy and submission to the will of Allah were specially shown when he earned the title of "Sacrifice to Allah" (see n. 2506 to xix. 54). That was the particular quality of his constancy and patience. (21.85)

14:39 - "Praise be to Allah who hath granted unto me in old age **Ismail** and Isaac: for truly my Lord is He the Hearer of Prayer! <sup>1917</sup>

1917 Abraham was 100 years old when Isaac was born (Gen. xxi. 5); and as Isma'il was 13 years old when Abraham was 99. (Gen. xvii. 24-25), **Isma'il** was also a son of his father's old age, having been born when Abraham was 86 years old. The younger son's progeny developed the Faith of Israel and that of Christ; the elder son's progeny perfected the more universal Faith of Islam, the Faith of Abraham the True. (14.39)

19:54 - Also mention in the Book (the story of) **Ismail**: He was (strictly) true to what he promised and he was an apostle (and) a prophet. <sup>2506</sup>

2506 Isma'il was Az-zabih i.e., the chosen sacrifice for Allah in Muslim tradition. When Abraham told him of the sacrifice, he voluntarily offered himself for it, and never flinched from his promise, until the sacrifice was redeemed by the substitution of a ram under Allah's commands. He was the fountain-head of the Arabian Ummat, and in his posterity came the Prophet of Allah. The Ummat and the Book of Islam reflect back the prophethood on Isma'il. (19.54)

SEE: ►Fiqh-us-Sunnah

### Fiqh 5.82b

### Entering Ka'bah and Hijr Isma'il and its Excellence

►ISL Quran Subjects

#### Ismail

1. ISMAIL  
19.54, 19.55
2. Abraham and, example of  
37.102, 37.103, 37.104, 37.105, 37.106
3. Commemorating  
38.48

4. Patience and steadfastness, example of for

21.85, 21.86

►Fiqh-us-Sunnah

## Fiqh 5.82

### The Origin of Zamzam Well

Explaining the origin of Zamzam Ibn 'Abbas said: "When Hajar reached the (mountain) of Marwah in search of water for her baby son Isma'il and herself to quench their thirst. she heard a sound, and said to herself, "Quiet." She again heard the sound, whereupon she said, "I have heard you. Help me, if you can." All of a sudden she found an angel at the place where now Zamzam is. He either dug it with his heel or touched it (the ground) with his wing and a spring of water appeared. Hajar encircled the water with soil. She took some water in a container she had, and water kept bubbling up unchecked."

Ibn 'Abbas reported that the Prophet (peace be upon him) said, "May Allah shower His mercy on Isma'il's mother. Had she left it untouched, or (the narrator is not sure) the Prophet said, had she not drunk of its water, the Zamzam would have turned into a clearflowing spring.' He added, 'So she drank the water and gave some to her son.' The angel said to her, 'Fear no loss, because this is the site of Allah's House, which this boy and his father shall build. Allah never permits His servant to be lost. At the site of the House was a hill that was split by flood waters running down its right and left."

Islamic Terms Dictionary

## Ka'bah

the first house of worship built for mankind. It was originally built by Adam and later on reconstructed by Abraham and **Isma'il**. It is a cubed shaped structure based in the city of Mecca to which all Muslims turn to in their five daily paryers.

►Fiqh-us-Sunnah

## Fiqh 5.85

### SA'I BETWEEN SAFA AND MARWAH, Historical Background

Ibn 'Abbas said: 'Prophet Ibrahim (peace be upon him) brought Hajar, his wife, and her son Isma'il (peace be upon them), whom she was still nursing, and left them at (the site of) the House of Allah under a tree above the Zamzam. Makkah at that time was a place where there was neither water nor any dweller. He left a bag of dates and a container of water for them. Then Ibrahim (peace be upon him) turned to go away. Isma'il's mother said to him, "O Ibrahim! Where are you going? And who are you leaving us to in this valley without a companion or a thing?" She repeated this several times but he did not respond. At last she asked him, "Has Allah commanded you to do so?" He answered, "Yes." Thereupon she said, "Then He will not let us perish!" (Bukhari) In another narration we read: "She asked him, 'Who are you leaving us to?' He answered, 'To Allah' whereupon she responded, 'I am satisfied,' and turned back."

Ibrahim left and when he reached a mountain pass where he could no longer see them, he turned his face toward the Ka'bah and with his hands raised, supplicated, "O Our Lord! I have made of my offspring to dwell in a valley without cultivation by your Sacred House; in order Our Lord, that they may establish regular prayer: so fill the hearts of some among men with love towards them, and feed them with fruits, so that they may give thanks!" (*Qur'an 14.37*)

Hajar sat under the tree with her baby next to her. She drank from her water container hanging nearby, and nursed her baby, until all the water she had was gone, her milk dried out. Her son grew hungrier and hungrier. She could hardly bear to look at him. She went and stood at Safa - the hill nearest to her. She looked down the valley to see if there was someone around to help. She could see no one. So, she climbed down Safa and reached the valley. She struggled hard, crossed the valley and reached Marwah. She stood on Marwah, and looked around. Still she could see no one around. She repeated this seven times. Ibn 'Abbas added, "The Prophet (peace be upon him) said: 'It is (to commemorate this walk) that pilgrims walk between Safa and Marwah.'"

►ISL Quran Subjects

## Abraham

8. **Isma'il** and, example of  
37.102, 37.103, 37.104, 37.105, 37.106

## JACOB: (Yakub)

See 2:132-133; 3:84; 6:84; 19:49; 21:72 etc

See Surah 12.

29:27 - And We gave (Abraham) Isaac and **Jacob** and ordained among his progeny Prophethood and Revelation and We granted him his reward in this life; and he was in the Hereafter (of the company) of the Righteous. <sup>34473448</sup>

3447 Isaac was Abraham's son and Jacob his grandson, and among his progeny was included Isma'il the eldest son of Abraham. Each of these became a fountain-head of Prophecy and Revelation, Isaac and Jacob through Moses, and Isma'il through the holy Prophet Muhammad. Jacob got the name of "Israel" at Bethel: Gen. 32:28; 35:10, and his progeny got the title of "The Children of Israel". (29.27)

3448 Cf xxix. 9, and iv. 69, n. 586. (29.27)

**6:84** - We gave him Isaac and Jacob: all (three) We guided: and before him We guided Noah and before him We guided Noah and among his progeny David Solomon Job Joseph Moses and Aaron: thus do We reward those who do good: 903904

903 We have now a list of eighteen Apostles in four groups, covering the great Teachers accepted among the three great religions based on Moses, Jesus, and Muhammad. The first group to be mentioned is that of Abraham, his son Issac, and Isaac's son Jacob. Abraham was the first to have a Book. His Book is mentioned in Q. lxxxvii. 19, though it is now lost. They were therefore the first to receive Guidance in the sense of a Book. (6.84)

904 In the second group, we have the great founders of families, apart from Abraham, viz., Noah of the time of the Flood; David and Solomon, the real establishers of the Jewish monarchy; Job, who lived 140 years, saw four generations of descendants, and was blessed at the end of his life with large pastoral wealth (Job xlii. 16,12); Joseph, who as Minister of State did great things in Egypt and was the progenitor of two Tribes; and Moses and Aaron, the leaders of the Exodus from Egypt. They led active lives and called "doers of good." (6.84)

**12:4** - Behold Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!" 16321633

1632 For the Parable all that is necessary to know about Joseph is that he was one of the Chosen Ones of Allah. For the story it is necessary to set down a few more details. His father was Jacob, also called Israel the son of Isaac, the younger son of Abraham, (the elder son having been Isma'il, whose story is told in ii. 124-129. Abraham may be called the Father of the line of Semitic prophecy. Jacob had four wives. From three of them he had ten sons. In his old age he had from Rachel (Arabic Rahil), a very beautiful woman, two sons Joseph and Benjamin (the youngest). The place where Jacob and his family and his flocks were located was in Canaan, and is shown by tradition near modern Nablus (ancient Shechem), some thirty miles north of Jerusalem. The traditional site of the well into which Joseph was thrown by his brothers is still shown in the neighbourhood. (12.4)

**11:71** - And his wife was standing (there) and she laughed: but We gave her glad tidings of Isaac and after him of Jacob. 1567

1567 The narrative is very concise, and most of the details are taken for granted. We may suppose that the angels gave the news first to Abraham, who was already, according to Gen. xxi 5, a hundred years of age, and his wife Sarah was not far short of ninety (Gen. xvii. 7). She was probably screened. She could hardly believe the news. In her scepticism (some say in her joy) she laughed. But the news was formally communicated to her that she was to be the mother of Isaac, and through Isaac, the grandmother of Jacob. Jacob was to be a fruitful tree, with his twelve sons. But hitherto Abraham had had no son by her, and Sarah was past the age of child-bearing. "How could it be?" she thought. (11.71)

## JESUS CHRIST:(Esa)

**3:3** - It is He Who sent down to thee (step by step) in truth the Book confirming what went before it; and He sent down Law (Of Moses) and the Gospel (of Jesus) before this as a guide to mankind and He sent down the Criterion (of judgment between right and wrong). 344345

**3:45** - Behold! the angels said "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus the son of Mary held in honor in this world and the Hereafter and of (the company of) those nearest to Allah. 386387

386 Christ : Greek, Christos=anointed : kings and priests were anointed to symbolise consecration to their office. The Hebrew and Arabic form is Masih. (3.45)

387 Nearest to God : Muqarrabin. Cf. Q. lvi, 11. (3.45)

**3:46** - "He shall speak to the people in childhood and in maturity and he shall be (of the company) of the righteous." 388

388 The ministry of Jesus lasted only about three years, from 30 to 33 years of his age, when in the eyes of his enemies he was crucified. But the Gospel of Luke (ii. 46) describes him as disputing with the doctors in the Temple at the age of 12, and even earlier, as a child, he was "strong in spirit, filled with wisdom" (Luke ii. 40). Some apocryphal Gospels describe him as preaching from infancy. (3.46)

**3:47** - She said: "O my Lord! how shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth; when He hath decreed a plan He but saith to it 'Be' and it is!" 389

389 She was addressed by angels, who gave her God's message. In reply she speaks as to God. In reply, apparently an angel gives God's message. (3.47)

3:48 - "And Allah will teach him the Book and Wisdom the Law and the Gospel.

3:49 - "And (appoint him) an Apostle to the Children of Israel (with this message): I have come to you with a sign from your Lord in that I make for you out of clay as it were the figure of a bird and breathe into it and it becomes a bird by Allah's leave; and I heal those born blind and the lepers and I quicken the dead by Allah's leave; and I declare to you what ye eat and what ye store in your houses. Surely therein is a Sign for you if ye did believe. <sup>390391</sup>

390 This miracle of the clay birds is found in some of the apocryphal Gospels; those of curing the blind and the lepers and raising the dead are in the canonical Gospels. The original Gospel (see iii. 48) was not the various stories written afterwards by disciples, but the real Message taught direct by Jesus. (3.49)

391 This clause refers generally to a prophetic knowledge of what is not known to other people. (3.49)

3:50 - "(I have come to you) to attest the Law which was before me and to make lawful to you part of what was (before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah and obey me.

3:51 - "It is Allah who is my Lord and your Lord; then worship Him. This is a way that is straight."

3:52 - When Jesus found unbelief on their part he said: "Who will be my helpers to (the work of) Allah?" Said the Disciples: "We are Allah's helpers we believe in Allah and do thou bear witness that we are Muslims. <sup>392</sup>

3:53 - "Our Lord! we believe in what thou hast revealed and we follow the Apostle; then write us down among those who bear witness."

392 The story of Jesus is told with special application to the time of the Prophet Muhammad. Note the word helpers (Ansar) in this connection, and the reference to plotters in iii. 54. It was the one Religion-the Religion of Allah, which was in essence the religion of Abraham, Moses, and Jesus. The argument runs: who do ye then now make divisions and reject the living Teacher? Islam is: bowing to the Will of Allah. All who have faith should bow to the Will of Allah and be Muslims. (3.52)

3:54 - And (then unbelievers) plotted and planned and Allah too planned and the best of planners is Allah. <sup>393</sup>

393 The Arabic Makara has both a bad and a good meaning, that of making an intricate plan to carry out some secret purpose. The enemies of Allah are constantly doing that. But Allah-in whose hands is all good-has His plans also, against which the evil ones will have no chance whatever. (3.54)

3:55 - Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject Faith to the Day of Resurrection; then shall ye all return unto Me and I will judge between you of the matters wherein ye dispute. <sup>394395396397</sup>

394 Read this with iv. 157, where it is said that "whereas they slew him not nor they crucified him but it was made dubious unto them. The guilt of the Jews remained, but Jesus was eventually taken up to Allah. (3.55)

395 Jesus was charged by the Jews with blasphemy as claiming to be Allah or the son of Allah. The Christians (except a few early sects which were annihilated by persecution, and the modern sect of Unitarians), adopted the substance of the claim, and made it the cornerstone of their faith. Allah clears Jesus of such a charge or claim. (3.55)

396 Those who follow thee refers to those who followed Jesus in contrast to the Jews who rejected him. (3.55)

397 All the controversies about dogma and faith will disappear when we appear before Allah. He will judge not by what we profess but by what we are. (3.55)

3:59 - This similitude of Jesus before Allah is as that of Adam: He created him from dust then said to him: "Be" and he was. <sup>398</sup>

398 After a description of the high position which Jesus occupies as a prophet, we have a repudiation of the dogma that he was Allah, or the son of Allah, or anything more than a man. If it is said that he was born without a human father, Adam was also so born. Indeed Adam was born without either a human father or mother. As far as our physical bodies are concerned they are mere dust. In Allah's sight Jesus was as dust just as Adam was or humanity is. The greatness of Jesus arose from the divine command "Be": for after that he was-more than dust - a great Prophet and teacher. (3.59)

NOT CRUCIFIED:



4:157 - That they said (in boast) "We killed Christ Jesus the son of Mary the Apostle of Allah"; but they killed him not nor crucified him but so it was made to appear to them and those who differ therein are full of doubts with no (certain) knowledge but only conjecture to follow for of a surety they killed him not. <sup>663</sup>

663 The end of the life of Jesus on earth is as much involved in mystery as his birth, and indeed the greater part of his private life, except the three main years of his ministry. It is not profitable to discuss the many doubts and conjectures among the early Christian sects and among Muslim theologians. The Orthodox Christian Churches make it a cardinal point of their doctrine that his life was taken on the Cross, that he died and was buried, that on the third day he rose in the body with his wounds intact, and walked about and conversed, and ate with his disciples, and was afterwards taken up bodily to heaven. This is necessary for the theological doctrine of blood sacrifice and vicarious atonement for sins, which is rejected by Islam. But some of the early Christian sects did not believe that Christ was killed on the Cross. The Basilidians believed that some one else was substituted for him. The Docetae held that Christ never had a real physical or natural body, but only an apparent or phantom body, and that his Crucifixion was only apparent, not real. The Marcionite Gospel (about A.D. 138) denied that Jesus was born, and merely said that he appeared in human form. The Gospel of St. Barnabas supported the theory of substitution on the Cross. The Quranic teaching is that Christ was not crucified nor killed by the Jews, notwithstanding certain apparent circumstances which produced that illusion in the minds of some of his enemies: that disputations, doubts, and conjectures on such matters are vain; and that he was taken up to Allah (see next verse and note). (4.157)

4:158 - Nay Allah raised him up unto Himself; and Allah is Exalted in Power Wise. <sup>664</sup>

664 There is difference of opinion as to the exact interpretation of this verse. The words are: The Jews did not kill Jesus, but Allah raised him up (rafa'u) to Himself. One school holds that Jesus did not die the usual human death, but still lives in the body in heaven, which is the generally accepted Muslim view. (4.158)

4:159 - And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment He will be a witness against them. <sup>665666</sup>

665 Before his death: Interpreters are not agreed as to the exact meaning. Those who hold that Jesus did not die refer the pronoun "his" to Jesus. They say that Jesus is still living in the body and that he will appear just before the Final Day, after the coming of the Mahdi, when the world will be purified of sin and unbelief. There will be a final death before the final Resurrection, but all will have believed before that final death. Others think that "his" is better referred to "none of the People of the Book", and that the emphatic form "must believe" (la-yu' minanna) denotes more a question of duty than of fact. (4.159)

666 Cf. iv. 41 (4.159)

#### NOT SON OF GOD:

5:17 - In blasphemy indeed are those that say that Allah is Christ the son of Mary. Say: "Who then hath the least power against Allah if His Will were to destroy Christ the son of Mary his mother and all everyone that is on the earth? For to Allah belongeth the dominion of the heavens and the earth and all that is between. He createth what He pleaseth. For Allah hath power over all things." <sup>717</sup>

717 The most honoured of the prophets of Allah are but men. All power belongs to Allah, and not to any man. Allah's creation may take many forms, but because in any particular form it is different from what we see daily around us, it does not cease to be Creation, or to be subject to the power of Allah. No creature can be God. (5.17)

5:18 - (Both) the Jews and the Christians say: "We are sons of Allah and His beloved." Say: "Why then doth He punish you for your sins? Nay ye are but men of the men He hath created: He forgiveth whom He pleaseth and He punisheth whom He pleaseth: and to Allah belongeth the dominion of the heavens and the earth and all that is between: and unto Him is the final goal (of all)." <sup>718719</sup>

718 Sons of God: Cf. Job, xxxviii. 7; "When the morning stars sang together, and all the sons of God shouted for joy." In the 29th Psalm, 1st verse, the authorised Translation "O ye mighty" should apparently be "O ye sons of Elim". El being a name of God, Cf. also Genesis, vi. 2: "The sons of God saw the daughters of men." Beloved: Cf. Psalms, cxvii, 2: "He giveth his beloved sleep." If used figuratively, these and like words refer to the love of Allah. Unfortunately, "son" used in a physical sense, or "beloved" in an exclusive sense as if Allah loved only the Jews, make a mockery of religion. (5.18)

719 This refrain in the last verse negatives the idea of sonship, and in this verse negatives the idea of an exclusive "Beloved". In both cases it means that Allah is independent of physical relationship or exclusive partiality, (5.18)

5:19 - O people of the Book! now hath come unto you making (things) clear unto you Our Apostle after the break in (the series of) Our apostles lest ye should say: there came unto us no

bringer of glad tidings and no warner (from evil): but now hath come unto you a bringer of glad tidings and a warner (from evil): and Allah hath power over all things. <sup>720</sup>

720 The six hundred years (in round figures) between Christ and Muhammad were truly the dark ages of the world. Religion was corrupted: the standard of morals fell low: many false systems and heresies arose; and there was a break in the succession of prophets until the advent of Muhammad. (5.19)

5:46 -And in their footsteps We sent Jesus the son of Mary confirming the law that had come before him: We sent him the Gospel: therein was guidance and light and confirmation of the law that had come before him: a guidance and an admonition to those who fear Allah. <sup>757</sup>

757 Guidance and light: see n. 750 above. For the meaning of the Gospel (Injil), see Appendix III, "On the Injil", (printed at the end of this Sura). (5.46)

5:73 - They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One Allah. If they desist not from their word (of blasphemy) verily a grievous penalty will befall the blasphemers among them.

5:75 - Christ the son of Mary was no more than an Apostle; many were the Apostles that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth makes His Signs clear to them; yet see in what ways they are deluded away from the truth! <sup>783784</sup>

783 She never claimed that she was a mother of God, or that her son was God. She was a pious virtuous woman. (5.75)

784 Note how logically the argument has led up from Jewish back-slidings and want of faith, to blasphemies associated with the names of Jesus and Mary, and in the following verses to the worship of senseless stocks and stones. Allah is One; His Message is one; yet how people's perversity transforms truth into falsehood, religion into superstition! (5.75)

43:60 - And if it were Our Will We could make angels from amongst you succeeding each other on the earth. <sup>4661</sup>

4661 If it were said that the birth of Jesus without a father sets him above other prophets, the creation of angels without either father or mother would set them still higher, especially as angels do not eat and drink and are not subject to physical laws. But angels are not higher. (43.60)

9:30 - The Jews call Uzair a son of Allah and the Christians call Christ the son of Allah. That is a saying from their mouths; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the truth! <sup>128312841285</sup>

1283 In n. 718 to v. 18, 1 have quoted passages from the Old Testament, showing how freely the expression "sons of Allah" was used by the Jews. A sect of them called 'Uzair a son of Allah, according to Baidhawl. In Appendix II (Sura v.) I have shown that the constitution of Judaism dates from 'Uzair (Ezra). The Christians still call Christ the Son of Allah. (9.30)

1284 Taking men for gods or sons of Allah was not a new thing. All ancient mythologies have fables of that kind. There was less excuse for such blasphemies after the Prophets of Allah had clearly explained out true relation to Allah than in the times of primitive ignorance and superstition. (9.30)

1285 Cf. v. 75. (9.30)

18:4 - Further that He may warn those (also) who say "Allah hath begotten a son": <sup>2329</sup>

2329 The warning is not only needed for those who deny Allah or deny His Message, but also for those whose false ideas of Allah degrade religion in supposing that Allah begot a son, for Allah is One and is High above any ideas of physical reproduction. (18.4)

18:5 - No knowledge have they of such a thing nor had their fathers. It is a grievous thing that issues from their mouths as a saying. What they say is nothing but falsehood! <sup>2330</sup>

2330 The attribution of a son "begotten" to Allah has no basis in fact or in reason. It is only a "word" or "saying" that issues out of their mouths. It is not even a dogma that is reasoned out or can be explained in any way that is consistent with the sublime attributes of Allah. (18.5)

19:35 - It is not befitting to (the majesty of) Allah that He should beget a son. Glory be to Him! When He determines a matter He only says to it "Be" and it is. <sup>2487</sup>

2487 Begetting a son is a physical act depending on the needs of men's animal nature. Allah Most High is independent of all needs, and it is derogatory to Him to attribute such an act to Him. It is merely a relic of pagan and anthropomorphic materialist superstitions. (19.35)

EXCESS IN RELIGION:

4:171 - O people of the Book! commit no excesses in your religion: nor say of Allah aught but truth. Christ Jesus the son of Mary was (no more than) an Apostle of Allah and His Word which He bestowed on Mary and a Spirit proceeding from Him: so believe in Allah and His Apostles. Say not "Trinity": desist: it will be better for you: for Allah is One Allah: glory be to him: (for Exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs. <sup>675676</sup>

675 Just as a foolish servant may go wrong by excess of zeal for his master, so in religion people's excesses may lead them to blasphemy or a spirit the very opposite of religion. The Jewish excesses in the direction of formalism, racialism, exclusiveness, and rejection of Christ Jesus have been denounced in many places. Here the Christian attitude is condemned, which raises Jesus to an equality with Allah: in some cases venerates Mary almost to idolatry: attributes a physical son to Allah: and invents the doctrine of the Trinity, opposed to all reason, which according to the Athanasian Creed, unless a man believes, he is doomed to hell for ever. Let our Muslims also beware lest they fall into excesses either in doctrine or in formalism. (4.171)

676 Christ's attributes are mentioned: (1) that he was the son of a woman, Mary, and therefore a man; (2) but a messenger, a man with a mission from Allah, and therefore entitled to honour; (3) a Word bestowed on Mary, for he was created by Allah's word "Be" (kun), and he was: iii. 59; (4) a spirit proceeding from Allah, but not Allah: his life and his mission were more limited than in the case of some other Messengers, though we must pay equal honour to him as a Prophet of Allah. The doctrines of Trinity, equality with Allah, and sonship, are repudiated as blasphemies. Allah is independent of all needs and has no need of a son to manage His affairs. The Gospel of John (whoever wrote it) has put in a great deal of Alexandrian and Gnostic mysticism round the doctrine of the Word (Greek, Logos), but it is simply explained here. (4.171)

5:77 - Say: "O people of the Book! exceed not in your religion the bounds (of what is proper) trespassing beyond the truth nor follow the vain desires of people who went wrong in times gone by who misled many and strayed (themselves) from the even way. <sup>785</sup>

785 Excess, as opposed to moderation and reason, is the simplest test by which a hypocrite or a selfish man who "trades" on religion, is known from a sincere, pious, and truly religious man. Excess means that truth is sometimes concealed or trampled upon, that the fashions of ancestors or contemporaries are copied or overdone, and Allah's name is dishonoured by blasphemies or the setting up of false gods or fetishes, or that good (or even bad) men are deified and worshipped. The true path is the even path, the path of rectitude. (Cf. ii. 108, and v. 12). (5.77)

JESUS – A SIGN:

43:61 - And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): therefore have no doubt about the (Hour) but follow ye Me: this is a Straight Way. <sup>4662</sup>

4662 This is understood to refer to the second coming of Jesus in the Last Days before the Resurrection, when he will destroy the false doctrines that pass under his name, and prepare the way for the universal acceptance of Islam, the Gospel of Unity and Peace, the Straight Way of the Qur-an. (43.61)

43:63 - When Jesus came with Clear Signs he said: "Now have I come to you with Wisdom and in order to make clear to you some of the (points) on which ye dispute: therefore fear Allah and obey me. <sup>4663</sup>

4663 True wisdom consists in understanding the unity of the Divine purpose and the Unity of the Divine Personality. The man Jesus came to reconcile the jarring sects in Israel, and his true teaching was just the same as that which was expounded in a wider form by Islam. He did not claim to be God: why should not the Christians follow the doctrine of Unity rather than what has become their ancestral and traditional custom? (43.63)

MESSENGER TO COME: - AHMAD:

61:6 - And remember Jesus the son of Mary said: "O Children of Israel! I am the apostle of Allah (sent) to you confirming the Law (which came) before me and giving glad Tidings of an Apostle to come after me whose name shall be Ahmad." But when he came to them with Clear Signs they said "This is evident sorcery!" <sup>5436543754385439</sup>

5436 The mission of Jesus was to his own people, the Jews. Cf. Matt. x. 5-6. See also Matt. xv. 24: "I am not sent but to the lost sheep of Israel;" also Matt. xv. 26: "It is not meet to take the children's bread, and to cast it to dogs." (61.6)

5437 Cf. Matt. v. 17. (61.6)

5438 "Ahmad", or "Muhammad", the Praised One, is almost a translation of the Greek word Periclytos. In the present Gospel of John. xiv. 16, xv. 26, and xvi. 7, the word "Comforter" in the English version is for the Greek word "Paracletos", which means "Advocate", "one called to the help of another, a kind friend", rather than "Comforter". Our doctors contend that Paracletos is a corrupt reading for Periclytos, and that in their original saying of Jesus there was

a prophecy of our holy Prophet Ahmad by name. Even if we read Paraclete, it would apply to the holy Prophet, who is "a Mercy for all creatures" (xxi. 107) and "most kind and merciful to the Believers" (ix. 128). See also n. 416 to iii. 81. (61.6)

- 5439 Our holy Prophet was foretold in many ways; and when he came, he showed forth many Clear Signs, for his whole life from beginning to end was one vast miracle. He fought and won against odds. Without learning from men he taught the highest wisdom. He melted hearts that were hard, and he strengthened hearts that were tender and required support. In all his sayings and doings men of discernment could see the working of Allah's hand; yet the ignorant Unbelievers called it all Sorcery!-called that unreal which became the most solid fact of human history! (61.6)

### CURSES :

5:78 - Curses were pronounced on those among the Children of Israel who rejected faith by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses. <sup>786787</sup>

- 786 The Psalms of David have several passages of imprecations against the wicked. Cf- Psalms cix 17-18; lxxviii. 21-22 ("Therefore the Lord heard this and was wroth; so a fire was kindled against Jacob, and anger also came up against Israel; because they believed not in God, and trusted not in His salvation"); Psalms lxix. 22-28, and Psalms v. 10. (5.78)

- 787 Cf. Matt- xxiii, 33 ("Ye serpents, ye generation of vipers, how can ye escape the damnation of Hell?"); also Matt. xii. 34. (5.78)

5:79 - Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did. <sup>788</sup>

- 788 There are bad men in every community, but if leaders connive at the misdeeds of the commonalty,-and even worse, if leaders themselves share in the misdeeds, as happened with the Pharisees and Scribes against whom Jesus spoke out, then that community is doomed. (5.79)

### FAVOURS:

5:110 - Then will Allah say: "O Jesus the son of Mary! recount my favor to thee and to thy mother. Behold! I strengthened thee with the holy spirit so that thou didst speak to the people in childhood and in maturity. Behold! I taught thee the Book and Wisdom the Law and the Gospel. And behold! thou makest out of clay as it were the figure of a bird by My leave and thou breathest into it and it becometh a bird by My leave and thou healest those born blind and the lepers by My leave. And behold! thou bringest forth the dead by My leave. And behold! I did restrain the Children of Israel from (violence to) thee when thou didst show them the Clear Signs and the unbelievers among them said: 'This is nothing but evident magic'. 815816817818820821822

- 815 In a solemn scene before the Court of Judgment, Jesus is asked to recount all the mercies and favours shown to him, so that his followers should become ashamed of their ingratitude in corrupting that Message, when they could have done so much in profiting by its purity and spiritual truth. This argument continues to the end of the Sura. (5.110)

- 816 Cf. ii. 87, and iii. 62, n. 401. (5.110)

- 817 Cf. iii. 46, and n. 388. (5.110)

- 818 Cf. iii. 48. (5.110)

- 820 Note how the words "by My leave" are repeated with each miracle to emphasize the fact that they arose, not out of the power or will of Jesus, but by the leave and will and power of Allah, who is supreme over Jesus as He is over all other mortals. (5.110)

- 821 The Jews were seeking to take the life of Jesus long before their final attempt to crucify him: see Luke iv. 28-29. Their attempt to crucify him was also foiled, according to the teaching we have received: Q. iv. 157. (5.110)

- 822 According to Luke (xi. 15), when Christ performed the miracle of casting out devils, the Jews said he did it through the chief of the devils. i.e., they accused him of black magic. No such miracle of casting out devils is mentioned in the Qur-an. But Moses, Jesus, and Muhammad were all accused of magic and sorcery, by those who could find no other explanation of Allah's power. (5.110)

43:59 - He was no more than a servant: We granted Our favor to him and We made him an example to the Children of Israel. <sup>4660</sup>

- 4660 A reference to the limited mission of the prophet Jesus, whose Gospel to the Jews only survives in uncertain fragmentary forms. (43.59)

WORSHIP JESUS?

5:116 - And behold! Allah will say "O Jesus the son of Mary! didst thou say unto men `worship me and my mother as gods in derogation of Allah"? He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing Thou wouldst indeed have known it. Thou knowest what is in my heart though I know not what is in Thine. For Thou knowest in full all that is hidden." <sup>829</sup>

829 Jesus disclaims here any knowledge of the sort of things that are attributed to him by those who take his name. The worship of Mary, though repudiated by the Protestants, was widely spread in the earlier churches, both in the East and the West. (5.116)

5:117 - "Never said I to them aught except what Thou didst command me to say to wit `Worship Allah my Lord and your Lord'; and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up thou wast the Watcher over them and Thou art a Witness to all things." <sup>831</sup>

831 Jesus here acknowledges that he was mortal, and that his knowledge was limited like that of a mortal. (5.117)

5:118 - "If Thou dost punish them they are Thy servants: if Thou dost forgive them Thou art the Exalted the Wise." <sup>832</sup>

832 A Master can justly punish His servants for disobedience: no one can say Him nay, for He is high above all. But if He chooses to forgive. He in His wisdom sees things that we mortals cannot see. This is the limit of intercession that men of God can make on behalf of sinners. (5.118)

5:119 -Allah will say: "This is a day on which the truthful will profit from their truth: theirs are Gardens with rivers flowing beneath their eternal home: Allah well-pleased with them and they with Allah: that is the great Salvation (the fulfillment of all desires)." <sup>833</sup>

833 Fauz = Felicity, happiness, achievement, salvation, the attainment or fulfilment of desires. What a beautiful definition of salvation or the end of life!-that we should win Allah's good pleasure and that we should reach the stage at which His good pleasure is all-in-all to us. (5.119)

TABLE SET WITH VIANDS:

5:112 - Behold! the disciples said: "O Jesus the son of Mary! can thy Lord send down to us a table set (with viands) from heaven?" Said Jesus: "Fear Allah if ye have faith." <sup>825</sup>

825 The request of the Disciples savours a little of (1) want of faith, (2) too much attention to physical food, and (3) a childish desire for miracles or Signs. All these three can be proved from the Canonical Gospels. (1) Simon Peter, quite early in the story, asked Jesus to depart from him, as he (Simon) was a sinful man (Luke v. 8). The same Peter afterwards denied his Master three times shamelessly when the Master was in the power of his enemies. And one of the Disciples (Judas) actually betrayed Jesus. (2) Even in the Canonical Gospels, so many of the miracles are concerned with food and drink, e.g., the turning of the water into wine (John, ii, 1-11); the conversion of five loaves and two small fishes into food for 5,000 men (John vi. 5-13), this being the only miracle recorded in all the four Gospels; the miraculous number of fishes caught for food (Luke V. 4-11); the cursing of the fig tree because it had no fruit (Matt. xxi. 18-19); the allegory of eating Christ's flesh and drinking his blood (John vi. 53-57). (3) Because the Samaritans would not receive Jesus into their village, the Disciples James and John wanted a fire to come down from heaven and consume them (Luke ix. 54). (5.112)

5:113 - They said: "We only wish to eat thereof and satisfy our hearts and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle.

5:114 - Said Jesus the son of Mary: "O Allah our Lord! send us from heaven a table set (with viands) that there may be for us for the first and the last of us a solemn festival and a sign from Thee; and provide for our sustenance for Thou art the best Sustainer (of our needs)." <sup>826827</sup>

5:115 - Allah said: "I will send it down unto you: but if any of you after that resisteth faith I will punish him with a penalty such as I have not inflicted on anyone among all the peoples." <sup>828</sup>

826 The words of the Prayer seem to suggest the Last Supper. Cf. also the vision of Peter in "The Acts of the Apostles." x. 9-16. (5.114)

827 As in Islam, so in Christ's Prayer, sustenance should be taken for both physical and spiritual strength, especially the latter. "Give us this day our daily bread" seems the rendering of a literalist whose attention was fixed too much on bread. (5.114)



828 It is a wicked generation that asks for Signs and Miracles. Usually they are not vouchsafed. But where they are, the responsibility of those who ask for them is increased. If, after that, they reject faith, invent lies, and go after false gods or false ideals, their penalty will be worse than that of other people. How this works out practically among those who call themselves Christians is exemplified in such books as the late Mr. W.T. Stead's "If Christ Came to Chicago?" (5.115)

See 4:159.160.161.; 5:117.118.119. 19:33; 57:27; 61:14 etc.

## JOB:

See 6:84; 21:83; 38:41-44 etc.

6:84 - We gave him Isaac and Jacob: all (three) We guided: and before him We guided Noah and before him We guided Noah and among his progeny David Solomon Job Joseph Moses and Aaron: thus do We reward those who do good: <sup>903904</sup>

903 We have now a list of eighteen Apostles in four groups, covering the great Teachers accepted among the three great religions based on Moses, Jesus, and Muhammad. The first group to be mentioned is that of Abraham, his son Issac, and Isaac's son Jacob. Abraham was the first to have a Book. His Book is mentioned in Q. lxxxvii. 19, though it is now lost. They were therefore the first to receive Guidance in the sense of a Book. (6.84)

904 In the second group, we have the great founders of families, apart from Abraham, viz., Noah of the time of the Flood; David and Solomon, the real establishers of the Jewish monarchy; Job, who lived 140 years, saw four generations of descendants, and was blessed at the end of his life with large pastoral wealth (Job xlii. 16,12); Joseph, who as Minister of State did great things in Egypt and was the progenitor of two Tribes; and Moses and Aaron, the leaders of the Exodus from Egypt. They led active lives and called "doers of good." (6.84)

21:83 - And (remember) Job when he cried to his Lord "Truly distress has seized me but Thou art the Most Merciful of those that are merciful." <sup>2739</sup>

2739 Job (Ayub) was a prosperous man, with faith in Allah, living somewhere in the north-east corner of Arabia. He suffers from a number of calamities: his cattle are destroyed, his servants slain by the sword, and his family crushed under his roof. But he holds fast to his faith in Allah. As a further calamity he is covered with loathsome sores from head to foot. He loses his peace of mind, and he curses the day he was born. His false friends come and attribute his afflictions to sin. These "Job's comforters" are no comforters at all, and he further loses his balance of mind, but Allah recalls to him all His mercies, and he resumes his humility and gives up self-justification. He is restored to prosperity, with twice as much as he had before; his brethren and friends come back to him; he had a new family of seven sons and three fair daughters. He lived to a good old age, and saw four generations of descendants. All this is recorded in the Book of Job in the Old Testament. Of all the Hebrew writings, the Hebrew of this Book comes nearest to Arabic. The account given in the Biblical sources and the image that it projects of Prophet Job is decidedly different from that found in the Qur'an and the Hadith, which present him as a prophet and brilliant example of dignified patience becoming of a great Prophet of Allah ever trustful in Him and His promises. Nothing could be farther from truth than saying that he lost his peace of mind or resorted to curses during the period of his trial. (21.83)

2740 Job is the pattern of humility, patience, and faith in Allah. It was with these weapons that he fought and conquered evil. (21.84)

38:41 - Commemorate Our servant Job behold he cried to his Lord: "The Evil One has afflicted me with distress and suffering"! <sup>41984199</sup>

38:42 - (The command was given:) "Strike with thy foot: here is (water) wherein to wash cool and refreshing and (water) to drink." <sup>4200</sup>

38:43 - And We gave him (back) his people and doubled their number as a Grace from Ourselves and a thing for commemoration for all who have Understanding. <sup>4201</sup>

38:44 - And take in thy hand a little grass and strike therewith: and break not (thy oath)." Truly We found him full of patience and constancy: how excellent in Our service! Ever did he turn (to Us)! <sup>42024203</sup>

4199 The distress was of many kinds. See n. 2739 to xxi. 83. He suffered from loathsome sores; he lost his home, his possessions, and his family; and almost his balance of mind. But he did not lose Faith but turned to Allah (see verse 44 below), and the recuperative process began. (38.41)

4200 The recuperative process having begun, he was commanded to strike the earth or a rock with his foot, and a fountain or fountains gushed forth, to give him a bath and clean his body; to refresh his spirits; and to give him drink and rest. This is a fresh touch, not mentioned in S. xxi. or in the Book of Job, but adding beautifully to our realisation of the picture. (38.42)

4201 Cf. xxi. 84, and notes 2739-2740. (38.43)



- 4202 In his worst distress Job was patient and constant in faith, but apparently his wife was not. According to the Book of Job (ii. 9-10), "Then said his wife unto him, Dost thou still retain thine integrity? Curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." He must have said in his haste to the woman that he would beat her: he is asked now to correct her with only a wisp of grass, to show that he was gentle and humble as well as patient and constant. (38.44)
- 4203 Cf. xxxviii. 30 above, where similar words are spoken of Solomon. Patience and constancy are also a form of service, if our attitude is due to an active faith in Allah, and not mere passivity. So Milton in his Sonnet: "They also serve who only stand and wait." (38.44)

►Sahih Al-Bukhari Hadith

### Hadith 1.277 Narrated by Abu Huraira

.....Abu Huraira Narrated: The Prophet said, "When the Prophet Job (Aiyub) was taking a bath naked, golden locusts began to fall on him. Job started collecting them in his clothes. His Lord addressed him, 'O Job! Haven't I given you enough so that you are not in need of them.' Job replied, 'Yes!' By Your Honor (power)! But I cannot dispense with Your Blessings.' "

►ISL Quran Subjects

### Job

1. Commemorating  
[38.41](#), [38.42](#), [38.43](#), [38.44](#)
2. Example of as a reward for patience and steadfastness  
[21.84](#), [38.41](#), [38.42](#), [38.43](#), [38.44](#)

Al-Tirmidhi Hadith

### Hadith 4573 Narrated by Abdullah ibn Umar

Nafi' said Ibn Umar told him he was suffering from high blood pressure and asked him to bring him a cupper, telling him to be sure to bring a young man and see that he brought neither an old man nor a boy. And Ibn Umar said he had heard Allah's Messenger say, "Cupping before food is best; it increases the intelligence, improves the memory and improves the memory of one who has a good memory. He who has himself cupped should choose Thursday, doing it in the name of Allah Most High; but avoid cupping on Friday, Saturday and Sunday. Hare yourselves cupped on Monday and Tuesday, but avoid cupping on Wednesday for it is the day when Job was smitten with affliction. Tubercular leprosy and leprosy make their appearance only on Wednesday or Tuesday night."

Ibn Majah transmitted it.

### JOHN:

See Yahya – 3:39; 6:85; 19:12-15; 21:90 etc

3:39 - While he was standing in prayer in the chamber the angels called unto him: "Allah doth give thee glad tidings of Yahya witnessing the truth of a Word from Allah and (be besides) noble chaste and a Prophet of the (goodly) company of the righteous." <sup>381</sup>

- 381 Notice: "a Word from Allah", not "the Word of Allah", the epithet that mystical Christianity uses for Jesus. As stated in iii. 59 below, Jesus was created by a miracle, by Allah's word "Be", and he was. (3.39)

6:85 - And Zakariya and John and Jesus and Elias: all in the ranks of the righteous: <sup>905</sup>

- 906 The third group consists not of men of action, but Preachers of Truth, who led solitary lives. Their epithet is: "the Righteous." They form a connected group round Jesus. Zakariya was the father of John the Baptist, the precursor of Jesus (iii. 37-41); and Jesus referred to John the Baptist as Elias, "this is Elias, which was to come" (Matt xi. 14); and Elias is said to have been present and talked to Jesus at the Transfiguration on the Mount (Matt. xvii. 3). Elias is the same as Elijah. (6.85)

19:7 - (His prayer was answered): "O Zakariya! We give thee good news of a son: his name shall be Yahya: on none by that name have We conferred distinction before." <sup>2461</sup>

- 2461 This was John the Baptist, the forerunner of Jesus. In accordance with his father's prayer he, and Jesus for whom he prepared the way, renewed the Message of Allah, which had been corrupted and lost among the Israelites. The Arabic form Yahya suggests "Life". The Hebrew form is Johanan, which means "Jehovah has been Gracious". Cf. Hananan in verse 13 below. It does not mean that the name was given for the first time, for we read of a Johanan the son of Careah in II Kings, xxv. 23, an otherwise obscure man. It means that Allah had, for the first time, called one of His elect by that name. (19.7)

19:12 - (To his son came the command): "O Yahya! take hold of the Book with might": and We gave him wisdom even as a youth. <sup>24662467</sup>

- 2466 Time passes. The son is born. In this section of the Sura the centre of interest is Yahya, and the instruction is now given to him. 'Keep fast hold of Allah's revelation with all your might': for an unbelieving world had either corrupted or

neglected it, and Yahya (John the Baptist) was to prepare the way for, Jesus, who was coming to renew and re-interpret it. (19.12)

2467 Hukm, translated Wisdom, implies something more than Wisdom; it is the Wisdom or Judgment that is entitled to judge and command, as in the matter of denouncing sin. (19.12)

19:13 - And pity (for all creatures) as from Us and purity: he was devout <sup>2468</sup>

19:14 - And kind to his parents and he was not overbearing or rebellious.

19:15 - So Peace on him the day he was born the day that he dies and the day that he will be raised up to life (again)! <sup>2469</sup>

2468 John the Baptist did not live long. He was imprisoned by Herod, the tetrarch (provincial ruler under the Roman Empire), whom he had reproved for his sins, and eventually beheaded at the instigation of the woman with whom Herod was infatuated. But even in his young life, he was granted (1) wisdom by Allah, for he boldly denounced sin; (2) gentle pity and love for all Allah's creatures, for he moved among the humble and lowly, and despised "soft raiment"; and (3) purity of life, for he renounced the world and lived in the wilderness. All his work he did in his youth. These things showed themselves in his conduct, for he was devout, showing love to Allah and to Allah's creatures, and more particularly to his parents (for we are considering that aspect of his life): this was also shown by the fact that he never used violence, from an attitude of arrogance, nor entertained a spirit of rebellion against divine Law. (19.13)

2469 This is spoken as in the life-time of Yahya. Peace and Allah's Blessings, were on him when he was born; they continue when he is about to die an unjust death at the hands of a tyrant; and they will be specially manifest at the Day of Judgment. (19.15)

21:90 - So We listened to him: and We granted him Yahya: We cured his wife's (barrenness) for him. These three were ever quick in emulation in good works: they used to call on Us with love and reverence and humble themselves before Us. <sup>2747</sup>

2747 Aslaha = to improve, to mend, to reform, to make better. Here, with reference to Zakariya's wife, the signification is twofold: (1) that her barrenness would be removed, so that she could become a mother; and (2) her spiritual dignity should be raised in becoming the mother of John the Baptist; and by implication his also, in becoming the father of John. (21.90)

## JONAH:

See Yunus – 4:163; 6:86; 10:98; 37:139-148; 21:87; 68:48-50 etc.,

10:98 - Why was there not a single township (among those We warned) which believed so its Faith should have profited it except the people of Jonah? When they believed We removed from them the Penalty of Ignominy in the life of the Present and permitted them to enjoy (their life) for a while. <sup>14781479</sup>

1478 Allah in His infinite Mercy points out the contumacy of Sin as a warning, and the exceptional case of Nineveh and its Prophet Jonah is alluded to. The story of Jonah is told in xxxvii. 139-148, which would be an appropriate place for further comments. Here it is sufficient to note that Nineveh was a very ancient town which is now no longer on the map. Its site is believed to be marked by the two mounds on the left bank of the Tigris, opposite the flourishing city of Mosul on the right bank, about 230 miles north-north-west of Bagdad. One of the mounds bears the name of "the Tomb of Nabi Yunus." Archeologists have not yet fully explored its antiquities. But it is clear that it was a very old Sumerian town, perhaps older than 3500 B.C. It became the capital of Assyria. The first Assyrian Empire under Shalmaneser I, about 1300 B.C., became the supreme power in Western Asia. Babylon, whose tributary Assyria had formerly been, now became tributary to Assyria. The second Assyrian Empire arose about 745 B.C., and Sennacherib (705-681 B.C.) beautified the town with many Public Works. It was destroyed by the Scythians (so-called Medes) in 612 B.C. If the date of Jonah were assumed to be about 800 B.C., it would be between the First and the Second Assyrian Empire; when the City was nearly destroyed for its sins, but on account of its repentance was given a new lease of glorious life in the Second Empire. (10.98)

1479 The point of the allusion here may be thus explained. Nineveh was a great and glorious City. But it became, like Babylon, a city of sin. Allah sent the prophet Yunus (Jonah) to warn it. Full of iniquities though it was, it listened to the warning, perhaps in the person of a few just men. For their sakes, the All-Merciful Allah spared it, and gave it a new lease of glorious life. According to the chronology in the last note the new lease would be for about two centuries, after which it perished completely for its sins and abominations. Note that its new lease of life was for its collective life as a City, the life of the Present, i.e., of this World. It does not mean that individual sinners escaped the spiritual consequences of their sin, unless they individually repented and obtained Allah's mercy and forgiveness. (10.98)

37:139 - So also was Jonah among those sent (by us). <sup>4119</sup>

37:140 -When he ran away (like slave from captivity) to the ship (fully) laden <sup>4120</sup>

37:141 -He (agreed to) cast lots and he was condemned: <sup>4121</sup>

37:142 -Then the big Fish did swallow him and he had done acts worthy of blame. <sup>41224123</sup>

37:143 - Had it not been that he (repented and) glorified Allah <sup>4124</sup>

37:144 - He would certainly have remained inside the Fish till the Day of Resurrection. <sup>4125</sup>

37:145 - But We cast him forth on the naked shore in a state of sickness <sup>4126</sup>

37:146 - And We caused to grow over him a spreading plant of the Gourd kind

37:147 - And We sent him (on a mission) to a hundred thousand (men) or more. <sup>4127</sup>

37:148 - And they believed; so We permitted them to enjoy (their life) for a while. <sup>4128</sup>

4120 Jonah ran away from Nineveh like a slave from captivity. He should have stuck to his post. He was hasty, and went off to take a ship. As if he could escape from Allah's Plan! (37.140)

4121 The ship was fully laden and met foul weather. The sailors, according to their superstition, wanted to find out who was responsible for the ill-luck: a fugitive slave would cause such ill-luck. The lot fell on Jonah, and he was cast off. (37.141)

4122 The rivers of Mesopotamia have some huge fishes. The word used here is Hat, which may be a fish or perhaps a crocodile. If it were in an open northern sea, it might be a whale. The locality is not mentioned: in the Old Testament he is said to have taken ship in the port of Joppa (now Jaffa) in the Mediterranean (Jonah, i. 3), which would be not less than 600 miles from Nineveh. The Tigris river, mentioned by some of our Commentators, is more likely, and it contains some fishes of extraordinary size. (37.142)

4123 See n. 4120. (37.142)

4124 "But he cried through the depths of darkness, 'There is no god but Thee: glory to Thee! I was indeed wrong!' " (xxi. 87). (37.143)

A. Yusuf Ali Quran Subjects

## Jonah

1. Jonah (or Jonas, or Yunus)  
4.163, 6.86, 10.98, 37.139

2. (Zun-noon)  
21.87, 68.48

## JOSEPH:

See Yusuf – 6:84; Surah 12

12:4 - Behold Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!" <sup>16321633</sup>

1632 For the Parable all that is necessary to know about Joseph is that he was one of the Chosen Ones of Allah. For the story it is necessary to set down a few more details. His father was Jacob, also called Israel the son of Isaac, the younger son of Abraham, (the elder son having been Isma'il, whose story is told in ii. 124-129. Abraham may be called the Father of the line of Semitic prophecy. Jacob had four wives. From three of them he had ten sons. In his old age he had from Rachel (Arabic Rahil), a very beautiful woman, two sons Joseph and Benjamin (the youngest). The place where Jacob and his family and his flocks were located was in Canaan, and is shown by tradition near modern Nablus (ancient Shechem), some thirty miles north of Jerusalem. The traditional site of the well into which Joseph was thrown by his brothers is still shown in the neighbourhood. (12.4)

1633 Joseph was a mere lad. But he was true and frank and righteous; he was a type of manly beauty and rectitude. His father loved him dearly. His half-brothers were jealous of him and hated him. His destiny was prefigured in the vision. He was to be exalted in rank above his eleven brothers (stars) and his father and mother (sun and moon), but as the subsequent story shows, he never lost his head, but always honoured his parents and repaid his brothers' craft and hatred with forgiveness and kindness. (12.4)

12:100 - And he raised his parents high on the throne (of dignity) and they fell down in prostration (all) before him. He said: "O my father! this is the fulfillment of my vision of old! Allah hath made it come true! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert (even) after Satan had sown enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that He planneth to do: for verily He is full of knowledge and wisdom. <sup>17791780</sup>

1779 Certainly metaphorically: probably also literally. By Eastern custom the place of honour at a ceremonial reception is on a seat on a dais, with a special cushion of honour, such as is assigned to a bridegroom at his reception. To show his high respect for his parents, Joseph made them sit on a throne of dignity. On the other hand, his parents and his brothers, all performed the ceremony of prostration before Joseph in recognition of his supreme rank in Egypt under

the Pharaoh. And thus was fulfilled the dream or vision of his youth (xii. 4 above and n. 1633). A) The ceremony of prostration for paying respect might have been allowed at the time of previous prophets, but with the advent of the complete and final revelation prostration before anyone other than Allah is a grave sin strictly prohibited. ([12.100](#))

- 1780 Note how modest Joseph is throughout. The first things he thinks of among Allah's gracious favours to him are: (1) that he was brought out of prison and publicly proclaimed to be honest and virtuous; and (2) that his dear father was restored to him, as well as the brothers who had persecuted him all his life. He will say nothing against them personally. In his husn-i-zann (habit of interpreting everyone and everything in the most favourable and charitable light), he looks upon them as having been misled. It was Satan that set them against him. But now all is rectified by the grace of Allah, to Whom he renders due praise. Latif: see n. 2844 to xxii. 63; the fourth meaning mentioned there applies here, with echoes of the other meanings. ([12.100](#))

12:101 - "O my Lord! Thou hast indeed bestowed on me some power and taught me something of the interpretation of dreams and events O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter take thou my soul (at death) as one submitting to Thy Will (as a Muslim) and unite me with the righteous." 178117821783

- 1782 Power in the doing of things as well as power in intelligent forecasts and plans, -both must look to Allah: otherwise the deed and the plan would be futile. ([12.101](#))

- 1783 Joseph's prayer may be analysed thus: (1) I am nothing; all power and knowledge are Thine; (2) such things can only come from Thee, for Thou art the Creator of all; (3) none can protect me from danger and wrong, but only Thou; (4) Thy protection I need both in this world and the next; (5) may I till death remain constant to Thee-, (6) may I yield up my soul to Thee in cheerful submission to Thy will; (7) in this moment of union with my family after many partings let me think of the final union with the great family of the righteous. How marvellously apt to the occasion! ([12.101](#))

►A. Yusuf Ali Quran Subjects

## Joseph

1. Joseph  
[6.84](#)
2. his story  
[12.4](#)
3. his vision  
[12.4](#)
4. jealousy of his brothers  
[12.7](#)
5. their plot  
[12.11](#)
6. sold by his brethren  
[12.19](#)
7. bought by 'Aziz of Egypt  
[12.21](#)
8. tempted by 'Aziz's wife  
[12.22](#)
9. her ruse  
[12.30](#)
10. in prison  
[12.35](#)
11. interprets King's vision  
[12.43](#)
12. established in power  
[12.55](#)
13. his dealings with his brethren  
[12.58](#)
14. reunion of whole family  
[12.94](#)

►Sahih Al-Bukhari Hadith

## Hadith 9.121

Narrated by

**Abu Huraira**

Allah's Apostle said, "If I stayed in prison as long as Joseph stayed and then the messenger came, I would respond to his call (to go out of the prison)."

► Sahih Al-Bukhari Hadith

## Hadith 6.122

Narrated by

**Abu Huraira**

While the Prophet was offering the 'Isha' prayer, he said, "Allah hears him who sends his praises to Him," and then said before falling in prostration, "O Allah, save 'Aiyash bin Rabi'a. O Allah, save Salama bin Hisham. O Allah, save Al-Walid bin Al-Wahd. O Allah, save the weak ones among the believers. O Allah, let Your punishment be severe on the tribe of Mudar. O Allah, inflict upon them years (of famine) like the years of Joseph."

## L U T:

See 6:86; 7:80; 11: 70.77.81; 15:57.60 .61 ; 21:74; 26:160 161.167; 27:54; 29:26.32.33;37:133; 51:31; 54:33; 66:10; 81:7 etc.,

7:80 - We also (sent) Lut: he said to his people: "Do ye commit lewdness such as no people in creation (ever) committed before you?" <sup>1049</sup>

1049 Lut is the Lot of the English Bible. His story is biblical, but freed from some shameful features which are a blot on the biblical narrative, (e.g., see Gen. xix. 30-36). He was a nephew of Abraham, and was sent as a Prophet and warner to the people of Sodom and Gomorrah, cities utterly destroyed for their unspeakable sins. They cannot be exactly located, but it may be supposed that they were somewhere in the plain east of the Dead Sea. The story of their destruction is told in the 19th chapter of Genesis. Two angels in the shape of handsome young men came to Lot in the evening and became his guests by night. The inhabitants of Sodom in their lust for unnatural crime invaded Lot's house but were repulsed. In the morning, the angels warned Lot to escape with his family. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt." (Gen. xix. 24-26). Note that Lot's people are the people to whom he is sent on a mission. He was not one of their own brethren, as was Salih or Shu'aib. But he looked upon his people as his brethren (l. 13), as a man of God always does. (7.80)

29:31 - When Our Messengers came to Abraham with the good news they said: "We are indeed going to destroy the people of this township: for truly they are (addicted to) crime." <sup>34523453</sup>

3452 See xi. 69-76. The angels, who were coming on the mission to destroy the people who were polluting the earth with their crimes, called on their way on Abraham to give the good news of the birth of a son to him in his old age. When they told him their destination, he feared for his nephew who he knew was there. They reassured him and then came on to Lot. (29.31)

3453 By translating "township" I imply the two neighbouring populations of Sodom and Gomorrah, who had already gone too far in their crime, their shamelessness, and their defiance, to profit by any mercy from Allah. (29.31)

29:32 - He said: "But there is Lut there." They said: "Well do we know who is there: we will certainly save him and his following except his wife: she is of those who lag behind!" <sup>3454</sup>

3454 She was not loyal to her husband. Tradition says that she belonged to the wicked people, and was not prepared to leave them. She had no faith in the mission either of her husband or of the angels who had come as his guests. (29.32)

29:33 - And when Our Messengers came to Lut he was grieved on their account and felt himself powerless (to protect) them: but they said "Fear thou not nor grieve: we are (here) to save thee and thy following except thy wife: she is of those who lag behind." <sup>3455</sup>

11:77 - When Our Messengers came to Lut he was grieved on their account and felt himself powerless (to protect) them. He said: "This is a distressful day." <sup>1574</sup>

1574 The story of Lot, as referred to in vii. 80-84, laid emphasis on the rejection of Lot's mission by men who practised unnatural abominations. See n. 1049 to vii. 80. Here the emphasis is laid on Allah's dealings with men-in mercy for true spiritual service and in righteous wrath and punishment for those who defy the laws of nature established by Him;-also on men's dealings with each other and the contrast between the righteous and the wicked who respect no laws human or divine. (11.77)

11:78 - And his people came rushing towards him and they had been long in the habit of practicing abominations. He said: "O my people! here are my daughters: they are purer for you (if ye marry)! Now fear Allah and cover me not with shame about my guests! Is there not among you a single right-minded man?" <sup>1575</sup>

11:79 - They said: "Well dost thou know we have no need of thy daughters: indeed thou knowest quite well what we want!"

11:80 - He said: "Would that I had power to suppress you or that I could betake myself to some powerful support." <sup>1576</sup>

11:81 - (The Messengers) said "O Lut! we are Messengers from thy Lord! By no means shall they reach thee! Now travel with thy family while yet a part of the night remains and let not any of you look back: but thy wife (will remain behind): to her will happen what happens to the people. Morning is their time appointed: is not the morning nigh?" <sup>1577</sup>

11:82 - When Our decree issued We turned (the cities) upside down and rained down on them brimstones hard as baked clay spread layer on layer <sup>15781579\</sup>

1575 The Biblical narrative suggests that the daughters were married and their husbands were close by (Gen. xix. 14) and that these same daughters afterwards committed incest with their father and had children by him (Gen. xix. 31). The holy Qur-an nowhere suggests such abominations. Some Commentators suggest that "my daughters" in the mouth of a venerable man like Lut, the father of his people, may mean any young girls of those Towns. "My son" (waladi) is still a common mode of address in Arabic-speaking countries when an elderly man addresses a young man. (11.78)

1576 Lot seemed helpless in the situation in which he found himself, alone against a rabble of people inflamed with evil passions. He wished he had had the strength to suppress them himself or had had some powerful support to lean on! But the powerful support was there, though he had not realised it till then. It was the support of Allah. His guests were not ordinary men, but Angels who had come to test the people before they inflicted the punishment. They now declared themselves, and gave him directions to get away before the morning, when the punishment would descend on the doomed Cities of the Plain. (11.80)

1577 Even in Lot's household was one who detracted from the harmony of the family. She was disobedient to her husband, and he was here obeying Allah's Command. She looked back and shared the fate of the wicked inhabitants of the Cities of the Plain: see also lxvi. 10. The Biblical narrative suggests that she was turned into a pillar of salt (Gen. xix. 26). (11.81)

1578 Cf. vii. 84 and n. 1052. (11.82)

1579 Sijjil, a Persian word Arabicised, from Sang-o-gil, or Sang-i-gil, stone and clay, or hard as baked clay, according to the Qamus. Sodom and Gomorrah were in a tract of hard, caky, sulphurous soil, to which this description well applies. Cf. li. 33, where the words are "stones of clay" (hijarat min tin) in connection with the same incident. On the other hand, in cv. 4, the word sijjil is used for pellets of hard-baked clay in connection with Abraha and the Companions of the Elephant. (11.82)

#### ➤A. Yusuf Ali Quran Subjects

### Lut

1. Lut (Lot)  
6.86, 7.80, 11.77, 15.57, 21.74, 26.160, 27.54, 29.26, 37.133, 51.31, 54.33
2. his wife disobedient  
11.81, 15.60, 66.10

### MOSES:

20:38 - "Behold! We sent to thy mother by inspiration the message: <sup>2557</sup>

2557 The story is not told, but only those salient points recapitulated which bear on the upbringing and work of Moses. Long after the age of Joseph, who had been a Wazir to one of the Pharaohs, there came on the throne of Egypt a Pharaoh who hated the Israelites and wanted them annihilated. He ordered Israelite male children to be killed when they were born. Moses's mother hid him for a time, but when further concealment was impossible, a thought came into her mind that she should put her child into a chest and send the chest floating down the Nile. This was not merely a foolish fancy of hers. It was Allah's Plan to bring up Moses in all the learning of the Egyptians, in order that that learning itself should be used to expose what was wrong in it and to advance the glory of Allah. The chest was floated into the river Nile. It flowed on into a stream that passed through Pharaoh's Garden. It was picked up by Pharaoh's people and the child was adopted by Pharaoh's wife. See xxviii. 4-13. (20.38)

20:39 - " `Throw (the child) into the chest and throw (the chest) into the river: the river will cast him up on the bank and he will be taken up by one who is an enemy to Me and an enemy to him': but I cast (the garment of) love over thee from Me: and (this) in order that thou mayest be reared under Mine eye. <sup>255825592560</sup>

2558 Pharaoh was an enemy to Allah, because he was puffed up and he blasphemed, claiming to be God himself. He was an enemy to the child Moses, because he hated the Israelites and wanted to have their male children killed; also because Moses stood for Allah's revelation to come. (20.39)

2559 Allah made the child comely and lovable, and he attracted the love of the very people who, on general grounds, would have killed him. (20.39)



- 2560 See n. 2558 above. By making the child Moses so attractive as to be adopted into Pharaoh's household, not only was Moses brought up in the best way possible from an earthly point of view, but Allah's special Providence looked after him in bringing his mother to him, as stated in the next verse, and thus nourishing him on his mother's milk and keeping him in touch with his family. (20.39)

19:51 - Also mention in the Book (the story of) Moses: for he was specially chosen and he was an apostle (and) a prophet. <sup>2503</sup>

- 2503 Moses was (1) especially chosen, and therefore prepared and instructed in all the wisdom of the Egyptians, in order that he might free his people from Egyptian bondage; there may also be a reference to Moses's title of Kalimullah, the one to whom Allah spoke without the intervention of angels: see iv. 164, and n. 670; (2) he was a prophet (nabi), in that he received inspiration; and (3) he was a messenger (rasul) in that he had a Book of Revelation, and an Ummat or organised Community, for which he instituted laws. (19.51)

►ISL Quran Subjects

## Moses

1. MOSES  
19.51, 19.52, 19.53
2. Aaron (Haroon) and, example of  
37.120, 37.121, 37.122
3. Deliverance of and drowning of Pharaoh as a Sign of Allah  
26.66, 26.67, 26.68
4. Disbelieving people of, example of the  
44.1
5. Favours of Allah bestowed on the people of  
14.6
6. Mission of to Pharaoh, questioning the Children of Israel concerning the  
17.101
7. Sign of Allah, as a  
51.38, 51.39, 51.40

►ISL Quran Subjects

## Pharaoh

1. Believing wife of example of the  
66.11
2. Deliverance of Moses and drowning of as a Sign of Allah  
26.66, 26.67, 26.68
3. Disbelieving, example of the destruction of the forces of for  
85.17, 85.18, 85.19, 85.20
4. Disbelieving and wrong-doing, example of the punishment to and to his people for  
11.97, 11.98, 11.99
5. Disbelieving people of, example of the  
38.12, 38.13, 38.14
6. Fate of for disobeying and rebelling against the Messenger of Allah, lesson from the  
73.15, 73.16
7. Fate of as lesson and warning  
79.24, 79.25, 79.26
8. Fate of for mischief-making and transgressing  
89.10, 89.11, 89.12, 89.13
9. Fate of the people of, lesson from the  
54.41, 54.42
10. Heedlessness of the warning by the people of  
54.41, 54.42
11. Love of the world of the people of  
44.24, 44.25, 44.26, 44.27, 44.28, 44.29
12. Mission of Moses to, questioning the Children of Israel concerning the  
17.101

13. People of, example of the  
43.55, 43.56, 44.24, 44.25, 44.26, 44.27, 44.28, 44.29
14. Rejecting people of, example of the punishment to the  
23.48

►World of Islam

## Do Islam and Christianity have different origins?

No. Together with Judaism, they go back to the prophet and patriarch Abraham, and their three prophets are directly descended from his sons--Muhammad (SAW) from the eldest, Ishmael, and Moses and Jesus, peace be upon them, from Isaac. Abraham established the settlement which today is the city of Makkah, and built the Ka'ba towards which all Muslims turn when they pray.

►ISL Quran Subjects

## Deliverance

6. Moses and drowning of Pharaoh as a Sign of Allah, of  
26.66, 26.67, 26.68

►A. Yusuf Ali Quran Subjects

## Moses

1. and his people  
2.51
2. advises Israelites  
5.23
3. guided by God  
6.84
4. and Pharaoh  
7.103, 10.75, 11.96, 17.101, 20.42, 20.56, 23.45, 25.35, 26.10, 28.4, 28.31, 40.23, 43.45, 51.38
5. resists idol  
7.138
6. sees the Glory on the Mount  
7.142
7. reproves his people for calf worship  
7.148
8. his people  
7.159
9. his Book, doubts and differences  
11.110
10. to teach his people gratitude  
14.5
11. nine Clear Signs  
7.133, 17.101
12. to the junction of the two Seas  
18.60
13. his callway  
37.114
21. Books of  
53.36, 87.19
22. vexed by his people  
61.5

►A. Yusuf Ali Quran Subjects

## Fire

2. mystic Fire of Moses  
20.10

►ISL Quran Subjects

## Drowning.

- 19.51, 20.9, 28.29
14. his childhood, mother, and sister  
20.38, 28.7

15. converts Egyptian magicians  
20.70, 26.46
16. indignant at calf  
20.86
17. and the mystic Fire  
27.7, 28.29
18. his mishap in the City  
28.14
19. in Madyan  
28.22
20. guided to straight
1. Lesson from that of disbelievers and the saving of Noah  
54.11, 54.12, 54.13, 54.14, 54.15, 54.16
2. People of Noah and deliverance of Noah as a sign of Allah, that of  
26.119, 26.120, 26.121, 54.16
3. Pharaoh and deliverance of Moses as a Sign of Allah, that of  
26.66, 26.67, 26.68

► Sahih Al-Bukhari Hadith

### **Hadith 4.613** Narrated by **Said bin Jubair**

I said to Ibn Abbas, "Nauf Al-Bukah claims that Moses, the companion of Al-Khadir was not Moses (the prophet) of the children of Israel, but some other Moses." Ibn 'Abbas said, "Allah's enemy (i.e. Nauf) has told a lie. Ubai bin Ka'b told us that the Prophet said, 'Once Moses stood up and addressed Bani Israel. He was asked who was the most learned man amongst the people. He said, 'I.' Allah admonished him as he did not attribute absolute knowledge to Him (Allah). So, Allah said to him, 'Yes, at the junction of the two seas there is a slave of Mine who is more learned than you.' Moses said, 'O my Lord! How can I meet him?' Allah said, 'Take a fish and put it in a large basket and you will find him at the place where you will lose the fish.' Moses took a fish and put it in a basket and proceeded along with his (servant) boy, Yusha 'bin Nun, till they reached the rock where they laid their heads (i.e. lay down). Moses slept, and the fish, moving out of the basket, fell into the sea. It took its way into the sea (straight) as in a tunnel. Allah stopped the flow of water over the fish and it became like an arch (the Prophet pointed out this arch with his hands).

They travelled the rest of the night, and the next day Moses said to his boy (servant), 'Give us our food, for indeed, we have suffered much fatigue in this journey of ours.' Moses did not feel tired till he crossed that place which Allah had ordered him to seek after. His boy (servant) said to him, 'Do you know that when we were sitting near that rock, I forgot the fish, and none but Satan caused me to forget to tell (you) about it, and it took its course into the sea in an amazing way?' So there was a path for the fish and that astonished them. Moses said, 'That was what we were seeking after.' So, both of them retraced their footsteps till they reached the rock. There they saw a man lying covered with a garment. Moses greeted him and he replied saying, 'How do people greet each other in your land?' Moses said, 'I am Moses.' The man asked, 'Moses of Bani Israel?' Moses said, 'Yes, I have come to you so that you may teach me from those things which Allah has taught you.' He said, 'O Moses! I have some of the knowledge of Allah which Allah has taught me, and which you do not know, while you have some of the knowledge of Allah which Allah has taught you and which I do not know.' Moses asked, 'May I follow you?' He said, 'But you will not be able to remain patient with me for how can you be patient about things which you will not be able to understand?' (Moses said, 'You will find me, if Allah so will, truly patient, and I will not disobey you in aught.') So, both of them set out walking along the sea-shore, a boat passed by them and they asked the crew of the boat to take them on board.

The crew recognized Al-Khadir and so they took them on board without fare. When they were on board the boat, a sparrow came and stood on the edge of the boat and dipped its beak once or twice into the sea. Al-Khadir said to Moses, 'O Moses! My knowledge and your knowledge have not decreased Allah's knowledge except as much as this sparrow has decreased the water of the sea with its beak.' Then suddenly Al-Khadir took an adze and plucked a plank, and Moses did not notice it till he had plucked a plank with the adze. Moses said to him, 'What have you done? They took us on board charging us nothing; yet you have intentionally made a hole in their boat so as to drown its passengers. Verily, you have done a dreadful thing.' Al-Khadir replied, 'Did I not tell you that you would not be able to remain patient with me?' Moses replied, 'Do not blame me for what I have forgotten, and do not be hard upon me for my fault.' So the first excuse of Moses was that he had forgotten. When they had left the sea, they passed by a boy playing with other boys.

Al-Khadir took hold of the boy's head and plucked it with his hand like this. (Sufyan, the sub narrator pointed with his fingertips as if he was plucking some fruit.) Moses said to him, "Have you killed an innocent person who has not killed any person? You have really done a horrible thing." Al-Khadir said, "Did I not tell you that you could not remain patient with me?" Moses said, "If I ask you about anything after this, don't accompany me. You have received an excuse from me." Then both of them went on till they came to some people of a village, and they asked its inhabitant for wood but they refused to entertain them as guests. Then they saw therein a wall which was just going to collapse (and Al Khadir repaired it just by touching it with his hands). (Sufyan, the sub-narrator, pointed with his hands, illustrating how Al-Khadir passed his hands over the wall upwards.) Moses said, "These are the people whom we have called on, but they neither gave us food, nor entertained us as guests, yet you have repaired their wall. If you had wished, you could have taken wages for it." Al-Khadir said, "This is the parting between you and me, and I shall tell you the explanation of those things on which you could not remain patient." The Prophet added, "We wished that Moses could have remained patient by virtue of which Allah might have told us more about

their story.' " (Sufyan the sub-narrator said that the Prophet said, "May Allah bestow His Mercy on Moses! If he had remained patient, we would have been told further about their case.")

Sahih Al-Bukhari Hadith

**Hadith 6.249** Narrated by

**Said bin Jubair**

I said to Ibn 'Abbas, "Nauf Al-Bikali claims that Moses, the companion of Al-Khadir was not the Moses of the children of Israel." Ibn 'Abbas said, "The enemy of Allah (Nauf) told a lie." Narrated Ubai bin Ka'b that he heard Allah's Apostle saying, "Moses got up to deliver a speech before the children of Israel and he was asked, 'Who is the most learned person among the people?' Moses replied, 'I (am the most learned).' Allah admonished him for he did not ascribe knowledge to Allah alone. So Allah revealed to him: 'At the junction of the two seas there is a slave of Ours who is more learned than you.' Moses asked, 'O my Lord, how can I meet him?' Allah said, 'Take a fish and put it in a basket (and set out), and where you will lose the fish, you will find him.' So Moses (took a fish and put it in a basket and) set out, along with his boy-servant Yusha' bin Nun, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. (18.61) Allah stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Moses got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night.

The next morning Moses asked his boy-servant 'Bring us our early meal; no doubt, we have suffered much fatigue in this journey of ours.' (18.62) Moses did not get tired till he had passed the place which Allah had ordered him to seek after. His boy-servant then said to him, 'Do you remember when we be-took ourselves to the rock I indeed forgot the fish, none but Satan made me forget to remember it. It took its course into the sea in a marvelous way.' (18.63)

There was a tunnel for the fish and for Moses and his boy-servant there was astonishment. Moses said, 'That is what we have been seeking'. So they went back retracing their footsteps. (18.64) They both returned, retracing their steps till they reached the rock. Behold! There they found a man covered with a garment. Moses greeted him. Al-Khadir said astonishingly, 'Is there such a greeting in your land?' Moses said, 'I am Moses.' He said, 'Are you the Moses of the children of Israel?' Moses said, 'I have come to you so that you may teach me of what you have been taught.'

Al-Khadir said, 'You will not be able to have patience with me. (18.66) O Moses! I have some of Allah's knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allah's knowledge which He has bestowed upon you, but I do not know it.' Moses said, 'Allah willing, you will find me patient, and I will not disobey you in anything.' (18.6) Al-Khadir said to him, 'If you then follow me, do not ask me about anything until I myself speak to you concerning it.' (18.70), After that both of them proceeded along the sea coast, till a boat passed by and they requested the crew to let them go on board. The crew recognized Al-Khadir and allowed them to get on board free of charge. When they got on board suddenly Moses saw that Al-Khadir had pulled out one of the planks of the boat with an adze. Moses said to him, 'These people gave us a free lift, yet you have scuttled their boat so as to drown its people! Truly, you have done a dreadful thing.' (18.71)

Al-Khadir said, 'Didn't I say that you can have no patience with me?' (18.72) Moses said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you.)' (18.73)

Allah's Apostle said, "The first excuse given by Moses, was that he had forgotten. Then a sparrow came and sat over the edge of the boat and dipped its beak once in the sea. Al-Khadir said to Moses, 'My knowledge and your knowledge, compared to Allah's knowledge is like what this sparrow has taken out of the sea.' Then they both got out of the boat, and while they were walking on the seashore, Al-Khadir saw a boy playing with other boys. Al-Khadir got hold of the head of that boy and pulled it out with his hands and killed him. Moses said, 'Have you killed an innocent soul who has killed nobody! Truly, you have done an illegal thing.' (18.74) He said, 'Didn't I tell you that you can have no patience with me?' (18.75) (The subnarrator said, the second blame was stronger than the first one.) Moses said, 'If I ask you about anything after this, keep me not in your company, you have received an excuse from me.' (18.76)

Then they both proceeded until they came to the inhabitants of a town. They asked them food but they refused to entertain them. (In that town) they found there a wall on the point of falling down. (18.77) Al-Khadir set it up straight with his own hands. Moses said, 'These are people to whom we came, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it. Al-Khadir said, 'This is the parting between me and you...that is the interpretation of (those things) over which you were unable to hold patience.' " (18.78-82)

Allah's Apostle said, "We wished that Moses could have been more patient so that Allah might have described to us more about their story."

## MUHAMMAD

### (THE HOLY PROPHET)

#### C.16

Behold! There was born into the world of sense the unlettered Prophet, the comely child, noble of birth, but nobler still in the grace and wisdom of human understanding; dowered with the key which opened to him the enchanted palace of nature, marked out to receive and preach in burning words the spiritual truth and message of the Most High.

C17

Others before him had been born in darkness, beyond the reach of history; others again it pleased Allah to send as Messengers, preaching, working in the dim twilight of history, wherein men fashion legends after their own hearts and dimly seek a light afar, remote from the lives mean and sordid, such as they knew.

C18

But Muhammad came in the fullest blaze of history; with no learning he put to shame the wisdom of the learned; with pasture folk he lived and worked, and won their love; in hills and valleys, caves and deserts, he wandered. But never lost his way to truth and righteousness. From his pure and spotless heart the Angels washed off the dust that flew around him; through the ways of crooked city folk, he walked upright and straight, and won from them the ungrudging name of the Man of Faith who never broke his word.

C19

To the Praiseworthy indeed be praise: Born in the Sacred City he destroyed its superstition; loyal to his people to the core, he stood for all humanity; orphan born and poor, he envied not the rich, and made his special care all those whom the world neglected or oppressed – orphans, women, slaves and those in need of food or comforts, mental solace, spiritual strength, or virtues downtrodden in the haunts of men.

C20

His mother and his foster-mother loved and wondered at the child; his grandfather, ‘Abd al Muttalib, of all his twice-eight children and their offspring, loved him best and all his sweet and gentle ways; his uncle Abu Talib, loth though he was to give up the cult of his father, knew well the purity of Muhammad’s mind and soul, and was his stoutest champion when the other chiefs of Makkah sought to kill the man who challenged in his person their narrow Pagan selfish lives.

C21

To his cousin Ali, the well-beloved, born when he was thirty, he appeared at the very pattern of a perfect man, as gentle as he was wise and true and strong, the one in whose defence and aid he spent his utmost strength and skill holding life cheap in support of a cause so high, and placing without reserve his chivalry, his prowess, his wit and learning, and his sword at the service of this Mighty Messenger of Allah.

### **HIS MISSION:**

C22

Not till the age of forty did he receive the Commission to stand forth and proclaim the Bounty of Allah, and His gift, to lowly Man, of knowledge by Word and Pen; but all through his years of preparation he did search the Truth: He sought it in Nature’s forms and laws, her beauty and her stern unflinching ways; he sought it in the inner world of human lives, men’s joys and sorrows; their kindly virtues and their sins of pride, injustice, cruel wrong, and greed of gain; scarce checked by the inner voice that spoke of duty, moral law, and higher still, the Will Supreme of Allah, to which the will of man must tune itself to find its highest bliss.

C.23

But he grew steadfastly in virtue and purity; untaught by men, he learnt from them, and learned to teach them; even as a boy of nine, when he went in a trade caravan with Abu Talib to Syria, his tender soul marked inwardly how Allah did speak in the wide expanse of deserts, in the stern grandeur of rocks, in the refreshing flow of streams, in the smiling bloom of gardens, in the art and skill with which men and birds and all life sought for light from the Life of Lives, even as every plant seeks through devious ways the light of the Sun.

C.24

Nor less was he grieved at Man’s ingratitude when he rebelled and held as naught the Signs of Allah, and turned His gifts to baser uses, driving rarer souls to hermit life, clouding the heavenly mirror of pure affections with selfish passions, mad unseemly wrangles, and hard unhallowed loathsome tortures of themselves.

C.25

He worked, and joyed in honest labour; he traded with integrity to himself and to others; he joined the throngs of cities and their busy life, but saw its good and evil as types of an inner and more lasting life hereafter; people gladly sought his help; as umpire and peacemaker because they knew his soul was just and righteous: he loved the society of old and young, but oft withdrew to solitude for Prayer and inward spiritual strength; he despised not wealth but used it for others; he was happy in poverty and used it as his badge and his pride when wealth was within his reach but not within his grasp, as a man among men.

C.26

At twenty-five he was united in the holy bonds of wedlock with Khadijah the Great, the noble lady who befriended him when he had no worldly resources, trusted him when his worth was little known, encouraged and understood him in his spiritual struggles, believed in him when with trembling steps he took up the Call and withstood obloquy, persecution, insults, threats, and tortures, and was a life-long helpmate till she was gathered to the saints in his fifty-first year – a perfect woman, the mother of those that believe.

C.27

There is a cave in the side of Mount Hira some three miles north of the city of Makkah, in a valley which turns left from the road to Arafat, to which Muhammad used to retire for peaceful contemplation: often alone, but sometimes with Khadijah. Days and nights he spent there with his Lord. Hard were the problems he revolved in his mind harder and more cross-grained than the red granite of the rock around him – problems not his own, but his people’s, yea, and of human destiny, of the Mercy of Allah, and the age-long conflict of evil and righteousness, sin and abounding Grace.

C.28

Not till forty years of earthly life has passed that the veil was lifted from the Preserved Tablet and its contents began to be transferred to the tablet of his mind, to be proclaimed to the world, and read and studied for all-time – a fountain of mercy and wisdom, a warning to the

heedless, a guide to the erring, an assurance to those in doubt, a solace to the suffering, a hope to those in despair – to complete the chain of revelation through the mouths of divinely inspired Prophets.

C.29

The Chosen One was in the Cave of Hira. For two years and more he had prayed there and adored His Creator and wondered at the mystery of man with his corruptible flesh, just growing out of a clot, and the soul in him reaching out to knowledge sublime, new and ever new, taught by the bounty of Allah, and leading to that which man himself knoweth not. And now, behold! A dazzling vision of beauty and light overpowered his senses, and he heard the word “Iqra”!

C.30

“Iqra”! which being interpreted may mean “Read”! or “Proclaim”! or “Recite”! The unlettered Prophet was puzzled; he could not read. The Angel seemed to press him to his breast in a close embrace, and the cry rang clear “Iqra”! And so it happened three times; until the first overpowering sensation yielded to a collected grasp of the words which made clear his Mission; its Author, Allah, the Creator, Its subject, Man, Allah’s wondrous handiwork, capable, by Grace, of rising to heights sublime; and the instrument of that mission, the sanctified Pen, and the sanctified Book, the Gift of Allah, which men might read, or write, or study; or treasure in their souls.

C.31

The veil was lifted from the Chosen One’s eyes, and his soul for a moment was filled with a divine Ecstasy.....when this passed, and he returned to the world of Time and Circumstance and this world of Sense, he felt like one whose eyes had seen a light of dazzling beauty, and felt dazed on his return to common sights. The darkness now seemed tenfold dark; the solitude seemed tenfold empty; the mount of Hira, henceforth known as the Mountain of Light, the mere shell of an intense memory. Was it a dream? Terror seized his limbs and he straightway sought her who shared his inmost life, and told her of his sense of exaltation, and the awful void when the curtain closed.

### **HIS DISCIPLES:**

C.32

She understood, rejoiced, and comforted him; gave strength to his shaken senses; wrapped up in warmth his shivering body, unused as yet to bear the strain and stress of an experienced rare to mortal men. She knew it was no dream or delusion. She went and consulted her cousin Waraqah, a devout worshipper of Allah in the Faith of Christ, learned in spiritual lore. He listened and with her rejoiced that he, Muhammad, was Allah’s Chosen One to renew the Faith.

C.33

She said: ‘Blessed be thou, Chosen One! do we not see thy inner life true and pure? Do not all see thy outer life – kind and gentle? – loyal to kin, hospitable to strangers? No thought of harm or mischief ever stained thy mind nor words ever passed thy lips that was not true or stilled not the passions of narrower men. Ever ready in the service of Allah, thou art he of whom I bear witness: there’s no god but He, and thou art His Chosen Prophet.’

C.34

Khadijah believed, exalted in faith above all women; Ali, the well-beloved, then a child of ten, but lion-hearted, plighted his faith, and became from that moment the right hand of Islam; Abu Bakr, the Sincere, the True-hearted, the man of wealth and influence, who used both with stint for the Cause, the sober counsellor, the inseparable friend, never hesitated to declare his faith; and Zayd, the freedman of Muhammad, counted his freedom as naught compared with the service of Muhammad and Islam. These were the first fruits of the mission: A woman, a child, a man of affairs, and a freedman, all banded together in the equality of Islam.

### **TASK BEFORE HIM:**

C.35

The revelation had come, the mission and the inspiration. But what was it leading to? It was a miracle but not in the sense of a reversing of Nature: Al Mustafa’s vision was linked with Eternity, but he was no soothsayer foretelling passing events; the mysteries of knowledge were being opened out, but his message was no more esoteric doctrine, to be grasped by a few in contemplation, fleeing from action; nor was it the practice of single or social monasticism, undisturbed by the whims or passions of life. He was asked to stand forth, to preach, to declare the One Universal God, the Gracious, the Merciful, and to lead men to the Right and forbid the Wrong.

C.36

The wrong? – The selfish pride of birth, the massing of power and wealth in the hands of a few, the slaughter of female infants, the orgies of gambling and drunkenness, the frauds of temples and idols and priests, the feuds and arrogance of tribes and races, the separation of Sacred and Profane, as if the unity of All Life and All Truth did not flow from the unity of Allah, Most High.

C.37

He was loyal to his family, but could he support their monopoly of power? To his tribe, but were the Quraysh the only creatures of Allah? To the temple of Makkah, but could he wink at Lat and Uzza, and the other monsters, whose worship killed the spiritual growth of Man? – To the earlier Revelations, but could he hold with the superstitions and falsehoods, dogmas and creeds which went against reason and nature, and the inner light which was now fanned into flame by the Will of Allah?

C.38

And so his very virtues and loyalties pointed to offence and conflict, mockery and misrepresentation, hatred and persecution, threats, tortures, and exile for him and his, and martyrdoms, wars, revolutions, and the shaking of the foundations of history and the social order. But Islam meant the willing submission of his Will to Allah, the active attainment of Peace through Conflict.

C.39

And he gave that submission, not without effort, even as Moses did before him and Jesus in the agony of the garden of Gethsemane.

C.40

For three and twenty years, in patience, conflict, hope, and final triumph, did this man of God receive and teach the **Message** of the Most High. It came, like the fruit of the soul’s own yearning, to teach profound spiritual truths, answer questions, appeal to men in their doubts



and fears, help; and put heart in them in moments of trial, and ordain for them laws by which they could live in society lives of purity, goodness and peace.

C.41

These messages came as inspiration to Muhammad as the need arose, on different occasions and in different places; he recited them, and they were recorded by the Pen: They were imprinted on his heart and mind, and on the memory of his loving disciples: as the body of sacred Scripture grew, it was arranged for purposes of public prayer and reading: **This is the Book, or the Reading, or the Quran.**

## CONDUCT TOWARDS HIM:

2:104 - O ye of Faith! **say not (to the Apostle) words of ambiguous import** but words of respect; and hearken (to him); to those without faith is a grievous punishment. <sup>105</sup>

105 What the evil ones learnt from Harut and Marut (see last note) they turned to evil. When mixed with fraud and deception, it appeared as charms and spells of love potions. They did nothing but cause discord between the sexes. But of course their power was limited to the extent to which God permitted the evil to work, for His grace protected all who sought His guidance and repented and returned to Him. But apart from the harm that these false pretenders might do to others, the chief harm which they did was to their own souls. They sold themselves into slavery to the Evil One, as is shown in the allegory of Goethe's Faust. That allegory dealt with the individual soul. Here the tragedy is shown to occur not only to individuals but to whole groups of people, for example, the People of the Book. Indeed the story might be extended indefinitely. (2.104)

33:53 - O ye who Believe! **enter not the Prophet's houses** until leave is given you for a meal (and then) not (so early as) to wait for its preparation: but when ye are invited enter; and when ye have taken your meal **disperse without seeking familiar talk**. Such (behavior) annoys the Prophet: He is ashamed to dismiss you but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want **ask them from before ascreen**: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should **annoy Allah's Apostle** or that ye should **marry his widows** after him at any time. Truly such a thing is in Allah's sight an enormity. <sup>3755375637573758</sup>

3755 The rules of refined social ethics is as necessary to teach to-day as it was with the rude Arabs whom the holy Prophet had to teach in his day. Those mentioned in this verse may be briefly recapitulated thus: (1) Enter not a friend's house without permission; (2) if invited to dine, don't go too early; you are asked to dine, not to wait for the preparation of the food; (3) be there at the time appointed, so that you enter when you are expected and invited; (4) after the meal, don't get familiar with your host, especially if there is a great distance between him and you; (5) don't waste time in tittle-tattle, causing inconvenience and perhaps annoyance to your host; (6) understand what is proper behaviour for you: he may be too polite to ask to depart. All this has a social bearing: respect and delicate consideration for others are among the highest virtues. (33.53)

3756 The actual manner of showing respect to ladies may be different in different circumstances. But it is an essential principle of good society to show the greatest deference to them. To the "Mothers of the Believers" this respect was due in an exceptional degree. (33.53)

3757 Considering his position, the holy Prophet deserved to be respected before all other men and nothing should be done to cause him the least harm and annoyance. This applied not only during his life-time, but it applies now, because his teaching and personality are alive to us. It was not fitting that his widows, both for their own position and for the position of the Prophet, should be married by other men after him. And this mark of respect was duly observed in history. (33.53)

3758 "Annoy": Aza (IV) may equally mean: to vex, to cause hurt or injury, to insult, to ill-treat by slander or unseemly conduct, or hurt the feelings of (some one). The Prophet came with a divine mission to teach and reclaim the world, and he is entitled to the respect of all, even of those who do not consciously acknowledge his mission, for his mission works constantly like the forces of nature. In a minor degree the "Mothers of the Believers" are also entitled to respect. (33.53)

33:56 - Allah and His angels send blessings on the Prophet: O ye that believe! send ye blessings on him and salute him with all respect. <sup>3761</sup>

3761 Allah and His angels honour and bless the holy Prophet as the greatest of men. We are asked to honour and bless him all the more because he took upon himself to suffer the sorrows and afflictions of this life in order to guide us to Allah's Mercy and the highest inner Life. (33.56)

33:57 - Those who annoy Allah and his Apostle Allah has cursed them in this world and in the Hereafter and has prepared for them a humiliating Punishment. <sup>3762</sup>

3762 Cf. n. 3758 above. (33.57)

33:69 - O ye who believe! be ye not like those who vexed and insulted Moses but Allah cleared him of the (calumnies) they had uttered: and he was honorable in Allah's sight. <sup>3774</sup>

3774 The people of Moses often vexed him and rebelled against him and against God's Law. Here the reference seems to be to Num. xii. 1-13. It is there said that Moses's own sister Miriam and his brother Aaron spoke against Moses

because Moses had married an Ethiopian woman. God cleared Moses of the charge of having done anything wrong: "My servant Moses is not so, who is faithful in all mine house." Miriam was afflicted with leprosy for seven days as a punishment, after which she was forgiven, as also was Aaron. This is the Old Testament story. The holy Prophet was also attacked because of his marriage with Zainab bint Jahsh, but not by his own circle, his motives were of the highest and were completely vindicated as we have seen above. (33.69)

58:12 - O ye who believe! When ye consult the Apostle in private spend something in charity before your private consultation. That will be best for you and most conducive to purity (of conduct). But if ye find not (the wherewithal) Allah is Oft-Forgiving Most Merciful. 53505351

5350 In the Kingdom of Allah all instruction or consultation is open and free. But human nature is weak. And people want special instruction or private consultation with the Prophet from one of several motives: (1) they may have, or think they have, a special case, which they are not willing to disclose to their brethren in general; (2) they may have some sense of delicacy or dignity, which can only be satisfied by a private interview; (3) they may even be selfish enough to want to monopolise the Prophet's time. These motives are, in an ascending order, worth discouraging; and yet, considering the weakness of human nature, they cannot be reprobated to the extent of shutting out their victims from chances of improvement. It is therefore recommended that they spend something in charity for the good of their poorer brethren before they indulge in such weaknesses. (58.12)

5351 The charity is a sort of expiation for their pardonable weakness. Having made some monetary sacrifice for their poorer brethren they could face them with less shame, and the charity would direct their attention to the need for purifying their motives and conduct. At the same time, this special charity is not made obligatory, lest such persons should be shut out altogether from chances of the higher teaching on account of their pardonable foibles. (58.12)

58:20 - Those who resist Allah and His Apostle will be among those most humiliated. 5361

5361 There are various degrees of humiliation in the final state in the next world. But the worst is the humiliation of being numbered among those who ignominiously attempted to resist the Irresistible. (58.20)

49:1 - O ye who believe! put not yourselves forward before Allah and His Apostle: But fear Allah: for Allah is He who hears and knows all things. 4919

4919 Several shades of meaning are implied: (1) do not make yourselves conspicuous in word or deed when in the presence of Allah (e.g. in a Mosque, or at Prayers or religious assemblies); (2) do not anticipate in word or deed what your Leader (Allah's Messenger) may say or do; (3) do not be impatient, trying to hasten things before the time is ripe, of which the best Judge is Allah, Who speaks through His Messenger. Be reverent in all things, as in the presence of Allah: for He hears and sees all things. (4) Look to the Qur-an and the Sunnah of the Prophet (peace be on him) for guidance and let nothing else take precedence of them. (49.1)

49:2 - O ye who believe! raise not your voices above the voice of the Prophet nor speak aloud to him in talk as ye may speak aloud to one another lest your deeds become vain and ye perceive not. 49204921

4920 It is bad manners to talk loudly before your Leader. Some ill-mannered people so raise their voices as to drown the voice of their Leader, in conversation or in Council. (49.2)

4921 Such rudeness may even destroy the value of such services as they may otherwise have been able to render, and all this without their even realising the harm they were doing to the Cause. (49.2)

49:3 - Those that lower their voice in the presence of Allah's Apostle their hearts has Allah tested for piety: for them is Forgiveness and a great Reward. 4922

4922 The essence of good manners arises from the heart. The man who really and sincerely respects his Leader has true piety in his heart, just as the man who does the opposite may undo the work of years by weakening the Leader's authority. (49.3)

49:4 - Those who shout out to thee from without the Inner Apartments most of them lack understanding. 4923

4923 To shout aloud to your Leader from outside his Apartments shows disrespect both for his person, his time, and his engagements. Only ignorant fools would be guilty of such unseemly behaviour. It is more seemly for them to wait and bide their time until he is free to come out and attend to them. But, with the Messenger of Allah, much is forgiven that is due to lack of knowledge and understanding. In an earthly Court, ignorance of the Law excuse no man. If a man behaved in that way to the General of an army or the Governor of a Province, not to speak of an earthly King, he would be laid hands on by the Guard, and could never gain the access he desires. (49.4)

49:5 - If only they had patience until thou couldst come out to them it would be best for them: but Allah is Oft-Forgiving Most Merciful.

► Sahih Al-Bukhari Hadith

### Hadith 9.391

Narrated by

**Abu Huraira**

The Prophet said, "Leave me as I leave you) for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can."

► Sahih Al-Bukhari Hadith

### Hadith 9.382

Narrated by

**Abdullah**

The best talk (speech) is Allah's Book (Qur'an), and the best way is the way of Muhammad, and the worst matters are the heresies (those new things which are introduced into the religion); and whatever you have been promised will surely come to pass, and you cannot escape (it).

► Sahih Al-Bukhari Hadith

### Hadith 9.384

Narrated by

**Abu Huraira**

Allah's Apostle said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Apostle! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."

► Sahih Al-Bukhari Hadith

### Hadith 9.385

Narrated by

**Jabir bin Abdullah**

Some angels came to the Prophet while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this example to him so that he may understand it." Some of them said, "He is sleeping.) The others said, "His eyes are sleeping but his heart is awake." And then they said, "The houses stands for Paradise and the call maker is Muhammad; and whoever obeys Muhammad, obeys Allah; and whoever disobeys Muhammad, disobeys Allah. Muhammad separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers)."

► Sahih Al-Bukhari Hadith Hadith 9.398

**Narrated by** Narrated by

**Anas bin Malik**

A man said, "O Allah's Prophet! Who is my father?" The Prophet said, "Your father is so-and-so." And then the Divine Verse: "O you who believe! Ask not questions about things..." (5.101)

► Sahih Al-Bukhari Hadith

### Hadith 9.404

Narrated by

**Aisha**

The Prophet did something as it was allowed from the religious point of view but some people refrained from it. When the Prophet heard of that, he, after glorifying and praising Allah, said, "Why do some people refrain from doing something which I do? By Allah, I know Allah more than they."

► Sahih Al-Bukhari Hadith

### Hadith 9.405

Narrated by

**Ibn Abi Mulaika**

Once the two righteous men, i.e., Abu Bakr and 'Umar were on the verge of destruction (and that was because): When the delegate of Bani Tamim came to the Prophet, one of them (either Abu Bakr or 'Umar) recommended Al-Aqra' bin Habis At-Tamimi Al-Hanzali, the brother of Bani Majashi (to be appointed as their chief), while the other recommended somebody else. Abu Bakr said to 'Umar, "You intended only to oppose me." 'Umar said, "I did not intend to oppose you!" Then their voices grew louder in front of the Prophet whereupon there was revealed: "O you who believe! Do not raise your voices above the voice of the Prophet...a great reward." (49.2-3) Ibn Az-Zubair said, "Thence forward when 'Umar talked to the Prophet, he would talk like one who whispered a secret and would even fail to make the Prophet hear him, in which case the Prophet would ask him (to repeat his words)."

**HE IS A MESSENGER:**

3:144 - Muhammad is no more than an Apostle: many were the Apostles that passed away before him. If he died or were slain will ye then turn back on your heels? If any did turn back on his heels not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve him) with gratitude. <sup>460</sup>

460 This verse primarily applies to the battle of Uhud, in the course of which a cry was raised that the Messenger was slain. He had indeed been severely wounded, but Talha, Abu Bakr, and Ali were at his side, and his own unexampled bravery saved the Muslim army from a rout. This verse was recalled again by Abu Bakr when the Messenger actually died a natural death eight years later, to remind people that Allah, Whose Message he brought, lives for ever. And have need to remember this now and often for two reasons: (1) when we feel inclined to pay more than human honour to one who was the truest, the purest, and the greatest of men, and thus in a sense to compound for our forgetting the spirit of his teaching, and (2) when we feel depressed at the chances and changes of time, and forget that Allah lives and watches over us and over all His creatures now as in a history in the past and in the future. (3.144)

33:40 - Muhammad is not the father of any of your men but (he is) the Apostle of Allah and the Seal of the Prophets: and Allah has full knowledge of all things. <sup>3731</sup>

3731 When a document is sealed, it is complete, and there can be no further addition. The holy Prophet Muhammad closed the long line of Messengers. Allah's teaching is and will always be continuous, but there has been and will be no Prophet after Muhammad. The later ages will want thinkers and reformers, not Prophets. This is not an arbitrary matter. It is a decree full of knowledge and wisdom: "for Allah has full knowledge of all things." (33.40)

34:28 - We have not sent thee but as a universal (Messenger) to men giving them glad tidings and warning them (against sin) but most men understand not. <sup>3832</sup>

3832 Allah's Revelation, through the holy Prophet, was not meant for one family or tribe, one race or set of people. It was meant for all mankind, to whom, if they turn to Allah, it is a Message of the glad tidings of His Mercy, and if they do not turn to Him, it is a warning against sin and the inevitable Punishment. That the Punishment does not come immediately (as far as they perceive) is no reason for doubting it. It has been declared in clear and unequivocal terms, and nothing can be more certain. Why delay? Why ask carping questions? Why not profit by the Message, turn to Allah in repentance, and bring forth the fruits of righteousness? (34.28)

98:2 - An apostle from Allah rehearsing scriptures kept pure and holy: <sup>62246225</sup>

6224 Cf. ii. 15 1. (98.2)

6225 Cf. lxxx. 13-16. (98.2)

2:129 - "Our Lord! send amongst them an Apostle of their own who shall rehearse Thy Signs to them and instruct them in Scripture and Wisdom and sanctify them; for Thou art the Exalted in Might the Wise." <sup>129</sup>

129 How beautiful this prayer is, and how aptly it comes in here in the argument! Such Paganism or star-worship or planet-worship as there was in Abraham's time was first cleared out of Mecca by Abraham. This is the chief meaning of "sanctification" or purification in ii. 125, although of course physical cleanliness is (in physical conditions) a necessary element of purification in the higher sense. Abraham and his elder son Ismail then built the Ka'ba and established the rites and usages of the sacred city. He was thus the founder of the original Islam (which is as old as mankind) in Arabia. As becomes a devout man, he offers and dedicates the work to God in humble supplication, addressing Him as the All-Hearing and the All-Knowing. He then asks for a blessing on himself and his progeny generally, both the children of his eldest-born Ismail and his younger son Isaac. With prophetic vision he foresees that there will be corruption and backsliding in both branches of his family: Mecca will house 360 idols, and Jerusalem will become a harlot city (Ezekiel xvi. 15), a city of abomination. But the light of Islam will shine, and reclaim the lost people in both branches and indeed in all the world. So he prays for God's mercy, addressing Him as the Oft-Returning Most Merciful. And finally he foresees in Mecca an Apostle teaching the people as one "of their own", and in their own beautiful Arabic language; he asks for a blessing on Muhammad's ministry, appealing to the Power and Wisdom of God. (2.129)

2:151 - A similar (favor have ye already received) in that We have sent among you an Apostle of your own rehearsing to you Our signs and sanctifying you and instructing you in Scripture and wisdom and in new Knowledge. <sup>155</sup>

155 This verse should be read with ii. 150., of which the sentence is here completed. The argument is that in the grant of the Ka'ba Qibla, God was perfecting religion and fulfilling the prayer for the future made by Abraham. That prayer was threefold: (1) That Mecca should be made a sacred Sanctuary (ii. 126); (2) that a truly believing (Muslim) nation should be raised, with places of devotion there (ii 128); and (3) that an Apostle should be sent among the Arabs with certain qualities (ii. 129), which are set out there and again repeated here to complete the argument. (2.151)

16:84 - One day We shall raise from all peoples a witness: then will no excuse be accepted from Unbelievers nor will they receive any favors. <sup>2122</sup>

- 2122 To each People is sent Allah's Messenger or Teacher, to point out the right way. There may be one, or there may be many. Such a Messenger (Rasul) will be a witness that Allah's Truth was preached to all peoples in express terms, in addition to the Signs of Allah everywhere in nature. There will then be no room for excuses of any kind. Those who rejected Allah after repeated warnings cannot reasonably ask for more respite, as they had every kind of respite during their life of probation; nor can they now take refuge behind Allah's Grace, which they had repeatedly rejected. A) That is, they will not be allowed to seek grace by repentance. Cf. xxx. 57, xlv. 35. (16.84)

### **DEALS GENTLY AND MERCY TO ALL:**

3:159 - It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted they would have broken away from about thee; so pass over (their faults) and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then when thou hast taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him). <sup>471</sup>

- 471 The extremely gentle nature of Muhammad endeared him to all, and it is reckoned as one of the Mercies of Allah. One of the Prophet's titles is "A Mercy to all Creation." At no time was this gentleness, this mercy, this long-suffering with human weaknesses, more valuable than after a disaster like that at Uhud. It is a quality, which then, as always, bound and binds the souls of countless men to him. (3.159)

21:107 We sent thee not but as a mercy for all creatures. <sup>2762</sup>

- 2762 There is no question now of race or nation, of a "chosen people" or the "seed of Abraham"; or the "seed of David"; or of Hindu Arya-varta; of Jew or Gentile, Arab or 'Ajam (non-Arab), Turk or Tajik, European or Asiatic, White or Coloured; Aryan, Semitic, Mongolian, or African; or American, Australian, or Polynesian. To all men and creatures other than men who have any spiritual responsibility, the principles universally apply. (21.107)

### **AS A FAVOUR TO THE BELIEVERS:**

3:164 - Allah did confer a great favor on the believers when He sent among them an Apostle from among themselves rehearsing unto them the Signs of Allah sanctifying them and instructing them in Scripture and Wisdom while before that they had been in manifest error. <sup>473</sup>

2:151 - A similar (favor have ye already received) in that We have sent among you an Apostle of your own rehearsing to you Our signs and sanctifying you and instructing you in Scripture and wisdom and in new Knowledge. <sup>155</sup>

- 155 This verse should be read with ii. 150., of which the sentence is here completed. The argument is that in the grant of the Ka'ba Qibla, God was perfecting religion and fulfilling the prayer for the future made by Abraham. That prayer was threefold: (1) That Mecca should be made a sacred Sanctuary (ii. 126); (2) that a truly believing (Muslim) nation should be raised, with places of devotion there (ii 128); and (3) that an Apostle should be sent among the Arabs with certain qualities (ii. 129), which are set out there and again repeated here to complete the argument. (2.151)

33:21 - Ye have indeed in the Apostle of Allah a beautiful pattern of (conduct) for anyone whose hope is in Allah and the Final Day and who engages much in the praise of Allah. <sup>36943695</sup>

- 3694 We now have the psychology of the Believers,-God-fearing men, led by that pattern of men and of leaders, Muhammad Al-Mustafa. (33.21)

- 3695 Cf. xxvi. 227: see especially the last clause of that verse in a Makkan Sura, which was amply fulfilled in Madinah. (33.21)

### **TO OBEY HIM:**

4:64 - We sent not an Apostle but to be obeyed in accordance with the will of Allah. If they had only when they were unjust to themselves come unto thee and asked Allah's forgiveness and the Apostle had asked forgiveness for them they would have found Allah indeed Oft-Returning most Merciful.

4:69 - **All who obey Allah and the Apostle** are in the company of those on whom is the Grace of Allah of the Prophets (who teach) the sincere (lovers of truth) the witnesses (who testify) and the righteous (who do good): ah! what a beautiful fellowship! <sup>586</sup>

- 586 A passage of the deepest devotional meaning. Even the humblest man who accepts Faith and does good becomes an accepted member of a great and beautiful company in the Hereafter. It is a company which lives perpetually in the sunshine of God's Grace. (This passage partly illustrates Q. i. 5). It is a glorious hierarchy, of which four grades are specified: (1) The highest is that of the Prophets or Apostles, who get plenary inspiration from God, and who teach mankind by example and precept. That rank in Islam is held by Muhammad Al-Mustafa. (2) The next are those



whose badge is sincerity and truth: they love and support the truth with their person, their means, their influence, and all that is theirs. That rank was held by the special Companions of Muhammad, among whom the type was that of Hadhrat Abu Bakr As-Siddiq. (3) The next are the noble army of Witnesses, who testify to the truth. The testimony may be by martyrdom, Or it may be by the tongue of the true Preacher or the pen of the devoted scholar, or the life of the man devoted to service, (4) Lastly, there is the large company of Righteous people, the ordinary folk who do their ordinary business, but always in a righteous Way. (4.69)

### **HATH COME TO YOU IN TRUTH:**

4:170-O mankind! the Apostle hath come to you in truth from Allah: believe in him: it is best for you. But if ye reject faith to Allah belong all things in the heavens and on earth: and Allah is All-Knowing All-Wise. <sup>674</sup>

674 - Allah's solicitude for us is for our own good, not because He gets any advantage from it. For He is independent of all things, and everything declares His glory and praise. (4.170)

69:40 - That this is verily the word of an honored apostle; <sup>5666</sup>

5666 Honoured messenger: one that is worthy of honour on account of the purity of his life, and may be relied upon not to invent things but to give the true word of revelation which he received. (69.40)

6:107 - If it had been Allah's Plan they would not have taken false gods: but We made thee not one to watch over their doings nor art thou set over them to dispose of their affairs. <sup>935</sup>

935 God's Plan is to use the human will to co-operate in understanding Him and His relations to us. This is the answer to an objector who might say: "If He is All-powered, why does sin or evil exist in the world? Can He not destroy it?" He can, but His Plan is different, and in any case it is not for a Teacher to force any one to accept the truths which he is inspired to preach and proclaim. (6.107)

### **PREFIGURING HIS ARRIVAL:**

7:157 - "Those who follow the apostle the unlettered prophet whom they find mentioned in their own (Scriptures); in the law and the Gospel; for he commands them what is just and forbids them what is evil: he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him honor him help him and follow the light which is sent down with him it is they who will prosper." 1127112811291130

1127 In this verse is a prefiguring, to Moses, of the Arabian Messenger, the last and greatest of the messengers of Allah. Prophecies about him will be found in the Taurat and the Injil. In the reflex of the Taurat as now accepted by the Jews, Moses says: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me" (Deut. xviii. 15): the only Prophet who brought a Shari'at like that of Moses was Muhammad Al- Mustafa, and he came of the house of Ismail the brother of Isaac the father of Israel. In the reflex of the Gospel as now accepted by the Christians, Christ promised another Comforter (John xiv. 16): the Greek word Paraclete which the Christians interpret as referring to the Holy Spirit is by our Doctors taken to be Periclyte, which would be the Greek form of Ahmad. See Q. lxi. 6. (7.157)

1128 Aglal: plural of gullun, a yoke, an iron collar. In the formalism and exclusiveness of the Jews there were many restrictions which were removed by Islam, a religion of freedom in the faith of Allah, of universality in the variety of races, languages, manners and customs. (7.157)

1129 Light which is sent down with him: the words are "with him", not "to him", emphasizing the fact that the Light which he brought illumines every one who has the privilege of joining his great and universal Fellowship. (7.157)

1130 Falah = prosperity in its general sense as well as in its spiritual sense. In the general sense it means that right conduct is the only door to happiness and well-being. In the spiritual sense it means that Faith and its fruits (right conduct) are the only gates to salvation. (7.157)

61:6 - And remember Jesus the son of Mary said: "O Children of Israel! I am the apostle of Allah (sent) to you confirming the Law (which came) before me and giving glad Tidings of an Apostle to come after me whose name shall be Ahmad." But when he came to them with Clear Signs they said "This is evident sorcery!" 5436543754385439

5436 The mission of Jesus was to his own people, the Jews. Cf. Matt. x. 5-6. See also Matt. xv. 24: "I am not sent but to the lost sheep of Israel;" also Matt. xv. 26: "It is not meet to take the children's bread, and to cast it to dogs." (61.6)

5437 Cf. Matt. v. 17. (61.6)

5438 "Ahmad", or "Muhammad", the Praised One, is almost a translation of the Greek word Periclytos. In the present Gospel of John. xiv. 16, xv. 26, and xvi. 7, the word "Comforter" in the English version is for the Greek word "Paracletos", which means "Advocate", "one called to the help of another, a kind friend", rather than "Comforter". Our



doctors contend that Paracleots is a corrupt reading for Pericyltos, and that in their original saying of Jesus there was a prophecy of our holy Prophet Ahmad by name. Even if we read Paraclete, it would apply to the holy Prophet, who is "a Mercy for all creatures" (xxi. 107) and "most kind and merciful to the Believers" (ix. 128). See also n. 416 to iii. 81. (61.6)

- 5439 Our holy Prophet was foretold in many ways; and when he came, he showed forth many Clear Signs, for his whole life from beginning to end was one vast miracle. He fought and won against odds. Without learning from men he taught the highest wisdom. He melted hearts that were hard, and he strengthened hearts that were tender and required support. In all his sayings and doings men of discernment could see the working of Allah's hand; yet the ignorant Unbelievers called it all Sorcery!-called that unreal which became the most solid fact of human history! (61.6)

### **UNLETTERED PROPHET:**

7:158 - Say: "O men! I am sent unto you all as the apostle of Allah to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He that giveth both life and death. So believe in Allah and His apostle the unlettered Prophet who believed in Allah and His words: follow him that (so) ye may be guided." 11311132

- 1131 Our attention having been directed to various prophets, who were sent with missions to their several peoples, and in each of whose careers there is some prefigurement of the life of the last and greatest of them, we are now asked to listen to the proclamation of Muhammad's universal mission. We contemplate no longer, after this, partial truths. It is not now a question of saving Israel from the bondage of Egypt, nor teaching Midian the ethics of business, nor reclaiming the people of Lot from sexual sin or Thamud from the sin of oppression in power, or 'Ad from arrogance and ancestorworship. Now are set forth plainly the issues of Life and Death, the Message of Allah, the One Universal God to all mankind. (7.158)

- 1132 "Unlettered," as applied to the Prophet here and in verse 157 above, has three special significations. (1) He was not versed in human learning: yet he was full of the highest wisdom, and had a most wonderful knowledge of the previous Scriptures. This was a proof of his inspiration. It was a miracle of the highest kind, a "Sign", which every one could test then, and every one can test now. (2) All organised human knowledge tends to be crystallized, to acquire a partial bias or flavour of some "school" of thought. The highest Teacher had to be free from any such taint, just as a clean slate is necessary if a perfectly clear and bold message has to be written on it. (3) In iii.20 and lxii. 2, the epithet is applied to the Pagan Arabs, because, before the advent of Islam, they were unlearned. (7.158)

62:2 - It is He Who has sent amongst the Unlettered an apostle from among themselves to rehearse to them His Signs to sanctify them and to instruct them in Scripture and Wisdom although they had been before in manifest error 5451545254535454

- 5451 The Unlettered: as applied to a people, it refers to the Arabs, in comparison with the People of the Book, who had a longer tradition of learning, but whose failure is referred to in verse 5 below. As applied to individuals, it means that Allah's Revelation is for the benefit of all men, whether they have worldly learning or not. (62.2)
- 5452 His Signs: Allah's wonderful Signs in His Creation and in His ordering of the world. It may include the Verses of the Qur-an, but they are more specifically referred to as "Book" in the next line but one. (62.2)
- 5453 Cf. ii. 129, and n. 129. Read again the attributes in the last verse. Allah is full Sovereign, and therefore cares for all His subjects, including the meanest and most ignorant, and sends His prophets or messengers to them. He is the Holy One, and therefore purifies and sanctifies those who were steeped in superstition and wickedness. He is Exalted in Power, and therefore He can confer all these blessings on the most unlikely people (verse 3), and no one can stay His hand. He is wise, and therefore He instructs in wisdom, both through written Scriptures, and in other ways, e.g., by means of a knowledge of life and its laws, and an understanding of His wonderful universe. (62.2)
- 5454 Previous ignorance or error is no bar to a person or nation receiving the blessings of Allah's revelation, provided such person or nation has the will to come to Allah and the capacity to bear His Message. For an instance of incapacity through arrogance, see verse 6 below. (62.2)

### **NOT SEZED/NOT MADNESS:**

7:184 - Do they not reflect? Their companion is not seized with madness: he is but a perspicuous warner. 11551156

- 1155 Their companion, i.e., the Holy Prophet, who lived with and amongst them. He was accused of madness because he behaved differently from them. He had no selfish ambitions; he was always true, in thought, word, and deed: he was kind and considerate to the weak, and was not dazzled by worldly power or wealth or position: he was undeterred by fear of the strong, the mockery of the cynics, the bitterness of the evil, or the indifference of the heedless. That is why he stood out boldly against wrong: he did not mince his words, and his warnings were not mealy-mouthed. (7.184)
- 1156 Mubin; perspicuous. The reason why I have not used a simpler word, such as "plain" or "clear" is explained in n. 716 to v. 15. Al-Mustafa's sermons were not polite reminders, with an eye to the flattery of weaknesses in high places or national vanities or crowd passions. They brought out every foible into the glare of light, by a fiery eloquence fed by inspiration from Allah. (7.184)

25:41 - When they see thee they treat thee no otherwise than in mockery: "Is this the one whom Allah has sent as an apostle?"

46:8 - Or do they say "He has forged it"? Say: "Had I forged it then can ye obtain no single (blessing) for me from Allah. He knows best of that whereof ye talk (so glibly)! Enough is He for a witness between me and you! And He is Oft-Forgiving Most Merciful." <sup>4781</sup>

4781 'If I forged a message from myself as one purporting to come from Allah, you would not be able to see me enjoy any of the blessings from Allah which I enjoy: you would not see me calm and relying on Allah, nor would you see me bear the reputation of being a trustworthy man. A liar comes to an evil end. But what about those who talk so glibly and freely about things which they know not? Allah knows all and He is my witness! According to Ibn Kathir, the verse means that if the Prophet's claim to be Allah's messenger would have been a false one, he would have been stricken by a severe punishment from Allah and none had the power to avert that punishment. (46.8)

46:9 - Say: "I am no bringer of new-fangled doctrine among the apostles nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration: I am but a Warner open and clear." <sup>4782</sup>

4782 'What is there to forge? All prophets have taught the Unity of Allah and our duty to mankind. I bring no new fangled doctrine, but eternal truths that have been known to good men through the ages. It is to reclaim you that I have come. I do not know what will be your fate for all this callousness, nor what you will do to me. But this I know, that I am preaching truth and righteousness as inspired by Allah. My duty is only to proclaim aloud and clearly the Message entrusted to me by Allah. The rest I leave to Allah.' (46.9)

46:10 - Say: "See ye? If (this teaching) be from Allah and ye reject it and a witness from among the Children of Israel testifies to its similarity (with earlier scriptures) and has believed while ye are arrogant (how unjust ye are!) truly Allah guides not a people unjust." <sup>47834784</sup>

4783 Another side of the argument is now presented. 'You pagan Arabs! You are puffed up with pride, though you are an ignorant nation. Among Israel there are men who understand the previous scriptures, and who find in the Qur-an and its Preacher a true confirmation of the previous scriptures. They accept Islam as a fulfilment of the revelation of Moses himself! (See Deut. xviii. 18-19). And yet you hold back, though the Qur-an has come in your own language, in order to help you to understand. How unjust and how shameful! In that case, with what face can you seek guidance from Allah?' (46.10)

4784 There were learned Jews (and Christians) who saw in the holy Prophet the Messenger of Allah foreshadowed in previous Revelations, and accepted Islam. As this is a Makkan Sura we need not construe this as a reference to Abdullah ibn Salam, whose conversion was in Madinah only two years before the Prophet's death, unless we accept this particular verse to be so late in date. The sincere Jews were in a position to understand how this Revelation fitted in with all they had learnt about Revelation. (46.10)

52:33 - Or do they say "He fabricated the (Message)"? Nay they have no faith! <sup>5068</sup>

5068 As an alternative to the charges of being a soothsayer or a madman or a disgruntled poet, there is the charge of a forger or fabricator applied to the prophet of Allah when he produces his Message. This implies that there can be no revelation or inspiration from Allah. Such an attitude negatives Faith altogether. But if this is so, can they produce a work of man that can compare with the inspired Word of Allah? They cannot. Cf. n. 37-39, and xvii. 88. (52.33)

53:2 - Your Companion is neither astray nor being misled <sup>5086</sup>

5086 "Your Companion" is the holy Prophet Muhammad, who had lived among the Quraish. He is defended from three kinds of charges that the Unbelievers brought against him: (1) that he was going astray, either through defect of intelligence or through carelessness; (2) that he was being misled or deceived by evil spirits; and (3) that he spoke out of a whim or impulse, or from a selfish desire to impress his own personality. None of these charges were true. On the contrary he had direct inspiration from Allah. (53.2)

53:3 - Nor does he say (aught) of (his own) Desire.

68:2 - Thou art not by the grace of thy Lord mad or possessed. <sup>5594</sup>

5594 People usually call any one mad whose standards are different from their own. And madness is believed to be due to demoniacal possession, an idea distinctly in the minds of the New Testament writers: for Luke speaks of a man from whom the "devils" were cast out, as being then "clothed, and in his right mind" (Luke, viii. 35). (68.2)

69:41 - It is not the word of a poet: little it is ye believe! <sup>5667</sup>

5667 A poet draws upon his imagination, and the subjective factor is so strong that though we may learn much from him, we cannot believe as facts the wonderful tales he has to tell. And the poet who is not a Seer is merely a vulgar votary of exaggerations and falsehoods. (69.41)

69:42 - Nor is it the word of a soothsayer: little admonition it is ye receive. <sup>5668</sup>

5668 A soothsayer merely pretends to foretell future events of no profound spiritual consequence. Most of his prophecies are frauds, and none of them is meant to teach lessons of real admonition. Such admonition is the work of an honoured prophet. (69.42)

81:22 - And (O people!) your companion is not one possessed; <sup>5990</sup>

- 5990 After describing the credentials of the Archangel Gabriel, the Text now appeals to the people to consider their own "Companion", the Prophet, who had been born among them and had lived with them, and was known to be an honorable, truthful, and trustworthy man. If Gabriel was the one who brought the Message to him, then there was no question of demoniacal possession. And the Prophet had seen him in his inspired vision "in the clear horizon". (81.22)

### **NO POWER:**

7:188 - Say: "**I have no power** over any good or harm to myself except as Allah willeth. If I had knowledge of the unseen I should have multiplied all good and no evil should have touched me I am but a warner and a bringer of glad tidings to those who have faith." 1161

- 1161 A warner to all, and a bringer of glad tidings to those who have faith, because they will profit by the glad tidings. As every one is invited to faith, the glad tidings are offered to all, but they are not necessarily accepted by all. (7.188)

### **INSPIRATION:**

10:2 - It is a matter of wonderment to men that We have set Our inspiration to a man from among themselves? That he should warn mankind (of their danger) and give the good news to the Believers that they have before their Lord the lofty rank of Truth (but) say the Unbelievers: "This is indeed an evident sorcerer!" 13831384

- 1383 Is it not still more wonderful that the inspired man should be one of ourselves? The Arabs had known Muhammad in other relations and conditions, and when the mighty Message came through his mouth-the message of Wisdom and Power, such as no man could speak as from himself, least of all a man not instructed in human learning, -they could only in their wonder attribute it to magic and sorcery. They failed to understand that magic and sorcery were projections of their own mind, while here was solid, enduring Truth from Allah! (10.2)

- 1384 Allah's Message was and is not all smooth and agreeable. The first thing is to convince us of our wrong-doing, and warn us of our danger. If we have Faith, we then learn what a high rank we obtain in the sight of Allah. According to another view the word "qadama" here refers to the fact that the acts of a person precede him to his Lord. The word sidq qualifies these acts with sincerity and genuineness. (10.2)

10:15 - But when Our Clear Signs are rehearsed unto them those who rest not their hope on their meeting with Us say: "Bring us a Reading other than this or change this." Say: "It is not for me of my own accord to change it: I follow naught but what is revealed unto me: if I were to disobey my Lord I should myself fear the Penalty of a Great Day (to come)." 1402

- 1402 Reading: in the Arabic, the word is "Qur-an", which may mean Reading or in the special sense, the Qur-an. The duty of Allah's Messenger is to deliver Allah's Message as it is revealed to him, whether it please or displease those who hear it. Selfish men want to read their own desires or fancies into religious precepts, and thus they are often willing to use Religion for their own ends. Most of the corruptions of Religion are due to this cause. But Religion is not to be so prostituted. (10.15)

10:16 - Say: "If Allah had so willed I should not have rehearsed it to you nor would He have made it known to you. A whole lifetime before this have I tarried amongst you: will ye not then understand?" 14031404

- 1403 It is in Allah's Plan that He should reveal Himself in certain ways to His creatures, and His Messengers are the instruments that carry out His will. It is in itself gracious Mercy that He should thus make His Will known. We should be grateful for His guidance instead of carping at it. (10.16)

- 1404 Muhammad Al-Musafa had lived his whole life of purity and virtue amongst his people, and they knew and Mustafa acknowledged it before he received his mission. They knew he loved his nation and was loyal to it. Why should they turn against him when he had to point out under inspiration all their sins and wrong-doing? It was for their own good. And he had to plead again and again with them: "Will you not understand, and see what a glorious privilege it is for you to receive true guidance from Allah?" (10.16)

18:110 - Say: "I am but a man like yourselves (but) the inspiration has come to me that your Allah is one Allah: whoever expects to meet his Lord let him work righteousness and in the worship of his Lord admit no one as partner." 2454

- 2454 Righteousness and true respect for Allah-which excludes the worship of anything else, whether idols, or deified men, or forces of nature, or faculties of man, or Self-these are the criteria of true worship. (18.110)

34:50 - Say: "If I am astray I only stray to the loss of my own soul: but if I receive guidance it is because of the inspiration of my Lord to me: it is He Who hears all things and is (ever) near." 3862

- 3862 If it could possibly be supposed that the Prophet was a self-deceived visionary, it would affect him only, and could not fail to appear in his personality. But in fact he was steady in his constancy and Faith, and he not only went from strength to strength, but won the enduring and whole-hearted love and devotion of his nearest and dearest and of

those who most came into contact with him. How was this possible, unless he had the Truth and the inspiration of Allah behind him? This is the fifth and last argument in this passage. (34.50)

46:2 - The revelation of the Book is from Allah the Exalted in Power Full of Wisdom. <sup>4775</sup>

4775 This verse is the same as the second verse of the last Sura, but the theme is worked out differently in the two Sura. In S. xlv. was shown how deniers of Revelation will at last be humbled until they can no longer deny its truth and power. In this Sura is shown how Truth and Revelation will be vindicated by patience and constancy (xlv. 35). (46.2)

53:4 - It is no less than inspiration sent down to him:

53:10 - So did (Allah) convey the inspiration to His Servant (conveyed) what He (meant) to convey. <sup>5090</sup>

5090 Gabriel would be just a messenger, to do no more than convey Allah's Message to Allah's Messenger. (53.10)

81:27 - Verily this is no less than a Message to (all) the Worlds: <sup>5995</sup>

5995 It is not meant for one class or race; it is universal, and is addressed to all the Worlds. For the meaning of "Worlds", see n. 20 to i. 2. (81.27)

### **WARN – GLAD TIDINGS:**

11:2 - (It teacheth) that ye should worship none but Allah. (Say:) "Verily I am (sent) unto you from Him to warn and to bring glad tidings: <sup>1494</sup>

1494 Al-Mustafa's Message-as was the Message of all apostles-was to warn against evil, and to bring the glad tidings of Allah's Mercy and Grace to all who would receive it in Faith and trust in Allah. This double Message is preached illustratively in this Sura. (11.2)

33:47 - Then give the glad tidings to the Believers that they shall have from Allah a very great Bounty. <sup>3736</sup>

3736 The light of Islam is the Biggest Bounty possible and if they truly understand it, they should glory in it. (33.47)

38:86 - Say: "No reward do I ask of you for this (Qur'an) nor am I a pretender. <sup>42384239</sup>

4238 Cf. xxv. 57; xxvi. 109; and many other passages. The prophet of Allah neither seeks nor expects any reward from men. On the contrary he suffers much at their hands. He is unselfish and offers his services under Allah's inspiration. He is satisfied with the hope "that each one who will may take a straight Path to his Lord." That is his reward. And the reward he hopes for from Allah is similarly unselfish. He earnestly hopes to win His Good Pleasure i.e. "to see His Face." (38.86)

4239 Mutakallif: a man who pretends to things that are not true, or declares as facts things that do not exist, one who takes upon himself tasks to which he is not equal. True prophets are not people of that kind. (38.86)

52:29 - Therefore proclaim thou the praises (of thy Lord): For by the Grace of thy Lord thou art no (vulgar) soothsayer nor art thou one possessed. <sup>5063</sup>

5063 The greatest of the Prophets was called a soothsayer, i.e., one who tells fortunes by divination, or a madman possessed of some evil spirit, or a poet singing spiteful satires. Much more may lesser men be called by such names because they proclaim the Truth. They should go on in spite of it all. (52.29)

65:11 - An Apostle who rehearses to you the Signs of Allah containing clear explanations that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light. And those who believe in Allah and work righteousness He will admit to Gardens beneath which rivers flow to dwell therein forever: Allah has indeed granted for them a most excellent provision. <sup>5525</sup>

5525 Cf. xxiv. 40: the unbelievers' state is "like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by dark clouds; depths of darkness, one above another." Cf. ii. 257; "Allah is the Protector of those who have Faith: from the depths of darkness He will lead them forth into light." (65.11)

### **TO PREACH:**

11:3 - ("And to preach thus) `Seek ye the forgiveness of your Lord and turn to Him in repentance; that He may grant you enjoyment good (and true) for a term appointed and bestow His abounding grace on all who abound in merit! But if ye turn away then I fear for you the Penalty of a Great Day: <sup>1495</sup>

1495 The enjoyment of all good and true things in life refers, I think, to the present life with its limited term, and the abounding Grace refers to the higher reward, which begins here but is completed in the life to come. (11.3)

12:108 - Say thou: "This my way: I do invite unto Allah on evidence clear as the seeing with one's eyes I and whoever follows me: Glory to Allah! and never will I join gods with Allah!" 1792

1792 Islam holds fast to the one central fact in the spiritual world,-the unity of God, and all Reality springing from Him and Him alone. There can be no one and nothing in competition with that one and only Reality. It is the essence of Truth. All other ideas or existences, including our perception of Self, are merely relative,-mere projections from the wonderful faculties which He has given to us. This is not, to us, mere hypothesis. It is in our inmost experience. In the physical world, they say that seeing is believing. In our inner world this sense of Allah is as clear as sight in the physical world. Therefore, Al-Mustafa and those who really follow him in the truest sense of the world, call all the world to see this Truth, feel this experience, follow this Way. They will never be distracted by metaphysical speculations, whose validity will always be doubtful, nor be deluded with phantoms which lead men astray. (12.108)

15:89 - And say: "I am indeed he that warneth openly and without ambiguity" 2012

2012 In the ministry of Al-Mustafa there was no mincing of matters, no compromises with evil. Evil was denounced in unambiguous terms. Mubin implies both openness and clearness, i.e. freedom from ambiguity. (15.89)

27:91 - For me I have been commanded to serve the Lord of this City Him Who has sanctified it and to Whom (belong) all things: and I am commanded to be of those who bow in Islam to Allah's Will 3322

3322 The Lord of this City. This was spoken in Makkah say about the 5th year before the Hijrat, when the holy Prophet and his adherents were being persecuted as enemies to the cult of Makkah. So far from being against the true spirit of the holy City of Makkah, it was actually in furtherance of that spirit, which had been overlaid by the idolatries and abominations of the Pagan Quraish. They are told that the new Teaching is from the Lord of Makkah itself, the One True God, Who had sanctified it in the time of Abraham. Lest they should think that it was a local or tribal or narrow cult, it is added that He is not only Lord of this City, but Lord of the Worlds, "to Whom belong all things". It is a universal message; but how sad it would be if the Makkans, among whom it came first, were to reject it? (27.91)

27:92 - And to rehearse the Qur'an: and if any accept guidance they do it for the good of their own souls and if any stray say: "I am only a Warner." 3323

3323 The duty of the Prophet and his adherents was, first, to accept Islam and become themselves shining examples of Allah's grace and mercy, as they in fact were, and secondly to preach that message and spread that Light to all around. It was not for them to force it on unwilling people: for any who rejected it would find their own spiritual loss in such rejection. But they must clearly warn them of the consequences. (27.92)

27:93 - And say: "Praise be to Allah Who will soon show you His Signs so that ye shall know them"; and thy Lord is not unmindful of all that ye do. 33243325

3324 In a few years after that, many wonderful things happened that removed the doubts of the doubters and confirmed the faith of the Believers. They showed how the logic of events proved the true mission of the holy Prophet. Other things some minds may not be able to grasp. But the logic of events is for all to see. (27.93)

3325 Trials and tribulations, persecution and exile, and the patient endurance and constancy with which they were met by the Believers-all are known to Allah and will be credited to their account. (27.93)

28:46 - Nor wast thou at the side of (the Mountain of) Tur when We called (to Moses) Yet (art thou sent) as a Mercy from thy Lord to give warning to a people to whom no warner had come before thee: in order that they may receive admonition. 3379

3379 This people was the Quraish. 'Though thou didst not see how Moses was invested with the prophetic office at Mount Tur, thou hast had similar experience thyself, and We have sent thee to the Quraish to warn them of all their sins, and to repent and come into the Faith'. (28.46)

33:34 - And recite what is rehearsed to you in your homes of the Signs of Allah and His wisdom: for Allah understands the finest mysteries and is well-acquainted (with them). 37163717

3716 The verb is *uzkurna*, feminine gender, as referring to the Azwaj again. It means not only "remember", but "recite", "teach", "make known", "publish", the Message which ye learn at home from the holy Prophet, the fountain of spiritual knowledge. The "Signs of Allah" refer specially to the verses of the Qur-an, and Wisdom to the resulting Instruction derived therefrom. (33.34)

3717 Cf. xxii. 63 and n. 2844. Allah's understanding is perfect in every detail, however minute. Therefore use His Revelation for every phase of life. (33.34)

33:46 - And as one who invites to Allah's (Grace) by His leave and as a Lamp spreading Light. 3735

3735 See last note. The two other capacities in which the Prophet was sent are here specified. (4) He comes as one who has a right to invite all men to repentance and the forgiveness of sins: but he does this, not of his own authority, but by the permission and authority given to him by Allah. This is said lest people may deify the Prophet as they did with



other Prophets before him. The personal responsibility of each individual remains, but the Prophet can lead him on the Right and help him. (5) The Prophet also comes as a Light or a Lamp (Siraj) to illuminate the whole world. In lxxi. 16 and elsewhere the same word (Siraj) is used for the sun. The comparison is apt. When the sun appears, all the lesser lights pale before its light. And the Message of Islam, i.e., of the Universal Religion, is to diffuse Light everywhere. (33.46)

34:46 - Say: "I do admonish you on one point: that ye do stand up before Allah--(it may be) in pairs or (it may be) singly and reflect (within yourselves): your Companion is not possessed: he is no less than a Warner to you in face of a terrible Penalty." 38573858

3857 A crowd mentality is not the best for the perception of the final spiritual truths. For these, it is necessary that each soul should commune within itself with earnest sincerity as before Allah: if it requires a Teacher, let it seek out one, or it may be that it wants the strengthening of the inner convictions that dawn on it, by the support of a sympathiser or friend. But careful and heart-felt reflection is necessary to appraise the higher Truths. (34.46)

3858 Note that in verses 46, 47, 48, 49 and 50, arguments are suggested to the Prophet, by which he can convince any right-thinking man of his sincerity and truth. Here the argument is that he is not possessed or out of his mind. If he is different from ordinary men, it is because he has to give a warning of a terrible spiritual danger to the men whom he loves but who will not understand his Message. (34.46)

34:47 - Say: "No reward do I ask of you: it is (all) in your interest: my reward is only due from Allah: and He is Witness to all things." 3859

3859 Cf. x. 72. The second argument is that he has nothing to gain from them. His message is for their own good. He is willing to suffer persecution and insult, because he has to fulfil his mission from Allah. (34.47)

72:20 - Say: "I do no more than invoke my Lord and I join not with Him any (false god)."

72:23 - "Unless I proclaim what I receive from Allah and His Messages: for any that disobey and His Apostle for them is Hell: they shall dwell therein forever."

#### ALLAH IS WITNESS:

13:43 - The Unbelievers say: "No apostle art thou." Say: "Enough for a witness between me and you is Allah and such as have knowledge of the Book." 18671868

1867 The enemies of Islam have to acknowledge that Al-Mustafawas a great and noble character, but they deny his Prophethood. He could point to his credentials from Allah in the work which he achieved, and the Qur-an which he brought. (13.43)

1868 That is, those who have knowledge of revelation generally will recognise Allah's revelation in the holy Qur-an. An alternative reading is "min 'indi-hi", which is written the same in Arabic, with only three vowel points different. If we adopt that, the last clause will be: "and from Him is (all) knowledge of the Book": i.e., 'as all knowledge of the Book comes from Allah, the Qur-an also bears witness to me'. (13.43)

29:52 - Say: "Enough is Allah for a Witness between me and you: He knows what is in the heavens and on earth. And it is those who believe in vanities and reject Allah that will perish (in the end)." 34833484

3483 The test of a Revelation is whether it comes from Allah or not. This is made clear by the life and teachings of the Messenger who brings it. No fraud or falsehood can for a moment stand before Allah. All the most hidden things in heaven and earth are open before Him. (29.52)

3484 If Truth is rejected, Truth does not suffer. It is the rejecters who suffer and perish in the end. (29.52)

33:45 - O Prophet! Truly We have sent thee as a Witness a Bearer of Glad Tidings and a Warner 3734

3734 The Prophet was sent by Allah in five capacities. Three are mentioned in this verse, and the other two in the verse following. (1) **He comes as a Witness** to all men about the spiritual truths which had been obscured by ignorance or superstition, or by the dust of sectarian controversy. He did not come to establish a new religion or sect. He came to teach Religion. He is also a witness to Allah about men's doings and how they receive Allah's Message: see iv. 41 and n. 560. (2) **He comes as a bearer of the Glad Tidings** of the Mercy of Allah. No matter how far men may have transgressed, they have hope if they believe, repent, and live a good life. (3) He **also comes as a Warner** to those who are heedless. This life will not last. There is a Future Life, and that is all-important. See next note. (33.45)

3735 See last note. The two other capacities in which the Prophet was sent are here specified. (4) **He comes as one who has a right to invite all men to repentance and the forgiveness of sins:** but he does this, not of his own authority, but by the permission and authority given to him by Allah. This is said lest people may deify the Prophet as they did with other Prophets before him. The personal responsibility of each individual remains, but the Prophet can lead



him on the Right and help him. (5) The Prophet also comes as a **Light or a Lamp (Siraj) to illuminate the whole world**. In Ixxi. 16 and elsewhere the same word (Siraj) is used for the sun. The comparison is apt. When the sun appears, all the lesser lights pale before its light. And the Message of Islam, i.e., of the Universal Religion, is to diffuse Light everywhere. (33.46)

### **DISTRESSED:**

15:97 - We do indeed know how thy heart is distressed at what they say. <sup>2017</sup>

2017 Literally, 'that thy breast is constrained.' (15.97)

### **INVITE:**

16:125 - Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best who have strayed from His Path and who receive guidance. <sup>21612162</sup>

2161 In this wonderful passage are laid down principles of religious preaching, which are good for all time. But where are the Teachers with such qualifications? We must invite all to the Way of Allah, and expound His Universal Will; we must do it with wisdom and discretion, meeting people on their own ground and convincing them with illustrations from their own knowledge and experience, which may be very narrow, or very wide. Our preaching must be, not dogmatic, not self-regarding, not offensive, but gentle, considerate, and such as would attract their attention. Our manner and our arguments should not be acrimonious, but modelled on the most courteous and the most gracious example, so that the hearer may say to himself, "This man is not dealing merely with dialectics; he is not trying to get a rise out of me; he is sincerely expounding the faith that is in him, and his motive is the love of man and the love of Allah." (16.125)

2162 It may be that the Preacher sometimes says to himself, "What is the use of teaching these people? they have made up their minds, or they are obstinate; or they are only trying to catch me out," Let him not yield to such a thought. Who knows how the seed of the Word of Allah may germinate in people's minds? It is not for man to look for results. Man's inner thoughts are known best to Allah. (16.125)

36:6 - In order that thou mayest admonish a people whose fathers had received no admonition and who therefore remain heedless (of the Signs of Allah). <sup>3946</sup>

3946 The Quraish had received no Prophet before, and therefore one of themselves was made the vehicle for the universal Message to the whole world. (36.6)

46:23 - He said: "The Knowledge (of when it will come) is only with Allah: I proclaim to you the mission on which I have been sent: but I see that ye are a people in ignorance!"... <sup>4801</sup>

4801 The coming of the Punishment for evil was (and is always) certain. At what particular time it would come he could not tell. It is not for the prophet, but for Allah, to bring on the Penalty. But he saw that it was useless to appeal to them on account of the ignorance in which they were content to dwell. (46.23)

74:2 - Arise and deliver thy warning!

74:3 - And thy Lord do thou magnify!

96:1 - Proclaim! (or Read!) in the name of thy Lord and Cherisher Who created <sup>62036204</sup>

6203 Iqraa may mean "read", or "recite or rehearse", or "proclaim aloud", the object understood being Allah's Message. In worldly letters he was unversed, but with spiritual knowledge his mind and soul were filled, and now had come the time when he must stand forth to the world and declare his mission. (96.1)

6204 The declaration or proclamation was to be in the name of Allah the Creator. It was not for any personal benefit to the Prophet: to him there was to come bitter persecution, sorrow, and suffering. It was the call of Allah for the benefit of erring humanity. Allah is mentioned by his title of "thy Lord and Cherisher", to establish a direct nexus between the source of the Message and the one addressed. The Message was not merely an abstract proposition of philosophy, but the direct concrete message of a personal Allah to the creatures whom He loves and cherishes. "Thy" addressed to the Prophet is appropriate in two ways: (1) he was in direct contact with the divine Messenger (Gabriel) and Him Who sent the Messenger; (2) he represented the whole of humanity, in a fuller sense than that in which Christ Jesus is the "Son of Man". (96.1)

**OURAN:**

25:30 - Then the Apostle will say: "O my Lord! truly my people took this Qur'an for just foolish nonsense." <sup>3086</sup>

3086 "My people" are of course the unbelieving Quraish. They treated the Qur'an with neglect, i.e., something to be discarded. But they were only a handful of people whose vested interests were touched by the beneficent reforms initiated by Islam. They soon passed away, and all Arabic-speaking or Arabic-understanding people have considered the Qur'an as a treasury of Truths expressed in the most beautiful possible language, with a meaning that grows deeper with research. (25.30)

**CONSORTS:**

See under "Consorts"

**THOSE RESISTING:**

58:20 - Those who resist Allah and His Apostle will be among those most humiliated. <sup>5361</sup>

5361 There are various degrees of humiliation in the final state in the next world. But the worst is the humiliation of being numbered among those who ignominiously attempted to resist the Irresistible. (58.20)

**FEALTY:**

See under "Fealty"

**STRIVE:**

66:9 - O Prophet! **strive hard** against the Unbelievers and the Hypocrites and be firm against them. Their abode is Hell an evil refuge (indeed). <sup>5545</sup>

5545 See ix. 73, where the same words introduce the argument against the Hypocrites. Here they introduce the argument against wickedness, which, though given the privilege of association with goodness and piety, persisted in wicked deeds, and in favour of those noble souls, which, though tied to wickedness; retained their purity and integrity. Two examples of each kind are given, -of women, as this Sura is mainly concerned with women. (66.9)

**FROWNED:**

80:1 - The (Prophet) frowned and turned away. <sup>5950</sup>

5950 See the Introduction to this Sura for the incident to which this refers. The lesson is that neither spiritual worth nor the prospect of effective spiritual guidance is to be measured by a man's position in life. The poor, or the blind, the halt, or the maimed, may be more susceptible to the teaching of Allah's Word than men who are apparently gifted, but who suffer from arrogance and self-sufficiency. (80.1)

80:2 - Because there came to him the blind man (interrupting).

**RELIGION PERFECTED:**

5:3 - This day have I perfected your religion for you completed my favor upon you and have chosen for you Islam as your religion.

**NOAH:**

11:25 - We sent Noah to his people (with a mission): "I have come to you with a Clear Warning:

11:26 - "That ye serve none but Allah: verily I do fear for you the Penalty of a Grievous Day." <sup>1517</sup>

11:27 - But the Chiefs of the Unbelievers among his people said: "We see (in) thee nothing but a man like ourselves: nor do we see that any follow thee but the meanest among us in judgment immature: nor do we see in you (all) any merit above us: in fact we think ye are liars!" <sup>1518</sup>

1517 Noah's mission was to a wicked world, plunged in sin. The mission had a double character, as in the mission of all Prophets of Allah: it had to warn men against evil and call them to repentance, and it had to give them the glad tidings of Allah's Grace in case they turned back to Allah: it was a Guidance and Mercy. (11.26)

1518 The Unbelievers were impelled by three powerful human motives of evil to resist Grace: (1) jealousy of other men; they said, "Why, you are no better than ourselves," half perceiving the Prophet's superiority, and half ignoring it; (2), contempt of the weak and lowly, who are often better intellectually, morally, and spiritually; they said, "We cannot believe or do what these fellows, our inferiors in social rank, believe or do!"; (3) arrogance and self-sufficiency, which is a vice cognate to (2), looked at from a different angle; they said, "We are really better than the lot of you!" Now the claim made on behalf of Allah's Message attacked all these three attitudes. And all they could say against it was to abuse it impatiently, and call it a lie. (11.27)

11:36 - It was revealed to Noah: "None of thy people will believe except those who have believed already! So grieve no longer over their (evil) deeds." <sup>1529</sup>

1529 The story of Noah is resumed. A point was reached, when it was clear that there was no hope of saving the sinners, who were courting their own destruction. It was to be a great Flood. So Noah was ordered to construct a great Ark or Ship, a heavy vessel to remain afloat in the Flood, so that the righteous could be saved in it. (11.36)

11:40 - At length behold! there came Our Command and the fountains of the earth gushed forth! We said: "Embark therein of each kind two male and female and your family except those against whom the Word has already gone forth and the Believers." But only a few believed with him. <sup>153315341535</sup>

1533 Far-at-tannuru. Two interpretations have been given: (1) the fountains or the springs on the surface of the earth bubbled over or gushed forth; or (2) the oven boiled over. The former has the weight of the best authority behind it and I prefer it. Moreover, the same phrase occurs in xxiii. 27, where it is a clause coordinated (as here) with the coming of Allah's Command. These two passages may be compared with liv. 11-12, where it is said that water poured forth from the skies and gushed forth from the springs. This double action is familiar to any one who has seen floods on a large scale. The rain from above would saturate the great Ararat Plateau, and give great force to the springs and fountains in the valley of the Tigris below. (11.40)

1534 Zaujaini: the dual number refers to the two individuals in each pair of opposite sexes. Some of the most authoritative Commentators (e.g., Imam Razi) construe in this sense, though others construe it to mean two pairs of each species. (11.40)

1535 A disobedient and recalcitrant son (or step-son or grandson) of Noah is mentioned below (xi. 42-43, 45-56). A member of the family, who breaks away from the traditions of the family in things that matter, ceases to share in the privileges of the family. (11.40)

25:37 - And the people of Noah when they rejected the apostles We drowned them and We made them as a Sign for mankind; and We have prepared for (all) wrongdoers a grievous Penalty <sup>3093</sup>

3093 The stories of Noah, of the prophets of 'Ad and Thamud (and of other prophets), in the reactions of their communities to their teaching are told in xxvi. 105-159, below. Here they are just mentioned to illustrate how little respect past ages had for their prophets and teachers of Truth. But Allah's Truth did not suffer: it was the blind rejecters of spiritual Truth who were wiped out. (25.37)

71:26 - And Noah said: "O my Lord! Leave not of the Unbelievers a single one on earth!" <sup>5724</sup>

5724 The Flood was sent in order to purge all sin. The prayer of Noah is not vindictive. It simply means, "Cut off all the roots of sin". See next note. (71.26)

#### ►ISL Quran Subjects

### Noah

1. Ark of as a Sign of Allah  
29.14, 29.15, 54.11, 54.12, 54.13, 54.14, 54.15
2. Ark of as a Sign of Allah, the rescue in the  
36.41
3. Deliverance of while drowning of his people as a Sign of Allah  
26.119, 26.120, 26.121, 54.6
4. Disbelieving people of, example of the  
10.73, 22.42, 38.12, 38.13, 38.14

5. Example of  
[37.79](#), [37.80](#), [37.81](#)
6. Example of the disbelieving wife of who betrayed her husband  
[66.10](#)
7. Example of the punishment to the rejecting people of  
[25.37](#)
8. Flood of, lesson from the  
[69.11](#), [69.12](#)
9. People of, heedlessness of the warning by the  
[54.11](#), [54.12](#), [54.13](#), [54.14](#), [54.15](#)
10. Reciting the story of  
[10.71](#)
11. Saving of while drowning of disbelievers, lesson from the  
[54.11](#), [54.12](#), [54.13](#), [54.14](#), [54.15](#), [54.16](#)
12. Story of as a Sign of Allah, the  
[23.30](#)
1. Noah  
[6.59](#), [10.71](#), [11.25](#), [21.76](#), [23.23](#), [25.37](#), [26.105](#), [29.14](#), [37.75](#), [51.46](#), [54.9](#), [69.11](#), [71.1](#)
2. unrighteous son not saved  
[11.45](#)
3. wife unrighteous  
[66.10](#)

►ISL Quran Subjects

## Warning

15. Heedlessness of the by the folk of Noah  
[54.11](#), [54.12](#), [54.13](#), [54.14](#), [54.15](#)

ISL Quran Subjects

## Husband

10. Example of the disbelieving wife of Noah who betrayed her  
[66.10](#)

►ISL Quran Subjects

## Saving

4. Lesson from that of Noah and drowning of disbelievers  
[54.11](#), [54.12](#), [54.13](#), [54.14](#), [54.15](#), [54.16](#)

ISL Quran Subjects

## Ark of Noah, The

1. Rescue in as a Sign of Allah, the  
[36.41](#)
2. Sign of Allah, as a  
[29.14](#), [29.15](#), [54.11](#), [54.12](#), [54.13](#), [54.14](#), [54.15](#)

►ISL Quran Subjects

## Rejecting

24. Punishment to the people of Noah for, example of the  
[25.37](#)

►ISL Quran Subjects

## Flood of Noah, The

1. Lesson from  
[69.11](#), [69.12](#)

►Sahih Bukhari Hadith Subjects

## Prophets

3. 'And We sent Noah unto his nation'  
B 4.553, B 4.554, B 4.555, B 4.556, B 4.557

### **SALIH: (Saleh)**

11:61 - To the Thamud People (We sent) Salih one of their own brethren. He said: "O my people! worship Allah: ye have no other god but Him. It is He Who hath produced you from the earth and settled you therein: then ask forgiveness of Him and turn to Him (in repentance): for my Lord in (always) near ready to answer." <sup>15561557</sup>

1556 The story of Salih and the Thamud people has been told from another point of view in vii. 73-79. The difference in the point of view there and here is the same as in the story of Hud: see n. 1545 to xi. 50. Note how the story now is the same, and yet new points and details are brought out to illustrate each new argument. Note, also, how the besetting sin of the 'Ad-pride and obstinacy-is distinguished from the besetting sin of the Thamud-the oppression of the poor, as illustrated by the test case and symbol of the She-camel: see n. 1044 to vii, 73. All sin is in a sense pride and rebellion; yet sins take particular hues in different circumstances, and these colours are brought out as in a most artistically painted picture-with the greatest economy of words and the most piercing analysis of motives. For the locality and history of the Thamud see n. 1043 to vii. 73. (11.61)

1557 For Anshaa as process of creation see n. 923 to vi. 98 and the further references given there. As to his body, man has been produced from earth or clay, and his settlement on earth is a fact of his material existence. Therefore we must conform to all the laws of our physical being, in order that through our life on this earth we may develop that higher Life which belongs to the other part of our being, our spiritual heritage. Through the use we make of our health, of our tilth, of our pastures, of material facts of all kinds, will develop our moral and spiritual nature. (11.61)

7:73 - To the Thamud people (We sent) Saleh one of their own brethren: he said: "O my people! worship Allah; ye have no other god but Him. Now hath come unto you a clear (sign) from your Lord! This she-camel of Allah is a sign unto you: so leave her to graze in Allah's earth and let her come to no harm or ye shall be seized with a grievous punishment." <sup>10431044</sup>

1043 The Thamud people were the successors to the culture and civilization of the 'Ad people, for whom see n. 1040 and vii. 65 above. They were cousins to the 'Ad, apparently a younger branch of the same race. Their story also belongs to Arabian tradition, according to which their eponymous ancestor Thamud was a son of 'Abir (a brother of Aram), the son of Sam, the son of Noah. Their seat was in the north-west corner of Arabia (Arabia Petraea), between Madinah and Syria. It included both rocky country (hijr. xv. 80), and the spacious fertile valley (Wadi) and plains country of Qura, which begins just north of the City of Madinah and is traversed by the Hijaz Railway. When the holy Prophet in the 9th year of the Hijra led his expedition to Tabuk (about 400 miles north of Madinah) against the Roman forces, on a reported Roman invasion from Syria, he and his men came across the archaeological remains of the Thamud. The recently excavated rock city of Petra, near Maan, may go back to the Thamud, though its architecture has many features connecting it with Egyptian and Graeco-Roman culture overlaying what is called by European writers Nabataean Culture. Who were the Nabataeans? They were an old Arab tribe which played a considerable part in history after they came into conflict with Antigonos I in 312 B.C. Their capital was Petra, but they extended their territory right up to the Euphrates. In 85 B.C. they were lords of Damascus under their king Haritha (Aretas of Roman history). For some time they were allies of the Roman Empire and held the Red Sea littoral. The Emperor Trajan reduced them and annexed their territory in A.D. 105. The Nabataeans succeeded the Thamud of Arabian tradition. The Thamud are mentioned by name in an inscription of the Assyrian King Sargon, dated 715 B.C., as a people of Eastern and Central Arabia (Encyclopaedia of Islam). See also Appendix VII to S. xxvi. With the advance of material civilisation, the Thamud people became godless and arrogant, and were destroyed by an earthquake. Their prophet and warner was Salih, and the crisis in their history is connected with the story of a wonderful she-camel: see next note. (7.73)

11:65 - But they did hamstring her. So he said: "Enjoy yourselves in your homes for three days: (then will be your ruin): there is a promise not to be belied!" <sup>1561</sup>

1561 Just three days' time for further thought and repentance! But they paid no heed. A terrible earthquake came by night, preceded by a mighty rumbling blast (probably volcanic), such as is well-known in earthquake areas. It came by night and buried them in their own fortress homes, which they thought such places of security! The morning found them lying on their faces hidden from the light. How the mighty were brought low! (11.65)

11:67 - The (mighty) Blast overtook the wrongdoers and they lay prostrate in their homes before the morning <sup>1563</sup>

1563 Cf. xi 78 and n. 1047,-also n. 1561 above. (11.67)

7. 'And unto Thamud We sent their brother Salih'  
B 4.560, B 4.561, B 4.562, B 4.563, B 4.564

See 7:73-79; 11:61-68; 26:141-159; 27:43-53 etc

### SHU'AIB:

See 7:85-93; 11:84-95; 29:36-37 etc.

29:36 - To the Madyan (people) (We sent) their brother Shu'aib. Then he said: "O my people! serve Allah and fear the Last Day: nor commit evil on the earth with intent to do mischief."

29:37 - But they rejected him: then the mighty Blast seized them and they lay prostrate in their homes by the morning. <sup>3458</sup>

- 3458 The story of Shu'aib and the Madyan people is only referred to here. It is told in xi. 84-95. Their besetting sin was fraud and commercial immorality. Their punishment was a mighty Blast, such as accompanies volcanic eruptions. The point of the reference here is that they went about doing mischief on the earth, and never thought of the Ma'ad or the Hereafter, the particular theme of this Sura. The same point is made by the brief references in the following two verses to the 'Ad and the Thamud, and to Qarun, Pharaoh, and Haman, though the besetting sin in each case was different. The Midianites were a commercial people and trafficked from land to land; their frauds are well described as spreading "mischief on the earth". (29.37)

### SOLOMON:

See 2:102; 6:84; 21:78-82; 27:15-44; 34:12-14; 38:30; etc.,

21:79 - To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises with David: it was We Who did (these things). <sup>27322733</sup>

- 2732 The sheep, on account of the negligence of the shepherd, got into a cultivated field (or vineyard) by night and ate up the young plants or their tender shoots, causing damage, to the extent of perhaps a whole year's crop. David was king, and in his seat of judgment he considered the matter so serious that he awarded the owner of the field the sheep themselves in compensation for his damage. The Roman law of the Twelve Tables might have approved of this decision, and on the same principle was built up the Deodand doctrine of English Law, now obsolete. His son Solomon, a mere boy of eleven, thought of a better decision, where the penalty would better fit the offence. The loss was the loss of the fruits or produce of the field of vineyard: the corpus of the property was not lost. Solomon's suggestion was that the owner of the field or vineyard should not take the sheep altogether but only detain them long enough to recoup his actual damage, from the milk, wool, and possibly young of the sheep, and then return the sheep to the shepherd. David's merit was that he accepted the suggestion, even though it came from a little boy: Solomon's merit was that he distinguished between corpus and income, and though a boy, was not ashamed to put his case before his father. But in either case it was Allah Who inspired the true realisation of justice. He was present and witnessed the affair, as He is present all the time. (21.79)

- 2733 Whatever is in the heavens and the earth celebrates the praises of Allah: xvii. 44; lvii. 1; xvi. 48-50. Even the "thunder repeateth His praises": xiii. 13. All nature ever sings the praises of Allah. David sang in his Psalms, cxlviii. 7-10: "Praise the Lord from the earth, ye ... mountains and all hills; ... creeping things and flying fowl!" All nature sings to Allah's glory, in unison with David, and angels, and men of God. Cf. xxxiv. 10 and xxxviii. 18-19. (21.79)

38:30 - To David We gave Solomon (for a son) how excellent in Our service! Ever did he turn (to Us)! <sup>4182</sup>

- 4182 The greatest in this life have yet need of this spiritual blessing: without it all worldly good is futile. Referring back to the story of David, we are now introduced to Solomon, who was a great king but greater still because he served Allah and turned to Him. The Qur-an, unlike the old Testament, represents Solomon as a righteous king, not as an idolater, doing "evil in the sight of the Lord" (1 Kings. xi. 6). (38.30)

27:30 - "It is from Solomon and is (as follows): 'In the name of Allah Most Gracious Most Merciful: 3270

27:31 - " 'Be ye not arrogant against me but come to me in submission to the true Religion.' "

- 3270 Solomon expressly begins his letter with the formula of the true and universal Religion of Unity, and he invites to the true Faith the new people with whom he establishes honourable relations, not for worldly conquest but for the spreading of the Light of Allah. (27.30)

- 3271 The character of Queen Bilqis, as disclosed here, is that of a ruler enjoying great wealth and dignity, and the full confidence of her subjects. She does nothing without consulting her Council, and her Council are ready to carry out her commands in all things. Her people are manly, loyal, and contented, and ready to take the field against any enemy



of their country. But their queen is prudent in policy, and is not willing to embroil her country in war. She has the discrimination to see that Solomon is not like ordinary kings who conquer by violence. Perhaps in her heart she has a ray of the divine light already, though her people are yet Pagans. She wishes to carry her people with her in whatever she does, because she is as loyal to them as they are to her. An exchange of presents would probably establish better relations between the two kingdoms. And perhaps she anticipates some spiritual understanding also, a hope which was afterwards realised. In Bilqis we have a picture of womanhood, gentle, prudent, and able to tame the wider passions of her subjects. (27.34)

►A. Yusuf Ali Quran Subjects

## Solomon

1. Solomon  
2.102, 6.84, 21.79, 21.81, 27.15, 34.12, 38.30
2. and the ants  
27.18
3. and the Hoopoe  
27.22
4. and the Queen of Saba  
27.22

►Sahih Al-Bukhari Hadith

## Hadith 4.634 Narrated by Abu Huraira

The Prophet said, "A strong demon from the Jinns came to me yesterday suddenly, so as to spoil my prayer, but Allah enabled me to overpower him, and so I caught him and intended to tie him to one of the pillars of the mosque so that all of you might see him, but I remembered the invocation of my brother Solomon: 'And grant me a kingdom such as shall not belong to any other after me,' (38.35) so I let him go cursed."

## YAHYA: (John- The Baptist)

See under "John" - 3:39; 19:12; 21:90;

19:12 - (To his son came the command): "O Yahya! take hold of the Book with might": and We gave him wisdom even as a youth. <sup>24662467</sup>

- 2466 Time passes. The son is born. In this section of the Sura the centre of interest is Yahya, and the instruction is now given to him. 'Keep fast hold of Allah's revelation with all your might': for an unbelieving world had either corrupted or neglected it, and Yahya (John the Baptist) was to prepare the way for, Jesus, who was coming to renew and re-interpret it. (19.12)
- 2467 Hukm, translated Wisdom, implies something more than Wisdom; it is the Wisdom or Judgment that is entitled to judge and command, as in the matter of denouncing sin. (19.12)
- 2468 John the Baptist did not live long. He was imprisoned by Herod, the tetrarch (provincial ruler under the Roman Empire), whom he had reproofed for his sins, and eventually beheaded at the instigation of the woman with whom Herod was infatuated. But even in his young life, he was granted (1) wisdom by Allah, for he boldly denounced sin; (2) gentle pity and love for all Allah's creatures, for he moved among the humble and lowly, and despised "soft raiment"; and (3) purity of life, for he renounced the world and lived in the wilderness. All his work he did in his youth. These things showed themselves in his conduct, for he was devout, showing love to Allah and to Allah's creatures, and more particularly to his parents (for we are considering that aspect of his life): this was also shown by the fact that he never used violence, from an attitude of arrogance, nor entertained a spirit of rebellion against divine Law. (19.13)

## YUNUS: (Jonah– Zum Nun – Jonas – Man of the Fish or Whale – Dhu Al Nun)

21:87 - And remember Zun-nun when he departed in wrath: he imagined that We had no power over him! But he cried through the depths of darkness "There is no god but Thou: Glory to Thee: I was indeed wrong!" <sup>2744</sup>

- 2744 Zun-nun. "the man of the Fish or the Whale", is the title of Jonah (Yunus), because he was swallowed by a large Fish or Whale. He was the prophet raised to warn the Assyrian capital Nineveh. For Nineveh see n. 1478 to x. 98. His story is told in xxxvii. 139-149. When his first warning was unheeded by the people, he denounced Allah's wrath on them. But they repented and Allah forgave them for the time being. Jonah, meanwhile, departed in wrath, discouraged at the apparent failure of his mission. He should have remained in the most discouraging circumstances, and relied on the power of Allah; for Allah had power both over Nineveh and over the Messenger He had sent to Nineveh. He went away to the sea and took a ship, but apparently the sailors threw him out as a man of bad omen in a storm. He was

swallowed by a big Fish (or Whale), but in the depth of the darkness, he cried to Allah and confessed his weakness. The "darkness" may be interpreted both physically and spiritually; physically, as the darkness of the night and the storm and the Fish's body; spiritually as the darkness in his soul, his extreme distress in the situation which he had brought on himself. Allah Most Gracious forgave him. He was cast out ashore; he was given the shelter of a plant in his state of mental and physical lassitude. He was refreshed and strengthened, and the work of his mission prospered. Thus he overcame all his disappointment by repentance and Faith, and Allah accepted him. (21.87)

68:48 - So wait with patience for the command of thy Lord and be not like the Companion of the Fish when he cried out in agony. <sup>5629</sup>

5629 This was Zun-Nun, or Jonah, for whom see n. 2744 to xxi. 87-88. Cf. also xxxvii. 139-148 and the notes there. Jonah was asked to preach to the people of Nineveh, a wicked city. He met with hostility and persecution, fled from his enemies, and took a boat. He was caught in a storm and thrown into the sea. He was swallowed by a fish or whale, but he repented in his living prison, and was forgiven. But the people of Nineveh were also forgiven, for they, too, repented. Here is a double allegory of Allah's mercy and forgiveness, and a command to patience, and complete and joyful submission to the Will of Allah. (68.48)

**YUSUF: (Joseph)** See Introduction to Surah 12.

12:3 - We do relate unto thee the most beautiful of stories in that We reveal to thee this (portion of the) Qur'an: before this thou too wast among those who knew it not. <sup>1631</sup>

1631 Most beautiful of stories: see Introduction to this Sura. Eloquence consists in conveying by a word or hint many meanings for those who can understand and wish to learn wisdom. Not only is Joseph's story "beautiful" in that sense, Joseph himself was renowned for manly beauty; the women of Egypt, called him a noble angel (xii. 31), and the beauty of his exterior form was a symbol of the beauty of his soul. (12.3)

12:4 - Behold Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!" <sup>16321633</sup>

1631 Most beautiful of stories: see Introduction to this Sura. Eloquence consists in conveying by a word or hint many meanings for those who can understand and wish to learn wisdom. Not only is Joseph's story "beautiful" in that sense, Joseph himself was renowned for manly beauty; the women of Egypt, called him a noble angel (xii. 31), and the beauty of his exterior form was a symbol of the beauty of his soul. (12.3)

1797 A story like that of Joseph is not a purely imaginary fable. The People of the Book have it in their sacred literature. It is confirmed here in its main outline, but here there is a detailed spiritual exposition that will be found nowhere in earlier literature. The exposition covers all sides of human life. **If properly understood it gives valuable lessons to guide our conduct,-an instance of Allah's grace and mercy to people who will go to Him in faith and put their affairs in His hands. (12.111)**

See Surah 12.

**ZAKARIYA:** ( Zachariya)

See Surah 19

19:2 - (This is) a recital of the Mercy of thy Lord to His Servant Zakariya. <sup>2456</sup>

2456 The Mercy of Allah to Zakriya was shown in many ways: (1) in the acceptance of his prayer; (2) in bestowing a son like Yahya; and (3) in the love between father and son, in addition to the work which Yahya did as Allah's Messenger for the world. Cf. iii. 38-41 and notes. There the public ministry was the point stressed; here the beautiful relations between the son and the father. (19.2)

**ZUL KIFL:**

See 21:85; 38:48 etc

**PROSPER:**

2:5 - They are on (true) guidance from their Lord and it is these who will prosper. <sup>29</sup>

29 Prosperity must be taken as referring to all the kinds of bounty which we discussed in the note to ii. 3 above. The right use of one kind leads to an increase in that and other kinds, and that is prosperity. (2.5)

2:189 - They ask thee concerning the new moons. Say: they are but signs to mark fixed periods of time in (the affairs of) men and for pilgrimage. It is no virtue if ye enter your houses from the

back; it is virtue if ye fear Allah. Enter houses through the proper doors and fear Allah that ye may prosper. <sup>202203</sup>

202 There were many superstitions connected with the New Moon, as there are to the present day. We are told to disregard such superstitions. As a measure of time, where the lunar calendar is used, the New Moon is one great sign, for which people watch with eagerness. Muslim festivals, including the Pilgrimage, are fixed by the appearance of the New Moon. The Arabs, among other superstitions, had one which made them enter their houses by the back door during or after the Pilgrimage. This is disapproved, for there is no virtue in any such artificial restrictions. All virtue proceeds from the love and fear of God. (2.189)

203 This is a Muslim proverb now, and much might be written about its manifold meanings. A few may be notes here. (1) If you enter a society, respect its manners and customs. (2) If you want to achieve an object honourably, go about it openly and not "by a backdoor". (3) Do not beat about the bush. (4) If you wish success in an undertaking, provide all the necessary instruments for it. (2.189)

3:130 - O ye who believe! devour not usury doubled and multiplied; but fear Allah; that ye may (really) prosper. <sup>450451</sup>

450 Cf. ii. 275 and note. The last verse spoke of forgiveness, even to enemies. If such mercy is granted by Allah to erring sinners, how much more is it incumbent on us, poor sinners to refrain from oppressing our fellow-beings in need, in matters of mere material and ephemeral wealth? Usury is the opposite extreme of charity, unselfishness, striving, and giving of ourselves in the service of Allah and of our fellow-men. (3.130)

451 Real prosperity consists, not in greed, but in giving, -the giving of ourselves and of our substance in the cause of Allah and Allah's truth and in the service of Allah's creatures. (3.130)

3:134 - Those who spend (freely) whether in prosperity or in adversity; who restrain anger and pardon (all) men; for Allah loves those who do good. <sup>453</sup>

453 Another definition of the righteous (vv. 134-35). So far from grasping material wealth, they give freely, of themselves and their substance, not only when they are well-off and it is easy for them to do so, but also when they are in difficulties, for other people may be in difficulties at the same time. They do not get ruffled in adversity, or get angry when other people behave badly, or their own good plans fail. On the contrary they redouble their efforts. For the charity-or good deeds-is all the more necessary in adversity. And they do not throw the blame on others. Even where such blame is due and correction is necessary, their own mind is free from a sense of grievance, for they forgive and cover other men's faults. This as far as other people are concerned. But we may be ourselves at fault, and perhaps we brought some calamity on ourselves. The righteous man is not necessarily perfect. In such circumstances his behaviour is described in the next verse. (3.134)

3:200 - O ye who believe! persevere in patience and constancy: vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper. <sup>502503</sup>

502 The full meaning of Sabr is to be understood here, viz.: Patience, perseverance, constancy, self-restraint, refusing to be cowed down. These virtues we are to exercise for ourselves and in relation to others; we are to set an example, so that others may vie with us, and we are to vie with them, lest we fall short; in this way we strengthen each other and bind our mutual relations closer, in our common service to Allah. (3.200)

503 Prosperity (falah here and in other passages is to be understood in a wide sense, including prosperity in our mundane affairs as well as in spiritual progress. In both cases it implies happiness and the attainment of our wishes, purified by the love of Allah. (3.200)

5:35 - O ye who believe! do your duty to Allah seek the means of approach unto Him and strive with might and main in His cause: that ye may prosper. <sup>740741</sup>

740 Taqwa here too might be translated "fear of Allah", but the very next clause shows that "fear of Allah" does not mean "fear" in the ordinary sense, which would make you avoid the object of fear. On the contrary the "fear of Allah" is the intense desire to avoid everything that is against His Will and Law. It is in fact duty to Allah, for we are told to seek ardently the means by which we may approach Him, and that can only be done by striving with might and main for His cause. (5.35)

741 "Prosper" in the real sense, for that is all that matters, as the life of this world is brief and fleeting, and of small account as against Eternity. (5.35)

5:90 - O ye who believe! intoxicants and gambling (dedication of) stones and (divination by) arrows are an abomination of Satan's handiwork: eschew such (abomination) that ye may prosper. <sup>793794795</sup>

793 Cf. ii. 219, and notes 240 and 241. (5.90)

794 Cf. v. 3. The stones there referred to were stone altars or stone columns on which oil was poured for consecration, or slabs on which meat was sacrificed to idols. Any idolatrous or superstitious practices are here condemned. The ansab were objects of worship, and were common in Arabia before Islam. See Renan, "History of Israel", Chapter iv, and Corpus Inscriptionum Semiticarum. Part 1. p. 154: Illustrations Nos. 123 and 123 bis are Phoenician columns of that kind, found in Malta. (5.90)

795 Cf. v. 3. The arrows there referred to were used for the division of meat by a sort of lottery or rate. But arrows were also used for divination, i.e., for ascertaining lucky or unlucky moments, or learning the wishes of the heathen gods, as to whether men should undertake certain actions or not. All superstitions are condemned. (5.90)

5:100 - Say: "Not equal are things that are bad and things that are good even though the abundance of the bad may dazzle thee; so fear Allah O ye that understand! that (so) ye may prosper." 806

806 Cf. ii. 204. People often judge by quantity rather than quality. They are dazzled by numbers: their hearts are captured by what they see everywhere around them. But the man of understanding and discrimination judges by a different standard. He knows that good and bad things are not to be lumped together, and carefully chooses the best, which may be the scarcest, and avoids the bad, though evil may meet him at every step. (5.100)

6:21 - Who doth more wrong than he who inventeth a lie against Allah or rejecteth his Signs? But verily the wrong-doers never shall prosper.

6:135 - Say: "O my people! do whatever ye can: I will do (my part): soon will ye know who it is whose end will be (best) in the Hereafter: certain it is that the wrong-doers will not prosper." 957

957 In so far as this is addressed to the Unbelievers it is a challenge: "Do your utmost; nothing will deter me from my duty: we shall see who wins in the end." Passing from the particular occasion, we can understand it in a more general sense, which is true for all time. Let the evil ones do their worst. Let those who believe do all they can, according to their opportunities and abilities. The individual must do the straight duty that lies before him. In the end God will judge, and His judgement is always true and just. (6.135)

7:69 - "Do ye wonder that there hath come to you a message from your Lord through a man of your own people to warn you? call in remembrance that he made you inheritors after the people of Noah and gave you a stature tall among the nations. Call in remembrance the benefits (ye have received) from Allah: that so Ye may prosper."

8:45 - O ye who believe! when ye meet a force be firm and call Allah in remembrance much (and often); that ye may prosper.

10:17 - Who doth more wrong than such as forge a lie against Allah or deny His Signs? But never will prosper those who sin.

22:77 - O ye who believe! bow down prostrate yourselves and adore your Lord; and do good; that ye may prosper. 2860

2860 Prosper: in a spiritual sense, both in this life and the Hereafter. (22.77)

30:38 - So give what is due to kindred the needy and the wayfarer. That is best for those who seek the Countenance of Allah and it is they who will prosper. 35503551

3550 For Wajh (Face, Countenance), see n. 114 to ii. 112. Also see vi. 52. (30.38)

3551 In both this life and the next. See n. 29 to ii. 5. (30.38)

31:5 - These are on (true) guidance from their Lord; and these are the ones who will prosper. 3583

3583 They get these blessings because they submit their will to Allah's Will and receive His guidance. They will do well in this life (from the highest standpoint) and they will reach their true Goal in the Future. (31.5)

39:52 - Know they not that Allah enlarges the provision or restricts it for any He pleases? Verily in this are signs for those who believe! 4323

4323 Cf. xxviii. 82. Allah's gifts are given to all men-to some in a greater degree than to others. But it is all done according to His wise Plan, for His Will is just and looks to the good of all creatures. No one should therefore be puffed up in prosperity or cast down in adversity. Prosperity does not necessarily mean merit on man's part, nor adversity the reverse. Thinking men bear in mind the large Plan-which is visible in all Allah's Signs. (39.52)

62:10 - And when the Prayer is finished then may ye disperse through the land and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper. 5464

5464 Prosperity is not to be measured by wealth or worldly gains. There is a higher prosperity,-the health of the mind and the spirit. (62.10)

87:14 - But those will prosper who purify themselves. 60916092

- 6091 Prosper. in the highest sense; attain to Bliss or Salvation; as opposed to "enter the Fire". (87.14)
- 6092 The first process in godliness is to cleanse ourselves in body, mind, and soul. Then we shall be in a fit state to see and proclaim the Glory of Allah. That leads us to our actual absorption in Praise and Prayer. (87.14)

►Al-Tirmidhi Hadith

### Hadith 2210

Narrated by

**Abidah al-Mulayki**

Allah's Messenger (peace be upon him) said, "Do not make the Qur'an a pillow, but recite it as it deserves to be recited during the night and the day. Recite it aloud, chant it and consider its contents, perhaps you may **prosper**; but do not seek to obtain reward for it in this world, for it provides rewards."

Bayhaqi transmitted it in Shu'ab al-Iman.

►Al-Tirmidhi Hadith

### Hadith 1394

Narrated by

**Abdullah ibn Mas'ud**

The Prophet (peace be upon him) said: May Allah **prosper** the affairs of a person who hears something from me and conveys it to others as he heard it, for sometimes one who hears from another remembers it better than the original hearer himself.

Transmitted by Tirmidhi.

Sahih Al-Bukhari Hadith

### Hadith 7.86

Narrated by

**Aisha**

When the Prophet married me, my mother came to me and made me enter the house where I saw some women from the Ansar who said, "May you **prosper** and have blessings and have good omen."

►Al-Tirmidhi Hadith

### Hadith 2727

Narrated by

**Ayyash ibn AbuRabi'ah al-Makhzumi**

Allah's Messenger (peace be upon him) said, "These people will continue to **prosper** as long as they give this sacredness due respect, but when they squander that they will perish."

Ibn Majah transmitted it.

## PROSTRATION:

13:15 - Whatever beings there are in the heavens and the earth do prostrate themselves to Allah (acknowledging subjection) with good will or in spite of themselves: so do their shadows in the mornings and evenings. 1824182518261827

1824 Notice that the original of what I have translated "whatever being" is the personal pronoun man, not ma. This then refers to beings with a personality, e.g., angels, spirits, human beings, and possibly other things of objective (not necessarily material) existence, as contrasted with their Shadows or Simulacra or Appearances, or Phantasms, mentioned at the end of the verse. Both these Beings and their Shadows are subject to the Will of Allah. See notes 1825 and 1827. (13.15)

1825 "Prostrate themselves": the posture means that they recognise their subjection to Allah's Will and Law, whether they wish it or not. (13.15)

1826 "In spite of themselves": Satan and Evil. They would like to get away from the control of the All-good Allah, but they cannot, and they have to acknowledge His supremacy and lordship over them. (13.15)

1827 Even the Shadows-creations of the Imagination, or projections from other things and dependent on the other things for their existence, as shadows are to substance- even such shadows are subject to Allah's Laws and Will, and cannot arise or have any effect on our minds except by His permission. The Shadows are longest and therefore most prominent when the sun is level, and tend to disappear as the sun approaches the zenith. But even when they are longest and most prominent, they are still subject to Allah's Will and Law. (13.15)

19:58 - Those were some of the prophets on whom Allah did bestow His Grace of the posterity of Adam and of those whom We carried (in the Ark) with Noah and of the posterity of Abraham

and Israel of those whom We guided and chose; whenever the Signs of (Allah) Most Gracious were rehearsed to them they would fall down in prostrate adoration and in tears. <sup>25092510</sup>

2509 The earlier generations are grouped into three epochs from a religious point of view: (1) from Adam to Noah, (2) from Noah to Abraham, and (3) from Abraham to an indefinite time, say to the time when the Message of Allah was corrupted and the need arose for the final Messenger of Unity and Truth. Israel is another name for Jacob. (19.58)

2510 The original is in the Aorist tense, implying that the "Posterity" alluded to includes not only the messengers but their worthy followers who are true to Allah and uphold His standard. (19.58)

## 22:77 – See under “Prosper”

38:24 – And David gathered that We had tried him: he asked forgiveness of his Lord fell down bowing (in prostration) and turned (to Allah in repentance). <sup>417441754176</sup>

53:62 - But fall ye down in prostration to Allah and adore (Him)! <sup>5126</sup>

5126 And so we are invited to prostrate ourselves and adore Him. For this is the true end of Revelation and the true attitude when we understand the world, Nature, History and the working of Allah's Plan. (53.62)

77:48 - And when it is said to them "Prostrate yourselves!" They do not so. <sup>5887</sup>

5887 Prostration is a symbol of humility and a desire to get nearer to Allah by Prayer and a good life. Those who refuse to adopt this Path are to be pitied: how will they fare at Judgment? (77.48)

84:21 - And when the Qur'an is read to them they fall not prostrate. <sup>6049</sup>

6049 Prostrate. out of respect and humble gratitude to Allah. (84.21)

►Fiqh-us-Sunnah

## Fiqh 2.42

### The "ayyah of prostration"

There are fifteen places in the Qur'an at which one is to prostrate. 'Amr ibn al-'Aas relates that the Prophet sallallahu alehi wasallam recited fifteen 'ayyat of prostration in the Qur'an, three coming from the Mufasssal and two from surah al-Hajj. This is related by Abu Dawud, Ibn Majah, al-Hakim, and ad-Daraqutni. Al-Mundhiri and an-Nawawi say it is hasan. The fifteen 'ayyat are:

1. "Lo! Those who are with thy Lord are not too proud to do Him service, but they praise Him and prostrate to Him" (al-A'raf 206).
2. "And unto Allah falls prostrate whoever is in the heavens and the earth, willingly or unwillingly, as do their shadows in the morning and the evening hours" (ar-Ra'd 15).
3. "And unto Allah does whatever is in the heavens and whatever is in the earth of living creatures make prostration, and the angels (also) and they are not proud" (an-Nahl 49).
4. "Say: Believe therein or believe not, lo! Those who were given knowledge before it, when it is read unto them, they fall down prostrate on their faces, adoring" (al-Isra' 107).
5. "When the revelations of the Beneficent were recited unto them, they prostrated, adoring and weeping" (Maryam 58).
6. "Haven't you seen that unto Allah prostrates whoever is in the heavens and whoever is in the earth, and the sun, and the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorns, there is none to give him honor. Lo! Allah does what he wills" (al-Hajj 18).
7. "O you who believe, bow down and prostrate yourselves, and worship your Lord and do good, that you may prosper" (al-Hajj 77).
8. "And when it is said unto them: 'Prostrate unto the Beneficent,' they say: 'And what is the Beneficent'? Are we to prostrate to whatever you bid us?' And it increases aversion in them" (al-Furqan 60).
9. "So they prostrate not to Allah! [He] who brings forth the hidden in the heavens and the earth. And He knows what you hide and what you proclaim" (an-Naml 25).
10. "Only those who believe in Our revelations who, when they are reminded of them, fall down prostrate and hymn the praise of their Lord and who are not scornful" (as-Sajdah 15).
11. "And David guessed that we had tried him, and he sought forgiveness of his Lord, and he bowed himself and fell down prostrate and repented" (Sad 24).
12. "And of His portents are the night and the day and the sun and the moon. Prostrate not to the sun or the moon, but prostrate unto Allah who created them, if it is Him you worship" (Ha-Mim 37).
13. "Rather prostrate before Allah and serve Him" (an-Najm 62).
14. "And, when the Qur'an is recited unto them, they do not prostrate (unto Allah)" (al-Inshiqaq 21).



15. "But prostrate yourself and draw near (unto Allah)" (al-'Alaq 19).

►Al-Muwatta Hadith

## Hadith 15.16

### The Prostration of the Qur'an

Yahya related to me from Malik from Hisham ibn Urwa from his father that Umar ibn al-Khattab once recited a piece of Qur'an requiring a prostration while he was on the mimbar on the day of jumua, and he came down and prostrated, and everyone prostrated with him. Then he recited it again the next jumua and everybody prepared to prostrate but he said, "At your ease. Allah has not prescribed it for us, unless we wish." He did not prostrate, and he stopped them from prostrating.

Malik said, "The imam does not come down and prostrate when he recites a piece of Qur'an requiring a prostration while he is on the mimbar."

Malik said, "The position with us is that there are eleven prescribed prostrations in the Qur'an, none of which are in the mufassal."

Malik said, "No-one should recite any of the pieces of Qur'an that require a prostration after the prayers of subh and asr. This is because the Messenger of Allah, may Allah bless him and grant him peace, forbade prayer after subh until after the sun had risen, and after asr until the sun had set, and prostration is part of the prayer. So no-one should recite any piece of Qur'an requiring a prostration during these two periods of time."

Malik was asked whether a menstruating woman could prostrate if she heard some-one reciting a passage of Qur'an requiring a prostration, and he said, "Neither a man nor a woman should prostrate unless they are ritually pure."

Malik was asked whether a man in the company of a woman who was reciting a passage of Qur'an requiring a prostration should prostrate with her, and he said, "He does not have to prostrate with her. The prostration is only obligatory for people who are with a man who is leading them. He recites the piece and they prostrate with him. Some one who hears a piece of Qur'an that requires a prostration being recited by a man who is not leading him in prayer does not have to do the prostration."

►Sahih Bukhari Hadith Subjects

### Prostration-quranic Recitation

1. Prostrations according to Prophet's Traditions  
B 2.173
2. Prostrate during recitation of Surat 'Tanzil As-Sajda'  
B 2.174
3. Prostrate while reciting Surat 'Sad'  
B 2.175
4. The prostration in 'An-Najm'  
B 2.176
5. Prostration of Muslims with pagans  
B 2.177
6. Reciting verses of prostrations and not prostrating  
B 2.178, B 2.179
7. Prostration while reciting 'Idhas-Sama un-Shaqqat'  
B 2.180
8. Prostrating with the prostration of the reciter  
B 2.181
9. Rushing of people when Imam recites 'As-Sajda'  
B 2.182
10. Thinking that Allah did not make prostration of recitation compulsory  
B 2.183
11. Reciting verse of Sajda while praying and prostrate while praying  
B 2.184
12. Not finding a place for prostration  
B 2.185

►Fiqh-us-Sunnah

## Fiqh 2.45b

### The Prostration of Thankfulness (Sajdat ush-Shukr)

The majority of the scholars say that it is preferred to make prostrations of thankfulness (shukr) when one receives a bounty or is rescued from some trial. Abu Bakr reports that, when the Prophet sallallahu alehi wasallam received something which pleased him or some glad tidings, he would make the sajdah in thanks to Allah. This is related by Abu Dawud, Ibn Majah, and at-Tirmidhi who says it is hasan.

And al-Baihaqi records, with a chain that meets al-Bukhari's conditions, that when 'Ali wrote to the Messenger of Allah, informing him that Hamadhan had embraced Islam, the Prophet prostrated, and when he raised his head, he said: "Peace be upon Hamadhan, peace be upon Hamadhan."

'Abdurrahman ibn 'Auf relates that the Messenger of Allah went out once and he followed him until he entered a grove of palm trees and prostrated. His prostration was so long that 'Abdurrahman feared that Allah had taken his soul. 'Abdurrahman came to look at him and he raised his head and said: "What is wrong, Abdurrahman?" Abdurrahman mentioned what had happened, and he said: "Gabriel alehi as-salam came to me and said: 'Shall I not give you glad tidings'? Allah says to you, Whoever prays upon you, I pray upon him. Whoever salutes you, I salute him.' Therefore, I prostrated to Allah in thanks." This is related by Ahmad and by Al-Hakim who says: "It is sahih according to the criterion of al-Bukhari and Muslim. And I do not know anything more authentic than that."

Al-Bukhari records that Ka'b ibn Malik made a sajdah when he received the news that Allah had accepted his repentance. Ahmad records that 'Ali performed the sajdah when he heard the news that Dhul-Thudayyah of the Khawarij was killed. Also, as mentioned before, Sa'id ibn Mansur recorded that Abu Bakr made sajdah in thankfulness when Musailimah was killed.

The prostration of thankfulness is bound by the same requirements as the prostration in prayer, while some disagree as it is not a prayer. The author of Fath al-'Alam remarks: "This latter opinion is closer to being correct." Ash-Shaukani said: "There is nothing in the hadith to prove that ablution and purity of the clothes and place are required for sajdah-ushshukr. And that is the opinion of Imam Yahya and Abu Talib. And these hadith are silent about any takbir being made with the prostration. In al-Bahr it is stated that there is a takbir. Imam Yahya says: 'One is not to make the prostration of thankfulness during a prayer as it is not part of the prayer.'"

► Sahih Al-Bukhari Hadith

### Hadith 9.507

Narrated by

Anas

The Prophet said, "Allah will gather the believers on the Day of Resurrection in the same way (as they are gathered in this life), and they will say, 'Let us ask someone to intercede for us with our Lord ..... So they will come to me and I will ask the permission of my Lord, and I will be permitted (to present myself) before Him. When I see my Lord, I will fall down in (prostration) before Him and He will leave me (in prostration) as long as He wishes, and then it will be said to me, 'O Muhammad! Raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.' I will then raise my head and praise my Lord with certain praises which He has taught me, and then I will intercede. Allah will allow me to **intercede** (for a certain kind of people) and will fix a limit whom I will admit into Paradise.

Fiqh-us-Sunnah

### Fiqh 1.123a

## Obligatory acts of prayer, Prostration

We have already stated the Qur'anic verse dealing with this obligatory act. The Prophet explained it in a hadith by saying, "Then prostrate until you attain calmness in your prostration, then rise (and sit) until you attain calmness in your sitting, and then prostrate until you gain calmness in your prostration. The first prostration, sitting afterwards, the second prostration and calmness during all of these acts are obligatory in every rak'ah of every obligatory or superogatory prayer.

► Fiqh-us-Sunnah

### Fiqh 2.40

## The Prostration During the Qur'anic Recitation

Whoever recites an "ayyah of prostration (sajdah)" or hears an "ayyah of prostration" should preferably pronounce the takbir and prostrate and then make the takbir again and rise from the prostration. This is called "the prostration of recital." There is no tashahud or taslim with the sajdah. Nafi' relates that Ibn 'Umar said: "The Prophet would recite the Qur'an to us and when he came to an "ayyah of sajdah," he would make the takbir and go into sajdah and we would make the sajdah." This is related by Abu Dawud, al-Baihaqi, and al-Hakim. The latter holds it to be sahih according to al-Bukhari's and Muslim's criteria. Abu Dawud says: "Abdurrazzaq said: 'At-Thauri was amazed by that hadith.' He was amazed by it because it mentions the takbir." 'Abdullah ibn Mas'ud said: "If you read an 'ayyah of sajdah', then make the takbir and prostrate. And when you raise your head, make the takbir."

► Sahih Al-Bukhari Hadith

### Hadith 1.712

Narrated by

Asma bint Abi Bak

The Prophet once offered the eclipse prayer. He stood for a long time and then did a prolonged bowing. He stood up straight again and kept on standing for a long time, then bowed a long bowing and then stood up straight and then prostrated a prolonged prostration and then lifted his head and prostrated a prolonged prostration. And then he stood up for a long time and then did a prolonged bowing and then stood up straight again and kept on standing for a long time. Then he bowed a long bowing and then stood up straight and then prostrated a prolonged prostration and then lifted his head and went for a prolonged prostration. On completion of the prayer, he said, "Paradise became as near to me that if I had dared, I would have plucked one of its bunches for you and Hell became so near to me that I said, 'O my Lord will I be among those people?' Then suddenly I saw a woman and a cat was lacerating her with its claws. On inquiring, it was said that the woman had imprisoned the cat till it died of starvation and she neither fed it nor freed it so that it could feed itself."

Fiqh-us-Sunnah

### Fiqh 2.44a

## Prostration of recital during the prayers

It is allowed for the imam or the one praying individually to recite "ayyah of sajdah" during the salah, even if the recital is audible .....

Fiqh-us-Sunnah

### Fiqh 2.44

## Supplications during the prostration

Whoever makes this prostration may supplicate whatever he wishes. There is nothing authentic from the Prophet sallallahu alehi wasallam on this point except for the hadith from 'Aishah who said: "When the Prophet made the sajdah of the Qur'anic recital, he would say: 'I have prostrated my face to the One Who created it and brought forth its hearing and seeing by His might and power. Blessed be Allah, the best of Creators.'" This is related by the five, except Ibn Majah, and al-Hakim. At-Tirmidhi and Ibn as-Sakan grade it sahih. The later however adds that at the end the Prophet would say, three times, what he always said in his sujud: "Glory be to my Lord, the Most High," that is, if he was making the sujud of recital during a prayer.

►Sunan of Abu-Dawood

**Hadith 202** Narrated by

**Abdullah ibn Abbas**

The Apostle of Allah (peace be upon him) used to prostrate and sleep (in prostration) and produce puffing sounds (during sleep). Then he would stand and pray and would not perform ablution. I said to him: you prayed but did not perform ablution though you slept (in prostration). He replied: Ablution is necessary for one who sleeps while he is lying down. Uthman and Hannad added: For when he lies down, his joints are relaxed.

## PROTECT:

4:135 - O ye who believe! stand out firmly for justice as witnesses to Allah even as against yourselves or your parents or your kin and whether it be (against) rich or poor: for Allah can best **protect** both. Follow not the lusts (of your hearts) lest ye swerve and if ye distort (justice) or decline to do justice verily Allah is well-acquainted with all that ye do. <sup>544645</sup>

544 When the emigration took place from Makkah to Madinah, bonds and links of brotherhood were established between the Emigrants and the Helpers, and they shared in each other's inheritance. Later, when the Community was solidly established, and relations with those left behind in Makkah were resumed, the rights of blood-relations in Makkah, and the Helper-brethren in Madinah were both safeguarded. This is the particular meaning. The more general meaning is similar; respect your ties of blood, of neighbourhood, and of friendly compacts and understandings. Be just to all. (4.135)

645 Some people may be inclined to favour the rich, because they expect something from them. Some people may be inclined to favour the poor because they are generally helpless. Partiality in either case is wrong. Be just, without fear of favour. Both the rich and the poor are under Allah's protection as far as their legitimate interests are concerned, but they cannot expect to be favoured at the expense of others. And He can protect their interests far better than any man. (4.135)

4:173 - But those who believe and do deeds of righteousness He will give their (due) rewards and more out of His bounty: but those who are disdainful and arrogant He will punish with a grievous penalty; nor will they find besides Allah any to **protect** or help them.

8:40 - If they refuse be sure that Allah is your protector the best to protect and the best to help.

9:74 - They swear by Allah that they said nothing (evil) but indeed they uttered blasphemy and they did it after accepting Islam; and they meditated a plot which they were enable to carry out: this revenge of theirs was (their) only return for the bounty with which Allah and His apostle had enriched them! If they repent it will be best for them; but if they turn back (to their evil ways) Allah will punish them with a grievous penalty in this life and in the hereafter: they shall have none on earth to **protect** or help them. <sup>1331</sup>

1331 The reference is to a plot made by the Prophet's enemies to kill him when he was returning from Tabuk. The plot failed. It was all the more dastardly in that some of the conspirators were among the men of Madinah who were enriched by the general prosperity that followed the peace and good government established through Islam in Madinah. Trade flourished: justice was firmly administered with an even hand. And the only return that these men could make was a return of evil for good. That was their revenge, because Islam aimed at suppressing selfishness, stood for the rights of the poorest and humblest, and judged worth by righteousness rather than by birth or position. (9.74)

13:11 - For each (such person) there are (angels) in succession before and behind him: they guard him by command of Allah. Verily never will Allah change the condition of a people until they change it themselves (with their own souls). But when (once) Allah willeth a people's

punishment there can be no turning it back nor will they find besides Him any to **protect**.  
18161817

1816 See last verse. Every person, whether he conceals or reveals his thoughts, whether he skulks in darkness or goes about by day, all are under Allah's watch and ward. His grace encompasses everyone, and again and again protects him, if he will only take the protection, from harm and evil. If in his folly he thinks he can secretly take some pleasure or profit, he is wrong, for recording angels record all his thoughts and deeds. (13.11)

1817 Allah is not intent on punishment. He created man virtuous and pure; he gave him intelligence and knowledge; he surrounded him with all sorts of instruments of His grace and mercy. If, in spite of all this, man distorts his own will and goes against Allah's Will, yet is Allah's forgiveness open to him if he will take it. It is only when he has made his own sight blind and changed his own nature or soul away from the beautiful mould in which Allah formed it, that Allah's Wrath will descend on him and the favourable position in which Allah placed him will be changed. When once the punishment comes, there is no turning it back. None of the things which he relied upon- other than Allah-can possibly protect him. (13.11)

29:33 - And when Our Messengers came to Lut he was grieved on their account and felt himself powerless (**to protect**) them: but they said "Fear thou not nor grieve: we are (here) to save thee and thy following except thy wife: she is of those who lag behind." 3455

32:4 - It is Allah Who has created the heavens and the earth and all between them in six Days and is firmly established on the Throne (of authority): ye have none besides Him to **protect** or intercede (for you): will ye not then receive admonition? 36323633

3632 Six Days: See n. 1031 to vii. 54. The "Day" does not mean a day as we reckon it, viz., one apparent course of the sun round the earth, for it refers to conditions which began before the earth and the sun were created. In verse 5 below, a Day is compared to a thousand years of our reckoning, and in lxx. 4 to 50,000 years. These figures "as we reckon" have no relation to "timeless Time", and must be taken to mean very long Periods, or Ages, or Aeons. See further xli. 9-12, and notes. (32.4)

3633 Cf. x. 3. n. 1386. Allah created the World as we see it in six great Stages. But after the initial creation, He is still in authority and directs and controls all affairs. He has not delegated His powers to others, and Himself retired. Also see vii. 54. (32.4)

42:31 - Nor can ye frustrate (aught) (fleeing) through the earth; nor have ye besides Allah anyone to **protect** or to help. 4571

4571 Every evil deed or word or thought must have its evil consequences: but if Allah forgives anything, and He forgives much, yet no one imagine that he has defeated or can defeat Allah's Will or Plan. The only help or protection that is possible is from Allah. Cf. xxix. 22. (42.31)

82:10 - But verily over you (are appointed angels) to **protect** you 6007

6007 Besides the faculties given to man to guide him, and the Form and Personality through which he can rise by stages to the Presence of Allah, there are spiritual agencies around him to help and protect him, and to note down his Record, so that perfect justice may be done to him at the end. For these Guardian Angels, see 1. 17-18, and n. 4954. (82.10)

►Sahih Al-Bukhari Hadith

### Hadith 8.548

Narrated by

Adi bin Hatim

The Prophet said, "Protect yourself from the Fire." He then turned his face aside (as if he were looking at it) and said again, "Protect yourself from the Fire," and then turned his face aside (as if he were looking at it), and he said so for the third time till we thought he was looking at it. He then said, "Protect yourselves from the Fire, even if with one half of a date and he who hasn't got even this, (should do so) by (saying) a good, pleasant word."

►Sahih Al-Bukhari Hadith

### Hadith 1.143

Narrated by

Ibn Abbas

The Prophet said, "If anyone of you on having sexual relations with his wife said (and he must say it before starting) 'In the name of Allah. O Allah! Protect us from Satan and also protect what you bestow upon us (i.e. the coming offspring) from Satan, and if it is destined that they should have a child then, Satan will never be able to harm that offspring.'"

►Sahih Al-Bukhari Hadith

### Hadith 2.454

Narrated by

Masruq

Aisha said that a Jewess came to her and mentioned the punishment in the grave, saying to her, "May Allah protect you from the punishment of the grave." 'Aisha then asked Allah's Apostle about the punishment of the grave. He said, "Yes, (there is) punishment in the grave." 'Aisha added, "After that I never saw Allah's Apostle but seeking refuge with Allah from the punishment in the grave in every prayer he prayed."

►Fiqh-us-Sunnah

## Fiqh 4.9

### Prohibition of Using Amulets

.....An amulet (tamimah) is a string of shells or beads that the Arabs used to put around their children ' s necks, believing that it would **protect** them from the evil eye. Islam abolished this superstitious practice.....

Al-Tirmidhi Hadith

**Hadith 5250** Narrated by  
**Qatadah ibn an-Nu'man**

Allah's Messenger (peace be upon him) said, "When Allah loves a man He protects him from the world just as one of you continue to protect his patient from water."

Ahmad and Tirmidhi transmitted it.

►Sunan of Abu-Dawood

**Hadith 5061** Narrated by  
**Muslim at-Tamimi**

The Apostle of Allah (peace be upon him) told him secretly: When you finish the sunset prayer, say: 'O Allah, protect me from Hell' seven times; for if you say that and die that night, protection from it would be recorded for you; and when you finish the dawn prayer, say it in a similar way, for if you die that day, protection from it would be recorded for you. AbuSa'id told me that al-Harith said: The Apostle of Allah (peace be upon him) said this to us secretly, so we confine it to our brethren.

### PROVISIONS:

2:197 - For Hajj are the months well known. If anyone undertakes that duty therein let there be no obscenity nor wickedness nor wrangling in the Hajj. And whatever good ye do (be sure) Allah knoweth it. And take a provision (with you) for the journey but the best of provisions is right conduct. So fear Me O ye that are wise! <sup>217218</sup>

217 The months well known: the months of Shawwal, Zul-qa'da, and Zul-hijja (up to the 10th or the 13th) are set apart for the rites of Hajj. That is to say, the first rites may begin as early as the beginning of Shawwal, with a definite approach to Mecca, but the chief rites are concentrated on the first ten days of Zul-hijja, and specially on the 8th, 9th and 10th of that month, when the concourse of pilgrims reaches its height. The chief rites may be briefly enumerated: (1) the wearing of the pilgrim garment (ihram) from certain points definitely fixed on all the roads to Mecca; after this the pilgrimage prohibitions come into operation and the pilgrim is dedicated to worship and prayer and the denial of vanities: (2) the going round the Ka'ba seven times (tawaf), typifying activity, with the kissing of the little Black Stone built into the wall, the symbol of concentration in the love of God; (3) After a short prayer at the Station of Abraham (Q. ii. 125), the pilgrim goes to the hills Safa and Marwa (Q. ii. 158), the symbols of patience and perseverance; (4) the great Sermon (Khutba) on the 7th of Zul-hijja, when the whole assembly listens to an exposition of the meaning of Hajj; (5) the visit on the eighth, of the whole body of pilgrims to the Valley of Mina (about six miles north of Mecca), where the pilgrims halt and stay the night, proceeding on the ninth to the plain and hill of Arafat, about five miles further north, which commemorates the reunion of Adam and Eve after their wanderings, and is also called the Mount of Mercy; (6) the tenth day, the Id Day, the day of Sacrifice, when the sacrifice is offered in the Valley of Mina, and the symbolic ceremony of casting seven stones at the Evil One is performed on the first occasion; it is continued on subsequent days; both rites are connected with the story of Abraham; this is the Id-ul-Adhha; note that the ceremony is symbolically connected with the rejection of evil in thought, word, and deed. This closes the Pilgrimage, but a stay of two or three days after this is recommended, and this is called Tashriq. (2.197)

218 It is recommended that pilgrims should come with provisions, so that they should not be compelled to resort to begging. But, as usual, our thought is directed at once from the physical to the spiritual. If provisions are required for a journey on earth, how much more important to provide for the final journey into the future world? The best of such provisions is right conduct, which is the same as the fear of God. (2.197)

20:131 - Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them the splendor of the life of this world through which We test them: but the provision of thy Lord is better and more enduring. <sup>2656</sup>

2656 The good things of this life make a brave show, but they are as nothing compared with the good of the Hereafter. Both are provided by Allah. But the former are given to the just and the unjust as a test and trial, and in any case will pass away; while the latter come specially from Allah for His devoted servants, and are incomparably of more value and will last through eternity. (20.131)

39:52 - Know they not that Allah enlarges the provision or restricts it for any He pleases? Verily in this are signs for those who believe! <sup>4323</sup>

4323 Cf. xxviii. 82. Allah's gifts are given to all men-to some in a greater degree than to others. But it is all done according to His wise Plan, for His Will is just and looks to the good of all creatures. No one should therefore be puffed up in prosperity or cast down in adversity. Prosperity does not necessarily mean merit on man's part, nor adversity the reverse. Thinking men bear in mind the large Plan-which is visible in all Allah's Signs. (39.52)

42:27 - If Allah were to enlarge the provision for His Servants they would indeed transgress beyond all bounds through the earth; but He sends (it) down in due measure as He pleases: for He is with His Servants well-acquainted Watchful. <sup>45654566</sup>

4565 It may be objected that all prayers, even of good people, are not answered. The reply is: (1) that even everyone who is good does not necessarily know what is best for him, for the values in this life are curiously distorted; and (2) on account of their want of knowledge, if everyone got all he asked for, there would be chaos and confusion, and "transgression beyond bounds through the earth", for the different interests are so intermingled and balanced that some measure must be observed in granting people's wishes. This measure is best supplied by the watchful care of Allah and His perfect knowledge of all our real needs. (42.27)

4566 "As He pleases" is here almost equivalent to "as He thinks best". (42.27)

►Sahih Muslim Hadith

**Hadith 4291** Narrated by  
**Salamah ibn al-Akwa'**

We set out on an expedition with Allah's Messenger (peace be upon him). We faced hardship (in getting provisions) until we decided to slaughter some of our riding-animals. Allah's Apostle (peace be upon him) commanded us to pool our provisions of food. So we spread a sheet of leather and the provisions of the people were collected on it. I stretched myself to measure how much that was (the length and breadth of the sheet on which the provisions were laid). I measured it and (found) that it was (in length and breadth) of ( the size) on which a goat could sit. We were fourteen hundred people. We (all) ate until we were fully satisfied and then filled our bags with provisions. The Allah's Apostle (peace be upon him) said: Is there any water for performing ablution. Then there came a man with a small bucket containing some water. He tipped it into a basin. We all fourteen hundred persons performed ablution using the water. Then eight people came after that and said: Is there any water for performing ablution? Thereupon Allah's Messenger (peace be upon him) said: The ablution has already been performed.

Sahih Al-Bukhari Hadith

**Hadith 2.598** Narrated by  
**Ibn Abbas**

The people of Yemen used to come for Hajj and used not to bring enough provisions with them and used to say that they depend on Allah. On their arrival in Medina they used to beg the people, and so Allah revealed, "And take a provision (with you) for the journey, but the best provision is the fear of Allah." (2.197).

## PUBLIC:

4:83 - When there comes to them some matter touching (public) safety or fear they divulge it. If they had only referred it to the Apostle or to those charged with authority among them the proper investigators would have tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you all but a few of you would have fallen into the clutches of Satan. <sup>602</sup>

602 In times of war or public panic, thoughtless repetition of gossip is rightly restrained by all effective States. If false, such news may cause needless alarm: if true, it may frighten the timid and cause some misgiving even to the bravest, because the counterpart of it-the preparations made to meet the danger-is not known. Thoughtless news, true or false, may also encourage the enemy. The proper course is quietly to hand all news direct to those who are in a position to investigate it. They can then sift it and take suitable measures to checkmate the enemy. Not to do so, but to deal with news either thoughtlessly or maliciously is to fall directly into the snares of evil. (4.83)

►Sahih Al-Bukhari Hadith

**Hadith 9.482** Narrated by  
**Ibn Abbas**

The Prophet used to invoke Allah at night, saying, "O Allah: All the Praises are for You: You are the Lord of the Heavens and the Earth. All the Praises are for You; You are the Maintainer of the Heaven and the Earth and whatever is in them. All the Praises are for You; You are the Light of the Heavens and the Earth. Your Word is the Truth, and Your Promise is the Truth, and the Meeting with You is the Truth, and Paradise is the Truth, and the (Hell) Fire is the Truth, and the Hour is the Truth. O Allah! I surrender myself to You, and I believe in You and I depend upon You, and I repent to You and with You (Your evidences) I stand against my opponents, and to You I leave the judgment (for those who refuse my message). O Allah! Forgive me my sins that I did in the past or will do in the future, and also the sins I did in secret or in **public**. You are my only God (Whom I worship) and there is no other God for me (i.e. I worship none but You)."

4:148 - Allah loveth not that evil should be noised abroad in public speech except where injustice hath been done; for Allah is He who heareth and knoweth all things. <sup>654</sup>



654 We can make a public scandal of evil in many ways. (1) It may be idle sensation-mongering: it often leads to more evil by imitation, as where criminal deeds are glorified in a cinema, or talked about shamelessly in a novel or drama. (2) It may be malicious gossip of a foolish, personal kind: it does no good, but it hurts people's feelings. (3) It may be malevolent slander or libel: it is intended deliberately to cause harm to people's reputation or injure them in other ways, and is rightly punishable under all laws. (4) It may be a public rebuke or correction or remonstrance, without malice. (1), (2) and (3) are absolutely forbidden. (4) may be by a person in authority; in which case the exception applies, for all wrong or injustice must be corrected openly, to prevent its recurrence. Or (4) may be a person not vested with authority, but acting either from motives of public spirit, or in order to help some one who has been wronged; here again the exception will apply. But if the motive is different, the exception does not apply. (4) would also include a public complaint by a person who has suffered a wrong; he has every right to seek public redress. (4.148)

Sahih Al-Bukhari Hadith

### **Hadith 3.608**

Narrated by

**Ubai bin Kab**

I found a purse containing one hundred Dinars. So I went to the Prophet (and informed him about it), he said, "Make public announcement about it for one year" I did so, but nobody turned up to claim it, so I again went to the Prophet who said, "Make public announcement for another year." I did, but none turned up to claim it. I went to him for the third time and he said, "Keep the container and the string which is used for its tying and count the money it contains and if its owner comes, give it to him; otherwise, utilize it."

Sahih Al-Bukhari Hadith

### **Hadith 8.506**

Narrated by

**Jundub**

The Prophet said, "He who lets the people hear of his good deeds intentionally, to win their praise, Allah will let the people know his real intention (on the Day of Resurrection), and he who does good things in **public** to show off and win the praise of the people, Allah will disclose his real intention (and humiliate him)."

► Sahih Al-Bukhari Hadith

### **Hadith 3.618**

Narrated by

**Zaid bin Khalid**

A bedouin asked the Prophet about the Luqata. The Prophet said, "Make public announcement about it for one year and if then somebody comes and describes the container of the Luqata and the string it was tied with, (give it to him); otherwise, spend it." He then asked the Prophet about a lost camel. The face of the Prophet become red and he said, "You have no concern with it as it has its water reservoir and feet and it will reach water and drink and eat trees. Leave it till its owner finds it." He then asked the Prophet about a lost sheep. The Prophet said, "It is for you, for your brother, or for the wolf."

## **PUNISHMENTS:**

### **NOAH AND HIS PEOPLE:**

38:12 - Before them (were many who) rejected apostles the People of Noah and `Ad and Pharaoh the Lord of Stakes. <sup>41594160</sup>

38:14 - Not one (of them) but rejected the apostles but My Punishment came justly and inevitably (on them). <sup>4163</sup>

51:46 - So were the people of Noah before them: for they wickedly transgressed. <sup>5024</sup>

5024 The generation of Noah was swept away in the Flood for their sins: vii. 59-64. The point is that such a Flood seemed so unlikely to them that they thought Noah was "wandering in his mind" when he delivered Allah's Message: vii. 60. (51.46)

53:52 - And before them the people of Noah for that they were (all) Most unjust and most insolent transgressors.

23:27 - So We inspired him (with this message): "Construct the Ark within Our sight and under Our guidance: then when comes Our command and the fountains of the earth gush forth take thou on board pairs of every species male and female and thy family except those of them against whom the Word has already gone forth: and address Me not in favor of the wrongdoers; for they shall be drowned (in the Flood). 2887288828892890

11:40 - At length behold! there came Our Command and the fountains of the earth gushed forth! We said: "Embark therein of each kind two male and female and your family except those against whom the Word has already gone forth and the Believers." But only a few believed with him. <sup>153315341535</sup>

21:77 - We helped him against people who rejected Our Signs: truly they were a people given to Evil: so We drowned them (in the Flood) all together.

10:73 - They rejected him but We delivered him and those with him in the Ark and We made them inherit (the earth) while We overwhelmed in the Flood those who rejected Our Signs. Then see what was the end of those who were warned (but heeded not)! <sup>1459</sup>

7:64 - But they rejected him and We delivered him and those with him in the ark: But We overwhelmed in the flood those who rejected our signs. They were indeed a blind people!

29:15 - But We saved him and the Companions of the Ark and We made the (Ark) a Sign for all Peoples!

69:11 - We when the water (of Noah's flood) overflowed beyond its limits carried you (mankind) in the floating (Ark). <sup>5645</sup>

26:119 - So we delivered him and those with him in the Ark filled (with all creatures). <sup>3192</sup>

25:37 - And the people of Noah when they rejected the apostles We drowned them and We made them as a Sign for mankind; and We have prepared for (all) wrongdoers a grievous Penalty <sup>3093</sup>

37:82 - Then the rest We overwhelmed in the Flood.

54:16 - But how (terrible) was My Penalty and My Warning? <sup>5142</sup>

5142 While the Mercy of Allah is always prominently mentioned, we must not forget or minimise the existence of Evil, and the terrible Penalty it incurs if the Grace of Allah and His Warning are deliberately rejected. (54.16)

71:25 - Because of their sins they were drowned (in the flood) and were made to enter the Fire (of Punishment): and they found in lieu of Allah none to help them. <sup>5723</sup>

#### **HUD / AD:**

26:123 - The `Ad (people) rejected the apostles. <sup>3194</sup>

89:6 - Seest thou not how thy Lord dealt with the `Ad (people) <sup>6113</sup>

89:7 - Of the (city of) Iram with lofty pillars <sup>6114</sup>

89:11 - (All) these transgressed Beyond bounds in the lands.

89:12 - And heaped therein Mischief (on mischief).

89:13 - Therefore did thy Lord pour on them a scourge of diverse chastisement:

51:41 - And in the `Ad (people) (was another Sign): Behold We sent against them the devastating Wind: <sup>5018</sup>

5018 Cf. xli. 21-26. The point here is that the 'Ad were a gifted people: Allah had given them talents and material wealth: but when they defied Allah, they and all their belongings were destroyed in a night, by a hurricane which they thought was bringing them the rain to which they were looking forward. How marvellously Allah's Providence works, to help the good and destroy the wicked! (51.41)

53:50 - And that it is He Who destroyed the (powerful) ancient `Ad (people) <sup>5120</sup>

54:19 - For We sent against them a furious wind on a Day of violent Disaster <sup>5144</sup>

69:6 - And the `Ad they were destroyed by a furious wind exceedingly violent; <sup>5639</sup>

5639 The 'Ad were an unjust people spoilt by their prosperity. The prophet Hud preached to them in vain. They were apparently destroyed by a terrible blast of wind. See n. 1040 to vii. 65. See also xli. 15-16, n. 4483, and liv. 19, n. 5144. (69.6)

26:139 - So they rejected him and We destroyed them verily in this is a Sign: but most of them do not believe.

41:16 - So We sent against them a furious Wind through days of disaster that We might give them a taste of a Penalty of humiliation in this Life; but the Penalty of the Hereafter will be more humiliating still: and they will find no help. <sup>4483</sup>

69:7 - He made it rage against them seven nights and eight days in succession: So that thou couldst see the (whole) people lying prostrate in its (path) as if they had been roots of hollow palm- trees tumbled down! <sup>5640</sup>

5640 A graphic simile. Dead men all lying about like hollow trunks of palm-trees, with their roots exposed! The 'Ad were reputed to be of a tall stature. (69.7)

46:24 - Then when they saw the (Penalty in the shape of ) a cloud traversing the sky coming to meet their valleys they said "This cloud will give us rain!" "Nay it is the (calamity) ye were asking to be hastened! a wind wherein is a Grievous Penalty! <sup>4802</sup>

11:60 - And they were pursued by a Curse in this Life and on the Day of Judgment. Ah! behold! for the 'Ad rejected their Lord and Cherisher! Ah! behold! removed (from sight) were 'Ad the people of Hud!

7:72 - We saved him and those who adhered to him by our mercy and We cut off the roots of those who rejected our signs and did not believe.

#### THAMUD / SALIH:

27:45 - We sent (aforetime) to the Thamud their brother Salih saying "Serve Allah": but behold they became two factions quarrelling with each other. <sup>3283</sup>

54:23 - The Thamud (also) rejected (their) Warners.

41:17 - As to the Thamud We gave them guidance but they preferred blindness (of heart) to Guidance; so the stunning Punishment of humiliation seized them because of what they had earned. <sup>44844485</sup>

4484 The story of the Thamud usually goes with that of the 'Ad. Cf. xxvi. 140-59; also vii. 73-79, and n. 1043. (41.17)

4485 "The thunder bolt:" i.e., deafening noises like those of thunder and lightning; or the rumbling of a terrible earthquake. In vii. 78, an earthquake is suggested: see n. 1047 to that verse. Cf. also above. xli. 13. (41.17)

51:44 - But they insolently defied the command of their Lord: so the stunning noise (of an earthquake) seized them even while they were looking on. <sup>50215022</sup>

5021 They had already defied the order to preserve the She-camel, which was a sign from Allah. See xi. 64-65 and n. 1560. They continued to flout the warnings of the prophet until the earthquake came on them with a stunning noise and buried them where they were: vii. 78; and xi. 67. (51.44)

5022 Sa'iqat: a stunning sound like that of thunder and lightning (ii. 55); such a sound often accompanies an earthquake (see xli. 17, n. 4485, and vii. 78 and n. 1047). (51.44)

91:14 - Then they rejected him (as a false prophet) and they hamstrung her. So their Lord on account of their crime obliterated their traces and made them equal (in destruction High and low)! <sup>6157</sup>

54:31 - For We sent against them a single Mighty Blast and they became like the dry stubble used by one who pens cattle. <sup>51515152</sup>

11:67 - The (mighty) Blast overtook the wrongdoers and they lay prostrate in their homes before the morning <sup>1563</sup>

7:78 - So the earthquake took them unawares and they lay prostrate in their homes in the morning! <sup>1047</sup>

1047 The retribution was not long delayed. A terrible earthquake came and buried the people and destroyed their boasted civilisation. The calamity must have been fairly extensive in area and intense in the terror it inspired, for it is described (liv. 31) as a "single mighty blast" (saihatan wahidatan), the sort of terror-inspiring noise which accompanies all big earthquakes. (7.78)

51:45 - Then they could not even stand (on their feet) nor could they help themselves. <sup>5023</sup>

69:5 - But the Thamud they were destroyed by a terrible storm of thunder and lightning! <sup>5638</sup>

51:43 - And in the Thamud (was another Sign): Behold they were told "Enjoy (your brief day) for a little while!" <sup>50195020</sup>

27:51 - Then see what was the end of their plot! this, that we destroyed them and their people all (of them).

26:158 - But the Penalty seized them. Verily in this is a Sign: but most of them do not believe.

#### **LUT:**

7:80 - We also (sent) Lut: he said to his people: "Do ye commit lewdness such as no people in creation (ever) committed before you? <sup>1049</sup>

7:81 - "For ye practice your lusts on men in preference to women: ye are indeed a people transgressing beyond bounds."

21:74 - And to Lut too we gave Judgment and Knowledge and We saved him from the town which practiced abominations: truly they were a people given to Evil a rebellious people. <sup>2730</sup>

29:33 - And when Our Messengers came to Lut he was grieved on their account and felt himself powerless (to protect) them: but they said "Fear thou not nor grieve: we are (here) to save thee and thy following except thy wife: she is of those who lag behind. <sup>3455</sup>

29:34 - "For we are going to bring down on the people of this township a Punishment from heaven because they have been wickedly rebellious." <sup>3456</sup>

51:33 - "To bring on on them (a shower of) stones of clay (brimstone) <sup>5011</sup>

51:34 - "Marked as from thy Lord for those who trespass beyond bounds." <sup>5012</sup>

51:36 - But We found not there any just (Muslim) persons except in one house: <sup>5014</sup>

54:34 - We sent against them a violent tornado with showers of stones (which destroyed them) except Lut's household: them We delivered by early Dawn <sup>5154</sup>

15:73 - But the (mighty) Blast overtook them before morning <sup>1996</sup>

15:74 - And We turned (the Cities) upside down and rained down on them brimstones hard as baked clay. <sup>1997</sup>

11:82 - When Our decree issued We turned (the cities) upside down and rained down on them brimstones hard as baked clay spread layer on layer <sup>15781579</sup>

1579 Sijjil, a Persian word Arabicised, from Sang-o-gil, or Sang-i-gil, stone and clay, or hard as baked clay, according to the Qamus. Sodom and Gomorrah were in a tract of hard, caky, sulphurous soil, to which this description well applies. Cf. li. 33, where the words are "stones of clay" (hijarat min tin) in connection with the same incident. On the other hand, in cv. 4, the word sijjil is used for pellets of hard-baked clay in connection with Abraha and the Companions of the Elephant. (11.82)

26:173 - We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)! <sup>3213</sup>

27:58 - And We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)!

7:84 - And We rained down on them a shower (of brimstone): then see what was the end of those who indulged in sin and crime! <sup>1052</sup>

53:53 - And He destroyed the Overthrown Cities (of Sodom and Gomorrah) <sup>5121</sup>

37:136 - Then We destroyed the rest.

29:35 - And We have left thereof an evident Sign for any people who (care to) understand. <sup>3457</sup>

15:72 - Verily by thy life (O Prophet) in their wild intoxication they wander in distraction to and fro.  
<sup>1995</sup>

37:137 - Verily ye pass by their (sites) by day <sup>4118</sup>

37:138 - And by night: will ye not understand?

#### **MADYAN / SHUAIB:**

29:36 - To the Madyan (people) (We sent) their brother Shu`aib. Then he said: "O my people! serve Allah and fear the Last Day: nor commit evil on the earth with intent to do mischief."

26:177 - Behold Shuaib said to them: "Will ye not fear (Allah)? <sup>3215</sup>

26:189 - But they rejected him. Then the punishment of a day of overshadowing gloom seized them and that was the Penalty of a Great Day. <sup>32203221</sup>

3220 Perhaps a shower of ashes and cinders accompanying a volcanic eruption. If these people were the same as the Midianites, there was also an earthquake. See vii. 91 and n. 1063. (26.189)

3221 It must have been a terrible day of wholesale destruction-earthquake, volcanic eruption, lava, cinders and ashes and rumbling noises to frighten those whose death was not instantaneous. (26.189)

29:37 - But they rejected him: then the mighty Blast seized them and they lay prostrate in their homes by the morning. <sup>3458</sup>

7:90 - The leaders the unbelievers among his people said "if ye follow Shu`aib be sure then ye are ruined!" <sup>1062</sup>

38:14 - Not one (of them) but rejected the apostles but My Punishment came justly and inevitably (on them). <sup>4163</sup>

11:94 - When Our decree issued We saved Shuaib and those who believed with him by (special) Mercy from Ourselves: but the (mighty) Blast did seize the wrongdoers and they lay prostrate in their homes by the morning <sup>1596</sup>

7:91 - But the earthquake took them unawares and they lay prostrate in their homes before the morning! <sup>1063</sup>

15:79 - So We exacted retribution from them. They were both on an open highway plain to see.  
<sup>2001</sup>

38:13 - And Thamud and the People of Lut and the Companions of the Wood; such were the Confederates. <sup>41614162</sup>

#### **PHARAOH / MOSES:**

7:132 - They said (to Moses): "whatever be the signs thou bringest to work therewith the sorcery on us we shall never believe in thee." <sup>1089</sup>

7:133 - So We sent (plagues) on them wholesale death Locusts Lice Frogs and Blood: signs openly Self-explained; but they were steeped in arrogance a people given to sin. <sup>10901091</sup>

1090 Tufan = a widespread calamity, causing wholesale death and destruction. It may be a flood, or a typhoon, or an epidemic, among men or cattle. Perhaps the last is meant, if we may interpret by the Old Testament story. See also Exod. ix. 3, 9, 15; xii. 29. (7.133)

1091 In xvii. 101, the reference is to nine Clear Signs. These are: (1) the Rod (vii. 107), (2) the Radiant Hand (vii. 108), (3) the years of drought or shortage of water (vii. 130), (4) short crops (vii. 130), and the five mentioned in this verse, viz., (5) epidemics among men and beasts, (6) locusts, (7) lice, (8) frogs, and (9) the water turning to blood. (7.133)

- 7:130 -We punished the people of Pharaoh with years (of drought) and shortness of crops; that they might receive admonition.
- 7:136 - So We exacted retribution from them: We drowned them in the sea because they rejected Our signs and failed to take warning from them. <sup>10941095</sup>
- 2:59 - But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven for that they infringed (our command) repeatedly.
- 54:41 -To the people of Pharaoh too aforetime came Warners (from Allah). <sup>5158</sup>
- 54:42 - The (people) rejected all Our Signs; but We seized them with such Penalty (as comes) from One Exalted in Power able to carry out His Will.
- 69:9 - And Pharaoh and those before him and the Cities Overthrown committed habitual Sin. <sup>564256435644</sup>
- 69:10 - And disobeyed (each) the apostle of their Lord; so He punished them with an abundant Penalty.
- 7:160 - We divided them into twelve tribes or nations. We directed Moses by inspiration when his (thirsty) people asked him for water: "Strike the rock with thy staff": out of it there gushed forth twelve springs: each group knew its own place for water. We gave them the shade of clouds and sent down to them manna and quails (saying): "Eat of the good things We have provided for you": (but they rebelled): to Us they did no harm but they harmed their own souls. <sup>11331134</sup>
- 2:50 - And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight. <sup>65</sup>
- 44:23 - (The reply came): "March forth with My servants by night: for ye are sure to be pursued.
- 44:24 - "And leave the sea as a furrow (divided). For they are a host (destined) to be drowned." <sup>4708</sup>
- 51:40 - So We took him and his forces and threw them into the sea: and his was the blame. <sup>5017</sup>
- 5017 The ungodly Egyptians were all destroyed, but the chief blame lay on Pharaoh for misleading them. Pharaoh's punishment was just. He could not blame any one else. And certainly no one can blame the course of Allah's Justice, for Allah was patient, and gave him many chances to repent. (51.40)
- 5:26 - Allah said: "Therefore will the land be out of their reach for forty years; in distraction will they wander through the land: but sorrow thou not over these rebellious people." <sup>729</sup>
- 17:4 - And We gave (clear) warning to the Children of Israel in the Book that twice would they do mischief on the earth and be elated with mighty arrogance (and twice would they be punished)! <sup>21732174</sup>
- 17:5 - When the first of the warnings came to pass We sent against you Our servants given to terrible warfare: They entered the very inmost parts of your homes; and it was a warning (completely) fulfilled. <sup>2175</sup>
- 2175 A good description of the war-like Nebuchadnezzar and his Babylonians. They were servants of Allah in the sense that they were instruments through which the wrath of Allah was poured out on the Jews, for they penetrated through their lands, their Temple, and their homes, and carried away the Jews, men and women, into captivity. As regards "the daughters of Zion" see the scathing condemnation in Isaiah, iii. 16-26. (17.5)
- 17:6 - Then did We grant you the Return as against them: We gave you increase in resources and sons and made you the more numerous in manpower. <sup>2176</sup>
- 17:7 - If ye did well ye did well for yourselves; if ye did evil (ye did it) against yourselves; so when the second of the warnings came to pass (We permitted your enemies) to disfigure your faces and to enter your Temple as they had entered it before and to visit with destruction all that fell into their power. <sup>2177217821792180</sup>



17:8 - It may be that your Lord may (yet) show Mercy unto you; but if ye revert (to your sins) We shall revert (to Our punishments): and We have made Hell a prison for those who reject (all Faith). <sup>21812182</sup>

20:78 - Then Pharaoh pursued them with his forces but the waters completely overwhelmed them and covered them up.

26:66 - But We drowned the others.

26:67 - Verily in this is a Sign: but most of them do not believe. <sup>3173</sup>

28:40 - So We seized him and his hosts and We flung them into the sea: now behold what was the End of those who did wrong! <sup>3373</sup>

3373 Pharaoh and his hosts were drowned in the sea in their pursuit of the Israelites: see vii. 130-136. They are the type of men who lead-only to Destruction. They invite, not to Peace and Happiness, but to the Fire of Wrath, mutual Envy, and Hatred. (28.40)

40:45 - Then Allah saved him from (every) ill that they plotted (against him) but the brunt of the Penalty encompassed on all sides the People of Pharaoh. <sup>4418</sup>

8:54 - "(Deeds) after the manner of the people of Pharaoh and those before them": they treated as false the signs of their Lord; so We destroyed them for their crimes and We drowned the people of Pharaoh: for they were all oppressors and wrong-doers. <sup>1222</sup>

10:90 - We took the Children of Israel across the sea: Pharaoh and his hosts followed them in insolence and spite. At length when overwhelmed with the flood he said: "I believe that there is no god except Him Whom the Children of Israel believe in: I am of those who submit (to Allah in Islam)." <sup>14721473</sup>

10:91 - (It was said to him): "Ah now! but a little while before wast thou in rebellion! and thou didst mischief (and violence)!"

11:98 -He will go before his people on the Day of Judgment and lead them into the Fire (as cattle are led to water): but woeful indeed will be this leading (and) the place led to! <sup>1600</sup>

11:99 - And they are followed by a curse in this (life) and on the Day of Judgment: and woeful is the gift which shall be given (unto them)

#### **COMPANIONS OF THE ROCKY TRACT:**

15:80 - The Companions of the Rocky Tract also rejected the apostles: <sup>2002</sup>

2002 "The Rocky Tract" is undoubtedly a geographical name. On the maps of Arabia will be found a tract called the Hijr, north of Medinah, Jabal Hijr is about 150 miles north of Madinah. The tract would fall on the highway to Syria. This was the country of the Thamud. For them and the country see vii. 73, n. 1043. (15.80)

15:83 - But the (mighty) Blast seized them of a morning <sup>2004</sup>

2004 TThe mighty rumbling noise and wind accompanying an earthquake. See vii. 78, n. 1047. (15.83)

#### **PEOPLE OF TUBBA:**

44:37 - What! are they better than the people of Tubba and those who were before them? We destroyed them because they were guilty of sin. <sup>47154716</sup>

4715 Tubba' is understood to be a title or family name of Himyuar kings in Yaman, of the tribe of Hamdan. The Himyar were an ancient race. At one time they seem to have extended their hegemony over all Arabia and perhaps beyond, to the East African Coast. Their earliest religion seems to have been Sabianism, or the worship of the heavenly bodies. They seem at different times, later on, to have professed the Jewish and the Christian religion. Among the Embassies sent by the holy Prophet in A.H. 9-10 was one to the Himyar of Yaman, which led to their coming into Islam. This was of course much later than the date of this Sura. (44.37)

4716 In prehistoric times the Himyar and Yaman seem to have played a large part in Arabia and even beyond: see last note. But when they were intoxicated with power, they fell into sin, and gradually they ceased to count, not only in Arabia but even in Yaman. (44.37)

#### **COMPANIONS OF THE WOOD:**

26:176 - The Companions of the Wood rejected the apostles. <sup>3214</sup>

50:14 - The companions of the Wood and the people of Tubba; each one (of them) rejected the apostles and My warning was duly fulfilled (in them).

15:78 - And the Companions of the Wood were also wrongdoers; <sup>2000</sup>

2000 "Companions of the Wood": As-hab ul Aikati. Perhaps Aika is after all a proper noun, the name of a town or tract. Who were the Companions of the Aika? They are mentioned four times in the Qur-an, viz., here, and in xxvi. 176-191; xxxviii. 13; and 1. 14. The only passage in which any details are given is xxvi. 176-191. There we are told that their Prophet was Shu'aib, and other details given correspond to those of the Madyan, to whom Shu'aib was sent as Prophet; see vii. 85-93. In my notes to that passage I have discussed the question of Shu'aib and the Madyan people. It is reasonable to suppose that the Companions of the Wood were either the same as the Madyan, or a Group among them or in their neighbourhood. (15.78)

#### COMPANIONS OF THE RASS:

25:38 - As also `Ad and Thamud and the Companions of the Rass and many a generation between them. <sup>3094</sup>

3094 Commentators are not clear as to who the "Companions of the Rass" were. The root meaning of "rass" is an old well or shallow water-pit. Another root connects it with the burial of the dead. But it is probably the name of a town or place. The "Companions of the Rass" may well have been the people of Shu'aib, as they are here mentioned with the `Ad, the Thamud, and Lot's people, and the people of Shu'aib are mentioned in a similar connection in xxvi. 176-190 and in xi. 84-95. Shu'aib was the prophet of the Madyan people in the north-west of Arabia, where many old wells are found. There is however an oasis town al-Rass in the district of Qasim in Middle Najd, about thirty-five miles south-west of the town of 'Unaiza, reputed to be the central point of the Arabian Peninsula, and situated midway between Makkah and Basra. See Doughty's Arabia Deserts, thin-paper one-volume edition, London 1926, 11, 435 and Map, Lat. 26°N., and Long. 43°E. (25.38)

25:39 - To teach one We set forth parables and examples; and each one We broke to utter annihilation (for their sins).

#### COMPANIONS OF THE CITY:

36:13 - Set forth to them by way of a parable the (story of) the Companions of the City. Behold there came apostles to it. <sup>3957</sup>

3957 Many of the classical Commentators have supposed that the City referred to was Antioch. Now Antioch was one of the most important cities in North Syria in the first century of the Christian era. It was a Greek city founded by Seleucus Nicator, one of the successors of Alexander, about 300 B.C. in memory of his father Antiochus. It was close to the sea, and had its sea-port at Seleucia. Soon after Christ his disciples successfully preached there, and they "were called Christians first in Antioch": Acts, xi. 26. It afterwards became the seat of a most important Bishopric of the Christian Church. In the story told here "by way of a parable", the City rejected the Message, and the City was destroyed: xxxvi. 29. Following Ibn Kathir, I reject the identification with Antioch decisively. No name, or period, or place is mentioned in the text. The significance of the story is in the lessons to be derived from it as a parable, for which see the next note. That is independent of name, time, or place. (36.13)

36:29 - It was no more than a single mighty Blast and behold! they were (like ashes) quenched and silent. <sup>39733974</sup>

3973 Allah's Justice or Punishment does not necessarily come with pomp and circumstance, nor have the forces of human evil or wickedness the power to require the exertion of mighty spiritual forces to subdue them. A single mighty Blast-either the rumbling of an earthquake, or a great and violent wind-was sufficient in this case. Cf. xi. 67 and n. 1561 (which describes the fate of the Thamud; also. n. 3463 to xxix. 40). (36.29)

3974 Cf. xxi. 15. They had made a great deal of noise in their time, but they were reduced to silence, like spent ashes. (36.29)

36:30 - Ah! alas for (My) servants! There comes not an apostle to them but they mock Him! <sup>3975</sup>

3975 Cf. vi. 10 and many other passages of similar import. Ignorant men mock at Allah's prophets, or any one who takes Religion seriously. But they do not reflect that such levity reacts on themselves. Their own lives are ruined and they cease to count. If they study history, they will see that countless generations were destroyed before them because they did not take Truth seriously and undermined the very basis of their individual and collective existence. The servants is here equivalent to "men". Allah regrets the folly of men, especially as He cherishes them as His own servants. (36.30)

47:13 - And how many cities with more power than thy city which has driven thee out have We destroyed (for their sins)? And there was none to aid them. <sup>4831</sup>

- 4831 A reference to Pagan Makkah, which drove out the holy Prophet because of his righteousness and because he preached Repentance. The date of this Sura must therefore be after the Hijrat. (47.13)

#### **COMPANIONS OF THE ELEPHANT:**

105:3 - And He sent against them flights of Birds <sup>6272</sup>

105:4 - Striking them with stones of baked clay. <sup>6273</sup>

105:5 - Then did He make them like an empty field of stalks and straw (of which the corn) has been eaten up. <sup>62746275</sup>

6272 The miracle consisted in the birds coming in large flights and flinging stones at the army which destroyed the whole of Abraha's army. (105.3)

6273 Sijil: see n. 1579 to xi. 82. The word also occurs at xv. 74. Stones of baked clay, or hard as baked clay, are part of the miracle in the story. (105.4)

6274 A field, from which all the corn has been eaten up and only straw with stalks or stubble is left, is a field dead and useless. And such was the army of Abraha, -dead and useless. Another possible rendering would be: "like eaten straw and stubble found in the dung of animals". The meaning would be the same, but much more emphatic. (105.5)

6275 The lesson to be drawn is twofold. For the Pagan Quraish of Makkah it was: Allah will protect His own; if you persecute the holy Prophet, he is greater than the mere building of the Ka'ba: will not Allah protect him? For men in all ages it is: 'a man intoxicated with power can prepare armies and material resources against Allah's holy Plan; but such a man's plan will be his own undoing; he cannot prevail against Allah'. (105.5)

#### **TOWNS:**

7:4 - How many towns have We destroyed (for their sins)? Our punishment took them on a sudden by night or while they slept for their afternoon rest.

7:5 - When (thus) our punishment took them no cry did they utter but this "indeed we did wrong." <sup>992</sup>

992 The religious story of man begins with a prelude. Think of the towns and nations ruined by their iniquity. Allah gave them many opportunities, and sent them warners and teachers. But they arrogantly went on in their evil ways, till some dreadful calamity came and wiped out their traces. In a warm climate the disturbance in the heat of the midday rest is even more than the disturbance at night. It was when the catastrophe came that the people realised their sins, but it was too late. (7.5)

13:32 - Mocked were (many) Apostles before thee: but I granted respite to the Unbelievers and finally I punished them; then how (terrible) was My requital! <sup>18491850</sup>

1850 The punishment was in many cases deferred. But when it did come, how terrible and exemplary it was! (13.32)

#### **POPULATIONS:**

18:59 - Such were the populations We destroyed when they committed iniquities; but We fixed an appointed time for their destruction. <sup>2403</sup>

2403 The instances of exemplary Punishment in former times were also subject to this rule, that Allah gives plenty of rope to the wicked, in case they might turn, repent, and obtain His Mercy. (18.59)

19:98 - But how many (countless) generation before them have We destroyed? Canst thou find a single one of them (now) or hear (so much as) a whisper of them? <sup>2533</sup>

2533 Cf. xix. 74, from which this sentence is brought up as a reminiscence, showing the progress of sin, the Guidance which Allah gives to the good, the degradation of blasphemy, the respite granted, and the final End, when personal responsibility will be enforced. (19.98)

21:11 - How many were the populations we utterly destroyed because of their iniquities setting up in their places other peoples!

21:12 - Yet when they felt Our Punishment (coming) behold they (tried to) flee from it. <sup>2673</sup>

21:14 - They said: "Ah! woe to us! We were indeed wrongdoers!"

21:15 - And that cry of theirs ceased not till We made them as a field that is mown as ashes silent and quenched. <sup>2675</sup>

28:58 - And how many populations We destroyed which exulted in their life (of ease and plenty)! Now those habitations of theirs after them are deserted all but a (miserable) few! and We are their heirs! 3390

40:84 - But when they saw Our punishment they said: "We believe in Allah the One Allah and we reject the partners we used to join with Him."

40:85 - But their professing the Faith when they (actually) saw Our Punishment was not going to profit them. (Such has been) Allah's way of dealing with His servants (from the most ancient times). And even thus did the rejecters of Allah perish (utterly)! 4461

65:8 -How many populations that insolently opposed the command of their Lord and of His apostles did We not then call to account to severe account? And We imposed on them an exemplary Punishment. 55215522

21:94 - Whoever works any act of righteousness and has Faith his endeavor will not be rejected: We shall record it in his favor. 2751

2751 Allah gives credit for every act of righteousness, however small: when combined with sincere Faith in Allah, it becomes the stepping stone to higher and higher things. It is never lost. (21.94)

#### **SABA:**

34:15 - There was for Saba' aforetime a Sign in their homeland two Gardens to the right and to the left. Eat of the Sustenance (provided) by your Lord and be grateful to Him: a territory fair and happy and a Lord Oft-Forgiving! 38103811

3810 This is the same city and territory in Yemen as is mentioned in xxvii. 22: see note there as to its location. There the period was the time of Solomon and Queen Bilqis. Here it is some centuries later. It was still a happy and prosperous country, amply irrigated from the Maarib dam. Its roads or perhaps its canals, were skirted by gardens on both sides, right and left: at any given point, you always saw two gardens. It produced fruit, spices, and frankincense, and got the name of Araby the Blest for that part of the country. (34.15)

3811 The land was fair to look upon; the people happy and prosperous; and they enjoyed the blessings of Allah, Who is Gracious and does not punish small human faults or weaknesses. (34.15)

34:16 -But they turned away (from Allah) and We sent against them the flood (released) from the Dams and We converted their two Garden (rows) into "gardens" producing bitter fruit and tamarisks and some few (stunted) Lote trees. 381238133814

3812 Into that happy Garden of Eden in Arabia Felix (Araby the Blest) came the insidious snake of Unfaith and Wrongdoing. Perhaps the people became arrogant of their prosperity, or of their science, or of their skill in irrigation engineering, in respect of the wonderful works of the Dam which their ancestors had constructed. Perhaps they got broken up into rich and poor, privileged and unprivileged, high-caste and low-caste, disregarding the gifts and closing the opportunities given by Allah to all His creatures. Perhaps they broke the laws of the very Nature which fed and sustained them. The Nemesis came. It may have come suddenly, or it may have come slowly. The pent-up waters of the eastern side of the Yemen highlands were collected in a high lake confined by the Dam of Maarib. A mighty flood came; the dam burst; and it has never been repaired since. This was a spectacular crisis: it may have been preceded and followed by slow desiccation of the country. (34.16)

3813 "Arim" (= Dams or Embankments) may have been a proper noun, or may simply mean the great earth-works fined with stone, which formed the Maarib dam, of which traces still exist. The French traveller T.J. Arnaud saw the town and ruins of the Dam of Maarib in 1843, and described its gigantic works and its inscriptions: See Journal Asiatique for January 1874: the account is in French. For a secondary account in English, see W.B. Harris, Journey Through Yemen, Edinburgh, 1893. The dam as measured by Arnaud was two miles long and 120 ft. high. The date of its destruction was somewhere about 120 A.D., though some authorities put it much later. (34.16)

3814 The flourishing "Garden of Arabia" was converted into a waste. The luscious fruit trees became wild, or gave place to wild plants with bitter fruit. The feathery leaved tamarisk, which is only good for twigs and wattle-work, replaced the fragrant plants and flowers. Wild and stunted kinds of thorny bushes, like the wild Lote-tree, which were good for neither fruit nor shade, grew in place of the pomegranates, the date-palms and the grape-vines. The Lote-tree belongs to the family Rhamnaceae, Zizyphus Spina Christi, of which (it is supposed) Christ's crown of thorns was made, allied to the Zizyphus Jujuba, or ber tree of India. Wild, it is shrubby, thorny and useless. In cultivation it bears good fruit, and some shade, and can be thornless, thus becoming a symbol of heavenly bliss: lvi. 28. (34.16)

#### **QARUN:**

16:45 - Do then those who devise evil (plots) feel secure that Allah will not cause the earth to swallow them up or that the Wrath will not seize them from directions they little perceive? 2071

2071 Cf. xvi. 26. The wicked plot against Prophets of Allah in secret, forgetting that every hidden thought of theirs is known to Allah, and that for every thought and action of theirs they will have to account to Allah. And Allah's punishment can seize them in various ways. Four are enumerated here. (1) They may be swallowed up in the earth like Qarun, whose

story is told in xxviii. 76-81. He was swallowed up in the earth while he was arrogantly exulting on the score of his wealth. (2) It may be that, like Haman, the prime minister of Pharaoh, they are plotting against Allah, when they are themselves overwhelmed by some dreadful calamity; xi. 36-38, xxix. 39-40. The case of Pharaoh is also in point. He was drowned while he was arrogantly hoping to frustrate Allah's plans for Israel; x. 90-92. For (3) and (4) see the next two notes. (16.45)

28:76 - Qarun was doubtless of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men: Behold his people said to him: "Exult not for Allah loveth not those who exult (in riches)." 340434053406

3404 Qarun is identified with the Korah of the English Bible. His story is told in Num. xvi. 1-35. He and his followers, numbering 250 men, rose in rebellion against Moses and Aaron, on the ground that their position and fame in the congregation entitled them to quality in spiritual matters with the Priests, that they were as holy as any, and they claimed to burn incense at the sacred Altar reserved for the Priests. They had an exemplary punishment: "the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods: they, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation." (28.76)

3405 Qarun's boundless wealth is described in the Midrashim, or the Jewish compilations based on the oral teachings of the Synagogues, which however exaggerate the weight of the keys to be the equivalent of the load of 300 mules! (28.76)

3406 Usbat: a body of men, here used indefinitely. It usually implies a body of 10 to 40 men. The old-fashioned keys were big and heavy, and if there were hundreds of treasure-chests, the keys must have been a great weight. As they were travelling in the desert, the treasures were presumably left behind in Egypt, and only the keys were carried. The disloyal Qarun had left his heart in Egypt, with his treasures. (28.76)

28:81 - Then We caused the earth to swallow him up and his house; and he had not (the least little) party to help him against Allah nor could he defend himself. 3411

3411 See n. 3404 above. Cf. also xvi. 45 and n. 2071. Besides the obvious moral in the literal interpretation of the story, that material wealth is fleeting and may be a temptation and a cause of fall, there are some metaphorical implications that occur to me. (1) Material wealth has no value in itself, but only a relative and local value. (2) In body he was with Israel in the wilderness, but his heart was in Egypt with its fertility and its slavery. Such is the case of many hypocrites, who like to be seen in righteous company but whose thoughts, longings, and doing are inconsistent with such company. (3) There is no good in this life but comes from Allah. To think otherwise is to set up a false god besides Allah. Our own merits are so small that they should never be the object of our idolatry. (4) If Qarun on account of his wealth was setting himself up in rivalry with Moses and Aaron, he was blind to the fact that spiritual knowledge is far above any little cleverness in worldly affairs. Mob-leaders have no position before spiritual guides. (28.81)

29:39- (Remember also) Qarun Pharaoh and Haman: there came to them Moses with Clear Signs but they behaved with insolence on the earth; yet they could not overreach (Us) . 3461

3461 For Qarun see xxviii. 76-82; Pharaoh is mentioned frequently in the Qur-an, but he is mentioned in association with Haman in xxviii. 6; for their blasphemous arrogance and defiance of Allah see xxviii. 38. They thought such a lot of themselves, but they came to an evil end. (29.39)

3462 For hasib (violent tornado with showers of stones), see xvii. 68; this punishment as inflicted on the Cities of the Plain, of which Lot preached (liv. 34). Some Commentators think that this also applied to the 'Ad, but their punishment is described as by a violent and unseasonable cold wind (xli. 16; liv. 19 and lxix. 6), such as blows in sand-storms in the Ahqaf, the region of shifting sands which was in their territory. (29.40)

29:40 - Each one of them We seized for his crime: of them against some We sent a violent tornado (with showers of stones); some were caught by a (mighty) Blast; some We caused the earth to swallow up; and some We drowned (in the waters): it was not Allah Who injured (or oppressed) them: they injured (and oppressed) their own souls. 3462346334643465

3462 For hasib (violent tornado with showers of stones), see xvii. 68; this punishment as inflicted on the Cities of the Plain, of which Lot preached (liv. 34). Some Commentators think that this also applied to the 'Ad, but their punishment is described as by a violent and unseasonable cold wind (xli. 16; liv. 19 and lxix. 6), such as blows in sand-storms in the Ahqaf, the region of shifting sands which was in their territory. (29.40)

3463 For saihat (Blast) see xi. 67 and n. 1561, as also n. 1047 to vii. 78 and n. 1996 to xv. 73. This word is used in describing the fate of (1) the Thamud (xi. 67); Madyan (xi. 94); the population to which Lut preached (xv. 73); and the Rocky Tract (Hijr, xv. 83), part of the territory of the Thamud; also in the Parable of the City to which came three Prophets, who found a single-believer (xxxvi. 29). (29.40)

3464 This was the fate of Qarun: see xxviii. 81. Cf. also xvi. 45 and n. 2071. (29.40)

3465 This was the fate of the hosts of Pharaoh and Haman (xxviii. 40) as well as the wicked generation of Noah (xxvi. 120). (29.40)

5:60 - Say: "Shall I point out to you something much worse than this (as judged) by the treatment it received from Allah? Those who incurred the curse of Allah and His wrath those of whom some He transformed into apes and swine those who worshipped Evil; these are (many times) worse in rank and far more astray from the even Path! 770

#### GOG AND MAGOG:

21:96 - Until the Gog and Magog (people) are let through (their barrier) and they swiftly swarm from every hill. 2753

2753 For Gog and Magog see n. 2439 to xviii. 92. The name stands for wild and lawless tribes who will break their barriers and swarm through the earth. This will be one of the prognostications of the approaching Judgment. (21.96)

#### ►Al-Tirmidhi Hadith Hadith 3587

##### ►Narrated by **Ubadah ibn as-Samit**

Allah's Messenger (peace be upon him) said, "Enforce Allah's prescribed **punishments** on those who are near and those who are distant, and let no one's blame come upon you regarding (the enforcement of) Allah's (punishments)."

Ibn Majah transmitted it.

#### ►Al-Tirmidhi Hadith

##### **Hadith 3470** Narrated by **Abdullah ibn Abbas**

Allah's Messenger (peace be upon him) said, "The prescribed **punishments** are not to be inflicted in mosques and a father is not to be killed for a son."

Tirmidhi and Darimi transmitted it.

#### ►Al-Muwatta' Hadith

##### **Hadith 36.4a**

### Judgement on Testimony of Recipients of Hadd-Punishments

Yahya said from Malik that he heard from Sulayman ibn Yasar and others that when they were asked whether the testimony of a man flogged for a hadd crime was permitted, they said, "Yes, when repentance (tawba) appears from him."

Malik related to me that he heard Ibn Shihab being asked about that and he said the like of what Sulayman ibn Yasar said.

Malik said, "That is what is done in our community. It is by the word of Allah, the Blessed, the Exalted, 'And those who accuse women who are muhsan, and then do not bring four witnesses, flog them with eighty lashes, and do not accept any testimony of theirs ever. They indeed are evil-doers, save those who turn in tawba after that and make amends. Allah is Forgiving, Merciful.' " (Sura 24 ayat 4).

#### ►Sahih Al-Bukhari Hadith

##### **Hadith 8.778** Narrated by **Aisha**

Usama approached the Prophet on behalf of a woman (who had committed theft). The Prophet said, "The people before you were destroyed because they used to inflict the legal punishments on the poor and forgive the rich. By Him in Whose Hand my soul is! If Fatima (the daughter of the Prophet ) did that (i.e. stole), I would cut off her hand."

#### ►Sahih Al-Bukhari Hadith

##### **Hadith 4.76** Narrated by **Amr bin Maimun Al Audi**

Sad used to teach his sons the following words as a teacher teaches his students the skill of writing and used to say that Allah's Apostle used to seek refuge with Allah from them (i.e. the evils) at the end of every prayer. The words are:

'O Allah! I seek refuge with You from cowardice, and seek refuge with You from being brought back to a bad stage of old life and seek refuge with You from the afflictions of the world, and seek refuge with You from the punishments in the grave.'

#### ►Sunan of Abu-Dawood

##### **Hadith 4473** Narrated by **AbdurRahman ibn al-Azhar**

A man who had drunk wine was brought before the Prophet (peace be upon him) when he was in Hunayn. He threw some dust on his face. He then ordered his Companions and they beat him with their sandals and whatever they had in their hands.



He then said to them: Leave him, and they left him. The Apostle of Allah (peace be upon him) then died, and AbuBakr gave forty lashes for drinking wine, and then Umar in the beginning of his Caliphate inflicted forty stripes and at the end of his Caliphate he inflicted eighty stripes. Uthman (after him) inflicted both punishments, eighty and forty stripes, and finally Mu'awiyah established eighty stripes.

►Al-Tirmidhi Hadith

### **Hadith 3588** Narrated by **Abdullah ibn Umar ; AbuHurayrah**

Allah's Messenger (peace be upon him) said, "Enforcing one of Allah's prescribed punishments is better than forty nights' rain in Allah's land."

Ibn Majah transmitted it, and Nasa'i transmitted it on the authority of AbuHurayrah.

Sunan of Abu-Dawood

### **Hadith 3590** Narrated by **Abdullah ibn Umar**

Yahya ibn Rashid said: We were sitting waiting for Abdullah ibn Umar who came out to us and sat. He then said: I heard the Apostle of Allah (peace be upon him) as saying: If anyone's intercession intervenes as an obstacle to one of the punishments prescribed by Allah, he has opposed Allah; if anyone disputes knowingly about something which is false, he remains in the displeasure of Allah till he desists, and if anyone makes an untruthful accusation against a Muslim, he will be made by Allah to dwell in the corrupt fluid flowing from the inhabitants of Hell till he retracts his statement.

►World of Islam

### **Islamic Law (al-Shari'ah)**

Islam possesses a religious law called al-Shari'ah in Arabic which governs the life of Muslims and which Muslims consider to be the embodiment of the Will of God. The Shari'ah is contained in principle in the Quran as elaborated and complemented by the Sunnah. On the basis of these principles the schools of law which are followed by all Muslims to this day were developed early in Islamic history. This Law, while being rooted in the sources of the Islamic revelation, is a living body of law which caters to the needs of Islamic society .

Islamic laws are essentially preventative and are not based on harsh punishment except as a last measure. The faith of the Muslim causes him to have respect for the rights of others and Islamic Law is such that it prevents transgression from taking place in most instances. That is why what people consider to be harsh **punishments** are so rarely in need of being applied.

►Sahih Al-Bukhari Hadith

### **Hadith 3.860** Narrated by **Abu Huraira and Zaid bin Khalid Al Juhani**

A bedouin came and said, "O Allah's Apostle! Judge between us according to Allah's laws." His opponent got up and said, "He is right. Judge between us according to Allah's laws." The bedouin said, "My son was a laborer working for this man, and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death; so, in lieu of that, I paid a ransom of one hundred sheep and a slave girl to save my son. Then I asked the learned scholars who said, "Your son has to be lashed one-hundred lashes and has to be exiled for one year." The Prophet said, "No doubt I will judge between you according to Allah's laws. The slave-girl and the sheep are to go back to you, and your son will get a hundred lashes and one year exile." He then addressed somebody, "O Unais! go to the wife of this (man) and stone her to death." So, Unais went and stoned her to death.

## **PURCHASED:**

3:77 - As for those who sell the faith they owe to Allah and their own plighted word for a small price they shall have no portion in the hereafter: nor will Allah (deign to) speak to them or look at them on the Day of Judgment nor will He cleanse them (of sin); they shall have a grievous penalty. <sup>412413</sup>

412 All our duties to our fellow creatures are referred to the service and faith we owe to Allah. But in the matter of truth an appeal is made to our self-respect as responsible beings: is it becoming that we should be false to our own word, to ourselves? And then we are reminded that the utmost we can gain by falsifying Allah's word or being untrue to ourselves is but a miserable price. We get at best something very paltry as the price for selling our very souls. (3.77)

413 ah will look with compassion and mercy: He will speak words of kindness and cleanse them of their sins. But those who are in active rebellion against Allah and sin against their own light, what mercy can they expect? (3.77)

3:177 - Those who purchase unbelief at the price of faith not the least harm will they do to Allah but they will have a grievous punishment.

9:111 - Allah hath purchased of the believers their persons and their good; for theirs (in return) is the garden (of Paradise): they fight in His cause and slay and are slain: a promise binding on Him in truth through the Law the Gospel and the Qur'an: and who is more faithful to his

covenant than Allah? Then rejoice in the bargain which ye have concluded: that is the achievement supreme. <sup>13611362</sup>

1361 In a human bargain both sides give something and receive some advantage. In the divine bargain of Allah with man, Allah takes man's will and soul and his wealth and goods, and gives him in return ever-lasting Felicity. Man fights in Allah's Cause and carries out His will. All that he has to give up is the ephemeral things of this world, while he gains eternal salvation, the fulfilment of his highest spiritual hopes,-a supreme achievement indeed. (9.111)

1362 We offer our whole selves and our possessions to Allah, and Allah gives us Salvation. This is the true doctrine of redemption: and we are taught that this is the doctrine not only of the Qur-an but of the earlier Revelations,-the original Law of Moses and the original Gospel of Jesus. Any other view of redemption is rejected by Islam, especially that of corrupted Christianity, which thinks that some other person suffered for our sins and we are redeemed by his blood. It is our self-surrender that counts, not other people's merits. Our complete self-surrender may include fighting for the cause, both spiritual and physical. As regards actual fighting with the sword there has been some difference in theological theories at different times, but very little in the practice of those who framed those theories. The Jewish wars were ruthless wars of extermination. The Old Testament does not mince matters on this subject. In the New Testament St. Paul, in commending the worthy fruits of Faith, mentions Gideon, Barak, and other warriors of the Old Testament as his ideals, "Who through faith subdued kingdoms... waxed valiant in fight, turned to flight the armies of the aliens..." (Hebrews, xi. 32-34). The monkish morality of the Gospels in their present form has never been followed by any self-respecting Christian or other nation in history. Nor is it common-sense to ignore lust of blood in unregenerate man as a form of evil which has to be combated "within the limits, set by Allah" (Q. ix. 112). (9.111)

31:6 - But there are among men those who purchase idle tales without knowledge (or meaning) to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a humiliating Penalty. <sup>3584</sup>

3584 Life is taken seriously by men who realize the issues that hang upon it. But there are men of a frivolous turn of mind who prefer idle tales to true Realities and they are justly rebuked here. In the time of the holy Prophet there was a pagan Nadhr ibn al-Harith who preferred Persian romances to the Message of Allah, and turned away ignorant men from the preaching of Allah's Word. (31.6)

Al-Tirmidhi Hadith

**Hadith 2780** Narrated by  
**AbuUmamah**

Allah's Messenger (peace be upon him) said, "Do not sell, buy or teach singing-girls, and the price paid for them is unlawful. To similar effect has been sent down, 'Among men are those who purchase frivolous talk'."

Ahmad, Tirmidhi and Ibn Majah transmitted it, Tirmidhi saying that this is a gharib tradition and that Ali ibn Yazid the transmitter is declared to be a weak traditionist.

Sahih Al-Bukhari Hadith

**Hadith 2.566** Narrated by  
**Abdullah bin Umar**

Umar bin Al-Khattab gave a horse in charity in Allah's cause and later he saw it being sold in the market and intended to purchase it. Then he went to the Prophet and asked his permission. The Prophet said, "Do not take back what you have given in charity." For this reason, Ibn 'Umar never purchased the things which he had given in charity, and in case he had purchased something (unknowingly) he would give it in charity again.

► Sahih Al-Bukhari Hadith

**Hadith 9.537** Narrated by  
**Abdullah**

The Prophet said, "Whoever takes the property of a Muslim by taking a false oath, will meet Allah Who will be angry with him." Then the Prophet recited the Verse: "Verily those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter, neither will Allah speak to them, nor look at them." (3.77)

Sahih Al-Bukhari Hadith

**Hadith 3.599** Narrated by  
**Abdullah bin Masud**

Allah's Apostle said, "Whoever takes a false oath so as to take the property of a Muslim (illegally) will meet Allah while He will be angry with him." Al-Ash'ath said: By Allah, that saying concerned me. I had common land with a Jew, and the Jew later on denied my ownership, so I took him to the Prophet who asked me whether I had a proof of my ownership. When I replied in the negative, the Prophet asked the Jew to take an oath. I said, "O Allah's Apostle! He will take an oath and deprive me of my property." So, Allah revealed the following verse: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths." (3.77)

► Sahih Muslim Hadith

**Hadith 3289** Narrated by  
**AbuHurayrah**

Allah's Messenger (peace be upon him) had forbidden a dweller of the town selling the merchandise of a villager or outbidding in a sale (in order that another might fall into a snare), or **a person making the proposal of marriage when his brother has already made such a proposal**, or entering into a transaction when his brother has already entered; and a woman asking the divorce of her sister in order to deprive her of what belongs to her. Amr made this addition: "The person should not purchase in opposition to his brother."

## PURGE:

3:141 - Allah's object also is to purge those that are true in faith and to deprive of blessing those that resist faith.

458 The purge or purification was in two senses. (1) It cleared out the Hypocrites from the ranks of the Muslim warriors. (2) The testing-time strengthened the faith of the weak and wavering: for suffering has its own mission in life. The Prophet's example-wounded but staunch, and firmer than ever-put new life into the Community. (3.142)

66:10 - Allah sets forth for an example to the Unbelievers the wife of Noah and the wife of Lut: they were (respectively) under two of Our righteous servants but they were false to their m (husbands) and they profited nothing before Allah on their account but were told: "Enter ye the fire along with (others) that enter!" 554655475548

5546 Read Noah's story in xi. 36-48. Evidently his contemporary world had got so corrupt that it needed a great Flood to **purge** it. "None of the people will believe except those who have believed already. So grieve no longer over their evil deeds." But there were evil ones in his own family. A foolish and undutiful son is mentioned in xi. 42-46. Poor Noah tried to save him and pray for him as one "of his family"; but the answer came: "he is not of thy family; for his conduct is unrighteous". We might expect such a son to have a mother like him, and here we are told that it was so. Noah's wife was also false to the standards of her husband, and perished in this world and in the Hereafter. (66.10)

5547 The wife of Lot has already been mentioned more than once. See xi. 81, and n. 1577; vii. 83, and n. 1051; etc. The world around her was wicked, and she sympathised with and followed that wicked world, rather than her righteous husband. She suffered the fate of her wicked world. (66.10)

5548 "Betrayed their husbands": not in sex, but in the vital spiritual matters of truth and conduct. They had the high privilege of the most intimate relationship with the noblest spirits of their age: but if they failed to rise to the height of their dignity, their relationship did not save them. They could not plead that they were the wives of pious husbands. They had to enter Hell like any other wicked women. There is personal responsibility before Allah. One soul cannot claim the merits of another, any more than one pure soul can be injured by association with a corrupt soul. The pure one should keep its purity intact. See the next two examples. (66.10)

5549 Traditionally she is known as 'Asiya, one of the four perfect women, the other three being Mary the mother of Jesus, Khadija the wife of the holy Prophet, and Fatima his daughter. Pharaoh is the type of arrogance, godlessness, and wickedness. For his wife to have preserved her Faith, her humility, and her righteousness was indeed a great spiritual triumph. She was probably the same who saved the life of the infant Moses: xxviii. 9. (66.11)

5550 Her spiritual vision was directed to Allah, rather than to the worldly grandeur of Pharaoh's court. It is probable that her prayer implies a desire for martyrdom, and it may be that she attained her crown of martyrdom. (66.11)

71:1 - We sent Noah to his People (with the Command): "Do thou warn thy people before there comes to them a grievous Penalty." 5705

5705 Noah's mission is referred to in many places. See specially xi. 25-49 and notes. His contemporaries had completely abandoned the moral law. A **purge** had to be made, and the great Flood made it. This gives a new starting point in history for Noah's People,-i.e., for the remnant saved in the Ark. (71.1)

## PURIFY:

4:146 - Except for those who repent mend (their life) hold fast to Allah and **purify** their religion as in Allah's sight: if so they will be (numbered) with the believers. And soon will Allah grant to the believers a reward of immense value. 652

652 Even Hypocrites can obtain forgiveness, on four conditions: (1) sincere repentance, which purifies their mind; (2) amendment of their conduct, which purifies their outer life; (3) steadfastness and devotion to Allah, which strengthens their faith and protects them from the assaults of evil, and (4) sincerity in their religion, or their whole inner being, which brings them as full members into the goodly Fellowship of Faith. (4.146)

9:103 - Of their goods take alms that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: and Allah is one who heareth and knoweth.

13:17 - He sends down water from the skies and the channels flow each according to its measure: but the torrent bears away the foam that mounts up to the surface. Even so from that (ore) which they heat in the fire to make ornaments or utensils therewith there is a scum likewise. Thus doth Allah (by parables) show forth Truth and Vanity: for the scum disappears like froth cast out; while that which is for the good of mankind remains on the earth. Thus doth Allah set forth parables. <sup>18311832</sup>

1831 This verse is full of parables. (1) It is Allah Who sends rain and sends it to all. See how it flows in different channels according to their capacities. Some are sluggish-, some have a swift current. Some form great rivers and irrigate wide tracts of country; some are clear crystal streams, perhaps in hilly tracts, with beds of clean pebbles which you can see through the water. Some produce delicious edible fish; and some are infested by crocodiles or injurious monsters. And there are degrees and degrees among brooks, streams, lakes, rivers, and seas. So with the rain of Allah's mercy and the knowledge and wisdom and guidance which He sends. All can receive it. Different ones will respond according to their capacities. (2) In the physical world, water is pure and beneficial. But froth and scum will gather according to local conditions. As the floods will carry off the scum and purify the water, so will the flood of Allah's spiritual mercy carry away our spiritual scum and purify the water. (3) The froth may make a greater show on the surface, but it will not last. So will there be frothy knowledge, which will disappear, but Allah's Truth will endure. (13.17)

1832 In continuation of the last note, the fourth parable is that of metal ores: (4) the ore is full of baser admixture, but the fire will separate the gold from the dross for ornaments, or (5) some metal of household utility, with which you make every-day utensils, which the fire will separate from admixtures which you do not want. So the fire of Allah's test, either by adversity or by affluence, will search out the true metal in us and reject the dross. It will show us what is valuable or what is useful, all sorts of scum and vanity which we collect and miscall knowledge. (13.17)

24:21 - O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan he will (but) command what is shameful and wrong: and were it not for the grace and mercy of Allah on you not one of you would ever have been pure: but Allah doth purify whom He pleases: and Allah is One Who hears and knows (all things). <sup>29722973</sup>

2972 See last note. (24.21)

2973 Spotless purity in thought, word, and deed, includes the disposition to put the best construction on the motives of others, so that we ascribe no evil motive to the seeming indiscretions of virtuous people. Such a high standard can only come by the grace of Allah, Who hears all prayers and knows all the temptations to which human nature is subject. His Will and Plan make both for spiritual protection and spiritual peace, and we must place ourselves trustingly in His hands. (24.21)

87:14 - But those will prosper who purify themselves. <sup>60916092</sup>

6091 Prosper. in the highest sense; attain to Bliss or Salvation; as opposed to "enter the Fire". (87.14)

6092 The first process in godliness is to cleanse ourselves in body, mind, and soul. Then we shall be in a fit state to see and proclaim the Glory of Allah. That leads us to our actual absorption in Praise and Prayer. (87.14)

► Sahih Al-Bukhari Hadith

**Hadith 1.311** Narrated by  
**Aisha**

A woman asked the Prophet about the bath which is taken after finishing from the menses. The Prophet told her what to do and said, "Purify yourself with a piece of cloth scented with musk." The woman asked, "How shall I purify myself with it" He said, "Subhan Allah! Purify yourself (with it)." I pulled her to myself and said, "Rub the place soiled with blood with it."

► Fiqh-us-Sunnah

## Fiqh 1.6b

### Types of impurities

Najasah refers to impure substances that the Muslim must avoid and wash off if they should happen to contaminate his clothes, body and so on. Says Allah in the Qur'an, "Purify your raiment" ([alMudathar 4](#)); and, "Allah loves those who repent and who purify themselves" ([al-Baqarah 222](#)). The Messenger of Allah also said, "Purity is half of the faith."

► Fiqh-us-Sunnah

## Fiqh 1.15b

### Purifying shoes

Shoes may be purified by rubbing them against the ground, as long as the remains of the impurity are removed. Abu Hurairah narrated that the Messenger of Allah, upon whom be peace, said, "If one of you stepped in some filth, the dirt will purify his shoes." Related by Abu Dawud. In another narration it states, "If one of you steps in some filth with his shoes on, the dirt will purify them." Abu Sa'eed reported the Prophet, upon whom be peace, saying, "When a person comes to the mosque, he should look at his shoes. If he finds any filth on them, he should wipe them against the ground and pray in them." (Related by Ahmad and Abu Dawud.) Since shoes are repeatedly exposed to filth, it is sufficient just to wipe them against the ground.

This is similar to the case of defecation. In fact, it is stronger than that case, as defecation usually occurs only two or three times a day.

►Fiqh-us-Sunnah

## Fiqh 1.109b

### Purity of the Body, Clothes and Place

Such objects should be clean of physical impurities as much as possible. If one can not remove them, he may pray with the impurities present and does not have to repeat the prayer later. Concerning bodily purity, Anas related that the Prophet upon whom be peace, said, "Stay clean of urine, as the majority of punishment in the grave is due to it." This is related by ad-Daraqutni, who said it is hassan.

Reported 'Ali, I used to have a great deal of prostatic fluid flowing, so I asked a man to ask the Prophet about it (as I was shy to ask him, due to my relationship with him through his daughter). He asked him and the Prophet, upon whom be peace, said, "Make ablution and wash your penis." (Related by al-Bukhari and others.)

'Aishah also related that the Messenger of Allah said to women with a prolonged flow of blood, "Wash the blood from yourself and pray ."

Concerning purity of clothing, we have the following: Says Allah, "And purify your raiment" (*al-Muddathir* 4). Jabir ibn Sumrah reported that he heard a man ask the Prophet, "May I pray in the same clothes that I had on during intercourse with my wife?" He said, "Yes, but if you see some stains on it, you must wash it." This hadith is related by Ahmad and Ibn Majah. Its narrators are trustworthy. Reported Mu'awiyah, "I asked Umm Habibah, 'Did the Prophet pray in the same clothes that he wore when he had intercourse?' She said, 'Yes, if there were no stains on it.'" (Related by Ahmad, Abu Dawud, an-Nasa'i and Ibn Majah.) Abu Sa'eed reported that the Prophet removed his shoes and the people behind him did likewise. When he finished the prayer, he asked, "Why did you remove your shoes?" They said, "We saw you remove yours." He said, "Gabriel came to me and informed me that there was some filth on them. Therefore, when one of you comes to the mosque, he should turn his shoes over and examine them. If one finds any dirt on them, he should rub them against the ground and pray with them on." The hadith is related by Ahmad, Abu Dawud, al-Hakim, Ibn Hibban and Ibn Khuzaimah. The latter grades it as sahih.

This hadith shows that if one enters the mosque (with his shoes on) and is unaware of some impurity or has forgotten it, and he suddenly remembers it during the prayer, he must try to remove it and proceed with the prayer. He does not have to repeat it later on.

Concerning the purity of the place where one is praying, Abu Hurairah said, "A bedouin stood and urinated in the mosque. The people got up to grab him. The Prophet said, 'Leave him and pour a container full of water over his urine. You have been raised to be easy on the people, not to be hard on them.'" (Related by "the group," except for Muslim.)

Commenting on this subject, ash-Shaukani says, "If what has been produced of proof is firmly established, then one would know that it is obligatory to have one's clothes free of impurities. Whoever prays and has impurities on his clothing has left one of the obligations of the prayer. But his prayer would not be voided." In *ar-Raudhat an-Nabiyyah* it states, "The majority of scholars are of the opinion that it is obligatory to purify three things: the body, the clothes, and the place of prayer. Some are of the opinion that this is a condition for the soundness of the prayer, and others say that it is just a sunnah. The truth of the matter is that it is obligatory. Whoever intentionally prays with impurities on his clothing has left one of the obligations (of the prayer), but the prayer is still valid."

►Fiqh-us-Sunnah

## Fiqh 3.1

### Zakah, definition

Zakah or alms tax can be defined as that portion of a man's wealth which is designated for the poor. The term is derived from the Arabic verbal root meaning "to increase," "to purify," and "to bless." It finds its origin in Allah's command to: "Take sadaqah (charity) from their property in order to purify and sanctify them" [*at-Taubah* 103]. That is why this kind of sadaqah is called zakah, for by paying it, one is aspiring to attain blessing, purification, and the cultivation of good deeds.....

Fiqh-us-Sunnah

## Fiqh 3.132a

### Refraining from performing any actions that do not befit the fasting

Fasting is a type of worship that draws one closer to Allah. Allah has prescribed it to purify the soul and to train it in good deeds.....

Fiqh-us-Sunnah

## Fiqh 3.87a

### The Purpose of Zakat ul-Fitr

Zakat ul-fitr was made obligatory in the month of Sha'ban in the second year of the hijrah. Its purpose is to purify one who fasts from any indecent act or speech and to help the poor and needy.

Fiqh-us-Sunnah

## Fiqh 1.109a

### Purity From Major and Minor Impurities

Says Allah in the Qur'an, "O you who believe, when you rise for the prayer, wash your faces, your hands up to the elbows, and lightly rub your hands and (wash) your feet up to the ankles. If you are unclean, purify yourselves." Ibn 'Umar reported that the Prophet said, "Allah does not accept any prayer that was not performed while in a state of purity, nor does he accept charity from what has been stolen from booty." (Related by "the group.")

►Fiqh-us-Sunnah

## Fiqh 1.49

### Ghusl, the complete ablution

Ghusl means to wash the entire body with water. Says Allah in the Qur'an, "If you are sexually impure, purify yourselves." And, "They question you concerning menstruation. Say: It is an illness, so let women alone at such times and do not have sex with them until they are cleansed" ([al-Baqarah 222](#)).

►Fiqh-us-Sunnah

## Fiqh 1.40a

### Touching a copy of the Qur'an

Abu Bakr ibn Muhammad related from his father on the authority of his grandfather that the Prophet, upon whom be peace, sent a letter to the people of Yemen which stated, "No one is to touch the Qur'an except one who is purified.".....

Sahih Bukhari Hadith Subjects

### Ghusl

1. 'Allah does not want to place a burden on you but He wants to purify you! ([Surah 5 Ayah 6](#))'
2. Performing ablution before taking a bath  
B 1.248, B 1.249
3. Husband and wife bathing together  
B 1.250
4. Bathing with a Sa of water  
B 1.251, B 1.252, B 1.253
5. Pouring water thrice on the head  
B 1.254, B 1.255, B 1.256
6. Washing the body parts once only  
B 1.257
7. Scenting with perfume  
B 1.258
8. Cleansing the mouth and nose while bathing  
B 1.259
9. Rubbing with earth to clean thoroughly  
B 1.260
10. Putting hands in container before bathing  
B 1.261, B 1.262, B 1.263, B 1.264
11. Interval during bath or ablution  
B 1.265
12. Pouring water with right hand over left hand  
B 1.266
13. Repeating sexual intercourse without bathing  
B 1.267, B 1.268
14. Washing away emotional urethral discharge  
B 1.269
15. The effect of scent remaining after bathing  
B 1.270, B 1.271



16. Rubbing the hair thoroughly  
B 1.272
17. Bathing and not washing parts again which have been washed in ablution  
B 1.273
18. Remembering in the mosque that one is Junub  
B 1.274
19. Removing water from body with hands after bathing  
B 1.275
20. Starting from the right side of one's head  
B 1.276
21. Taking a bath in seclusion  
B 1.277
22. Screening while taking a bath  
B 1.278, B 1.279
23. Women having a wet dream nocturnal discharge.  
B 1.280
24. A Muslim does not become impure  
B 1.281
25. Going out of person while he is Junub  
B 1.282, B 1.283
26. A Junub staying home only with ablution  
B 1.284
27. Sleeping of a Junub person  
B 1.285
28. Janub performing only ablution before sleeping  
B 1.286, B 1.287, B 1.288
29. If male and female organs come in close contact  
B 1.289, B 1.290
30. Washing away a woman's discharge  
B 1.291, B 1.292

►Al-Muwatta Hadith

## Hadith 16.4

### Washing the Dead

Yahya related to me from Malik that he had heard people of knowledge say, "When a woman dies and there are no women with her to wash her and no man who has the right by blood ties to take charge of that for her and no husband to take charge of it for her, she should be purified by tayammum ,that is, by wiping her face and hands with earth."

Malik said, "When a man dies and there are only women with him, they also should purify him with earth ."

Malik said, "There is no particular way with us for washing the dead nor any recognised way to do it. They are just washed and purified."

Fiqh-us-Sunnah

## Fiqh 4.101a

### Etiquette of Dhikr

The purpose of dhikr is to purify hearts and souls and awaken the human conscience.....

Fiqh-us-Sunnah

## Fiqh 4.40a

### Supplication for the Deceased

This is a basic element of funeral prayer according to the consensus of juristic opinion. The Prophet, peace be upon him, said: "When you offer a funeral prayer for a deceased person, pray sincerely for him to Allah." This is reported by Abu Daw'ud, Al-Baihaqi and Ibn Hibban, who said it is a sound hadith.

For this purpose any supplication, even a brief one, may be used. It is recommended, however, to use one of the following supplications reported from the Prophet, peace be upon him:.....

3. ' Awf ibn Malik reported: "I heard the Prophet, peace be upon him, while offering a funeral prayer, say: Allahumma-ghfir lahu war-rhamhu wa'fu anhu wa 'afahu wa akrim nuzulahu wa wassi' mudkhalahu waghsilhu bi-ma' ind wa thalj wa barad wa naqi minal khataya kama yunaqi athaubudanas minad danas wa abdilh daran khairan min darihi wa

ahlan khairan min ahlihi wa zaujan khairan min zaujihi wa qih fitnatal qabr wa adhaban nar. 'O Allah! Forgive him, have mercy on him, pardon him, heal him, be generous to him, cause his entrance to be wide and comfortable, wash him with the most pure and clean water, and **purify** him from sins as a white garment is washed clean of dirt. Give him in exchange a home better than his home (on earth) and a family better than his family, and a wife better than his wife, and protect him from the trial of the grave and the torture of Hell Fire.' This is narrated by Muslim.

►Al-Tirmidhi Hadith

**Hadith 369** Narrated by

**AbuAyyub al-Ansari; Jabir ibn Abdullah; Anas ibn Malik**

When this verse was revealed: 'Wherein there are men desirous of growing in purity, for Allah loves all who purify themselves.' (9:108) Allah's Messenger (peace be upon him) said: O people of Ansar, verily Allah has praised you for your purification. What is the nature of your purification? They said: We perform ablution for prayer, take a bath after seminal emission and cleanse ourselves with water. He said: That is it, so keep on doing it.

Transmitted by Ibn Majah.

Q.

**QARUN:**

See under "Punishments"

28:76 - Qarun was doubtless of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men: Behold his people said to him: "Exult not for Allah loveth not those who exult (in riches)." <sup>340434053406</sup>

3404 Qarun is identified with the Korah of the English Bible. His story is told in Num. xvi. 1-35. He and his followers, numbering 250 men, rose in rebellion against Moses and Aaron, on the ground that their position and fame in the congregation entitled them to equality in spiritual matters with the Priests, that they were as holy as any, and they claimed to burn incense at the sacred Altar reserved for the Priests. They had an exemplary punishment: "the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods: they, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation." (28.76)

3405 Qarun's boundless wealth is described in the Midrashim, or the Jewish compilations based on the oral teachings of the Synagogues, which however exaggerate the weight of the keys to be the equivalent of the load of 300 mules! (28.76)

3406 Usbat: a body of men, here used indefinitely. It usually implies a body of 10 to 40 men. The old-fashioned keys were big and heavy, and if there were hundreds of treasure-chests, the keys must have been a great weight. As they were travelling in the desert, the treasures were presumably left behind in Egypt, and only the keys were carried. The disloyal Qarun had left his heart in Egypt, with his treasures. (28.76)

28:77 "But seek with the (wealth) which Allah has bestowed on thee the Home of the Hereafter nor forget thy portion in this world: but do thou good as Allah has been good to thee and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief." <sup>3407</sup>

3407 That is, 'spend your wealth in charity and good works. It is Allah Who has given it to you, and you should spend it in Allah's cause. Nor should you forget the legitimate needs of this life, as misers do, and most people become misers who think too exclusively of their wealth'. If wealth is not used properly, there are three evils that follow: (1) its possessor may be a miser and forget all claims due to himself and those about him; (2) he may forget the higher needs of the poor and needy, or the good causes which require support; and (3) he may even mispend on occasions and cause a great deal of harm and mischief. Apparently Qarun had all three vices. (28.77)

28:78 - He said: "This has been given to me because of a certain knowledge which I have." Did he not know that Allah had destroyed before him (whole) generations which were superior to him in strength and greater in amount (of riches) they had collected? But the wicked are not called (immediately) to account for their sins. <sup>34083409</sup>

3408 He was so blind and arrogant that he thought that his own merit, knowledge, and skill or cleverness had earned him his wealth, and that now, on account of it, he was superior to everybody else and was entitled to ride rough-shod over them. Fool!-he was soon pulled up by Allah. (28.78)

3409 Even Qarun was given a long run of enjoyment with his fabulous wealth before he had to be removed for the mischief he was doing. (28.78)

28:79 - So he went forth among his people in the (pride of his worldly) glitter. Said those whose aim is the Life of this World: "Oh that we had the like of what Qarun has got! For he is truly a lord of mighty good fortune." <sup>3410</sup>

3410 When he was in the hey-day of his glory, worldly people envied him and thought how happy they would be if they were in his place. Not so the people of wisdom and discernment. They knew a more precious and lasting wealth, which is described in the next verse. (28.79)

28:80 - But those who had been granted (true) knowledge said: "Alas for you! the reward of Allah (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain save those who steadfastly persevere (in good)."

28:81 - Then We caused the earth to swallow him up and his house; and he had not (the least little) party to help him against Allah nor could he defend himself. <sup>3411</sup>

3411 See n. 3404 above. Cf. also xvi. 45 and n. 2071. Besides the obvious moral in the literal interpretation of the story, that material wealth is fleeting and may be a temptation and a cause of fall, there are some metaphorical implications that occur to me. (1) Material wealth has no value in itself, but only a relative and local value. (2) In body he was with Israel in the wilderness, but his heart was in Egypt with its fertility and its slavery. Such is the case of many hypocrites, who like to be seen in righteous company but whose thoughts, longings, and doing are inconsistent with such company. (3) There is no good in this life but comes from Allah. To think otherwise is to set up a false god besides Allah, Our own merits are so small that they should never be the object of our idolatry. (4) If Qarun on account of his wealth was setting himself up in rivalry with Moses and Aaron, he was blind to the fact that spiritual knowledge is far above any little cleverness in worldly affairs. Mob-leaders have no position before spiritual guides. (28.81)

28:82 - And those who had envied his position the day before began to say on the morrow: "Ah! it is indeed Allah Who enlarges the provision or restricts it to any of His servants He pleases! Had it not been that Allah was gracious to us He could have caused the earth to swallow us up! Ah! those who reject Allah will assuredly never prosper." <sup>3412</sup>

3412 Provision or Sustenance, both literally and figuratively: wealth and material things in life as well as the things that sustain our higher and spiritual faculties. The rabble, that admired Qarun's wealth when he was in worldly prosperity, now sees the other side of the question and understands that there are other gifts more precious and desirable, and that these may actually be withheld from men who enjoy wealth and worldly prosperity. In fact it is false prosperity, or no prosperity in the real sense of the word, which is without spiritual well-being. (28.82)

29:39 - (Remember also) Qarun Pharaoh and Haman: there came to them Moses with Clear Signs but they behaved with insolence on the earth; yet they could not overreach (Us) . <sup>3461</sup>

3461 For Qarun see xxviii. 76-82; Pharaoh is mentioned frequently in the Qur-an, but he is mentioned in association with Haman in xxviii. 6; for their blasphemous arrogance and defiance of Allah see xxviii. 38. They thought such a lot of themselves, but they came to an evil end. (29.39)

40:24 - To Pharaoh Haman and Qarun; but they called (him) "a sorcerer telling lies!"... <sup>4390</sup>

4390 Here are three types of Unfaith, each showing a different phase, and yet all united in opposition to the Truth and Mission of Moses. (1) Pharaoh is the type of arrogance, cruelty, and reliance on brute force; cf. xxviii. 38-39. (2) Haman was Pharaoh's minister (n. 3331 to xxviii. 6; also xxviii. 38): he was the type of a sycophant who would pander to the vanity of any man in power. (3) Qarun excelled in his wealth, was selfish in its use, and overbearing to the poor (xxviii. 76-81, and n. 3404). They all came to an evil end eventually. (40.24)

4391 Verse 24 described the opposition of three types of Unfaith, which opposed Faith, in different ways, as described in the last note. Qarun, in his overweening insolence, may well have called Moses and Aaron "sorcerers telling lies" in the Sinai desert, as he despised priests and men of God, and might cast the Egyptian reproach in their teeth as a reminiscence. Here, in verse 25, we have an episode about the time of the birth of Moses: "them" and "they" refer to Pharaoh and his Court; the "coming" of Moses here refers to the time of his birth. On that construction, "with him", lower down in their speech would be elliptical, referring to "slay the sons", as if they had said, "Kill all Israelite male children: the unknown Prophet to be born would be amongst them: so kill them all with him." In verse 26 we again skip some years and recall an episode when Moses, having got his mission, stood in Pharaoh's Court, and some of the Egyptian Commonalty were almost ready to believe in him. (40.25)

Al-Tirmidhi Hadith

**Hadith 578** Narrated by  
**Abdullah ibn Amr ibn al-'As**

Allah's Apostle (peace be upon him) mentioned prayer one day and said: He who observes it constantly, it will serve for him as a light, as (burhan), an evidence, and (as a means of) salvation on the Day of Resurrection. He who does not observe it constantly, it will not serve for him as a light, as an evidence, and (as a means of) salvation on the Day of Resurrection, and he will be with **Qarun**, Pharaoh, Haman and Ubayy ibn Khalaf.

Transmitted by Ahmad, Darimi, and Bayhaqi in Shu'ab al-Iman transmitted it.

►Fiqh-us-Sunnah

**Fiqh 1.77b**

## One Who Ignores His Prayers

.....Abdullah ibn 'Amr ibn al-'Aas reported that the Prophet, upon whom be peace, one day mentioned the prayer and said, "Whoever guards and observes his prayer, they will be a light and a proof and a savior for him on the Day of Resurrection. Whoever does not guard and observe them, they will not be a light or a proof or a savior for him. On the Day of Resurrection, he will be with **Qarun**, Fir'aun, Haman and Ubayy ibn Khalf." (Related by Ahmad, at-Tabarani and Ibn Hibban. Its chain is excellent.).....

## QIBLA:

2:143 - Thus have We made of you an Ummah justly balanced that ye might be witnesses over the nations and the Apostle a witness over yourselves; and We appointed the Qiblah to which thou wast used only to test those who followed the Apostle from those who would turn on their heels (from the faith). Indeed it was (a change) momentous except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of kindness Most Merciful. <sup>142143144145146</sup>

143 Justly balanced: The essence of Islam is to avoid all extravagances on either side. It is a sober, practical religion. But the Arabic word (wasat) also implies a touch of the literal meaning of Intermediacy. Geographically Arabia is in an intermediate position in the Old World, as was proved in history by the rapid expansion of Islam, north, south, west and east. (2.143)

144 Witnesses: When two persons dispute, they advance extravagant claims. A just witness comes between them, and brings the light of reason to bear on them, pruning all their selfish extravagances. So the mission of Islam is to curb, for instance, the extreme formalism of the Mosaic law and the extreme "other-worldiness" professed by Christianity. The witness must be unselfish, equipped with first-hand knowledge, and ready to intervene in the cause of justice. Such is the position claimed by Islam among rival systems. Similarly, within Islam itself, the position of witness to whom disputants can appeal is held by Muhammad Mustafa. (2.143)

145 The Qibla of Jerusalem might itself have seemed strange to the Arabs, and the change from it to the Ka'ba might have seemed strange after they had become used to the other. In reality one direction or another, or east or west, in itself did no matter, as God is in all places, and is independent of Time and Place. What mattered was the sense of discipline, on which Islam lays so much stress: which of us is willing to follow the directions of the chosen Apostle of God? Mere quibbles about non-essential matters are tested by this. (2.143)

146 What became of prayer with the Jerusalem Qibla? It was equally efficacious before the new Qibla was ordained. God regards our faith: every act of true and genuine faith is efficacious with Him, even if formalists pick holes in such acts. (2.143)

2:144 - We see the turning of thy face (for guidance) to the heavens; now shall We turn thee to a Qiblah that shall please thee. Turn then thy face in the direction of the Sacred Mosque; wherever ye are turn your faces in that direction. The people of the book know well that that is the truth from their Lord nor is Allah unmindful of what they do. <sup>147148149</sup>

147 This shows the sincere desire of Mustafa to seek light from above in the matter of the Qibla. Until the organisation of his own People into a well-knit community, with its distinctive laws and ordinances, he followed a practice based on the fact that the Jews and Christians looked upon Jerusalem as a sacred city. But there was no universal Qibla among them. Some Jews turned towards Jerusalem, especially during the Captivity, as we shall see later. At the time of our Prophet, Jerusalem was in the hands of the Byzantine Empire, which was Christian. But the Christians oriented their churches to the East (hence the word "orientation") which is a point of the compass, and not the direction of any sacred place. The fact of the altar being in the East does not mean that every worshipper has his face to the east; for, according at least to modern practice, the seats in a church are so placed that different worshippers may face in different directions. The Preacher of Unity naturally wanted, in this as in other matters, a symbol of complete unity, and his heart was naturally delighted when the Qibla towards the Ka'ba was settled. Its connection with Abraham gave it great antiquity; its character of being an Arab centre made it appropriate when the Message came in Arabic, and was preached through the union of the Arabs; at the time it was adopted, the little Muslim community was shut out of it, being exiles in Medina, but it became a symbol of hope and eventual triumph, of which Muhammad lived to see the fulfilment; and it also became the centre and gathering ground of all peoples in the universal pilgrimage, which was instituted with it. (2.144)

148 The sacred Mosque: The Ka'ba in the sacred city of Mecca. It is not correct to suggest that the command making the Ka'ba the Qibla abrogates ii. 115, where it is stated that East and West belong to God, and He is everywhere. This is perfectly true at all times, before and after the institution of the Qibla. As if to emphasise this, the same words about East and West are repeated in this very passage; see ii, 142 above. Where the Itqan mentions mansukh in this connection, I am sorry I cannot follow that opinion, unless mansukh is defined in a special way, as some of the commentators do. (2.144)

149 Glimmerings of such a Qibla were already foreshadowed in Jewish and Christian practice but its universality was only perfected in Islam. (2.144)

2:145 - Even if thou wert to bring to the people of the Book all the signs (together) they would not follow thy Qiblah; nor art thou going to follow their Qiblah; nor indeed will they follow each

other's Qiblah. If thou after the knowledge hath reached thee wert to follow their (vain) desires then wert thou indeed (clearly) in the wrong. <sup>150</sup>

- 150 See n. 147 to ii. 144 above. The Jews and Christians had a glimmering of the Qibla idea, but in their attitude of self-sufficiency they were not likely to welcome the Qibla idea as perfected in Islam. Nor is Islam, after the fuller knowledge which it has received, likely to revert to the uncertain, imperfect, and varying ideas of orientation held previously. (2.145)

2:149 - From whencesoever thou startest forth turn thy face in the direction of the Sacred Mosque; that is indeed the truth from thy Lord. And Allah is not unmindful of what ye do. <sup>154</sup>

- 154 The simile of a race is continued, and so the Qibla command is repeated from that point of view. In ii. 144 it was mentioned as the new symbol of the new nation (Muslim); now it is shown as the symbol of Good, at which we should all aim, from whichever point we started, e.g., as Jews or Christians, or our individual point of view; the Qibla will unite us as a symbol of the Goal of the Future. In ii. 150 below, it is repeated: First for the individual, on the ground of uniformity and the removal of all occasions of dispute and argument; and secondly for the Muslim people, on the same ground, as a matter of discipline. There is another little harmony in the matter of the repetitions. Note that the race and starting point argument begins at ii. 149 and is rounded off in the latter part of ii. 150. The latter argument includes the former, and is more widely worded: "wheresoever ye are": which in the Arabic expression would imply three things; in whatever circumstances ye are, or at whatever time ye are, or in whatever place ye are. I have spoken before of a sort of musical harmony in verbal repetitions: here there is a sort of pictorial harmony, as of a larger circle symmetrically including a smaller concentric circle. (2.149)

2:150 - So from whencesoever thou startest forth turn thy face in the direction of the Sacred Mosque; among wheresoever ye are turn your face thither that there be no ground of dispute against you among the people except those of them that are bent on wickedness; so fear them not but fear Me; and that I may complete My favors on you and ye may (consent to) be guided

►Sahih Al-Bukhari Hadith

**Hadith 1.399** Narrated by

**Anas bin Malik**

The Prophet saw some sputum in the direction of the Qibla (on the wall of the mosque) and he disliked that and the sign of disgust was apparent from his face. So he got up and scraped it off with his hand and said, "Whenever anyone of you stands for the prayer, he is speaking in private to his Lord or his Lord is between him and his Qibla. So, none of you should spit in the direction of the Qibla but one can spit to the left or under his foot." The Prophet then took the corner of his sheet and spat in it and folded it and said, "Or you can do like this. "

►Al-Muwatta Subjects

### **Qibla (Direction of Prayer)**

1. The Prohibition against Relieving Oneself Facing the Qibla  
14.1, 14.2
2. Permission to Face the Qibla when Urinating or Defecating  
14.3
3. The Prohibition against Spitting towards the Qibla  
14.4, 14.5
4. About the Qibla  
14.6, 14.7, 14.8
5. Concerning the Mosque of the Prophet, may Allah Bless Him and Grant Him Peace  
14.9, 14.10, 14.11
6. Concerning Women Going Out to the Mosque  
14.12, 14.13, 14.14, 14.15

Sahih Bukhari Hadith Subjects

### **Prayer**

28. Facing the Qibla in prayer  
B 1.386, B 1.387
- 29 The Qibla for people in Medina  
B 1.388
31. Facing the Qibla from anywhere  
B 1.392, B 1.393, B 1.394

32. Praying while not facing the Qibla  
B 1.395, B 1.396, B 1.397, B 1.398  
►Al-Muwatta Hadith

## Hadith 14.2

### The Prohibition against Relieving Oneself Facing the Qibla

Yahya related to me from Malik from one of the Ansar that the Messenger of Allah, may Allah bless him and grant him peace, forbade defecating or urinating while facing the qibla.

14.2 Permission to Face the Qibla when Urinating or Defecating

## QISAS:

2:178 - O ye who believe! the law of equality is prescribed to you in cases of murder; the free for the free the slave for the slave the woman for the woman. But if any remission is made by the brother of the slain then grant any reasonable demand and compensate him with handsome gratitude; this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty. <sup>182183184185</sup>

182 Note first that this verse and the next make it clear that Islam has much mitigated the horrors of the pre-Islamic custom of retaliation. In order to meet the strict claims of justice, equality is prescribed, with a strong recommendation for mercy and forgiveness. To translate qisas, therefore, by retaliation, is I think incorrect. The Latin legal term Lex Talionis may come near it, but even that is modified here. In any case it is best to avoid technical terms for things that are very different. "Retaliation" in English has a wider meaning, equivalent almost to returning evil for evil, and would more fitly apply to the blood-feuds of the Days of Ignorance. Islam says: if you must take a life for a life, at least there should be some measure of equality in it; the killing of the slave of a tribe should not involve a blood feud where many free men would be killed; but the law of mercy, where it can be obtained by consent, with reasonable compensation, would be better. (2.178)

183 The jurists have carefully laid down that the law of qisas refers to murder only. Qisas is not applicable to manslaughter, due to a mistake or an accident. There, there would be no capital punishment. (2.178)

184 The brother: the term is perfectly general; all men are brothers in Islam. In this, and in all questions of inheritance, females have similar rights to males, and therefore the masculine gender imports both sexes. Here we are considering the rights of the heirs in the light of the larger brotherhood. In ii. 178-79 we have the rights of the heirs to life (as it were): in ii. 180-82 we proceed to the heirs to property. (2.178)

185 The demand should be such as can be met by the party concerned, i.e., within his means, and reasonable according to justice and good conscience. For example, a demand could not be made affecting the honour of a woman or a man. The whole penalty can be remitted if the aggrieved party agrees, out of brotherly love. In meeting that demand the culprit or his friends should equally be generous and recognise the good-will of the other side. There should be no subterfuges, no bribes, no unseemly by-play: otherwise the whole intention of mercy and peace is lost. (2.178)

17:33 - Nor take life which Allah has made sacred except for just cause. And if anyone is slain wrongfully We have given his heir authority (to demand Qisas or to forgive): but let him not exceed bounds in the matter of taking life: for he is helped (by the Law). <sup>2216</sup>

2216 On the subject of Qisas see ii. 178 and the notes thereto. Under the strict limitations there laid down, a life may be taken for a life. The heir is given the right to demand the life; but he must not exceed due bounds, because he is helped by the Law. Some Commentators understand "he" in "he is helped (by the Law)" to refer to the heir of the person against whom Qisas is sought. He too will be helped by the Law, if the heir of the first slain exceeds the bounds of Law. (17.33)

Sahih Al-Bukhari Hadith

### Hadith 6.25 Narrated by Ibn Abbas

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

"O you who believe! The law of Al-Qisas (i.e. equality in punishment) is prescribed for you in cases of murder: The free for the free, the slave for the slave, and the female for the female. But if the relatives (or one of them) of the killed (person) forgive their brother (i.e. the killer) something of Qisas (i.e. not to kill the killer by accepting blood money in the case of intentional murder)--then the relatives (of the killed person) should demand blood-money in a reasonable manner and the killer must pay with handsome gratitude. This is an alleviation and a Mercy from your Lord, (in comparison to what was prescribed for the nations before you).

So after this, whoever transgresses the limits (i.e. to kill the killer after taking the blood-money) shall have a painful torment." (2.178)

Sahih Al-Bukhari Hadith

### Hadith 6.27 Narrated by Anas



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

→ Sahih Bukhari Hadith Subjects

## Blood Money

1. 'Whoever kills a faithful believer...'  
B 9.1, B 9.2, B 9.3, B 9.4, B 9.5
2. 'And if anyone saved a soul..
15. Taking right or Qisas without submitting to ruler  
B 9.26, B 9.27
16. Being killed in a big crowd  
B 9.28
17. Killing oneself by mistake  
B 9.29
18. Biting someone and breaking one's own teeth  
B 9.30, B 9.31
19. A tooth for a tooth  
B 9.32
20. The Diya for cutting fingers  
B 9.33, B 9.34
21. A group of people killing or injuring one man  
B 9.35
22. Al- Qasama (oath taken by fifty people regarding murder)  
B 9.36, B 9.37
23. Poking someone's eye because he peeped  
B 9.38A, B 9.38B, B 9.39
- .'  
B 9.6, B 9.7, B 9.8, B 9.9, B 9.10, B 9.11, B 9.12, B 9.13, B 9.14
3. 'O you who believe! The law of Al-Qisas...'
4. Questioning the killer till he confesses...  
B 9.15
5. Killing someone with a stone or a  
stick  
B 9.16
6. 'Life for life, eye for eye...'  
B 9.17
7. Punishing a killer with a stone in retaliation  
B 9.18
8. The relative of the killed has right of compensation  
B 9.19, B 9.20
9. Seeking to shed blood without right  
B 9.21
10. Excusing someone who killed by mistake  
B 9.22
11. 'It is not for a believer to kill a believer...'
12. If a killer confesses once, he should be killed  
B 9.23
13. Killing a man for having killed a woman  
B 9.24
14. Al-Qisas (law of equality in punishment)  
B 9.25

24. Al-Aqila (Paternal relatives who pay the Diya)  
B 9.40
25. The fetus inside a pregnant woman  
B 9.41, B 9.42A, B 9.42B, B 9.43
26. Killing the fetus inside a pregnant woman  
B 9.44, B 9.45
27. Seeking the help of a slave or a boy  
B 9.46
28. No Diya in cases of mines and wells  
B 9.47
29. Killed by an animal  
B 9.48
30. Killing an innocent non-Muslim under Muslim protection  
B 9.49
31. Not to kill a Muslim for killing a Kafir (disbeliever)  
B 9.50
32. A Muslim slapping a Jew  
B 9.51, B 9.52

►Sahih Al-Bukhari Hadith

### **Hadith 9.20** Narrated by **Ibn Abbas**

For the children of Israel the punishment for crime was Al-Qisas only (i.e., the law of equality in punishment) and the payment of Blood money was not permitted as an alternate. But Allah said to this nation (Muslims): "O you who believe! Qisas is prescribed for you in case of murder...(up to)...end of the Verse." (2.178)

Ibn 'Abbas added: Remission (forgiveness) in this Verse, means to accept the Blood-money in an intentional murder. Ibn 'Abbas added: The Verse: "Then the relatives should demand Blood-money in a reasonable manner." (2.178) means that the demand should be reasonable and it is to be compensated with handsome gratitude.

►Sahih Al-Bukhari Hadith

### **Hadith 9.40** Narrated by **Ash Shabi**

I heard Abu Juhaifa saying, "I asked 'Ali, 'Have you got any Divine literature apart from the Qur'an?' (Once he said...apart from what the people have?) 'Ali replied, 'By Him Who made the grain split (germinate) and created the soul, we have nothing except what is in the Qur'an and the ability (gift) of understanding Allah's Book which He may endow a man with and we have what is written in this paper.' I asked, 'What is written in this paper?' He replied, 'Al-'Aql (the regulation of Diya), about the ransom of captives, and the Judgment that a Muslim should not be killed in Qisas (equality in punishment) for killing a disbeliever." (See Hadith No. 283, Vol. 4)

►Sahih Al-Bukhari Hadith

### Hadith 9.17 Narrated by **Abdullah**

Allah's Apostle said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims."

Islamic Terms Dictionary

## **Qisas**

retaliation in kind (eye for an eye). In Islam though, retaliation should be forgone as an act of charity sura 5, ayah 48.

►Sahih Al-Bukhari Hadith

### **Hadith 9.37** Narrated by **Abu Qilaba**

Once 'Umar bin 'Abdul 'Aziz sat on his throne in the courtyard of his house so that the people might gather before him. Then he admitted them and (when they came in), he said, "What do you think of Al-Qasama?" They said, "We say that it is lawful to depend on Al-Qasama in Qisas, as the previous Muslim Caliphs carried out Qisas depending on it." Then he said to me, "O Abu Qilaba! What do you say about it?" He let me appear before the people and I said, "O Chief of the Believers! You have the chiefs of the army staff and the nobles of the Arabs. If fifty of them testified that a married man had committed illegal sexual intercourse in Damascus but they had not seen him (doing so), would you stone him?" He said, "No." I said, "If fifty of

them testified that a man had committed theft in Hums, would you cut off his hand though they did not see him?" He replied, "No." I said, "By Allah, Allah's Apostle never killed anyone except in one of the following three situations: (1) A person who killed somebody unjustly, was killed (in Qisas,) (2) a married person who committed illegal sexual intercourse and (3) a man who fought against Allah and His Apostle and deserted Islam and became an apostate." Then the people said, "Didn't Anas bin Malik narrate that Allah's Apostle cut off the hands of the thieves, branded their eyes and then, threw them in the sun?" I said, "I shall tell you the narration of Anas. Anas said: 'Eight persons from the tribe of 'Ukl came to Allah's Apostle and gave the Pledge of allegiance for Islam (became Muslim). The climate of the place (Medina) did not suit them, so they became sick and complained about that to Allah's Apostle. He said (to them), 'Won't you go out with the shepherd of our camels and drink of the camels' milk and urine (as medicine)?' They said, 'Yes.' So they went out and drank the camels' milk and urine, and after they became healthy, they killed the shepherd of Allah's Apostle and took away all the camels. This news reached Allah's Apostle, so he sent (men) to follow their traces and they were captured and brought (to the Prophet). He then ordered to cut their hands and feet, and their eyes were branded with heated pieces of iron, and then he threw them in the sun till they died.' I said, 'What can be worse than what those people did? They deserted Islam, committed murder and theft.'"

Then 'Anbasa bin Said said, "By Allah, I never heard a narration like this of today." I said, "O 'Anbasa! You deny my narration?" 'Anbasa said, "No, but you have related the narration in the way it should be related. By Allah, these people are in welfare as long as this Sheikh (Abu Qilaba) is among them." I added, "Indeed in this event there has been a tradition set by Allah's Apostle. The narrator added: Some Ansari people came to the Prophet and discussed some matters with him, a man from amongst them went out and was murdered. Those people went out after him, and behold, their companion was swimming in blood. They returned to Allah's Apostle and said to him, 'O Allah's Apostle, we have found our companion who had talked with us and gone out before us, swimming in blood (killed).' Allah's Apostle went out and asked them, 'Whom do you suspect or whom do you think has killed him?' They said, 'We think that the Jews have killed him.' The Prophet sent for the Jews and asked them, 'Did you kill this (person)?' They replied, 'No.' He asked the Al-Ansars, 'Do you agree that I let fifty Jews take an oath that they have not killed him?' They said, 'It matters little for the Jews to kill us all and then take false oaths.' He said, 'Then would you like to receive the Diya after fifty of you have taken an oath (that the Jews have killed your man)?' They said, 'We will not take the oath.' Then the Prophet himself paid them the Diya (Blood-money)." The narrator added, The tribe of Hudhail repudiated one of their men (for his evil conduct) in the Pre-Islamic period of Ignorance.

Then, at a place called Al-Batha' (near Mecca), the man attacked a Yemenite family at night to steal from them, but a man from the family noticed him and struck him with his sword and killed him. The tribe of Hudhail came and captured the Yemenite and brought him to 'Umar during the Hajj season and said, "He has killed our companion." The Yemenite said, "But these people had repudiated him (i.e., their companion)." 'Umar said, "Let fifty persons of Hudhail swear that they had not repudiated him." So forty-nine of them took the oath and then a person belonging to them, came from Sham and they requested him to swear similarly, but he paid one-thousand Dirhams instead of taking the oath. They called another man instead of him and the new man shook hands with the brother of the deceased. Some people said, "We and those fifty men who had taken false oaths (Al-Qasama) set out, and when they reached a place called Nakhlah, it started raining so they entered a cave in the mountain, and the cave collapsed on those fifty men who took the false oath, and all of them died except the two persons who had shaken hands with each other. They escaped death but a stone fell on the leg of the brother of the deceased and broke it, whereupon he survived for one year and then died." I further said, (Abdul Malik bin Marwan sentenced a man to death in Qisas (equality in punishment) for murder, basing his judgment on Al-Qasama, but later on he regretted that judgment and ordered that the names of the fifty persons who had taken the oath (Al-Qasama), be erased from the register, and he exiled them in Sham."

## QUARREL:

2:113 - The Jews say: "The Christians have naught (to stand) upon"; and the Christians say: "The Jews have naught (to stand) upon." Yet they (profess to) study the (same) Book. Like unto their word is what those say who know not but Allah will judge between them in their **quarrel** on the Day of Judgment. <sup>116</sup>

<sup>116</sup> It is a sure sign of ignorance and prejudice when you study the same book as another or a similar one and yet are absolutely intolerant of the meaning which the other draws from it. You should know better, but you speak like the ignorant. In this case the primary reference in the word "ignorant" may be to the Pagan Arabs. (2.113)

49:9 - If two parties among the Believers fall into a quarrel make ye peace between them: but if one of them transgresses beyond bounds against the other then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies then make peace between them with justice and be fair: for Allah loves those who are fair (and just). <sup>4927</sup>

<sup>4927</sup> Individual quarrels are easier to compose than group quarrels, or, in the modern world, national quarrels. But the collective community of Islam should be supreme over groups or nations. It would be expected to act justly and try to compose the quarrel, for peace is better than fighting. But if one party is determined to be the aggressor, the whole force of the community is brought to bear on it. The essential condition of course is that there should be perfect fairness and justice and respect for the highest principles; for Islam takes account of every just and legitimate interest without separating spiritual from temporal matters. The League of Nations failed because these essentials were absent and today the United Nations fails for the same reason. (49.9)

49:10 - The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers: And fear Allah that ye may receive Mercy. <sup>4928</sup>

- 4928 The enforcement of the Muslim Brotherhood is the greatest social ideal of Islam. On it was based the Prophet's Sermon at his last pilgrimage, and Islam cannot be completely realised until this ideal is achieved. (49.10)

► Sahih Al-Bukhari Hadith

### **Hadith 5.13** Narrated by **Abu Ad Darda**

While I was sitting with the Prophet, Abu Bakr came, lifting up one corner of his garment uncovering his knee. The Prophet said, "Your companion has had a quarrel." Abu Bakr greeted (the Prophet) and said, "O Allah's Apostle! There was something (i.e. quarrel) between me and the son of Al-Khattab. I talked to him harshly and then regretted that, and requested him to forgive me, but he refused. This is why I have come to you." The Prophet said thrice, "O Abu Bakr! May Allah forgive you." In the meanwhile, Umar regretted (his refusal of Abu Bakr's excuse) and went to Abu Bakr's house and asked if Abu Bakr was there. They replied in the negative. So he came to the Prophet and greeted him, but signs of displeasure appeared on the face of the Prophet till Abu Bakr pitied ('Umar), so he knelt and said twice, "O Allah's Apostle! By Allah! I was more unjust to him (than he to me)." The Prophet said, "Allah sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie,' while Abu Bakr said, 'He has said the truth,' and consoled me with himself and his money." He then said twice, "Won't you then give up harming my companion?" After that nobody harmed Abu Bakr.

► Sahih Al-Bukhari Hadith

### **Hadith 9.294** Narrated by **Abdullah**

The Prophet said, "If somebody on the demand of a judge takes an oath to grab (a Muslim's) property and he is liar in it, he will meet Allah Who will be angry with him". So Allah revealed:

"Verily! those who purchase a small gain at the cost of Allah's Covenant and their oaths..." (3.77) 'Al-Ashath came while Abdullah was narrating (this) to the people. 'Al-Ashath said, "This verse was revealed regarding me and another man with whom I had a quarrel about a well. The Prophet said (to me), 'Do you have any evidence?' I replied, 'No.' He said, 'Let your opponent take an oath.' I said: 'I am sure he would take a (false) oath.' Thereupon it was revealed: 'Verily! those who purchase a small gain at the cost of Allah's Covenant...' (3.77) (See Hadith No. 72, Vol 6).

► Sahih Al-Bukhari Hadith

### **Hadith 8.297** Narrated by **Sahl bin Sad**

There was no name dearer to 'Ali than his nickname Abu Turab (the father of dust). He used to feel happy whenever he was called by this name. Once Allah's Apostle came to the house of Fatima but did not find 'Ali in the house. So he asked "Where is your cousin?" She replied, "There was something (a quarrel) between me and him whereupon he got angry with me and went out without having a midday nap in my house." Allah's Apostle asked a person to look for him. That person came, and said, "O Allah's Apostle! He (Ali) is sleeping in the mosque." So Allah's Apostle went there and found him lying. His upper body cover had fallen off to one side of his body, and so he was covered with dust. Allah's Apostle started cleaning the dust from him, saying, "Get up, O Abu Turab! Get up, Abu Turab!" (See Hadith No. 432, Vol 1)

## **QUBBA:**

9:108 - Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of thy standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure. <sup>13571358</sup>

1357 The original "Mosque of Piety" built by the Holy Prophet himself. (9.108)

1358 The true Muslim must be pure in body, mind, and heart. His motives should always be sincere, and his religion without any alloy of worldly gain. (9.108)

## **QUESTIONS:**

2:210 - Will they wait until Allah comes to them in canopies of clouds with angels (in His train) and the question is (thus) settled? But to Allah do all questions go back (for decision). <sup>231</sup>

231- If faith is wanting, all sorts of excuses are made to resist the appeal of God. They might and do say: "Oh yes! we shall believe if God appears to us with His angels in His glory!" In other words they want to settle the question in their way, and not in God's way. That will not do. The decision in all questions belongs to God. If we are true to Him, we wait for His times and seasons, and do not expect Him to wait on ours. (2.210)

3:106 - On the day when some faces will be (lit up with) white and some faces will be (in the gloom of) black; to those whose faces will be black (will be said): "Did ye reject faith after accepting it? Taste then the penalty for rejecting faith." <sup>432</sup>

432 The "face" (wajh) expresses our Personality, our inmost being. White is the colour of Light; to become white is to be illumined with Light, which stands for felicity, the rays of the glorious light of Allah. Black is the colour of darkness, sin, rebellion, misery; removal from the grace and light of Allah. These are the Signs of heaven and hell. The standard of decision in all **questions** is the justice of Allah. (3.106)

3:109 - To Allah belongs all that is in the heavens and on earth; to Him do all questions go back (for decision). <sup>433</sup>

5:101 - O ye who believe! ask not **questions** about things which if made plain to you may cause you trouble. But if ye ask about things when the Qur'an is being revealed they will be made plain to you: Allah will forgive those: for Allah is Oft-Forgiving Most Forbearing. <sup>807</sup>

807 Many secrets are wisely hidden from us. If the future were known to us, we need not necessarily be happy. In many cases we should be miserable. If the inner meaning of some of the things we see before our eyes were disclosed to us, it might cause a lot of mischief. Allah's Message, in so far as it is necessary for shaping our conduct, is plain and open to us. But there are many things too deep for us to understand, either individually or collectively. It would be foolish to pry into them, as some people tried to do in the time of the Prophet. Where a matter is mentioned in the Qur'an, we can reverently ask for its meaning. That is not forbidden. But we should never pass the bounds of (1) our own capacity to understand, (2) the time and occasion when we ask questions, and (3) the part of the Universal Plan which it is Allah's purpose to reveal to us. (5.101)

5:102 - Some people before you did ask such **questions** and on that account lost their faith. <sup>808</sup>

808 For example, the merely fractious questions asked of Moses by the Jews: ii. 68- 71. They showed that they had no faith. When foolish questions are asked, and there is no answer, it also shakes the faith of the foolish ones. (5.102)

8:44 - And remember when ye met He showed them to you as few in your eyes and He made you appear as contemptible in their eyes: That Allah might accomplish a matter already enacted: for to Allah do all **questions** go back (for decision). <sup>1214</sup>

17:85 - They ask thee concerning the Spirit (of inspiration). Say: "The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you (O men!)" <sup>2285</sup>

2285 What is the nature of inspiration? Who brings it? Can it ask its Bringer **questions**? Can we ask anything which we wish? These are the sort of **questions** always asked when inspiration is called in **question**. The answer is given here. Inspiration is one of those high experiences which cannot be explained in the terms of our everyday human experience. It is spiritual. The Spirit (Gabriel) does not come of his own will. He comes by the command of Allah, and reveals what Allah commands him to reveal. Of the sum-total of true divine knowledge what a small part it is that ordinary mortals can understand! They can be only given that which they can understand, however dimly. We are not in a position to ask anything that we wish. If we did so, it would only make us look foolish, for the guidance comes from Allah's Wisdom, not from our worldly knowledge. (17.85)

18:9 - Or dost thou reflect that the Companions of the Cave and of the Inscription were wonders among Our Signs? <sup>233423352336</sup>

2335 The unbelieving Quraish were in the habit of putting posers to the holy Prophet-questions which they got from Christians and Jews, which they thought the Prophet would be unable to answer. In this way they hoped to discredit him. One of these questions was about the floating Christian story of the Seven Sleepers of Ephesus. The Prophet not only told them the main story but pointed out the variations that were current, and rebuked men for disputing about such details (xviii. 22). Most important of all, he treated the story (under inspiration) as a parable, pointing to lessons of the highest value. This is Revelation in the highest sense of the term. The story is recapitulated in n. 2337 below. (18.9)

18:70 - The other said: "If then thou wouldst follow me ask me no questions about anything until I myself speak to thee concerning it."

22:76 - He knows what is before them and what is behind them: and to Allah go back all **questions** (for decision). <sup>2859</sup>

2859 Time, before or behind, may be of some importance to men. They may dispute as to what was the first Message, and what is the last Message. To Allah, this question of priority and posteriority is of no consequence. All questions go back ultimately to Him and are judged on their merits. (22.76)

25:33 - And no **question** do they bring to thee but We reveal to thee the truth and the best explanation (thereof). <sup>3089</sup>

3089 Divine knowledge is a fathomless ocean. But glimpses of it can be obtained by any individuals sincerely searching for the Truth. Their progress will be in grades. If they ask questions, and answers are then furnished to them, they are more likely to apprehend the Truth, as they have already explored the part of the territory in which they are interested. In the same way, when concrete questions arise by the logic of events, and they are answered not only for the occasion, but from a general stand-point, the teaching has a far greater chance of penetrating the human intelligence and taking shape in practical conduct. And this is the usual way of instruction in the Qur'an. (25.33)

31:34 - Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow: nor does anyone know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things). <sup>362536263627</sup>

3627 See the five Mysteries summed up in n. 3625 above. The argument is about the mystery of Time and Knowledge. We are supposed to know things in ordinary life. But what does that knowledge amount to in reality? Only a superficial acquaintance with things. And Time is even more uncertain. In the case of rain, which causes vegetable life to spring up, or in the case of new animal life, can we answer with precision **questions** as to When or How or Wherefore? So about **questions** of our life from day to day or of our death. These are great mysteries, and full knowledge is with Allah only. How much more so in the case of the Ma'ad, the Final House, when all true values will be restored and the balance redressed? It is certain, but the When and the How are known to Allah alone. (31.34)

35:40 - Say: "Have ye seen (these) 'partners' of yours whom ye call upon besides Allah?" Show me what it is they have created in the (wide) earth. Or have they a share in the heavens? Or have We given them a Book from which they (can derive) clear (evidence)? Nay the wrongdoers promise each other nothing but delusions. <sup>3932</sup>

3932 The people who enthrone in their hearts for worship anything besides Allah may well be asked a few questions. Some of such questions are indicated in the text with terse precision: (1) Have you seen these gods of yours? Do they exist? "Seeing" of course does not necessarily mean physical sight. We do not see the air, but no one doubts that it exists. And the air is a physical substance. There are forces that we know exist, but we do not see them. To us, who have Faith, Allah is a truer Reality than anything else that we know, including ourselves. Can the false worshippers say that of any of their false gods? (2) Have your gods created or originated anything on earth? You may worship power or wealth, but that is a scramble for things as between selfish men. Power or wealth does not create new men or new worlds. (3) Have they a share in the ordering of the heavens? Obviously your false gods fail there. (4) Or have these false gods a book or revelation from the Supreme God, with clear evidence, to give them authority to teach men? The Prophets or Messengers of Allah have such authority, and they bring evidence of the One True God. The fact is that falsehood is falsehood, however much one form of it may support another by delusions. (35.40)

42:17 - It is Allah Who has sent down the Book in truth and the Balance (by which to weigh conduct). And what will make thee realize that perhaps the Hour is close at hand? <sup>4550</sup>

4550 Revelation is like a balance, an instrument placed by Allah in our hands, by which we can weigh all moral issues, all **questions** of right and wrong in conduct. We must do so constantly. For the Judgment in any given case may come at any time: it may be quite near, and we must always be prepared. The Balance may also refer to the God given faculty by which man can judge between right and wrong. (42.17)

47:16 - And among them are men who listen to thee but in the end when they go out from thee they say to those who have received Knowledge: "What is it he said just then?" Such are men whose hearts Allah has sealed and who follow their own lusts. <sup>4837</sup>

4837 Cf. x. 42, and n. 1434; also vi. 25, 36, and n. 857. The case here referred to is that of the Hypocrites who came to the assemblies of Islam in Madinah and pretended to listen to the Prophet's teaching and preaching. But their heart and mind were not in learning righteousness, but in carping at things they saw and heard. When they got out, they knew nothing of the teaching, but on the contrary asked foolish and ignorant **questions**, such as might raise doubts. (47.16)

52:43 - Or have they a god other than Allah? exalted is Allah far above the things they associate with Him! <sup>5077</sup>

5077 This is the final and decisive **question**: Is there really any god other than Allah the One True God? Every argument points to the negative. A series of questions has been asked above pointing to the negative of the superstitions of the godless. The gospel of Unity, Revelation, and the Hereafter has thus been preached by a searching examination of the position of the Unbelievers. And the Sura ends with an exhortation to leave alone those who will not believe because they wish not to believe, and to let Time work out the web and pattern of Allah's Plan. (52.43)

55:13 - Then which of the favors of your Lord will ye deny? <sup>5180</sup>

See: 55:16.18.21.23.25.28.30.32.34.36.38.40.42.45.47.49.51.53.55.57.59.61.63.65.67.71.73.75.77. etc.

75:6 - He **questions**: "When is the Day of Resurrection?" <sup>5814</sup>

5814 The question is sceptical or derisive. He does not believe that there is any chain of consequences in the Hereafter. He does not believe in a Hereafter. (75.6)

Sahih Al-Bukhari Hadith

**Hadith 9.211**

Narrated by

**Anas**

The people started asking the Prophet too many **questions** importunately. So one day he ascended the pulpit and said, "You will not ask me **any question** but I will explain it to you." I looked right and left, and behold, every man was covering his head



with his garment and weeping. Then got up a man who, whenever quarreling with somebody, used to be accused of not being the son of his father. He said, "O Allah's Apostle! Who is my father?" The Prophet replied, "Your father is Hudhaifa." Then 'Umar got up and said, "We accept Allah as our Lord, Islam as our religion and Muhammad as our Apostle and we seek refuge with Allah from the evil of afflictions." The Prophet said, "I have never seen the good and bad like on this day. No doubt, Paradise and Hell was displayed in front of me till I saw them in front of that wall." Qatada said: This Hadith used to be mentioned as an explanation of this Verse: "O you who believe! Ask not questions about things which, if made plain to you, may cause you trouble." (5.101)

Sahih Bukhari Hadith Subjects

## Tradition of Prophet and Quran

3. Asking too many questions  
B 9.380, B 9.381, B 9.382, B 9.383, B 9.384, B 9.385, B 9.386, B 9.387, B 9.388, B 9.389, B 9.390, B 9.391

Sahih Bukhari Hadith Subjects

## Tradition of Prophet and Quran

3. Asking too many questions  
B 9.380, B 9.381, B 9.382, B 9.383, B 9.384, B 9.385, B 9.386, B 9.387, B 9.388, B 9.389, B 9.390, B 9.391

Sahih Al-Bukhari Hadith

### Hadith 8.373 Narrated by Anas

Once the people started asking Allah's Apostle **questions**, and they asked so many questions that he became angry and ascended the pulpit and said, "I will answer whatever questions you may ask me today." I looked right and left and saw everyone covering his face with his garment and weeping. Behold! There was a man who, on quarreling with the people, used to be called as a son of a person other than his father. He said, "O Allah's Apostle! Who is my father?" The Prophet replied, "Your father is Hudhaifa." And then 'Umar got up and said, "We accept Allah as our Lord, and Islam as (our) religion, and Muhammad as (our) Apostle; and we seek refuge with Allah from the afflictions." Allah's Apostle said, "I have never seen a day like today in its good and its evil for Paradise and the Hell Fire were displayed in front of me, till I saw them just beyond this wall." Qatada, when relating this Hadith, used to mention the following Verse:

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

► Sahih Al-Bukhari Hadith

### Hadith 9.399 Narrated by Anas bin Malik

Allah's Apostle said, "People will not stop asking **questions** till they say, 'This is Allah, the Creator of everything, then who created Allah?' "

► Sahih Al-Bukhari Hadith

### Hadith 8.6 Narrated by Al Mughira

The Prophet said, "Allah has forbidden you (1) to be undutiful to your mothers (2) to withhold (what you should give) or (3) demand (what you do not deserve), and (4) to bury your daughters alive. And Allah has disliked that (A) you talk too much about others ( B), ask too many **questions** (in religion), or (C) waste your property."

► Sahih Al-Bukhari Hadith

### Hadith 2.555 Narrated by Ash shabi

The clerk of Al-Mughira bin Shu'ba narrated, "Muawiya wrote to Al-Mughira bin Shu'ba: Write to me something which you have heard from the Prophet (p.b.u.h)." So Al-Mughira wrote: I heard the Prophet saying, "Allah has hated for you three things:

1. Vain talks, (useless talk) that you talk too much or about others.
2. Wasting of wealth (by extravagance).
3. And asking too many **questions** (in disputed religious matters) or asking others for something (except in great need). (See Hadith No. 591, Vol.III)

Sahih Al-Bukhari Hadith

### Hadith 9.395 Narrated by Warrad

(The clerk of Al-Mughira) Muawiya wrote to Al-Mughira: "Write to me what you have heard from Allah's Apostle." So he (Al-Mughira) wrote to him: Allah's Prophet used to say at the end of each prayer: "La ilaha illalla-h wahdahu la sharika lahu, lahu

Mulku, wa lahu Hamdu wa hula ala kulli shai'in qadir. 'Allahumma la mani' a lima a'taita, wala mu'tiya lima mana'ta, wala yanfa'u dhuljadd minkal-jadd." He also wrote to him that the Prophet used to forbid (1) Qil and Qal (idle useless talk or that you talk too much about others), (2) Asking too many **questions** (in disputed religious matters); (3) And wasting one's wealth by extravagance; (4) and to be undutiful to one's mother (5) and to bury the daughters alive (6) and to prevent your favors (benevolence) to others (i.e. not to pay the rights of others) (7) And asking others for something (except when it is unavoidable).

►Sahih Al-Bukhari Hadith

### Hadith 9.391

Narrated by

Abu Huraira

The Prophet said, "Leave me as I leave you) for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can."

Fiqh-us-Sunnah

### Fiqh 4.132a

## What to Say When One is Struck by Doubt

Abu Hurairah reported that Allah's Messenger, peace be upon him, said, "Satan comes to you and says, 'Who created so-and-so, until finally he says, 'Who created your Lord?' So, when he inspires such a doubt, one should seek refuge with Allah and give up such thoughts." (Bukhari and Muslim)

Another sahih hadith reports that the Prophet, peace be upon him, said, "The people will continue raising questions until they ask, 'Allah created the creation, but who created Allah?' So whoever is faced with such a situation should say, 'I believe in Allah and His messengers'."

## QUICK:

2:199 - Then pass on at a quick pace from the place whence it is usual for the multitude so to do and ask for Allah's forgiveness. For Allah is Oft Forgiving Most Merciful. <sup>222</sup>

222 See the last note. Towards the end of the Pilgrimage the crowd is very great, and if any people loitered after Arafat, it would cause great confusion and inconvenience. The pace has therefore to be quick for every one, a very salutary regulation. Every member of the crowd must think of the comfort and convenience of the whole mass. (2.199)

3:133 - Be quick in the race for forgiveness from your Lord and for a garden whose width is that (of the whole) of the heavens and of the earth prepared for the righteous. <sup>452</sup>

452 The Fire (iii. 131) is, as always, contrasted with the Garden,-in other words. Hell contrasted with Heaven, we are told that its width alone is that of the whole of the heavens and the earth,-all the creation we can imagine. (3.133)

►Al-Muwatta Hadith

### Hadith 18.6

## Being Quick to Break the Fast

Yahya related to me from Malik from Abu Hazim ibn Dinar from Sahl ibn Sad as Saidi that the Messenger of Allah, may Allah bless him and grant him peace, said, "People will remain in good as long as they are **quick** to break the fast."

►Al-Muwatta Hadith

### Hadith 7.29

## The Two Rakas of Fajr

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that Hafsa, the wife of the Prophet, may Allah bless him and grant him peace, told him that the Messenger of Allah, may Allah bless him and grant him peace, used to pray two **quick** rakas when the muadhdhin had finished the adhan for the subh prayer, before the iqama was said for the prayer.

Fiqh-us-Sunnah

### Fiqh 2.130

## Nawafil before salat al Jumu'ah

Jabir reports that a man came to the mosque on Jumu'ah while the Prophet was delivering the khutbah. The Prophet inquired of him: "Did you offer the salah?" The man replied: "No!" He told him: "Pray two rak'at." This is related by the group. In one narration it states: "If one of you comes to the mosque on the day of Jumu'ah and the imam is delivering the khutbah, he should pray two rak'at and make them **quick**." This is related by Ahmad, Muslim, and Abu Dawud. In another narration, it is stated: "If one of you comes to the mosque on the day of Jumu'ah and the imam has already arrived, he should offer two rak'at." This is related by al-Bukhari and Muslim

## QURAISH:

28:47 - If (We had) not (sent thee to the Quraish) in case a calamity should seize them for (the deeds) that their hands have sent forth they might say: "Our Lord! why didst Thou not send us an apostle? We should then have followed the Signs and been amongst those who believe!"  
3380

3380 Now that a warner has come among them with all the authority that previous Messengers possessed and with all the knowledge which can only come by divine inspiration, they have no excuse left whatever. They cannot say, "No warner came to us." If any evil comes to them, as the inevitable result of their ill-deeds, they cannot blame Allah and say that they were not warned. Cf. xx. 134. (28.47)

44:34 - As to these (Quraish) they say forsooth:

54:43 - Are your Unbelievers (O Quraish) better than they? or have ye an immunity in the Sacred Books? <sup>5159</sup>

5159 If the Egyptians with all their power and science were unable to resist the punishment of their sins, the Pagan Quraish are asked: how will you fare when you come to a trial of strength against Allah's Truth? You are not specially favoured so as to be immune from Allah's Law. And if you rely on your numbers, they will be a broken reed when the trial comes, as indeed happened at the Battle of Badr. (54.43)

106:1 - For the covenants (of security and safeguard enjoyed) by the Quraish <sup>6276</sup>

6276 The Quraish were the noblest tribe of Arabia, the tribe to which belonged the holy Prophet himself. They had the custody of the Ka'ba, the central shrine of Arabia, and their possession of Makkah gave them a triple advantage: (1) they had a commanding influence over other tribes; (2) their central position facilitated trade and intercourse, which gave them both honour and profit; and (3) the Makkah territory being by Arabian custom inviolable from the ravages of war and private feuds, they had a secure position, free from fear of danger. This honour and advantage they owed to their position as servants of the sacred shrine of the Ka'ba. They owed it to Allah. Was it not therefore right and fitting that they should adore the One True God, and listen to His Message of Unity and Purity, brought by His Prophet? In those days of general insecurity, their prestige as custodians of Makkah enabled them to obtain Covenants of security and safeguard from the rulers of neighbouring countries on all sides-Syria, Persia, Yaman, and Abyssinia-protecting their trade journey in all seasons. (106.1)

Sahih Al-Bukhari Hadith

### Hadith 4.185

Narrated by

Abdullah

Once the Prophet was offering the prayer in the shade of the Ka'ba. Abu Jahl and some Quraishi men sent somebody to bring the abdominal contents of a she camel which had been slaughtered somewhere in Mecca, and when he brought them, they put them over the Prophet. Then Fatima (i.e. the Prophet's daughter) came and threw them away from him, and he said, "O Allah! Destroy (the pagans of) **Quraish**; O Allah! Destroy Quraish; O Allah Destroy Quraish," naming especially Abu Jahl bin Hisham, 'Utba bin Rabi'a, Shaiba bin Rabi'a, Al Walid bin 'Utba, Ubai bin Khalaf and 'Uqba bin Abi Mitt. (The narrator, 'Abdullah added, "I saw them all killed and thrown in the Badr well).

Sahih Bukhari Hadith Subjects

### Prophet and His Companions, Virtues

2. Virtues of **Quraish**  
B 4.704, B 4.705, B 4.706, B 4.707, B 4.708
3. Qur'an was revealed in the language of Quraish  
B 4.709

## QURAN:

C.40 –

For three and twenty years, in patience,

Conflict, hope and final triumph,

Did this Prophet of Allah receive

And teach the Message of the Most High.

It came like the fruit of the soul's own yearning,

To teach profound spiritual truths,

Answer questions, appeal to men

In their doubts and fears, help and put heart  
 In them in moments of trial, and ordain  
 For them laws by which they could live  
 In society lives of purity, goodness and peace.

C.41 –

These messages came as inspiration  
 To Muhammad as the need arose,  
 On different occasions and in different places:  
 He recited them and they were recorded  
 By the Pen: they were imprinted on his heart  
 And mind, and on the memory  
 Of his loving disciples: as the body  
 Of sacred scripture grew, it was arranged  
 For purposes of public prayer and reading:  
**This is the Book, or the Reading, or the Quran.**

### **THE MESSAGE:**

The Message of the Most High was received by Muhammad Mustafa (Sal) for a period of 23 years as the need arose on different occasions and in different places. (17:106, 87:6). The first revelation was the word “Iqra” (96:1-5). The second revelation was Surah 68, the third – Surah 73, the fourth – Surah 74, the fifth – Surah 96:6-19 and the last Surah was 5:3.

The whole text of the Quran is divided into 30 equal parts or seven equal parts. The 30<sup>th</sup> part is called Juz-un in Arabic, and Sipara or simply Para in Persian and Urdu. If you read a Sipara everyday, you complete the whole reading in a month of thirty days. The seventh part is called a Manzil. If one is read everyday, the whole is completed in a week. Usually the arithmetical quarters of a Sipara (one-fourth, one-half, three-quarters) are also marked in the Arabic copies as Ar-rub, An-nisf, and Ath-thalatha. According to subject matter, the division is different. The whole of the Quran is arranged in 114 Surahs of very unequal size. The Surahs are numbered and the consecutive number is shown just before the title of the Surah. There are 6666 Verses in the Quran. There are 86 Makki Surahs and 28 Madani Surahs. There are 15 Sajadas in the Quran where prostration has to be done by the person reciting or hearing. The names of 25 prophets have been mentioned in the Quran.

Quran means – that is recited, to be recited, and should be recited for all the people of the world. Allah Who revealed the Quran made arrangements for its safety and security for ever. No sooner was a passage of the Quran revealed than it was recorded on leaves of date-palms, barks of trees, bones etc., at the dictation of the Holy Prophet. They were preserved safely and at the sametime the Muslims committed these passages to memory. Immediately after the death of the Holy Prophet, at a war, many Companions who had committed the whole of the Quran to memory were killed. Hence, Hadrat Umar wanted the whole of it in the form of a book and this task was entrusted to Hadrat Zaid bin Thabit and he compiled one correct and authenticated complete copy. This was kept in the house of Hadrat Hafsa and it was proclaimed that anyone who desire may make a copy of it or compare with which copy he already possessed. Traditions say that the Holy Prophet used to recite the Holy Quran before Angel Gabriel once every Ramadan, but he recited the whole of the completed Quran twice during the Ramadan occurring in the year of his birth. Hadrat Zaid attended this second recitation.

**IMAM MALIK** says: “The Quran was compiled in the way the Companions heard it from the Holy Prophet.”

During that period there existed different dialects of different parties and tribes in Arabia. In order to avoid tampering with the Quran, it was decided by Caliph Uthman in consultation with the other Companions, that the authenticated copies of the Quran compiled by the order of Hadrat Abubucker should alone be used in the whole of the Muslim world and the use of all other copies in any other dialect or idiom should be prohibited and they were burnt to ward off any possibility of future confusion and misunderstandings. (41:42, 85:21-22 etc).

The Quran now in use all over the world is an exact copy of the Quran which was compiled by Hadrat Abubucker and copies of which were officially sent by Hadrat Uthman to different places.

The Quran is a complete code in the sense that is to be taken along with the Sunnah of the Holy Prophet. The actual work of building the Islamic Way of life in accordance with the instructions contained in the Book was entrusted to the Holy Prophet. (33:21) etc.

There may be healthy difference of opinion in the interpretation of its injunctions, , but there should not be disagreements on the basic principles of Islam nor disruption of their Unity, and they remain within the fold of the Muslim community. ( Abul A'ala Maududi).

“One final word to my readers, Read, Study, and Digest the Holy Book. Read slowly, and let it sink into your heart and soul .Such study will, like virtue, be its own reward.” (A. Yusuf Ali)

### **REVELATION AND GUIDANCE:**

96:1- Proclaim! (or Read!) in the name of thy Lord and Cherisher Who created <sup>62036204</sup>

6203 Iqraa may mean "read", or "recite or rehearse", or "proclaim aloud", the object understood being Allah's Message. In worldly letters he was unversed, but with spiritual knowledge his mind and soul were filled, and now had come the time when he must stand forth to the world and declare his mission. (96.1)

6204 The declaration or proclamation was to be in the name of Allah the Creator. It was not for any personal benefit to the Prophet: to him there was to come bitter persecution, sorrow, and suffering. It was the call of Allah for the benefit of erring humanity. Allah is mentioned by his title of "thy Lord and Cherisher", to establish a direct nexus between the source of the Message and the one addressed. The Message was not merely an abstract proposition of philosophy, but the direct concrete message of a personal Allah to the creatures whom He loves and cherishes. "Thy" addressed to the Prophet is appropriate in two ways: (1) he was in direct contact with the divine Messenger (Gabriel) and Him Who sent the Messenger; (2) he represented the whole of humanity, in a fuller sense than that in which Christ Jesus is the "Son of Man". (96.1)

96:3 -Proclaim! And thy Lord is Most Bountiful

96:4 - He Who taught (the use of) the Pen <sup>6206</sup>

96:5 -Taught man that which he knew not. <sup>6207</sup>

6206 See n. 5593 to lxviii. 1. The Arabic words for "teach" and "knowledge" are from the same root. It is impossible to produce in a Translation the complete orchestral harmony of the words for "read", "teach", "pen" (which implies reading, writing, books, study, research), "knowledge" (including science, self knowledge, spiritual understanding), and "proclaim", an alternative meaning of the word for "to read". This proclaiming or reading implies not only the duty of blazoning forth Allah's message, as going, with the prophetic office, but also the duty of promulgation and wide dissemination of the Truth by all who read and understand it. The comprehensive meaning of qaraa refers not only to a particular person and occasion but also gives a universal direction. And this kind of comprehensive meaning, as we have seen, runs throughout the Qur-an -for those, who will understand. (96.4)

6207 Allah teaches us new knowledge at every given moment. Individuals learn more and more day by day; nations and humanity at large learn fresh knowledge at every stage. This is even more noticeable and important in the spiritual world. (96.5)

53:4 - It is no less than inspiration sent down to him:

53:5 -He was taught by one mighty in Power <sup>5087</sup>

53:6 -Endued with Wisdom: For he appeared (in stately form)

53:7 -While he was in the highest part of the horizon: <sup>5088</sup>

53:8 - Then he approached and came closer

53:9 - And was at a distance of but two bow-lengths or (even) nearer; <sup>5089</sup>

53:10 -So did (Allah) convey the inspiration to His Servant (conveyed) what He (meant) to convey. <sup>5090</sup>

5087 This is referred by the Commentators to the angel Gabriel, through whom the inspiration came. Cf. lxxxi, 20. (53.5)

5088 Gabriel appeared in stately form. Istawa in verse 61 translated "appeared", means literally "mounted" or "ascended", or "set himself to execute a design"; see n. 1386 to x. 3. (53.7)

5089 Two bow-shots (counting 100 to 150 yards to a bow-shot) would be a clearly visible distance. (53.9)

5090 Gabriel would be just a messenger, to do no more than convey Allah's Message to Allah's Messenger. (53.10)

53:11 - The (Prophet's) (mind and) heart in no way falsified that which he saw. <sup>5091</sup>

5091 "Heart" in Arabic includes the faculty of intelligence as well as the faculty of feeling. The impression conveyed was pure truth; there was no illusion in it. (53.11)

53:13 - For indeed he saw him at a second descent. <sup>5092</sup>

53:14 - Near the Lote-tree beyond which none may pass: <sup>5093</sup>

5092 The first occasion when Gabriel appeared in a visible form was at the Mountain of Light, when he brought his first revelation beginning with Iqraa:. The second was at the Prophet's Miraj or Ascension: see Introduction to S. xvii. (53.13)

5093 For the Lote-tree in its literal meaning, see n. 3814 to xxxiv. 16. The wild Lote is thorny; under cultivation it yields good fruit and shade, and is symbolic of heavenly bliss, as here and in lvi. 28. (53.14)

85:21 - Nay this is a Glorious Qur'an

85:22 - (Inscribed) in a Tablet Preserved! <sup>6066</sup>

6066 "Inscribed in a Tablet Preserved", i.e. Allah's Message is not ephemeral. It is eternal. The "Tablet" is "preserved" or guarded from corruption: xv. 9: for Allah's Message must endure for ever. That Message is the "Mother of the book": see n. 347 to iii. 7. (85.22)

76:23 - It is We Who have sent down the Qur'an to thee by stages. <sup>5855</sup>

5855 The Qur'an was being revealed stage by stage as the occasion demanded and at the date of this Sura it was still one of the earlier stages. Persecution, abuse, and false charges were being levelled against the man of Allah, but he is bidden to stand firm and do his duty. In a minor degree this applies to all of us who suffer in the cause of Truth. (76.23)

18:56 - We only send the Apostles to give glad tidings and to give warnings: but the Unbelievers dispute with vain argument in order therewith to weaken the truth and they treat My Signs as a jest as also the fact that they are warned! <sup>2400</sup>

2400 The Prophets of Allah are not sent to humour us with dialectics or satisfy the vulgar curiosity for miracles or dark unusual things. There is no "crookedness" (xviii. 1) in their preaching. They come to preach the Truth, not in an abstract way, but with special reference to our conduct. They give us the good news of salvation lest we despair in the presence of Sin, and to warn us clearly of the dangers of Evil. Vain controversies about words only weaken their mission, or turn it into ridicule. The ungodly have a trick also of treating the earnest preaching to them itself as a jest and ridiculing it. (18.56)

87:8 - And We will make it easy for thee (to follow) the simple (Path). <sup>6087</sup>

6087 The Path of Islam is simple and easy. It depends on no abstruse mysteries or self-mortifications, but on straight and manly conduct in accordance with the laws of man's nature as implanted in him by Allah (xxx. 30). On the other hand, spiritual perfection may be most difficult, for it involves complete surrender on our part to Allah in all our affairs, thoughts, and desires: but after that surrender Allah's Grace will make our path easy. (87.8)

16:102 - Say the Holy Spirit has brought the revelation from thy Lord in truth in order to strengthen those who believe and as a guide and Glad Tidings to Muslims. <sup>21412142</sup>

2141 The title of the Angel Gabriel, through whom the revelations came down. (16.102)

2142 The People of the Book, if they had true faith, were themselves strengthened in their faith and cleared of their doubts and difficulties by the revelations brought by Al-Mustafa; and all whether People of the Book or not-who came within the fold of Islam, found the Qur'an a Guide and a Gospel, i.e., a substitute for the Mosaic Law and for the Christian Gospel, which had both been corrupted. (16.102)

3:7 - He it is Who has sent down to thee the Book: in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical seeking discord and searching for its hidden meanings but no one knows its hidden meanings except Allah and those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord"; and none will grasp the Message except men of understanding. <sup>347348</sup>

347 This passage gives us an important clue to the interpretation of the Holy Qur'an. Broadly speaking it may be divided into two portions, not given separately, but intermingled: viz. (1) the nucleus or foundation of the Book, literally "the



mother of the Book"; (2) the part which is not entirely clear. It is very fascinating to take up the latter, and exercise our ingenuity about its meaning, but it refers to such profound matters that are beyond human language and though people of wisdom may get some light from it, no one should be dogmatic, as the final meaning is known to Allah alone. The Commentators usually understand the verses "of established meaning" (muhkam) to refer to the categorical orders of the Shariat (or the Law), which are plain to everyone's understanding. But perhaps the meaning is wider: the "mother of the Book" must include the very foundation on which all Law rests, the essence of Allah's Message, as distinguished from the various illustrative parables, allegories, and ordinances. (3.7)

- 348 One reading, rejected by the majority of Commentators, but accepted by Mujahid and others, would not make a break at the point here marked Waq Lazim, but would run the two sentences together. In that case the construction would run: "No one knows its hidden meanings except Allah and those who are firm in knowledge. They say", etc. (3.7)

2:41 - And believe in what I reveal confirming the revelation which is with you and be not the first to reject faith therein nor sell My Signs for a small price: and fear Me and Me alone. <sup>59</sup>

- 59 You receive revelations before: now comes one confirming it: its first appeal should be to you: are you to be the first to reject it? And reject it for what? God's Signs are worth more than all your paltry considerations. And the standard of duty and righteousness is to be taken from God, and not from priests and customs. (2.41)

6:92 - And this is a Book which We have revealed bringing blessings and confirming (the revelations) which came before it: that thou mayest warn the Mother of Cities and all around her. Those who believe in the Hereafter believe in this (Book) and they are constant in guarding their prayers. <sup>912913914</sup>

- 912 Mubarak: blessed, as having received God's blessing; bringer of blessings to others, as having been blessed by God. God's highest blessing is the Guidance and Light which the Book brings to us, and which brings us nearer to Him. (6.92)

- 913 Mother of Cities: Mecca, now the Qibla and Centre of Islam. If this verse was (like the greater part of the Chapter) revealed in Mecca before the Hijrat, and before Mecca was made the Qibla of Islam, Mecca was nonetheless the Mother of Cities, being traditionally associated with Abraham and with Adam and Eve (see ii. 125, and n. 217 to ii. 197). All round Mecca: would mean, the whole world if we look upon Mecca as the centre. (6.92)

- 914 An earnest study of the Qur-an is true worship; so is Prayer, and so are all deeds of goodness and charity. (6.92)

10:37 - This Qur'an is not such as can be produced by other than Allah; on the contrary it is a confirmation of (revelations) that went before it and a fuller explanation of the Book wherein there is no doubt from the Lord of the Worlds. <sup>1429</sup>

- 1429 The Book: Cf. iii. 23 and n. 366. Allah's revelation throughout the ages is one. The Qur-an confirms, fulfils, completes, and further explains the one true revelation, which has been sent by the One True God in all ages. (10.37)

2:23 - And if ye are in doubt as to what We have revealed from time to time to Our servant then produce a Surah like thereunto; and call your witnesses or helpers (if there are any) besides Allah if your (doubts) are true. <sup>42</sup>

- 42 How do we know that there is revelation, and that is from God? Here is a concrete test. The Teacher of God's Truth has placed before you many Suras. Can you produce one like it? If there is any one besides God, who can inspire spiritual truth in such noble language, produce your evidence. Or is it that your doubts are merely argumentative, refractory, against your own inner light, or conscience? All true revelation is itself a miracle, and stands on its own merits. (2.23)

10:1 - Alif Lam Ra. These are the Ayats of the Book of Wisdom. <sup>13811382</sup>

- 1382 Ayat = Signs, or Verses of the Qur-an. Here both meanings are to be understood. Each verse is a nugget of wisdom. And in the verses immediately following, e.g., x. 3-6, examples are given of the wonders of Allah's material Creation. If the starry heavens impress us with their sublimity as signs of Allah's wisdom and power, how much more wonderful is it that He should speak to lowly man through His Messengers, in man's language, so that he can understand? (10.1)

10:38 - Or do they say "He forged it"? Say: "Bring then a Surah like unto it and call (to your aid) anyone you can besides Allah if it be ye speak the truth!" <sup>1430</sup>

- 1430 Cf. ii. 23 and n. 42. (10.38)

11:1 - Alif Lam Ra. (This is) a Book with verses basic or fundamental (of established meaning) further explained in detail from One Who is Wise and Well-Acquainted (with all things): <sup>14921493</sup>

- 1492 For the meaning of these Letters, see App. I. (11.1)

- 1493 See n. 347 to iii. 7. Every basic principle is included in Allah's Revelation, and it is further illustrated and explained in detail. (11.1)

13:31 - If there were a Qur'an with which mountains were moved or the earth were cloven asunder or the dead were made to speak (this would be the one!) But truly the Command is with Allah in things! Do not the Believers know that had Allah (so) willed He could have guided all mankind (to the Right)? But the Unbelievers never will disaster cease to seize them for their (ill) deeds or to settle close to their homes until the Promise of Allah come to pass for verily Allah will not fail in His promise. <sup>18471848</sup>

1847 Everything is possible and in Allah's power. His Plan is beneficent and all-embracing. But it is not for His creatures to dictate to Him, or demand what He should do, or how He should do it. The Command is with Allah in all things. The Believers know His omnipotence, and they also know that He will order His world for the best. (13.31)

1848 Let not the Unbelievers think that if they seem to prosper for a time, that is the end of the matter. They are warned about three things. (1) their ill deeds must carry evil consequences for them all the time, though they may not perceive them for a certain time. (2) Their homes, their places of resort, the circles in which they move, will also be haunted by their ill deeds and their consequences. For evil makes a complex of its environment. The walls of Jericho, when they fall, must bring down all Jericho in its ruins. (3) The ultimate Disaster, the final Reckoning, must come, for Allah never fails in His promise. True values must eventually be restored: the good to the good, and the evil to the evil, The Commentators draw illustrations from the life of the Prophet, his exile from Makkah, and his restoration. A similar miracle works in all history. But the Command is with Allah. (13.31)

13:36 - Those to whom We have given the Book rejoice at what hath been revealed unto thee: but there are among the clans those who reject a part thereof. Say: "I am commanded to worship Allah and not to join partners with Him. Unto Him do I call and unto Him is my return." <sup>18571858</sup>

13:37 - Thus have We revealed it to be a judgment of authority in Arabic. Wert thou to follow their (vain) desires after the knowledge which hath reached thee then wouldst thou find neither protector nor defender against Allah. <sup>18591860</sup>

1857 The Book: in a general sense, Revelation. "Those to whom the Book hath been given" are both (1) the People of the Book of previous revelations, who study the new Revelation in Arabic without prejudice and find in it confirmation of what their ancestors had received and believed in it, and (2) the Muslims who receive the Qur'an with such joy. (13.36)

1858 Ahzab (plural of hizb = parties, sects, troops, clans. The reference may be to the clans mentioned in xxx. 20 and 22 (that whole Sura is called Ahzab). But we can understand it in a perfectly general sense. Among all sections of the people there are persons who would receive a portion of Allah's truth but reject whatever does not suit them or fall in with their selfish aims or vain desires. The proper answer to them is: Surely, Allah's command is universal, -to worship and serve Him and refuse to bend the knee to any other; the man of God finds his staff and support in it; but he must invite all to share in its blessings; it came from Allah, and to Allah shall we all return. (13.36)

1859 The Qur'an is in Arabic; therefore the Arabs, among whom it was promulgated, could have no difficulty in understanding its precepts and using it in judging of right and wrong in all their affairs. But it is also universal; therefore no one should give preference to his own vain fancies against this authoritative declaration. (13.37)

1860 Cf. ii. 120. The variation is in the single word "Waq" here in place of "Nasir" in ii. 120. In each case the apt word is chosen not only for the rhythm in its own passage but for the general meaning in the Argument. (13.37)

14:1 - Alif Lam Ra. A Book which We have revealed unto thee in order that thou mightest lead mankind out of the depths of darkness into light by the leave of their Lord to the Way of (Him) Exalted in Power Worthy of all Praise! <sup>18701871</sup>

1870 It is insisted on that every Prophet speaks not from himself but from Allah. His leading into the light is but by the grace and mercy of Allah, not by any power of his own, or by any merit of those who hear him. (14.1)

1871 In this and the next verse where the sentence is completed, three qualities of Allah are mentioned, viz., (1) His exalted position above all Creation; (2) His goodness, which entitles Him, and Him alone, to Praise- and (3) His Power in all heaven and earth. Thus He stands in no need of man's worship; His goodness is all for the good of man (and His creatures); and His control over His creatures is complete; so He can carry out His Will and Plan. (14.1)

15:1 - Alif Lam Ra. These are the Ayats of Revelation of a Qur'an that makes things clear. <sup>193219331934</sup>

1932 For these letters, see Appendix 1. (15.1)

1933 Cf. x. 1. and n. 1382. (15.1)

1934 Note how appropriately the different phrases in which the Qur'an is characterised bring out its different aspects as a Revelation. Let us just consider the phrases used at the beginning of the six A.L.M. Suras of which this is the last in order of arrangement. In x.1 we read, "Ayats (or verses or Signs) of the Book of Wisdom", the theme being the wonders of Allah's creation, and its relation to His Revelation. In xi. 1 we read, "a Book, with verses basic or fundamental, further explained in detail": the theme is Allah's Justice and punishment, to preserve the fundamental scheme of His Laws. In xii. 1 we read, "The Symbols verses of the Perspicuous Book"; the wonderful unfolding of Allah's Plan is explained in Joseph's story. In xiii. 1 we read, "The Signs (or verses) of the Book": the contrasts in the modes of Allah's Revelation and its reception by man are pointed out, but not illustrated by detailed examples as in

Joseph's perspicuous story. In xiv. 1 we read, "A Book revealed to lead out of darkness into light": the theme being Abraham's prayer for man to be rescued from the darkness of false worship into the light of Unity. Here, in xv.1 we read, "Ayats (or verses) of Revelation, -of a Qur'an that makes things clear (or perspicuous)": the theme being an explanation of evil, and how Allah's Truth is protected from it. (15.1)

15:9 - We have without doubt sent down the Message; and We will assuredly guard it (from corruption). <sup>1944</sup>

1944 The purity of the text of the Qur'an through fourteen centuries is a foretaste of the eternal care with which Allah's Truth is guarded through all ages. All corruptions, inventions, and accretions pass away, but Allah's pure and holy Truth will never suffer eclipse even though the whole world mocked at it and were bent on destroying it. (15.9)

17:88 - Say: "If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an they could not produce the like thereof even if they backed up each other with help and support. <sup>22882289</sup>

2288 For the meaning of "Jinns", see n. 929 to vi. 100. (17.88)

2289 The proof of the Qur'an is in its own beauty and nature, and the circumstances in which it was promulgated. The world is challenged to produce a Book like it and has not produced one. It is the only revealed Book whose text stands pure and uncorrupted today. Cf., for a similar challenge, ii. 23, x. 38, and xi. 13. (17.88)

18:1 - Praise be to Allah Who hath sent to His Servant the Book and hath allowed therein no Crookedness: <sup>23252326</sup>

2325 See n. 2324 to xvii. 111. The theme of the last Sura, that Allah is good and worthy of all praise from His creatures, to whom He has granted a clear revelation, is continued in this Sura. The spirit of man makes gradual progress upwards, through the grace and mercy of Allah. (18.1)

2326 Some people's idea of a Sacred Book is that it should be full of mysteries-dark corners, ambiguous expressions, words so far removed from human speech that they cover anything or nothing. Pagan oracles were couched in language which suggested one meaning to the hearer and claimed to have the very opposite meaning in the light of events which actually happened subsequently. They were distinctly crooked, not straight. In the next verse the word "Straight" (qaiyim) is used to characterize the Qur'an, in contrast to this word "crooked" ('iwajj). See also xix. 36 n. 2488. (18.1)

25:33 - And no question do they bring to thee but We reveal to thee the truth and the best explanation (thereof). <sup>3089</sup>

3089 Divine knowledge is a fathomless ocean. But glimpses of it can be obtained by any individuals sincerely searching for the Truth. Their progress will be in grades. If they ask questions, and answers are then furnished to them, they are more likely to apprehend the Truth, as they have already explored the part of the territory in which they are interested. In the same way, when concrete questions arise by the logic of events, and they are answered not only for the occasion, but from a general stand-point, the teaching has a far greater chance of penetrating the human intelligence and taking shape in practical conduct. And this is the usual way of instruction in the Qur'an. (25.33)

26:2 - These are Verses of the Book that makes (things) clear. <sup>3138</sup>

3138 Cf. v. 17, and n. 716. The comparison of Allah's revelation with Light is continued. (26.2)

26:192 - Verily this is a Revelation from the Lord of the Worlds: <sup>3223</sup>

26:193 - With it came down the Spirit of Faith and Truth <sup>3224</sup>

3223 The hostile reception of some of the previous Messengers having been mentioned, the special characteristics of the Qur'an are now referred to, to show (1) that it is true, and (2) that its rejection by the Makkan Pagans was of a piece with previous experience in the history of man: vested interests resist Truth, but it conquers. (26.192)

3224 Ruh-ul-amin, the epithet of Gabriel, who came with the inspired Messages to the holy Prophet, is difficult to render in a single epithet in translation. In n. 3187 to xxvi. 107 I have described some of the various shades of meaning attached to the adjective Amin as applied to a Prophet. A further signification as attached to the Spirit of Inspiration is that it is the very quintessence of Faith and Truth, unlike the lying spirits which delude men with falsehood. On the whole, I think "the Spirit of Faith and Truth" will represent the original best here. (26.193)

27:1 - Ta Sin. These are verses of the Qur'an a Book that makes (things) clear; <sup>3240</sup>

3240 See n. 3137 to xxvi. 1. (27.1)

27:2 - A Guide; and Glad Tidings for the Believers <sup>3241</sup>

3241 Revelation is here presented in three aspects: (1) it explains things, the attributes of Allah, our own position, and the world around; (2) it directs us to right conduct and keeps us from evil; and (3) to those who have Faith and accept its guidance, it gives the good news of forgiveness, purification, and the achievement of salvation. (27.2)

27:76 - Verily this Qur'an doth explain to the Children of Israel most of the matters in which they disagree. <sup>3309</sup>

3309 The Jews had numerous sects. Some were altogether out of the pale, e.g., the Samaritans, who had a separate Taurat of their own: they hated the other Jews and were hated by them. But even in the orthodox body, there were several sects, of which the following may be mentioned: (1) the Pharisees, who were literalists, formalists, and fatalists, and had a large body of traditional literature, with which they overlaid the Law of Moses; (2) the Sadducees, who were rationalists, and seemed to have doubted the doctrine of the Resurrection or of a Hereafter; (3) the Essenes, who practised a sort of Communism and Asceticism and prohibited marriage. About many of their doctrines they had bitter disputes, which were settled by the Qur-an, which supplemented and perfected the Law of Moses. It also explained clearly the attributes of Allah and the nature of Revelation, and the doctrine of the Hereafter. (27.76)

31:2 - These are Verses of the Wise Book, <sup>3580</sup>

3580 This Sura relates to Wisdom, and the Qur-an is appropriately called the Wise Book, or the Book of Wisdom. In verse 12 below there is a reference to Luqman the Wise. "Wise" in this sense (Hakim) means not only a man versed in knowledge human and divine, but one carrying out in practical conduct ('amal) the right course in life to the utmost of his power. His knowledge is correct and practical, but not necessarily complete: for no man is perfect. Such an ideal involves the conception of a man of heroic action as well as of deep and workman-like knowledge of nature and human nature, not merely dreams or speculation. That ideal was fulfilled in a most remarkable degree in the holy Prophet, and in the sacred Book which was revealed through him. "The Wise Book" (Kilab-ul-hakim) is one of the titles of the Qur-an. (31.2)

32:2 - (This is) the revelation of the Book in which there is no doubt, from the Lord of the Worlds. <sup>3629</sup>

3629 By the time of the holy Prophet the earlier Books of Revelation had been corrupted, by human ignorance or selfishness or fraud, or misinterpreted, or lost altogether. There were sects violently disputing with each other as to their true meaning. Such doubts had to be set at rest, and they were set at rest by the revelation of the Qur-an. The Quranic inspiration came direct from Allah, the Lord of the Worlds, and did not consist merely of human conjectures or a reconstructed philosophy, in which there is always room for doubt or dispute. Cf. also ii. 2. (32.2)

36:2 - By the Qur'an full of Wisdom <sup>3944</sup>

3944 The best credentials of the holy Prophet are: (1) the revelation which he brought ("the Qur-an"), and the heroic unselfish life which he led ("on a Straight Way"). The appeal is therefore made on the testimony of these two facts. (36.2)

39:1 - The revelation of this Book is from Allah the Exalted in Power Full of Wisdom. <sup>4242</sup>

4242 In connection with Revelation two qualities of Allah are mentioned: (1) that He is All-Powerful and can carry out His Will in spite of all opposition; and (2) that He is full of knowledge and wisdom. The first answers those who question how Allah can send Revelation to man; the second explains that true wisdom consists in carrying out Allah's Will as revealed to us. (39.1)

39:2 - Verily it is We Who have revealed the Book to thee in Truth: so serve Allah offering Him sincere devotion.

39:28 - (It is) a Qur'an in Arabic without any crookedness (therein): in order that they may guard against Evil. <sup>42854286</sup>

4285 Previous revelations had been in other languages. Now the revelation was given in Arabia in Arabic itself, the language of the country which all could understand. And it is a beautiful language, straight and flexible, and fit to be the vehicle of sublime truths. (39.28)

4286 See xviii. 1 and n. 2326. Cf. also vii. 45, n. 1024; and xix. 36, n. 2488. (39.28)

41:42 - No falsehood can approach it from before or behind it: it is sent down by One Full of Wisdom Worthy of all Praise. <sup>4514</sup>

4514 Allah's Truth is fully guarded on all sides. No one can get the better of it by attacking it from before or behind it, openly or secretly, or in any way whatever. (41.42)

41:44 - Had We sent this as a Qur'an (in a language) other than Arabic they would have said: "Why are not its verses explained in detail? What! (a Book) not in Arabic and (a Messenger) an Arab?" Say: "It is a guide and a healing to those who believe; and for those who believe not there is a deafness in their ears and it is blindness in their (eyes); they are (as it were) being called from a place far distant!" <sup>45164517</sup>

4516 Cf. xvi. 103-105; xii. 2; etc. It was most natural and reasonable that the Messenger being Arab, the Message should be in his own tongue, that he might explain it in every detail, with the greatest power and eloquence. Even though it was to be for the whole world, its initial exposition was thus to be in Arabic. But if people had no faith and were spiritually deaf or blind, it would not matter in what language it came. (41.44)

4517 Cf. xli. 5, and vi. 25. They pretended that it was too deep for them, when they meant that they were superior to it! The fact was that by putting themselves in an artificially false position, they rendered themselves impervious to the Message. The voice of Revelation or the voice of conscience sounded to them as if it came from a far-off place! They themselves made themselves strangers to it. (41.44)

43:31 - Also they say: "Why is not this Qur'an sent down to some leading man in either of the two (Chief) cities?" 4634

4634 The world judges by its own low standards. From a worldly point of view, the holy Prophet was poor and an orphan. Why, they thought, should he be so richly endowed in spiritual knowledge and power? If such a gift had to come to a man among them, it was the right (they foolishly said) of one of the chiefs in either the sacred city of Makkah, or the fertile garden-city of Taif! (43.31)

43:44 - The (Qur'an) is indeed the Message for thee and for thy people; and soon shall ye (all) be brought to account. 4647

4647 Zikrun: Message, Remembrance, Cause of remembrance, Memorial. Title for remembrance to posterity. Thus two meanings emerge, not necessarily mutually exclusive. (1) The Qur'an brings a Message of Truth and Guidance to the Prophet, and his people; (2) the revelation of the Qur'an raises the rank of the Prophet, and the people among whom, and in whose language, it was promulgated, making them worthy of remembrance in the world's history for all time. But the honour also carried its responsibilities. All who hear it must give an account of how far they profit by it spiritually. (43.44)

44:2 - By the Book that makes things clear 4689

4689 The Qur'an is its own evidence. In the last Sura (xliii. 3) stress was laid on the fact that everyone could understand it. Here the stress is on the fact that it is a Message of Mercy from Allah in that it warns mankind against evil. (44.2)

46:2 - The revelation of the Book is from Allah the Exalted in Power Full of Wisdom. 4775

4775 This verse is the same as the second verse of the last Sura, but the theme is worked out differently in the two Sura. In S. xlv. was shown how deniers of Revelation will at last be humbled until they can no longer deny its truth and power. In this Sura is shown how Truth and Revelation will be vindicated by patience and constancy (xlvi. 35). (46.2)

50:1 - Qaf. By the Glorious Qur'an (Thou art Allah's Apostle). 49394940

4939 This is an Abbreviated Letter. For Abbreviated Letters generally, see Appendix I. This particular Abbreviated Letter Qaf occurs only here as a single letter, and in combination at the beginning of S. xlii. (50.1)

4940 Majid (translated "Glorious") is one of the beautiful appellations of the Qur'an. Its glory is that of the rising sun: the more it rises on your mental and spiritual horizon, the more you are lost in admiration of its glory. Its meanings are manifest and inexhaustible. The greater your experience, the more light is your spiritual eye able to bear. And in that glory is a beauty that none can tell who has not experienced it in his soul. It is in itself the proof of the mission of the holy Prophet. (50.1)

55:2 - It is He Who has taught the Qur'an. 5172

5172 The Revelation comes from Allah Most Gracious, and it is one of the greatest Signs of His grace and favour. He is the source of all Light, and His light is diffused throughout the universe. (55.2)

56:77 - That this is indeed a Qur'an most honorable 5260

5260 Your attention is drawn to the momentous issues of the Future by the Qur'an. It is a Revelation described by four characteristics. (1) It is most honourable, karim, which implies, besides the fact that it is worthy of receiving honour, that it confers great favours on those who receive it. (2) It is well-guarded, maknun; precious in itself, and well-preserved in its purity; see n. 5234 to lvi. 23; see also xv. 9, and n. 1944. (3) None but the clean shall touch it, -dean in body, mind, thought, intention, and soul; only such can achieve real contact with its full meaning. (4) It is a Revelation from the Lord of the Worlds, and therefore universal for all. (56.77)

56:78 - In a Book well-guarded

56:79 - Which none shall touch but those who are clean:

56:80 - A Revelation from the Lord of the Worlds.

56:81 - Is it such a Message that ye would hold in light esteem? 5261

5261 The Message being such as is described in the last note, how can any one ignore it or treat it with contempt or refuse to allow it to improve his life? (56.81)

69:43 - (This is) a Message sent down from the Lord of the Worlds.

69:51 - But verily it is Truth of assured certainty. 5673



5673 All Truth is in itself. But as received by men, and understood with reference to men's psychology, certainty may have certain degrees. There is the probability or certainty resulting from the application of man's power of judgment and his appraisal of evidence. This is *ilmulyaqin*, certainty by reasoning or inference. Then there is the certainty of seeing something with our own eyes. "Seeing is believing." This is *'ain-ul-yaqin*, certainty by personal inspection. See cii. 5, 7. Then, as here, there is the absolute Truth, with no possibility of error of judgment or error of the eye, (which stands for any instrument of sense-perception and any ancillary aids, such as microscopes etc.). This absolute Truth is the *haqq-il-yaqin* spoken of here. (69.51)

72:27 - "Except an apostle whom He has chosen: and then He makes a band of watchers march before him and behind him" <sup>57505751</sup>

5750 Cf. iii. 179, and n. 482. See also last note. (72.27)

5751 Revelation is not a mechanical or material thing. It has to be safeguarded from being distorted or corrupted by ignorance, selfishness, or the powers of evil. How can its precious and subtle worth and the spiritual safeguards against its misuse by human folly or the perversity of evil be expressed in plain human words? We can imagine a very great treasure, which has to be transmitted. To guard it against evilly-disposed persons, a strong escort is required, to march in front and behind, so as to protect it from all sides. When it reaches its destination, the escort presents its credentials and an Invoice showing the Treasure being transmitted. Then the destined receiver knows that it has come intact and feels satisfied. So about spiritual Revelation. The Prophet recognises the credentials and checks the contents on the tablets of his own heart and insight. He has then no doubt that it is a true Message from Allah, and that those who bring it are the true messengers "of their Lord". A) They: the band of watchers. In "he may know" it is better to construe "he" to refer to the prophet who receives the Message from the "watchers". (72.27)

72:28 - "That he may know that they have (truly) brought and delivered the Messages of their Lord: and He surrounds (all the mysteries) that are with them and takes account of every single thing." <sup>57525753</sup>

5752 Ahata: surrounds, encompasses, encloses, guards on all sides, keeps under his own possession and control, and does not allow to be corrupted or debased. See last note but one. (72.28)

5753 In the spiritual Kingdom, -as indeed, in all things, -Allah's knowledge, wisdom, and Plan comprehend all things, great and small. There is nothing which we do, nothing which happens that is outside His account. (72.28)

75:17 - It is for Us to collect it and to promulgate it:

75:19 - Nay more it is for Us to explain it (and make it clear):

80:11 - By no means (should it be so)! For it is indeed a Message of instruction: <sup>5955</sup>

80:12 - Therefore let who will keep it in remembrance.

80:13 - (It is) in Books held (greatly) in honor. <sup>5956</sup>

80:14 - Exalted (in dignity) kept pure and holy

80:15 - (Written) by the hands of scribes

80:16 - Honorable and Pious and Just.

5955 Allah's Message is a universal Message, from which no one is to be excluded, rich or poor, old or young, great or lowly, learned or ignorant. If anyone had the spiritual craving that needed satisfaction, he was to be given precedence if there was to be any question of precedence at all. (80.11)

5956 At the time this Sura was revealed, there were perhaps only about 42 or 45 Suras in the hands of the Muslims. But it was a sufficient body of Revelation of high spiritual value, to which the description given here could be applied. It was held in the highest honor; its place in the hearts of Muslims was more exalted than that of anything else; as Allah's Word, it was pure and sacred; and those who transcribed it were men who were honorable, just and pious. The legend that the early Suras were not carefully written down and preserved in books is a pure invention. The recensions made later in the time of the first and the third Khalifas were merely to preserve the purity and safeguard the arrangement of the text at a time when the expansion of Islam among non-Arabic-speaking people made such precautions necessary. (80.13)

5:15 - O People of the Book! there hath come to you Our Apostle revealing to you much that ye used to hide in the Book and passing over much (that is now unnecessary): There hath come to you from Allah a (new) Light and a perspicuous Book. <sup>716</sup>

716 Mubin: I wish I could translate by a simpler word than "perspicuous". But "plain" may mean unadorned, the opposite of beautiful, and this Book is among the most beautiful that it is the privilege of mankind to read. "Clear" would be right as far as it means "unambiguous, self-evident, not involved in mysteries of origin, history, or meaning, one which every one can understand as to the essentials necessary for him, without the intervention of priests or privileged persons". Mubin has all these meanings, but it suggests, besides, some quality of a shining light, by which we are able to make things clear, to distinguish the true from the false, This I think is suggested better by "perspicuous" than by the word "clear". Besides it is hardly good idiom to speak of "a clear Book." (5.15)



5:16 Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety and leadeth them out of darkness by His Will unto the light guideth them to a Path that is Straight.

►ISL Quran Subjects

## Revelation

1. (Also see) Gospel, Quran, Revelations of Allah, Scripture, Scripture of Allah, Torah
2. Might of that of the Quran, the [59.21](#)
3. Quran by Allah, of the [69.38](#), [69.39](#), [69.40](#), [69.41](#), [69.42](#), [69.43](#), [69.44](#), [69.45](#), [69.46](#), [69.47](#), [76.23](#), [97.1](#)
4. Quran through [7.2](#), [7.203](#)
5. Quran through inspiration, of the [6.19](#), [42.52](#)
6. Scripture by Allah, of the [45.2](#), [46.2](#)
7. Scripture from Allah, of the [39.1](#), [39.2](#)
8. Step by step of the Quran [25.32](#), [25.33](#), [25.34](#)

## QURAN -

### READ / STUDY:

2:121 - Those to whom We have sent the book study it as it should be studied; they are the ones that believe therein; those who reject faith therein the loss is their own.

4:82 - Do they not consider the Qur'an (with care)? Had it been from other than Allah they would surely have found therein much discrepancy. <sup>601</sup>

601 The unity of the Qur-an is admittedly greater than that of any other sacred book. And yet how can we account for it except through the unity of Allah's purpose and design? From a mere human point of view, we should have expected much discrepancy, because (1) the Messenger who promulgated it was not a learned man or philosopher, (2) it was promulgated at various times and in various circumstances, and (3) it is addressed to all grades of mankind. Yet, when properly understood, its various pieces fit together well even when arranged without any regard to chronological order. There was just the One Inspirer and the One Inspired. ([4.82](#))

7:3 - Follow (O men!) the revelation given unto you from your Lord and follow not as friends or protectors other than Him. Little it is ye remember of admonition. <sup>991</sup>

991 This is added in order that men might not be puffed up with such little knowledge as they possessed, for there are great heights to be scaled in the spiritual kingdom. ([7.3](#))

17:106 - (It is) a Qur'an which We have divided (into parts from time to time) in order that thou mightest recite it to men at intervals: We have revealed it by stages. <sup>2317</sup>

2316 The part of the Prophet was that of a Messenger: he was not responsible if the ungodly rejected it. He fulfilled his mission in promulgating and explaining it and leaving it as a legacy to the world. ([17.105](#))

27:92 - And to rehearse the Qur'an: and if any accept guidance they do it for the good of their own souls and if any stray say: "I am only a Warner." <sup>3323</sup>

29:45 - Recite what is sent of the Book by inspiration to thee and establish Regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do. <sup>3471</sup>

3471 The tilawat of the Qur-an implies: (1) rehearsing or reciting it, and publishing it abroad to the world; (2) reading it to ourselves; (3) studying it to understand it as it should be studied and understood (ii. 121); (4) meditating on it so as to accord our knowledge and life and desires with it. When this is done, it merges into real Prayer, and Prayer purges us of anything (act, plan, thought, motive, words) of which we should be ashamed or which would work injustice to others. Such Prayer passes into our inmost life and being, for then we realize the Presence of Allah, and that is true zikr (or remembrance), for remembrance is the bringing to mind of things as present to us which might otherwise be

absent to us. And that is the greatest thing in life. It is subjective to us: it fills our consciousness with Allah. For Allah is in any case always present and knows all. (29.45)

35:29 - Those who rehearse the Book of Allah establish regular Prayer and spend (in Charity) out of what We have provided for them secretly and openly hope for a Commerce that will never fail. 39143915

3914 The man of God takes Allah's Revelation ("the Book") to heart, ever seeks to get closer and closer to Allah ("regular Prayer"), and in doing so, is moved more and more to practical Charity for his fellow-creatures. He is not ashamed of his Charity ("openly"), but he does not do it to be seen by men ("secretly"): he just does what is necessary for his fellow-creatures, whether people talk about it or not. (35.29)

3915 Here is a metaphor from commerce. The good man's Charity comes not merely out of superfluities, but out of "what Allah has provided" for him. He therefore recognises two things: (1) that his wealth (literal and metaphorical) is not his absolutely, but that it is given to him by Allah; and (2) that he must deny himself the use of some of it, as a merchant puts by some of his wealth to invest as capital. Only, the godly man's commerce will never fail or fluctuate; because Allah guarantees him the return, and even adds something to the return out of His own Bounty. That is, Allah gives more than ever our merits deserve. (35.29)

38:29 - (Here is) a Book which We have sent down unto thee full of blessings that they may meditate on its Signs and that men of understanding may receive admonition. 4181

4181 Revelation is not a mere chance or haphazard thing. It is a real blessing-among the greatest that Allah has bestowed on man. By meditation on it in an earnest spirit man may learn of himself, and his relation to nature around him and to Allah the Author of all. Men of understanding may, by its help, resolve all genuine doubts that there may be in their minds, and learn the true lessons of spiritual life. (38.29)

44:58 - Verily We have made this (Qur'an) easy in thy tongue in order that they may give heed. 4734

4734 Easy: not only to understand, being in the Arabic tongue; but mellifluous, whose rhythm carries off our spirits to a higher spiritual plane. In another sense, it is difficult; for to get to its deepest meaning, we shall have to strive hard, as the contents of this Sura alone will show. (44.58)

47:24 - Do they not then earnestly seek to understand the Qur'an or are their hearts locked up by them?

73:20 - The Lord doth know that thou standest forth (to prayer) nigh two-thirds of the night or half the night or a third of the night and so doth a party of those with thee. But Allah doth appoint Night and Day in due measure. He knoweth that ye are unable to keep count thereof. So He hath turned to you (in mercy): read ye therefore of the Qur'an as much as may be easy for you. He knoweth that there may be (some) among you in ill-health; others travelling through the land seeking of Allah's bounty; yet others fighting in Allah's Cause. Read ye therefore as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls Ye shall find it in Allah's presence yea better and greater in Reward. And seek ye the Grace of Allah: for Allah is Oft-Forgiving Most Merciful. 5771577257735774577557765777

5771 Cf., above, lxiii. 24. The Prophet, and a zealous band of his disciples, were often up, two-thirds of the night, or a half, or a third, rejecting sleep and giving themselves up to Prayer and Praise and the reading of the Qur-an. They are told that this was too severe a tax on them, especially if their health was affected, or they were on a journey, or they were striving, with might and main, in other ways, for the cause of Allah. See the lines following. (73.20)

5772 The usual meaning taken is that the counting of the exact hours of night and day may not be possible for ordinary people, in order to determine exactly the half, or the third, or the two-thirds of a night. The length of the night and the day varies every day of the solar year, and the precise hour of midnight can only be determined by exact observation in clear skies or by chronometers, which is not possible for everyone. But I understand it in a wider meaning. Allah fixes night and day in due proportions; for rest and work, and according to seasonal variations. For prayer and praise no meticulous observations of that kind are necessary or possible. Allah's service can be done in many ways as detailed below. But we must give some time to devotion, as may be most easy and convenient to us, in various circumstances of health, travel, and the performance of various duties. (73.20)

5773 The reading of the Qur-an here is a part of Prayer and religious devotion. This is not to be made into an obsession or a burden. Cf. xx. 2: "We have not sent down the Qur-an to thee to be an occasion for thy distress." We must do it whole-mindedly, but not by formal mechanical computations. (73.20)

5774 This refers to Jihad. The better opinion is that this particular verse was revealed in Madinah, long after the greater part of the Sura. The reference, further on, to canonical Prayers and regular Charity (Zakat), points to the same conclusion. (73.20)

5775 Cf. ii. 2456, and n. 276, where the meaning of "a Beautiful Loan" is explained. See also lvii. 18. The "Beautiful Loan" should be that of our own souls. We should expect no returns in kind, for that is not possible. But the reward we shall

find with Allah will be infinitely greater and nobler. Cf. the biblical phrase, "Lay up for yourselves treasures in heaven" (Matt. vi. 20). (73.20)

5776 Any good that we do raises our own spiritual status and dignity. We must not think that when we speak of Allah's service or Allah's Cause, we are doing anything for His benefit: He is independent of all needs whatsoever. (73.20)

5777 This emphasizes the need of Allah's Grace. Whatever good we do, our own merits are comparatively small. Allah's Grace must lift us up and blot out our shortcomings. Even in piety there may be an arrogance which may become a sin. We should always seek Allah's Mercy in all humility. (73.20)

73:1 - O thou folded in garments! 5754

73:4 - Or a little more; and recite the Qur'an in slow measured rhythmic tones. 5756

73:5 - Soon shall We send down to thee a weighty Message. 5757

5754 Muzzammil: Some Commentators understand by this, "properly dressed for prayer", or "folded in a sheet, as one renouncing the vanities of this world. Muzzammil is one of the titles of our holy Prophet. But there is a deeper meaning in this and the address "Thou wrapped up" of the next Sura. Human nature requires warm garments and wrappings to protect the body from cold or heat or rain. But in the spiritual world these wrappings are useless: the soul must stand bare and open before Allah, in the silence of the night, but not too austere, as the following verses show. (73.1)

5756 At this time there was only S. xcvi., S. lxxviii, and possibly S. lxxiv, and the opening Sura (Al-Hamd). For us, now, with the whole of the Qur'an before us, the injunction is specially necessary. The words of the Qur'an must not be read hastily, merely to get through so much reading. They must be studied, and their deep meaning pondered over. They are themselves so beautiful that they must be lovingly pronounced in rhythmic tones. (73.4)

5757 The Qur'an as completed by degrees, after the Fatra (see Introduction to this Sura). (73.5)

75:16 - Move not thy tongue concerning the (Qur'an) to make haste therewith. 5820

5820 Cf. xx. 114, and n. 2639: "Be not in haste with the Qur'an before its revelation to thee is completed." S. lxxv. is an earlier revelation, and the shade of meaning is slightly different. The immediate meaning was that the holy Prophet was to allow the revelation conveyed to him to sink into his mind and heart and not to be impatient about it; Allah would certainly complete it according to His Plan, and see that it was collected and preserved for men, and not lost; that the inspired one was to follow it and recite it as the inspiration was conveyed to him; and that it carries its own explanation according to the faculties bestowed by Allah on man. The general meaning follows the same lines: we must not be impatient about the inspired Word; we must follow it as made clear to us by the faculties given to us by Allah. (75.16)

75:18 - But when We have promulgated it follow thou its recital (as promulgated):

80:12 - Therefore let who will keep it in remembrance.

84:21 - And when the Qur'an is read to them they fall not prostrate. 6049

6049 Prostrate. out of respect and humble gratitude to Allah. (84.21)

87:6 - By degrees shall We teach thee to declare (the Message) so thou shalt not forget 60846085

6084 The soul, as it reaches the Light of Allah, makes gradual progress, like a man going from darkness into light. So the Qur'an was revealed by stages. So all revelation from Allah comes by stages. As usual, there are two parallel meanings: (1) that connected with the occasion of direct inspiration to the holy Prophet; and (2) the more general Message to mankind for all time. Everyone who understands the Message must declare it, in words, and still more, in his conduct. (87.6)

6085 The particular occasion was an assurance to the Prophet, that though he was unlettered, the Message given to him would be preserved in his heart and in the hearts of men. The more general sense is that mankind, having once seized great spiritual truths, will hold fast to them, except as qualified in the following verse. (87.6)

## **QURAN -WARN :**

6:19 - Say: "What thing is most weighty in evidence?" Say: "Allah is Witness between me and you: this Qur'an hath been revealed to me by inspiration that I may warn you and all whom it reaches. Can ye possibly bear witness that besides Allah there is another god?" Say: "Nay! I cannot bear witness!" Say: "But in truth He is the One Allah and I truly am innocent of (your blasphemy of) joining others with Him.

17:10 - And to those who believe not in the Hereafter (it announceth) that We have prepared for them a Penalty grievous (indeed).

17:41 - We have explained (things) in various (ways) in this Qur'an in order that they may receive admonition but it only increases their flight (from the Truth)! <sup>2227</sup>

2227 Things are explained in the Qur'an from all points of view, individual and national, by means of stories, parables, and figures of speech, and by way of categorical commands. But those who are evil, instead of profiting by such instruction, often go farther and farther away from the Truth. (17.41)

17:105 - We sent down the (Qur'an) in Truth and in Truth has it descended: and We sent thee but to give Glad Tidings and to warn (sinners). <sup>23152316</sup>

2315 The Qur'an was sent down by Allah in Truth: it was not forged by any mortal. It has descended in Truth: it was not and has not been falsified or corrupted in the process of being communicated to mankind. (17.105)

2316 The part of the Prophet was that of a Messenger: he was not responsible if the ungodly rejected it. He fulfilled his mission in promulgating and explaining it and leaving it as a legacy to the world. (17.105)

18:2 - (He hath made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him and that He may give Glad Tidings to the Believers who work righteous deeds that they shall have a goodly Reward. <sup>2327</sup>

2327 Qaiyim: straight, that which has no bends and no corners to mystify people, that which speaks clearly and unambiguously, that which guides to the right path. Cf. ix. 36, where the adjective is used for a straight usage, in contrast to usages, which tend to mystify and deceive people. The Qur'an is above all things straight, clear, and perspicuous. Its directions are plain for everyone to understand. Any book that deals with the highest mysteries of spiritual life must necessarily have portions whose full meaning is clearer to some minds than to others not so well prepared. But here there is nowhere any mystification, any desire to wrap up things in dark sayings repugnant to human reason. Allah's purpose is to give clear warning of spiritual dangers and lead up to the highest bliss. (18.2)

19:97 - So have We made the (Qur'an) easy in thine own tongue that with it thou mayest give Glad Tidings to the righteous and warnings to people given to contention.

20:2 - We have not sent down the Qur'an to thee to be (an occasion) for thy distress <sup>2535</sup>

20:3 - But only as an admonition to those who fear (Allah)

2535 Allah's revelation may cause some human trouble for two reasons: (1) it checks man's selfishness and narrowness of view, and (2) it annoys the wicked and causes them to jeer and persecute. These are mere incidental things, due to man's own shortcomings. As far as the trouble is concerned, the revelation is meant to give a warning, so that persecutors may be reclaimed, (and of course for men of faith it is comfort and consolation, though that point does not arise in this context). (20.2)

20:113 - Thus have we sent this down an Arabic Qur'an and explained therein in detail some of the warnings in order that they may fear Allah or that it may cause their remembrance (of Him). <sup>2638</sup>

2638 The Qur'an is in clear Arabic, so that even an unlearned people like the Arabs might understand and profit by its warnings, and the rest of the world may learn through them, as they did in the first few centuries of Islam and may do again when we Muslims show ourselves worthy to explain and exemplify its meaning. The evil are warned that they may repent; the good are confirmed in their Faith and strengthened by their remembrance of Him. (20.113)

25:1 - Blessed is He Who sent down the Criterion to His servant that it may be an admonition to all creatures <sup>305230533054</sup>

3052 Tabaraka: the root meaning is "increase" or "abundance". Here that aspect of Allah's dealing with His creatures is emphasised, which shows His abundant goodness to all His creatures, in that He sent the Revelation of His Will, not only in the unlimited Book of Nature, but in a definite Book in human language, which gives clear directions and admonitions to all. The English word "blessed" hardly conveys that meaning, but I can find no other without departing far from established usage. To emphasise the meaning I have explained, I have translated "Blessed is..." but "Blessed be..." is also admissible, as it brings out another shade of meaning, that we praise and bless His holy name. (25.1)

3053 That by which we can judge clearly between right and wrong. Here the reference is to the Qur'an, which has already been symbolised by light. This symbol is continued here, and many contrasts are shown, in the midst of which we can distinguish between the true and the false by Allah's Light, especially the contrast between righteousness and sin. (25.1)

3054 The pronoun in yakuna may refer either to Furqan (the Criterion) or to 'Abd (the holy Prophet). In either case the ultimate meaning is the same. The Qur'an is the standing Criterion for judgment between right and wrong. (25.1)

32:3 - Or do they say "He has forged it"? Nay it is the Truth from the Lord that thou mayest admonish a people to whom no warner has come before thee: in order that they may receive guidance. <sup>36303631</sup>

3630 The force of "or" (am in Arabic) is that the only alternative to the acceptance of the Book as a divine revelation is the supposition that it was a forgery by the holy Prophet. But the supposition is absurd on the face of it: because (1) the Quraish, his critics, knew him to be an honest and truthful man; (2) he was unlettered, and such a Book would have been beyond his powers as a simple unlettered Arab, unless Allah inspired it; and (3) there was a definite reason for its coming as it did, because the Arabs had received no Messenger before him and Allah has sent Messengers to every nation. (32.3)

3631 The Arabs very much needed guidance for themselves, and the advent of a World Prophet through them was what might have been expected in view of the past course of Allah's Revelations. (32.3)

36:70 - That it may give admonition to any (who are) alive and that the charge may be proved against those who reject (Truth). 40164017

4016 "Alive", both in English and Arabic, means not only "having physical life", but having all the active qualities which we associate with life. In religious language, those who are not responsive to the realities of the spiritual world are no better than those who are dead. The Message of Allah penetrates the hearts of those who are alive in the spiritual sense. (36.70)

4017 Cf. xxviii. 63. If people reject Truth and Faith after they have been admonished and warned, the charge against them, of wilful rebellion, is proved. They cannot then plead either ignorance or inadvertence. (36.70)

38:1 - Sad. By the Qur'an full of Admonition: (this is the Truth). 41464147

4146 Sad is a letter of the Arabic alphabet. It is used here as an Abbreviated Letter, for which see Appendix I (at the end of Sura ii.). See also the second para, of n. 989 to vii. I for this particular letter. No dogmatism is permissible in trying to interpret Abbreviated Letters. This Sura is concerned mainly with the stories of David and Solomon as illustrative of the relative positions of spiritual and worldly power. Sale's note: "it may stand for Solomon": is a real howler; for in Arabic the letter Sad does not occur at all in the name of Solomon. (38.1)

4147 Full of admonition: the word zikr is far more comprehensive than any single word or phrase that I can think of in English: it implies (1) remembrance in a spirit of reverence; (2) recital, celebrating the praises of Allah; (3) teaching, admonition, warning; (4) Message, Revelation, as in Ah-luz-zikr, "those who possess the Message" (xvi. 43, and n. 2069). Devotional exercises are also called zikr, with reference to meaning (2) above. (38.1)

39:27 - We have put forth for men in this Qur'an every kind of Parable in order that they may receive admonition. 4284

4284 Men can only understand high spiritual truths by parables and similitudes and these are given abundantly in the Qur'an. The object is, not merely to tell stories, but to teach lessons of spiritual wisdom. (39.27)

42:7 - Thus have We sent by inspiration to thee an Arabic Qur'an: that thou mayest warn the Mother of Cities and all around her and warn (them) of the Day of Assembly of which there is no doubt: (when) some will be in the Garden and some in the Blazing Fire. 453345344535

4533 The point of the Qur'an being in Arabic is that it is plain and intelligible to the people through whom and among whom it was promulgated; see next clause. (42.7)

4534 The City of Makkah. See n. 913 to vi. 92. This is undoubtedly a Makkan verse. Even apart from the Qibla, Makkah is the centre of Islam, and "all around her" is the whole world. (42.7)

4535 The contrast is again emphasised, as explained in the Summary. (42.7)

50:45 - We know best what they say; and thou art not one to ever awe them by force. So admonish with the Qur'an such as fear My Warning! 4985

4985 People may throw all sorts of doubts about the Judgment and the Hereafter. The Prophet's task is not to force them to accept anything. His task is to deliver the Message of the Qur'an, and admonish those who are spiritually fit and ready to receive admonition and to prepare themselves for the new and higher life destined for man. (50.45)

54:17 - And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition? 5143

5143 While the Qur'an sums up the highest philosophy of the inner life, its simple directions for conduct are plain and easy to understand and act upon. Is this not in itself a part of the Grace of Allah? And what excuse is there for any one to fail in receiving admonition? (54.17)

#### **QURAN -**

#### **WITHOUT LOUDNESS:**

7:205 - And do thou (O reader!) bring thy Lord to remembrance in thy (very) soul with humility and in reverence without loudness in words in the mornings and evenings; and be not thou of those who are unheeding.

16:98 - When thou dost read the Qur'an seek Allah's protection from Satan the rejected one. 2139



- 2139 Evil has no authority or influence on those who put their trust in Allah. It is good to express that trust in outward actions, and a formal expression of it-as in the formula, "I seek Allah's protection from Evil"-helps us. Man is weak at best, and he should seek strength for his will in Allah's help and protection. (16.98)

17:45 - When thou dost recite the Qur'an We put between thee and those who believe not in the Hereafter a veil invisible: 2230

- 2230 Veil invisible: Some Commentators understand mastur here as equivalent to satir: a veil that makes invisible, a thick or dark veil. But I think that the meaning of mastur (in the passive voice) as "hidden or invisible" is more consonant with the whole passage. If all nature, external and within ourselves, declares Allah's glory, those unfortunate who cut themselves off from their better nature are isolated from the true servants of Allah and the revelation of Allah, because (1) they are unfit for being in their company, and (2) because the servants of Allah and the revelation of Allah must be protected from the pain which blasphemy or rebellion must cause to their unsullied nature. The veil is none the less real even though it is invisible. (17.45)

#### QURAN-

#### BLESSED NIGHT:

44:3 - We sent it down during a blessed night: for We (ever) wish to warn (against Evil). 4690

44:4 - In that (night) is made distinct every affair of wisdom 4691

44:5 - By command from Our presence. For We (ever) send (revelations)

44:6 - As a Mercy from thy Lord: for He hears and knows (all things); 4692

- 4690 Usually taken to be a night in the month of Ramadhan, say the 23rd, 25th, or 27th night of that month. It is referred to as the Night of Power in xcvi. 1-2. See also ii. 185. But perhaps we need not fix it literally by the calendar. The night that a Message descends from Allah is indeed a blessed night like a day of rain for a parched land. (44.3)

- 4691 Such an occasion is one on which divine Wisdom places before us through Revelation the solution of spiritual problems of the highest import to mankind. (44.4)

- 4692 It is because Allah is the friend of the friendless and the help of the helpless that He hears all sincere prayers, and as His knowledge embraces all things, He grants to us whatever is best for us, not as we see it, but as He knows it in His perfect knowledge. (44.6)

97:1 - We have indeed revealed this (Message) in the night of Power: 6217

- 6217 Cf. xlv. 3 and n. 4690. The 23rd, 25th or 27th night of Ramadhan, as well as other nights, have been suggested as the Night of Power. See, however, the Introduction to this Sura. It is best to take this in conjunction with verse 3 below, which says that the Night of Power is better than a thousand Months. It transcends Time: for it is Allah's Power dispelling the Darkness of Ignorance, by his Revelation, in every kind of affair. (97.1)

#### QURAN-

#### GUIDANCE: ETC.,

17:9 - Verily this Qur'an doth guide to that which is most right (or stable) and giveth the glad tidings to the Believers who work deeds of righteousness that they shall have a magnificent reward; 2183

- 2183 The instability and crookedness of the Jewish soul having been mentioned, the healing balm which should have cured it is now pointed out. The Message of the Qur'an is for all. Those who have Faith and show that Faith in their conduct must reap their spiritual reward. But those who reject Faith cannot escape punishment. Apart from what is past, apart from questions of national or racial history, there is a Hope,-and a Danger- for every soul. (17.9)

17:78 - Establish regular prayers at the sun's decline till the darkness of the night and the morning prayer and reading: for the prayer and reading in the morning carry their testimony. 22752276

- 2275 The Commentators understand here the command for the five daily canonical prayers, viz.: the four from the declination of the sun from the zenith to the fullest darkness of the night, and the early morning prayer, Fajr, which is usually accompanied by a reading of the holy Qur'an. The four afternoon prayers are: Zuhr, immediately after the sun begins to decline in the afternoon; 'Asr, in the late afternoon; Magrib, immediately after sunset; and Isha, after the glow of sunset has disappeared and the full darkness of the night has set in. There is difference of opinion as to the meaning of particular words and phrases, but none as to the general effect of the passage. (17.78)

- 2276 The morning prayer is specially singled out for separate mention, because the morning is a "peaceful hour" and special influences act on the soul awaking from the night's rest. Special testimony is borne to the prayers of this hour by the angelic host. (17.78)

18:54 - We have explained in detail in this Qur'an for the benefit of mankind every kind of similitude: but man is in most things contentious. 2398



2398 If men had not cultivated the habit of contention and obstinacy, they would have found that the parables and similitudes of Scripture had fully met their difficulties, and they would gladly have obeyed the call of Allah. (18.54)

21:106 - Verily in the (Qur'an) is a Message for people who would (truly) worship Allah. <sup>2761</sup>

2761 The culmination of Allah's Revelation is in the Qur'an, which confirms previous scriptures, corrects the errors which men introduced into them, and explains many points in detail for all who seek for right worship and service to Allah-whether they inherit the previous Books ("People of the Book") or not. It is a universal Message. (21.106)

39:23 - Allah has revealed (from time to time) the most beautiful message in the form of a Book consistent with itself (Yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases but such as Allah leaves to stray can have none to guide. <sup>4276427742784279</sup>

4276 Is Mutashabih here to be understood in the same sense as in iii. 7? See n. 347. The better opinion is that there is a slightly different shade of meaning here, as suggested by the context. In the earlier passage, it was opposed to Muhkam: here it is contrasted or compared to Mathani. The root meaning is: 'having something similar; working by analogy or allegory, or parable; having its parts consistent with each other'. The last meaning I adopt here. The Qur'an was revealed in parts at different times. And yet its parts all conform to each other. There is no contradiction or inconsistency anywhere. (39.23)

4277 Mathani: Cf. xv. 87, where we have translated "oft-repeated": "the seven oft- repeated (verses)". See n. 2008 to that passage. Here the meaning is similar, but the context gives a different colour to it, as is seen in the translation. (39.23)

4278 The skin is the outer integument of the body. It receives the first shock from the impact of anything unusual, and it trembles and its hair stands on end under excitement. So in spiritual matters the first stimulation from Allah's Message is external. Those who receive Faith do it as it were with tremor and not with apathy. But the next stage is that it penetrates their outer nature and goes right into their hearts. Their whole nature is "softened" to receive the beneficent Message, and it transforms them through and through. (39.23)

4279 "Whom He pleases" and "leaves to stray" are explained fully in n. 2133 to xvi. 93. See also xiv. 4 and n. 1875. (39.23)

39:41 - Verily We have revealed the Book to thee in Truth for (instructing) mankind. He then that receives guidance benefits his own soul: but he that strays injures his own soul. Nor art thou set over them to dispose of their affairs. <sup>43044305</sup>

4304 Revelation is sent by Allah through His messenger, but it is for all. It is given in order that men and women may be taught Righteousness. It is given in Truth: there is no pretence about it. It is for their own good. If they reject it and follow Evil, the loss is their own. (39.41)

4305 Allah's messengers do all they can to teach mankind. But they cannot force men's wills. If men reject their teaching, the account of the rejecters is with Allah Cf. vi. 107 and n. 935. (39.41)

## **QURAN-**

### **FEAR OF ALLAH:**

2:2 - This is the Book; in it is guidance sure without doubt to those who fear Allah. <sup>26</sup>

26 Taqwa and the verbs and nouns connected with the root, signify: (1) the fear of God which according to the writer of Proverbs (i.7) in the Old Testament is the beginning of Wisdom; (2) restraint, or guarding one's tongue, hand, and heart from evil; (3) hence righteousness, piety good conduct. All these ideas are implied; in the translation, only one or other of these ideas can be indicated according to the context. See also xivii 17; and ixiv 56, n.5808. (2.2)

59:21 - Had We sent down this Qur'an on a mountain verily thou would have seen it humble itself and cleave asunder for fear of Allah such are the similitudes which We propound to men that they may reflect. <sup>53985399</sup>

5398 There are two ideas associated in men's minds with a mountain: one is its height, and the other that it is rocky, stony, hard, Now comes the metaphor. The Revelation of Allah is so sublime that even the highest mountains humble themselves before it. The Revelation is so powerful and convincing that even the hard rock splits asunder under it. Will man then be so arrogant as to consider himself superior to it, or so hard-hearted as not to be affected by its powerful Message? The answer is "No" for unspoiled man; "Yes" for man when degraded by sin to be the vilest of creatures. (59.21)

5399 Cf. vii. 143, and n. 1103, where, in the story of Moses, the Mount became as dust "when the Lord manifested His Glory". Also cf. xxxiii. 72, and n. 3778, where the mountains are mentioned as an emblem of stability, but as refusing to accept the Trust (Amanat) because they felt themselves to be too humble to be equal to such a tremendous Trust. (59.21)

## **QURAN-**

### **AS A MERCY:**

6:155 - And this is a Book which We have revealed as a blessing: so follow it and be righteous that ye may receive mercy:

7:204 - When the Qur'an is read listen to it with attention and hold your peace: that ye may receive Mercy.

16:64 - And We sent down the Book to thee for the express purpose that thou shouldst make clear to them those things in which they differ and that it should be a guide and a mercy to those who believe. <sup>2091</sup>

2091 But the path of duty before Allah's Messenger is clear. He is sent with the Revelation (the Qur'an) for three express purposes; (1) that he should bring about unity among the jarring sects, for the Gospel of Unity, while preaching the One True God, leads also to the unity of mankind; (2) that the revelation should be a guide to right conduct; and (3) that it should show the path of repentance and Salvation, and thus be the highest mercy to erring sinners. (16.64)

16:89 - One day We shall raise from all peoples a witness against them from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have sent down to thee the Book explaining all things a guide a **Mercy** and glad tidings to Muslims. <sup>2126</sup>

2126 To the thought expressed in xvi. 84 above, is added another detail here. Not only will there be witnesses from Peoples, but the witnesses will be men from amongst the Peoples themselves, men of their own kith and kin, who understood them and explained Allah's Message in their own language. The Prophet Muhammad will be witness against all those who rejected the Message he brought. For those who believe in him of (all races and peoples), the Book which he brought will be an explanation, a guide, a mercy and a Gospel. (16.89)

17:82 - We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe: to the unjust it causes nothing but loss after loss. <sup>2282</sup>

2282 In Allah's revelation there is healing for our broken spirits, hope for our spiritual future, and joy in the forgiveness of our sins. All who work in faith will share in these privileges. It is only the rebels against Allah's Law who will suffer loss. The more they will oppose Truth, the deeper down will they go into the mire-the state of sin and Wrath, which is worse than destruction. (17.82)

27:77 - And it certainly is a Guide and Mercy to those who believe.

29:51 - And is it not enough for them that We have sent down to thee the Book which is rehearsed to them? Verily in it is Mercy and Reminder to those who believe. <sup>3482</sup>

3482 The perspicuous Qur'an, explained in detail by Allah's Messenger, in conjunction with Allah's Signs in nature and in the hearts of men, should be enough for all. It is mere fractious opposition to demand vaguely something more. Cf. also vi. 124, and n. 946. (29.51)

31:3 - A Guide and a Mercy to the Doers of Good, <sup>3581</sup>

3581 A guide to all, and, to those who accept its guidance, a source of mercy as leading them to Salvation. (31.3)

#### OURAN-

#### BELIEVE:

2:4 - And who believe in the Revelation sent to thee and sent before thy time and (in their hearts) have the assurance of the Hereafter. <sup>28</sup>

28 Righteousness comes from a secure faith, from sincere devotion to God, and from unselfish service to Man. (2.4)

5:69 - Those who believe (in the Qur'an) those who follow the Jewish (Scriptures) and the Sabians and the Christians any who believe in Allah and the Last Day and work righteousness on them shall be no fear nor shall they grieve. <sup>779</sup>

779 Here, as in Sura Al-Baqarah (ii. 62), the Qur'an underscores the importance of true and genuine faith, which is to be judged by a sincere belief in Allah and man's accountability to Him backed by a righteous conduct rather than by mere forms or labels. At both the places it repudiates the false claims of the People of the Book that they had a special relationship with Allah for they were the children of Abraham; that they were a chosen people with special privileges, and no matter what they did, their high status would remain unaffected. Here this false notion is refuted and the People of the Book are being reminded that it is through sincere belief and righteous conduct rather than pretentious claims that man can win his Lord's pleasure and achieve ultimate success. The verse does not purport to lay down an

exhaustive list of the articles of faith. Nor does it seek to spell out the essentials of a genuine belief in Allah, which has no meaning unless it is accompanied by belief in His Prophets for it is through their agency alone that we know Allah's Will and can abide by it in our practical lives. This is especially true of His final Prophet, Muhammad (peace be on him) whose message is universal, and not confined to any particular group or section of humanity. Belief in the Prophethood of Muhammad (peace be on him) is thus an integral part and a logical corollary of belief in Allah. Moreover, it is also an essential test of genuineness of such belief. This becomes clear when the verse is read in conjunction with other relevant verses of the Qur'an. See, for instance, iv. 170, v. 15, 19, vii. 157, 158, xxi. 107, xxv. 1, xxxiii. 40, lxi. 6. See also ii. 40, iii. 31-32, iv. 150-151. (5.69)

**17:89** - And We have explained to man in this Qur'an every kind of similitude: yet the greater part of men refuse (to receive it) except with ingratitude! <sup>22902291</sup>

2290 In the Qur'an everything is explained in detail from various points of view, by commands, similitudes, examples, stories, parables, etc. It does not merely narrate stories or lay down vague abstract propositions. It gives every detailed help in outward and inner life. (17.89)

2291 One form in which it can be received with ingratitude is to pay verbal tributes to it but not study it as it ought to be studied (ii. 121, haqqa tilawatihi), or to disobey its precepts or standards. (17.89)

**69:50** - But truly (Revelation) is a cause of sorrow for the Unbelievers. <sup>5672</sup>

5672 The Message of Allah is glad tidings for those who believe in Him and follow His Law, for it is a message of Mercy and Forgiveness through repentance and amendment. But in the case of the wicked it is a cause of sorrow, for it denounces sin and proclaims the punishment of those who do not turn from evil: (69.50)

#### **QURAN-**

#### **OFT-REPEATED VERSES:**

**15:87** - And We have bestowed upon thee the Seven Oft-Repeated (verses) and the Grand Qur'an. <sup>2008</sup>

2008 The Seven Oft-repeated Verses are usually understood to be the Opening Sura, the Fatiha. They sum up the whole teaching of the Qur'an. What can be a more precious gift to a Muslim than the glorious Qur'an or any Sura of it? Worldly wealth, honour, possessions, or anything else, sinks into insignificance in comparison with it. (15.87)

#### **QURAN-**

#### **WORD OF MOST HONOURABLE MESSENGER:**

**81:19** - Verily this is the word of a most honorable Messenger <sup>5988</sup>

5988 They are told here that all their three theories were foolish. The Revelation was really from Allah. Their wonder should cease if they observe the daily miracles worked round them in nature. The bringer of Allah's Message was the angel Gabriel, and not an evil spirit. (81.19)

**81:20** - Endued with Power with rank before the Lord of the Throne <sup>5989</sup>

5989 Not only was the bringer of the Revelation, Gabriel, an honorable Messenger, incapable of deceit, but he had, in the angelic kingdom, rank and authority before Allah's Throne, and he could convey an authoritative divine Message. He was, like the holy Prophet, faithful to his trust; and therefore there could be no question of the Message being delivered in any other way than exactly according to the divine Will and Purpose. These epithets could apply to the Prophet himself, but in view of verse 23 below, it is best to understand them of Gabriel. (81.20)

**81:23** - And without doubt he saw him in the clear horizon. <sup>5991</sup>

5991 Read along with this the whole passage in liii. 1-18 and notes there; specially n. 5092, where the two occasions are mentioned when there was a vision of inspiration: "For truly did he see, of the Signs of his Lord, the Greatest" (liii. 18). (81.23)

**81:25** - Nor is it the word of an evil spirit accursed. <sup>5993</sup>

5993 Such as evil suggestions of envy, spite, greed, selfishness, or other vices. On the contrary the teaching of the Qur'an is beneficent, pointing to the Right Way, the Way of Allah. Rajim: literally, driven away with stones, rejected with complete ignominy. Cf. xv. 17. The rite of throwing stones in the valley of Mina at the close of the Makkian Pilgrimage [see n. 217 (6) to ii. 197] suggests symbolically that the Pilgrim emphatically, definitely, and finally rejects all Evil. (81.25)

**81:26** - Then whither go ye? <sup>5994</sup>

5994 It has been shown that this is no word of a mortal, but that it is full of divine wisdom; that its teaching is not that of a madman, but sane to the core and in accordance with human needs; that it freely and clearly directs you to the right Path and forbids you the Path of evil. Why then hesitate? Accept the divine Grace; repent of your sins; and come to the higher Life. (81.26)

5995 It is not meant for one class or race; it is universal, and is addressed to all the Worlds. For the meaning of "Worlds", see n. 20 to i. 2. (81.27)

81:27 - Verily this is no less than a Message to (all) the Worlds: <sup>5995</sup>

5996 Cf. lxxiv. 55-56. Allah is the Cherisher of the Worlds, Lord of Grace and Mercy, and His guidance is open to all who have the will to profit by it. But that will must be exercised in conformity with Allah's Will (verse 29). Such conformity is Islam. Verse 28 points to human free-will and responsibility; verse 29 to its limitations. Both extremes, viz., cast-iron Determinism and an idea of Chaotic Free-will, are condemned. (81.28)

#### QURAN-

#### BEAUTIFUL PATTERN OF CONDUCT:

33:21 - Ye have indeed in the Apostle of Allah a beautiful pattern of (conduct) for anyone whose hope is in Allah and the Final Day and who engages much in the praise of Allah. <sup>36943695</sup>

3694 We now have the psychology of the Believers,-God-fearing men, led by that pattern of men and of leaders, Muhammad Al-Mustafa. (33.21)

3695 Cf. xxvi. 227: see especially the last clause of that verse in a Makkan Sura, which was amply fulfilled in Madinah. (33.21)

#### QURAN-

#### PRODUCE A SURAH LIKE THEREUNTO:

2:23 - And if ye are in doubt as to what We have revealed from time to time to Our servant then produce a Surah like thereunto; and call your witnesses or helpers (if there are any) besides Allah if your (doubts) are true. <sup>42</sup>

42 How do we know that there is revelation, and that is from God? Here is a concrete test. The Teacher of God's Truth has placed before you many Suras. Can you produce one like it? If there is any one besides God, who can inspire spiritual truth in such noble language, produce your evidence. Or is it that your doubts are merely argumentative, refractory, against your own inner light, or conscience? All true revelation is itself a miracle, and stands on its own merits. (2.23)

73:20 - The Lord doth know that thou standest forth (to prayer) nigh two-thirds of the night or half the night or a third of the night and so doth a party of those with thee. But Allah doth appoint Night and Day in due measure. He knoweth that ye are unable to keep count thereof. So He hath turned to you (in mercy): read ye therefore of the Qur'an as much as may be easy for you. He knoweth that there may be (some) among you in ill-health; others travelling through the land seeking of Allah's bounty; yet others fighting in Allah's Cause. Read ye therefore as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls Ye shall find it in Allah's presence yea better and greater in Reward. And seek ye the Grace of Allah: for Allah is Oft-Forgiving Most Merciful. <sup>577157725773577457757765777</sup>

5771 Cf., above, lxxiii. 24. The Prophet, and a zealous band of his disciples, were often up, two-thirds of the night, or a half, or a third, rejecting sleep and giving themselves up to Prayer and Praise and the reading of the Qur'an. They are told that this was too severe a tax on them, especially if their health was affected, or they were on a journey, or they were striving, with might and main, in other ways, for the cause of Allah. See the lines following. (73.20)

5772 The usual meaning taken is that the counting of the exact hours of night and day may not be possible for ordinary people, in order to determine exactly the half, or the third, or the two-thirds of a night. The length of the night and the day varies every day of the solar year, and the precise hour of midnight can only be determined by exact observation in clear skies or by chronometers, which is not possible for everyone. But I understand it in a wider meaning. Allah fixes night and day in due proportions; for rest and work, and according to seasonal variations. For prayer and praise no meticulous observations of that kind are necessary or possible. Allah's service can be done in many ways as detailed below. But we must give some time to devotion, as may be most easy and convenient to us, in various circumstances of health, travel, and the performance of various duties. (73.20)

5773 The reading of the Qur'an here is a part of Prayer and religious devotion. This is not to be made into an obsession or a burden. Cf. xx. 2: "We have not sent down the Qur'an to thee to be an occasion for thy distress." We must do it whole-mindedly, but not by formal mechanical computations. (73.20)

- 5774 This refers to Jihad. The better opinion is that this particular verse was revealed in Madinah, long after the greater part of the Sura. The reference, further on, to canonical Prayers and regular Charity (Zakat), points to the same conclusion. (73.20)
- 5775 Cf. ii. 2456, and n. 276, where the meaning of "a Beautiful Loan" is explained. See also Ivii. 18. The "Beautiful Loan" should be that of our own souls. We should expect no returns in kind, for that is not possible. But the reward we shall find with Allah will be infinitely greater and nobler. Cf. the biblical phrase, "Lay up for yourselves treasures in heaven" (Matt. vi. 20). (73.20)
- 5776 Any good that we do raises our own spiritual status and dignity. We must not think that when we speak of Allah's service or Allah's Cause, we are doing anything for His benefit: He is independent of all needs whatsoever. (73.20)
- 5777 This emphasizes the need of Allah's Grace. Whatever good we do, our own merits are comparatively small. Allah's Grace must lift us up and blot out our shortcomings. Even in piety there may be an arrogance which may become a sin. We should always seek Allah's Mercy in all humility. (73.20)

## OURAN-

### RECITE AND TEACH:

18:27 -**And recite (and teach) what has been revealed to thee of the Book of thy Lord:** none can change His Words and none wilt thou find as a refuge other than Him.  
2368

2368 His Words: His Commands, Decrees, Orders. (18.27)

►ISL Quran Subjects

### **Reciting**

1. (Also see) Reading, Recital of the Quran
2. Prostration during that of the Quran  
84.21
3. Quran, the  
7.204, 18.27, 27.92, 39.45
4. Quran at dawn, the  
17.78
5. Quran to disbelievers, the  
12.72
6. Quran during the night, the  
73.28, 73.20
7. Revelations of Allah at night by the good among the People of the Scripture, of the  
3.113
8. Revelations of Allah by the wives of Muhammad(S) of the  
33.32, 33.33, 33.34
9. Story of Abraham, the  
26.69
10. Story of Noah, the  
10.71

►Fiqh-us-Sunnah

### **Fiqh 1.53**

### **Reciting the Qur'an**

According to most scholars, one who is physically unclean (because of sex or menstruation) may not recite any portion of the Qur'an. This is based on a hadith from 'Ali, in which he stated that nothing kept the Messenger of Allah, upon whom be peace, from the Qur'an save being sexually impure. This is related by "the four." At-Tirmidhi graded it sahih. Says al-Hafez in al-Fath, "Some people declare some of its narrators weak. But, in fact, it is of the hassan class and it is satisfactory as a proof." He also related, "I saw the Messenger of Allah perform ablution and recite some of the Qur'an, after which he said, 'This is for the one who is not in post-sex impurity. If one is in post-sex impurity, he may not do so, not even one verse.' Ahmad and Abu Ya'la related this hadith with that wording. With that wording, al-Haithami says, "Its narrators are trustworthy." Says ash-Shaukani, "If that (report) is authentic, that is proof enough that it is forbidden." The first hadith does not forbid it, for it just states that it was his practice not to recite the Qur'an while he was in post-sex impurity. Similar reports do not show that it is disliked. Therefore, how can it be used as a proof that it is forbidden?" Al-Bukhari, at-Tabarani, Dawud, and Ibn Hazm are of the opinion that it is permissible for one who is in post-sex impurity (or in menstruation) to recite the Qur'an. Says al-Bukhari, "Ibrahim said, 'There is no problem if a menstruating woman recites a verse.' Ibn 'Abbas did not see

anything wrong with a sexually impure person reciting the Qur'an. The Prophet, upon whom be peace, used to mention Allah under all circumstances." In Ibn Hajr's notes to that work, he says, "There is no authentic hadith reported by the author (al-Bukhari) concerning the prohibition of reciting by one who is sexually impure or menstruating." The sum total of what has been related on this issue informs us on this point, though the interpretations differ.

►Fiqh-us-Sunnah

## Fiqh 1.144a

### Sunnah acts of prayer, What Is Preferred to be Done During the Recitation

It is sunnah to make one's voice beautiful and nice while reciting the Qur'an. The Prophet, upon whom be peace, said, "Beautify your voices with the Qur'an." He also said, "He is not one of us who does not chant the Qur'an," "The one with the best voice with the Qur'an is the one that when you hear him, you feel that he fears Allah," and "Allah never listened to anything like he listened to his Prophet chanting the Qur'an with a beautiful voice."

Says an-Nawawi, "It is sunnah for anyone who is reciting the Qur'an, whether he is praying or not, to ask Allah for His blessings when he comes to a verse of mercy. When he comes to a verse (describing) punishment, he should seek refuge in Allah from Hellfire, punishment, evil, from what is hated, or he may say, "Allah, I ask You for well-being, etc." When he comes to a verse that glorifies or exalts Allah, he should say, "Glory be to Allah," or "Blessed be Allah, the Lord of the Worlds," and so on. Hudhaifah ibn al-Yaman is reported to have said, "I prayed with the Prophet, upon whom be peace, one night, and he started reading al-Baqarah. I said to myself, 'He will bow after one hundred verses,' but he continued. Then I said, 'He will complete it and bow,' but he moved to recite very slowly al 'Imran and then an-Nisa'. When he came to a verse glorifying Allah, he would glorify Him. If he came to a verse that mentioned a request, he would request it. If he came to something that (one should) seek refuge from, he would seek refuge." This was related by Muslim. Among the Shafiyyah, the glorifying, requesting and seeking refuge should be done during the prayer and at other times. The imam, followers and one praying by himself should all do so, for they are supplications that one should say, like 'ameen. It is preferred that when reading, "Is not Allah the most conclusive of all judges?" / at-Tin:8 / one should say, "Certainly, and I am one of the witnesses to that. When one reads, "Is not He (who does so) able to bring the dead to life? / al-Qiyamah:40 /, he should say, "Certainly, and I bear witness (to it)." When one reads, "Glorify the name of your Lord, the Most High," ( al-A'la: 1 ), he should say, "Glory to my Lord, the Most High." That should be said during prayer and otherwise.

Sahih Bukhari Hadith Subjects

## Quran, Virtue of

1. How the Divine Inspiration used to be revealed  
B 6.502, B 6.503, B 6.504, B 6.505, B 6.506
2. The Qur'an was revealed in the language of Quraish  
B 6.507, B 6.508
3. The collection of the Qur'an  
B 6.509, B 6.510
4. The scribe of the Prophet  
B 6.511, B 6.512
5. Recitation in seven different ways  
B 6.513, B 6.514
6. The compilation of the Qur'an  
B 6.515, B 6.516, B 6.517, B 6.518
7. Gabriel recited the Qur'an  
B 6.519, B 6.520
8. The Qurra' among the Companions  
B 6.521, B 6.522, B 6.523, B 6.524, B 6.525, B 6.526, B 6.527
9. The superiority of Fatiha-al-Kitab  
B 6.528, B 6.829
10. The superiority of Surat-al-Baqara  
B 6.530
11. The superiority of Surat-al-Kahf  
B 6.531
12. The superiority of Surat-al-Fath  
B 6.532
13. The superiority of Surat-al-Ikhlās  
B 6.533, B 6.534
14. The superiority of Surat-al-Falaq & Surat-an-NasQur'an  
B 6.538, B 6.539



18. To recommend the Book of Allah  
B 6.540
19. Recitation in a pleasant tone  
B 6.541, B 6.542
20. Wish to be the like of the reciter  
B 6.543, B 6.544
21. Learn the Qur'an and teach it  
B 6.545, B 6.546, B 6.547
22. Reciting the Qur'an by heart  
B 6.548
23. Reciting Qur'an repeatedly  
B 6.549, B 6.550, B 6.551, B 6.552
24. Reciting Qur'an on an animal  
B 6.553
- B 6.535, B 6.536
15. The descent of tranquillity and Angels on recitation
16. The Prophet left the Qur'an  
B 6.537
17. The superiority of the
25. Teaching the Qur'an to children  
B 6.554, B 6.555
26. Forgetting the Qur'an  
B 6.556, B 6.557, B 6.558, B 6.559
27. Saying "Surat-al-Baqara " etc  
B 6.560, B 6.561, B 6.562
28. Recitation in a slow, clear, rhythmic tone  
B 6.563, B 6.564
29. Prolonging certain sounds  
B 6.565, B 6.566
30. Recitation in an attractive vibrating tone  
B 6.567
31. Recitation in a charming voice  
B 6.568
32. Listening to the recitation of the Qur'an  
B 6.569
33. Saying of recitation: "Enough ! "  
B 6.570
34. The proper period for reciting the whole Qur'an  
B 6.571, B 6.572, B 6.573, B 6.574
35. Weeping while reciting the Qur'an  
B 6.575, B 6.576
36. Reciting the Qur'an to show off  
B 6.577, B 6.578, B 6.579
37. Recite and study the Qur'an together  
B 6.580, B 6.581, B 6.582

►World of Islam

## Quran

For Muslims, or followers of Islam, the Quran is the actual Word of God revealed through the archangel Gabriel to the Prophet of Islam during the twenty-three-year period of his prophetic mission. It was revealed in the Arabic language as a sonoral revelation which the Prophet repeated to his companions. Arabic became therefore the language of Islam even for non-Arab Muslims. Under the direction of the Prophet, the verses and chapters were organized in the order known to Muslims to this day. There is only one text of the Quran accepted by all schools of Islamic thought and there are no variants.

The Quran is the central sacred reality of Islam. The sound of the Quran is the first and last sound that a Muslim hears in this life. As the direct Word of God and the embodiment of God's Will, the Quran is considered as the guide par excellence for the life of Muslims. It is the source of all Islamic doctrines and ethics. Both the intellectual aspects of Islam and Islamic Law have their source in the Quran. Perhaps there is no book revered by any human collectivity as much as the Quran is revered by

Muslims. Essentially a religion of the book, Islam sees all authentic religions as being associated with a scripture. That is why Muslims call Christians and Jews the "people of the book".

Throughout all its chapters and verses, the Quran emphasizes the significance of knowledge and encourages Muslims to learn and to acquire knowledge not only of God's laws and religious injunctions, but also of the world of nature. The Quran refers, in a language rich in its varied terminology, to the importance of seeing, contemplating, and reasoning about the world of creation and its diverse phenomena. It places the gaining of knowledge as the highest religious activity, one that is most pleasing in God's eyes. That is why wherever the message of the Quran was accepted and understood, the quest for knowledge flourished.

Sahih Al-Bukhari Hadith

### **Hadith 9.301** Narrated by **Zaid bin Thabit**

Abu Bakr sent for me owing to the large number of casualties in the battle of Al-Yamama, while 'Umar was sitting with him. Abu Bakr said (to me), (Umar has come to me and said, 'A great number of Qaris of the Holy Qur'an were killed on the day of the battle of Al-Yamama, and I am afraid that the casualties among the Qaris of the Quran may increase on other battlefields whereby a large part of the Quran may be lost. Therefore I consider it advisable that you (Abu Bakr) should have the Qur'an collected.' I said, 'How dare I do something which Allah's Apostle did not do?' 'Umar said, By Allah, it is something beneficial.' 'Umar kept on pressing me for that till Allah opened my chest for that for which He had opened the chest of 'Umar and I had in that matter, the same opinion as 'Umar had." Abu Bakr then said to me (Zaid), "You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Apostle. So you should search for the fragmentary scripts of the Quran and collect it (in one Book)." Zaid further said: By Allah, if Abu Bakr had ordered me to shift a mountain among the mountains from one place to another it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said (to 'Umar and Abu Bakr), "How can you do something which Allah's Apostle did not do?" Abu Bakr said, "By Allah, it is something beneficial." Zaid added: So he (Abu Bakr) kept on pressing me for that until Allah opened my chest for that for which He had opened the chests of Abu Bakr and 'Umar, and I had in that matter, the same opinion as theirs.

So I started compiling the Qur'an by collecting it from the leafless stalks of the date-palm tree and from the pieces of leather and hides and from the stones, and from the chests of men (who had memorized the Quran). I found the last verses of Sirat-at-Tauba: )Verily there has come unto you an Apostle (Muhammad) from amongst yourselves..." (9.128-129) ) from Khuzaima or Abi Khuzaima and I added to it the rest of the Sura. The manuscripts of the Qur'an remained with Abu Bakr till Allah took him unto Him. Then it remained with 'Umar till Allah took him unto Him, and then with Hafsa bint 'Umar.

Al-Muwatta Hadith

### **Hadith 15.16**

#### **The Prostration of the Qur'an**

Yahya related to me from Malik from Hisham ibn Urwa from his father that Umar ibn al-Khattab once recited a piece of Qur'an requiring a prostration while he was on the mimbar on the day of jumua, and he came down and prostrated, and everyone prostrated with him. Then he recited it again the next jumua and everybody prepared to prostrate but he said, "At your ease. Allah has not prescribed it for us, unless we wish." He did not prostrate, and he stopped them from prostrating.

Malik said, "The imam does not come down and prostrate when he recites a piece of Qur'an requiring a prostration while he is on the mimbar."

Malik said, "The position with us is that there are eleven prescribed prostrations in the Qur'an, none of which are in the mufassal."

Malik said, "No-one should recite any of the pieces of Qur'an that require a prostration after the prayers of subh and asr. This is because the Messenger of Allah, may Allah bless him and grant him peace, forbade prayer after subh until after the sun had risen, and after asr until the sun had set, and prostration is part of the prayer. So no-one should recite any piece of Qur'an requiring a prostration during these two periods of time."

Malik was asked whether a menstruating woman could prostrate if she heard some-one reciting a passage of Qur'an requiring a prostration, and he said, "Neither a man nor a woman should prostrate unless they are ritually pure."

Malik was asked whether a man in the company of a woman who was reciting a passage of Qur'an requiring a prostration should prostrate with her, and he said, "He does not have to prostrate with her. The prostration is only obligatory for people who are with a man who is leading them. He recites the piece and they prostrate with him. Some one who hears a piece of Qur'an that requires a prostration being recited by a man who is not leading him in prayer does not have to do the prostration."

►Fiqh-us-Sunnah

### **Fiqh 1.40a**

#### **Touching a copy of the Qur'an**

Abu Bakr ibn Muhammad related from his father on the authority of his grandfather that the Prophet, upon whom be peace, sent a letter to the people of Yemen which stated, "No one is to touch the Qur'an except one who is purified."

This hadith is related by an-Nasa'i, ad-Daraqutni, al-Baihaqi and al-Athram. Of its chain, Ibn 'Abdul-Barr says, "It appears to be a continuous transmission." 'Abdullah ibn 'Umar reported that the Prophet, upon whom be peace, said, "No one is to touch the Qur'an unless he has purified himself." (Al-Haithami mentioned it in Majma' az-Zawaid and said its narrators are trustworthy.) Apparently, this hadith has a problem. The word "purify" must have one particular meaning here. Therefore, to say that one who has a minor defilement may not touch the Qur'an makes no sense. Concerning Allah's statement, "...which none touches save the purified," (al-Waqi'ah 79), apparently the pronoun refers to "the Book kept hidden" (from the preceding verse) and that is "the well-preserved tablet" and the "purified" refers to the angels, which is similar to the verses, "On honored scrolls, exalted, purified, (set down) by scribes, noble and righteous" (Abasah 13-16). Ibn 'Abbas, ash-Sha'bi, adh-Dhahak, Zaid ibn 'Ali, al-Mu'ayyad Billah, Dawud, Ibn Hazm and Hammad ibn Abu Sulaiman are of the opinion that one who has a minor defilement may touch the Qur'an. Most of the scholars, however, agree that such people may recite the Qur'an without touching it.

►Al-Muwatta Hadith

## Hadith 15.1

### The Order to Be In Wudu (When Touching the Qur'an)

Yahya related to me from Malik from Abdullah ibn Abi Bakr ibn Hazm that in a letter that the Messenger of Allah, may Allah bless him and grant him peace, sent to Amr ibn Hazm it said that no-one should touch the Qur'an unless he was pure.

Malik said, "No-one should carry the Qur'an by its strap, or on a cushion, unless he is pure. If it were permissible to do so, it would also have been permissible to carry it in its cover. This is not because there is something on the hands of the one who carries it by which the Qur'an will be soiled, but because it is disapproved of for someone to carry the Qur'an without being pure out of respect for the Qur'an, and in order to honour it."

Malik said, "The best thing that I have heard about this is the ayat 'None touch it except the purified.' (Sura 56 ayat 79) It ranks with the ayat in Surat Abasa (Sura 80), where Allah, the Blessed and Exalted, says, 'No, it is a reminder, and whoever wishes will remember it. Upon honoured pages, exalted and purified, by the hands of scribes, noble and obedient.' "

Al-Muwatta Subjects

## Quran

1. The Order to Be in Wudu when Touching the Qur'an  
15.1
2. Permission to Recite the Qur'an when Not in Wudu  
15.2
3. About the Division of the Qur'an in Sections (Hizbs)  
15.3, 15.4
4. About the Qur'an  
15.5, 15.6, 15.71, 15.8, 15.9, 15.10, 15.11
5. The Prostration of the Qur'an  
15.12, 15.13, 15.14, 15.15, 15.16
6. About Reciting Surat al-Ikhlās and Surat al-Mulk  
15.17, 15.18, 15.19
7. Dhikr (Remembrance) of Allah, the Blessed and Exalted  
15.20, 15.21, 15.22, 15.23, 15.24, 15.25
8. Du'a (Supplication)  
15.26, 15.27, 15.28, 15.29, 15.30, 15.31, 15.32, 15.33, 15.34, 15.35, 15.36
9. Making Du'a  
15.37, 15.38, 15.39, 15.40, 15.41, 15.42, 15.43
10. Forbidding Prayer After Subh and After Asr  
15.44, 15.45, 15.46, 15.47, 15.48, 15.49, 15.50

►Fiqh-us-Sunnah

## Fiqh 2.29

### The recitation of the Qur'an in tarawih

There is no particular sunnah regarding the recitation during salat at-tarawih. It is related that some people of the early generations would pray with two hundred 'ayyāhs or so and the people would be leaning on staffs due to the protracted standing during the salah. They would not leave their prayers until shortly before dawn and some of them would rush their servants to prepare food for them fearing that dawn may break soon. They would recite al-Baqarah in eight rak'at and if they would complete it in twelve rak'at, they would consider their prayers to have been very short.

Ibn Qudamah says: "Ahmad said: 'Recite of the Qur'an what is easy for the people and do not be hard upon them, especially during the short nights [i.e., during the summer].'"

[On the same subject], Al-Qadi says: 'It is not preferred to recite less than the entire Qur'an during the month: in this way, the people will be able to hear the whole Qur'an. Do not recite more than one reading of the Qur'an as this may be hard upon the people. [While reciting], consideration should be given to the condition of the people. If the people concur that they would prefer a long recital, that would be best.'

Likewise, Abu Dharr said: 'We prayed with the Prophet sallallahu alehi wasallam until we feared that we would miss the pre-dawn meal. And the imam would recite two hundred 'ayyats.'

►ISL Quran Subjects

## Authenticity

1. (Also see) Genuineness, Reality, True, True God, True Reality, Truth, Truth from Allah
2. Doubting that of the Quran  
[10.37](#), [10.38](#), [16.101](#), [16.102](#), [16.103](#), [32.2](#), [32.3](#), [46.8](#), [46.9](#), [46.10](#)
3. Doubting that of the Torah  
[32.23](#)
4. Muhammad(S) of  
[34.46](#), [37.37](#), [37.38](#), [37.39](#), [38.86](#), [39.2](#), [52.29](#)
5. Previous prophets, of  
[16.43](#), [16.44](#)
6. Quran, of the  
[11.13](#), [11.14](#), [11.17](#), [17.88](#), [17.105](#), [22.54](#), [23.70](#), [26.197](#), [29.48](#), [29.49](#), [32.2](#), [32.3](#), [34.6](#), [35.31](#), [39.41](#), [52.33](#), [52.34](#)
7. Reflecting over that of the Quran  
[4.82](#)

►Sahih Al-Bukhari Hadith

## Hadith 9.616

Narrated by

Ibn Abbas

regarding the explanation of the Verse: )O Muhammad!) Neither say your prayer aloud, nor say it in a low tone." (17.110)  
This Verse was revealed while Allah's Apostle was hiding himself at Mecca. At that time, when he led his companions in prayer, he used to raise his voice while reciting the Qur'an; and if the pagans heard him, they would abuse the Qur'an, its Revealer, and the one who brought it. So Allah said to His Prophet: "Neither say your prayer aloud. i.e., your recitation (of Qur'an) lest the pagans should hear (it) and abuse the Quran," nor say it in a low tone, "lest your voice should fail to reach your companions, "but follow a way between." (17.110)

ISL Quran Subjects

## Quran From Allah

1. QURAN FROM ALLAH, THE  
[11.1](#), [32.2](#), [32.3](#), [40.2](#)
2. Explanation of  
[75.19](#)
3. Revelation of  
[69.38](#), [69.39](#), [69.40](#), [69.41](#), [69.42](#), [69.43](#), [69.44](#), [69.45](#), [69.46](#), [69.47](#), [76.23](#), [97.1](#)
4. Teaching of  
[55.1](#), [55.2](#)

Fiqh-us-Sunnah

## Fiqh 2.88

### Reciting from a copy of the Qur'an

Dhakwan, the protege of 'Aishah, would lead her in prayer during Ramadan while reciting from a copy of the Qur'an. This is related by Malik. Ash-Shafi'i's opinion is that it is allowable. An-Nawawi holds: "If one sometimes turns pages during a salah, it does not invalidate it. If he looks at something that is written which is not the Qur'an and he reads it to himself, it does not invalidate the salah, even if it is done for a long period of time, nevertheless, it is a hated act." Ash-Shafi'i has made a statement about it in al-Imla'.

Sahih Al-Bukhari Hadith

## Hadith 6.507

Narrated by

Anas bin Malik

(The Caliph 'Uthman ordered Zaid bin Thabit, Said bin Al-As, 'Abdullah bin Az-Zubair and 'Abdur-Rahman bin Al-Harith bin Hisham to write the Qur'an in the form of a book (Mushafs) and said to them, "In case you disagree with Zaid bin Thabit (Al-Ansari) regarding any dialectic Arabic utterance of the **Qur'an**, then write it in the dialect of Quraish, for the Qur'an was revealed in this dialect." So they did it.

6:104 - "Now have come to you from your Lord proofs to open your eyes: if any will see it will be for (the good of) his own soul; if any will be blind it will be to his own (harm): I am not (here) to watch over your doings." <sup>932</sup>

932 I understand "Say" to be understood in the beginning of this verse. The words would then be the words of the Apostle, as in fact is suggested in verse 107 below. That is why I have enclosed them in inverted commas. (6.104)

6:105 - **Thus do We explain the Signs by various (symbols): that they may say "Thou hast taught us diligently" and that We may make the matter clear to those who know.** <sup>933934</sup>

933 Cf. vi. 63, and n. 889. (6.105)

934 The teaching in the Qur'an explains things by various symbols, parables, narratives, and appeals to nature. Each time, a new phase of the question is presented to our minds. This is what a diligent and earnest teacher would do, such as was Muhammad Mustafa. Those who were in search of knowledge and had thus acquired some knowledge of spiritual things were greatly helped to understand more clearly the things of which, before the varied explanations, they had only one-sided knowledge. (6.105)

941 What happened in the history of the Holy Prophet happens in the history of all righteous men who have a Message from God. The spirit of evil is ever active and uses men to practice deception by means of highly embellished words and plausible excuses and objections. God permits these things in His Plans. It is not for us to complain. Our faith is tested, and we must stand the test steadfastly. (6.112)

942 People who have no faith in the future destiny of man may listen to and be taken in by the deceit of evil. If they take a delight in it, let them. See what they gain by it. Their gains will be as deceitful as their delight. For the end of evil must be evil. (6.113)

943 The righteous man seeks no other standard of judgement but God's Will. How can he, when God in His grace has explained His Will in the Qur'an, with details which men of every capacity can understand? The humblest can learn lessons of right conduct in daily life, and the most advanced can find the highest wisdom in its spiritual teaching, enriched as it is with all kinds of beautiful illustrations from nature and the story of man. (6.114)

## R.

### RAIMENT:

7:26 - O ye children of Adam! We have bestowed raiment upon you to cover your shame as well as to be an adornment to you but the raiment of righteousness that is the best. Such are among the signs of Allah that they may receive admonition! <sup>1008</sup>

1008 The body: is pure and beautiful, as long as it is not defiled by misuse: its clothing and ornaments may be good or meretricious, according to the motives in the mind and character: if good, they are the symbols of purity and beauty: but the best clothing and ornament we could have comes from righteousness, which covers the nakedness of sin, and adorns us with virtues. (7.26)

7:27 - O ye children of Adam! let not Satan seduce you in the same manner as he got your parents out of the garden stripping them of their raiment to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends (only) to those without faith. <sup>1009</sup>

1009 That is, by fraud and deceit, by putting you off your guard and telling lies. Adam's story here becomes an introduction to the later religious history of mankind: vii. 20-22. In the Garden, Satan's deceit stripped off their raiment of honour and innocence. In this life on a lower plane he seeks to strip us of the raiment of righteousness. And he can take up positions on a vantage ground of worldly power or influence or riches, in which he and his confederates are not seen in their true colours. They may assume a fair-seeming disguise of disinterested friendship or high motives of patriotism or public spirit, or loyalty to ancestors, when beneath it there is nothing but spite and selfishness. (7.27)

16:5 - And cattle He has created for you (men): from them ye derive warmth and numerous benefits and of their (meat) ye eat. <sup>20232024</sup>

2024 From wool, and hair, and skins, and milk. Camel's hair makes warm robes and blankets; and certain kinds of goats yield hair which makes similar fabrics. Sheep yield wool, and llamas alpaca for similar uses. The skins and furs of many animals yield warm **raiment** or make warm rugs or bedding. The females of many of these animals yield good warm milk, a nourishing and wholesome diet. Then the flesh of many of these animals is good to eat. There are other uses, which the animals serve, and which are referred to later. (16.5)

►Fiqh-us-Sunnah

## Fiqh 1.109b

### Purity of the Body, Clothes and Place

Such objects should be clean of physical impurities as much as possible. If one can not remove them, he may pray with the impurities present and does not have to repeat the prayer later. Concerning bodily purity, Anas related that the Prophet upon whom be peace, said, "Stay clean of urine, as the majority of punishment in the grave is due to it." This is related by ad-Daraqutni, who said it is hassan.

Reported 'Ali, I used to have a great deal of prostatic fluid flowing, so I asked a man to ask the Prophet about it (as I was shy to ask him, due to my relationship with him through his daughter). He asked him and the Prophet, upon whom be peace, said, "Make ablution and wash your penis." (Related by al-Bukhari and others.)

'Aishah also related that the Messenger of Allah said to women with a prolonged flow of blood, "Wash the blood from yourself and pray ."

Concerning purity of clothing, we have the following: Says Allah, "And purify your raiment" ([al-Muddathir 4](#)). Jabir ibn Sumrah reported that he heard a man ask the Prophet, "May I pray in the same clothes that I had on during intercourse with my wife?" He said, "Yes, but if you see some stains on it, you must wash it." This hadith is related by Ahmad and Ibn Majah. Its narrators are trustworthy. Reported Mu'awiyah, "I asked Umm Habibah, 'Did the Prophet pray in the same clothes that he wore when he had intercourse?' She said, 'Yes, if there were no stains on it.'" (Related by Ahmad, Abu Dawud, an-Nasa'i and Ibn Majah.) Abu Sa'eed reported that the Prophet removed his shoes and the people behind him did likewise. When he finished the prayer, he asked, "Why did you remove your shoes?" They said, "We saw you remove yours." He said, "Gabriel came to me and informed me that there was some filth on them. Therefore, when one of you comes to the mosque, he should turn his shoes over and examine them. If one finds any dirt on them, he should rub them against the ground and pray with them on." The hadith is related by Ahmad, Abu Dawud, al-Hakim, Ibn Hibban and Ibn Khuzaimah. The latter grades it as sahih.

This hadith shows that if one enters the mosque (with his shoes on) and is unaware of some impurity or has forgotten it, and he suddenly remembers it during the prayer, he must try to remove it and proceed with the prayer. He does not have to repeat it later on.

Concerning the purity of the place where one is praying, Abu Hurairah said, "A bedouin stood and urinated in the mosque. The people got up to grab him. The Prophet said, 'Leave him and pour a container full of water over his urine. You have been raised to be easy on the people, not to be hard on them.'" (Related by "the group," except for Muslim.)

Commenting on this subject, ash-Shaukani says, "If what has been produced of proof is firmly established, then one would know that it is obligatory to have one's clothes free of impurities. Whoever prays and has impurities on his clothing has left one of the obligations of the prayer. But his prayer would not be voided." In ar-Raudhat an-Nabiyyah it states, "The majority of scholars are of the opinion that it is obligatory to purify three things: the body, the clothes, and the place of prayer. Some are of the opinion that this is a condition for the soundness of the prayer, and others say that it is just a sunnah. The truth of the matter is that it is obligatory. Whoever intentionally prays with impurities on his clothing has left one of the obligations (of the prayer), but the prayer is still valid."

Fiqh-us-Sunnah

## Fiqh 1.6b

### Types of impurities

Najasah refers to impure substances that the Muslim must avoid and wash off if they should happen to contaminate his clothes, body and so on. Says Allah in the Qur'an, "Purify your raiment" ([alMudathar 4](#)); and, "Allah loves those who repent and who purify themselves" ([al-Baqarah 222](#)). The Messenger of Allah also said, "Purity is half of the faith."

### RAIN:

2:19 - Or (another similitude) is that of a rain-laden cloud from the sky; in it are zones of darkness and thunder and lightning they press their fingers in their ears to keep out the stunning thunder-clap the while they are in terror of death. But Allah is ever round the rejecters of Faith! <sup>39</sup>

39 A wonderfully graphic and powerful simile applying to those who reject Faith. In their self-sufficiency they are undisturbed normally. But what happens when a great storm breaks over them? They cover their ears against thunder-claps and the lightning nearly blinds them. They are in mortal fear, but God encompasses them around - even them, for He at all times encompasses all. He gives them rope. In the intervals of deafening noise and blinding flashes, there are moments of steady light and these creatures take advantage of them, but again they are plunged into darkness. Perhaps they curse; perhaps they think that the few moments of effective light are due to their own intelligence! How much wiser would they be if they humbled themselves and sought the light of God! ([2:19](#))

2:22 - Who has made the earth your couch and the heaven your canopy; and sent down **rain** from the heavens; and brought forth therewith fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth). <sup>41</sup>



- 41 Further proofs of God's goodness to you are given in this verse. Your whole life, physical and spiritual, depends upon Him. The spiritual is figured by the Canopy of Heaven. The truth has been brought plainly before you. Will you still resist it and go after false gods, the creation of your own fancy? The false gods may be idols, superstitions, Self, or even great or glorious things like Poetry, Art, or Science, when set up as rivals to God. They may be pride of race, pride of birth, pride of wealth or position, pride of power, pride of learning, or even spiritual pride. (2.22)

2:264 - O ye who believe! cancel not your charity by reminders of your generosity or by injury like those who spend their substance to be seen of men but believe neither in Allah nor in the last day. They are in Parable like a hard barren rock on which is a little soil; on it falls heavy **rain** which leaves it (just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith. <sup>310</sup>

- 310 False charity, "to be seen of men", is really no charity. It is worse, for it betokens a disbelief in God and the Hereafter. "God seeth well whatever ye do" (ii. 265). It is compared to a hard barren rock on which by chance has fallen a little soil. Good rain, which renders fertile soil more fruitful, washes away the little soil which this rock had, and exposes its nakedness. What good can hypocrites derive even from the little wealth they may have amassed? (2.264)

6:6 - See they not how many of those before them We did destroy? Generations We had established on the earth in strength such as We have not given to you for whom We poured out **rain** from the skies in abundance and gave (fertile) streams flowing beneath their (feet): yet for their sins We destroyed them and raised in their wake fresh generations (to succeed them). <sup>839</sup>

6:99 - It is He who sendeth down **rain** from the skies: with it We produce vegetation of all kinds: from some We produce green (crops) out of which We produce grain heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes and olives and pomegranates each similar (in kind) yet different (in variety): when they begin to bear fruit and the ripeness thereof. Behold! in these things there are signs for people who believe. <sup>925926927928</sup>

- 925 Our allegory now brings us to maturity, the fruit, the harvest, the vintage. Through the seed we came up from nothingness to life; we lived our daily life of rest and work and passed the mile-stones of time; we had the spiritual experience of traversing through vast spaces in the spiritual world, guiding our course through the star of Faith; we grew; and now for the harvest or the vintage! How satisfied the grower must be when the golden grain is harvested in heaps or in vintage gathered! So will man if he has produced the fruits of Faith! (6.99)

- 926 Each fruit- whether it is grapes, or olives, or pomegranates, -looks alike in its species, and yet each variety may be different in flavour, consistency, shape, size, colour, juice or oil contents, proportion of seed to fruit, etc. In each variety, individuals may be different and yet equally valuable! (6.99)

- 927 And so we finish this wonderful allegory. Search through the world's literature, and see if you can find another such song or hymn, -so fruity in its literary flavour, so profound in its spiritual meaning! (6.99)

- 928 There is a refrain in this song, which is subtly varied. In verse 97 it is: "We detail our Signs for people who know." So far we were speaking of the things we see around us every day Knowledge is the appropriate instrument for these things. In verse 98 we read: "We detail Our Signs for people who understand." Understanding is a higher faculty than knowledge, and is necessary for seeing the mystery and meaning of this life. At the end of verse 99 we have: "In these things there are Signs for people who believe." Here we are speaking of the real fruits of spiritual Life. For them Faith is necessary, as bringing us nearer to God. (6.99)

8:11 - Remember He covered you with a sort of drowsiness to give you calm as from Himself and He caused **rain** to descend on you from heaven to clean you therewith to remove from you the stain of satan to strengthen your hearts and to plant your feet firmly therewith. <sup>118611871188</sup>

- 1187 The rain was welcome for many reasons. (1) Water was scarce both for drinking and ablutions; (2) the muslim band, without baggage or equipment or comforts, found that their thirst aggravated their fatigue; (3) the sand was loose, and the rain consolidated it and enabled them "to plant their feet firmly." (8.11)

- 1188 "Stain of Satan". Dirt is physically a symbol of evil, and the Muslims were particular about ablutions before prayer. But the rain also refreshed their spirits and removed any lurking doubts in their minds (suggestions of the Evil) that victory might be impossible in such adverse circumstances. (8.11)

8:32 - Remember how they said: "O Allah! if this is indeed the truth from Thee rain down on us a shower of stones from the sky or send us a grievous penalty." <sup>1205</sup>

10:24 - The likeness of the life of the present is as the **rain** which We send down from the skies: by its mingling arises the produce of the earth which provides food for men and animals: (it grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: there reaches it Our command by night or by day and We make it like a harvest clean-mown as if it had not

flourished only the day before! Thus do We explain the Signs in detail for those who reflect.  
1412

1412 Another beautiful Parable, explaining the nature of our present life. The rain comes down in drops and mingles with the earth. Through it, by Allah's matchless artistry, the womb of the earth is made fruitful. All kinds of good, useful, and beautiful grains, vegetables, and fruits are produced for men and animals. The earth is covered in its bravery of green and gold and all kinds of colours. Perhaps the "owner" takes all the credit to himself, and thinks that this will last eternally. A hailstorm or a blast, a frost or a volcanic eruption, comes and destroys it, or it may be even normally, that the time of harvest comes, and the fields and orchards are stripped bare by some blight or disease. Where is the beauty and bravery of yesterday? All that is left is dust and ashes! What more can we get from this physical material life? (10.24)

13:12 - It is He Who doth show you the lightning by way both of fear and of hope: it is He Who doth raise up the clouds heavy with (fertilizing) rain! <sup>1818</sup>

14:32 - It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you that they may sail through the sea by His command; and the rivers (also) hath He made subject to you. <sup>1908</sup>

1908 We must realise that behind all our strength, skill, and intelligence there is the power and goodness of Allah, Who gave us all these things. Man can understand and control the forces of nature so as to bring them to his own service: he can only do so, because (1) he has got these gifts from Allah, and (2) Allah has fixed definite laws in nature, of which he can take advantage by Allah's command and permission. He has been made Vicegerent on earth (ii. 30); Allah commanded the highest creatures to bow down to Adam (ii. 34). Man, by Allah's command, can use rain to produce food for himself; make ships to sail the seas; use rivers as highways, and cut canals for traffic and irrigation. Not only this, but even the heavenly bodies can (by Allah's command) contribute to his needs (see next verse). (14.32)

15:22 - And We send the fecundating winds then cause the rain to descend from the sky therewith providing you with water (in abundance) though ye are not the guardians of its stores.  
196019611962

16:10 - It is He Who sends down **rain** from the sky: from it ye drink and out of it (grows) the vegetation on which ye feed your cattle.

18:45 - Set forth to them the similitude of the life of this world: it is like the rain which We send down from the skies: the earth's vegetation absorbs it but soon it becomes dry stubble which the winds do scatter: it is (only) Allah Who prevails over all things. <sup>2386</sup>

22:63 - Seest thou not that Allah sends down rain from the sky and forthwith the earth becomes clothed with green? For Allah is He Who understands the finest mysteries and is well-acquainted (with them). <sup>2844</sup>

22:65 - Seest thou not that Allah has made subject to you (men) all that is on the earth and the ships that sail through the sea by His command? He withholds the sky (rain) from falling on the earth except by His leave: for Allah is Most Kind and Most Merciful to man. <sup>28462847</sup>

2846 Land and sea have been made subject to man by Allah's command, so that man can develop his life freely on earth. (22.65)

2847 Samaa means (1) something high, (2) a roof, a ceiling, (3) the sky, the canopy of heaven. (4) cloud or rain. I understand the last meaning here, though most authorities seem to render it by some such words as "sky". If we understand rain here, we have a complete picture of the three elements in which man lives-land, air and sea. Rain is also appropriate for mention with Allah's kindness and mercy. He regulates the rain for man's benefit. (22.65)

30:24 - And among His Signs He shows you the lightning by way both of fear and of hope and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are Signs for those who are wise. <sup>3530</sup>

3530 See last note, item (5). Cf. xiii. 12. To cowards lightning and thunder appear as terrible forces of nature: lightning seems to kill and destroy where its irresistible progress is not assisted by proper lightning-conductors. But lightning is also a herald of rain-bearing clouds and showers that bring fertility and prosperity in their train. This double aspect is also symbolical of spiritual fears and hopes, fears lest we may not be found receptive or worthy of the irresistible perspicuous Message of Allah, and hopes that we may receive it in the right spirit and be blessed by its mighty power of transformation to achieve spiritual well-being. Note that the repetition of the phrase "gives life to the earth after it is dead" connects this verse, with verse 19 above; in other words, the Revelation, which we must receive with wisdom and understanding, is a Sign of Allah's own power and mercy, and is vouchsafed in order to safeguard our own final Future. (30.24)

30:48 - It is Allah Who sends the Winds and they raise the Clouds: then does He spread them in the sky as He wills and break them into fragments until thou seest rain-drops issue from the midst thereof: then when He has made them reach such of his servants as He wills behold they do rejoice! <sup>35663567</sup>

31:34 - Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down **rain** and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow: nor does anyone know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things). <sup>362536263627</sup>

3625 The question of Knowledge or Mystery governs both clauses here, viz.: Rain and Wombs. In fact it governs all the five things mentioned in this verse: viz. (1) the Hour; (2) Rain; (3) the Birth of a new Life (Wombs); (4) our Physical Life from day to day; (5) our Death. See n. 3627 below. As regards Rain we are asked to contemplate how and when it is sent down. The moisture may be sucked up by the sun's heat in the Arabian Sea or the Red Sea or the Indian Ocean near East Africa, or in the Lake Region in Central Africa. The winds drive it hither and thither across thousands of miles, or it may be, only short distances. "The wind bloweth where it listeth." No doubt it obeys certain physical Laws established by Allah, but how these Laws are interlocked, one with another! Meteorology, gravity, hydrostatics and dynamics, climatology, hygrometry, and a dozen other sciences are involved, and no man can completely master all of them, and yet this relates to only one of the millions of facts in physical nature, which are governed by Allah's Knowledge and Law. The whole vegetable kingdom is primarily affected by Rain. The mention of Wombs brings in the mystery of animal Life, Embryology, Sex, and a thousand other things. Who can tell-to take man alone-how long it will remain in the womb, whether it will be born alive, what sort of a new individual it will be,-a blessing or a curse to its parents, or to Society? (31.34)

3626 "Earn" here, as elsewhere, means not only "earn one's livelihood" in a physical sense, but also to reap the consequences (good or ill) of one's conduct generally. The whole sentence practically means; "no man knows what the morrow may bring forth." (31.34)

3627 See the five Mysteries summed up in n. 3625 above. The argument is about the mystery of Time and Knowledge. We are supposed to know things in ordinary life. But what does that knowledge amount to in reality? Only a superficial acquaintance with things. And Time is even more uncertain. In the case of rain, which causes vegetable life to spring up, or in the case of new animal life, can we answer with precision questions as to When or How or Wherefore? So about questions of our life from day to day or of our death. These are great mysteries, and full knowledge is with Allah only. How much more so in the case of the Ma'ad, the Final House, when all true values will be restored and the balance redressed? It is certain, but the When and the How are known to Allah alone. (31.34)

32:27 - And do they not see that We do drive **Rain** to parched soil (bare of herbage) and produce therewith crops providing food for their cattle and themselves? Have they not the vision? <sup>36623663</sup>

3662 Again, as in the last verse, there is an easy transition from the physical to the spiritual. In physical nature there may be parched soil, which is to all intents and purposes dead. Allah sends rain, and the dead soil is converted into living land producing rich crops of fodder and corn, nuts and fruits, to satisfy the hunger of man and beast. So in the spiritual world. The dead man is revived by Allah's grace and mercy, through His Revelation. He becomes not only an asset to himself but to his dependents and those around him. (32.27)

3663 The verse begins with "do they not see?" (a wa lam yarau), a physical act. It ends with "have they not the vision?" (afa la yabsirun), a matter of spiritual insight. This is parallel to the two kinds of "hearing" or "listening", explained in n. 3661 above. (32.27)

39:21 - Seest thou not that Allah sends down rain from the sky and leads it through springs in the earth? Then He causes to grow therewith produce of various colors: then it withers; thou wilt see it grow yellow; then He makes it dry up and crumble away. Truly in this is a Message of remembrance to men of understanding. <sup>4273</sup>

41:39 - And among His Signs is this: thou seest the earth barren and desolate; but when We send down rain to it it is stirred to life and yields increase. Truly He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things. <sup>45104511</sup>

42:28 - He is the One that sends down rain (even) after (men) have given up all hope and scatters His Mercy (far and wide). And He is the Protector Worthy Of all Praise. <sup>4567</sup>

43:11 - That sends down (from time to time rain from the sky in due measure; and We raise to life therewith a land that is dead; even so will ye be raised (from the dead) <sup>46144615</sup>

45:5 - And in the alternation of Night and Day and the fact that Allah sends down Sustenance from the sky and revives therewith the earth after its death and the change of the winds are Signs for those that are wise. <sup>47394740</sup>

4740 "Sustenance" is almost equivalent here to "rain". And "rain" itself, and its revival of a dead earth, refer symbolically to Revelation and its putting new life into a dead soul. Similarly the alternation of Night and Day, and the change of the winds, besides being Signs as wonderful phenomena of Nature, refer to spiritual ignorance and knowledge, rest and activity, and the constant beneficent changes that are going on in the world, making for the spread of the blessing of Allah's Revelation. (45.5)

46:24 Then when they saw the (Penalty in the shape of ) a cloud traversing the sky coming to meet their valleys they said "This cloud will give us rain!" "Nay it is the (calamity) ye were asking to be hastened! a wind wherein is a Grievous Penalty! <sup>4802</sup>

50:9 - And We send down from the sky Rain charged with blessing and We produce therewith Gardens and Grain for harvests;

56:69 - Do ye bring it Down (in rain) from the Cloud or do We?

57:20 - Know ye (all) that the life of this world is but play and amusement pomp and mutual boasting and multiplying (in rivalry) among yourselves riches and children: Here is a similitude: How rain and the growth which it brings forth delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong) and Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world but goods and chattels of deception? <sup>5302530353045305</sup>

71:11 - Seest thou not that Allah sends down rain from the sky and leads it through springs in the earth? Then He causes to grow therewith produce of various colors: then it withers; thou wilt see it grow yellow; then He makes it dry up and crumble away. Truly in this is a Message of remembrance to men of understanding. <sup>4273</sup>

72:16 - (And Allah's Message is): "If they (the pagans) had (only) remained on the (right) Way We should certainly have bestowed on them **Rain** in abundance. <sup>5740</sup>

Fiqh-us-Sunnah

## Fiqh 2.36b

### Salatul Istisqa, prayer for rain

This prayer is taken recourse to when seeking rain from Allah during times of drought. It may be performed in one of the following manners:

1. The imam prays, with the followers, two rak'at during any time except those times in which it is not desirable to pray. In the first rak'ah, the imam recites al-A'1a after al-Fatihah. And in the second rak'ah, he reads al-Ghashiyah after al-Fatihah, and he delivers a khutbah before or after the salah. As soon as he finishes the khutbah, the people present should turn their outer garments around, each placing its left side on his right side and its right side on his left, face the qiblah, supplicate Allah and raise their hands while doing so.

► Sahih Bukhari Hadith Subjects

### Rain, Invoking Allah for

1. Going out to offer Istisqa Prayer  
B 2.119
2. Invocation for punishment of pagans  
B 2.120, B 2.121
- 3A. People requesting Imam to invoke Allah for rain  
B 2.122, B 2.123, B 2.124, B 2.125
- 3B. Turning one's cloak inside out on Istisqa
4. Revenge by Allah; making His illegal things legal
5. Istisqa in the main mosque of the town  
B 2.126
6. Asking for rain ;n Friday Khutba, not facing Qibla  
B 2.127
7. Istisqa on the pulpit  
B 2.128

8. Thinking it sufficient to ask for rain in Jumua  
B 2.129
9. Invocation for stopping of rain  
B 2.130
10. Not turning cloak inside out during invocation for rain on Friday  
B 2.131
11. Imam should not refuse request of people to pray for rain  
B 2.132
12. If pagans request Muslims to pray for rain  
B 2.133
13. "Around us and not on us"  
B 2.134
14. Praying for rain while standing  
B 2.135
15. Reciting aloud offering prayer of Istisqa  
B 2.136
16. Turning back on people while offering prayer for rain  
B 2.137
17. The Istisqa prayer consists of two Rakat  
B 2.138
18. Offering Istisqa prayer at Musalla  
B 2.139
19. Facing Qibla while offering Istisqa prayer  
B 2.140
20. People raising hands along with Imam
21. Imam raising both hands while asking for rain  
B 2.141
22. What should be said if it rains  
B 2.142
23. Standing in the rain  
B 2.143
24. If the wind blows  
B 2.144
25. "I was granted victory with As-Saba"  
B 2.145
26. Earthquakes and other signs of the approach of the Day of Judgment  
B 2.146, B 2.147
27. 'And instead of thanking Allah for the provision He gives you' (Surah 56 Ayah 82)  
B 2.148
28. Except Allah, nobody knows when it will rain  
B 2.149

► Sahih Al-Bukhari Hadith

### **Hadith 2.126** Narrated by **Sharik bin Abdullah bin Abi Namir**

I heard Anas bin Malik saying, "On a Friday a person entered the main Mosque through the gate facing the pulpit while Allah's Apostle was delivering the Khutba. The man stood in front of Allah's Apostle and said, 'O Allah's Apostle! The livestock are dying and the roads are cut off; so please pray to Allah for rain.' " Anas added, "Allah's Apostle (p.b.u.h) raised both his hands and said, 'O Allah! Bless us with rain! O Allah! Bless us with rain! O Allah! Bless us with rain!' "

Anas added, "By Allah, we could not see any trace of cloud in the sky and there was no building or a house between us and (the mountains of) Sila." Anas added, "A heavy cloud like a shield appeared from behind it (i.e. Sila' Mountain). When it came in the middle of the sky, it spread and then rained." Anas further said, "By Allah! We could not see the sun for a week. Next Friday a person entered through the same gate and at that time Allah's Apostle was delivering the Friday's Khutba. The man stood in front of him and said, 'O Allah's Apostle! The livestock are dying and the roads are cut off, please pray to Allah to withhold rain.' " Anas added, "Allah's Apostle I raised both his hands and said, 'O Allah! Round about us and not on us. O Allah! On the plateaus, on the mountains, on the hills, in the valleys and on the places where trees grow.' So the rain stopped and we came out walking in the sun." Sharik asked Anas whether it was the same person who had asked for the rain (the last Friday). Anas replied that he did not know.

► Sahih Al-Bukhari Hadith

### **Hadith 2.123** Narrated by **Anas**

Whenever drought threatened them, 'Umar bin Al-Khattab, used to ask Al-Abbas bin 'Abdul Muttalib to invoke Allah for rain. He used to say, "O Allah! We used to ask our Prophet to invoke You for rain, and You would bless us with rain, and now we ask his uncle to invoke You for rain. O Allah ! Bless us with rain." (1) And so it would rain.

### **RAISED HIM:**

3:55 - Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject Faith to the Day of Resurrection; then shall ye all return unto Me and I will judge between you of the matters wherein ye dispute. <sup>394395396397</sup>

394 Read this with iv. 157, where it is said that "whereas they slew him not nor they crucified him but it was made dubious unto them. The guilt of the Jews remained, but Jesus was eventually taken up to Allah. (3.55)

395 Jesus was charged by the Jews with blasphemy as claiming to be Allah or the son of Allah. The Christians (except a few early sects which were annihilated by persecution, and the modern sect of Unitarians), adopted the substance of the claim, and made it the cornerstone of their faith. Allah clears Jesus of such a charge or claim. (3.55)

396 Those who follow thee refers to those who followed Jesus in contrast to the Jews who rejected him. (3.55)

397 All the controversies about dogma and faith will disappear when we appear before Allah. He will judge not by what we profess but by what we are. (3.55)

4:157 - That they said (in boast) "We killed Christ Jesus the son of Mary the Apostle of Allah"; but they killed him not nor crucified him but so it was made to appear to them and those who differ therein are full of doubts with no (certain) knowledge but only conjecture to follow for of a surety they killed him not. <sup>663</sup>

663 The end of the life of Jesus on earth is as much involved in mystery as his birth, and indeed the greater part of his private life, except the three main years of his ministry. It is not profitable to discuss the many doubts and conjectures among the early Christian sects and among Muslim theologians. The Orthodox Christian Churches make it a cardinal point of their doctrine that his life was taken on the Cross, that he died and was buried, that on the third day he rose in the body with his wounds intact, and walked about and conversed, and ate with his disciples, and was afterwards taken up bodily to heaven. This is necessary for the theological doctrine of blood sacrifice and vicarious atonement for sins, which is rejected by Islam. But some of the early Christian sects did not believe that Christ was killed on the Cross. The Basilidans believed that some one else was substituted for him. The Docetae held that Christ never had a real physical or natural body, but only an apparent or phantom body, and that his Crucifixion was only apparent, not real. The Marcionite Gospel (about A.D. 138) denied that Jesus was born, and merely said that he appeared in human form. The Gospel of St. Barnabas supported the theory of substitution on the Cross. The Quranic teaching is that Christ was not crucified nor killed by the Jews, notwithstanding certain apparent circumstances which produced that illusion in the minds of some of his enemies: that disputations, doubts, and conjectures on such matters are vain; and that he was taken up to Allah (see next verse and note). (4.157)

4:158 - Nay Allah raised him up unto Himself; and Allah is Exalted in Power Wise. <sup>664</sup>

664 There is difference of opinion as to the exact interpretation of this verse. The words are: The Jews did not kill Jesus, but Allah raised him up (rafa'u) to Himself. One school holds that Jesus did not die the usual human death, but still lives in the body in heaven, which is the generally accepted Muslim view. (4.158)

19:33 - "So Peace is on me the day I was born the day that I die and the Day that I shall be raised up to life (again)"! <sup>2485</sup>

2485 Cf. xix. 15, and n. 2469. **Christ was not crucified** (iv. 157). (19.33)

**RAMADAN:** See under "Fasting"

### **RANCOUR:**

4:30 - If any do that in rancor and injustice soon shall We cast them into the fire: and easy it is for Allah.

2:193 - And fight them on until there is no more tumult or oppression and there prevail justice and faith in Allah; but if they cease let there be no hostility except to those who practice oppression. <sup>207208</sup>



207 Justice and faith. The Arabic word is Din, which is comprehensive. It implies the ideas of indebtedness, duty, obedience, judgment, justice, faith, religion, customary rites, etc. The clause means: "until there is Din for God." (2.193)

208 If the opposite party cease to persecute you, your hostility ends with them as a party, but it does not mean, that you become friends to oppression. Your fight is against wrong; there should be no **rancour** against men. (2.193)

15:47 - And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on thrones (of dignity). <sup>1978</sup>

1978 Cf. vii. 43, and n. 1021. The hearts and minds will be so purified that all past **rancour**, jealousy, or sense of injury will be obliterated. The true Brotherhood will be realised there, when each will have his own dignity, there will be no question of invidious comparisons; each will face the others with joy and confidence. There will be no sense of toil or fatigue, and the joy will last for ever. (15.47)

47:37 - If He were to ask you for all of them and press you ye would covetously withhold and He would bring out all your ill-feeling. <sup>48624863</sup>

4862 Cf. iii. 180. (47.37)

4863 Cf. above, verse 29. **Rancour** or ill-feeling, or any desire but that of devotion, should never be given a handle in a wise Law. (47.37)

Al-Muwatta Hadith

### Hadith 47.16

#### Shunning People

**Yahya related to me from Malik from Ata ibn Abi Muslim that Abdullah al-Khurasani said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'Shake hands and rancour will disappear. Give presents to each other and love each other and enmity will disappear.' "**

Al-Tirmidhi Hadith

### Hadith 228 Narrated by Abdullah ibn Mas'ud

Allah's Messenger (peace be upon him) said: May Allah be well pleased with the servant who heard our words, remembered them, retained **them well and then passed them on to others**. How many scholars are there who are the scholars of religion without having an understanding of it, and how many scholars of religion are there who convey knowledge to those who are well versed compared with them. There are three things on account of which no rancour enters a Muslim heart: the sincerity of purpose for Allah's sake, seeking goodness for the Muslims and adhering to their main body (jama'ah), for their prayers encompass them all round.

Shafi'i reported it and also Bayhaqi in Al-Madkhal.

Al-Tirmidhi Hadith

### Hadith 3028 Narrated by AbuHurayrah

The Prophet (peace be upon him) said, "**Give presents to one another**, for a present removes rancour from the breast, and a woman should not despise even the gift of half a sheep's trotter from her neighbour."

Tirmidhi transmitted it.

Al-Tirmidhi Hadith

### Hadith 3781 Narrated by Aisha

Allah's Messenger (peace be upon him) said, "The testimony of a deceitful man or woman, or of one who has been flogged for transgressing the bounds set by Allah, or of one who harbours rancour against his brother, or of one suspected regarding the patrons he claims or relationship, or of one who is dependent on a family is not allowable."

Tirmidhi transmitted it, saying this is a gharib tradition and that the traditions of Yazid ibn Ziyad ad-Dimashqi, the transmitter, are rejected.

Sahih Muslim Hadith

### Hadith 7023 Narrated by Abdullah ibn Amr

Someone came to him and said: What is this hadith that you narrate that the Last Hour will come at a certain time? Thereupon he said: Hallowed be Allah, there is no god but Allah (or words to the same effect). I have decided that I shall not narrate anything to anyone now. I have only said that you will see after some time an important event: that the (sacred) House (Ka'bah) will be burnt and it definitely happen. He then reported that Allah's Messenger (peace be upon him) said: The Dajjal will appear in my Ummah and he will stay (in the world) for forty--I cannot say whether he meant forty days, forty months or forty years. Allah will then send Jesus, son of Mary, who will resemble Urwah ibn Mas'ud. He (Jesus Christ) will chase him and kill him. Then people will live for seven years, during which time there will be no **rancour** between any two persons. After that Allah will send a cold wind from the direction of Syria. None will survive on Earth, having a speck of good in him or faith in him: he will die. Even if some among you were to enter the innermost part of the mountain, this wind would reach that place also and cause your death. I heard Allah's Apostle (peace be upon him) as saying: Only the wicked people will survive and they will be as careless as birds with the characteristics of beasts. They will never appreciate good nor condemn evil. Then Satan will come to them, in human form, and would say: Don't you respond? They will say: What do you order us to do? He will command them to worship the idols but, in spite of this, they will have an abundance of sustenance and lead comfortable lives. Then the trumpet will be blown and he who hears it will bend his neck to one side and raise it from the other side. The first one to hear that trumpet will be the person who is busy in setting right the cistern meant for supplying water to the camels. He will faint and the other people will also faint. Then Allah will send or He will cause to be sent rain which will be like dew and there will grow out of it the bodies of people. Then the second trumpet will be blown and they will stand up and begin to look (around). Then it will be said: O people, go to your Lord. They will be made to stand there and they will be questioned. Then it will be said: Bring out a group (of them) for the Hell-Fire. It will be asked: How much? It will be said: Nine hundred and ninety-nine out of one thousand for the Hell-Fire. That will be the day that will make the children old because of its terror and that will be the day about which it has been said: "On the day when the shank will be uncovered".

## RANSOM:

2:85 - After this it is ye the same people who slay among yourselves and banish a party of you from their homes; assist (their enemies) against them in guilt and rancor; and if they come to you as captives ye ransom them though it was not lawful for you to banish them. Then is it only a part of the Book that ye believe in and do ye reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? and on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do. <sup>89</sup>

89 I understand "ransom them" here to mean "take ransom for them" though most of the Commentators take it to mean "give ransom for them". Mustafa had made a Pact which, if it had been faithfully observed by all parties, would have brought a reign of law and order for Medina. But some of the treacherous Jews never intended to observe its terms. They fought and slew each other and not only banished those who were obnoxious to them but intrigued with their enemies. If by chance they came back into their hands as captives, they demanded ransom for them to return to their homes although they had no right to banish them at all. If we understand by "ransom them" pay "ransom for them to release them from the hands of their enemies," it would mean that they did this pious act for show, although they were themselves the authors of their unlawful banishment. I think the former makes better sense. (2.85)

2:184 - Fasting) for a fixed number of days; but if any of you is ill or on a journey the prescribed number (should be made up) from days later. For those who can do it (with hardship) is a ransom the feeding of one that is indigent. But he that will give more of his own free will it is better for him and it is better for you that ye fast if ye only knew. <sup>189190191</sup>

191 Those who can do it with hardship: such as aged people, or persons specially circumstanced. The Shafiis would include a woman expecting a child, or one who is nursing a baby, but on this point opinion is not unanimous, some holding that they ought to put in the fasts later, when they can. (2.184)

3:91 - As to those who reject faith and die rejecting never would be accepted from any such as much gold as the earth contains though they should offer it for ransom. For such is (in store) a penalty grievous and they will find no helpers.

8:67 - It is not fitting for an apostle that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allah looketh to the hereafter; and Allah is Exalted in might Wise. <sup>1234</sup>

1234 An ordinary war may be for territory or trade, revenge or military glory, -all "temporal goods of this world." Such a war is condemned. But a Jihad is fought under strict conditions laid down by Islam, and solely for the cause of Allah. All baser motives, therefore are strictly excluded. The gain in the shape of ransom from captives has no place in such warfare. At the same time, if there has been heavy loss of life already, captives may be taken, and it would be for the Imam to exercise his discretion as to the time when it was safe to release them, and whether the release should be free or on parole or on a fine by way of punishment. Destruction and slaughter, however repugnant to a gentle soul like that of Muhammad, were inevitable where evil tried to suppress the good. Even Jesus, whose mission was more limited, had to say: "Think not that I am come to send peace on earth: I came not to send peace but a sword." (Matt. x. 34). Seventy captives were taken at Badr, and it was decided to take ransom for them. While the general principle of fighting for the purpose of taking captives in order to get their ransom is condemned, the particular action in this case was approved in vv. 68-71. (8.67)

8:68 - Had it not been for a previous ordainment from Allah a severe penalty would have reached you for the (ransom) that ye took. <sup>1235</sup>

1235 Though any motive of worldly gain, which may have been in the minds of some among the victorious Muslim army, is condemned as worthy of a severe penalty, what actually happened is ascribed to the Plan of Allah, which was preordained. Among the prisoners taken were the Prophet's uncle 'Abbas and Hadhrat 'Ali's brother, Aqil, who afterwards became Muslims. 'Abbas was an ancestor of the founder of the celebrated 'Abbasi Dynasty which played such a notable part in Islamic history. In his case the promise made in verse 70 was amply fulfilled. In the case of all prisoners, if there was any good in their hearts, their very fight against Islam and their capture led to their being blessed with Islam. Thus does Allah's Plan work in a marvellous way, and evolve good out of seeming evil. (8.68)

10:54 - Every soul that hath sinned if it possessed all that is on earth would fain give it in ransom: they would declare (their) repentance when they see the Penalty: but the judgment between them will be with justice and no wrong will be done unto them. <sup>14441445</sup>

1445 Declare their repentance: the verb in the original is asarru, which may mean either "declare" or "reveal" or else "conceal" or "hide". The classical Commentators are divided as to the meaning to be adopted here. If the first, which I prefer, the sense would be: "When the Penalty stares the sinners in the face, they would give anything to escape it, and they would even openly declare their repentance, which would be a source of shame and ignominy to them." If the latter meaning be taken, the sense would be: "They would give anything to escape the Penalty; but the hardest thing of all for them is frankly to confess and repent, and so they conceal their sense of shame and ignominy." (10.54)

13:18 - For those who respond to their Lord are (all) good things. But those who respond not to Him even if they had all that is in the heavens and on earth and as much more (in vain) would they offer it for ransom. For them will the reckoning be terrible: their abode will be Hell what a bed of misery! <sup>1833</sup>

1833 Cf. iii. 91 and x. 54. (13.18)

47:4 - Therefore when ye meet the Unbelievers (in fight) smite at their necks; at length when ye have thoroughly subdued them bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah's Will He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you some with others. But those who are slain in the way of Allah He will never let their deeds be lost. <sup>48204821482248234824</sup>

►Fiqh-us-Sunnah

## Fiqh 3.142

### Making Up Missed Days of Ramadan

Making up missed days of Ramadan is an obligation that need not be fulfilled immediately because the time for fulfilling is very wide and one may perform it at any time. This is also the case with the fast of expiation. It has been authentically reported that 'Aishah would make up her missed days during the month of Sha'ban (the month preceding Ramadan), and that she did not perform them immediately even if she had the ability to do so.....

Sahih Al-Bukhari Hadith

#### Hadith 6.42 Narrated by Abdullah bin Maqal

I sat with Ka'b bin Ujra in this mosque, i.e. Kufa Mosque, and asked him about the meaning of: "Pay a ransom (i.e. Fidyah) of either fasting or..." (2.196) He said, "I was taken to the Prophet while lice were falling on my face. The Prophet said, 'I did not think that your trouble reached to such an extent. Can you afford to slaughter a sheep (as a ransom for shaving your head)?' I said, 'No.' He said, 'Then fast for three days, or feed six poor persons by giving half a Sa of food for each and shave your head.' So the above Verse was revealed especially for me and generally for all of you."

Sahih Al-Bukhari Hadith

#### Hadith 8.562 Narrated by Anas bin Malik

The Prophet said, "Allah will say to the person who will have the minimum punishment in the Fire on the Day of Resurrection, 'If you had things equal to whatever is on the earth, would you ransom yourself (from the punishment) with it?' He will reply, 'Yes.' Allah will say, 'I asked you a much easier thing than this while you were in the backbone of Adam, that is, not to worship others besides Me, but you refused and insisted to worship others besides Me.' "

Fiqh-us-Sunnah

## Fiqh 3.115

## Essential elements of fasting, those who are permitted to break the fast, but who must pay a "ransom" for not fasting

Elderly men and women are permitted to break their fasts, as are the chronically ill, and those who have to perform difficult jobs under harsh circumstances and who could not find any other way to support themselves. All of these people are allowed to break their fast, because such a practice would place too much hardship on them during any part of the year. They are obliged to feed one poor person [miskin] a day (for every day of fasting that they do not perform). The scholars differ over how much food is to be supplied, for example, a sa', half a sa', or a madd. There is nothing in the sunnah that mentions exactly how much is to be given.

Ibn 'Abbas said: "An elderly man is permitted to break his fast, but he must feed a poor person daily. If he does this, he does not have to make up the days that he did not fast. This is related by ad-Daraqutni and by al-Hakim, who said it is sahih. Al-Bukhari recorded that 'Ata heard Ibn 'Abbas recite the 'ayah: "And for those who can fast [but do not], there is a 'ransom': the feeding of a person in need" [al-Baqarah 185]. Then Ibn 'Abbas continued: "It has not been abrogated. [Its ruling applies] to elderly men and women who are not able to fast. Instead, they must feed one poor person on a daily basis."

The same is true for one who is chronically ill and as such cannot fast, and for one who is forced to work under harsh circumstances and as such cannot endure the additional burden of fasting. Both groups must also feed one poor person daily.

Commenting on al-Baqarah's 'ayah, Sheikh Muhammad 'Abduh says: "What is meant by those who can fast' [(but do not) in the Qur'anic verse] is the weak elderly people, the chronically ill, and so on, and similarly, those workers who are working under severe conditions, such as coal miners. The same applies to criminals who are sentenced to life imprisonment with hard labor. They have to pay the 'ransom' if they have the means to do so."

Pregnant and breast-feeding women, if they fear for themselves or for the baby, can break the fast and pay the "ransom." They do not have to make up the days missed. Abu Dawud related from 'Ikrimah that Ibn 'Abbas said concerning the 'ayah "And for those who can fast [but do not],": "This is a concession for the elderly, as they can fast. They are to break the fast and feed one poor person a day. Pregnant or breast-feeding women, if they fear for the child, can do likewise." This is related by al-Bazzar. At the end of the report, there is the addition: "Ibn 'Abbas used to say to his wives who were pregnant: 'You are in the same situation as those who can fast [but do not]. You are to pay the "ransom" and do not have to make up the days later.' " Of its chain, ad-Daraqutni says it is sahih.

Nafi' reported that Ibn 'Umar was asked about a pregnant woman who feared for her unborn baby. He replied: "She is to break the fast and to feed one poor person a day one madd of barley."

There is also a hadith that states: "Allah has relieved the **travelers** of fasting and half of the prayer, and the **pregnant** and **the breast-feeding women** of the fast." According to the Hanafiyyah, Abu Ubaid, and Abu Thaur, such women are only to make up the missed days of fasting, and they are not supposed to feed one poor person a day. According to Ahmad and ash-Shafi'i, if such women fear only for the baby, they must pay the "ransom" and make up the days later. If they fear only for themselves or for themselves and the baby, then they are only to make up the missed days at a later date.

## RAVEN:

5:31 - Then Allah sent a raven who scratched the ground to show him how to hide the shame of his brother. "Woe is me!" said he: "Was I not even able to be as this raven and to hide the shame of my brother?" Then he became full of regrets. <sup>735736</sup>

735 Sau-at may mean "corpse", with a suggestion of nakedness and shame in two senses: (1) the sense of being exposed without burial, and (2) the sense of being insulted by being violently deprived by the unwarranted murder, of the soul which inhabited it, - the soul, too, of a brother. (5.31)

736 The thought at last came home to the murderer. It was dreadful indeed to slay any one-the more so as he was a brother, and an innocent righteous brother! But worse still, the murderer had not even the decency to bury the corpse, and of this simple duty he was reminded by a raven-a black bird usually held in contempt! His regret was on that account. That was no true repentance. (5.31)

## RAQIB:

50:18 - Not a word does he utter but there is a sentinel by him ready (to note it). <sup>4954</sup>

4954 Then each "word" spoken is taken down by a guardian (raqib). This has been construed to mean that the guardian only records words, not thoughts which are not uttered. Thoughts may be forgiven if not uttered, and still more if they do not issue in action. At the stage at which we clothe a thought in words, we have already done an action. The Recorders mentioned in the last verse make a complete Record, in order to supply motives and springs of action, which will affect the degrees or status in the Hereafter. The three together, individuals or kinds, make the honourable Recorders, Kiraman Katibin, (plural, not dual number) mentioned in lxxii. 11. (50.18)

## READING:

17:78 - Establish regular prayers at the sun's decline till the darkness of the night and the morning prayer and reading: for the prayer and reading in the morning carry their testimony. <sup>22752276</sup>

2275 The Commentators understand here the command for the five daily canonical prayers, viz.: the four from the declination of the sun from the zenith to the fullest darkness of the night, and the early morning prayer, Fajr, which is usually accompanied by a reading of the holy Qur-an. The four afternoon prayers are: Zuhr, immediately after the sun begins to decline in the afternoon; 'Asr, in the late afternoon; Magrib, immediately after sunset; and Isha, after the glow of sunset has disappeared and the full darkness of the night has set in. There is difference of opinion as to the meaning of particular words and phrases, but none as to the general effect of the passage. (17.78)

2276 The morning prayer is specially singled out for separate mention, because the morning is a "peaceful hour" and special influences act on the soul awaking from the night's rest. Special testimony is borne to the prayers of this hour by the angelic host. (17.78)

10:15 - But when Our Clear Signs are rehearsed unto them those who rest not their hope on their meeting with Us say: "Bring us a Reading other than this or change this." Say: "It is not for me of my own accord to change it: I follow naught but what is revealed unto me: if I were to disobey my Lord I should myself fear the Penalty of a Great Day (to come)." <sup>1402</sup>

1402 **Reading:** in the Arabic, the word is "Qur-an", which may mean **Reading** or in the special sense, the Qur-an. The duty of Allah's Messenger is to deliver Allah's Message as it is revealed to him, whether it please or displease those who hear it. Selfish men want to read their own desires or fancies into religious precepts, and thus they are often willing to use Religion for their own ends. Most of the corruptions of Religion are due to this cause. But Religion is not to be so prostituted. (10.15)

10:94 - If thou wert in doubt as to what We have revealed unto thee then ask those who have been **reading** the Book from before thee: the Truth hath indeed come to thee from thy Lord: so be in nowise of those in doubt. <sup>14751476</sup>

1475 Allah's Truth is all one, and even in different forms men sincere in Religion recognise the oneness. So sincere Jews like 'Abdullah ibn Salam, and sincere Christians like Waraqa or the Nestorian monk Bahira, were ready to recognise the mission of Muhammad Al-Mustafa. "The Book" in this connection is Revelation generally, including pre-Islamic revelations. (10.94)

1476 Cf. iii. 60 and n. 399. (10.94)

41:26 - The Unbelievers say: "Listen not to this Qur'an but talk at random in the midst of its **(reading)** that ye may gain the upper hand!" <sup>4496</sup>

4496 A favourite trick of those who wish to dishonour Revelation is, not only not to listen to it themselves, but to talk loudly and insolently when it is being read, so that even the true listeners may not be able to perform their devotions. They think that they are drowning the voice of Allah: in fact they are piling up misery for themselves in the future. For Allah's voice can never be silenced. (41.26)

46:29- Behold We turned towards thee a company of Jinns (quietly) listening to the Qur'an: when they stood in the presence thereof they said "Listen in silence!" When the **(reading)** was finished they returned to their people to warn (them of their sins). <sup>4809</sup>

4809 A company of Jinns. Nafar (company) may mean a group of from three to ten persons. For Jinns, see n. 929 to vi. 100. They listened to the reading of the Qur-an with great respect. The next verse shows that they had heard of the Jewish religion, but they were impressed with the Message of Islam, and they seem to have gone back to their people to share the Good News with them. (46.29)

73:20 - The Lord doth know that thou standest forth (to prayer) nigh two-thirds of the night or half the night or a third of the night and so doth a party of those with thee. But Allah doth appoint Night and Day in due measure. He knoweth that ye are unable to keep count thereof. So He hath turned to you (in mercy): **read** ye therefore of the Qur'an as much as may be easy for you. He knoweth that there may be (some) among you in ill-health; others travelling through the land seeking of Allah's bounty; yet others fighting in Allah's Cause. **Read** ye therefore as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls Ye shall find it in Allah's presence yea better and greater in Reward. And seek ye the Grace of Allah: for Allah is Oft-Forgiving Most Merciful. <sup>5771577257735774577557765777</sup>

## REALITY:

69:1 - The Sure Reality! <sup>5635</sup>

69:2 - What is the Sure Reality?

69:3 - And what will make thee realize what the Sure Reality is?

5635 Al-haqq: the sure Truth: the Event that must inevitably come to pass; the state in which all falsehood and pretence will vanish, and the absolute Truth will be laid bare. The questions in the three verses raise an air of wonder. The solution is suggested in what happened to the Thamud and the 'Ad, and other people of antiquity, who disregarded the Truth of Allah and came to violent end, even in this life,-Symbolically suggesting the great Cataclysm of the Hereafter, the Day of Doom. (69.1)

69:15 - On that Day shall the (Great) Event come to pass

84:5 - And hearkens to (the Command of) its Lord--and it must needs (do so)--(then will come Home the full Reality). 60346035

6034 See n. 6032. We think the earth so solid and real. All our perishable things dissolve into the earth. But the earth itself will dissolve into a truer Reality. (84.5)

6035 The substantive clause, to follow the two conditional clauses preceding, may be filled up from the suggestion contained in lxxxii. 5. (84.5)

22:62 - That is because Allah He is the Reality: and those besides Him whom they invoke they are but vain Falsehood: verily Allah is He Most High Most Great. 28422843

2842 The emphatic construction calls attention to the fact that Allah is the only abiding Reality. All else is like shadows that will pass away. (22.62)

2843 See n. 2841 above. Our vain imaginings, groundless doubts, foolish subtleties, and false worship should all give place to trust and faith in the one and only Reality. (22.62)

102:3 - But nay ye soon shall know (the reality).

6:62 - Then are men returned unto Allah their Protector the (only) reality: is not His the Command? And He is the swiftest in taking account. 884

884 The only Reality: al-haqq, the Truth, the only True One. The point is that our illusions of the life of this lower world now vanish, when we are rendered back to God, from Whom we came. And now we find that so far from the results of our actions being delayed, they follow more swiftly than we can express in terms of Time. Here is the answer to the taunt of those who were impatient of the working of God's Plans (vi. 57-58). (6.62)

40:69 - Seest thou not those that dispute concerning the signs of Allah? How are they turned away (from Reality)? 4446

4446 Those who dispute about the Signs of Allah which are clear to all who care to see, are merely in the mists of Unreality: Cf. x. 32. (40.69)

78:39 - That Day will be the sure Reality: therefore whoso will let him take a (straight) Return to his Lord! 5913

5913 Cf. lxxix. 1 and n. 5635. Judgment is sure to come, and Truth will then be free from all veils. Why should not man, therefore, now in this life of probation, turn back to Allah, and understand and do His Will? (78.39)

6:5 - And now they reject the truth when it reaches them: but soon shall they learn the reality of what they used to mock at.

►Sahih Al-Bukhari Hadith

**Hadith 8.87** Narrated by  
**Abu Bakra**

A man was mentioned before the Prophet and another man praised him greatly. The Prophet said, "May Allah's Mercy be on you! You have cut the neck of your friend." The Prophet repeated this sentence many times and said, "If it is indispensable for anyone of you to praise someone, then he should say, 'I think that he is so-and-so,' if he really thinks that he is such. Allah is the One Who will take his accounts (as He knows his reality) and no-one can sanctify anybody before Allah." (Khalid said, "Woe to you," instead of "Allah's Mercy be on you.")

Sahih Al-Bukhari Hadith

**Hadith 3.106** Narrated by  
**Abu Said Al Khudr**

Allah's Apostle told us a long narrative about Ad-Dajjal, and among the many things he mentioned, was his saying, "Ad-Dajjal will come and it will be forbidden for him to pass through the entrances of Medina. He will land in some of the salty barren areas (outside) Medina; on that day the best man or one of the best men



will come up to him and say, 'I testify that you are the same Dajjal whose description was given to us by Allah's Apostle.' Ad-Dajjal will say to the people, 'If I kill this man and bring him back to life again, will you doubt my claim?' They will say, 'No.' Then Ad-Dajjal will kill that man and bring him back to life. That man will say, 'Now I know your reality better than before.' Ad-Dajjal will say, 'I want to kill him but I cannot.' "

## REBELLIOUS:

5:25 - He said: "O my Lord! I have power only over myself and my bother so separate us from this rebellious people!" <sup>728</sup>

5:26 - Allah said: "Therefore will the land be out of their reach for forty years; in distraction will they wander through the land: but sorrow thou not over these rebellious people." <sup>729</sup>

728 "Moses and Aaron fell on their faces before all the assembly of the congregation. "(Num. xiv. 5). According to the words in the Old Testament story, Allah said: "I will smite them with the pestilence, and disinherit them." (Num. xiv. 12). Moses prayed and interceded. But as we are told here, (a spiritual touch not found in the Jewish story). Moses was careful to separate himself and his brother from the rebellion. (5.25)

729 The punishment of the rebellion of these stiff-necked people, rebellion that was repeated "these ten times" (Num. xiv. 22) and more, was that they were left to wander distractedly hither and thither through the wilderness for forty years. That generation was not to see the Holy Land. All those that were twenty years old and upwards were to die in the wilderness: "your carcasses shall fail in this wilderness." (Num. xiv. 29). Only those who were then children would reach the Promised land. And so it happened. From the desert of Paran they wandered south, north, and east for forty years. From the head of what is now the Gulf of 'Aqaba, they travelled north, keeping to the east side of the depression of which the Dead Sea and the river Jordan are portions. Forty years afterwards they crossed the Jordan opposite what is now Jericho, but by that time Moses, Aaron, and the whole of the elder generation had died. (5.26)

5:49 - And this (He commands): Judge thou between them by what Allah hath revealed and follow not their vain desires but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away be assured that for some of their crimes it is Allah's purpose to punish them. And truly most men are **rebellious**.

5:68 - Say: "O People of the Book! ye have no ground to stand upon unless ye stand fast by the Law the Gospel and all the revelation that has come to you from your Lord." It is the revelation that cometh to thee from thy Lord that increaseth in most of them their obstinate **rebellion** and blasphemy. But sorrow thou not over (these) people without Faith. <sup>778</sup>

778 In v. 26, Moses was told not to sorrow over a rebellious people. Here Muhammad is told not to sorrow over people without Faith. The second situation is even more trying than the first. Rebellion may be a passing phase. Want of faith is an attitude of mind that is well-nigh hopeless. Yet the Prophet patiently reasoned with them and bore their taunts and insults. If, the argument runs, you do not believe in anything, even in the things that you may be expected to believe in, how can you receive in Faith Allah's Message that has come in another form? In fact your jealousy adds to your obstinacy and unbelief. (5.68)

5:81 - If only they had believed in Allah in the Apostle and in what hath been revealed to him never would they have taken them for friends and protectors but most of them are rebellious wrong-doers.

7:102 - Most of them We found not men (true) to their covenant: but most of them We found rebellious and disobedient.

9:8 - How (can there be such a league) seeing that if they get an advantage over you they respect not in you the ties either of kinship or of covenant? With (fair words from) their mouths they entice you but their hearts are averse from you; and most of them are rebellious and wicked. 12561257

1256 The exceptions having been stated parenthetically in verse 7, the indictment of the general mass of Pagan tribes is now set out briefly but fully and convincingly. After that kind of behaviour how can treaty be possible with them? The counts are: (1) that whenever they got a slight advantage, they disregarded the ties both of kinship and of covenant as against the Muslims because of their Faith, thus proving doubly treacherous; (2) that they spoke fair words, but had venom in their hearts; (3) that their attitude was one of rebellion against their plighted word; (4) that they disregarded the solemn words of Allah for some miserable worldly gain; (5) that they tried to prevent other people from coming to the Way of Allah. The first clause is repeated again as the last clause, to emphasise their double treachery, and round off the argument. (9.8)

1257 Among the Arabs the ties of kinship were so strong as to be almost unbreakable. The Pagan Arabs went out of their way to break them in the case of the Muslims, who were kith and kin to them. Besides the bond of kinship there was

the further bond of their plighted oath in the Treaty. They broke that oath because the other parties were Muslims! (9.8)

19:83 - Seest thou not that We have set the Evil Ones on against the Unbelievers to incite them with fury? <sup>2527</sup>

2527 Under the laws instituted by Allah, when evil reaches a certain stage of rebellion and defiance, it is left to gather momentum and to rush with fury to its own destruction. It is given a certain amount of respite, as a last chance: but failing repentance, its days are numbered. The godly therefore should not worry themselves over the apparent worldly success of evil, but should get on with their own duties in a spirit of trust in Allah. (19.83)

32:20 - As to those who are rebellious and wicked their abode will be the Fire: every time they wish to get away therefrom they will be forced thereinto and it will be said to them: "taste ye the Penalty of the Fire the which ye were wont to reject as false." <sup>3653</sup>

3653 Cf. xxii. 22. Just as the gardens is the type of Bliss, so is the Fire the type of Penalty and suffering. There will be no getting away from it. What will be the thoughts of those who had earned it? "We used to reject the idea of the Consequences as a mere chimera: and now we find it to be true!" What will be their feelings then? How will they like it! (32.20)

57:26 - And We sent Noah and Abraham and established in their line Prophethood and Revelation: and some of them were on right guidance but many of them became rebellious transgressors. <sup>5319</sup>

5319 Some of them: i.e., of their line, or posterity, or Ummat. When the Book that was given to them became corrupted, many of them followed their own fancies and became transgressors. (57.26)

57:27- Then in their wake We followed them up with (others of) Our apostles: We sent after them Jesus the son of Mary and bestowed on him the Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy. But the monasticism which they invented for themselves We did not prescribe for them: (We commanded) only the seeking for the Good pleasure of Allah; but that they did not foster as they should have done. Yet We bestowed on those among them who believed their (due) reward but many of them are rebellious transgressors. <sup>53205321532253235324</sup>

59:5 - Whether ye cut down (o ye Muslims!) the tender palm-trees or ye left them standing on their roots it was by leave of Allah and in order that He might cover with shame the rebellious transgressors. <sup>53755376</sup>

5375 The unnecessary cutting down of fruit trees or destruction of crops, or any wanton destruction whatever in war, is forbidden by the law and practice of Islam. But some destruction may be necessary for putting pressure on the enemy, and to that extent it is allowed. But as far as possible, consistently with that objective of military operations, such trees should not be cut down. Both these principles are in accordance with the Divine Will, and were followed by the Muslims in their expedition. (59.5)

5376 The arrogance of the Banu Nadhir had to be humbled, and their power for mischief destroyed. (59.5)

5320 The chief characteristic of the teaching in the Gospels is humility and other-worldliness. The first blessings in the Sermon on the Mount are on "the poor in spirit", "they that mourn", and they that are "meek" (Matt. v. 3-5). Christ's disciples were enjoined to "take no thought for the morrow", and told "Sufficient unto the day is the evil thereof" (Matt. vi. 34). They were also commanded "that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also" (Matt. v. 39). These are fragmentary presentments of an imperfect philosophy as seen through monastic eyes. In so far as they represent pity, sympathy with suffering, and deeds of mercy, they represent the spirit of Christ. (57.27)

5321 But Allah's Kingdom requires also courage, resistance to evil, the firmness, law, and discipline which will enforce justice among men. It requires men to mingle with men, so that they can uphold the standard of Truth, against odds if necessary. These were lost sight of in Monasticism, which was not prescribed by Allah. (57.27)

5322 Allah certainly requires that men shall renounce the idle pleasures of this world, and turn to the Path which leads to Allah's Good Pleasure. But that does not mean gloomy lives, ("they that mourn"), nor perpetual and formal prayers in isolation. Allah's service is done through pure lives in the turmoil of this world. This spirit was lost, or at least not fostered by monastic institutions. On the contrary a great part of the "struggle and striving" for noble lives was suppressed. (57.27)

5323 Many of them lost true Faith, or had their Faith corrupted by superstitions. But those who continued firm in Faith saw the natural development of Religion in Islam. Their previous belief was not a disadvantage to them, but helped them, because they kept it free from false and selfish prejudices. These are the ones who are further addressed at the beginning of verse 28 below. (57.27)

5324 The corruptions in the Christian Church, the hair-splitting disputes, and mutual strife and hatred of sects had become a scandal by the time that the light of Islam came into the world. The pages of Gibbon's great History bear witness. Not only had the religion become void of grace, but the lives of the people, priests and laity, had fallen into great depths of degradation. (57.27)

61:5 - And remember Moses said to his people: "O my people! why do ye vex and insult me though ye know that I am the apostle of Allah (sent) to you?" Then when they went wrong Allah let their hearts go wrong: for Allah guides not those who are rebellious transgressors. <sup>54345435</sup>

5434 The people of Moses often rebelled against him, vexed his spirit, and insulted him. See xxxiii. 69, n. 3774, and (in the Old Testament) Num xii. 1-13. They did it not through ignorance, but from a selfish, perverse, and rebellious spirit, for which they received punishment. The Ummat of Islam should remember and take note of it, and should avoid any deviation from the Law and Will of Allah. (61.5)

5435 The sinner's own will deviates, i.e., goes off from the right way, and he does wrong. That means that he shuts off Allah's grace. Allah then, after his repeated rebellion, withdraws the protecting Grace from him, and the sinner's heart is tainted: there is "a disease in his heart", which is the centre of his being: his spiritual state is ruined. Allah's guidance is withdrawn from him. (61.5)

►Al-Muwatta Hadith

### Hadith 54.30

## Concerning the East

Malik related to me that he heard that Umar ibn al-Khattab wanted to go to Iraq, and Kabal-Ahbar said to him, "Do not go there, amir al-muminin. There is nine-tenths of sorcery there and it is the place of the **rebellious** jinn and the disease which the doctors are unable to cure.

Sahih Al-Bukhari Hadith

### Hadith 9.257 Narrated by Ibn Abbas

The Prophet said, "If somebody sees his **Muslim** ruler doing something he disapproves of, he should be patient, for whoever becomes separate from the Muslim group even for a span and then dies, he will die as those who died in the Pre-Islamic period of ignorance (as **rebellious** sinners). (See Hadith No. 176 and 177)

Sahih Al-Bukhari Hadith

### Hadith 9.176 Narrated by Ibn Abbas

The Prophet said, "Whoever disapproves of something done by his ruler then he should be patient, for whoever disobeys the ruler even a little (little = a span) will die as those who died in the Pre-Islamic Period of Ignorance. (i.e. as rebellious sinners).

►Al-Tirmidhi Hadith

### Hadith 1960 Narrated by AbuHurayrah

Allah's Messenger (peace be upon him) said, "When the first night of Ramadan comes, the devils and the **rebellious** jinn are chained, the gates of Hell are locked and not one of them is opened; the gates of Paradise are opened and not one of them is locked; and a crier calls, 'You who desire what is good, come forward, and you who desire evil, refrain.' Some are freed from Hell by Allah, and that happens every night."

Tirmidhi and Ibn Majah transmitted it, and Ahmad transmitted it from a man. Tirmidhi said this is a gharib tradition.

## RECITE:

5:27 - **Recite** to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to Allah): it was accepted from one but not from the other. Said the latter: "Be sure I will slay thee." "Surely" said the former "Allah doth accept of the sacrifice of those who are righteous. <sup>730731</sup>

730 Literally; "recite to them in truth the story", etc. The point is that the story in Gen. iv. 1-15 is a bare narrative, not including the lessons now to be enforced. The Prophet is told now to supply the truth of the matter, the details that will enforce the lessons. (5.27)

731 The two sons of Adam were Habil (in the English Bible, Abel) and Qabil (in English, Cain). Cain was the elder, and Abel the younger, the righteous and innocent one. Presuming on the right of the elder, Cain was puffed up with arrogance and jealousy, which led him to commit the crime of murder. Among the Christians, Cain was the type of the Jew as against Abel the Christian. The Jew tried to kill Jesus and exterminate the Christian. In the same way, as against Muhammad, the younger brother of the Semitic family, Cain was the type of the Old Testament and New Testament people, who tried to resist and kill Muhammad and put down his people. (5.27)

17:106 - It is) a Qur'an which We have divided (into parts from time to time) in order that thou mightest **recite** it to men at intervals: We have revealed it by stages. <sup>2317</sup>

2317 The marvel is that these parts, revealed at different times and in different circumstances, should fit together so closely and consistently as they do. All revelation is progressive. The previous revelations were also progressive. Each of them marked a stage in the world's spiritual history. Man's mind does not take in more than his spiritual state will have prepared him, for Allah's revelation comes as a light to illuminate our difficulties and show us the way in actual situations that arise. (17.106)

18:27 - And **recite** (and teach) what has been revealed to thee of the Book of thy Lord: none can change His Words and none wilt thou find as a refuge other than Him. <sup>2368</sup>

2368 His Words: His Commands, Decrees, Orders. (18.27)

29:45 - **Recite** what is sent of the Book by inspiration to thee and establish Regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do. <sup>3471</sup>

29:48 - And thou wast not (able) to recite a Book before this (Book came) nor art thou (able) to transcribe it with thy right hand: in that case indeed would the talkers of vanities have doubted. <sup>3478</sup>

3478 The holy Prophet was not a learned man. Before the Qur'an was revealed to him, he never claimed to proclaim a Message from Allah. He was not in the habit of preaching eloquent truths as from a Book, before he received his Revelation, nor was he able to write or transcribe with his own hand. If he had had these worldly gifts, there would have been some plausibility in the charge of the talkers of vanities that he spoke not from inspiration but from other people's books, or that he composed the beautiful verses of the Qur'an himself and committed them to memory in order to recite them to people. The circumstances in which the Qur'an came bear their own testimony to its truth as from Allah. (29.48)

32:15 - Only those believe in Our Signs who when they are recited to them fall down in adoration and celebrate the praises of their Lord nor are they (ever) puffed up with pride. <sup>3647</sup>

3647 "In adoration": Sujjadan, or in a posture of prostration, expressive of deep humility and faith. This is the keyword of the Sura, which bears the title of Sajda. All the Signs of Allah lead our thoughts upwards towards Him, and when they are expounded, our attitude should be one of humble gratitude to Allah. At this passage it is usual to make a prostration. (32.15)

33:34 - And recite what is rehearsed to you in your homes of the Signs of Allah and His wisdom: for Allah understands the finest mysteries and is well-acquainted (with them). <sup>37163717</sup>

3716 The verb is *uzkurna*, feminine gender, as referring to the *Azawaj* again. It means not only "remember", but "recite", "teach", "make known", "publish", the Message which ye learn at home from the holy Prophet, the fountain of spiritual knowledge. The "Signs of Allah" refer specially to the verses of the Qur'an, and Wisdom to the resulting Instruction derived therefrom. (33.34)

3717 Cf. xxii. 63 and n. 2844. Allah's understanding is perfect in every detail, however minute. Therefore use His Revelation for every phase of life. (33.34)

73:4 - Or a little more; and recite the Qur'an in slow measured rhythmic tones. <sup>5756</sup>

5756 At this time there was only S. xcvi., S. lxxviii, and possibly S. lxxiv, and the opening Sura (Al-Hamd). For us, now, with the whole of the Qur'an before us, the injunction is specially necessary. The words of the Qur'an must not be read hastily, merely to get through so much reading. They must be studied, and their deep meaning pondered over. They are themselves so beautiful that they must be lovingly pronounced in rhythmic tones. (73.4)

Sahih Muslim Hadith

### **Hadith 1757** Narrated by **AbuUmamah**

AbuUmamah heard Allah's Messenger (peace be upon him) say: Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the two bright ones, al-Baqarah and Surah al-Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqarah, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it. (Mu'awiyah said: It has been conveyed to me that here *Batala* means magicians.)

►Fiqh-us-Sunnah

## **Fiqh 1.144a**

## Sunnah acts of prayer, What Is Preferred to be Done During the Recitation

It is sunnah to make one's voice beautiful and nice while reciting the Qur'an. The Prophet, upon whom be peace, said, "Beautify your voices with the Qur'an." He also said, "He is not one of us who does not chant the Qur'an," "The one with the best voice with the Qur'an is the one that when you hear him, you feel that he fears Allah," and "Allah never listened to anything like he listened to his Prophet chanting the Qur'an with a beautiful voice."

Says an-Nawawi, "It is sunnah for anyone who is reciting the Qur'an, whether he is praying or not, to ask Allah for His blessings when he comes to a verse of mercy. When he comes to a verse (describing) punishment, he should seek refuge in Allah from Hellfire, punishment, evil, from what is hated, or he may say, "Allah, I ask You for well-being, etc." When he comes to a verse that glorifies or exalts Allah, he should say, "Glory be to Allah," or "Blessed be Allah, the Lord of the Worlds," and so on. Hudhaifah ibn al-Yaman is reported to have said, "I prayed with the Prophet, upon whom be peace, one night, and he started reading al-Baqarah. I said to myself, 'He will bow after one hundred verses,' but he continued. Then I said, 'He will complete it and bow,' but he moved to recite very slowly al 'Imran and then an-Nisa'. When he came to a verse glorifying Allah, he would glorify Him. If he came to a verse that mentioned a request, he would request it. If he came to something that (one should) seek refuge from, he would seek refuge." This was related by Muslim. Among the Shafiyyah, the glorifying, requesting and seeking refuge should be done during the prayer and at other times. The imam, followers and one praying by himself should all do so, for they are supplications that one should say, like 'ameen. It is preferred that when reading, "Is not Allah the most conclusive of all judges?" / at-Tin:8 / one should say, "Certainly, and I am one of the witnesses to that. When one reads, "Is not He (who does so) able to bring the dead to life? / al-Qiyamah:40 /, he should say, "Certainly, and I bear witness (to it)." When one reads, "Glorify the name of your Lord, the Most High," ( al-A'la: 1 ), he should say, "Glory to my Lord, the Most High." That should be said during prayer and otherwise.

► Sahih Al-Bukhari Hadith

### Hadith 9.467 Narrated by Jundab bin Abdullah

Allah's Apostle said, "Recite (and study) the Qur'an as long as your hearts are in agreement as to its meanings, but if you have differences as regards its meaning, stop reading it then."

► ISL Quran Subjects

### Reciting

1. (Also see) Reading, Recital of the Quran
2. Prostration during that of the Quran  
[84.21](#)
3. Quran, the  
[7.204](#), [18.27](#), [27.92](#), [39.45](#)
4. Quran at dawn, the  
[17.78](#)
5. Quran to disbelievers, the  
[12.72](#)
6. Quran during the night, the  
[73.28](#), [73.20](#)
7. Revelations of Allah at night by the good among the People of the Scripture, of the  
[3.113](#)
8. Revelations of Allah by the wives of Muhammad(S) of the  
[33.32](#), [33.33](#), [33.34](#)
9. Story of Abraham, the  
[26.69](#)
10. Story of Noah, the  
[10.71](#)

## RECKONING:

6:96 - He it is that cleaveth the daybreak (from the dark): He makes the night for rest and tranquillity and the sun and moon for the reckoning (of time): such is the judgment and ordering of (Him) the Exalted in Power the Omniscient. <sup>921</sup>

921 The night, the day, the sun, the moon, -the great astronomical universe of God. How far, and yet how near to us! God's universe is boundless, and we can barely comprehend even its relations to us. But this last we must try to do if we want to be numbered with "the people who know". Taqdir: Cf. vi. 91 and n. 909, and iv. 149 and n. 655. ([6.96](#))

13:21 - Those who join together those things which Allah hath commanded to be joined hold their Lord in awe and fear the terrible reckoning; <sup>1835</sup>

1835 That is, join faith with practice, love of God with love of man, and respect for all Prophets alike, i.e., follow the right Religion, and not odd bits of it. (13.21)

17:34 - Come not nigh to the orphan's property except to improve it until he attains the age of full strength; and fulfil (every) engagement for (every) engagement will be enquired into (on the Day of Reckoning). <sup>2217221822192220</sup>

17:36 - And pursue not that of which thou hast no knowledge; for every act of hearing or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning). <sup>2222</sup>

2222 Idle curiosity may lead us to nose into evil, through our ignorance that it is evil. We must guard against every such danger. We must only hear the things that are known to us to be of good report, and see things that are good and instructive and entertain in our hearts feelings or in our minds ideas that we have reason to expect will be spiritually profitable to us. We shall be called to account for the exercise of every faculty that has been given to us. This goes a little farther than a famous sculpture on a Japanese temple in which three monkeys are shown as putting their hands to their ears, eyes, and mouths, respectively, to show that they were not prepared to hear any evil, or see any evil, or speak any evil. Here idle curiosity is condemned. Futility is to be avoided even if it does not reach the degree of positive evil. (17.36)

21:1 - Closer and closer to mankind comes their Reckoning: yet they heed not and they turn away. <sup>2662</sup>

2662 Every minute sees them nearer to their doom, and yet they are sadly heedless, and even actively turn away from the Message that would save them. (21.1)

30:55 - On the Day that the Hour (of reckoning) will be established the transgressors will swear that they tarried not but an hour: thus were they used to being deluded! <sup>3573</sup>

3573 Whatever the seeming inequalities may be now-when the good appear to be weak and the strong seem to oppress-will be removed when the balance will be finally redressed. That will happen in good time,-indeed so quickly that the Transgressors will be taken by Surprise. They were deluded by the fact that what they took to be their triumph or their freedom to do what they liked was only a reprieve, a "Term Appointed", in which they could repent and amend and get Allah's Mercy. Failing this, they will then be up against the Penalties which they thought they had evaded or defied. (30.55)

32:5 - He rules (all) affairs from the heavens to the earth: in the end will (all affairs) go up to Him on a Day the space whereof will be (as) a thousand years of your reckoning. <sup>3634</sup>

3634 How could the immense mystery of Time behind our ideas of it be enforced on our minds better? Our Day may be a thousand or fifty thousand years, and our years in proportion. In the immense Past was Allah's act of creation: it still continues, for He guides, rules, and controls all affairs: and in the immense Future all affairs will go up to Him, for He will be the Judge, and His restoration of all values will be as in a Day or an Hour or the Twinkling of an eye; and yet to our ideas it will be as a thousand years! (32.5)

84:8 - Soon will his account be taken by an easy reckoning

Al-Tirmidhi Hadith

**Hadith 5556** Narrated by  
**AbuUmamah**

AbuUmamah heard Allah's Messenger (peace be upon him) say, "May Lord has promised me to bring into Paradise seventy thousand of my people without **any reckoning** or punishment, each thousand accompanied by seventy thousand and three handfuls added by my Lord.

Ahmad, Tirmidhi and Ibn Majah transmitted it.

Sahih Al-Bukhari Hadith

**Hadith 7.606** Narrated by  
**Ibn Abbas**

Allah's Apostle said, -Nations were displayed before me; one or two prophets would pass by along with a few followers. A prophet would pass by accompanied by nobody. Then a big crowd of people passed in front of me and I asked, 'Who are they? Are they my followers?' It was said, 'No. It is Moses and his followers.' It was said to me, 'Look at the horizon.' Behold! There was a multitude of people filling the horizon. Then it was said to me, 'Look there and there about the stretching sky!' Behold! There was a multitude filling the horizon. It was said to me, 'This is your nation out of whom seventy thousand shall



enter Paradise without reckoning.' " Then the Prophet entered his house without telling his companions who they (the 70,000) were. So the people started talking about the issue and said, "It is we who have believed in Allah and followed His Apostle; therefore those people are either ourselves or our children who are born in the Islamic era, for we were born in the Pre-Islamic Period of Ignorance." When the Prophet heard of that, he came out and said. "Those people are those who do not treat themselves with Ruqya, nor do they believe in bad or good omen (from birds etc.) nor do they get themselves branded (cauterized), but they put their trust (only) in their Lord." On that 'Ukasha bin Muhsin said, "Am I one of them, O Allah's Apostle?" The Prophet said, "Yes." Then another person got up and said, "Am I one of them?" The Prophet said, -Ukasha has anticipated you."

►Sahih Al-Bukhari Hadith

### **Hadith 8.555** Narrated by **Usama**

The Prophet said, "I stood at the gate of Paradise and saw that the majority of the people who had entered it were poor people, while the rich were forbidden (to enter along with the poor, because they were waiting the reckoning of their accounts), but the people of the Fire had been ordered to be driven to the Fire. And I stood at the gate of the Fire and found that the majority of the people entering it were women."

## **RECOMPENSE:**

3:136 - For such the reward is forgiveness from their Lord and gardens with rivers flowing underneath an eternal dwelling; how excellent a recompense for those who work (and strive)!

3:185 - Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the fire and admitted to the garden will have attained the object (of life): for the life of this world is but goods and chattels of deception. <sup>491492</sup>

491 The death of the body will give a taste of death to the soul when the soul separates from the body. The soul will then know that this life was but a probation. And seeming inequalities will be adjusted finally on the Day of Judgment. (3.185)

492 Cf. Longfellow's Psalm of Life: "All this world's a fleeting show. For man's illusion given". The only reality will be when we have attained our final goal. (3.185)

4:93 - If a man kills a believer intentionally his recompense is Hell to abide therein (for ever): and the wrath and the curse of Allah are upon him and a dreadful penalty is prepared for him. <sup>612</sup>

612 What is mentioned here is the punishment in the Hereafter. The legal consequences, enforceable by human society, are mentioned in ii. 178, under the rules of Qisas. That is, a life should be taken for a life destroyed, but this should be on a scale of equality: a single murder should not commit a whole tribe to a perpetual blood-feud, as in the days of ignorance. But if the heirs of the man slain accept reasonable compensation, this should be accepted, and the taking of a life for a life should be put a stop to. This course leads to the saving of life, and is commanded to men of understanding. (4.93)

6:3 - And He is Allah in the heavens and on earth. He knoweth what ye hide and what ye reveal and He knoweth the (recompense) which ye earn (by your deeds). <sup>838</sup>

838 It is folly to suppose that God only reigns in the heavens. He also reigns on earth. He knows all our secret thoughts and motives, and the real worth of all that is behind what we care to show. It is by our deeds that He judges us; for our deeds, whether good or evil, we shall get due recompense in due time. (6.3)

6:146 - For those who followed the Jewish Law We forbade every (animal) with undivided hoof and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails or is mixed up with a bone: this in recompense for their wilful disobedience: for We are True (in Our ordinances). <sup>970971</sup>

970 Zufur may mean claw or hoof; it is in the singular number; but as no animal has a single claw, and there is no point in a division of claws, we must look to a hoof for the correct interpretation. In the Jewish Law (Leviticus, xi. 3-6), "Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud, among the beasts" was lawful as food, but the camel, the coney (rabbit), and the hare were not lawful, because they do not "divide the hoof". "Undivided hoof" therefore is the correct interpretation. These three animals, unlawful to the Jews, are lawful in Islam. Cf. iv. 160. (6.146)

971 In Leviticus (vii. 23) it is laid down that "ye shall eat no manner of fat, of ox, or of sheep or of goat." As regards the exceptions, it is to be noticed that priests were enjoined (Leviticus, vii. 6) to eat of the fat in the trespass of offering, which was considered holy, viz., "the rump" (back and bone) "and the fat that covereth the inwards" (entrails), (Leviticus, vii.3). (6.146)

7:152 - Those who took the calf (for worship) will indeed be overwhelmed with wrath from their Lord and with shame in this life: thus do We recompense those who invent (falsehoods). <sup>1120</sup>

1120 The consequences were twofold: (1) spiritual, in that Allah's grace is withdrawn, and (2) even in the present life of this world, in that godly men also shun the sinner's company, and he is isolated. (7.152)

9:82 - Let them laugh a little: much will they weep: a recompense for the (evil) that they do. <sup>1336</sup>

1336 They may sneer or ridicule or rejoice now: that will be only for a little: much will they have to weep for afterwards. (9.82)

11:111 - And of a surety to all will your Lord pay back (in full the recompense) of their deeds: for He knoweth well all that they do. <sup>1615</sup>

1615 Cf. xi. 109 above, with which the argument is now connected up by recalling the characteristic word ("pay back") and leading to the exhortation (in the verses following) to stand firm in the right path freshly revealed. (11.111)

16:111 - One day every soul will come up struggling for itself and every soul will be recompensed (fully) for all its actions and none will be unjustly dealt with. <sup>2148</sup>

2148 When the Reckoning comes, each soul will stand on its own personal responsibility. No one else can help it. Full justice will be done, and all the seeming inequalities of this world will be redressed. (16.111)

17:63 - Allah said: "Go thy way; if any of them follow thee verily Hell will be the recompense of you (all) an ample recompense. <sup>2253</sup>

2253 The power of Evil is summarily dismissed, but not without a clear warning. "Do thy worst; if any of them misuse their limited free-will and deliberately follow thee, they must take the consequences with thee; all of you must answer according to your personal responsibility." (17.63)

17:98-That is their recompense because they rejected Our Signs and said "When we are reduced to bones and broken dust should we really be raised up (to be) a new Creation?" <sup>2304</sup>

2304 This phrase is repeated from xvii. 49. The reminiscence rounds off the argument. After certain moral precepts to which Faith was linked, we have had a discussion of Unfaith. Its various motives have been analysed, and its penalties have been allegorically shadowed forth. After this, the example of Pharaoh is held as a type of Unfaith in the next section, and the Sura closed with an exhortation to faith and a declaration of the glory of Allah. (17.98)

42:40 - The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation His reward is due from Allah: for (Allah) loveth not those who do wrong. <sup>458145824583</sup>

4581 See last note. When you stand up for rights, either on private or public grounds, it may be through processes of law, or by way of private defence in so far as the law permits private action. But in all cases you must not seek a compensation greater than the injury suffered. The most you can do is to demand equal redress, i.e., a harm equivalent to the harm done to you. Even this may serve to curb your unregenerate soul, or a community bent on revenge. But the ideal mode is not to slake your thirst for vengeance, but to follow better ways leading to the reform of the offender or his reconciliation. See xli. 34, and xxiii. 96. You can take steps to prevent repetition, by physical or moral means; the best moral means would be to turn hatred into friendship by forgiveness and love. In that case the compensation or reward (if we must use such terms) is infinitely greater, for it wins the good pleasure of Allah. But this active righting of wrongs, whether by physical or by moral or spiritual means, which are commended as better, is an antithesis to the monkish doctrine, when you are smitten on one cheek, to turn the other also. This would not suppress, but encourage wrong-doing. It is practised by none but poltroons, and is preached only by hypocrites, or men who want to make slaves of others by depriving them of the power of self-defence. It occurs in two of the four canonical Gospels (Matt. v. 39, and Luke vi. 29), but we need not therefore assume that it was preached by Jesus. (42.40)

4582 To love Allah is the highest motive of our conduct, for it leads to the love of Allah's creatures; to win the approbation and love of Allah, is the highest reward, far transcending any compensation or satisfaction we can obtain in this life. (42.40)

4583 Allah does not love those who do wrong. If, therefore we tolerate wrong, or encourage wrong by allowing it to run rampant when we can prevent it, we fail in our duty to Allah. (42.40)

45:14 - Tell those who believe to forgive those who do not look forward to the Days of Allah: it is for Him to recompense (for good or ill) each People according to what they have earned. <sup>474847494750</sup>

4748 Cf. xiv: 5. (45.14)

4749 Allah will give due recompense for good or evil according to His own full Knowledge and righteous Plan, and in His own good time. (45.14)

4750 "People" here may be taken to be a group of common characteristics, e.g., the righteous in contrast with the unrighteous, the oppressed in contrast with the oppressors, and so on. (45.14)

45:22 - Allah created the heavens and the earth for just ends and in order that each soul may find the recompense of what it has earned and none of them be wronged. <sup>4760</sup>

4760 Cf. xliv. 38-39, and n. 4717. The government of the world is so ordered that each soul gets every chance for its full development, and it reaps the fruit of all its activities. If it breaks away from Allah's Grace, it suffers, but no injustice is done to anyone: on the contrary Allah's Bounty is always beyond man's deserts. (45.22)

48:14 - Such shall be Companions of the Garden dwelling Therein (for aye): a recompense for their (good) deeds.

54:46 - Nay the Hour (of Judgment) is the time promised them (for their full recompense): And that Hour will be Most grievous and most bitter. <sup>5160</sup>

5160 The calculations of unjust men-on their science, their resources, their numbers, etc.-will in many cases be falsified even in this world, as stated in the last two verses, but their real Punishment will come with Judgment, i.e., when they find their real place in the next world at the restoration of true values. It will then be a most grievous and bitter experience for them, throwing into the shade any calamities they may suffer in this life. (54.46)

78:36 - Recompense from thy Lord a Gift (amply) sufficient <sup>5909</sup>

5909 The Recompense is not exactly a Reward in proportion to merit, but is rather a Gift or a Bounty from the Merciful-a Gift most amply sufficient to satisfy all desire on that plane of purity. "A Gift (amply) sufficient" might almost be translated: a liberal and bountiful gift. Cf. the phrase, A 'ta fa ahsaba= he gave generously, or bountifully. (78.36)

► Sahih Al-Bukhari Hadith

**Hadith 6.399** Narrated by  
**Yusuf bin Mahik**

I was in the house of 'Aisha, the mother of the Believers. She said, "This revelation: 'Nay, but the Hour is their appointed time (for their full recompense); and the Hour will be more previous and most bitter,' (54.46) was revealed to Muhammad at Mecca while I was a playful little girl."

► Sahih Al-Bukhari Hadith

**Hadith 6.288** Narrated by  
**Said bin Jubair**

Ibn Abza said to me, "Ask Ibn 'Abbas regarding the Statement of Allah:

'And whoever murders a believer intentionally, his recompense is Hell.' (4.69)

And also His Statement: '...nor kill such life as Allah has forbidden, except for a just cause .....except those who repent, believe, and do good deeds.' " (25.68-70) So I asked Ibn 'Abbas and he said, "When this (25.68-69) was revealed, the people of Mecca said, "We have invoked other gods with Allah, and we have murdered such lives which Allah has made sacred, and we have committed illegal sexual intercourse. So Allah revealed:

'Except those who repent, believe, and do good deeds and Allah is Oft-Forgiving, Most Merciful.' (25.70)

► Sahih Al-Bukhari Hadith

**Hadith 4.164** Narrated by  
**Ibn Abbas**

The Prophet, while in a tent (on the day of the battle of Badr) said, "O Allah! I ask you the fulfillment of Your Covenant and Promise. O Allah! If You wish (to destroy the believers) You will never be worshipped after today." Abu Bakr caught him by the hand and said, "This is sufficient, O Allah's Apostle! You have asked Allah pressingly." The Prophet was clad in his armor at that time. He went out, saying to me: "There multitude will be put to flight and they will show their backs. Nay, but the Hour is their appointed time (for their full recompense) and that Hour will be more grievous and more bitter (than their worldly failure)." (54.45-46) Khalid said that was on the day of the battle of Badr.

## RECONCILIATION:

2:228 - Divorced women shall wait concerning themselves for three monthly periods nor is it lawful for them to hide what Allah hath created in their wombs if they have faith in Allah and the Last Day. And their husbands have the better right to take them back in that period if they wish for reconciliation. And women shall have rights similar to the rights against them according to what is equitable; but men have a degree (of advantage) over them and Allah is Exalted in Power Wise. <sup>254255</sup>

- 254 Islam tries to maintain the married state as far as possible, especially where children are concerned, but it is against the restriction of the liberty of men and women in such vitally important matters as love and family life. It will check hasty action as far as possible and leave the door to reconciliation open at many stages. Even after divorce a suggestion of reconciliation is made, subject to certain precautions (mentioned in the following verses) against thoughtless action. A period of waiting (iddat) for three monthly courses is prescribed, in order to see if the marriage conditionally dissolved is likely to result in issue. But this is not necessary where the divorced woman is a virgin: Q. xxxiii. 49. It is definitely declared that women and men shall have similar rights against each other. (2.228)
- 255 The difference in economic position between the sexes makes the man's rights and liabilities a little greater than the woman's. Q. iv. 34 refers to the duty of the man to maintain the woman, and to a certain difference in nature between the sexes. Subject to this, the sexes are on terms of equality in law, and in certain matters the weaker sex is entitled to special protection. (2.228)
- 4:35 - If ye fear a breach between them twain appoint (two) arbiters one from his family and the other from hers; if they wish for peace Allah will cause their reconciliation: for Allah hath full knowledge and is acquainted with all things. <sup>549</sup>
- 549 An excellent plan for settling family disputes, without too much publicity or mud-throwing, or resort to the chicaneries of the law. The Latin countries recognise this plan in their legal systems. It is a pity that Muslims do not resort to it universally, as they should. The arbiters from each family would know the idiosyncracies of both parties, and would be able, with Allah's help to effect a real reconciliation. (4.35)
- 49:9 - If two parties among the Believers fall into a quarrel make ye peace between them: but if one of them transgresses beyond bounds against the other then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies then make peace between them with justice and be fair: for Allah loves those who are fair (and just). <sup>4927</sup>
- 4927 Individual quarrels are easier to compose than group quarrels, or, in the modern world, national quarrels. But the collective community of Islam should be supreme over groups or nations. It would be expected to act justly and try to compose the quarrel, for peace is better than fighting. But if one party is determined to be the aggressor, the whole force of the community is brought to bear on it. The essential condition of course is that there should be perfect fairness and justice and respect for the highest principles; for Islam takes account of every just and legitimate interest without separating spiritual from temporal matters. The League of Nations failed because these essentials were absent and today the United Nations fails for the same reason. (49.9)
- 49:10 - The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers: And fear Allah that ye may receive Mercy. <sup>4928</sup>
- 4928 The enforcement of the Muslim Brotherhood is the greatest social ideal of Islam. On it was based the Prophet's Sermon at his last pilgrimage, and Islam cannot be completely realised until this ideal is achieved. (49.10)

Sahih Muslim Hadith

**Hadith 6222** Narrated by  
**AbuHurayrah**

Allah's Apostle (peace be upon him) said: The gates of Paradise are not opened but on two days, Monday and Thursday, and then every servant (of Allah) is granted pardon who does not associate anything with Allah except the person in whose (heart) there is rancour against his brother. And it would be said: Look towards both of them until there is reconciliation; look towards both of them until there is reconciliation; look towards both of them until there is reconciliation. In the hadith of Suhayl the words are: (Those would not be granted pardon) who boycott each other.

► Sahih Al-Bukhari Hadith

**Hadith 4.823** Narrated by  
**Abu Bakra**

Once the Prophet brought out Al-Hasan and took him up the pulpit along with him and said, "This son of mine is a Saiyid (i.e. chief) and I hope that Allah will help him bring about reconciliation between two Muslim groups."

## RECORD:

3:181 - Allah hath heard the taunt of those who say: "Truly Allah is indigent and we are rich!" We shall certainly record their word and (their act) of slaying the Prophets in defiance of right and We shall say: "Taste ye the penalty of the Scorching Fire!". <sup>486487</sup>

486 In ii. 245 we read: "Who is he that will loan to Allah a beautiful loan?" In other places charity or spending in the way of Allah is metaphorically described as giving to Allah. The Holy Prophet often used that expression in appealing for funds to be spent in the way of Allah. The scoffers mocked and said: "So Allah is indigent and we are rich!" This blasphemy was of a piece with all their conduct in history, in slaying the Prophets and men of God. (3.181)

487 For the expression "slaying in defiance of right," Cf. iii. 21, and iii. 112. (3.181)

6:59 - With Him are the keys of the Unseen the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth nor anything fresh or dry (green or withered) but is (inscribed) in a Record Clear (to those who can read). <sup>879880</sup>

880 This is the mystic Record, the archetypal Plan, the Eternal Law, according to which everything seen and unseen is ordered and regulated. There is much mystic doctrine here, explained by beautiful metaphors and illustrations. The simplest things in Nature are subject to His Law. The fresh and the withered, the living and the lifeless-nothing is outside the Plan of His Creation. (6.59)

10:61 - In whatever business thou mayest be and whatever portion thou mayest be reciting from the Qur'an and whatever deed ye (mankind) may be doing We are Witnesses thereof when ye are deeply engrossed therein. Nor is hidden from thy Lord (so much as) the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear Record. <sup>1450</sup>

1450 There is nothing that men can do but Allah is a witness to it. We may be deeply engrossed in some particular thing and for the time being be quite unconscious of other things. But Allah's knowledge not only comprehends all things, but has all things actively before it. Nothing is hidden from Him. And His knowledge has another quality which human knowledge has not. Human knowledge is subject to time, and is obliterated by time. Allah's knowledge is like a Record and endures forever. And His Record has a further quality which human records have not. The most permanent human record may be quite intelligible to those who make it but may be ambiguous to others and may become unintelligible with the progress of time, as happens almost invariably to the most enduring inscriptions from very ancient times: but in Allah's "Record" or knowledge there is no ambiguity, for it is independent of time, or place. This is the force of Mubin ("clear") here. (10.61)

17:13 - Every man's fate We have fastened on his own neck: on the Day of Judgment We shall bring out for him a **scroll** which he will see spread open. <sup>21872188</sup>

2187 Fate: Tair, literally a bird, hence an omen, an evil omen, fate. Cf. xxxvi. 19. The Arabs, like the ancient Romans, sought to read the mysteries of human fate from the flight of birds. And many of us in our own day seek to read our future fortunes by similar superstitions. We read in the previous verse that there are Signs of Allah, but they are not meant to subserve the vulgar purpose of disclosing our future destiny in a worldly sense. They are meant for quite other purposes, as we have explained. Our real fate does not depend upon birds or omens or stars. It depends on our deeds; good or evil, and they hang round our necks. (17.13)

2188 These deeds, good or evil, will be embodied in a scroll which will be quite open to us in the light of the Day of Judgment, however much we may affect to be ignorant of it now or waste our energies in prying into mysteries that do not concern us. (17.13)

17:14 - (It will be said to him:) **"Read thine (own) record:** sufficient is thy soul this day to make out an account against thee." <sup>2189</sup>

2189 Our true accusers are our own deeds. Why not look to them instead of vainly prying into something superstitious which we call a book of fortune or a book of omens? (17.14)

17:71 - One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure) and they will not be dealt with unjustly in the least. <sup>22662267</sup>

2266 I have discussed the various meanings of Imam in ii. 124, n. 124. What is the meaning here? The Commentators are divided. Some understand the meaning to be that each People or Group will appear with its Leader, who will bear witness to its virtues or sins: Cf. xvi. 84. Another view is that the Imam is their revelation, their Book. A third is that the Imam is the record of deeds spoken of in the next clause. I prefer the first. (17.71)

2267 Literally, by the value of a fatil, a small skin in the cleft of a date-stone: this has no value. (17.71)

21:94 - Whoever works any act of righteousness and has Faith his endeavor will not be rejected: We shall record it in his favor. <sup>2751</sup>

2751 Allah gives credit for every act of righteousness, however small: when combined with sincere Faith in Allah, it becomes the stepping stone to higher and higher things. It is never lost. (21.94)

22:70 - Knowest thou not that Allah knows all that is in heaven and on earth? Indeed it is all in a record and that is easy for Allah. <sup>2851</sup>

2851 We human beings can only think of knowledge being accurately and permanently preserved by means of a record. Allah's knowledge has all the qualities of a perfect record, and it is moreover complete and comprehensive. This is not difficult for Him from whom flow all knowledge and intelligence. (22.70)



27:75 - Nor is there aught of the Unseen in heaven or earth but is (recorded) in a clear record. <sup>3308</sup>

3308 Cf. xxii. 70, xxxvi. 12, lvii. 22. (27.75)

34:3 - The Unbelievers say "Never to us will come the hour": say "Nay! but most surely by my Lord it will come upon you by Him Who knows the unseen from Whom is not hidden the least little atom in the Heavens or on earth: nor is there anything less than that or greater but is in the Record Perspicuous: <sup>378837893790</sup>

3788 The last two verses prepared us to realise the position of Unbelievers in Allah's great Universe. They are the discord in the universal harmony of Prayer and Praise. Their existence is due to the grant of a limited free-will, the Trust which the Unbelievers have betrayed (see xxxiii. 72 and notes). But they must and will be eliminated: see verse 5 below. For there is nothing more certain in the world, physical, moral, and spiritual, than that every cause, great or small, must have its corresponding consequences. (34.3)

3789 The strongest emphasis and the most perfect assurance of certainty are indicated by reference to the authority of Allah Himself, the Ruler of the Day of Judgment. (34.3)

3790 In the symbolical language of our own human experience, a record is more enduring than memory: in fact (if properly preserved) it is perpetual. If, further, it is expressed in clear language, without any obscurity, it can always be read with perfect precision and without any doubt whatever. Apply these qualities, free from human defect to Allah's laws and decrees. They are unerring and enduring. Everything, greater or small, will receive due recognition-a Reward for Good and a Punishment for Evil. (34.3)

36:12 - Verily We shall give life to the dead and We record that which they sent before and that which they leave behind and of all things have We taken account in a clear Book (of evidence). <sup>395439553956</sup>

3954 All this is possible, because there is the assurance of a Hereafter, in which Allah will be all-in-all, and evil will no longer bestride the world, as the term of its respite will have expired. (36.12)

3955 Our deeds, good and bad, go to Allah before us. They will of course be brought to our account; but our account will also be swelled by the example we left behind us and the consequences of our deeds, that will come into play or continue to operate after our earthly life has ceased. Our moral and spiritual responsibility is therefore much wider than as affects our own person. (36.12)

3956 Cf. ii. 124 and n. 124. All our account will be exactly preserved as in a book of record. (36.12)

45:28 - And thou wilt see every sect bowing the knee: every sect will be called to its Record: "This Day shall ye be recompensed for all that ye did! <sup>4766</sup>

4766 Bowing the knee: the key-phrase of the Sura, and its title. Cf. xix. 72. Whatever the arrogance of the wicked may be in this life, whatever exclusive sects and divisions they may form, in this life, the time will come when they will humbly submit and bow the knee to the Truth. Before Allah, when their Record is produced, they must necessarily be dumb. (45.28)

45:29 - "This Our Record speaks about you with truth: for We were wont to put on record all that ye did." <sup>4767</sup>

4767 Cf. xliii. 80. Nothing misses the Recording Angel, and whatever is said in the Record is true. (45.29)

50:4 - We already know how much of them the earth takes away: with Us is a Record guarding (the full account). <sup>4943</sup>

4943 The earth only corrupts and takes away the body when they are dead; it has no power over the soul. The full account of the soul's doings is in Allah's Record. (50.4)

50:17 - Behold two (guardian angels) appointed to learn (his doings) learn (and note them) one sitting on the right and one on the left. <sup>4953</sup>

4953 Two angels are constantly by him to note his thoughts, words, and actions. One sits on the right side and notes his good deeds and the other on the left, to note his bad deeds; corresponding to the Companions of the Right and the Companions of the Left mentioned in lvi. 27 and 41. (50.17)

50:18 - Not a word does he utter but there is a sentinel by him ready (to note it). <sup>4954</sup>

4954 Then each "word" spoken is taken down by a guardian (raqib). This has been construed to mean that the guardian only records words, not thoughts which are not uttered. Thoughts may be forgiven if not uttered, and still more if they do not issue in action. At the stage at which we clothe a thought in words, we have already done an action. The Recorders mentioned in the last verse make a complete Record, in order to supply motives and springs of action, which will affect the degrees or status in the Hereafter. The three together, individuals or kinds, make the honourable Recorders, Kiraman Katibin, (plural, not dual number) mentioned in lxxii. 11. (50.18)



57:22 - No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: that is truly easy for Allah: <sup>53085309</sup>

5308 External disasters or misfortunes may strike people's eye or imagination, but there are worse crisis and misfortunes in the spiritual world, which are of equal or greater importance to man's future. All this happens according to the Will and Plan of Allah. Even where we are allowed the exercise of our own wills, the consequences that follow are in accordance with the laws and Plan decreed by Allah beforehand. (57.22)

5309 For baraa, 'to bring into existence', and other words denoting Allah's creative energy, see n. 120 to ii. 117; n. 916 to vi. 94; and n. 923 to vi. 98. (57.22)

68:1 - Nun. By the Pen and by the (Record) which (men) write <sup>55925593</sup>

5592 Nun is an Abbreviated Letter: see Appendix I at the end of S. ii. Nun may mean a fish, or an ink-holder, or it may be just the Arabic letter of the alphabet, N. In the last case, it may refer to either or both of the other meanings. Note also that the Arabic rhyme in this Sura ends in N. The reference to ink would be an appropriate link with the Pen in verse 1. The reference to the fish would be appropriate with reference to the story of Jonah in verses 48-50. Jonah's title is "the Companion of the Fish", (Zun-Nun, xxi. 87), as he was, in the story, swallowed by the Fish. (68.1)

5593 The Pen and the Record are the symbolical foundations of the Revelation to man. The adjuration by the Pen disposes of the flippant charge that Allah's Messenger was mad or possessed. For he spoke words of power, not incoherent, but full of meaning, and through the Record of the Pen, that meaning unfolds itself, in innumerable aspects to countless generations. Muhammad was the living Grace and Mercy of Allah, and his very nature exalted him above abuse and persecution. (68.1)

69:19 - Then He that will be given his Record in his right hand will say: "Ah here! read ye my Record! <sup>5652</sup>

5652 Cf. xvii. 71, where the righteous are described as those who are given their record in their right hand at Judgment. In lvi. 27, 38, and other passages, the righteous are called "Companions of the Right Hand". (69.19)

69:25 - And he that will be given his Record in his left hand will say: "Ah! would that my record had not been given to me! <sup>5657</sup>

69:26 - "And that I had never realized how my account (stood)!

5657 This is in contrast to the righteous ones who will receive their record in their right hand. Cf. lxi. 19, n. 5652. The righteous are glad when they remember their past: their memory is itself a precious possession. The unjust are in agony when they remember their past. Their memory is itself a grievous punishment. (69.25)

83:7 - Nay! Surely the Record of the Wicked is (preserved) in Sijjin <sup>6013</sup>

6013 This is a word from the same root as Sijn, a Prison. It rhymes with and is contrasted with Illiyyin in verse 18 below. It is therefore understood by many Commentators to be a place, a Prison or a Dungeon in which the Wicked are confined pending their appearance before the Judgment-Seat. The mention of the Inscribed Register in verse 9 below may imply that Sijjin is the name of the Register of Black Deeds, though verse 9 may be elliptical and may only describe the place by the significance of its contents. (83.7)

83:9 - (There is) a Register (fully) inscribed. <sup>6014</sup>

6014 If we take Sijjin to be the Register itself, and not the place where it is kept, the Register itself is a sort of Prison for those who do wrong. It is inscribed fully: i.e., no one is omitted who ought to be there, and for every entry there is a complete record, so that there is no escape for the sinner. (83.9)

83:18 - Nay verily the Record of the Righteous is (preserved) in `Illiyyin. <sup>6019</sup>

83:19 -And what will explain to thee whet `Illiyyin is?

83:20 - (There is) a Register (fully) inscribed. <sup>6020</sup>

83:21 - To which bear witness those Nearest (to Allah). <sup>6021</sup>

6019 `Illiyyin: the oblique form of the nominative Illiyyun, which occurs in the next verse. It is in contrast to the Sijjin which occurs in verse 7 above, where see n. 6213. Literally, it means the 'High Places'. Applying the reasoning parallel to that which we applied to Sijjin, we may interpret it as the Place where is kept the Register of the Righteous. (83.18)

6020 This repeats verse 9 above, where see n. 6014. But the Register is of the opposite kind, that of the Righteous. It contains every detail of the Righteous. (83.20)

6021 See lvi. 11, n. 5227; also n. 5223. Those Nearest to Allah will be witnesses to this Righteous Record; or as it may also be rendered, they will be present at the Record, and watch this Record. (83.21)

84:7 - Then he who is given his Record in his Right hand <sup>6037</sup>

84:8 - Soon will his account be taken by an easy reckoning

6037 Right Hand. Cf. xvii 71. Then will be the fortunate ones, who spent their lives in goodness and truth: for them the account will be made easy; for even after the balancing, they will receive more than their merits deserve, on account of the infinite grace, and mercy of Allah. (84.7)

84:10 - But he who is given his Record behind his back <sup>6039</sup>

84:11 - Soon will he cry for Perdition <sup>6040</sup>

6040 The wicked will cry for death and annihilation: but they will neither live nor die: xx. 74. (84.11)

► Sahih Al-Bukhari Hadith

**Hadith 6.463** Narrated by  
**Aisha**

Allah's Apostle said, "(On the Day of Resurrection) anyone whose account will be taken will be ruined (i.e. go to Hell)." I said, "O Allah's Apostle! May Allah make me be sacrificed for you. Doesn't Allah say:

"Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning?" (84.7-8) He replied, "That is only the presentation of the accounts; but he whose record is questioned, will be ruined."

► Sahih Muslim Hadith

**Hadith 233** Narrated by  
**AbuHurayrah**

The Messenger of Allah (peace be upon him) said: The Great and the Glorious Lord said (to angels): Whenever My bondsman intends to commit an evil, do not record it against him, but if he actually commits it, then write it as one evil. And when he intends to do good but does not do it, then take it down as one act of goodness, but if he does it, then write down ten deeds (in this record).`

► Sahih Muslim Hadith

**Hadith 235** Narrated by  
**AbuHurayrah**

Muhammad, the Messenger of Allah (peace be upon him) said: When it occurs to my bondsman that he should do a good deed but he actually does not do it, I record one good deed for him, but if he puts it into practice, I make an entry of ten good acts in his favour. When it occurs to him to do evil, but he does not commit it, I forgive that. But if he commits it, I record one evil deed against his name. The Messenger of Allah (p.) observed: The angels said: That bondsman of yours intends to commit evil, though His Lord is more Vigilant than he. Upon this He (the Lord) said: Watch him; if he commits (evil), write it against his name, but if he refrains from doing it, write one good deed for him, for he desisted from doing it for My sake. The Messenger of Allah said: He who amongst you is of good faith, all his good acts are multiplied from ten to seven hundred times (and are recorded in his name) and all the evils that he commits are recorded as such (i.e. without increase) until he meets Allah.

► Fiqh-us-Sunnah

**Fiqh 1.143**

## Sunnah acts of prayer, Lengthening the First Rak'ah of the Morning Prayer

The Prophet, upon whom be peace, would make the first rak'ah of the morning prayer longer than the second. At times, he would continue to prolong his recitation until he heard no more footsteps (of the people coming to catch the prayer). He made the morning prayer the longest of his (obligatory) prayers. This is because its recitation is witnessed by Allah and the angels. It is also stated that it is witnessed by both the angels who record the daytime deeds and those who record the nighttime deeds. Whether it is Allah and His angels or His angels alone who witness that time, or does it continue until the morning prayer is over or until the sun rises cannot be said with certainty, though both of the statements are correct.

Furthermore, since the morning prayer has the least number of rak'ah, the recitation is prolonged to compensate for it. It is prayed right after sleep. As such, people are well rested. Also, it occurs before they have engaged themselves in their livelihood and other worldly affairs. The spirit as well as the body is responsive to the words of Allah. This makes the recital easier to ponder over and comprehend. Also, prayer is the basis and the first of all works. Therefore, it is preferred to prolong the recital of the morning prayer. This would be recognized by one who is familiar with Islamic law and its aim, purpose and wisdom.

## REFUGE:

4:100 - He who forsakes his home in the cause of Allah finds in the earth many a refuge wide and spacious: should he die as a refugee from home for Allah and his Apostle his reward becomes due and sure with Allah: and Allah is Oft-Forgiving Most Merciful.

18:58 - But your Lord is Most Forgiving Full of Mercy. If He were to call them (at once) to account for what they have earned then surely He would have hastened their Punishment: but they have their appointed time beyond which they will find no refuge. <sup>2402</sup>

2402 Min duni-hi: should we take the pronoun to refer to "the appointed time" or to "your Lord" mentioned at the beginning of the verse? Most Commentators take the former view, and I have translated accordingly. But I agree with those who take the latter view, and the better translation would be: "But they have their appointed time, and except with Allah, they will find no refuge." That means that even during the period allowed them, when they are left to wander astray as they have rejected Allah's Grace, Allah's Mercy is open to them if they will repent and return; but nothing but Allah's Mercy can save them. (18.58)

23:97 - And say: "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones; <sup>2935</sup>

2935 But in any case, shun evil for yourself, and you cannot do this without seeking the help and protection of Allah. Not only must you shun all promptings of evil, but you must shun its proximity. It may be that in retaliating on evil, or even in your curiosity to discover what evil is, you may fall into evil yourself. You should avoid going near it or anything which brings it near to you. And in this matter you should seek Allah's help. (23.97)

23:98 - "And I seek refuge with Thee O my Lord! lest they should come near me."

40:56 - Those who dispute about the Signs of Allah without any authority bestowed on them there is nothing in their breasts but (the quest of) greatness which they shall never attain to: seek refuge then in Allah: it is He Who hears and sees (all things). <sup>4430</sup>

4430 The Disputes are actuated by nothing but the desire for self-glory and self-aggrandizement. Their desire is not likely to receive fruition, but others should take warning from it. (40.56)

41:36 - And if (at any time) an incitement to discord is made to thee by the Evil One seek refuge in Allah. He is the One Who hears and knows all things. <sup>4507</sup>

4506 The moral standard referred to in the last verse can only be reached by the exercise of the highest patience and self-restraint. All sorts of human weaknesses and counsels of pseudo-wisdom and "self-respect" will keep breaking in, but resist them as suggestions of Evil (see next verse). If you reach anywhere near that high standard, you will be indeed most fortunate in a spiritual sense, for Allah's Revelation will have made you great and free. (41.35)

4507 Nazaga has in it the idea of discord, slander, disharmony, as well as incitements to such disturbances in the soul. They can only proceed from evil, and should be resisted with the help of Allah. See also last note. (41.36)

113:1 - Say: I seek refuge with the Lord of the Dawn <sup>63016302</sup>

6301 In Allah's created world, there are all kinds of forces and counter-forces, especially those put in motion by beings who have been endowed with some sort of will. The forces of good may be compared to light, and those of evil to darkness. Allah can cleave the depths of darkness and produce light (vi. 96), and therefore we should cast off fear and take refuge in divine guidance and goodness. (113.1)

6302 Falaq is the Dawn or Daybreak, the cleaving of darkness and the manifestation of light. This may be understood in various senses: (1) literally, when the darkness of the night is at its worst, rays of light pierce through and produce the dawn; (2) when the darkness of ignorance is at its worst, the light of Allah pierces through the soul and gives it enlightenment: xxiv. 35; (3) non-existence is darkness, and life and activity may be typified by light. The author and source of all true light is Allah, and if we seek Him, we are free from ignorance, superstition, fear, and every kind of evil. (113.1)

113:2 - From the mischief of created things; <sup>6303</sup>

6303 See n. 6301 above. Our trust in Allah is the refuge from every kind of fear and superstition, every kind of danger and evil. Three special kinds of mischief are specified in the next three verses, against which our best guard is our trust in Allah, the Light of the heavens and the earth. They are: (1) physical dangers, typified by darkness. (2) physical dangers within us, typified by Secret Arts, and (3) physical dangers from without us, resulting from a perverted will, which seeks to destroy

113:3 -From the mischief of Darkness as it overspreads; <sup>6304</sup>

6304 The darkness of the night, physical darkness, is a good type of physical dangers and difficulties. Many people are afraid of physical darkness, and all are afraid of physical injuries, accidents, and calamities. We should not fear, but having taken reasonable precautions, trust in Allah. (113.3)

113:4 - From the mischief of those who practice Secret Arts; <sup>6305</sup>

6305 Those (feminine) who blow on knots', this having been a favourite form of witchcraft practised by perverted women. Such secret arts cause psychological terror. They may be what is called magic, or secret plottings, or the display of false and seductive charms (iii. 14), or the spreading of false and secret rumours or slanders to frighten men or deter them from right action. There is fraud in such things, but men are swayed by it. They should cast off fear and do their duty. (113.4)

113:5 - And from the mischief of the envious one as he practices envy. <sup>6306</sup>

6306 Malignant envy, translated into action, seeks to destroy the happiness or the material or spiritual good enjoyed by other people. The best guard against it is trust in Allah with purity of heart. (113.5)

114:1 - Say: I seek refuge with the Lord and Cherisher of Mankind <sup>63076308</sup>

6307 The previous Sura pointed to the necessity of seeking Allah's protection against external factors which might affect an individual. Here the need of protection from internal factors, mankind being viewed as a whole, is pointed out. For this reason the threefold relation in which man stands to Allah is mentioned, as explained in the next note. (114.1)

6308 Man's relation to Allah may be viewed in three aspects: (1) Allah is his Lord, Maker, and Cherisher; Allah sustains him and cares for him; He provides him with all the means for his growth and development, and for his protection against evil; (2) Allah is his king or ruler; more than any earthly king, Allah has authority to guide man's conduct, and lead him to ways which will make for his welfare; and He has given him laws; and (3) Allah is He to Whom mankind must return, to give an account of all their deeds in this life (ii. 156); Allah will be the Judge; He is the goal of the Hereafter, and the only Being entitled to man's worship at any time. From all these aspects man could and should seek Allah's protection against evil. (114.1)

114:2 - The King (or Ruler) of Mankind

114:3 - The Allah (or Judge) of Mankind

114:4 - From the mischief of the Whisperer (of Evil) who withdraws (after his whisper) <sup>6309</sup>

6309 Evil insinuates itself in all sorts of insidious ways from within so as to sap man's will, which was given to man by Allah. This power of evil may be Satan, or evil men or the evil inclinations within man's own will: for there are "evil ones among men and Jinns, inspiring each other with flowery discourses by way of deception" (vi. 112). They secretly whisper evil and then withdraw, to make their net the more subtle and alluring. (114.4)

114:5 -(The same) who whispers into the hearts of mankind

116:6 - Among Jinns and among Men. <sup>6310</sup>

6310 This last clause amplifies the description of the sources from which the whisper of evil may emanate: they may be men whom you may see or invisible spirits of evil working within. See last note. So long as we put ourselves in Allah's protection, and trust in Allah, evil cannot really touch us in our essential and inner life. (114.6)

►Fiqh-us-Sunnah

### Fiqh 1.161

Abu Hurairah reported that the Messenger of Allah, upon whom be peace, said, "When one of you finishes the final tashahud, he should say, 'O Allah, I seek refuge in You from the torment of the Hell-fire and the grave, from the trials of life and death, and from the trials of the false Messiah.'" (Related by Muslim.)

►Fiqh-us-Sunnah

### Fiqh 2.119b

## Some supplications for the traveler

It is preferred for the traveler to say, upon leaving his house: "In the name of Allah, the Exalted! We have trusted in Allah. There is no power or might, save with Allah. O Allah, I seek refuge in Thee from being misguided and from misleading others, or that I stray from Your path or cause others to stray from Your path, or that I am wronged or that I do wrong to others, or that I act foolishly or have someone act foolishly with me."

►Sahih Muslim Hadith

### Hadith 6859 Narrated by

Zayd ibn Thabit

As Allah's Apostle (peace be upon him) was going with us towards the dwellings of Banu an-Najjar. While riding his pony, it shied and he nearly fell off. He found four, five or six graves there. He said: Which of you knows about those lying in the graves? Someone said: I do. Thereupon he (the Holy Prophet) said: In what state did they die? He said: They died as polytheists. He said: These people are passing through the ordeal in the graves. If it were not for the fact that you would stop burying (your dead) in the graves if you heard the torment in the grave, which I hear, I should have certainly made you listen to it. Then turning his face towards us, he said: Seek **refuge** with Allah from the torment of Hell. They said: We seek **refuge** with Allah from the torment of Hell. He said: Seek **refuge** with Allah from the torment of the grave. They said: We seek

**refuge** with Allah from the torment of the grave. He said: Seek **refuge** with Allah from turmoil, its visible and invisible (aspects). They said: We seek **refuge** with Allah from turmoil and its visible and invisible aspects. He said: Seek **refuge** with Allah from the turmoil of the Dajjal. They said: We seek **refuge** Allah from the turmoil of the Dajjal.

►Sunan of Abu-Dawood

### **Hadith 1547** Narrated by **AbulYusr**

The Apostle of Allah (peace be upon him) used to supplicate: "O Allah, I seek refuge in Thee from my house falling on me, I seek refuge in Thee from falling into an abyss, I seek refuge in Thee from drowning burning and decrepitude. I seek refuge in Thee from the devil harming me at the time of my death, I seek refuge in Thee from dying in Thy path while retreating, and I seek refuge in Thee from dying of the sting of a poisonous creature."

►Fiqh-us-Sunnah

### **Fiqh 1.144a**

Says an-Nawawi, "It is sunnah for anyone who is reciting the Qur'an, whether he is praying or not, to ask Allah for His blessings when he comes to a verse of mercy. When he comes to a verse (describing) punishment, he should seek **refuge** in Allah from Hellfire, punishment, evil, from what is hated, or he may say, "Allah, I ask You for well-being, etc." When he comes to a verse that glorifies or exalts Allah, he should say, "Glory be to Allah," or "Blessed be Allah, the Lord of the Worlds," and so on. Hudhaifah ibn al-Yaman is reported to have said, "I prayed with the Prophet, upon whom be peace, one night, and he started reading al-Baqarah. I said to myself, 'He will bow after one hundred verses,' but he continued. Then I said, 'He will complete it and bow,' but he moved to recite very slowly al 'Imran and then an-Nisa'. When he came to a verse glorifying Allah, he would glorify Him. If he came to a verse that mentioned a request, he would request it. If he came to something that (one should) seek refuge from, he would seek **refuge**." This was related by Muslim. Among the Shafiyyah, the glorifying, requesting and seeking **refuge** should be done during the prayer and at other times. The imam, followers and one praying by himself should all do so, for they are supplications that one should say, like 'ameen. It is preferred that when reading, "Is not Allah the most conclusive of all judges?" / at-Tin:8 / one should say, "Certainly, and I am one of the witnesses to that. When one reads, "Is not He (who does so) able to bring the dead to life? / al-Qiyamah:40 /, he should say, "Certainly, and I bear witness (to it)." When one reads, "Glorify the name of your Lord, the Most High," ( al-A'la: 1 ), he should say, "Glory to my Lord, the Most High." That should be said during prayer and otherwise.

Al-Muwatta

Hadith

### **Hadith 15.33**

### **Dua (Supplication)**

Yahya related to me from Malik from Abu'Zubayr al-Makki from Tawus al-Yamani from Abdullah ibn Abbas that the Messenger of Allah, may Allah bless him and grant him peace, used to teach this dua in the same way that he would teach them a sura of the Qur'an, "O Allah, I seek refuge in You from the torment of Jahannam, and I seek refuge in You from the trial of the Dajjal, and I seek refuge in You from the trial of life and death."

Allahumma inni audhu bika min adhabi jahannama, wa audhu bika min adhabi'l-qabri, wa audhu bika min fitnati'l-mahya wa mamati.

## **REHEARSE:**

3:58 - "This is what We **rehearse** unto thee of the Signs and the Message of Wisdom."

3:113 - Not all of them are alike: of the People of the book are a portion that stand (for the right); they rehearse the signs of Allah all night long and then prostrate themselves in adoration. <sup>437</sup>

437 In Islam we respect sincere faith and true righteousness in accordance with the Qur-An and Sunnah. This verse, according to Commentators, refers to those People of the Book who eventually embraced Islam. (3.113)

6:151 - Say: "Come I will rehearse what Allah hath (really) prohibited you from": join not anything as equal with Him; be good to your parents: kill not your children on a plea of want; We provide sustenance for you and for them; come not nigh to shameful deeds whether open or secret; take not life which Allah hath made sacred except by way of justice and law: thus doth He command you that ye may learn wisdom. <sup>976977</sup>

976 Instead of following Pagan superstitions, and being in constant terror of imaginary taboos and prohibitions, we should study the true moral law, whose sanction is God's Law. The first step is that we should recognise that He is the One and Only Lord and Cherisher. The mention of goodness to parents immediately afterwards suggests: (1) that God's love of us and care for us may -on an infinitely higher plane- be understood by our ideal of parental love, which is purely unselfish; (2) that our first duty among our fellow creatures is to our father and mother, whose love leads us to the conception of divine love. Arising from that is the conception of our converse duties to our children. God provides sustenance (material and spiritual) not only for us, but for them; hence any custom like the Pagan custom of sacrificing children of Moloch stands condemned. Then come the moral prohibitions against lewdness and all

unseemly acts, relating to sex or otherwise, open or secret. This is followed by the prohibition of killing or fighting. All these things are conformable to our own interests, and therefore true wisdom from our own point of view. (6.151)

- 977 For the comprehensive word haqq I have used the two words "justice and law"; other significations implied are: right, truth, what is becoming, etc. It is not only that human life is sacred, but all life is sacred. Even in killing animals for food, a dedicatory formula "in the name of God" has to be employed, to make it lawful: see n. 698 to v. 5, and n. 962 to vi. 138. (6.151)

13:30 - Thus have We sent thee amongst a People before whom (long since) have (other) Peoples (gone and) passed away; in order that thou mightest **rehearse** unto them what We send down unto thee by inspiration; yet do they reject (Him) the Most Gracious! Say: "He is my Lord! There is no god but He! On Him is my trust and to Him do I turn!" 18451846

- 1845 Our Prophet came later in time than other Prophets, to complete their Message and universalise Religion. And certainly it is after his age that the process of the unification of the world began. That process is not complete yet, but is proceeding apace. (13.30)

- 1846 Faith tells us that no amount of opposition from Unbelievers can ever stop Allah's Plan. (13.30)

18:83 - They ask thee concerning Zul-qarnain. Say "I will rehearse to you something of his story." 2428

- 2428 Literally, "the Two-horned one", the King with the Two Horns, or the Lord of the Two Epochs. Who was he? In what age, and where did he live? The Qur'an gives us no material on which we can base a positive answer. Nor is it necessary to find an answer, as the story is treated as a Parable. Popular opinion identifies Zul-qarnain with Alexander the Great. An alternative suggestion is an ancient Persian king, or a pre-historic Himyarite King. Zul-qarnain was a most powerful king, but it was Allah, Who, in His universal Plan, gave him power and provided him with the ways and means for his great work. His sway extended over East and West, and over people of diverse civilisations. He was just and righteous, not selfish or grasping. He protected the weak and punished the unlawful and the turbulent. Three of his expeditions are described in the text, each embodying a great ethical idea involved in the possession of kingship or power. (18.83)

27:92 - And to rehearse the Qur'an: and if any accept guidance they do it for the good of their own souls and if any stray say: "I am only a Warner." 3323

- 3323 The duty of the Prophet and his adherents was, first, to accept Islam and become themselves shining examples of Allah's grace and mercy, as they in fact were, and secondly to preach that message and spread that Light to all around. It was not for them to force it on unwilling people: for any who rejected it would find their own spiritual loss in such rejection. But they must clearly warn them of the consequences. (27.92)

28:3 - We rehearse to thee some of the story of Moses and Pharaoh in Truth for people who believe. 3328

- 3328 The part of the story of Moses told here is how Moses and his mother were guided in the child's infancy, that even as he grew up, he might be prepared for his high destiny; how in youth he trusted Allah in the most awkward situations and sought His help; how he fled into exile, and yet found love and support because of his well-doing: and how, when he was called to his mission, he received Allah's favour, which defeated all the plots of his enemies. Thus Allah's Plan works continuously in the web of events. Those who have faith will thus see the hand of Allah in everything and welcome the light that comes to them by Revelation. With such a Faith there is no room for Chance or blind Fate. (28.3)

35:29 - Those who rehearse the Book of Allah establish regular Prayer and spend (in Charity) out of what We have provided for them secretly and openly hope for a Commerce that will never fail. 39143915

- 3914 The man of God takes Allah's Revelation ("the Book") to heart, ever seeks to get closer and closer to Allah ("regular Prayer"), and in doing so, is moved more and more to practical Charity for his fellow-creatures. He is not ashamed of his Charity ("openly"), but he does not do it to be seen by men ("secretly"): he just does what is necessary for his fellow-creatures, whether people talk about it or not. (35.29)

- 3915 Here is a metaphor from commerce. The good man's Charity comes not merely out of superfluities, but out of "what Allah has provided" for him. He therefore recognises two things: (1) that his wealth (literal and metaphorical) is not his absolutely, but that it is given to him by Allah; and (2) that he must deny himself the use of some of it, as a merchant puts by some of his wealth to invest as capital. Only, the godly man's commerce will never fail or fluctuate; because Allah guarantees him the return, and even adds something to the return out of His own Bounty. That is, Allah gives more than ever our merits deserve. (35.29)

45:6 - Such are the Signs of Allah which We rehearse to thee in truth: then in what exposition will they believe after (rejecting) Allah and His Signs? 4741

- 4741 If there are any to whom the Signs from Nature, from within their own heart and conscience, and from the voice of Revelation, are not enough to convince them, what possible kind of exposition will they accept? (45.6)



62:2 - It is He Who has sent amongst the Unlettered an apostle from among themselves to rehearse to them His Signs to sanctify them and to instruct them in Scripture and Wisdom although they had been before in manifest error <sup>5451545254535454</sup>

5454 Previous ignorance or error is no bar to a person or nation receiving the blessings of Allah's revelation, provided such person or nation has the will to come to Allah and the capacity to bear His Message. For an instance of incapacity through arrogance, see verse 6 below. (62.2)

93:11 - But the Bounty of thy Lord Rehearse and proclaim! <sup>6187</sup>

6187 Besides the petitioners, who ask for help, there is the case of those who do not ask but are nevertheless poor-poor but contented in worldly goods, or poor in knowledge or resources and not even knowing that they are poor. If you are bountifully endowed by Allah, your duty is to make that Bounty spread far and wide. Proclaim it and share it, as the holy Prophet always did. We all receive Allah's grace and guidance in some degree or other. We all owe it as a duty to our fellow-men to be kind and helpful to those less endowed in any respect than ourselves. (93.11)

## REJECT:

2:6 - As to those who reject Faith it is the same to them whether thou warn them or do not warn them; they will not believe. <sup>30</sup>

30 Kafara kufr, kafr, and derivative forms of the word, imply a deliberate rejection of Faith as opposed to a mistaken idea of God or faith, which is not inconsistent with an earnest desire to see the truth. Where there is such desire, the grace and mercy of God gives guidance. But that guidance is not efficacious when it is deliberately rejected and the possibility of rejection follows from the grant of free will. The consequence of the rejection is that the spiritual faculties become dead or impervious to better influences. See also n. 93 to ii.88. (2.6)

2:18 - Deaf dumb and blind they will not return (to the path).

2:24 - But if ye cannot and of a surety ye cannot then fear the fire whose fuel is Men and Stones which is prepared for those who reject Faith. <sup>43</sup>

43 If by your own efforts you cannot match the spiritual light, and yet contumaciously reject spiritual Faith, then there will be a fire in your souls, the Punishment that burns up all your cherished idols. Perhaps you will at least fear this penalty, which your self-loving souls can understand. This fire consumes both the worshippers of the False and the Idols which they falsely worship. Can this bring them to their senses? Its power is not only over the feeling, palpitating heart of man (heart in a spiritual sense, as it persists long after the physical heart), but he cannot escape from it even if he imagines himself reduced to inertness like sticks or stones; for it is all-devouring. (2.24)

2:26 - Allah disdains not to use the similitude of things lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject Faith say: "What means Allah by this similitude?" By it He causes many to stray and many He leads into the right path but He causes not to stray except those who forsake (the path). <sup>45</sup>

45 The word for "the lowest" in the original Arabic means a gnat, a byword in the Arabic language for the weakest of creatures. In xxix 41, which was revealed before this Sura, the similitude of the Spider was used, and similarly in xxii 73, there is the similitude of the Fly. For similitudes taken from magnificent forces of nature, expressed in exalted language, see ii. 19 above. To God all His creation has some special meaning appropriate to itself, and some of what we consider the lowest creatures have wonderful aptitudes, e.g., the spider of the fly. Parables like these may be an occasion of stumbling to those "who forsake the path"; in other words those who deliberately shut their eyes to God's Signs, and their Penalty is attributed to God, the Cause of all causes. But lest there should be misunderstanding, it is immediately added that the stumbling and offence only occur as the result of the sinner's own choice of the wrong course. Verses 26 and 27 form one sentence and should be read together. "Forsaking the path" is defined in ii. 27, viz., breaking solemn covenants which the sinner's own soul had ratified, causing division among mankind, who were meant to be one brotherhood, and doing as much mischief as possible in the life on this earth, for the life beyond will be on another plane, where no rope will be given to evil. (2.26)

2:28 - How can ye reject the faith in Allah? Seeing that ye were without life and He gave you life; then will He cause you to die and will again bring you to life; and again to Him will ye return. <sup>46</sup>

46 In the preceeding verses God has used various arguments. He has recalled His goodness (ii. 21-22); resolved doubts (ii. 23); plainly set forth the penalty of wrong-doing (ii. 24); given glad tidings (ii. 25), shown how misunderstandings arise from a deliberate rejection of the light and breach of the Covenant (ii. 26-27). Now (ii. 28-29) He pleads with His creatures and appeals to their own subjective feelings. He brought you into being. The mysteries of life and death are in His hands. When you die on this earth, that is not the end. You were of Him, and you must return to Him. Look around you and realize your own dignity; it is from Him. The immeasurable depths of space above and around you may stagger you. They are part of His plan. What you have imagined as the seven firmaments (and any other scheme you may construct) bears witness to His design of order and perfection, for His knowledge (unlike yours) is all-comprehending. And yet will you deliberately reject or obscure or deaden the faculty of Faith which has been put into you? (2.28)

2:41 - And believe in what I reveal confirming the revelation which is with you and be not the first to reject faith therein nor sell My Signs for a small price: and fear Me and Me alone. <sup>59</sup>

59 You receive revelations before: now comes one confirming it: its first appeal should be to you: are you to be the first to reject it? And reject it for what? God's Signs are worth more than all your paltry considerations. And the standard of duty and righteousness is to be taken from God, and not from priests and customs. (2.41)

2:98 - Whoever is an enemy to Allah and His angels and apostles to Gabriel and Michael Lo! Allah is an enemy to those who reject faith.

2:99 - We have sent down to thee manifest signs (ayat); and none reject them but those who are perverse.

2:171 - The parable of those who reject faith is as if one were to shout like a goat-herd to things that listen to nothing but calls and cries; deaf dumb and blind they are void of wisdom. <sup>170171</sup>

170 If you reject all faith, the highest wisdom and the most salutary regulations are lost on you. You are like "dumb driven cattle" who can merely hear calls, but cannot distinguish intelligently between shades of meaning or subtle differences of values. (2.171)

171 Cf ii. 18, where we are told that the rejectors of faith are "deaf, dumb and blind: they will not return to the path." Here the consequence of their not using their senses is that they have no wisdom. In each context there is just the appropriate deduction. (2.171)

2:212 - The life of this world is alluring to those who reject faith and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measures on whom He will. <sup>234</sup>

2:250 - When they advanced to meet Goliath and his forces they prayed: "Our Lord! pour out constancy on us and make our steps firm; help us against those that reject faith."

2:254 - O ye who believe! spend out of (the bounties) We have provided for you before the day comes when no bargaining (will avail) nor friendship nor intercession. Those who reject faith they are the wrong-doers. <sup>294295</sup>

294 Spend, i.e. give away in charity, or employ in good works, but do not hoard. Good works would in Islam include everything that advances the good of one that is in need whether a neighbor or a stranger or that advances the good of the community or even the good of the person himself to whom God has given the bounty. But it must be real good and there should be no admixture of baser motives, such as vainglory, or false indulgence, or encouragement of idleness, or playing off one person against another. The bounties include mental and spiritual gifts as well as wealth and material gifts. (2.254)

295 Cf. ii. 123 and ii. 48. (2.254)

3:4 - Then those who reject Faith in the Signs of Allah will suffer the severest penalty and Allah is Exalted in Might Lord of Retribution.

3:10 - Those who reject faith neither their possessions nor their (numerous) progeny will avail them aught against Allah: they are themselves but fuel for the fire.

3:12 - Say to those who reject Faith: "Soon will ye be vanquished and gathered together to hell an evil bed indeed (to lie on)!." <sup>351</sup>

351 As Moses warned the Egyptians, so the warning is here sounded to the Pagan Arabs, the Jews and the Christians, and all who resisted Faith, that their resistance would be in vain. Already the battle of Badr (referred to in the next verse) had been a warning how Faith must conquer with the help of Allah. The next few decades saw the Byzantine and the Persian Empires overthrown because of their arrogance and their resistance to the Law of Allah. (3.12)

3:32 - Say: "Obey Allah and His Apostle"; but if they turn back Allah loveth not those who reject Faith.

3:131 - Fear the fire which is prepared for those who reject faith.

3:184 - Then if they reject thee so were rejected Apostles before thee who came with clear Signs Books of dark prophecies and the Book of enlightenment. <sup>490</sup>

490 The three things mentioned in the Text are: (1) Clear Signs (baiyinat); (2) zibur, and (3) kitab-il-Munir. The signification of (1) I have explained in the note to iii. 62, as far as they relate to Jesus. In a more general sense, it means the clear evidence which Allah's dealings furnish about a Messenger of Allah having a true mission: e.g., Moses in relation to Pharaoh. (2) The word Zibur has been translated as scriptures. It comes from the root Zabara which implies something hard. The commentators are not agreed, but the prophetic writings which seemed to contemporaries difficult to understand may well be meant here. David's psalms (Zabur, iv. 163) may also come under this description. As to (3), there is no doubt about the literal meaning of the words, "the Book of Enlightenment". But what does it precisely refer to? I take it to mean the fundamental guide to conduct, -the clear rules laid down in all Dispensations to help men to lead good lives. (3.184)

4:60 - Hast thou not turned thy vision to those who declare that they believe in the revelations that have come to thee and to those before thee? Their (real) wish is to resort together for judgment (in their disputes) to the Evil One though they were ordered to reject him. But Satan's wish is to lead them astray far away (from the Right). <sup>581</sup>

581 The immediate reference was to the Hypocrites (Munafiqin) of Madinah but the words are general, and the evil of hypocrisy has to be dealt with in all ages. The type of these men is what is called Mr. Facing-both-ways in Bunyan's "Pilgrim's Progress." Such men declare that they are always with the Right, but calmly intrigue with Evil and Injustice, and even make Injustice their judge if their personal interests are served in that way. (4.60)

4:89 - They but wish that ye should reject faith as they do and thus be on the same footing (as they): but take not friends from their ranks until they flee in the way of Allah (from what is forbidden). But if they turn renegades seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks. <sup>607</sup>

607 Flee: the verbal form which the noun hijrat is derived. Bukhari interprets this rightly as fleeing from all that is forbidden. This would include hijrat in the technical sense of leaving a place in which the practice of religion is not allowed. But it is more general. In time of war, if a man is willing to submit to discipline and refrain from infringing orders issued, he has proved his fidelity and may be treated as a member of the community at war. On the other hand if he by false pretences comes into the inner counsels merely to betray them, he may rightly be treated as a traitor or deserter and be punished for his treason or desertion; or if he escapes, he can be treated as an enemy and is entitled to no mercy. He is worse than an enemy: he has claimed to be of you in order to spy on you, and been all the time helping the enemy. (4.89)

4:137 - Those who believe then reject faith then believe (again) and (again) reject faith and go on increasing in unbelief Allah will not forgive them nor guide them on the way. <sup>647</sup>

647 Those who go on changing sides again and again can have no real Faith at any time. Their motives are mere worldly double-dealing. How can they expect Allah's grace or forgiveness? Here is a clear warning against those who make their religion a mere matter of worldly convenience. True religion goes far deeper. It transforms the very nature of man. After that transformation it is as impossible for him to change as it is for light to become darkness. (4.137)

4:167 -Those who reject faith and keep off (men) from the way of Allah have verily strayed far far away from the path.

4:168 - Those who reject faith and do wrong Allah will not forgive them nor guide them to any way.

4:170 - O mankind! the Apostle hath come to you in truth from Allah: believe in him: it is best for you. But if ye reject faith to Allah belong all things in the heavens and on earth: and Allah is All-Knowing All-Wise. <sup>674</sup>

674 Allah's solicitude for us is for our own good, not because He gets any advantage from it. For He is independent of all things, and everything declares His glory and praise. (4.170)

5:10 - Those who reject faith and deny our signs will be companions of hell-fire.

6:1 - Praise be to Allah Who created the heavens and the earth and made the darkness and the light. Yet those who reject Faith hold (others) as equal with their Guardian-Lord. <sup>834835</sup>

834 Adala has various meanings: (1) to hold something as equal to something else, as here; to balance nicely; (2) to deal justly, as between one party and another, xiii.15; (3) to give compensation or reparation, or something as equivalent to something else, vi. 70; (4) to turn the balance the right way, to give a right disposition, to give a just bias or proportion, lxxxii. 7; (5) to turn the balance the wrong way, to swerve, to show bias. iv 135. (6.1)

835 The argument is threefold: (1) God created everything you see and know: how can you then set up any of His own creatures as equal to Him? (2) He is your own Guardian-Lord; He cherishes and loves you: how can you be so ungrateful as to run after something else? (3) Darkness and Light are to help you to distinguish between the true from the false: how then can you confound the true God with your false ideas and superstitions? There may also be a repudiation of the Duality of old Persian theology; Light and Darkness are not conflicting Powers; they are both creatures of the one true God. (6.1)

6:5 - And now they reject the truth when it reaches them: but soon shall they learn the reality of what they used to mock at.

6:33 - We know indeed the grief which their words do cause thee: it is not thee they reject: it is the Signs of Allah which the wicked contemn.

6:49 - But those who reject Our Signs them shall our punishment touch for that they ceased not from transgressing.

7:40 - To those who reject Our signs and treat them with arrogance no opening will there be of the gates of heaven nor will they enter the garden until the camel can pass through the eye of the needle: such is Our reward for those in sin.

7:51 - "Such as took their religion to be mere amusement and play and were deceived by the life of the world." That day shall We forget them as they forgot the meeting of this day of theirs and as they were wont to reject Our signs. <sup>1029</sup>

<sup>1029</sup> "Forgetfulness" may be involuntary, from a defect of memory, or figuratively, a deliberate turning away from, or ignoring of, something we do not want, as when we say in an argument, "you conveniently forget that so- and-so is so-and-so." Here the latter kind is meant. If men deliberately ignored the Hereafter in spite of warnings, can they expect to be received by Allah, Whom they themselves rejected? (7.51)

7:101 - Such were the towns whose story We (thus) relate unto thee: there came indeed to them their apostles with clear (signs): but they would not believe what they had rejected before. Thus doth Allah seal up the heart of those who reject faith. <sup>1070</sup>

<sup>1070</sup> Those who have heard the Message and rejected it find it more difficult afterwards to retrace their steps. Evil has blocked the channels of Allah's grace to them. It begins with their breaking their Covenant with Allah; with each step afterwards they fall deeper and deeper into the mire. (7.101)

7:147 - Those who reject Our signs and the meeting in the hereafter vain are their deeds: can they expect to be rewarded except as they have wrought?

7:182 - Those who reject Our signs We shall gradually visit with punishment in ways they perceive not.

8:52 - "(Deeds) after the manner of the people of Pharaoh and of those before them: they rejected the signs of Allah and Allah punished them for their crimes: for Allah is strong and strict in punishment:

8:55 - For the worst of beasts in the sight of Allah are those who reject Him: They will not believe. <sup>1223</sup>

<sup>1223</sup> In viii. 22 we were warned against "the worst of beasts in the sight of Allah", who do not make use of their faculties of hearing, speaking and understanding, in the service of Allah, and in fact misuse their faculties to blaspheme Allah. The same brute creatures are shone here in another light: they are faithless both to Allah and man. (8.55)

9:2 - Go ye then for four months backwards and forwards (as ye will) throughout the land but know ye that ye cannot frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject him. <sup>1247</sup>

<sup>1247</sup> Four Months: Some Commentators understand by this the four forbidden months in which warfare by ancient Arabian custom was unlawful, viz., Rajab, Zul-qa'dah, Zul-hijjah, and Muharram: See ii. 194 n. But it is better to take the signification of the four months immediately following the Declaration. Assuming that the Sura was promulgated early in Shawwal (see Introduction), the four months would be Shawwal, Zul-qa'dah, Zul-hijjah, and Muharram, of which the last three would also be the customary Prohibited Months. (9.2)

9:3 - And an announcement from Allah and His apostle to the people (assembled) on the day of the Great Pilgrimage that Allah and His apostle dissolve (treaty) obligations with the pagans. If then ye repent it were best for you; but if ye turn away know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject faith. <sup>1248</sup>

<sup>1248</sup> The great day of Hajj is either the 9th of Zul-hijjah ('Arafa), or the 10th (the Day of Sacrifice). (9.3)

10:86 - "And deliver us by Thy Mercy from those who reject (Thee)."

10:95 - Nor be of those who reject the Signs of Allah or thou shalt be of those who perish.

14:22 - And Satan will say when the matter is decided: "It was Allah Who gave you a promise of truth: I too promised but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me but reproach your own souls. I cannot listen to your cries nor can ye listen to mine. I reject your former act in associating me with Allah. For wrongdoers there must be a Grievous Penalty." 18971898

1897 After the Judgment, Evil declares itself in its true colours. Frankly it says: 'I deceived you. The promise of Allah was true, but you believed me rather than Allah. I had no power to force you. I had but to call you, and you came running after me. You must blame yourselves. Did you think I was equal with Allah? I know too well that I was not and never could be. If you did wrong, you must suffer the Penalty.' (14.22)

1898 See the last note. An alternative interpretation of this sentence may be: "I had already beforehand rebelled against Allah with Whom ye associated me." (14.22)

16:113 - And there came to them an Apostle from among themselves but they falsely rejected him; so the wrath seized them even in the midst of their iniquities.

20:56 - And We showed Pharaoh all Our Signs but he did reject and refuse. 2580

2580 This is a sort of general introduction to the confrontation between Moses and Pharaoh. The Signs are not only the countering of the fraudulent magic of Egypt with real miracles, but the subsequent Plagues (not mentioned here) and the Crossing of the Red Sea by Israel. (20.56)

27:83 - One Day We shall gather together from every people a troop of those who reject Our Signs and they shall be kept in ranks

27:84 - Until when they come (before the Judgment-Seat) Allah will say: "Did ye reject My Signs though ye comprehended them not in knowledge or what was it ye did?" 3314

3314 The charge against them will be: 'You had no knowledge, and yet you arrogantly rejected My Signs: is that true, or have you any plea in your defence?' (27.84)

28:86 - And thou hadst not expected that the Book would be sent to thee except as a Mercy from thy Lord: therefore lend not thou support in any way to those who reject (Allah's Message). 34183419

3418 Revelation and the preaching of Truth may in the beginning bring persecution, conflict, and sorrow in its train; but in reality it is the truest mercy from Allah, which comes even without our expecting it, as it came to the Prophets without their consciously asking for it. This is proved in the history of Moses related in this Sura, and the history of the holy Prophet which it is meant to illustrate. (28.86)

3419 If Allah's Message is unpalatable to evil and is rejected by it, those who accept it may (in their natural human feelings) sometimes wonder that such should be the case, and whether it is really Allah's Will that the conflict which ensues should be pursued. Any such hesitation would lend unconscious support to the aggressions of evil and should be discarded. The servant of Allah stands forth boldly as His Mujahid (fighter of the good fight), daring all, and knowing that Allah is behind him. (28.86)

29:18 - "And if ye reject (the Message) so did generations before you: and the duty of the apostle is only to preach publicly (and clearly)."

29:23- Those who reject the Signs of Allah and the Meeting with Him (in the Hereafter) it is they who shall despair of My mercy: it is they who will (suffer) a most grievous Penalty. 3443

3443 The emphasis is on "they" (ulaika). It is only the people who ignore or reject Allah's Signs and reject a Hereafter, that will find themselves in despair and suffering. Allah's Mercy is open to all, but if any reject His Mercy, they must suffer. (29.23)

29:47 -And thus (it is) that We have sent down the Book to thee. So the People of the Book believe therein as also do some of these (pagan Arabs): and none but Unbelievers reject Our Signs. 347534763477

3475 It is in this spirit that all true Revelation comes from Allah. Allah is One, and His Message cannot come in one place or at one time to contradict His Message in another place or at another time in spirit, though there may be local variations according to the needs or understanding of men at any given time or place. (29.47)

3476 The sincere Jews and Christians found in the holy Prophet a fulfillment of their own religion. For the names of some Jews who recognized and embraced Islam, see n. 3227 to xxvi. 197. Among the Christians, too, the Faith slowly won ground. Embassies were sent by the holy Prophet in the 6th and 7th years of the Hijrat to all the principal countries round Arabia, viz., the capital of the Byzantine Empire (Constantinople), the capital of the Persian Empire (Mada'in), the Sasanian capital known to the West by the Greek name of Ctesiphon, (about thirty miles south of modern Bagdad), Syria, Abyssinia, and Egypt. All these (except Persia) were Christian countries. In the same connection an embassy was also sent to Yamama in Arabia itself (east of the Hijaz) where the Banu Hanifa tribe was Christian, like the Harith tribe of Najran who voluntarily sent an embassy to Madinah. All these countries except Abyssinia eventually



became Muslim, and Abyssinia itself has a considerable Muslim population now and sent some Muslim converts to Madinah in the time of the Prophet himself. As a generalization it is true that the Jewish and the Christian peoples as they existed in the seventh century of the Christian era have been mainly absorbed by Islam, as well as the lands in which they predominated. Remnants of them built up new nuclei. The Roman Catholic Church conquered new lands among the northern (Germanic) Pagans and the Byzantine Church among the eastern (Slavonic) Pagans, and the Protestantism of the 16th century gave a fresh stimulus to the main ideas for which Islam stands, viz., the abolition of priest craft, the right of private judgment, the simplification of ritual, and the insistence upon the simple, practical, everyday duties of life. (29.47)

3477 The Pagan Arabs also gradually came in until they were all absorbed in Islam. (29.47)

**29:52** - Say: "Enough is Allah for a Witness between me and you: He knows what is in the heavens and on earth. And it is those who believe in vanities and reject Allah that will perish (in the end)." 34833484

3483 The test of a Revelation is whether it comes from Allah or not. This is made clear by the life and teachings of the Messenger who brings it. No fraud or falsehood can for a moment stand before Allah. All the most hidden things in heaven and earth are open before Him. (29.52)

3484 If Truth is rejected, Truth does not suffer. It is the rejecters who suffer and perish in the end. (29.52)

**29:67** - Do they not then see that We have made a Sanctuary secure and that men are being snatched away from all around them? Then do they believe in that which is vain and reject the Grace of Allah? 3500

3500 If they want evidences of their folly in the phenomenal world itself, they will see sacred Sanctuaries where Allah's Truth abides safely in the midst of the Deluge of broken hopes, disappointed ambitions and unfulfilled plans in the world around. The immediate reference was to the Sanctuary of Makkah and the gradual progress of Islam in the districts surrounding the Quraish in the midst of the trying Makkan period. But the general application holds good for all times and places. (29.67)

**29:68** - And who does more wrong than he who invents a lie against Allah or rejects the Truth when it reaches Him? Is there not a home in Hell for those who reject Faith? 3501

3501 Cf. vi. 21. Even from a worldly point of view those who reject Allah's Truth are at a disadvantage. But those who deliberately invent lies and set up false gods for worship, what punishment can we imagine for them except a permanent deprivation of Allah's grace, and a home in Hell? (29.68)

**30:13** - No intercessor will they have among their "Partners" and they will (themselves) reject their "Partners." 3519

3519 False worship will then appear in its true colors. Anything to which we offered the worship due to Allah alone, will vanish instead of being of any help. Indeed the deluded false worshipers, whose eyes will now be opened, will themselves reject their falsehoods, as the Truth will now shine with unquestioned splendor. (30.13)

**30:44** - Those who reject Faith will suffer from that rejection: and those who work righteousness will spread their couch (of repose) for themselves (in heaven):

**30:45** - That He may reward those who believe and work righteous deeds out of His Bounty: for He loves not those who reject Faith. 35613562

3561 Though the repose and bliss will have been won by the righteous by their own efforts, it must not be supposed that their own merits were equal to the reward they will earn. What they will get will be due to the infinite Grace and Bounty of Allah. (30.45)

3562 In form this clause is (here as elsewhere) negative, but it has a positive meaning: Allah loves those who have faith and trust in Him, and will, out of His Grace and Bounty, reward them in abundant measure. (30.45)

**31:23** - But if any reject Faith let not his rejection grieve thee: to Us is their return and We shall tell them the truth of their deeds: for Allah knows well all that is in (men's) hearts. 3611

3611 The man of God should not grieve because people reject Faith. He should do his duty and leave the rest to Allah. Every soul must return to Allah for his reckoning. Allah knows everything, and His Universal Plan is full of wisdom. (31.23)

**31:32** - When a wave covers them like the canopy (of clouds) they call to Allah offering Him sincere devotion. But when He has delivered them safely to land there are among them those that halt between (right and wrong). But none reject Our Signs except only a perfidious ungrateful (wretch)! 36213622

3621 Cf. vii. 29. Unlike the people mentioned in the last verse, who constantly seek Allah's help and give thanks for His mercies by using them aright and doing their duty, there is a class of men whose worship is merely inspired by terror. When they are in physical danger-the only kind of danger they appreciate,-e.g., in a storm at sea, they genuinely think



of Allah. But once the danger is past, they become indifferent or wish to appear good while dallying with evil. See next verse. (31.32)

3622 They halt between two opinions. They are not against good, but they will not eschew evil. They are a contrast to those who "constantly persevere and give thanks". But such an attitude amounts really to "perfidious ingratitude". (31.32)

35:39 - He it is that has made you inheritors in the earth: if then any do reject (Allah) their rejection (works) against themselves: their rejection but adds to the odium for the Unbelievers in the sight of their Lord: their rejection but adds to (their own) undoing. <sup>39303931</sup>

3931 Their rejection and ingratitude only causes injury to themselves. They lose all honour and incur odium in the sight of Allah, and they complete their own undoing. (35.39)

36:4 – And if they reject thee so were apostles rejected before thee: to Allah go back for decision all affairs. <sup>3875</sup>

3875 And yet there will be human perversity which will reject the True and accept the False. The prophet of Allah is not discouraged by this, as everything ultimately returns to Allah, and we must trust to His Wisdom in His Universal Plan. (35.4)

36:70 - That it may give admonition to any (who are) alive and that the charge may be proved against those who reject (Truth). <sup>40164017</sup>

4016 "Alive", both in English and Arabic, means not only "having physical life", but having all the active qualities which we associate with life. In religious language, those who are not responsive to the realities of the spiritual world are no better than those who are dead. The Message of Allah penetrates the hearts of those who are alive in the spiritual sense. (36.70)

4017 Cf. xxviii. 63. If people reject Truth and Faith after they have been admonished and warned, the charge against them, of wilful rebellion, is proved. They cannot then plead either ignorance or inadvertence. (36.70)

40:12 - (The answer will be:) "This is because when Allah was invoked as the only (object of worship) ye did reject Faith but when partners were joined to Him ye believed! The command is with Allah Most High Most Great!" <sup>43724373</sup>

4372 Cf. xxxix. 45, and n. 4313. When exclusive devotion is not rendered to Allah, there is no true understanding, in the mind of a creature, of his own true position, or of the working of the Divine Will and Purpose. How can he then hope to achieve the purpose of his life, or obtain Allah's Mercy, which is the only way to obtain release from the consequences of Sin? (40.12)

4373 At the Judgment, the matter will have passed out of the stage at which further chances could have been hoped for. But in any case Allah is High above all things, Great above all that we can conceive of, both in Mercy and in Justice. The Decision will be with Him, and Him alone. (40.12)

40:63 - Thus are deluded those who are wont to reject the Signs of Allah. <sup>4437</sup>

4437 See the last two notes. If men are deluded by Falsehoods, it is because they reject Revelation and refuse to learn from the Signs of Allah all around them. (40.63)

40:70 - Those who reject the Book and the (revelations) with which We sent Our apostles: But soon shall they know <sup>4447</sup>

4447 "The Book" may refer to the Holy Qur-an or to the fundamental, Revelation the "Mother of the Book" (xiii. 39), while the Books revealed to the messengers are the definite Revelations that came down to men from time to time. (40.70)

41:28 - Such is the requital of the enemies of Allah the Fire: therein will be for them the Eternal Home: a (fit) requital for that they were wont to reject Our Signs.

43:30 - But when the Truth came to them they said: "This is sorcery and We do reject it." <sup>4633</sup>

4633 When the pagan Makkans could not understand the wonderful power and authority with which the holy Prophet preached, they called his God given influence sorcery! (43.30)

45:31 - But as to those who reject Allah (to them will be said): "Were not Our Signs rehearsed to you? But ye were arrogant and were a people given to sin!"

46:3 - We created not the heavens and the earth and all between them but for just ends and for a term appointed: but those who reject Faith turn away from that whereof they are warned. <sup>4776</sup>

4776 Cf. xlv. 22. Many things may appear to us in the present world as strange and inexplicable. But everything made by Allah has a just purpose which must be fulfilled. Nothing in this world is permanent: everything is for an appointed

term. The Word of Allah alone abides. All else will pass away after it has fulfilled its purpose. But Unbelievers refuse to face the danger of which they are warned. (46.3)

46:6 - And when mankind are gathered together (at the Resurrection) they will be hostile to them and reject their worship (altogether)!

47:1 - Those who reject Allah and hinder (men) from the Path of Allah their deeds will Allah render astray (From their mark). <sup>4817</sup>

4817 Whatever they do will miss its mark, because Allah is the source of all energy and life. If the wicked try to persecute men or seduce them from the Truth, the result will be the opposite of what they intend. (47.1)

47:3 - This because those who reject Allah follow vanities while those who believe follow the Truth from their Lord: Thus does Allah set forth for men their lessons by similitudes. <sup>4819</sup>

4819 We learn the greatest moral lessons by parables and similitudes from things that happen in the outer world. If a man goes after a mirage or a thing that has no real existence, he can never reach his goal, while the man that follows the kindly Light from Allah that leads him on must be happier in mind, sounder in heart, and firmer in life, generally for every moment that he lives. (47.3)

47:11 - That is because Allah is the Protector of those who believe but those who reject Allah have no protector.

47:12 - Verily Allah will admit those who believe and do righteous deeds to Gardens beneath which rivers flow; while those who reject Allah will enjoy (this world) and eat as cattle eat; and the Fire will be their abode. <sup>4830</sup>

4830 An apt simile. Beasts of the field eat their fill, but have no higher interests. Men who worship the world exclusively are no better: their pleasures and enjoyments rise no higher than those of the beasts of the field. They have no inkling of spiritual happiness. On the contrary, as they were endowed with spiritual faculties which they misused, they will not escape the Fire of Punishment, the Penalty of Sin. (47.12)

47:32 - Those who reject Allah hinder (men) from the Path of Allah and resist the Apostle after Guidance has been clearly shown to them will not injure Allah in the least but He will make their deeds of no effect. <sup>4857</sup>

4857 Cf. verse 25 above, and verse 34 below: in verse 25 was shown the source of the evil, viz., yielding to the deceptions of Satan; in this verse are shown the proximate consequences of such yielding to evil, viz., failure of all we do; and in verse 34 below are shown the eternal consequences, viz., our deprivation of Allah's Grace and Mercy. (47.32)

47:34 - Those who reject Allah and hinder (men) from the Path of Allah then die rejecting Allah Allah will not forgive them. <sup>4858</sup>

4858 See last note. (47.34)

4858 See last note. (47.34)

48:13 - And if any believe not in Allah and His Apostle We have prepared for those who reject Allah a Blazing Fire!

54:3 - They reject (the warning) and follow their (own) lusts but every matter has its appointed time. <sup>5130</sup>

5130 The prevalence of sin and the persecution of truth may have its day, but it must end at last. (54.3)

60:2 - If they were to get the better of you they would behave to you as enemies and stretch forth their hands and their tongues against you for evil; and they desire that ye should reject the Truth. <sup>5411</sup>

5411 Besides the question of your fidelity to your own people, even your own selfish interests require you to beware of secret intrigues with enemies. They will welcome you as cat's paw. But what will happen when they have used you and got the better of you and your people! Then they will show you their hand. And a heavy hand it will be! Not only will they injure you with their hands but with their tongues! The only words they will use for you will be "Traitors to their own"! If they intrigue with you now, it is to prevent you from the Path of Truth and righteousness and win you over to their evil ways. (60.2)

64:10 - But those who reject Faith and treat Our Signs as falsehoods they will be Companions of the Fire to dwell therein for aye: and evil is that Goal.

67:6 - For those who reject their Lord (and Cherisher) is the Penalty of Hell: and evil is (such) destination. <sup>5563</sup>

5563 We have seen how the fire in the stars can suggest the beauty and order of the external world; and yet, when it meets with resistance and disharmony, it can burn and destroy. So in the moral and spiritual world. What can be a greater sign of evil, disharmony, and rebellion than to reject the Cherisher and Sustainer, on Whom our life depends, and from Whom we receive nothing but goodness? The Punishment, then, is Fire in its fiercest intensity, as typified in the next two verses. (67.6)

68:44 - Then leave Me alone with such as reject this message: by degrees shall We punish them from directions they perceive not. <sup>56255626</sup>

5626 Cf. vii. 182. and n. 1154-A. We must not be impatient if we see the wicked flourish. It may be that the very appearance of flourishing here may be a part of the Punishment. There may be an eventual punishment by a sort of Cataclysm; but evolutionary punishment is gradual and sure. Allah may punish wicked people by granting them respite and providing them worldly benefits in abundance, which encourages them in sin and transgression. So when they are finally seized by the Wrath of Allah they are caught suddenly and utterly unprepared, as it were, red handed while engrossed in disbelief, a life of impiety and open revolt against their Lord! (68.44)

69:49 - Woe to man! what hath made him reject Allah?

76:4 - For the Rejecters We have prepared Chains Yokes and a Blazing Fire. <sup>5834</sup>

77:15 - Ah woe that Day to the Rejecters of Truth!

77:19 - Ah woe that Day to the Rejecters of Truth!

77:24 - Ah woe that Day to the Rejecters of Truth!

77:28 - Ah woe that Day to the Rejecters of Truth!

77:34 - Ah woe that Day to the Rejecters of Truth!

77:37 - Ah woe that Day to the Rejecters of Truth!

77:40 - Ah woe that Day to the Rejecters of Truth!

77:45 - Ah woe that Day to the Rejecters of Truth!

77:47 - Ah woe that Day to the Rejecters of Truth!

77:49 - Ah woe that Day to the Rejecters of truth!

80:17 - Woe to man! what hath made him reject Allah?

82:9 - Nay! but ye do Reject Right and Judgment! <sup>6006</sup>

6006 The goodness and mercies of Allah, and His constant watchful care of all His creatures should make men grateful, instead of which they turn away from the Right and deny the Day of Sorting Out, the Day when every action performed here will find its fulfilment in just reward or punishment. (82.9)

98:1 - Those who reject (Truth) among the People of the Book and among the Polytheists were not going to depart (from their ways) until there should come to them Clear Evidence <sup>622162226223</sup>

6221 The People of the Book immediately referred to are the Jews and the Christians, who had received scriptures in the same line of prophecy in which came our holy Prophet. Their scriptures should have prepared them for the advent of the greatest and last of the Prophets. For the Jewish scriptures promised to the Jews, cousins or brethren to the Arabs, a prophet like Moses: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. xviii. 15). And Christ promised a Comforter (John. xiv. 16; xv. 26; and xvi. 7; see my n. 5438 to lxi. 6) almost by name. The People of the Book fell from the true, straight, and standard religion, into devious ways, and would not come to the true Path until (they said) they were convinced by the arrival of the promised Prophet. But when the promised Prophet came in the person of Muhammad, they rejected him, because they really did not seek for Truth but only followed their own fancies and desires. (98.1)

6222 The Polytheists, the Pagans, had not previously believed in any scriptures. But yet, when clear evidence came to them, they should have believed. Yet they rejected the holy Prophet because they were not really searching for Truth, but were only following their own fancies and desires. (98.1)

6223 The Clear Evidence was the holy Prophet himself, his life, his personality, and his teaching. (98.1)

98:6 - Those who **reject** (Truth) among the People of the Book and among the Polytheists will be in hell-fire to dwell therein (for aye). They are the worst of creatures. <sup>6231</sup>

6231 To be given the faculty of discrimination between right and wrong, and then to reject truth and right, is the worst folly which a creature endowed with will can commit. It must necessarily bring its own punishment, whether the creature calls himself one of the children of Abraham or one of the redeemed of Christ, or whether he goes by the mere light of nature and reason as a Pagan. Honour in the sight of Allah is not due to race or colour, but to sincere and righteous conduct (xlix. 13). (98.6)

109:1 - Say: O ye that **reject** Faith! <sup>6289</sup>

6289 Faith is a matter of personal conviction, and does not depend on worldly motives. Worship should depend on pure and sincere Faith, but often does not: for motives of worldly gain, ancestral custom, social conventions or imitative instincts, or a lethargic instinct to shrink from enquiring into the real significance of solemn acts and the motives behind them, reduce a great deal of the world's worship to sin, selfishness, or futility. Symbolic idols may themselves be merely instruments for safeguarding the privileges of a selfish priestly class, or the ambitions, greed, or lust of private individuals. Hence the insistence of Islam and its Prophet on the pure worship of the One True God. The Prophet firmly resisted all appeals to worldly motives, and stood firm to his Message of eternal Unity. (109.1)

►Sahih Al-Bukhari Hadith

**Hadith 3.756** Narrated by

**Azra bin Thabit Al Ansari**

When I went to Thumama bin 'Abdullah, he gave me some perfume and said that Anas would not reject the gifts of perfume. Anas said: The Prophet used not to reject the gifts of perfume.

►Sahih Al-Bukhari Hadith

**Hadith 4.187** Narrated by

**Abdullah bin Abbas**

Allah's Apostle wrote a letter to Caesar saying, "If you reject Islam, you will be responsible for the sins of the peasants (i.e. your people)."

Sahih Muslim Hadith

**Hadith 5600** Narrated by

**AbuHurayrah**

Allah's Messenger (peace be upon him) said: He who is presented with a flower should not reject it, for it is light to carry and pleasant in odour.

## REJOICE:

3:170 - They rejoice in the bounty provided by Allah: and with regard to those left behind who have not yet joined them (in their bliss) the (martyrs) glory in the fact that on them is no fear nor have they (cause to) grieve. <sup>478</sup>

478 The Martyrs not only rejoice at the bliss they have themselves attained. The dear ones left behind are in their thoughts: it is part of their glory that they have saved their dear ones from fear, sorrow, humiliation, and grief, in this life, even before they come to share in the glories of the Hereafter. Note how the refrain: "on them shall be no fear, nor shall they grieve": comes in here with a new and appropriate meaning. Besides other things, it means that the dear ones have no cause to grieve at the death of the Martyrs; rather have they cause to rejoice. (3.170)

7:150 - When Moses came back to his people angry and grieved he said: "evil it is that ye have done in my place in my absence: did ye make haste to bring on the judgment of your Lord?" He put down the tablets seized his brother by (the hair of) his head and dragged him to him. Aaron said: "son of my mother! the people did indeed reckon me as naught and went near to slaying me! make not the enemies **rejoice** over my misfortune nor count thou me amongst the people of sin." <sup>1115111611171118</sup>

9:111 - Allah hath purchased of the believers their persons and their good; for theirs (in return) is the garden (of Paradise): they fight in His cause and slay and are slain: a promise binding on Him in truth through the Law the Gospel and the Qur'an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain which ye have concluded: that is the achievement supreme. <sup>13611362</sup>

1361 In a human bargain both sides give something and receive some advantage. In the divine bargain of Allah with man, Allah takes man's will and soul and his wealth and goods, and gives him in return ever-lasting Felicity. Man fights in Allah's Cause and carries out His will. All that he has to give up is the ephemeral things of this world, while he gains eternal salvation, the fulfilment of his highest spiritual hopes,-a supreme achievement indeed. (9.111)

1362 We offer our whole selves and our possessions to Allah, and Allah gives us Salvation. This is the true doctrine of redemption: and we are taught that this is the doctrine not only of the Qur-an but of the earlier Revelations,-the original Law of Moses and the original Gospel of Jesus. Any other view of redemption is rejected by Islam, especially that of corrupted Christianity, which thinks that some other person suffered for our sins and we are redeemed by his blood. It is our self-surrender that counts, not other people's merits. Our complete self-surrender may include fighting for the cause, both spiritual and physical. As regards actual fighting with the sword there has been some difference in theological theories at different times, but very little in the practice of those who framed those theories. The Jewish wars were ruthless wars of extermination. The Old Testament does not mince matters on this subject. In the New Testament St. Paul, in commending the worthy fruits of Faith, mentions Gideon, Barak, and other warriors of the Old Testament as his ideals, "Who through faith subdued kingdoms... waxed valiant in fight, turned to flight the armies of the aliens..." (Hebrews, xi. 32-34). The monkish morality of the Gospels in their present form has never been followed by any self-respecting Christian or other nation in history. Nor is it common-sense to ignore lust of blood in unregenerate man as a form of evil which has to be combated "within the limits, set by Allah" (Q. ix. 112). (9.111)

9:112 – Those that turn (to Allah) in repentance: that serve Him and praise Him; that wander in devotion to the Cause of Allah; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limits set by Allah; (these do rejoice). So proclaim the glad tidings to the Believers. <sup>1363</sup>

1363 We are to rejoice that by giving up such small things as ourselves and our possessions we are to be rewarded with such a great thing as the eternal life of felicity. The truly righteous, whose lives in various aspects are described in this verse, do so rejoice. The good news is to be proclaimed to all Believers, including the weakest among us, so that they may profit by that example. (9.112)

9:124 - Whenever there cometh down a Surah some of them say: "which of you has had his faith increased by it? Yea those who believe their faith is increased and they do rejoice." <sup>1375</sup>

1375 The incompatibility of Unfaith and Faith are contrasted in this section in respect of revelation and the divine teacher. The Unbelievers laugh at revelation, and say to each other mockingly: "Does this increase your faith?" To the Believer every new aspect of Allah's truth as revealed increases his faith, and wonder, and gratitude. He rejoices, because he gets added strength for life and achievement. (9.124)

10:22 - He it is Who enableth you to traverse through land and sea; so that ye even board ships they sail with them with a favorable wind and they rejoice thereat; then comes a stormy wind and the waves come to them from all sides and they think they are being overwhelmed: they cry unto Allah sincerely offering (their) duty unto Him saying "If Thou dost deliver us from this we shall truly show our gratitude!" <sup>1410</sup>

1410 All the great inventions and discoveries on which man prides himself are the fruit of that genius and talent which Allah has freely given of His grace. But the spirit of man remains petty, as is illustrated by the parable from the sea. How the heart of man rejoices when the ship goes smoothly with favourable winds! How in adversity it turns, in terror and helplessness, to Allah, and makes vows for deliverance! and how those vows are disregarded as soon as the danger is past! Cf. vi. 63. (10.22)

10:58 - Say: "In the Bounty of Allah and in His Mercy in that let them rejoice": that is better than the (wealth) they hoard.

27:36 - How when (the embassy) came to Solomon he said: "Will ye give me abundance in wealth? But that which Allah has given me is better than that which He has given you! Nay it is ye who rejoice in your gift!" <sup>3272</sup>

3272 Poor Bilqis! she thought she had arranged with womanly tact to conciliate Solomon, and at the same time pacify her warlike subjects! But the effect of the embassy with presents was the very opposite. Solomon took it as an insult that she should send her presents instead of her submission to the true Religion! He flung back the presents at her, as much as to say, "Let these baubles delight your own hearts! Allah has blessed me with plenty of worldly goods, and something infinitely better, viz.: His Light and Guidance! Why do you say nothing about that?" (27.36)

30:4 - Within a few years. With Allah is the Decision in the Past and in the Future: on that Day shall the Believers rejoice <sup>35073508</sup>

3507 Bidh'un in the text means a short period-a period of from three to nine years. The period between the loss of Jerusalem (614-15) by the Romans and their victory at Issus (622) was seven years, and that to the penetration of Persia by Heraclius was nine years. See last note. (30.4)

3508 See n. 3506 and Appendix No: 6. The battle of Badr (2 A.H. = 624 A.D.) was a real time of rejoicing for the Believers and a time of disillusionment for the arrogant Quraish, who thought that they could crush the whole movement of Islam in Madinah as they had tried to do in Makkah. but they were signally repulsed. See n. 352 to iii. 13. (30.4)

30:48 - It is Allah Who sends the Winds and they raise the Clouds: then does He spread them in the sky as He wills and break them into fragments until thou seest rain-drops issue from the midst thereof: then when He has made them reach such of his servants as He wills behold they do rejoice! <sup>35663567</sup>

3566 Again the Parable of the Winds is presented from another aspect, both physical and spiritual. In the physical world, see their play with the Clouds: how they suck up the moisture from terrestrial water, carry it about in dark clouds as needed, and break it up with rain as needed. So Allah's wonderful Grace draws up men's spiritual aspirations from the most unlikely places and suspends them as dark mysteries, according to His holy Will and Plan: and when His Message reaches the hearts of men even in the smallest fragments, how its recipients rejoice, even though before it, they were in utter despair! (30.48)

3567 See last note. (30.48)

40:75 - "That was because ye were wont to rejoice on the earth in things other than the Truth and that ye were wont to be insolent. <sup>4451</sup>

4451 Allah does not withdraw His grace from any unless (1) they actively and deliberately take a delight in things that are vain or false, and (2) they insolently reject the things that are truer-in other words, unless men are deliberately false to their own lights, as illuminated by the Light of Allah. (40.75)

►Al-Tirmidhi Hadith

**Hadith 6278** Narrated by

**Ja'far as-Sadiq**

Allah's Messenger (peace be upon him) said, "Rejoice and rejoice again. My people are just like the rain, it not being known whether the last or the first of it is better; or it is like a garden from which a troop can be fed for a year, then another troop can be fed for a year, and perhaps the last troop which comes may be the broadest, deepest and finest. How can a people perish of which I am the first, the Mahdi the middle and the Messiah the last? But in the course of that there will be a crooked party which does not belong to me and to which I do not belong."

Razin transmitted it.

## RELATIVES:

2:180 - It is prescribed when death approaches any of you if he leave any goods that he make a bequest to parents and next of kin according to reasonable usage; this is due from the Allah-fearing. <sup>186</sup>

186 There are rules of course for the disposal of intestate property. But it is a good thing that a dying man or woman should, of his own free-will, think of his parents and his next of kin, not in a spirit of injustice to other, but in a spirit of love and reverence for those who have cherished him. He must, however, do it "according to reasonable usage": the limitations will be seen further on. (2.180)

4:8 - But if at the time of division other **relatives** of orphans or poor are present feed them out of the (property) and speak to them words of kindness and justice.

4:33 - To (benefit) everyone We have appointed sharers and heirs to property left by parents and **relatives**. To those also to whom your right hand was pledged give their due portion: for truly Allah is Witness to all things. <sup>543544</sup>

543 Mawali, plural of Maula; from the root wala, to be near in place or relationship, to follow, Maula may therefore mean: (1) nearly related, (2) heir, (3) sharer or partner; these three meanings are implied here; (4) neighbour, or friend, or protector, or client (xliv. 44); (5) lord or master (xvi. 76). (4.33)

544 When the emigration took place from Makkah to Madinah, bonds and links of brotherhood were established between the Emigrants and the Helpers, and they shared in each other's inheritance. Later, when the Community was solidly established, and relations with those left behind in Makkah were resumed, the rights of blood-relations in Makkah, and the Helper-brethren in Madinah were both safeguarded. This is the particular meaning. The more general meaning is similar; respect your ties of blood, of neighbourhood, and of friendly compacts and understandings. Be just to all. (4.33)

8:41 - And know that out of all the booty that ye may acquire (in war) a fifth share is assigned to Allah and to the apostle and to near relatives orphans the needy and the wayfarer if ye do believe in Allah and in the revelation We sent down to Our servant on the day of testing the day of the meeting of the two forces. For Allah hath power over all things. <sup>120912101211</sup>



► Sahih Al-Bukhari Hadith

### **Hadith 4.30** Narrated by **Anas bin Malik**

Abu Talha had the greatest wealth of date-palms amongst the Ansar in Medina, and he prized above all his wealth (his garden) Bairuha', which was situated opposite the mosque (of the Prophet ). The Prophet used to enter it and drink from its fresh water. When the following Divine verse came:

"By no means shall you attain piety until you spend of what you love," (3.92)

Abu Talha got up saying. "O Allah's Apostle! Allah says, 'You will not attain piety until you spend of what you love,' and I prize above all my wealth, Bairuha' which I want to give in charity for Allah's sake, hoping for its reward from Allah. So you can use it as Allah directs you." On that the Prophet said, "Bravo! It is a profitable (or perishable) property. (Ibn Maslama is not sure as to which word is right, i.e. profitable or perishable.) I have heard what you have said, and I recommend that you distribute this amongst your relatives." On that Abu Talha said, "O Allah's Apostle! I will do (as you have suggested)." So, Abu Talha distributed that garden amongst his relatives and cousins.

**19:5** - "Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself <sup>2459</sup>

2459 His was not merely a desire for a son. If it had been, he would have prayed much earlier in his life, when he was a young man. He was too full of true piety to put merely selfish things into his prayers. But here was a public need, in the service of the Lord. (19.5)

**33:6** - The Prophet is closer to the Believers than their own selves and his wives are their mothers. Blood-**relations** among each other have closer personal ties in the Decree of Allah than (the Brotherhood of) Believers and Muhajirs: nevertheless do ye what is just to your closest friends: such is the writing in the Decree (of Allah). <sup>367436753676</sup>

3674 In human relationship the Prophet is entitled to more respect and consideration than blood-relations. The Believers should follow him rather than their fathers or mothers or brothers, where there is conflict of duties. He is even nearer-closer to our real interests-than our own selves. (33.6)

3675 See last note. This Sura establishes the dignity and position of the Holy Prophet's wives, who had a special mission and responsibility as Mothers of the Believers. They were not to be like ordinary women: they had to instruct women in religious matters visit and minister to those who were ill or in distress, and do other kindly offices in aid of the Prophet's mission. (33.6)

3676 In the early Madinah period, there was a bond of brotherhood between its inhabitants and the Muslims who migrated. This bond was the reason for mutual inheritance between them. Once the stability of Muslim Ummah was established, the law of inheritance according to blood relationship was revealed superceding the previous brotherhood relationship. This verse and verse No. 75 of Sura 8 abrogate the earlier arrangement. (33.6)

**60:3** - Of no profit to you will be your **relatives** and your children on the Day of Judgment: He will judge between you: for Allah sees well and that ye do. <sup>5412</sup>

5412 The plea of children and relatives (see n. 5409 above) will be no excuse for treachery when the Day of Judgment comes. Your children and family will not save you. The Judgment will be in the hands of Allah, and He has full knowledge of all your overt and hidden acts and motives. (60.3)

**90:15** - To the orphan with claims of relationship <sup>6142</sup>

► Al-Muwatta Hadith

### **Hadith 44.2a**

#### **Blood-Relatives Who are Permitted to Swear in the Intentional Act**

Yahya said that Malik said, "The way of doing things in our community about which there is no dispute is that women do not swear in the swearing for the intentional act. If the murdered man only has female relatives, the women have no right to swear for blood and no pardon in murder.".....

► Sahih Al-Bukhari Hadith

### **Hadith 2.375** Narrated by **Abdullah bin Ubaidullah bin Abi Mulaika**

One of the daughters of 'Uthman died at Mecca. We went to attend her funeral procession. Ibn 'Umar and Ibn Abbas were also present. I sat in between them (or said, I sat beside one of them. Then a man came and sat beside me.) 'Abdullah bin 'Umar said to 'Amr bin 'Uthman, "Will you not prohibit crying as Allah's Apostle has said, 'The dead person is tortured by the crying of his **relatives**?' Ibn Abbas said, "Umar used to say so.".....

Fiqh-us-Sunnah

### **Fiqh 3.92**

## Kin (dhawi al-Qurba), recipients of sadaqah

The kin are considered the most deserving people for the sadaqah gift because of the common blood relationship. When a man is in need and some of his relatives are rich, naturally he looks to them for help because they are of one family. Also, it is natural for a man to feel more sympathy and pain with his hard-pressed and needy relatives than with strangers. He is humiliated by their degradation and elevated by their honor. Therefore, any well-to-do person who cuts off his kin from assistance and lives in luxury while his relatives are in a state of misery is devoid of natural feeling or lacks belief and is far away from goodness or piety. On the other hand, for one who maintains close links with his kin, his sustenance is assured and his relationship is of beneficence to his kin.

Fiqh-us-Sunnah

### Fiqh 3.100

## Those Who Have Precedence for Receiving Sadaqah

One's children, family, and relatives have precedence over others. It is not permissible to give sadaqah to a stranger when you and your dependents are in need of it.

It is related from Jabir that the Messenger of Allah, upon whom be peace, said: "When one of you is poor, he starts with himself. If anything is left, he spends it on his dependents. If anything is (still left) then on his relatives, and then, if more is left, he spends it here and there." .....

►Fiqh-us-Sunnah

### Fiqh 3.79

## Preference in Giving Zakah to Husband or Relativee

A poor husband is entitled to receive zakah from his well-to-do wife, even though she is not supposed to support him. Her reward for giving it to him is more than if she were to give it to strangers. Abu Sa'id al-Khudri reported that Zainab, the wife of Ibn Mas'ud, said: "O Prophet of Allah! Indeed you have ordered us today to give away sadaqah, and I have some jewelry which I wanted to give away as sadaqah. But Ibn Mas'ud claims that he and his children deserve it more than someone else." The Prophet, upon whom be peace, responded: "Ibn Mas'ud is right. Your husband and your children are more deserving." This is related by al-Bukhari. AshShafi, Ibn al-Mundhir, Abu Yusuf, Muhammad, the Zahiriyah, and one of the reports by Ahmad hold the same view. Abu Hanifah and other scholars differ, saying that the wife is not allowed to give any sadaqah to her husband. They maintain that Zainab's hadith is concerned with voluntary sadaqah and not with the obligatory one. Malik holds that it is not permissible for a husband to spend the sadaqah he receives from his wife on her. Spending it on others is all right. Most scholars say that one's brothers, sisters, paternal uncles and aunts, and maternal uncles and aunts may receive zakah if they are eligible. Their opinion is based on the hadith which says: "Sadaqah for the poor is rewarded as one sadaqah, as two: [one **but in the case of a relative it is considered reward for] blood tie and [the other reward for] the sadaqah [itself]."** This is related by Ahmad, an-Nasa'i, and at-Tirmidhi. The latter grades it hassan.

►Fiqh-us-Sunnah  
Bidding Farewell

## ► Bidding Farewell to One's Relatives, Asking them for Prayers, and Praying for Them

.....

It is reported from Abu Hurairah that the Prophet, peace be upon him, said, "When one of you intends to go on a journey, he should bid farewell to his brothers, for Allah will make their prayers a means of good."

It is sunnah that the **members of the family**, as well as the friends and those who see the traveller off should pray for him as in the following prayer transmitted from the Prophet.

Salim reported that when someone wanted to leave for a journey 'Ibn Umar would say to him, "Come over to me so that I may bid you farewell as the Prophet, peace upon him, used to bid us farewell," and that he used to say, "To Allah I commend your din (Islam), your trust (That is his family, those he leaves behind, and his property), and the conclusion of your deeds." .....

►Sahih Al-Bukhari Hadith

### Hadith 8.10

Narrated by

Abu Sufyan

That Heraclius sent for him and said, "What did he, i.e. the Prophet, order you?" I replied, "He orders us to offer prayers; to give alms; to be chaste; and to keep good relations with our relatives."

ISL Quran Subjects

## Relatives

1. (Also see) Blood Relations, Close and Dear Ones, Family, Kindred, Relations

2. Ascribing the jinn as those of blood to Allah  
[6.100](#)
3. Blood  
[8.75](#)
4. Enemies of Allah, who are  
[60.3](#), [60.4](#), [60.5](#), [60.6](#), [60.7](#), [60.8](#), [60.9](#), [60.10](#)
5. Feeding those who are orphans  
[90.11](#), [90.12](#), [90.13](#), [90.14](#), [90.15](#), [90.16](#)
6. Preferring to Allah and Muhammad(S)  
[9.24](#)
7. Preferring to striving in the Way of Allah  
[9.24](#)
8. Share of spoils of war for near  
[8.41](#)

►Sahih Muslim Hadith

### **Hadith 6204** Narrated by **AbuHurayrah**

A person said: Allah's Apostle (peace be upon him), I have relatives with whom I try to have close relationship, but they sever (this relation). I treat them well, but they treat me ill. I am sweet to them but they are harsh towards me. Upon this he (the Prophet) said: If it is so as you say, then you in fact throw hot ashes (upon their faces) and there would always remain with you on behalf of Allah **(an Angel to support you) who would keep you dominant over them so long as you adhere to this (path of righteousness).**

►Sunan of Abu-Dawood

### **Hadith 3046** Narrated by **A number of Companions of the Prophet**

Safwan reported from a number of Companions of the Apostle of Allah (peace be upon him) on the authority of their fathers who were relatives of each other. The Apostle of Allah (peace be upon him) said: Beware, if anyone wrongs a contracting man, or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment.

## **RELIEF:**

94:5 - So verily with every difficulty there is relief: <sup>6191</sup>

94:6 -Verily with every difficulty there is relief.

94:7 - Therefore when thou art free (from thine immediate task) still labor hard <sup>6192</sup>

6191 This verse is repeated for extra emphasis. Whatever difficulties or troubles are encountered by men, Allah always provides a solution, a way out, a relief, a way to lead to ease and happiness, **if we only follow His Path** and show our Faith by patience and well-doing. The solution or relief does not merely come after the Difficulty: it is provided with it. I understand the definite article in al-'usr in a generic sense, and translate: "every difficulty". In xcii. 7, I have translated Yusr as Bliss, and in xcii. 10 'Usr as Misery. ([94.5](#))

6192 When thou art free: or when thou art relieved. The words understood may be: from thy immediate task, that of preaching to men, denouncing sin, and encouraging righteousness; or, from the difficulties that confronted thee. When that happens, that does not finish the labours of the man of Allah. It is only one step to them. He has constantly and insistently to go on. When there is rest from the task of instructing the world, the contact with the spiritual kingdom continues, and indeed it becomes more intimate and concentrated. ([94.7](#))

►Sunan of Abu-Dawood

### **Hadith 1513** Narrated by **Abdullah ibn Abba**

The Prophet (peace be upon him) said: If anyone continually asks pardon, Allah will appoint for him a way out of every distress, and a relief from every anxiety, and will provide for him from where he did not reckon.

►Al-Tirmidhi Hadith

### **Hadith 2237** Narrated by **Abdullah ibn Mas'ud**

Allah's Messenger (peace be upon him) said, "Ask Allah for some of His bounty, for Allah likes to be asked, and the most excellent worship is expectation of relief."

Tirmidhi transmitted it, saying this is a gharib tradition.

ISL Quran Subjects

## Relief

1. (Also see) Deliverance, Ease
2. Hardship, after  
[94.5](#), [94.6](#), [94.7](#), [94.8](#)
3. Ingratitude to Allah after that from adversity  
[10.21](#), [10.22](#), [10.23](#), [16.53](#), [16.54](#), [16.55](#), [17.67](#), [30.33](#), [30.34](#), [31.32](#), [39.8](#), [41.50](#), [41.51](#)
4. Toiling for  
[94.5](#), [94.6](#), [94.7](#), [94.8](#)

## RELIGION:

2:130 - And who turns away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in this world: and he will be in the Hereafter in the ranks of the righteous. <sup>130</sup>

130 Istafa: chose; chose because of purity; chose and purified. It is the same root from which Mustafa is derived, one of the titles of Muhammad. ([2.130](#))

2:135 - They say: "Become Jews or Christians if ye would be guided (to salvation)." Say thou: "Nay! (I would rather) the religion of Abraham the true and he joined not gods with Allah." <sup>134</sup>

134 Hanif: inclined to right opinion, orthodox (in the literal meaning of the Greed words), firm in faith, sound and well-balanced, true. Perhaps the last word, True, sums up most of the other shades. ([2.135](#))

2:138 - (Our religion is) the baptism of Allah; and who can baptize better than Allah? and it is He whom we worship. <sup>137</sup>

137 Sibgat: baptism: the root-meaning implies a dye or colour; apparently the Arab Christians mixed a dye or colour in the baptismal water, signifying that the baptized person got a new colour in life. We do not believe that it is necessary to be baptized to be saved. Our higher baptism is the "Baptism" of God, by which we take on a colour (symbolically) of God, and absorb His goodness in us. ([2.138](#))

2:256 - Let there be no compulsion in religion. Truth stands out clear from error; whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold that never breaks. And Allah heareth and knoweth all things. <sup>300301</sup>

300 Compulsion is incompatible with religion; because 1) religion depends upon faith and will, and these would be meaningless if induced by force; 2) Truth and Error have been so clearly shown up by the mercy of God that there should be no doubt in the minds of any persons of goodwill as to the fundamentals of faith; 3) God's protection is continuous and His Plan is always to lead us from the depths of darkness into the clearest light. ([2.256](#))

301 Hand-hold: something which the hands can grasp for safety in a moment of danger. It may be a loop or a handle, or anchor. If it is without flaw, so that there is no danger of breaking, our safety is absolutely assured so long as we hold fast to it. Our safety then depends on our own will and faith; God's help and protection will always be unailing if we hold firmly to God and trust in Him. ([2.256](#))

3:19 - The Religion before Allah is Islam (submission to His will): nor did the people of the Book dissent therefrom except through envy of each other after knowledge had come to them. But if any deny the Signs of Allah Allah is swift in calling to account. <sup>359</sup>

359 Bagyan: through envy, through selfish contumacy or obstinacy, through sheer contrary-mindedness, or desire to resist or rebel. Cf. ii. 90, and ii. 213. ([3.19](#))

3:20 - So if they dispute with thee say: "I have submitted my whole self to Allah and so have those who follow me." And say to the people of the Book and to those who are unlearned: "Do ye (also) submit yourselves?" If they do they are in right guidance but if they turn back thy duty is to convey the Message; and in Allah's sight are (all) His servants. <sup>360361362</sup>

360 Wajh: whole self. See n. 114 to ii. 112. ([3.20](#))

361 The People of the Book may be supposed to know something about the previous religious history of mankind. To them the appeal should be easy and intelligible, as all Religion is one, and it is only being renewed in Islam. But the appeal is also made to the Pagan Arabs, who are unlearned, and who can well be expected to follow the example of one of their own, who received divine enlightenment, and was able to bring new knowledge to them. A great many of both these classes did so. But the few who resisted Allah's grace, and actually threatened and persecuted those who believed, are told that Allah will look after His own. ([3.20](#))

362 Note the literary skill in the argument as it proceeds. The mystery of birth faintly suggests that we are coming to the story of Jesus. The exposition of the Book suggests that Islam is the same religion as that of the People of the Book. Next we are told that the People of the Book made their religion one-sided, and through the priesthood of the family of Imran, we are brought to the story of Jesus, who was rejected by a body of the Jews as Muhammad was rejected by a body of both Jews and Christians. (3.20)

3:24 - This because they say: "The fire shall not touch us but for a few numbered days"; for their forgeries deceive them as to their own religion. <sup>368</sup>

3:73 - And believe no one unless he follows your religion." Say: "True guidance is the guidance of Allah; (fear ye) lest a revelation be sent to someone (else) like unto that which was sent unto you. Or that those (receiving such revelation) should engage you in argument before your Lord." Say: "All bounties are in the hand of Allah: He granteth them to whom He pleaseth; and Allah careth for all and He knoweth all things." <sup>407408</sup>

407 The two clauses following have been variously construed, and some translations leave the sense ambiguous. I have construed the conjunction "an" to mean "lest", as it undoubtedly does in vii. 172. 'an taqulu', etc. (3.73)

408 Cf. ii. 76. The People of the Book were doubly annoyed at the Muslims: (1) that they should (being outside their ranks) receive Allah's revelations, and (2) that having received such revelations, they should be able to convict them out of their own scriptures before their Lord. (3.73)

3:83 -Do they seek for other than the Religion of Allah? While all creatures in the heavens and on earth have willing or unwilling bowed to His Will (accepted Islam) and to Him shall they all be brought back. <sup>417</sup>

417 Allah's Truth is manifest, and all that is good and true and sane and normal accepts it with joy. But even where there is "disease in the heart" (Q. ii. 10), or judgment is obscured by perversity, every creature must eventually see and acknowledge Allah and His power (ii. 167). Cf. R. Bridges: "Testament of Beauty": iv. 1419-22:-"For God's love is unescapable as nature's environment, which if a man ignore or think to thrust it off, he is the ill-natured fool that runneth blindly on death." All Nature adores Allah, and Islam asks for nothing peculiar or sectarian; it but asks that we follow our nature and make our will conformable to Allah's Will as seen in Nature, history, and revelation. Its message is universal. (3.83)

3:85 - If anyone desires a religion other than Islam (submission to Allah) never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost (all spiritual good). <sup>418</sup>

418 The Muslim position is clear. The Muslim does not claim to have a religion peculiar to himself. Islam is not a sect or an ethnic religion. In its view all Religion is one, for the Truth is one. It was the religion preached by all the earlier Prophets. It was the truth taught by all the inspired Books. In essence it amounts to a consciousness of the Will and Plan of Allah and a joyful submission to that Will and Plan. If any one wants a religion other than that, he is false to his own nature, as he is false to Allah's Will and Plan. Such a one cannot expect guidance, for he has deliberately renounced guidance. (A) Cf. ii. 161-62. (3.88)

4:171 - O people of the Book! commit no excesses in your religion: nor say of Allah aught but truth. Christ Jesus the son of Mary was (no more than) an Apostle of Allah and His Word which He bestowed on Mary and a Spirit proceeding from Him: so believe in Allah and His Apostles. Say not "Trinity": desist: it will be better for you: for Allah is One Allah: glory be to him: (for Exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs. <sup>675676</sup>

675 Just as a foolish servant may go wrong by excess of zeal for his master, so in religion people's excesses may lead them to blasphemy or a spirit the very opposite of religion. The Jewish excesses in the direction of formalism, racialism, exclusiveness, and rejection of Christ Jesus have been denounced in many places. Here the Christian attitude is condemned, which raises Jesus to an equality with Allah: in some cases venerates Mary almost to idolatry: attributes a physical son to Allah: and invents the doctrine of the Trinity, opposed to all reason, which according to the Athanasian Creed, unless a man believes, he is doomed to hell for ever. Let our Muslims also beware lest they fall into excesses either in doctrine or in formalism. (4.171)

676 Christ's attributes are mentioned: (1) that he was the son of a woman, Mary, and therefore a man; (2) but a messenger, a man with a mission from Allah, and therefore entitled to honour; (3) a Word bestowed on Mary, for he was created by Allah's word "Be" (kun), and he was: iii. 59; (4) a spirit proceeding from Allah, but not Allah: his life and his mission were more limited than in the case of some other Messengers, though we must pay equal honour to him as a Prophet of Allah. The doctrines of Trinity, equality with Allah, and sonship, are repudiated as blasphemies. Allah is independent of all needs and has no need of a son to manage His affairs. The Gospel of John (whoever wrote it) has put in a great deal of Alexandrian and Gnostic mysticism round the doctrine of the Word (Greek, Logos), but it is simply explained here. (4.171)

5:3 -- This day have those who reject faith given up all hope of your **religion**: yet fear them not but fear Me. This day have I perfected your religion for you completed my favor upon you and

have chosen for you Islam as your religion. But if any forced by hunger with no inclination to transgression Allah is indeed Oft-Forgiving Most Merciful. <sup>691692693694</sup>

691 Cf. ii. 173 and nn. 173 and 174. The prohibition of dead meat, blood, the flesh of swine, and that on which other names than that of Allah have been invoked, has been there explained. (5.3)

692 If an animal dies by strangling, or by a violent blow, or a headlong fall, or by being gored to death, or by being attacked by a wild animal, the presumption is that it becomes carrion, as the life-blood is congealed before being taken out of the body. But the presumption can be rebutted. If the life-blood still flows and the solemn mode of slaughter (zabih in the name of Allah is carried out, it becomes lawful as food. (5.3)

693 This was also an idolatrous rite, different from that in which a sacrifice was devoted to a particular idol or a false god. (5.3)

694 Gambling of all kinds is forbidden; ii. 291. A sort of lottery or raffle practised by Pagan Arabs has been described in n. 241. Division of meat in this way is here forbidden, as it is a form of gambling. (5.3)

5:57 - O ye who believe! take not for friends and protectors those who take your religion for a mockery or sport whether among those who received the Scripture before you or among those who reject faith; but fear ye Allah if ye have Faith (indeed). <sup>768</sup>

768 It is not right that we should be in intimate association with those to whom religion is either a subject of mockery or at best is nothing but a plaything. They may be amused, or they may have other motives for encouraging you. But your association with them will sap the earnestness of your Faith, and make you cynical and insincere. (5.57)

5:77 - Say: "O people of the Book! exceed not in your religion the bounds (of what is proper) trespassing beyond the truth nor follow the vain desires of people who went wrong in times gone by who misled many and strayed (themselves) from the even way. <sup>785</sup>

785 Excess, as opposed to moderation and reason, is the simplest test by which a hypocrite or a selfish man who "trades" on religion, is known from a sincere, pious, and truly religious man. Excess means that truth is sometimes concealed or trampled upon, that the fashions of ancestors or contemporaries are copied or overdone, and Allah's name is dishonoured by blasphemies or the setting up of false gods or fetishes, or that good (or even bad) men are deified and worshipped. The true path is the even path, the path of rectitude. (Cf. ii. 108, and v. 12). (5.77)

6:70 - Leave alone those who take their religion to be mere play and amusement and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah: if it offered every ransom (or reparation) none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water and for punishment one most grievous: for they persisted in rejecting Allah. <sup>893894</sup>

893 Cf. vi 32. where we are told that the life of this world is mere play and amusement, and Religion and the Hereafter are the serious things that require our attention. Worldly people reverse this because they are deceived by the allurements of this life. But their own acts will find them out. (6.70)

894 We must never forget our own personal responsibility for all we do, or deceive ourselves by the illusion of vicarious atonement. (6.70)

6:159 - As for those who divide their religion and break up into sects thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did. <sup>985</sup>

985 Divide their religion: farraqu: i.e., (1) make a distinction between one part of it and another, take the part which suits them and reject the rest; or (2) have religion one day of the week and the world the rest of the six days; or (3) keep "religion in its right place," as if it did not claim to govern the whole life; make a sharp distinction between the secular and the religious; or (4) show a sectarian bias, seek differences in views, so as to break up the unity of Islam. (6.159)

7:51 - "Such as took their religion to be mere amusement and play and were deceived by the life of the world." That day shall We forget them as they forgot the meeting of this day of theirs and as they were wont to reject Our signs. <sup>1029</sup>

1029 "Forgetfulness" may be involuntary, from a defect of memory, or figuratively, a deliberate turning away from, or ignoring of, something we do not want, as when we say in an argument, "you conveniently forget that so- and-so is so-and-so." Here the latter kind is meant. If men deliberately ignored the Hereafter in spite of warnings, can they expect to be received by Allah, Whom they themselves rejected? (7.51)

8:49 - Lo! the hypocrites say and those in whose hearts is a disease: "these people--their religion has misled them." But if any trust in Allah behold! Allah is Exalted in might Wise. <sup>1218</sup>

1218 Cf. ii. 10 "disease in the heart." Trust in Allah brings its own reward: our eyes are opened, and we see how great, good, and wise is the Cherisher of the Worlds. Others may sneer and despise. But the blessing of Allah keeps our minds fresh and our hearts contented. (8.49)



10:104 - Say: "O ye men! if ye are in doubt as to my **religion** (behold!) I worship not what ye worship other than Allah But I worship Allah Who will take your souls (at death): I am commanded to be (in the ranks) of the Believers. <sup>1485148614871488</sup>

1485 Other people may hesitate, or doubt, or wonder. But the righteous man has no doubt in his own mind, and he declares his Faith clearly and unambiguously to all, as did Al-Mustafa. (10.104)

1486 The worship of the One and True God is not a fancy worship, to be arrived at merely by reasoning and philosophy. It touches the vital issues of life and death-which are in His hands and His alone. (10.104)

1487 Nor is the worship of One God an invention of the Prophet. It comes as a direct command through him and to all. (10.104)

1488 Individual Faith is good, but it is completed and strengthened by joining or forming a Righteous Society, in which the individual can develop and expand. Islam was never a religion of monks and anchorites. It laid great stress on social duties, which in many ways test and train the individual's character. (10.104)

10:105 - "And further (thus): `Set thy face towards Religion with true piety and never in anywise be of the Unbelievers;

12:40 - "If not Him ye worship nothing but names which ye have named ye and your fathers for which Allah hath sent you no authority: the Command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion but Most men understand not... <sup>1693</sup>

1693 'If you name other gods, they are nothing but your inventions,-names which you and your fathers put forward without any reality behind them. Who gave you authority to do any such thing? The only reality is Allah. Authority can come from Him alone. It is only for Him to command. And He has distinctly commanded you to worship none other than Him. That is the only religion that is right,-that has stood and will stand and endure for ever. He has revealed it at all times by His Messengers and by His Signs. If men fail to understand, it is their own fault. (12.40)

13:19 - Is then one who doth know that that which hath been revealed unto these from thy Lord is the Truth like one who is blind? It is those who are endued with understanding that receive admonition <sup>1834</sup>

1834 In this section the contrast between Faith and Righteousness on the one hand and Infidelity and Evil on the other is set out. The righteous man is known as one who (1) receives admonition; (2) is true to his covenants; (3) follows the universal Religion of Faith and Practice joined together; (4) is patient and persevering in seeking Allah; and in practical matters he is known to be; (5) regular in prayer; (6) generous in true charity, whether open or secret; and (7) not revengeful, but anxious to turn off evil with good, thus breaking the chain of evil which tends to perpetuate itself. (13.19)

16:92 - And be not like a woman who breaks into untwisted strands the yarn which she has spun after it has become strong. Nor take your oaths to practice deception between yourselves lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to you (the truth of) that wherein ye disagree. <sup>2129213021312132</sup>

2129 The Covenant which binds us in the spiritual world makes us strong, like strands of fluffy cotton spun into a strong thread. It also gives us a sense of security against much evil in this world. It costs a woman much labour and skill to spin good strong yarn. She would be foolish indeed, after she has spun such yarn, to untwist its constituent strands and break them into flimsy pieces. (16.92)

2130 Here tattakhithun is used as an adverb to qualify the negative command takunu at the beginning of the verse. (16.92)

2131 Do not make your religion merely a game of making your own party numerically strong by alliances cemented by oaths, which you readily break when a more numerous party offers you its alliance. The Quraish were addicted to this vice, and in international politics at the present day, this seems to be almost a standard of national self-respect and international skill. Islam teaches nobler ethics for individuals and nations. A Covenant should be looked upon as a solemn thing, not to be entered into except with the sincerest intention of carrying it out; and it is binding even if large numbers are ranged against it. (16.92)

2132 Disagreements need not necessarily cause conflict where the parties are sincere and honest and do not wish to take advantage of one another. In such cases they do not go by numbers, groupings, and alliances, but by just conduct as in the sight of Allah. Honest differences will be removed when all things are made clear in the Hereafter. (16.92)

16:93 - If Allah so willed He could make you all one people: but He leaves straying whom He pleases and He guides whom He pleases: but ye shall certainly be called to account for all your actions. <sup>2133</sup>

2133 Cf. xiv. 4 and n. 1875. Allah's Will and Plan, in allowing limited free-will to man, is, not to force man's will, but to give all guidance, and leave alone those who reject that guidance, in case they should repent and come back into Grace.

But in all cases, in so far as we are given the choice, we shall be called to account for all our actions. "Leaving to stray" does not mean that we can do what we please. Our personal responsibility remains. ([16.93](#))

22:78 - And strive in His cause as ye ought to strive (with sincerity and under discipline): He has chosen you and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims both before and in this (Revelation); that the Apostle may be a witness for you and ye be witnesses for mankind! So establish regular Prayer give regular Charity and hold fast to Allah! He is your Protector the Best to protect and the Best to help! <sup>2861286228632864</sup>

2861 As far as the striving is concerned with Jihad in the narrow sense, see the limitations in n. 204 to ii. 190 and n. 205 to ii. 191. But the words are perfectly general and apply to all true and unselfish striving for spiritual good. ([22.78](#))

2862 The Jews were hampered by many restrictions, and their religion was racial. Christianity, as originally preached, was a hermit religion: "sell whatsoever thou hast" (Mark x. 21); "take no thought for the morrow" (Matt. vi. 34). Islam, as originally preached, gives freedom and full play to man's faculties of every kind. It is universal, and claims to date from Adam: father Abraham is mentioned as the great Ancestor of those among whom Islam was first preached (Jews, Christians, and Arabs). ([22.78](#))

2863 Before: see Abraham's prayer in ii. 128. In this revelation: in this very verse, as well as in other places. ([22.78](#))

2864 See ii. 143, and notes 143 and 144. As the Prophet is a guide and exemplar among us, so Muslims ought to be exemplars amongst mankind. The best witness to Allah's Truth are those who show its light in their lives. ([22.78](#))

30:30 - So set thou thy face steadily and truly to the Faith: (Establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not. <sup>354035413542</sup>

3540 For Hanif see n. 134 to ii. 135. Here "true" is used in the sense in which we say, "the magnetic needle is true to the north." Those who have been privileged to receive the Truth should never hesitate or swerve but remain constant, as men who know. ([30.30](#))

3541 As turned out from the creative hand of Allah, man is innocent, pure, true, free, inclined to right and virtue, and endued with true understanding about his own position in the Universe and about Allah's goodness, wisdom, and power. That is his true nature, just as the nature of a lamb is to be gentle and of a horse is to be swift. But man is caught in the meshes of customs, superstitions, selfish desires, and false teaching. This may make him pugnacious, unclean, false, slavish, hankering after what is wrong or forbidden, and deflected from the love of his fellow-men and the pure worship of the One True God. The problem before the Prophets is to cure this crookedness, and to restore human nature to what it should be under the Will of Allah. ([30.30](#))

3542 Din Qaiyim here includes the whole life, thoughts and desires of man. The "standard Religion," or the Straight Way is thus contrasted with the various human systems that conflict with each other and call themselves separate "religions" or "sects" (see verse 32 below). Allah's standard Religion is one, as Allah is One. ([30.30](#))

30:32 - Those who split up their Religion and become (mere) Sects each party rejoicing in that which is with itself! <sup>3544</sup>

3544 A good description of self-satisfied sectarianism as against real Religion. See n. 3542 above. ([30.32](#))

39:2 - Lo! We have revealed the Scripture unto thee (Muhammad) with truth; so worship Allah, making religion pure for Him (only).

39:3 - Surely Pure religion is for Allah only. And those who choose protecting friends beside Him (say): We worship them only that they may bring us near unto Allah. Lo! Allah will judge between them concerning that wherein they differ. Lo! Allah guideth not him who is a liar, an ingrate.

42:13 - The same religion has He established for you as that which He enjoined on Noah--the which We have sent by inspiration to thee--and that which We enjoined on Abraham Moses and Jesus: Namely that ye should remain steadfast in Religion and make no divisions therein: to those who worship other things than Allah hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases and guides to Himself those who turn (to Him). <sup>454145424543</sup>

4541 Allah's Religion is the same in essence, whether given, for example, to Noah, Abraham, Moses, or Jesus, or to our holy Prophet. The source of unity is the revelation from Allah. In Islam it is "established" as an institution, and does not remain merely a vague suggestion. ([42.13](#))

4542 Faith, Duty or Religion, is not a matter to dispute about. The formation of sects is against the very principle of Religion and Unity. What we should strive for is steadfastness in duty and faith, and unity among mankind. ([42.13](#))

4543 Unity, unselfishness, love for Allah and man, these things are inconsistent with selfish aggrandizement, unjust suppression of our fellow-creatures, false worship, and false conduct to our brethren. Hence the Gospel of Unity, though it is in complete accord with the pure pattern after which Allah made us, is yet hard to those who love self and falsehood. But Grace is free to all, and in His wise Plan, He will specially select Teachers to show the Way to humanity, and no one who turns to Him will lack guidance. (42.13)

42:21 - What! have they partners (in godhead) who have established for them some religion without the permission of Allah? Had it not been for the Decree of Judgement the matter would have been decided between them (at once): but verily the wrongdoers will have a grievous Penalty. <sup>4556</sup>

4556 Nothing can exist without the permission of Allah. Can people, who indulge in false worship say: "Why does Allah permit it?" The answer is: "a certain latitude is allowed with the grant of a limited form of free will. When the time for Judgment comes, the Punishment is sure." See n. 1810 to xiii. 6. Decree (or Word) of Judgment: See n. 1407 to x. 19. (42.21)

43:23 - Just in the same way whenever We sent a Warner before thee to any people the wealthy ones among them said: "We found Our fathers following a certain religion and We will certainly follow in their footsteps." <sup>4628</sup>

4628 It is some privileged position, and not ancestral custom, which is really at the bottom of much falsehood and hypocrisy in the world. This has been again and again in religious history. (43.23)

43:24 - He said: "What! even if I brought you better guidance than that which ye found your fathers following?" They said: "For us We deny that ye (prophets) are sent (on a mission at all)." <sup>4629</sup>

4629 The Warner or messenger pointed out the merits and the truth of his teaching, and how superior it was to what they called their ancestral customs. But they denied his mission itself or the validity of any such mission. In other words they did not believe in inspiration or revelation, and went on in their evil ways, with the inevitable result that they brought themselves to destruction. (43.24)

45:18 - Then We put thee on the (right) Way of Religion: so follow thou that (Way) and follow not the desires of those who know not. <sup>4756</sup>

4756 Shari'at is best translated the "right Way of Religion", which is wider than the mere formal rites and legal provisions, which mostly came in the Madinah period, long after this Makkah verse had been revealed. (45.18)

98:5 - And they have been commanded no more than this: to worship Allah offering Him sincere devotion being True (in faith); to establish regular Prayer; and to practice regular Charity; and that is the Religion Right and Straight. <sup>622862296230</sup>

6228 The three eternal principles of Religion are: (1) sincere devotion to Allah; (2) Prayer and Praise as drawing man nearer to Allah; and (3) the service of Allah's creatures by deeds of practical charity. (98.5)

► ISL Quran Subjects

## Religion of Allah

1. (Also see) Faith, Islam, Path of Allah, Religion, Religion of Abraham, Straight Path, Submission to Allah, True Religion, Truth, Way of Allah  
42.13
2. Brotherhood of, the  
23.52, 23.53
3. Changing  
14.28, 14.29
4. Difference in between Muslims and the People of the Scripture  
42.15
5. Divisions in, making  
42.13, 42.14
6. Establishing  
42.13, 42.14, 42.15
7. Following the religion of one's ancestors instead of  
5.104
8. Inventions in  
3.24, 3.25
9. Islam  
3.19, 3.20

10. Preferring the religion of one's ancestors to  
[5.104](#), [43.21](#), [43.22](#), [43.23](#), [43.24](#), [43.25](#), [43.26](#), [43.27](#), [43.28](#), [43.29](#), [43.30](#)
11. Same always, the  
[41.43](#)
12. Seeking a religion other than  
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13. Standing true to  
[41.6](#), [41.30](#), [41.31](#), [41.32](#)
14. Unlawful things lawful in, making  
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ISL Quran Subjects

## Religion

1. (Also see) Belief, Faith, Islam, Path to Allah, Religion of Allah, Straight Path, Submission to Allah, True Religion, Way of Allah
2. Abraham, of  
[2.130](#), [2.131](#), [2.132](#), [2.133](#), [2.134](#), [2.135](#)
3. Abraham, following that of  
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4. Abraham, forsaking that of  
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5. Adversity and suffering in  
[2.214](#)
6. Allah in, trying to deceive  
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7. Ancestors, of  
[31.21](#)
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11. Christians, of  
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12. Christians, following that of  
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13. Compromising the  
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14. Compulsion in  
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15. Contending with falsehood against the True  
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16. Differences between  
[22.68](#), [22.69](#)
17. Distorting of teachings of by the Jews for ridiculing them  
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18. Dividing into sects  
[6.159](#), [21.93](#), [23.53](#), [23.54](#), [30.32](#)
19. Exaggeration in by the People of the Scripture  
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20. Exceeding the limits of truth in by the People of the Scripture  
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21. False  
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22. Following the for worldly gain  
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23. Forsaking those who take lightly  
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24. Inventing lies in  
[7.53](#), [7.152](#), [16.105](#)
25. Islam, seeking one other than  
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26. Islam the completed  
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27. Islam to prevail over all  
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28. Islam the of Allah  
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29. Jihad against the People of the Scripture for not following the True  
[9.29](#)
30. Jest and amusement and pastime, taking of as a  
[6.70](#), [7.50](#), [7.51](#)
31. Jews, of the  
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38. Plotting against the  
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39. Plotting in secret against the  
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40. Purpose for the, setting one's  
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41. Rejecting the  
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44. Sincerity to Allah in  
[7.29](#), [39.2](#), [39.3](#), [39.11](#), [39.14](#), [40.14](#), [40.65](#), [98.5](#)
45. Studies in  
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46. Trials in  
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47. True, the  
[98.5](#)
48. Turning away from the  
[5.92](#), [21.109](#)
49. Turning away from the by the hypocrites  
[9.74](#)
50. Turning back from the  
[5.54](#)
51. Wrangling concerning  
[22.68](#), [22.69](#)

World of Islam

## What is Islam?

32. Jews, following that of  
[2.120](#)
33. Jews, slandering of the by  
[4.46](#)

34. Leaving the because of adversity  
22.11
35. Midway course in, taking a  
4.150, 4.151
36. Muhammad(S) to proclaim the True  
15.94

Islam is not a new **religion**, but the same truth that God revealed through all His prophets to every people. For a fifth of the world's population, Islam is both a **religion** and a complete way of life. Muslims follow **a religion** of peace, mercy, and forgiveness, and the majority have nothing to do with the extremely grave events which have come to be associated with their faith.

► Sahih Al-Bukhari Hadith

**Hadith 7.27** Narrated by  
**Abu Huraira**

The Prophet said, "A woman is married for four things, i.e., her wealth, her family status, her beauty and her **religion**. So you **should marry the religious woman** (otherwise) you will be a loser."

► Sahih Al-Bukhari Hadith

**Hadith 8.502** Narrated by  
**Abu Said**

I heard from the Prophet saying, "There will come a time upon the people when the best property of a Muslim will be sheep which he will take to the tops of mountains and to the places of rainfall, run away with his **religion** (in order to save it) from afflictions."

► Sahih Al-Bukhari Hadith

**Hadith 8.584** Narrated by  
**Anas**

The Prophet said, "Some of my companions will come to me at my Lake Fount, and after I recognize them, they will then be taken away from me, whereupon I will say, 'My companions!' Then it will be said, 'You do not know what they innovated (new things) in the religion after you.' "

► Sahih Al-Bukhari Hadith

**Hadith 9.382** Narrated by  
**Abdullah**

The best talk (speech) is Allah's Book (Qur'an), and the best way is the way of Muhammad, and the worst matters are the heresies (those new things which are introduced into the **religion**); and whatever you have been promised will surely come to pass, and you cannot escape (it).

► Sahih Muslim Hadith

**Hadith 4717** Narrated by  
**Jabir ibn Samurah**

The Prophet (peace be upon him) said: This religion will continue to exist, and a group of people from the Muslims will continue to fight for its protection until the Hour is established.

Sahih Muslim Hadith

**Hadith 6565** Narrated by  
**Abu Hurayrah**

Allah's Apostle (peace be upon him) used to supplicate (in these words): "O Allah, set right for me my religion which is the safeguard of my affairs. And set right for me the affairs of my world wherein is my living. And set right for me my Hereafter on which depends my after-life. And make the life for me (a source) of abundance for every good and make my death a source of comfort for me protecting me against every evil."

## REMAIN FOR EVER:

4:122 - But those who believe and do deeds of righteousness We shall soon admit them to gardens with rivers flowing beneath to dwell therein for ever. Allah's promise is the truth and whose word can be truer than Allah's?



9:22 - They will dwell therein forever. Verily in Allah's presence is a reward the greatest (of all). <sup>1271</sup>

1271 Those who strive and suffer in Allah's cause are promised (1) a mercy specially from Himself, (2) His own good pleasure, (3) gardens of perpetual delight, (4) the supreme reward. Allah's own nearness. These are in gradation: (1) is a special mercy, higher than flows out to all creatures: (2) is a consciousness of Allah's good pleasure, which raises the soul above itself: (3) is that state of permanent assurance, and (4) is the final bliss, which is the sight of Allah Himself. (9.22)

18:3 - Wherein they shall remain forever: <sup>2328</sup>

23:11 - Who will inherit Paradise: they will dwell therein (forever).

26:129 - "And do ye get for yourselves fine buildings in the hope of living therein (forever)?"

33:65 - To dwell therein forever: no protector will they find nor helper.

43:71 - To them will be passed round dishes and goblets of gold: there will be there all that the souls could desire all that the eyes could delight in: and ye shall abide therein (for aye). <sup>4669</sup>

4669 We shall have all our near and dear ones ("wives") with us: perfected Love will not be content with Self, but like a note of music will find its melody in communion with the others. The richest and most beautiful vessels will minister to our purified desires, and give complete and eternal satisfaction to our souls in every way. (43.71)

55:27 - But will abide (forever) the Face of thy Lord full of Majesty Bounty and Honor. <sup>51895190</sup>

5189 The most magnificent works of man-such as they are-are but fleeting. Ships, Empires, the Wonders of Science and Art, the splendours of human glory or intellect, will all pass away. The most magnificent objects in outer Nature-the mountains and valleys, the sun and moon, the Constellation Orion and the star Sirius-will also pass away in their appointed time. But the only One that will endure for ever is the "Face" of Allah. (55.27)

5190 Ikram; two ideas are prominent in the word, (1) the idea of generosity, as proceeding from the person whose attribute it is, and (2) the idea of honour, as given by others to the person whose attribute it is. Both these ideas are summed up in "nobility". To make the meaning quite clear, I have employed in the translation the two words "Bounty and Honour" for the single word Ikram. The same attributes recur in the last verse of this Sura. In the Fact of Allah's Eternity is the Hope of our Future. (55.27)

60:4 - There is for you an excellent example (to follow) in Abraham and those with him when they said to their people: "We are clear of you and of whatever ye worship besides Allah: we have rejected you and there has arisen between us and you enmity and hatred forever unless ye believe in Allah and Him alone": But not when Abraham said to his father: "I will pray for forgiveness for thee though I have no power (to get) aught on thy behalf from Allah." (They prayed): "Our Lord! in Thee do we trust and to Thee do we turn in repentance: to Thee is (our) final Goal. <sup>5413541454155416</sup>

5413 See ix. 114. Abraham was tender-hearted, and loyal to his father and his people. He warned them against idolatry and sin, and prayed for his father, but when his father and his people became open enemies of Allah, Abraham entirely dissociated himself from them, and left his home, his father, his people, and his country. Those with him were his believing wife and nephew Lut and any other Believers that went into exile with him. (60.4)

5414 The enemies of Allah are enemies of the righteous, and they hate the righteous. Therefore the righteous must cut themselves off eternally from them, unless they repent and come back to Allah. In that case they receive Allah's mercy and are entitled to all the rights of love and brotherhood. This shows that our detestation is for evil, not for men as such so long as there is a chance for repentance. See also verse 7 below. But we must give no chance to Evil for working evil on our Brotherhood at any time. (60.4)

5415 Refer again to ix. 114, n. 1365: and n. 5413 above. Abraham's conduct is not condemned. it was a special case, and is not to be imitated by weaker men, who may fall into sin by thinking too much of sinners. (60.4)

5416 This prayer indicates what our attitude should be. We must trust to Allah, and not to Allah's enemies to protect and befriend ourselves, our families, or those near and dear to us. (60.4)

64:9 - The Day that He assembles you (all) for a day of Assembly that will be a day of mutual loss and gain (among you). And those who believe in Allah and work righteousness He will remove from them their ills and He will admit them to gardens beneath which rivers flow to dwell therein forever: that will be the Supreme Achievement. <sup>548954905491</sup>

5489 The Day of Judgment will truly be "a Day of Mutual Loss and Gain", as the title of this Sura indicates. Men who thought they were laying up riches will find themselves paupers in the Kingdom of Heaven. Men who thought they were acquiring good by wrong-doing will find their efforts were wasted; xviii. 104. On the other hand the meek and lowly of this life will acquire great dignity and honour in the next; the despised ones doing good here will be the accepted ones there; the persecuted righteous will be in eternal happiness. The two classes will as it were change their relative positions. (64.9)

5490 "Remove from them their ills". The ills may be sins, faults, mistakes, or evil tendencies; Allah will of His grace cover them up, and blot out the account against them; or they may be sorrows, sufferings, or disappointments: Allah may even change the evil of such persons into good, their apparent calamities into opportunities for spiritual advancement: xxv. 70. This is because of their sincere Faith as evidenced by their repentance and amendment. (64.9)

5491 "Gardens" the place of the highest Bliss, see ii. 25, n. 44; xiii. 35; xlvii. 15. (64.9)

65:11 -An Apostle who rehearses to you the Signs of Allah containing clear explanations that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light. And those who believe in Allah and work righteousness He will admit to Gardens beneath which rivers flow to dwell therein forever: Allah has indeed granted for them a most excellent provision. <sup>5525</sup>

. 5525 Cf. xxiv. 40: the unbelievers' state is "like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by dark clouds; depths of darkness, one above another." Cf. ii. 257; "Allah is the Protector of those who have Faith: from the depths of darkness He will lead them forth into light." (65.11)

72:23 - "Unless I proclaim what I receive from Allah and His Messages: for any that disobey and His Apostle for them is Hell: they shall dwell therein forever."

98:8 - Their reward is with Allah: Gardens of Eternity Beneath which rivers flow; They will dwell therein for ever; Allah well pleased with them and they with Him: all this for such as fear their Lord and Cherisher. <sup>62336234</sup>

6233 The Good Pleasure of Allah is the final Bliss of Salvation. The good pleasure is mutual; the truly saved is he whose will has become completely identified with Allah's universal will. (98.8)

6234 The fear of Allah is the fear to offend against His holy law, the fear to do anything which is against His holy Will. Such fear is akin to love; for with it dawns the consciousness of Allah's loving-care for all His creatures. (98.8)

► Sahih Al-Bukhari Hadith

**Hadith 7.670** Narrated by

**Abu Huraira**

The Prophet said, "Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the (Hell) Fire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide eternally forever."

► Sahih Al-Bukhari Hadith

**Hadith 2.446** Narrated by

**Abu Huraira**

The Prophet said, "He who commits suicide by throttling shall keep on throttling himself in the Hell **Fire (forever)** and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-Fire."

## REMEMBRANCE:

5:7 - And call in remembrance the favor of Allah unto you and His Covenant which He ratified with you when ye said: "We hear and we obey": and fear Allah for Allah knoweth well the secrets of your hearts. <sup>705</sup>

705 There is a particular and a general meaning. The particular meaning refers to the solemn Pledge and Covenant taken by two groups of people at 'Aqaba, a valley near Mina, the first about fourteen months before the Hijra, and the second a little later. These were Pledges of fealty to the Messenger of Allah, comparable to the Covenant under Mount Sinai taken in the time of Moses (See 0. ii. 63 and n. 78). The general meaning has been explained in n. 682 to v. 1: man is under a spiritual obligation under an implied Covenant with Allah: Allah has given man reason, judgment, the higher faculties of the soul, and even the position of vicegerent on earth (ii. 30), and man is bound to serve Allah faithfully-and obey His Will. That obedience begins with cleanliness in bodily functions, food, etc. It goes on to cleanliness of mind and thought, and culminates in purity of motives in the inmost recesses of his heart and soul. (5.7)

2:152 - Then do ye remember Me; I will remember you. Be grateful to Me and reject not faith. <sup>156</sup>

156 The word "remember" is too pale a word for zikr, which has now acquired a large number of associations in our religious literature, especially Sufi literature. In its verbal signification it implies: to remember; to praise by frequently mentioning; to rehearse; to celebrate or commemorate; to make much of; to cherish the memory of as a precious possession. In Sufi devotions zikr represents both a solemn ritual and a spiritual state of mind or heart, in which the devotee seeks to realise the presence of God. Thus there is zikr of the mind and zikr of the heart. For beginners the

one may lead to the other, but in many cases the two may be simultaneous. There is a subtler distinction, between the zikr that is open, and the zikr that is secret, corresponding to the two doors of the heart, the fleshly and the spiritual. In English some account (very imperfect) of zikr will be found in Hughe's Dictionary of Islam, covering over 14 columns. ([2.152](#))

7:205 - And do thou (O reader!) bring thy Lord to remembrance in thy (very) soul with humility and in reverence without loudness in words in the mornings and evenings; and be not thou of those who are unheedful.

13:28 - "Those who believe and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction. <sup>1843</sup>

1843 The Sign or Miracle is not something external: it is something internal, something in your mind, heart, and soul. It depends on your inner spiritual experience. If you turn to Allah, that light, that experience, will come. If you do not, Allah will not force you. ([13.28](#))

20:42 - "Go thou and thy brother with My Signs and slacken not either of you in keeping Me in remembrance. <sup>2565</sup>

2565 We may suppose that Moses had fled alone to the land of Midian, and that he had now come alone (with his family but not with his brother) to Tuwa, as described in n. 2542 above. When he was honoured with his mission, and was granted his request that his brother Aaron should accompany him, we may suppose that he took steps to get Aaron to come to him, and their meeting was in Tuwa. Some time may be supposed to have elapsed before they were in Egypt, and then they prayed, and received these directions in their Egyptian home. Aaron was either an elder or a younger brother, we are not told which. In either case he was born when the ban on Israelite new-born babes was not in operation. Moses had been out of touch with him, and it speaks greatly for his family affection that he remembered him and prayed for his comradeship in the most serious spiritual work of his life. ([20.42](#))

29:45 - Recite what is sent of the Book by inspiration to thee and establish Regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do. <sup>3471</sup>

3471 The tilawat of the Qur-an implies: (1) rehearsing or reciting it, and publishing it abroad to the world; (2) reading it to ourselves; (3) studying it to understand it as it should be studied and understood (ii. 121); (4) meditating on it so as to accord our knowledge and life and desires with it. When this is done, it merges into real Prayer, and Prayer purges us of anything (act, plan, thought, motive, words) of which we should be ashamed or which would work injustice to others. Such Prayer passes into our inmost life and being, for then we realize the Presence of Allah, and that is true zikr (or remembrance), for remembrance is the bringing to mind of things as present to us which might otherwise be absent to us. And that is the greatest thing in life. It is subjective to us: it fills our consciousness with Allah. For Allah is in any case always present and knows all. ([29.45](#))

43:36 - If anyone withdraws himself from remembrance of (Allah) Most Gracious We appoint for him an evil one to be an intimate companion to him. <sup>4638</sup>

4638 If men deliberately put away the remembrance of Allah from their minds, the natural consequence, under Allah's decree, is that they join on with evil. Like consorts with like. We can generalise evil in the abstract, but it takes concrete shape in our life-companions. ([43.36](#))

58:19 - The Evil One has got the better of them: So he has made them lose the remembrance of Allah. They are the Party of the Evil One. Truly it is the Party of the Evil One that will perish! <sup>5360</sup>

5360 Man's original nature as created by Allah is good (xxx. 30, and n. 3541). It is because man, in spite of the warnings he has received, allows Evil to get the mastery over him, that man forgets Allah and the divine qualities which Allah give him. The result of the perversion is that man becomes a partisan of Evil, and as such dooms himself to perdition. ([58.19](#))

62:9 - O ye who believe! when the call is proclaimed to prayer on Friday (the Day of Assembly) hasten earnestly to the **Remembrance** of Allah and leave off business (and traffic): that is best for you if ye but knew! <sup>546154625463</sup>

## See under "Friday"

63:9 - O ye who believe! let not your riches or your children divert you from the remembrance of Allah. If any act thus the loss is their own. <sup>5476</sup>

5476 Riches and human resources of all kinds are but fleeting sources of enjoyment. They should not turn away the good man from his devotion to Allah. "Remembrance of Allah" includes every act of service and goodness, every kind

thought and kind deed, for this is the service and sacrifice which Allah requires of us. If we fail in this, the loss is our own, not any one else's: for it stunts our own spiritual growth. (63.9)

72:17 - "That We might try them by that (means) but if any turns away from the remembrance of his Lord He will cause him to undergo a severe Penalty. <sup>5741</sup>

5741 To remember Allah is to realise His presence, acknowledge His Goodness, and accept His guidance. If we fail to do so, by deliberately turning away, He will withdraw His Grace, and that will be a severe Penalty indeed. (72.17)

8:45 - O ye who believe! when ye meet a force be firm and call Allah in remembrance much (and often); that ye may prosper.

24:37 - By men whom neither traffic nor merchandise can divert from the Remembrance of Allah nor from regular Prayer nor from the practice of regular Charity: their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new) <sup>30073008</sup>

3007 "Remembrance of Allah" is wider than Prayer: it includes silent contemplation, and active service of Allah and His creatures. The regular Prayers and regular Charity are the social acts performed through the organised community. (24.37)

3008 Some renderings suggest the effects of terror on the Day of Judgment. But here we are considering the case of the righteous, whose "fear" of Allah is akin to love and reverence and who (as the next verse shows) hope for the best reward from Allah. But the world they will meet will be a wholly changed world. (24.37)

57:16 - Has not the time arrived for the Believers that their hearts in all humility should engage in the remembrance of Allah and of the truth which has been revealed (to them) and that they should not become like those to whom was given Revelation aforetime but long ages passed over them and their hearts grew hard? For many among them are rebellious transgressors. 52955296

5295 Humility and the remembrance of Allah and His Message are never more necessary than in the hour of victory and prosperity. (57.16)

5296 The men immediately referred to are the contemporary Jews and Christians. To each of these Ummats was given Allah's Revelation, but as time passed, they corrupted it, became arrogant and hard-hearted, and subverted justice, truth, and the purity of Life. But the general lesson is far wider. No one is favoured of Allah except on the score of righteousness. Except on that score, there is no chosen individual or race. There is no blind good fortune or ill fortune. All happens according to the just laws and will of Allah. But at no time is humility or righteousness more necessary than in the hour of victory or triumph. (57.16)

11:114 - And establish regular prayers at the two ends of the day and at the approaches of the night: for those things that are good remove those that are evil: be that the word of remembrance to those who remember (their Lord): <sup>161616171618</sup>

1616 The two ends of the day: Morning and afternoon. The morning prayer is the Fajr, after the light is up but before sunrise: we thus get up betimes and begin the day with the remembrance of Allah and of our duty to Him. The early afternoon prayer, Zuhr, is immediately after noon: we are in the midst of our daily life, and again we remember Allah. There is no disagreement among scholars regarding which prayer is meant by one of these two ends of the day. They agree that it is Fajr prayer which may be performed from dawn until a little before sunrise. There is disagreement, however, regarding the prayer which ought to be performed at the other end of the day. It is said variously that the reference is to Asr or Maghrib prayer. (11.114)

1617 Approaches of the night: Zulafun, plural of Zulfatun, an approach, something near at hand. As Arabic has, like Greek, a dual number distinct from the plural, and the plural number is used here, and not the dual, it is reasonable to argue that at least three "approaches of the night" are meant. The late afternoon prayer, 'Asr, can be one of these three, and the evening prayer, Maghrib, just after sunset, can be the second. The early night prayer, 'Isha, at supper time-when the glow of sunset is disappearing, would be the third of the "approaches of the night", when we commit ourselves to Allah before sleep. These are the five canonical prayers of Islam. (11.114)

1618 "Those things that are good": in this context the words refer primarily to prayers, but they include all good thoughts, good words, and good deeds. It is by them that we keep away everything that is evil, whether referring to the past, the present, or the future. (11.114)

5:11 - O ye who believe! call in remembrance the favor of Allah unto you when certain men formed the design to stretch out their hands against you but (Allah) held back their hands from you: so fear Allah. And on Allah let believers put (all) their trust. <sup>708</sup>

708 In the life-time of the Prophet it happened again and again that the enemies of Islam stretched out their hands against him, his people, and his teaching. The odds were, from a worldly point of view, in their favour, but their hands were rendered inert and powerless because they were fighting against the truth of Allah. So does it happen always, now as it did then. True faith must take heart, and at the same time humbly recognise Allah's favour and mercy, and be grateful. (5.11)

- 7:69 - "Do ye wonder that there hath come to you a message from your Lord through a man of your own people to warn you? call in **remembrance** that he made you inheritors after the people of Noah and gave you a stature tall among the nations. Call in remembrance the benefits (ye have received) from Allah: that so Ye may prosper."
- 2:63 - And remember We took your covenant and We raised above you (the towering height) of Mount (Sinai) (saying): "Hold firmly to what We have given you and bring (ever) to remembrance what is therein perchance ye may fear Allah." <sup>78</sup>
- 4:142 - The Hypocrites they think they are over-reaching Allah but He will over-reach them: when they stand up to prayer they stand without earnestness to be seen of men but little do they hold Allah in remembrance.
- 73:8 - But keep in remembrance the name of the Lord and devote thyself to Him wholeheartedly.
- 7:74 And remember how He made you inheritors after the Ad people and gave you habitations in the land: ye build for yourselves palaces and castles in (open) plains and carve out homes in the mountains; so bring to remembrance the benefits (ye have received) from Allah and refrain from evil and mischief on the earth."
- 5:91 - Satan's plan is (but) to excite enmity and hatred between you with intoxicants and gambling and hinder you from the **remembrance** of Allah and from prayer: will ye not then abstain?
- 4:142 - The Hypocrites they think they are over-reaching Allah but He will over-reach them: when they stand up to prayer they stand without earnestness to be seen of men but little do they hold Allah in remembrance.

Fiqh-us-Sunnah  
ADH-DHIKR

## ADH-DHIKR

All words of praise and glory to Allah, extolling His Perfect Attributes of Power and Majesty, Beauty and Sublimeness, whether one utters them by tongue or says them silently in one's heart, are known as dhikr or remembrance of Allah. He has commanded us to remember Him always and ever. The Qur'an says: O you who believe! Celebrate the praises of Allah, and do so often; and glorify Him morning and evening. Qur'an 33.41

If anyone remembers Allah, He remembers that person: "Remember me, I shall remember you." Qur'an 2.152 In a hadith qudsi, the Prophet, peace be upon him, narrated: "Allah says: 'I am to my servant as he expects of Me, I am with him when he remembers Me. If he remembers Me in his heart, I remember him to Myself, and if he remembers me in an assembly, I mention him in an assembly better than his, and if he draws nearer to Me a hand's span, I draw nearer to him an arm's length, and if he draws nearer to Me an arm's length, I draw nearer to him a fathom length, and if he comes to me walking, I rush to him at [great] speed. (Bukhari and Muslim)

Allah has bestowed a special distinction upon those who remember Him. The Prophet, peace be upon him, said, "The devotees have surpassed all." They asked, "Who are these exceptional people (Mufarridun), O Prophet of Allah?" He replied, "Those men and women who remember Allah unceasingly." (Muslim) These are the people who are really alive. Abu Musa reported, "The likeness of the one who remembers his Lord and the one who does not remember Him is like that of a living to a dead person." (Bukhari)

Remembrance of Allah is the foundation of good deeds. Whoever succeeds in it is blessed with the close friendship of Allah. That is why the Prophet, peace be upon him, used to make remembrance of Allah at all times. When a man complained, "The laws of Islam are too heavy for me, so tell me something that I can easily follow," the Prophet, peace be upon him, told him, "Let your tongue be always busy with the remembrance of Allah." The Prophet, peace be upon him, would often tell his Companions, "Shall I tell you about the best of deeds, the most pure in the sight of your Lord, about the one that is of the highest order and is far better for you than spending gold and silver, even better for you than meeting your enemies in the battlefield where you strike at their necks and they at yours?" The Companions replied, "Yes, O Messenger of Allah!" The Prophet, peace be upon him, said, "Remembrance of Allah." (Reported by Tirmidhi, Ahmad, and Al-Hakim, who considers its chain of narrators sound)

Remembrance of Allah is also a means of deliverance from Hell Fire. Mu'adh reported, "The Prophet, peace be upon him, said, 'No other act of man is a more effective means for his deliverance from the chastisement of Allah than the remembrance of Allah.'" (Ahmad) Ahmad reports that the Prophet, peace be upon him, said, "Whatever you say in celebration of Allah's Glory, Majesty, and Oneness, and all your words of Praise for Him gather around the Throne of Allah. These words resound like the buzzing of bees, and call attention to the person who uttered them to Allah. Don't you wish to have someone there in the presence of Allah who would call attention to you?"

►Fiqh-us-Sunnah

### Fiqh 4.101a

### Etiquette of Dhikr



The purpose of dhikr is to purify hearts and souls and awaken the human conscience. The Qur'an says, "And establish regular prayer, for prayer restrains from shameful and unjust deeds, and remembrance of Allah is the greatest thing in life, without doubt." Qur'an 29.45 In other words, the remembrance of Allah has a greater impact in restraining one from shameful and unjust deeds than just the formal regular prayer. This is so because when a servant opens up his soul to his Lord, extolling His praise, Allah strengthens him with His light, increasing thereby his faith and conviction, and reassuring his mind and heart. This refers to "those who believe, and whose hearts find satisfaction in the remembrance of Allah, for without doubt in the remembrance of Allah do hearts find satisfaction." Qur'an 13.28

And when hearts are satisfied with the Truth, they turn to the highest ideals without being deflected by impulses of desire or lust. This underscores the importance of dhikr in man's life. Obviously it would be unreasonable to expect these results just by uttering certain words, for words of the tongue unsupported by a willing heart are of no consequence. Allah Himself has taught us the manner in which a person should remember Him, saying, "And do bring your Lord to remembrance in your very soul, with humility and in reverence, without loudness in words, in the mornings and evening, and be not of those who are unheedingful." Qur'an 7.205

This verse indicates that doing dhikr in silence and without raising one's voice is better. Once during a journey the Prophet, peace be upon him, heard a group of Muslims supplicating aloud. Thereupon the Prophet, peace be upon him, said, "Give yourselves a respite, you are not calling upon someone deaf or absent. Surely He Whom you are calling upon is near you and He listens to all. He is nearer to you than the neck of your mount." This hadith underlines the love and awe a person should feel while engaged in dhikr.

A part of this etiquette is the requirement that a person wishing to do dhikr be clean in body and dress, and smell sweet and fragrant. This will give him a fresh zeal and he will feel invigorated. One should face the qiblah during dhikr, for the best assemblies are those that face the Ka'bah.

►Fiqh-us-Sunnah

## Fiqh 2.137

### Ruling concerning khutbah

The majority of the people of knowledge are of the opinion that khutbatul Jumu'ah is obligatory and they support this by the confirmed hadith which state that the Prophet always made the khutbah with the Jumu'ah. In their support they also quote the saying of the Prophet: "Pray as you see me pray," and the Qur'anic verse: "O you who believe, when the call is proclaimed for salat al jumu'ah, hasten unto the remembrance of Allah." This verse contains an order to hasten unto the remembrance, which implies it is obligatory, and (the scholars) interpret the remembrance of Allah to include the khutbatul Jumu'ah. ....

Fiqh-us-Sunnah

## Fiqh 5.71

### Reciting the Qur'an in Tawaf

A person may recite the Qur'an while performing tawaf, because the purpose of tawaf is to remember Allah and the Qur'an is a reminder and a **remembrance** of Allah. 'Aishah reported that the Prophet (peace be upon him) said: "Tawaf (circumambulation) around the House of Allah, walking between Safa and Marwah, and throwing the pebbles at the Jamarahs are instituted for the remembrance of Allah." (Reported by Abu Daw'ud and Tirmidhi who considers it a sound hadith)

►Al-Muwatta Hadith

## Hadith 15.24

### Dhikr (Remembrance) of Allah, the Blessed and Exalted

Yahya related to me from Malik that Ziyad ibn Abi Ziyad said that Abu'd-Darda had said, "Shall I not tell you the best of your deeds, and those that give you the highest rank, and those that are the purest with your King, and are better for you than giving gold and silver, and better for you than meeting your enemy and striking their necks?" They said, "Of course." He said, "Remembrance (dhikr) of Allah ta'ala."

►Al-Tirmidhi Hadith

## Hadith 478 Narrated by AbuHurayrah

The Prophet (peace be upon him) said: This world is cursed and so are all the things in it except the remembrance of Allah and that which He likes, and the scholars and the students.

Transmitted by Tirmidhi.

►ISL Quran Subjects in  
57.16

5. Forgetting  
58.19

6. Hastening to at the time of the congregational salaah on Friday  
62.9, 62.10, 62.11



7. Indifference to  
43.36, 43.37, 43.38, 43.39
8. Satisfaction in  
13.28
9. Turning away from  
72.17

► Sahih Al-Bukhari Hadith

### **Hadith 1.571** Narrated by **Anas**

The Prophet said, "If anyone **forgets a prayer** he should pray that prayer when he **remembers** it. There is no expiation except to pray the same." Then he recited: "Establish prayer for My (i.e. Allah's) remembrance." (20.14).

Al-Tirmidhi Hadith

### **Hadith 1443** Narrated by **Remembrance of Allah**

1. (Also see) Remembering Allah
2. Company of those engaging in  
18.28
3. Distraction from by worldly gain  
24.37, 24.38, 63.9
4. Engaging

### **Abdullah ibn Busr**

A man asked the Prophet (peace be upon him): Messenger of Allah, the ordinances of Islam appear to me a multitude of affairs, so kindly tell me something to which I should hold fast. He answered him: Let thy tongue be constantly occupied with the **remembrance** of Allah.

Transmitted by Tirmidhi.

► Sunan of Abu-Dawood

### **Hadith 2492** Narrated by **Mu'adh ibn Jabal**

The Apostle of Allah (peace be upon him) said: (The reward of) prayer, fasting and **remembrance** of Allah is enhanced seven hundred times over (the reward of) spending in Allah's path.

► Al-Tirmidhi Hadith

### **Hadith 2168** Narrated by **Abdullah ibn Umar**

Allah's Messenger (peace be upon him) said, "These hearts become rusty just as iron does when water affects it." On being asked what could clear them he replied, "A great amount of remembrance of death and recitation of the Qur'an."

Bayhaqi transmitted it in Shu'ab al-Iman.

## **RENEGADE:**

**4:89 - They but wish that ye should reject faith as they do and thus be on the same footing (as they): but take not** friends from their ranks until they flee in the way of Allah (from what is forbidden). But if they turn renegades seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks. <sup>607</sup>

- 607 Flee: the verbal form which the noun hijrat is derived. Bukhari interprets this rightly as fleeing from all that is forbidden. This would include hijrat in the technical sense of leaving a place in which the practice of religion is not allowed. But it is more general. In time of war, if a man is willing to submit to discipline and refrain from infringing orders issued, he has proved his fidelity and may be treated as a member of the community at war. On the other hand if he by false pretences comes into the inner counsels merely to betray them, he may rightly be treated as a traitor or deserter and be punished for his treason or desertion; or if he escapes, he can be treated as an enemy and is entitled to no mercy. He is worse than an enemy: he has claimed to be of you in order to spy on you, and been all the time helping the enemy. (4.89)

► Sahih Al-Bukhari Hadith

### **Hadith 4.568** Narrated by **Ibn Abbas**

The Prophet said, "You will be gathered (on the Day of Judgment), bare-footed, naked and not circumcised." He then recited: "As We began the first creation, We, shall repeat it: A Promise We have undertaken: Truly we shall do it." (21.104) He added, "The first to be dressed on the Day of Resurrection, will be Abraham, and some of my companions will be taken towards the left side (i.e. to the (Hell) Fire), and I will say: 'My companions! My companions!' It will be said: 'They renegade from Islam after you left them.' Then I will say as the Pious slave of Allah (i.e. Jesus) said, 'And I was a witness Over them while I dwelt amongst them. When You took me up You were the Watcher over them, And You are a witness to all things. If You punish them. They are Your slaves And if You forgive them, Verily you, only You are the All-Mighty, the All-Wise.' (5.120-121)"

► Sahih Al-Bukhari Hadith

### **Hadith 9.200** Narrated by **Ibn Abbas**

The Prophet said, "Beware! Do not renegade as (disbelievers) after me by striking (cutting) the necks of one another."

## **REPAY DEBTS:**

2:280 - If the debtor is in a difficulty grant him time till it is easy for him to repay. But if ye remit if by way of charity that is best for you if ye only knew.

4:11 - Allah (thus) directs you as regards your children's (inheritance): to the male a portion equal to that of two females: if only daughters two or more their share is two-thirds of the inheritance; if only one her share is a half. For parents a sixth share of the inheritance to each if the deceased left children; if no children and the parents are the (only) heirs the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth. (The distribution in all cases is) after the payment of legacies and **debts**. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah and Allah is All-Knowing All-Wise. <sup>516517518</sup>

► Sahih Al-Bukhari Hadith

### Hadith 4.358 Narrated by **Abdullah bin Az Zubair**

When Az-Zubair got up during the battle of Al-Jamal, he called me and I stood up beside him, and he said to me, "O my son! Today one will be killed either as an oppressor or as an oppressed one. I see that I will be killed as an oppressed one. My biggest worry is my **debts**. .....

Sahih Bukhari Hadith Subjects

## **Finance, Loans, Bankruptcy**

1. Buying on credit without having the price  
B 3.570, B 3.571
2. Intention of use of money borrowed  
B 3.572
3. Repayment of debts  
B 3.573, B 3.574
4. Buying camels on credit  
B 3.575
5. Demanding debts handsomely  
B 3.576
6. Giving an older camel than what he owes  
B 3.577
7. Repaying debts handsomely  
B 3.578, B 3.579
8. Repaying less than what he owes  
B 3.580
9. Repaying dates for dates or something else  
B 3.581

10. Seeking refuge in Allah from being in debt  
B 3.582
11. Funeral prayer for dead person in debt  
B 3.583, B 3.584
12. Procrastination in repaying debts  
B 3.585
13. The owner of the right has the permission to demand his right  
B 3.586
14. Depositing something as a trust  
B 3.587
15. Delaying the repayment of debts
16. Selling the property of a bankrupt or poor man  
B 3.588
17. Lending money for a fixed time
18. Intercession for the reduction of debts  
B 3.589
19. Wasting money  
B 3.590, B 3.591
20. A slave is a guardian  
B 3.592
21. Bringing the debtor from one place to another  
B 3.593, B 3.594, B 3.595, B 3.596
22. Canceling deals done by a weak-minded person  
B 3.597, B 3.598
23. The talk of opponents against each other  
B 3.599, B 3.600, B 3.601
24. Turning out the sinners  
B 3.602
25. Filing a case for fulfilling the will of the deceased  
B 3.603
26. Tying a person liable to do mischief  
B 3.604
27. Fastening and imprisoning in the Haram  
B 3.605
28. The creditor's pursuit after his debtor  
B 3.606
29. Demanding one's debts  
B 3.607

►Fiqh-us-Sunnah

## Fiqh 3.68

### Debtors

People burdened by debts and unable to pay them are of several kinds: those who took upon themselves responsibility to discharge a debt; those who guaranteed debts of others and therefore, upon default, the debts have become their obligation; those who mismanaged their finances, those who borrowed money because they had to; or those who were involved in sinful acts and then repented, and who had to pay a fine for repentance. All of them may take sadaqah to meet their debts.

Anas reported that the Prophet, upon whom be peace, said: "Asking for sadaqah is permissible only for the following three classes [of people]:

1. those who are in abject poverty,
2. those who have severe debts, or
3. those who incurred it in the payment of blood money [on behalf of a relative or friend]." This is related by Ahmad, Abu Dawud, Ibn Majah, and at-Tirmidhi. The latter grades it hasn.

Muslim relates from Abu Sa'id al-Khudri that a man made a bad deal on fruit and then ran into heavy debt. The Prophet, upon whom be peace, recommended: "Give him sadaqah." Then the people gave him sadaqah. However, he still had some debt left over. Thereupon, the Prophet, upon whom be peace, said to creditors: "Take what you get . . ."

As to the previously stated hadith of Qabisah ibn Mukhariq, in which he says: "I had a debt. I went to the Messenger of Allah, upon whom be peace, and asked him for help. He answered: 'Wait until we have received funds for sadaqah, then we will give some to you.' " The expression hamalah in this hadith, as defined by the scholars, is to assume someone's responsibility as one's own in order to retribute a discord. In pre-Islamic times, whenever strife took place among the Arab tribes and blood was spilled, compensation was called for. In such a case, one of them would volunteer to meet the obligation until the strife had ended. Undoubtedly, this was a noble act for these people. When the Arabs would come to know that one of them had taken upon himself the responsibility (hamalah) of someone's debt, they would hasten to his help in the discharge of his responsibility. If such a person asked for help, it was considered an honorable act and not derogatory to his character. No conditions were stipulated. As for being qualified to obtain zakah in the discharge of such debts, it is not a pre-condition that the person who has assumed the debt on another's behalf should be unable to pay it. In fact, he can still ask for zakah even though he is a man of means.

Sahih Al-Bukhari Hadith

### **Hadith 7.284** Narrated by **Abu Huraira**

A dead man in debt used to be brought to Allah's Apostle who would ask, "Has he left anything to repay his debts?" If he was informed that he had left something to cover his debts the Prophet would offer the funeral prayer for him; otherwise he would say to the Muslims present there, "Offer the funeral prayer for your friend," but when Allah helped the Prophet to gain victory (on his expeditions), he said, "I am closer to the Believers than themselves, so if one of the Believers dies in debt, I will repay it, but if he leaves wealth, it will be for his heirs."

►Fiqh-us-Sunnah

### **Fiqh 5.12a**

## **He Who Dies Without Performing Obligatory Hajj**

If a person dies before performing obligatory Hajj or if one vowed to perform Hajj but died before fulfilling one's vow, his heir must assign someone to perform Hajj on behalf of the deceased. All the ensuing expenses in this regard must be paid out of the deceased's property, as indeed must be any debts left by him.....

Sahih Bukhari Hadith Subjects

### **Debt Transferring**

1. Rejecting Al-Hawala after accepting it  
B 3.486
2. Transferring the debt of a dead person  
B 3.487
3. Validity of transferred debt of a dead person  
B 3.488
4. Kafala in loans and debts  
B 3.488B
5. 'And those with whom your right hands have made a pledge, give them their due share' ([Surah 4 Ayah 33](#))  
B 3.489, B 3.490, B 3.491
6. Intention of repaying debts of a dead person  
B 3.492, B 3.493
7. The pledge of protection  
B 3.494
8. Debts  
B 3.495

►Sahih Al-Bukhari Hadith

### **Hadith 3.575** Narrated by **Abu Huraira**

A man demanded his debts from Allah's Apostle in such a rude manner that the companions of the Prophet intended to harm him, but the Prophet said, "Leave him, no doubt, for he (the creditor) has the right to demand it (harshly). Buy a camel and give it to him." They said, "The camel that is available is older than the camel he demands." The Prophet said, "Buy it and give it to him, for the best among you are those who repay their debts handsomely. "

►Fiqh-us-Sunnah

### **Fiqh 4.95**

## **The Abode of Souls**

.....Some souls are in the form of green birds who roam around freely in Paradise. These are the souls of some of the martyrs, but not all of them. The souls of some martyrs are prevented from entering Paradise on account of their **debts** or some other similar thing. ....

►Sahih Al-Bukhari Hadith

**Hadith 8.452** Narrated by

**Abu Huraira**

Allah Apostle said, "If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allah's Cause) except what I would keep for repaying debts."

Sahih Al-Bukhari Hadith

**Hadith 3.585** Narrated by

**Abu Huraira**

Allah's Apostle said, "Procrastination (delay) in repaying **debts** by a wealthy person is injustice."

## REPENT:

4:16 - If two men among you are guilty of lewdness punish them both. If they repent and amend leave them alone; for Allah is Oft-returning Most Merciful.

4:17 - Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy; for Allah is full of knowledge and wisdom.

4:18 - Of no effect is the repentance of those who continue to do evil until death faces one of them and he says "Now have I repented indeed"; nor of those who die rejecting faith: for them have We prepared a punishment most grievous. <sup>526</sup>

526 Note the fine touch. A sin may be fashionable, and people may sin together without compunction. When one of them is faced with Death, he repents, but that sort of repentance is no good. (4.18)

4:146 - Except for those who repent mend (their life) hold fast to Allah and purify their religion as in Allah's sight: if so they will be (numbered) with the believers. And soon will Allah grant to the believers a reward of immense value. <sup>652</sup>

652 Even Hypocrites can obtain forgiveness, on four conditions: (1) sincere repentance, which purifies their mind; (2) amendment of their conduct, which purifies their outer life; (3) steadfastness and devotion to Allah, which strengthens their faith and protects them from the assaults of evil, and (4) sincerity in their religion, or their whole inner being, which brings them as full members into the goodly Fellowship of Faith. (4.146)

5:39 - But if the thief repent after his crime and amend his conduct Allah turneth to him in forgiveness; for Allah is Oft-Forgiving Most Merciful.

6:54 - When those come to thee who believe in Our Signs say: "Peace be on you: your Lord had inscribed for Himself (the rule of) Mercy: verily if any of you did evil in ignorance and thereafter repented and amended (his conduct) lo! He is Oft-Forgiving Most Merciful." <sup>873874</sup>

7:153 - But those who do wrong but repent thereafter and (truly) believe verily Thy Lord is thereafter Oft-Forgiving Most Merciful.

9:3 - And an announcement from Allah and His apostle to the people (assembled) on the day of the Great Pilgrimage that Allah and His apostle dissolve (treaty) obligations with the pagans. If then ye repent it were best for you; but if ye turn away know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject faith. <sup>1248</sup>

1248 The great day of Hajj is either the 9th of Zul-hijjah ('Arafa), or the 10th (the Day of Sacrifice). (9.3)

9:74 - They swear by Allah that they said nothing (evil) but indeed they uttered blasphemy and they did it after accepting Islam; and they meditated a plot which they were enable to carry out: this revenge of theirs was (their) only return for the bounty with which Allah and His apostle had enriched them! If they repent it will be best for them; but if they turn back (to their evil ways)

Allah will punish them with a grievous penalty in this life and in the hereafter: they shall have none on earth to protect or help them. <sup>1331</sup>

- 1331 The reference is to a plot made by the Prophet's enemies to kill him when he was returning from Tabuk. The plot failed. It was all the more dastardly in that some of the conspirators were among the men of Madinah who were enriched by the general prosperity that followed the peace and good government established through Islam in Madinah. Trade flourished: justice was firmly administered with an even hand. And the only return that these men could make was a return of evil for good. That was their revenge, because Islam aimed at suppressing selfishness, stood for the rights of the poorest and humblest, and judged worth by righteousness rather than by birth or position. (9.74)

11: 3 - ("And to preach thus) `Seek ye the forgiveness of your Lord and turn to Him in repentance; that He may grant you enjoyment good (and true) for a term appointed and bestow His abounding grace on all who abound in merit! But if ye turn away then I fear for you the Penalty of a Great Day: <sup>1495</sup>

- 1495 The enjoyment of all good and true things in life refers, I think, to the present life with its limited term, and the abounding Grace refers to the higher reward, which begins here but is completed in the life to come. (11.3)

19:60 - Except those who repent and believe and work righteousness: for these will enter the Garden and will not be wronged in the least

24:5 - Unless they repent thereafter and mend (their conduct): for Allah is Oft-Forgiving Most Merciful. <sup>2959</sup>

- 2959 The punishment of stripes is inflicted in any case for unsupported slander. But the deprivation of the civic right of giving evidence can be cancelled by the man's subsequent conduct, if he repents, shows that he is sorry for what he did, and that he would not in future support by his statement anything for which he has not the fullest evidence. Secular courts do not enforce these principles, as their standards are lower than those which good Muslims set for themselves, but good Muslims must understand and act on the underlying principles, which protect the honour of womanhood. (24.5)

25:70 - Unless he repents believes and works righteous deeds for Allah will change the evil of such persons into good and Allah is Oft-Forgiving Most Merciful <sup>3130</sup>

- 3130 But even in the case of great crimes, if there is true repentance as tested by a changed life in conduct, Allah's Mercy is available, and it will transform the repentant's nature from evil to good. (25.70)

30:31 - Turn ye back in repentance to Him and fear Him: establish regular prayers and be not ye among those who join gods with Allah, <sup>3543</sup>

- 3543 "Repentance" does not mean sackcloth and ashes, or putting on a gloom pessimism. It means giving up disease for health, crookedness (which is abnormal) for the Straight Way, the restoration of our nature as Allah created it from the falsity introduced by the enticements of Evil. To revert to the simile of the magnetic needle (n. 3540 above), if the needle is held back by obstructions, we must restore its freedom, so that it points true again to the magnetic pole. (30.31)

39:54 - "Turn ye to your Lord (in repentance) and bow to His (Will) before the Penalty comes on you: after that ye shall not be helped. <sup>4325</sup>

- 4325 The exhortation in brief is: 'Repent and work righteousness, before it becomes too late'. No help will come to you when the Judgment is actually established and you stand before Allah. (39.54)

42:25 - He is the One that accepts repentance from His Servants and forgives sins: and He knows all that ye do. <sup>4563</sup>

- 4563 Whatever the sin, Allah's Mercy is open to sincere Repentance, at all times, until the decree of condemnation issues. (42.25)

66:8 O ye who believe! turn to Allah with sincere repentance: in the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow the Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands while they say "Our Lord! perfect our Light for us and grant us Forgiveness; for Thou has power over all things." <sup>554255435544</sup>

- 5543 Whatever may have been the faults of the past, unite in good deeds, and abandon petty sectional jealousies, and Allah will remove your difficulties and distresses, and all the evils from which you suffer. Indeed He will grant you the Bliss of Heaven and save you from any humiliation which you may have brought on yourselves by your conduct and on the revered Prophet and Teacher whose name you professed to take. (66.8)



5544 See Ivii. 12, and n. 5288. The darkness of evil will be dispelled, and the Light of Allah will be realised by them more and more. But even so they will not be content: for they will pray for the least taint of evil to be removed from them, and perfection to be granted to them. In that exalted state they will be within reach of perfection, not by their own merits, but by the infinite Mercy and Power of Allah. (66.8)

47:18 - Do they then only wait for the Hour that it should come on them of a sudden? But already have come some tokens thereof and when it (actually) is on them how can they benefit then by their admonition? <sup>48394840</sup>

4840 The sands of time are always running, and when a wrong is done, the time for its punishment is approaching every moment. No one should therefore wait. The time for repentance is Now at any given time. When the punishment comes, it is too late for **repentance**, and all admonition would be useless. Looking to the particular time when this Sura was revealed, viz., about a year after the Hijrat, already there were Signs that the plans of the Pagans to crush Islam were crumbling to pieces. The Hijrat showed how much good-will there was in Madinah for the holy Prophet of Allah, and how many people from Makkah adhered to him, The battle of Badr showed that they could hold their own against odds of three to one. (47.18)

►Al-Tirmidhi Hadith

**Hadith 5545** Narrated by  
**AbuHurayrah**

Allah's Messenger (peace be upon him) said, "Everyone who dies will **repent**." He was asked the nature of their repentance and replied, "If one did what was good he will repent of not having done more, and if one did evil he will repent of not having restrained himself."

Tirmidhi transmitted it.

►Sahih Muslim Hadith

**Hadith 6644** Narrated by  
**AbuMusa**

Allah's Apostle (peace be upon him) said: Allah, the Exalted and Glorious, stretches out His Hand during the night so that the people repent for the fault committed from dawn till dusk and He stretches out His Hand during the day so that the people may repent for the fault committed from dusk to dawn (He would accept repentance) before the sun rises in the west (before the Day of Resurrection).

►Fiqh-us-Sunnah

**Fiqh 1.6b**

## Types of impurities

Najasah refers to impure substances that the Muslim must avoid and wash off if they should happen to contaminate his clothes, body and so on. Says Allah in the Qur'an, "Purify your raiment" ([alMudathar 4](#)); and, "Allah loves those who repent and who purify themselves" ([al-Baqarah 222](#)). The Messenger of Allah also said, "Purity is half of the faith."

Sahih Al-Bukhari Hadith

**Hadith 9.341** Narrated by  
**Sad bin Ubaid**

(the Maula of 'Abdur-Rahman bin Azhar) Allah's Apostle said, "None of you should long for death, for if he is a good man, he may increase his good deeds, and if he is an evil-doer, he may stop the evil deeds and repent."

## REPEL:

17:23 - Thy Lord hath decreed that ye worship none but Him and that ye be kind to parents. Whether one or both of them attain old age in thy life say not to them a word of contempt nor repel them but address them in terms of honor. <sup>2204</sup>

2204 The spiritual and moral duties are now brought into juxtaposition. We are to worship none but Allah, because none but Allah is worthy of worship, not because "the Lord thy God is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me" (Exod. xx. 5). Note that the act of worship may be collective as well as individual; hence the plural ta'buda. The kindness to parents is an individual act of piety; hence the singular taqul, qul, etc. (17.23)

23:96 - Repel evil with that which is best: We are well-acquainted with the things they say. <sup>2934</sup>

2934 Whether people speak evil of you, in your presence or behind your back, or they do evil to you in either of those ways, all is known to Allah. It is not for you to punish. Your best course is not to do evil in your turn, but to do what will best repel the evil. Two evils do not make a good. Cf. xli. 34, n. 4504. (23.96)

41:34 - Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate! 45044505

4504 You do not return good for evil, for there is no equality or comparison between the two. You repel or destroy evil with something which is far better, just as an antidote is better than poison. You foil hatred with love. You repel ignorance with knowledge, folly and wickedness with the friendly message of Revelation. The man who was in the bondage of sin, you not only liberate from sin, but make him your greatest friend and helper in the cause of Allah! Such is the alchemy of the Word of Allah! Cf. xxiii. 96; xxviii. 54. (41.34)

4505 Hamim: See n. 4500 above, and Introduction to S. xi. (41.34)

43:5 - Shall We then take away the Message from you and repel (you) for that ye are a people transgressing beyond bounds? 4607

4607 In vouchsafing Revelation, what an inestimable Mercy has Allah conferred on mankind! Yet so many deluded souls are ungrateful, and ignore or oppose its teaching. If it were not for His attributes of Forgiveness and Forbearing He would be justified in withdrawing that Light, but He continues to shed it, that all who will may come and be blessed by it. (43.5)

►Al-Muwatta Hadith

## Hadith 9.36

### Warning against Passing in Front of Someone Praying

Yahya related to me from Malik from Zayd ibn Aslam from Abd ar-Rahman ibn Abi Said al-Khudri from his father that the Messenger of Allah, may Allah bless him and grant him peace, said, "Do not let anyone pass in front of you when you are praying. **Repel** him as much as you can, and, if he refuses, fight him, for he is only a shaytan."

Sahih Muslim Hadith

**Hadith 3240** Narrated by  
**Jabir ibn Abdulla**

Allah's Messenger (peace be upon him) saw a woman, and so he came to his wife, Zaynab, as she was tanning a leather and had sexual intercourse with her. He then went to his Companions and told them: The woman advances and returns in the shape of a devil, so when one of you sees a woman, he should come to his wife, for that will repel what he feels in his heart.

### RESIST:

8:14 - Thus (will it be said): "Taste ye then of the (punishment): for those who resist Allah is the penalty of the fire."

47:32 - Those who reject Allah hinder (men) from the Path of Allah and resist the Apostle after Guidance has been clearly shown to them will not injure Allah in the least but He will make their deeds of no effect. 4857

4857 Cf. verse 25 above, and verse 34 below: in verse 25 was shown the source of the evil. viz., yielding to the deceptions of Satan; in this verse are shown the proximate consequences of such yielding to evil, viz., failure of all we do; and in verse 34 below are shown the eternal consequences, viz., our deprivation of Allah's Grace and Mercy. (47.32)

58:5 – Those who resist Allah and His Apostle will be humbled to dust as were those before them: for We have already sent down clear Signs. And the Unbelievers (will have) a humiliating Penalty .

58:20 - Those who resist Allah and His Apostle will be among those most humiliated. 5361

5361 There are various degrees of humiliation in the final state in the next world. But the worst is the humiliation of being numbered among those who ignominiously attempted to resist the Irresistible. (58.20)

### RESPITE:

3:178 - Let not the Unbelievers think that our **respite** to them is good for themselves: We grant them respite that they may grow in their iniquity: but they will have a shameful punishment. 480

479 That the cup of their iniquity may be full. The appetite for sin grows with what it feeds on. The natural result is that the sinner sinks deeper into sin. If there is any freedom of will, this naturally follows, though Allah's Grace is always ready for the repentant. If the Grace is rejected, the increase of iniquity makes the nature of iniquity plainer to those who

might otherwise be attracted by its glitter. The working of Allah's Law is therefore both just and merciful. See also the next verse. (3.178)

4:77 - Hast thou not turned thy vision to those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular charity? When (at length) the order for fighting was issued to them behold! a section of them feared men as or even more than they should have feared Allah: they say: "Our Lord! why hast Thou ordered us to fight? Wouldst Thou not grant us respite to our (natural) term near (enough)?" Say: "Short is the enjoyment of this world: the Hereafter is the best for those who do right: never will ye be dealt with unjustly in the very least!" 595596

595 Before the command for fighting was issued there were some who were impatient, and could scarcely be held back. They wanted fighting from human motives,- pugnacity, hatred against their enemies, the gaining of personal ends. Fighting from such motives is wrong at all times. When the testing time came, and they had to fight, not for their own hand, but for a Sacred Cause, in which there was much suffering and little personal gain, the Hypocrites held back and were afraid. (4.77)

596 "Our natural term of life," they would say, "is short enough; why should we jeopardize it by fighting in which there is no personal gain?" The answer is begun in this verse and continued in the next. Briefly, the answer is: (1) in any case the pleasures of this world are short; this life is fleeting; the first thing for a righteous man to do is to emancipate himself from its obsessions; (2) to do your duty is to do right; therefore turn your attention mainly to duty; (3) when duty calls for self-sacrifice, be sure that Allah's call is never unjust, and never such as to exceed your capacity; and (4) if you fear death, you will not by fear escape death; it will find you out wherever you are; why not face it boldly when duty calls? (4.77)

7:14 - He said: "give me respite till the day they are raised up."

7:15 - (Allah) said: "be thou among those who have respite." 1000

1000 Are there others under respite? Yes, Iblis has a large army of wicked seducers, and those men who are their dupes. For though degradation takes effect at once, its appearance may be long delayed. (7.15)

7:183 - Respite will I grant unto them: for My scheme is strong (and unfailing).

10:11 - If Allah were to hasten for men the ill (they have earned) as they would fain hasten on the good then would their **respite** be settled at once. But We leave those who rest not their hope of their meeting with Us in their trespasses wandering in distraction to and fro. 1398

1398 Those who have no hope for the Future grasp at any temporary advantage, and in their blindness even mockingly ask for immediate punishment for their sins (viii. 32), thus vainly challenging Allah, in Whom they do not believe. If the beneficent Allah were to take them at their word, they would have no chance at all. Their doom would be sealed. But even the respite they get they use badly. They merely wander about distractedly like blind men, to and fro. Cf. ii. 15. (10.11)

10:71 - Relate to them the story of Noah. Behold! he said to his People: "O my People! if it be hard on your (mind) that I should stay (with you) and commemorate the Signs of Allah yet I put my trust in Allah. Get ye then an agreement about your plan and among your Partners so your plan be not to you dark and dubious. Then pass your sentence on me and give me no respite." 14561457

1456 The reference to Noah's story here is only incidental, to illustrate a special point. The fuller story will be found in xi. 25-48, and in many other passages, e.g., vii. 59-64, xxiii 23-32, xxvi, 105-122, and xxxvii, 75-82. At each place there is a special point in the context. The special point here is that Noah's very life and preaching among his wicked people was a cause of offence to them. But he feared nothing, trusted in Allah, delivered his message, and was saved from the Flood. (10.71)

1457 Firm in his sense of Truth from Allah. Noah plainly told his people to condemn him to death if they liked, openly and in concert, so that he should at least know who would listen to his Message and who would not. He wanted them to be frank and direct, for he feared nothing. (10.71)

12:110 - (Respite will be granted) until when the apostles give up hope (of their people) and (come to ) think that they were treated as liars there reaches them Our help. And those whom We will are delivered into safety. But never will be warded off Our punishment from those who are in sin. 1795

1795 Zannu (come to think): I construe the nominative of this verb to be "the messengers" in agreement with the best authorities. Kuzibu is the usual reading, though Kuzzibu, the alternative reading, also rests on good authority. I construe the meaning to be: that Allah gives plenty of rope to the wicked (as in Joseph's story) until His own Messengers feel almost that it will be hopeless to preach to them and come to consider themselves branded as liars by an unbelieving world; that the breaking point is then reached: that Allah's help then comes swiftly to His men, and they are delivered from persecution and danger, while the wrath of Allah overtakes sinners, and nothing can then ward it off. This interpretation has good authority behind it, though there are differences of opinion. (12.110)

13:32 - Mocked were (many) Apostles before thee: but I granted respite to the Unbelievers and finally I punished them; then how (terrible) was My requital! <sup>18491850</sup>

1849 Cf. vi. 10. (13.32)

1850 The punishment was in many cases deferred. But when it did come, how terrible and exemplary it was! (13.32)

14:10 - Their apostles said: "Is there a doubt about Allah the Creator of the heavens and the earth? It is He Who invites you in order that He may forgive you your sins and give you respite for a term appointed!" They said: "Ah! ye are no more than human like ourselves! Ye wish to turn us away from the (gods) our fathers used to worship: then bring us some clear authority." <sup>18851886</sup>

1885 The Prophets (generally) clear both kinds of doubt. "You cannot doubt the existence of Allah! Behold His works! We are not speaking for ourselves or deceiving you. We speak according to the Message of inspiration from Allah.- Notice that the doubters had said to the Prophets, "Ye invite us." The Prophets say: "It is Allah Who invites you, and He does it to save you by His grace, and give you plenty of time (but not indefinite time) for penitence and amendment." (14.10)

1886 says, "You are only a man!" "But I speak from Allah!" "Oh well! our ancestral ways of worship are good enough for us!" "What if they are wrong?" "What authority have you for saying so?" "The highest authority, that from Allah!" And so we come back full circle! Then the wicked rely on violence, but it recoils on them, and they perish. (14.10)

14:42 - Think not that Allah doth not heed the deeds of those who do wrong. He but giveth them respite against a Day when the eyes will fixedly stare in horror

14:44 - So warn mankind of the Day when the Wrath will reach them: then will the wrongdoers say: "Our Lord! respite us (if only) for a short term: we will answer Thy Call and follow the apostles!" "What! were ye not wont to swear aforetime that ye should suffer no decline?" <sup>1924</sup>

1924 Zawal = decline from the zenith, as that of the sun, decline from the highest point reached by a heavenly body in its course through the sky. The ungodly are apt to think that their power will remain in the ascendant, on account of some material advantages given them temporarily by Allah, but they are constantly receiving warnings in history and revelation and from the example of others before them. There is a warning to the contemporary Pagan Makkans here; but the warning is perfectly general, and for all time. (14.44)

15:36 - (Iblis) said: "O my Lord! give me then respite till the Day the (dead) are raised." <sup>1973</sup>

15:37 - (Allah) said: "Respite is granted thee

1973 What was this respite? The curse on Iblis remained, i.e. he was deprived of Allah's grace and became in the spiritual world what an outlaw is in a political kingdom. An earthly kingdom may not be able to catch and destroy an outlaw. But Allah is Omnipotent, and such power as Iblis may have can only come through the respite granted by Allah. The respite then is what is expressed in xv. 39 below. In Allah's grant of limited free-will to man is implied the faculty of choosing between good and evil, and the faculty is exercised through the temptations and allurements put forward by Satan, "the open enemy" of man. This is for the period of man's probation on this earth. Even so, no temptations have power over the sincere worshippers of Allah, who are purified by His grace. (15.36)

16:61 - If Allah were to punish men for their wrongdoing He would not leave on the (earth) a single living creature: but He gives them respite for a stated term: when their term expires they would not be able to delay (the punishment) for a single hour just as they would not be able to anticipate it (for a single hour). <sup>2087</sup>

2087 Allah's decree works without fail. If He were to punish for every wrong or shortcoming, not a single living creature on earth would escape punishment. But in His infinite mercy and forgiveness, He gives respite: He provides time for repentance. If the repentance is forthcoming. Allah's Mercy is forthcoming without fail, if not, the punishment comes inevitably on the expiry of the Term. The sinner cannot anticipate it by an insolent challenge, nor can he delay it when the time arrives. Let him not think that the respite given him may mean that he can do what he likes, and that he can escape scot-free from the consequences. (16.61)

16:85 - When the wrongdoers (actually) see the Penalty then will it in no way be mitigated nor will they then receive respite. <sup>2123</sup>

2123 When the terrible Penalty is actually on them, it is too late for repentance and for asking for Mercy. Justice must take its course. (16.85)

17:62 - He said "Seest Thou? This is the one whom thou hast honored above me! If Thou wilt but respite me to the Day of Judgment I will surely bring his descendants under my sway all but a few!" <sup>2252</sup>

2252 The power of Evil (Satan) over man is due to man's limited free-will. In other words man hands himself to Evil. As to those who loyally worship and serve Allah, Evil has no power over them. This is expressly mentioned in verse 65 below, and in other places. (17.62)

29:53 - They ask thee to hasten on the Punishment (for them): had it not been for a term (of respite) appointed the Punishment would certainly have come to them: and it will certainly reach them of a sudden while they perceive not! <sup>3485</sup>

3485 Cf. xxii. 47 and n. 2826. The rejecters of Faith throw out a challenge out of bravado: "Let us see if you can hasten the punishment on us!" This is a vail taunt. Allah's Plan will take its course, and can neither be delayed nor hastened. It is out of His Mercy that He gives respite to sinners, in order that they may have a chance of repentance. If they do not repent, the Punishment must certainly come to them-and on a sudden, before they perceive that it is coming! And then it will be too late for repentance. (29.53)

63:10 - And spend something (in charity) out of the substance which We have bestowed on you before death should come to any of you and he should say "O my Lord! why didst thou not give me respite for a little while? I should then have given (largely) in charity and I should have been one of the doers of good." <sup>5477</sup>

5477 "Substance" or "Sustenance". Whatever good we enjoy comes from Allah, and it is our duty to use some of it in the service of others, for that is Charity and the service of Allah. Every unselfish act is Charity. And we must not postpone our good resolutions to the future. Death may come suddenly on us, and we cannot then be allowed to plead for more time. Every present moment calls urgently for its good deed. (63.10)

63:11 - And spend something (in charity) out of the substance which We have bestowed on you before death should come to any of you and he should say "O my Lord! why didst thou not give me **respite** for a little while? I should then have given (largely) in charity and I should have been one of the doers of good." <sup>5477</sup>

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71:4 - "So He may forgive you your sins and give you respite for a stated Term: For when the Term given by Allah is accomplished it cannot be put forward: if ye only knew." <sup>5708</sup>

5708 Allah gives respite freely; but it is for Him to give it. His command is definite and final; neither man nor any other authority can alter or in any way modify it. If we could only realise this to the full in our inmost soul, it would be best for us and lead to our happiness. (71.4)

86:15 - As for them they are but plotting a scheme <sup>6077</sup>

86:16 - And I am planning a scheme <sup>6078</sup>

86:17 - Therefore grant a delay to the unbelievers: Give respite to them gently (for a while). <sup>6079</sup>

6077 Though Allah in His Mercy has provided a piercing light to penetrate our spiritual darkness, and made our beings responsive to the growth of spiritual understanding, just as the hard earth is responsive to the sprouting of a seed or the gushing of a stream, yet there are evil, unregenerate men who plot and scheme against the beneficent purpose of Allah. But their plots will be of no avail, and Allah's Purpose will prevail. It happened so with the Quraish who wanted to thwart the growth of Islam. It will be so in all ages. (86.15)

6078 Cf. iii. 54. (86.16)

6079 Gentle forbearance with Evil shows our trust in Allah and Allah's Plan: for it can never be frustrated. This does not mean that we should assist or compromise with evil, or fail to put it down where we have the power. It means patience and humility where we have no visible power to prevent Evil. (86.17)

► Sahih Muslim Hadith

### Hadith 3795 Narrated by Abdullah ibn AbuQatadah

AbuQatadah demanded (the payment of his debt) from his debtor but he disappeared; later on he found him and he said: I am hard up financially, whereupon he said: (Do you state it) by God? He said: By God. Upon this he (Qatadah) said: I heard Allah's Messenger (peace be upon him) said: He who loves that Allah saves him from the torments of the Day of Resurrection should give **respite** to the insolvent or remit (his debt). This hadith has been narrated on the authority of Ayyub with the same chain of transmitters.

►Al-Muwatta Hadith

### Hadith 36.17

#### Judgement on Men Finding Other Men with Their Wives

Yahya related to me from Malik from Suhayl ibn Abi Salih as-Samman from his father from Abu Hurayra that Sad ibn Ubada said to the Messenger of Allah, may Allah bless him and grant him peace, "What do you think if I find a man with my wife? Shall I grant him a **respite** until I bring four witnesses?" The Messenger of Allah, may Allah bless him and grant him peace, replied, "Yes."

►Al-Tirmidhi Hadith

### Hadith 1378 Narrated by Abu Hurayrah

The Prophet (peace be upon him) said: He who grants respite to one in straitened circumstances or gives up a portion of his claim against him, will be sheltered by Allah under the shadow of His throne on the Day of Judgment when there will be no other shade than His shade.

Transmitted by Tirmidhi.

►Sahih Al-Bukhari Hadith

### Hadith 6.208 Narrated by Abu Musa

Allah's Apostle said, "Allah gives **respite** to the oppressor, but when He takes him over, He never releases him." Then he recited:

"Such is the seizure of your Lord when He seizes (population of) towns in the midst of their wrong: Painful indeed, and severe is His seizure." (11.102)

#### RESTRAIN:

3:134 - Those who spend (freely) whether in prosperity or in adversity; who restrain anger and pardon (all) men; for Allah loves those who do good. <sup>453</sup>

453 Another definition of the righteous (vv. 134-35). So far from grasping material wealth, they give freely, of themselves and their substance, not only when they are well-off and it is easy for them to do so, but also when they are in difficulties, for other people may be in difficulties at the same time. They do not get ruffled in adversity, or get angry when other people behave badly, or their own good plans fail. On the contrary they redouble their efforts. For the charity-or good deeds-is all the more necessary in adversity. And they do not throw the blame on others. Even where such blame is due and correction is necessary, their own mind is free from a sense of grievance, for they forgive and cover other men's faults. This as far as other people are concerned. But we may be ourselves at fault, and perhaps we brought some calamity on ourselves. The righteous man is not necessarily perfect. In such circumstances his behaviour is described in the next verse. (3.134)

16:128 -For Allah is with those who restrain themselves and those who do good. <sup>2165</sup>

2165 And the Sura ends with the highest consolation which the righteous can receive; the assurance that Allah is with them. A double qualification is indicated for so high an honour, -(1) that they should not yield to human passion or anger or impatience, and (2) that they should go on with constancy doing good all around them. To attain to the Presence of Allah in the sense of "I am with you" is the culmination of the righteous man's aspiration. (16.128)

►Sunan of Abu-Dawood

### Hadith 4245 Narrated by Abdullah ibn Mas'ud ; Khuraym ibn Fatik

The tradition mentioned above (No. 4243) has also been transmitted by Ibn Mas'ud through a different chain of narrators. Ibn Mas'ud said: I heard the Prophet (peace be upon him) say: He then mentioned a portion of the tradition narrated by AbuBakrah (No. 4243). This version adds: He (the Prophet) said: All their slain will go to Hell. I (Wabisah) asked: When will this happen Ibn Mas'ud? He replied: This is the period of turmoil (harj) when a man will not be safe from his associates. I asked: What do you command me (to do) if I happen to live during that period? He replied: You should **restrain** your tongue and hand and stay at home.

►Al-Tirmidhi Hadith

### Hadith 4870 Narrated by Ubadah ibn as-Samit

The Prophet (peace be upon him) said, "If you guarantee me six things on your part I shall guarantee you Paradise. Speak the truth when you talk, keep a promise when you make it, when you are trusted with something fulfil your trust, avoid sexual immorality, lower your eyes, and **restrain** your hands from injustice."



Ahmad and Bayhaqi, in Shu'ab al-Iman transmitted it.

►Al-Tirmidhi Hadith

### **Hadith 993** Narrated by **AbuHurayrah**

Allah's Messenger (peace be upon him) said, Yawning in prayer is an act of Shaytan, so when one of you yawns he should restrain it as much as possible. In another version it the word are: He should place his hand upon his mouth.

Transmitted by Tirmidhi and Ibn Majah.

►Sahih Muslim Hadith

### **Hadith 7131** Narrated by **AbuSa'id al-Khudri**

Allah's Apostle (peace be upon him) said: When one of you yawns, he should try to **restrain** it with the help of his hand since it is the Satan that enters therein.

## **RESURRECTION:**

16:38 - They swear their strongest oaths by Allah that Allah will not raise up those who die: Nay but it is a promise (binding) on Him in truth: but most among mankind realize it not. <sup>20632064</sup>

2064 The usual Pagan creed is: 'If there is a God, it does not follow that He will raise us up; why should He?' The answer is twofold: (1) Allah has promised it, and Allah's promise is true; (2) He must finally manifest the Truth to them, convict them of their falsehood, and enforce their personal responsibility (xvi. 39). (16.38)

17:49 - They say: "What! when we are reduced to bones and dust should we really be raised up (to be) a new creation?" <sup>2234</sup>

2234 They do not realise that Allah Who created them once out of nothing can create them again, with memories of their past, in order to render to Him an account of how they used or misused the talents and opportunities which they were given. If it is to be a new Creation, what then? Bones and dust or ashes may yet retain something of the personality which was enshrined in them. But even if they were reduced to stones or iron or anything which their minds can conceive of as being most unlike them, yet there is nothing impossible to Allah! He has clearly sent a Message that we shall have to render an account of ourselves, and His Message is necessarily true. (17.49)

17:51- "Or created matter which in your minds is hardest (to be raised up)--(yet shall ye be raised up)!" Then will they say: "Who will cause us to return?" Say: "He Who created you first!" Then will they wag their heads towards thee and say "When will that be?" Say "Maybe it will be quite soon!" <sup>2235</sup>

2235 The sceptic shifts his ground when he is cornered in argument. It is no longer tenable for him to say that it cannot happen or that there is no one who can bring him back to life and memory. He now gets shaky, and says, "Well, when is that going to happen?" The actual time no man can tell. Indeed that event will be on a plane in which there will be no Time. Our relative ideas of time and place will have been completely overthrown, and it will appear to us then, not that it has been postponed too long, but that it has come too soon! See the next verse and note. (17.51)

19:66 - Man says: "What! when I am dead shall I then be raised up alive?"

25:3 - Yet have they taken besides Him gods that can create nothing but are themselves created; that have no control of hurt or good to themselves; nor can they control Death nor Life nor Resurrection. <sup>3056</sup>

3056 This is the first great distinction taught by the Criterion; to know the attributes of the true God, as against the false fancies of men. (25.3)

25:40 - And the (Unbelievers) must indeed have passed by the town on which was rained a shower of evil: did they not then see it (with their own eyes)? But they fear not the Resurrection. <sup>3095</sup>

3095 This refers to Lut's story and the destruction of Sodom and Gomorrah, the wicked cities of the plain near the Dead Sea, by a shower of brimstone. The site lies on the highway between Arabia and Syria. Cf. xv. 74, 76, and n. 1998. (25.40)

25:47 - And He it is Who makes the Night as a Robe for you; and Sleep as Repose and makes the Day (as it were) a Resurrection. <sup>3103</sup>

3103 It is still the contrast between Light and Shade; but the shade of Night is as a Robe to cover and screen us and give us Repose from activity; and the Light of Day is for striving, work, activity. Or again, the Night is like Death, our temporary Death before Judgment, the time during which our senses are as sealed in Sleep; and the Day is like the renewal of Life at the Resurrection. (25.47)

30:56 - But those endued with knowledge and faith will say: "Indeed ye did tarry within Allah's Decree to the Day of Resurrection and this is the Day of Resurrection: but ye ye were not aware!" 3574

3574 The men of knowledge and faith knew all along of the true values-of the things of this ephemeral life and the things that will endure and face them at the End,-unlike the wrong-doers who were content with falsehoods and were taken by surprise, like ignorant men, when they faced the Realities. (30.56)

35:8 - It is Allah Who sends forth the Winds so that they raise up the Clouds and We drive them to a Land that is dead and revive the earth therewith after its death: even so (will be) the Resurrection! 3881

3881 The allegory here is double. (1) Dry, unpromising soil may seem to all intents and purposes dead; there is no source of water near; moisture is sucked up by the sun's heat in a far-off ocean, and clouds are formed; winds arise; it seems as if the wind "bloweth as it listeth", but it is really Allah's Providence that drives it to the dead land; the rain falls, and behold! there is life and motion and beauty everywhere! So in the spiritual world, Allah's Revelation is His Mercy and His Rain; there may be the individual resurrection (Nushur) or unfolding of a soul. (2) So again, may be the general Resurrection (Nushur), the unfolding of a new World in the Hereafter, out of an old World that is folded up and dead (Takwir, S. lxxxi). (35.9)

37:144 - He would certainly have remained inside the Fish till the Day of Resurrection. 4125

4125 This is just the idiom. This was to be the burial and the grave of Jonah. If he had not repented, he could not have got out of the body of the creature that had swallowed him, until the Day of Resurrection, when all the dead would be raised up. (37.144)

39:68 - The Trumpet will (just) be sounded when all that are in the heavens and on earth will swoon except such as it will please Allah (to exempt). Then will a second one be sounded when behold they will be standing and looking on! 4343

4343 Saiqa implies the idea of a swoon, or loss of all consciousness of being: it implies a cessation of the normal functioning of the usual powers of life or feeling. With the first Trumpet of the Resurrection the whole world will cease to be in the form and the relations which we see now: there will be a new heaven and a new earth, see xiv. 48, n. 1925; human souls will for the time being be dazed and lose all memory or consciousness of time or place or personality. With the second one, they will stand in a new world; they will see with clearer vision than ever before; and judgment will proceed. (39.68)

40:16 - The Day whereon they will (all) come forth: Not a single thing concerning them is hidden from Allah. Whose will be the dominion that Day? That of Allah the One the Irresistible! 4379

4379 The Kingdom of Allah-of Justice, Truth, and Righteousness-will then be fully established. Evil can then no more come into competition with Good, even in the subjective consciousness of man. (40.16)

46:33 - See they not that Allah Who created the heavens and the earth and never wearied with their creation is able to give life to the dead? Yea verily He has power over all things. 4812

4812 Cf. ii. 255 (Verse of the Throne): "His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them." He Whose power is constant and unwearied in creating and preserving all things in heaven and earth can surely give life to the dead at the Resurrection. (46.33)

50:3 - "What! when we die and become dust (shall we live again?). That is a (sort of) Return far (from our understanding)." 4942

50:21 - And there will come forth every soul: with each will be an (angel) to drive and an (angel) to bear witness. 4957

4957 Several interpretations are possible, leading to the same truth, that the Judgment will be set up; the Record will be produced; the good and bad deeds will speak for and against; and complete justice will be done, each act leading to its own due fruit. (1) The (angel) to drive and the (angel) to bear witness may be the Recording Angels of the left and the right (verse 17); or (2) it may not be angels, but the evil deeds will drive like task-masters, and the good deeds will bear witness for the soul on trial; or (3) his misused limbs and faculties will drive him to his doom, while his well-used limbs and faculties will witness for him. (50.21)

67:15 - It is He Who has made the earth manageable for you so traverse ye through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection. 55715572

5572 In describing Allah's gifts and mercies and watchful care in this our temporary sojourn on this earth, it is made clear that the ultimate end is the Hereafter. The real Beyond, which is the goal, is the life after the Resurrection. (67.15)

75:1 - I do call to witness the Resurrection Day; 5809

5809 Cf. lxx. 40, and n. 5700. Here the point to be enforced is understood. The appeal is made to two considerations: (1) That every act has to be accounted for, and evil must have its recompense at the Resurrection; and (2) that man's own spirit has a conscience which would reproach him for sin, if he did not suppress that inner voice. (75.1)

**75:6** - He questions: "When is the Day of Resurrection?" 5814

5814 The question is sceptical or derisive. He does not believe that there is any chain of consequences in the Hereafter. He does not believe in a Hereafter. (75.6)

**78:2** - Concerning the Great News 5889

5889 Great News: usually understood to mean the News or Message of the Resurrection or the Hereafter, about which there are various schools of thought among the Jews and Christians and other nations. There is practically nothing about the Resurrection in the Old Testament, and the Jewish sect of Sadducees even in the time of Christ denied the Resurrection altogether. The Pagan ideas of a future life-if any-varied from place to place and from time to time. Even in the early Christian Church, as we learn from Paul's First Epistle to the Corinthians, there were contentions in that little community (1, Corinthians, i. 11), and some definitely denied the resurrection of the dead (ib., xv. 12). Great News may also be translated Great Message or a Message Supreme as I have translated at xxxviii. 67. In that case it would refer to the Qur-an, or the Message of Revelation, or the Message of the Holy Prophet, about which there was great contention in those days. As this Message also lays great stress on the Day of Judgment and the Resurrection, the practical result by either mode of interpretation amounts to the same. (78.2)

►Fiqh-us-Sunnah

## Fiqh 4.89b

### The Questioning in the Grave

Allahl al-Sunnah wa Al-Jama'ah agree that each person will be questioned after his death, whether he is buried or not. Even if a person were eaten by carnivorous animals or burnt to ashes and thrown into the air or drowned in the sea, he or she would be questioned about his or her deeds, and rewarded with good or evil depending on his or her deeds in life. Both the body and the soul together experience punishment or reward.

Ibn al-Qayyim said, "The early Muslim community and its prominent scholars held that after death, a person is either in bliss or torment both physically and spiritually. After its separation from the body, the soul endures a state of happiness or punishment. At times, when the soul rejoins the body, both of them receive torture or joy. On the Day of Resurrection, the souls will be returned to the bodies and they will rise from their graves and stand before the Lord of the worlds. The Muslims, Christians, and Jews, all believe in the resurrection of the body.

►Sahih Al-Bukhari Hadith

**Hadith 1.98** Narrated by  
**Abu Huraira**

said: "O Allah's Apostle! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?" Allah's Apostle said: O Abu Huraira! "I have thought that none will ask me about it before you as I know your longing for the (learning of) Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart "None has the right to be worshipped but Allah."

►Al-Tirmidhi Hadith

**Hadith 3704** Narrated by  
**AbuSa'id**

Allah's Messenger (peace be upon him) said, "The one who will be dearest to Allah and nearest to Him in station on the Day of Resurrection will be a just imam, and the one who will be most hateful to Allah on the Day of Resurrection and will receive the severest punishment (or as one version says, will be farthest from Him in station) will be a tyrannical imam."

Tirmidhi transmitted it, saying this is a hasan gharib tradition.

Al-Tirmidhi Hadith

**Hadith 5145** Narrated by  
**AbuSa'id al-Khudri**

Allah's Messenger (peace be upon him) stood up among us to deliver an address after the afternoon prayer, and he did not leave out anything that would happen up to the **Day of Resurrection** without mentioning it. Some remembered and some forgot his words. In the course of his address he said, "The world is sweet and verdant and Allah is putting you as successors in it, so consider how you act. Be on your guard against the world, and be on your guard against women." He mentioned that everyone who had betrayed a trust would have a banner on the Day of Resurrection to the extent of his betrayal in the world, and that no betrayal was greater than that of the ruler of the common people, whose banner would be fixed onto his posterior. And he said, "**Let not respect for men prevent any of you from speaking the truth when he knows it**

►Sahih Muslim Hadith

**Hadith 1757** Narrated by  
**AbuUmamah**

AbuUmamah heard Allah's Messenger (peace be upon him) say: Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the two bright ones, **al-Baqarah and Surah al-Imran**, for on the Day of **Resurrection** they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqarah, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it. (Mu'awiyah said: It has been conveyed to me that here Batala means magicians.)

► Sahih Al-Bukhari Hadith

**Hadith 6.264** Narrated by

**Ibn Abbas**

The Prophet delivered a sermon and said, "You (people) will be gathered before Allah (on the Day of Resurrection) barefooted, naked and uncircumcised." (The Prophet then recited): 'As We began the first creation We shall repeat it. (It is) a promise We have undertaken and truly We shall do it,' " and added, "The first man who will be dressed on the Day of Resurrection, will be Abraham. Lo! Some men from my followers will be brought and taken towards the left side, whereupon I will say, 'O Lord, (these are) my companions!' It will be said, 'You do not know what new things they introduced (into the religion) after you.' I will then say as the righteous pious slave, Jesus, said, 'I was a witness over them while I dwelt among them...(to His Statement)...and You are the Witness to all things.' (5.117) Then it will be said, '(O Muhammad)! These people never stopped to apostate since you left them.' "

► Al-Tirmidhi Hadith

**Hadith 1925** Narrated by

**Marthad ibn Abdullah**

One of the companions of Allah's Messenger (peace be upon him) told him that he had heard him say, "The believer's shade on the Day of Resurrection will be his sadaqah."

Ahmad transmitted it.

## RETALIATION:

5:45 - We ordained therein for them: "Life for life eye for eye nose for nose ear for ear tooth for tooth and wounds equal for equal." But if anyone remits the retaliation by way of charity it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed they are (no better than) wrong-doers. <sup>754755756</sup>

754 The retaliation is prescribed in three places in the Pentateuch, viz., Exod. xxi, 23-25: Leviticus xxiv. 18-21, and Deut. xix. 21. The wording in the three quotations is different, but in none of them is found the additional rider for mercy, as here. Note that in Matt. v. 38. Jesus quotes the Old Law "eye for eye," etc., and modifies it in the direction of forgiveness, but the Quranic injunction is more practical. Even where the injured one forgives, the State or Ruler is competent to take such action as is necessary for the preservation of law and order in Society. For crime has a bearing that goes beyond the interests of the person injured: the Community is affected: see Q. v. 32. (5.45)

755 This is not part of the Mosaic Law, but the teaching of Jesus and of Muhammad. Notice how the teaching of Jesus is gradually introduced as leading up to the Qur-an. (5.45)

756 The seeming repetitions at the end of verses 47, 48 and 50 are not real repetitions. The significant words in the three cases are: Unbelievers, wrong-doers, and rebellious; and each fits the context. If the Jews tamper with their books they are Unbelievers; if they give false judgments, they are wrong-doers. If the Christians follow not their light, they are rebellious. (5.45)

► Al-Muwatta Hadith

**Hadith 43.15c**

## Retaliation in Injury

Yahya said that Malik said, "The generally agreed on way of doing things in our community is that retaliation is taken from someone who breaks someone's hand or foot intentionally and not blood-money."

Malik said, "Retaliation is not inflicted on anyone until the wound of the injured party has healed. Then retaliation is inflicted on him. If the wound of the person on whom the retaliation has been inflicted is like the first person's wound when it heals, it is retaliation. If the wound of the one on whom the retaliation has been inflicted becomes worse or he dies, there is nothing held against the one who has taken retaliation. If the wound of the person on whom the retaliation has been inflicted heals and the injured party is paralysed or his injury has healed but he has a scar, defect, or blemish, the person on whom the retaliation has been inflicted does not have his hand broken again and further retaliation is not taken for his injury."

He said, "But there is blood-money from him according to what he has impaired or maimed of the hand of the injured party. The bodily injury is also like that."

Malik said, "When a man intentionally goes to his wife and gouges out her eye or breaks her hand or cuts off her finger or such like, and does it intentionally, retaliation is inflicted on him. As for a man who strikes his wife with a rope or a whip and hits what he did not mean to hit or does what he did not intend to do, he pays blood-money for what he has struck according to this principle, and retaliation is not inflicted on him."

Yahya related to me from Malik that he had heard that Abu Bakr ibn Muhammad ibn Amr ibn Hazm took retaliation for the breaking of a leg.

Al-Muwatta Hadith

### Hadith 43.15a

## Retaliation in Killing

Yahya related to me from Malik that he had heard that Marwan ibn al-Hakam wrote to Muawiya ibn Abi Sufyan to mention to him that a drunkard was brought to him who had killed a man. Muawiya wrote to him to kill him in retaliation for the dead man.

Yahya said that Malik said, "The best of what I have heard on the interpretation of this ayat, the word of Allah, the Blessed, the Exalted, 'The free man for the free man and the slave for the slave - these are men and the woman for the woman,' (Sura 2 ayat 178) is that retaliation is between women as it is between men. The free woman is killed for the free woman as the free man is killed for the free man. The slave-girl is slain for the slave-girl as the slave is slain for the slave. Retaliation is between women as it is between men. That is because Allah, the Blessed, the Exalted, said in His Book, 'We have written for them in it that it is a life for a life and an eye for an eye, a nose for a nose, and an ear for an ear, and a tooth for a tooth, and for wounds there is retaliation.' (Sura 5 ayat 48) Allah, the Blessed, the Exalted, mentioned that it is a life for a life. It is the life of a free woman for the life of a free man, and her injury for his injury."

Malik said about a man who held a man fast for another man to hit, and he died on the spot, "If he held him and he thought that he meant to kill him, the two of them are both killed for him. If he held him and he thought that he meant to beat him as people sometimes do, and he did not think that he meant to kill him, the murderer is slain and the one who held him is punished with a very severe punishment and jailed for a year. There is no killing against him."

Malik said about a man who murdered a man intentionally or gouged out his eye intentionally, and then was slain or had his eye gouged out himself before retaliation was inflicted on him, "There is no blood-money nor retaliation against him. The right of the one who was killed or had his eye gouged out goes when the thing which he is claiming as retaliation goes. It is the same with a man who murders another man intentionally and then the murderer dies. When the murderer dies, the one seeking blood-revenge has nothing of blood-money or anything else. That is by the word of Allah, the Blessed the Exalted, 'Retaliation is written for you in killing. The free man for the free man and the slave for the slave.' "

Malik said, "He only has retaliation against the one who killed him. If the man who murdered him dies, he has no retaliation or blood-money."

Malik said, "There is no retaliation held against a free man by a slave for any injury. The slave is killed for the free man when he intentionally murders him. The free man is not slain for the slave, even if he murders him intentionally. It is the best of what I have heard."

SEE:

►Al-Muwatta Hadith

### Hadith 43.6c

## The Blood-Money for Head Wounds

►Al-Muwatta Hadith

### Hadith 43.15

## What Is Obligatory for Intentional Injury

►Sahih Al-Bukhari Hadith

### Hadith 8.542 Narrated by

**Abu Said Al Khudri**

Allah's Apostle said, "The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will be established among them regarding wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muhammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world."

►Al-Tirmidhi Hadith

### Hadith 3472 Narrated by

**Abdullah ibn Amr ibn al-'As**

Suraqah ibn Malik said he was present when Allah's Messenger (peace be upon him) allowed a father to take retaliation on his son, but did not allow a son to take retaliation on his father.

Tirmidhi transmitted it, declaring it to be weak.

►ISL Quran Subjects

## Retaliation

1. RETALIATION  
2.194, 5.45

2. Disbelievers, against  
16.126
3. Equity in  
42.40
4. Forgoing of by way of charity  
5.45
5. Forgiveness instead of  
42.40, 42.43
6. Justice in  
42.40
7. Murder, for  
2.178, 2.179, 17.33
8. Transgressing limits in  
2.178
9. Wronged, for being  
22.60, 26.227
10. Wronged for just, being  
22.60

► Sahih Bukhari Hadith Subjects

## Blood Money

1. 'Whoever kills a faithful believer...'  
B 9.1, B 9.2, B 9.3, B 9.4, B 9.5
2. 'And if anyone saved a soul...'  
B 9.6, B 9.7, B 9.8, B 9.9, B 9.10, B 9.11, B 9.12, B 9.13, B 9.14
3. 'O you who believe! The law of Al-Qisas...'
4. Questioning the killer till he confesses...  
B 9.15
5. Killing someone with a stone or a stick  
B 9.16
6. 'Life for life, eye for eye...'  
B 9.17
7. Punishing a killer with a stone in retaliation  
B 9.18
8. The relative of the killed has right of compensation  
B 9.19, B 9.20
9. Seeking to shed blood without right  
B 9.21
10. Excusing someone who killed by mistake  
B 9.22
11. 'It is not for a believer to kill a believer...'
12. If a killer confesses once, he should be killed  
B 9.23
13. Killing a man for having killed a woman  
B 9.24
14. Al-Qisas (law of equality in punishment)  
B 9.25
15. Taking right or Qisas without submitting to ruler  
B 9.26, B 9.27
16. Being killed in a big crowd  
B 9.28
17. Killing oneself by mistake  
B 9.29
18. Biting someone and breaking one's own teeth  
B 9.30, B 9.31



19. A tooth for a tooth  
B 9.32
20. The Diya for cutting fingers  
B 9.33, B 9.34
21. A group of people killing or injuring one man  
B 9.35
22. Al- Qasama (oath taken by fifty people regarding murder)  
B 9.36, B 9.37
23. Poking someone's eye because he peeped  
B 9.38A, B 9.38B, B 9.39
24. Al-Aqila (Paternal relatives who pay the Diya)  
B 9.40
25. The fetus inside a pregnant woman  
B 9.41, B 9.42A, B 9.42B, B 9.43
26. Killing the fetus inside a pregnant woman  
B 9.44, B 9.45
27. Seeking the help of a slave or a boy  
B 9.46
28. No Diya in cases of mines and wells  
B 9.47
29. Killed by an animal  
B 9.48
30. Killing an innocent non-Muslim under Muslim protection  
B 9.49
31. Not to kill a Muslim for killing a Kafir (disbeliever)  
B 9.50
32. A Muslim slapping a Jew  
B 9.51, B 9.52

►Islamic Terms Dictionary

## Qisas

retaliation in kind (eye for an eye). In Islam though, retaliation should be forgone as an act of charity sura 5, ayah 48.

## RETREAT:

2:125 - Remember We made the house a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il that they should sanctify My House for those who compass it round or use it as a **retreat** or bow or prostrate themselves (therein in prayer). <sup>125126</sup>

125 The Ka'ba, the House of God. Its foundation goes back by Arab tradition to Abraham. Its fourfold character is here referred to. (1) It was the centre to which all the Arab tribes resorted for trade, for poetic contests, and for worship, (2) It was sacred territory and was respected by friend and foe alike. At certain seasons, all fighting was and is forbidden within its limits, and even arms are not allowed to be carried and no game or other thing is allowed to be killed. Like the Cities of Refuge under the Mosaic Dispensation to which manslayers could flee (Num. xxxv. 6) or the Sanctuaries in Mediaeval Europe, to which criminals could not be pursued. Mecca was recognized by Arab custom as inviolable for the pursuit of revenge or violence. (3) It was a place of prayer; even today there is a Station of Abraham within the enclosure where Abraham was supposed to have prayed. (4) It must be held pure and sacred for all purposes. (2.125)

126 Four rites are here enumerated, which have now acquired a technical meaning. (1) Compassing the sacred territory, or going round the Ka'ba: Tawaf. There are special guides who take pilgrims and visitors round. (2) Retiring to the place as a spiritual retreat, for contemplation and prayer: Itikat. (3) The posture of bending the back in prayer: Ruku. (4) The posture of prostrating oneself on the ground in prayer: Sujud. The protection of the holy territory is for all, but special cleanliness and purity is required for the sake of the devotees who undertake these rites. (2.125)

2:187 - Permitted to you on the night of the fasts is the approach to your wives. They are your garments. And ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them and seek what Allah hath ordained for you and eat and drink until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not

associate with your wives while ye are in **retreat** in the mosques. Those are limits (set by) Allah; approach not nigh thereto. Thus doth Allah make clear His signs to men that they may learn self-restraint. <sup>195196197198199200</sup>

9:25 - Assuredly Allah did help you in many battle-fields and on the day of Hunain: Behold! your great numbers elated you but they availed you naught: the land for all that it is wide did constrain you and ye turned back in **retreat**. <sup>12741275</sup>

1275 For the first time the Muslims had at Hunain tremendous odds in their favour. But this itself constituted a danger. Many in their ranks had more enthusiasm than wisdom, more a spirit of elation than of faith and confidence in the righteousness of their cause. The enemy had the advantage of knowing the ground thoroughly. They laid an ambush in which the advance guard of the Muslim forces was caught. The country is hilly, in which the enemy concealed himself. As soon as the Muslim vanguard entered the Hunain valley, the enemy fell upon them with fury and caused havoc with their arrows from their places of concealment. In such ground the numbers of the Muslims were themselves a disadvantage. Many were slain, and many turned back in confusion and retreat. But the Prophet, as ever, was calm in his wisdom and faith. He rallied his forces and inflicted the most crushing defeat on the enemy. (9.25)

28:31 - "Now do thou throw thy rod!" But when he saw it moving (of its own accord) as if it had been a snake He turned back in retreat and retraced not his steps: "O Moses!" (It was said) "draw near and fear not: for thou art of those who are secure." <sup>3362</sup>

3362 The verbal meaning is: 'you have nothing to fear from what appears to be a snake: it is a snake, not for you, but for Pharaoh.' But there is a deeper meaning besides. Moses had now been called to a higher prophetic mission. He had to meet the hatred of the Egyptians and circumvent their trickery and magic. He had now the security of Faith: in all dangers and difficulties Allah would guide and protect him, for he was actually in Allah's service, one of the Elect. (28.31)

## RETRIBUTION:

3:4 - Then those who reject Faith in the Signs of Allah will suffer the severest penalty and Allah is Exalted in Might Lord of Retribution.

32:22 - And who does more wrong than one to whom are recited the Signs of his Lord and who then turns away therefrom? Verily from those who transgress We shall exact (Due) Retribution. <sup>3655</sup>

3655 The worst and most hardened sinner is the man to whom Allah's Signs are actually brought home and who yet prefers Evil and turns away from the Light of Allah. The Signs may be in the words and guidance of a great Teacher or in some minor sorrow or warning, which he disregards with contumely. Or it may be in a catastrophic blow to his conscience, which should open his eyes, but from which he deliberately refuses to profit. The penalty-the Nemesis-must necessarily come eventually. (32.22)

43:41 - Even if We take thee away We shall be sure to exact retribution from them. <sup>4645</sup>

4645 Cf. viii. 30: "how the Unbelievers plotted against thee, to keep thee in bonds, or slay thee, or get thee out (of thy home)". They were always plotting against the holy Prophet in his Makkan period. But even if their plots had succeeded against human beings, they could not defeat Allah's Plan, nor escape the just punishment of their deeds. Cf. also x. 46, and n. 1438. (43.41)

47:4 - Therefore when ye meet the Unbelievers (in fight) smite at their necks; at length when ye have thoroughly subdued them bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah's Will He could certainly have exacted **retribution** from them (Himself); but (He lets you fight) in order to test you some with others. But those who are slain in the way of Allah He will never let their deeds be lost. <sup>48204821482248234824</sup>

4820 When once the fight (Jihad) is entered upon, carry it out with the utmost vigour, and strike home your blows at the most vital points (smite at their necks), both literally and figuratively. You cannot wage war with kid gloves. (47.4)

4821 In the first onset there must necessarily be great loss of life; "after the enemy's numbers are fairly thinned down, prisoners may be taken". With this passage may be compared viii. 67, and n. 1234. (47.4)

4822 When once the enemy is brought under control, generosity (i.e., the release of prisoners without ransom) or ransom is recommended. (47.4)

4823 The Believers are tested in Faith by the extent to which they are willing to make sacrifices, even to the laying down of their lives; and the enemies are tested as to whether they would repent and let the righteous live in freedom and security. (47.4)

- 4824 There are two alternative readings, (1) qatalu, "those who fight", and (2) qutilu, "those who are slain". The meaning under the first reading is wider, and includes that under the second. I have translated on the basis of the second reading, which is in accordance with the text of the Royal Egyptian edition. (47.4)

Sahih Al-Bukhari Hadith

### Hadith 9.325 Narrated by Abdullah bin Umar

It was said to 'Umar, "Will you appoint your successor?" Umar said, "If I appoint a Caliph (as my successor) it is true that somebody who was better than I (i.e., Abu Bakr) did so, and if I leave the matter undecided, it is true that somebody who was better than I (i.e., Allah's Apostle) did so." On this, the people praised him. 'Umar said, "People are of two kinds: Either one who is keen to take over the Caliphate or one who is afraid of assuming such a responsibility. I wish I could be free from its responsibility in that I would receive neither reward nor retribution. I won't bear the burden of the caliphate in my death as I do in my life."

## RETURN:

7:88 - The leaders the arrogant party among his people said: "O Shu`aib! we shall certainly drive thee out of our city (thee) and those who believe with thee: or else ye (thou and they) shall have to **return** to our ways and religion." He said: "what! even though we do detest (them)?  
1058

1058 The gentle, all-persuasive arguments of Shuaib fell on hard hearts. Their only reply was: "Turn him out!-him and his people." When courtesy and a plea for toleration are pitted against bigotry, what room is there for logic? But bigotry and unrighteousness have their own crooked ways of pretending to be tolerant. "O yes!" they said, "we are very tolerant and long-suffering! But we are for our country and religion. Come back to the ways of our fathers, and we shall graciously forgive you!" "Ways of their fathers!"- they meant injustice and oppression, high-handedness to the poor and the weak, fraud under cover of religion, and so on! Perhaps the righteous were the poor and the weak. Were they likely to love such ways? Perhaps there was implied a bribe as well as a threat. "If you come back and wink at our iniquities, you shall have scraps of prosperity thrown at you. If not, out you go in disgrace!" (7.88)

10:4 - To Him will be your return of all of you. The promise of Allah is true and sure. It is He Who beginneth the process of Creation and repeateth it that He may reward with justice those who believe and work righteousness but those who reject Him will have nothing but draughts of boiling fluids and a Penalty grievous: because they did reject Him. 138813891390

1388 Haqq: true, right, for just ends, in right proportions, sure and certain: all these ideas are implied. (10.4)

1389 Cf. n. 120 to ii. 117. Allah's creation is not a simple act, once done and finished with. It is continuous, and there are many stages, not the least important of which is the Hereafter, when the fruits of our life will be achieved. (10.4)

1390 Hamim: boiling fluid: it is associated as in xxxviii. 57, with gassaq, a dark, murky, or intensely cold fluid; both indicative of the grievous penalty that results from rebellion against Allah. (10.4)

11:29 - And O my People! I ask you for no wealth in return: my reward is from none but Allah: but I will not drive away (in contempt) those who believe: for verily they are to meet their Lord and ye I see are the ignorant ones! 1520

1520 The fourth point in Noah's address meets their accusation that he was a liar, implying that he was serving some selfish end of his own: on the contrary, he says, he seeks no reward from them but will bear any insults they heap on him, for he looks to Allah rather than men. But, fifthly if they insult the poor and needy who come to him in Faith, and think that he would send them away in order to attract the great ones of the land, he tells them plainly that they are mistaken. In fact, (sixthly), he has no hesitation in telling the blunt truth that they are the ignorant ones, and not the poor who came to seek Allah's Truth! (11.29)

14:13 - And the Unbelievers said to their apostles: "Be sure we shall drive you out of our land or ye shall return to our religion." But their Lord inspired (this Message) to them: "Verily We shall cause the wrongdoers to perish! 1887

1887 The arguments in a circle were explained in the last note. But Infidelity looks upon argument merely as an amusement. Its chief weapon is physical force. As its only belief is in materialism, it thinks that threats of force will put down the righteous. It offers the choice between exile and violence against conformity to its own standards of evil, which it thinks to be good. But Faith is not to be cowed down by Force. Its source of strength is Allah, and it receives the assurance that violence will perish ultimately by violence, and that Faith and Good must stand and be established. In fact the good must inherit the earth and the evil ones be blotted out. (14.13)

20:55 - From the (earth) did We create you and into it shall We **return** you and from it shall We bring you out once again. 2579

2579 The verse ought really to go into the last Section. (20.55)

21:13 - Flee not but **return** to the good things of this life which were given you and to your homes in order that ye may be called to account. <sup>2674</sup>

2674 See last note. 'You thought your homes so comfortable: why don't you go back to them? You will be called to account. Perhaps there may be rewards to be given you, who knows?' This irony is itself the beginning of the Punishment. But the ungodly now see how wrong they had been. But their signs and regrets now avail them nothing. It is too late. They are lost, and nothing can save them. (21.13)

21:95 - But there is a ban on any population which We have destroyed: that they shall not **return**. <sup>2752</sup>

2752 But when wickedness comes to such a pass that the Wrath of Allah descends, as it did on Sodom, the case becomes hopeless. The righteous were warned and delivered before the Wrath descended. But those destroyed will not get another chance, as they flouted all previous chances. They will only be raised at the approach of the Day of Judgment. (21.95)

23:60 - And those who dispense their charity with their hearts full of fear because they will return to their Lord <sup>2912</sup>

2912 Their hearts are full of reverence for Allah and fear lest their charity or their hearts be not good enough for acceptance before their Lord; for they have the certainty of a future life, in which they will stand before the Judgment Seat. They fear for their own worthiness, but they hope in Faith. (23.60)

26:102 - 'Now if we only had a chance of return we shall truly be of those who believe!' " <sup>3185</sup>

3185 This apparent longing for a chance of return is dishonest. If they were sent back, they would certainly return to their evil ways: vi. 27-28. Besides, they have had numerous chances already in this life, and they have used them for mischief or evil. (26.102)

28:85 - Verily He Who ordained the Qur'an for thee will bring thee back to the Place of Return. Say: "My Lord knows best who it is that brings true guidance and who is in manifest error." <sup>341534163617</sup>

3415 That is: order in His wisdom and mercy that the Qur'an should be revealed, containing guidance for conduct in this life and the next, and further ordered that it should be read out and taught and its principles observed in practice. It is because of this teaching and preaching that the holy Prophet was persecuted, but as Allah sent the Qur'an, He will see that those who follow it will not eventually suffer, but be restored to happiness in the Place of Return, for which see next note. (28.85)

3416 Place of Return: (1) a title of Makkah; (2) the occasion when we shall be restored to the Presence of our Lord. It is said that this verse was revealed at Juhfa, on the road from Makkah to Madinah, a short distance from Makkah on the Hijrat journey. The Prophet was sad at heart, and this was given as consolation to him. If this was the particular occasion, the general meaning would refer the Place of Return to the occasion of the Resurrection, when all true values will be restored, however they may be disturbed by the temporary interference of evil in this life. (28.85)

3417 Allah's greatness and infinitude are such that He can create and cherish not only a whole mass, but each individual soul, and He can follow its history and doings until the final Judgment. This shows not only Allah's glory and Omniscience and Omnipotence: it also shows the value of each individual soul in His eyes, and lifts individual responsibility right up into relations with Him. (28.85)

29:17 "For ye do worship idols besides Allah and ye invent falsehood. The things that ye worship besides Allah have no power to give you sustenance: then seek ye sustenance from Allah serve Him and be grateful to Him: to Him will be your return." <sup>3439</sup>

3439 Sustenance: in the symbolic as well as the literal sense. Seek from Allah all that is necessary for your upkeep and development, and for preparing you for your future Destiny. Lay all your hopes in Him and in no one else. Dedicate yourselves to His worship. He will give you all that is necessary for your growth and well being, and you should show your gratitude to Him by conforming your will entirely to His. (29.17)

31:15 - "But if they strive to make the join in worship with Me things of which thou hast no knowledge obey them not; Yet bear them company in this life with justice (and consideration) and follow the way of those who turn to Me (in love): in the End the return of you all is to Me and I will tell you the truth (and meaning) of all that ye did." <sup>359735983599</sup>

3597 Where the duty to man conflicts with the duty to Allah, it means that there is something wrong with the human will, and we should obey Allah rather than man. But even here, it does not mean that we should be arrogant or insolent. To parents and those in authority, we must be kind, considerate, and courteous, even where they command things which we should not do and therefore disobedience becomes our highest duty. The worship of things other than Allah is the worship of false things, things which are alien to our true knowledge, things that go against our own pure nature as created by Allah. (31.15)

3598 In any apparent conflict of duties our standard should be Allah's Will, as declared to us by His command. That is the way of those who love Allah: and their motive in disobedience to parents or human authority where disobedience is

necessary by Allah's Law is not self willed rebellion or defiance, but love of Allah, which means the true love of man in the highest sense of the word. And the reason we should give is: "Both you and I have to return to Allah; therefore not only must I follow Allah's Will, but you must command nothing against Allah's Will." (31.15)

- 3599 These conflicts may appear to us strange and puzzling in this life. But in Allah's Presence we shall see their real meaning and significance. It may be that that was one way in which our true mettle could be tested: for it is not easy to disobey and love man at the same time. (31.15)

84:14 - Truly did he think that he would not have to return (to Us)! <sup>6042</sup>

- 6042 Most of the Evil in this world is due to the false idea that man is irresponsible, or to a mad and thoughtless indulgence of self. Man is not irresponsible. He is responsible for every deed, word, and thought of his, to his Maker, to Whom he has to return, to give an account of himself. To remember this and act accordingly is to achieve salvation; to forget or flout that responsibility is to get into Hell. (84.14)

Fiqh-us-Sunnah

## Fiqh 4.19

### On invoking Allah upon witnessing Death

Saying: "Inna lillahi wa inna ilayhi raji'un" (We belong to Allah and truly to Him we shall Return)

A believer should, at the death of a relative or a friend, invoke Allah and say: "Verily we belong to Allah, and truly to Him shall we **return**." The following reports show that to do so is commendable.

►Fiqh-us-Sunnah

## Fiqh 2.148b

### Taking different routes to and from musalla

Most of the people of knowledge are of the opinion that it is preferred for a person to go to the salah by one route and then **to return** home through another route, regardless of whether he be the imam or a member of the congregation.

Jabir reports: "On the days of 'id, the Prophet would take different routes." This is related by al-Bukhari.

Abu Hurairah says: "When the Prophet went to salat al 'id, he would return through a different route." This is related by Ahmad, Muslim, and at-Tirmidhi .

## REVELATION:

2:23 - And if ye are in doubt as to what We have revealed from time to time to Our servant then produce a Surah like thereunto; and call your witnesses or helpers (if there are any) besides Allah if your (doubts) are true. <sup>42</sup>

- 42 How do we know that there is revelation, and that is from God? Here is a concrete test. The Teacher of God's Truth has placed before you many Suras. Can you produce one like it? If there is any one besides God, who can inspire spiritual truth in such noble language, produce your evidence. Or is it that your doubts are merely argumentative, refractory, against your own inner light, or conscience? All true revelation is itself a miracle, and stands on its own merits. (2.23)

2:90 - Miserable is the price for which they have sold their souls in that they deny (the revelation) which Allah has sent down in insolent envy that Allah of His Grace should send it to any of His servants He pleases; thus have they drawn on themselves wrath upon wrath. And humiliating is the punishment of those who reject Faith. <sup>95</sup>

- 95 Racial arrogance made the Jews averse to the reception of Truth when it came through a servant of God, not of their own race. Again the lesson is wider. Is that averseness unknown in our own times, and among other races? Yet how can a race or a people set bounds to God's choice? God is the Creator and Cherisher of all races and all worlds. (2.90)

2:106 - None of Our revelations do We abrogate or cause to be forgotten but We substitute something better or similar; knowest thou not that Allah hath power over all things? <sup>107</sup>

- 107 The word which I have translated by the word "revelations" is Ayat. See C.41 and n. 15. It is not only used for verses of the Qur-an, but in a general sense for God's revelations, as in ii. 39 and for other Signs of God in history or nature, or miracles, as in ii. 61. It has even been used for human signs and tokens of wonder, as, for example, monuments or landmarks built by the ancient people of Ad (xxvi. 128). What is the meaning here? If we take it in a general sense, it means that God's Message from age to age is always the same, but that its form may differ according to the needs and exigencies of the time. That form was different as given to Moses and then to Jesus and then to Muhammad. Some commentators apply it also to the Ayat of the Qur-an. There is nothing derogatory in this if we believe in progressive revelation. In iii. 7 we are told distinctly about the Qur-an, that some of its verses are basic or fundamental, and others are allegorical, and it is mischievous to treat the allegorical verses and follow them (literally). On the other hand, it is absurd to treat such a verse as ii. 115 as if it were abrogated by ii. 144 about the Qibla. We turn to the Qibla, but we do not believe that God is only in one place. He is everywhere. See second note to ii. 144. (2.106)



3:73 - "And believe no one unless he follows your religion." Say: "True guidance is the guidance of Allah; (fear ye) lest a revelation be sent to someone (else) like unto that which was sent unto you. Or that those (receiving such revelation) should engage you in argument before your Lord." Say: "All bounties are in the hand of Allah: He granteth them to whom He pleaseth; and Allah careth for all and He knoweth all things." 407408

407 The two clauses following have been variously construed, and some translations leave the sense ambiguous. I have construed the conjunction "an" to mean "lest", as it undoubtedly does in vii. 172. 'an taqulu', etc. (3.73)

408 Cf. ii. 76. The People of the Book were doubly annoyed at the Muslims: (1) that they should (being outside their ranks) receive Allah's revelations, and (2) that having received such revelations, they should be able to convict them out of their own scriptures before their Lord. (3.73)

5:48 - To thee We sent the Scripture in truth confirming the scripture that came before it and guarding it in safety; so judge between them by what Allah hath revealed and follow not their vain desires diverging from the truth that hath come to thee. To each among you have We prescribed a Law and an Open Way. If Allah had so willed He would have made you a single people but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute. 759760761762

759 After the corruption of the older revelations, the Qur-an comes with a twofold purpose: (1) to confirm the true and original Message, and (2) to guard it, or act as a check to its interpretation. The Arabic word Muhaimin is very comprehensive in meaning. It means one who safeguards, watches over, stands witness, preserves, and upholds. The Qur-an safeguards "the Book", for it has preserved within it the teachings of all the former Books. It watches over these Books in the sense that it will not let their true teachings to be lost. It supports and upholds these Books in the sense that it corroborates the Word of Allah which has remained intact in them. It stands a witness because it bears testimony to the Word of Allah contained in these Books and helps to sort it out from the interpretations and commentaries of the people which were mixed with it: what is confirmed by the Qur-an is the Word of Allah and what is against it is that of the people. (5.48)

760 Law: shir'at = rules of practical conduct. Open Way: Minhaj = The guidance of the Prophet in all aspects of life. (5.48)

6:114 - Say: "Shall I seek for judge other than Allah? when He it is Who hath sent unto you the Book explained in detail." They know full well to whom We have given the Book that it hath been sent down from thy Lord in truth. Never be then of those who doubt. 943

943 The righteous man seeks no other standard of judgement but God's Will. How can he, when god in His grace has explained His Will in the Qur-an, with details which men of every capacity can understand? The humblest can learn lessons of right conduct in daily life, and the most advanced can find the highest wisdom in its spiritual teaching, enriched as it is with all kinds of beautiful illustrations from nature and the story of man. (6.114)

7:2 - A Book revealed unto thee so let thy heart be oppressed no more by any difficulty on that account that with it thou mightest warn (the erring) and teach the believers. 990

990 Heart: in the original, breast. I have used the word most appropriate to the English idiom. The meaning is that Al-Mustafa is consoled for all the difficulties which he encountered in his mission, with the fact that he had clear guidance in the Book for his preaching. (7.2)

7:203 - If thou bring them not a revelation they say: "Why hast thou not got it together?" Say: "I but follow what is revealed to me from my Lord: This is (nothing but) lights from your Lord and guidance and mercy for any who have faith." 11741175

1174 "Ayat" here, I think, means specially an Ayat of the Holy Qur-an. The infidels did not believe in revelation, and used to taunt the Holy Prophet, as much as to say that he used to put together words and promulgate them as revelation. The answer is contained in the sentence that follows. No human composition could contain the beauty, power, and spiritual insight of the Qur-An. Without inspiration it is impossible to suppose that a man, with or without literary and philosophic training could produce such a book as the Qur-an. Commentators of the Qur-An, however, consider Ayah here to refer to miracle as the context seems to evidence. (7.203)

1175 "Lights": eyes, faculty of spiritual insight. The revelation is for us (1) spiritual eyes, (2) guidance, and (3) mercy, (1) is the highest in degree: just as a blind man, if he is given eyes and the faculty of sight, is at once removed into an entirely new world, so those who can reach the stage of spiritual insight pass into and become citizens of a wholly new spiritual World, (2) is next in degree; the man of the world can act up to the teaching about right conduct and prepare for the Hereafter, (3) is the Mercy of Allah, free to every one, saint and sinner, who sincerely believes and puts his trust in Allah. (7.203)

11:17 - Can they be (like) those who accept a Clear (Sign) from their Lord and whom a witness from Himself doth teach as did the Book of Moses before it a guide and a mercy? They believe therein; but those of the Sects that reject it the Fire will be their promised meeting place. Be



not then in doubt thereon: for it is the Truth from thy Lord: yet many among men do not believe! <sup>15121513</sup>

1512 "A witness from Himself": i.e., the Book which was given to Al-Mustafa, the Holy Qur'an, which is compared to the original Revelation given to Moses. We make no difference between one true and genuine Message and another, nor between one apostle and another, for they all come from the One True God. (11.17)

1513 "Guide": the Arabic word here is Imam, a leader, a guide, one that directs to the true Path. Such a direction is an instance of the Mercy and Goodness of Allah to man. The Qur'an and the Prophet Muhammad are also called, each, a Guide and a Mercy, and so are these epithets applicable to previous Books and Prophets. (11.17)

15:1 - Alif Lam Ra. These are the Ayats of Revelation of a Qur'an that makes things clear. 193219331934

1934 Note how appropriately the different phrases in which the Qur'an is characterised bring out its different aspects as a Revelation. Let us just consider the phrases used at the beginning of the six A.L.M. Suras of which this is the last in order of arrangement. In x.1 we read, "Ayats (or verses or Signs) of the Book of Wisdom", the theme being the wonders of Allah's creation, and its relation to His Revelation. In xi. 1 we read, "a Book, with verses basic or fundamental, further explained in detail": the theme is Allah's Justice and punishment, to preserve the fundamental scheme of His Laws. In xii. 1 we read, "The Symbols verses of the Perspicuous Book"; the wonderful unfolding of Allah's Plan is explained in Joseph's story. In xiii. 1 we read, "The Signs (or verses) of the Book": the contrasts in the modes of Allah's Revelation and its reception by man are pointed out, but not illustrated by detailed examples as in Joseph's perspicuous story. In xiv. 1 we read, "A Book revealed to lead out of darkness into light": the theme being Abraham's prayer for man to be rescued from the darkness of false worship into the light of Unity. Here, in xv.1 we read, "Ayats (or verses) of Revelation, of a Qur'an that makes things clear (or perspicuous)": the theme being an explanation of evil, and how Allah's Truth is protected from it. (15.1)

16:101 - When We substitute one revelation for another and Allah knows best what He reveals (in stages) they say "Thou art but a forger": but most of them understand not. <sup>2140</sup>

2140 See ii. 106, and n. 107. The doctrine of progressive revelation from age to age and time to time does not mean that Allah's fundamental Law changes. It is not fair to charge a Prophet of Allah with forgery because the Message as revealed to him is in a different form from that revealed before, when the core of the Truth is the same, for it comes from Allah. (16.101)

16:102 - Say the Holy Spirit has brought the revelation from thy Lord in truth in order to strengthen those who believe and as a guide and Glad Tidings to Muslims. <sup>21412142</sup>

2141 The title of the Angel Gabriel, through whom the revelations came down. (16.102)

2142 The People of the Book, if they had true faith, were themselves strengthened in their faith and cleared of their doubts and difficulties by the revelations brought by Al-Mustafa; and all whether People of the Book or not-who came within the fold of Islam, found the Qur'an a Guide and a Gospel, i.e., a substitute for the Mosaic Law and for the Christian Gospel, which had both been corrupted. (16.102)

26:192 - Verily this is a Revelation from the Lord of the Worlds: <sup>3223</sup>

3223 The hostile reception of some of the previous Messengers having been mentioned, the special characteristics of the Qur'an are now referred to, to show (1) that it is true, and (2) that its rejection by the Makkian Pagans was of a piece with previous experience in the history of man: vested interests resist Truth, but it conquers. (26.192)

26:193 - With it came down the Spirit of Faith and Truth <sup>3224</sup>

3224 Ruh-ul-amin, the epithet of Gabriel, who came with the inspired Messages to the holy Prophet, is difficult to render in a single epithet in translation. In n. 3187 to xxvi. 107 I have described some of the various shades of meaning attached to the adjective Amin as applied to a Prophet. A further signification as attached to the Spirit of Inspiration is that it is the very quintessence of Faith and Truth, unlike the lying spirits which delude men with falsehood. On the whole, I think "the Spirit of Faith and Truth" will represent the original best here. (26.193)

41:2 - A revelation from (Allah) Most Gracious Most Merciful <sup>4463</sup>

4463 In the last Sura (xl. 2-3) the revelation was described with reference to some of the qualities of Allah from Whom it came. Here it is described mainly with reference to its subject-matter. (1) It brings the Message of Grace and Mercy; (2) it is not merely a book of Dark Sayings, but everything is explained clearly and from various points of view; (3) it is in Arabic, the language of the people among whom it was first promulgated, and therefore easily intelligible to them if they take the trouble to understand; and (4) it opens the way to Forgiveness through Repentance and gives warning of all spiritual Dangers. (41.2)

41:3 - A Book whereof the verses are explained in detail a Qur'an in Arabic for people who understand

41:4 - Giving Good News and Admonition: yet most of them turn away and so they hear not. <sup>4464</sup>

4464 With all the qualities mentioned in the last note, if men do not profit by its blessings, the fault lies in their will: they turn away, and thus fail to hear the voice that calls to them. (41.4)

46:2 - The revelation of the Book is from Allah the Exalted in Power Full of Wisdom. <sup>4775</sup>

4775 This verse is the same as the second verse of the last Sura, but the theme is worked out differently in the two Sura. In S. xlv. was shown how deniers of Revelation will at last be humbled until they can no longer deny its truth and power. In this Sura is shown how Truth and Revelation will be vindicated by patience and constancy (xlv. 35). (46.2)

47:2 - But those who believe and work deeds of righteousness and believe in the (Revelation) sent down to Muhammad-for it is the Truth from their Lord He will remove from them their ills and improve their condition. <sup>4818</sup>

4818 Bal means state or condition, whether external, or of the heart and mind. Both meanings apply here. The more the wicked rage, the better will be the position of the righteous, and Allah will make it easier and easier for the righteous to love and follow the Truth. (47.2)

56:80 -A Revelation from the Lord of the Worlds.

15:1 - Alif Lam Ra. These are the Ayats of Revelation of a Qur'an that makes things clear.  
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20:4 - A revelation from Him Who created the earth and the heavens on high.

29:46 - And dispute ye not with the People of the Book except with means better (than mere disputation) unless it be with those of them who inflict wrong (and injury): but say "We believe in the Revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)." <sup>347234733474</sup>

3472 Mere disputations are futile. In order to achieve our purpose as true standardbearers for Allah, we shall have to find true common grounds of belief, as stated in the latter part of this verse, and also to show by our urbanity, kindness, sincerity, truth, and genuine anxiety, for the good of others, that we are not cranks or merely seeking selfish or questionable aims. (29.46)

3473 Of course those who are deliberately trying to wrong or injure others will have to be treated firmly, as we are guardians of each other. With them there is little question of finding common ground or exercising patience, until the injury is prevented or stopped. (29.46)

3474 That is, the religion of all true and sincere men of Faith is, or should be, one; and that is the ideal of Islam. (29.46)

31:21 - When they are told to follow the (revelation) that Allah has<sup>3608</sup> They do not realize that in the spiritual world, as in the physical world, there is constant progress for the live ones: they

are spiritually dead, as they are content to stand on ancestral ways, many of them evil, and leading to perdition. (31.21)

3608 They do not realize that in the spiritual world, as in the physical world, there is constant progress for the live ones: they are spiritually dead, as they are content to stand on ancestral ways, many of them evil, and leading to perdition. (31.21)

32:2 - (This is) the revelation of the Book in which there is no doubt, from the Lord of the Worlds. 3629

3629 By the time of the holy Prophet the earlier Books of Revelation had been corrupted, by human ignorance or selfishness or fraud, or misinterpreted, or lost altogether. There were sects violently disputing with each other as to their true meaning. Such doubts had to be set at rest, and they were set at rest by the revelation of the Qur-an. The Quranic inspiration came direct from Allah, the Lord of the Worlds, and did not consist merely of human conjectures or a reconstructed philosophy, in which there is always room for doubt or dispute. Cf. also ii. 2. (32.2)

36:5 - It is a Revelation sent down by (Him) the Exalted in Might Most Merciful. 3945

3945 The Revelation again is characterised by two attributes which we find most helpful in contemplating about Allah. It has force and power: for Allah is Exalted in Might and able to enforce His Will. And it brings a Message of hope and mercy; for Allah is Most Merciful. By its characteristics we know that the Qur-an is from Allah. (36.5)

39:1 - The revelation of this Book is from Allah the Exalted in Power Full of Wisdom. 4242

4242 In connection with Revelation two qualities of Allah are mentioned: (1) that He is All-Powerful and can carry out His Will in spite of all opposition; and (2) that He is full of knowledge and wisdom. The first answers those who question how Allah can send Revelation to man; the second explains that true wisdom consists in carrying out Allah's Will as revealed to us. (39.1)

45:2 - The revelation of the Book is from Allah the Exalted in power Full of Wisdom. 4736

4736 This verse is the same as xl. 2, except that "wisdom" is here substituted in the last line for "knowledge". This is appropriate, as in this Sura we are dealing with the folly of those who reject Allah and His Signs, while S. xl. dealt with the individual soul's witness to Faith and Virtue. (45.2)

57:26 - And We sent Noah and Abraham and established in their line Prophethood and Revelation: and some of them were on right guidance but many of them became rebellious transgressors. 5319

69:50 -But truly (Revelation) is a cause of sorrow for the Unbelievers. 5672

5672 The Message of Allah is glad tidings for those who believe in Him and follow His Law, for it is a message of Mercy and Forgiveness through repentance and amendment. But in the case of the wicked it is a cause of sorrow, for it denounces sin and proclaims the punishment of those who do not turn from evil: (69.50)

69:51 - But verily it is Truth of assured certainty. 5673

5673 All Truth is in itself. But as received by men, and understood with reference to men's psychology, certainty may have certain degrees. There is the probability or certainty resulting from the application of man's power of judgment and his appraisal of evidence. This is ilmulyaqin, certainty by reasoning or inference. Then there is the certainty of seeing something with our own eyes. "Seeing is believing." This is 'ain-ul-yaqin, certainty by personal inspection. See cii. 5, 7. Then, as here, there is the absolute Truth, with no possibility of error of judgment or error of the eye, (which stands for any instrument of sense-perception and any ancillary aids, such as microscopes etc.). This absolute Truth is the haqq-il-yaqin spoken of here. (69.51)

81:19 - Verily this is the word of a most honorable Messenger 5988

81:20 -Endued with Power with rank before the Lord of the Throne 5989

81:21 -With authority there (and) faithful of his trust.

5988 They are told here that all their three theories were foolish. The Revelation was really from Allah. Their wonder should cease if they observe the daily miracles worked round them in nature. The bringer of Allah's Message was the angel Gabriel, and not an evil spirit. (81.19)

5989 Not only was the bringer of the Revelation, Gabriel, an honorable Messenger, incapable of deceit, but he had, in the angelic kingdom, rank and authority before Allah's Throne, and he could convey an authoritative divine Message. He was, like the holy Prophet, faithful to his trust; and therefore there could be no question of the Message being delivered in any other way than exactly according to the divine Will and Purpose. These epithets could apply to the Prophet himself, but in view of verse 23 below, it is best to understand them of Gabriel. (81.20)

96:1 - Proclaim! (or Read!) in the name of thy Lord and Cherisher Who created 62036204

6203 Iqraa may mean "read", or "recite or rehearse", or "proclaim aloud", the object understood being Allah's Message. In worldly letters he was unversed, but with spiritual knowledge his mind and soul were filled, and now had come the time when he must stand forth to the world and declare his mission. (96.1)

ISL Quran Subjects

## Step By Step Revelation of Quran

1. STEP BY STEP REVELATION OF THE QURAN  
25.32, 25.33, 25.34

▪Sahih Al-Bukhari Hadith

### **Hadith 6.451** Narrated by **Ibn Abbas**

(as regards) Allah's Statement:

"Move not your tongue concerning (the Qur'an) to make haste therewith." (75.16)

When Gabriel revealed the Divine Inspiration in Allah's Apostle, he (Allah's Apostle) moved his tongue and lips, and that state used to be very hard for him, and that movement indicated that revelation was taking place. So Allah revealed in Surat Al-Qiyama which begins:

"I do swear by the Day of Resurrection..." (75) the Verses:

"Move not your tongue concerning (the Qur'an) to make haste therewith. It is for Us to collect it (Qur'an) in your mind, and give you the ability to recite it by heart." (75.16-17) Ibn Abbas added: "It is for Us to collect it (Qur'an) (in your mind), and give you the ability to recite it by heart," means, "When We reveal it, listen." "Then it is for Us to explain it," means, "It is for us to explain it through your tongue." So whenever Gabriel came to Allah's Apostle he would keep quiet (and listen), and when the Angel left, the Prophet would recite that revelation as Allah promised him.

## REVERENCE:

4:1 - O mankind! reverence your Guardian-Lord Who created you from a single person created of like nature his mate and from them twain scattered (like seeds) countless men and women; reverence Allah through Whom ye demand your mutual (rights) and (reverence) the wombs (that bore you): for Allah ever watches over you. 504505506

504 Nafs may mean: (1) soul; (2) self; (3) person, living person; (4) will, good pleasure, as in iv. 4 below. Minha: I follow the construction suggested by Imam Razn. The particle min would then suggest here a species, a nature, a similarity. The pronoun ha refers of course to Nafs. (4.1)

505 All our mutual rights and duties are referred to Allah. We are His creatures: His Will is the standard and measure of Allah; and our duties are measured by our conformity with His Will. "Our wills are ours, to make them Thine," says Tennyson (In Memoriam). Among ourselves (human beings) our mutual rights and duties arise out of Allah's Law, the sense of Right that is implanted in us by Him. (4.1)

506 Among the most wonderful mysteries of our nature is that of sex. The unregenerate male is apt, in the pride of his physical strength, to forget the all-important part which the female plays in his very existence, and in all the social relationships that arise in our collective human lives. The mother that bore us must ever have our reverence. The wife, through whom we enter parentage, must have our reverence. Sex, which governs so much of our physical life, and has so much influence on our emotional and higher nature, deserves-not our fear, or our contempt, or our amused indulgence, but-our reverence in the highest sense of the term. With this fitting introduction we enter on a discussion of women, orphans, and family relationships. (4.1)

7:205 - And do thou (O reader!) bring thy Lord to remembrance in thy (very) soul with humility and in reverence without loudness in words in the mornings and evenings; and be not thou of those who are unheedful.

16:50 - They all revere their Lord high above them and they do all that they are commanded. 2076

2076 Allah is so high above the highest of His creatures, that they all look up to him in awe and reverence. And they joyfully do their duty in serving Him. This is the meaning of the "fear of the Lord." (16.50)

21:28 - He knows what is before them and what is behind them and they offer no intercession except for those who are acceptable and they stand in awe and reverence of His (glory). 26882689

2688 Cf. xx. 109. Those who have conformed to the Will of Allah and obeyed His Law, thus winning the stamp of His approval. (21.28)

2689 They: the usual interpretation refers the pronoun to the servants of Allah who intercede: it may also refer to those on whose behalf intercession is made: they do not take it as a matter of course, but stand in due awe and reverence of Allah's great glory and mercy. (21.28)

21:90 - So We listened to him: and We granted him Yahya: We cured his wife's (barrenness) for him. These three were ever quick in emulation in good works: they used to call on Us with love and reverence and humble themselves before Us. <sup>2747</sup>

2747 Aslaha = to improve, to mend, to reform, to make better. Here, with reference to Zakariya's wife, the signification is twofold: (1) that her barrenness would be removed, so that she could become a mother; and (2) her spiritual dignity should be raised in becoming the mother of John the Baptist; and by implication his also, in becoming the father of John. (21.90)

Fiqh-us-Sunnah

### Fiqh 3.97

## Zakat ut-Tatawwu or Voluntary Sadaqah

Islam calls upon the individual to spend freely in ways that please the heart of the donor, and evoke generosity, goodness, reverence, and obedience to Allah:

### REWARD:

2:62 - Those who believe (in the Qur'an) and those who follow the Jewish (Scriptures) and the Christians and the Sabians and who believe in Allah and the last day and work righteousness shall have their reward with their Lord; on them shall be no fear nor shall they grieve. <sup>7677</sup>

76 Latest researches have revealed a small remnant of a religious community numbering about 2,000 souls in Lower Iraq, near Basra. In Arabic they are called Subbi (plural Subba). They are also called Sabians and Nasoraean; or Mandaean, or Christians of St. John. They claim to be Gnostics, of Knowers of the Great Life. They dress in white, and believe in frequent immersions in water. Their Book Ginza is in a dialect of Aramaic. They have theories of Darkness and Light as in Zoroastrianism. They use the name Uardan (Jordan) for any river. They live in peace and harmony among their Muslim neighbors. They resemble the Sabi-un mentioned in the Qur'an but are not probably identical with them. (2.62)

77 CF. ii. 38, where the same phrase occurs. And it recurs again and again afterwards. The point of the verse is that Islam does not teach an exclusive doctrine, and is not meant exclusively for one people. The Jews claimed this for themselves, and the Christians in their own origin were a sect of the Jews. Even the modern organized Christian churches, though they have been, consciously or unconsciously, influenced by the Time-spirit, including the historical fact of Islam, yet cling to the idea of Vicarious Atonement, which means that all who do not believe in it or who lived previously to the death of Christ are at a disadvantage spiritually before the Throne of God. The attitude of Islam is entirely different. Islam existed before the preaching of Muhammad on this earth: the Qur'an expressly calls Abraham a Muslim (iii. 67). Its teaching (submission to God's will) has been and will be the teaching of Religion for all time and for all peoples. (2.62)

2:103 - If they had kept their faith and guarded themselves from evil far better had been the reward from their Lord if they but knew!

2:112 - Nay whoever submits his whole self to Allah and is a doer of good he will get his reward with his Lord; on such shall be no fear nor shall they grieve. <sup>114115</sup>

114 The word translated "self" is Wajh, a comprehensive Arabic word. It means (1) literally "face" but it may imply (2) countenance or favour, as in xcii. 20; (3) honour, glory, Presence as applied to God, as in ii. 115 and perhaps also in lv. 27; (4) cause, sake ("for the sake of") as in lxxvi 8; (5) the first part, the beginning as in iii. 71; (6) nature, inner being, essence, self, as in v. 111, xxviii 88, and perhaps also in lv. 27. Here I understand meaning 6; the face expresses the personality or the whole inner self of man. (2.112)

115 This phrase comes in aptly in its own context many times. In this Sura it occurs in 11, 38, 62, 112, 262, 274, and 277. It serves the same purpose as a refrain in a very well-arranged song, or a motif in Wagner's powerful music. (2.112)

2:262 - Those who spend their substance in the cause of Allah and follow not up their gifts with reminders of their generosity or with injury for them their reward is with their Lord; on them shall be no fear nor shall they grieve.

2:274 - Those who (in charity) spend of their goods by night and by day in secret and in public have their reward with their Lord: on them shall be no fear nor shall they grieve. <sup>323</sup>

323 We recapitulate the beauty of charity (i.e. unselfish giving of one's self or one's goods) before we come to its opposite, i.e. the selfish grasping greed of usury against those in need or distress. Charity instead of impoverishing you will enrich you; you will have more happiness and less fear. Contrast it with what follows, - the degradation of the grasping usurer. (2.274)



2:277 - Those who believe and do deeds of righteousness and establish regular prayers and regular charity will have their reward with their Lord: on them shall be no fear nor shall they grieve. <sup>327</sup>

327 The contrast between charity and unlawful grasping of wealth began at ii. 274, where this phrase occurs as a theme. Here the theme finishes with the same phrase. The following four verses refer to further concessions on behalf of debtors, as creditors are asked to (a) give up even claims arising out of the past on account of usury, and (b) give time for payment of capital if necessary, or (c) to write off the debt altogether as an act of charity. (2.277)

3:57 - "As to those who believe and work righteousness Allah will pay them (in full) their reward; but Allah loveth not those who do wrong.

3:87 - Of such the reward is that on them (rests) the curse of Allah of His angels and of all mankind.

3:136 - For such the reward is forgiveness from their Lord and gardens with rivers flowing underneath an eternal dwelling; how excellent a recompense for those who work (and strive)!

3:144 - Muhammad is no more than an Apostle: many were the Apostles that passed away before him. If he died or were slain will ye then turn back on your heels? If any did turn back on his heels not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve him) with gratitude. <sup>460</sup>

460 This verse primarily applies to the battle of Uhud, in the course of which a cry was raised that the Messenger was slain. He had indeed been severely wounded, but Talha, Abu Bakr, and Ali were at his side, and his own unexampled bravery saved the Muslim army from a rout. This verse was recalled again by Abu Bakr when the Messenger actually died a natural death eight years later, to remind people that Allah, Whose Message he brought, lives for ever. And have need to remember this now and often for two reasons: (1) when we feel inclined to pay more than human honour to one who was the truest, the purest, and the greatest of men, and thus in a sense to compound for our forgetting the spirit of his teaching, and (2) when we feel depressed at the chances and changes of time, and forget that Allah lives and watches over us and over all His creatures now as in a history in the past and in the future. (3.144)

3:145 - Nor can a soul die except by Allah's leave the term being fixed as by writing. If any do desire a reward in this life We shall give it to him; and if any do desire a reward in the hereafter We shall give it to him. And swiftly shall We reward those that (serve Us with) gratitude. <sup>461</sup>

461 There is a slight touch of irony in this. As applied to the archers at Uhud, who deserted their post for the sake of plunder, they might have got some plunder, but they put themselves and the whole of their army into jeopardy. For a little worldly gain, they nearly lost their souls. On the other hand, those who took the long view and fought with staunchness and discipline, their reward was swift and sure. If they died, they got the crown of martyrdom. If they lived, they were heroes honoured in this life and the next. (3.145)

3:171 - They glory in the Grace and the Bounty from Allah and in the fact that Allah suffereth not the reward of the faithful to be lost (in the least).

3:172 - Of those who answered the call of Allah and the Apostle even after being wounded those who do right and refrain from wrong have a great reward. <sup>479</sup>

479 After the confusion at Uhud, men rallied round the Prophet. He was wounded, and they were wounded, but they were all ready to fight again. Abu Sufyan with his Makkans withdrew, but left a challenge with them to meet him and his army again at the fair of Badr Sugra next year. The challenge was accepted, and a picked band of Muslims under then-intrepid Leader kept the tryst, but the enemy did not come. They returned, not only unharmed, but enriched by the trade at the fair, and (it may be presumed) strengthened by the accession of new adherents to their cause. (3.172)

3:179 - Allah will not leave the believers in the state in which ye are now until He separates what is evil from what is good. Nor will He disclose to you the secrets of the Unseen. But He chooses of his Apostles (for the purpose) whom He pleases. So believe in Allah and His Apostles: and if ye believe and do right ye have a reward without measure. <sup>481482</sup>

481 The testing of good men by calamities and evil men by leaving them in the enjoyment of good things is part of the trials of Allah, in which some freedom of choice is left to man. The psychological and subjective test is unfailing, and the separation is effected partly by the operation of the human wills, to which some freedom is allowed. But it must be effected, if only in the interests of the good. (3.179)

482 Man in his weak state would be most miserable if he could see the secrets of the Future or the secrets of the Unseen. But things are revealed to him from time to time as may be expedient for him, by Messengers chosen for the purpose. Our duty is to hold fast by faith and lead a good life. (3.179)

3:195 - And their Lord hath accepted of them and answered them: "Never will I suffer to be lost the work of any of you be he male or female: ye are members one of another; those who have left



their homes or been driven out therefrom or suffered harm in My cause or fought or been slain verily I will blot out from them their iniquities and admit them into gardens with rivers flowing beneath; a reward from the presence of Allah and from His presence is the best of rewards." 500501

500 In Islam the equal status of the sexes is not only recognised but insisted on. If sex distinction, which is a distinction in nature, does not count in spiritual matters, still less of course would count artificial distinctions, such as rank, wealth, position, race, colour, birth, etc, (3.195)

501 Here, and in iii. 198 below, and in many places elsewhere, stress is laid on the fact that whatever gift, or bliss will come to the righteous, its chief merit will be that it proceeds from Allah Himself. "Nearness to Allah" expresses it better than any other term. (3.195)

3:199 - And there are certainly among the people of the Book those who believe in Allah in the revelation to you and in the revelation to them bowing in humility to Allah: they will not sell the signs of Allah for a miserable gain! for them is a reward with their Lord and Allah is swift in account.

4:40 - Allah is never unjust in the least degree: if there is any good (done) He doubleth it and giveth from His own presence a great reward. <sup>559</sup>

559 Any little good of our own comes from the purity of our heart. Its results in the world are doubled and multiplied by Allah's grace and mercy; but an even greater reward comes from Him: His good pleasure, which brings us nearer to Him. (4.40)

4:74 - Let those fight in the cause of Allah who sell the life of this world for the Hereafter. To him who fighteth in the cause of Allah whether he is slain or gets victory soon shall We give him a reward of great (value). <sup>591</sup>

591 It is not every one, -least of all, poltroons and faint-hearted persons- who is fit to fight in the cause of Allah. To do so is a privilege, and those who understand the privilege are prepared to sacrifice all their interests in this life, and this life itself; for they know that it is the sacrifice of something fleeting and of little value, for the sake of something everlasting, and of immense value. Whether (in appearance) they win or lose, in reality they win the prize for which they are fighting, -viz., honour and glory in the sight of Allah. Note that the only alternatives here are Death or Victory! The true fighter knows no defeat. (4.74)

4:100 - He who forsakes his home in the cause of Allah finds in the earth many a refuge wide and spacious: should he die as a refugee from home for Allah and his Apostle his reward becomes due and sure with Allah: and Allah is Oft-Forgiving Most Merciful.

4:134 - If anyone desires a reward in this life in Allah's (gift) is the reward (both) of this life and of the Hereafter: for Allah is He that heareth and seeth (all things). <sup>643</sup>

643 Man in this life can only see up to the horizon of this life. The highest rewards which his wishes or ambitions can conceive of are conceived in the terms of this life. But Allah can give him not only these but something infinitely higher, the rewards of the Hereafter, which it did not even enter his heart to ask for or his imagination to conceive. (4.134)

4:146 - Except for those who repent mend (their life) hold fast to Allah and purify their religion as in Allah's sight: if so they will be (numbered) with the believers. And soon will Allah grant to the believers a reward of immense value. <sup>652</sup>

652 Even Hypocrites can obtain forgiveness, on four conditions: (1) sincere repentance, which purifies their mind; (2) amendment of their conduct, which purifies their outer life; (3) steadfastness and devotion to Allah, which strengthens their faith and protects them from the assaults of evil, and (4) sincerity in their religion, or their whole inner being, which brings them as full members into the goodly Fellowship of Faith. (4.146)

4:162 - But those among them who are well-grounded in knowledge and the believers believe in what hath been revealed to thee; and (especially) those who establish regular prayer and practice regular charity and believe in Allah and in the Last Day: to them shall We soon give a great reward.

4:173 - But those who believe and do deeds of righteousness He will give their (due) rewards and more out of His bounty: but those who are disdainful and arrogant He will punish with a grievous penalty; nor will they find besides Allah any to protect or help them.

5:9 - To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward.

5:29 - "For me I intend to let thee draw on thyself my sin as well as thine for thou wilt be among the companions of the fire and that is the reward of those who do wrong." <sup>732733</sup>

732 My sin as well as thine. "My sin" has been interpreted as "the sin against me, in that thou slayest me": in that case thy "sin" may mean either "thy crime in committing a murder." or "thy sin against thyself, for the crime causes real loss to thyself in the Hereafter." See the last clause of the next verse. (5.29)

733 Abel's speech is full of meaning. He is innocent and God-fearing. To the threat of death held out by the other, he returns a calm reply, aimed at reforming the other. "Surely," he pleads, "if your sacrifice was not accepted, there was something wrong in you, for Allah is just and accepts the sacrifice of the righteous. If this does not deter you, I am not going to retaliate, though there is as much power in me against you as you have against me. I fear my Maker, for I know He cherishes all His Creation. Let me warn you that you are doing wrong. I do not intend even to resist, but do you know what the consequences will be to you? You will be in torment." (5.29)

5:85 - And for this their prayer hath Allah rewarded them with gardens with rivers flowing underneath their eternal home. Such is the recompense of those who do good.

6:160 - He that doeth good shall have ten times as much to his credit: he that doeth evil shall only be recompensed according to his evil. No wrong shall be done unto (any of) them. <sup>986</sup>

986 God is just as well as generous. To the good the reward is multiplied ten times (i.e., far above the merits) on account of His generosity. To the evil, the punishment is no more than commensurate with their sin, and even so the door of mercy is always open to those who sincerely repent and show it by their conduct. (6.160)

7:40 - To those who reject Our signs and treat them with arrogance no opening will there be of the gates of heaven nor will they enter the garden until the camel can pass through the eye of the needle: such is Our reward for those in sin.

8:28 - And know ye that your possessions and your progeny are but a trial; and that it is Allah with whom lies your highest reward. <sup>1201</sup>

1201 A big family-many sons-was considered a source of power and strength: iii. 10, 116. So in English, a man with many children is said to have his "quiver full": Cf. Psalms, cxxvii. 4-5: "As arrows are in the hands of a mighty man, so are the children of thy youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." So with property and possessions: they add to a man's dignity, power, and influence. But both possessions and a large family are a temptation and a trial. They may turn out to be a source of spiritual downfall, if they are mishandled, or if the love of them excludes the love of Allah. (8.28)

9:26 - But Allah did pour His calm on the apostle and on the believers and sent down forces which ye saw not: He punished the unbelievers: thus doth He reward those without faith. <sup>1276</sup>

1276 Sakina: calm, peace, security, tranquillity. Cf. ii. 248. The Prophet never approved of over-weening confidence, or reliance merely upon human strength, or human resources or numbers. In the hour of danger and seeming disaster, he was perfectly calm, and with cool courage relied upon the help of Allah, Whose standard he carried. His calmness inspired all around him, and stopped the rout of those who had turned their backs. It was with Allah's help that they won, and their victory was complete. They followed it up with an energetic pursuit of the enemies, capturing their camps, their flocks and herds, and their families, whom they had boastfully brought with them in expectation of an easy victory. (9.26)

10:72 - "But if ye turn back (consider): no reward have I asked of you: my reward is only due from Allah and I have been commanded to be of those who submit to Allah's Will (in Islam)." <sup>1458</sup>

1458 The Prophet of Allah preaches for the good of his people. But he claims no reward from them, but on the contrary is reviled, persecuted, banished, and often slain. (10.72)

11:11 - Not so do those who show patience and constancy and work righteousness; for them is forgiveness (of sins) and a great reward. <sup>1508</sup>

1508 Their attitude is the right one: to take ill-fortune with fortitude and good fortune with humility, and in either case go on persevering in good deeds to their fellow-creatures. (11.11)

11:29 - "And O my People! I ask you for no wealth in return: my reward is from none but Allah: but I will not drive away (in contempt) those who believe: for verily they are to meet their Lord and ye I see are the ignorant ones!" <sup>1520</sup>

1520 The fourth point in Noah's address meets their accusation that he was a liar, implying that he was serving some selfish end of his own: on the contrary, he says, he seeks no reward from them but will bear any insults they heap on him, for he looks to Allah rather than men. But, fifthly if they insult the poor and needy who come to him in Faith, and think that he would send them away in order to attract the great ones of the land, he tells them plainly that they are mistaken. In fact, (sixthly), he has no hesitation in telling the blunt truth that they are the ignorant ones, and not the poor who came to seek Allah's Truth! (11.29)

11:51 - "O my people! I ask of you no reward for this (Message). My reward is from none but Him Who created me: will ye not then understand?

11:115 - And be steadfast in patience; for verily Allah will not suffer the reward of the righteous to perish.

12:88 - Then when they came (back) into (Joseph's) presence they said: "O exalted one! distress has seized us and our family; we have (now) brought but scanty capital: So pay us full measure (we pray thee) and treat it as charity to us: for Allah doth reward the charitable." 1764

1764 The nine brothers come back to Egypt according to their father's direction. Their first care is to see the Wazir. They must tell him of all their father's distress and excite his pity, if perchance he might release Benjamin. They would describe the father's special mental distress as well as the distress which was the common lot of all in famine time. They had spent a great part of their capital and stock-in-trade. They would appeal to his charity. It might please so great a man, the absolute governor of a wealthy state. And they did so. Perhaps they mentioned their father's touching faith, and that brought Joseph out of his shell, as in the next verse. (12.88)

16:41 - To those who leave their homes in the cause of Allah after suffering oppression We will assuredly give a goodly home in this world: but truly the reward of the Hereafter will be greater if they only realize (this)! 2067

2067 There is no merit in suffering exile (hijrat) in itself. To have any merit, it must be; (1) in the cause of Allah, and (2) after such an oppression as forces the sufferer to choose between Allah and man. When these conditions are fulfilled, the exiles are entitled to the highest honour, as having made a great sacrifice in the cause of Allah. Such were the early Muslim exiles to Abyssinia; such were the later exiles to Madinah before the Prophet himself left his home in Makkah and went to Madinah; and such were the exiles who went with the Prophet or followed him. At all these stages, his approval or advice was always obtained, either specifically or generally. (16.41)

16:97 - Whoever works righteousness man or woman and has faith verily to him will We give a new life a life that is good and pure and We will bestow on such their reward according to the best of their actions. 2137 2138

2137 Faith, if sincere, means right conduct. When these two confirm each other, Allah's grace transforms our life. Instead of being troubled and worried, we have peace and contentment; instead of being assailed at every turn by false alarms and the assaults of evil, we enjoy calm and attain purity. The transformation is visible in this life itself, but the "reward" in terms of the Hereafter will be far beyond our deserts. (16.97)

2138 The same ending as in the previous verse deepens the overall effect bringing home the message forcefully and beautifully. The argument is completed and rounded off. (16.97)<sup>1</sup>

18:2 - (He hath made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him and that He may give Glad Tidings to the Believers who work righteous deeds that they shall have a goodly Reward. 2327

2327 Qaiyim: straight, that which has no bends and no corners to mystify people, that which speaks clearly and unambiguously, that which guides to the right path. Cf. ix. 36, where the adjective is used for a straight usage, in contrast to usages, which tend to mystify and deceive people. The Qur-an is above all things straight, clear, and perspicuous. Its directions are plain for everyone to understand. Any book that deals with the highest mysteries of spiritual life must necessarily have portions whose full meaning is clearer to some minds than to others not so well prepared. But here there is nowhere any mystification, any desire to wrap up things in dark sayings repugnant to human reason. Allah's purpose is to give clear warning of spiritual dangers and lead up to the highest bliss. (18.2)

18:30 - As to those who believe and work righteousness verily We shall not suffer to perish the reward of any who do a (single) righteous deed. 2372

said again and again, beyond their merits: xxviii. 84: xxx. 39. Not a single good deed of theirs will lose its reward, and the mercy of Allah will blot out their sins. (18.30)

18:44 - There the (only) protection comes from Allah the True One. He is the Best to reward and the Best to give success. 2385

2385 All else is vanity, uncertainty, the sport of Time. The only hope or truth is from Allah. Other rewards and other successes are illusory: the best Reward and the best Success come from Allah. (18.44)<sup>1</sup>

18:88 - "But whoever believes and works righteousness he shall have a goodly reward and easy will be his task as we order it by our command." 2433

2433 He never said like Pharaoh, "I am your Lord Most High!" (Ixxix. 24). On the contrary his punishments were humbly regulated as not being final, and he laid more stress on the good he could do to those who lived normal lives in faith and righteousness. His rule was easy to them: he imposed no heavy tasks because of his power, but gave every opportunity to rich and poor for the exercise of virtue and goodness. Such is the spiritual lesson to be learned from the first episode. (18.88)

**18:106-** That is their reward Hell; because they rejected Faith and took My Signs and My Messengers by way of jest. 2451

2451 False motives, pretence, deception, and hypocrisy, flourish because people do not take the higher life seriously. In effect they treat it as a jest. Signs and Messengers are sent as a special and personal Mercy from Allah, and for such things the first person singular is used as in this verse, even when it involves a sudden transition from the first person plural as in the last verse. (18.106<sup>1</sup>)

**20:15 -** "Verily the Hour is coming My design is to keep it hidden for every soul to receive its reward by the measure of its endeavor. 2545<sup>2546</sup>

2545 The first need is to mend our lives and worship and serve Allah, as in the last verse. The next is to realise the meaning of the Hereafter, when every soul will get the meed of its conduct in this life. (20.15)

2546 Ukhfi may mean either "keep it hidden", or "make it manifest", and the Commentators have taken, some one meaning and some the other. If the first is taken, it means that the exact hour or day when the Judgment comes is hidden from man; if the second, it means that the fact of the Judgment to come is made known, that man may remember and take warning. I think that both meanings are implied. (20.15)

**20:76 -** Gardens of Eternity beneath which flow rivers: they will dwell therein for aye: such is the reward of those who purify themselves (from evil). 2598

2598 As the Egyptian magicians had done when they confessed the One True God. (20.76)

**24:38 -** That Allah may reward them according to the best of their deeds and add even more for them out of His Grace: for Allah doth provide for those whom He will without measure. 3009

3009 The best of the righteous do not deserve the reward that they get: all their faults are forgiven, and only their best actions are considered in the reward that they get. Nay, more! Out of the unbounded Grace of Allah even more is added to them. For in giving rewards, Allah's bounty is boundless. (24.38)

**25:15 -** Say: "Is that best or the eternal Garden promised to the righteous? For them that is a reward as well as a goal (of attainment). 3069<sup>3070</sup>

3069 Shifting the scene back to this life, they may fairly be asked: "Here is the result of the two courses of conduct: which do you prefer?" (25.15)

3070 To the righteous, the final Bliss will in one sense be a reward. But the word "reward" does not truly represent facts, for two reasons: (1) the Bliss will be greater than they deserved; and (2) righteousness is its own reward. The best way of expressing the result would be to say that their highest Wish will now have been attained; the goal will have been reached; they will be in Allah's Presence. That is salvation in the highest. (25.15)

**26:41 -** So when the sorcerers arrived they said to Pharaoh: "Of course shall we have a (suitable) reward if we win?" 3161

26:109 - "No reward do I ask of you for it: my reward is only from the Lord of the Worlds:

26:127 - No reward do I ask of you for it: my reward is only from the Lord of the Worlds.

26:145 - "No reward do I ask of you for it: my reward is only from the Lord of the Worlds.

26:164 - "No reward do I ask of you for it: my reward is only from the Lord of the Worlds.

26:180 - "No reward do I ask of you for it: my reward is only from the Lord of the Worlds.

**27:90 -** And if any do evil their faces will be thrown headlong into the Fire: "Do ye receive a reward other than that which ye have earned by your deeds?" 3320<sup>3321</sup>

3320 Headlong: it may be that the very things of which we were proudest, which we considered foremost in our present order of the world, will be the first to go into the Fire, as they are but the window-dressing (=faces) of Evil. (27.90)

3321 There will be no punishment except such as has been deserved by actual conduct in the present life of probation. (27.90)

**28:25 -** Afterwards one of the (damsels) came (back) to him walking bashfully. She said: "My father invites thee that he may reward thee for having watered (our flocks) for us." So when he came

to him and narrated the story he said: "Fear thou not: (well) hast thou escaped from unjust people." 33533354

3353 Scarcely had he rested, when one of the damsels came back, walking with bashful grace! Modestly she gave her message. 'My father is grateful for what you did for us. He invites you, that he may thank you personally, and at least give some return for your kindness.' (28.25)

3354 Nothing could have been more welcome than such a message, and through such a messenger. Moses went of course, and saw the old man. He found such a well-ordered patriarchal household. The old man was happy in his daughters and they in him. There was mutual confidence. They had evidently described the stranger to him in terms which made his welcome a foregone conclusion. On the other hand Moses had allowed his imagination to paint the father in something of the glorious colours in which his daughters had appeared to him like an angelic vision. The two men got to be friends at once. Moses told the old man his story, -who he was, how he was brought up, and what misfortunes had made him quit Egypt. Perhaps the whole household, including the daughters, listened breathlessly to his tale. Perhaps their wonder and admiration were mingled with a certain amount of pity-perhaps with some more tender feeling in the case of the girl who had been to fetch him. In any case the stranger had won his place in their hearts. The old man, the head of the household, assured him of hospitality and safety under his roof. As one with a long experience of life he congratulated him on his escape. 'Who would live among unjust people? It is as well you are free of them!' (28.25)

28:54 - Twice will they be given their reward for that they have persevered that they avert Evil with Good and that they spend (in charity) out of what We have given them. 3386

3386 Their credit is twofold, in that before they knew Islam, they followed the earlier Law in truth and sincerity, and when they were offered Islam, they readily recognised and accepted it, suffered in patient perseverance for its sake, and brought forth the fruits of righteousness. (28.54)

28:80 - But those who had been granted (true) knowledge said: "Alas for you! the reward of Allah (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain save those who steadfastly persevere (in good)."

28:84 - If any does good the reward to him is better than his deed; but if any does evil the doers of evil are only punished (to the extent) of their deeds. 3414

3414 A good deed has its sure reward, and that reward will be better than the merits of the doer. An evil deed may be forgiven by repentance, but in any case will not be punished with a severer penalty than justice demands. (28.84)

29:7 - Those who believe and work righteous deeds from them shall We blot out all evil (that may be) in them and We shall reward them according to the best of their deeds. 3429

3429 In striving to purify our Faith and our Life, we are enabled to avoid the consequences of our misdeeds for Allah will forgive any evil in our past, and help to the attainment of a Future based on the best of what we have done rather than on the poor average of our own merits. The atonement or expiation is by Allah's Mercy, not by our merits or the merits or sacrifice of anyone else. (29.7)

30:45 - That He may reward those who believe and work righteous deeds out of His Bounty: for He loves not those who reject Faith. 35613562

3561 Though the repose and bliss will have been won by the righteous by their own efforts, it must not be supposed that their own merits were equal to the reward they will earn. What they will get will be due to the infinite Grace and Bounty of Allah. (30.45)

3562 In form this clause is (here as elsewhere) negative, but it has a positive meaning: Allah loves those who have faith and trust in Him, and will, out of His Grace and Bounty, reward them in abundant measure. (30.45)

32:17 - Now no person knows what delights of the eye are kept hidden (in reserve) for them as a reward for their (good) Deeds. 3650

3650 Delights of the eye: an idiom for that which pleases most and gives most satisfaction. In our present state we can scarcely imagine the real Bliss that will come to us in the Future. (32.17) Us

33:24 - That Allah may reward the men of Truth for their Truth and punish the Hypocrites if that be His Will or turn to them in Mercy: for Allah is Oft-Forgiving Most Merciful. 3698

3698 Before Allah's Mercy there is always room for repentance and forgiveness, even after treason and crime; but the forgiveness will be according to Allah's Will and Plan, which will judge the penitent's sincerity and capacity for good to the nicest degree in his favour. Cf. also xxxiii. 17 above. (33.24)

33:29 - But if ye seek Allah and His Apostle and the Home of the Hereafter verily Allah has prepared for the well-doers amongst you a great reward. 3707



3707 They were all well-doers. But being in their exalted position, they had extra responsibility, and they had to be specially careful to discharge it. In the same way their reward would be "great", for higher services bring higher spiritual satisfaction, though they were asked to deny themselves some of the ordinary indulgences of this life. (33.29)

**33:31** - But any of you that is devout in the service of Allah and His Apostle and works righteousness to her shall We grant her reward twice: and We have prepared for her a generous Sustenance. <sup>37103711</sup>

3710 Twice, i.e., once as a righteous woman, and again as a Mother of the Believers, serving the believing women and thus showing her devotion to Allah and His Apostle. (33.31)

3711 Sustenance: all that is necessary to sustain her in happiness in her future life. (33.31)

**33:44** - Their salutation on the Day they meet Him will be "peace!": and He has prepared for them a generous Reward.

**34:4** - That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous." <sup>3791</sup>

3791 "Sustenance": Spiritual in things spiritual, and physical in things physical. It implies not only the satisfaction of desire, but the provision of means for sustaining the ground won and for winning more ground in the march of progress. (34.4)

**34:37** - It is not your wealth nor your sons that will bring you nearer to Us in degree: but only those who believe and work Righteousness these are the ones for whom there is a multiplied Reward for their deeds while secure they (reside) in the dwellings on high! <sup>384438453846</sup>

3844 The true test of progress in spiritual life is to be measured by other things than material wealth and influence. What we have to ask ourselves is: are we the least bit nearer to Allah? (34.37)

3845 Cf. xxx. 39. All worldly good is but a shadow that will pass away. Its intrinsic and eternal value is small. But those who work righteousness in Faith are on the true path of self-development. The reward they will get will be infinitely more than their merits entitle them to. For they will partake of the boundless Bounties of Allah. (34.37)

3846 Their happiness will not only be great in quantity ("multiplied"), but it will be of a specially sublime quality ("dwellings on high"), and it will endure without any chance of its loss or diminution ("secure they reside"). (34.37)

**34:47** - Say: "No reward do I ask of you: it is (all) in your interest: my reward is only due from Allah: and He is Witness to all things." <sup>3859</sup>

3859 Cf. x. 72. The second argument is that he has nothing to gain from them. His message is for their own good. He is willing to suffer persecution and insult, because he has to fulfil his mission from Allah. (34.47)

**36:11** - Thou canst but admonish: such a one as follows the Message and fears the (Lord) Most Gracious unseen: give such a one therefore good tidings of Forgiveness and a Reward most generous. <sup>395139523953</sup>

3951 Cf. xxxv. 18. As far as those are concerned, who have obstinately delivered themselves to evil, the preaching of Allah's Message has no appeal, because their own will shuts them out. But there are others who are anxious to hear Allah's Message and receive Allah's grace. They love Allah and fear to offend against His holy Law, and their fear is not merely superficial but deep-seated: for while they do not yet see Allah, nor do other people see them, they have the same sense of Allah's presence as if they saw Him, and their religion is not a mere pose, "to be seen of men". (36.11)

3952 See n. 3902 to xxxv. 18. Unseen is here adverbial: their reverence for Allah is unaffected by the fact that they do not see Him, or that other people do not observe them, because their attitude arises out of a genuine love for Allah. (36.11)

3953 To such persons the Message of Allah comes as a gospel or good news: because it shows them the way of forgiveness for anything wrong in their past, and it gives them the promise of a full reward in the future, -generous beyond any deserts of their own, but arising out of Allah's unbounded Bounty. (36.11)

**37:80** - Thus indeed do We reward those who do right.

**39:10** - Say: "O ye my servants who believe! Fear your Lord: good is (the reward) for those who do good in this world. Spacious is Allah's earth! Those who patiently persevere will truly receive a reward without measure!" <sup>42604261</sup>

4260 The "fear of Allah" (Taqwa) is explained in n. 26 to ii. 2. See also n. 2912 to xxiii. 60. The fear of Allah is akin to love, for it means that we are afraid to displease Him. (39.10)

4261 Cf. xxix. 56 and n. 3489. We must always do right. We cannot plead that the circumstances in which we find ourselves force our hands. If our home conditions do not allow us to act according to the Faith that is in us, we must be prepared to suffer ostracism or even exile. (39.10)



39:34 - They shall have all that they wish for in the presence of their Lord: such is the reward of those who do good: <sup>4294</sup>

4294 At that stage their wills will have been purified. If an earthly king gives a decoration, how much greater is the honour when the investiture takes place by the king himself personally? (39.34)

39:35 - So that Allah will turn off from them (even) the worst in their deeds and give them their reward according to the best of what they have done. <sup>4295</sup>

4295 The conjunction (lam in Arabic, translated "so that") indicates here the results, not the purpose. Allah's Reward is so bounteous, that if we truly and sincerely put our will into His keeping, He will remove the consequences not only of our minor faults but of the worst of our sins, and judge us according to the very best of our deeds. (39.35)

39:74 - They will say: "Praise be to Allah Who has truly fulfilled His promise to us and has given us (this) land in heritage: we can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!" <sup>43534354</sup>

4353 This is said by the new arrivals in heaven. As is right, they begin with the Praises of Allah, which shows at once their satisfaction and their gratitude. (39.74)

4354 In heritage: i.e. as our Portion. Cf. iii. 180, and n. 485; vi. 165, and n. 988. There is no question here of their passing on any property to heirs. They are the final possessors of Heaven for eternity, by the grace of Allah. (39.74)

41:8 - For those who believe and work deeds of righteousness is a reward that will never fail. <sup>4469</sup>

4469 But blessed are those who have Faith. They will have a Future and a Bliss that will never fail. (41.8)

42:40 - The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation His reward is due from Allah: for (Allah) loveth not those who do wrong. <sup>458145824583</sup>

4581 See last note. When you stand up for rights, either on private or public grounds, it may be through processes of law, or by way of private defence in so far as the law permits private action. But in all cases you must not seek a compensation greater than the injury suffered. The most you can do is to demand equal redress, i.e., a harm equivalent to the harm done to you. Even this may serve to curb your unregenerate soul, or a community bent on revenge. But the ideal mode is not to slake your thirst for vengeance, but to follow better ways leading to the reform of the offender or his reconciliation. See xli. 34, and xxiii. 96. You can take steps to prevent repetition, by physical or moral means; the best moral means would be to turn hatred into friendship by forgiveness and love. In that case the compensation or reward (if we must use such terms) is infinitely greater, for it wins the good pleasure of Allah. But this active righting of wrongs, whether by physical or by moral or spiritual means, which are commended as better, is an antithesis to the monkish doctrine, when you are smitten on one cheek, to turn the other also. This would not suppress, but encourage wrong-doing. It is practised by none but poltroons, and is preached only by hypocrites, or men who want to make slaves of others by depriving them of the power of self-defence. It occurs in two of the four canonical Gospels (Matt. v. 39, and Luke vi. 29), but we need not therefore assume that it was preached by Jesus. (42.40)

4582 To love Allah is the highest motive of our conduct, for it leads to the love of Allah's creatures; to win the approbation and love of Allah, is the highest reward, far transcending any compensation or satisfaction we can obtain in this life. (42.40)

4583 Allah does not love those who do wrong. If, therefore we tolerate wrong, or encourage wrong by allowing it to run rampant when we can prevent it, we fail in our duty to Allah. (42.40)

52:40 - Or is it that thou dost ask for a reward so that they are burdened with a load of debt? <sup>5074</sup>

5074 The prophets of Allah ask for no reward to preach the Message of Allah and direct men to the right Path. Why then do men shun them and persecute those who seek to bring blessings to them? (52.40)

53:41 - Then will he be rewarded with a reward complete;

54:35 - As a Grace from Us: Thus do We reward those who give thanks. <sup>5155</sup>

5155 "Giving thanks" to Allah in Quranic phrase is to obey Allah's Law, to do His Will, to practise righteousness, to use all gifts in His service. (54.35)

55:60 - Is there any Reward for Good other than Good? <sup>5212</sup>

5212 This is the summing up of all the description used to express the Fruit of Goodness or Good. But the fullest expression can only be given in abstract terms: "Is there any reward for Good-other than Good?" Can anything express it better? (55.60)

56:24 - A Reward for the Deeds of their past (Life).

57:11 - Who is he that will loan to Allah a beautiful Loan? For (Allah) will increase it manifold to his credit and he will have (besides) a liberal reward. <sup>5287</sup>

57:18 - For those who give in Charity men and women and loan to Allah a Beautiful Loan it shall be increased manifold (to their credit) and they shall have (besides) a liberal reward. <sup>5298</sup>

57:19 - And those who believe in Allah and His apostles they are the Sincere (Lovers of truth) and the witnesses (who testify) in the eyes of their Lord: they shall have their Reward and their Light but those who reject Allah and deny Our Signs they are the Companions of Hell-Fire. <sup>529953005301</sup>

5299 Cf. iv. 69, and n. 586. The four categories there mentioned as constituting the beautiful Company of Faith are: the Prophets who teach, the Sincere Lovers of Truth, the Martyrs, and the Righteous who do good. Of these, the prophets or messengers have already been mentioned in this verse. The Righteous who do good are mentioned as the men and women given over to deeds of charity in verse 18. (57.19)

5300 The Martyrs (witnesses) are all those who carry the Banner of Truth against all odds and in all positions of danger, whether by pen or speech, or deed or counsel. (57.19)

5301 Note that these two are specially high degrees in the Hereafter, just short of Prophethood. For they have not only their reward in the Hereafter, like those who practise charity (verse 18 above), but they themselves become sources of light and leading. (57.19)

59:17 - The end of both will be that they will go into the Fire dwelling therein for ever. Such is the reward of wrong-doers.

64:15 - Your riches and your children may be but a trial: but in the Presence of Allah is the highest Reward. <sup>5496</sup>

5496 Children may be a "trial" in many senses: (1) their different ways of looking at things may cause you to reflect, and to turn to the highest things of eternal importance; (2) their relationship with you and with each other may confront you with problems far more complicated than those in separate individual lives, and thus become a test of your own strength of character and sense of responsibility; (3) their conflict with your ideals (see n. 5494 above) may vex your spirit, but may at the same time search out your fidelity to Allah; and (4) their affection for you and your affection for them, may be a source of strength for you if it is pure, just as it may be a danger if it is based on selfish or unworthy motives. So also riches and worldly goods have their advantages as well as dangers. (64.15)

67:12 - As for those who fear their Lord unseen for them is Forgiveness and a great Reward. <sup>5569</sup>

5569 See n. 3902 to xxxv. 18. Read "unseen" adverbially. To fear the Lord is to love Him so intensely that you fear to do anything which is against His Will, and you do it because you realise Him intensely in your hearts, though you do not see Him with your bodily senses. Nor is it of any consequences whether other people see your love or the consequences that flow from your love, for your good deeds are for the love of Allah and not for show in the eyes of men. Such intensity of love obtains forgiveness for any past, and is indeed rewarded with Allah's love, which is immeasurably precious beyond any merits you may possess. (67.12)

68:3 - Nay verily for thee is a Reward unfailing. <sup>5595</sup>

5595 Instead of being out of his right mind, the Prophet of Allah had been raised to a great spiritual dignity, a reward that was not like an earthly reward that passes away, but one that was in the very core of his being, and would never fail him in any circumstances. He was really granted a nature and character far above the shafts of grief or suffering, slander or persecution. (68.3)

76:12 - And because they were patient and constant He will reward them with a Garden and (garments of) silk. <sup>5843</sup>

76:22 - "Verily this is a Reward for you and your Endeavor is accepted and recognized."

77:44 - Thus do We certainly reward the Doers of Good.

84:25 - Except to those who believe and work righteous deeds: for them is a Reward that will never fail. <sup>6050</sup>

95:6 - Except such as believe and do righteous deeds: for they shall have a reward unfailing.

98:8 - Their reward is with Allah: Gardens of Eternity Beneath which rivers flow; They will dwell therein for ever; Allah well pleased with them and they with Him: all this for such as fear their Lord and Cherisher. <sup>62336234</sup>

6233 The Good Pleasure of Allah is the final Bliss of Salvation. The good pleasure is mutual; the truly saved is he whose will has become completely identified with Allah's universal will. (98.8)

6234 The fear of Allah is the fear to offend against His holy law, the fear to do anything which is against His holy Will. Such fear is akin to love; for with it dawns the consciousness of Allah's loving-care for all His creatures. (98.8)

Sahih Al-Bukhari Hadith  
Hadith 2.506 Narrated by  
Aisha

Allah's Apostle said, "When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what she has spent, and her husband will receive the reward because of his earning, and the storekeeper will also have a reward similar to it. The reward of one will not decrease the reward of the others . "

Fiqh-us-Sunnah  
Fiqh 4.86

The Deeds that Benefit the Departed Souls and Proffering Reward for Good Deeds to the Messenger of Allah (peace be upon him)

There is consensus that a deceased person benefits from all good deeds for which he or she in his or her life might have been a cause. Abu Hurairah reported, "The Prophet, peace be upon him, said, 'When a person dies all his good deeds cease except for three: a continuous act of charity, beneficial knowledge, and a righteous son who prays for him.'" (Muslim, and the Sunan) Also Abu Hurairah reported, "The Prophet, peace be upon him, said, 'The righteous works that continue to benefit a believer after his death include the knowledge that he taught and spread among others, a righteous son whom he leaves behind, or a copy of the Qur'an that he bequeaths to his inheritors, or a mosque that he builds, or a rest house that he builds for the wayfarers, or a canal of water that he digs for the benefit of others, or a charity that he gives out of his property during his life while he is sound of health. He will continue to receive reward for all these even after his death.' (Ibn Majah)

Al-Tirmidhi Hadith  
Hadith 752 Narrated by  
Anas ibn Malik

Allah's Messenger (peace be upon him) said: The prayer of a person in his house is a single prayer; his prayer in the mosque of his tribe has the reward of twenty-five prayers; his prayers in the mosque in which the Friday prayer is observed has the reward of five hundred; his prayer in the mosque of Aqsa (i.e. Bayt al-Maqdis) has a reward of fifty thousand prayers; his prayer in my mosque (the Prophet's mosque in Medina) has a reward of fifty thousand prayers; and the prayer in the Sacred Mosque (Ka'bah) at Makkah has a reward of one hundred thousand prayers.

Transmitted by Ibn Majah.

Sahih Al-Bukhari Hadith  
Hadith 1.45 Narrated by  
Abu Huraira

Allah's Apostle said, "(A believer) who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allah's reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qirats. Each Qirat is like the size of the (Mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one Qirat only."

Sahih Al-Bukhari Hadith  
Hadith 1.589 Narrated by  
Abu Huraira

Allah's Apostle said, "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew the reward of the Zuhr prayer (in the early moments of its stated time) they would race for it (go early) and if they knew the reward of 'Isha' and Fajr (morning) prayers in congregation, they would come to offer them even if they had to crawl."

► Sahih Al-Bukhari Hadith

### Hadith 1.624

Narrated by

**Abu Huraira**

Allah's Apostle said, "While a man was going on a way, he saw a thorny branch and removed it from the way and Allah became pleased by his action and forgave him for that." Then the Prophet said, "Five are martyrs: One who dies of plague, one who dies of an abdominal disease, one who dies of drowning, one who is buried alive (and) dies and one who is killed in Allah's cause." (The Prophet further said, "If the people knew the reward for pronouncing the Adhan and for standing in the first row (in the congregational prayer) and found no other way to get it except by drawing lots they would do so, and if they knew the reward of offering the Zuhr prayer early (in its stated time), they would race for it and they knew the reward for 'Isha' and Fajr prayers in congregation, they would attend them even if they were to crawl.")

► Al-Tirmidhi Hadith

### Hadith 168

Narrated by

**Bilal ibn Harith al-Muzani**

Allah's Messenger (peace be upon him) said: He who revived a Sunnah out of my Sunan, which has died after me, for him is the reward like the reward of those who acted upon it, without any decrease in that reward. He who introduced some evil innovation which Allah and His Messenger did not approve has (a burden of sin upon him) like the sins of one who acted according to it, without their sins being mitigated thereby in the least.

Transmitted by Tirmidhi.

► Fiqh-us-Sunnah

### Fiqh 5.3a

## The Reward of Hajj is Paradise

Abu Hurairah says the Prophet (peace be upon him) said: "All sins committed in between the performance of one 'Umrah and another are expiated and erased, and the reward of Hajj Mabrur is nothing save Paradise." (Bukhari and Muslim)

► Sahih Al-Bukhari Hadith

### Hadith 1.621

Narrated by

**Abu Salama bin Abdur Rahman**

Abu Huraira said, "I heard Allah's Apostle saying, 'The reward of a prayer in congregation is twenty five times greater than that of a prayer offered by a person alone. The angels of the night and the angels of the day gather at the time of Fajr prayer.' " Abu Huraira then added, "Recite the Holy Book if you wish, for 'ndeed, the recitation of the Qur'an in the early dawn (Fajr prayer) is ever witnessed.' " (17.18).

Narrated 'Abdullah bin 'Umar: The reward of the congregational prayer is twenty seven times greater (than that of the prayer offered by a person alone).

► Sunan of Abu-Dawood

### Hadith 2492

Narrated by

**Mu'adh ibn Jabal**

The Apostle of Allah (peace be upon him) said: (The reward of) prayer, fasting and remembrance of Allah is enhanced seven hundred times over (the reward of) spending in Allah's path.

## RIBA:

2:275 - Those who devour usury will not stand except as stands one whom the Evil One by his touch hath driven to madness. That is because they say: "Trade is like usury but Allah hath permitted trade and forbidden usury. Those who after receiving direction from their Lord desist shall be pardoned for the past; their case is for Allah (to judge); but those who repeat (the offence) are companions of the fire: they will abide therein (for ever). <sup>324325326</sup>

324 Usury is condemned and prohibited in the strongest possible terms. There can be no question about the prohibition. When we come to the definition of Usury there is room for difference of opinion. Hadhrat 'Umar, according to Ibn Kathir, felt some difficulty in the matter, as the Apostle left this world before the details of the question were settled. This was one of the three questions on which he wished he had more light from the Prophet. Our 'Ulama, ancient and modern, have worked out a great body of literature on Usury, based mainly on economic conditions as they existed at the rise of Islam. (2.275)

325 An apt simile: whereas legitimate trade or industry increases the prosperity and stability of men and nations, a dependence on Usury would merely encourage a race of idlers, cruel blood-suckers, and worthless fellows who do not know their own good and are therefore akin to madmen. (2.275)

326 Owing to the fact that interest occupies a central position in modern economic life, and specially since interest is the very life blood of the existing financial institutions, a number of Muslims have been inclined to interpret it in a manner

which is radically different from the understanding of Muslim scholars throughout the last fourteen centuries and is also sharply in conflict with the categorical statements of the Prophet (peace be on him). According to Islamic teachings any excess on the capital is *riba* (interest). Islam accepts no distinction, in so far as prohibition is concerned, between reasonable and exorbitant rates of interest, and thus what came to be regarded as the difference between usury and interest; nor between returns on bonus for consumption and those for production purposes and so on. (2.275)

2:276 - Allah will deprive usury of all blessing but will give increase for deeds of charity: for He loveth not creatures ungrateful and wicked.

2:278 - O ye who believe! fear Allah and give up what remains of your demand for usury if ye are indeed believers.

2:279 - If ye do it not take notice of war from Allah and his Apostle: but if ye turn back ye shall have your capital sums; deal not unjustly and ye shall not be dealt with unjustly. <sup>328</sup>

328 This is not war for opinions, but an ultimatum of war for the liberation of debtors unjustly dealt with and oppressed. (2.279)

3:130 - O ye who believe! devour not usury doubled and multiplied; but fear Allah; that ye may (really) prosper. <sup>450451</sup>

450 Cf. ii. 275 and note. The last verse spoke of forgiveness, even to enemies. If such mercy is granted by Allah to erring sinners, how much more is it incumbent on us, poor sinners to refrain from oppressing our fellow-beings in need, in matters of mere material and ephemeral wealth? Usury is the opposite extreme of charity, unselfishness, striving, and giving of ourselves in the service of Allah and of our fellow-men. (3.130)

451 Real prosperity consists, not in greed, but in giving, -the giving of ourselves and of our substance in the cause of Allah and Allah's truth and in the service of Allah's creatures. (3.130)

30:39 - That which ye lay out for increase through the property of (other) people will have no increase with Allah: but that which ye lay out for charity seeking the Countenance of Allah (will increase): it is these who will get a recompense multiplied. <sup>35523553</sup>

3552 *Riba* (literally 'usury' or 'interest') is prohibited, for the principle is that any profit which we should seek should be through our own exertions and at our own expense, not through exploiting other people or at their expense, however we may wrap up the process in the spacious phraseology of high finance or City jargon. But we are asked to go beyond this negative precept of avoiding what is wrong. We should show our active love for our neighbor by spending of our own substance or resources or the utilization of our own talents and opportunities in the service of those who need them. Then our reward or recompense will not be merely what we deserve. It will be multiplied to many times more than our strict account. According to Commentators this verse specially applies to those who give to others, whether gifts or services, in order to receive from them greater benefits in return. Such seemingly good acts are void of any merit and deserve no reward from Allah, since He knows the real intention behind such ostensibly good deeds. (30.39)

3553 Seeking the "Face" or "Countenance" of Allah, i.e., out of our pure love for the true vision of Allah's own Self. See also n. 3550 above. (30.39)

2:280 - If the debtor is in a difficulty grant him time till it is easy for him to repay. But if ye remit if by way of charity that is best for you if ye only knew.

► Sahih Al-Bukhari Hadith

### **Hadith 3.379** Narrated by **Ibn Umar**

The Prophet said, "The selling of wheat for wheat is *Riba* (usury) except if it is handed from hand to hand and equal in amount. Similarly the selling of barley for barley, is *Riba* except if it is from hand to hand and equal in amount, and dates for dates is usury except if it is from hand to hand and equal in amount. (See *Riba-Fadl* in the glossary).

► Sahih Al-Bukhari Hadith

### **Hadith 5.159** Narrated by **Abu Burda**

When I came to Medina, I met Abdullah bin Salam. He said, "Will you come to me so that I may serve you with *Sawiq* (i.e. powdered barley) and dates, and let you enter a (blessed) house that in which the Prophet entered?" Then he added, "You are in a country where the practice of *Riba* (i.e. usury) is prevalent; so if somebody owes you something and he sends you a present of a load of chopped straw or a load of barley or a load of provender then do not take it, as it is *Riba*."

► Sahih Al-Bukhari Hadith

### Hadith 3.506

Narrated by

**Abu Said al Khudri**

Once Bilal brought Barni (i.e. a kind of dates) to the Prophet and the Prophet asked him, "From where have you brought these?" Bilal replied, "I had some inferior type of dates and exchanged two Sas of it for one Sa of Barni dates in order to give it to the Prophet to eat." Thereupon the Prophet said, "Beware! Beware! This is definitely Riba (usury)! This is definitely Riba (Usury)! Don't do so, but if you want to buy (a superior kind of dates) sell the inferior dates for money and then buy the superior kind of dates with that money."

► Sahih Al-Bukhari Hadith

### Hadith 4.28

Narrated by

**Abu Huraira**

The Prophet said, "Avoid the seven great destructive sins." The people enquire, "O Allah's Apostle! What are they?" He said, "To join others in worship along with Allah, to practice sorcery, to kill the life which Allah has forbidden except for a just cause, (according to Islamic law), to eat up riba (usury), to eat up an orphan's wealth, to give back to the enemy and fleeing from the battlefield at the time of fighting, and to accuse chaste women, who never even think of anything touching chastity and are good believers."

► Sahih Al-Bukhari Hadith

### Hadith 3.841

Narrated by

**Abdullah bin Abu Aufa**

A man displayed some goods in the market and took a false oath that he had been offered so much for them though he was not offered that amount. Then the following Divine verse was revealed: "Verily! Those who purchase a little gain at the cost of Allah's covenant and their oaths . . . Will get painful punishment." (3.77) Ibn Abu Aufa added, "Such person as described above is a treacherous Riba-eater (i.e. eater of usury)."

► Sahih Al-Bukhari Hadith

### Hadith 3.386

Narrated by

**Abu Salih Az Zaiyat**

I heard Abu Said Al-Khudri saying, "The selling of a Dinar for a Dinar, and a Dirham for a Dirham (is permissible)." I said to him, "Ibn 'Abbas does not say the same." Abu Said replied, "I asked Ibn 'Abbas whether he had heard it from the Prophet or seen it in the Holy Book. Ibn 'Abbas replied, 'I do not claim that, and you know Allah's Apostle better than I, but Usama informed me that the Prophet had said, 'There is no Riba (in money exchange) except when it is not done from hand to hand (i.e. when there is delay in payment).'"

► Al-Tirmidhi Hadith

### Hadith 2830

Narrated by

**Umar ibn al-Khattab**

The last verse to be sent down was that on usury, but Allah's Messenger (peace be upon him) was taken without having expounded it to us; so leave aside usury and whatever is doubtful.

Ibn Majah and Darimi transmitted it.

► Sahih Al-Bukhari Hadith

### Hadith 7.829

Narrated by

**Abu Juhaifa**

The Prophet forbade the use of the price of blood and the price of a dog, the one who takes (eats) usury the one who gives usury, the woman who practises tattooing and the woman who gets herself tattooed.

► Al-Muwatta Hadith

### Hadith 31.93

## What Is Not Permitted of Free Loans

And Malik related to me that he had heard that a man came to Abdullah ibn Umar and said, "Abu Abd ar-Rahman, I gave a man a loan and stipulated that he give me better than what I lent him." Abdullah ibn Umar said, "That is usury." Abdullah said, "Loans are of three types: A free loan which you lend by which you desire the pleasure of Allah, and so you have the pleasure of Allah. A free loan which you lend by which you desire the pleasure of your companion, so you have the pleasure of your companion, and a free loan which you lend by which you take what is impure by what is pure, and that is usury." He



said, "What do you order me to do, Abu Abd ar-Rahman?" He said, "I think that you should tear up the agreement. If he gives you the like of what you lent him, accept it. If he gives you less than what you lent him, take it and you will be rewarded. If he gives you better than what you lent him, of his own good will, that is his gratitude to you and you have the wage of the period you gave him the loan."

►Al-Muwatta Hadith

## Hadith 31.83

### Usury in Debts

Yahya related to me from Malik from Uthman ibn Hafs ibn Khaldah from Ibn Shihab from Salim ibn Abdullah that Abdullah ibn Umar was asked about a man who took a loan from another man for a set term. The creditor reduced the debt, and the man paid it immediately Abdullah ibn Umar disliked that, and forbade it.

►Sunan of Abu-Dawood

## Hadith 3327

Narrated by

### Abdullah ibn Mas'ud

The Apostle of Allah (peace be upon him) cursed the one who accepted usury, the one who paid it, the witness to it, and the one who recorded it.

### RICHES:

28:76 -Qarun was doubtless of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men: Behold his people said to him: "Exult not for Allah loveth not those who exult (in riches)." 340434053406

3404 Qarun is identified with the Korah of the English Bible. His story is told in Num. xvi. 1-35. He and his followers, numbering 250 men, rose in rebellion against Moses and Aaron, on the ground that their position and fame in the congregation entitled them to equality in spiritual matters with the Priests, -that they were as holy as any, and they claimed to burn incense at the sacred Altar reserved for the Priests. They had an exemplary punishment: "the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods: they, and all that appertained to them, went down alive into the pit, and the earth closed upon them: and they perished from among the congregation." (28.76)

3405 Qarun's boundless wealth is described in the Midrashim, or the Jewish compilations based on the oral teachings of the Synagogues, which however exaggerate the weight of the keys to be the equivalent of the load of 300 mules! (28.76)

3406 Usbat: a body of men, here used indefinitely. It usually implies a body of 10 to 40 men. The old-fashioned keys were big and heavy, and if there were hundreds of treasure-chests, the keys must have been a great weight. As they were travelling in the desert, the treasures were presumably left behind in Egypt, and only the keys were carried. The disloyal Qarun had left his heart in Egypt, with his treasures. (28.76)

28:78 - He said: "This has been given to me because of a certain knowledge which I have." Did he not know that Allah had destroyed before him (whole) generations which were superior to him in strength and greater in amount (of riches) they had collected? But the wicked are not called (immediately) to account for their sins. 34083409

3408 He was so blind and arrogant that he thought that his own merit, knowledge, and skill or cleverness had earned him his wealth, and that now, on account of it, he was superior to everybody else and was entitled to ride rough-shod over them. Fool!-he was soon pulled up by Allah. (28.78)

3409 Even Qarun was given a long run of enjoyment with his fabulous wealth before he had to be removed for the mischief he was doing. (28.78)

57:20 - Know ye (all) that the life of this world is but play and amusement pomp and mutual boasting and multiplying (in rivalry) among yourselves **riches** and children: Here is a similitude: How rain and the growth which it brings forth delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong) and Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world but goods and chattels of deception? 5302530353045305

5302 Cf. vi. 32, and n. 855. In the present passage the idea is further amplified. In this life people not only play and amuse themselves and each other, but they show off, and boast, and pile up riches and man-power and influence, in rivalry with each other. (57.20)

5303 Cf. xxxix. 21, and n. 4273. Here the Parable is meant to teach a slightly different lesson. Allah's mercies are free and open to all, like His rain. But how do men make use of them? The good men take the real spiritual harvest and store the Spiritual grain. The men who are in love with the ephemeral are delighted with the green of the tares and the

grass; but such things give no real nourishment; they soon wither, become dry, and crumble to pieces, like the worldly pleasures and pomps, boasting and tumults, possessions and friends. (57.20)

5304 Kuffar is here used in the unusual sense of 'tillers or husbandmen', because they sow the seed and cover it up with soil. But the ordinary meaning, 'Rejecters of Truth', is not absent. The allegory refers to such men. (57.20)

5305 nets set by Satan to deceive man. The only thing real and lasting is the Good Life lived in the Light of Allah. (57.20)

58:17 - Of no profit whatever to them against Allah will be their riches nor their sons: They will be Companions of the Fire to dwell therein (for aye)! <sup>5358</sup>

5358 They may arrogantly boast of riches of alliances and followers in man-power. But what are such worldly advantages before the Throne of the Disposer of all events? They must come to utter misery. (58.17)

63:9 - O ye who believe! let not your riches or your children divert you from the remembrance of Allah. If any act thus the loss is their own. <sup>5476</sup>

5476 Riches and human resources of all kinds are but fleeting sources of enjoyment. They should not turn away the good man from his devotion to Allah. "Remembrance of Allah" includes every act of service and goodness, every kind thought and kind deed, for this is the service and sacrifice which Allah requires of us. If we fail in this, the loss is our own, not any one else's: for it stunts our own spiritual growth. (63.9)

64:15 - Your riches and your children may be but a trial: but in the Presence of Allah is the highest Reward. <sup>5496</sup>

5495 For the different words for "forgiveness", see n. 110 to ii. 109. (64.14)

Sahih Al-Bukhari Hadith

**Hadith 8.453** Narrated by  
**Abu Huraira**

The Prophet said, "Riches does not mean, having a great amount of property, but riches is self-contentment."

Al-Tirmidhi Hadith

**Hadith 5174** Narrated by  
**Amr ibn Maymun al-Awdi**

Allah's Messenger (peace be upon him) said to a man in the course of an exhortation, "Grasp five things before five others: your youth before your decrepitude, your health before your illness, your riches before your poverty, your leisure before your work, and your life before your death."

Tirmidhi transmitted it in mursal form.

## RIDICULE:

4:140 - Already has He sent you word in the Book that when ye hear the signs of Allah held in defiance and ridicule ye are not to sit with them unless they turn to a different theme: if ye did ye would be like them. For Allah will collect the Hypocrites and those who defy faith all in hell. <sup>649</sup>

649 Cf. vi. 68, an earlier and Makkan verse. Where we see or hear Truth held in light esteem, we ought to make our protest and withdraw from such company, not out of arrogance, as if we thought ourselves superior to other people, but out of real humility, lest our own nature be corrupted in such society. But it is possible that our protest or our sincere remonstrance may change the theme of discourse. In that case we have done good to those who were inclined to hold Truth in light esteem, for we have saved them for ridiculing Truth. (4.140)

9:79 - Those who slander such of the believers as give themselves freely to (deeds of) charity as well as such as can find nothing to give except the fruits of their labor and throw ridicule on them Allah will throw back their ridicule on them: and they shall have a grievous penalty. <sup>1333</sup>

1333 When financial help is necessary for the Cause, every Muslim contributes what he can. Those who can afford large sums are proud to bring them in of their own free-will, and those who are very poor contribute their mite or their labour. Both kinds of gifts are equally precious because of the faith and good-will behind them, and only cynics will laugh at the scantiness of the one or the lavishness of the other. Sometimes they not only laugh, but attribute wrong motives to the givers. Such conduct is here reprimanded. (9.79)

11:38 - Forthwith he starts constructing the Ark: every time that the Chiefs of his People passed by him they threw ridicule on him. They threw ridicule on him. He said: "If ye ridicule us now we (in our turn) can look down on you with ridicule likewise!" <sup>15311532</sup>

1531 The ridicule of the sinners, from their own point of view, was natural. Here was a Prophet turned carpenter! Here was a plain in the higher reaches of the Mesopotamian basin, drained by the majestic Tigris, over 800 to 900 miles from

the sea Arabian Gulf in a straight line! Yet he talks of a flood like the Sea! All material civilisations pride themselves on their Public Works and their drainage schemes. And here was a fellow relying on Allah! But did not their narrow pride seem ridiculous also to the Prophet of Allah! Here were men steeped in sin and insolence! And they pit themselves against the power and the promise of Allah! Truly a contemptible race is man! (11.38)

- 1532 The Arabic Aorist may be construed either by the present tense or the future tense, and both make good sense here. Following Zamakhshari, I construe in the present tense, because the future is so tragic for the sinners. For the time being the worldly ones looked down on the Believers as they always do: but the Believers relied on Allah, and pitied their critics for knowing no better!-for their arrogance was really ridiculous. (11.38)

23:110 - "But ye treated them with ridicule so much so that (ridicule of) them made you forget My Message while ye were laughing at them! <sup>2947</sup>

- 2947 Literally, 'they made you forget My Message'. The ungodly were so occupied in the backbiting and ridicule of the godly that the godly themselves became the unconscious cause of the ungodly forgetting the warnings declared by Allah against those who do not treat His Signs seriously. Thus evil often brings about its own ruin through the instrumentality of those whom it would make its victims. (23.110)

23:111 - "I have rewarded them this day for their patience and constancy: they are indeed the ones that have achieved Bliss..."

31:6 - But there are among men those who purchase idle tales without knowledge (or meaning) to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a humiliating Penalty. <sup>3584</sup>

- 3584 Life is taken seriously by men who realize the issues that hang upon it. But there are men of a frivolous turn of mind who prefer idle tales to true Realities and they are justly rebuked here. In the time of the holy Prophet there was a pagan Nadhr ibn al-Harith who preferred Persian romances to the Message of Allah, and turned away ignorant men from the preaching of Allah's Word. (31.6)

34:7 - The Unbelievers say (in ridicule): "Shall we point out to you a man that will tell you when ye are all scattered to pieces in disintegration that ye shall (then be raised) in a New Creation? <sup>3794</sup>

- 3794 This is a taunt against the holy Prophet, and it is applicable to all who preach the doctrine of a Future Life. How is it possible, say the Unbelievers, that when a man's body is reduced to dust and scattered about, the man should rise again and become a new Creation? They add that such a preacher is inventing a deliberate falsehood or is demented. (34.7)

37:12 - Truly dost thou marvel while they ridicule <sup>4042</sup>

- 4042 It is indeed strange that unregenerate man should forget, on the one hand, his lowly-origin, and on the other hand, his high Destiny, as conferred upon him by the grace and mercy of Allah. The indictment of him here comprises four counts: (1) they ridicule the teaching of Truth; (2) instead of profiting by admonition, they pay no heed; (3) when Allah's Signs are brought home to them, they ridicule them as much as they ridiculed the teaching of Truth: and (4) when they have to acknowledge incontestable facts, they give them false names like "sorcery", which imply fraud or something which has no relation to their life, although the facts touch the inner springs of their life intimately. (37.12)

38:63 - "Did we treat them (as such) in ridicule or have (our) eyes failed to perceive them?"

43:57 - When (Jesus) the son of Mary is held up as an example behold thy people raise a clamor thereat (in ridicule)! <sup>4659</sup>

- 4659 Jesus was a man, and a prophet to the Children of Israel, "though his own received him not." Some of the churches that were founded after him worshipped him as "God" and as "the son of God", as do the Trinitarian churches to the present day. The orthodox churches did so in the time of the holy Prophet. When the doctrine of Unity was renewed, and the false worship of others besides Allah was strictly prohibited, all false gods were condemned, e.g., at xxi. 98. The pagan Arabs looked upon Jesus as being in the same category as their false gods, and could not see why a foreign cult, or a foreign god, as they viewed him, should be considered better than their own gods or idols. There was no substance in this, but mere mockery, and verbal quibbling. Jesus was one of the greater prophets: he was not a god, nor was he responsible for the quibbling subtleties of the Athanasian Creed. (43.57)

49:11 - O ye who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): Nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness (to be used of one) after he has believed: And those who do not desist are (Indeed) doing wrong. <sup>49294930</sup>

- 4929 Mutual ridicule ceases to be fun when there is arrogance or selfishness or malice behind it. We may laugh with people, to share in the happiness of life: we must never laugh at people in contempt or ridicule. In many things they may be better than ourselves! (49.11)

- 4930 Defamation may consist in speaking ill of others by the spoken or written word, or in acting in such a way as to suggest a charge against some person whom we are not in a position to judge. A cutting, biting remark or taunt of sarcasm is included in the word lamaza. An offensive nickname may amount to defamation, but in any case there is no point in using offensive nicknames, or names that suggest some real or fancied defect. They ill accord with the serious purpose which Muslims should have in life. For example, even if a man is lame, it is wrong to address him as "O lame one!" It causes him pain, and it is bad manners. So in the case of the rude remark, "the black man". (49.11)

## RIGHT HAND:

- 4:3 - If ye fear that ye shall not be able to deal justly with the orphans marry women of your choice two or three or four; but if ye fear that ye shall not be able to deal justly (with them) then only one or (a captive) that your **right hands** possess. That will be more suitable to prevent you from doing injustice. 508539

- 508 Notice the conditional clause about orphans, introducing the rules about marriage. This reminds us of the immediate occasion of the promulgation of this verse. It was after Uhud, when the Muslim community was left with many orphans and widows and some captives of war. Their treatment was to be governed by principles of the greatest humanity and equity. The occasion is past, but the principles remain. Marry the orphans if you are quite sure that you will in that way protect their interests and their property, with perfect justice to them and to your own dependents if you have any. If not, make other arrangements for the orphans. (4.3)

- 16:71 - And Allah hath favored some of you above others in provision. Now those who are more favored will by no means hand over their provision to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Is it then the grace of Allah that they deny?

- 17:71 - One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure) and they will not be dealt with unjustly in the least. 22662267

- 2266 I have discussed the various meanings of Imam in ii. 124, n. 124. What is the meaning here? The Commentators are divided. Some understand the meaning to be that each People or Group will appear with its Leader, who will bear witness to its virtues or sins: Cf. xvi. 84. Another view is that the Imam is their revelation, their Book. A third is that the Imam is the record of deeds spoken of in the next clause. I prefer the first. (17.71)

- 2267 Literally, by the value of a fatil, a small skin in the cleft of a date-stone: this has no value. (17.71)

- 29:48 - And thou wast not (able) to recite a Book before this (Book came) nor art thou (able) to transcribe it with thy right hand: in that case indeed would the talkers of vanities have doubted. 3478

- 3478 The holy Prophet was not a learned man. Before the Qur-an was revealed to him, he never claimed to proclaim a Message from Allah. He was not in the habit of preaching eloquent truths as from a Book, before he received his Revelation, nor was he able to write or transcribe with his own hand. If he had had these worldly gifts, there would have been some plausibility in the charge of the talkers of vanities that he spoke not from inspiration but from other people's books, or that he composed the beautiful verses of the Qur-an himself and committed them to memory in order to recite them to people. The circumstances in which the Qur-an came bear their own testimony to its truth as from Allah. (29.48)

- 37:28 - They will say: "It was ye who used to come to us from the right hand (of power and authority)!" 4052

- 4052 This is the mutual recrimination of the sinners-those who sinned, against those whose instigation or evil example led them into sin. The misleaders in the life here below often used their power and influence to spread evil. The "right hand" is the hand of power and authority. Instead of using it for righteous purposes, they used it for evil-selfishly for their own advantage, and mischievously for the degradation of others. (37.28)

- 39:67 - No just estimate have they made of Allah such as is due to Him: on the Day of Judgement the whole of the earth will be but His handful and the heavens will be rolled up in His right hand: Glory to Him! High is He above the Partners they attribute to Him! 43414342

- 4342 See last note. The whole earth will be no more to Allah than a thing that a man might enclose in the hollow of his hand, nor will the heavens with their vast expanse be more than a scroll, which a man might roll up with his right hand, the hand of power and action. Cf. xxi. 104, and lxxxi. 1. (39.67)

- 56:8 - Then (there will be) the Companions of the Right Hand what will be the Companions of the Right Hand?

- 56:9 - And the Companions of the left hand what will be the Companions of the Left Hand?

56:10 - And those Foremost (in Faith) will be Foremost (in the Hereafter). <sup>5226</sup>

5226 Foremost (in Faith)": there are two meanings, and both are implied (1) Those who have reached the highest degree in spiritual understanding, such as the great prophets and teachers of mankind, will also take precedence in the Hereafter. (2) Those who are the first in time-the quickest and readiest-to accept Allah's Message-will have the first place in the Kingdom of Heaven. Verses 8, 9 and 10 mention the three main categories or classifications after Judgment. In the subsequent verses their happiness or misery are described. This category, Foremost in Faith, is nearest to Allah. (56.10)

56:27 - The Companions of the Right Hand what will be the Companions of the Right Hand?

See 56:27-37.

56:38 - For the companions of the Right Hand.

57:12 - One Day shalt thou see the believing men and the believing women how their Light runs forward before them and by their right hands: (their greeting will be): "Good News for you this Day! Gardens beneath which flow rivers! To dwell therein for aye! this is indeed the highest Achievement!" <sup>52885289</sup>

5288 In the Darkness of the Day of Judgment there will be a Light to guide the righteous to their Destination. This will be the Light of their Faith and their Good Works. Perhaps the Light of the Right Hand mentioned here is the Light of their Good Works: for the Blessed will receive their Record in their right hand (lxix. 19-24). (57.12)

5289 The highest Achievement, the highest felicity, the attainment of Salvation, the fulfilment of all desires. See n. 4733 to xlv. 57. (57.12)

69:19 - Then He that will be given his Record in his right hand will say: "Ah here! read ye my Record!" <sup>5652</sup>

5652 Cf. xvii. 71, where the righteous are described as those who are given their record in their right hand at Judgment. In lvi. 27, 38, and other passages, the righteous are called "Companions of the Right Hand". (69.19)

5653 The righteous one rejoices that the faith he had during this world's life was fully justified, and is now actually realised before him. He quite understood and believed that good and evil must meet with their due consequences in the Hereafter, however much appearances may have been against it in the life in the lower world, "in the days that are gone". (69.20)

69:44 - And if the apostle were to invent any sayings in Our name

69:45 - We should certainly seize him by his right hand <sup>5669</sup>

5669 The right hand is the hand of power and action. Any one who is seized by his right hand is prevented from acting as he wishes or carrying out his purpose. The argument is that if an impostor were to arise, he would soon be found out. He could not carry out his fraud indefinitely. But the prophets of Allah, however much they are persecuted, gain more and more power every day, as did the holy Prophet, whose truth, earnestness, sincerity, and love for all, were recognised as his life unfolded itself. (69.45)

74:39 - Except the Companions of the Right Hand. <sup>5803</sup>

5803 Cf. n. 5223 to lvi. 3, and see lvi. 27-38. The Companions of the Right Hand will be the Righteous or the Blessed in the Hereafter. Their grounds of merit will be Prayer, Charity, Earnestness, and Faith in Allah's just Judgment: all of which are within the reach of the humblest Seeker. They are not separate acts or virtues, but are all inter-connected. At Judgment, the pledge of their soul will be redeemed by Allah's Grace at the Taking of the Account. (74.39)

74:40 - (They will be) in Gardens (of Delight); they will question each other

84:7 - Then he who is given his Record in his Right hand <sup>6037</sup>

6037 Right Hand. Cf. xvii 71. Then will be the fortunate ones, who spent their lives in goodness and truth: for them the account will be made easy; for even after the balancing, they will receive more than their merits deserve, on account of the infinite grace, and mercy of Allah. (84.7)

84:8 - Soon will his account be taken by an easy reckoning

84:9 - And he will turn to his people rejoicing! <sup>6038</sup>

6038 His people: should be understood in a large sense, including of course all those nearest and dearest to him. (84.9)

90:18 - Such are the Companions of the Right Hand. <sup>6145</sup>

6145 Cf. lvi. 27-40, also n. 5223. They will be those who achieve salvation. (90.18)

Fiqh-us-Sunnah

## Fiqh 1.157

### Sunnah acts of prayer, Sitting for Tashahud

One should sit for the tashahud and place his hands in the following manner:

1. Ibn 'Umar reported that when the Prophet sat for the tashahud, he would place his left hand on his left knee and his **right hand** upon his right knee, and he would form a ring like (fifty-three) and point with his index finger. In another narration it is reported, "He would close his hand and point with his index finger." (Related by Muslim.)
2. Wa'il ibn Hajr reported that the Prophet would place his left palm on his left thigh and knee. He would place the end of his right elbow upon his right thigh and would then close his right hand, forming a circle. In another narration it states, "He would make a circle with his middle finger and thumb and point with his index finger. Then he would raise his finger, and (Wa'il) saw him moving it to make supplications." (Related by Ahmad.) Explaining the hadith, al-Baihaqi says, "The implication of 'he would move it' is that he would point with it, not that he would continue to move it." This would be in agreement with the narration of Ibn az-Zubair who reported, "The Prophet would point with his finger while supplicating, and he would not move it." This is related by Abu Dawud with a sahih chain. An-Nawawi also mentioned it.
3. Reported az-Zubair, "When the Prophet sat for tashahud, he would place his right hand on his right thigh and his left hand on his left thigh. He would point with his middle finger, and would not look beyond his pointing." (Related by Ahmad, Muslim and an-Nasa'i.) This hadith shows that one is to place the right hand on the right thigh without closing the hand (making a fist), and that he is not to look beyond his pointing.

The preceding three hadith are all authentic, and one may act by any of them.

Sunan of Abu-Dawood

### Hadith 111 Narrated by Ali ibn AbuTalib

Abdu Khayr said: Ali came upon us and he had already offered prayer. He called for water. We asked: What will you do with water when you have already offered prayer? - Perhaps to teach us. A utensil containing water and a wash-basin were brought (to him). He poured water from the utensil on his **right hand** and washed both his hands three times, rinsed the mouth, snuffed up water and cleansed the nose three times. He then rinsed the mouth and snuffed up water with the same hand by which he took water. He then washed his face three times, and washed his right hand three times and washed his left hand three times. He then put his hand in water and wiped his head once. He then washed his right foot thrice and left foot thrice, then said: If one is pleased to know the method of performing ablution of the Apostle of Allah, this is how he did it.

►Fiqh-us-Sunnah

## Fiqh 1.131

### Sunnah acts of prayer, Placing the Right Hand upon the Left

This is a preferred act of the prayer. There are twenty hadith from eighteen companions and their followers on this point. Said Sahl ibn Sa'd, "The people were ordered to place their right hand on their left forearm during prayers." .....

►Fiqh-us-Sunnah

## Fiqh 1.20

### One should not clean himself with his right hand

►Al-Muwatta Hadith

## Hadith 49.6

### Prohibition against Eating with the Left Hand

Yahya related to me from Malik from Ibn Shihab from Abu Bakr ibn Ubaydullah ibn Abdullah ibn Umar from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you eat, eat with your right hand and drink with your right hand. Shaytan eats with his left hand and drinks with his left hand."

►Al-Muwatta Hadith

## Hadith 49.17

### The Sunna about Drinking and Passing to the Right

Yahya related to me from Malik from Ibn Shihab from Anas ibn Malik that the Messenger of Allah, may Allah bless him and grant him peace, was brought some milk which was mixed with well-water. There was a Bedouin at his right side and Abu Bakr as-Siddiq on his left. He drank and then gave it to the Bedouin and said, "The right-hand to the right-hand."



► Sahih Al-Bukhari Hadith

**Hadith 9.321** Narrated by  
**Aisha**

The Prophet used to take the Pledge of allegiance from the women by words only after reciting this Holy Verse: (60.12) "...that they will not associate anything in worship with Allah." (60.12) And the hand of Allah's Apostle did not touch any woman's hand except the hand of that woman his right hand possessed. (i.e. his captives or his lady slaves).

► Sahih Al-Bukhari Hadith

**Hadith 7.534** Narrated by  
**Abu Qatada**

Allah's Apostle said, "When you drink (water), do not breathe in the vessel; and when you urinate, do not touch your penis with your right hand. And when you cleanse yourself after defecation, do not use your right hand."

► Al-Muwatta Hadith

**Hadith 28.32**

### A Man's Owning a Slave Whom He has Married and then Divorced

Yahya related to me from Malik that he had asked Ibn Shihab about a man who had a slave-girl as a wife, and then he bought her, and divorced her once. He said, "She is halal for him by the possession of the right hand as long as he does not make his divorce irrevocable. If he irrevocably divorces her, she is not halal for him by the possession of the **right hand** until she has married another husband.".....

► Sahih Al-Bukhari Hadith

**Hadith 1.629** Narrated by  
**Abu Huraira**

The Prophet said, "Allah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears."

## RIGHTEOUSNESS:

2:21 - O ye people! adore your Guardian-Lord who created you and those who came before you that ye may have the chance to learn righteousness. <sup>40</sup>

40 For Taqwa see ii. 2 n. 26. I connect this dependent clause with "adore, etc." above, though it could be connected with "created". According to my construction the argument will be as follows. Adoration is the act of the highest and humblest reverence and worship. When you get into that relationship with God, Who is your Creator and Guardian, your faith produces works of righteousness. It is a chance given you: will you exercise your free will and take it? If you do, your whole nature will be transformed. (2.21)

2:25 - But give glad tidings to those who believe and work righteousness that their portion is Gardens beneath which rivers flow. Every time they are fed with fruits therefrom they say: "Why this is what we were fed with before" for they are given things in similitude; and they have therein companions (pure and holy); and they abide therein (for ever). <sup>44</sup>

44 This is the antithesis to the last verse. If fire is the symbol of Punishment, the Garden is the symbol of felicity. And what can be more delightful than a Garden where you observe from a picturesque height a beautiful landscape round you, - rivers flowing with crystal water, and fruit trees of which the choicest fruit is before you. The fruit of goodness is goodness, similar, but choicer in every degree of ascent. You think it is the same, but it is because of your past experiences and associations of memory. Then there is companionship. If sex is suggested, its physical associations are at once negated by the addition of the word Mutahharatun "pure and holy." The Arabic epithet is in the intensive form, and must be translated by two adjectives denoting purity in the highest degree. The Companionship is that of souls and applies to both sexes in the physical world of men and women. And this felicity is not a mere passing phase but will abide beyond the realms of Time. (2.25)

2:165 - Yet there are men who take (for worship) others besides Allah as equal (with Allah); they love them as they should love Allah. But those of faith are overflowing in their love for Allah. If only the unrighteous could see behold they would see the penalty that to Allah belongs all power and Allah will strongly enforce the penalty. <sup>167</sup>

167 Everything around and within us points to unity of purpose and design, - points to God. Yet there are foolish persons (unrighteous - those who deliberately use the choice given them to go wrong). They think something else is equal to

God. Perhaps they even do lip service to God. If only the unrighteous could see the consequences, they would see the terrible Penalty, and that all Power is in God's hands, not in that of any one else. Who are these others who are used as fetishes by the misguided? It may be: (1) creatures of their own imagination, or of their faculties misused; the idea lying behind Idols is akin to this, for no intelligent idol-worshipper owns to worshipping stocks and stones; or (2) good leaders whose names have been misused out of perversity to erect them to a position of equality with God; or (3) Powers of evil that deliberately mislead. When it comes to the inevitable consequences of blasphemy and the rejection of God, the eyes of all are opened and these false and artificial relations dissolve. The idea which was created into a fetish disowns its follower, i.e. is seen to have no reasonable basis in the life of the follower, and the follower is forced to renounce it as false. The good ones would take an unholy delight in exposing the facts. The Reality is now irresistible but alas! at what cost? (2.165)

2:177 - It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of love for Him for your kin for orphans for the needy for the wayfarer for those who ask and for the ransom of slaves; to be steadfast in prayer and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth the Allah-fearing. 177178179180181

177 As if to emphasise again a warning against deadening formalism, we are given a beautiful description of the righteous and God-fearing man. He should obey salutary regulation, but he should fix his gaze on the love of God and the love of his fellow-men. We are given four heads: (1) our faith should be true and sincere; (2) we must be prepared to show it in deeds of charity to our fellowmen; (3) we must be good citizens, supporting social organisation; and (4) our own individual soul must be firm and unshaken in all circumstances. They are interconnected, and yet can be viewed separately. (2.177)

178 Faith is not merely a matter of words. We must realise the presence and goodness of God. When we do so, the scales fall from our eyes: all the falsities and fleeting nature of the Present cease to enslave us, for we see the Last Day as if it were today. We also see God's working in His world and in us; His Powers (angels), His Messengers and His Message are no longer remote from us, but come within our experience. (2.177)

179 Practical deeds of charity are of value when they proceed from love, and from no other motive. In this respect, also, our duties take various forms, which are shown in reasonable gradation: our kith and kin; orphans (including any persons who are without support or help); people who are in real need but who never ask (it is our duty to find them out, and they come before those who ask); the stranger, who is entitled to laws of hospitality; the people who ask and are entitled to ask, i.e., not merely lazy beggars, but those who seek our assistance in some form or another (it is our duty to respond to them); and the slaves (we must do all we can to give or buy their freedom). Slavery has many insidious forms, and all are included. (2.177)

180 Charity and piety in individual cases do not complete our duties. In prayer and charity, we must also look to our organised efforts: where there is a Muslim State, these are made through the State, in facilities for public prayer, and public assistance, and for the maintenance of contracts and fair dealing in all matters. (2.177)

181 Then come the Muslim virtues of firmness and patience. They are to "preserve the dignity of man, with soul erect" (Burns). Three sets of circumstances are specially mentioned for the exercise of this virtue: (1) bodily pain or suffering, (2) adversities or injuries of all kinds, deserved and undeserved and (3) periods of public panic, such as war, violence, pestilence, etc. (2.177)

2:212 - The life of this world is alluring to those who reject faith and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measures on whom He will. 234

234 God's gifts in this world seem unequal, and sometimes those get them who seem to deserve them least. God's bounty is unlimited to the just as well as the unjust. In His wisdom He may give to whomsoever He pleases. The account is not taken now, but will be taken in the end, when the balance will be redressed. (2.212)

2:237 - And if ye divorce them before consummation but after the fixation of a dower for them then the half of the dower (is due to them) unless they remit it. Or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget liberality between yourselves. For Allah sees well all that ye do. 269270

269 The law declares that in such a case half the dower fixed shall be paid by the man to the woman. But it is open to the woman to remit the half due to her or to the man to remit the half which he is entitled to deduct, and thus pay the whole. (2.237)

270 Him in whose hands is the marriage tie: According to Hanafi doctrine this is the husband himself, who can ordinarily by his act dissolve the marriage. It therefore behoves him to be all the more liberal to the woman and pay her the full dower even if the marriage was not consummated. (2.237)

3:92 - By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give of a truth Allah knoweth it well. 419

- 419 The test of charity is: do you give something that you value greatly, something that you love? If you give your life in a Cause, that is the greatest gift you can give. If you give yourself, that is, your personal efforts, your talents, your skill, your learning, that comes next in degree. If you give your earnings, your property, your possessions, that is also a great gift; for many people love them even more than other things. And there are less tangible things, such as position, reputation, the well-being of those we love, the regard of those who can help us, etc. It is unselfishness that Allah demands, and there is no act of unselfishness, however small or intangible, but is well within the knowledge of Allah. (3.92)
- 3:114 - They believe in Allah and the Last Day; they enjoin what is right and forbid what is wrong; and they (hasten in emulation) in (all) good works; they are in the ranks of the righteous.
- 4:69 - All who obey Allah and the Apostle are in the company of those on whom is the Grace of Allah of the Prophets (who teach) the sincere (lovers of truth) the witnesses (who testify) and the righteous (who do good): ah! what a beautiful fellowship! 586
- 586 A passage of the deepest devotional meaning. Even the humblest man who accepts Faith and does good becomes an accepted member of a great and beautiful company in the Hereafter. It is a company which lives perpetually in the sunshine of God's Grace. (This passage partly illustrates Q. i. 5). It is a glorious hierarchy, of which four grades are specified: (1) The highest is that of the Prophets or Apostles, who get plenary inspiration from God, and who teach mankind by example and precept. That rank in Islam is held by Muhammad Al-Mustafa. (2) The next are those whose badge is sincerity and truth: they love and support the truth with their person, their means, their influence, and all that is theirs. That rank was held by the special Companions of Muhammad, among whom the type was that of Hadhrat Abu Bakr As-Siddiq. (3) The next are the noble army of Witnesses, who testify to the truth. The testimony may be by martyrdom, Or it may be by the tongue of the true Preacher or the pen of the devoted scholar, or the life of the man devoted to service, (4) Lastly, there is the large company of Righteous people, the ordinary folk who do their ordinary business, but always in a righteous Way. (4.69)
- 5:2 - Help ye one another in righteousness and piety but help ye not one another in sin and rancor: fear Allah: for Allah is strict in punishment. 686 687 688 689 690
- 690 See n. 205 to ii. 191. In the sixth year of the Hijra the Pagans, by way of hatred and persecution of the Muslims, had prevented them from access to the Sacred Mosque. When the Muslims were re-established in Makkah, some of them wanted to retaliate. Passing from the immediate event to the general principle, we must not retaliate or return evil for evil. The hatred of the wicked does not justify hostility on our part. We have to help each other in righteousness and piety, not in perpetuating feuds of hatred and enmity. We may have to fight and put down evil, but never in a spirit of malice or hatred, but always in a spirit of justice and righteousness. (5.2)
- 5:93 - On those who believe and do deeds of righteousness there is no blame for what they ate (in the past) when they guard themselves from evil and believe and do deeds of righteousness (or) again guard themselves from evil and do good. For Allah loveth those who do good. 798
- 798 There is a subtle symphony in what appears at first sight to be a triple repetition. The relation of such simple regulations as those of food, or game, or the reverence due to a sacred place or sacred institution, has to be explained vis-a-vis man's higher duties. Baidhawi is right in classifying such duties under three heads; those due to Allah, those due from a man to himself (his self-respect), and those due to other creatures of Allah. Or perhaps all duties have this threefold aspect. The first may be called Believing or Faith; the second, Guarding ourselves from evil, or Conscience; and the third, doing good or Righteousness. But the simplest physical rules, e.g., those about eating, cleanliness, etc., if they are good, refer also to the higher aspects. If we eat bad food, we hurt ourselves, we cause offence to our neighbours, and we disobey Allah. If we have faith and righteousness, are we likely to be wanting in conscience? If we have conscience and faith, are we likely to fail in righteousness? If we have conscience and righteousness, what can be their foundation but faith? All three manifest themselves in a willing obedience to Allah, and love for Him. We realise His love in loving and doing good to His creatures, and our love for Him is meaningless without such good. (5.93)
- 7:26 - O ye children of Adam! We have bestowed raiment upon you to cover your shame as well as to be an adornment to you but the raiment of righteousness that is the best. Such are among the signs of Allah that they may receive admonition! 1008
- 1008 The body: is pure and beautiful, as long as it is not defiled by misuse: its clothing and ornaments may be good or meretricious, according to the motives in the mind and character: if good, they are the symbols of purity and beauty: but the best clothing and ornament we could have comes from righteousness, which covers the nakedness of sin, and adorns us with virtues. (7.26)
- 7:42 - But those who believe and work righteousness no burden do We place on any soul but that which it can bear they will be companions of the garden therein to dwell (for ever).

- 7:168 - We broke them up into sections on this earth. There are among them some that are the righteous and some that are the opposite. We have tried them with both prosperity and adversity: in order that they might turn (to us). 1141
- 1141 The dispersal of the Jews is a great fact in the world's history. Nor has their persecution ended yet, nor is it likely to end as far as we can foresee. (7.168)
- 9:75 - Amongst them are men who made a covenant with Allah that if He bestowed on them of His bounty they would give (largely) in charity and be truly amongst those who are righteous.
- 10:5 - It is He Who made the sun to be a shining glory and the moon to be a light (of beauty) and measured out stages for her: that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness. (Thus) doth He explain his Signs in detail for those who understand. 1391 13921393
- 1391 The fitting epithet for the sun is dhiaa, "splendour and glory of brightness", and for the moon is "a light" (of beauty), the cool light that illuminates and helps in the darkness of the night. But the sun and moon also measure time. The simplest observation can keep pace with the true lunar months and lunar years, which are all that is required by a pastoral people. For agriculture solar years are required, as they indicate the changes of the seasons, but ordinary solar years are never exact; even the solar year of 365 1/4 days requires correction by advanced astronomical calculation. (10.5)
- 1392 Everything in Allah's creation has use and purpose, and fits into a Design. It is true in every sense of the word and it is good and just. It is not merely a matter of sport or freak (xxi. 16). Though so varied, it proclaims Allah's Unity; though a limited free-will is granted to creatures, the results of evil (which is rebellion) are neutralised and harmony is restored. Cf. iii. 191. (10.5)
- 11:49 - Such are some of the stories of the Unseen which We have revealed unto thee: before this neither thou nor thy People knew them. So persevere patiently: for the End is for those who are righteous. 1544
- 1544 Cf. n. 1528 to xi. 35. The sum of the whole matter is that the righteous, who work for Allah and their fellow-men, may be traduced, insulted, and persecuted. But they will be sustained by Allah's Mercy. They must go on working patiently, for the End will all be for them and their Cause. (11.49)
- 18:110 - Say: "I am but a man like yourselves (but) the inspiration has come to me that your Allah is one Allah: whoever expects to meet his Lord let him work righteousness and in the worship of his Lord admit no one as partner." 2454
- 2454 Righteousness and true respect for Allah-which excludes the worship of anything else, whether idols, or deified men, or forces of nature, or faculties of man, or Self-these are the criteria of true worship. (18.110)
- 20:112 - But he who works deeds of righteousness and has faith will have no fear of harm nor of any curtailment (of what is his due). 2637
- See the last note. Unlike the unjust, the righteous, who have come with Faith, will now find their Faith justified: not only will they be free from any fear of harm, but they will be rewarded to the full, or, as has been said in other passages, where His bounty rather than His justice is emphasised, they will get more than their due reward (iii. 27; xxxix. 10). (20.112)
- 20:132 - Enjoin prayer on thy people and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for Righteousness. 2657
- 2657 Sustenance, in the sense of the ordinary needs of life, the man of Allah does not worry about. That is provided by Allah for all, the just and the unjust. But the special provision, the Real Sustenance, the spiritual fruit, is for a righteous life in the service of Allah. (20.132)
- 23:51 - O ye apostles! enjoy (all) things good and pure and work righteousness: for I am well-acquainted with (all) that ye do. 2908
- 2908 Literally, "eat". See n. 776 to v. 69. The prophets of Allah do not pose as ascetics, but receive gratefully all Allah's gifts, and show their gratitude by their righteous lives. (23.51)
- 23:100 - "In order that I may work righteousness in the things I neglected." "By no means! it is but a word he says before them is a Partition till the Day they are raised up. 293829392940
- 2938 The unrighteous will ask for another chance. But it will be too late then. The time for repentance will then have passed. (23.100)
- 2939 Their request will mean nothing. It will be treated merely as an empty word of excuse. They had plenty of chances in this life. Not only did they reject them, but they did not even believe in Allah or ask for His assistance. (23.100)
- 2940 Barzakh: a partition, a bar or barrier; the place or state in which people will be after death and before Judgment. Cf. xxv. 53 and lv. 20. Behind them is the barrier of death, and in front of them is the Barzakh, partition, a quiescent state until the judgment comes. (23.100)

25:70 - Unless he repents believes and works righteous deeds for Allah will change the evil of such persons into good and Allah is Oft-Forgiving Most Merciful <sup>3130</sup>

3130 But even in the case of great crimes, if there is true repentance as tested by a changed life in conduct, Allah's Mercy is available, and it will transform the repentant's nature from evil to good. (25.70)

25:74 - And those who pray "Our Lord! grant unto us wives and offspring who will be the comfort of our eyes and give us (the grace) to lead the righteous." <sup>31343135</sup>

3134 We must also pray for the maintenance of Allah's Law after us, through our wives and descendants: in our eyes they should not be mere accidents or play-things, but a real comfort and fulfilment of our spiritual longings. Perhaps, through them, as well through ourselves, we may, by Allah's grace, be able to give a lead for truth and righteousness. (25.74)

3135 Let us recapitulate the virtues of the true servants of Allah: (1) they are humble and forbearing to those below them in spiritual worth; (2) they are constantly, by adoration, in touch with Allah; (3) they always remember the Judgment in the Hereafter; (4) they are moderate in all things; (5) they avoid treason to Allah, to their fellow-creatures, and to themselves; (6) they give a wide berth not only to falsehood but to futility; (7) they pay attention, both in mind and manner, to the Signs of their Lord; (8) their ambition is to bring up their families in righteousness and to lead in all good. A fine code of individual and social ethics, a ladder of spiritual development, open to all. (25.74)

27:19 - So he smiled amused at her speech; and he said: "O my Lord! so order me that I may be grateful for Thy favors which Thou hast bestowed on me and on my parents and that I may work the righteousness that will please Thee: and admit me by Thy Grace to the ranks of Thy righteous Servants." <sup>325932603261</sup>

3259 The counterpart to the position of the humble ant is the position of a great king like Solomon. He prays that his power and wisdom and all other gifts may be used for righteousness and for the benefit of all around him. The ant being in his thoughts, we may suppose that he means particularly in his prayer that he may not even unwittingly tread on humble beings in his preoccupations with the great things of the world. (27.19)

3260 The righteousness which pleases the world is often very different from the righteousness which pleases Allah. Solomon prays that he may always take Allah's Will as his standard, rather than the standards of men. (27.19)

3261 In the Kingdom of Allah, righteousness is the badge of citizenship. And although there are great and noble grades (see n. 586 to iv. 69), the base of that citizenship is the universal brotherhood of righteousness. The greatest in that Kingdom are glad and proud to pray for that essential badge. (27.19)

28:27 - He said: "I intended to wed one of these my daughters to thee on condition that thou serve me for eight years; but if thou complete ten years it will be (grace) from thee. But I intend not to place thee under a difficulty: thou wilt find me indeed if Allah wills one of the righteous." <sup>3357</sup>

3357 A little time passed, and at length the father broached the subject of marriage. It was not for the fugitive to suggest a permanent tie, especially when, in the wealth of this world, the girl's family was superior, and they had an established position, while he was a mere wanderer. The father asked if he would marry one of the daughters and stay with them for at least eight years, or if he liked, ten years, but the longer term was at his option. If he brought no dower, his service for that period was more than sufficient in lieu of dower. The particular girl intended was no doubt tacitly settled long before, by the mutual attraction of the young hearts themselves. Moses was glad of the proposal, and accepted it. They ratified it in the most solemn manner, by appealing to Allah. The old man, knowing the worth of his son-in-law, solemnly assured him that in any event he would not take advantage of his position to be a hard task-master or to insist on anything inconsistent with Moses's interests, should a new future open out to him. And a new and glorious future was awaiting him after his apprenticeship. (28.27)

32:12 - If only thou couldst see when the guilty ones will bend low their heads before their Lord (saying:) "Our Lord! We have seen and we have heard: now then send us back (to the world): we will work righteousness: for we do indeed (now) believe." <sup>3643</sup>

3643 In life on the new plane, there will be no room for deception or self-deception. The most hardened sinner will see the truth and the justice of the Day of Account. He will wish he could be sent back, but it will be too late. The world as we know it will have already passed away. (32.12)

34:11 - (Commanding) "Make thou coats of mail balancing well the rings of chain armor and work ye righteousness; for be sure I see (clearly) all that ye do." <sup>38013802</sup>

3801 Coats of chain armour have to be made with cunning art, if the chains are to fit into each other and the whole garment is to be worn in comfort in fierce warfare. (34.11)

3802 Note the transition from the singular, "make them coats of mail", to the plural "and work ye righteousness". The first is addressed to David, who was the artificer of defensive armour; and the second is addressed to him and his whole people. He made the armour, but it was to be worn not only by him but all the warriors. But he and all his people were to be careful to see that they did not deviate from the paths of righteousness. Fighting is a dangerous weapon and may well degenerate (as it so often does) into mere violence. They were to see that this should not happen, and they were told that Allah was watching over them all with the personal solicitude implied in the singular pronoun "I". (34.11)



35:10 - If any do seek for glory and power to Allah belong all glory and power. To Him mount up (all) Words of Purity: it is He Who exalts each Deed of Righteousness. Those that lay Plots of Evil for them is a Penalty terrible; and the plotting of such will be void (of result). <sup>38823883</sup>

3882 Good and Evil are to be distinguished sharply. No good is ever lost: it goes up to Allah. The humblest Good, in word or deed, is exalted to high rank. If man seeks for mere glory and power, there is no such thing apart from Allah. But seeking Allah, we attain to the highest glory and power. (35.10)

3883 It is the nature of Evil to work underground, to hide from the Light, to plot against Righteousness; but Evil inevitably carries its own punishment. Its plots must fail miserably. And eventually Evil itself is to be blotted out. (35.10)

35:37 - Therein will they cry aloud (for assistance): "Our Lord! bring us out: we shall work righteousness not the (deeds) we used to do!" Did we not give you long enough life so that he that would should receive admonition? And (moreover) the warner came to you. So taste ye (the fruit of your deeds): for the Wrongdoers there is no helper." <sup>392639273928</sup>

3926 Cf. xxiii 107. Not only will their surroundings be the opposite of those in Heaven: their internal state will be one of humiliation, of piteous and fruitless appeals, of vain regrets for a past that cannot be recalled, and vain sights for a future whose gates they have themselves barred. If they were sent back, they would relapse to their sins. Cf. vi. 28. (35.37)

3927 Cf. vii. 53. Their hankering after another chance, after having deliberately rejected all chances, will have no basis of reason in it. (35.37)

3928 They had a long enough respite for repentance and amendment. And moreover, besides all the other sources, in nature, history, and their own hearts, by which they could learn of the Right, they had the actual teaching and warning of a messenger whose words spoke direct to them. In the circumstances the Penalty is only the fruit of their own conduct. (35.37)

35:42 - They swore their strongest oaths by Allah that if a warner came to them they would follow his guidance better than any (other) of the Peoples: but when a warner came to them it has only increased their flight (from righteousness) <sup>3935</sup>

3935 Cf. vi. 157. In the first instance this referred to the Quraish. Their attitude to the People of the Book had been one of lofty superiority or of insincere excuses. They twitted the Jews and Christians with deviating from their own lights and their own revelations; and for themselves, they said they had received no direct revelation from Allah, or they would have shown themselves the most amenable to discipline, the most ready to follow Allah's Law. This was before the holy Prophet received his mission from Allah. When he received it and announced it, they turned away from it, They fled from it and put a greater and greater distance between it and themselves. But this is the way of all sinners. They find much to carp at in others, and much to excuse in themselves. But when all grounds for excuse are removed, they will be found, not nearer, but farther and farther away from truth and righteousness. (35.42)

37:100 - "O my Lord! grant me a righteous (son)!"

38:24 - (David) said: "He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes: truly many are the Partners (in business) who wrong each other: not so do those who believe and work deeds of righteousness and how few are they?"... And David gathered that We had tried him: he asked forgiveness of his Lord fell down bowing (in prostration) and turned (to Allah in repentance). <sup>417441754176</sup>

4174 The circumstances were mysterious; the accusation was novel; it was not clear why the unjust brother should also have come with the complainant, risking his life in climbing the wall to evade the guard, and he certainly said nothing. David took them literally, and began to preach about the falsehood and the fraud of men, who should be content with what they have, but who always covet more. (38.24)

4175 Especially, said David, is it wrong for brothers or men in partnership to take advantage of each other; but how few are the men who are righteous? He had in his mind his own devotion and justice. But lo and behold! the men disappeared as mysteriously as they had come. It was then that David realised that the incident had been a trial or temptation-a test of his moral or spiritual fibre! Great though he was as a king, and just though he was as a judge, the moment that he thought of these things in self-pride, his merit vanished. In himself he was as other men: it was Allah's grace that gave him wisdom and justice, and he should have been humble in the sight of Allah. (38.24)

4176 Judged by ordinary standards, David had done no wrong; he was a good and just king. Judged by the highest standard of those nearest to Allah (Muqarraban, lvi. 11), the thought of self-pride and self-righteousness had to be washed off from him by his own act of self-realisation and repentance. This was freely accepted by Allah, as the next verse shows. A) Some commentators say that David's fault here was his hastiness in judging before hearing the case of the other party. When he realised his lapse, he fell down in repentance. (38.24)

40:58 - Not equal are the blind and those who (clearly) see: nor are (equal) those who believe and work deeds of righteousness and those who do evil. Little do ye learn by admonition! <sup>4432</sup>

4432 The man of Faith who backs his faith by righteous conduct is like the man of clear vision, who sees things in their true perspective and walks with firm steps in the Way of Allah. The man who does evil is like a blind man: the Light of Allah



is all around him, but he is blind, and he can see nothing. He has rejected Faith and cannot even learn by other people's admonition. (40.58)

41:33 - Who is better in speech than one who calls (men) to Allah works righteousness and says "I am of those who bow in Islam"? <sup>4503</sup>

4503 Better in speech: i.e., speaks better counsel; or is more worthy of being listened to. That his word reaches the highest mark of human speech is evidenced by three facts: (1) that he calls all to the Truth of Allah, showing that his thoughts are not centred on himself; (2) every deed of his is righteousness, showing that there is no divergence between his preaching and his conduct; and (3) he completely associates himself with the Will of Allah, showing that he is the full embodiment of Islam. What a fine description of the holy Prophet! (41.33)

41:46 - Whoever works righteousness benefits his own soul; whoever works evil it is against his own soul: nor is thy Lord ever unjust (in the least) to His servants.

43:67 - Friends on that Day will be foes one to another except the Righteous. <sup>4666</sup>

4666 The hatred and spite, which are associated with evil, will be felt with peculiar intensity in that period of agony. That itself would be a punishment, from which the righteous will be free. The righteous will have passed all perils of falling into wrong frames of mind. (43.67)

45:15 - If anyone does a righteous deed it is to his own benefit; if he does evil it works against (His own soul). In the end will ye (all) be brought back to your Lord. <sup>4751</sup>

4751 Ordinarily good and evil come to their own even in this world; but in any case there is the final Judgment before Allah. (45.15)

45:19 - They will be of no use to thee in the sight of Allah: it is only Wrongdoers (that stand as) protectors one to another: but Allah is the Protector of the Righteous. <sup>4757</sup>

4757 That is, in the service of Allah. Ignorant and contentious men are of no use or service to any Cause. The more you seek their help, the more do their ignorance and their contentiousness increase their own importance in their own eyes. Evil protects (or thinks it protects) evil: it has really no power of protection at all, for itself or for others. The righteous seek the protection of Allah, Who can and will protect them. (45.19)

46:15 - We have enjoined on man Kindness to his parents: in pain did his mother bear him and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length when he reaches the age of full strength and attains forty years he says "O my Lord! grant me that I may be grateful for Thy favor which Thou hast bestowed upon me and upon both my parents and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam." <sup>478947904791</sup>

4790 In xxxi. 14 the time of weaning was stated to be at the age of two years, i.e., 24 months. See also ii. 233. That leaves six months as the minimum period of human gestation after which the child is known to be viable. This is in accordance with the latest ascertained scientific facts. The average period is 280 days, or ten times the inter-menstrual period, and of course the average period of weaning is much less than 24 months. The maximum period of breast-feeding (2 years) is again in accordance with the time that the first dentition is ordinarily completed in a human child. The lower milk incisors in the centre come out between the 6th and 9th months; then come out the milk teeth at intervals, until the canines appear. The second molars come out at about 24 months, and with them the child has a complete apparatus of milk teeth. Nature now expects him to chew and masticate and be independent of his mother's milk completely. On the other hand it hurts the mother to feed from the breast after the child has a complete set of milk teeth. The permanent teeth begin at the sixth year, and the second molars come at 12 years. The third molars are the wisdom teeth, which may appear at 18 to 20 years, or not at all. (46.15)

4791 The age of full strength (ashudd) is held to be between 18 and 30 or 32. Between 30 and 40 the man is in his best manhood. After that he begins to look to his growing issue, and rightly commends the new generation to Allah. Perhaps his spiritual faculties also gain the upper hand after 40. (46.15)

49:7 - And know that among you is Allah's Apostle: were he in many matters to follow your (wishes) ye would certainly fall into misfortune: but Allah has endeared the Faith to you and has made it beautiful in your hearts and He has made hateful to you unbelief wickedness and rebellion: such indeed are those who walk in righteousness <sup>49254926</sup>

4925 The messenger of Allah, if he consults his friends and associates, should not be expected to follow their advice in all matters. The judgment and responsibility are his: he sees farther than the rest, and he is not swayed by personal feeling as others may be. (49.7)

4926 Fortunate indeed was the generation among whom the Prophet of Allah walked in his daily life. His example was inspiring. Their inner Faith was dear to them; it was a thing to be proud of in their innermost hearts; and they loved discipline, obedience, and righteousness. No wonder all their other disadvantages were neutralised, and they went from strength to strength. Nothing but the Grace of Allah could have brought about such a result. (49.7)

49:13 - O mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes that ye may know each other (not that ye may despise each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). <sup>4933</sup>

4933 This is addressed to all mankind and not only to the Muslim brotherhood, though it is understood that in a perfected world the two would be synonymous. As it is, mankind is descended from one pair of parents. Their tribes, races, and nations are convenient labels by which we may know certain differing characteristics. Before Allah they are all one, and he gets most honour who is most righteous. (49.13)

65:11 - An Apostle who rehearses to you the Signs of Allah containing clear explanations that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light. And those who believe in Allah and work righteousness He will admit to Gardens beneath which rivers flow to dwell therein forever: Allah has indeed granted for them a most excellent provision. <sup>5525</sup>

5525 Cf. xxiv. 40: the unbelievers' state is "like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by dark clouds; depths of darkness, one above another." Cf. ii. 257; "Allah is the Protector of those who have Faith: from the depths of darkness He will lead them forth into light." (65.11)

66:4 - If ye two turn in repentance to Him your hearts are indeed so inclined; but if ye back up each other against him truly Allah is his Protector and Gabriel and (every) righteous one among those who believe and furthermore the angels will back (him) up. <sup>55345535</sup>

5534 There are further lessons. (4) Both the party betraying confidence and that encouraging the betrayal must purge their conduct by repentance. (5) Frank repentance would be what their hearts and conscience themselves would dictate and they must not resist such amends on account of selfish obstinacy. (6) If they were to resist frank repentance and amends, they are only abetting each other's wrong, and they cannot prevail against all the moral forces which will be ranged on the side of the right. (66.4)

5535 Do not forget the dual meaning: immediate, in application to the holy Prophet, and general, being the lesson which we ought all to learn. The holy Prophet could not be injured by any persons doing anything against him even though they might unconsciously put him in great jeopardy: for Allah, the Angel Gabriel (who was the Messenger to him), and the whole Community, would protect him, to say nothing of the army of angels or hidden spiritual forces that always guarded him. Cf. xxxiii. 56. The general lesson for us is that the good man's protection is that of the moral forces around him; it is divine protection, against which human weakness or folly will have no power. (66.4)

68:50 - Thus did his Lord choose him and make him of the company of the Righteous. <sup>56315632</sup>

5632 Cf. iv. 69, n. 586. In the beautiful Company of the Righteous there is room for all, of every grade of spiritual advancement, from the highest to the most ordinary. But as in democratic politics every citizen's rights and status have complete recognition, so, in this Company, the badge of Righteousness is the bond, even though there may be higher degrees of knowledge or experience. (68.50)

74:56 - But none will keep it in remembrance except as Allah wills: He is the Lord of Righteousness and the Lord of Forgiveness. <sup>5808</sup>

5808 Righteousness as well as Forgiveness have their source in Allah's Will. Man's Righteousness has no meaning except in relation to the universal Will. For Taqwa see n. 26 to ii. 2. If we take the word here in the sense of "the fear of Allah", the translation would be: "He alone is worthy to be feared, and He alone is entitled to grant Forgiveness." (74.56)

76:7 - They perform (their) vows and they fear a Day whose evil flies far and wide. <sup>583658375838</sup>

5836 They: i.e., the Righteous: they are known in the present life by the virtues described in verses 7-10, and in the life of the Hereafter they will enjoy the Bliss described in verses 11-22. (76.7)

5837 Cf. xxii. 29. The vows must be vows of spiritual service, which of course includes service to humanity, such as is mentioned in the next verse. They are Devotees of Allah, and they must perform all vows and contracts (v. I and n. 682). Vows of the Pagan sort, savouring of a sort of "bribe" to the Deity, are not approved. (76.7)

5838 That is, they prepare for the Judgment to come, where the

76:8 - And they feed for the love of Allah the indigent the orphan and the captive <sup>5839</sup>

5839 The captive: when taken literally, it refers to the old state of things when captives of war had to earn their own food, or their own redemption; even ordinary prisoners in jail for criminal offences often starved unless food was provided for them by private friends or from their own earnings. (76.8)

83:18 - Nay verily the Record of the Righteous is (preserved) in `Illiyin. <sup>6019</sup>

6019 'Illiyin: the oblique form of the nominative Illiyun, which occurs in the next verse. It is in contrast to the Sijjin which occurs in verse 7 above, where see n. 6213. Literally, it means the 'High Places'. Applying the reasoning parallel to that which we applied to Sijjin, we may interpret it as the Place where is kept the Register of the Righteous. (83.18)

98:7 - Those who have faith and do righteous deeds they are the best of creatures. <sup>6232</sup>

6232 Contrast this with the preceding verse. Human beings who live a life of faith and good deed justify the purpose of their probation here. They attain the fulfilment of their highest hopes. (98.7)

103:2 - Verily Man is in loss <sup>6263</sup>

6263 If life be considered under the metaphor of a business bargain, man, by merely attending to his material gains, will lose. When he makes up his day's account in the afternoon, it will show a loss. It will only show profit if he has Faith, leads a good life, and contributes to social welfare by directing and encouraging other people on the Path of Truth and Constancy. (103.2)

103:3 - Except such as have Faith and do righteous deeds and (join together) in the mutual teaching of Truth and of Patience and Constancy. <sup>62646265</sup>

6264 Faith is his armour, which wards off the wounds of the material world; and his righteous life is his positive contribution to spiritual ascent. (103.3)

6265 If he lived only for himself, he would not fulfil his whole duty. Whatever good he has, especially in moral and spiritual life, he must spread among his brethren, so that they may see the Truth and stand by it in patient hope and unshaken constancy amidst all the storm and stress of outer life. For he and they will then have attained Peace within. (103.3)

### RIGHTEOUSNESS: (GARDENS)

3:15 - Say: shall I give you glad tidings of things far better than those? For the **righteous are gardens** in nearness to their Lord with rivers flowing beneath; therein is their eternal home; with companions pure (and holy) and the good pleasure of Allah. For in Allah's sight are (all) His servants. <sup>355</sup>

355 Cf. ii. 25 and n. 44. (3.15)

3:133 - Be quick in the race for forgiveness from your Lord and for a garden whose width is that (of the whole) of the heavens and of the earth prepared for the righteous. <sup>452</sup>

452 The Fire (iii. 131) is, as always, contrasted with the Garden,-in other words. Hell contrasted with Heaven, we are told that its width alone is that of the whole of the heavens and the earth,-all the creation we can imagine. (3.133)

4:57 - But those who believe and do deeds of righteousness We shall soon admit to gardens with rivers flowing beneath their eternal home: therein shall they have companions pure and holy: We shall admit them to shades cool and ever deepening. <sup>578579</sup>

578 Cf. ii. 25 and n. 44. (4.57)

579 The Garden is contrasted with the Fire: the shade is contrasted with the roasting, Evil grows with what it feeds on. So goodness and felicity grow with their practice. (4.57)

4:122 -But those who believe and do deeds of righteousness We shall soon admit them to gardens with rivers flowing beneath to dwell therein for ever. Allah's promise is the truth and whose word can be truer than Allah's?

4:124 -If any do deeds of righteousness be they male or female and have faith they will enter heaven and not the least injustice will be done to them. <sup>633</sup>

633 Naqir = the groove in a date-stone, a thing of no value whatever. Cf. n. 575 to iv. 53. (4.124)

7:43 - And We shall remove from their hearts any lurking sense of injury; beneath them will be rivers flowing; and they shall say: "Praise be to Allah Who hath guided us to this (felicity): never could we have found guidance had it not been for the guidance of Allah: indeed it was the truth that the apostles of our Lord brought unto us." And they Shall hear the cry: "Behold! the garden before you! Ye have been made its inheritors for your deeds (of righteousness)." <sup>10211022</sup>

1021 A man who may have suffered or been disappointed may have a lurking sense of injury in the back of his mind, which may spoil his enjoyment on account of past memory intruding in the midst of felicity. In such cases memory itself is pain. Even sorrow is intensified by memory: as Tennyson says, "A sorrow's crown of sorrows is remembering happier things." But that is in this our imperfect life. In the perfect felicity of the righteous, all such feelings will be blotted out. No "heartaches" then and no memories of them! The clouds of the past will have dissolved in glorious light, and no past happiness will be comparable with the perfect happiness which will have then been attained. Nor will any sense of envy or shortcoming be possible in that perfect bliss. (7.43)

1022 Jesus said: "Blessed are the meek, for they shall inherit the earth": Matt. v. 5. Here we are told: blessed are the righteous, for they shall inherit the kingdom of heaven. The stress here is on actual practical deeds of righteousness:

whether they find their rewards on earth or not is immaterial: their attention is directed to an infinitely greater reward, the kingdom of heaven. In the Sermon on the Mount this is promised to the "poor in spirit": Matt. v, 3. (7.43)

11:23 - But those who believe and work righteousness and humble themselves before their Lord they will be Companions of the Garden to dwell therein for aye! <sup>1516</sup>

1516 Note that the humility is to be "before their Lord," i.e., in Allah's sight. There is no virtue, quite the contrary, in rubbing our noses to the ground before men. We are not to be arrogant even before men because we are humble as in Allah's sight. Nor does true humility lose self-confidence; for that self-confidence arises from confidence in the support and help of Allah. (11.23)

13:35 - The parable of the Garden which the righteous are promised! beneath it flow rivers: perpetual is the enjoyment thereof and the shade therein: such is the End of the Righteous; and the End of Unbelievers is the Fire. <sup>185418551856</sup>

1854 For the comprehensive meaning of the root akala (literally "to eat"), see v. 66, n. 776. In its derived meaning it means fruit and enjoyment of all kinds, spiritual as well as other. The joys of heaven are not like the joys of the earth, which fade away or cloy. The joys of heaven are pure, lasting, and without any of the drawbacks which we associate with the joys of the sense. (13.35)

1855 Zillun: literally shade, hence, shelter, protection, security. All these meanings are implied. Shade is one of the delights of a garden. Cf. iv. 57 and n. 579. (13.35)

1856 In this, as in other places, the Fire is contrasted with the Garden, as Misery is contrasted with Bliss. We can also imagine other incidents in contrast with those of the Garden, e.g., with the Fire will be drought, aridity, thirst, instead of beautiful rivers; pain and suffering, instead of perpetual delight; no protection against the fierceness of the heat, as contrasted with the cool shades ever deepening as you proceed in the Garden. (13.35)

15:45 - The righteous (will be) amid Gardens and fountains (of clear-flowing water).

19:60 - Except those who repent and believe and work righteousness: for these will enter the Garden and will not be wronged in the least

22:14 - Verily Allah will admit those who believe and work righteous deeds to Gardens beneath which rivers flow: for Allah carries out all that He plans. <sup>2785</sup>

2785 Allah is both true to His promise, and He has power to give full effect to His Will and Plan. (22.14)

22:56 - On that Day the Dominion will be that of Allah: He will judge between them: so those who believe and work righteous deeds will be in Gardens of Delight. <sup>2837</sup>

2837 Such power as Evil has over those who yield to it (xvii. 62-64) will then be gone, as the respite granted to Satan be over, and Allah's Kingdom will be established. (22.56)

31:8 - For those who believe and work righteous deeds there will be Gardens of Bliss.

32:19 - For those who believe and do righteous deeds are Gardens as hospitable homes for their (good) deeds. <sup>3652</sup>

3652 A home brings before our minds a picture of peace and happiness. When to it are added honour and hospitality, it adds further to the idea of happiness. (32.19)

39:74 - They will say: "Praise be to Allah Who has truly fulfilled His promise to us and has given us (this) land in heritage: we can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!" <sup>43534354</sup>

4353 This is said by the new arrivals in heaven. As is right, they begin with the Praises of Allah, which shows at once their satisfaction and their gratitude. (39.74)

4354 In heritage: i.e. as our Portion. Cf. iii. 180, and n. 485; vi. 165, and n. 988. There is no question here of their passing on any property to heirs. They are the final possessors of Heaven for eternity, by the grace of Allah. (39.74)

40:8 - "And grant our Lord! That they enter the Gardens of Eternity which Thou hast promised to them and to the righteous among their fathers their wives and their posterity! For Thou art (He) the Exalted in Might Full of Wisdom. <sup>4367</sup>

4367 There is nothing selfish in prayer. We pray for all who are true and sincere. But just as Evil is catching, so Goodness is catching in another sense. The associates of the Good and those near and dear to them also share in their goodness and happiness, if only they try to walk in the same Way. And the Grace of Allah is working for all, all the time. (40.8)

40:40 - "He that works evil will not be requited but by the like thereof: and he that works a righteous deed whether man or woman and is a believer such will enter the Garden (of Bliss): therein will they have abundance without measure. <sup>4413</sup>

4413 Cf. ii. 212. This sustenance will not only last. It will be a most liberal reward, far above any merits of the recipient. (40.40)

47:12 - Verily Allah will admit those who believe and do righteous deeds to Gardens beneath which rivers flow; while those who reject Allah will enjoy (this world) and eat as cattle eat; and the Fire will be their abode. <sup>4830</sup>

4830 An apt simile. Beasts of the field eat their fill, but have no higher interests. Men who worship the world exclusively are no better: their pleasures and enjoyments rise no higher than those of the beasts of the field. They have no inkling of spiritual happiness. On the contrary, as they were endowed with spiritual faculties which they misused, they will not escape the Fire of Punishment, the Penalty of Sin. (47.12)

47:15 - (Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible: rivers of milk of which the taste never changes; rivers of wine a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels (to pieces)?  
4833483448354836

4833 In this description there are four kinds of drinks and all kinds of fruits; and the summing up of all delights in the "Forgiveness from their Lord". The four kinds of drinks are: (1) delicious, cool, pure water, not like earthly water, for it never suffers corruption; (2) milk which never turns Sour, whose taste is like that of fresh warm milk drawn from the udder; (3) wine, not like any wine on earth, for it leaves no headaches behind, and causes no intoxication, which is a kind of madness or poison, but is ever a joy to drink; and (4) honey, pure and clear, with no admixture of wax or any foreign substance. These drinks, will cool the spirit, feed the heart, warm the affections, and sweeten life. (47.15)

4834 See n. 4671 to xliii. 73. (47.15)

4835 Forgiveness from their Lord: that is the covering up or blotting out of sin and all that was sad or unsatisfactory in the lower life; the pure Light from the Countenance of Allah Most High: xcii. 20. (47.15)

4836 Cf. xxxvii. 66-67, and n. 4074. Just as the Bliss of the Blessed will penetrate their being through and through, so the agony of the condemned ones will penetrate their being through and through. (47.15)

51:15 - As to the Righteous they will be in the midst of Gardens and Springs <sup>4998</sup>

4998 Gardens and Springs are the two most frequent examples for the highest satisfaction and bliss. (51.15)

52:17 - As to the Righteous they will be in Gardens and in Happiness <sup>5049</sup>

5049 The Righteous will be in Bliss far beyond their merits: their sins and faults will be forgiven by the grace of Allah, which will save them from the penalties which they may have incurred from human frailty. It will be their own effort or striving which will win them Allah's grace: see verse 19 below. But the fruits will be greater than they could strictly have earned. (52.17)

54:54 - As to the Righteous they will be in the midst of Gardens and Rivers. <sup>5168</sup>

5168 The record, in the case of those who dishonoured and violated Truth, will lead to their undoing; but in the case of those who honoured the Truth and adopted it so as to shine in their righteous lives, the result is expressed by four metaphors, in an ascending degree of sublimity: (1) they will be in the midst of Gardens where rivers flow; (2) they will be in sure abode; (3) with Allah; (4) Whose sovereignty is omnipotent. "Gardens" with Rivers (flowing beneath): this has been explained more than once already: Cf. n. 4668 to xliii. 70. The Garden suggests all the Bliss we can imagine through our senses. (54.54)

68:34 - Verily for the righteous are Gardens of Delight in the Presence of their Lord. <sup>5617</sup>

5617 The Garden is a joy, but the joy of this Garden is the sense of nearness to Allah. (68.34)

#### **RIGHTEOUSNESS: (BENEFITS:)**

19:85 - The day We shall gather the righteous to (Allah) Most Gracious like a band presented before a king for honors.

5:9 - To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward.

10:9 - Those who believe and work righteousness their Lord will guide them because of their faith: beneath them will flow rivers in Gardens of Bliss. <sup>1396</sup>



- 1396 Their Faith is the cause as well as the instrument of their Guidance,-the Kindly Light which leads them as well as the Joy which fills their Soul. (10.9)
- 11:115 - And be steadfast in patience; for verily Allah will not suffer the reward of the righteous to perish.
- 13:29 - "For those who believe and work righteousness is (every) blessedness and a beautiful place of (final) return." 1844
- 1844 "Blessedness": Tuba: an internal state of satisfaction, an inward joy which is difficult to describe in words, but which reflects itself in the life of the good man, through good and ill fortune, through good report and evil. And then, there is always the final goal to which his eyes are turned, the beautiful Home of rest in the Hereafter, after this life's struggles are over. That goal is Allah Himself. (13.29)
- 16:30 - To the righteous (when) it is said "What is it that your Lord has revealed?" they say "All that is good." To those who do good there is good in this world and the Home of the Hereafter is even better. And excellent indeed is the Home of the righteous 20532054
- 2053 The contrast and parallelism is with xvi. 24, where the ungodly in their levity and their deliberate rejection of guidance find no profit from Allah's Revelation. (16.30)
- 2054 Unlike the ungodly, the good find good everywhere,-in this world and in the Hereafter; because they understand and are in accord with the truths around them. (16.30)
- 16:22 - Your Allah is One Allah: as to those who believe not in the Hereafter their hearts refuse to know and they are arrogant. 2045
- 2045 Everything points to Allah, the One True Eternal God. If so, there is a Hereafter, for He has declared it. In so far as people do not believe this, the fault is in their Will; they do not wish to believe, and the motive behind is arrogance, the sin which brought about the fall of Iblis: ii. 34. (16.22)
- 17:9 - Verily this Qur'an doth guide to that which is most right (or stable) and giveth the glad tidings to the Believers who work deeds of righteousness that they shall have a magnificent reward; 2183
- 2183 The instability and crookedness of the Jewish soul having been mentioned, the healing balm which should have cured it is now pointed out. The Message of the Qur'an is for all. Those who have Faith and show that Faith in their conduct must reap their spiritual reward. But those who reject Faith cannot escape punishment. Apart from what is past, apart from questions of national or racial history, there is a Hope,-and a Danger- for every soul. (17.9)
- 17:25 - Your Lord knoweth best what is in your hearts: if ye do deeds of righteousness verily He is Most Forgiving to those who turn to Him again and again (in true penitence). 2207
- 2207 It is the heart, and its hidden and secret motives, by which we are judged: for Allah knows them all. (17.25)
- 18:2 - (He hath made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him and that He may give Glad Tidings to the Believers who work righteous deeds that they shall have a goodly Reward. 2327
- 2327 Qaiyim: straight, that which has no bends and no corners to mystify people, that which speaks clearly and unambiguously, that which guides to the right path. Cf. ix. 36, where the adjective is used for a straight usage, in contrast to usages, which tend to mystify and deceive people. The Qur'an is above all things straight, clear, and perspicuous. Its directions are plain for everyone to understand. Any book that deals with the highest mysteries of spiritual life must necessarily have portions whose full meaning is clearer to some minds than to others not so well prepared. But here there is nowhere any mystification, any desire to wrap up things in dark sayings repugnant to human reason. Allah's purpose is to give clear warning of spiritual dangers and lead up to the highest bliss. (18.2)
- 19:96 - On those who believe and work deeds of righteousness will (Allah) Most Gracious bestow Love. 2532
- 2532 His own love, and the love of man's fellow-creatures, in this world and in the Hereafter. Goodness breeds love and peace, and sin breeds hatred and contention. (19.96)
- 20:75 - But such as comes to Him as Believers who have worked righteous deeds--for them are ranks exalted
- 21:94 - Whoever works any act of righteousness and has Faith his endeavor will not be rejected: We shall record it in his favor. 2751
- 2751 Allah gives credit for every act of righteousness, however small: when combined with sincere Faith in Allah, it becomes the stepping stone to higher and higher things. It is never lost. (21.94)



21:105 - Before this We wrote in the Psalms after the Message (given to Moses): My servants the righteous shall inherit the earth." 27592760

2759 Zabur: the Book of the Psalms of David. The name of David is expressly mentioned in connection with the Zabur in iv. 163 and xvii. 55, although there the indefinite article is applied to the word as meaning a Book of Scripture. See Psalms xxv. 13, "his seed shall inherit the earth"; xxxvii. 11, "the meek shall inherit the earth" (quoted by Jesus in Matt. v.3); and xxxvii. 29, "the righteous shall inherit the land." (21.105)

2760 The same promise occurs in the Pentateuch, Exod. xxxii. 13. (21.105)

22:50 - "Those who believe and work righteousness for them is forgiveness and a sustenance most generous. 2829

2829 The "sustenance" must be construed in the widest sense, spiritual as well as intellectual and physical. The reward of righteousness is far more generous than any merit there may be in the creature following the Will of his Creator. (22.50)

24:55 - Allah has promised to those among you who believe and work righteous deeds that He will of a surety grant them in the land inheritance (of power) as He granted it to those before them; that He will establish in authority their religion the one which He has chosen for them; and that He will change (their state) after the fear in which they (lived) to one of security and peace: 'They will worship Me (alone) and not associate aught with Me.' If any do reject faith after this they are rebellious and wicked. 30313032

3031 Three things are promised here, to those who have Faith and obey Allah's Law: (1) that they will inherit power and authority in the land, not for any selfish purposes of theirs nor by way of favouritism, but in order that they may maintain Allah's Law; (2) that the Religion of Right, which Allah has chosen for them, will be openly established, and will suppress all wrong and oppression; (3) that the righteous will live in peace and security, instead of having to suffer persecution, or leave their hearths and homes for the cause of Allah, or practise the rites of their Faith in secret. (24.55)

3032 If this verse was revealed about the time of the Battle of the Ditch (Khandaq), also called the Battle of the Confederates (Ahzab), A.H. 4-5, we can imagine the comfort it gave to the Muslims who were besieged in Madinah by a force ten times their number. The Muslims then fived in a state of great suspense and danger, and under arms for days on end. (See xxxiii. 9-20). The security and authority they were promised came to them subsequently in abundant measures. (24.55)

27:53 - And We saved those who believed and practiced righteousness.

28:67 - But any that (in this life) had repented believed and worked righteousness will have hopes to be among those who achieve salvation.

28:80 - But those who had been granted (true) knowledge said: "Alas for you! the reward of Allah (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain save those who steadfastly persevere (in good)."

29:7 - Those who believe and work righteous deeds from them shall We blot out all evil (that may be) in them and We shall reward them according to the best of their deeds. 3429

3429 In striving to purify our Faith and our Life, we are enabled to avoid the consequences of our misdeeds for Allah will forgive any evil in our past, and help to the attainment of a Future based on the best of what we have done rather than on the poor average of our own merits. The atonement or expiation is by Allah's Mercy, not by our merits or the merits or sacrifice of anyone else. (29.7)

29:9 - And those who believe and work righteous deeds them shall We admit to the company of the Righteous. 3432

3432 The picking up again of the words which began verse 7 above shows that the same subject is now pursued from another aspect. The striving in righteous deeds will restore fallen man to the society of the Righteous. (29.9)

29:27 - And We gave (Abraham) Isaac and Jacob and ordained among his progeny Prophethood and Revelation and We granted him his reward in this life; and he was in the Hereafter (of the company) of the Righteous. 34473448

3447 Isaac was Abraham's son and Jacob his grandson, and among his progeny was included Isma'il the eldest son of Abraham. Each of these became a fountain-head of Prophecy and Revelation, Isaac and Jacob through Moses, and Isma'il through the holy Prophet Muhammad. Jacob got the name of "Israel" at Bethel: Gen. 32:28; 35:10, and his progeny got the title of "The Children of Israel". (29.27)

3448 Cf xxix. 9, and iv. 69, n. 586. (29.27)

29:58 - But those who believe and work deeds of righteousness to them shall We give a Home in Heaven lofty mansions beneath which flow rivers--to dwell therein for aye; an excellent reward for those who do (good)! <sup>3491</sup>

3491 The goodly homes mentioned in xvi. 41 referred to this life, but it was stated there that the reward of the Hereafter would be greater. Here the simile of the Home is referred to Heaven: it will be beautiful; it will be picturesque, with the sight and sound of softly-murmuring streams; it will be lofty or sublime; and it will be eternal. (29.58)

30:44 - Those who reject Faith will suffer from that rejection: and those who work righteousness will spread their couch (of repose) for themselves (in heaven):

30:45 - That He may reward those who believe and work righteous deeds out of His Bounty: for He loves not those who reject Faith. <sup>35613562</sup>

3561 Though the repose and bliss will have been won by the righteous by their own efforts, it must not be supposed that their own merits were equal to the reward they will earn. What they will get will be due to the infinite Grace and Bounty of Allah. (30.45)

3562 In form this clause is (here as elsewhere) negative, but it has a positive meaning: Allah loves those who have faith and trust in Him, and will, out of His Grace and Bounty, reward them in abundant measure. (30.45)

33:31 - But any of you that is devout in the service of Allah and His Apostle and works righteousness to her shall We grant her reward twice: and We have prepared for her a generous Sustenance. <sup>37103711</sup>

3710 Twice, i.e., once as a righteous woman, and again as a Mother of the Believers, serving the believing women and thus showing her devotion to Allah and His Apostle. (33.31)

3711 Sustenance: all that is necessary to sustain her in happiness in her future life. (33.31)

34:4 - That He may reward those who believe and work deeds of righteousness: for such is Forgiveness and a Sustenance Most Generous." <sup>3791</sup>

3791 "Sustenance": Spiritual in things spiritual, and physical in things physical. It implies not only the satisfaction of desire, but the provision of means for sustaining the ground won and for winning more ground in the march of progress. (34.4)

34:37 - It is not your wealth nor your sons that will bring you nearer to Us in degree: but only those who believe and work Righteousness these are the ones for whom there is a multiplied Reward for their deeds while secure they (reside) in the dwellings on high! <sup>384438453846</sup>

3844 The true test of progress in spiritual life is to be measured by other things than material wealth and influence. What we have to ask ourselves is: are we the least bit nearer to Allah? (34.37)

3845 Cf. xxx. 39. All worldly good is but a shadow that will pass away. Its intrinsic and eternal value is small. But those who work righteousness in Faith are on the true path of self-development. The reward they will get will be infinitely more than their merits entitle them to. For they will partake of the boundless Bounties of Allah. (34.37)

3846 Their happiness will not only be great in quantity ("multiplied"), but it will be of a specially sublime quality ("dwellings on high"), and it will endure without any chance of its loss or diminution ("secure they reside"). (34.37)

35:7 - For those who reject Allah is a terrible Penalty: but for those who believe and work righteous deeds is Forgiveness and a magnificent Reward. <sup>3879</sup>

3879 To reject Allah is to reject all the good which He has implanted in our nature. Are we going to be false to the true Pattern according to which He created us, and suffer the consequences? Or are we going to be true to that Pattern and achieve the high and noble Destiny intended for us? (35.7)

37:112 - And We gave him the good news of Isaac a prophet one of the Righteous. <sup>4105</sup>

4105 Isaac was Abraham's second son, born of Sarah, when Abraham was 100 years of age. See n. 4101. He was also blessed and became the ancestor of the Jewish people. See next note. (37.112)

38:49 - This is a message (of admonition): and verily for the Righteous is a beautiful place of (final) Return) <sup>4206</sup>

4206 Some of the preeminent examples of the Elect and the Good having been mentioned, we have now a reference to the Righteous as a body (rank and file as well as leaders) and their future in the Hereafter as won by victory over Evil. (38.49)

41:8 - For those who believe and work deeds of righteousness is a reward that will never fail. <sup>4469</sup>

4469 But blessed are those who have Faith. They will have a Future and a Bliss that will never fail. (41.8)

41:18 - But We delivered those who believed and practiced righteousness.

43:35 - And also adornments of gold. But all this were nothing but conveniences of the present life: the Hereafter in the sight of thy Lord is for the Righteous. <sup>4637</sup>

4637 Adornments of gold: the keyword to this Sura. All false glitter and adornments of this world are as naught. They more often hinder than help. (43.35)

45:30 - Then as to those who believed and did righteous deeds their Lord will admit them to His Mercy: that will be the Achievement for all to see. <sup>4768</sup>

4768 The attainment and satisfaction of all hopes and desires; the reaching of the final goal of Bliss. Cf. xlv. 57, and n. 47 33. (45.30)

47:2 - But those who believe and work deeds of righteousness and believe in the (Revelation) sent down to Muhammad-for it is the Truth from their Lord He will remove from them their ills and improve their condition. <sup>4818</sup>

4818 Bal means state or condition, whether external, or of the heart and mind. Both meanings apply here. The more the wicked rage, the better will be the position of the righteous, and Allah will make it easier and easier for the righteous to love and follow the Truth. (47.2)

48:29 - Allah has promised those among them who believe and do righteous deeds Forgiveness and a great Reward. <sup>491349144915491649174918</sup>

64:9 - The Day that He assembles you (all) for a day of Assembly that will be a day of mutual loss and gain (among you). And those who believe in Allah and work righteousness He will remove from them their ills and He will admit them to gardens beneath which rivers flow to dwell therein forever: that will be the Supreme Achievement. <sup>548954905491</sup>

5489 The Day of Judgment will truly be "a Day of Mutual Loss and Gain", as the title of this Sura indicates. Men who thought they were laying up riches will find themselves paupers in the Kingdom of Heaven. Men who thought they were acquiring good by wrong-doing will find their efforts were wasted; xviii. 104. On the other hand the meek and lowly of this life will acquire great dignity and honour in the next; the despised ones doing good here will be the accepted ones there; the persecuted righteous will be in eternal happiness. The two classes will as it were change their relative positions. (64.9)

76:5 - As to the Righteous they shall drink of a Cup (of Wine) mixed with Kafur <sup>5835</sup>

5835 Kafur is literally Comphor. It is a fountain in the Realms of Bliss. It is a seasoning added to the Cup of pure, beatific Wine, which causes no intoxication (lvi. 18- 19), but stands for all that is wholesome, agreeable, and refreshing. Camphor is cool and refreshing, and is given as a soothing tonic in Eastern medicine. In minute doses its odour and flavour are also agreeable. (76.5)

77:41 - As to the Righteous they shall be amidst (cool) shades and springs (of water). <sup>5883</sup>

5883 This is in contrast to the triple shade of smoke and sin for the sinners, which neither gives them coolness nor protects them from the Blazing Fire. The Shade, i.e. Covering, of Allah's Good Pleasure, will be the greatest Boon of all, and the Spring of Allah's Love will be inexhaustible. (77.41)

78:31 - Verily for the righteous there will be a fulfillment of (the Heart's) desires; <sup>5904</sup>

5904 This is true Salvation. It is not only safety and felicity, but the attainment of the final Goal, the supreme Achievement, the Fulfilment of the highest in human nature, the satisfaction of the true and pure desires of the heart,-seeing the "Face of Allah". See n. 4733 to xlv. 57. (78.31)

82:13 - As for the Righteous they will be in Bliss;

83:22 - Truly the Righteous will be in Bliss:

95:6 - Except such as believe and do righteous deeds: for they shall have a reward unailing.

89:27 - (To the righteous soul will be said:) "O (thou) soul in (complete) rest and satisfaction! <sup>6127</sup>

6127 The righteous enter into their inheritance and receive their welcome with a title that suggests freedom from all pain, sorrow, doubt, struggle, disappointment, passion, and even further desire; at rest, in peace; in a state of complete satisfaction. In Muslim theology, this stage of the soul is the final stage of bliss. The unregenerate human soul, that seeks its satisfaction in the lower earthly desires, is the Ammara (xii. 53). The self-reproaching soul that feels conscious of sin and resists it is the Lawwama (lxxv. 2, and n. 5810). (89.27)

89:28 - "Come back thou to thy Lord well pleased (thyself) and well-pleasing unto Him! <sup>6128</sup>

- 6128 Note that Evil finds itself isolated, and cries out in lonely agony (verse 24), while Good receives a warm welcome from the Lord of Goodness Himself, -also that it is the soul which enters heaven, and not the gross body which perishes. (89.28)

► Sahih Al-Bukhari Hadith

### **Hadith 6.76** Narrated by **Anas bin Malik**

Out of all the Ansar, living in Medina, Abu Talha had the largest number of (date palm trees) gardens, and the most beloved of his property to him was Bairuha garden which was standing opposite the Mosque (of the Prophet). Allah's Apostle used to enter it and drink of its good water. When the Verse: "By no means shall you attain righteousness unless you spend (in charity) of that which you love," (3.92) Abu Talha got up and said, "O Allah's Apostle, Allah says: "By no means shall you attain righteousness unless you spend (in charity) of that which you love," (3.92) and the most beloved of my property to me is the Bairuha garden, so I give it (as a charitable gift) in Allah's Cause and hope to receive good out of it, and to have it stored for me with Allah. So, O Allah's Apostle! Dispose it of (i.e. utilize it) in the way Allah orders you (to dispose of it)." Allah's Apostle said, "Bravo! That is a fruitful property! That is a fruitful property! I have heard what you have said and I think that you should distribute that (garden) amongst your relatives." The Abu Talha distributed that garden amongst his relatives and his cousins.

► Sahih Al-Bukhari Hadith

### **Hadith 8.116** Narrated by **Abdullah**

The Prophet said, "Truthfulness leads to righteousness, and righteousness leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fajur (i.e. wickedness, evil-doing), and Al-Fajur (wickedness) leads to the (Hell) Fire, and a man may keep on telling lies till he is written before Allah, a liar."

► ISL Quran Subjects

## **Righteousness**

1. (Also see) Benevolence, Generosity, Good Deeds, Goodness, Kindness, Loving Kindness, Piety, Right, Right Conduct, Righteous, Self-restraint, Taqwa  
2.177, 3.92, 4.57, 5.9, 5.93, 7.42, 7.43, 7.49, 7.170, 7.196, 10.4, 10.9, 10.10, 11.115, 13.19, 13.20, 13.21, 13.22, 13.23, 13.24, 18.46, 19.76, 21.105, 35.10, 36.55, 36.56, 36.57, 36.58, 37.40, 37.41, 37.42, 37.43, 37.44, 37.45, 37.46, 37.47, 37.48, 37.49, 37.50, 37.51, 37.52, 37.53, 37.54, 37.55, 37.56, 37.57, 37.58, 37.59, 37.60, 37.61, 40.7, 40.8, 40.9, 41.33, 47.2, 63.10, 63.11, 64.9, 65.11, 76.5, 76.6, 76.7, 77.41, 77.42, 77.43, 77.44, 82.13, 83.22, 83.23, 83.24, 83.25, 83.26, 83.27, 83.28, 89.27, 89.28, 89.29, 89.30
2. Believers who work, efforts of  
21.94
3. Conspiring for  
58.9
4. Disbelief and wrong-doing compared with belief and  
11.24
5. Giving thought to  
2.266
6. Hastening in works of by the good among the People of the Scripture  
3.114
7. Helping one another in  
5.2, 5.69
8. Praying for working  
46.15, 46.16
9. Way of  
7.146
10. Wives of Muhammad(S) to work  
33.30, 33.31
11. Working  
2.25, 2.62, 2.82, 2.277, 4.122, 4.124, 4.173, 11.11, 11.23, 13.29, 14.23, 16.97, 17.9, 17.25, 18.2, 18.3, 18.30, 18.31, 18.107, 18.108, 18.110, 19.60, 19.61, 19.62, 19.63, 19.96, 20.75, 20.76, 20.112, 21.94, 22.14, 22.23, 22.24, 22.50, 22.56, 24.55, 25.70, 25.71, 26.227, 28.67, 29.7, 29.9, 29.58, 29.59, 30.15, 30.44, 30.45, 31.8, 31.9, 32.19, 34.4, 34.37, 25.7, 38.28, 39.73, 39.74, 40.58, 41.8, 41.46, 42.22, 42.23, 42.26, 45.15, 45.21, 45.30, 47.2, 47.12, 48.29, 84.24, 84.25, 85.11, 95.5, 95.6, 98.7, 98.8, 103.2, 103.3
12. Working of with justice  
10.4

13. Working of by prophets  
23.51
14. World the first and last opportunity for working  
23.99, 23.100

► Sahih Muslim Hadith

### **Hadith 6470**

Narrated by

**AbuHurayrah**

Allah's Apostle (peace be upon him) said: He who called (people to righteousness, there would be reward (assured) for him like the rewards of those who adhered to it, without their rewards being diminished in any respect. And he who called (people) to error, he shall have to carry (the burden) of its sin, like those who committed it, without their sins being diminished in any respect.

► Al-Tirmidhi Hadith

### **Hadith 2234**

Narrated by

**Salman al-Farisi**

Allah's Messenger (peace be upon him) said, "Nothing but supplication averts the decree, and nothing but righteousness increases life."

Tirmidhi transmitted it.

► Sahih Al-Bukhari Hadith

### **Hadith 3.167**

Narrated by

**Jabir bin Abdullah**

Allah's Apostle was on a journey and saw a crowd of people, and a man was being shaded (by them). He asked, "What is the matter?" They said, "He (the man) is fasting." The Prophet said, "It is not righteousness that you fast on a journey."

► Sahih Al-Bukhari Hadith

### **Hadith 4.204**

Narrated by

**Abu Huraira**

That heard Allah's Apostle saying, "We are the last but will be the foremost to enter Paradise." The Prophet added, "He who obeys me, obeys Allah, and he who disobeys me, disobeys Allah. He who obeys the chief, obeys me, and he who disobeys the chief, disobeys me. The Imam is like a shelter for whose safety the Muslims should fight and where they should seek protection. If the Imam orders people with righteousness and rules justly, then he will be rewarded for that, and if he does the opposite, he will be responsible for that."

► Al-Tirmidhi Hadith

### **Hadith 982**

Narrated by

**AbuHurayrah**

A person said to the Prophet (peace be upon him): Messenger of Allah, I intend to proceed on a journey; will you advise me? He told him: Adhere to righteousness, and whenever you climb a hill proclaim: 'Allah is Great.' When the man turned to go, the Prophet (peace be upon him) supplicated: Allah, shorten up the distance for him and make his journey easy for him.

Transmitted by Tirmidhi.

► Sahih Al-Bukhari Hadith

### **Hadith 9.237**

Narrated by

**Abu Huraira**

Allah's Apostle said, "The Hour will not be established (1) till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine, (2) till about thirty Dajjals (liars) appear, and each one of them will claim that he is Allah's Apostle, (3) till the religious knowledge is taken away (by the death of religious scholars) (4) earthquakes will increase in number (5) time will pass quickly, (6) afflictions will appear, (7) Al-Harj, (i.e., killing) will increase, (8) till wealth will be in abundance--so abundant that a wealthy person will worry lest nobody should accept his Zakat, and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it,' (9) till the people compete with one another in constructing high buildings, (10) till a man when passing by a grave of someone will say, 'Would that I were in his place,' (11) and till the sun rises from the West. So when the sun will rise and the people will see it (rising from the West) they will all believe (embrace Islam) but that will be the time when: (As Allah said,) 'No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness)

through its Faith.' (6.158) And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it."

Al-Tirmidhi Hadith

### **Hadith 955** Narrated by **Shaddad ibn Aws**

Allah's Messenger (peace be upon him) used to recite in his prayer (this supplication): 'O Allah, I beg of Thee steadfastness in (righteous) affairs and firm determination (to adhere to the path) of righteousness; I beg of Thee to make me grateful for Thy favour and the excellence of the worship of Thee; I beg of Thee a sound heart and a truthful tongue, and I beg of Thee the good which Thou knowest, I seek refuge in Thee from the evil that Thou knowest, and I seek pardon of Thee for what Thou knowest.'

Transmitted by Nasa'i and Ahmad transmitted something similar.

► Sahih Muslim Hadith

### **Hadith 6204** Narrated by **AbuHurayrah**

A person said: Allah's Apostle (peace be upon him), I have relatives with whom I try to have close relationship, but they sever (this relation). I treat them well, but they treat me ill. I am sweet to them but they are harsh towards me. Upon this he (the Prophet) said: If it is so as you say, then you in fact throw hot ashes (upon their faces) and there would always remain with you on behalf of Allah (an Angel to support you) who would keep you dominant over them so long as you adhere to this (path of righteousness).

► Sahih Al-Bukhari Hadith

### **Hadith 8.487** Narrated by **Hudhaifa**

The Prophet said, "There was a man amongst the people who had suspicion as to the righteousness of his deeds. Therefore he said to his family, 'If I die, take me and burn my corpse and throw my ashes into the sea on a hot (or windy) day.' They did so, but Allah, collected his particles and asked (him), 'What made you do what you did?' He replied, 'The only thing that made me do it, was that I was afraid of You.' So Allah forgave him."

► Articles on Islam

## **Prophet Muhammad's Last Sermon**

.....Remember, one day you will appear before Allah and answer for your deeds. So beware, do not astray from the path of **righteousness** after I am gone.....

## **RISE :**

30:17 - So (give) glory to Allah when ye reach eventide and when ye **rise** in the morning; <sup>3521</sup>

3521 The special times for Allah's remembrance are so described as to include all our activities in life,-when we **rise** early in the morning, and when we go to rest in the evening; when we are in the midst of our work, at the decline of the sun, and in the late afternoon. It may be noted that these are all striking stages in the passage of the sun through our terrestrial day, as well as stages in our daily working lives. On this are based the hours of the five canonical prayers afterwards prescribed in Madinah; viz. (1) early morning before sunrise (Fajr); (2) when the day begins to decline, just after noon (Zuhr); (3) in the late afternoon, say midway between noon and sunset ('Asr); and (4) and (5) the two evening prayers, one just after sunset (Maghrib); and the other after the evening twilight has all faded from the horizon, the hour indicated for rest and sleep ('Isha). Cf. xi. 114 nn. 1616-17; xvii. 78-79, n. 2275; xx. 130. n. 2655. (30.17)

37:5 - Lord of the heavens and of the earth and all between them and Lord of every point at the rising of the sun! <sup>4034</sup>

4034 Allah is the Lord of everything that exists-'the heavens and the earth, and all between them'. He is the Lord of the Mashariq,-of every point at the rising of the sun. As the Commentators tell us, there are in the solar year only two equinoctial days, when the sun rises due east: on every other the sun rises at a shifting point either north or south of due east. In vii. 137 we have Mashariq al ardhi wa magaribaha, where the plural of the words for East and West is negligible, as the conjunction of the two embraces all points. The same may be said of lxx. 40, where Allah is called "Lord of all points in the East and the West". If we are speaking of longitudes, they may embrace all latitudes. In iv. 17 Allah is called "Lord of the two Easts and the two Wests", referring to the extreme points in either case. A cursory reader may ask, why is only the East referred to here? The reply is that it is not so much the East as the rising of the sun, on which stress is laid. The Arabic mashariq or mashariq is close enough to the root-word sharaqa, to suggest, not



so much the East as the rising of the sun, especially when the plural form is used. The glorious sun rises from different points, as seen by us, but it illuminates the whole heaven and earth. It is an emblem of Unity. (37.5)

58:11 - O ye who believe! When ye are told to make room in the assemblies (spread out and) make room: (Ample) room will Allah provide for you. And when ye are told to rise up rise up: Allah will raise up to (suitable) ranks (and degrees) those of you who believe and who have been granted Knowledge: and Allah is well-acquainted with all ye do. <sup>534753485349</sup>

5347 Even when a great man or a Leader comes into an Assembly, we are not to press forward without discipline, as it causes inconvenience to him and detriment to public business. Nor are we to shut out other people who have equal rights to be in the Assembly. We must spread out, for Allah's earth is spacious, and so are our opportunities. (58.11)

5348 "Rise up" here may imply: 'when the Assembly is dismissed, do not loiter about'. (58.11)

5349 Faith makes all people equal in the Kingdom of Allah, as regards the essentials of citizenship in the Kingdom. But there is leadership, and rank and degree, joined with greater or less responsibility, and that depends on true knowledge and insight. (58.11)

73:6 - Truly the rising by night is most potent for governing (the soul) and most suitable for (framing) the Word (of Prayer and Praise). <sup>5758</sup>

5758 For contemplation, prayer, and praise, what time can be so suitable as the night, when calm and silence prevail, the voices of the market-place are still, and the silent stars pour forth their eloquence to the discerning soul. (73.6)

►Sahih Al-Bukhari Hadith

### Hadith 4.421

Narrated by

Abu Dhar

The Prophet asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allah and His Apostle know better." He said, "It goes (i.e. travels) till it prostrates itself underneath the Throne and takes the permission to rise again, and it is permitted and then (a time will come when) it will be about to prostrate itself but its prostration will not be accepted, and it will ask permission to go on its course but it will not be permitted, but it will be ordered to return whence it has come and so it will **rise** in the west. And that is the interpretation of the Statement of Allah: "And the sun Runs its fixed course For a term (decreed). That is The Decree of (Allah) The Exalted in Might, The All-Knowing." (36.38)

Sunan of Abu-Dawood

### Hadith 5065

Narrated by

AbuMalik

The people asked: Tell us a word which we repeat in the morning, evening and when we **rise**. So he commanded us to say: "O Allah! Creator of Heavens and Earth; Knower of all that is hidden and open; Thou art the Lord of everything; the angels testify that there is no god but Thee, for we seek refuge in Thee from the evil within ourselves, from the evil of the Devil accused and from the evil of his suggestion about partnership with Allah, and that we earn sin for ourselves or drag it to a Muslim." AbuDawud said: And through the same chain of transmitters the Apostle of Allah (peace be upon him) said: When one rises in the morning, one should say: "We have reached the morning, and in the morning the dominion belongs to Allah, the Lord of the universe. O Allah! I ask Thee for the good this day contains, for conquest, victory, light, blessing and guidance during it; and I seek refuge in Thee from the evil it contains and the evil contained in what comes after it." In the evening he should say the equivalent.

►Al-Muwatta Hadith

### Hadith 15.49

## Forbidding Prayer After Subh and After Asr

Yahya related to me from Malik from Abdullah ibn Dinar from Abdullah ibn Umar that Umar ibn al-Khattab used to say, "Do not intend to do your prayer at either sunrise or sunset, for the horns of Shaytan rise with the **rising** of the sun and set with its setting."

Umar used to beat people for that kind of prayer.

►Sahih Al-Bukhari Hadith

### Hadith 9.237

Narrated by

Abu Huraira

Allah's Apostle said, "The Hour will not be established (1) till two big groups fight each other whereupon there will be a great number of casualties on both sides and they will be following one and the same religious doctrine, (2) till about thirty Dajjals (liars) appear, and each one of them will claim that he is Allah's Apostle, (3) till the religious knowledge is taken away (by the death of religious scholars) (4) earthquakes will increase in number (5) time will pass quickly, (6) afflictions will appear, (7) Al-Harj, (i.e., killing) will increase, (8) till wealth will be in abundance--so abundant that a wealthy person will worry lest nobody should accept his Zakat, and whenever he will present it to someone, that person (to whom it will be offered) will say, 'I am not in need of it,' (9) till the people compete with one another in constructing high buildings, (10) till a man when passing by a grave of someone will say, 'Would that I were in his place,' (11) and till the sun **rises** from the West. So when the sun will rise

and the people will see it (rising from the West) they will all believe (embrace Islam) but that will be the time when: (As Allah said,) 'No good will it do to a soul to believe then, if it believed not before, nor earned good (by deeds of righteousness) through its Faith.' (6.158) And the Hour will be established while two men spreading a garment in front of them but they will not be able to sell it, nor fold it up; and the Hour will be established when a man has milked his she-camel and has taken away the milk but he will not be able to drink it; and the Hour will be established before a man repairing a tank (for his livestock) is able to water (his animals) in it; and the Hour will be established when a person has raised a morsel (of food) to his mouth but will not be able to eat it."

Sahih Al-Bukhari Hadith

### **Hadith 4.235** Narrated by **Abu Musa Al Ashari**

We were in the company of Allah's Apostle (during Hajj). Whenever we went up a high place we used to say: "None has the right to be worshipped but Allah, and Allah is Greater," and our voices used to **rise**, so the Prophet said, "O people! Be merciful to yourselves (i.e. don't raise your voice), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, ever Near (to all things)."

Fiqh-us-Sunnah

### **Fiqh 2.127**

#### **Recitation of Surah al-Kahf**

....Ibn 'Umar reports that the Prophet said: "Whoever recites Surah al-Kahf on Jumu'ah will be blessed with a light that will **rise** from underneath his feet to the peak of the sky. This will be a light for him on the Day of Resurrection, and he will be forgiven for what is between the Jumu'ah [and the next] Jumu'ah." This is related by Ibn Mardwwiyah with a faultless chain.

► Sahih Al-Bukhari Hadith

### **Hadith 1.547** Narrated by **Jarir bin Abdullah**

We were with the Prophet on a full moon night. He looked at the moon and said, "You will certainly see your Lord as you see this moon, and there will be no trouble in seeing Him. So if you can avoid missing (through sleep, business, etc.) a prayer before the rising of the sun (Fajr) and before its setting ('Asr) you must do so." He (the Prophet ) then recited the following verse:

And celebrate the praises Of Your Lord before The rising of the sun And before (its) setting. (50.39)

Al-Muwatta Hadith

### **Hadith 48.11**

#### **A Man Dragging his Garments**

Yahya related to me from Malik from Nafi and Abdullah ibn Dinar and Zayd ibn Aslam that all of them informed him from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said, "On the Day of Rising, Allah will not look at a person who drags his garment in arrogance."

► Sahih Al-Bukhari Hadith

### **Hadith 1.529** Narrated by **Qais**

Jarir said, "We were with the Prophet and he looked at the moon--full-moon--and said, 'Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a prayer before the sunrise (Fajr) and a prayer before sunset ('Asr), you must do so.' He then recited Allah's statement:

And celebrate the praises Of your Lord before The rising of the sun And before (its) setting." (50.39) Isma'il said, "Offer those prayers and do not miss them."

► Sahih Muslim Hadith

### **Hadith 7039** Narrated by **Abu Hurayrah**

Allah's Apostle (peace be upon him) said: Hasten to do good deeds before six things happen: the rising of the sun from the west, the smoke, the Dajjal, the beast and (the death) of one you or the general turmoil.

Sahih Al-Bukhari Hadith

### **Hadith 6.374** Narrated by **Jarir bin Abdullah**

We were in the company of the Prophet on a fourteenth night (of the lunar month), and he looked at the (full) moon and said, "You will see your Lord as you see this moon, and you will have no trouble in looking at Him. So, whoever can, should not miss the offering of prayers before sunrise (Fajr prayer) and before sunset (Asr prayer)." Then the Prophet recited:

"And celebrate the praises of your Lord before the **rising** of the sun and before (its) setting." (50.39)

## RIVALS:

2:22 - Who has made the earth your couch and the heaven your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth). <sup>41</sup>

41 Further proofs of God's goodness to you are given in this verse. Your whole life, physical and spiritual, depends upon Him. The spiritual is figured by the Canopy of Heaven. The truth has been brought plainly before you. Will you still resist it and go after false gods, the creation of your own fancy? The false gods may be idols, superstitions, Self, or even great or glorious things like Poetry, Art, or Science, when set up as rivals to God. They may be pride of race, pride of birth, pride of wealth or position, pride of power, pride of learning, or even spiritual pride. (2.22)

39:8 - When some trouble toucheth man he crieth unto his Lord turning to Him in repentance: but when He bestoweth a favor upon him as from Himself (man) doth forget what he cried and prayed for before and he doth set up rivals unto Allah thus misleading others from Allah's Path. Say "Enjoy thy blasphemy for a little while: verily thou art (one) of the Companions of the Fire!" 42564257

►Sahih Al-Bukhari Hadith

### Hadith 8.674 Narrated by Abdullah

Allah's Apostle said a sentence and I said another. He said, "Whoever dies while he is setting up rivals along with Allah (i.e. worshipping others along with Allah) shall be admitted into the (Hell) Fire." And I said the other: "Whoever dies while he is not setting up rivals along with Allah (i.e. worshipping none except Allah) shall be admitted into Paradise."

►Sahih Al-Bukhari Hadith

### Hadith 8.802 Narrated by Abdullah bin Masud

I said, "O Allah's Apostle! Which is the biggest sin?" He said, "To set up rivals to Allah by worshipping others though He alone has created you." I asked, "What is next?" He said, "To kill your child lest it should share your food." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbor."

►ISL Quran Subjects

## Shirk

- (Also see) Disbelief, Disbelief in Allah, Disbelieving in Allah, Doubt, Doubting Allah, False goddesses, False gods, False Religion, False Worship, Hypocrisy, Idolatry, Idols, Rejecting Allah, Rivals to Allah, Ungodliness [2.135](#), [2.165](#), [2.166](#), [2.167](#), [3.78](#), [3.79](#), [3.80](#), [3.151](#), [4.35](#), [4.48](#), [4.116](#), [5.17](#), [5.18](#), [5.72](#), [5.73](#), [5.74](#), [5.75](#), [5.116](#), [5.117](#), [5.118](#), [6.14](#), [6.15](#), [6.16](#), [6.17](#), [6.19](#), [6.22](#), [6.23](#), [6.24](#), [6.40](#), [6.41](#), [6.46](#), [6.63](#), [6.64](#), [6.65](#), [6.100](#), [6.101](#), [6.102](#), [6.136](#), [6.137](#), [6.148](#), [6.151](#), [6.161](#), [6.163](#), [6.164](#), [7.33](#), [7.173](#), [7.189](#), [7.197](#), [10.18](#), [10.28](#), [10.29](#), [10.34](#), [10.35](#), [10.36](#), [10.66](#), [10.68](#), [10.69](#), [10.70](#), [10.105](#), [10.106](#), [12.106](#), [12.107](#), [12.108](#), [13.16](#), [13.33](#), [13.34](#), [13.36](#), [15.95](#), [15.96](#), [16.1](#), [16.2](#), [16.3](#), [16.4](#), [16.5](#), [16.6](#), [16.7](#), [16.8](#), [16.9](#), [16.10](#), [16.11](#), [16.12](#), [16.13](#), [16.14](#), [16.15](#), [16.16](#), [16.17](#), [16.20](#), [16.21](#), [16.22](#), [16.23](#), [16.27](#), [16.28](#), [16.29](#), [16.51](#), [16.52](#), [16.53](#), [16.54](#), [16.55](#), [16.56](#), [16.62](#), [16.86](#), [16.87](#), [16.100](#), [16.123](#), [17.22](#), [17.39](#), [17.40](#), [17.42](#), [17.43](#), [17.56](#), [17.57](#), [17.111](#), [18.26](#), [18.32](#), [18.33](#), [18.34](#), [18.35](#), [18.36](#), [18.37](#), [18.38](#), [18.39](#), [18.40](#), [18.41](#), [18.42](#), [18.43](#), [18.44](#), [18.51](#), [18.52](#), [18.110](#), [21.18](#), [21.21](#), [21.22](#), [21.23](#), [21.24](#), [21.25](#), [22.26](#), [23.91](#), [23.92](#), [23.116](#), [23.117](#), [24.55](#), [25.2](#), [25.3](#), [27.60](#), [27.61](#), [27.62](#), [27.63](#), [27.64](#), [28.62](#), [28.63](#), [28.64](#), [28.68](#), [28.74](#), [28.75](#), [28.87](#), [28.88](#), [29.65](#), [29.66](#), [30.12](#), [30.13](#), [30.28](#), [30.31](#), [30.33](#), [30.34](#), [30.35](#), [30.40](#), [33.72](#), [33.73](#), [34.27](#), [34.33](#), [35.40](#), [35.41](#), [37.158](#), [37.159](#), [37.180](#), [39.3](#), [39.4](#), [39.8](#), [39.38](#), [39.65](#), [39.66](#), [39.67](#), [40.11](#), [40.12](#), [40.20](#), [40.71](#), [40.72](#), [40.73](#), [40.74](#), [40.75](#), [40.76](#), [40.82](#), [40.83](#), [40.84](#), [40.85](#), [41.6](#), [41.7](#), [41.9](#), [41.47](#), [41.48](#), [42.13](#), [42.21](#), [43.15](#), [48.6](#), [50.26](#), [50.27](#), [50.28](#), [50.29](#), [52.43](#), [59.23](#), [60.12](#), [72.2](#), [72.18](#), [72.19](#), [72.20](#), [112.3](#)
- Avoiding [23.59](#)
- Avoiding during the Pilgrimage [22.27](#), [22.28](#), [22.29](#), [22.30](#), [22.31](#)
- Birth of children, with regard to [7.190](#), [7.191](#)
- Christians, by [9.30](#), [9.31](#), [9.32](#)
- Help of Allah against [21.112](#)
- Jews, by [9.30](#), [9.31](#), [9.32](#)

8. Resisting the temptation of  
[37.160](#), [37.161](#), [37.162](#), [37.163](#)

►ISL Quran Subjects

## Setting Up

2. Rivals to Allah  
[2.22](#), [6.1](#), [14.30](#), [34.33](#), [39.8](#), [41.9](#), [50.26](#), [50.27](#), [50.28](#), [50.29](#), [51.51](#)

►Sunan of Abu-Dawood

## Hadith 3242 Narrated by AbuHurayrah

The Prophet (peace be upon him) said: Do not swear by your fathers, or by your mothers, or by rivals to Allah; and swear by Allah only, and swear by Allah only when you are speaking the truth.

### ROPE:

3:103 - And hold fast all together by the rope which Allah (stretches out for you) and be not divided among yourselves; and remember with gratitude Allah's favor on you; for ye were enemies and He joined your hearts in love so that by His grace ye became brethren; and ye were on the brink of the pit of fire and He saved you from it. Thus doth Allah make his signs clear to you: that ye may be guided. <sup>429430</sup>

429 The simile is that of people struggling in deep water, to whom a benevolent Providence stretches out a strong and unbreakable rope of rescue. If all hold fast to it together, their mutual support adds to the chance of their safety. ([3.103](#))

430 Yathrib was torn with civil and tribal feuds and dissensions before the Messenger of Allah set his feet on its soil. After that, it became the City of the Prophet, Madinah, and unmatched Brotherhood, and the pivot of Islam. This poor quarrelsome world is a larger Yathrib: can we establish the sacred feet on its soil, and make it a new and larger Madinah? ([3.103](#))

19:75 - Say: "If any men go astray (Allah) Most Gracious extends (the rope) to them. Until when they see the warning of Allah (being fulfilled) either in punishment or in (the approach of) the Hour they will at length realize who is worst in position and (who) weakest in forces! <sup>2520</sup>

2520 Allah's warning is that every evil deed must have its punishment, and that there will be a Hereafter, the Day of Judgment, or the Hour, as it is frequently called. The punishment of evil often begins in this very life. For instance, over-indulgence and excesses of all kinds bring on their Nemesis quite soon in this very life. But some subtler forms of selfishness and sin will be punished as every evil will be punished-in its own good time, as the Hour approaches. In either case, the arrogant boasting sinners will realise that their taunt-who is best in position and in forces? (xix. 73)-is turned against themselves. ([19.75](#))

22:15 - If any think that Allah will not help him (His Apostle) in this world and the Hereafter let him stretch out a rope to the ceiling and cut (himself) off: then let him see whether his plan will remove that which enrages (him)! <sup>2786</sup>

2786 There is some difference of opinion as to the interpretation of this verse. Most Commentators are agreed that the pronoun "him" in the second line ("will not help him") refers to the holy Prophet, and that the "any" in the first line refers to his enemies, who wished to see him destroyed and removed from the scene of his labours. Ibn 'Abbas, whom I have followed here, and whom a great number of Commentators follow, construes the later clauses in the sense given in the text. Freely paraphrased, it means: if the enemies of Allah's Messenger are enraged at his successes, let them fix a rope to their ceiling and hang themselves. Samaa is thus rendered by the word "ceiling". If Samaa is rendered by the word "heaven" (the usual meaning), the paraphrase would be : if the enemies of Allah's Messenger are enraged at the help he gets from heavens, let them stretch a rope to heavens, and see if they can cut off the help in that way!-in other words, they are fools if they think they can intercept Allah's help by their petty devices! ([22.15](#))

111:5 - A twisted rope of palm-leaf fibre round her (own) neck!

►Sahih Al-Bukhari Hadith

## Hadith 3.559 Narrated by Abu Huraira

Allah's Apostle said, "Keeping horses may be a source of reward to some (man), a shelter to another (i.e. means of earning one's living), or a burden to a third. He to whom the horse will be a source of reward is the one who keeps it in Allah's cause

(prepares it for holy battles) and ties it by a long **rope** in a pasture (or a garden). He will get a reward equal to what its long rope allows it to eat in the pasture or the garden, and if that horse breaks its rope and crosses one or two hills, then all its footsteps and its dung will be counted as good deeds for its owner; and if it passes by a river and drinks from it, then that will also be regarded as a good deed for its owner even if he has had no intention of watering it then.....

Sahih Al-Bukhari Hadith

**Hadith 8.693** Narrated by  
**Ibn Abbas**

The Prophet saw a man performing Tawaf around the Ka'ba, tied with a rope or something else (while another person was holding him). The Prophet cut that rope off.

►Al-Muwatta Hadith

**Hadith 56.20**

**Squandering Property and Being Two-faced**

Malik related to me from Suhayl ibn Abi Salih from his father from Abu Hurayra that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah is pleased with three things from you, and He is angry with three things from you. He is pleased that you worship Him and do not associate anything with Him, and that you take hold of the rope of Allah altogether, and that you give good counsel to the one to whom Allah gives command over you. He is angry with you for gossip, squandering property, and asking too many questions."

►Sahih Muslim Hadith

**Hadith 4255** Narrated by  
**AbuHurayrah**

Allah's Messenger (peace be upon him) said: Verily Allah likes three things for you and He disapproves three things for you. He is pleased with you that you worship Him and associate not anything with Him, that you hold fast the rope of Allah, and be not scattered; and He disapproves for you irrelevant talk, persistent questioning and the wasting of wealth.

►Al-Tirmidhi Hadith

**Hadith 6144** Narrated by  
**Zayd ibn Arqam**

Allah's Messenger (peace be upon him) said, "I am leaving among you something of such a nature that if you lay hold of it you will not go astray after I am gone, one part of it being more important than the other: Allah's Book, a rope stretched from Heaven to Earth, and my close relatives who belong to my household. These two will not separate from one another till they come down to the reservoir, so consider how you act regarding them after my departure."

Tirmidhi transmitted it.

**RUMOURS:**

4:83 - When there comes to them some matter touching (public) safety or fear they divulge it. If they had only referred it to the Apostle or to those charged with authority among them the proper investigators would have tested it from them (direct). Were it not for the Grace and Mercy of Allah unto you all but a few of you would have fallen into the clutches of Satan. <sup>602</sup>

602 In times of war or public panic, thoughtless repetition of gossip is rightly restrained by all effective States. If false, such news may cause needless alarm: if true, it may frighten the timid and cause some misgiving even to the bravest, because the counterpart of it-the preparations made to meet the danger-is not known. Thoughtless news, true or false, may also encourage the enemy. The proper course is quietly to hand all news direct to those who are in a position to investigate it. They can then sift it and take suitable measures to checkmate the enemy. Not to do so, but to deal with news either thoughtlessly or maliciously is to fall directly into the snares of evil. (4.83)

49:6 - O ye who believe! if a wicked person comes to you with any news ascertain the truth lest ye harm people unwittingly and afterwards become full of repentance for what ye have done. <sup>4924</sup>

4924 All tittle-tattle or reports-especially if emanating from persons you do not know-are to be tested, and the truth ascertained. If they were believed and passed on, much harm may be done, of which you may have cause afterwards to repent heartily. Scandal or slander of all kinds is here condemned. (49.6)

24:11 - Those who brought forward the lie are a body among yourselves: think it not to be an evil to you: on the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned and to him who took on himself the lead among them will be a Penalty grievous. <sup>296229632964</sup>

2962 The particular incident here referred to occurred on the return from the expedition to the Banui Mustaliq, A.H. 5-6. When the march was ordered, Hadhrat 'Aisha was not in her tent, having gone to search for a valuable necklace she had dropped. As her litter was veiled, it was not noticed that she was not in it, until the army reached the next halt. Meanwhile, finding the camp had gone, she sat down to rest, hoping that some one would come back to fetch her when her absence was noticed. It was night, and she fell asleep. Next morning she was found by Safwan, a Muhajir, who had been left behind the camp expressly to pick up anything inadvertently left behind. He put her on his camel and brought her, leading the camel on foot. This gave occasion to enemies to raise a malicious scandal. The ringleader among them was the chief of Madinah Hypocrites, 'Abudllah ibn Ubai, who is referred to in the last clause of this verse. He had other sins and enormities to his debit, and he was left to the punishment of an unrepentant sinner, for he died in that state. The minor tools were given the legal punishment of the law, and after penitence mended their lives. They made good. (24.11)

It is worse for a scandal to be whispered about with bated breath, than that it should be brought into the light of day and disproved. 2964 The ringleader: see n. 2962 above. (24.11)

## S.

### SABBATH:

2:65 - And well ye knew those amongst you who transgressed in the matter of the Sabbath; We said to them: "Be ye apes despised and rejected." <sup>79</sup>

79 The punishment for breach of the Sabbath under the Mosaic law was death. "Every one that defieth it (the Sabbath) shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people." (Exod. xxxi. 14). There must have been a Jewish tradition about a whole fishing community in a seaside town, which persisted in breaking the Sabbath and were turned into apes; cf. vii. 163-166. Or should we translate in both these passages. "Be as apes", instead of "Be apes"? This is the suggestion of Maulvi Muhammad Ali on this passage, on the authority of Mujabid and Ibn Jarir Tabari. The punishment would be, not for the breach of the Sabbath in itself, but for their contumacious defiance of the Law. (2.65)

4:47 - O ye people of the Book! believe in what We have (now) revealed confirming what was (already) with you before We change the face and fame of some (of you) beyond all recognition and turn them hindwards or curse them as We cursed the Sabbath-breakers: for the decision of Allah must be carried out. <sup>567568</sup>

567 Literally, "before We obliterate some features (or faces) and turn them front to back (or back to front)": an Arabic idiom, which must be translated freely to yield its proper meaning in English. The face is the chief expression of a man's own real essence; it is also the index of his fame and estimation. The People of the Book had been specially favoured by Allah with revelations. If they proved themselves unworthy, they lost their "face". Their eminence would, owing to their own conduct, be turned into degradation. Others would take their place. The first shall be last and the last shall be first: Matt. xix. 30. (4.47)

4:154 - And for their Covenant We raised over them (the towering height) of Mount (Sinai); and (on another occasion) We said: "Enter the gate with humility"; and (once again) We commanded them: "Transgress not in the matter of the Sabbath." And We took from them a solemn Covenant. <sup>658</sup>

658 In this verse there is a recapitulation of three salient incidents of Jewish refractoriness already referred to in the second Sura: viz., (1) the Covenant under the towering height of Sinai, ii. 63: (2) their arrogance where they were commanded humility in entering a town, ii. 58: and (3) their transgression of the Sabbath, ii. 65. (4.154)

7:163 - Ask them concerning the town standing close by the sea. Behold! they transgressed in the matter of the Sabbath. For on the day of their Sabbath their fish did come to them openly holding up their heads but on the day they had no Sabbath they came not: thus did We make a trial of them for they were given to transgression. <sup>1137</sup>

1137 Cf. ii. 65 and n. 79. Fishing, like every other activity, was prohibited to Israel on the Sabbath day. As this practice was usually observed, the fish used to come up with a sense of security to their water channels or pools openly on the Sabbath day, but not on other days when fishing was open. This was a great temptation to the law-breakers, which they could not resist. Some of their men of piety protested, but it had no effect. When their transgressions, which we may suppose, extended to other commandments, passed beyond bounds, the punishment came. (7.163)

16:124 - The Sabbath was only made (strict) to those who disagreed (as to its observance); but Allah will judge between them on the Day of Judgment as to their differences. <sup>21592160</sup>

2159 If Abraham's Way was the right way, the Jews were ready with the taunt, "Why don't you then observe the Sabbath?" The answer is twofold. (1) The Sabbath has nothing to do with Abraham. It was instituted with the Law of Moses because of Israel's hardness of heart (ii. 74); for they constantly disputed with their Prophet Moses (iii 108), and there were constantly among them afterwards men who broke the Sabbath (ii. 65, and n. 79). (2) Which was the true Sabbath Day? The Jews observe Saturday. The Christians, who include the Old Testament in their inspired Scripture,



observe Sunday, and a sect among them (the Seventh Day Adventists) disagree, and observe Saturday. So there is disagreement among the People of the Book. Let them dispute among themselves. Their dispute will not be settled till the Day of Judgment. Meanwhile, Muslims are emancipated from such stringent restrictions. For them there is certainly the Day of United Prayer on Friday, but it is in no sense like the Jewish or the Scotch Sabbath! (16.124)

62:9 - O ye who believe! when the call is proclaimed to prayer on Friday (the Day of Assembly) hasten earnestly to the Remembrance of Allah and leave off business (and traffic): that is best for you if ye but knew! <sup>546154625463</sup>

5462 The idea behind the Muslim weekly "Day of Assembly" is different from that behind the Jewish Sabbath (Saturday) or the Christian Sunday. The Jewish Sabbath is primarily a commemoration of Allah's ending His work and resting on the seventh day (Gen. ii. 2; Exod. xx. 11): we are taught that Allah needs no rest, nor does He feel fatigue (ii. 255). The Jewish command forbids work on that day but says nothing about worship or prayer (Exod. xx. 10); our ordinance lays chief stress on the remembrance of Allah. Jewish formalism went so far as to kill the spirit of the sabbath, and call forth the protest of Jesus: "the sabbath was made for man, and not man for the sabbath" (Mark. ii. 27). But the Christian Church, although it has changed the day from Saturday to Sunday, has inherited the Jewish spirit: witness the Scottish Sabbath; except in so far as it has been secularised. Our teaching says: 'When the time for Jumua Prayer comes, close your business and answer the summons loyally and earnestly, meet earnestly, pray, consult and learn by social contact; when the meeting is over, scatter and go about your business'. (62.9)

## SACRED MOSQUE:

2:144 - We see the turning of thy face (for guidance) to the heavens; now shall We turn thee to a Qiblah that shall please thee. Turn then thy face in the direction of the Sacred Mosque; wherever ye are turn your faces in that direction. The people of the book know well that that is the truth from their Lord nor is Allah unmindful of what they do. <sup>147148149</sup>

147 This shows the sincere desire of Mustafa to seek light from above in the matter of the Qibla. Until the organisation of his own People into a well-knit community, with its distinctive laws and ordinances, he followed a practice based on the fact that the Jews and Christians looked upon Jerusalem as a sacred city. But there was no universal Qibla among them. Some Jews turned towards Jerusalem, especially during the Captivity, as we shall see later. At the time of our Prophet, Jerusalem was in the hands of the Byzantine Empire, which was Christian. But the Christians oriented their churches to the East (hence the word "orientation") which is a point of the compass, and not the direction of any sacred place. The fact of the altar being in the East does not mean that every worshipper has his face to the east; for, according at least to modern practice, the seats in a church are so placed that different worshippers may face in different directions. The Preacher of Unity naturally wanted, in this as in other matters, a symbol of complete unity, and his heart was naturally delighted when the Qibla towards the Ka'ba was settled. Its connection with Abraham gave it great antiquity; its character of being an Arab centre made it appropriate when the Message came in Arabic, and was preached through the union of the Arabs; at the time it was adopted, the little Muslim community was shut out of it, being exiles in Medina, but it became a symbol of hope and eventual triumph, of which Muhammad lived to see the fulfilment; and it also became the centre and gathering ground of all peoples in the universal pilgrimage, which was instituted with it. (2.144)

148 The sacred Mosque: The Ka'ba in the sacred city of Mecca. It is not correct to suggest that the command making the Ka'ba the Qibla abrogates ii. 115, where it is stated that East and West belong to God, and He is everywhere. This is perfectly true at all times, before and after the institution of the Qibla. As if to emphasise this, the same words about East and West are repeated in this very passage; see ii, 142 above. Where the Itqan mentions mansukh in this connection, I am sorry I cannot follow that opinion, unless mansukh is defined in a special way, as some of the commentators do. (2.144)

149 Glimmerings of such a Qibla were already foreshadowed in Jewish and Christian practice but its universality was only perfected in Islam. (2.144)

2:149 - From whencesoever thou startest forth turn thy face in the direction of the Sacred Mosque; that is indeed the truth from thy Lord. And Allah is not unmindful of what ye do. <sup>154</sup>

154 The simile of a race is continued, and so the Qibla command is repeated from that point of view. In ii. 144 it was mentioned as the new symbol of the new nation (Muslim): now it is shown as the symbol of Good, at which we should all aim, from whichever point we started, e.g., as Jews or Christians, or our individual point of view; the Qibla will unite us as a symbol of the Goal of the Future. In ii. 150 below, it is repeated: First for the individual, on the ground of uniformity and the removal of all occasions of dispute and argument; and secondly for the Muslim people, on the same ground, as a matter of discipline. There is another little harmony in the matter of the repetitions. Note that the race and starting point argument begins at ii. 149 and is rounded off in the latter part of ii. 150. The latter argument includes the former, and is more widely worded: "wheresoever ye are": which in the Arabic expression would imply three things; in whatever circumstances ye are, or at whatever time ye are, or in whatever place ye are. I have spoken before of a sort of musical harmony in verbal repetitions: here there is a sort of pictorial harmony, as of a larger circle symmetrically including a smaller concentric circle. (2.149)

2:150 - So from whencesoever thou startest forth turn thy face in the direction of the Sacred Mosque; among wheresoever ye are turn your face thither that there be no ground of dispute against you among the people except those of them that are bent on wickedness; so fear them not but fear Me; and that I may complete My favors on you and ye may (consent to) be guided.

2:191 - And slay them wherever ye catch them and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque unless they (first) fight you there; but if they fight you slay them. Such is the reward of those who suppress faith. <sup>205206</sup>

205 This passage is illustrated by the events that happened at Hudaibiya in the sixth year of the Hijra, though it is not clear that it was revealed on that occasion. The Muslims were by this time a strong and influential community. Many of them were exiles from Mecca, where the Pagans had established an intolerant autocracy, persecuting Muslims, preventing them from visiting their homes, and even keeping them out by force from performing the Pilgrimage during the universally recognised period of truce. This was intolerance, oppression, and autocracy to the last degree, and the mere readiness of the Muslims to enforce their rights as Arab citizens resulted without bloodshed in an agreement which the Muslims faithfully observed. The Pagans, however, had no scruples in breaking faith, and it is unnecessary here to go into subsequent events. (2.191)

206 Suppress faith: in the narrower as well as the larger sense. If they want forcibly to prevent you from exercising your sacred rites, they have declared war on your religion, and it would be cowardice to ignore the challenge or to fail in rooting out the tyranny. (2.191)

2:217 - They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah to deny Him to prevent access to the Sacred Mosque and drive out its members. Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die in unbelief their works will bear no fruit in this life and in the Hereafter; they will be Companions of the Fire and will abide therein. <sup>237238239</sup>

238 The intolerance and persecution of the Pagan clique at Mecca caused untold hardships to the holy Messenger of Islam and his early disciples. They bore all with meekness and long-suffering patience until the holy one permitted them to take up arms in self-defence. Then they were twitted with breach of the custom about Prohibited Months, though they were driven to fight during that period against their own feeling in self defence. But their enemies not only forced them to engage in actual warfare, but interfered with their conscience, persecuted them and their families, openly insulted and denied God, kept out the Muslim Arabs from the Sacred Mosque, and exiled them. Such violence and intolerance are deservedly called worse than slaughter. (2.217)

5:2 - O ye who believe! violate not the sanctity of the Symbols of Allah nor of the Sacred Month nor of the animals brought for sacrifice nor the garlands that mark out such animals nor the people resorting to the Sacred House seeking of the bounty and good pleasure of their Lord. But when ye are clear of the Sacred Precincts and of pilgrim garb ye may hunt and let not the hatred of some people in (once) shutting you out of the **Sacred Mosque** lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety but help ye not one another in sin and rancor: fear Allah: for Allah is strict in punishment. 686687688689690

690 See n. 205 to ii. 191. In the sixth year of the Hijra the Pagans, by way of hatred and persecution of the Muslims, had prevented them from access to the Sacred Mosque. When the Muslims were re-established in Makkah, some of them wanted to retaliate. Passing from the immediate event to the general principle, we must not retaliate or return evil for evil. The hatred of the wicked does not justify hostility on our part. We have to help each other in righteousness and piety, not in perpetuating feuds of hatred and enmity. We may have to fight and put down evil, but never in a spirit of malice or hatred, but always in a spirit of justice and righteousness. (5.2)

5:97 -Allah made the Ka'ba the Sacred House an asylum of security for men as also the Sacred Months the animals for offerings and the garlands that mark them: that ye may know that Allah hath knowledge of what is in the heavens and on earth and that Allah is well acquainted with all things. <sup>803804805</sup>

803 The Sacred or Prohibited Months are explained in n. 209. ii. 194, and n. 687, v. 2. (5.97)

804 See v. 2 and n. 688. (5.97)

805 All sorts of people from all parts of the earth gather during the Pilgrimage. They must not think that they are strangers, that nobody knows them, and that they may behave as they like. It is the House of Allah, and He has supreme knowledge of all things, of all thoughts, and all motives. As the next verse says, while He is Oft-forgiving, Most Merciful. He is also strict in enforcing respect for His ordinances. (5.97)

8:34 - But what plea have they that Allah should not punish them when they keep out (men) from the sacred Mosque and they are not its guardians? No men can be its guardians except the righteous; but most of them do not understand.

9:7 - How can there be a league before Allah and His apostle with the pagans except those with whom ye made a treaty near the sacred mosque? As long as these stand true to you stand ye true to them: For Allah doth love the righteous. <sup>1255</sup>

1255 In this section we have the reasons why the treaties with treacherous Pagan foes were denounced. The clause introducing the exception is a parenthetical clause. The word "Pagans" must be connected with verse 8 which follows. In that verse the word kaifa resumes the clause introduced by the word kaifa at the beginning of verse 7. The exceptional Pagan tribes which remained true to their word were the Banu Hamza and the Banu Kinana, who swore their treaty near the Sacred Mosque and faithfully observed it. They were to be given the full benefit of their fidelity even though their kindred tribes were treacherous. (9.7)

9:19 - Do ye make the giving of drink to pilgrims or the maintenance of the Sacred Mosque equal to (the pious service of) those who believe in Allah and the Last Day and strive with might and main in the cause of Allah? They are not comparable in the sight of Allah: and Allah guides not those who do wrong. <sup>1269</sup>

1269 Giving drinks of cold water to thirsty pilgrims, and doing material services to a mosque are meritorious acts, but they are only external. If they do not touch the soul, their value is slight. Far greater, in the sight of Allah, are Faith, Endeavour, and self-surrender to Allah. Men who practise these will obtain honour in the sight of Allah. Allah's light and guidance comes to them, and not to those self-sufficient beings who think that a little show of what the world considers piety is enough. (9.19)

9:28 - O ye who believe! truly the pagans are unclean; so let them not after this year of theirs approach the Sacred Mosque. And if ye fear poverty soon will Allah enrich you if He wills out of his bounty for Allah is All-Knowing All-Wise. <sup>127812791280</sup>

1278 Unclean: because Muslims are enjoined to be strict in cleanliness, as well as in purity of mind and heart, so that their word can be relied upon. (9.28)

1279 This year of theirs: there is a two-fold meaning: (1) now that you have complete control of Makkah and are, charged with the purity of worship there, shut out all impurity from this year: (2) you have seen how the Pagans have behaved this year; their year of power and misuse of that power may be called their year; it is over, and now you Muslims are responsible. (9.28)

1280 The concourse in Makkah added to the profits of trade and commerce. "But fear not," we are told: "the Pagans are a waning power, bound to disappear, and you should strengthen your own community, that they may more than counter-balance the apparent loss of custom; and Allah has other means of improving your economic position." This actually happened. The Pagans were extinguished from Arabia, and the concourse of pilgrims from all parts of the world increased the numbers more than a hundred-fold. Here is commonsense, wisdom, and statesmanship, even if we look at it from a purely human point of view. (9.28)

17:1 - Glory to (Allah) Who did take His Servant for Journey by night from the Sacred Mosque to the Farthest Mosque whose precincts We did Bless in order that We might show him some of Our Signs: for He is the one Who heareth and seeth (all things). <sup>2166216721682169</sup>

2168 The Farthest Mosque must refer to the site of the Temple of Solomon in Jerusalem on the hill of Moriah, at or near which stands the Dome of the Rock, called also the Mosque of Hadhrat 'Umar. This and the Mosque known as the Farthest Mosque (Masjid-ul-Aqsa) were completed by the Amir 'Abd-ul-Malik in A.H. 68. Farthest, because it was the place of worship farthest west which was known to the Arabs in the time of the holy Prophet: it was a sacred place to both Jews and Christians, but the Christians then had the upper hand, as it was included in the Byzantine (Roman) Empire, which maintained a Patriarch at Jerusalem. The chief dates in connection with the Temple are: it was finished by Solomon about B.C. 1004; destroyed by the Babylonians under Nebuchadnezzar about 586 B.C.; rebuilt under Ezra and Nehemiah about 515 B.C.; turned into a heathen idol-temple by one of Alexander's successors, Antiochus Epiphanes, 167 B.C.; restored by Herod, B.C. 17 to A.D. 29; and completely razed to the ground by the Emperor Titus in A.D. 70. These ups and downs are among the greater Signs in religious history. (17.1)

22:25 - As to those who have rejected (Allah) and would keep back (men) from the Way of Allah and from the Sacred Mosque which We have made (open) to (all) men equal is the dweller there and the visitor from the country and any whose purpose therein is profanity or wrongdoing them will We cause to taste of a most grievous Penalty. <sup>2796</sup>

2796 All these were enormities of which the Pagan clique in power in Makkah before and during the Hijrat were guilty. (22.25)

22:26 - Behold! We gave the site to Abraham of the (Sacred) House (saying): "Associate not any thing (in worship) with Me; and sanctify My House for those who compass it round or stand up or bow or prostrate themselves (therein in prayer). <sup>27972798</sup>

2797 The site of Makkah was granted to Abraham (and his son Ismail) for a place of worship that was to be pure (without idols, the worship being paid to Allah, the One True God) and universal, without being reserved (like Solomon's Temple of later times) to any one People or Race. (22.26)

2798 Cf. ii. 125. Note that here the word qaimin ('who stand up for prayer') occurs in place of 'akifin (who use it as a retreat). In practice the meaning is the same. Those who go for a retreat to the Ka'ba stay there for the time being. (22.26)

48:27 - Truly did Allah fulfil the vision for His Apostle: Ye shall enter the Sacred Mosque if Allah wills with minds secure heads shaved hair cut short and without fear. For He knew what ye knew not and He granted besides this a speedy victory. 49104911

4910 The Prophet had had a dream that he had entered the Sacred Mosque at Makkah, just before he decided on the journey which resulted in the Treaty of Hudaibiya. By it he and his people could enter next year without the least molestation and in the full customary garb, with head shaved or hair cut short, and all the customary minor rites of pilgrimage. (48.27)

4911 See above, xlviii. 18, and n. 4895. (48.27)

►Fiqh-us-Sunnah

## Fiqh 5.132c

### Traveling to Three Mosques

Sa'id bin Al-Musayyib reported from Abu Hurairah that the Prophet (peace be upon him) said, "You should not undertake a special journey to visit any place other than the three Mosques: the Sacred Mosque of Makkah, this mosque of mine, and Al-Aqsa Mosque (of Jerusalem)." This is reported by Bukhari, Muslim, and Abu Daw'ud. In another narration the words are "For three mosques a special journey may be undertaken: The Sacred Mosque (Ka'bah), my mosque, and the mosque of Al-Quds (Jerusalem)."

Abu Dharr reported that he asked the Prophet (peace be upon him), "O Prophet of Allah, which mosque was built first on earth?" The Prophet (peace be upon him) replied, "The Sacred Mosque of Makkah." Abu Dharr again asked, "Which was next?" The Prophet (peace be upon him) said, "The Al-Aqsa Mosque." "How long was the period between them?" Abu Dharr asked. The Prophet (peace be upon him) said, "Forty years. Apart from these, offer your prayers anywhere when it is time to pray, although excellence is in praying in these mosques."

Traveling to these three mosques is prescribed because of their special position in Islam. Jabir reported that the Prophet (peace be upon him) said, "One prayer in this mosque of mine is better than 1,000 prayers offered anywhere else except the Sacred Mosque, and one prayer in the Sacred Mosque is better than a hundred thousand prayers in any other mosque." This was reported by Ahmad with a sound chain of authorities.

Anas bin Malik reported that the Prophet (peace be upon him) said, "Whoever prays forty prayers consecutively in my mosque without missing any of the obligatory prayer, he will be removed from Hell, from punishment, and from hypocrisy." This was reported by Ahmad and At-Tabarani with a sound chain. We read in various ahadith that a prayer offered in the Al-Aqsa mosque is five hundred times superior (in reward) to one offered in any other mosque, except the Sacred Mosque and the Mosque of the Prophet (in Madinah).

►Fiqh-us-Sunnah

## Fiqh 5.78a

### Offering a Two Rak'ah Prayer After Tawaf

It is sunnah to offer a two rak'ah prayer after completing the tawaf at the Station of Ibrahim (peace be upon him), or at any other place in the **Sacred Mosque**, regardless of whether it is a supererogatory tawaf or obligatory one (as in Hajj or 'Umrah).....

►Fiqh-us-Sunnah

## Fiqh 5.66

### Encouraged Acts for Entrants to Makkah and the Sacred Mosque

It is desirable for those intending to visit Makkah to do the following:

1. To take a bath. It is reported that Ibn 'Umar used to take a bath before entering Makkah.
2. To spend the night at Dhi Tuwa, a valley in the direction of Al-Zaher. The Prophet (peace be upon him) used to spend the night there. Nafi' said: "Ibn 'Umar used to do the same." (Reported by Bukhari and Muslim)
3. To enter Makkah from the upper hill called "Koda". The Prophet (peace be upon him) entered Makkah from the direction of Al-Mu'allah. Whoever is able to follow this path, should do so, but one commits no sin if one does not do it.
4. To hurry to the Sacred Mosque as soon as one deposits one's belongings in a safe place. One must enter the Sacred Mosque from the gate known as Bab Bani Shayba - Bab us-Salam - and say humbly and sincerely: "A'udhu billahil azeem wa biwajihil kareem wa sultanihil qadeem , minash shaltanir rajeem. Bismillah allahumma salli 'ala muhammadin wa alihi wa salam, Allahumma ghifirli zunubi waftah li abwaba rahmatika (I seek refuge with Allah the Supreme, I seek refuge with His Honor and Eternal Glory, with His Everlasting Authority, from the cursed devil. O

Allah, Bless Muhammad and the family of Muhammad! O Allah! Forgive my sins and open Your doors of mercy for me)."

5. To raise one's hands on first sight of the Ka'bah and say: "Allahumma zid hadhal bayti tashrifan wa ta'zeeman wa takriman wa muhabatan wa zid min sharfihi wa karamihi mimman hajjahu au 'itamarahu tashrifan wa takriman wa ta'zeeman wa birran (O Allah! increase this House's honor, dignity, respect and grant all those who come to it for Hajj or 'Umrah honor, dignity, respect and righteousness.)" And say, "Allahumma antas salam, wa minkas salam, fahayyina rabbana bis-salam (O Allah! You are the Peace, from You is the Peace. O Allah! Greet us with the Peace)."
6. Then head to the Black Stone and kiss it quietly. If kissing is not possible, then one may touch it with a hand and kiss the hand, and if even this is not possible then one may just point to it with a hand.
7. Then begin tawaf (circumambulation) starting from the Black Stone.
8. One does not have to perform salutation prayer to the Sacred Mosque. because tawaf of Ka'bah is its salutation. If, however, it is time for the prescribed daily prayers, then one must offer them with the congregation. The Prophet (peace be upon him) said, "When a prescribed prayer is in progress then no other prayer except the prescribed prayer is valid." Similarly, if one is afraid to miss a prescribed prayer then one must offer it first before anything else.

►Fiqh-us-Sunnah

## Fiqh 5.79

### Passing in Front of Worshippers in the Sacred Mosque

It is permissible to offer prayer in the Sacred Mosque while the people, male and female, pass in front of the worshipper. There is no harm in it, and it is one of the special characteristics of the Sacred Mosque. Kathir bin Kathir bin Al-Mutalib bin Wida'ah reported from some of his family members and from his grandfather that he said: "I saw the Prophet (peace be upon him) offering prayer in the Sacred Mosque in the area adjacent to Bani Sahm while people passed in front of him but he did not place any sutrah (protection) in front of him." Suffiyan bin 'Uyainah said, "There was no partition between him and the Ka'bah." (Reported by Abu Daw ud Nasa'i, and Ibn Majah)

Fiqh-us-Sunnah

## Fiqh 2.70a

### Three most excellent mosques

Jabir reports that the Messenger of Allah said: "Prayer in the inviolable mosque [in Makkah] is like 100,000 prayers [elsewhere]. And prayers in my mosque [in Medinah] is like one thousand prayers [elsewhere]. And a prayer in Bait al-Maqdis [in Jerusalem] is like five hundred prayers [elsewhere]. This is related by alBaihaqi, and as-Sayuti says it is hasan.

Ahmad records that the Messenger of Allah said: "Offering salah in my mosque is better than one thousand prayers elsewhere, save for those offered in the inviolable mosque. And salah in the inviolable mosque is better than salah in my mosque by one hundred prayers."

The Prophet said: "One should not undertake a journey, save to three mosques: the inviolable mosque [in Makkah], my mosque here [in Medinah], and Masjid al-Aqsa [in Jerusalem]." This is related by the group.

►Fiqh-us-Sunnah

## Fiqh 5.63a

### Sacred Precincts of Madinah (Haram Madinah)

In the Sacred Precincts of Madinah killing a game and cutting its trees is prohibited as it is in the case of Haram Makkah.....

Fiqh-us-Sunnah

## Fiqh 5.72

### Kinds of Tawaf

1. Tawaf al Qudum (Arrival Circumambulation).
2. Tawaf al Ifada (Return from Mina Circumambulation).
3. Tawaf al Wida' (Farewell Circumambulation). We will deal with it separately at its place.
4. Tawaf al Tatawwu' (Supererogatory Circumambulation).

The pilgrim should make full use of his stay at Makkah performing as much supererogatory tauaf and prayers in the Sacred Mosque as possible. A prayer in it is better than a hundred thousand prayers in any other mosque. In a supererogatory tawaf one may not uncover one's shoulder or jog. It is sunnah to perform a tawaf of Ka'bah as a salutation to the **Sacred Mosque** upon entering it, unlike other mosques where on entering them a two rakah prayer is offered as a salutation to the mosque.



►Fiqh-us-Sunnah

## Fiqh 5.130

### Place for Slaughtering the Prevented Animals

The author of Fath ul 'Alam says: ' The scholars disagree concerning the place of slaughter on the Day of Hudaibiah whether it was within or outside the Sacred Precincts of Haram. Apparently the words of Allah "and they hindered you from the Sacred Mosque and sacrificial animals" suggest that the animals were slaughtered outside the Sacred Precincts of Haram. There are various views concerning this. One view - the majority view - is that a prevented person may slaughter his sacrificial animal within or outside the Sacred Precincts of Haram. Another view, the view of the Hanafi School is that he must slaughter it within the Sacred Precincts of Haram. A third view, the view of Ibn 'Abbas and a group of scholars, is that if a prevented person is in a position to send his sacrificial animal to the Precincts of Haram he must slaughter it there, and only then terminate his ihram. If this is not possible then he may slaughter it at the place where he is prevented.

►Sahih Al-Bukhari Hadith

## Hadith 9.608 Narrated by

**Anas bin Malik**

The night Allah's Apostle was taken for a journey from the sacred mosque (of Mecca) Al-Ka'ba: Three persons came to him (in a dream) while he was sleeping in the Sacred Mosque before the Divine Inspiration was revealed to Him.....

►Fiqh-us-Sunnah

## Fiqh 5.63

### SACRED PRECINCTS OF MAKKAH (HARAM MAKKAH)

The Sacred Precincts of Makkah include the area around Makkah, marked by stones a meter high, on all roads leading to, or from Makkah.....

►Fiqh-us-Sunnah

## Fiqh 2.51

### Praying at a larger and more distant mosque

It is preferable to pray in a mosque that is farther away and that has a larger congregation.

►Fiqh-us-Sunnah

## Fiqh 5.116

### ► Time of Shaving

►At the time of shaving or cutting one's hair short, according to Abu Hanifah and Malik, one must be in Haram (within the precincts of the Sacred Mosque) and it must be during the Days of Nahrm - 10th, 11th, 12th and 13th of Dhul-Hijjah. A narration from Ahmad, based on the above hadith, supports this opinion.

►ISL Quran Subjects

## Sacred Mosque, The

1. Entering during the Pilgrimage  
48.27
2. Fighting at  
2.191, 2.192
3. Guardianship of  
8.34
4. Preventing people from  
2.217, 8.34, 22.25
5. Profanity in  
22.25
6. Prohibiting the Mushrikeen from  
9.28
7. Wrong-doing in  
22.25

►Fiqh-us-Sunnah

## Fiqh 4.25

### The Desire to Die in the Haramain (Sacred precincts around the Ka'aba in Makkah and the Mosque of the Prophet in Madinah)



The desire to die in either of the sanctuaries in Makkah and Madinah is commendable.....

►Sahih Al-Bukhari Hadith

### **Hadith 6.19** Narrated by **Al Bara**

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

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

## **SACRIFICE:**

2:66 - This was after the Ten Commandments and the Laws and Ordinances had been given on Mount Sinai: Moses was asked up into the Mount, and he was there forty days and forty nights: Exod. xxiv. 18. But the people got impatient of the delay, made a calf of melted gold, and offered worship and sacrifice to it: Exod. xxxii 1-8. (2.51)

2:67 - And remember Moses said to his people: "Allah commands that ye sacrifice a heifer." They said: "Makest thou a laughing-stock of us?" He said: "Allah save me from being an ignorant (fool)!" <sup>80</sup>

80 This story or parable of the heifer in ii. 67-71 should be read with the parable of the dead man brought to life in ii. 72-73. The stories were accepted in Jewish traditions, which are themselves based on certain sacrificial directions in the Old Testament. The heifer story of Jewish tradition is based on Num. xix. 1-10, in which Moses and Aaron ordered the Israelites to sacrifice a red heifer without spot or blemish; her body was to be burnt and the ashes were to be kept for the purification of the congregation from sin. The parable of the dead man we shall refer to later. The lesson of the heifer parable is plain. Moses announced the sacrifice to the Israelites, and they treated it as a jest. When Moses continued solemnly to ask for the sacrifice, they put him off on one pretext and another, asking a number of questions which they could have answered themselves if they had listened to Moses's directions. Their questions were carping criticisms rather than the result of a desire for information. It was a mere thin pretence that they were genuinely seeking for guidance. When at last they were driven into a corner, they made the sacrifice, but the will was wanting, which would have made the sacrifice efficacious for purification from sin. The real reason for their prevarications was their guilty conscience, as we see in the parable of the dead man (ii. 72-73). (2.67)

2:71 - He said: "He says a heifer not trained to till the soil or water the fields; sound and without blemish." They said: "Now hast thou brought the truth." Then they offered her in sacrifice but not with good-will.

2:196 - And complete the Hajj or 'Umra in the service of Allah. But if ye are prevented (from completing it) send an offering for sacrifice such as ye may find and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill or has an ailment in his scalp (necessitating shaving) (he should) in compensation either fast or feed the poor or offer sacrifice; and when ye are in peaceful conditions (again) if anyone wishes to continue the 'Umra on to the Hajj he must make an offering such as he can afford it he should fast three days during the Hajj and seven days on his return making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah and know that Allah is strict in punishment. <sup>212213214215216</sup>

213 If any one is taken ill after putting on the ihram, so that he has to put on other clothes, or if he has trouble or skin disease in his head or insects in his hair, and he has to shave his head before completion, he should fast (three days, say the Commentators), or feed the poor, or offer sacrifice. (2.196)

2:197 - For Hajj are the months well known. If anyone undertakes that duty therein let there be no obscenity nor wickedness nor wrangling in the Hajj. And whatever good ye do (be sure) Allah knoweth it. And take a provision (with you) for the journey but the best of provisions is right conduct. So fear Me O ye that are wise! <sup>217218</sup>

217 .....(6) the tenth day, the Id Day, the day of **Sacrifice**, when the sacrifice is offered in the Valley of Mina, and the symbolic ceremony of casting seven stones at the Evil One is performed on the first occasion; it is continued on subsequent days; both rites are connected with the story of Abraham; this is the Id-ul-Adhha; note that the ceremony is symbolically connected with the rejection of evil in thought, word, and deed. This closes the Pilgrimage, but a stay of two or three days after this is recommended, and this is called Tashriq. (2.197)

3:183 - They (also) said: "Allah took our promise not to believe in an Apostle unless He showed us a **sacrifice** consumed by fire (from heaven)." Say: "There came to you Apostles before me with clear signs and even with what ye ask for: why then did ye slay them if ye speak the truth? <sup>489</sup>

489 Burn sacrifices figured in the Mosaic Law, and in the religious ceremonies long before Moses, but it is not true that the Mosaic Law laid down a fire from heavens on a burnt sacrifice as a test of the credentials of Prophets. Even if it had been so, did the Jews obey the Prophets who showed this Sign? In Leviticus ix. 23-24, we are told a burnt offering prepared by Moses and Aaron: "and there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat." Yet the people rebelled frequently against Moses. Abel's offering (sacrifice) was probably a burnt offering: it was accepted by Allah, and he was killed by Cain out of jealousy: Gen. iv. 3-8. Mosaic sacrifices were no longer needed by the people of Jesus or the people of Muhammad. (3.183)

4:66 - If We had ordered them to sacrifice their lives or to leave their homes very few of them would have done it: but if they had done what they were (actually) told it would have been best for them and would have gone farthest to strengthen their (faith). <sup>584</sup>

584 The highest in faith willingly sacrifice their lives, their homes, and all that they hold dearest, in the cause of Allah. Those whose faith is not so strong are expected at least to do what a loyal member of any society does, submit his doubts and disputes to the head of the society and cheerfully accept his decision and submit to it. The contrast is between the Hypocrites who will not even do this, and the really devoted men and women who would voluntarily sacrifice their lives. (4.66)

4:74 - Let those fight in the cause of Allah who sell the life of this world for the Hereafter. To him who fighteth in the cause of Allah whether he is slain or gets victory soon shall We give him a reward of great (value). <sup>591</sup>

591 It is not every one, -least of all, poltroons and faint-hearted persons-who is fit to fight in the cause of Allah. To do so is a privilege, and those who understand the privilege are prepared to **sacrifice** all their interests in this life, and this life itself; for they know that it is the **sacrifice** of something fleeting and of little value, for the sake of something everlasting, and of immense value. Whether (in appearance) they win or lose, in reality they win the prize for which they are fighting, -viz., honour and glory in the sight of Allah. Note that the only alternatives here are Death or Victory! The true fighter knows no defeat. (4.74)

5:2 - O ye who believe! violate not the sanctity of the Symbols of Allah nor of the Sacred Month nor of the animals brought for sacrifice nor the garlands that mark out such animals nor the people resorting to the Sacred House seeking of the bounty and good pleasure of their Lord. But when ye are clear of the Sacred Precincts and of pilgrim garb ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety but help ye not one another in sin and rancor: fear Allah: for Allah is strict in punishment. 686687688689690

688 The immunity from attack or interference extended to the animals brought as offerings for sacrifice and the garlands or fillets or distinguishing marks which gave them immunity. They were treated as sacred symbols. And of course every protection or immunity was enjoyed by the Pilgrims. (5.2)

5:27 - Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to Allah): it was accepted from one but not from the other. Said the latter: "Be sure I will slay thee." "Surely" said the former "Allah doth accept of the sacrifice of those who are righteous. <sup>730731</sup>

730 Literally; "recite to them in truth the story", etc. The point is that the story in Gen. iv. 1-15 is a bare narrative, not including the lessons now to be enforced. The Prophet is told now to supply the truth of the matter, the details that will enforce the lessons. (5.27)

731 The two sons of Adam were Habil (in the English Bible, Abel) and Qabil (in English, Cain). Cain was the elder, and Abel the younger, the righteous and innocent one. Presuming on the right of the elder, Cain was puffed up with arrogance and jealousy, which led him to commit the crime of murder. Among the Christians, Cain was the type of the Jew as against Abel the Christian. The Jew tried to kill Jesus and exterminate the Christian. In the same way, as against Muhammad, the younger brother of the Semitic family, Cain was the type of the Old Testament and New Testament people, who tried to resist and kill Muhammad and put down his people. (5.27)

9:20 - Those who believe and suffer exile and strive with might and main in Allah's cause with their goods and their persons have the highest rank in the sight of Allah: They are the people who will achieve (salvation). <sup>1270</sup>

1270 Here is a good description of Jihad. It may require fighting in Allah's cause, its a form of self-sacrifice. But its essence consists in (1) a true and sincere Faith, which so fixes its gaze on Allah, that all selfish or worldly motives seem paltry and fade away, and (2) an earnest and ceaseless activity, involving the sacrifice (if need be) of life, person, or

property, in the service of Allah. Mere brutal fighting is opposed to the whole spirit of Jihad, while the sincere scholar's pen or preacher's voice or wealthy man's contributions may be the most valuable forms of Jihad. (9.20)

19:54 - Also mention in the Book (the story of) Ismail: He was (strictly) true to what he promised and he was an apostle (and) a prophet. <sup>2506</sup>

19:55 - He used to enjoin on his people Prayer and Charity and he was most acceptable in the sight of his Lord. <sup>2507</sup>

2506 Isma'il was Az-zabih i.e., the chosen sacrifice for Allah in Muslim tradition. When Abraham told him of the sacrifice, he voluntarily offered himself for it, and never flinched from his promise, until the sacrifice was redeemed by the substitution of a ram under Allah's commands. He was the fountain-head of the Arabian Ummat, and in his posterity came the Prophet of Allah. The Ummat and the Book of Islam reflect back the prophethood on Isma'il. (19.54)

2507 An acceptable sacrifice: see last note. (19.55)

21:85 - And (remember) Ismail Idris and Zul-kifl all (men) of constancy and patience; <sup>274127422743</sup>

2741 Isma'il is mentioned specially, apart from the line which descended through Isaac (xxi. 72), as he was the founder of a separate and greater Ummat. His sufferings began in infancy (see n. 160 to ii. 158); but his steady constancy and submission to the will of Allah were specially shown when he earned the title of "Sacrifice to Allah" (see n. 2506 to xix. 54). That was the particular quality of his constancy and patience. (21.85)

22:28 - "That they may witness the benefits (provided) for them and celebrate the name of Allah through the Days appointed over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want. <sup>280028012802</sup>

2800 There are benefits both for this our material life and for our spiritual life. Of the former kind are those associated with social intercourse which furthers trade and increases knowledge. Of the latter kind are the opportunities of realising some of our spiritual yearnings in sacred associations that go back to the most ancient times. Of both kinds may be considered the opportunities which the Pilgrimage provides for strengthening our international Brotherhood. (22.28)

2801 The three special days of Hajj are the 8th, 9th, and 10th of the month of Zul- hijjah, and the two or three subsequent days of Tashriq: see the rites explained in n. 217 to ii. 197. But we may ordinarily include the first ten days of Zul-hijjah in the term. (22.28)

2802 The great day of commemorative Sacrifice ('Id-ul-Adhha) is the 10th of Zul- hijjah: the meat then killed is meant to be eaten for food and distributed to the poor and needy. (22.28)

22:34 - To every people did We appoint rites (of sacrifice) that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food) but your Allah is one Allah: submit then your wills to Him (in Islam) and give thou the Good News to those who humble themselves <sup>28102811</sup>

2810 This is the true end of sacrifice, not propitiation of higher powers, for Allah is One, and He does not delight in flesh or blood (xxii. 37), but a symbol of thanksgiving to Allah by sharing meat with fellow-men. The solemn pronouncement of Allah's name over the sacrifice is an essential part of the rite. (22.34)

2811 The good news: i.e. the Message of Allah, that He will accept in us the sacrifice of self for the benefit of our fellow-men. (22.34)

22:36 - The sacrificial camels we have made for you as among the Symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (after slaughter) eat ye thereof and feed such as (beg not but) live in contentment and such as beg with due humility: thus have we made animals subject to you that ye may be grateful. <sup>28132814</sup>

2813 See n. 2808 to xxii. 33 above. What was expressed in general terms is applied here more particularly to camels, the most precious and useful animals of Arabia, whose mode of slaughter for sacrifice is different from that of smaller animals: the special word for such sacrifice is Nahr (cviii.2). (22.36)

2814 here are ethics in begging, as in charity. No approval is given to arrogant and insolent begging, though the relief of distress of all kinds, deserved and undeserved, is included in charity. But those who beg with humility and those who receive gifts with gratitude and contentment are both mentioned for special attention. Charity should not be given for show, or to get rid of importunate demands. It should find out real needs and meet them. (22.36)

22:58 - Those who leave their homes in the cause of Allah and are then slain or die on them will Allah bestow verily a goodly Provision: truly Allah is He Who bestows the best Provision. <sup>2838</sup>

2838 Rizq: sustenance, provision. I have preferred the latter word here, because after death we can only think of rizq in a large metaphorical sense. i.e., all the provision necessary to equip the person for a full and happy Future Life, and also, I think, a provision for his dependents and near and dear ones in this life. (22.58)

22:59 - Verily He will admit them to a place with which they shall be well pleased: for Allah is All-Knowing Most Forbearing. <sup>2839</sup>

2839 Martyrdom is the sacrifice of life in the service of Allah. Its reward is therefore even greater than that of an ordinarily good life. The martyr's sins are forgiven by the very act of martyrdom, which implies service and self-surrender in the highest sense of the word. Allah knows all his past life but will forbear from calling him to account for things that should strictly come into his account. (22.59)

29:2 - Do men think that they will be left alone on saying "We believe" and that they will not be tested? <sup>3423</sup>

3423 Mere lip profession of Faith is not enough. It must be tried and tested in the real turmoil of life. The test will be applied in all kinds of circumstances, in individual life and in relation to the environment around us, to see whether we can strive constantly and put Allah above Self. Much pain, sorrow, and **self-sacrifice** may be necessary, not because they are good in themselves, but because they will purify us, like fire applied to a goldsmith's crucible to burn out the dross. (29.2)

37:102 Then when (the son) reached (the age of) (serious) work with him he said: "O my son! I see in vision that I offer thee in sacrifice: now see what is thy view!" (The son) said: "O my father! do as thou art commanded: thou wilt find me if Allah so wills one practicing Patience and Constancy!" <sup>40984099</sup>

4098 Where did this vision occur? The Muslim view is that it was in or near Makkah. Some would identify it with the valley of Mina, six miles north of Makkah, where a commemoration sacrifice is annually celebrated as a rite of the Hajj on the tenth of Zul-Hijjah, the 'Id of Sacrifice, in Memory of this Sacrifice of Abraham and Isma'il (see' n.217 to ii. 197). Others say that the original place of sacrifice was near the hill of Marwa (the companion hill to Safa, ii. 158), which is associated with the infancy of Isma'il. (37.102)

4099 At what stage in Abraham's history did this occur? See n. 2725 to xxi. 69. It was obviously after his arrival in the land of Canaan and after Isma'il had grown up to years of discretion. Was it before or after the building of the Ka'ba (ii. 127)? There are no data on which this question can be answered. But we may suppose it was before that event, and that event may itself have been commemorative. (37.102)

47:20 - Those who believe say "Why is not a Surah sent down (for us)?" But when a Surah of basic or categorical meaning is revealed and fighting is mentioned therein thou wilt see those in whose hearts is a disease looking at thee with a look of one in swoon at the approach of death: but more fitting for them <sup>484348444845</sup>

4843 The men of faith and loyalty are eager and anxious to get a command to serve the Cause even if it be at the sacrifice of their lives. Not so the Hypocrites, "those in whose hearts is a disease". They are mortally afraid as mentioned below. (47.20)

4844 Cf. iii. 7, and n. 347. The defence of truth and righteousness at all sacrifice, when a definite and categorical command issues from the ruler of an Islamic state is a fundamental condition of enlistment in the cause of Allah. It is true that Punishment and Judgment belong to Allah alone; but our mettle and fidelity have to be tested, (see verse 4 above), and Allah uses human agency in human affairs. (47.20)

4845 Cf. ii. 10. The disease is hypocrisy, disloyalty to the Cause, want of courage and of the spirit of self-sacrifice, want of true understanding. (47.20)

92:20 - But only the desire to seek for the countenance of their Lord Most High. <sup>6174</sup>

6174 The definition of Righteousness, Charity, or Self-sacrifice, becomes thus highly spiritualised. The Atqa are so completely identified with Allah's Will that everything else is blotted out to them. What would seem to be sacrifice from other points of view, becomes their own highest pleasure and satisfaction. Every virtuous man will have his own bliss, for there are degrees in virtue and bliss. This supreme bliss is the portion-not the prize-of supreme virtue. (92.20)

108:2 - Therefore to thy Lord turn in Prayer and Sacrifice. <sup>6287</sup>

6287 He who grants these blessings is Allah, and to Allah alone must we turn in adoration and thanksgiving, and in sacrifice. Nahr=sacrifice: in a restricted ritual sense, the sacrifice of camels: see n. 2813 to xxii. 36. But the ritual is a mere Symbol. Behind it is a deep spiritual meaning: the meat slaughtered feeds the poor, and the slaughter is a symbol of the self-sacrifice in our hearts. "It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him" (xxii. 37). (108.2)

►Fiqh-us-Sunnah

## Fiqh 5.110

### The Best Animals for Sacrifice

There is consensus among scholars that a sacrifice must be of one of the animals, and that the best of these are, camels, then cows, then sheep and so on, for a camel is more beneficial for the poor because of its great size (more can benefit from its meat), and similarly a cow is more useful than a sheep.

There is disagreement, however, as to what is best for an individual to offer in sacrifice, a camel or a cow sharing one seventh of their price, or a sheep. Apparently the preference in this regard is to what is more useful and beneficial for the poor and the needy.

►Fiqh-us-Sunnah

## Fiqh 5.114a

### Eating the Meat of the Sacrificial Animal

Allah commands Muslims to eat of the animals slaughtered in sacrifice: "...eat you thereof and feed such as (beg not but) live in contentment and such as beg with due humility." (Qur'an 22.36)

Apparently this commandment applies to both the obligatory and supererogatory sacrifice. There is some disagreement among the jurists on this subject. Abu Hanifah and Ahmad are of the opinion that one may eat of the sacrifice made for Hajj Tamattu' (In which Hajj and 'Umrah are combined with a break) or Hajj Qiran (In which Hajj and 'Umrah are combined without a break) or one that is offered voluntarily, but one may not eat of any other sacrifice.

Malik holds that one may eat of an animal sacrificed as a penalty for violating one's previous Hajj, or that which is sacrificed for missing one's Hajj, or a sacrifice offered by one performing Hajj Tamattu', or any other animal offered in sacrifice, except a sacrifice offered as an atonement for killing a game or one that is vowed for the poor, and that which is offered voluntarily except when (it is feared) the animal will be spoiled before arriving at its place of slaughter.

Ash-Shafi'i holds that one is not permitted to eat of an obligatory sacrifice, e.g. an obligatory sacrifice offered in penalty, or a sacrifice made for killing a game, or one that is offered for spoiling one's Hajj, or one offered for Hajj Tamattu' or Hajj Qiran, and likewise that which one has vowed. In case of a voluntary sacrifice, however, one may eat thereof himself as well as give it to others.

►Sahih Al-Bukhari Hadith

## Hadith 7.453 Narrated by

Al Bara

The Prophet said (on the day of Id-al-Adha), "The first thing we will do on this day of ours, is to offer the (Id) prayer and then return to slaughter the sacrifice. Whoever does so, he acted according to our Sunna (tradition), and whoever slaughtered (the sacrifice) before the prayer, what he offered was just meat he presented to his family, and that will not be considered as Nusak (sacrifice)." (On hearing that) Abu Burda bin Niyar got up, for he had slaughtered the sacrifice before the prayer, and said, "I have got a six month old ram." The Prophet said, 'Slaughter it (as a sacrifice) but it will not be sufficient for any-one else (as a sacrifice after you)." Al-Bara' added: The Prophet said, "Whoever slaughtered (the sacrifice) after the prayer, he slaughtered it at the right time and followed the tradition of the Muslims."

►Al-Muwatta Hadith

## Hadith 20.191

### How to Make the Sacrifice.

Yahya related to me from Malik from Nafi that Abdullah ibn Umar said, "Someone who vows to sacrifice a camel or a cow to Allah should garland it with two sandals about its neck, and brand it by causing blood to flow from its side. He should then sacrifice it either at the House or at Mina on the day of sacrifice. There are no other correct places apart from those. However, someone who vows to slaughter a camel or a cow simply as a sacrifice can sacrifice it wherever he wishes."

►Al-Muwatta Hadith

## Hadith 20.192

### How to Make the Sacrifice.

Yahya related to me from Malik from Hisham ibn Urwa that his father used to kill his sacrificial animals while they were standing.

Malik said, "No-one is permitted to shave his head until he has killed his sacrificial animal, and no-one must sacrifice before dawn on the day of sacrifice. The things that should be done on the day of sacrifice are slaughtering, donning clothes, grooming the body generally (at-tafath) and shaving the head, and none of this may be done before the day of sacrifice."

►Fiqh-us-Sunnah

## Fiqh 5.110a

### The Minimum Number to Be Sacrificed

One may sacrifice any animal one chooses. The Prophet (peace be upon him) offered a hundred camels as a supererogatory sacrifice. The minimum number of animals a person is obligated to sacrifice is one sheep, or one-seventh portion of a camel or a cow (by sharing one-seventh of their price). A camel or a cow may be sacrificed on behalf of seven people. Jabir said: "We performed Hajj with the Prophet (peace be upon him), and we slaughtered a camel for seven persons, and a cow for seven persons." This was reported by Ahmad and Muslim.

For a sacrifice to be acceptable it is not necessary that all the partners should be of one mind. Thus if some do it for the pleasure of Allah, while others do it to obtain meat, it would still be valid. The Hanafi school, however, holds that a necessary condition for sacrificing is that all the partners must have the pleasure of Allah in mind while offering sacrifice.

►Sunan of Abu-Dawood

### **Hadith 2317** Narrated by **AbuHurayrah**

The Prophet (peace be upon him) said: The end of Ramadan is on the day when you end it, and the 'Id (festival) of sacrifice is on the day when you sacrifice. The whole of Arafah is the place of staying, and the whole of Mina is the place of **sacrifice**, and all the roads of Mecca are the place of sacrifice, and the whole of Muzdalifah is the place of staying.

Fiqh-us-Sunnah

### **Fiqh 5.110c**

#### **Kinds of Sacrifice**

Sacrifice may be divided into two categories, one that is desirable, and the other that is obligatory.

As for the desirable one, an example of it is that which is required of pilgrims who perform Hajj only (Hajj Iqrad), or who perform 'Umrah only. As to the obligatory sacrifice it may be one of the following:

1. That which is obligatory for those performing Hajj Iqran (combining Hajj and 'Umrah without a break in between),
2. or Hajj Tamattu' (combining Hajj and 'Umrah but with a break in between).
3. That which is obligatory for a pilgrim who misses out an essential ritual of Hajj, e.g., throwing pebbles, or putting on ihram from a miqat (a place designated for entering into a state of ihram), or combining day and night while camping at Arafah, or spending the night at Muzdalifah or Mina or departing Makkah without performing Tawaf al-Wida' (Farewell circumambulation).
4. That which is obligatory for a pilgrim committing something forbidden in the state of ihram, other than sexual intercourse, wearing perfume or shaving.
5. That which is obligatory for committing a crime within the sacred precincts of Haram, like hunting or cutting trees within the Sacred precincts of Haram. All these have been explained above in their respective sections.

►Fiqh-us-Sunnah

### **Fiqh 5.111**

#### **Conditions for Sacrifice**

A sacrificial animal should satisfy the following conditions:

1. It should be two years old, if it is an animal other than a sheep. As for sheep, even a six month old lamb may be sacrificed, but it should be fat and healthy. As for a camel, it must be at least five years old, a cow two years old, and a goat a year old at least.
2. It should be healthy and free from all physical defects. It should not be one eyed, nor should it limp, be mangy, or very thin and weak. Al-Hasan said that the scholars said: "If a man purchases a healthy animal for sacrifice. but later before its slaughtering it becomes sick or loses one eye or develops a limp in her legs, then such a person may slaughter it as a sacrifice and that will suffice him (to fulfill his obligation)." This was reported by Sa'id bin Mansur.

Al-Muwatta Subjects

### **Animals, Sacrifice**

1. Animals to Be Avoided as Sacrifices  
23.1, 23.2
2. Animals Desirable as Sacrifices  
23.3
3. Prohibition against Sacrificing Animals Before the Imam Departs  
23.4, 23.5
4. Storing Meat from Sacrificial Animals  
23.6, 23.7, 23.8
5. Sharing Sacrificial Animals and How Many Share a Cow or Camel  
23.9, 23.10, 23.11



6. The Sacrificial Animal for the Child in the Womb and Mention of the Days of Sacrifice  
23.12, 23.13

►Sunan of Abu-Dawood

**Hadith 2832** Narrated by  
**Samurah ibn Jundub**

The Prophet (peace be upon him) said: A boy is in pledge for his **Aqiqah**, Sacrifice is made for him on the seventh day, his head is shaved and he is given name.

►Sunan of Abu-Dawood

**Hadith 2836** Narrated by  
**Abdullah ibn Amr ibn al-'As**

The Apostle of Allah (peace be upon him) was asked about the aqiqah. He replied: Allah does not like the breaking of ties (uquq), as though he disliked the name. And he said: If anyone has a child born to him and wishes to offer a sacrifice on its behalf, he may offer two resembling sheep for a boy and one for a girl. And he was asked about fara'. He replied: Fara' is right. If you leave it (i.e. let it grow till it becomes a healthy camel of one year or two years, then you give it to a widow or give it in the path of Allah for using it as a riding beast, it is better than slaughtering it at the age when its meat is stuck to its hair, and you turn over your milking vessel and annoy your she-camel.

►Fiqh-us-Sunnah

**Fiqh 5.114**

**Butcher's Wages out of the Sacrifice?**

It is not permissible to give a butcher his wages out of the meat of the animal. A butcher may, however, be given a portion of the meat in charity. This is based on the statement of Ali who said, "the Prophet (peace be upon him) ordered me to take care of his camels that were to be slaughtered and to distribute their meat, skins and everything else (among the needy people), but he ordered me not to give any portion of it to the butcher." And then he said, "We shall give him from ourselves." This is reported by the Group.....

Al-Muwatta

Hadith

**Hadith 20.164**

**Intercourse with One's Wife Before Doing the Tawaf al-Ifada**

Yahya related to me from Malik from Abu'z-Zubayr al-Makki from Ata ibn Abi Rabah that Abdullah ibn Abbas was asked about a man who had had intercourse with his wife while at Mina before he had done the tawaf al-ifada, and he told him to sacrifice an animal.

Al-Muwatta Hadith

**Hadith 20.161**

**The Animal (Hady) to be Sacrificed for Intercourse in Ihram**

Yahya related to me from Malik from Yahya ibn Said that he heard Said ibn al-Musayyab asking a group of people, "What do you think about someone who has intercourse with his wife while he is in ihram?" and none of them answered him. Said said, "There is a man who has had intercourse with his wife while in ihram who has sent a message to Madina asking about it." Some of them said, "They should be kept apart until a future year," and Said ibn al-Musayyab said, "They should carry on and complete the hajj which they have spoiled, and then return home when they have finished. If another hajj comes upon them, they must do hajj and sacrifice an animal. They should go into ihram at the same place where they went into ihram for the hajj that they spoiled, and they should keep apart until they have finished their hajj."

Malik said, "They should both sacrifice an animal."

Malik said, about a man who had intercourse with his wife during hajj after he had come down from Arafah but before he had stoned the Jamra, "He must sacrifice an animal and do hajj again in another year. If, however, he had intercourse with his wife after he stoned the Jamra, he only has to do an umra and sacrifice an animal and he does not have to do another hajj."

Malik said, "What spoils a hajj or an umra and makes sacrificing an animal and repeating the hajj necessary is the meeting of the two circumcised parts, even if there is no emission. It is also made necessary by an emission if it is the result of bodily contact. I do not think that a man who remembers something and has an emission owes anything, and if a man were to kiss his wife and no emission were to occur from that, he would only have to sacrifice an animal. A woman in ihram who has intercourse with her husband several times during hajj or umra out of obedience to him only has to do another hajj and sacrifice an animal. That is if her husband has intercourse with her while she is doing hajj. If he has intercourse with her while she is doing umra, she must repeat the umra she has spoiled and sacrifice an animal."

►Sahih Al-Bukhari Hadith

**Hadith 2.100** Narrated by  
**Anas bin Malik**

Allah's Apostle offered the prayer on the day of Nahr and then delivered the Khutba and ordered that whoever had slaughtered his sacrifice before the prayer should repeat it, that is, should slaughter another sacrifice. Then a person from the Ansar stood up and said, "O Allah's Apostle! because of my neighbors (he described them as being very needy or poor) I slaughtered before the prayer. I have a young she-goat which, in my opinion, is better than two sheep." The Prophet gave him the permission for slaughtering it as a sacrifice.

►Sahih Al-Bukhari Hadith

### **Hadith 2.101** Narrated by

#### **Jundab**

On the day of Nahr the Prophet offered the prayer and delivered the Khutba and then slaughtered the sacrifice and said, "Anybody who slaughtered (his sacrifice) before the prayer should slaughter another animal in lieu of it, and the one who has not yet slaughtered should slaughter the sacrifice mentioning Allah's name on it."

### **SAFA:**

2:158 - Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the house in the season or at other times should compass them round it is no sin in them. And if anyone obeyeth his own impulse to good be sure that Allah is He Who recogniseth and knoweth.  
160161162

See under "Hajj"

Sahih Al-Bukhari Hadith

### **Hadith 2.706** Narrated by

#### **Urwa**

I asked 'Aisha : "How do you interpret the statement of Allah: 'Verily! (the mountains) As-Safa and Al-Marwa are among the symbols of Allah, and whoever performs the Hajj to the Ka'ba or performs 'Umra, it is not harmful for him to perform Tawaf between them (Safa and Marwa.)' (2.158). By Allah! (it is evident from this revelation) there is no harm if one does not perform Tawaf between Safa and Marwa." 'Aisha said, "O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the statement of Allah should have been, 'It is not harmful for him if he does not perform Tawaf between them.' But in fact, this divine inspiration was revealed concerning the Ansar who used to assume Ihram for worshipping an idol called 'Manat' which they used to worship at a place called Al-Mushallal before they embraced Islam, and whoever assumed Ihram (for the idol), would consider it not right to perform Tawaf between Safa and Marwa.

When they embraced Islam, they asked Allah's Apostle (p.b.u.h) regarding it, saying, 'O Allah's Apostle! We used to refrain from Tawaf between Safa and Marwa.' So Allah revealed: 'Verily; (the mountains) As-Safa and Al-Marwa are among the symbols of Allah.' " Aisha added, "Surely, Allah's Apostle set the tradition of Tawaf between Safa and Marwa, so nobody is allowed to omit the Tawaf between them." Later on I ('Urwa) told Abu Bakr bin 'Abdur-Rahman (of 'Aisha's narration) and he said, "I have not heard of such information, but I heard learned men saying that all the people, except those whom 'Aisha mentioned and who used to assume Ihram for the sake of Manat, used to perform Tawaf between Safa and Marwa."

When Allah referred to the Tawaf of the Ka'ba and did not mention Safa and Marwa in the Qur'an, the people asked, "O Allah's Apostle! We used to perform Tawaf between Safa and Marwa and Allah has revealed (the verses concerning) Tawaf of the Ka'ba and has not mentioned Safa and Marwa. Is there any harm if we perform Tawaf between Safa and Marwa?" So Allah revealed: "Verily As-Safa and Al-Marwa are among the symbols of Allah." Abu Bakr said, "It seems that this verse was revealed concerning the two groups, those who used to refrain from Tawaf between Safa and Marwa in the pre-Islamic period of ignorance and those who used to perform the Tawaf then, and after embracing Islam they refrained from the Tawaf between them as Allah had enjoined Tawaf of the Ka'ba and did not mention Tawaf (of Safa and Marwa) till later after mentioning the Tawaf of the Ka'ba."

►Fiqh-us-Sunnah

### **Fiqh 5.90**

## **Making Supplications on Safa and Marwah**

Climbing Safa and Marwah and making supplications for one's material and spiritual well being and welfare is encouraged. During the supplications one should face Ka'bah.

It is well known that the Prophet (peace be upon him) went through the Safa gate, and on approaching Safa he recited the Qur'anic verse 2.158 "Verily, Safa and Marwah are among the symbols of Allah" and then saying "I begin with what Allah Himself began" he climbed Safa until he could see the Ka'bah from where he stood. He faced the Ka'bah, thrice proclaimed Allah's Oneness, glorified Him, praised Him, and then said, "There is no deity worthy of worship except Allah. He has no partners. To Him belongs the kingdom and all praise. He alone grants life and causes death, He has power over all things.

There is no God but He. He has fulfilled His promise, given victory to His servant, and He alone defeated the confederates." Thrice he made similar supplications. Then he walked toward Marwah and climbed it, until he could see the Ka'bah. There he made supplications as he had at Safa.

Nafi' has reported that he saw Abdullah bin 'Umar standing on Safa and supplicating in these words: "O Allah! You have said 'Call Me and I shall respond to your call.' Verily, You do not break Your promise. O Allah! I pray that just as You guided me to Islam, so divest me not of it until the day you cause me to die."

►Fiqh-us-Sunnah Subjects

## Hajj, Sa'i Between Safa and Marwah

1. Sa'i Between Safa and Marwah  
Fiqh us-Sunnah Vol.5 Page 85
2. Historical Background  
Fiqh us-Sunnah Vol.5 Page 85
3. Its Legal Status  
Fiqh us-Sunnah Vol.5 Page 86
4. Prerequisites for Sa'i  
Fiqh us-Sunnah Vol.5 Page 87
5. Climbing the Safa Mountain  
Fiqh us-Sunnah Vol.5 Page 88
6. Continuity of Sa'i Between Safa and Marwah  
Fiqh us-Sunnah Vol.5 Page 88
7. Purification For Sa'i  
Fiqh us-Sunnah Vol.5 Page 88
8. Riding and Walking During the Sa'i  
Fiqh us-Sunnah Vol.5 Page 89
9. Jogging Between the Two Green Markers  
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10. Making Supplications on Safa and Marwah  
Fiqh us-Sunnah Vol.5 Page 90
11. Supplications Between Safa and Marwah  
Fiqh us-Sunnah Vol.5 Page 90

►Fiqh-us-Sunnah

## Fiqh 5.87

### Prerequisites for Sa'i

For Sa'i to be valid and acceptable, it must meet the following conditions:

1. Should be performed after tawaf.
2. Must be performed in seven rounds.
3. Must begin from Safa and end at Marwah.
4. Must be performed in Al-Mas'a, the path between Safa and Marwah, because the Prophet (peace be upon him) did so, and moreover he explicitly told us: "Take your (religious) rites from me." Therefore, a Sa'i performed without performing tawaf prior to it, or one that starts from Marwah and ends at Safa, or is performed in a place other than the specified area (between Safa and Marwah), is void. (The Hanafi school holds that Sa+i after tawaf and beginning it at Safa and ending it at Marwah, are two essential conditions for the validity of Hajj . Thus if someone made a Sa+i before making tawaf, or begins his Sa+i at Marwah, and ends it at Safa, his Sa+i is valid, but he is required to slaughter an animal)

►Fiqh-us-Sunnah

## Fiqh 5.85

### SA'I BETWEEN SAFA AND MARWAH, Historical Background

Ibn 'Abbas said: 'Prophet Ibrahim (peace be upon him) brought Hajar, his wife, and her son Isma'il (peace be upon them), whom she was still nursing, and left them at (the site of) the House of Allah under a tree above the Zamzam. Makkah at that time was a place where there was neither water nor any dweller. He left a bag of dates and a container of water for them. Then Ibrahim (peace be upon him) turned to go away. Isma'il's mother said to him, "O Ibrahim! Where are you going? And who are you leaving us to in this valley without a companion or a thing?" She repeated this several times but he did not respond. At last she asked him, "Has Allah commanded you to do so?" He answered, "Yes." Thereupon she said, "Then He will not let us perish!" (Bukhari) In another narration we read: "She asked him, 'Who are you leaving us to?' He answered, 'To Allah' whereupon she responded, 'I am satisfied,' and turned back."

Ibrahim left and when he reached a mountain pass where he could no longer see them, he turned his face toward the Ka'bah and with his hands raised, supplicated, "O Our Lord! I have made of my offspring to dwell in a valley without cultivation by your Sacred House; in order Our Lord, that they may establish regular prayer: so fill the hearts of some among men with love towards them, and feed them with fruits, so that they may give thanks!" (Qur'an 14.37)

Hajar sat under the tree with her baby next to her. She drank from her water container hanging nearby, and nursed her baby, until all the water she had was gone, her milk dried out. Her son grew hungrier and hungrier. She could hardly bear to look at him. She went and stood at Safa - the hill nearest to her. She looked down the valley to see if there was someone around to help. She could see no one. So, she climbed down Safa and reached the valley. She struggled hard, crossed the valley and reached Marwah. She stood on Marwah, and looked around. Still she could see no one around. She repeated this seven times. Ibn 'Abbas added, "The Prophet (peace be upon him) said: 'It is (to commemorate this walk) that pilgrims walk between Safa and Marwah.'"

►Sahih Al-Bukhari Hadith

### **Hadith 3.20** Narrated by **Amr bin Dinar**

We asked Ibn 'Umar whether a man who had performed the Tawaf of the Ka'ba but had not performed the Tawaf between As-Safa and Al-Marwa yet, was permitted to have sexual relation with his wife. He replied, "The Prophet arrived (at Mecca) and circumambulated the Ka'ba seven times and then offered a two Rak'at prayer behind Maqam-Ibrahim and then performed the going (Tawaf) between As-Safa and Al-Marwa (seven times) (and verily, in Allah's Apostle you have a good example)." And we asked Jabir bin 'Abdullah (the same question) and he replied, "He should not go near her till he has finished the going (Tawaf) between As-Safa and Al-Marwa."

►Sahih Al-Bukhari Hadith

### **Hadith 4.584** Narrated by **Ibn Abbas**

When Abraham had differences with his wife), (because of her jealousy of Hajar, Ishmael's mother), he took Ishmael and his mother and went away. They had a water-skin with them containing some water, Ishmael's mother used to drink water from the water-skin so that her milk would increase for her child. When Abraham reached Mecca, he made her sit under a tree and afterwards returned home. Ishmael's mother followed him, and when they reached Kada', she called him from behind, "O Abraham! To whom are you leaving us?" He replied, "(I am leaving you) to Allah's (care)." She said, "I am satisfied to be with Allah." She returned to her place and started drinking water from the water-skin, and her milk increased for her child. When the water had all been used up, she said to herself, "I'd better go and look so that I may see somebody." She ascended the Safa mountain and looked, hoping to see somebody, but in vain.

When she came down to the valley, she ran till she reached the Marwa mountain. She ran to and fro (between the two mountains) many times. They she said to herself, "I'd better go and see the state of the child." She went and found it in a state of one on the point of dying. She could not endure to watch it dying and said (to herself), "If I go and look, I may find somebody." She went and ascended the Safa mountain and looked for a long while but could not find anybody. Thus she completed seven rounds (of running) between Safa and Marwa. Again she said (to herself), "I'd better go back and see the state of the child." But suddenly she heard a voice, and she said to that strange voice, "Help us if you can offer any help." Lo! It was Gabriel (who had made the voice).

Gabriel hit the earth with his heel like this (Ibn 'Abbas hit the earth with his heel to illustrate it), and so the water gushed out. Ishmael's mother was astonished and started digging. (Abu Al-Qasim) (i.e. the Prophet) said, "If she had left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth." Ishmael's mother started drinking from the water and her milk increased for her child. Afterwards some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, and that astonished them, and they said, "Birds can only be found at a place where there is water." They sent a messenger who searched the place and found the water, and returned to inform them about it.

Then they all went to her and said, "O Ishmael's mother! Will you allow us to be with you (or dwell with you)?" (And thus they stayed there.) Later on her boy reached the age of puberty and married a lady from them. Then an idea occurred to Abraham which he disclosed to his wife (Sarah), "I want to call on my dependents I left (at Mecca)." When he went there, he greeted (Ishmael's wife) and said, "Where is Ishmael?" She replied, "He has gone out hunting." Abraham said (to her), "When he comes, tell him to change the threshold of his gate." When he came, she told him the same whereupon Ishmael said to her, "You are the threshold, so go to your family (i.e. you are divorced)."

Again Abraham thought of visiting his dependents whom he had left (at Mecca), and he told his wife (Sarah) of his intentions. Abraham came to Ishmael's house and asked, "Where is Ishmael?" Ishmael's wife replied, "He has gone out hunting," and added, "Will you stay (for some time) and have something to eat and drink?" Abraham asked, "What is your food and what is your drink?" She replied, "Our food is meat and our drink is water." He said, "O Allah! Bless their meals and their drink." Abu Al-Qa-sim (i.e. Prophet) said, "Because of Abraham's invocation there are blessings (in Mecca)." Once more Abraham thought of visiting his family he had left (at Mecca), so he told his wife (Sarah) of his decision. He went and found Ishmael behind the Zam-zam well, mending his arrows. He said, "O Ishmael, Your Lord has ordered me to build a house for Him." Ishmael said, "Obey (the order of) your Lord." Abraham said, "Allah has also ordered me that you should help me therein." Ishmael said, "Then I will do." So, both of them rose and Abraham started building (the Ka'ba) while Ishmael went on handing him the stones, and both of them were saying, "O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing." (2.127) When the building became high and the old man (i.e. Abraham) could no longer lift the stones (to such a high position), he stood over the stone of Al-Maqam and Ishmael carried on handing him the stones, and both of them were saying, "O our Lord! Accept (this service) from us, Verily You are All-Hearing, All-Knowing." (2.127)

►Fiqh-us-Sunnah

### **Fiqh 5.89a**

## **Jogging Between the Two Green Markers**

Walking between Safa and Marwah is commended, except between the two markers where jogging is encouraged. The hadith of the daughter of Abi Tajrah tells us that the Prophet (peace be upon him) jogged so hard that his lower garment was wrapped around his body.....

## SAINTS:

3:64 - Say: "O people of the Book! come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not from among ourselves Lords and patrons other than Allah." If then they turn back say: "Bear witness that we (at least) are Muslims (bowing to Allah's will)." <sup>402</sup>

402 In the abstract the People of the Book would agree to all three propositions. In practice they fail. Apart from doctrinal lapses from the unity of the One True God, there is the question of a consecrated Priesthood (among the Jews it was hereditary also), as if a mere human being-Cohen, or Pope, or Priest, or Brahman, could claim superiority apart from his learning and the purity of his life, or could stand between man and Allah in some special sense. The same remarks apply to the worship of saints. They may be pure and sincere, but no one can protect us or claim Lordship over us except Allah. For Rabb, see i. 2. n. Abraham was a true Prophet of Allah, but he could not be called a Jew or a Christian as he lived long before the Law of Moses or the Gospel of Jesus was revealed. (3.64)

4:48 - Allah forgiveth not that partners should be set up with him; but He forgiveth anything else to whom He pleaseth; to set up partners with Allah is to devise a sin most heinous indeed. <sup>569</sup>

569 Just as in an earthly kingdom the worst crime is that of treason, as it cuts at the very existence of the State, so in the Divine Kingdom, the unforgivable sin is that of contumacious treason against Allah by putting up Allah's creatures in rivalry against Him. This is rebellion against the Creator. It is what Plato would call the "lie in the soul." But even here, if the rebellion is through ignorance, and is followed by sincere repentance and amendment, Allah's Mercy is always open (iv. 17). (4.48)

4:69 - All who obey Allah and the Apostle are in the company of those on whom is the Grace of Allah of the Prophets (who teach) the sincere (lovers of truth) the witnesses (who testify) and the righteous (who do good): ah! what a beautiful fellowship! <sup>586</sup>

586 A passage of the deepest devotional meaning. Even the humblest man who accepts Faith and does good becomes an accepted member of a great and beautiful company in the Hereafter. It is a company which lives perpetually in the sunshine of God's Grace. (This passage partly illustrates Q. i. 5). It is a glorious hierarchy, of which four grades are specified: (1) The highest is that of the Prophets or Apostles, who get plenary inspiration from God, and who teach mankind by example and precept. That rank in Islam is held by Muhammad Al-Mustafa. (2) The next are those whose badge is sincerity and truth: they love and support the truth with their person, their means, their influence, and all that is theirs. That rank was held by the special Companions of Muhammad, among whom the type was that of Hadhrat Abu Bakr As-Siddiq. (3) The next are the noble army of Witnesses, who testify to the truth. The testimony may be by martyrdom, Or it may be by the tongue of the true Preacher or the pen of the devoted scholar, or the life of the man devoted to service, (4) Lastly, there is the large company of Righteous people, the ordinary folk who do their ordinary business, but always in a righteous Way. (4.69)

4:116 - Allah forgiveth not (the sin of) joining other gods with Him: but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah hath strayed far far away (from the right). <sup>626</sup>

626 Cf. iv. 48 and n. 569. Blasphemy in the spiritual kingdom is like treason in the political kingdom. (4.116)

7:190 - But when He giveth them a goodly child they ascribe to others a share in the gift they have received: but Allah is exalted high above the partners they ascribe to Him. <sup>1165</sup>

1165 When the child is born, the parents forget that it is a precious gift of Allah,-a miracle of Creation, which should lift their minds up to the higher things of Allah. Instead, their gradual familiarity with the new life makes them connect it with many superstitious ideas or rites and ceremonies, or they take it as a matter of course, is a little plaything of the material world. This leads to idolatry or false worship, or the selling up of false standards, in derogation of the dignity of Allah. (7.190)

7:191 - Do they indeed ascribe to Him as partners things that can create nothing but are themselves created?

7:192 - No aid can they give them nor can they aid themselves!

7:193 - If ye call them to guidance they will not obey: for you it is the same whether ye call them or ye hold your peace! <sup>1166</sup>

1166 When false worship takes root, the teacher of Truth finds much to discourage him. As far as he is concerned, it seems as if he has produced no effect. Yet his duty is to continue his work, in the spirit of verse 199 below, forgiving all opposition, teaching what is right, and not joining the ignorant in their attitude of doubt and indecision. (7.193)

7:194 - Verily those whom ye call upon besides Allah are servants like unto you: call upon them and let them listen to your prayer if ye are (indeed) truthful! <sup>1167</sup>

1167 False gods, whether idols or **deified men**, or ideas and superstitions, have no existence of their own, independent of Allah's creation. They are Allah's creatures, and like servants are subject to His authority. Deified men are not real men, but false ideas of men. They cannot help themselves: how can they help others? (7.194)

9:31 -, They take their priests and their anchorites to be their lords in derogation of Allah and (they take as their Lord) Christ the son of Mary; Yet they were commanded to worship but one Allah: there is no god but He. Praise and glory to him: (far is He) from having the parents they associate (with him). <sup>128612871288</sup>

1286 Ahbar: doctors of law; priests; learned men. Cf. v. 44. where they are associated with Rabbis. Ruhban: monks, ascetics, anchorites, men who have renounced the world; where there is a celibate clergy, the term can be applied to them as well as to members of monastic orders. It is also permissible to apply the term to "saints", where they are deified or credited with divine powers, or where people pray to them as they do in the Roman Catholic Church. (9.31)

1287 Priest worship, and the worship of **saints** and ascetics is a form of superstition to which men have been prone in all ages. The growth of Jewish superstition is shown in the Talmud, and of Christian superstition in the doctrine of papal infallibility and the worship of saints. The mere idea of a separate order of priesthood to stand between Allah and man and be the exclusive repository of Allah's secrets is derogatory to the goodness and all-pervading grace of Allah. The worship of "lords many and gods many" was not confined only to the Pagans. The deification of the son of Mary is put here in a special clause by itself, as it held (and still holds) in its thrall a large portion of civilised humanity. (9.31)

1288 Cf. vi. 100. (9.31)

10:62 - Behold! verily on the friends of Allah there is no fear nor shall they grieve; <sup>1451</sup>

1451 Allah's all-embracing knowledge and constant watchful care over all His creatures, may be a source of fear to sinners, but there is no fear for those whom He honours with His love and friendship, -neither in this world nor in the world to come. (10.62)

12:106 - And most of them believe not in Allah without associating (others as partners) with Him! <sup>1789</sup>

1789 Even if people profess a nominal faith in Allah, they corrupt it by believing in other things as if they were Allah's partners, or had some share in the shaping of the world's destinies! In some circles, it is idolatry, the worship of stocks and stones. In others, it is Christolatry and Mariolatry, or the deification of heroes and men of renown. In others it is the powers of Nature or of Life, or of the human intellect personified in Science or Art or invention, and this is the more common form of modern idolatry. Others again worship mystery, or imaginary powers of good or even evil: greed and fear are mixed up with these forms of worship. Islam calls us to worship Allah, the One True God, and Him only. (12.106)

13:14 - For Him (alone) is prayer in Truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouth but it reaches them not: for the prayer of those without Faith is nothing but (futile) wandering (in the mind). <sup>18221823</sup>

1822 Haqq=truth; right; what is due, befitting, proper. All these meanings are to be understood here. If we worship anything other than Allah (whether it is idols, stars, powers of nature, spirits, or deified men, or Self, or Power, or Wealth, Science or Art, Talent or Intellect), our worship is both foolish and futile. (13.14)

1823 Without Faith, it is obvious that prayer or worship has no meaning whatever. It is but an aberration of the mind. But there is a deeper meaning. You may have false faith, as in superstitions or in worshipping things other than Allah, as explained in the last note. In that case, too, you are pursuing mere phantoms of the mind. When you come to examine it, it is mere imbecility or futility. Worship and prayer are justified only to Allah, the One True God. (13.14)

16:86 - When those who gave partners to Allah will see their "partners" they will say: "Our Lord! these are our `partners' those whom we used to invoke besides thee." But they will throw back their word at them (and say): "Indeed ye are liars!" <sup>2124</sup>

2124 The worshippers of false gods will try to shift the responsibility from their own shoulders to that of the false gods. They will suggest (though they will not have the courage for such a bare-faced lie) that they were misled by the false gods. But their lying suggestion will be contradicted and thrown back at them as explained in the next note. (16.86)

16:87 - That day shall they (openly) show (their) submission to Allah; and all their inventions shall leave them in the lurch. <sup>2125</sup>



2125 In so far as the false gods were real things, such as deified men or forces of nature, they will openly disclaim them and then (as always) show their submission to Allah. In so far as the false gods were the invention of the fancy of the idolaters, they will leave their worshippers in the lurch, for they will be shown as non-existent. (16.87)

17:22 - Take not with Allah another object of worship; or thou (O man!) wilt sit in disgrace and destitution. <sup>22022203</sup>

2202 The seeming inequality of gifts to men might make short-sighted men impugn the impartiality of Allah. But the fault lies with such men's own want of knowledge and want of Faith. There is no excuse for them to seek other objects of worship than Allah. For there is none worthy of worship except Allah. (17.22)

2203 If foolish men turn to false objects of worship, they will not only be disappointed, but they will lose the respect of their own fellow-men, and spiritually they will be reduced to destitution. All their talents and their works will be of no avail. (17.22)

17:56 - Say: "Call on those besides Him whom ye fancy: they have neither the power to remove your troubles from you nor to change them." <sup>2242</sup>

2242 Men's suspicions of each or of the prophets have been condemned in the previous verses. We now have the strongest condemnation of all, that of imagining any other being as being equal or in the same category with One true God. Allah has all power: they have no power. They cannot remove men's troubles. They cannot even mitigate or change them so as to afford the least relief. Why indulge in false worship? (17.56)

17:57 - Those whom they call upon do desire (for themselves) means of access to their Lord even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of. <sup>2243</sup>

2243 Where men or heroes, or prophets or angels are worshipped, the worship is futile; because (1) even if they are good and holy, and ever so near to Allah, yet the nearest of them have need to seek means of access to Allah, and they do seek such means, viz.: the hope of Allah's Grace; (2) though by their very nature it is impossible for us to suppose that they will incur the Wrath of Allah, yet they are but creatures and are subject to the law of personal responsibility. (17.57)

28:87 - And let nothing keep thee back from the Signs of Allah after they have been revealed to thee: and invite (men) to thy Lord and be not of the company of those who join gods with Allah. <sup>3420</sup>

3420 The soldier of Allah, having taken up the fight against evil, and knowing that he is in touch with the true Light, never yields an inch of ground. He is always to the fore in inviting others to his own ranks, but he himself refuses to be with those who worship anything else but Allah. (28.87)

28:88 - And call not besides Allah on another god. There is no god but He. Everything (that exists) will perish except His own Face. To him belongs the Command and to him will ye (all) be brought back. <sup>3421</sup>

3421 This sums up the lesson of the whole Sura. The only Eternal Reality is Allah. The whole phenomenal world is subject to flux and change and will pass away, but He will endure for ever. (28.88)

34:22 - Say: "Call upon other (gods) whom ye fancy besides Allah: they have no power not the weight of an atom in the heavens or on earth; no (sort of) share have they therein nor is any of them a helper to Allah. <sup>38223823</sup>

3822 Other objects of worship, such as Self, or Money, or Power, or things we imagine will bring us luck or prosperity, though they can do nothing of the kind. (34.22)

3823 The false gods have no power whatever either in heaven or on earth, either in influencing our spiritual life or our ordinary worldly life. To suppose that they have some share, or that they can give some help to Allah, even though Allah is Supreme, is both false and blasphemous. Allah is One and Supreme, without sharer, helper, or equal. (34.22)

35:14 - If ye invoke them they will not listen to your call and if they were to listen they cannot answer your (prayer). On the Day of Judgement they will reject your "Partnership." And none (O man!) can tell thee (the Truth) like the One Who is acquainted with all things. <sup>389538963897</sup>

3895 False or imaginary objects of worship serve no purpose whatever. They cannot hear; if they could hear, they could not grant prayers or petitions. In fact, if they are real creatures, such as angels or deified human beings, they will very rightly repudiate any such worship as brings them into competition or "partnership" with Allah. See next note. (35.14)

3896 Cf. x. 28 and n. 1418; also xxxiv. 40-41. No false ideas or false impressions will remain when true values are restored. Why not then accept the Truth now in this life, and get on to the true path of Grace? (35.14)

3897 None can tell you the Truth better than He Who is All-Wise and All-knowing. Why not accept His Message and receive His guidance? (35.14)

36:75 - They have not the power to help them: but they will be brought up (before Our Judgment-Seat) as a troop (to be condemned). <sup>4021</sup>

4021 There is some difference of opinion among Commentators as to the exact meaning to be attached to this clause. As I understand it, the meaning seems to be this. Man is apt to forget or turn away from the true God, the source of all the good which he enjoys, and to go after imaginary powers in the shape of gods, heroes, men, or abstract things like Science or Nature or Philosophy, or superstitious things like Magic, or Good-Fortune or Ill-Fortune, or embodiments of his own selfish desires. He thinks that they might help him in this Life or in the Hereafter (if he believes in a Hereafter). But they cannot help him: on the contrary all things that are false will be brought up and condemned before Allah's Judgment-seat, and the worshippers of the Falsehoods will also be treated as a troop favouring the Falsehoods and therefore worthy of condemnation. The Falsehoods, therefore, instead of helping them, will contribute to their condemnation. (36.75)

39:3 - Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful. <sup>424342444245</sup>

4243 In the many Signs in Creation as described below, there yet is a clear indication of the unity of Plan, pointing to the Unity of the Creator. Worship or service is due to none but Him. And He wants exclusive and sincere devotion. (39.3)

4244 Worshippers of Idols or of deities other than Allah, e.g., saints or perhaps Wealth and Power, Science or Selfish Desire, may pretend that these are symbols that may get them nearer to their self-development, nearer to the goal of their life, nearer to Allah, but they are altogether on the wrong track. (39.3)

4245 This departure of theirs from true worship, this divergence from the right way, produces endless disputations and sects. Allah will judge between them. But if they are determined to go after falsehoods and forget the gratitude and service which they owe to Allah, and Allah alone, they are putting themselves on a Path where they will get no guidance. They are cutting themselves off from revealed Truth. (39.3)

39:43 - What! Do they take for intercessors others besides Allah? Say: "Even if they have no power whatever and no intelligence?" <sup>4310</sup>

4310 Let alone worship, men should not rely upon any power or person other than Allah to help them out or intercede for them. When it is idols, they are poor lifeless things which have obviously neither power nor intelligence. But even prophets or saints or heroes have no power to intercede except as Allah wills and permits. See next note. (39.43)

46:5 - And who is more astray than one who invokes besides Allah such as will not answer him to the Day of Judgement and who (in fact) are unconscious of their call (to them)? <sup>4779</sup>

4779 As there is no argument at all in favour of your sham worship, what sense is there in it? Either your false gods are senseless stocks and stones which will never answer you to the end of Time, being themselves devoid of understanding, or they are real objects which will disown you at the last. If you worshipped Self, your own misused faculties will witness against you at the last (xli. 20-23). If you worshipped good men or prophets, like Jesus, they will disown you (v. 119). Similarly, if you worshipped angels, they will disown you (xxxiv. 40-41). (46.5)

62:6 - Say: "O ye that stand on Judaism! if ye think that ye are friends to Allah to the exclusion of (other) men then express your desire for Death if ye are truthful!" <sup>54585459</sup>

5458 Of Jewry is a very different thing from following the Law and Will of Allah. An arrogant claim to be a chosen people, to be the exclusive possessors of divine teaching, to be exempt from any punishment for breaches of the divine law, (cf. ii. 88), is presumptuous blasphemy. It may be Judaism, but it is not in the spirit of Moses. (62.6)

5459 Cf. ii. 94-96. If they claimed to be special friends of Allah, why do they not eagerly desire death, which would bring them nearer to Allah? But of all people they are the most tenacious of this life and the good things of this life! And they know that their grasping selfish lives have run up a score of sin against them, which will meet its recompense. (62.6)

74:38 - Every soul will be (held) in pledge for its deeds. <sup>5802</sup>

5802 Cf. lii. 21. Man cannot shift his responsibility to vicarious saviours or saints. His redemption depends upon the grace of Allah, for which he should constantly and whole-heartedly strive by means of right conduct. If he does so he will be redeemed and he will join the Companions of the Right Hand. (74.38)

► Sahih Al-Bukhari Hadith

### Hadith 6.238 Narrated by Abdullah

Regarding the explanation of the Verse: "Those whom they call upon (worship) (like Jesus the Son of Mary, angels etc.) desire (for themselves) means of access to their Lord (Allah) as to which of them should be the nearer and they hope for His Mercy and fear His torment." (17.57) They themselves (e.g. Angels, **saints**, Apostles, Jesus, etc.,) worshipped Allah. Those Jinns who were worshipped by some Arabs became Muslims (embraced Islam), but those human beings stuck to their (old) religion. Al-Amash said extra: 'Say, (O Muhammad): Call unto those besides Him whom you assume (to be gods).' " (17.56)

► Maududi Sura Introductions

## Surah 32. As-Sajda

The main theme of the Surah is to remove the doubts of the people concerning Tauhid, the Hereafter and the Prophethood, and to invite them to all these three realities. The disbelievers of Makkah, when they talked of the Holy Prophet in private, said to one another, "This person is forging strange things, sometimes he gives news of what will happen after death. He says: when you have become dust, you will be called to render your accounts, and there will be Hell and Heaven. Sometimes he says: these gods and goddesses and **saints** are nonentities: One God alone is the Deity. And sometimes he says: the discourses which I recite are not my own but Allah's Word. All these are strange things which he presents." The answer to these doubts and misgivings forms the theme and subject matter of this Surah.

## Surah 42. Ash-Shura

### Theme and Subject Matter

After this the people have been told that a person's being appointed to Prophethood and his presenting himself as a Prophet does not mean that he has been made master of the people's destinies and he has come to the world with that very claim. Allah has kept the destinies in His own hand. The Prophet has come only to arouse the heedless and guide the strayed ones to the Right Path. To call to account those who do not listen to him and to punish or not to punish them is Allah's own responsibility, and not part of the Prophet's work. Therefore, they should take it out of their head that the Prophet has come with a claim similar to those that are made by their so called religious guides and **saints** to the effect that he who would not listen to them, or would behave insolently towards them, would be burnt to death: In this very connection, the people have also been told that the Prophet has not come to condemn them but he is their well wisher; he is warning them that the way they are following will only lead to their own destruction

► Quran Comparison (English)

## Surah 4 - An-Nisaa Ruku 9

► Ayah 69 🕌👤

**Pickthall**

Whoso obeyeth Allah and the messenger, they are with those unto whom Allah hath shown favor, of the Prophets and the **saints** and the martyrs and the righteous. The best of company are they!

► Sahih Al-Bukhari Hadith

**Hadith 4.671**

Narrated by

**Ibn Umar**

So Allah saved them and they came out (of the cave)." (This Hadith indicates that one can only ask Allah for help directly or through his performed good deeds. But to ask Allah through dead or absent prophets, **saints**, spirits, holy men, angels etc. is absolutely forbidden in Islam and it is a kind of disbelief.)

Regarding the explanation of the Verse: "Those whom they call upon (worship) (like Jesus the Son of Mary, angels etc.) desire (for themselves) means of access to their Lord (Allah) as to which of them should be the nearer and they hope for His Mercy and fear His torment." (17.57) They themselves (e.g. Angels, saints, Apostles, Jesus, etc.,) worshipped Allah. Those Jinns who were worshipped by some Arabs became Muslims (embraced Islam), but those human **beings** stuck to their (old) religion. Al-Amash said extra: 'Say, (O Muhammad): Call unto those besides Him whom you assume (to be gods).' " (17.56)

Sahih Al-Bukhari Hadith

**Hadith 1.17** Narrated by

**Ubada bin A s Samit.....**

The Prophet added: "Whoever among you fulfills his pledge will be rewarded by Allah. And whoever indulges in any one of them (**except the ascription of partners to Allah**) and gets the punishment in this world, that punishment will be an expiation for that sin

► Sahih Al-Bukhari Hadith

**Hadith 6.4**

Narrated by

**Abdullah**

I asked the Prophet, "What is the greatest sin in the Sight of Allah?" He said, "That you set up a rival unto Allah though He Alone created you."

► Sahih Al-Bukhari Hadith

**Hadith 8.562**

Narrated by

**Anas bin Malik**

The Prophet said, "Allah will say to the person who will have the minimum punishment in the Fire on the Day of Resurrection, 'If you had things equal to whatever is on the earth, would you ransom yourself (from the punishment) with it?' He will reply, 'Yes.' Allah will say, 'I asked you a much easier thing than this while you were in the backbone of Adam, that is, not to worship others besides Me, but you refused and insisted to worship others besides Me.' "

**SAJADA:**

7:206 - Those who are near to thy Lord disdain not to do Him worship: They celebrate His praises and bow down before Him. <sup>11761177</sup>

1176 The higher you are in spiritual attainment, the more is your desire and your opportunity to serve and worship your Lord and Cherisher and the Lord and Cherisher of all the worlds: and the greater is your pride in that service and that worship. (7.206)

1177 At this stage a **Sajda** or prostration is indicated, as a sign of our humble acceptance of the privilege of serving and worshipping Allah,-a fitting close to Sura in which we are led, through a contemplation of the stories of the Messengers of Allah, to the meaning of revelation and its relation to our moral and spiritual progress. (7.206)

13:15 - Whatever beings there are in the heavens and the earth do prostrate themselves to Allah (acknowledging subjection) with good will or in spite of themselves: so do their shadows in the mornings and evenings. <sup>1824182518261827</sup>

1824 Notice that the original of what I have translated "whatever being" is the personal pronoun man, not ma. This then refers to beings with a personality, e.g., angels, spirits, human beings, and possibly other things of objective (not necessarily material) existence, as contrasted with their Shadows or Simulacra or Appearances, or Phantasms, mentioned at the end of the verse. Both these Beings and their Shadows are subject to the Will of Allah. See notes 1825 and 1827. (13.15)

1825 "Prostrate themselves": the posture means that they recognise their subjection to Allah's Will and Law, whether they wish it or not. (13.15)

1826 "In spite of themselves": Satan and Evil. They would like to get away from the control of the All-good Allah, but they cannot, and they have to acknowledge His supremacy and lordship over them. (13.15)

1827 Even the Shadows-creations of the Imagination, or projections from other things and dependent on the other things for their existence, as shadows are to substance- even such shadows are subject to Allah's Laws and Will, and cannot arise or have any effect on our minds except by His permission. The Shadows are longest and therefore most prominent when the sun is level, and tend to disappear as the sun approaches the zenith. But even when they are longest and most prominent, they are still subject to Allah's Will and Law. (13.15)

16:50 - They all revere their Lord high above them and they do all that they are commanded. <sup>2076</sup>

2076 Allah is so high above the highest of His creatures, that they all look up to him in awe and reverence. And they joyfully do their duty in serving Him. This is the meaning of the "fear of the Lord." (16.50)

17:109 - They fall down on their faces in tears and it increases their (earnest) humility. <sup>2320</sup>

2320 A feeling of earnest humility comes to the man who realises how, in spite of his own unworthiness, he is brought, by Allah's Mercy, into touch with the most sublime Truths. Such a man is touched with the deepest emotion, which finds its outlet in tears. (17.109)

19:58 - Those were some of the prophets on whom Allah did bestow His Grace of the posterity of Adam and of those whom We carried (in the Ark) with Noah and of the posterity of Abraham and Israel of those whom We guided and chose; whenever the Signs of (Allah) Most Gracious were rehearsed to them they would fall down in prostrate adoration and in tears. <sup>25092510</sup>

2509 The earlier generations are grouped into three epochs from a religious point of view: (1) from Adam to Noah, (2) from Noah to Abraham, and (3) from Abraham to an indefinite time, say to the time when the Message of Allah was corrupted and the need arose for the final Messenger of Unity and Truth. Israel is another name for Jacob. (19.58)

2510 The original is in the Aorist tense, implying that the "Posterity" alluded to includes not only the messengers but their worthy followers who are true to Allah and uphold His standard. (19.58)

22:18 - Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth the sun the moon the stars; the hills the trees the animals; and a great number among mankind? But a great number are (also) such as are fit for Punishment: and such as Allah shall disgrace none can rise to honor: for Allah carries out all that He wills. <sup>27902791</sup>

2790 Cf. xxi. 79, and n. 2733. All created things, animate and inanimate, depend on Allah for their existence, and this dependence can be construed as their Sajda or bowing down in worship. Their very existence proclaims their dependence. How can they be objects of worship? For haqqa in this verse. Cf. xv. 64, n. 1990. (22.18)

2791 Cf. xxii. 16. There the argument was that those who work in harmony with Allah's Law and Will will get their reward, for Allah always carries out His Plan. Here is the Parallel argument: those who defy Allah's Will must suffer pain and disgrace, for Allah is well able to carry out His Will. (22.18)

22:77 - O ye who believe! bow down prostrate yourselves and adore your Lord; and do good; that ye may prosper. <sup>2860</sup>

2860 Prosper: in a spiritual sense, both in this life and the Hereafter. (22.77)

25:60 - When it is said to them "Adore ye (Allah) Most Gracious!" they say "And what is (Allah) Most Gracious? Shall we adore that which thou commandest us?" and it increases their flight (from the Truth). <sup>3120</sup>

3120 Those who have no spiritual Light cannot understand this precept about putting all our trust in Allah. It seems to them foolish. They have no faith, or but a superficial faith. They may possibly take the name of Allah on their lips, but they cannot understand the full significance of His title of Rahman (Most Gracious). Perhaps they are afraid on account of their sins; perhaps they do not see how unbounded is the mercy of Allah. Such men are contrasted against the true servants of Allah, who are described below in xxv. 63-75. (25.60)

27:26 - "Allah! there is no god but He! Lord of the Throne Supreme!" <sup>3268</sup>

3268 The messenger (Hoopoe) is a pious bird, as befits a messenger of Solomon. After mentioning the false worship of the Sabaeans, he pronounces the Creed of Unity, and emphasises Allah's attribute as Lord of the Great Throne, in order to make it clear that whatever may be the magnificence of a human throne such as he has described (in verse 23), he is not in any way misled from his loyalty to Solomon, the exponent of the true Religion of Unity. (27.26)

32:15 - Only those believe in Our Signs who when they are recited to them fall down in adoration and celebrate the praises of their Lord nor are they (ever) puffed up with pride. <sup>3647</sup>

3647 "In adoration": Sujjadan, or in a posture of prostration, expressive of deep humility and faith. This is the keyword of the Sura, which bears the title of Sajda. All the Signs of Allah lead our thoughts upwards towards Him, and when they are expounded, our attitude should be one of humble gratitude to Allah. At this passage it is usual to make a prostration. (32.15)

38:24 - (David) said: "He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes: truly many are the Partners (in business) who wrong each other: not so do those who believe and work deeds of righteousness and how few are they?"... And David gathered that We had tried him: he asked forgiveness of his Lord fell down bowing (in prostration) and turned (to Allah in repentance). <sup>417441754176</sup>

4174 The circumstances were mysterious; the accusation was noval; it was not clear why the unjust brother should also have come with the complainant, risking his life in climbing the wall to evade the guard, and he certainly said nothing. David took them literally, and began to preach about the falsehood and the fraud of men, who should be content with what they have, but who always covet more. (38.24)

4175 Especially, said David, is it wrong for brothers or men in partnership to take advantage of each other; but how few are the men who are righteous? He had in his mind his own devotion and justice. But lo and behold! the men disappeared as mysteriously as they had come. It was then that David realised that the incident had been a trial or temptation-a test of his moral or spiritual fibre! Great though he was as a king, and just though he was as a judge, the moment that he thought of these things in self- pride, his merit vanished. In himself he was as other men: it was Allah's grace that gave him wisdom and justice, and he should have been humble in the sight of Allah. (38.24)

4176 Judged by ordinary standards, David had done no wrong; he was a good and just king. Judged by the highest standard of those nearest to Allah (Muqarraban, lvi. 11), the thought of self-pride and self-righteousness had to be washed off from him by his own act of self-realisation and repentance. This was freely accepted by Allah, as the next verse shows. A) Some commentators say that David's fault here was his hastiness in judging before hearing the case of the other party. When he realised his lapse, he fell down in repentance. (38.24)

41:38 - But if they (Unbelievers) are arrogant (no matter): for in the presence of thy Lord are those who celebrate His praises by night and by day. And they never flag (nor feel themselves above it). <sup>4509</sup>

4509 It does not in any way affect Allah if men rebel against Him. It is men's own loss. Allah's glory is being celebrated night and day by angels and men who receive the privilege of approaching His presence. To them it is delight and an honour to be in the sunshine of Truth and Happiness. (41.38)

53:62 - But fall ye down in prostration to Allah and adore (Him)! <sup>5126</sup>

5126 And so we are invited to prostrate ourselves and adore Him. For this is the true end of Revelation and the true attitude when we understand the world, Nature, History and the working of Allah's Plan. (53.62)

84:21 - And when the Qur'an is read to them they fall not prostrate. <sup>6049</sup>

6049 Prostrate. out of respect and humble gratitude to Allah. (84.21)

96:19 - Nay heed him not: but bow down in adoration and bring thyself the closer (to Allah)! <sup>6216</sup>

6216 The righteous man has no fear. He can disregard all the forces of evil that are brought against him. But he must learn humility: that is his defence. He will bow down in adoration to Allah. He must have the will to bring himself closer to Allah. For Allah is always close to him, -closer to him than his life blood in the jugular vein (l. 16). Man's humility and

adoration remove him from being an insolent rebel on the one hand and, on the other, prepare his will to realise his nearness to Allah. (96.19)

Fiqh-us-Sunnah

## Fiqh 2.42

### The "ayyah of prostration"

There are fifteen places in the Qur'an at which one is to prostrate. 'Amr ibn al-'Aas relates that the Prophet sallallahu alehi wasallam recited fifteen 'ayyat of prostration in the Qur'an, three coming from the Mufasssal and two from surah al-Hajj. This is related by Abu Dawud, Ibn Majah, al-Hakim, and ad-Daraqutni. Al-Mundhiri and an-Nawawi say it is hasan.

Al-Muwatta

Hadith

## Hadith 15.16

### The Prostration of the Qur'an

Yahya related to me from Malik from Hisham ibn Urwa from his father that Umar ibn al-Khattab once recited a piece of Qur'an requiring a prostration while he was on the mimbar on the day of jumua, and he came down and prostrated, and everyone prostrated with him. Then he recited it again the next jumua and everybody prepared to prostrate but he said, "At your ease. Allah has not prescribed it for us, unless we wish." He did not prostrate, and he stopped them from prostrating.

Malik said, "The imam does not come down and prostrate when he recites a piece of Qur'an requiring a prostration while he is on the mimbar."

Malik said, "The position with us is that there are eleven prescribed prostrations in the Qur'an, none of which are in the mufasssal."

Malik said, "No-one should recite any of the pieces of Qur'an that require a prostration after the prayers of subh and asr. This is because the Messenger of Allah, may Allah bless him and grant him peace, forbade prayer after subh until after the sun had risen, and after asr until the sun had set, and prostration is part of the prayer. So no-one should recite any piece of Qur'an requiring a prostration during these two periods of time."

Malik was asked whether a menstruating woman could prostrate if she heard some-one reciting a passage of Qur'an requiring a prostration, and he said, "Neither a man nor a woman should prostrate unless they are ritually pure."

Malik was asked whether a man in the company of a woman who was reciting a passage of Qur'an requiring a prostration should prostrate with her, and he said, "He does not have to prostrate with her. The prostration is only obligatory for people who are with a man who is leading them. He recites the piece and they prostrate with him. Some one who hears a piece of Qur'an that requires a prostration being recited by a man who is not leading him in prayer does not have to do the prostration."

► Sahih Bukhari Hadith Subjects

### Prostration-quranic Recitation

1. Prostrations according to Prophet's Traditions  
B 2.173
2. Prostrate during recitation of Surat 'Tanzil As-Sajda'  
B 2.174
3. Prostrate while reciting Surat 'Sad'  
B 2.175
4. The prostration in 'An-Najm'  
B 2.176
5. Prostration of Muslims with pagans  
B 2.177
6. Reciting verses of prostrations and not prostrating  
B 2.178, B 2.179
7. Prostration while reciting 'Idhas-Sama un-Shaqqat'  
B 2.180
8. Prostrating with the prostration of the reciter  
B 2.181
9. Rushing of people when Imam recites 'As-Sajda'  
B 2.182
10. Thinking that Allah did not make prostration of recitation compulsory  
B 2.183



11. Reciting verse of Sajda while praying and prostrate while praying  
B 2.184
12. Not finding a place for prostration  
B 2.185

►Fiqh-us-Sunnah

### Fiqh 1.123a

## Obligatory acts of prayer, Prostration

We have already stated the Qur'anic verse dealing with this obligatory act. The Prophet explained it in a hadith by saying, "Then prostrate until you attain calmness in your prostration, then rise (and sit) until you attain calmness in your sitting, and then prostrate until you gain calmness in your prostration. The first prostration, sitting afterwards, the second prostration and calmness during all of these acts are obligatory in every rak'ah of every obligatory or superogatory prayer.

►Fiqh-us-Sunnah

### Fiqh 2.40

## The Prostration During the Qur'anic Recitation

Whoever recites an "ayyah of prostration (sajdah)" or hears an "ayyah of prostration" should preferably pronounce the takbir and prostrate and then make the takbir again and rise from the prostration. This is called "the prostration of recital." There is no tashahud or taslim with the sajdah. Nafi' relates that Ibn 'Umar said: "The Prophet would recite the Qur'an to us and when he came to an 'ayyah of sajdah,' he would make the takbir and go into sajdah and we would make the sajdah." This is related by Abu Dawud, al-Baihaqi, and al-Hakim. The latter holds it to be sahih according to al-Bukhari's and Muslim's criteria. Abu Dawud says: "Abdurrazzaq said: 'At-Thauri was amazed by that hadith.' He was amazed by it because it mentions the takbir." 'Abdullah ibn Mas'ud said: "If you read an 'ayyah of sajdah', then make the takbir and prostrate. And when you raise your head, make the takbir."

Fiqh-us-Sunnah

### Fiqh 2.45b

## The Prostration of Thankfulness (Sajdat ush-Shukr)

The majority of the scholars say that it is preferred to make prostrations of thankfulness (shukr) when one receives a bounty or is rescued from some trial. Abu Bakr reports that, when the Prophet sallallahu alehi wasallam received something which pleased him or some glad tidings, he would make the sajdah in thanks to Allah. This is related by Abu Dawud, Ibn Majah, and at-Tirmidhi who says it is hasan.

And al-Baihaqi records, with a chain that meets al-Bukhari's conditions, that when 'Ali wrote to the Messenger of Allah, informing him that Hamadhan had embraced Islam, the Prophet prostrated, and when he raised his head, he said: "Peace be upon Hamadhan, peace be upon Hamadhan."

.....The prostration of thankfulness is bound by the same requirements as the prostration in prayer, while some disagree as it is not a prayer. The author of Fath al-'Alam remarks: "This latter opinion is closer to being correct." Ash-Shaukani said: "There is nothing in the hadith to prove that ablution and purity of the clothes and place are required for sajdah-ushshukr. And that is the opinion of Imam Yahya and Abu Talib. And these hadith are silent about any takbir being made with the prostration. In al-Bahr it is stated that there is a takbir. Imam Yahya says: 'One is not to make the prostration of thankfulness during a prayer as it is not part of the prayer.'"

►Fiqh-us-Sunnah

### Fiqh 2.41

## Excellence of prostration during the Quranic recitation

Abu Hurairah narrates that the Prophet sallallahu alehi wasallam said: "If a son of Adam recites an 'ayyah of prostration and prostrates, the Satan departs from him and cries: 'O woe, he was ordered to prostrate and he did, so for him is paradise. I was ordered to prostrate and I disobeyed, so for me is the Hell.'"

►Fiqh-us-Sunnah

### Fiqh 4.111a

## Supplicating at the most Opportune Times and Locations.

These are, for instance, the day of 'Arafah, month of Ramadan, Friday, the last part of the night, at dawn, during prostration, at the time of rainfall, between the adhan and iqamah, at the time of encounter of armies, at times of panic, and when one's heart is soft and tender.

Sahih Al-Bukhari Hadith

**Hadith 9.356** Narrated by  
**Abu Huraira**

Allah's Apostle finished his prayer after offering two Rakat only. Dhul-Yaddain said to him, "Has the prayer been reduced, or have you forgotten?" The Prophet said, "Is Dhul-Yaddain speaking the truth?" The people said, "Yes." Then Allah's Apostle stood up and performed another two Rakat and then finished prayer with Taslim, and then said the Takbir and performed a prostration similar to or longer than his ordinary prostrations; then he raised his head, said Takbir and prostrated and then raised his head (Sahu prostrations).

## SALUTE:

4:86 - When a (courteous) greeting is offered you meet it with a greeting still more courteous (at least) of equal courtesy. Allah takes careful account of all things. <sup>605</sup>

605 The necessary correlative to the command to fight in a good cause is the command to cultivate sweetness and cordiality in our manners at all times. For fighting is an exceptional necessity while the sweetness of daily human intercourse is a normal need. Further, we give kindness and courtesy without asking, and return it if possible in even better terms than we received, or at least in equally courteous terms. For we are all creatures of One God, and shall be brought together before Him. (4.86)

24:27 - O ye who believe! enter not houses other than your own until ye have asked permission and saluted those in them: that is best for you in order that ye may heed (what is seemly). <sup>2980</sup>

2980 The conventions of propriety and privacy are essential to a refined life of goodness and purity. The English saying that an Englishman's home is his castle, suggests a certain amount of exclusiveness and defiance. The Muslim principle of asking respectful permission and exchanging salutations ensures privacy without exclusiveness, and friendliness without undue familiarity. (24.27)

24:61 - it is no fault in the blind nor in one born lame nor in one afflicted with illness nor in yourselves that ye should eat in your own houses or those of your fathers or your mothers or your brothers or your sisters or your father's brothers or your father's sisters or your mother's brothers or your mother's sisters or in houses of which the keys are in your possession or in the house of a sincere friend of yours: there is no blame on you whether ye eat in company or separately. But if ye enter houses salute each other a greeting or blessing and purity as from Allah. Thus does Allah make clear the Signs to you: that ye may understand. <sup>304230433044</sup>

3042 There were various Arab superstitions and fancies which are combated and rejected here. (1) The blind, or the halt, or those afflicted with serious disease were supposed to be objects of divine displeasure, and as such not fit to be associated with us in meals in our houses: we are not to entertain such a thought, as we are not judges of the causes of people's misfortunes, which deserve our sympathy and kindness. (2) It was considered unbecoming to take meals in the houses of near relatives: this taboo is not approved. (3) A similar superstition about houses in our possession but not in our actual occupation is disapproved. (4) If people think they should not fall under obligation to casual friends, that does not apply to a sincere friend, in whose company a meal is not to be rejected, but welcomed. (5) If people make a superstition either that they should always eat separately, or that they must always eat in company, as some people weary of their own company think, either of them is wrong. Man is free and should regulate his life according to needs and circumstances. (24.61)

3043 The shades of meaning in Salam are explained in n. 2512 to xix. 62. Here, we were first told that we might accept hospitality and good fellowship in each other's houses. Now we are told what spirit should animate us in doing so. It should not be a spirit only of self-satisfaction in a worldly sense. It should rather be a spirit of good-will in the highest spiritual sense of the term-purity of motives and purity of life, as in the sight of Allah. (24.61)

3044 See notes 3039 and 3041 above. The refrain comes again, in a different form, closing the argument from a different point of view. (24.61)

33:56 - Allah and His angels send blessings on the Prophet: O ye that believe! send ye blessings on him and salute him with all respect. <sup>3761</sup>

3761 Allah and His angels honour and bless the holy Prophet as the greatest of men. We are asked to honour and bless him all the more because he took upon himself to suffer the sorrows and afflictions of this life in order to guide us to Allah's Mercy and the highest inner Life. (33.56)

58:8 - Turnest thou not thy sight towards those who were forbidden secret counsels yet revert to that which they were forbidden (to do)? And they hold secret counsels among themselves for iniquity and hostility and disobedience to the Apostle. And when they come to thee they **salute** thee not as Allah salutes thee (but in crooked ways): and they say to themselves "Why does not Allah punish us for our words?" Enough for them is Hell: in it will they burn and evil is that destination! <sup>534253435344</sup>

5342 When the Muslim Brotherhood was acquiring strength in Madinah and the forces of disruption were being discomfited in open fight against the Messenger of Righteousness, the wicked resorted to duplicity and secret intrigues, in which the ringleaders were the disaffected Jews and the Hypocrites, whose machinations have been frequently referred to in the Qur-an. E.g. see ii. 8-16; and iv. 142-145. (58.8)

5343 The salutation of Allah was (and is) "Peace!" But the enemies, who had not the courage to fight openly often twisted the words, and by using a word like "Sam", which meant "Death!" or "Destruction!" instead of "Salam!" (Peace!), they thought they were secretly venting their spite and yet apparently using a polite form of salutation. Cf. ii. 106, and n. 107, where another similar trick is exposed. (58.8)

5344 The enemies derisively enjoyed their trick (see last note) according to their own perverted mentality. They asked blasphemously, "Why does not Allah punish us?" The answer is given: there is a Punishment, far greater than they imagine: it will come in good time: it will be the final Punishment after Judgment: it is delayed in order to give them a chance of repentance and reformation. (58.8)

►Sunan of Abu-Dawood

### Hadith 5181

Narrated by

**AbuHurayrah**

When one of you meets his brother, he should salute him, then if he meets him again after a tree, wall or stone has come between them, he should also salute him.

►Sunan of Abu-Dawood

### Hadith 970

Narrated by

**Samurah ibn Jundub**

The Apostle of Allah (peace be upon him) commanded us (to recite) when we sit in the middle of the prayer or at its end before the salutation: The adorations of the tongue, all good things, acts of worship, and the Kingdom are due to Allah. Then give salutation to the right side; then salute your reciter (i.e. the imam) and yourselves.

►Al-Tirmidhi Hadith

### Hadith 4643

Narrated by

**Ali ibn AbuTalib**

Allah's Messenger (peace be upon him) said, "One Muslim should do six acts of kindness to another: he should salute him when he meets him, accept his invitation when he gives one, say 'Allah have mercy on you' when he sneezes, visit him when he is ill, follow his bier when he dies, and like for him what he likes for himself."

Transmitted by Tirmidhi and Darimi.

►Al-Muwatta Hadith

### Hadith 20.115

## Saluting the Corners during Tawaf.

Yahya related to me from Malik from Hisham ibn Urwa that his father used to salute all the corners when he did tawaf of the House and did not omit the Yamani corner unless he was prevented from it.

## SALSABIL:

76:18 - A fountain there called Salsabil. <sup>5850</sup>

5850 Salsabil: A fountain in Paradise. (76.18)

►Al-Tirmidhi Hadith

### Hadith 6121

Narrated by

**Aisha**

Allah's Messenger (peace be upon him) used to say to his wives, "I am concerned about what will happen to you after I am gone, when only the self-sacrificing and truly generous will continue to care for you." Aisha said his meaning was those who give sadaqah. Then Aisha said to AbuSalam ibn AbdurRahman, "May Allah give your father drink from Salsabil in Paradise!" Ibn Awf had given as sadaqah for the mothers of the faithful a garden which had been sold for forty thousand.

Tirmidhi transmitted it.

►Al-Tirmidhi Hadith

### Hadith 6122

Narrated by

**Umm Salamah**

Umm Salamah heard Allah's Messenger (peace be upon him) say to his wives, "He who treats you generously after I am gone is the sincere and kindly one. O Allah, give AbdurRahman ibn Awf drink from Salsabil in Paradise."

Ahmad transmitted it.

## SALVATION:

2:135 - They say: "Become Jews or Christians if ye would be guided (to salvation)." Say thou: "Nay! (I would rather) the religion of Abraham the true and he joined not gods with Allah." <sup>134</sup>

134 Hanif: inclined to right opinion, orthodox (in the literal meaning of the Greed words), firm in faith, sound and well-balanced, true. Perhaps the last word, True, sums up most of the other shades. (2.135)

3:191 - Men who celebrate the praises of Allah standing sitting and lying down on their sides and contemplate the (wonders of) creation in the heavens and the earth (with the thought): "Our Lord! not for naught hast thou created (all) this! Glory to thee! give us **salvation** from the penalty of the fire." <sup>498499</sup>

498 That is, in all postures, which again is symbolical of all circumstances, personal, social, economic, historical and other. (3.191)

499 It is the thought of Salvation that connects all these glories with man. Otherwise man would be a miserable, contemptible creature in these beauties and wonders of Nature. With his high destiny of Salvation he can be lifted even higher than these glories! (3.191)

5:119 - Allah will say: "This is a day on which the truthful will profit from their truth: theirs are Gardens with rivers flowing beneath their eternal home: Allah well-pleased with them and they with Allah: that is the great Salvation (the fulfillment of all desires)." <sup>833</sup>

833 Fauz = Felicity, happiness, achievement, salvation, the attainment or fulfilment of desires. What a beautiful definition of salvation or the end of life!-that we should win Allah's good pleasure and that we should reach the stage at which His good pleasure is all-in-all to us. (5.119)

6:16 - "On that day if the penalty is averted from any it is due to Allah's Mercy; and that would be (Salvation) the obvious fulfillment of all desire." <sup>848</sup>

848 We continue the implied dialogue suggested in n. 846. In verse 14, the objector might say: "But we have other interests in life than religion and God." "No," says the man of God, "My Creator is the one and only Power whose protection I seek; and I strive to be first in the race." In verse 15, the objector suggests: "enjoy the good things of this life; it is short." The answer is: "The Hereafter is more real to me, and promises the true fulfilment of all desire; happiness or affliction comes not from the fleeting pettinesses or illusions of this life, but from the power and wisdom of God." In verse 19, the objector makes his final splash: "What evidence is there for all this?" The reply is: "I know it is true, for God's voice is within me, and my living Teacher awakens that voice; and there is the Book of Inspiration. God is one, and there is none other besides." (6.16)

9:20 - Those who believe and suffer exile and strive with might and main in Allah's cause with their goods and their persons have the highest rank in the sight of Allah: They are the people who will achieve (salvation). <sup>1270</sup>

1270 Here is a good description of Jihad. It may require fighting in Allah's cause, its a form of self-sacrifice. But its essence consists in (1) a true and sincere Faith, which so fixes its gaze on Allah, that all selfish or worldly motives seem paltry and fade away, and (2) an earnest and ceaseless activity, involving the sacrifice (if need be) of life, person, or property, in the service of Allah. Mere brutal fighting is opposed to the whole spirit of Jihad, while the sincere scholar's pen or preacher's voice or wealthy man's contributions may be the most valuable forms of Jihad. (9.20)

9:111 - Allah hath purchased of the believers their persons and their good; for theirs (in return) is the garden (of Paradise): they fight in His cause and slay and are slain: a promise binding on Him in truth through the Law the Gospel and the Qur'an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain which ye have concluded: that is the achievement supreme. <sup>13611362</sup>

1361 In a human bargain both sides give something and receive some advantage. In the divine bargain of Allah with man, Allah takes man's will and soul and his wealth and goods, and gives him in return ever-lasting Felicity. Man fights in Allah's Cause and carries out His will. All that he has to give up is the ephemeral things of this world, while he gains eternal salvation, the fulfilment of his highest spiritual hopes,-a supreme achievement indeed. (9.111)

1362 We offer our whole selves and our possessions to Allah, and Allah gives us Salvation. This is the true doctrine of redemption: and we are taught that this is the doctrine not only of the Qur'an but of the earlier Revelations,-the original Law of Moses and the original Gospel of Jesus. Any other view of redemption is rejected by Islam, especially that of corrupted Christianity, which thinks that some other person suffered for our sins and we are redeemed by his blood. It is our self-surrender that counts, not other people's merits. Our complete self-surrender may include fighting for the cause, both spiritual and physical. As regards actual fighting with the sword there has been some difference in theological theories at different times, but very little in the practice of those who framed those theories. The Jewish wars were ruthless wars of extermination. The Old Testament does not mince matters on this subject. In the New Testament St. Paul, in commending the worthy fruits of Faith, mentions Gideon, Barak, and other warriors of the Old Testament as his ideals, "Who through faith subdued kingdoms... waxed valiant in fight, turned to flight the armies of the aliens..." (Hebrews, xi. 32-34). The monkish morality of the Gospels in their present form has never been followed

by any self-respecting Christian or other nation in history. Nor is it common-sense to ignore lust of blood in unregenerate man as a form of evil which has to be combated "within the limits, set by Allah" (Q. ix. 112). (9.111)

17:15 - Who receiveth guidance receiveth it for his own benefit: who goeth astray doth so to his own loss: no bearer of burdens can bear the burden of another: nor would We visit with Our Wrath until We had sent an apostle (to give warning). <sup>21902191</sup>

2190 The doctrine of personal responsibility is insisted on, and the basis of ethics is shown to be our own good or evil as furthering or obstructing our highest development. (17.15)

2191 The doctrine of vicarious atonement is condemned. Salvation for the wicked cannot be attained by the punishment of the innocent. One man cannot bear the burden of another: that would be unjust. Every man must bear his own personal responsibility. Cf. vi. 164. But Allah never visits His wrath on anyone until due warning is conveyed to him through an accredited messenger. (17.15)

23:1 - The Believers must (eventually) win through <sup>2865</sup>

2865 Aflaha: win through, prosper, succeed, achieve their aims or obtain **salvation** from sorrow and all evil. This verse connects on with verses 10 and 11 below. The success or victory may come in this world, but is certain and lasting in the world to come. (23.1)

23:102 - Then those whose balance (of good deeds) is heavy they will attain salvation: <sup>2942</sup>

2942 Good and evil deeds will be weighed against each other. If the good deeds prevail, the soul will attain falah, i.e., prosperity, well-being, bliss, or salvation; if the contrary, there will be the misery and anguish of Hell. (23.102)

25:15 - Say: "Is that best or the eternal Garden promised to the righteous? For them that is a reward as well as a goal (of attainment). <sup>30693070</sup>

3069 Shifting the scene back to this life, they may fairly be asked: "Here is the result of the two courses of conduct: which do you prefer?" (25.15)

3070 To the righteous, the final Bliss will in one sense be a reward. But the word "reward" does not truly represent facts, for two reasons: (1) the Bliss will be greater than they deserved; and (2) righteousness is its own reward. The best way of expressing the result would be to say that their highest Wish will now have been attained; the goal will have been reached; they will be in Allah's Presence. That is salvation in the highest. (25.15)

27:2 - A Guide; and Glad Tidings for the Believers <sup>3241</sup>

3241 Revelation is here presented in three aspects: (1) it explains things, the attributes of Allah, our own position, and the world around; (2) it directs us to right conduct and keeps us from evil; and (3) to those who have Faith and accept its guidance, it gives the good news of forgiveness, purification, and the achievement of salvation. (27.2)

28:67 - But any that (in this life) had repented believed and worked righteousness will have hopes to be among those who achieve salvation.

30:43 - But set thou thy face to the right Religion before there come from Allah the Day which there is no chance of averting: on that Day shall men be divided (in two). <sup>35593560</sup>

3559 We should recover the balance that has been upset by Evil and Falsehood before it is too late. For a Day will surely come when true values will be restored and all falsehood and evil will be destroyed. Nothing but repentance and amendment can avert the consequences of Evil. When the Day actually comes, repentance will be too late: for the impassable barrier between Evil and Good will have been fixed, and the chance of return to Allah's pattern will have been lost. (30.43)

3560 The sharp division will then have been accomplished between the unfortunate ones who rejected Truth and Faith and will suffer for their rejection, and the righteous who will attain Peace and Salvation: see next verse. Note that the state of the Blessed will not be merely a passive state. They will actively earn and contribute to their own happiness. (30.43)

31:3 - A Guide and a Mercy to the Doers of Good, <sup>3581</sup>

A guide to all, and, to those who accept its guidance, a source of mercy as leading them to Salvation. (31.3)

33:71 - That He may make your conduct whole and sound and forgive you your sins: he that obeys Allah and His Apostle has already attained the highest Achievement. <sup>3776</sup>

3776 This is salvation, the attainment of our real spiritual desire or ambition, as we are on the highway to nearness to Allah. (33.71)

35:32 - Then We have given the Book for inheritance to such of Our servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are by Allah's leave foremost in good deeds; that is the highest Grace. <sup>39193920</sup>

3919 The force of "then" is that of finality. The Qur-an is that last Book revealed. Or it may be here to point the contrast between "to thee" in the last verse, i.e., the holy Prophet, in contradistinction to the People of Islam, who inherited the Book after him. (35.32)

3920 The custodians of the Qur-an after the holy Prophet were the People of Islam. They were chosen for the Book, not in any narrow sense, but in the sense that the Book was given for their age and they were charged to obey it and preserve and propagate it, so that all mankind should receive the Message. But it does not follow that they are all true and faithful to their charge, as indeed we see too painfully around us to-day. Just as mankind was chosen collectively to be Vicegerents and yet some among mankind fell into evil,-even so, some in the house of Islam fail to follow the Light given to them, and thus "wrong their own souls". But some follow a middle course: in their case "the spirit indeed is willing, but the flesh is weak": their intentions are good, but they have much to learn yet of the true Muslim life and Muslim virtues. Then there is a third class: they may not indeed be perfect, but both their intentions and their conduct are sound, and they form an example to other men: they are "foremost" in every good deed. They are so, not by their own merits, but by the Grace of Allah. And they have reached the highest Achievement,- the salvation. (35.32)

35:45 – If Allah were to punish men according to what they deserve He would not leave on the back of the (earth) a single living creature: but He gives them respite for a stated Term: when their Term expires verily Allah has in his sight all His servants. 394039413942

3940 Cf. xvi. 61. There would be no **salvation** for any of us if we went merely on our deserts. It is Allah's mercy that saves us and helps us to a better and better life until we attain the goal of our existence. (35.45)

3941 A single living creature. This may refer to man, the living crawling creature, with so many possibilities and yet so many weaknesses. But it may mean all creatures literally, as the life of this planet more or less centres round the life of man. He has been given dominion on this earth, and in his state of purity he is Allah's vicegerent. (35.45)

3942 Has in His sight all creatures: i.e., to deal with, according to His laws of Forbearance, Mercy and Justice: see n. 3937 above. The respite does not mean that any one escapes His vigilant eye. All will be dealt with according to their deeds, with justice tempered with Mercy. (35.45)

36:26 - It was said: "Enter thou the Garden." He said "Ah me! would that my People knew (what I know)!" 3971

3971 This godly and righteous man entered into the Garden. Perhaps it is implied that he suffered martyrdom. But even then his thoughts were always with his People. He regretted their obstinacy and want of understanding, and wished even then that they might repent and obtain salvation, but they were obdurate and suffered for their sins as we learn from verses 28-29 below. (36.26)

36:27 - "For that my Lord has granted me Forgiveness and has enrolled me among those held in honor!" 3972

3972 This man was just a simple honest soul, but he heard and obeyed the call of the prophets and obtained his spiritual desire for himself and did best to obtain salvation for his people. For he loved his people and respected his ancestral traditions as far as they were good, but had no hesitation in accepting the new Light when it came to him. All his past was forgiven him and he was raised to dignity and honour in the Kingdom of Heaven. (36.27)

39:61 - But Allah will deliver the righteous to their place of salvation: no evil shall touch them nor shall they grieve. 4334

4334 Mafazat: place or state of safety or salvation, place or state of victory or achievement; accomplishment of wish or desire. This contrasted against the frustration, failure, and perdition of the children of evil,-what may be called damnation in theological phrase. (39.61)

40:9 - "And preserve them from (all) ills; and any whom thou dost preserve from ills that Day on them wilt Thou have bestowed Mercy indeed: and that will be truly (for them) the highest Achievement. 43684369

4368 That is the final Judgment, and any who is saved from the evil consequences of their deeds in this life will truly have been saved by Allah's Mercy, and for them it is the highest achievement they could have, the attainment of all their wishes, the fulfilment of their destiny and the noblest purpose of their Life, the supreme Salvation and Felicity. (40.9)

4369 Muslim Salvation, then, is more positive than mere safety from dangers or evils: it is the complete fulfilment of the noble destiny of man in the attainment of the fullest Grace. (40.9)

40:41 - "And O my People! how (strange) it is for me to call you to Salvation while ye call me to the Fire! 4414

4414 It may seem strange according to the laws of this world that he should be seeking their Good while they are seeking his damnation! But that is the merit of Faith. Its mission is to rescue its enemies and Allah's enemies, as far as their will will consent! (40.41)



41:40 - Those who pervert the Truth in Our Signs are not hidden from Us. Which is better? He that is cast into the Fire or he that comes safe through on the Day of Judgement? Do what ye will: Verily He seeth (clearly) all that ye do. <sup>4512</sup>

4512 Pervert the Truth in Our Signs; either by corrupting the scriptures or turning them to false and selfish uses; or by neglecting the Signs of Allah in nature around them, or silencing His voice in their own conscience. Everything is known to Allah. Why not work for true salvation at the final Judgment? (41.40)

44:57 - As a Bounty from thy Lord! That will be the supreme achievement! <sup>4733</sup>

4733 This is our idea of Salvation; the negative avoidance of all the consequences of evil, and the positive attainment of all-and more than all-that our hearts could possibly desire. For Allah's Bounty outstrips anything that our eyes have seen, or our ears have heard of, or our imagination can conceive. (44.57)

57:12 - One Day shalt thou see the believing men and the believing women how their Light runs forward before them and by their right hands: (their greeting will be): "Good News for you this Day! Gardens beneath which flow rivers! To dwell therein for aye! this is indeed the highest Achievement!" <sup>52885289</sup>

5288 In the Darkness of the Day of Judgment there will be a Light to guide the righteous to their Destination. This will be the Light of their Faith and their Good Works. Perhaps the Light of the Right Hand mentioned here is the Light of their Good Works: for the Blessed will receive their Record in their right hand (lxix. 19-24). (57.12)

5289 The highest Achievement, the highest felicity, the attainment of **Salvation**, the fulfilment of all desires. See n. 4733 to xliv. 57. (57.12)

74:32 - Nay verily: by the Moon <sup>5798</sup>

5798 An oath in human speech calls in evidence something sacred in the heart of man. In Allah's Message, also, when delivered in human language, solemn emphasis is indicated by an appeal to something striking among the Signs of Allah, which will go straight to the human heart which is addressed. In each case the symbol of the appeal has reference to the particular point enforced in the argument. Here we are asked to contemplate three wonderful phenomena, and they lead up to the conclusion in verse 38. (1) The moon, next after the sun, is the most striking luminary to our sight. Its reflected light has for us even a greater mystery than the direct light of the sun, which looks to us like pure fire. The moon was worshipped as a deity in times of darkness. But in reality, though she rules the night, her rays are only reflections, and are wanting in warmth and vitality. So every soul which looks up to a mere creature of Allah for a sort of vicarious **salvation** is in spiritual darkness or error; for the true source of spiritual light and life is Allah, and Allah alone. For (2) the Night and (3) the Dawn, see the following note. (74.32)

75:2 - And I do call to witness the self-reproaching spirit; (eschew Evil). <sup>5810</sup>

5810 Our doctors postulate three states or stages of the development of the human soul: (1) Ammara (xii. 53), which is prone to evil, and, if not checked and controlled, will lead to perdition; (2) Lawwama, as here, which feels conscious of evil, and resists it, asks for Allah's grace and pardon after repentance and tries to amend; it hopes to reach **salvation**; (3) Mutmainna (lxxxix 27), the highest stage of all, when it achieves full rest and satisfaction. Our second stage may be compared to Conscience, except that in English usage Conscience is a faculty and not a stage in spiritual development. (75.2)

78:31 - Verily for the righteous there will be a fulfillment of (the Heart's) desires; <sup>5904</sup>

5904 This is true Salvation. It is not only safety and felicity, but the attainment of the final Goal, the supreme Achievement, the Fulfilment of the highest in human nature, the satisfaction of the true and pure desires of the heart,-seeing the "Face of Allah". See n. 4733 to xliv. 57. (78.31)

84:14 - Truly did he think that he would not have to return (to Us)! <sup>6042</sup>

6042 Most of the Evil in this world is due to the false idea that man is irresponsible, or to a mad and thoughtless indulgence of self. Man is not irresponsible. He is responsible for every deed, word, and thought of his, to his Maker, to Whom he has to return, to give an account of himself. To remember this and act accordingly is to achieve salvation; to forget or flout that responsibility is to get into Hell. (84.14)

85:11 - For those who believe and do righteous deeds will be Gardens Beneath which Rivers flow: that is the great Salvation (the fulfillment of all desires). <sup>60596060</sup>

6059 Cf. v. 119, ix. 72 and xxii. 19. (85.11)

6060 Cf. v. 119, n. 833. (85.11)

87:14 - But those will prosper who purify themselves. <sup>60916092</sup>

6091 Prosper. in the highest sense; attain to Bliss or Salvation; as opposed to "enter the Fire". (87.14)

6092 The first process in godliness is to cleanse ourselves in body, mind, and soul. Then we shall be in a fit state to see and proclaim the Glory of Allah. That leads us to our actual absorption in Praise and Prayer. (87.14)

90:18 - Such are the Companions of the Right Hand. <sup>6145</sup>

6145 Cf. Ivi. 27-40, also n. 5223. They will be those who achieve salvation. (90.18)

98:8 - Their reward is with Allah: Gardens of Eternity Beneath which rivers flow; They will dwell therein for ever; Allah well pleased with them and they with Him: all this for such as fear their Lord and Cherisher. <sup>62336234</sup>

6233 The Good Pleasure of Allah is the final Bliss of Salvation. The good pleasure is mutual; the truly saved is he whose will has become completely identified with Allah's universal will. (98.8)

6234 The fear of Allah is the fear to offend against His holy law, the fear to do anything which is against His holy Will. Such fear is akin to love; for with it dawns the consciousness of Allah's loving-care for all His creatures. (98.8)

►Al-Tirmidhi Hadith

### Hadith 132 Narrated by Uthman ibn Affan

When Uthman stood by the side of a grave, he wept and he wept so bitterly that his beard became wet with tears. It was said to him: You do not weep over the discussion of Paradise and Hell, but you weep over it (grave). Whereupon he said that Allah's Messenger (peace be upon him) had said: Verily the grave is the first step in the stages of the Hereafter; if one finds salvation (at this stage) the succeeding (stages) become easy for him, and if he does not find **salvation** in it, what follows this stage is very hard upon him. Allah's Messenger (peace be upon him) also said: I have never seen a site more horrible than that of the grave.

Transmitted by Tirmidhi, Ibn Majah and Tirmidhi said this is a gharib hadith.

►Al-Tirmidhi Hadith

### Hadith 4837 Narrated by Uqbah ibn amir

Uqbah met Allah's messenger (peace be upon him) and asked him wherein **salvation** consisted. He replied, "Control your tongue, keep to your house, and weep over your sin."

Transmitted by Ahmad and Tirmidhi.

Fiqh-us-Sunnah

## Fiqh 4.9

### Prohibition of Using Amulets

The Messenger of Allah, peace be upon him, prohibited the use of amulets. 'Uqbah ibn 'Amir narrates that the Messenger of Allah, peace be upon him, said: "If anyone wears an amulet, may Allah not help him in fulfilling his wish. If anyone wears a sea-shell around his neck, may Allah give him no peace." (Narrated by Ahmad and Al-Hakim who consider it a sound hadith)

.....The man was wearing a copper bracelet believing it would relieve his pain and suffering. The Prophet, peace be upon him, prohibited him from wearing it because he regarded it as an amulet) The Prophet, peace be upon him, said: 'It will give you nothing but pain. Throw it away. Had you died while wearing it, you would never have achieved **salvation**'. " (

## SAMIRI:

See: 7:150; 20:85.95.97 etc.

## SAND:

4:43 - O ye who believe! approach not prayers with a mind befogged until ye can understand all that ye say nor in a state of ceremonial impurity (except when travelling on the road) until after washing your whole body if ye are ill or on a journey or one of you cometh from offices of nature or ye have been in contact with women and ye find no water then take for yourselves clean sand or earth and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again. <sup>562563</sup>

562 The reference is either to a state of intoxication or to a dazed state of mind on account of drowsiness or some other cause. Or perhaps both are implied. Before the prohibition of intoxicants altogether was promulgated, it was at least unbecoming that people should come to prayers in such a state. For prayers it is only right that we should collect our whole minds and approach Allah in a spirit of reverence. (4.43)

563 The strictest cleanliness and purity of mind and body are required, especially at the time of prayer. But there are circumstances when water for ablutions is not easily obtainable, especially in the dry conditions of Arabia, and then washing with dry sand or clean earth is recommended. Four such circumstances are mentioned: the two last when washing is specially required; the two first when washing may be necessary, but it may not be easy to get water. For a

man, when he is ill, cannot walk out far to get water, and a man on a journey has no full control over his supplies. In all four cases, where water cannot be got, cleaning with dry sand or dry earth is recommended. This is called Tayammum. (4.43)

9:109 - Which then is best? he that layeth his foundation on piety to Allah and His good pleasure? or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? And it doth crumble to pieces with him into the fire of Hell. And Allah guideth not people that do wrong. <sup>1359</sup>

5:6 - O ye who believe! when ye prepare for prayer wash your faces and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity bathe your whole body. But if ye are ill or on a journey or one of you cometh from offices of nature or ye have been in contact with women and ye find no water then take for yourselves clean **sand** or earth and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty but to make you clean and to complete His favor to you that ye may be grateful. <sup>702703704</sup>

702 These are the essentials of Wudhu, or ablutions preparatory to prayers, viz., (1) to bathe the whole face in water, and (2) both hands and arms to the elbows, with (3) a little rubbing of the head with water (as the head is usually protected and comparatively clean), and (4) the bathing of the feet to the ankles. In -addition, following the practice of the Prophet, it is usual first to wash the mouth, and the nose before proceeding with the face, etc. (5.6)

703 Cf. iv. 43 and n. 563. Ritual impurity arises from sex pollution. (5.6)

704 This is Tayammum, or wiping with clean **sand** or earth where water is not available. I take it that this substitute is permissible both for Wudhu and for a full bath, in the circumstances mentioned. (5.6)

73:14 - One Day the earth and the mountains will be in violent commotion and the mountains will be as a heap of **sand** poured out and flowing down. <sup>5766</sup>

5766 The Judgment is described as a violent commotion which will change the whole face of nature as we know it. Even the hard rock of mountains will be like loose sand running without any cohesion. (73.14)

Fiqh-us-Sunnah

## Fiqh 1.66a

### The soil used for tayammum

It must be pure soil: this can be sand, stone, gypsum, and so on. Says Allah, "Perform tyammum with pure soil," and all scholars of Arabic agree that "soil" is whatever covers the earth, dirt or otherwise.

## SARCASTIC:

49:11 - O ye who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): Nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness (to be used of one) after he has believed: And those who do not desist are (Indeed) doing wrong. <sup>49294930</sup>

4929 Mutual ridicule ceases to be fun when there is arrogance or selfishness or malice behind it. We may laugh with people, to share in the happiness of life: we must never laugh at people in contempt or ridicule. In many things they may be better than ourselves! (49.11)

4930 Defamation may consist in speaking ill of others by the spoken or written word, or in acting in such a way as to suggest a charge against some person whom we are not in a position to judge. A cutting, biting remark or taunt of sarcasm is included in the word lamaza. An offensive nickname may amount to defamation, but in any case there is no point in using offensive nicknames, or names that suggest some real or fancied defect. They ill accord with the serious purpose which Muslims should have in life. For example, even if a man is lame, it is wrong to address him as "O lame one!" It causes him pain, and it is bad manners. So in the case of the rude remark, "the black man". (49.11)

41:5 - They say: "Our hearts are under veils (concealed) from that to which thou dost invite us and in ours ears in a deafness and between us and thee is a screen: so do thou (what thou wilt); for us we shall do (what we will!)." <sup>44654466</sup>

4465 The consequence of their wilful rejection is that a distance is created between Revelation and those for whom it is meant; their ears become deaf, so that the voice falls fainter and fainter on their ears: they feel a bar between themselves and the Messenger who comes to teach them. Cf. vii. 25. (41.5)

4466 This is either a superiority complex adopting the **sarcastic** tone of an inferiority complex, or it expresses calculated indifference to spiritual teaching. In effect it says: 'Our hearts and minds are not intelligent enough to understand your

noble ideas, nor our ears sufficiently acute to hear their exposition: you and we are quite different; there is a gulf between us. Why worry about us? You go your way, and we shall go ours! (41.5)

## SATAN:

2:36 - Then did Satan make them slip from the (garden) and get them out of the state (of felicity) in which they had been. We said: "Get ye down all (ye people) with enmity between yourselves. On earth will be your dwelling place and your means of livelihood for a time." 525354

52 "Iblis" in ii. 34 is apparently the Power of Evil, with the root idea of desperateness of rebellion. "Satan" in this verse is the Power of Evil, with the root idea of perversity or enmity. Note the appropriateness of the term on each occasion. Also, "slipping" from the Garden denotes the idea of Evil gradually tempting man from a higher to a lower state. (2.36)

53 God's decree is the result of man's action. Note the transition in Arabic from the singular number in ii. 33, to the dual in ii. 35, and the plural here, which I have indicated in English by "All ye people." Evidently Adam is the type of all mankind, and the sexes go together in all spiritual matters. Moreover, the expulsion applied to Adam, Eve, and Satan, and the Arabic plural is appropriate for any number greater than two. (2.36)

54 Man's sojourn in this lower state, where he is partly an animal of this earth, is for a time. But he must fulfil his lower duties also, for they too are a part of his spiritual training. (2.36)

4:76 - Those who believe fight in the cause of Allah and those who reject faith fight in the cause of evil: so fight ye against the friends of Satan: feeble indeed is the cunning of Satan. 594

594 Auliya plural of wali, friend, supporter, protector, patron; from the same root as maula, for which see iv. 33, n. 543. (4.76)

4:117 - (The pagans) leaving Him call but upon female deities: they call but upon Satan the persistent rebel! 627

627 The unity, power, and goodness of Allah are so manifest in nature and in the human mind when it is in accord with the universal spirit, that only the most abject perversion can account for the sin of religious treason. That sin arises from perverted ideas of sex or perverted ideas of self. The perversion of sex is to suppose that sex rules in religious matters. From it arise such horrible creations of the imagination as Kali, the blood-thirsty goddess of India, or Hecate, the goddess of revenge and hate in Greek mythology. Even in beautiful forms like Saraswati (the goddess of learning) or Minerva (the virgin goddess of sport and arts), to say nothing of Venus (the goddess of carnal pleasures), the emphasis laid on sex destroys a right view of religious nature. Perverted ideas of self are typified in the story of Satan, who was so puffed up with arrogance that he disobeyed Allah, and Allah cursed him. Both these perversions, if allowed lodgment, completely ruin our religious nature and deface Allah's handiwork. Hence it is not merely an outer sin but one that corrupts us through and through. (4.117)

4:118 - Allah did curse him but he said: "I will take of Thy servants a portion marked off. 628

628 Satan obtained Allah's permission to tempt man, and this was implied in such free-will as was granted to man by Allah. Satan's boast is that the portion of mankind seduced by him will be so corrupted in their nature that they will bear a sort of brand that will mark them off as his own; or that they will be like a portion assigned to himself. (4.118)

4:119 - "I will mislead them and I will create in them false desires; I will order them to slit the ears of cattle and to deface the (fair) nature created by Allah." Whoever forsaking Allah takes Satan for a friend hath of a surety suffered a loss that is manifest. 629630631

629 Satan's deceptions are with false desires, false superstitions, and false fears. (4.119)

630 Slitting the ears of cattle is just one instance of the superstitions to which men become slaves when they run after false gods. Astrology, magic, and vain beliefs in things that do not exist lead men away from Allah, the one true God. (4.119)

631 To deface the (fair) nature created by Allah; there is both a physical and a spiritual meaning. We see many kinds of defacements practised on men and animals, against their true nature as created by Allah, partly on account of superstition, partly on account of selfishness. Spiritually the case is even worse. How many natures are dwarfed or starved and turned from their original instincts by cruel superstitions or customs? Allah created man pure: Satan defaces the image. (4.119)

4:120 - Satan makes them promises and creates in them false desires; but Satan's promises are nothing but deception.

5:91 - Satan's plan is (but) to excite enmity and hatred between you with intoxicants and gambling and hinder you from the remembrance of Allah and from prayer: will ye not then abstain?

6:43 - When the suffering reached them from Us why then did they not learn humility? On the contrary their hearts became hardened and Satan made their (sinful) acts seem alluring to them. 861

861 Sorrow and suffering may (if we take them rightly) turn out to be the best gifts of God to us. According to the Psalms (xciv. 12), "Blessed is the man whom Thou chastenest, O Lord!" Through suffering we learn humility, the antidote to many vices and the fountain of many virtues. But if we take them the wrong way, we grumble and complain: we become faint-hearted; and Satan gets his opportunity to exploit us by putting forward the alluring pleasures of his Vanity Fair. (6.43)

6:68 - When thou seest men engaged in vain discourse about Our Signs turn away from them unless they turn to a different theme. If Satan ever makes thee forget then after recollection sit not thou in the company of the ungodly. <sup>891</sup>

891 Cf. iv. 140. If in any gathering truth is ridiculed, we must not sit in such company. If we find ourselves in it, as soon as we realize it, we must show our disapproval by leaving. (6.68)

6:142 - Of the cattle are some for burden and some for meat. Eat what Allah hath provided for you and follow not the footsteps of Satan: for he is to you an avowed enemy. <sup>967</sup>

967 Superstition kills true religion. We come back to the Arab Pagan superstitions about cattle for food. The horse is not mentioned, because horse flesh was not an article of diet and there were no superstitions about it. Sheep and goats, camels and oxen were the usual sources of meat. Sheep and goats were not used as beasts of burden, but camels (of both sexes) were used for carrying burdens, and oxen for the plough, though cows were mainly used for milk and meat. The words "some for burden and some for meat" do not differentiate whole species, except that they give you the first two and the last two categories. (6.142)

7:19 - O Adam! dwell thou and thy wife in the garden and enjoy (its good things) as ye wish: but approach not this tree or ye run into harm and transgression." <sup>10031004</sup>

1003 Now the story turns to man. He was placed in the Garden of comfort and bliss, but it was Allah's Plan to give him a limited faculty of choice. All that he was forbidden to do was to approach the Tree, but he succumbed to Satan's suggestions. (7.19)

1004 Enjoy: literally, "eat." Cf. the meaning of ta'ama in vi, 14, n. 847 and akala in v. 66, n. 776. (7.19)

7:20 - Then began satan to whisper suggestions to them bringing openly before their minds all their shame that was hidden from them (before): he said "Your Lord only forbade you this tree lest ye should become angels or such beings as live for ever." <sup>10051006</sup>

1005 The transition from the name "Iblis" to the name "Satan" is similar to that in ii. 36, where it is explained in n. 52. (7.20)

1006 Our first parents as created by Allah (and this applies to all of us) were innocent in matters material as well as spiritual. They knew no evil. But the faculty of choice, which was given to them and which raised them above the angels, also implied that they had the capacity of evil, which by the training of their own will, they were to reject. They were warned of the danger. When they fell, they realised the evil. They were (and we are) still given the chance, in this life on a lower plane, to make good and recover the lost status of innocence and bliss. (7.2)

7:21 - And he swore to them both that he was their sincere adviser.

7:22 - So by deceit he brought about their fall: when they tasted of the tree their shame became manifest to them and they began to sew together the leaves of the garden over their bodies. And their Lord called unto them: "Did I not forbid you that tree and tell you that satan was an avowed enemy unto you?"

7:27 - O ye children of Adam! let not satan seduce you in the same manner as he got your parents out of the garden stripping them of their raiment to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends (only) to those without faith. <sup>1009</sup>

1009 That is, by fraud and deceit, by putting you off your guard and telling lies. Adam's story here becomes an introduction to the later religious history of mankind: vii. 20-22. In the Garden, Satan's deceit stripped off their raiment of honour and innocence. In this life on a lower plane he seeks to strip us of the raiment of righteousness. And he can take up positions on a vantage ground of worldly power or influence or riches, in which he and his confederates are not seen in their true colours. They may assume a fair-seeming disguise of disinterested friendship or high motives of patriotism or public spirit, or loyalty to ancestors, when beneath it there is nothing but spite and selfishness. (7.27)

7:175 Relate to them the story of the man to whom We sent our signs but he passed them by: so satan followed him up and he went astray. <sup>1149</sup>

1149 Commentators differ whether this story or parable refers to a particular individual, and if so, to whom. The story of Balaam the seer, who was called out by Israel's enemies to curse Israel, but who blessed Israel instead, (Num. xxii., xxiii., xxiv.) is quite different. It is better to take the parable in general sense. There are men, of talents and position, to whom great opportunities of spiritual insight come, but they perversely pass them by. Satan sees his opportunity and catches them up. Instead of rising higher in the spiritual world, their selfish and worldly desires and ambitions pull them down, and they are lost. (7.175)



7:200 - If a suggestion from satan assail thy (mind) seek refuge with Allah; for He heareth and knoweth (all things). <sup>1171</sup>

1171 Even a Prophet of Allah is but human. He might think that revenge or retaliation, or a little tactful silence when evil stalks abroad, or some compromise with ignorance, might be best for the cause. He is to reject such suggestions. (7.200)

7:201 - Those who fear Allah when a thought of evil from satan assaults them bring Allah to remembrance when lo! they see (aright)! <sup>1172</sup>

1172 Allah protects His own, as no one else can. He is the sure refuge-and the only one-for men of faith. If we are confused or angry, being blinded by this world, He will open our eyes. (7.201)

8:11 - Remember He covered you with a sort of drowsiness to give you calm as from Himself and He caused rain to descend on you from heaven to clean you therewith to remove from you the stain of satan to strengthen your hearts and to plant your feet firmly therewith. <sup>118611871188</sup>

1186 Cf. iii. 154 for Uhud. Calm (presence of mind) is essential in battle and in 'ill posts of danger. If the mind is too much in a state of excitement, it cannot carry out a well-considered or well-concerted plan. This spirit of calm confidence on the part of the Muslims won against the blustering violence of the Quraish. (8.11)

1187 The rain was welcome for many reasons. (1) Water was scarce both for drinking and ablutions; (2) the muslim band, without baggage or equipment or comforts, found that their thirst aggravated their fatigue; (3) the sand was loose, and the rain consolidated it and enabled them "to plant their feet firmly." (8.11)

1188 "Stain of Satan". Dirt is physically a symbol of evil, and the Muslims were particular about ablutions before prayer. But the rain also refreshed their spirits and removed any lurking doubts in their minds (suggestions of the Evil) that victory might be impossible in such adverse circumstances. (8.11)

8:48 - Remember satan made their (sinful) acts seem alluring to them and said: "No one among men can overcome you this day while I am near to you": but when the two forces came in sight of each other he turned on his heels and said: "Lo! I am clear of you; lo! I see what ye see not; lo! I fear Allah; for Allah is strict in punishment. <sup>1217</sup>

1217 It is the way with the leaders of evil, when they find their cause lost, that they wash their hands of their followers and leave them in the lurch. They see more clearly than their dupes. They are not simpletons: they know the consequences of the wrath of Allah. Satan's "fear" of Allah is terror combined with hatred, -the very opposite of the feeling which is described in Taqwa viz., the desire to avoid doing anything against Allah's will, such desire being founded on trust in Allah and the love of Allah. (8.48)

12:5 - Said (the father): "My (dear) little son! relate not thy vision to thy brothers lest they concoct a plot against thee: for Satan is to man an avowed enemy! <sup>16341635</sup>

1634 The young lad Yusuf was innocent and did not even know of his brothers' guile and hatred, but the father knew and warned him. (12.5)

1635 The story is brought up at once to its spiritual bearing. These wicked brothers were puppets in the hands of Evil. They allowed their manhood to be subjugated by Evil, not remembering that Evil was the declared opposite or enemy of the true nature and instincts of manhood. (12.5)

14:22 - And Satan will say when the matter is decided: "It was Allah Who gave you a promise of truth: I too promised but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me but reproach your own souls. I cannot listen to your cries nor can ye listen to mine. I reject your former act in associating me with Allah. For wrongdoers there must be a Grievous Penalty." <sup>18971898</sup>

1897 After the Judgment, Evil declares itself in its true colours. Frankly it says: 'I deceived you. The promise of Allah was true, but you believed me rather than Allah. I had no power to force you. I had but to call you, and you came running after me. You must blame yourselves. Did you think I was equal with Allah? I know too well that I was not and never could be. If you did wrong, you must suffer the Penalty.' (14.22)

1898 See the last note. An alternative interpretation of this sentence may be: "I had already beforehand rebelled against Allah with Whom ye associated me." (14.22)

16:63 - By Allah We (also) sent (our apostles) to peoples before thee; but Satan made (to the wicked) their own acts seem alluring: he is also their patron today but they shall have a most grievous Penalty. <sup>2090</sup>

2090 In all ages and among all Peoples Allah sent His Messengers to teach the Truth and point the way to righteousness. But the allurements of Evil seemed always attractive, and many men preferred their own ways and the ways of their ancestors to the more difficult path of rectitude. This happened again in the time of Al-Mustafa, and will always happen as long as men succumb to Evil. (16.63)



16:98 -When thou dost read the Qur'an seek Allah's protection from Satan the rejected one. <sup>2139</sup>

2139 Evil has no authority or influence on those who put their trust in Allah. It is good to express that trust in outward actions, and a formal expression of it-as in the formula, "I seek Allah's protection from Evil"-helps us. Man is weak at best, and he should seek strength for his will in Allah's help and protection. (16.98)

16:99 - No authority has he over those who believe and put their trust in their Lord.

16:100 - His authority is over those only who take him as patron and who join partners with Allah.

17:53 - Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: for Satan is to man an avowed enemy. <sup>2238</sup>

2238 This command refers to two situations. (1) Even to your enemies and the enemies of Allah you should speak fair: who are you to judge others? Judgment belongs to Allah alone, for He knows you (i.e., all mankind) best, and your personal knowledge is at best imperfect. And Satan is always trying to divide mankind. (2) Amongst yourselves, also you should not entertain suspicions, but speak politely according to the best standards of human speech. A false or unkind word may destroy all your efforts at building up unity, because the forces of disruption are more numerous than the forces of unity. (17.53)

17:64- "Lead to destruction those whom thou canst among them with thy (seductive) voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them. But Satan promises them nothing but deceit. 22542255225622572258

2254 "Do thy worst; but ye are both warned that that path leads to destruction." (17.64)

2255 Evil has many snares for mankind. The one that is put in the foreground is the voice,-the seductive personal appeal, that "makes the worse appear the better part". (17.64)

2256 The forcible assault of Evil is next mentioned under the metaphor of cavalry and infantry. It is when cajolery and tempting fair-seeming seem to fail that an attack is made in force with weapons of violence, of all kinds, like the different arms in an organised army. (17.64)

2257 If the first assaults are resisted. Evil has other weapons in its armoury. Tangible fruits are dangled before the eyes, ill-gotten gains and children of sin, that follow from certain very alluring methods of indulgence in passions. Or it may be children dedicated to sin or worldly gains, etc. And then there are all kinds of promises for the future. (17.64)

2258 This is a parenthetical clause inserted to show up what the promises of the Satan are worth. (17.64)

18:63 - He replied: "Sawest thou (what happened) when we betook ourselves to the rock? I did indeed forget (about) the Fish: none but Satan made me forget to tell (you) about it: it took its course through the sea in a marvelous way!" <sup>2410</sup>

2410 The attendant actually saw the fish swimming away in the sea, and yet "forgot" to tell his master. In his case the "forgetting" was more than forgetting. Inertia had made him refrain from telling the important news. In such matters inertia is almost as bad as active spite, the suggestion of Satan. (18.63)

19:44 - "O my father! serve not Satan: for Satan is a rebel against (Allah) Most Gracious. <sup>2496</sup>

2496 The rebellion is all the more heinous and inexcusable, considering that Allah is Most Just, Most Merciful, Most Gracious. (19.44)

19:45 - "O my father! I fear lest a Penalty afflict thee from (Allah) Most Gracious so that thou become to Satan a friend." <sup>2497</sup>

2497 To entertain a feeling of friendliness, instead of aversion, to Evil, is in itself a degradation of our nature, a Penalty which Allah imposes on our deliberate rejection of the Truth. And the friendliness to Evil also implies the sharing of the outlawry of Evil. (19.45)

20:120 - But Satan whispered evil to him: he said "O Adam! shall I lead thee to Tree of Eternity and to a kingdom that never decays?" <sup>2643</sup>

2643 The suggestion of satan is clever, as it always is: it is false, and at the same time plausible. It is false, because (1) that felicity was not temporary, like the life of this world, and (2) they were supreme in the Garden, and a "kingdom" such as was dangled before them would only add to their sorrows. It was plausible, because (1) nothing had been said to them about Eternity, as the opposite of Eternity was not yet known, and (2) the sweets of Power arise from the savour of Self, and Self is an alluring (if false) attraction that misleads the Will. (20.120)

22:52 - Never did We send an apostle or a prophet before thee but when he framed a desire Satan threw some (vanity) into his desire: but Allah will cancel anything (vain) that Satan throws in and Allah will confirm (and establish) His Signs: for Allah is full of knowledge and wisdom: 28312832

2831 Prophets and messengers (the distinction is explained in n. 2503 to xix. 51) are but human. Their actions are righteous and their motives pure. But in judging things from a human point of view, the suggestion may come to their mind (from Satan) that it would be good to have power or wealth or influence for furthering Allah's cause, or that it may be good to conciliate some faction which may be irreconcilable. In fact, in Allah's Plan, it may be the opposite. Allah, in His mercy and inspiration, will cancel any false or vain suggestions of this kind, and confirm and strengthen His own Commands and make known His Will in His Signs or revelations. (22.52)

2832 This clause and the similar clause at the end of the next verse are parenthetical. (22.52)

22:53 - That He may make the suggestions thrown in by Satan but a trial for those in whose hearts is a disease and who are hardened of heart: verily the wrongdoers are in a schism far (from the Truth): 28332834

2833 If any suggestion comes to the human mind that is not in accordance with Allah's Will and Plan, it has two opposite effects: to evil minds it is a trial and temptation from the satan but to the mind well-instructed in Faith, it stands self-condemned at once, and becomes a means of strengthening the Faith and stimulating redoubled efforts to conform to the Will of Allah. (22.53)

2834 Cf. ii. 10. I understand the "disease in the heart" to be an earlier state of curse, which leads in an intensified form to a complete "hardening of the heart". (22.53)

23:97 - And say: "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones;" 2935

2935 But in any case, shun evil for yourself, and you cannot do this without seeking the help and protection of Allah. Not only must you shun all promptings of evil, but you must shun its proximity. It may be that in retaliating on evil, or even in your curiosity to discover what evil is, you may fall into evil yourself. You should avoid going near it or anything which brings it near to you. And in this matter you should seek Allah's help. (23.97)

23:98 - "And I seek refuge with Thee O my Lord! lest they should come near me."

24:21 - O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan he will (but) command what is shameful and wrong: and were it not for the grace and mercy of Allah on you not one of you would ever have been pure: but Allah doth purify whom He pleases: and Allah is One Who hears and knows (all things). 29722973

2972 See last note. (24.21)

2973 Spotless purity in thought, word, and deed, includes the disposition to put the best construction on the motives of others, so that we ascribe no evil motive to the seeming indiscretions of virtuous people. Such a high standard can only come by the grace of Allah, Who hears all prayers and knows all the temptations to which human nature is subject. His Will and Plan make both for spiritual protection and spiritual peace, and we must place ourselves trustingly in His hands. (24.21)

31:21 - When they are told to follow the (revelation) that Allah has sent down they say: "Nay we shall follow the ways that we found our fathers (following)." What! even if it is Satan beckoning them to the Penalty of the (Blazing) Fire! 3608

3608 They do not realize that in the spiritual world, as in the physical world, there is constant progress for the live ones: they are spiritually dead, as they are content to stand on ancestral ways, many of them evil, and leading to perdition. (31.21)

35:6 - Verily Satan is an enemy to you: so treat him as an enemy. He only invites his adherents that they may become Companions of the Blazing Fire. 3878

3878 Evil is our enemy and should be treated as such. It is really foreign to our nature, however much it may disguise itself to deceive us as our friend, or a part of our own nature. Personifying the Spirit of Evil, we may say that he wants us to share in his own damnation. Shall we allow ourselves to fall into his snare? (35.6)

36:60 - "Did I not enjoin on you O ye children of Adam that ye should not worship Satan; for that he was to you an enemy avowed?" 4006

4006 Secondly, there is a gentle reproach to the wrong-doers, more in sorrow than in anger. They are addressed as "children of Adam", to emphasise two facts, (1) that they have disgraced their ancestry, for Adam after his Fall repented and was forgiven, and the high Destiny of mankind has been the prize open to all his descendants, and (2) that Allah Most Merciful has throughout the ages continued to warn mankind against the snares laid by Satan, the avowed enemy of man, and that Allah's Grace was ever on the watch to help all to freedom from those snares. (36.60)

36:61 - "And that ye should worship Me (for that) this was the Straight Way?" 4007

4007 Thirdly, besides the negative warning, a positive Way was shown to them-the Straight Way, the Way of those who receive Allah's Grace and attain to Bliss, the Rope which would save them from shipwreck, the Shield which would save them from assault, the key to the door of proximity to Allah. (36.61)

36:62 - "But he did lead astray a great multitude of you. Did ye not then understand?" <sup>4008</sup>

4008 Fourthly, it is pointed out that they were given Understanding ('aql), so that by their own faculties they could have judged their own best interests, and yet they betrayed or misused those faculties, and deliberately threw away their chance! And not only a few, but so many! They went gregariously to ruin in spite of the individual care which their Lord and Cherisher bestowed on them! (36.62)

►Fiqh-us-Sunnah

## Fiqh 5.102a

### Throwing the Pebbles - Their Origin

Al-Baihaqi reported from Salim bin Abi Al-J'ad that Ibn 'Abbas said that the Prophet (peace be upon him) said: "When Abraham (peace be upon him) wanted to perform the Hajj rites, Satan blocked his way near 'Aqabah. (Jamarah Al-Aqabah is on the left side inside Mina; the Jamarah Al-Wusta (the Middle Jamarah) is at about 11,677 meters from the first one, while Jamarah Al-Sughra (the Smallest Jamarah) is 1,564 meters further from the middle one) Abraham threw seven pebbles at him whereupon the Satan sunk into the ground. Again the Satan appeared to him near the second Jamarah. Abraham threw seven pebbles at him and he again sunk into the ground. Once again the Satan approached him near the third Jamarah, and again Abraham threw seven pebbles at him and once again the Satan sunk into the ground." Ibn 'Abbas added, "You throw pebbles at the Satan, and (in doing so) you follow the path of your (great) forefather Abraham (peace be upon him)." Al-Mundhri said: "This is reported by Ibn Khuzaimah in his Sahih and by Al-Hakim, and it is sound according to their criterion."

►Fiqh-us-Sunnah

## Fiqh 5.102b

### Wisdom Behind Throwing Pebbles

In his Al-Ahya, Al-Ghazali says: "As to the throwing of the pebbles, it is an expression of the thrower's intention to obey Allah's commandment, and a demonstration of his humility and servitude to Him. It signifies compliance with divine commandment without any trace therein of any selfish pleasure, sensuous or intellectual.

"By throwing pebbles, one emulates Abraham when Satan - may Allah curse him - blocked his way at that place in order to cast doubts in his heart or tempt him and divert him away from his Lord, so Allah commanded Abraham to drive the Satan away by throwing pebbles at him.

"Therefore, if you are tempted to think that Satan appeared to Abraham and therefore he threw pebbles at him, but I am not tempted by Satan, so there is no need for me to throw these pebbles - if such a thought comes to you - then you must realize that this thought itself is from Satan, who suggests it to make you think there is no benefit in it, and so weaken your resolve and prevent you from throwing pebbles. Fight against these evil whispers with firmness, resolution and by throwing pebbles despite these suggestions. You must also realize that although you are apparently throwing pebbles at the Jamarahs, in reality you are hurling these in the face of Satan and thereby breaking his backbone. This is not possible except by submitting to the commandments of Allah, in submission to Him, and without seeking gratification of any personal desire."

►Sahih Al-Bukhari Hadith

### Hadith 4.641 Narrated by Said bin Al Musaiyab

Abu Huraira said, "I heard Allah's Apostle saying, 'There is none born among the off-spring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Mary and her child.' Then Abu Huraira recited: "And I seek refuge with You for her and for her offspring from the outcast Satan" (3.36)

►Sahih Al-Bukhari Hadith

### Hadith 9.124 Narrated by Abu Qatada

The Prophet said, "A good dream is from Allah, and a bad dream is from Satan. So whoever has seen (in a dream) something he dislike, then he should spit without saliva, thrice on his left and seek refuge with Allah from Satan, for it will not harm him, and Satan cannot appear in my shape."

►Sahih Muslim Hadith

### Hadith 5006 Narrated by Jabir ibn Abdullah

Allah's Messenger (peace be upon him) said: When a person enters his house and mentions the name of Allah at the time of entering it and while eating the food, Satan says (addressing himself): You have no place to spend the night and no evening meal; but when he enters without mentioning the name of Allah, the Satan says: You have found a place to spend the night, and when he does not mention the name of Allah while eating food, he (the Satan) says: You have found a place to spend the night and evening meal. This hadith has been narrated on the authority of Jabir ibn Abdullah through the same chain of transmitters but with a slight variation of wording.

► Sahih Al-Bukhari Hadith

**Hadith 4.493** Narrated by  
**Ibn Abbas**

The Prophet said, "If anyone of you, when having sexual relation with his wife, say: 'In the name of Allah. O Allah! Protect us from Satan and prevent Satan from approaching our offspring you are going to give us,' and if he begets a child (as a result of that relation) Satan will not harm it."

Sahih Al-Bukhari Hadith

**Hadith 4.522** Narrated by  
**Abu Huraira**

The Prophet said, "When you hear the crowing of cocks, ask for Allah's Blessings for (their crowing indicates that) they have seen an angel. And when you hear the braying of donkeys, seek refuge with Allah from Satan for (their braying indicates) that they have seen a Satan."

Sahih Al-Bukhari Hadith

**Hadith 6.530** Narrated by  
**Abu Masud**

The Prophet said, "If somebody recited the last two Verses of Surat Al-Baqara at night, that will be sufficient for him."

Narrated Abu Huraira: Allah's Apostle ordered me to guard the Zakat revenue of Ramadan. Then somebody came to me and started stealing of the foodstuff. I caught him and said, "I will take you to Allah's Apostle!" Then Abu Huraira described the whole narration and said:) That person said (to me), "(Please don't take me to Allah's Apostle and I will tell you a few words by which Allah will benefit you.) When you go to your bed, recite Ayat-al-Kursi, (2.255) for then there will be a guard from Allah who will protect you all night long, and Satan will not be able to come near you till dawn." (When the Prophet heard the story) he said (to me), "He (who came to you at night) told you the truth although he is a liar; and it was Satan."

► Sahih Al-Bukhari Hadith

**Hadith 8.238** Narrated by  
**Safiya bint Huyai**

.... The Prophet then said, "Satan runs in the body of Adam's son (i.e. man) as his blood circulates in it, and I was afraid that he (Satan) might insert an evil thought in your hearts."

► Sahih Al-Bukhari Hadith

**Hadith 8.242** Narrated by  
**Abu Huraira**

The Prophet said, "Allah likes sneezing and dislikes yawning, so if someone sneezes and then praises Allah, then it is obligatory on every Muslim who heard him, to say: May Allah be merciful to you (Yar-hamuka-l-lah). But as regards yawning, it is from Satan, so one must try one's best to stop it, if one says 'Ha' when yawning, Satan will laugh at him."

► Sahih Al-Bukhari Hadith

**Hadith 9.115** Narrated by  
**Abu Qatada**

The Prophet said, "A good dream that comes true is from Allah, and a bad dream is from Satan, so if anyone of you sees a bad dream, he should seek refuge with Allah from Satan and should spit on the left, for the bad dream will not harm him."

► Sahih Muslim Hadith

**Hadith 5463** Narrated by  
**Uthman ibn Abul'As**

Uthman came to Allah's Messenger (peace be upon him) and said: Allah's Messenger, the Satan intervenes between me and my prayer and my reciting of the Qur'an and he confounds me. Thereupon Allah's Messenger (peace be upon him) said: That is (the doing of the Satan) who is known as Khinzab, and when you perceive its effect, seek refuge with Allah from it and spit three times to your left. I did that and Allah dispelled that from me.

► A. Yusuf Ali Quran Subjects

## Satan

1. Satan (see also Iblis)  
[2.36](#), [4.117](#), [24.21](#)
2. excites enmity and hatred  
[5.94](#)

3. resist his suggestions  
7.200
4. deceives  
8.48
5. reproaches own followers  
14.22
6. evil spirit, rejected, accused  
3.36, 15.17, 15.34, 16.98
7. has no authority over Believers  
16.99
8. suggests vanity  
22.52
9. is an enemy  
35.6, 36.60

►Fiqh-us-Sunnah

## Fiqh 4.122a

### Prayer on Dreaming Something Unpleasant

Jabir reported that the Prophet, peace be upon him, said, -If someone of you sees an unpleasant dream he should spit three times on his left side and seek Allah's refuge from the accursed Satan, and change the side on which he was lying.' (Reported by Muslim, Abu Daw'ud, Nasa-i, and Ibn Majah)

Abu Sa'id Al-Khudri reported that he heard the Prophet, peace be upon him, saying, "When someone among you sees a good and pleasing dream, he should know that it is from Allah, and so he should praise and thank Allah, and describe to others what he saw in the dream. But if he sees something he dislikes then it is from Satan, so he should seek Allah's refuge from its evil and should not mention it to anyone. It will not harm him." (Reported by Tirmidhi, who said it is a hasan sahih hadith)

►Sahih Al-Bukhari Hadith

#### **Hadith 2.323** Narrated by **Abu Huraira**

Allah's Apostle said, "When the call for prayer is made, Satan takes to his heels passing wind so that he may not hear the Adhan and when the call is finished he comes back, and when the Iqama is pronounced, Satan again takes to his heels, and when the Iqama is finished he comes back again and tries to interfere with the person and his thoughts and say, "Remember this and that (which he has not thought of before the prayer)", till the praying person forgets how much he has prayed. If anyone of you does not remember whether he has offered three or four Rakat then he should perform two prostrations of Sahu while sitting.

►Sahih Al-Bukhari Hadith

#### **Hadith 4.523** Narrated by **Jabir bin Abdullah**

Allah's Apostle said, "When night falls (or it is evening), keep your children close to you for the devils spread out at that time. But when an hour of the night elapses, you can let them free. Close the doors and mention the Name of Allah, for Satan does not open a closed door."

►Sahih Al-Bukhari Hadith

#### **Hadith 4.492** Narrated by **Abdullah**

It was mentioned before the Prophet that there was a man who slept the night till morning (after sunrise). The Prophet said, "He is a man in whose ears (or ear) Satan had urinated."

►Sahih Muslim Hadith

#### **Hadith 5008** Narrated by **Abdullah ibn Umar**

Allah's Messenger (peace be upon him) said: When any one of you intends to eat (meal), he should eat with his right hand, and when he (intends) to drink he should drink with his right hand, for the **Satan** eats with his left hand and drinks with his left hand.

► Sahih Al-Bukhari Hadith

### **Hadith 9.212** Narrated by **Salims father**

The Prophet stood up beside the pulpit (and pointed with his finger towards the **East**) and said, "Afflictions are there! Afflictions are there, from where the side of the **head of Satan comes out**," or said, "...the side of the sun..."

► Al-Tirmidhi Hadith

### **Hadith 217** Narrated by **Abdullah ibn Abbas**

Allah's Messenger (peace be upon him) said: A single scholar of religion is more formidable against **Satan** than a thousand devout people.

Transmitted by Tirmidhi and Ibn Majah.

ISL Quran Subjects

## **Satan**

1. Allah, deception by about  
31.33
2. Associating with Allah  
14.22
3. Comrade, taking as  
4.36, 4.37, 4.38
4. Deception by  
35.5
5. Disputes to, referring  
4.60
6. Dissension sown by  
17.53
7. Enemy, an open  
43.62
8. Enemy, treating as an  
35.6
9. Enemy of man, as  
17.53
10. Enemy of Muslims, as  
35.6
11. Enmity with the progeny of  
18.50
12. Evil suggestion of  
7.200, 7.201, 7.202
13. Fighting the friends of  
4.75
14. Following  
2.102, 2.103, 2.168, 2.169, 2.208, 4.117, 4.118, 4.119, 4.120, 4.121, 6.142, 15.42, 15.43, 17.63, 22.3, 22.4, 24.21, 38.82, 38.83, 38.84, 38.85, 47.25, 47.26, 47.27, 47.28, 47.29, 47.30
15. Following the footsteps of  
24.21
16. Friendship with  
4.117, 4.118, 4.119, 4.120, 4.121, 7.30, 7.100, 16.63, 18.50, 22.4, 25.27, 25.28, 25.29
17. Friendship with the progeny of  
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18. Hindrance to good by  
43.62
19. Limited power of  
16.99, 16.100
20. Obeying or listening to  
14.22



21. Party of  
58.19
22. Promise of, the  
4.120, 14.22, 17.64
23. Quran not the word of  
81.25
24. Refuge in Allah from, seeking  
16.98, 41.36
25. Seduction by  
7.27
26. Worshipping  
36.60, 36.61, 36.62, 36.63, 36.64

► Sahih Muslim Hadith

### **Hadith 751** Narrated by **Jabir ibn Abdullah**

Jabir had heard the Apostle (peace be upon him) say: When Satan hears the call to prayer, he runs away to a distance like that of Rawha'. Sulayman said: I asked him about Rawha'. He replied: It is at a distance of thirty-six miles from Medina.

Sahih Muslim Hadith

### **Hadith 5049** Narrated by **Anas ibn Malik**

When Allah's Messenger (peace be upon him) ate food he licked his three fingers, and he said: When any one of you drops a mouthful he should remove anything filthy from it and then eat it, and should not leave it for the Satan. He also commanded us that we should wipe the dish saying: You do not know in what portion of your food the blessing lies.

► Sahih Al-Bukhari Hadith

### **Hadith 9.122** Narrated by **Abu Huraira**

I heard the Prophet saying, "Whoever sees me in a dream will see me in his wakefulness, and Satan cannot imitate me in shape." Abu 'Abdullah said, "Ibn Sirin said, 'Only if he sees the Prophet in his (real) shape.'

► Sahih Muslim Hadith

### **Hadith 6752** Narrated by **Jabir ibn Abdullah**

I heard Allah's Apostle (peace be upon him) as saying: Verily , the Satan has lost all hopes that the worshippers would ever worship (him) in the peninsula of Arabia, but he (is hopeful) that he would sow the seed of dissension amongst them.

► Articles on Islam

## **Prophet Muhammad's Last Sermon**

.....Beware of Satan, for your safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

## **SATISFACTION:**

5:66 — If only they had stood fast by the Law the Gospel and all the revelation that was sent to them from their Lord they would have enjoyed happiness from every side. There is from among them a party on the right course; but many of them follow a course that is evil. <sup>776</sup>

776 To eat (akala) is a very comprehensive word, and denotes enjoyment generally, physical, social, mental and moral, and spiritual. "To eat what is forbidden" in verses 62 and 63 referred to taking unlawful profit, from usury or trust funds or in other ways. Here "eating" would seem to mean receiving satisfaction or happiness in this life as well as in the life to come. "From above them" may refer to heavenly or spiritual satisfaction, and "from below their feet" to earthly satisfaction. But it is better to take the words as a general idiom, and understand "**satisfaction** or happiness from every side." (5.66)

6:14 – Say: "Shall I take for my protector any other than Allah the Maker of the heavens and the earth? And He is that feedeth but is not fed." Say: "Nay! but I am commanded to be the first of those who bow to Allah (in Islam) and be not thou of the company of those who join gods with Allah." <sup>847</sup>

847 Feedeth but is not fed: true both literally and figuratively. To God we owe the **satisfaction** of all needs, but He is independent of all needs. (6.14)

12:23 –But she in whose house he was sought to seduce him from his (true) self: she fastened the doors and said: "Now come thou (dear one)!" He said: "Allah forbid! truly (thy husband) is my lord! He made my sojourn agreeable! Truly to no good come those who do wrong!" <sup>16661667</sup>

1666 The 'Aziz had treated Joseph with honour; he was more his guest and son than his slave. In trying to seduce Joseph in these circumstances, his wife was guilty of a crime against Joseph's own honour and dignity. And there was a third fault in her earthly love. True love blots Self out: it thinks more of the loved one than of the Self. The 'Aziz's wife was seeking the satisfaction of her own selfish passion, and was in treason against Joseph's pure soul and his high destiny. It was inevitable that Joseph should repel the advances made by the wife of the courtier. (12.23)

13:28 - "Those who believe and whose hearts find satisfaction in the remembrance of Allah: for without doubt in the remembrance of Allah do hearts find satisfaction." <sup>1843</sup>

1843 The Sign or Miracle is not something external: it is something internal, something in your mind, heart, and soul. It depends on your inner spiritual experience. If you turn to Allah, that light, that experience, will come. If you do not, Allah will not force you. (13.28)

13:29 - "For those who believe and work righteousness is (every) blessedness and a beautiful place of (final) return." <sup>1844</sup>

1844 "Blessedness": Tuba: an internal state of satisfaction, an inward joy which is difficult to describe in words, but which reflects itself in the life of the good man, through good and ill fortune, through good report and evil. And then, there is always the final goal to which his eyes are turned, the beautiful Home of rest in the Hereafter, after this life's struggles are over. That goal is Allah Himself. (13.29)

18:28 – And keep thy soul content with those who call on their Lord morning and evening seeking his Face; and let not thine eyes pass beyond them seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us one who follows his own desires whose case has gone beyond all bounds. <sup>23692370</sup>

2369 Cf. vi. 52 and n. 870. The true servants of Allah are those whose hearts are turned to Him morning, noon, and night, and who seek not worldly gain, but Allah's Grace, Allah's own Self, His Presence and nearness. Even if they are poor in this world's goods, their society gives far more inward and spiritual satisfaction than worldly grandeur or worldly attractions. (18.28)

18:39 – "Why didst thou not as thou wentest into thy garden say: `Allah's Will (be done)! There is no power but with Allah!' If thou dost see me less than thee in wealth and sons" <sup>2380</sup>

2380 The companion's argument divides itself into five parts. (1) He remonstrates against the proud man denying Allah. (2) He, from his own spiritual experience, proclaims that Allah is One and that He is good. (3) He points out to him the better way of enjoying Allah's gifts, with gratitude to Him. (4) He expresses contentment and satisfaction in Allah's dealings with him. (5) He gives a warning of the fleeting nature of this world's goods and the certainty of Allah's punishment for inordinate vanity. (18.39)

24:61 – it is no fault in the blind nor in one born lame nor in one afflicted with illness nor in yourselves that ye should eat in your own houses or those of your fathers or your mothers or your brothers or your sisters or your father's brothers or your father's sisters or your mother's brothers or your mother's sisters or in houses of which the keys are in your possession or in the house of a sincere friend of yours: there is no blame on you whether ye eat in company or separately. But if ye enter houses salute each other a greeting or blessing and purity as from Allah. Thus does Allah make clear the Signs to you: that ye may understand. <sup>304230433044</sup>

3043 The shades of meaning in Salam are explained in n. 2512 to xix. 62. Here, we were first told that we might accept hospitality and good fellowship in each other's houses. Now we are told what spirit should animate us in doing so. It should not be a spirit only of **self-satisfaction** in a worldly sense. It should rather be a spirit of good-will in the highest spiritual sense of the term-purity of motives and purity of life, as in the sight of Allah. (24.61)

31:18 – "And swell not thy cheek (for pride) at men nor walk in insolence through the earth; for Allah loveth not any arrogant boaster." <sup>3603</sup>

3603 The word "cheek" in English, too, means arrogance or effrontery, with a slightly different shade added, viz.: effrontery from one in an inferior position to one in a superior position. The Arabic usage is wider, and includes smug **self-satisfaction** and a sense of lofty Superiority. (31.18)

31:25 - If thou ask them who it is that created the heavens and the earth they will certainly say "Allah." Say: "Praise be to Allah!" But most of them understand not. <sup>36133614</sup>

3614 This ejaculation expresses our satisfaction that at least this is recognized, that the Creator of the whole world is Allah. It is a pity that they do not go further and recognize other facts and duties (see the last note). (31.25)

32:17 – Now no person knows what delights of the eye are kept hidden (in reserve) for them as a reward for their (good) Deeds. <sup>3650</sup>

3650 Delights of the eye: an idiom for that which pleases most and gives most satisfaction. In our present state we can scarcely imagine the real Bliss that will come to us in the Future. (32.17)

33:29 –But if ye seek Allah and His Apostle and the Home of the Hereafter verily Allah has prepared for the well-doers amongst you a great reward. <sup>3707</sup>

3707 They were all well-doers. But being in their exalted position, they had extra responsibility, and they had to be specially careful to discharge it. In the same way their reward would be "great", for higher services bring higher spiritual satisfaction, though they were asked to deny themselves some of the ordinary indulgences of this life. (33.29)

33:51 - Thou mayest defer (the turn of) any of them that thou pleasest and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of their eyes the prevention of their grief and their **satisfaction**--that of all of them--with that which thou hast to give them: and Allah knows (all) that is in your hearts: and Allah is All-Knowing Most Forbearing. <sup>37493750375137523753</sup>

3750 Where the rotation was for some reason interfered with, it was permissible, by another interference with the usual rotation, to bring **satisfaction** to one who had been previously set aside. This was not only permitted, but commended, as tending to remove dissatisfaction and cheer and comfort the eyes and hearts of those who were disappointed in their turn. (33.51)

3752 There was not much in the way of worldly goods or **satisfaction** that the Prophet could give them: see xxxiii. 28 above. But he was kind, just, and true;-the best of men to his family, and they all clung to him. (33.51)

34:54 – And between them and their desires is placed a barrier as was done in the past with their partisans: for they were indeed in suspicious (disquieting) doubt. <sup>386638673868</sup>

3866 What they desire is to suppress Truth and to indulge in the satisfaction of their own evil, selfish motives. They will be balked in both, and that itself will be their anguish and punishment. That has always been the law in the eternal struggle between Right and Wrong. All partisans of such narrow cliques have always suffered the same fate. (34.54)

35:33 - Gardens of Eternity will they enter: therein will they be adorned with bracelets of gold and pearls; and their garments there will be of silk. <sup>39213922</sup>

3921 "The Garden" signifies their environment: all they see about them will give them comfort, rest, and satisfaction, and a feeling of beauty and dignity. The jewels and clothes signify their personal external state: here, again, everything will give them a sense of beauty and dignity, comfort, rest, and **satisfaction**. And finally, most important of all, comes their internal state, where again they will have the same sense of beauty, dignity, comfort, rest, and **satisfaction**: this is indicated by their words of Praise (verses 34-35). (35.33)

36:22 – "It would not be reasonable in me if I did not serve Him Who created me and to Whom ye shall (all) be brought back. <sup>3968</sup>

3968 The argument throughout is that of intense personal conviction for the individual himself, coupled with an appeal to his people to follow that conviction and get the benefit of the spiritual satisfaction which he has himself achieved. He says in effect: 'how is it possible for me to do otherwise than to serve and adore my Maker? I shall return to Him, and so will you, and all this applies to you as much as to me.' Note how effective is the transition from the personal experience to the collective appeal. (36.22)

36:34 – And We produce therein orchards with date-palms and Vines and We cause springs to gush forth therein. <sup>3978</sup>

3978 Date-palms and vines stand as symbols for fruit-trees of all kinds, these being the characteristic fruits of Arabia. Grain was mentioned in the last verse; fruit is mentioned now. All that is necessary for food and the satisfaction of the choicest palate is produced from what looks like inert soil, fertilised by rain and springs. Here is wonderful evidence of the artistry and providence of Allah. (36.34)

36:35 – That they may enjoy the fruits of this (artistry): it was not their hands that made this: will they not then give thanks? <sup>39793980</sup>

3979 Literally, eat (akala). Cf. vii. 19, n. 1004 and v. 69, n. 776. The same wide meaning of profit, satisfaction, and enjoyment may be attached to the word "eat" in verse 33 above. (36.35)

39:8 – When some trouble toucheth man he crieth unto his Lord turning to Him in repentance: but when He bestoweth a favor upon him as from Himself (man) doth forget what he cried and prayed for before and he doth set up rivals unto Allah thus misleading others from Allah's Path. Say "Enjoy thy blasphemy for a little while: verily thou art (one) of the Companions of the Fire!" <sup>42564257</sup>

4257 Those who practise and those who teach evil and blasphemy may seem to flourish in this world. But their satisfaction will be of very short duration. They are treading all the while the Path that leads to the Fire of Perdition. (39.8)

39:74 – They will say: "Praise be to Allah Who has truly fulfilled His promise to us and has given us (this) land in heritage: we can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!" <sup>43534354</sup>

4353 This is said by the new arrivals in heaven. As is right, they begin with the Praises of Allah, which shows at once their satisfaction and their gratitude. (39.74)

41:25 – And We have destined for them intimate companions (of like nature) Who made alluring to them what was before them and behind them; and the sentence among the previous generations of Jinns and men who have passed away is proved against them; for they are utterly lost. <sup>4492449344944495</sup>

4492 Just as the idea of happiness in heaven is expressed, not only by individual **satisfaction**, but by congenial society, so the idea of Punishment in hell is deepened by the fact that Evil will be made to meet evil: those who made sin fair-seeming in this life will be there to share in the regrets and mutual recriminations which will make life a burden. In fact, in these Ha-Mim verses, the idea of fit companionship for the Good and uncongenial company for the Evil, runs like a thread throughout. See Introduction to S. xl. (41.25)

43:73 - Ye shall have therein abundance of fruit from which ye shall have satisfaction. <sup>46714672</sup>

4671 The "fruit" here links on with the last words in the last verse (72), "ye are made heirs for your (good) deeds (in life)". (43.73)

4672 "Shall eat". But the word akala is used in many places in the comprehensive sense of "enjoy", "have satisfaction". For example, see n. 776 to v. 69. Cf. also vii. 19 and n. 1004. (43.73)

45:30 – Then as to those who believed and did righteous deeds their Lord will admit them to His Mercy: that will be the Achievement for all to see. <sup>4768</sup>

4768 The attainment and satisfaction of all hopes and desires; the reaching of the final goal of Bliss. Cf. xliv. 57, and n. 47 33. (45.30)

48:29 – Muhammad is the Apostle of Allah; and those who are with him are strong against Unbelievers (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer) seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks (being) the traces of their prostration. This is their similitude in the Torah; and their similitude in the Gospel is: like a seed which sends forth its blade then makes it strong; it then becomes thick and it stands on its own stem (filling) the sowers with wonder and delight. As a result it fills the Unbelievers with rage at him. Allah has promised those among them who believe and do righteous deeds Forgiveness and a great Reward. <sup>491349144915491649174918</sup>

4918 I construe the particle "li" as expressing not the object, but the result. The result of the wonderful growth of Islam in numbers and strength was that its enemies were confounded, and raged furiously within their own minds, a contrast to the **satisfaction**, wonder, and delight of the Prophet and his Companions. The pronoun in "rage at them" of course refers to the Prophet and his Companions, and goes back to the earlier words, "on their faces" etc. (48.29)

51:15 – As to the Righteous they will be in the midst of Gardens and Springs <sup>4998</sup>

4998 Gardens and Springs are the two most frequent examples for the highest satisfaction and bliss. (51.15)

52:19 - (To them will be said:) "Eat and drink ye with profit and health because of your (good) deeds." <sup>50505051</sup>

5050 The bliss of the Righteous is described in three aspects: (1) their individual bliss, verses 17-20: (2) their social bliss, verses 21-24; and (3) their satisfaction in the dissipation of past shadows, and their full understanding of the goodness of Allah, verses 25-28. (52.19)

5051 Individual **satisfaction** is expressed in three types or figures of speech. (1) eating and drinking (2) couches of dignity, and (3) the joy of individual companionship. But the eating and drinking will be free of all drawbacks, such as excess, aftereffects and satiety: here there will be pure health, profit, and enjoyment. So about the other two: see the notes following. Cf. with this the description of heaven in xxxvii 40-49: while the general account is the same, special phases are brought out in the two passages to correspond with the context. (52.19)

52:20 - They will recline (with ease) on Thrones (of dignity) arranged in ranks; and We shall join them to Companions with beautiful big and lustrous eyes. <sup>50525053</sup>

5052 Every one will have a couch of dignity, but it does not follow that the dignity will be the same. Every one's Personality will be purified but it will not be merged into one general sameness. (52.20)

5053 Cf. xlv. 54, and notes 4728 and 4729, where the meaning of Hur is fully explained. This is the special sharing of individual Bliss one with another. The next verse refers to the general social **satisfaction** shared with all whom we loved in this earthly life. (52.20)

53:48 - That it is He Who giveth wealth and satisfaction; <sup>5118</sup>

5118 Wealth and material gain are sought by most men, in the hope that they will be a source of enjoyment and satisfaction. But this hope is not always fulfilled. There is a physical and spiritual side to it. But both the material and the spiritual side depend upon the working of Allah's Plan. This is referred to in the ninth aphorism. (53.48)

56:89 - (There is for him) Rest and Satisfaction and a Garden of Delights. <sup>5268</sup>

5268 Raihan: sweet-smelling plants, as in lv. 12. Here used as an indication of Satisfaction and Delight. (56.89)

69:24 - "Eat ye and drink ye with full satisfaction; because of the (good) that ye sent before you in the days that are gone!" <sup>56555656</sup>

5655 Cf. ii. 110: "Whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees well all that ye do." (69.24)

5656 It will be a wholly new world, a new earth and a new heaven, when the blessed might well think with calm relief of "the days that are gone". Cf- xiv. 48, and n. 1925. Even Time and Space will be no more, so that any ideas that we may form here will be found to have become wholly obsolete by then. (69.24)

75:2 – And I do call to witness the self-reproaching spirit; (eschew Evil). <sup>5810</sup>

5810 Our doctors postulate three states or stages of the development of the human soul: (1) Ammara (xii. 53), which is prone to evil, and, if not checked and controlled, will lead to perdition; (2) Lawwama, as here, which feels conscious of evil, and resists it, asks for Allah's grace and pardon after repentance and tries to amend; it hopes to reach salvation; (3) Mutmainna (lxxxix 27), the highest stage of all, when it achieves full rest and satisfaction. Our second stage may be compared to Conscience, except that in English usage Conscience is a faculty and not a stage in spiritual development. (75.2)

78:31 – Verily for the righteous there will be a fulfillment of (the Heart's) desires; <sup>5904</sup>

5904 This is true Salvation. It is not only safety and felicity, but the attainment of the final Goal, the supreme Achievement, the Fulfilment of the highest in human nature, the satisfaction of the true and pure desires of the heart,-seeing the "Face of Allah". See n. 4733 to xlv. 57. (78.31)

80:11 – By no means (should it be so)! For it is indeed a Message of instruction: <sup>5955</sup>

5955 Allah's Message is a universal Message, from which no one is to be excluded, rich or poor, old or young, great or lowly, learned or ignorant. If anyone had the spiritual craving that needed satisfaction, he was to be given precedence if there was to be any question of precedence at all. (80.11)

88:9 – Pleased with their Striving <sup>6100</sup>

6100 Notice the parallelism in contrast, between the fate of the Wicked and that of the Righteous. In the one case there was humiliation in their faces; in the other, there is joy; where there was labour and weariness in warding off the Fire, there is instead a healthy Striving, which is itself pleasurable, -a Striving which is a pleasant consequence of the spiritual Endeavour in the earthly life, which may have brought trouble or persecution from without, but which brought inward peace and **satisfaction**. (88.9)

88:10 – In a Garden on high <sup>6101</sup>

6101 The most important point is their inward state of joy and satisfaction, mentioned in verses 8-9. Now are mentioned the outer things of bliss, the chief of which is the Garden. The Garden is in contrast to the Fire. Its chief beauty will be that they will hear there nothing unbecoming, or foolish, or vain. It will be a Garden on high, in all senses,-fit for the best, highest, and noblest. (88.10)

89:27 - (To the righteous soul will be said:) "O (thou) soul in (complete) rest and satisfaction!" <sup>6127</sup>

6127 The righteous enter into their inheritance and receive their welcome with a title that suggests freedom from all pain, sorrow, doubt, struggle, disappointment, passion, and even further desire; at rest, in peace; in a state of complete satisfaction. In Muslim theology, this stage of the soul is the final stage of bliss. The unregenerate human soul, that seeks its satisfaction in the lower earthly desires, is the *Ammara* (xii. 53). The self-reproaching soul that feels conscious of sin and resists it is the *Lawwama* (lxxv. 2, and n. 5810). (89.27)

92:21 - And soon will they attain (complete) satisfaction.

93:4 – And verily the hereafter will be better for thee than the present. <sup>6179</sup>

6179 To the truly devout man, each succeeding moment is better than the one preceding it. In this sense the "hereafter" refers not only to the Future Life after death, but also to "the soul of goodness in things" in this very life. For even though some outward trappings of this shadow-world may be wanting, his soul is filled with more and more satisfaction as he goes on. (93.4)

93:5 – And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased. <sup>6180</sup>

6180 Allah's good pleasure is sure when we serve Him. But we are assured that even our feelings of doubt and suffering will vanish, and we shall have a sense of complete satisfaction, contentment, and active pleasure when our will is identified with the Will of Allah. (93.5)

101:6 – Then he whose balance (of good deeds) will be (found) heavy <sup>6254</sup>

6254 The Good Deeds will be weighed and appraised. This appraisalment will be of the nicest and justest kind: for it will take into account motives, temptations, provocations, surrounding conditions, antecedents, subsequent amends, and all possible connected circumstances. Against them, presumably, will be deeds of the opposite kind, appraised in the same way. If the good predominates, the judgment will be in the man's favour, and he will be ushered into a life of good pleasure and satisfaction. This will of course be on another plane. (101.6)

101:7 - Will be in a life of good pleasure and satisfaction. <sup>6255</sup>

6255 Cf. xcvi. 8, and n. 6233, but perhaps the Bliss is not of the same grade for all men. In every case it is bliss, but bliss suited to the particular nature of the individual concerned. (101.7)

►Al-Tirmidhi Hadith

**Hadith 284** Narrated by  
**AbuAli Talq ibn Ali**

The Prophet (peace be upon him) said: When a man sends for his wife for the satisfaction of his need, she should go to him even if she may be occupied in baking bread (cooking food).

Transmitted by Tirmidhi.

►Al-Muwatta Hadith

**Hadith 36.42**

## Judgement on Gifts

Malik related to me from Da'ud ibn al-Husayn from Abu Ghatafan ibn Tarif al-Muriyi that Umar ibn al-Khattab said, "If someone gives a gift to strengthen ties with a relative or as sadaqa, he cannot have it returned. If some one, however, gives a gift seeking by it favour or reward, he has his gift and can reclaim it if he does not have satisfaction from it."

►Sunan of Abu-Dawood

**Hadith 3980** Narrated by  
**Aisha, Ummul Mu'minin**

I heard the Apostle of Allah (peace be upon him) read: "(There is for him) Rest and satisfaction" (faruhun wa rayhan).

## SAY NOT:

17:53 - Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: for Satan is to man an avowed enemy. <sup>2238</sup>

2238 This command refers to two situations. (1) Even to your enemies and the enemies of Allah you should speak fair: who are you to judge others? Judgment belongs to Allah alone, for He knows you (i.e., all mankind) best, and your personal knowledge is at best imperfect. And Satan is always trying to divide mankind. (2) Amongst yourselves, also you should not entertain suspicions, but speak politely according to the best standards of human speech. A false or



unkind word may destroy all your efforts at building up unity, because the forces of disruption are more numerous than the forces of unity. (17.53)

18:23 - Nor say of anything "I shall be sure to do so and so tomorrow"

18:24 - Without adding "So please Allah!" And call thy Lord to mind when thou forgettest and say "I hope that my Lord will guide me ever closer (even) than this to the right road." 23632364

2363 Verses 23 and 24 are parenthetical. We must never rely upon our own resources so much as to forget Allah. If by any chance we do forget, we must come back to Him and keep Him in remembrance, as did the Companions of the Cave. (18.24)

2364 In geometry the perfect circle is an ideal. Any given circle that we draw is not so perfect that we cannot draw one closer to the ideal. So in our life, there is always the hope of drawing closer and closer to Allah. (18.24)

61:3 - Grievously odious is it in the sight of Allah that ye say that which ye do not.

## SCANDAL:

4:148 – Allah loveth not that evil should be noised abroad in public speech except where injustice hath been done; for Allah is He who heareth and knoweth all things. <sup>654</sup>

654 We can make a public scandal of evil in many ways. (1) It may be idle sensation-mongering: it often leads to more evil by imitation, as where criminal deeds are glorified in a cinema, or talked about shamelessly in a novel or drama. (2) It may be malicious gossip of a foolish, personal kind: it does no good, but it hurts people's feelings. (3) It may be malevolent slander or libel: it is intended deliberately to cause harm to people's reputation or injure them in other ways, and is rightly punishable under all laws. (4) It may be a public rebuke or correction or remonstrance, without malice. (1), (2) and (3) are absolutely forbidden. (4) may be by a person in authority; in which case the exception applies, for all wrong or injustice must be corrected openly, to prevent its recurrence. Or (4) may be a person not vested with authority, but acting either from motives of public spirit, or in order to help some one who has been wronged; here again the exception will apply. But if the motive is different, the exception does not apply. (4) would also include a public complaint by a person who has suffered a wrong; he has every right to seek public redress. (4.148)

4:156 – That they rejected faith: that they uttered against Mary a grave false charge. <sup>662</sup>

662 The false charge against Mary was that she was unchaste. Cf. xix. 27-28. Such a charge is bad enough to make against any woman, but to make it against Mary, the mother of Jesus, was to bring into ridicule Allah's power itself. Islam is specially strong in guarding the reputation of women. Slanders of women are bound to bring four witnesses in support of their accusations, and if they fail to produce four witnesses, they are to be flogged with eighty stripes and debarred from being competent witnesses: xxiv. 4. (4.156)

9:34 – O ye who believe! there are indeed many among the priests and anchorites who in falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty. <sup>12911292</sup>

1291 Bil-batili = in falsehood, i.e., by false means, pretences, or in false or vain things. This was strikingly exemplified in the history of Mediaeval Europe. Though the disease is apt to attack all peoples and organisations at all times. Priests got rich by issuing indulgences and dispensations; they made their office a stepping stone to worldly power and possessions. Even the Monastic Orders, which took vows of poverty for individuals grew rich with corporate property, until their wealth became a **scandal**, even among their own nations. (9.34)

12:31 – When (Zulaikha) heard of their malicious talk she sent for them and prepared a banquet for them: she gave each of them a knife; and she said (to Joseph) "Come out before them. When they saw him they did extol him and (in their amazement) cut their hands: they said "Allah preserve us! no mortal is this! This is none other than a noble angel!" <sup>1679</sup>

1679 When her reputation began to be pulled to pieces, the wife of 'Aziz invited all ladies in society to a grand banquet. We can imagine them reclining at ease after the manner of fashionable banquets. When dessert was reached and the talk flowed freely about the gossip and scandal which made their hostess interesting, they were just about to cut the fruit with their knives, when, behold! Joseph was brought into their midst. Imagine the consternation which his beauty caused, and the havoc it played with their hearts! "Ah!" thought the wife of 'Aziz, "now is your hypocrisy self-exposed! What about your reproaches to me? You have yourselves so lost your self-control that you have cut your fingers!" (12.31)

24:10 - If it were not for Allah's grace and mercy on you and that Allah is Oft-Returning Full of Wisdom (ye would be ruined indeed). <sup>2961</sup>

2961 Cf. xxiv. 11-14, and n. 2962, which illustrates the matter by a concrete instance. (24.10)

24:11 - Those who brought forward the lie are a body among yourselves: think it not to be an evil to you: on the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned and to him who took on himself the lead among them will be a Penalty grievous. <sup>2962</sup>29632964

2962 The particular incident here referred to occurred on the return from the expedition to the Banui Mustaliq, A.H. 5-6. When the march was ordered, Hadhrat 'Aisha was not in her tent, having gone to search for a valuable necklace she had dropped. As her litter was veiled, it was not noticed that she was not in it, until the army reached the next halt. Meanwhile, finding the camp had gone, she sat down to rest, hoping that some one would come back to fetch her when her absence was noticed. It was night, and she fell asleep. Next morning she was found by Safwan, a Muhajir, who had been left behind the camp expressly to pick up anything inadvertently left behind. He put her on his camel and brought her, leading the camel on foot. This gave occasion to enemies to raise a malicious scandal. The ringleader among them was the chief of Madinah Hypocrites, 'Abudllah ibn Ubai, who is referred to in the last clause of this verse. He had other sins and enormities to his debit, and he was left to the punishment of an unrepentant sinner, for he died in that state. The minor tools were given the legal punishment of the law, and after penitence mended their lives. They made good. (24.11)

2963 It is worse for a scandal to be whispered about with bated breath, than that it should be brought into the light of day and disproved. (24.11)

2964 The ringleader: see n. 2962 above. (24.11)

24:12 - Why did not Believers men and women when ye heard of the affair put the best construction on it in their own minds and say "This (charge) is an obvious lie"? <sup>2965</sup>

2965 Both men and women were involved in spreading the scandal. Their obvious duty was to put the best, not the worst, construction on the acts of one of the "mothers of the Believers". (24.12)

24:13 - Why did they not bring four witnesses to prove it? When they have not brought the witnesses such men in the sight of Allah (stand forth) themselves as liars! <sup>2966</sup>

2966 If any persons took it seriously, it was their duty to search for and produce the evidence, in the absence of which they themselves became guilty of slander. (24.13)

24:14 - Were it not for the grace and mercy of Allah on you in this world and the Hereafter a grievous penalty would have seized you in that ye rushed glibly into this affair. <sup>2967</sup>

2967 Cf. xxiv. 10 above. It was Allah's mercy that saved them from many evil consequences, both in this life and in the Hereafter, -in this life, because the Prophet's wise measures nipped in the bud any incipient estrangement between those nearest and dearest to him, and from a spiritual aspect in that the minor agents in spreading the scandal repented and were forgiven. No doubts and divisions, no mutual distrust, were allowed to remain in their hearts after the whole matter had been cleared up. (24.14)

24:15 - Behold ye received it on your tongues and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter while it was most serious in the sight of Allah. <sup>2968</sup>

2968 There are three things here reprobated by way of moral teaching: (1) if others speak an evil word, that is no reason why you should allow it to defile your tongue; (2) if you get a thought or suspicion which is not based on your certain knowledge, do not give it currency by giving it expression; and (3) others may think it is a small matter to speak lightly of something which blasts a person's character or reputation: in the eyes of Allah it is a most serious matter in any case, but specially when it involves the honour and reputation of pious women. (24.15)

24:16 - And why did ye not when ye heard it say "It is not right of us to speak of this: Glory to Allah! this is a most serious slander!" <sup>2969</sup>

2969 The right course would have been to stop any further currency of false slanders by ignoring them and at least refusing to help in their circulation. The exclamation "Subhanaka", "Praise to Thee (O Allah)", or "Glory to Allah!" is an exclamation of surprise and disavowal as much as to say, "We do not believe it! And we shall have nothing to do with you, O false slanderers!" (24.16)

24:17 -Allah doth admonish you that ye may never repeat such (conduct) if ye are (true) Believers.

24:19 - Those who love (to see) scandal published broadcast among the Believers will have a grievous Penalty in this life and in the Hereafter: Allah knows and ye know not. <sup>2970</sup>

2970 What mischiefs can be planned by Evil to delude simple folk who mean no harm in their own minds but who by thoughtlessness are deluded step by step to become the instruments of Evil, may not be known to the most instructed of men, but it is all known to Allah. Man should therefore always be on his guard against the traps of Evil, and it is only Allah's grace that can save him. (24.19)

24:20 - Were it not for the grace and mercy of Allah on you and that Allah is full of kindness and mercy (ye would be ruined indeed).<sup>2971</sup>

2971 Note the refrain that comes four times in this passage, "Were it not for the grace and, mercy of Allah..." Each time it has a different application. (1) In xxiv. 10, it was in connection with the accusation of infidelity by the man against his wife, they were both reminded of Allah's mercy and warned against suspicion and untruth. (2) In xxiv. 14, the Believers were told to be wary of false rumours lest they should cause pain and division among themselves: it is Allah's grace that keeps them united. (3) Here is an admonition for the future: there may be conspiracies and snares laid by evil against simple people; it is Allah's grace that protects them. (4) In xxiv. 21, the general warning is directed to the observance of purity in act and in thought, concerning one's self and concerning others: it is only Allah's grace that can keep that purity spotless, for He hears prayers and knows of all the snares that are spread in the path of the good. (24.20)

24:21 - O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan he will (but) command what is shameful and wrong: and were it not for the grace and mercy of Allah on you not one of you would ever have been pure: but Allah doth purify whom He pleases: and Allah is One Who hears and knows (all things).<sup>29722973</sup>

2972 See last note. (24.21)

2973 Spotless purity in thought, word, and deed, includes the disposition to put the best construction on the motives of others, so that we ascribe no evil motive to the seeming indiscretions of virtuous people. Such a high standard can only come by the grace of Allah, Who hears all prayers and knows all the temptations to which human nature is subject. His Will and Plan make both for spiritual protection and spiritual peace, and we must place ourselves trustingly in His hands. (24.21)

24:22 - Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen those in want and those who have left their homes in Allah's cause: let them forgive and overlook: do you not wish that Allah should forgive you? For Allah is Oft-Forgiving Most Merciful.<sup>2974</sup>

2974 The immediate reference was to Hadhrat Abu Bakr, the father of Hadhrat 'Aisha. He was blessed both with spiritual grace from Allah and with ample means, which he always used in the service of Islam and of Muslims. One of the slanderers of Hadhrat 'Aisha turned out to be Mistah, a cousin of Hadhrat Abu Bakr, whom he had been in the habit of supporting. Naturally Hadhrat Abu Bakr wished to stop that aid, but according to the highest standards of Muslim ethics he was asked to forgive and forget, which he did, with the happiest results to the peace and unity of the Muslim community. But the general application holds good for all time. A generous patron should not, in personal anger, withdraw his support even for serious faults if the delinquent repents and mends his ways. If Allah forgives us, who are we to refuse forgiveness to our fellows? (24.22)

24:23 - Those who slander chaste women indiscreet but believing are cursed in this life and in the Hereafter: for them is a grievous Penalty<sup>2975</sup>

2974 Good women are sometimes indiscreet because they think of no evil. But even such innocent indiscretion lands them, and those who hold them dear, in difficulties. Such was the case with Hadhrat 'Aisha, who was in extreme pain and anguish for a whole month because of the slanders spread about her. Her husband and her father were also placed in a most awkward predicament, considering their position and the great work in which they were engaged. But unprincipled people, who start false slanders, and their unthinking tools who help in spreading such slanders, are guilty of the gravest spiritual offence, and their worst punishment is the deprivation of Allah's grace, which is the meaning of a state of Curse. (24.23)

49:6 — O ye who believe! if a wicked person comes to you with any news ascertain the truth lest ye harm people unwittingly and afterwards become full of repentance for what ye have done.<sup>4924</sup>

4924 All tittle-tattle or reports-especially if emanating from persons you do not know-are to be tested, and the truth ascertained. If they were believed and passed on, much harm may be done, of which you may have cause afterwards to repent heartily. Scandal or slander of all kinds is here condemned. (49.6)

57:27 — Then in their wake We followed them up with (others of) Our apostles: We sent after them Jesus the son of Mary and bestowed on him the Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy. But the monasticism which they invented for themselves We did not prescribe for them: (We commanded) only the seeking for the Good pleasure of Allah; but that they did not foster as they should have done. Yet We bestowed on those among them who believed their (due) reward but many of them are rebellious transgressors.<sup>53205321532253235324</sup>

5324 The corruptions in the Christian Church, the hair-splitting disputes, and mutual strife and hatred of sects had become a **scandal** by the time that the light of Islam came into the world. The pages of Gibbon's great History bear witness. Not only had the religion become void of grace, but the lives of the people, priests and laity, had fallen into great depths of degradation. (57.27)

60:12 - O Prophet! when believing women come to thee to take the oath of fealty to thee that they will not associate in worship any other thing whatever with Allah that they will not steal that they will not commit adultery (or fornication) that they will not kill their children that they will not utter slander intentionally forging falsehood and that they will not disobey thee in any just matter then do thou receive their fealty and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving Most Merciful. <sup>54275428</sup>

5427 Now come directions as to the points on which women entering Islam should pledge themselves. Similar points apply to men, but here the question is about women, and especially such as were likely, in those early days of Islam, to come from Pagan society into Muslim society in the conditions discussed in notes 5422 and 5423 above. A pledge on these points would search out their real motives: (1) to worship none but Allah; (2) not to steal; (3) not to indulge in sex outside the marriage tie; (4) not to commit infanticide; (the Pagan Arabs were prone to female infanticide); (5) not to indulge in slander or scandal; and (6) generally, to obey loyally the law and principles of Islam. The last was a comprehensive and sufficient phrase, but it was good to indicate also the special points to which attention was to be directed in those special circumstances. Obedience was of course to be in all things just and reasonable: Islam requires strict discipline but not slavishness. A) "That they will not utter slander intentionally forging falsehood". Literally, "...nor produce any lie that they have devised between their hands and feet,". These words mean that they should not falsely attribute the paternity of their illegitimate children to their lawful husbands thereby adding to the monstrosity of their original sin of infidelity. (60.12)

104:1 - Woe to every (kind of) scandal-monger and backbiter <sup>6266</sup>

6266 Three vices are here condemned in the strongest terms: (1) scandal-mongering, talking or suggesting evil of men or women by word or innuendo, or behaviour, or mimicry, or sarcasm, or insult; (2) detracting from their character behind their backs, even if the things suggested are true, where the motive is evil; (3) piling up wealth, not for use and service to those who need it, but in miserly hoards, as if such hoards can prolong the miser's life or give him immortality: miserliness is itself a kind of scandal. (104.1)

104:2 - Who pileth up wealth and layeth it by

104: 3 - Thinking that his wealth would make him last for ever!

104: 4 - By no means! He will be sure to be thrown into that which breaks to pieces. <sup>6267</sup>

6267 Hutama: that which smashes or breaks to pieces: an apt description of the three anti-social vices condemned. For scandal-mongering and backbiting make any sort of cohesion or mutual confidence impossible; and the miser's hoards up the channels of economic service and charity, and the circulation of good-will among men. (104.4)

►Maududi Sura Introductions

## Surah 24. An-Nur

### See Section

.....Therefore the strategy was to attain the assistance of the hypocrites to spread **slanders** against the Holy Prophet and his followers so that the mushriks and the Jews could exploit these to sow the seeds of discord among the Muslims and undermine their discipline.

The first opportunity for the use of the new strategy was afforded in Zil-Qa'dah 5 A.H. when the Holy Prophet married Hadrat Zainab (daughter of Jahsh), who was the divorced wife of his adopted son, Zaid bin Harithah. The Holy Prophet had arranged this marriage in order to put an end to the custom of ignorance, which gave the same status to the adopted son that was the right only of the son from one's own loins. The hypocrites, however, considered it a golden opportunity to vilify the Holy Prophet from inside the community, and the Jews and the mushriks exploited it from outside to ruin his high reputation by this malicious slander. For this purpose fantastic stories were concocted and spread to this effect: "One day Muhammad (Allah's peace be upon him) happened to see the wife of his adopted son and fell in love with her; he manouvered her divorce and married her." Though this was an absurd fiction it was spread with such skill, cunning and artfulness that it succeeded in its purpose; so much so that some Muslim traditionalist and commentators also have cited some parts of it in their writings, and the orientalists have exploited these fully to vilify the Holy Prophet. As a matter of fact, Hadrat Zainab was never a stranger to the Holy Prophet that he should see her by chance and fall in love with her at first sight. For she was his first cousin, being the daughter of his real paternal aunt, Umaymah, daughter of Abdul Muttalib. He had known her from her childhood to her youth. A year before this incident, he himself had persuaded her against her will to marry Hadrat Zaid in order to demonstrate practically that the Quraish and the liberated slaves were equal as human being. As she never reconciled herself to her marriage with a liberated slave, they could not pull on together for long, which inevitably led to her divorce. The above mentioned facts were well known to all, yet the slanderers succeeded in their false propaganda with the result that even today there are people who exploit these things to defame Islam.

The second slander was made on the honour of Hadrat Ayesha, a wife of the Holy Prophet, in connection with an incident which occurred while he was returning from the Campaign against Bani al-Mustaliq. As this attack was even severer than the first one and was the main background of this Surah, we shall deal with it in greater detail.

Let us say a few words about Abdullah bin Ubayy, who played the part of a villain in this attack. He belonged to the clan of Khazraj and was one of the most important chiefs of Al-Madinah. The people had even intended to make him their king a little before the Holy Prophet's migration there, but the scheme had to be dropped because of the changed circumstances. Though he had embraced Islam, he remained at heart a hypocrite and his hypocrisy was so manifest that he was called the "Chief of the Hypocrites". He never lost any opportunity to slander Islam in order to take his revenge.

....On the occasion of the second attack, this Surah was sent down to keep pure and strengthen the moral fibre of the Muslim society, which had been shaken by the enormity of the **slander**

► Sahih Al-Bukhari Hadith

### **Hadith 6.212** Narrated by **Az Zuhri**

Urwa bin Az-Zubair, Said bin Al-Musaiyab, 'Al-Qama bin Waqqas and 'Ubaidullah bin 'Abdullah related the narration of 'Aisha, the wife the Prophet, when the slanderers had said about her what they had said and Allah later declared her innocence. Each of them related a part of the narration (wherein) the Prophet said (to 'Aisha). "If you are innocent, then Allah will declare your innocence: but if you have committed a sin, then ask for Allah's Forgiveness and repent to him." 'Aisha said, "By Allah, I find no example for my case except that of Joseph's father (when he said), 'So (for me) patience is most fitting.' " Then Allah revealed the ten Verses: "Verily those who spread the slander are a gang amongst you..." (24.11)

## SCREEN:

**19:17** - She placed a screen (to screen herself) from them: then We sent to her Our angel and he appeared before her as a man in all respects.

**25:47** - And He it is Who makes the Night as a Robe for you; and Sleep as Repose and makes the Day (as it were) a Resurrection. <sup>3103</sup>

3103 It is still the contrast between Light and Shade; but the shade of Night is as a Robe to cover and screen us and give us Repose from activity; and the Light of Day is for striving, work, activity. Or again, the Night is like Death, our temporary Death before Judgment, the time during which our senses are as sealed in Sleep; and the Day is like the renewal of Life at the Resurrection. (25.47)

**33:17** - Say: "Who is it that can **screen** you from Allah if it be His wish to give you Punishment or to give you Mercy?" Nor will they find for themselves besides Allah any protector or helper. <sup>3688</sup>

3688 It is still worse if the cowardice or desertion is shown in a Cause, which, because of the high issues of truth and justice, may be called the Cause of Allah. How can any one escape Allah's Punishment? And in the same way, how can any one prevent another from obtaining Allah's Mercy by repentance and amendment? The better path, therefore, is to stand firm in Allah's Way, and if you fail through human weakness, to repent and seek Allah's Mercy. Cf. xxxiii. 24, and n. 3698 below. (33.17)

**33:53** - O ye who Believe! enter not the Prophet's houses until leave is given you for a meal (and then) not (so early as) to wait for its preparation: but when ye are invited enter; and when ye have taken your meal disperse without seeking familiar talk. Such (behavior) annoys the Prophet: He is ashamed to dismiss you but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want ask them from before a **screen**: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Apostle or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity. <sup>3755375637573758</sup>

3756 The actual manner of showing respect to ladies may be different in different circumstances. But it is an essential principle of good society to show the greatest deference to them. To the "Mothers of the Believers" this respect was due in an exceptional degree. (33.53)

**41:5** - They say: "Our hearts are under veils (concealed) from that to which thou dost invite us and in ours ears in a deafness and between us and thee is a screen: so do thou (what thou wilt); for us we shall do (what we will!)." <sup>44654466</sup>

4465 The consequence of their wilful rejection is that a distance is created between Revelation and those for whom it is meant; their ears become deaf, so that the voice falls fainter and fainter on their ears: they feel a bar between themselves and the Messenger who comes to teach them. Cf. vii. 25. (41.5)

4466 This is either a superiority complex adopting the sarcastic tone of an inferiority complex, or it expresses calculated indifference to spiritual teaching. In effect it says: 'Our hearts and minds are not intelligent enough to understand your noble ideas, nor our ears sufficiently acute to hear their exposition: you and we are quite different; there is a gulf between us. Why worry about us? You go your way, and we shall go ours!' (41.5)

**58:16** - They have made their oaths a screen (for their misdeeds): Thus they obstruct (men) from the Path of Allah: therefore shall they have a humiliating Penalty. <sup>5357</sup>

5357 A false man, by swearing that he is true, makes his falsehood all the more heinous. He stands in the way of other people accepting Truth. He gives a handle to the cynics and the sceptics. (58.16)

**63:2** - They have made their oaths a screen (for their misdeeds): thus they obstruct (men) from the Path of Allah: truly evil are their deeds. <sup>5467</sup>



5467 Cf. Iviii. 16 and n. 5358. When they say that Muhammad is the Prophet of Allah, it is Allah's own truth: but what is in their hearts? Nothing but falsehood. (63.2)

► Sahih Al-Bukhari Hadith

### **Hadith 6.315** Narrated by **Anas bin Malik**

I of all the people know best this verse of Al-Hijab. When Allah's Apostle married Zainab bint Jahsh she was with him in the house and he prepared a meal and invited the people (to it). They sat down (after finishing their meal) and started chatting. So the Prophet went out and then returned several times while they were still sitting and talking. So Allah revealed the Verse:

"O you who believe! Enter not the Prophet's houses until leave is given to you for a meal, (and then) not (so early as) to wait for its preparation...ask them from behind a screen." (33.53) So the screen was set up and the people went away.

► Sahih Al-Bukhari Hadith

### **Hadith 8.95** Narrated by **Abu Huraira**

I heard Allah's Apostle saying, "All the sins of my followers will be forgiven except those of the Mujahirin (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allah **screens** it from the public, then he comes in the morning, and says, 'O so-and-so, I did such-and-such (evil) deed yesterday,' though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allah's screen from himself."

► Sahih Al-Bukhari Hadith

### **Hadith 3.622** Narrated by **Abdullah bin Umar**

Allah's Apostle said, "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever fulfilled the needs of his brother, Allah will fulfill his needs; whoever brought his (Muslim) brother out of a discomfort, Allah will bring him out of the discomforts of the Day of Resurrection, and whoever screened a Muslim, Allah will **screen** him on the Day of Resurrection."

► Sahih Al-Bukhari Hadith

### **Hadith 3.118** Narrated by **Abu Huraira**

Allah's Apostle said, "Fasting is a shield (or a screen or a shelter). So, the person observing fasting should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should tell him twice, 'I am fasting.' The Prophet added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better in the sight of Allah than the smell of musk. (Allah says about the fasting person), 'He has left his food, drink and desires for My sake. The fast is for Me. So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times."

► Sahih Al-Bukhari Hadith

### **Hadith 2.341** Narrated by **Abu Said**

The women requested the Prophet, "Please fix a day for us." So the Prophet preached to them and said, "A woman whose three children died would be screened from the Hell Fire by them," Hearing that, a woman asked, "If two died?" The Prophet replied, "Even two (would screen her from the (Hell) Fire. " And Abu Huraira added, "Those children should be below the age of puberty. "

► Al-Tirmidhi Hadith

### **Hadith 358** Narrated by **Ali ibn AbuTalib**

Allah's Messenger (peace be upon him) said: The screen between the eyes of Jinn and the private parts of the sons of Adam as one of them enters the privy is that he should say: In the name of Allah.

This hadith has been transmitted by Tirmidhi and he said: It is a gharib hadith and its isnad is not sound.

## **SCRIBE:**

2:282 - O ye who believe! when ye deal with each other in transactions involving future obligations in a fixed period of time reduce them to writing. Let a scribe write down faithfully as between the parties: let not the scribe refuse to write as Allah has taught him so let him write. Let him who incurs the liability dictate but let him fear his Lord Allah and not diminish aught of what he



owes. If the party liable is mentally deficient or weak or unable himself to dictate let his guardian dictate faithfully. And get two witnesses out of your own men and if there are not two men then a man and two women such as ye choose for witnesses so that if one of them errs the other can remind her. The witnesses should not refuse when they are called on (for evidence). Disdain not to reduce to writing (your contract) for a future period whether it be small or big: it is juster in the sight of Allah more suitable as evidence and more convenient to prevent doubts among yourselves; but if it be a transaction which ye carry out on the spot among yourselves there is no blame on you if ye reduce it not to writing. But take witnesses whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do (such harm) it would be wickedness in you. So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things. <sup>329330331332333</sup>

- 329 The first part of the verse deals with transactions involving future payment or future consideration, and the second part with transactions in which payment and delivery are made on the spot. Examples of the former are if goods are bought now and payment is promised at a fixed time and place in the future, or if cash is paid now and delivery is contracted for at a fixed time and place in the future. In such cases a written document is recommended, but it is held that the words later on in this verse, that it is "juster . . . more suitable as evidence, and more convenient to prevent doubts", etc. imply that it is not obligatory in law. Examples of the latter kind - cash payment and delivery on the spot - require no evidence in writing, but apparently oral witnesses to such transactions are recommended. (2.282)

2:283 - If ye are on a journey and cannot find a scribe a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another let the trustee (faithfully) discharge his trust and let him fear his Lord. Conceal not evidence; for whoever conceals it his heart is tainted with sin. And Allah knoweth all that ye do. <sup>334335336</sup>

- 334 A pledge or security stands on its own independent footing, though it is a very convenient form of closing the bargain where the parties cannot trust each other, and cannot get a written agreement with proper witnesses. (2.283)

Biographies of Companions

## Abu Hurayrah

.....Once Marwan ibn al-Hakam wanted to test Abu Hurayrah's power of memory. He sat with him in one room and behind a curtain he placed a scribe, unknown to Abu Hurayrah, and ordered him to write down whatever Abu Hurayrah said. A year later, Marwan called Abu Hurayrah again and asked him to recall the same ahadith which the scribe had recorded. It was found that he had forgotten not a single word.

► Sahih Al-Bukhari Hadith

### Hadith 6.511 Narrated by Zaid bin Thabit

Abu Bakr sent for me and said, "You used to write the Divine Revelations for Allah's Apostle. So you should search for (the Qur'an and collect) it." I started searching for the Qur'an till I found the last two Verses of Surat At-Tauba with Abi Khuzaima Al-Ansari and I could not find these Verses with anybody other than him. (They were):

"Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty..." (9.128-129)

► Sahih Al-Bukhari Hadith

### Hadith 6.512 Narrated by Al Bara

There was revealed: "Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah." (4.95)

The Prophet said, "Call Zaid for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the ink pot)." Then he said, "Write: 'Not equal are those Believers who sit...'", and at that time 'Amr bin Um Maktum, the blind man was sitting behind the Prophet. He said, "O Allah's Apostle! What is your order for me (as regards the above Verse) as I am a blind man?" So, instead of the above Verse, the following Verse was revealed:

"Not equal are those believers who sit (at home) except those who are disabled (by injury or are blind or lame etc.) and those who strive and fight in the cause of Allah." (4.95)

► Al-Tirmidhi Hadith

### Hadith 390 Narrated by Zayd ibn Khalid al-Juhani

I heard Allah's Messenger (peace be upon him) saying: If it were not burdensome upon my Ummah I would have commanded them to use miswak at every prayer and to delay the night prayer till the third part of the night is over. Zayd ibn

Khalid used to attend prayers in the mosque with his miswak over his ear, the place where the scribe places his pen on the ear, and he did not pray without using miswak. After using he put it back at its place.

Transmitted by Tirmidhi, AbuDawud, but with this exception that he made no mention: I would have delayed the night prayer to a third part of the night. Tirmidhi stated: This is a hasan sahih hadith.

Sahih Muslim Hadith

### **Hadith 6095** Narrated by **Abdullah ibn Abbas**

The Muslims neither looked to AbuSufyan (with respect) nor did they sit in his company. He (AbuSufyan) said to Allah's Apostle (peace be upon him): Allah's Apostle, confer, upon me three things. He replied in the affirmative. He (further) said: I have with me the most handsome and the best (woman) Umm Habibah, daughter of AbuSufyan; marry her, whereupon he said: Yes. And he again said: Accept Mu'awiyah to serve as your scribe. He said: Yes. He again said: Make me the commander (of the Muslim army) so that I should fight against the unbelievers as I fought against the Muslims. He said: Yes. AbuZumayl said: If he had not asked for these three things from Allah's Apostle (peace be upon him), he would have never conferred them upon him, for it was (his habit) to accede to everybody's (earnest) request.

## **SCRIPTURES:**

**2:52** –Even then We did forgive you; there was a chance for you to be grateful. <sup>67</sup>

67 Moses prayed for his people, and God forgave them. This is the language of the Qur'an. The Old Testament version is rougher: "The Lord repented of the evil which He thought to do unto His people": Exod. xxxii. 14. The Muslim position has always been that the Jewish (and Christian) **scriptures** as they stand cannot be traced direct to Moses or Jesus, but are later compilations. Modern scholarship and Higher Criticism has left no doubt on the subject. But the stories in these traditional books may be used in an appeal to those who use them: only they should be spiritualized, as they are here, and especially in ii. 5 below. (2.52)

**2:62** - Those who believe (in the Qur'an) and those who follow the Jewish (Scriptures) and the Christians and the Sabians and who believe in Allah and the last day and work righteousness shall have their reward with their Lord; on them shall be no fear nor shall they grieve. <sup>7677</sup>

76 Latest researches have revealed a small remnant of a religious community numbering about 2,000 souls in Lower Iraq, near Basra. In Arabic they are called Subbi (plural Subba). They are also called Sabians and Nasoraean; or Mandaeans, or Christians of St. John. They claim to be Gnostics, of Knowers of the Great Life. They dress in white, and believe in frequent immersions in water. Their Book Ginza is in a dialect of Aramaic. They have theories of Darkness and Light as in Zoroastrianism. They use the name Uardan (Jordan) for any river. They live in peace and harmony among their Muslim neighbors. They resemble the Sabi-un mentioned in the Qur'an but are not probably identical with them. (2.62)

77 CF. ii. 38, where the same phrase occurs. And it recurs again and again afterwards. The point of the verse is that Islam does not teach an exclusive doctrine, and is not meant exclusively for one people. The Jews claimed this for themselves, and the Christians in their own origin were a sect of the Jews. Even the modern organized Christian churches, though they have been, consciously or unconsciously, influenced by the Time-spirit, including the historical fact of Islam, yet cling to the idea of Vicarious Atonement, which means that all who do not believe in it or who lived previously to the death of Christ are at a disadvantage spiritually before the Throne of God. The attitude of Islam is entirely different. Islam existed before the preaching of Muhammad on this earth: the Qur'an expressly calls Abraham a Muslim (iii. 67). Its teaching (submission to God's will) has been and will be the teaching of Religion for all time and for all peoples. (2.62)

**5:69** - Those who believe (in the Qur'an) those who follow the Jewish (Scriptures) and the Sabians and the Christians any who believe in Allah and the Last Day and work righteousness on them shall be no fear nor shall they grieve. <sup>779</sup>

779 Here, as in Sura Al-Baqarah (ii. 62), the Qur'an underscores the importance of true and genuine faith, which is to be judged by a sincere belief in Allah and man's accountability to Him backed by a righteous conduct rather than by mere forms or labels. At both the places it repudiates the false claims of the People of the Book that they had a special relationship with Allah for they were the children of Abraham; that they were a chosen people with special privileges, and no matter what they did, their high status would remain unaffected. Here this false notion is refuted and the People of the Book are being reminded that it is through sincere belief and righteous conduct rather than pretentious claims that man can win his Lord's pleasure and achieve ultimate success. The verse does not purport to lay down an exhaustive list of the articles of faith. Nor does it seek to spell out the essentials of a genuine belief in Allah, which has no meaning unless it is accompanied by belief in His Prophets for it is through their agency alone that we know Allah's Will and can abide by it in our practical lives. This is especially true of His final Prophet, Muhammad (peace be on him) whose message is universal, and not confined to any particular group or section of humanity. Belief in the Prophethood of Muhammad (peace be on him) is thus an integral part and a logical corollary of belief in Allah. Moreover, it is also an essential test of genuineness of such belief. This becomes clear when the verse is read in conjunction with other relevant verses of the Qur'an. See, for instance, iv. 170, v. 15, 19, vii. 157, 158, xxi. 107, xxv. I, xxxiii. 40, lxi. 6. See also ii. 40, iii. 31-32, iv. 150-151. (5.69)

**7:157** - "Those who follow the apostle the unlettered prophet whom they find mentioned in their own (Scriptures); in the law and the Gospel; for he commands them what is just and forbids

them what is evil: he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him honor him help him and follow the light which is sent down with him it is they who will prosper." 1127112811291130

- 1127 In this verse is a prefiguring, to Moses, of the Arabian Messenger, the last and greatest of the messengers of Allah. Prophecies about him will be found in the Taurat and the Injil. In the reflex of the Taurat as now accepted by the Jews, Moses says: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me" (Deut. xviii. 15): the only Prophet who brought a Shari'at like that of Moses was Muhammad Al- Mustafa, and he came of the house of Ismail the brother of Isaac the father of Israel. In the reflex of the Gospel as now accepted by the Christians, Christ promised another Comforter (John xiv. 16): the Greek word Paraclete which the Christians interpret as referring to the Holy Spirit is by our Doctors taken to be Periclyte, which would be the Greek form of Ahmad. See Q. lxi. 6. (7.157)
- 1128 Aglal: plural of gullun, a yoke, an iron collar. In the formalism and exclusiveness of the Jews there were many restrictions which were removed by Islam, a religion of freedom in the faith of Allah, of universality in the variety of races, languages, manners and customs. (7.157)
- 1129 Light which is sent down with him: the words are "with him", not "to him", emphasizing the fact that the Light which he brought illumines every one who has the privilege of joining his great and universal Fellowship. (7.157)
- 1130 Falah = prosperity in its general sense as well as in its spiritual sense. In the general sense it means that right conduct is the only door to happiness and well-being. In the spiritual sense it means that Faith and its fruits (right conduct) are the only gates to salvation. (7.157)

22:17 - Those who believe (in the Qur'an) those who follow the Jewish (scriptures) and the Sabians Christians Magians and Polytheists Allah will judge between them on the Day of Judgment: for Allah is witness of all things. 27882789

- 2788 For Sabians, see n. 76 to ii. 62. They are also referred to in v. 72. In both those passages the Muslims are mentioned with the Jews, Christians, and Sabians, as receiving Allah's protection and mercy. Here, besides the four religions, there is further mention of Magians and Polytheists: it is not said that they would receive Allah's Mercy, but only that Allah will judge between the various forms of faith. (22.17)

34:31-The Unbelievers say: "We shall neither believe in this scripture nor in (any) that (came) before it." Couldst thou but see when the wrong-doers will be made to stand before their Lord throwing back the word (of blame) on one another! Those who had been despised will say to the arrogant ones: "Had it not been for you we should certainly have been believers!" 383438353836

- 3834 To the Pagans all scriptures are taboo, whether it be the Qur-an or any Revelation that came before it. The people of the Book despised the Pagans, but in their arrogant assumption of superiority, prevented them, by their example, from accepting the latest and most universal Scripture when it came in the form of the Qur-an. This relative position, of men who fancy themselves on their knowledge, and men whom they depise but exploit and mislead, always exists on this earth. I have mentioned the people of the Book and the Pagan Arabs merely by way of illustration. (34.31)
- 3835 One disbelief is as bad as another. There is little to choose between them. But when the final account will be taken, there will be mutual recriminations between the one and the other. (34.31)
- 3836 The Pagans will naturally say to the people of the Book: "You misled us; you had previous Revelations, and you should have known how Allah sent His Messengers; had it not been for your bad example, we should have received Allah's Revelation and become Believers." Or the humble followers will say this to their leaders, or those less gifted will say to those by whom they were misled and exploited. The dichotomy is between such as pretentiously held their heads high in the world and such as they profited by but held in contempt. (34.31)

46:10 - Say: "See ye? If (this teaching) be from Allah and ye reject it and a witness from among the Children of Israel testifies to its similarity (with earlier scriptures) and has believed while ye are arrogant (how unjust ye are!) truly Allah guides not a people unjust." 47834784

- 4783 Another side of the argument is now presented. 'You pagan Arabs! You are puffed up with pride, though you are an ignorant nation. Among Israel there are men who understand the previous scriptures, and who find in the Qur-an and its Preacher a true confirmation of the previous scriptures. They accept Islam as a fulfilment of the revelation of Moses himself! (See Deut. xviii. 18-19). And yet you hold back, though the Qur-an has come in your own language, in order to help you to understand. How unjust and how shameful! In that case, with what face can you seek guidance from Allah?' (46.10)

98:1 — Those who reject (Truth) among the People of the Book and among the Polytheists were not going to depart (from their ways) until there should come to them Clear Evidence 622162226223

- 6221 The People of the Book immediately referred to are the Jews and the Christians, who had received scriptures in the same line of prophecy in which came our holy Prophet. Their scriptures should have prepared them for the advent of the greatest and last of the Prophets. For the Jewish scriptures promised to the Jews, cousins or brethren to the Arabs, a prophet like Moses: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto

me; unto him ye shall hearken" (Deut. xviii. 15). And Christ promised a Comforter (John. xiv. 16; xv. 26; and xvi. 7; see my n. 5438 to lxi. 6) almost by name. The People of the Book fell from the true, straight, and standard religion, into devious ways, and would not come to the true Path until (they said) they were convinced by the arrival of the promised Prophet. But when the promised Prophet came in the person of Muhammad, they rejected him, because they really did not seek for Truth but only followed their own fancies and desires. ([98.1](#))

6222 The Polytheists, the Pagans, had not previously believed in any scriptures. But yet, when clear evidence came to them, they should have believed. Yet they rejected the holy Prophet because they were not really searching for Truth, but were only following their own fancies and desires. ([98.1](#))

6223 The Clear Evidence was the holy Prophet himself, his life, his personality, and his teaching. ([98.1](#))

**98:2** - An apostle from Allah rehearsing scriptures kept pure and holy: <sup>62246225</sup>

6224 Cf. ii. 15 1. ([98.2](#))

6225 Cf. lxxx. 13-16. ([98.2](#))

► Sahih Al-Bukhari Hadith

**Hadith 3.850** Narrated by  
**Ubaidullah bin Abdullah bin Utba**

Ibn Abbas said, "O Muslims? How do you ask the people of the Scriptures, though your Book (i.e. the Qur'an) which was revealed to His Prophet is the most recent information from Allah and you recite it, the Book that has not been distorted? Allah has revealed to you that the people of the Scriptures have changed with their own hands what was revealed to them and they have said (as regards their changed Scriptures): This is from Allah, in order to get some worldly benefit thereby." Ibn Abbas added: "Isn't the knowledge revealed to you sufficient to prevent you from asking them? By Allah I have never seen any one of them asking (Muslims) about what has been revealed to you."

► Sahih Al-Bukhari Hadith

**Hadith 2.1** Narrated by  
**Abu Huraira**

I heard Allah's Apostle (p.b.u.h) saying, "We (Muslims) are the last (to come) but (will be) the foremost on the Day of Resurrection though the former nations were given the Holy Scriptures before us. And this was their day (Friday) the celebration of which was made compulsory for them but they differed about it. So Allah gave us the guidance for it (Friday) and all the other people are behind us in this respect: the Jews' (holy day is) tomorrow (i.e. Saturday) and the Christians' (is) the day after tomorrow (i.e. Sunday)."

► Sahih Al-Bukhari Hadith

**Hadith 1.97A** Narrated by  
**Abu Burdas father**

Allah's Apostle said "Three persons will have a double reward:

1. A Person from the people of the scriptures who believed in his prophet (Jesus or Moses) and then believed in the Prophet Muhammad (i.e. has embraced Islam).
2. A slave who discharges his duties to Allah and his master.
3. A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her."

World of Islam

## How does someone become a Muslim?

Simply by saying 'There is no god apart from God, and Muhammad is the Messenger of God.' By this declaration the believer announces his or her faith in all God's messengers, and the scriptures they brought.

► Sahih Al-Bukhari Hadith

**Hadith 5.281** Narrated by  
**Ibn Abbas**

They, the people of the Scriptures, divided this **Scripture** into parts, believing in some portions of it and disbelieving the others. (See [15.91](#))

## SCROLLS:

**74:52** - Forsooth each one of them wants to be given scrolls (of revelation) spread out! <sup>5806</sup>

5806 Cf. xvii. 93: "Until thou send down to us a book, that we could read." The Unbelievers pretend in ridicule that they would believe if a special message written on open scrolls and addressed to them severally were brought to them by a miracle! There is a disease in their hearts and understandings. The Teacher's warning is plain, and enough for any reasonable man who has the will to seek Allah. (74.52)

**81:10** - When the **Scrolls** are laid open; <sup>5978</sup>

5978 (9) The Scrolls recording the deeds of men, good or bad, will then be laid open before all. cf. 1. 17-18, n. 4954; also lxxxii. 11-12. In the present phenomenal world, things may be concealed; but in the world of absolute Reality, every secret is opened out, good or bad. The whole tale of acts, omissions, motives, imponderable spiritual hurt, neglect, or help will be laid bare. (81.10)

**87:18** - Lo! This is in the former scrolls,

► Sahih Al-Bukhari Hadith

**Hadith 4.433** Narrated by  
**Abu Huraira**

The Prophet said, "On every Friday the angels take their stand at every gate of the mosques to write the names of the people chronologically (i.e. according to the time of their arrival for the Friday prayer and when the Imam sits (on the pulpit) they fold up their scrolls and get ready to listen to the sermon."

Al-Tirmidhi Hadith

**Hadith 5559** Narrated by  
**Abdullah ibn Amr**

Allah's Messenger (peace be upon him) said that on the Day of Resurrection Allah will separate a man belonging to his people in presence of all creatures and spread ninety-nine scrolls over him, each scroll extending as far as the eye could see, then say, "Do you object to anything in this? Have my scribes who keep note wronged you?" He will reply, "No, my Lord." He will ask him if he has any excuse, and when he tells his Lord that he has none, He will say, "On the contrary you have with Us a good deed, and you will not be wronged today." A document will then be brought out containing, "I testify that there is no god but Allah, and that Muhammad is His servant and Messenger," and He will say, "Come to be weighed." He will ask his Lord, "What this document along with these scrolls is? And He will reply, "You will not be wronged." The **scrolls** will then be put in one side of the scale and the document in the other, and the scrolls will become light and the document heavy, for nothing could compare in weight with Allah's name.

Tirmidhi and Ibn Majah transmitted it.

► **Al-Tirmidhi Hadith** Hadith 299

**Narrated by** Narrated by  
**AbudDarda'**

Allah's Messenger (peace be upon him) said: I shall be the first to be permitted to fall in prostration on the Day of Resurrection and I shall be the first to whom permission will be given to raise his head. I shall then look in front of me, and recognize my Ummah amongst the other Ummahs; I shall do the same behind me, on my right hand and on my left. Someone said: Allah's Messenger, how will you recognize your Ummah among the peoples from Noah's time onwards? He said: They (the people of Ummah) will have white faces, arms and legs because of the traces of ablution and none beside them will be like them. I shall recognize them because they will be given their **scrolls** in their right hand and I shall recognize them with their posterity (going) before them.

Transmitted by Ahmad.

## SEAL:

**2:7** - Allah hath set a seal on their hearts and on their hearing and on their eyes is a veil; great is the penalty they (incur). <sup>3132</sup>

31 All actions are referred to God. Therefore, when we get the penalty of our deliberate sin, and our senses become impervious to good, the penalty is referred to the justice of God. (2.7)

32 The penalty here is the opposite of the prosperity referred to in n 5. As we go down the path of sin, our penalty gathers momentum, just as goodness brings its own capacity for greater goodness. (2.7)

**4:155** - (They have incurred divine displeasure): in that they broke their Covenant: that they rejected the Signs of Allah; that they slew the Messengers in defiance of right; that they said "Our hearts are the wrappings (which preserve Allah's Word; we need no more)"; nay Allah hath set the seal on their hearts for their blasphemy and little is it they believe. <sup>659660661</sup>

659 In verses 155, 156, 157, 160 (latter half), and 161 with parenthetical clauses including those in verses 158-159, and 160 (first half), there is a catalogue of the iniquities of which the Jews were guilty, and for these iniquities we must understand some such words as: "They are under divine displeasure." Each clause of the indictment I have indicated by prefixing the word "that." (4.155)



660 Cf. iii. 21, and nn. 363 and 364. (4.155)

661 Cf. ii. 88, and n. 92, where the full meaning is explained. Note the crescendo (heightening effect) in the argument. Their iniquities were: (1) that they broke their Covenant: (2) that they rejected Allah's guidance as conveyed in His signs; (3) that they killed Allah's Messengers and incurred a double guilt, viz., that of murder and that of a deliberate defiance of Allah's law; and (4) that they imagined themselves arrogantly self-sufficient, which means a blasphemous closing of their hearts forever against the admission of Allah's grace. Then begins another series of iniquities from a different point of view: (1) that they rejected Faith: (2) that they made false charges against a saintly woman like Mary, who was chosen by Allah to be the mother of Jesus; (3) that they boasted of having killed Jesus when they were victims of their own self-hallucination: (4) that they hindered people from Allah's way: and (5) that by means of usury and fraud they oppressed their fellow-men. (4.155)

6:46 - Say: Have ye imagined, if Allah should take away your hearing and your sight and seal your hearts, who is the God who could restore it to you save Allah? See how We display the revelations unto them? Yet still they turn away.

7:100 - To those who inherit the earth in succession to its (previous) possessors is it not a guiding (lesson) that if We so willed We could punish them (too) for their sins and seal up their hearts so that they could not hear? <sup>1069</sup>

1069 The stories which have been related should give a warning to present and future generations which have inherited the land, the power, or the experience of the past. They should know that if they fall into the same sins they will meet with the same fate: when through their contumacy their hearts are hardened, they do not listen to the advice that falls on their ears. (7.100)

7:101 - Such were the towns whose story We (thus) relate unto thee: there came indeed to them their apostles with clear (signs): but they would not believe what they had rejected before. Thus doth Allah seal up the heart of those who reject faith. <sup>1070</sup>

1070 Those who have heard the Message and rejected it find it more difficult afterwards to retrace their steps. Evil has blocked the channels of Allah's grace to them. It begins with their breaking their Covenant with Allah; with each step afterwards they fall deeper and deeper into the mire. (7.101)

10:74 - Then after him We sent (many) apostles to their Peoples: they brought them Clear Signs but they would not believe what they had already rejected beforehand. Thus do We **seal** the hearts of the transgressors. <sup>1460</sup>

1460 I understand the meaning to be that there is a sort of spiritual influence descending from generation to generation, among the Unbelievers as among the men of Faith. In history we find the same problems in many ages, -denial of Allah's grace, defiance of Allah's law, rejection of Allah's Message. These influences cause the hearts of the contumacious to be sealed and impervious to the Truth. Cf. ii. 7 and notes. What they do is to prejudge the issues even before the Prophet explains them. (10.74)

16:108 - Those are they whose hearts ears and eyes Allah has **sealed** up and they take no heed. <sup>2146</sup>

2146 Cf. ii. 7. On account of their iniquities and their want of Faith their hearts and their senses become impervious to Allah's grace, and they run headlong to perdition. (16.108)

30:59 - Thus does Allah seal up the hearts of those who understand not. <sup>3577</sup>

3577 When an attitude of obstinate resistance to Truth is adopted, the natural consequence (by Allah's Law) is that the heart and mind get more and more hardened with every act of deliberate rejection. It becomes more and more impervious to the reception of Truth, just as a sealed envelope is unable to receive any further letter or message after it is sealed. Cf. also ii. 7 and n. 31. (30.59)

33:40 - Muhammad is not the father of any of your men but (he is) the Apostle of Allah and the Seal of the Prophets: and Allah has full knowledge of all things. <sup>3731</sup>

3731 When a document is sealed, it is complete, and there can be no further addition. The holy Prophet Muhammad closed the long line of Messengers. Allah's teaching is and will always be continuous, but there has been and will be no Prophet after Muhammad. The later ages will want thinkers and reformers, not Prophets. This is not an arbitrary matter. It is a decree full of knowledge and wisdom: "for Allah has full knowledge of all things." (33.40)

36:65 - That Day shall We set a seal on their mouths. But their hands will speak to Us and their feet bear witness to all that they did. <sup>4011</sup>

4011 The ungodly will now be dumbfounded. They will be unable to speak or offer any defence. (The consequences of all acts, which follow according to Allah's Law, are, in Quranic language, attributed to Allah). But their silence will not matter. Their own hands and feet will speak against them. "Hands and feet" in this connection are symbolical of all the instruments for action which they were given in this life. The same extended meaning is to be understood for "eyes" in the following verse. Cf. also xli. 20- 21, where eyes, ears, and skins are all mentioned as bearing witness against such as misused them. (36.65)



40:35 - "(Such) as dispute about the Signs of Allah without any authority that hath reached them. Grievous and odious (is such conduct) in the sight of Allah and of the Believers. Thus doth Allah seal up every heart of arrogant and obstinate transgressors." <sup>4407</sup>

4407 See the last note. The arrogant transgressors having closed their hearts to the Message of Allah and to every appeal made to them, it followed by Allah's Law that their hearts were sealed up to any fresh influences for good. Cf. vii. 100; also ii. 7, and n. 31. (40.35)

45:23 - Then seest thou such a one as takes as his god his own vain desire? Allah has knowing (him as such) left him astray and sealed His hearing and his heart (and understanding) and put a cover on his sight. Who then will guide him after Allah (has withdrawn Guidance)? Will ye not then receive admonition? 47614762

4761 If a man follows, not the laws of Allah, which are also the laws of his own pure nature as made by Allah, but the desires of his own distorted self, as shaped by the rebellion of his will, the inevitable consequence will be the withdrawal of Allah's grace and guidance. All his faculties will then be debased, and there will be nothing to guide him, unless he turns in repentance again to Allah. (45.23)

4762 Cf. ii. 7 and notes. (45.23)

63:3 - That is because they believed then they rejected Faith: so a seal was set on their hearts: therefore they understand not. <sup>5468</sup>

5468 Cf. ii. 7. Their double-dealing has fogged their understanding. In Arabic the heart is taken to be the seat of understanding as well as of affection. (63.4)

83:25 - Their thirst will be slaked with Pure Wine sealed: <sup>6024</sup>

6024 The Wine will be of the utmost purity and flavour, so precious that it will be protected with a seal, and the seal itself will be of the costly material of musk, which is most highly esteemed in the East for its perfume. Perhaps a better interpretation of the "seal" is to take it as implying the final effect of the drink: just as a seal close a document, so the seal of the drink will be the final effect of the delicious perfume and flavour of musk, heightening the enjoyment and helping in the digestion. (83.25)

83:26 - The seal thereof will be Musk: and for this let those aspire who have aspirations: <sup>6025</sup>

6025 If you understand true and lasting values, this is the kind of pure Bliss to aspire for, and not the fleeting enjoyments of this world, which always leave a sting behind. (83.26)

Sunan of Abu-Dawood

### **Hadith 938** Narrated by **AbuZuhayr an-Numayri**

AbuMisbah al-Muqra'i said: We used to sit in the company of AbuZuhayr an-Numayri. He was a companion of the Prophet (peace be upon him), and he used to narrate good traditions. Once a man from among us made a supplication. He said: End it with the utterance of Amin, for Amin is like a seal on the book. AbuZuhayr said: I shall tell you about that. We went out with the Apostle of Allah (peace be upon him) one night and came upon a man who made supplication with persistence. The Prophet (peace be upon him) waited to hear him. The Prophet (peace be upon him) said: He will have done something which guarantees (Paradise for him) if he puts a seal to it. One of the people asked: What should he use as a seal? He replied: Amin, for if he ends it with Amin, he will do something which guarantees (Paradise for him). Then the man who questioned the Prophet (peace be upon him) came to the man who was supplicating, and said to him: So-and-so, end it with Amin and receive the good news. These are the words of Mahmud.

►Fiqh-us-Sunnah

## **Fiqh 2.131**

### **The Friday prayer as an obligation**

.....Abu Hurairah and Ibn 'Umar report that they heard the Prophet sallallahu alehi wasallam say: "Those who are not attending the Friday salah should change their ways; otherwise, Allah, the Exalted, will seal their hearts and they will be reckoned the heedless." This is related by Muslim, and by Ahmad and an-Nasa'i from ibn 'Umar and ibn 'Abbas.

Abu al-Ja'd ad-Damari reports that the Prophet said: "Whoever misses three Friday prayers in a row out of negligence will have a seal put over his heart by Allah." This is related by the five, and Ahmad and Ibn Majah have something similar from Jabir, while Ibn as-Sakin has graded it to be sahih.

►Al-Tirmidhi Hadith

### **Hadith 5791** Narrated by **Ali ibn AbuTalib**

When Ali described the Prophet (peace be upon him) he said: He was neither very tall nor excessively short, but was a man of medium size. He had neither very curly nor flowing hair but a mixture of both. He was not obese, he did not have a very round face, but it was so to some extent. He was reddish-white, he had wide black eyes and long eyelashes. He had protruding joints and shoulder-blades, he was not hairy but had some hair on his chest, and the palms of his hands and his feet were calloused. When he walked he raised his feet as though he were walking on a slope; when he turned round he turned completely. Between his shoulders was the seal of prophecy and he was the seal of the prophets. He had a finer chest than anyone else, was truer in utterance than anyone else, had the gentlest nature and the noblest tribe. Those who saw him suddenly stood in awe of him and those who shared his acquaintanceship loved him. Those who described him said they had never seen anyone like him before or since.

Tirmidhi transmitted it.

Sahih Al-Bukhari Hadith

**Hadith 4.741** Narrated by  
**As Scab bin Yazid**

My aunt took me to Allah's Apostle and said, "O Allah's Apostle! My nephew is sick" The Prophet passed his hands over my head and blessed me. Then he performed ablution and I drank the remaining water, and standing behind him. I saw the seal in between his shoulders."

► Sahih Al-Bukhari Hadith

**Hadith 4.189** Narrated by  
**Anas**

When the Prophet intended to write a letter to the ruler of the Byzantines, he was told that those people did not read any letter unless it was stamped with a seal. So, the Prophet got a silver ring--as if I were just looking at its white glitter on his hand--and stamped on it the expression "Muhammad, Apostle of Allah".

Al-Tirmidhi Hadith

**Hadith 5764** Narrated by  
**Jabir ibn Abdullah**

The Prophet (peace be upon him) said, "I am the leader (qa'id) of the messengers, and this is no boast; I am the seal of the prophets, and this is no boast; and I shall be the first to make intercession and the first whose intercession is accepted, and this is no boast."

Darimi transmitted it.

► Biographies of Companions

**Aishah bint Abi Bakr**

.....In the floor of Aishah's room near the couch where he was lying, a grave was dug in which was buried the **Seal** of the Prophets amid much bewilderment and great sorrow.....

## SECTS:

3:42 – Behold! the angels said: "O Mary! Allah hath chosen thee and purified thee; chosen thee above the women of all nations." <sup>382</sup>

382 Mary the mother of Jesus was unique, in that she gave birth to a son by a special miracle, without the intervention of the customary physical means. This of course does not mean that she was more than human, any more than that her son was more than human. She had as much need to pray to God as anyone else. The Christian dogma, in all sects except the Unitarian, holds that Jesus was God and the son of God. The worship of Mary became the practice in the Roman Catholic Church, which calls Mary the Mother of God. This seems to have been endorsed by the Council of Ephesus in 431, in the century before Muhammad was born to sweep away the corruptions of the Church of Christ. For 'alamin as meaning all nations, see iii. 96, n. 423. (3.42)

3:66 – Ah! ye are those who fell to disputing (even) in matters of which ye had some knowledge! but why dispute ye in matters of which ye have no knowledge? It is Allah Who knows and ye who know not! <sup>403</sup>

403 The number of sects among the Jews and Christians shows that they wrangled and disputed even about some of the matters of their own religion, of which they should have had some knowledge. But when they talk of Father Abraham, they are entirely out of court, as he lived before their peculiar systems were evolved. (3.66)

5:64 – The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in

most of them their obstinate rebellion and blasphemy. Amongst them We have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief. <sup>772773774775</sup>

- 774 Cf. v. 14. where the eternal warring of the Christian sects, among themselves and against the Jews, is referred to. The reference is to the whole of the People of the Book, Jews and Christians-their internal squabbles and their external disputes, quarrels, and wars. (5.64)

**6:159** - As for those who divide their religion and break up into sects thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did. <sup>985</sup>

- 985 Divide their religion: farraqu: i.e., (1) make a distinction between one part of it and another, take the part which suits them and reject the rest; or (2) have religion one day of the week and the world the rest of the six days; or (3) keep "religion in its right place," as if it did not claim to govern the whole life; make a sharp distinction between the secular and the religious; or (4) show a sectarian bias, seek differences in views, so as to break up the unity of Islam. (6.159)

**11:17** - Can they be (like) those who accept a Clear (Sign) from their Lord and whom a witness from Himself doth teach as did the Book of Moses before it a guide and a mercy? They believe therein; but those of the **Sects** that reject it the Fire will be their promised meeting place. Be not then in doubt thereon: for it is the Truth from thy Lord: yet many among men do not believe! <sup>15121513</sup>

- 1512 "A witness from Himself": i.e., the Book which was given to Al-Mustafa, the Holy Qur-an, which is compared to the original Revelation given to Moses. We make no difference between one true and genuine Message and another, nor between one apostle and another, for they all come from the One True God. (11.17)

- 1513 "Guide": the Arabic word here is Imam, a leader, a guide, one that directs to the true Path. Such a direction is an instance of the Mercy and Goodness of Allah to man. The Qur-an and the Prophet Muhammad are also called, each, a Guide and a Mercy, and so are these epithets applicable to previous Books and Prophets. (11.17)

**13:36** – Those to whom We have given the Book rejoice at what hath been revealed unto thee: but there are among the clans those who reject a part thereof. Say: "I am commanded to worship Allah and not to join partners with Him. Unto Him do I call and unto Him is my return." <sup>18571858</sup>

- 1858 Ahzab (plural of hizb = parties, sects, troops, clans. The reference may be to the clans mentioned in xxx. 20 and 22 (that whole Sura is called Ahzab). But we can understand it in a perfectly general sense. Among all sections of the people there are persons who would receive a portion of Allah's truth but reject whatever does not suit them or fall in with their selfish aims or vain desires. The proper answer to them is: Surely, Allah's command is universal, -to worship and serve Him and refuse to bend the knee to any other; the man of God finds his staff and support in it; but he must invite all to share in its blessings; it came from Allah, and to Allah shall we all return. (13.36)

**15:10** - We did send apostles before thee amongst the religious sects of old: <sup>1945</sup>

- 1945 Shiya'un, plural of Shi'atun = a sect, a religious division. Mankind sees fragments of Truth at a time, and is apt to fall into fragments and divisions. All true messengers of Allah come to reconcile these fragments or divisions, for they preach the true Gospel of Unity. So came Al-Mustafa to bring back to Unity the many jarring sects among the Jews, Christians, and Pagans. His mission was held up to ridicule, but so was the mission of his predecessors. Mockery itself should not discourage the preachers of Truth. (15.10)

**16:64** – And We sent down the Book to thee for the express purpose that thou shouldst make clear to them those things in which they differ and that it should be a guide and a mercy to those who believe. <sup>2091</sup>

- 2091 But the path of duty before Allah's Messenger is clear. He is sent with the Revelation (the Qur-an) for three express purposes; (1) that he should bring about unity among the jarring sects, for the Gospel of Unity, while preaching the One True God, leads also to the unity of mankind; (2) that the revelation should be a guide to right conduct; and (3) that it should show the path of repentance and Salvation, and thus be the highest mercy to erring sinners. (16.64)

**19:37** - But the sects differ among themselves: and woe to the Unbelievers because of the (coming) Judgment of a momentous Day! <sup>2489</sup>

- 2489 Judgment: the word in the original is Mash-had, which implies many things: (1) the time or place where evidence is taken, as in a Court of Judgment; (2) the time or place where people are produced (to be judged); and (3) the occasion for such production for the taking of evidence. A very expressive phrase for the Day of Judgment. (19.37)

**21:93** – But (later generations) cut off their affair (of unity) one from another: (yet) will they all return to Us. <sup>2750</sup>

- 2750 Allah's Message was and ever is one; and His Messengers treated it as one. It is people of narrower views who come later and trade on the earlier names, that break up the Message and the Brotherhood into jarring camps and sects. (21.93)

23:53 - But people have cut off their affair (of unity) between them into **sects**: each party rejoices in that which is with itself. <sup>2910</sup>

2910 The people who began to trade on the names of the prophets cut off that unity and made sects; and each sect rejoices in its own narrow doctrine, instead of taking the universal teaching of Unity from Allah. But this sectarian confusion is of man's making. It will last for a time, but the rays of Truth and Unity will finally dissipate it. (23.53)

27:76 – Verily this Qur'an doth explain to the Children of Israel most of the matters in which they disagree. <sup>3309</sup>

3309 The Jews had numerous sects. Some were altogether out of the pale, e.g., the Samaritans, who had a separate Taurat of their own: they hated the other Jews and were hated by them. But even in the orthodox body, there were several sects, of which the following may be mentioned: (1) the Pharisees, who were literalists, formalists, and fatalists, and had a large body of traditional literature, with which they overlaid the Law of Moses; (2) the Sadducees, who were rationalists, and seemed to have doubted the doctrine of the Resurrection or of a Hereafter; (3) the Essenes, who practised a sort of Communism and Asceticism and prohibited marriage. About many of their doctrines they had bitter disputes, which were settled by the Qur'an, which supplemented and perfected the Law of Moses. It also explained clearly the attributes of Allah and the nature of Revelation, and the doctrine of the Hereafter. (27.76)

30:32 - Those who split up their Religion and become (mere) **Sects** each party rejoicing in that which is with itself! <sup>3544</sup>

3544 A good description of self-satisfied sectarianism as against real Religion. See n. 3542 above. (30.32)

32:2 – (This is) the revelation of the Book in which there is no doubt, from the Lord of the Worlds. <sup>3629</sup>

3629 By the time of the holy Prophet the earlier Books of Revelation had been corrupted, by human ignorance or selfishness or fraud, or misinterpreted, or lost altogether. There were **sects** violently disputing with each other as to their true meaning. Such doubts had to be set at rest, and they were set at rest by the revelation of the Qur'an. The Quranic inspiration came direct from Allah, the Lord of the Worlds, and did not consist merely of human conjectures or a reconstructed philosophy, in which there is always room for doubt or dispute. Cf. also ii. 2.

32:24 – And We appointed from among them Leaders giving guidance under Our command so long as they persevered with patience and continued to have faith in Our Signs. <sup>3658</sup>

3658 The series of Judges, Prophets, and Kings in Israel continued to give good guidance, in accordance with Allah's Law, as long as the people continued in Faith and Constancy (persevering patience). When that condition ceased, Allah's grace was withdrawn, and the people broke up into **wrangling sects** and practically suffered national annihilation. (32.24)

39:3 – Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful. <sup>424342444245</sup>

4245 This departure of theirs from true worship, this divergence from the right way, produces endless disputations and sects. Allah will judge between them. But if they are determined to go after falsehoods and forget the gratitude and service which they owe to Allah, and Allah alone, they are putting themselves on a Path where they will get no guidance. They are cutting themselves off from revealed Truth. (39.3)

41:45 – We certainly gave Moses the Book aforetime: but dispute arose therein. Had it not been for a word that went forth before from thy Lord (their differences) would have been settled between them: but they remained in suspicious disquieting doubt thereon. <sup>4518</sup>

4518 Callousness and self-sufficiency in religion are often illustrated by sects like the Pharisees and Sadducees among the Jews. Where there are honest differences of opinion, they can, in Allah's Plan, lead to greater enquiry and emulation. Where the differences are fractious, there is often even then time left for repentance. In any case the Word or Decree of God is for the best good of all, and should not disturb Faith. Cf. x. 19. A good life, of faith and truth, is in our own interests, and the opposite against our own interests. Allah is never unjust. (41.45)

42:10 – Whatever it be wherein ye differ the decision thereof is with Allah: Such is Allah my Lord: in Him I trust and to Him I turn. <sup>4538</sup>

4538 In the highest issues of life men may see things differently. If their differences arise merely from selfish motives, or narrowness of vision, they are sinning against their own souls. If their differences arise from sincere but mistaken notions, their proper course is not to form divisions and sects, or to increase contention and hatred among men, but to leave all things to Allah, trusting in Him and turning to Him in all difficulties. The final decision in all things is with Him. (42.10)

42:13 - The same religion has He established for you as that which He enjoined on Noah--the which We have sent by inspiration to thee--and that which We enjoined on Abraham Moses and Jesus: Namely that ye should remain steadfast in Religion and make no divisions therein: to those who worship other things than Allah hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases and guides to Himself those who turn (to Him). <sup>454145424543</sup>

4541 Allah's Religion is the same in essence, whether given, for example, to Noah, Abraham, Moses, or Jesus, or to our holy Prophet. The source of unity is the revelation from Allah. In Islam it is "established" as an institution, and does not remain merely a vague suggestion. (42.13)

4542 Faith, Duty or Religion, is not a matter to dispute about. The formation of sects is against the very principle of Religion and Unity. What we should strive for is steadfastness in duty and faith, and unity among mankind. (42.13)

4543 Unity, unselfishness, love for Allah and man, these things are inconsistent with selfish aggrandizement, unjust suppression of our fellow-creatures, false worship, and false conduct to our brethren. Hence the Gospel of Unity, though it is in complete accord with the pure pattern after which Allah made us, is yet hard to those who love self and falsehood. But Grace is free to all, and in His wise Plan, He will specially select Teachers to show the Way to humanity, and no one who turns to Him will lack guidance. (42.13)

42:14 - And they became divided only after knowledge reached them through selfish envy as between themselves. Had it not been for a Word that went forth before from thy Lord (tending) to a Term appointed the matter would have been settled between them: but truly those who have inherited the Book after them are in suspicious (disquieting) doubt concerning it. <sup>454445454546</sup>

4544 Cf. ii. 213. If you reject Truth after it has reached you, it can only be through selfish contumacy or envy. (42.14)

4545 Cf. x. 19, and n. 1407. Allah's decree has allowed a certain Term during which a sinner has the chance of repentance and forgiveness. Were it not so, sin would be punished at once, and the matter would be decided straightway. So also, when people reject Truth from selfish or contumacious motives, they get rope: perchance they may repent. (42.14)

4546 Cf. xiv. 9 and n. 1884. "Those who have inherited the Book" are the People of the Book, of the ages since the Book or Revelation came to them. Referring to the Jews and Christians, contemporary with our Prophet, how true it is that they were broken up into hostile sects which hated and persecuted each other! Islam came to unite them, and it did. For the present phases of Christianity and Judaism are of later growth. (42.14)

42:16 - But those who dispute concerning Allah after He has been accepted futile is their dispute in the sight of their Lord: on them is Wrath and for them will be a Penalty Terrible. <sup>4549</sup>

4549 After He has been accepted. The disputants are the Unbelievers who pugnaciously assault the minds of Believers after the Believers have by conviction accepted Faith in Allah as leading to spiritual Light. Such disputation is futile. An inner spiritual experience can never be shaken by dialectical assaults. On the contrary such disputations recoil on the heads of those who indulge in them. Allah's Wrath is on them in this life, and the terrible Penalty of the Hereafter must inevitably follow their evil plots against Truth. (42.16)

43:65 - But sects from among themselves fell into disagreement: then woe to the wrongdoers from the Penalty of a Grievous Day!

45:17 - And We granted them clear Signs in affairs (of Religion): it was only after knowledge had been granted to them that they fell into schisms through insolent envy among themselves. Verily thy Lord will judge between them on the Day of Judgement as to those matters in which they set up differences. <sup>47544755</sup>

4754 Cf. x. 93. The Jews were the more to blame that they fell from Grace after all the divine favours which they had enjoyed. Their schisms and differences arose from mutual envy, which was rebellious insolence against Allah. As the next verse shows, some of them (not all) rejected the mission of the holy Prophet, also through envy that a Prophet had come among the Arabians. (45.17)

4755 Cf. ii. 90, and that whole passage, with its notes. (45.17)

45:28 - And thou wilt see every sect bowing the knee: every sect will be called to its Record: "This Day shall ye be recompensed for all that ye did!" <sup>4766</sup>

4766 Bowing the knee: the key-phrase of the Sura, and its title. Cf. xix. 72. Whatever the arrogance of the wicked may be in this life, whatever exclusive sects and divisions they may form, in this life, the time will come when they will humbly submit and bow the knee to the Truth. Before Allah, when their Record is produced, they must necessarily be dumb. (45.28)

57:27 - Then in their wake We followed them up with (others of) Our apostles: We sent after them Jesus the son of Mary and bestowed on him the Gospel; and We ordained in the hearts of

those who followed him Compassion and Mercy. But the monasticism which they invented for themselves We did not prescribe for them: (We commanded) only the seeking for the Good pleasure of Allah; but that they did not foster as they should have done. Yet We bestowed on those among them who believed their (due) reward but many of them are rebellious transgressors. <sup>53205321532253235324</sup>

- 5324 The corruptions in the Christian Church, the hair-splitting disputes, and mutual strife and hatred of sects had become a scandal by the time that the light of Islam came into the world. The pages of Gibbon's great History bear witness. Not only had the religion become void of grace, but the lives of the people, priests and laity, had fallen into great depths of degradation. (57.27)

Al-Tirmidhi Hadith

### **Hadith 171** Narrated by **Abdullah ibn Amr**

Allah's Messenger (peace be upon him) said: There will befall my Ummah exactly (all those) evils which befell the people of Isra'il, so much so that if there was one amongst them who openly committed fornication with his mother there will be among my Ummah one who will do that, and if the people of Isra'il were fragmented into seventy-two sects my Ummah will be fragmented into seventy-three sects. All of them will be in Hell Fire except one sect. They (the Companions) said: Allah's Messenger, which is that? Whereupon he said: It is one to which I and my companions belong.

Transmitted by Tirmidhi.

► Sahih Al-Bukhari Hadith

### **Hadith 4.803** Narrated by **Hudhaifa bin Al Yaman**

The people used to ask Allah's Apostle about good, but I used to ask him about evil for fear that it might overtake me. Once I said, "O Allah's Apostle! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there be any evil after this good?" He said, "Yes." I asked, "Will there be good after that evil?" He said, "Yes, but it would be tainted with Dakhan (i.e. Little evil)." I asked, "What will its Dakhan be?" He said, "**There will be some people who will lead (people) according to principles other than my tradition.** You will see their actions and disapprove of them." I said, "Will there be any evil after that good?" He said, "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allah's Apostle! Describe those people to us." He said, "They will belong to us and speak our language." I asked, "What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their Chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state."

## **SECRETS:**

2:33 - He said: "O Adam! tell them their natures." When he had told them Allah said: "Did I not tell you that I know the secrets of heaven and earth and I know what ye reveal and what ye conceal?"

3:119 - Ah! ye are those who love them but they love you not though ye believe in the whole of the Book. When they meet you they say "We believe"; but when they are alone they bite off the very tips of their fingers at you in their rage. Say: "Perish in your rage; Allah knoweth well all the secrets of the heart." <sup>440441</sup>

440 Islam gives you the complete revelation, "the whole of the Book," though partial revelations have come in all ages. (Cf. iii. 23, and n. 366). (3.119)

441 Cf. ii. 14. (3.119)

3:154 - After (the excitement) of the distress He sent down calm on a band of you overcome with slumber while another band was stirred to anxiety by their own feelings moved by wrong suspicions of Allah suspicions due to ignorance. They said: "What affair is this of ours?" say thou: "indeed this affair is wholly Allah's." They hide in their minds what they dare not reveal to thee. They say (to themselves): "If we had anything to do with this affair we should not have been in the slaughter here." Say: "Even if you had remained in your homes those for whom death was decreed would certainly have gone forth to the place of their death"; but (all this was) that Allah might test what is in your breasts and purge what is in your hearts: for Allah knoweth well the **secrets** of your hearts. <sup>465466467</sup>



465 After the first surprise, when the enemy turned on them, a great part of the Muslims did their best, and seeing their mettle, the enemy withdrew to his camp. There was a lull; the wounded had rest; those who had fought the hard fight were visited by kindly Sleep, sweet Nature's nurse. In contrast to them was the band of Hypocrites, whose behaviour is described in the next note. (3.154)

466 The Hypocrites withdrew from the fighting. Apparently they had been among those who had been counselling the defence of Madinah within the walls instead of boldly coming out to meet the enemy. Their distress was caused by their own mental state: the sleep of the just was denied them: and they continued to murmur of what might have been. Only fools do so: wise men face actualities. (3.154)

467 That testing by Allah is not in order that it may add to His knowledge, for He knows all. It is in order to help us subjectively, to mould our will, and purge us of any grosser motives, that will be searched out by calamity. If it is a hardened sinner, the test brings conviction out of his own self. Cf. also iii. 140. (3.154)

3:179 - Allah will not leave the believers in the state in which ye are now until He separates what is evil from what is good. Nor will He disclose to you the secrets of the Unseen. But He chooses of his Apostles (for the purpose) whom He pleases. So believe in Allah and His Apostles: and if ye believe and do right ye have a reward without measure. <sup>481482</sup>

481 The testing of good men by calamities and evil men by leaving them in the enjoyment of good things is part of the trials of Allah, in which some freedom of choice is left to man. The psychological and subjective test is unfailing, and the separation is effected partly by the operation of the human wills, to which some freedom is allowed. But it must be effected, if only in the interests of the good. (3.179)

482 Man in his weak state would be most miserable if he could see the secrets of the Future or the secrets of the Unseen. But things are revealed to him from time to time as may be expedient for him, by Messengers chosen for the purpose. Our duty is to hold fast by faith and lead a good life. (3.179)

5:7 - And call in remembrance the favor of Allah unto you and His Covenant which He ratified with you when ye said: "We hear and we obey": and fear Allah for Allah knoweth well the secrets of your hearts. <sup>705</sup>

705 There is a particular and a general meaning. The particular meaning refers to the solemn Pledge and Covenant taken by two groups of people at 'Aqaba, a valley near Mina, the first about fourteen months before the Hijra, and the second a little later. These were Pledges of fealty to the Messenger of Allah, comparable to the Covenant under Mount Sinai taken in the time of Moses (See O. ii. 63 and n. 78). The general meaning has been explained in n. 682 to v. 1: man is under a spiritual obligation under an implied Covenant with Allah: Allah has given man reason, judgment, the higher faculties of the soul, and even the position of vicegerent on earth (ii. 30), and man is bound to serve Allah faithfully-and obey His Will. That obedience begins with cleanliness in bodily functions, food, etc. It goes on to cleanliness of mind and thought, and culminates in purity of motives in the inmost recesses of his heart and soul. (5.7)

5:101 - O ye who believe! ask not questions about things which if made plain to you may cause you trouble. But if ye ask about things when the Qur'an is being revealed they will be made plain to you: Allah will forgive those: for Allah is Oft-Forgiving Most Forbearing. <sup>807</sup>

806 Many secrets are wisely hidden from us. If the future were known to us, we need not necessarily be happy. In many cases we should be miserable. If the inner meaning of some of the things we see before our eyes were disclosed to us, it might cause a lot of mischief. Allah's Message, in so far as it is necessary for shaping our conduct, is plain and open to us. But there are many things too deep for us to understand, either individually or collectively. It would be foolish to pry into them, as some people tried to do in the time of the Prophet. Where a matter is mentioned in the Qur'an, we can reverently ask for its meaning. That is not forbidden. But we should never pass the bounds of (1) our own capacity to understand, (2) the time and occasion when we ask questions, and (3) the part of the Universal Plan which it is Allah's purpose to reveal to us. (5.101)

6:151 - Say: "Come I will rehearse what Allah hath (really) prohibited you from": join not anything as equal with Him; be good to your parents: kill not your children on a plea of want; We provide sustenance for you and for them; come not nigh to shameful deeds whether open or secret; take not life which Allah hath made sacred except by way of justice and law: thus doth He command you that ye may learn wisdom. <sup>976977</sup>

976 Instead of following Pagan superstitions, and being in constant terror of imaginary taboos and prohibitions, we should study the true moral law, whose sanction is God's Law. The first step is that we should recognise that He is the One and Only Lord and Cherisher. The mention of goodness to parents immediately afterwards suggests: (1) that God's love of us and care for us may -on an infinitely higher plane- be understood by our ideal of parental love, which is purely unselfish; (2) that our first duty among our fellow creatures is to our father and mother, whose love leads us to the conception of divine love. Arising from that is the conception of our converse duties to our children. God provides sustenance (material and spiritual) not only for us, but for them; hence any custom like the Pagan custom of sacrificing children of Moloch stands condemned. Then come the moral prohibitions against lewdness and all unseemly acts, relating to sex or otherwise, open or secret. This is followed by the prohibition of killing or fighting. All these things are conformable to our own interests, and therefore true wisdom from our own point of view. (6.151)

977 For the comprehensive word haqq I have used the two words "justice and law"; other significations implied are: right, truth, what is becoming, etc. It is not only that human life is sacred, but all life is sacred. Even in killing animals for

food, a dedicatory formula "in the name of God" has to be employed, to make it lawful: see n. 698 to v. 5, and n. 962 to vi. 138. (6.151)

8:43 - Remember in thy dream Allah showed them to thee as few: if He had shown them to thee as many ye would surely have been discouraged and ye would surely have disputed in (your) decision: but Allah saved (you): for He knoweth well the (**secrets**) of (all) hearts.

11:5 - Behold! they fold up their hearts that they may lie hid from Him! Ah! even when they cover themselves with their garments He knoweth what they conceal and what they reveal: for He knoweth well the (inmost secrets) of the hearts. <sup>14961497</sup>

1496 The heart (literally breast in Arabic) is already well guarded in the body; and secrets are supposed to be hidden in the heart or breast. Foolish persons might further cover up their hearts with cloaks, but even so, nothing can be hidden from Allah. (11.5)

1497 Cf. iii. 119. (11.5)

11:31 – "I tell you not that with me are the Treasures of Allah nor do I know what is hidden nor claim I to be an angel. Nor yet do I say of those whom your eyes do despise that Allah will not grant them (all) that is good: Allah knoweth best what is in their souls: I should if I did indeed be a wrongdoer." <sup>152215231524</sup>

1522 The eighth point that Noah urges is that he is not a mere vulgar soothsayer pretending to reveal secrets not worth knowing, nor an angel living in another world, with no ties to them. He is their real well-wisher, delivering a true Message from Allah. (11.31)

11:123 - To Allah do belong the unseen (secrets) of the heavens and the earth and to Him goeth back every affair (for decision): then worship Him and put thy trust in Him: and thy Lord is not unmindful of aught that ye do. <sup>1626</sup>

1626 Cf. ii. 210. There is nothing, **secret** or open, in our world or in Creation, which does not depend ultimately on Allah's Will and Plan. Every affair goes back to Him for decision. Therefore we must worship Him and trust Him. Worship implies many things: e.g., (1) trying to understand His nature and His Will: (2) realising His goodness and glory, and His working in us; as a means to this end, (3) keeping Him in constant remembrance and celebrating His praise, to whom all praise is due; and (4) completely identifying our will with His, which means obedience to His Law, and service, to Him and His creatures in all sincerity. (11.123)

12:77 - They said: "If he steals there was a brother of his who did steal before (him)." But these things did Joseph keep locked in his heart revealing not the secrets to them. He (simply) said (to himself): "Ye are the worse situated; and Allah knoweth best the truth of what ye assert!" <sup>174717481749</sup>

1748 There were many **secrets**: (1) that he was Joseph himself; (2) that his brother Benjamin knew him; (3) that there was no guilt in Benjamin, but the whole practical joke was in furtherance of a great plan (see n. 1745, above); (4) that they were giving themselves away, and were unconsciously facilitating the plan, though their motives were not above-board. (12.77)

18:26 - Say: "Allah knows best how long they stayed: with Him is (the knowledge of) the secrets of the heavens and the earth: how clearly He sees how finely He hears (everything)! They have no protector other than Him; nor does He share His Command with any person whatsoever. <sup>23662367</sup>

2366 Who are "they" in this sentence? They may be the Companions of the Cave, for they put themselves under the protection of Allah, and disowned all attribution of partners to Him. Or "they" may refer to the people in general who go wrong and become "Mushriks" i.e., attribute imaginary partners to Allah. (18.26)

2367 His Command: i.e., Allah's sovereignty of the world, or in His Judgment on the Day of Judgment. (18.26)

18:65 – So they found one of Our servants on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own presence. <sup>24112412</sup>

2411 One of Our servants: his name is not mentioned in the Qur-an, but Tradition gives it as Khidhr. Round him have gathered a number of picturesque folk tales, with which we are not here concerned. "Khidhr" means "Green": his knowledge is fresh and green, and drawn out of the living sources of life for it is drawn from Allah's own Knowledge. He is a mysterious being, who has to be sought out. He has the secrets of some of the paradoxes of Life, which ordinary people do not understand, or understand in a wrong sense, as we shall see further on. The nearest equivalent figure in the literature of the People of the Book is Melchizedek or Melchisedek (the Greek form in the New Testament). In Gen. xiv. 18-20, he appears as king of Salem, priest of the Most High God: he blesses Abraham, and Abraham gives him tithes. (18.65)

19:3 - Behold! he cried to his Lord in secret <sup>2457</sup>

2457 In secret: because he feared that his own family and relatives were going wrong (xix. 5), and he wanted to keep the lamp of Allah burning bright. He could not very well mention the fear about his colleagues (who were his relations) in public. (19.3)

20:7 - If thou pronounce the word aloud (it is no matter): for verily He knoweth what is secret and what is yet more hidden. <sup>2538</sup>

2538 There are two or three implications. (1) Whatever you profess, or say aloud, gives no information to Allah: He knows not only what is secret and perhaps unknown to others, but what people take special care to conceal. (2) It does you no good to make insincere professions: your hidden motives are known to Him, Who alone matters. (3) If you read the Word of Allah, or if you pray to Allah, it is not necessary to raise your voice: in either case, Allah will judge you by your inner thoughts which are like an open book to Him. (20.7)

20:62 - So they disputed one with another over their affair but they kept their talk secret. <sup>2586</sup>

2586 They knew that they had here to deal with no ordinary man, but a man with powers above what they could conceive of. But evil always thinks evil. Judging Moses and Aaron by their own standards, they thought that these two were also tricksters, with some tricks superior to their own. All they had to do was to stand together, and they must win. I construe xx. 63-64 to be private talk among themselves, followed by their open challenge to Moses in xx. 65. (20.62)

21:4 Say: "My Lord knoweth (every) word (spoken) in the heavens and the earth: He is the One that heareth and knoweth (all things)." <sup>26662667</sup>

2667 Every word, whether whispered in secret (as in xxi. 3 above) or spoken openly, is known to Allah. Let not the wrong-doers imagine that their secret plots are secret to the Knower of all things. (21.4)

27:25 - "(Kept them away from the Path) that they should not worship Allah Who brings to light what is hidden in the heavens and the earth and knows what ye hide and what ye reveal. <sup>3267</sup>

3267 The false worship of the Sabaeans is here exposed in three ways: (1) that they were self-satisfied with their own human achievements, instead of looking up to Allah; and (2) that the light of the heavenly bodies which they worshipped was only dependent on the true Light of Allah, which extends over heaven and earth; the Creator should be worshipped rather than His Creation; and (3) Allah knows the **hidden secrets** of men's minds as well as the objects which they openly profess: are false worshippers really only worshipping their own selves, or the "sins they have a mind to" and are therefore afraid to go to Allah, Who knows all? (27.25)

27:49 - They said: "Swear a mutual oath by Allah that we shall make a **secret** night attack on him and his people and that we shall then say to his heir (when he seeks vengeance): 'We were not present at the slaughter of his people and we are positively telling the truth.' " <sup>3287</sup>

3287 A most dastardly plot, because (1) it was to be secret, (2) by night, (3) taking their victims unawares, and (4) because careful provision was made that they should all tell lies together, saying that they knew nothing about it, in order to evade the vengeance which Salih's heirs (if any were left) or his tribe might want to exact! And yet such were exactly the plots laid against the holy Prophet himself. (27.49)

27:50 – They plotted and planned but We too planned even while they perceived it not. <sup>3288</sup>

3288 Cf. iii. 54. Their secret plotting is all known to Allah, but of Allah's just and beneficent plans they know nothing. And the wicked must come to an evil end. (27.50)

31:34 - Verily the knowledge of the Hour is with Allah (alone). It is He Who sends down rain and He Who knows what is in the wombs. Nor does anyone know what it is that he will earn on the morrow: nor does anyone know in what land he is to die. Verily with Allah is full knowledge and He is acquainted (with all things). <sup>362536263627</sup>

3625 The question of Knowledge or Mystery governs both clauses here, viz.: Rain and Wombs. In fact it governs all the five things mentioned in this verse: viz. (1) the Hour; (2) Rain; (3) the Birth of a new Life (Wombs); (4) our Physical Life from day to day; (5) our Death. See n. 3627 below. As regards Rain we are asked to contemplate how and when it is sent down. The moisture may be sucked up by the sun's heat in the Arabian Sea or the Red Sea or the Indian Ocean near East Africa, or in the Lake Region in Central Africa. The winds drive it hither and thither across thousands of miles, or it may be, only short distances. "The wind bloweth where it listeth." No doubt it obeys certain physical Laws established by Allah, but how these Laws are interlocked, one with another! Meteorology, gravity, hydrostatics and dynamics, climatology, hygrometry, and a dozen other sciences are involved, and no man can completely master all of them, and yet this relates to only one of the millions of facts in physical nature, which are governed by Allah's Knowledge and Law. The whole vegetable kingdom is primarily affected by Rain. The mention of Wombs brings in the mystery of animal Life, Embryology, Sex, and a thousand other things. Who can tell-to take man alone-how long it will remain in the womb, whether it will be born alive, what sort of a new individual it will be,-a blessing or a curse to its parents, or to Society? (31.34)

3626 "Earn" here, as elsewhere, means not only "earn one's livelihood" in a physical sense, but also to reap the consequences (good or ill) of one's conduct generally. The whole sentence practically means; "no man knows what the morrow may bring forth." (31.34)

3627 See the five Mysteries summed up in n. 3625 above. The argument is about the mystery of Time and Knowledge. We are supposed to know things in ordinary life. But what does that knowledge amount to in reality? Only a superficial acquaintance with things. And Time is even more uncertain. In the case of rain, which causes vegetable life to spring up, or in the case of new animal life, can we answer with precision questions as to When or How or Wherefore? So about questions of our life from day to day or of our death. These are great mysteries, and full knowledge is with Allah only. How much more so in the case of the Ma'ad, the Final House, when all true values will be restored and the balance redressed? It is certain, but the When and the How are known to Allah alone. (31.34)

34:14 – Then when We decreed (Solomon's) death nothing showed them his death except a little worm of the earth which kept (slowly) gnawing away at his staff: so when he fell down the Jinns saw plainly that if they had known the unseen they would not have tarried in the humiliating Penalty (of their Task). 38083809

3809 The Jinns looked upon their work as a Penalty, and so it became to them. The people who worked at the Temple of Solomon as the People of David worked and gloried in their work as a thanksgiving to Allah, and their work became sanctified. The Jinns knew nothing of hidden secrets; they only saw the obvious, and had not even the significance of the little worm that slowly gnawed away Solomon's staff. (34.14)

42:24 - What! do they say "He has forged a falsehood against Allah"? But if Allah willed He could seal up thy heart. And Allah blots out Vanity and proves the Truth by His Words. For He knows well the secrets of all hearts. 4562

4562 If any one has a doubt about a prophet's mission, let him look at the prophet's life, at his work, at his character. Allah loves Truth, not Falsehood. Allah's aid goes with Truth, not with Falsehood. The beauty and power of Allah's Word cannot be found in Falsehood. The false man's heart would be sealed, not expanded to new heights, as is that of the Message-bearer of Allah. (42.24)

43:80 - Or do they think that We hear not their secrets and their private counsels? Indeed (We do) and Our Messengers are by them to record. 4678

4678 However secretly men may plot, everything is known to Allah. His Recording Angels are by, at all times and in all places, to prepare a Record of their Deeds for their own conviction when the time comes for Judgment. (43.80)

47:26 - This because they said to those who hate what Allah has revealed "We will obey you in part of (this) matter"; but Allah knows their (inner) secrets. 4850

4850 They have become so impervious to facts and truths, because, without the courage to oppose Allah's Cause openly, they secretly intrigue with Allah's enemies, and say that they will follow them part of the way, and by remaining partly in the other camp, they will be far more useful as spies and half-hearted doubters than by going over altogether. If they think that this game will be successful, they are mistaken. All the inner **secrets** and motives of their hearts are known to Allah. Cf. lix. 11. (47.26)

49:18 – "Verily Allah knows the secrets of the heavens and the earth: and Allah sees well all that ye do." 4938

4938 This does not mean that we should seek petty motives in newcomers into the House of Islam, That would indeed be harbouring suspicions or allowing curiosity to spy out motives, which would be a crime under xlix. 12. We should be true, sincere, and devoted ourselves, and leave the case of others to Allah, from Whose eyes nothing is hidden. (49.18)

52:38 - Or have they a ladder by which they can (climb up to heaven and) listen (to its secrets)? Then let (such a) listener of theirs produce a manifest proof. 5072

5072 Cf. vi. 35: a reference to the Pagan belief that by means of a material ladder a man might climb up to heaven and learn its secrets! (52.38)

57:6 - He merges Night into Day and He merges Day into Night; and He has full knowledge of the secrets of (all) hearts.

59:11 –Hast thou not observed the Hypocrites say to their misbelieving brethren among the People of the Book? "If ye are expelled We too will go out with you and we will never hearken to anyone in your affair; and if ye are attacked (in fight) we will help you." But Allah is witness that they are indeed liars. 53865387

5387 For this actually happened. They never stirred a finger for the Jews, and they never intended to do so. And Allah knows all their motives and **secrets**: cf. xlvii. 26, n. 4850. (59.11)

59:22 - Allah is He than whom there is no other god Who knows (all things) both secret and open; He Most Gracious Most Merciful. 5400

5400 Here follows a passage of great sublimity, summing up the attributes of Allah. In this verse, we have the general attributes, which give us the fundamental basis on which we can form some idea of Allah. We start with the proposition that there is nothing else like Him. We think of His Unity; all the varying and conflicting forces in Creation are controlled by Him and look to Him, and we can never get a true idea of Him unless we understand the meaning of Unity. His knowledge extends to everything seen and unseen, present and future, near and far, in being and not in being: in fact these contrasts, which apply to our knowledge, do not apply to Him. His Grace and His Mercy are unbounded: see i. 1, and n. 19; and unless we realise these, we can have no true conception of our position in the working of His Will and Plan. (59.22)

60:1 - O ye who believe! take not My enemies and yours as friends (or protectors) offering them (your) love even though they have rejected the Truth that has come to you and have (on the contrary) driven out the Prophet and yourselves (from your homes) (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure (take them not as friends) holding **secret** converse of love (and friendship) with them: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path. <sup>54095410</sup>

5409 The immediate occasion for this was a secret letter sent by one Hatib, a Muhajir, from Madinah, to the Pagans at Makkah, in most friendly terms, seeking for their protection on behalf of his children and relatives left behind in Makkah. The letter was intercepted, and he confessed the truth. He was forgiven as he told the truth and his motive did not appear to be heinous, but this instruction was given for future guidance. This was shortly before the conquest of Makkah, but the principle is of universal application. You cannot be on terms of secret intimacy with the enemies of your Faith and people, who are persecuting your Faith and seeking to destroy your Faith and you. You may not do so even for the sake of your relatives as it compromises the life and existence of your whole community. (60.1)

5410 Such was the position of the Muslim community in Madinah after the Hijrat and before the conquest of Makkah. (60.1)

64:4 - He knows what is in the heavens and on earth: and He knows what ye conceal and what ye reveal: yes Allah knows well the (secrets) of (all) hearts. <sup>5483</sup>

5483 Not only does He create and develop and sustain all things; but all thoughts, motives, feelings, ideas, and events are known to Him. Therefore we must not imagine that, if some evil seems to go unpunished, it is not known to Him or has escaped His notice. His Plan is wise and good in its fullest compass: sometimes we do not see its wisdom and goodness because we see only a broken fragment of it, as our own intelligence is narrow. (64.4)

67:13 - And whether ye hide your word or publish it He certainly has (full) knowledge of the secrets of (all) hearts.

72:8 - `And we pried into the secrets of heaven; but we found it filled with stern guards and flaming fires. <sup>5733</sup>

5733 See notes 1951, 1953, and 1954 to xv. 17-18. See also n. 5562 to lxvii. 5. The speakers here have repented of sin and evil; but they recognise that there are evil ones among them, who love stealth and prying, but their dark plots will be defeated by vigilant guardians of the Right, whose repulse of the attacks of evil is figured by the shafts of meteoric light in the heavens. (72.8)

84:1 - When the Sky is rent asunder <sup>6031</sup>

6031 The passing away of this world of sense to make way for a new World of Reality is here indicated by two Facts, which are themselves signs for a complete revolution in our whole knowledge and experience. At the beginning of S. lxxxii. and S. lxxxiii, other Signs were used, to lead up to the arguments there advanced. Here the two Signs are: (1) the Sky being rent asunder and giving up its secrets, and (2) the Earth being flattened out from the globe it is, and giving up its **secrets**. See the following notes. (84.1)

84:3 - And when the Earth is flattened out <sup>6033</sup>

6033 The Earth is a globe, enclosing within it many **secrets** and mysteries-gold and diamonds in its mines, heat and magnetic forces in its entrails, and the bodies of countless generations of men buried within its soil. At its dissolution all these contents will be disgorged: it will lose its shape as a globe, and cease to exist. (84.3)

86:9 - The Day that (all) things secret will be tested.

100:11 – That their Lord had been well-acquainted with them (Even to) that Day? <sup>6250</sup>

6250 Allah's knowledge is full and vigilant at all times. But on that day it will reveal to men **secrets** which they had long forgotten, for the Book of their Deeds will be made manifest at Judgment. (100.11)

►ISL Quran Subjects

## Secret

1. (Also see) Confidential, Secrecy from Allah, Secrets



2. Allah, knowledge of such thoughts with [20.7](#)
3. Calling on Allah in [7.55](#)
4. Fearing Allah in [21.49](#), [35.18](#), [36.11](#), [50.33](#), [50.34](#), [50.35](#), [67.12](#)
5. Forces of evil [6.128](#), [6.129](#), [6.130](#)
6. Friendship to the enemies of Allah in, showing [60.1](#), [60.2](#), [60.3](#), [60.4](#), [60.5](#), [60.6](#), [60.7](#), [60.8](#), [60.9](#), [60.13](#)
7. Friendship to the enemies of Muslims in, showing [60.1](#), [60.2](#), [60.3](#), [60.4](#), [60.5](#), [60.6](#), [60.7](#), [60.8](#), [60.9](#), [60.13](#)
8. Friendship of hypocrites with Jews and Christians [5.52](#), [5.53](#)
9. Opinion [67.13](#), [67.14](#)
10. Plotting in against the True Religion [21.3](#), [21.4](#)
11. Questions about such things [5.101](#), [5.102](#)
12. Spending in charity openly and in [35.29](#), [35.30](#), [36.47](#)
13. Talk between criminal and his counsel [4.114](#)
14. Thoughts [21.110](#), [57.6](#), [67.13](#), [67.14](#)
15. Thoughts of disbelievers [27.74](#), [27.75](#), [28.69](#)

Sahih Al-Bukhari Hadith

### **Hadith 5.145** Narrated by **Anas bin Malik**

The Prophet said, "The Ansar are my near companions to whom I confided my private secrets, People will go on increasing but the Ansar will go on decreasing; so accept the good of the good-doers amongst them and excuse the wrong-doers amongst them."

► Sahih Al-Bukhari Hadith

### **Hadith 5.62** Narrated by **Aisha**

The Prophet called his daughter Fatima during his illness in which he died, and told her a secret whereupon she wept. Then he called her again and told her a secret whereupon she laughed. When I asked her about that, she replied, "The Prophet spoke to me in secret and informed me that he would die in the course of the illness during which he died, so I wept. He again spoke to me in secret and informed me that I would be the first of his family to follow him (after his death) and on that I laughed."

► Sahih Al-Bukhari Hadith

### **Hadith 4.819** Narrated **Aisha**

Once Fatima came walking and her gait resembled the gait of the Prophet. The Prophet said, "Welcome, O my daughter!" Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her, "Why are you weeping?" He again told her a secret and she started laughing. I said, "I never saw happiness so near to sadness as I saw today." I asked her what the Prophet had told her. She said, "I would never disclose the secret of Allah's Apostle." When the Prophet died, I asked her about it. She replied: "The Prophet said, 'Every year Gabriel used to revise the Qur'an with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.' So I started weeping. Then he said, 'Don't you like to be the mistress of all the ladies of Paradise or the mistress of all the lady believers? So I laughed for that.'"



## SECRET ARTS:

113:4 - From the mischief of those who practice Secret Arts; <sup>6305</sup>

6305 Those (feminine) who blow on knots', this having been a favourite form of witchcraft practised by perverted women. Such secret arts cause psychological terror. They may be what is called magic, or secret plottings, or the display of false and seductive charms (iii. 14), or the spreading of false and secret rumours or slanders to frighten men or deter them from right action. There is fraud in such things, but men are swayed by it. They should cast off fear and do their duty. (113.4)

►Maududi Sura Introductions

### Surah 114. An-Nas

#### See Section

.... Then, when one of them with trust in God recited Surah Al-Fatihah over the chief and he became well, the people gave the promised wages and the Holy Prophet allowed that the wages be accepted as lawful and pure. In Bukhari the tradition related on the authority of Hadrat Abdullah bin Abbas about this incident contains the Holy Prophet's words to the effect: "Instead that you should have acted otherwise, it was better that you recited the Book of Allah and accepted the wages for it." He said this in order to impress the truth that Allah's Word is superior to every other kind of enchanting and practice of secret arts.

Furthermore, the Message also was incidentally conveyed to the Arabian tribe and its people made aware of the blessings of the Word that the Holy Prophet (upon whom be peace) had brought from Allah. This incident cannot be cited as a precedent for the people who run clinic in the cities and towns for the practice of **secret arts** and have adopted it as a regular profession for earning livelihood. No precedent of it is found in the life and practice of the Holy Prophet (upon whom be peace) or his Companions, their followers and the earliest Imams.

## SECRET COUNSEL:

4:114 - In most of their secret talks there is no good: but if one exhorts to a deed of charity or justice or conciliation between men (secrecy is permissible): to him who does this seeking the good pleasure of Allah We shall soon give a reward of the highest (value). <sup>625</sup>

625 Usually secrecy is for evil ends, or from questionable motives, or because the person seeking secrecy is ashamed of himself and knows that if his acts or motives became known, he would make himself odious. Islam therefore disapproves of secrecy and loves and enjoins openness in all consultations and doings. But there are three things in which secrecy is permissible, and indeed laudable, provided the motive be purely unselfish, to earn "the good pleasure of Allah": (1) if you are doing a deed of charity or beneficence, whether in giving material things or in helping in moral, intellectual, or spiritual matters; here publicity may not be agreeable to the recipient of your beneficence, and you have to think of his feelings; (2) where an unpleasant act of justice or correction has to be done; this should be done, but there is no virtue in publishing it abroad and causing humiliation to some parties or adding to their humiliation by publicity; (3) where there is a delicate question of conciliating parties to a quarrel; they may be very touchy about publicity but quite amenable to the influence of a man acting in private. (4.114)

9:78 - Know they not that Allah doth know their secret (thoughts) and their secret counsels and that Allah knoweth well all things unseen?

58:7 - Seest thou not that Allah doth know (all) that is in the heavens and on earth? There is not a **secret consultation** between three but He makes the fourth among them nor between five but He makes the sixth nor between fewer nor more but He is in their midst wheresoever they be: in the end will He tell them the truth of their conduct on the Day of Judgment for Allah has full knowledge of all things. <sup>5341</sup>

5341 Secrecy is a relative and limited term among ourselves. There is nothing hidden or unknown to Allah. Usually secrecy implies fear or distrust, plotting or wrong-doing. But all is open before Allah's sight. (58.7)

58:8 -Turnest thou not thy sight towards those who were forbidden secret counsels yet revert to that which they were forbidden (to do)? And they hold secret counsels among themselves for iniquity and hostility and disobedience to the Apostle. And when they come to thee they salute thee not as Allah salutes thee (but in crooked ways): and they say to themselves "Why does not Allah punish us for our words?" Enough for them is Hell: in it will they burn and evil is that destination! <sup>534253435344</sup>

5342 When the Muslim Brotherhood was acquiring strength in Madinah and the forces of disruption were being discomfited in open fight against the Messenger of Righteousness, the wicked resorted to duplicity and secret intrigues, in which

the ringleaders were the disaffected Jews and the Hypocrites, whose machinations have been frequently referred to in the Qur-an. E.g. see ii. 8-16; and iv. 142-145. (58.8)

5343 The salutation of Allah was (and is) "Peace!" But the enemies, who had not the courage to fight openly often twisted the words, and by using a word like "Sam", which meant "Death!" or "Destruction!" instead of "Salam!" (Peace!), they thought they were secretly venting their spite and yet apparently using a polite form of salutation. Cf. ii. 106, and n. 107, where another similar trick is exposed. (58.8)

5344 The enemies derisively enjoyed their trick (see last note) according to their own perverted mentality. They asked blasphemously, "Why does not Allah punish us?" The answer is given: there is a Punishment, far greater than they imagine: it will come in good time: it will be the final Punishment after Judgment: it is delayed in order to give them a chance of repentance and reformation. (58.8)

58:9 - O ye who believe! when ye hold secret counsel do it not for iniquity and hostility and disobedience to the Prophet; but do it for righteousness and self-restraint; and fear Allah to whom ye shall be brought back. <sup>5345</sup>

5345 Ordinarily secrecy implies deeds of darkness, something which men have to hide; see the next verse. But there are good deeds which may be concerted and done in secret: e.g., charity, or the prevention of mischief, or the defeat of the dark plots of evil. The determining factor is the motive. Is the man doing some wrong or venting his spite, or trying to disobey a lawful command? Or is he doing some good, which out of modesty or self-renunciation he does not want known, or is he in a righteous cause defeating the machinations of Evil, which may involve great sacrifice of himself.? (58.9)

58:10 -**Secret counsels** are only (inspired) by the Evil One in order that he may cause grief to the Believers; but he cannot harm them in the least except as Allah permits; and on Allah let the Believers put their trust. <sup>5346</sup>

5346 Evil can harm no one who is good, except in so far as (1) there is some question of trial in Allah's Universal Plan, or (2) what appears to be harm may be real good. Nothing happens without Allah's will and permission. And we must always trust Him, and not our cleverness or any adventitious circumstances that draw us the least bit from the path of rectitude. (58.10)

Sahih Bukhari Hadith Subjects

### Permission To Enter

43. Disclosing secrets after death of person concerned  
B 8.301
45. Talking secretly and excluding a person present  
B 8.303
46. Keeping secrets  
B 8.304
47. Secret talk by two out of more than three persons  
B 8.305, B 8.306
48. Holding secret counsel for a long while  
B 8.307

### SEED:

6:95 - It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead and He is the one to cause the dead to issue from the living. That is Allah; then how are ye deluded away from the truth? <sup>918919920</sup>

918 Another beautiful nature passage, referring to God's wonderful artistry in His Creation. In how few and how simple words, the whole pageant of Creation is placed before us. Beginning from our humble animal needs and dependence on the vegetable world, we are asked to contemplate the interaction of the living and the dead. Here is mystic teaching, referring not only to physical life but to the higher life above the physical plane, -not only to individual life but to the collective life of nations. Then we take a peep into the daily miracle of morning, noon, and night, and pass on to the stars that guide the distant mariner. We rise still higher to the mystery of the countless individuals from the one human soul, -their sojourn and their destiny. So we get back to the heavens: the description of the luscious fruits which the "gentle rain from heaven" produces, leaves us to contemplate the spiritual fruits which faith will provide for us, with the aid of the showers of God's mercy. (6.95)

919 The seed-grain and the date-stone are selected as types in the vegetable kingdom, showing how our physical life depends on it. The fruits mentioned later (in vi 99) start another allegory which we shall notice later. Botanists will notice that the seed-grain includes the cereals (such as wheat, barley, rice, millet, etc.) which are monocotyledons, as well as the pulses (such as beans, peas, gram, etc.) and other seeds which are dicotyledons. These two represent the most important classes of food-grains, while the date-palm, a monocotyledon, represents for Arabia both food, fruit, confectionery, thatch and pillars for houses, shady groves in oases, and a standard measure of wealth and well being. "Split and sprout": both ideas are included in the root falaqa, and a third is expressed by the word "cleave" in

the next verse, for the action of evolving day-break from the dark. I might almost have used the word "churn," familiar to students of Hindu lore in the Hindu allegory of the "churning of the ocean." For vegetables, "split and sprout" represents a double process: (1) the seed divides, and (2) one part shoots up, seeking the light, and forming leaves and the visible parts of the future tree, and the other part digs down into the dark, forming the roots and seeking just that sustenance from the soil, which is adapted for the particular plant. This is just one small instance of the "judgement and ordering" of God, referred to in the next verse. (6.95)

- 920 This does not mean that in physical nature there are no limits between life and non-life, between the organic and the non-organic. In fact physicists are baffled at the barrier between them and frankly confess that they cannot solve the mystery of Life. If there is such a barrier in physical nature, is it not all the more wonderful that God can create Life out of nothing? He has but to say, "Be," and it is. He can bring Life from non-Life and annihilate Life. But there are two other senses in which we can contemplate the contrast between the living and the dead. (1) We have just been speaking of the botanical world. Take it as a whole, and see the contrast between the winter of death, the spring of revivification, the summer of growth, and the autumn of decay, leading back to the death of winter. Here is a cycle of living from dead, and dead from living. (2) Take our spiritual life, individual or collective. We rise from the darkness of spiritual nothingness to the light of spiritual life. And if we do not follow the spiritual laws, God will take away that life and we shall be again as dead. We may die many deaths. The keys of life and death are in God's hands. Neither Life nor Death are fortuitous things. Behind them both is the Cause of Causes, -and only He. (6.95)

21:47 - We shall set up scales of justice for the Day of Judgment so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed We will bring it (to account): and enough are We to take account. <sup>27072708</sup>

- 2707 Not the smallest action, word, thought, motive, or predilection but must come into the account of Allah. Cf. Browning (in Rabbi Ben Ezra): "But all, the world's coarse thumb And finger failed to plumb, So passed in making up the main account; All instincts immature. All purposes unsure. That weighed not as his work, yet swelled the man's account; Thoughts hardly to be packed Into a narrow act. Fancies that broke through language and escaped; All I could never be, All, men ignored in me, This, I was worth to God, Whose wheel the pitcher shaped." (21.47)

- 2708 The literalism of Sale has here excelled itself: he translates, "and there will be sufficient accountants with us"! What is meant is that when Allah takes account, His accounting will be perfect: there will be no flaw in it, as there may be in earthly accountants, who require other people's help in some matters of account which they do not understand for want of knowledge of that particular department they are dealing with. Allah's knowledge is perfect, and therefore His justice will be perfect also; for He will not fail to take into account all the most intangible things that determine conduct and character. See last note. There is no contradiction between this and xviii. 104-105, where it is said that men of vain works, i.e., shallow hypocritical deeds, will have no weight attached to their deeds, In fact the two correspond. (21.47)

31:16 - "O my son!" (said Luqman) "If there be (but) the weight of a mustard-seed and it were (hidden) in a rock or (anywhere) in the heavens or on earth Allah will bring it forth: for Allah understands the finest mysteries (and) is well-acquainted (with them). <sup>360036013602</sup>

- 3601 The mustard-seed is proverbially a small, minute thing, that people may ordinarily pass by. Not so Allah. Further emphasis is laid by supposing the mustard-seed to be hidden beneath a rock or in the cleft of a rock, or to be lost in the spacious expanse of the earth or of the heavens. To Allah everything is known, and He will bring it forth, i. e., take account of it. (31.16)

34:2 — He knows all that goes into the earth and all that comes out thereof; all that comes down from the sky and all that ascends thereto: and He is the Most Merciful the Oft-Forgiving. <sup>37863787</sup>

- 3786 An ignorant man may think that water absorbed in the soil or **seed** sown beneath the sod is lost, but it replenishes numerous rills, and streams, and feeds and sustains numerous roots and forms of life, and throws up all kinds of vegetable life. So with things that come out of the earth: who can count the myriad forms of herbs and trees that grow and perish, and yet sustain a continuous life for ages and ages? Yet these are symbolical of other things or entities beyond time or space, and beyond physical form. We see the birth and death of the animal part of man: When he is buried beneath the soil, the ignorant man thinks there is an end of him. (34.2)

37:35 — For they when they were told that there is no god except Allah would puff themselves up with Pride. <sup>4056</sup>

- 4056 Selfish arrogance was the **seed** of sin and rebellion: ii. 34 (of Satan): xxviii. 39 (of Pharaoh); etc. It is that kind of arrogance which prevents man from mending his life and conduct. When he speaks of ancestral ways, or public opinion, or national honour, he is usually thinking of himself or of a small clique which thrives on injustice. The recognition of Allah, the one true God, as the only standard of life and conduct, the Eternal Reality, cuts out Self, and is therefore disagreeable to Sin. If false gods are imagined, who themselves would have weaknesses that fit in with sin, they give countenance to evils, and it becomes difficult to give them up, unless Allah's grace comes to our assistance. (37.35)

42:20 - To any that desires the tilth of the Hereafter We give increase in his tilth; and to any that desires the tilth of this world We grant somewhat thereof but he has no share or lot in the Hereafter. <sup>4555</sup>

4555 The parable is from the efforts of the husbandman, who ploughs and prepares the soil, sows the seed, weeds in due season, and reaps the harvest, You reap as you sow. But Allah will add manifold advantages for spiritual tilth. To those who are only engrossed in the vanities of this world, something may accrue in this world, but the next world is closed to them. (42.20)

48:29 - Muhammad is the Apostle of Allah; and those who are with him are strong against Unbelievers (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer) seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks (being) the traces of their prostration. This is their similitude in the Torah; and their similitude in the Gospel is: like a **seed** which sends forth its blade then makes it strong; it then becomes thick and it stands on its own stem (filling) the sowers with wonder and delight. As a result it fills the Unbelievers with rage at him. Allah has promised those among them who believe and do righteous deeds Forgiveness and a great Reward. 491349144915491649174918

4913 Cf. ix. 128. The devotees of Allah wage unceasing war against evil, for themselves, and for others; but to their own brethren in faith-especially the weaker ones- they are mild and compassionate: they seek out every opportunity to sympathise with them and help them. (48.29)

4914 Their humility is before Allah and His Apostle and all who have authority from Allah, but they yield no power or pomp, nor do they worship worldly show or glitter. Nor is their humility before Allah a mere show for men. (48.29)

4915 The traces of their earnestness and humility are engraved on their faces, i.e., penetrate their inmost being, the face being the outward sign of the inner man. If we take it in its literal sense, the traces might mean the marks left by repeated prostration on their foreheads. Moreover, a good man's face alone shows in him the grace and light of Allah; he is gentle, kind and forbearing, ever helpful, relying on Allah and possessing a blessed Peace and Calmness (Sakina, xlviii. 26) that can come from no other source. (48.29)

4916 In the Book of Moses, which is now found in a corrupt form in the Pentateuch, the posture of humility in prayer is indicated by prostration: e.g., Moses and Aaron "fell upon their faces", Num. xvi. 22. (48.29)

4917 The similitude in the Gospel is about how the good seed is sown and grows gradually, even beyond the expectation of the sower: "the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear": Mark. iv. 27-28. Thus Islam was preached by the holy Prophet; the seed seemed to human eyes lost in the ground; but it put forth its shoot, and grew, and became strong, until it was able to stand on its own legs, and its worst enemies recognised its existence and its right to live. Note how much more complete the parable is in the Qur-an. The mentality of the sowers of the seed is expressed in beautiful terms: its growth and strength filled them "with wonder and delight." (48.29)

4918 I construe the particle "li" as expressing not the object, but the result. The result of the wonderful growth of Islam in numbers and strength was that its enemies were confounded, and raged furiously within their own minds, a contrast to the satisfaction, wonder, and delight of the Prophet and his Companions. The pronoun in "rage at them" of course refers to the Prophet and his Companions, and goes back to the earlier words, "on their faces" etc. (48.29)

53:46 - From a seed when lodged (in its place);

56:58 - Do ye then see? The (human seed) that ye throw out,

56:63 - See ye the seed that ye sow in the ground? 5251

5251 Having appealed to our own nature within us, He appeals now to the external nature around us, which should be evidence to us (1) of His loving care for us, and (2) of its being due to causes other than those which we produce and control. Three examples are given : (1) the seed which we sow in the soil; it is Allah's processes in nature, which make it grow; (2) the water which we drink; it is Allah's processes in nature, that send it down from the clouds as rain, and distribute it through springs and rivers: (3) the fire which we strike; it is again a proof of Allah's Plan and Wisdom in nature. (56.63)

56:64 - Is it ye that cause it to grow or are We the Cause?

86:7 – Proceeding from between the backbone and the ribs: 6071

6071 A man's seed is the quintessence of his body. It proceeds from his loins, i.e., from his back between the hip-bones and his ribs. His back-bone is the source and symbol of his strength and personality. In the spinal cord and in the brain is the directive energy of the central nervous system, and this directs all action, organic and psychic. The spinal cord is continuous with the Medulla Oblongata in the brain. (86.7)

Sahih Al-Bukhari Hadith

**Hadith 8.565**

Narrated by

**Abu Said Al Khudri**

Allah's Apostle said, "When the people of Paradise have entered Paradise, and the people of the Fire have entered the Fire, Allah will say, 'Take out (of the Fire) whoever has got faith equal to a mustard seed in his heart.' They will come out, and by that time they would have burnt and became like coal, and then they will be thrown into the river of Al-Hayyat (life) and they will spring up just as a seed grows on the bank of a rainwater stream." The Prophet said, "Don't you see that the germinating seed comes out yellow and twisted?"

Sahih Muslim Hadith

### Hadith 6752

Narrated by

**Jabir ibn Abdullah**

I heard Allah's Apostle (peace be upon him) as saying: Verily, the Satan has lost all hopes that the worshippers would ever worship (him) in the peninsula of Arabia, but he (is hopeful) that he would sow the **seed** of dissension amongst them.

▪ Sahih Muslim Hadith

### Hadith 6754

Narrated by

**Jabir ibn Abdullah**

I heard Allah's Apostle (peace be upon him) as saying: The throne of Iblis is upon the ocean and he sends detachments (to different parts) in order to put people to trial and the most important figure in his eyes is one who is most notorious in sowing the seed of dissension.

Sahih Muslim Hadith

### Hadith 164

Narrated by

**Abdullah ibn Mas'ud**

The Apostle of Allah (peace be upon him) observed: He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. A person (amongst his hearers) said: Verily a person loves that his dress should be fine, and his shoes should be fine. He (the Prophet) remarked: Verily, Allah is Graceful and He loves Grace. Pride is disdain for the truth (out of self-conceit) and contempt for the people.

## SEDITION:

9:47 –If they had come out with you they would not have added to your (strength) but only (made for) disorder hurrying to and fro in your midst and sowing sedition among you and there would have been some among you who would have listened to them. But Allah knoweth well those who do wrong. <sup>1310</sup>

1310 Khilaf has more than one meaning, but I follow the interpretation of Raghib and the majority of accepted Commentators, who take it to mean "in your midst". (9.47)

9:48 - Indeed they had plotted sedition before and upset matters for thee until The Truth arrived and the Decree of Allah became manifest much to their disgust. <sup>1311</sup>

1311 Evil plotters against Truth are only too glad to get an opportunity of meddling from within with affairs which they want to spoil or upset. They plot from outside, but they like to get into the inner circle, that their chances of intrigue may be all the greater. They are, however, unwilling to incur any danger or any self-sacrifice. Their whole activities are directed to mischief. Great wisdom is required in a leader to deal with such a situation, and the best of such leaders must need divine guidance, as was forthcoming in this case. (9.48)

33:14 - And if an entry had been effected to them from the sides of the (City) and they had been incited to sedition they would certainly have brought it to pass with none but a brief delay! <sup>3685</sup>

3685 The brunt of the fighting was on the north side, but the whole Trench was guarded. At one or two points enemy warriors did break in within the circuit of the Trench, but they were soon disposed off. Hadhrat 'Ali particularly distinguished himself in many fights, wearing the Prophet's own sword and armour. If any of the enemy had been able to penetrate into the City, the disaffected element, which was only sitting on the fence, would have risen against the Muslims at once-with no delay except what might have been necessary to put on their armour and arms. (33.14)

33:60 - Truly if the Hypocrites and those in whose hearts is a disease and those who stir up sedition in the City desist not We shall certainly stir thee up against them: then will they not be able to stay in it as thy neighbors for any length of time: <sup>3768</sup>

3768 It was necessary to put down all kinds of unseemly conduct in the Prophet's City. And here is the warning in the plainest terms. And the warning had its effect. The "Hypocrites" were men who pretended to be in Islam but whose manners and morals were anti-Islamic. Those "with diseased hearts" may have been the ones that molested innocent women. "Those who stirred up sedition" put false rumours in circulation to excite the crowd. Alas! we must ask ourselves the question: "Are these conditions present among us to-day?" (33.60)

## SEDUCED:

4:118 – Allah did curse him but he said: "I will take of Thy servants a portion marked off. <sup>628</sup>



628 Satan obtained Allah's permission to tempt man, and this was implied in such free-will as was granted to man by Allah. Satan's boast is that the portion of mankind seduced by him will be so corrupted in their nature that they will bear a sort of brand that will mark them off as his own; or that they will be like a portion assigned to himself. (4.118)

6:32 - What is the life of this world but play and amusement? But best is the home in the Hereafter for those who are righteous. Will ye not then understand? <sup>855</sup>

855 Play and amusement are for preparing our minds for the serious things of life: in themselves they are not serious. So this life is a preparation for the Eternal Home to which we are going, which is far more important than the ephemeral pleasures which may possibly **seduce** us in this life. (6.32)

7:27 - O ye children of Adam! let not satan **seduce** you in the same manner as he got your parents out of the garden stripping them of their raiment to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends (only) to those without faith. <sup>1009</sup>

1009 That is, by fraud and deceit, by putting you off your guard and telling lies. Adam's story here becomes an introduction to the later religious history of mankind: vii. 20-22. In the Garden, Satan's deceit stripped off their raiment of honour and innocence. In this life on a lower plane he seeks to strip us of the raiment of righteousness. And he can take up positions on a vantage ground of worldly power or influence or riches, in which he and his confederates are not seen in their true colours. They may assume a fair-seeming disguise of disinterested friendship or high motives of patriotism or public spirit, or loyalty to ancestors, when beneath it there is nothing but spite and selfishness. (7.27)

12:23 - But she in whose house he was sought to **seduce** him from his (true) self: she fastened the doors and said: "Now come thou (dear one)!" He said: "Allah forbid! truly (thy husband) is my lord! He made my sojourn agreeable! Truly to no good come those who do wrong!" 16661667

1666 The 'Aziz had treated Joseph with honour; he was more his guest and son than his slave. In trying to **seduce** Joseph in these circumstances, his wife was guilty of a crime against Joseph's own honour and dignity. And there was a third fault in her earthly love. True love blots Self out: it thinks more of the loved one than of the Self. The 'Aziz's wife was seeking the satisfaction of her own selfish passion, and was in treason against Joseph's pure soul and his high destiny. It was inevitable that Joseph should repel the advances made by the wife of the courtier. (12.23)

1667 Joseph's plea in rejecting her advances is threefold: '(1) I owe a duty, and so do you, to your husband, the 'Aziz; (2) the kindness, courtesy, and honour, with which he has treated me entitled him to more than mere gratitude from me; (3) in any case, do you not see that you are harbouring a guilty passion, and that no good can come out of guilt? We must all obey laws, human and divine.' (12.23)

12:30 - Ladies said in the City: "The wife of the (great) `Aziz is seeking to seduce her slave from his (true) self: truly hath he inspired her with violent love: we see she is evidently going astray." 16771678

12:32 - She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his (true) self but he did firmly save himself guiltless!... And now if he doth not my bidding he shall certainly be cast into prison and (what is more) be in the company of the vilest!" 1680

12:51 - (The king) said (to the ladies): "What was your affair when ye did seek to seduce Joseph from his (true) self?" The ladies said: "Allah preserve us! no evil know we against him!" Said the `Aziz's wife: "Now is the truth manifest (to all): it was I who sought to seduce him from his (true) self: he is indeed of those who are (ever) true (and virtuous)." <sup>17101711</sup>

20:121 -In the result they both ate of the tree and so their nakedness appeared to them: they began to sew together for their covering leaves from the Garden: thus did Adam disobey His Lord and allow himself to be seduced. <sup>26442645</sup>

2644 Hitherto they knew no evil. Now, when disobedience to Allah had sullied their soul and torn off the garment, their sullied Self appeared to themselves in all its nakedness and ugliness, and they had to resort to external things (leaves of the Garden) to cover the shame. (20.121)

2645 Adam had been given the will to choose, and he chose wrong, and was about to be lost when Allah's Grace came to his aid. His repentance was accepted, and Allah chose him for His Mercy, as stated in the next verse. (20.121)

26:99 – " `And our seducers were only those who were steeped in guilt. <sup>3184</sup>

3184 They now see that the people who seduced them were themselves evil and subject to the penalties of evil, and their seductions were frauds. They feel that they ought to have seen it before. For who would deliberately follow the paths of those condemned to misery and punishment? How simple they were not to see the true character of their seducers, though they had been warned again and again against them! It was their own folly that made them accept such obviously false guidance! (26.99)



47:1 – Those who reject Allah and hinder (men) from the Path of Allah their deeds will Allah render astray (From their mark). <sup>4817</sup>

4817 Whatever they do will miss its mark, because Allah is the source of all energy and life. If the wicked try to persecute men or seduce them from the Truth, the result will be the opposite of what they intend. (47.1)

82:6 - O man! what has seduced thee from thy Lord Most Beneficent?

► Sahih Muslim Hadith

**Hadith 6840** Narrated by  
**AbuHurayrah**

Allah's Apostle (peace be upon him) said: There are two types, amongst the denizens of Hell, I have yet not seen them. One possessing whips like the tail of an ox and they flog people with them. (The second one) the women who would be naked in spite of their being dressed, who are seduced (to wrong paths) and seduce others with their hair high like humps. These women would not get into Paradise and they would not perceive the odour of Paradise, although its fragrance can be perceived from such and such distance (from great distance).

## SELF CONTROL:

3:17 - Those who show patience firmness and **self-control**; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning. <sup>356357</sup>

356 Sabr (Sabir) includes many shades of meaning: I have specified three here, viz., patience, firmness, and self-control. See ii. 45 and ii. 153 and notes thereon. (3.17)

357 True servants of Allah are described in iii. 16 and 17. They have faith, humility, and hope (iii. 16); and they have certain virtues (iii. 17) viz., (1) patience, steadfastness, self-restraint, and all that goes under the full definition of Sabr; this shows a certain attitude of mind; (2) in all their dealings they are true and sincere as they are also in their promises and words; this marks them out in social conduct; (3) further, their spiritual worship is earnest and deep, an inner counterpart of their outward conduct; (4) their worship of Allah shows itself in their love of their fellow-men, for they are ready and liberal in charity; and (5) their self-discipline is so great that the first thing they do every morning is humbly to approach their God. (3.17)

2:183 - O ye who believe! fasting is prescribed to you as it was prescribed to those before you that ye may (learn) self-restraint. <sup>188</sup>

188 As it was prescribed: this does not mean that the Muslim fast is like the other fasts previously observed, in the number of days, in the time or manner of the fast, or in other incidents; it only means that the principle of self-denial by fasting is not a new one. (2.183)

2:187 - Permitted to you on the night of the fasts is the approach to your wives. They are your garments. And ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them and seek what Allah hath ordained for you and eat and drink until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allah; approach not nigh thereto. Thus doth Allah make clear His signs to men that they may learn self-restraint. <sup>195196197198199200</sup>

4:128 - If a wife fears cruelty or desertion on her husband's part there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practice self-restraint Allah is well-acquainted with all that ye do. <sup>638</sup>

638 To protect the woman's economic interests, various rules are prescribed for dower in marriage. But the sanctity of marriage itself is greater than any economic interests. Divorce is, of all things permitted, most hateful to Allah. Therefore if a breach between husband and wife can be prevented by some economic consideration, it is better to make that concession than to imperil the future of the wife, the children, and probably the husband also. Such concessions are permissible, in view of the love of wealth ingrained in unregenerate man, but a recommendation is made that we should practise self-restraint, and do what we can to come to an amicable settlement without any economic sacrifice on the part of the woman. (4.128)

4:129 - Ye are never able to be fair and just as between women even if it is your ardent desire: but turn not away (from a woman) altogether so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding and practice self-restraint Allah is Oft-Forgiving Most Merciful. <sup>639</sup>

- 639 In this material world there are two principle causes of division between man and wife, money and "the other woman" or "the other man". Money was dealt with in the last verse. Here is the case of "the other woman". Legally more than one wife (up to four) are permissible on the condition that the man can be fair and just to all. (4.129)

41:35 – And no one will be granted such goodness except those who exercise patience and self-restraint none but persons of the greatest good fortune. <sup>4506</sup>

- 4506 The moral standard referred to in the last verse can only be reached by the exercise of the highest patience and self-restraint. All sorts of human weaknesses and counsels of pseudo-wisdom and "self-respect" will keep breaking in, but resist them as suggestions of Evil (see next verse). If you reach anywhere near that high standard, you will be indeed most fortunate in a spiritual sense, for Allah's Revelation will have made you great and free. (41.35)

58:9 - O ye who believe! when ye hold secret counsel do it not for iniquity and hostility and disobedience to the Prophet; but do it for righteousness and self-restraint; and fear Allah to whom ye shall be brought back. <sup>5345</sup>

- 5345 Ordinarily secrecy implies deeds of darkness, something which men have to hide; see the next verse. But there are good deeds which may be concerted and done in secret: e.g., charity, or the prevention of mischief, or the defeat of the dark plots of evil. The determining factor is the motive. Is the man doing some wrong or venting his spite, or trying to disobey a lawful command? Or is he doing some good, which out of modesty or self-renunciation he does not want known, or is he in a righteous cause defeating the machinations of Evil, which may involve great sacrifice of himself? (58.9)

►Sunan of Abu-Dawood

**Hadith 4329** Narrated by  
**Abdullah ibn Amr ibn al-'As**

When we were around the Apostle of Allah (peace be upon him), he mentioned the **period of commotion (fitnah)** saying: When you see the people that their covenants have been impaired, (the fulfilling of) the guarantees becomes rare, and they become thus (interwinning his fingers). I then got up and said: What should I do at that time, may Allah make me ransom for you? He replied: **Keep to your house, control your tongue, accept what you approve, abandon what you disapprove, attend to your own affairs, and leave alone the affairs of the generality.**

## SELF DEFENCE:

2:190 – Fight in the cause of Allah those who fight you but do not transgress limits; for Allah loveth not transgressors. <sup>204</sup>

- 204 War is only permissible in self-defence, and under well-defined limits. When undertaken, it must be pushed with vigour, but not relentlessly, but only to restore peace and freedom for the worship of God. In any case strict limits must not be transgressed: women, children, old and infirm men should not be molested, nor trees and crops cut down, nor peace withheld when the enemy comes to terms. (2.190)

2:217 – They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah to deny Him to prevent access to the Sacred Mosque and drive out its members. Tumult and oppression are worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die in unbelief their works will bear no fruit in this life and in the Hereafter; they will be Companions of the Fire and will abide therein. <sup>237238239</sup>

- 237 Prohibited Month: See ii. 194, n. 209. (2.217)

- 238 The intolerance and persecution of the Pagan clique at Mecca caused untold hardships to the holy Messenger of Islam and his early disciples. They bore all with meekness and long-suffering patience until the holy one permitted them to take up arms in **self-defence**. Then they were twitted with breach of the custom about Prohibited Months, though they were driven to fight during that period against their own feeling in **self defence**. But their enemies not only forced them to engage in actual warfare, but interfered with their conscience, persecuted them and their families, openly insulted and denied God, kept out the Muslim Arabs from the Sacred Mosque, and exiled them. Such violence and intolerance are deservedly called worse than slaughter. (2.217)

- 239 Cf. ii. 191, 193, where a similar phrase occurs. Fitna - trial, temptation, as in ii. 102; or tumult, sedition, oppression, as here; M.M.A., H.G.S., and M.P. translate "persecution" in this passage, which is also legitimate, seeing that persecution is the suppression of some opinion by violence, force, or threats. (2.217)

22:39 - To those against whom war is made permission is given (to fight) because they are wronged and verily Allah is Most powerful for their aid <sup>2816</sup>

2815 Several translators have failed to notice that yuqataluna (in the best-approved texts) is in the passive voice, "against whom war is made", -not "who take arms against the unbelievers" as Sale translates it. The clause "and verily...their aid" is parenthetical. Verse 40 connects on with "they are wronged". The wrong is indicated: 'driven by persecution from their home, for no other reason than that they worshipped the One True God'. This was the first occasion on which fighting-in self-defence-was permitted. This passage therefore undoubtedly dates from Madinah. (22.39)

25:68 – Those who invoke not with Allah any other god nor slay such life as Allah has made sacred except for just cause not commit fornication and any that does this (not only) meets punishment<sup>3128</sup>

3128 Here three things are expressly condemned: (1) false worship, which is a crime against Allah; (2) the taking of life, which is a crime against our fellow-creatures; and (3) fornication, which is a crime against our self-respect, against ourselves. Every crime is against Allah, His creatures, and ourselves, but some may be viewed more in relation to one than to another. The prohibition against taking life is qualified: "except for just cause,"; e.g., in judicial punishment for murder, or in self-preservation, which may include not only **self-defence** in the legal sense, but also the clearing out of pests, and the provision of meat under conditions of Halal.- see n. 698 to v. 5. After this comes a long parenthesis, which ends with verse 71 below. (25.68)

26:227 - Except those who believe work righteousness engage much in the remembrance of Allah and defend themselves only after they are unjustly attacked. And soon will the unjust assailants know what vicissitudes their affairs will take!<sup>32383239</sup>

3238 Poetry and the fine arts which are to be commended are those which emanate from minds steeped in Faith, which try to carry out in life the fine sentiments they express in their artistic work, aim at the glory of Allah rather than at self-glorification or the fulsome praise of men with feet of clay, and do not (as in Jihad) attack anything except aggressive evil. In this sense a perfect artist should be a perfect man. Perfection may not be attainable in this life, but it should be the aim of every man, and especially of one who wishes to become a supreme artist, not only in technique but in spirit and essentials. Among the commendable poets contemporary with the holy Prophet may be mentioned Hassan and Labid: the latter had the honour of being one of the seven whose poems were selected for "hanging" (the Mu'allaqat) in the Days of Ignorance. (26.227)

33:13 – Behold! a party among them said: "Ye men of Yathrib! Ye cannot stand (the attack)! Therefore go back!" and a band of them ask for leave of the Prophet saying "Truly our houses are bare and exposed" though they were not exposed: they intended nothing but to run away.<sup>3684</sup>

3684 All the fighting men of Madinah had come out of the city and camped in the open space between the City and the Trench that had been dug all round. The disaffected Hypocrites sowed defeatist rumours and pretended to withdraw for the defence of their homes, though their homes were not exposed, and were fully covered by the vigilant defensive force inside the Trench. (33.13)

42:40 – The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation His reward is due from Allah: for (Allah) loveth not those who do wrong.<sup>458145824583</sup>

4581 See last note. When you stand up for rights, either on private or public grounds, it may be through processes of law, or by way of private defence in so far as the law permits private action. But in all cases you must not seek a compensation greater than the injury suffered. The most you can do is to demand equal redress, i.e., a harm equivalent to the harm done to you. Even this may serve to curb your unregenerate soul, or a community bent on revenge. But the ideal mode is not to slake your thirst for vengeance, but to follow better ways leading to the reform of the offender or his reconciliation. See xli. 34, and xxiii. 96. You can take steps to prevent repetition, by physical or moral means; the best moral means would be to turn hatred into friendship by forgiveness and love. In that case the compensation or reward (if we must use such terms) is infinitely greater, for it wins the good pleasure of Allah. But this active righting of wrongs, whether by physical or by moral or spiritual means, which are commended as better, is an antithesis to the monkish doctrine, when you are smitten on one cheek, to turn the other also. This would not suppress, but encourage wrong-doing. It is practised by none but poltroons, and is preached only by hypocrites, or men who want to make slaves of others by depriving them of the power of self-defence. It occurs in two of the four canonical Gospels (Matt. v. 39, and Luke vi. 29), but we need not therefore assume that it was preached by Jesus. (42.40)

4582 To love Allah is the highest motive of our conduct, for it leads to the love of Allah's creatures; to win the approbation and love of Allah, is the highest reward, far transcending any compensation or satisfaction we can obtain in this life. (42.40)

4583 Allah does not love those who do wrong. If, therefore we tolerate wrong, or encourage wrong by allowing it to run rampant when we can prevent it, we fail in our duty to Allah. (42.40)

47:20 - Those who believe say "Why is not a Surah sent down (for us)?" But when a Surah of basic or categorical meaning is revealed and fighting is mentioned therein thou wilt see those in whose hearts is a disease looking at thee with a look of one in swoon at the approach of death: but more fitting for them<sup>484348444845</sup>

- 4843 The men of faith and loyalty are eager and anxious to get a command to serve the Cause even if it be at the sacrifice of their lives. Not so the Hypocrites, "those in whose hearts is a disease". They are mortally afraid as mentioned below. ([47.20](#))
- 4844 Cf. iii. 7, and n. 347. The **defence** of truth and righteousness at all sacrifice, when a definite and categorical command issues from the ruler of an Islamic state is a fundamental condition of enlistment in the cause of Allah. It is true that Punishment and Judgment belong to Allah alone; but our mettle and fidelity have to be tested, (see verse 4 above), and Allah uses human agency in human affairs. ([47.20](#))
- 4845 Cf. ii. 10. The disease is hypocrisy, disloyalty to the Cause, want of courage and of the spirit of self-sacrifice, want of true understanding. ([47.20](#))

► Sahih Muslim Hadith

### **Hadith 4718** Narrated by **Jabir ibn Abdullah**

I heard the Messenger of Allah (peace be upon him) say: A group of people from my Ummah will continue to fight in defence of truth and remain triumphant until the Day of Judgment.

► ISL Quran Subjects

### **Self-defence**

1. Aggression, against  
[26.227](#), [42.36](#), [42.37](#), [42.38](#), [42.39](#)
2. Excesses in  
[42.41](#)
3. Oppression, against  
[42.36](#), [42.37](#), [42.38](#), [42.39](#)
4. Wrong, against  
[26.227](#), [42.36](#), [42.37](#), [42.38](#), [42.39](#)

► ISL Quran Subjects

### **Aggression**

1. Self-defence against  
[26.227](#), [42.36](#), [42.37](#), [42.38](#), [42.39](#), [42.41](#)

► Islamic Terms Dictionary

### **Jihad**

means to strive. This can be any kind of striving in the way of God which involves either spiritual or personal effort, material resources, or arms. Jihad is also used to refer to a war waged by the Muslims for the defence or advancement of Islam; it's interests and ideals.

► World of Islam

### **What does Islam say about war?**

Like Christianity, Islam permits fighting in **self-defence**, in defence of religion, or on the part of those who have been expelled forcibly from their homes. It lays down strict rules of combat which include prohibitions against harming civilians and against destroying crops, trees and livestock. As Muslims see it, injustice would be triumphant in the world if good men were not prepared to risk their lives in a righteous cause. The Quran says:

'Fight in the cause of God against those who fight you, but do not transgress limits. God does not love transgressors.'  
([2.190](#))

'If they seek peace, then seek you peace. And trust in God for He is the One that heareth and knoweth all things.'  
([8.61](#))

War, therefore, is the last resort, and is subject to the rigorous conditions laid down by the sacred law. The term jihad literally means 'struggle', and Muslims believe that there are two kinds of jihad. The other jihad is the inner struggle which everyone wages against egotistic desires, for the sake of attaining inner peace.

### **SELF ELATION:**

9:25 – Assuredly Allah did help you in many battle-fields and on the day of Hunain: Behold! your great numbers elated you but they availed you naught: the land for all that it is wide did constrain you and ye turned back in retreat. <sup>12741275</sup>

- 1275 For the first time the Muslims had at Hunain tremendous odds in their favour. But this itself constituted a danger. Many in their ranks had more enthusiasm than wisdom, more a spirit of **elation** than of faith and confidence in the righteousness of their cause. The enemy had the advantage of knowing the ground thoroughly. They laid an ambush in which the advance guard of the Muslim forces was caught. The country is hilly, in which the enemy concealed himself. As soon as the Muslim vanguard entered the Hunain valley, the enemy fell upon them with fury and caused havoc with their arrows from their places of concealment. In such ground the numbers of the Muslims were themselves a disadvantage. Many were slain, and many turned back in confusion and retreat. But the Prophet, as ever, was calm in his wisdom and faith. He rallied his forces and inflicted the most crushing defeat on the enemy. (9.25)

12:42 – And of the two to that one whom he considered about to be saved he said: "Mention me to thy lord." But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years. <sup>169716981699</sup>

- 1697 Joseph never mentioned himself in interpreting the dream, nor ever thought of himself in his kindness to his fellow-sufferers in prison. It was afterwards, when the cup-bearer's dream came true, and he was being released on being restored to favour, that we can imagine him taking an affectionate leave of Joseph, and even asking him in **his elation** if he could do anything for Joseph. Joseph had no need of earthly favours, - least of all, from kings or their favourites. The divine grace was enough for him. But he had great work to do, which he could not do in prison-work for Egypt and her king, and the world at large. If the cup-bearer could mention him to the king, not by way of recommendation, but because the king's own justice was being violated in keeping an innocent man in prison, perhaps that might help to advance the cause of the king and of Egypt. And so he said, "Mention me to Pharaoh." (12.42)

17:37 – Nor walk on the earth with insolence: for thou canst not rend the earth asunder nor reach the mountains in height. <sup>2223</sup>

- 2223 Insolence, or arrogance, or undue elation at our powers or capacities, is the first step to many evils. Besides, it is unjustified. All our gifts are from Allah. (17.37)

38:24 -(David) said: "He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes: truly many are the Partners (in business) who wrong each other: not so do those who believe and work deeds of righteousness and how few are they?"... And David gathered that We had tried him: he asked forgiveness of his Lord fell down bowing (in prostration) and turned (to Allah in repentance). <sup>417441754176</sup>

- 4174 The circumstances were mysterious; the accusation was noval; it was not clear why the unjust brother should also have come with the complainant, risking his life in climbing the wall to evade the guard, and he certainly said nothing. David took them literally, and began to preach about the falsehood and the fraud of men, who should be content with what they have, but who always covet more. (38.24)

- 4175 Especially, said David, is it wrong for brothers or men in partnership to take advantage of each other; but how few are the men who are righteous? He had in his mind his own devotion and justice. But lo and behold! the men disappeared as mysteriously as they had come. It was then that David realised that the incident had been a trial or temptation-a test of his moral or spiritual fibre! Great though he was as a king, and just though he was as a judge, the moment that he thought of these things in self-pride, his merit vanished. In himself he was as other men: it was Allah's grace that gave him wisdom and justice, and he should have been humble in the sight of Allah. (38.24)

- 4176 Judged by ordinary standards, David had done no wrong; he was a good and just king. Judged by the highest standard of those nearest to Allah (Muqarraban, Ivi. 11), the thought of self-pride and self-righteousness had to be washed off from him by his own act of self-realisation and repentance. This was freely accepted by Allah, as the next verse shows. A) Some commentators say that David's fault here was his hastiness in judging before hearing the case of the other party. When he realised his lapse, he fell down in repentance. (38.24)

38:25 – So We forgave him this (lapse): he enjoyed indeed a Near Approach to Us and a beautiful place of (final) Return.

38:26 – O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): nor follow thou the lusts (of thy heart) for they will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah is a Penalty Grievous for that they forget the Day of Account. <sup>41774178</sup>

- 4178 As stated in n. 1471 above, this vision and its moral are nowhere to be found in the Bible. Those who think they see a resemblance to the Parable of the prophet Nathan (2 Samuel, xii. 1-12) have nothing to go upon but the mention of the "one ewe" here and the "one little ewe-lamb" in Nathan's Parable. The whole story is here different, and the whole atmosphere is different. The Biblical title given to David, "a man after God's own heart" is refuted by the Bible itself in the scandalous tale of heinous crimes attributed to David in chapters xi and xii. of 2 Samuel, viz., adultery, fraudulent dealing with one of his own servants, and the contriving of his murder. Further, in chapter xiii, we have the story of rapes, incest, and fratricide in David's own household! The fact is that passages like those are mere chronicles



scandaleuses, i.e., narratives of scandalous crimes of the grossest character. The Muslim idea of David is that of a man just and upright, endowed with all the virtues, in whom even the least thought of **self-elation** has to be washed off by repentance and forgiveness. (38.26)

## SELL NOT:

2:41 - And believe in what I reveal confirming the revelation which is with you and be not the first to reject faith therein **nor sell My Signs** for a small price: and fear Me and Me alone. <sup>59</sup>

59 You receive revelations before: now comes one confirming it: its first appeal should be to you: are you to be the first to reject it? And reject it for what? God's Signs are worth more than all your paltry considerations. And the standard of duty and righteousness is to be taken from God, and not from priests and customs. (2.41)

2:207 - And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah hath compassion on (His) bondmen.

3:77 - As for those who **sell the faith** they owe to Allah and their own plighted word for a small price they shall have no portion in the hereafter: nor will Allah (deign to) speak to them or look at them on the Day of Judgment nor will He cleanse them (of sin); they shall have a grievous penalty. <sup>412413</sup>

412 All our duties to our fellow creatures are referred to the service and faith we owe to Allah. But in the matter of truth an appeal is made to our self-respect as responsible beings: is it becoming that we should be false to our own word, to ourselves? And then we are reminded that the utmost we can gain by falsifying Allah's word or being untrue to ourselves is but a miserable price. We get at best something very paltry as the price for selling our very souls. (3.77)

413 Even on sinners-ordinary sinners-Allah will look with compassion and mercy: He will speak words of kindness and cleanse them of their sins. But those who are in active rebellion against Allah and sin against their own light, -what mercy can they expect? (3.77)

3:199 - And there are certainly among the people of the Book those who believe in Allah in the revelation to you and in the revelation to them bowing in humility to Allah: **they will not sell** the signs of Allah for a miserable gain! for them is a reward with their Lord and Allah is swift in account.

4:74 Let those fight in the cause of Allah who sell the life of this world for the Hereafter. To him who fighteth in the cause of Allah whether he is slain or gets victory soon shall We give him a reward of great (value). <sup>591</sup>

591 It is not every one, -least of all, poltroons and faint-hearted persons-who is fit to fight in the cause of Allah. To do so is a privilege, and those who understand the privilege are prepared to sacrifice all their interests in this life, and this life itself; for they know that it is the sacrifice of something fleeting and of little value, for the sake of something everlasting, and of immense value. Whether (in appearance) they win or lose, in reality they win the prize for which they are fighting, -viz., honour and glory in the sight of Allah. Note that the only alternatives here are Death or Victory! The true fighter knows no defeat. (4.74)

5:44 -It was We who revealed the law (to Moses); therein was guidance and light. By its standard have been judged the Jews by the Prophet who bowed (as in Islam) to Allah's will by the Rabbis and the doctors of Law: for to them was entrusted the protection of Allah's Book and they were witnesses thereto: therefore fear not men but fear Me and **sell not My Signs** for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed they are (no better than) unbelievers. <sup>750751752753</sup>

750 Guidance, with reference to conduct, light, with reference to insight into the higher realms of the faith. (5.44)

751 Rabbani may, I think, be rightly translated by the Jewish title of Rabbi for their learned men, Jewish learning is identified with Rabbinical literature. Ahbar is the plural of hibr or habir, by which we may understand Jewish Doctors of Law. Later the term was applied to those of other religions. (5.44)

752 They were living witnesses to the truth of Scripture, and could testify that they had made it known to the people: Cf. ii. 143, and iv. 135. (5.44)

753 Two charges are made, against the Jews: (1) that even the books which they had, they twisted in meaning, to suit their own purposes, because they feared men rather than Allah: (2) that what they had was but fragments of the original Law given to Moses, mixed up with a lot of semi-historical and legendary matter, and some fine poetry. The Taurat mentioned in the Qur-an is not the Old Testament as we have it: nor is it even the Pentateuch (the first five books of the Old Testament, containing the Law embedded in a great deal of semi-historical and legendary narrative). See Appendix 11, on the Taurat (printed at the end of this Sura). (5.44)

16:95 – Nor sell the covenant of Allah for a miserable price: for with Allah is (a prize) far better for you if ye only knew. <sup>2135</sup>



2135 Any possible gain that you can make by breaking your Covenant and thus breaking Allah's Law must necessarily be miserable; while your own benefit is far greater in obeying Allah's Will and doing right. (16.95)

43:33 – And were it not that (all) men might become of one (evil) way of life We would provide for everyone that blasphemes against (Allah) Most Gracious silver roofs for their houses and (silver) stair-ways on which to go up. <sup>4636</sup>

4636 So little value is attached in the spiritual world to silver or gold, or worldly ranks or adornments, that they would freely be at the disposal of everyone who denied or blasphemed Allah, were it not that in that case there would be too great temptation placed in the way of men, for **they might all scramble to sell their spiritual life** for wealth! They might have silver roofs and stair-ways, silver doors and thrones, and all kinds of adornments of gold. But Allah does not allow too great a temptation to be placed in the path of men. He distributes these things differently, some to unjust men, and some to just men, in various degrees, so that the possession of these is no test either of an unjust or a just life. His wisdom searches out motives far more subtle and delicate than any we are even aware of. (43.33)

## Hadith 40.6 Selling Mudabbars

Malik said, "The generally agreed on way of doing things in our community about a mudabbar is that the owner **cannot sell** him or change the position in which he has put him. If a debt overtakes the master, his creditors cannot sell the mudabbar as long as the master is alive.....

Al-Muwatta Hadith

## Hadith 31.35

### Selling Gold for Silver, Minted and Unminted

Yahya related to me from Malik from Abdullah ibn Dinar from Abdullah ibn Umar that Umar ibn al-Khattab said, "Do not sell gold for gold except like for like. Do not increase part of it over another part. Do not sell silver for silver except like for like, and do not increase part of it over another part. Do not sell some of it which is there for some of it which is not. If someone asks you to wait for payment until he has been to his house, do not leave him. I fear rama for you." Rama is usury.

► Sahih Al-Bukhari Hadith

## Hadith 3.389

Narrated by

**Abdullah bin Umar**

Allah's Apostle said, "Do not sell fruits of dates until they become free from all the dangers of being spoilt or blighted; and do not sell fresh dates for dry dates."

Narrated Salim and 'Abdullah from Zaid bin Habit: "Later on Allah's Apostle permitted the selling of ripe fruits on trees for fresh dates or dried dates in Bai'l-'Arya, and did not allow it for any other kind of sale."

► Sahih Al-Bukhari Hadith

## Hadith 3.384

Narrated by

**Abu Said**

(Concerning exchange) that he heard Allah's Apostle saying, "Do not sell gold for gold unless equal in weight, and do not sell silver unless equal in weight."

► Sahih Al-Bukhari Hadith

## Hadith 3.403

Narrated by

**Anas bin Malik**

Allah's Apostle forbade the sale of fruits till they are almost ripe. He was asked what is meant by 'are almost ripe.' He replied, "Till they become red." Allah's Apostle further said, "If Allah spoiled the fruits, what right would one have to take the money of one's brother (i.e. other people)?"

Narrated Ibn Shihab: If somebody bought fruits before their benefit is evident and then the fruits were spoiled with blights, the loss would be suffered by the owner (not the buyer).

Narrated Salim bin 'Abdullah from Ibn Umar: Allah's Apostle said, "Do not sell or buy fruits before their benefit was evident and **do not sell** fresh fruits (dates) for dried dates."

► Al-Muwatta Hadith

## Hadith 31.45

### Buying on Delayed Terms and Re-Selling for Less on More Immediate Terms

Yahya related to me from Malik that he had heard that a man wanted to buy food from a man in advance. The man who wanted to sell the food to him went with him to the market, and he began to show him heaps, saying, "Which one would you

like me to buy for you." The buyer said to him, "Are you selling me what you do not have?" So they came to Abdullah ibn Umar and mentioned that to him. Abdullah ibn Umar said to the buyer, "Do not buy from him what he does not have." He said to the seller, "**Do not sell** what you do not have."

► Sahih Al-Bukhari Hadith

### **Hadith 3.346** Narrated by **Ibn Umar**

The Prophet said, "The buyer of foodstuff should not sell it before it has been measured for him." Isma'il narrated instead, "He should **not sell** it before receiving it."

Al-Muwatta Hadith

### **Hadith 42.15**

## **General Section on Wine being Made Haram**

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that some men from Iraq said to him, "Abu Abd ar-Rahman, we buy the fruit of the palm and grapes and we squeeze them into wine and we sell it." Abdullah ibn Umar said, "I call on Allah and His angels and whoever hears of jinn and men to testify to you that I order you not to buy it **nor sell it nor** to press it nor to drink it nor to give it to people to drink. It is something impure from the work of Shaytan."

► Al-Tirmidhi Hadith

### **Hadith 2819** Narrated by **Ubadah ibn as-Samit**

Allah's Messenger (peace be upon him) said, "**Do not sell** gold for gold, or silver for silver, or wheat for wheat, or barley for barley, or dates for dates, or salt for salt except equal for equal, kind for kind, payment being made on the spot; but sell gold for silver, silver for gold, wheat for barley, barley for wheat, dates for salt and salt for dates, payment being made on the spot, as you wish."

Shafi'i transmitted it.

► Sunan of Abu-Dawood

### **Hadith 3343** Narrated by **Ubadah ibn as-Samit**

The Apostle of Allah (peace be upon him) said: Gold is to be paid for with gold, raw and coined, silver with silver, raw and coined (in equal weight), wheat with wheat in equal measure, barley with barley in equal measure, dates with dates in equal measure, salt by salt with equal measure; if anyone gives more or asks more, he has dealt in usury. But there is no harm in selling gold for silver and silver (for gold), in unequal weight, payment being made on the spot. **Do not sell** them if they are to be paid for later. There is no harm in selling wheat for barley and barley (for wheat) in unequal measure, payment being made on the spot. If the payment is to be made later, then do not sell them.

► Sunan of Abu-Dawood

### **Hadith 3363** Narrated by **Abu Hurayrah**

The Apostle of Allah (peace be upon him) **forbade to sell** spoils of war till they are appointed, and to sell palm trees till they are safe from every blight, and a man praying without tying belt.

► Sahih Al-Bukhari Hadith

### **Hadith 3.360** Narrated by **Abu Huraira**

Allah's Apostle said, "Do not go forward to meet the caravan (to buy from it on the way before it reaches the town). And do not urge buyers to cancel their purchases to sell them (your own goods) yourselves, and do not practice Najsh. A town dweller **should not sell** the goods for the desert dweller. Do not leave sheep un milked for a long time, when they are on sale, and whoever buys such an animal has the option of returning it, after milking it, along with a Sa of dates or keeping it. It has been kept un milked for a long period by the seller (to deceive others).

Sunan of Abu-Dawood

### **Hadith 3492** Narrated by **Zayd ibn Thabit**

Ibn Umar said: I bought olive oil in the market. When I became its owner, a man met me and offered good profit for it. I intended to settle the bargain with him, but a man caught hold of my hand from behind. When I turned I found that he was Zayd ibn Thabit. He said: **Do not sell it on the spot where you have bought it** until you take it to your house, for the Apostle of Allah (peace be upon him) forbade to sell the goods where they are bought until the tradesmen take them to their houses.

►Sunan of Abu-Dawood

### **Hadith 3237** Narrated by **Abdullah ibn Mas'ud**

The Apostle of Allah (peace be upon him) said: He who swears an oath in which he tells a lie to take the property of a Muslim by unfair means, will meet Allah while He is angry with him. Al-Ash'ath said: I swear by Allah, he said this about me. There was some land between me and a Jew, but he denied it to me; so I presented him to the Prophet (peace be upon him). The Prophet (peace be upon him) asked me: Have you any evidence? I replied: No. He said to the Jew: Take an oath. I said: Apostle of Allah, now he will take an oath and take my property. So Allah, the Exalted, revealed the verse, "As for those who **sell the faith** they owe to Allah and their own plighted word for a small price, they shall have no portion in the hereafter."

## **SENILITY:**

**16:70** - It is Allah who creates you and takes your souls at death; and of you there are some who are sent back to a feeble age so that they know nothing after having known (much): for Allah is All-Knowing All-Powerful. <sup>21002101</sup>

2100 Besides the mystery and beauty of the many processes going on in the working of Allah's Creation, there is the wonderful life of man himself on this earth; how he is created as a child; how he grows in intelligence and knowledge; and how his soul is taken back and his body suffers dissolution. In some cases he lives so long that he falls into a feeble old age like a second childhood; he forgets what he learnt and seems almost to go back in Time. Is not all this wonderful, and evidence of the Knowledge and Power of Allah? (16.70)

2101 Our attention having been called to the remarkable transformations in life and nature, by which the Knowledge and Power of Allah work out His beneficent Plan for His creatures, we are reminded that man at best is but a feeble creature, but for the grace of Allah. We then pass on in the next Section to the differences in the gifts which men themselves enjoy, distinguishing them into so many categories. How much greater is the difference between the created things and their Creator? (16.70)

**36:68** - If We grant long life to any We cause him to be reversed in nature: will they not then understand? <sup>4014</sup>

4014 This connects on with the last verse. Everything is possible with Allah. If you doubt how man can be transformed from his present nature, contemplate the transformations he already undergoes in his present nature at different ages. As a child powers of mind and body are still undeveloped. As he grows, they grow, and certain moral qualities, such as courage, daring, the will to conquer, unfold themselves. In extreme old age these are again obscured, and a second childhood supervenes. The back of the man who walked proudly straight and erect is now bent. If these transformations take place even in his present nature and constitution, how much easier was it for Allah to cast him in an immobile mould? But Allah granted him instead the high possibilities and responsibilities referred to in the last note. (36.68)

**40:67** - It is He Who has created you from dust then from a sperm-drop then from a leech-like clot; then does He get you out (into the light) as a child: then lets you (grow and) reach your age of full strength; then lets you become old though of you there are some who die before; and lets you reach a Term appointed: in order that ye may learn wisdom. <sup>4444</sup>

4444 Cf. this passage with xxii. 5 and notes 2773 and 2774. The various stages of man's physical life are: (1) first, simple matter (dust); (2) the sperm-drop in the father; (3) the fertilised ovum in the mother's womb; (4) out into the light, as a human child; (5) youth and full maturity; (6) decay; and (7) death. In some cases the later stages are curtailed or cut off; but in any case, a Term appointed is reached, so that the higher purpose of Allah's Will and Plan may be fulfilled in each given case, that man "may understand." (40.67)

►Fiqh-us-Sunnah

### **Fiqh 1.164**

## **Sunnah acts of prayer, Words of Remembrance and Supplications After the Tasleem**

It is sunnah for the person to use a number of words of remembrance and supplications which have been related from the Prophet. The many reports include the following:

14. Al-Bukhari and at-Tirmidhi related that Sa'd ibn Abu Waqqas used to teach the following words to his children, "The Messenger of Allah would seek refuge at the end of every prayer (by saying), 'O Allah, I seek refuge in you from cowardice. I seek refuge in You from miserliness, I seek refuge in You from senility, and I seek refuge in You from the trials of this world, and I seek refuge in You from the torment of the grave.'"

## **SERVE:**

3:30 - "On the day when every soul will be confronted with all the good it has done and all the evil it has done it will wish there were a great distance between it and its evil. But Allah cautions you (to remember) Himself. And Allah is full of kindness to those that **serve** Him.

3:144 - Muhammad is no more than an Apostle: many were the Apostles that passed away before him. If he died or were slain will ye then turn back on your heels? If any did turn back on his heels not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (**serve** him) with gratitude. <sup>460</sup>

3:145 - Nor can a soul die except by Allah's leave the term being fixed as by writing. If any do desire a reward in this life We shall give it to him; and if any do desire a reward in the hereafter We shall give it to him. And swiftly shall We reward those that (**serve** Us with) gratitude. <sup>461</sup>

461 There is a slight touch of irony in this. As applied to the archers at Uhud, who deserted their post for the sake of plunder, they might have got some plunder, but they put themselves and the whole of their army into jeopardy. For a little worldly gain, they nearly lost their souls. On the other hand, those who took the long view and fought with staunchness and discipline, their reward was swift and sure. If they died, they got the crown of martyrdom. If they lived, they were heroes honoured in this life and the next. (3.145)

3:182 - "This is because of the (unrighteous deeds) which your hands sent on before ye: for Allah never harms those who **serve** Him." <sup>488</sup>

4:36 - **Serve** Allah and join not any partners with Him: and do good to parents kinsfolk orphans those in need neighbors who are near neighbors who are strangers the companion by your side the way-farer (ye meet) and what your right hands possess: for Allah loveth not the arrogant the vainglorious; <sup>550551552553554</sup>

550 The essence of Islam is to **serve** Allah and do good to your fellow-creatures. This is wider and more comprehensive than "Love God and love your neighbour". For it includes duties to animals as our fellow-creatures, and emphasises practical service rather than sentiment. (4.36)

551 Neighbours who are near: that is, in local situation as well as intimate relationships, just as neighbours who are strangers includes those whom we do not know or who live away from us. (4.36)

552 The Companion by your side may be your intimate friends and associates, just as the way-farer you meet may be a casual acquaintance on your travels. This last is much wider than the "stranger within your gate." (4.36)

553 What your right hands possess: For the meaning of the phrase see n. 537 above. (4.36)

554 Real deeds of service and kindness proceed, not from showing off or from a superior sort of condescension (cf. "White Man's Burden"), but from a frank recognition of our own humility and the real claims, before Allah, of all our fellow-creatures. For in our mutual needs we are equal before Allah, or perhaps the best of us (as the world sees us) may be worse than the worst of us (from the same point of view). (4.36)

4:172 – Christ disdaineth not to **serve** and worship Allah nor do the angels those nearest (to Allah): those who disdain His worship and are arrogant He will gather them all together unto himself to (answer). <sup>677678</sup>

677 Christ often watched and prayed, as a humble worshipper of Allah; and his agony in the Garden of Gethsemane was full of human dignity, suffering, and self- humiliation (see Matt. xxvi. 36-45). (4.172)

678 The disdainful and the arrogant are the crew of Satan, who will be gathered together before the Supreme Throne for punishment. (4.172)

5:7 – And call in remembrance the favor of Allah unto you and His Covenant which He ratified with you when ye said: "We hear and we obey": and fear Allah for Allah knoweth well the secrets of your hearts. <sup>705</sup>

705 There is a particular and a general meaning. The particular meaning refers to the solemn Pledge and Covenant taken by two groups of people at 'Aqaba, a valley near Mina, the first about fourteen months before the Hijra, and the second a little later. These were Pledges of fealty to the Messenger of Allah, comparable to the Covenant under Mount Sinai taken in the time of Moses (See O. ii. 63 and n. 78). The general meaning has been explained in n. 682 to v. 1: man is under a spiritual obligation under an implied Covenant with Allah: Allah has given man reason, judgment, the higher faculties of the soul, and even the position of vicegerent on earth (ii. 30), and man is bound to **serve** Allah faithfully-and obey His Will. That obedience begins with cleanliness in bodily functions, food, etc. It goes on to cleanliness of mind and thought, and culminates in purity of motives in the inmost recesses of his heart and soul. (5.7)

7:206 - Those who are near to thy Lord disdain not to do Him worship: They celebrate His praises and bow down before Him. <sup>11761177</sup>

1176 The higher you are in spiritual attainment, the more is your desire and your opportunity to **serve** and worship your Lord and Cherisher and the Lord and Cherisher of all the worlds: and the greater is your pride in that service and that worship. (7.206)

8:24 – O ye who believe! give your response to Allah and His apostle when He calleth you to that which will give you life; and know that Allah cometh in between a man and his heart and that it is He to whom Ye shall (all) be gathered. <sup>11961197</sup>

1197 If the human heart is refractory and refuses to obey the call of Allah, that is not the end of the matter. Allah has to be reckoned with. The refusal may be because there was some pet human scheme which the heart of man was not willing to give up for Allah's Cause. Will that scheme come to fruition by refusing to **serve** the higher Cause? By no means. Man proposes, but God disposes. If the scheme or motive was perfectly secret from men, it was not secret from Allah. The heart is the innermost seat of man's affections and desires: but Allah intervenes between man and his heart. (8.24)

9:91 - There is no blame on those who are infirm or ill or who find no resources to spend (on the cause) if they are sincere (in duty) to Allah and His apostle: no ground (of complaint) can there be against such as do right: and Allah is Oft-Forgiving Most Merciful. <sup>1343</sup>

1343 Though active service in person or by contributing resources is expected in emergencies of every person who believes in the Cause, there are some who must necessarily be exempted without the least blame attaching to them. Such would be those who are weak in body on account of age, sex, infirmity, or illness. Personal service in their case is out of the question, but they could contribute towards expenses if they are able. But if they are too poor to afford even such assistance, they are excused. But in all cases the motive must be sincere, and there should be a desire to **serve** and do such duty as they can. With such motives people are doing good or right in whatever form they express their service: sometimes, in Milton's words, "they also **serve** who only stand and wait." In any case their purity of motive would get Allah's grace and forgiveness, and we must not criticise even if we thought they might have done more. (9.91)

9:112 - Those that turn (to Allah) in repentance: that **serve** Him and praise Him; that wander in devotion to the Cause of Allah; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limits set by Allah; (these do rejoice). So proclaim the glad tidings to the Believers. <sup>1363</sup>

1363 We are to rejoice that by giving up such small things as ourselves and our possessions we are to be rewarded with such a great thing as the eternal life of felicity. The truly righteous, whose lives in various aspects are described in this verse, do so rejoice. The good news is to be proclaimed to all Believers, including the weakest among us, so that they may profit by that example. (9.112)

10:3 - Verily your Lord is Allah Who created the heavens and the earth in six Days and is firmly established on the Throne (of authority) regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obtained). This is Allah your Lord; Him therefore **serve** ye: will ye not celebrate His praises? <sup>138513861387</sup>

10:18 - They **serve** besides Allah things that hurt them not nor profit them and they say: "These are our intercessors with Allah." Say: "Do ye indeed inform Allah of something He knows not in the heavens or on earth? Glory to Him! and far is He above the partners they ascribe (to Him)!" <sup>1405</sup>

1405 When we shut our eyes to Allah's glory and goodness, and go after false gods, we give some plausible excuse to ourselves, such as that they will intercede for us. But how can stocks and stones intercede for us? And how can men intercede for us, when they themselves have need of Allah's Mercy? Even the best and noblest cannot intercede as of right, but only with His permission (x. 3). To pretend that there are other powers than Allah is to invent lies and to teach Allah. There is nothing in heaven or earth that He does not know, and there is no other like unto Him. (10.18)

10:34 –Say: "Of your `partners' can any originate creation and repeat it?" Say: "It is Allah Who originates Creation and repeats it: then how are ye deluded away (from the truth)?" <sup>1428</sup>

1428 The argument is now turned in another direction. The false gods can neither create out of nothing nor sustain the creative energy which maintains the world. Nor can they give any guidance which can be of use for the future destiny of mankind: on the contrary they themselves (assuming they were men who were deified) stand in need of such guidance. Why then follow vain fancies, instead of going to the source of all knowledge, truth, and guidance, and worship, **serve**, and obey Allah, the One True God? (10.34)

11:26 - "That ye **serve** none but Allah: verily I do fear for you the Penalty of a Grievous Day." <sup>1517</sup>

1517 Noah's mission was to a wicked world, plunged in sin. The mission had a double character, as in the mission of all Prophets of Allah: it had to warn men against evil and call them to repentance, and it had to give them the glad tidings of Allah's Grace in case they turned back to Allah: it was a Guidance and Mercy. (11.26)

15:99 - And **serve** thy Lord until there come unto thee the Hour that is Certain. <sup>2018</sup>

2018 Yaqin: Certainty; the Hour that is Certain; death. (15.99)

16:36 - And verily We have raised in every nation a messenger, (proclaiming): **Serve** Allah and shun false gods. Then some of them (there were) whom Allah guided, and some of them (there were) upon whom error had just hold. Do but travel in the land and see the nature of the consequence for the deniers!

19:36 - Verily Allah is my Lord and your Lord: Him therefore **serve** ye: this is a Way that is straight. <sup>2488</sup>

2488 As opposed to the crooked superstitions which take refuge in all sorts of metaphysical sophistries to prove three in one and one in three. In the Qur-an there is no crookedness (xviii. 1). Christ's teaching was simple, like his life, but the Christians have made it crooked. (19.36)

19:44 - "O my father! **serve** not Satan: for Satan is a rebel against (Allah) Most Gracious. <sup>2496</sup>

2496 The rebellion is all the more heinous and inexcusable, considering that Allah is Most Just, Most Merciful, Most Gracious. (19.44)

20:14 - "Verily I am Allah: there is no god but I: so **serve** thou me (only) and establish regular prayer for celebrating My praise.

21:19 - To Him belong all (creatures) in the heavens and on earth: even those who are in His (very) Presence are not too proud to **serve** Him nor are they (ever) weary (of His service): <sup>2679</sup>

2679 The pure angelic hosts, whom we imagine to be glorious creatures of light, high in Heavens, near the Throne of Allah Himself, are yet His creatures, and serve Him without ceasing, and are proud to do so. Such is the majesty of Allah Most High. (21.19)

21:25 - Not an apostle did We send before thee without this inspiration sent by Us to him: that there is no god but I; therefore worship and **serve** Me.

22:11 - There are among men some who **serve** Allah as it were on the verge: if good befalls them they are therewith well content; but if a trial comes to them they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see! <sup>2782</sup>

2782 They are men whose minds are not firm: they will have faith, if all goes well with them, but as soon as they are tried, they are found wanting. They are a different kind from hypocrites. It is not fraud or double dealing that is their sin: it is a weak mind, petty standards of judging right by success, a selfishness that gives nothing but asks for all, a narrow-mindedness that does not go beyond petty mundane calculations-a "nicely calculated less or more" of the good things of this world. They fail in both worlds, and their failure in this world is patent for every on-looker. (22.11)

23:52 - And verily this Brotherhood of yours is a single Brotherhood and I am your Lord and Cherisher: therefore fear Me (and no other). <sup>2909</sup>

2909 Cf. xxi. 92-93. All prophets form one Brotherhood: their message is one, and their religion and teaching are one; they **serve** the One True God, Who loves and cherishes them; and they owe their duty to Him and Him alone. (23.52)

25:19 - (Allah will say): "Now have they proved you liars in what ye say: so ye cannot avert (your penalty) nor (get) help." And whoever among you does wrong him shall We cause to taste of a grievous Penalty. <sup>3074</sup>

3074 The argument is as in a court of justice. If the false worshippers plead that they were misled by those whom they falsely worshipped, the latter will be confronted with them and will prove that plea to be false. No help can be got from them, and the penalty cannot then be averted. After all these things are thus explained in detail beforehand, all ungodly men should repent and turn to Allah. False worship is here identified with sin, for sin is disobedience to Allah, and arises from a wrong appreciation of Allah's attributes and His goodness to His creatures. The sinful man refuses, in his conduct, to serve Allah: he **serves** other things than Allah. (25.19)

25:77 - Say (to the rejecters): "My Lord is not uneasy because of you if ye call not on Him but ye have indeed rejected (Him) and soon will come the inevitable (punishment)!" <sup>3136</sup>

3136 Let not the wicked think that it causes Allah any annoyance or uneasiness if they do not **serve** or worship Him. He is high above all needs. But He turns in His Mercy to all who call on Him. For those who arrogantly reject Him, the evil consequences of their rejection are inevitable, and must soon come to pass. (25.77)

27:45 - We sent (aforetime) to the Thamud their brother Salih saying "**Serve** Allah": but behold they became two factions quarrelling with each other. <sup>3283</sup>



3283 The main story of the Thamud, who were broken up into two factions, the rich oppressing the poor and keeping them out of the good things of life and the test case of the She-camel, will be found in xxvi. 141-159 and the notes thereon. The point here is the secret plot of the nine men against the Prophet of Allah, whose teaching, they thought, brought them ill-luck; but what they called ill-luck was the just punishment from Allah for their own ill-deeds. Their plot was foiled, and the whole community, which was involved in evil, was destroyed. (27.45)

29:16 - And (We also saved) Abraham: Behold he said to his people "**Serve** Allah and fear Him: that will be best for you if ye understand!" 3438

29:17 - "For ye do worship idols besides Allah and ye invent falsehood. The things that ye worship besides Allah have no power to give you sustenance: then seek ye sustenance from Allah **serve** Him and be grateful to Him: to Him will be your return." 3439

3439 Sustenance: in the symbolic as well as the literal sense. Seek from Allah all that is necessary for your upkeep and development, and for preparing you for your future Destiny. Lay all your hopes in Him and in no one else. Dedicate yourselves to His worship. He will give you all that is necessary for your growth and well being, and you should show your gratitude to Him by conforming your will entirely to His. (29.17)

36:22 - "It would not be reasonable in me if I did not **serve** Him Who created me and to Whom ye shall (all) be brought back." 3968

3968 The argument throughout is that of intense personal conviction for the individual himself, coupled with an appeal to his people to follow that conviction and get the benefit of the spiritual satisfaction which he has himself achieved. He says in effect: 'how is it possible for me to do otherwise than to serve and adore my Maker? I shall return to Him, and so will you, and all this applies to you as much as to me.' Note how effective is the transition from the personal experience to the collective appeal. (36.22)

39:2 - Verily it is We Who have revealed the Book to thee in Truth: so **serve** Allah offering Him sincere devotion.

39:3 - Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only **serve** them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful. 424342444245

4243 In the many Signs in Creation as described below, there yet is a clear indication of the unity of Plan, pointing to the Unity of the Creator. Worship or service is due to none but Him. And He wants exclusive and sincere devotion. (39.3)

4244 Worshippers of Idols or of deities other than Allah, e.g., saints or perhaps Wealth and Power, Science or Selfish Desire, may pretend that these are symbols that may get them nearer to their self-development, nearer to the goal of their life, nearer to Allah, but they are altogether on the wrong track. (39.3)

4245 This departure of theirs from true worship, this divergence from the right way, produces endless disputations and sects. Allah will judge between them. But if they are determined to go after falsehoods and forget the gratitude and service which they owe to Allah, and Allah alone, they are putting themselves on a Path where they will get no guidance. They are cutting themselves off from revealed Truth. (39.3)

39:11 - Say: "Verily I am commanded to **serve** Allah with sincere devotion;

39:14 - Say: "It is Allah I **serve** with my sincere (and exclusive) devotion:

39:15 - "**Serve** ye what ye will besides Him." Say: "Truly those in loss are those who lose their own souls and their People on the Day of Judgement: Ah! that is indeed the (real and) evident Loss!" 42644265

4264 This is not a command or permission but a reproach and warning. The address of the Prophet of Allah may be paraphrased thus: 'Whatever happens I will follow the command of Allah. He has revealed Himself, and I know that He is One, supreme over all creatures. Him alone will I **serve**. Is there any so ignorant as to seek anyone else? Let him do so and see the result. The loss will be his own. For he falls from Grace into Evil.' (39.15)

40:60 - And your Lord says: "Call on Me; I will answer your (Prayer): But those who are too arrogant to **serve** Me will surely find themselves in Hell in humiliation!" 4434

4434 As this life is not the end of all things, and we are to have its fulfilment in the Hereafter: we have only to pray to the Lord of the Present and the Hereafter, and He will hear us, forgive us, guide us, and make our Path smooth. But Pride will have its fall,-and its humiliating Punishment: Cf. xxxvii. 18. (40.60)

40:61 – It is Allah Who has made the Night for you that ye may rest therein and the Day as that which helps (you) to see. Verily Allah is Full of Grace and Bounty to men: yet most men give no thanks. <sup>4435</sup>

4435 The succession of Day and Night in our physical life is frequently appealed to, as a symbol to draw our attention to the Mercy and Bounty of Allah. If we viewed these things aright, we should **serve** Allah and seek Light from Him and Rest from Him, and celebrate His praises with gratitude. (40.61)

41:14 - Behold the apostles came to them from before them and behind them (preaching): "**Serve** none but Allah." They said "If our Lord had so pleased He would certainly have sent down angels (to preach): now we reject your mission (altogether)." <sup>44804481</sup>

4480 "From before them and behind them": i.e., from every side. They were warned from every point of view. (41.14)

4481 Cf. xv. 7, n. 1941; vi. 8-9, n. 841-42. The 'Ad had more power and material civilisation than the Pagan Arabs contemporary with the holy Prophet. But the greater the material civilisation, the greater the arrogance as the besetting sin. (41.14)

41:37 - Among His Signs are the Night and the Day and the sun and moon. Adore not the Sun and the Moon but adore Allah Who created them if it is Him ye wish to **serve**. <sup>4508</sup>

4508 Night and Day are opposites, and yet, by the alchemy of Allah, they can both subserve the purpose of human good, because the Night can give rest while the Day can promote activity. The Sun and the Moon are similarly complementary. So, in moral and spiritual affairs, seeming opposites may by Allah's alchemy be made to subserve the purposes of Good. They are but instruments: Allah is the Cause. Adore Allah, and not the things which He has created. Use the things which He has created, but do not adore them. (41.37)

43:19 - And they make into females angels who themselves **serve** Allah. Did they witness their creation? Their evidence will be recorded and they will be called to account! <sup>4624</sup>

47:20 –Those who believe say "Why is not a Surah sent down (for us)?" But when a Surah of basic or categorical meaning is revealed and fighting is mentioned therein thou wilt see those in whose hearts is a disease looking at thee with a look of one in swoon at the approach of death: but more fitting for them <sup>484348444845</sup>

4843 The men of faith and loyalty are eager and anxious to get a command to **serve** the Cause even if it be at the sacrifice of their lives. Not so the Hypocrites, "those in whose hearts is a disease". They are mortally afraid as mentioned below. (47.20)

51:56 - I have only created jinns and men that they may **serve** Me. <sup>5032</sup>

5032 Creation is not for idle sport or play: xxi. 16. Allah has a serious Purpose behind it, which, in our imperfect state, we can only express by saying that each creature is given the chance of development and progress towards the Goal, which is Allah. Allah is the source and centre of all power and all goodness, and our progress depends upon our putting ourselves into accord with His Will. This is His service. It is not of any benefit to Him: see the next two verses: it is for our own benefit. (51.56)

52:24 - Round about them will **serve** (devoted) to them youths (handsome) as Pearls well-guarded. <sup>5058</sup>

56:17 - Round about them will (**serve**) youths of perpetual (freshness). <sup>5231</sup>

5231 Cf. lii. 24, and n. 5058. The youth and freshness with which the attendants will serve is a symbol of true service such as we may expect in the next world. That freshness will be perpetual, and not subject to any moods, or chances, or changes. (56.17)

74:6- Nor expect in giving any increase (for thyself)! <sup>5781</sup>

5781 The legal and commercial formula is that you give in order to receive. And usually you expect to receive what is worth to you a little more than you give. The spiritual consideration is that you give, but expect nothing from the receiver. You **serve** Allah and Allah's creatures. (74.6)

76:19 - And round about them will (**serve**) youths of perpetual (freshness): if thou seest them thou wouldst think them scattered Pearls. <sup>58515852</sup>

80:24 – Then let man look at his Food (and how We provide it): <sup>5960</sup>

5960 After a reference to man's inner history, there is now a reference to just one item in his daily outer life, his food: and it is shown how the forces of heaven and earth unite by Allah's Command to **serve man** and his dependants. "A provision for you and your cattle" (verse 32 below). If that is the case with just one item, food, how much more comprehensive is Allah's beneficence when the whole of man's needs are considered! (80.24)

93:5 – And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased. <sup>6180</sup>

6180 Allah's good pleasure is sure when we **serve** Him. But we are assured that even our feelings of doubt and suffering will vanish, and we shall have a sense of complete satisfaction, contentment, and active pleasure when our will is identified with the Will of Allah. (93.5)

Sahih Al-Bukhari Hadith

### Hadith 8.158

Narrated by

Abu Huraira

The Prophet said, "Whoever believes in Allah and the Last Day, should not hurt his neighbor and whoever believes in Allah and the Last Day, should **serve** his guest generously and whoever believes in Allah and the Last Day, should talk what is good or keep quiet."

## SERVANTS:

3:15 - Say: shall I give you glad tidings of things far better than those? For the righteous are gardens in nearness to their Lord with rivers flowing beneath; therein is their eternal home; with companions pure (and holy) and the good pleasure of Allah. For in Allah's sight are (all) His servants. <sup>355</sup>

3:16 - (Namely) those who say: "Our Lord! we have indeed believed: forgive us then our sins and save us from the agony of the fire."

3:17 - Those who show patience firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning. <sup>356357</sup>

356 Sabr (Sabirin) includes many shades of meaning: I have specified three here, viz., patience, firmness, and self-control. See ii. 45 and ii. 153 and notes thereon. (3.17)

357 True servants of Allah are described in iii. 16 and 17. They have faith, humility, and hope (iii. 16); and they have certain virtues (iii. 17) viz., (1) patience, steadfastness, self-restraint, and all that goes under the full definition of Sabr; this shows a certain attitude of mind: (2) in all their dealings they are true and sincere as they are also in their promises and words; this marks them out in social conduct: (3) further, their spiritual worship is earnest and deep, an inner counterpart of their outward conduct; (4) their worship of Allah shows itself in their love of their fellow-men, for they are ready and liberal in charity; and (5) their self-discipline is so great that the first thing they do every morning is humbly to approach their God. (3.17)

7:194 - Verily those whom ye call upon besides Allah are servants like unto you: call upon them and let them listen to your prayer if ye are (indeed) truthful! <sup>1167</sup>

1167 False gods, whether idols or deified men, or ideas and superstitions, have no existence of their own, independent of Allah's creation. They are Allah's creatures, and like servants are subject to His authority. Deified men are not real men, but false ideas of men. They cannot help themselves: how can they help others? (7.194)

15:39 - (Iblis) said: "O my Lord! because Thou hast put me in the wrong I will make (wrong) fair-seeming to them on the earth and I will put them all in the wrong <sup>19741975</sup>

15:40 - "Except Thy servants among them sincere and purified (by Thy grace)."

15:41- (Allah) said: "This (Way of My sincere servants) is indeed a Way that leads straight to Me. <sup>1976</sup>

15:42 - "For over My servants no authority shalt thou have except such as put themselves in the wrong and follow thee."

17:17 - How many generations have We destroyed after Noah? And enough is thy Lord to note and see the sins of His servants. <sup>21942195</sup>

17:53 - Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: for Satan is to man an avowed enemy. <sup>2238</sup>

2238 This command refers to two situations. (1) Even to your enemies and the enemies of Allah you should speak fair: who are you to judge others? Judgment belongs to Allah alone, for He knows you (i.e., all mankind) best, and your personal knowledge is at best imperfect. And Satan is always trying to divide mankind. (2) Amongst yourselves, also you should not entertain suspicions, but speak politely according to the best standards of human speech. A false or

unkind word may destroy all your efforts at building up unity, because the forces of disruption are more numerous than the forces of unity. (17.53)

17:65 - "As for My servants no authority shalt thou have over them." Enough is thy Lord for a Disposer of affairs. <sup>22592260</sup>

18:65 - So they found one of Our servants on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our own presence. <sup>24112412</sup>

2411 One of Our servants: his name is not mentioned in the Qur-an, but Tradition gives it as Khidhr. Round him have gathered a number of picturesque folk tales, with which we are not here concerned. "Khidhr" means "Green": his knowledge is fresh and green, and drawn out of the living sources of life for it is drawn from Allah's own Knowledge. He is a mysterious being, who has to be sought out. He has the secrets of some of the paradoxes of Life, which ordinary people do not understand, or understand in a wrong sense, as we shall see further on. The nearest equivalent figure in the literature of the People of the Book is Melchizedek or Melchisedek (the Greek form in the New Testament). In Gen. xiv. 18-20, he appears as king of Salem, priest of the Most High God: he blesses Abraham, and Abraham gives him tithes. (18.65)

2412 Khidhr had two special gifts from Allah: (1) Mercy from Him, and (2) Knowledge from Him too. The first freed him from the ordinary incidents of daily human life; and the second entitled him to interpret the inner meaning and mystery of events, as we shall see further on. (18.65)

20:77 - We sent an inspiration to Moses: "Travel by night with my servants and strike a dry path for them through the sea without fear of being overtaken (by Pharaoh) and without (any other) fear." <sup>2599</sup>

22:10 -(It will be said): "This is because of the deeds which thy hands sent forth for verily Allah is not unjust to His servants." <sup>2781</sup>

2781 'What you suffer is the consequence of your own sinful deeds; Allah is just; He is not unjust in the least to any of His creatures'. (22.10)

25:63 - And the servants of (Allah) Most Gracious are those who walk on the earth in humility and when the ignorant address them they say "Peace!" <sup>3123</sup>

3123 Ignorant: in a moral sense. Address: in the aggressive sense. Their humility is shown in two ways: (1) to those in real search of knowledge, they give such knowledge as they have and as the recipients can assimilate; (2) to those who merely dispute, they do not speak harshly, but say "Peace!", as much as to say, "May it be well with you, may you repent and be better"; or "May Allah give me peace from such wrangling"; or "Peace, and Good-bye; let me leave you!" (25.63)

30:48 - It is Allah Who sends the Winds and they raise the Clouds: then does He spread them in the sky as He wills and break them into fragments until thou seest rain-drops issue from the midst thereof: then when He has made them reach such of his servants as He wills behold they do rejoice! <sup>35663567</sup>

36:30 - Ah! alas for (My) servants! There comes not an apostle to them but they mock Him! <sup>3975</sup>

3975 Cf. vi. 10 and many other passages of similar import. Ignorant men mock at Allah's prophets, or any one who takes Religion seriously. But they do not reflect that such levity reacts on themselves. Their own lives are ruined and they cease to count. If they study history, they will see that countless generations were destroyed before them because they did not take Truth seriously and undermined the very basis of their individual and collective existence. The servants is here equivalent to "men". Allah regrets the folly of men, especially as He cherishes them as His own servants. (36.30)

37:73 - Then see what was the end of those who were admonished (but heeded not) <sup>4078</sup>

4078 It is on the reception or rejection of Allah's teachings and guidance that judgment will come. In this world itself, see what is the teaching of history. Unrighteousness and wrong-doing never prosper in the long run. (37.73)

37:74 - Except the sincere (and devoted) servants of Allah. <sup>4079</sup>

4079 But there is always a band of sincere and devoted men who serve Allah, and the highest form of life is open to them. Note that this verse occurs at xxxvii. 40 above, where the argument of the difference between the fates of the righteous and the unrighteous was begun. Here it is rounded off with the same phrase, and now we proceed to take illustrations from the early Prophets. (37.74)

39:10 - Say: "O ye my servants who believe! Fear your Lord: good is (the reward) for those who do good in this world. Spacious is Allah's earth! Those who patiently persevere will truly receive a reward without measure!" <sup>42604261</sup>

4260 The "fear of Allah" (Taqwa) is explained in n. 26 to ii. 2. See also n. 2912 to xxiii. 60. The fear of Allah is akin to love, for it means that we are afraid to displease Him. (39.10)

4261 Cf. xxix. 56 and n. 3489. We must always do right. We cannot plead that the circumstances in which we find ourselves force our hands. If our home conditions do not allow us to act according to the Faith that is in us, we must be prepared to suffer ostracism or even exile. (39.10)

**39:53** - Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving Most Merciful. 4324

4324 Forgives all sins: i.e., on sincere repentance and amendment of conduct. (39.53)

**42:27** - If Allah were to enlarge the provision for His Servants they would indeed transgress beyond all bounds through the earth; but He sends (it) down in due measure as He pleases: for He is with His Servants well-acquainted Watchful. 45654566

4565 It may be objected that all prayers, even of good people, are not answered. The reply is: (1) that even everyone who is good does not necessarily know what is best for him, for the values in this life are curiously distorted; and (2) on account of their want of knowledge, if everyone got all he asked for, there would be chaos and confusion, and "transgression beyond bounds through the earth", for the different interests are so intermingled and balanced that some measure must be observed in granting people's wishes. This measure is best supplied by the watchful care of Allah and His perfect knowledge of all our real needs. (42.27)

4566 "As He pleases" is here almost equivalent to "as He thinks best". (42.27)

**42:52** - And thus have We by Our command sent inspiration to thee: thou knowest not (before) what was Revelation and what was Faith; but We have made the (Qur'an) a Light wherewith We guide such of Our servants as We will; and verily thou dost guide (men) to the Straight Way 46014602

**SEE** : 2:90.186. 4:118; 5:118. 7:32.128; 8:51.; 10:107; 12:24.62; 14:11.31. 15:49; 16:2; 17:5.30.96; 18:102; 19:61.63 21:26.105; 23:109; 24:31; 25:17.58.26.52. 27:15.59; 28:82.; 29:56. 34:13.39.48.; 35:28.45; 37:40.81.122.160.; 38:45.82.83.; 39:7.10.16.17.18.46; 40:15.31.44.48.85. 41:46; 42:19.23.25;43:15.57.59 ; 44:18; 50:11.29; 57:9; 66:10.etc.

►Hadith Qudsi

## Hadith Qudsi 17

O My **servants**, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another. O My **servants**, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you, O My **servants**, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My **servants**, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My **servants**, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you. O My **servants**, you will not attain harming Me so as to harm Me, and will not attain benefitting Me so as to benefit Me. O My **servants**, were the first of you and the last of you, the human of you and the jinn of you to be as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My **servants**, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My **servants**, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more that a needle decreases the sea if put into it. O My **servants**, it is but your deeds that I reckon up for you and then recompense you for, so let him find good praise Allah and let him who finds other that blame no one but himself.

►Al-Tirmidhi Hadith

## Hadith 4871

Narrated by

**AbdurRahman ibn Ghanam, and Asma', daughter of Yazid**

The Prophet (peace be upon him) said, "The best servants of Allah are those who, when they are seen, cause Allah to be remembered. The worst servants of Allah are those who go about slandering, who separate friends, and seek to distress the upright."

Ahmad and Bayhaqi, in Shu'ab al-Iman, transmitted it.

## SEVEN GATES:

**15:44** - To it are seven Gates: for each of those Gates is (special) class (of sinners assigned). 1977

1977 The ways of sin are numerous, and if they are classified into seven, each of them points to a Gate that leads to Hell. (15.44)

7:40 - To those who reject Our signs and treat them with arrogance no opening will there be of the gates of heaven nor will they enter the garden until the camel can pass through the eye of the needle: such is Our reward for those in sin.

7:157 – "Those who follow the apostle the unlettered prophet whom they find mentioned in their own (Scriptures); in the law and the Gospel; for he commands them what is just and forbids them what is evil: he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him honor him help him and follow the light which is sent down with him it is they who will prosper." 1127112811291130

1130 Falah = prosperity in its general sense as well as in its spiritual sense. In the general sense it means that right conduct is the only door to happiness and well-being. In the spiritual sense it means that Faith and its fruits (right conduct) are the only gates to salvation. (7.157)

16:29 - "So enter the gates of Hell to dwell therein. Thus evil indeed is the abode of the arrogant."

19:68 – So by thy Lord without doubt We shall gather them together and (also) the Evil Ones (with them); then shall We bring them forth on their knees round about Hell; 25162517

2517 Round about Hell: There are many ways leading to evil, and people get to it from all round. Hence the mention of the seven Gates to Hell: see xv. 44. and n. 1977. (19.68)

39:71 - The Unbelievers will be led to Hell in crowds; until when they arrive there its gates will be opened and its Keepers will say "Did not apostles come to you from among yourselves rehearsing to you the Signs of your Lord and warning you of the meeting of this Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!" 434743484349

4347 Groups: this is the word which gives the key-note to the Sura. If the soul does not stand to its own convictions or search out the Truth by itself, it will be classed with the crowds that go to Perdition! (39.71)

4348 The Keepers may be supposed to be angels, who know nothing of the conditions of evil on this earth, and are surprised at such crowds coming to the "Evil Abode". (39.71)

4349 Cf. x. 33. The answer is perhaps given by other angels: 'yes; messengers were sent to them from among themselves, to warn them and proclaim to them Mercy through repentance; but the decree of Allah, which warned them of punishment, has now come true against them, for they rebelled and were haughty; they rejected Truth, Faith, and Mercy!' (39.71)

39:72 - (To them) will be said: "Enter ye the gates of Hell to dwell therein: and evil is (this) abode of the arrogant!" 4350

4350 As elsewhere, the root of Evil is pointed out to be in self-love and arrogance. Cf. ii. 34, etc. (39.72)

39:73 - And those who feared their Lord will be led to the Garden in crowds: until behold they arrive there; its gates will be opened: and its Keepers will say: "Peace be upon you! Well have ye done! Enter ye here to dwell therein." 43514352

4351 The righteous ones will also go in crowds, and not be alone. There is now a true sorting out. Verses 73-75 are parallel in contrast to verses 71-72 above. (39.73)

4352 The angels in heaven are not surprised at the advent of the good and righteous souls. They are glad; they greet them with the salutation of Peace; they congratulate them; and they welcome them in. (39.73)

40:76 - "Enter ye the gates of Hell to dwell therein: and evil is (this) abode of the arrogant!" 4452

54:11 - So We opened the gates of heaven with water pouring forth.

67:8 - Almost bursting with fury: every time a Group is cast therein its Keepers will ask "Did no Warner come to you?" 5565

5565 Cf. xxxix. 71, n. 4348. "Every time": it may not be the same angels who are guarding the gates of Hell every time new inmates come in. The pure, innocent angel nature does not know the crookedness of human evil, and is surprised at so many human beings coming in for punishment: it wonders if no warning was conveyed to men, whereas in fact men have a warning in Clear Signs during all the period of their probation. The Clear Signs come from Revelation, from their own conscience, and from all nature around them. (67.8)



► Sahih Al-Bukhari Hadith

### **Hadith 9.240** Narrated by **Abu Bakra**

The Prophet said, "The terror caused by Al-Masih Ad-Dajjal will not enter Medina and at that time Medina will have **seven gates** and there will be two angels at each gate (guarding them).

Fiqh-us-Sunnah

### **Fiqh 3.109**

## **The Virtues of Ramadan and the Deeds Done During It**

### **The Virtues of Ramadan and the Deeds Done During It**

Abu Hurairah reported that the Prophet, upon whom be peace, said: "The blessed month has come to you. Allah has made fasting during it obligatory upon you. During it, the **gates to Paradise** are opened and the **gates to hellfire** are locked, and the devils are chained. There is a night [during this month] which is better than a thousand months. Whoever is deprived of its good is really deprived [of something great]." This is related by Ahmad, an-Nasa'i, and al-Baihaqi.

'Arafah testifies to this: "We were with 'Utbah ibn Farqad while he was discussing Ramadan. A companion of the Prophet entered upon the scene. When 'Utbah saw him, he became shy and stopped talking. The man [the companion] spoke about Ramadan, saying: 'I heard the Messenger of Allah say during Ramadan: "The gates of Hell are closed, the gates of Paradise are opened, and the devils are in chains. An angel calls out: 'O you who intend to do good deeds, have glad tidings. O you who intend to do evil, refrain, until Ramadan is completed.'"

Muslim relates that Abu Hurairah reported the Prophet saying: "The time between the five prayers, two consecutive Friday prayers, and two consecutive Ramadans are expiations for all that has happened during that period, provided that one has avoided the grave sins."

Abu Sa'id al-Khudri reported that the Prophet, upon whom be peace, said: "Whoever fasts the month of Ramadan, obeying all of its limitations and guarding himself against what is forbidden, has in fact atoned for any sins he committed before it." Ahmad and al-Baihaqi related this hadith with a good chain.

Abu Hurairah reported that the Prophet, upon whom be peace, said: "Whoever fasts the month of Ramadan with faith and seeks Allah's pleasure and reward will have his previous sins forgiven." This hadith is related by Ahmad and the compilers of the sunan.

► Sahih Al-Bukhari Hadith

### **Hadith 3.121** Narrated by **Abu Huraira**

Allah's Apostle said, "Whoever gives two kinds (of things or property) in charity for Allah's cause, will be called from the **gates of Paradise** and will be addressed, 'O slaves of Allah! Here is prosperity.' So, whoever was amongst the people who used to offer their prayers, will be called from the gate of the prayer; and whoever was amongst the people who used to participate in Jihad, will be called from the gate of Jihad; and whoever was amongst those who used to observe fasts, will be called from the gate of Ar-Raiyan; whoever was amongst those who used to give in charity, will be called from the gate of charity." Abu Bakr said, "Let my parents be sacrificed for you, O Allah's Apostle! No distress or need will befall him who will be called from those gates. Will there be any one who will be called from all these gates?" The Prophet replied, "Yes, and I hope you will be one of them."

Al-Muwatta Hadith

### **Hadith 18.59**

## **The Fast in General**

Yahya related to me from Malik from his paternal uncle Abu Suhayl ibn Malik from his father that Abu Hurayra said, "When Ramadan comes the gates of the Garden are opened and the gates of the Fire are locked, and the shayatin are chained."

► Al-Tirmidhi Hadith

### **Hadith 1960** Narrated by **Abu Hurayrah**

Allah's Messenger (peace be upon him) said, "When the first night of Ramadan comes, the devils and the rebellious jinn are chained, the gates of Hell are locked and not one of them is opened; the gates of Paradise are opened and not one of them is locked; and a crier calls, 'You who desire what is good, come forward, and you who desire evil, refrain.' Some are freed from Hell by Allah, and that happens every night."

Tirmidhi and Ibn Majah transmitted it, and Ahmad transmitted it from a man. Tirmidhi said this is a gharib tradition.

► Al-Tirmidhi Hadith

### **Hadith 3530** Narrated by **Abdullah ibn Umar**

The Prophet (peace be upon him) said: "Jahannam has seven gates, one of which is for those who draw a sword against my people," or he said, "against Muhammad's people."

Tirmidhi transmitted it, saying this is a gharib tradition.

## SEVEN HEAVENS:

17:44 - The seven heavens and the earth and all beings therein declare His glory: there not a thing but celebrates His praise; and yet ye understand not how they declare His glory! Verily He is Oft- Forbearing Most Forgiving! <sup>2229</sup>

2229 All Creation, animate and inanimate, sings Allah's praises and celebrates His glory,-animate, with consciousness, and inanimate, in the evidence which it furnishes of the unity and glory of Allah. All Nature bears witness to His power, wisdom, and goodness. It is only "ye", i.e., those who reject the whole trend of your nature and deny Faith simply because ye have been given a limited amount of choice and free-will,-it is only such as "ye" that understand not what every other creature understands and proclaims with joy and pride. What must be your degradation! And yet Allah bears with you and forgives you! Such is His goodness! (17.44)

23:86 - Say: "Who is the Lord of the seven heavens and the Lord of the Throne (of Glory) Supreme?" <sup>2928</sup>

67:3 - He Who created the seven heavens one above another; no want of proportion wilt thou see in the Creation of (Allah) Most Gracious so turn thy vision again: Seest thou any flaw? <sup>5559</sup>

5559 Cf. lxx. 12, and n. 5526-27. The heavens as they appear to our sight seem to be arranged in layers one above another, and ancient astronomy accounted for the motions of the heavenly bodies in an elaborate scheme of spheres. What we are concerned with here is the order and beauty of the vast spaces and the marvellous bodies that follow regular laws of motion in those enormous spaces in the visible world. From these we are to form some conception of the vastly greater Invisible World, for which we want special spiritual vision. (67.3)

71:15 - "See ye not how Allah has created the seven heavens one above another" <sup>5715</sup>

►Al-Tirmidhi Hadith

### Hadith 5735 AbuHurayrah

Narrated by

..... He went on speaking like that till he counted **seven heavens**, the distance between each pair being like between Heaven and Earth.

►Fiqh-us-Sunnah

### Fiqh 4.122

## When One is Frightened During Sleep

Khalid b. Walid reported that once he suffered from insomnia. The Prophet, peace be upon him, said to him, "Shall I teach you words that will make you go to sleep when you say them? Say, 'O Allah, the Lord of the **seven heavens** and whatever they cover, Lord of the earths and whatever they contain, Creator of devils and whomever they mislead, be my protector from the evil of all Your creatures lest some of them may hasten with insolence against me or transgress the bounds. Honored is he who is in Your protection and blessed be Your name, there is no god except You'." (Reported by At-Tabrani in his Al-Kahir and Al-Awsat. Its chain is sound, although Abdur-Rahman did not hear it from Khalid. Al-Hafiz al-Mundhari has mentioned it)

►Fiqh-us-Sunnah

### Fiqh 4.130

## On Encountering the Enemy, and When One is Afraid of the Ruler

.....It is also reported from Ibn 'Umar that the Prophet, peace be upon him, said, "When you are afraid of a ruler or someone else, you should say, 'There is no god but Allah, the Forbearing, the Gracious. Glory be to Allah, my Lord, glory be to Allah, the Lord of the **seven heavens** and of the mighty throne. There is no god but You, strong is your protection, and great is Your praise'."

►Al-Tirmidhi Hadith

### Hadith 2372 Thawban

Narrated by

The Prophet (peace be upon him) said, When a servant seeks to please Allah and continues to do so, then Allah Who is Great and Glorious, says to Gabriel, "My servant so and so seeks to please Me, therefore My mercy has descended on him." Gabriel says, "Allah's mercy has descended on so and so," and the bearers of the Throne and those who are around them say it until the inhabitants of the **seven heavens** say it, after which it comes down to him on Earth."Ahmad transmitted it.

## SEVEN FIRMAMENTS:

2:29 - It is He who hath created for you all things that are on earth; moreover His design comprehended the heavens for He gave order and perfection to the **seven firmaments**; and of all things he hath perfect knowledge.

41:12 - So He completed them as seven firmaments in two Days and He assigned to each heaven its duty and command. And We adorned the lower heaven with lights and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might Full of knowledge. <sup>44774478</sup>

4477 For "Days", which may include thousands of years, see vii. 54, and n. 1031. They refer to stages in the evolution of physical nature. In the Biblical cosmogony, (Gen. i, and ii. 1-7), which reflects old Babylonian cosmogony, the scheme is apparently to be taken literally as to days and is as follows. The first day Allah created light; the second, the firmament; the third, the earth and vegetation; the fourth, the stars and plants; the fifth, fish and fowl from the sea; and the sixth, cattle, creeping things, beasts on land, and man; on the seventh day He ended His work and rested. Our scheme is wholly different. (1) Allah did not rest, and never rests. "His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them"; (2) Allah's work has not ended; His activity still goes on: xxxii. 5; vii, 54; (3) man in our scheme does not come in with land animals; his advent is much later; (4) our stages are not sharply divided from each other, as in the above scheme, where the stars and planets having been created on the fourth day, it is not intelligible how the first three days were counted, nor how vegetation grew on the third day. Our stages for earth and heaven are not in sequence of time for the heavens and the earth. Our six stages are broadly speaking, (1) the throwing off of our planet from cosmic matter; (2) its cooling and condensing; (3) and (4) the growth of vegetable and animal life; (5) and (6) the parallel growth of the starry realm and our solar system. (41.12)

4478 Cf. xv. 17, and n. 1951; also xxxvii. 6-9. The transition from the third person ("He completed," etc.) to the first person ("We adorned," etc.) may be noted. The act of creation is an impersonal act: the act of adornment and guarding is a personal favour to Allah's creatures. (41.12)

65:12 - Allah is He Who created seven Firmaments and of the earth a similar number. Through the midst of them (all) descends His Command: that ye may know that Allah has power over all things and that Allah comprehends all things in (His) Knowledge. <sup>552655275528</sup>

5528 But in all spheres of life and Creation, whatever conception we are able to form of them, it is certain that the Command or Law of Allah runs through them all, for His knowledge and power extend through all things. (65.12)

78:12 - And (have We not) built over you the seven firmaments <sup>5893</sup>

5893 See n. 5526 to lxxv. 12 and n. 2876 to xxxiii. 17, also xxxvii. 6 and notes there. (78.12)

## SEVEN OFT REPEATED VERSES:

15:87 - And We have bestowed upon thee the Seven Oft-Repeated (verses) and the Grand Qur'an. <sup>2008</sup>

2008 The Seven Oft-repeated Verses are usually understood to be the Opening Sura, the **Fatiha**. They sum up the whole teaching of the Qur'an. What can be a more precious gift to a Muslim than the glorious Qur'an or any Sura of it? Worldly wealth, honour, possessions, or anything else, sinks into insignificance in comparison with it. (15.87)

►Maududi Sura Introductions

### Surah 1. Al-Fatiha

#### See Section

#### Name

This Surah is named Al-Fatiha because of its subject-matter. Fatiha is that which opens a subject or a book or any other thing. In other words, Al-Fatihah is a sort of preface.

This preface is meant to create a strong desire in the heart of the reader to seek guidance from the Lord of the Universe, who alone can grant it. Thus Al-Fatiha indirectly teaches that the best thing for a man is to pray for guidance to the straight path, to study the Quran with the mental attitude of a seeker-after-truth and to recognize the fact that the Lord of the Universe is the source of all knowledge. He should, therefore, begin the study of the Quran with a prayer to him for guidance.

►Sahih Al-Bukhari Hadith

### Hadith 2.419

Narrated by

Talha bin Abdullah bin Auf

I offered the funeral prayer behind Ibn Abbas and he recited Al-Fatiha and said, "You should know that it (i.e. recitation of Al-Fatiha) is the tradition of the Prophet Muhammad."

## SEVEN TRACTS:

23:17 - And We have made above you **seven tracts**; and We are never unmindful of (Our) Creation.  
28762877

2876 Taraiq: literally tracts, roads, orbits or paths. Here it means: seven heavens. The assurance given in the next clause, that Allah cares for us and all His Creation, calls out attention to Allah's goodness, which is further illustrated in the subsequent verses. (23.17)

2877 Allah's care for His Creation is ceaseless. A few examples of His care for our physical well-being are given in verses 18-22, and for our spiritual well-being, in Sections 2 to 5. (23.17)

## SEVEN:

2:261 - The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth **seven** ears and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth; and Allah careth for all and He knoweth all things.

12:43 - The king (of Egypt) said: "I do see (in a vision) **seven** fat kine whom seven lean ones devour and seven green ears of corn and seven (others) withered. O ye chiefs! expound to me my vision if it be that ye can interpret visions." 1700

1700 The Pharaoh is holding a Council. His confidential adviser the cup-bearer is present. The Pharaoh relates his double dream, of seven fat kine being devoured by seven lean ones, and of seven fine full green ears of corn (presumably being devoured) by seven dry withered ears. (12.43)

12:46 - O Joseph!" (he said) "O man of truth! expound to us (the dream) of **seven** fat kine whom seven lean ones devour and of seven green ears of corn and (seven) others withered: that I may return to the people and that they may understand." 1703

12:47 - (Joseph) said: "For **seven** years shall ye diligently sow as is your wont: and the harvests that ye reap ye shall leave them in the ear except a little of which ye shall eat." 1704

1704 Joseph not only shows what will happen, but, unasked, suggests the measures to be taken for dealing with the calamity when it comes. There will be seven years of abundant harvest. With diligent cultivation they should get bumper crops. Of them they should take a little for their sustenance and store the rest in the ear, the better to preserve it from the pests that attack corn-heaps when they have passed through the threshing floor. (12.47)

12:48 - "Then will come after that (period) **seven** dreadful (years) which will devour what ye shall have laid by in advance for them (all) except a little which ye shall have (specially) guarded." 1705

1705 There will follow seven years of dreadful famine, which will devour all the stores which they will have laid by in the good years. They must be careful, even during the famine, not to consume all the grain; they must by special arrangement save a little for seed, lest they should be helpless even when the Nile brought down abundant waters from the rains at its sources. (12.48)

18:22 - (Some) say they were three the dog being the fourth among them; (others) say they were five the dog being the sixth doubtfully guessing at the unknown; (yet others) say they were seven the dog being the eighth. Say thou: "My Lord knoweth best their number; it is but few that know their (real case)." Enter not therefore into controversies concerning them except on a matter that is clear nor consult any of them about (the affair of) the Sleepers.  
2359236023612362

2359 The controversy in after ages raged about the number of the Sleepers: were they three or five or **seven**? People answered, not from knowledge, but from conjecture. Gibbon's version, which has now become best known, makes the number of Sleepers seven. The point was immaterial: the real point was the spiritual lesson. (18.22)

31:27 - And if all the trees on earth were pens and the Ocean (were ink) with **seven** Oceans behind it to add to its (supply) yet would not the Words of Allah be exhausted (in the writing): for Allah is Exalted in power Full of Wisdom. 3616

3616 "Words of Allah": his wonderful Signs and Commandments are infinite and cannot be expressed if all the trees were made into pens, and all the wide Ocean, multiplied seven times, were made into ink. Any Book of His Revelation would deal with matters which man can understand and use in his life: there are things that man can never fathom. Nor would any praise that we could write with infinite resources be adequate to describe His power, glory, and wisdom. (31.27)

69:7 - He made it rage against them **seven nights** and eight days in succession: So that thou couldst see the (whole) people lying prostrate in its (path) as if they had been roots of hollow palm- trees tumbled down! <sup>5640</sup>

5640 A graphic simile. Dead men all lying about like hollow trunks of palm-trees, with their roots exposed! The 'Ad were reputed to be of a tall stature. (69.7)

Fiqh-us-Sunnah

## Fiqh 2.13

### Nature and number of rak'at for witr

.....Talking about the thirteen rak'at in witr, at-Tirmidhi says: "It has been related from the Prophet that he would perform the witr prayer with thirteen, nine, **seven**, five, three rak'at or one rak'ah.".....

Al-Muwatta Hadith

## Hadith 20.117

### The Two Rakas of Tawaf

Yahya related to me from Malik from Hisham ibn Urwa that his father would never do two sets of seven tawafs together without praying between them. After every **seven** tawafs he would pray two rakas, sometimes at the maqam of Ibrahim, and sometimes elsewhere.....

Fiqh-us-Sunnah

## Fiqh 5.35a

.....As for the qarīn, the pilgrim who combines 'Umrah and Hajj and remains in a state of ihram after the first 'Umrah, the scholars are of the opinion that he needs to perform only one tawaf (**seven circumambulations** around Ka'bah) and one Sa'i (**seven rounds** between Safa and Marwah) for both the Hajj and 'Umrah. The case of such a person is very much similar to the pilgrim who performs ifrad (Hajj only).....

4. A hadith says that a pilgrim who combines Hajj and 'Umrah, with a break in between (as in tamattu') or without a break (as in qiran) must sacrifice at least a sheep. And if one cannot afford the sacrifice he should fast three days during Hajj and another **seven days** after returning home. It is preferable for such a person to fast three days during the ten days of Dhul-Hijjah before the Day of 'Arafah.....

►Fiqh-us-Sunnah

## Fiqh 5.104a

### The Number of Pebbles

The total number of pebbles to be thrown is either seventy (70) or forty nine (49). **Seven** of these are to be thrown on the first Jamarah Al-Aqabah on the 10th of Dhul-Hijjah; twenty one on the 11th day, **seven** at each of the three jamarahs; and similarly twenty one on the 12th day, throwing **seven** at each of the three places. The last twenty one pebbles are likewise to be thrown, **seven** at each of the jamarahs, on the 13th day of Dhul-Hijjah. The total number of these pebbles comes to seventy pebbles.

Fiqh-us-Sunnah

## Fiqh 4.29

### Washing a Dead Body

According to a sahih hadith, the Prophet, peace be upon him, said: "Wash the dead body an odd number of times, that is, three, five, or **seven**, or more if you feel it is necessary.

►Fiqh-us-Sunnah

## Fiqh 1.124a

### Obligatory acts of prayer, Bodily Parts That Touch the Ground During Prostration

These parts are: the face, hands, knees and feet. Al-'Abbas ibn 'Abdul-Mutallib reported that he heard the Prophet say, "When a slave (of Allah) prostrates, **seven bodily** parts prostrate with him: his face, his hands, his knees and his feet."

►Fiqh-us-Sunnah

## Fiqh 2.150

The 'id prayer consists of two rak'at during which it is sunnah to pronounce the takbir **seven** times, after the opening takbir and before the Qur'anic recital in the first rak'ah.....

►Sahih Al-Bukhari Hadith

## Hadith 8.241 Narrated by Al Bara

The Prophet ordered us to do **seven** (things) and forbade us from **seven** (other things): He ordered us to pay a visit to the sick, to follow funeral possessions, to say "May Allah be merciful to you" to a sneezer if he says: "Praise be to Allah," to accept invitation (invitation to a wedding banquet), to return greetings, to help the oppressed, and to help others to fulfill their oaths (provided it was not sinful). And he forbade us from seven (things): to wear golden rings or golden bangles, to wear silk (cloth), Dibaj, Sundus and Mayathir.

►Fiqh-us-Sunnah

## Fiqh 5.110a

### The Minimum Number to Be Sacrificed

.....A camel or a cow may be sacrificed on behalf of **seven** people. Jabir said:.....

Al-Muwatta Hadith

## Hadith 19.15

### Laylat al-Qadr

Ziyad related to me from Malik from Nafi from Ibn 'Umar that some of the companions of the Messenger of Allah, may Allah bless him and grant him peace, were shown Laylat al-Qadr in their sleep during the last seven days. The Messenger of Allah, may Allah bless him and grant him peace, said, "I see that your visions agree about the last seven days, so whoever is searching for it should do so in the last **seven** days."

►Sahih Al-Bukhari Hadith

## Hadith 7.753 Narrated by Al Bara bin Azib

The Prophet forbade us to use **seven things**: He forbade using gold rings, silk, Istabraq, Dibaj, red Mayathir, Al-Qassiy, and silver utensils. He ordered us to do **seven** other things. To pay a visit to the sick; to follow funeral processions; to say, "May Allah be merciful to you" to a sneezer if he says "Praise be to Allah"; to return greetings, to accept invitations; to help others to fulfil their oaths and to help the oppressed ones.

►Sahih Al-Bukhari Hadith

## Hadith 1.629 Narrated by Abu Huraira

The Prophet said, "Allah will give shade, to **seven**, on the Day when there will be no shade but His. (These **seven** persons are) a just ruler, a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood), a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation), two persons who love each other only for Allah's sake and they meet and part in Allah's cause only, a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah, a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and a person who remembers Allah in seclusion and his eyes are then flooded with tears."

►Al-Tirmidhi Hadith

## Hadith 122 Narrated by Ubayy ibn Ka'b

.....I call to witness **seven** heavens and **seven** earths regarding you and I call witness your father Adam regarding you lest you should say on the Day of Resurrection: We do not know this.....

►Sahih Al-Bukhari Hadith

## Hadith 2.21 Narrated by Abu Huraira

....."It is obligatory for every Muslim that he should take a bath once in **seven** days, when he should wash his head and body." .....



►Sahih Al-Bukhari Hadith

### Hadith 2.121

Narrated by

**Masruq**

We were with 'Abdullah and he said, "When the Prophet saw the refusal of the people to accept Islam he said, "O Allah! Send (famine) years on them for (**seven** years) like the seven years (of famine during the time) of (Prophet) Joseph."

►Sunan of Abu-Dawood

### Hadith 247

Narrated by

**Abdullah ibn Umar**

There were fifty prayers (obligatory in the beginning); and (in the beginning of Islam) washing **seven** times because of sexual defilement (was obligatory); and washing the urine from the cloth **seven** times (was obligatory). The Apostle of Allah (peace be upon him) kept on praying to Allah until the number of prayers was reduced to five and washing because of sexual defilement was allowed only once and washing the urine from the clothe was also permitted only once.

►Fiqh-us-Sunnah

### Fiqh 1.6a

#### Water left in a pot after a pig or dog has drunk from it

"If a dog drinks from one of your containers, wash it **seven** times."

Fiqh-us-Sunnah

### Fiqh 1.72

#### Women with Prolonged Flows of Blood

.....Be on your period for six or **seven** days, which Allah knows, and then perform ghusl until you see that you are clean.....

Fiqh-us-Sunnah

### Fiqh 1.80

#### Who Must Pray

.....Although it is not obligatory for a child to pray, it is a must that his guardian order him to do so when he is **seven**, and he should beat him if he does not pray after he reaches the age of ten. ....

►Sahih Al-Bukhari Hadith

### Hadith 7.322

Narrated by

**Abu Huraira**

Once the Prophet distributed dates among his companions and gave each one **seven dates**. He gave me **seven dates** too, one of which was dry and hard, but none of the other dates was more liked by me than that one, for it prolonged my chewing it.

►Sahih Al-Bukhari Hadith

### Hadith 7.352

Narrated by

**Abu Uthman**

I was a guest of Abu Huraira for **seven days**. Abu Huraira, his wife and his slave used to get up and remain awake for one-third of the night by turns. Each would offer the night prayer and then awaken the other. I heard Abu Huraira saying, "Allah's Apostle distributed dates among his companions and my share was **seven dates**, one of which was a Hashafa (a date which dried on the tree before it was fully ripe).

Al-Tirmidhi Hadith

### Hadith 738

Narrated by

**Abdullah ibn Uma**

Allah's Messenger (peace be upon him) prohibited the observance of prayers in **seven places**: on a dung hill, in a slaughterhouse, in a graveyard, in the middle of the road, in a bathroom, in the watering place where camels drink and sit, and upon the roof of the House of Allah.

Transmitted by Tirmidhi and Ibn Majah.

Al-Tirmidhi Hadith

### Hadith 93

Narrated by

**AbuHurayrah**

The Prophet (peace be upon him) said: 'Lose no time to do good work before you are caught up by one of the **seven calamities**.' Then by way of warning he recounted, 'A starvation which may impair your wisdom, or a prosperity which may mislead you, or an ailment which may damage your health, or an old age which may harm your senses, or a sudden death or the appearance of Dajjal (Antichrist). All these are bad events which may be awaited; or the Doomsday, but this day is indeed very hard and bitter.'

Transmitted by Tirmidhi.

►Al-Muwatta Hadith

### Hadith 50.9

Yahya related to me from Malik from Yazid ibn Khusayfa that Amr ibn Abdullah ibn Kab as-Salami told him that Nafi ibn Jubayr told him that Uthman ibn Abi al-As came to the Messenger of Allah, may Allah bless him and grant him peace. Uthman said that he had a pain which was enough to kill him. The Messenger of Allah, may Allah bless him and grant him peace, said, "Rub it with your right **hand seven times** and say, 'I take refuge with the might of Allah and His power from the evil of what I feel.'"

►Al-Muwatta Hadith

### Hadith 28.15

## Wedding Nights of Virgins and Women Previously Married

Yahya related to me from Malik from Humayd at-Tawil that Anas ibn Malik said, "A virgin has **seven** nights, and a woman who has been previously married has three nights."

Malik affirmed, "That is what is done among us."

Malik added, "If the man has another wife, he divides his time equally between them after the wedding nights. He does not count the wedding nights against the one he has just married."

►Sahih Al-Bukhari Hadith

### Hadith 1.197

Narrated by

**Aisha**

.....When the Prophet came to my house and his sickness became aggravated he ordered us to pour **seven skins** full of water on him, so that he might give some advice to the people.....

Al-Muwatta Hadith

### Hadith 16.36

.....The Messenger of Allah, may Allah bless him and grant him peace, said, "There are **seven** kinds of martyr other than those killed in the way of Allah. Someone who is killed by the plague is a martyr, someone who drowns is a martyr, someone who dies of pleurisy is a martyr, someone who dies of a disease of the belly is a martyr, someone who dies by fire is a martyr, someone who dies under a falling building is a martyr and a woman who dies in childbirth is a martyr.".....

►Al-Muwatta Hadith

### Hadith 15.5

## About the Qur'an

.....This Qur'an was sent down in **seven** (different) ways, so recite from it whatever is easy for you .'".....

►Sahih Al-Bukhari Hadith

### Hadith 9.240

Narrated by

**Abu Bakra**

The Prophet said, "The terror caused by Al-Masih Ad-Dajjal will not enter Medina and at that time Medina will have **seven gates** and there will be two angels at each gate (guarding them).

►Sahih Al-Bukhari Hadith

### Hadith 8.840

Narrated by

**Abu Huraira**

The Prophet said, "Avoid the **seven great destructive sins**." They (the people) asked, "O Allah's Apostle! What are they?" He said, "To join partners in worship with Allah; to practice sorcery; to kill the life which Allah has forbidden except for a just cause (according to Islamic law); to eat up usury (Riba), to eat up the property of an orphan; to give one's back to the enemy and fleeing from the battlefield at the time of fighting and to accuse chaste women who never even think of anything touching chastity and are good believers."

►Sahih Al-Bukhari Hadith

### Hadith 7.671

Narrated by

**Sad**

I heard Allah's Apostle saying, "Whoever takes **seven** 'Ajwa dates in the morning will not be effected by magic or poison on that day."

## SEVENTY:

7:155 - And Moses chose seventy of his people for Our place of meeting: when they were seized with violent quaking he prayed:

9:80 - Whether thou ask for their forgiveness or not (their sin is unforgivable): if thou ask seventy times for their forgiveness Allah will not forgive them: because they have rejected Allah and His apostle; and Allah guideth not those who are perversely rebellious. <sup>1334</sup>

1334 An awful warning for those who actively oppose the Cause of Allah. The Holy Prophet was by nature full of mercy and forgiveness. He prayed for his enemies. But in such a case even his prayers are nullified by their attitude of rejecting Allah. (9.80)

69:32 - "Further make him march in a chain whereof the length is **seventy** cubits! <sup>5661</sup>

5661 The sinful men who will be given their record on the Day of Judgment in their left hands will be in utter despair. Their power and authority which they misused to perpetrate injustice and oppression will be gone. The wealth that had made them turn a deaf ear to the call of Truth will be no more. They will cry out in agony: "O would that we were never raised again!. O would that death had obliterated us once for all". But their cries will be of no avail. They will be seized, bound in chains and drawn into the Blazing Fire for their crimes against Allah and man. (69.32)

►Sunan of Abu-Dawood

### Hadith 4579

Narrated by

**AbuHurayrah**

The Prophet (peace be upon him) said: The Jews were split up into seventy-one or **seventy**-two sects; and the Christians were split up into seventy one or seventy-two sects; and my community will be split up into seventy-three sects.

►Sunan of Abu-Dawood

### Hadith 4241

Narrated by

**Abdullah ibn Mas'ud**

The Prophet (peace be upon him) said: The mill of Islam will go round till the year thirty-five, or thirty-six, or thirty-seven; then if they perish, they will have followed the path of those who perished before them, but if their religion is maintained, it will be maintained for **seventy years**. I asked: Does it mean seventy years which remain or seventy years which are gone by? He replied: It means (seventy years) that are gone by.

►Sahih Al-Bukhari Hadith

### Hadith 4.276

Narrated by

**Al Bara bin Azib**

..... Only twelve men remained with the Prophet and the infidels martyred **seventy men** from us.

On the day (of the battle) of Badr, the Prophet and his companions had caused the pagans to lose 140 men, **seventy** of whom were captured and **seventy** were killed. ....

►Sahih Al-Bukhari Hadith

### Hadith 4.635

Narrated by

**Abu Huraira**

The Prophet said, "Solomon (the son of) David said, 'Tonight I will sleep with **seventy ladies** each of whom will conceive a child who will be a knight fighting for Allah's cause.' His companion said, 'If Allah will.' But Solomon did not say so; therefore none of those women got pregnant except one who gave birth to a half child." The Prophet further said, "If the Prophet Solomon had said it (i.e. 'If Allah will') he would have begotten children who would have fought in Allah's cause." Shuaib and Ibn Abi Az-Zinad said, "Ninety (women) is more correct (than **seventy**)."

►Al-Tirmidhi Hadith

### Hadith 171

Narrated by

**Abdullah ibn Amr**

Allah's Messenger (peace be upon him) said: There will befall my Ummah exactly (all those) evils which befell the people of Isra'il, so much so that if there was one amongst them who openly committed fornication with his mother there will be among my Ummah one who will do that, and if the people of Isra'il were fragmented into **seventy-two sects** my Ummah will be fragmented into **seventy-three** sects. All of them will be in Hell Fire except one sect. They (the Companions) said: Allah's Messenger, which is that? Whereupon he said: It is one to which I and my companions belong.

Transmitted by Tirmidhi.

►Al-Tirmidhi Hadith

### Hadith 3834

Narrated by

**Al-Miqdam ibn Ma'dikarib**

Allah's Messenger (peace be upon him) said, "The martyr receives six good things from Allah: he is forgiven at the first shedding of his blood; he is shown his abode in Paradise; he is preserved from the punishment in the grave; he is kept safe from the greatest terror; he has placed on his head the crown of honour, a ruby of which is better than the world and what it contains; he is married to **seventy-two** wives of the maidens with large dark eyes; and is made intercessor for **seventy** of his relatives."

Tirmidhi and Ibn Majah transmitted it.

►Sahih Al-Bukhari Hadith

### Hadith 2.116

Narrated by

**Asim**

.....Anas added, "The Prophet sent about **seventy men** (who knew the Quran by heart) towards the pagans (of Najd) who were less than they in number and there was a peace treaty between them and Allah's Apostles (but the Pagans broke the treaty and killed the seventy men). So Allah's Apostle recited Qunut for a period of one month asking Allah to punish them."

.....

Al-Tirmidhi Hadith

### Hadith 5279

Narrated by

**AbuHurayrah**

The Prophet (peace be upon him) said, "My people live from sixty to **seventy years**, and very few live longer."

Tirmidhi transmitted it, saying this is a gharib tradition.

►Al-Tirmidhi Hadith

### Hadith 2590

Narrated by

**AbuHurayrah**

The Prophet (peace be upon him) said, "**Seventy** angels have been put in charge of it (i.e. the Yamani corner), so if anyone says, 'O Allah, I ask Thee for pardon and wellbeing in this world and the next; our Lord, bring us a blessing in this world and a blessing in the next, and guard us from the punishment of Hell', they will say Amen."

Ibn Majah transmitted it.

►Al-Tirmidhi Hadith

### Hadith 2157

Narrated by

**Ma'qil ibn Yasar**

The Prophet said, "If anyone says three times in the morning, 'I seek refuge in Allah, the Hearer and Knower, from the accursed devil', and recites three verses at the end of surat al-Hashr, Allah will put in charge of him **seventy** thousand angels who will invoke blessings on him till the evening, and if he dies that day he will die as a martyr. If anyone says them in the evening he will be in that rank."

Tirmidhi and Darimi transmitted it, Tirmidhi saying this is a gharib tradition.

►Sahih Al-Bukhari Hadith

### Hadith 8.550

Narrated by

**Abu Huraira**

I heard Allah's Apostle saying, "From my followers there will enter Paradise a crowd, **seventy** thousand in number whose faces will glitter as the moon does when it is full." On hearing that, 'Ukasha bin Mihsan Al-Asdi got up, lifting his covering sheet, and said, "O Allah's Apostle! Invoke Allah that He may make me one of them." The Prophet said, "O Allah, make him one of them." Another man from the Ansar got up and said, "O Allah's Apostle! Invoke Allah to make me one of them." The Prophet said (to him), "'Ukasha has preceded you."

## S E X :

2:222 – They ask thee concerning women's courses. Say: They are a hurt and a pollution; so keep away from women in their courses and do not approach them until they are clean. But when

they have purified themselves ye may approach them in any manner time or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean. <sup>247248</sup>

247 Azan: hurt, pollution. Both aspects must be remembered. Physical cleanliness and purity make for health, bodily and spiritual. But the matter should be looked at from the woman's point of view as well as the man's. To her there is danger of hurt, and she should have every consideration. In the animal world, instinct is a guide which is obeyed. Man should in this respect be better: he is often worse. (2.222)

248 Haithu: A comprehensive word referring to manner, time, or place. The most delicate matters are here referred to in the most discreet and yet helpful terms. In sex morality, manner, time, and place are all important: and the highest standards are set by social laws, by our own refined instinct of mutual consideration, and above all, by the light shed by the highest Teachers from the wisdom which they receive from our Maker, Who loves purity and cleanliness in all things. (2.222)

2:223 - Your wives are as a tilth unto you; so approach your tilth when or how ye will. But do some good act for your souls beforehand; and fear Allah and know that ye are to meet Him (in the Hereafter) and give (these) good tidings to those who believe. <sup>249250</sup>

249 Sex is not a thing to be ashamed of, or to be treated lightly, or to be indulged to excess. It is as solemn a fact as any in life. It is compared to a husbandman's tilth; it is a serious affair to him; he sows the seed in order to reap the harvest. But he chooses his own time and mode of cultivation. He does not sow out of season nor cultivate in a manner which will injure or exhaust the soul. He is wise and considerate and does not run riot. Coming from the simile to human beings, every kind of mutual consideration is required, but above all, we must remember that even in these matters there is a spiritual aspect. We must never forget our souls, and that we are responsible to God. (2.223)

4:1 – O mankind! reverence your Guardian-Lord Who created you from a single person created of like nature his mate and from them twain scattered (like seeds) countless men and women; reverence Allah through Whom ye demand your mutual (rights) and (reverence) the wombs (that bore you): for Allah ever watches over you. <sup>504505506</sup>

506 Among the most wonderful mysteries of our nature is that of sex. The unregenerate male is apt, in the pride of his physical strength, to forget the all-important part which the female plays in his very existence, and in all the social relationships that arise in our collective human lives. The mother that bore us must ever have our reverence. The wife, through whom we enter parentage, must have our reverence. Sex, which governs so much of our physical life, and has so much influence on our emotional and higher nature, deserves not our fear, or our contempt, or our amused indulgence, but our reverence in the highest sense of the term. With this fitting introduction we enter on a discussion of women, orphans, and family relationships. (4.1)

23:5 - Who abstain from sex <sup>2867</sup>

2867 The Muslim must guard himself against every kind of sex abuse or sex perversion. The new psychology associated with the name of Freud traces many of our hidden motives to sex, and it is common knowledge that our refinement or degradation may be measured by the hidden workings of our sex instincts. But even the natural and lawful exercise of sex is restricted to the marriage bond, under which the rights of both parties are duly regulated and maintained. (23.5)

23:6 - Except with those joined to them in the marriage bond or (the captives) whom their right hands possess for (in their case) they are free from blame <sup>2868</sup>

2868 This is further explained and amplified in iv. 25. (23.6)

24:1 – A Surah which We have sent down and which We have ordained: in it have We sent down Clear Signs in order that ye may receive admonition. <sup>2953</sup>

2953 It must not be thought that the checking of sex offences or of minor improprieties, that relate to sex or privacy, are matters that do not affect spiritual life in the highest degree. These matters are intimately connected with spiritual teaching such as Allah has sent down in this Sura. The emphasis is on "We": these things are not mere matters of convenience, but Allah has ordained them for our observance in life. (24.1)

24:30 - Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allah is well acquainted with all that they do. <sup>2983</sup>

2983 The rule of modesty applies to men as well as women. A brazen stare by a man at a woman (or even at a man) is a breach of refined manners. Where sex is concerned, modesty is not only "good form": it is not only to guard the weaker sex, but also to guard the spiritual good of the stronger sex. (24.30)

24:31 - And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except

to their husbands their fathers their husbands' fathers their sons their husbands' sons their brothers or their brothers' sons or their sisters' sons or their women or the slaves whom their right hands possess or male servants free of physical needs or small children who have no sense of the shame of **sex**; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah that ye may attain Bliss. <sup>2984298529862987</sup>

- 2985 Zinat means both natural beauty and artificial ornaments. I think both are implied here, but chiefly the former. The woman is asked not to make a display of her figure except to the following classes of people: (1) her husband, (2) her near relatives whom a certain amount of negligence is permissible; (3) her women, (4) slaves, male and female, as they would be in constant attendance; but this item would now be blank, with the abolition of slavery; (5) men who are free from sexual desire and who usually frequent the houses; and (6) infants or small children before they get a sense of sex. Cf. also xxxiii. 59. (24.31)

30:21 – And among His Signs is this that He created for you mates from among yourselves that ye may dwell in tranquillity with them and He has put love and mercy between your (hearts); verily in that are Signs for those who reflect. <sup>35253526</sup>

- 3525 This refers to the wonderful mystery of sex. Children arise out of the union of the **sexes**. And it is always the female sex that bring forth the offspring, whether female or male. And the father is as necessary as the mother for bringing forth daughters. (30.21)

- 3526 Cf. vii. 189. Unregenerate man is pugnacious in the male **sex**, but rest and tranquility are found in the normal relations of a father and mother dwelling together and bringing up a family. A man's chivalry to the opposite sex is natural and Allah-given. The friendship of two men between each other is quite different in quality and temper from the feeling which unspoilt nature expects as between men and women. There is a special kind of love and tenderness between them. And as woman is the weaker vessel, that tenderness may from a certain aspect be likened to mercy, the protecting kindness which the strong should give to the weak. (30.21)

53:21 - What! for you the male sex and for Him the female? <sup>5096</sup>

- 5096 To show Allah in human shape, or imagine sons or daughters of Allah, as if Allah were flesh, was in any case a derogation from the supreme glory of Allah, high above all creatures, even if the human shapes were invested with great beauty and majesty as in the Greek Pantheon. But when we consider in what low opinion Pagan Arabia held the female sex, it was particularly degrading to show Allah, or so-called daughters of Allah, in female shapes. Cf. xvi. 57-59, and n. 2082; also lii. 39, and n. 5073. (53.21)

SEE: under "Women"

►Fiqh-us-Sunnah

## Fiqh 1.41

### Going to sleep

Al-Barra' ibn 'Aazib reported that the Messenger of Allah, upon whom be peace, said, "When you go to your bed, perform ablution, lie on your right side and then say, 'O Allah, I submit my soul to You, and I turn my face to You. I entrust my affairs to You. I retreat unto You for protection with hope and fear in You. There is no resort and no savior but You. I affirm my faith in Your books which You revealed and in Your prophets you sent.' If you die during that night, you will be along the natural path. Make it your final statement (of the night). He reported that he repeated this supplication to the Prophet, upon whom be peace, and he said, "...and Your messengers." The Prophet interjected, "No,...and the prophets You sent." (Related by Ahmad, al-Bukhari, and at-Tirmidhi.) This also applies to one who is in post-sex impurity. Ibn 'Umar asked the Prophet, "O Messenger of Allah, can one of us sleep while he is in post-sex impurity?" The Prophet answered, "Yes, if he makes ablution." Reported 'Aishah, "When the Prophet, upon whom be peace, wanted to sleep in a state of **post-sex** impurity, he would wash his private parts and perform ablution." (Related by "the group.")

Fiqh-us-Sunnah

## Fiqh 1.41a

### To remove a sexual impurity

If a person in a state of post-sex impurity wants to eat, drink or have intercourse again, he should perform ablution.

Said 'Aishah, "When the Prophet, upon whom be peace, was in a state of impurity because of intercourse and wanted to eat or sleep, he would perform ablution." Ammar ibn Yasar reported that the Prophet permitted a person in post-sex impurity to eat, drink or sleep if he performed ablution first. (Related by Ahmad and at-Tirmidhi, who classified it as sahih.)

Abu Sa'eed reported that the Prophet, upon whom be peace, said, "If one has intercourse with his wife and wants to repeat the act, he should perform ablution." (Related by "the group," except for al-Bukhari. Ibn Khuzaimah, Ibn Hibban and al-Hakim recorded it with the addition, "It makes the return more vivacious.")



## SHADOWS:

13:15 - Whatever beings there are in the heavens and the earth do prostrate themselves to Allah (acknowledging subjection) with good will or in spite of themselves: so do their shadows in the mornings and evenings. 1824182518261827

1824 Notice that the original of what I have translated "whatever being" is the personal pronoun man, not ma. This then refers to beings with a personality, e.g., angels, spirits, human beings, and possibly other things of objective (not necessarily material) existence, as contrasted with their Shadows or Simulacra or Appearances, or Phantasms, mentioned at the end of the verse. Both these Beings and their Shadows are subject to the Will of Allah. See notes 1825 and 1827. (13.15)

1825 "Prostrate themselves": the posture means that they recognise their subjection to Allah's Will and Law, whether they wish it or not. (13.15)

1826 "In spite of themselves": Satan and Evil. They would like to get away from the control of the All-good Allah, but they cannot, and they have to acknowledge His supremacy and lordship over them. (13.15)

1827 Even the Shadows-creations of the Imagination, or projections from other things and dependent on the other things for their existence, as shadows are to substance- even such shadows are subject to Allah's Laws and Will, and cannot arise or have any effect on our minds except by His permission. The Shadows are longest and therefore most prominent when the sun is level, and tend to disappear as the sun approaches the zenith. But even when they are longest and most prominent, they are still subject to Allah's Will and Law. (13.15)

16:48 - Do they not look at Allah's creation (even) among (inanimate) things how their (very) shadows turn round from the right and the left prostrating themselves to Allah and that in the humblest manner? 2074

2074 I take "things" here to be inanimate things, for the next verse speaks of living, "moving creatures" and angels. By a metaphor even such inanimate things are spoken of as recognising Allah and humbly worshipping Him. Even their shadows turn round from right and left according to the light from above, and they humbly prostrate themselves on the ground to celebrate the praises of Allah. (16.48)

25:45 - Hast thou not turned thy vision to thy Lord? how He doth prolong the Shadow! If He willed He could make it stationary! Then do We make the sun its guide: 309830993100

3098 We saw in xxiv. 35 that Allah is the Light of the heavens and the earth. We have now another sublime passage, in which we are asked to contemplate the Glory of Allah by a parable of the subtle play of Light and Shade in Allah's creation. (25.45)

3099 In our artificial life and surroundings we fail to see some of the finest mysteries of Light and Shade. We praise, and rightly, the wonderful colors of sunset. We see, particularly in climates more northerly than that of India, the subtle play of Light and Shade in the twilights succeeding sunsets. If we were as assiduous in seeing sunrises and the play of Light and Shade preceding them, we should see phenomena even more impressive, as the early morning seems to us more holy than any other time in the twenty-four hours of the sun's daily journey. There is first the false dawn, with its curious uncertain light and the curious long uncertain shadows which it casts. Then there are the streaks of black in the East, succeeded by the true dawn, with its delicate tones of colours and light and shade. The light of this true or false Dawn is not given by the direct rays of the sun. In a sense it is not light, but the shadows or reflections of light. And they gradually merge into actual sunrise, with its more substantial or more defined shadows, which we can definitely connect with the sun. (25.45)

3100 The morning shadows are long but more definite, and their length and direction are seen to be guided by the sun. But they change insensibly every second or fraction of a second. (25.45)

76:14 - And the shades of the (Garden) will come low over them and the bunches (of fruit) there will hang low in humility. 5846

5846 Without sun and moon there will of course be no shade in the literal sense of the word. But for full comfort, there will be sheltering shade for rest and change from whatever light there be. (76.14)

►Al-Tirmidhi Hadith

### Hadith 1177

Narrated by

**Umar ibn al-Khattab**

I heard Allah's Messenger (peace be upon him) saying: Four rak'ahs preceding the noon (obligatory rak'ahs) after the sun has passed the meridian are counted equivalent to a similar number in the dawn prayer and there is nothing which does not glorify Allah at that hour. He then recited this: 'Their shadows return from the right and left making obeisance to Allah while they are in utter abasement.' (16:48)

Transmitted by Tirmidhi and Bayhaqi in Shu'ab al-Iman.

## SHAMEFUL:

2:169 - For he commands you what is evil and shameful and that ye should say of Allah that of which ye have no knowledge.

3:178 - Let not the Unbelievers think that our respite to them is good for themselves: We grant them respite that they may grow in their iniquity: but they will have a shameful punishment. <sup>480</sup>

480 That the cup of their iniquity may be full. The appetite for sin grows with what it feeds on. The natural result is that the sinner sinks deeper into sin. If there is any freedom of will, this naturally follows, though Allah's Grace is always ready for the repentant. If the Grace is rejected, the increase of iniquity makes the nature of iniquity plainer to those who might otherwise be attracted by its glitter. The working of Allah's Law is therefore both just and merciful. See also the next verse. (3.178)

4:22 - And marry not women whom your fathers married except what is past: it was shameful and odious an abominable custom indeed. <sup>530</sup>

530 See above: iv. 19, n. 527. (4.22)

527 Among many nations, including Arabs in the Days of Ignorance, a step-son or brother took possession of a dead man's widow or widows along with his goods and chattels. This shameful custom is forbidden. See also iv. 22 below. (4.19)

6:151 - Say: "Come I will rehearse what Allah hath (really) prohibited you from": join not anything as equal with Him; be good to your parents: kill not your children on a plea of want; We provide sustenance for you and for them; come not nigh to shameful deeds whether open or secret; take not life which Allah hath made sacred except by way of justice and law: thus doth He command you that ye may learn wisdom. <sup>976977</sup>

7:28 - When they do aught that is shameful they say: "We found our fathers doing so"; and "Allah commanded us thus": say: "Nay Allah never commands what is shameful: do ye say of Allah what ye know not?"

7:33 - Say: The things that my Lord hath indeed forbidden are: shameful deeds whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah for which he hath given no authority; and saying things about Allah of which ye have no knowledge. <sup>1016</sup>

1016 The forbidden things are described in four categories: (1) what is shameful or unbecoming; the sort of things which have also legal and social sanctions, not of a local but of a universal kind; they may be called offences against society: (2) sins against self and trespasses or excesses of every sort; these are against truth and reason; here would come in indiscipline, failure in doing intangible duties not clearly defined by law; selfishness or self-aggrandisement, which may be condoned by custom and not punished by law, etc.- (3) erecting fetishes or false gods; this is treason against the true God; and (4) corrupting religion by debasing superstitions, etc. (7.33)

12:24 -And (with passion) did she desire him and he would have desired her but that he saw the evidence of his Lord: thus (did We order) that We might turn away from him (all) evil and shameful deeds: for he was one of Our servants sincere and purified. <sup>16681669</sup>

1668 She was blinded with passion, and his plea had no effect on her. He was human after all, and her passionate love and her beauty placed a great temptation in his path. But he had a sure refuge, his faith in Allah. His spiritual eyes saw something that her eyes, blinded by passion, did not see. She thought no one saw when the doors were closed. He knew that Allah was there. That made him strong and proof against temptation. (12.24)

1669 The credit of our being saved from sin is due, not to our weak earthly nature, but to Allah. We can only try, like Joseph, to be true and sincere; Allah will purify us and save us from all that is wrong. Tempted but true, we rise above ourselves. (12.24)

16:90 - Allah commands justice the doing of good and liberality to kith and kin and He forbids all shameful deeds and injustice and rebellion: He instructs you that ye may receive admonition. <sup>2127</sup>

2127 Justice is a comprehensive term, and may include all the virtues of cold philosophy. But religion asks for something warmer and more human, the doing of good deeds even where perhaps they are not strictly demanded by justice, such as returning good for ill, or obliging those who in worldly language "have no claim" on you; and of course a fortiori the fulfilling of the claims of those whose claims are recognised in social life. Similarly the opposites are to be avoided; everything that is recognised as shameful, and everything that is really unjust, and any inward rebellion against Allah's Law or our own conscience in its most sensitive form. (16.90)

17:32 - Nor come nigh to adultery: for it is a shameful (deed) and an evil opening the road (to other evils). <sup>2215</sup>

2215 Adultery is not only shameful in itself and inconsistent with any self-respect or respect for others, but it opens the road to many evils. It destroys the basis of the family: it works against the interests of children born or to be born; it may cause murders and feuds and loss of reputation and property, and also loosen permanently the bonds of society. Not only should it be avoided as a sin, but any approach or temptation to it should be avoided. (17.32)

24:21 - O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan he will (but) command what is shameful and wrong: and were it not for the grace and mercy of Allah on you not one of you would ever have been pure: but Allah doth purify whom He pleases: and Allah is One Who hears and knows (all things).<sup>29722973</sup>

2972 See last note. (24.21)

2973 Spotless purity in thought, word, and deed, includes the disposition to put the best construction on the motives of others, so that we ascribe no evil motive to the seeming indiscretions of virtuous people. Such a high standard can only come by the grace of Allah, Who hears all prayers and knows all the temptations to which human nature is subject. His Will and Plan make both for spiritual protection and spiritual peace, and we must place ourselves trustingly in His hands. (24.21)

27:54 - We also sent Lut (as an apostle): behold he said to his people "Do ye do what is shameful though ye see (its iniquity)?"<sup>3289</sup>

3289 The story of Lut is referred to elsewhere. The passages to which reference may be made here are: xxvi. 160-175, and vii. 80-84. But the point emphasised here is that the crime of the Cities of the Plain was against their own nature, and they saw its enormity, and yet they indulged in it. Can degradation go further? His wife was not apparently a Believer. Her previous sympathy with the sinful people "destined her" (verse 57 below) to a miserable end, as she lagged behind and shared in the destruction of her kinsfolk. (27.54)

29:45 - Recite what is sent of the Book by inspiration to thee and establish Regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of Allah is the greatest (thing in life) without doubt. And Allah knows the (deeds) that ye do.<sup>3471</sup>

42:37 - Those who avoid the greater crimes and shameful deeds and when they are angry even then forgive;<sup>4577</sup>

4577 Here we are speaking of the ordinary man or woman who tries to follow Allah's Law: he or she is not perfect, but at least eschews the major breaches of conduct. For those higher in spiritual degree there is of course a stricter standard. But all are entitled to the blessing of Islam, whatever their degree. (42.37)

53:32 - Those who avoid great sins and shameful deeds, Only (falling into) small faults--verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth and when ye are hidden in your mother's wombs therefore justify not yourselves. He knows best who it is that guards against evil.<sup>51065107</sup>

5106 Allah's attributes of Mercy and Forgiveness are unlimited. They come into action without our asking, but on our bringing our wills as offerings to Him. Our asking or prayer helps us to bring our minds and wills as offering to Him. That is necessary to frame our own psychological preparedness. it informs Allah of nothing, for He knows all. (53.32)

5107 As Allah knows our inmost being, it is absurd for us to justify ourselves either by pretending that we are better than we are or by finding excuses for our conduct. We must offer ourselves unreservedly such as we are: it is His Mercy and Grace that will cleanse us. If we try, out of love for Him, to guard against evil, our striving is all that He asks for. (53.32)

Fiqh-us-Sunnah

## Fiqh 4.101a

### Etiquette of Dhikr

The purpose of dhikr is to purify hearts and souls and awaken the human conscience. The Qur'an says, "And establish regular prayer, for prayer restrains **from shameful** and unjust deeds, and remembrance of Allah is the greatest thing in life, without doubt." Qur'an 29.45 In other words, the remembrance of Allah has a greater impact in restraining one from shameful and unjust deeds than just the formal regular prayer. This is so because when a servant opens up his soul to his Lord, extolling His praise, Allah strengthens him with His light, increasing thereby his faith and conviction, and reassuring his mind and heart. This refers to "those who believe, and whose hearts find satisfaction in the remembrance of Allah, for without doubt in the remembrance of Allah do hearts find satisfaction." Qur'an 13.28

►Sahih Al-Bukhari Hadith

#### Hadith 6.161

Narrated by

Abdullah bin Masud

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

► Sahih Al-Bukhari Hadith

## Hadith 9.512

Narrated by

### Al Mughira

Sa'd bin 'Ubada said, "If I saw a man with my wife, I would strike him (behead him) with the blade of my sword." This news reached Allah's Apostle who then said, "You people are astonished at Sa'd's Ghira. By Allah, I have more Ghira than he, and Allah has more Ghira than I, and because of Allah's Ghira, He has made unlawful **shameful** deeds and sins (illegal sexual intercourse etc.) done in open and in secret. And there is none who likes that the people should repent to Him and beg His pardon than Allah, and for this reason He sent the warners and the givers of good news. And there is none who likes to be praised more than Allah does, and for this reason, Allah promised to grant Paradise (to the doers of good)." 'Abdul Malik said, "No person has more Ghira than Allah."

## SHARES:

4:7 - From what is left by parents and those nearest related there is a share for men and a share for women whether the property be small or large a determinate share. <sup>514</sup>

514 I have resisted the temptation to translate "next to kin," as this phrase has a technical meaning in Indian Law, referring to certain kinds of heirs, whereas here the people meant are those whose inheritance is to be divided. The shares are specified. Here the general principles are laid down that females inherit as well as males, and that relatives who have no legal shares, orphans, and indigent people are not to be treated harshly, if present at the division. (4.7)

4:8 - But if at the time of division other relatives of orphans or poor are present feed them out of the (property) and speak to them words of kindness and justice.

6:139 - They say: "What is in the wombs of such and such cattle is specially reserved (for food) for our men and forbidden to our women; but if it is still-born then all have shares therein. For their (false) attribution (of superstitions to Allah): He will soon punish them: for He is full of Wisdom and Knowledge. <sup>963</sup>

963 These are further Pagan superstitions about cattle. Some have already been noted in v. 106, which may be consulted with the notes. (6.139)

SEE: under "Inheritance"

Al-Muwatta Hadith

## Hadith 27.0a

### Inheritance of Descendants

Yahya related to me from Malik, "The generally agreed upon way of doing things among us and what I have seen the people of knowledge doing in our city about the fixed shares of inheritance of children from the mother or father when one or other of them dies is that if they leave male and female children, the male takes the portion of two females. If there are only females, and there are more than two, they get two thirds of what is left between them. If there is only one, she gets a half. If someone shares with the children, who has a fixed share and there are males among them, the reckoner begins with the ones with fixed shares. What remains after that is divided among the children according to their inheritance.

"When there are no children, grandchildren through sons have the same position as children, so that grandsons are like sons and grand-daughters are like daughters. They inherit as they inherit and they overshadow as they overshadow. If there are both children and grandchildren through sons, and there is a male among the children, then the grandchildren through sons do not share in the inheritance with him.

"If there is no surviving male among the children, and there are two or more daughters, the granddaughters through a son do not share in the inheritance with them unless there is a male who is in the same position as them in relation to the deceased, or further than them. His presence gives access to whatever is left over, if any, to whoever is in his position and whoever is above him of the granddaughters through sons. If something is left over, they divide it among them, and the male takes the portion of two females. If nothing is left over, they have nothing.

"If the only descendant is a daughter, she takes half, and if there are one or more grand-daughters through a son who are in the same position to the deceased, they share a sixth. If there is a male in the same position as the granddaughters through a son in relation to the deceased, they have no share and no sixth .

"If there is a surplus after the allotting of shares to the people with fixed shares, the surplus goes to the male and whoever is in his position and whoever is above him of the female descendants through sons. The male has the share of two females. The one who is more distant in relationship than grandchildren through sons has nothing. If there is no surplus, they have nothing. That is because Allah, the Blessed, the Exalted, said in His Book, 'Allah charges you about your children that the male has the like of the portion of two females. If there are more than two women they have two thirds of what is left. If there is one, she has a half.' (Sura 4 ayat 10)

►Al-Muwatta Hadith

## Hadith 27.0c

### Inheritance of Fathers and Mothers from Children

Malik said, -The generally agreed on way of doing things among us about which there is no dispute and what I have seen the people of knowledge in our city doing is that when a father inherits from a son or a daughter and the deceased leaves children, or grandchildren through a son, the father has a fixed share of one sixth. If the deceased does leave any children or male grandchildren through a son, the apportioning begins with those with whom the father shares in the fixed shares. They are given their fixed shares. If a sixth or more is left over, the sixth and what is above it is given to the father, and if there is less than a sixth left, the father is given his sixth as a fixed share, (i.e. the other shares are adjusted.)

"The inheritance of a mother from her child, if her son or daughter dies and leaves children or male or female grandchildren through a son, or leaves two or more full or half siblings is a sixth. If the deceased does not leave any children or grandchildren through a son, or two or more siblings, the mother has a whole third except in two cases. One of them is if a man dies and leaves a wife and both parents. The wife has a fourth, the mother a third of what remains, (which is a fourth of the capital). The other is if a wife dies and leaves a husband and both parents. The husband gets half, and the mother a third of what remains, (which is a sixth of the capital). That is because Allah, the Blessed, the Exalted, says in His Book, 'His two parents each have a sixth of what he leaves if he has children. If he does not have children, and his parents inherit from him, his mother has a third. If he has siblings, the mother has a sixth.' (Sura 4 ayat 11). The sunna is that the siblings be two or more."

## SHOES:

20:12 - Verily I am thy Lord! Therefore (in My presence) put off thy shoes: thou art in the sacred valley Tuwa. <sup>25432544</sup>

2543 The shoes are to be put off as a mark of respect. Moses was now to put away his mere worldly interests, he having been chosen by Allah, the Most High. (20.12)

2544 This was the valley just below Mount Sinai, where subsequently he was to receive the Torah. (20.12)

►Fiqh-us-Sunnah

## Fiqh 4.68b

### Taking Off Shoes in Cemeteries

Most scholars are of the opinion that it is permissible to wear shoes in a cemetery. Jarir ibn Hazim said: "I saw al-Hasan and Ibn Sirin walking with their shoes on in a cemetery." Anas reported: "The Prophet, peace be upon him, said: 'When a servant of Allah is put into a grave and his companions leave, he can hear the sound of their sandals.'" (Reported by Bukhari, Muslim, Abu Daw'ud, and Nasa'i) The scholars deduce from this hadith that it is permissible to walk in a cemetery with one's shoes on since the only way the dead would hear the sound of their sandals is when they were wearing them.

Fiqh-us-Sunnah

## Fiqh 5.50

### A Man Without Garb or Shoes for Ihram

A person who has no proper garb and shoes for Hajj may wear whatever is available to him. Ibn 'Abbas reported that Allah's Messenger (peace be upon him) delivered a sermon at 'Arafah saying, "A Muslim (pilgrim) who finds no suitable garb (for ihram), may wear trousers, and if he finds no suitable slippers, he may wear shoes." (This is in the case of a man who finds these things are either not available, or he has no extra money to buy them) This is reported by Ahmad, Bukhari and Muslim. In Ahmad's narration from 'Ata ibn Dinar we read that Aba Al-Sha'sha informed him that Ibn 'Abbas heard the Prophet (peace be upon him) saying, "He who finds no garb (for ihram), but has trousers, he may wear them, and he who finds no (suitable) slippers but has shoes, he may wear them." At this I (Aba Al-Sha'sha) asked him: "And did he say anything about cutting them?" Ibn 'Abbas said: "No."

Fiqh-us-Sunnah

## Fiqh 1.15b

### Purifying shoes

Shoes may be purified by rubbing them against the ground, as long as the remains of the impurity are removed. Abu Hurairah narrated that the Messenger of Allah, upon whom be peace, said, "If one of you stepped in some filth, the dirt will purify his shoes." Related by Abu Dawud. In another narration it states, "If one of you steps in some filth with his shoes on, the dirt will purify them." Abu Sa'eed reported the Prophet, upon whom be peace, saying, "When a person comes to the mosque, he should look at his shoes. If he finds any filth on them, he should wipe them against the ground and pray in them." (Related by Ahmad and Abu Dawud.) Since shoes are repeatedly exposed to filth, it is sufficient just to wipe them against the ground.

This is similar to the case of defecation. In fact, it is stronger than that case, as defecation usually occurs only two or three times a day.

►Sunan of Abu-Dawood

**Hadith 160** Narrated by

**Aws ibn Aws ath-Thaqafi**

The Messenger of Allah (peace be upon him) performed ablution and wiped over his shoes and feet.....

Fiqh-us-Sunnah

**Fiqh 5.44b**

## Women are Allowed to Wear Shoes

Abu Daw'ud and Ash-Shafi'i reported on the authority of 'Aishah that Allah's Messenger (peace be upon him) permitted women to wear their shoes while in the state of ihram.

►Sahih Al-Bukhari Hadith

**Hadith 7.746**

Narrated by

**Abu Huraira**

Allah's Apostle said, "None of you should walk, wearing one shoe only; he should either put on both shoes or put on no shoes whatsoever."

►Sahih Al-Bukhari Hadith

**Hadith 3.509**

Narrated by

**Uqba bin Al Harith**

When An-Nuaman or his son was brought in a state of drunkenness, Allah's Apostle ordered all those who were present in the house to beat him. I was one of those who beat him. We beat him with shoes and palm-leaf stalks.

►Sahih Al-Bukhari Hadith

**Hadith 7.747**

Narrated by

**Abu Huraira**

Allah's Apostle said, "If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take the left one first. Let the right shoe be the first to be put on and the last to be taken off."

Sahih Al-Bukhari Hadith

**Hadith 7.292** Narrated by

**Aisha**

The Prophet used to love to start doing things from the right side whenever possible, in performing ablution, putting on his shoes, and combing his hair. (Al-Ash'ath said: The Prophet used to do so in all his affairs.)

►Sahih Al-Bukhari Hadith

**Hadith 5.97**

Narrated the merits of Bilal bin Rabah the freed slave of Abu Bakr. The Prophet said (to Bilal), "I heard the sound of **your shoes** in Paradise just in front of me."

►Sahih Muslim Hadith

**Hadith 2653**

Narrated by

**Jabir ibn Abdullah**

Allah's Messenger (peace be upon him) said: He who does not find shoes to wear may wear socks, and he who does not find lower garment to wear may put on trousers.

## SHU'AIB:

See under "Prophets"

## SIEGE:

33:9 - O ye who believe! Remember the Grace of Allah (bestowed) on you when there came down on you hosts (to overwhelm you): but We sent against them a hurricane and force that ye saw not. But Allah sees (clearly) all that ye do. <sup>367936803681</sup>



- 3679 In this verse is summed up the beginning and the end of the fateful struggle of the Siege of Madinah in A.H. 5. The composition of the unhallowed Confederacy that came to destroy Islam is referred to in the Introduction. They came with a force of ten to twelve thousand fighting men, an unprecedented army for that time and country. The battle is known as the Battle of the Trench. (33.9)
- 3680 After a close investment of two to four weeks, during which the enemy were disheartened by their ill success, there was a piercing blast of the cold east wind. It was a severe winter, and February can be a very cold month in Madinah, which is about 3,000 ft. above the sea-level. The enemy's tents were torn up, their fires were extinguished, the sand and rain beat in their faces, and they were terrified by the portents against them. They had already well nigh fallen out amongst themselves, and beating a hasty retreat, they melted away. The Madinah fighting strength was no more than 3,000, and the Jewish tribe of the Banu Quraiza who were in their midst was a source of weakness as they were treacherously intriguing with the enemy. And further there were the Hypocrites: see n. 3666 above. But there were hidden forces that helped the Muslims. Besides the forces of nature there were angels, though invisible to them, who assisted the Muslims. (33.9)
- 3681 Allah sees everything. Therefore we may conclude that the discipline and moral fervour of the Muslims, as well as the enemy's insincerities, intrigues, and reliance on brute force, were all contributory causes to his repulse, under Allah's dispensation. There were many hidden causes which neither party saw clearly. (33.9)

See: 33:10-27

59:2 - t is He who got out the Unbelievers among the People of the Book from their homes at the first gathering (of the forces). Little did ye think that they would get out: and they thought that their fortresses would defend them from Allah! but the (wrath of) Allah came to them from quarters from which they little expected (it) and cast terror into their hearts so that they destroyed their dwellings by their own hands and the hands of the Believers. Take warning then O ye with eyes (to see)! 5369537053715372

- 5369 This refers to the Jewish tribe of the Banu Nadhi whose intrigues and treachery nearly undid the Muslim cause during the perilous days of the battle of Uhud in Shawwal, A.H. 3. Four months after, in Rabi, 1. A.H. 4, steps were taken against them. They were asked to leave the strategic position which they occupied, about three miles south of Madinah, endangering the very existence of the Ummat in Madinah. At first they demurred, relying on their fortresses and on their secret alliance with the Pagans of Makkah and the Hypocrites of Madinah. But when the Muslim army was gathered to punish them and actually besieged them for some days, their allies stirred not a finger in their aid, and they were wise enough to leave. Most of them joined their brethren in Syria, which they were permitted to do, after being disarmed. Some of them joined their brethren in Khaibar; see n. 3705 to xxxiii. 27. The Banu Nadhir richly deserved punishment, but their lives were spared, and they were allowed to carry away their goods and chattels. (59.2)
- 5370 That is, without actual hostilities, and the shedding of precious Muslim blood. (59.2)
- 5371 They had played a double game. Originally they were sworn allies of the Madinah Muslims under the holy Prophet, but they secretly intrigued with the Makkah Pagans under Abu Sufyan and the Madinah Hypocrites. They even tried treacherously to take the life of the Prophet while he was on a visit to them, breaking both the laws of hospitality and their own sworn alliance. They thought the Pagan Quraish of Makkah and the Hypocrites of Madinah would help them, but they did not help them. On the contrary the eleven days siege showed them their own helplessness. Their supplies were cut off; the exigencies of the siege necessitated the destruction of their outlying palm trees; and the unexpected turn in their fortunes disheartened them. Their hearts were stack with terror and they capitulated. But they laid waste their homes before they left: see next note. (59.2)
- 5372 Their lives were spared, and they were allowed ten days in which to remove themselves, their families, and such goods as they could carry. In order to leave no habitations for the Muslims they demolished their own houses and laid waste their property, to complete the destruction which the operations of war had already caused at the hands of the besieging force of the Muslims. (59.2)

## SIGNS:

7:174 - Thus do We explain the signs in detail! and perchance they may turn (unto Us).

7:176 - If it had been Our will We should have elevated him with our signs; but he inclined to the earth and followed his own vain desires. His similitude is that of a dog: if you attack him he lolls out his tongue or if you leave him alone he (still) lolls out his tongue. That is the similitude of those who reject our signs; so relate the story; perchance they may reflect. 11501151

- 1150 Notice the contrast between the exalted spiritual honours which they would have received from Allah if they had followed His Will, and the earthly desires which eventually bring them low to the position of beasts and worse. (7.176)
- 1151 The dog, especially in the hot weather, lolls out his tongue, whether he is attacked and pursued and is tired, or he is left alone. It is part of his nature to slobber. So with the man who rejects Allah. Whether he is warned or left alone, he continues to throw out his dirty saliva. The injury he will do will be to his own soul. But there may be infection in his evil example. So we must protect others. And we must never give up hope of his own amendment. So we must continue to warn him and make him think. (7.176)

2:118 - Say those without knowledge: "Why speaketh not Allah unto Us? Or why cometh not unto Us a sign?" So said the people before them words of similar import. Their hearts are alike. We have indeed made clear the signs unto any people who hold firmly to faith (in their hearts).

2:119 - They ask thee concerning wine and gambling. Say: "In them is great sin and some profit for men; but the sin is greater than the profit." They ask thee how much they are to spend; say: "What is beyond your needs." Thus doth Allah make clear to you His Signs: in order that ye may consider. <sup>240241242</sup>

3:108 - These are the Signs of Allah: We rehearse them to thee in truth: and Allah means no injustice to any of His creatures.

6:105 - Thus do We explain the Signs by various (symbols): that they may say "Thou hast taught us diligently" and that We may make the matter clear to those who know. <sup>933934</sup>

934 The teaching in the Qur-an explains things by various symbols, parables, narratives, and appeals to nature. Each time, a new phase of the question is presented to our minds. This is what a diligent and earnest teacher would do, such as was Muhammad Mustafa. Those who were in search of knowledge and had thus acquired some knowledge of spiritual things were greatly helped to understand more clearly the things of which, before the varied explanations, they had only one-sided knowledge. (6.105)

21:5 - "Nay" they say "(these are) medleys of dreams! nay he forged it!--nay he is (but) a poet! Let him then bring us a Sign like the ones that were sent to (prophets) of old!" <sup>2668</sup>

2668 The charges against Allah's inspired Messenger are heaped up, "Magic!" says one: that means, "We don't understand it!" Says another, "Oh! but we know! he is a mere dreamer of confused dreams!" If the "dreams" fit in with real things and vital experiences, another will suggest, "Oh yes! why drag in supernatural agencies? he is clever enough to forge it himself!" Or another suggests, "He is a poet! Poets can invent things and say them in beautiful words!" Another interposes, "What we should like to see is miracles, like those we read of in stories of the Prophets of old!" (21.5)

29:49 - Nay here are Signs self-evident in the hearts of those endowed with knowledge: and none but the unjust reject Our Signs. <sup>34793480</sup>

3479 "Knowledge" ('ilm) means both power of judgment in discerning the value of truth and acquaintance with previous revelations. It implies both literal and spiritual insight. To men so endowed, Allah's revelations and Signs are self-evident. They commend themselves to their hearts, minds, and understandings, which are typified in Arabic by the word *sadr*, "breast". (29.49)

3480 Cf. the last clause of verse 47 above. There the argument was that the rejection of the Qur-an was a mark of Unbelief. Now the argument is carried a stage farther. Such rejection is also a mark of injustice, a deliberate perversity in going against obvious Signs, which should convince all honest men. (29.49)

41:53 - Soon will We show them Our Signs in the (furthest) regions (of the earth) and in their own souls until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?

51:20 - On the earth are Signs for those of assured Faith

51:21 - As also in your own selves: will ye not then see? <sup>5002</sup>

5002 The Signs and Evidence of Allah are in all nature and within the body and soul of man, if man has but the spiritual eyes to see. Cf. xli. 53. (51.21)

#### **(SIGNS) WARNINGS:**

3:105 - Be not like those who are divided amongst themselves and fall into disputations after receiving clear signs; for them is a dreadful penalty.

6:158 - Are they waiting to see if the angels come to them or thy Lord (Himself) or certain of the signs of thy Lord! the day that certain of the signs of thy Lord do come no good will it do to a soul to believe in them then if it believed not before nor earned righteousness through its Faith. Say: "Wait ye: we too are waiting." <sup>983984</sup>

983 There is no merit in faith in things that you are compelled to acknowledge when they actually happen. Faith is belief in things which you do not see with your own eyes but you understand with your spiritual sense: if your whole will consents to it, it results in deeds of righteousness, which are the evidence of your faith. (6.158)

984 The waiting in the two cases is in quite different senses: the foolish man without faith is waiting for things which will not happen, and is surprised by the real things which do happen; the righteous man of faith is waiting for the fruits of righteousness, of which he has an assured hope; in a higher state of spiritual elevation, even the fruits have no personal meaning to him, for God is to him in all: vi. 162. (6.158)

7:146 - Those who behave arrogantly on the earth in defiance of right them will I turn away from My signs they will not believe in them; and if they see the way of right conduct they will not adopt it as the way; but if they see the way of error that is the way they will adopt; for they rejected Our signs and failed to take warning from them. <sup>11101111</sup>

1110 The argument may be simplified thus in paraphrase. The right is established on the earth as Allah created it: Nature recognises and obeys Allah's law as fixed for each portion of Creation. But man, because of the gift of Will, sometimes upsets this balance. The root-cause is his arrogance, as it was in the case of Iblis. Allah's Signs are everywhere, but if they are rejected with scorn and blasphemy, Allah will withdraw His grace, for sin hardens the heart and makes it impervious to the truth. Want of faith produces a kind of blindness to spiritual facts, a kind of deafness to the warnings of a Day of Account. If we had contumaciously rejected faith, can we hope for anything but justice, -the just punishment of our sins. (7.146)

1111 Rejected Our Signs: again a return to the Plural of impersonal Dignity and Authority, from the singular of personal concern in granting grace and guidance to the Righteous

21:6 - (As to those) before them not one of the populations which We destroyed believed: will these believe? <sup>2669</sup>

2669 'If such miracles as you read of failed to convince Unbelievers of old, what chance is there that these Unbelievers will believe? Miracles may come, but they are no cures for Unbelief. (21.6)

### **(SIGNS) : REJECTERS:**

6:39 - Those who reject Our Signs are deaf and dumb in the midst of darkness profound: whom Allah willeth He leaveth to wander whom He willeth He placeth on the way that is straight. <sup>860</sup>

860 The limited free will of man makes a little difference. If he sees the Signs but shuts his ears to the true Message, and refuses (like a dumb thing) to speak out the Message which all Nature proclaims, then according to the Plan ( of his limited free-will) he must suffer and wander, just as, in the opposite case, he will receive grace and salvation. (6.39)

6:109 - They swear their strongest oaths by Allah that if a (special) sign came to them by it they would believe. Say: "Certainly (all) signs are in the power of Allah: but what will make you (Muslims) realize that even if a (special) sign comes they will not believe." <sup>937</sup>

937 If the Unbelievers are merely obstinate, nothing will convince them. There is no story more full of miracles than the story of Jesus. Yet in that same story we are told that Jesus said: "A wicked adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the Prophet Jonas": Matt. xvi. 4. There are Signs given by God every day -understood by those who believe. A mere insistence upon some particular or special Sign meant mere contumacy and misunderstanding of the spiritual world. (6.109)

6:124 - When there comes to them a Sign (from Allah) they say: "We shall not believe until we receive one (exactly) like those received by Allah's apostles." Allah knoweth best where (and how) to carry out His mission. Soon will the wicked be overtaken by humiliation before Allah and a severe punishment for all their plots. <sup>946</sup>

946 Besides the teaching in God's Word, and the teaching in God's world, of nature and history and human contacts, many Signs also come to the ungodly, in the shape of warnings or otherwise, which the ungodly either do not heed, or deliberately reject. The Signs in the two cases are not the same, and that becomes one of their perverse arguments against Faith. But God's working will be according to His own Will and Plan, and not according to the wishes whims of the ungodly. (6.124)

7:36 - But those who reject our signs and treat them with arrogance they are companions of the fire to dwell therein (for ever).

7:147 - Those who reject Our signs and the meeting in the hereafter vain are their deeds: can they expect to be rewarded except as they have wrought?

7:177 - Evil as an example are people who reject Our signs and wrong their own souls.

7:182 - Those who reject Our signs We shall gradually visit with punishment in ways they perceive not.

17:59 - And We refrain from sending the Signs only because the men of former generations treated them as false: We sent the She-camel: to the Thamud to open their eyes but they treated her wrongfully: We only send the Signs by way of terror (and warning from evil). <sup>224522462247</sup>

2245 Past generations treated Signs and Portents with contempt or rebellion, and brought about their own undoing. It is only Allah's Mercy that gives them Grace for a time and prevents the coming of those Portents and Punishments which would overwhelm them if they were put to their trial at once. (17.59)

2246 An example is cited from the story of Thamud. A wonderful She-camel was sent among them as a Portent and a Symbol. In their wickedness they hamstrung her. So instead of her reclaiming them she was a cause of their destruction, as their sin and rebellion were laid bare. For the story of the She-camel and the references to the passages in which she is mentioned, see n. 1044 to vii. 73. (17.59)

2247 Signs, Miracles, and Portents are sent by Allah as a warning, to strike terror into the hearts of evil-doers and reclaim them to the right path. I have discussed Fear as a motive for reclaiming certain kinds of hard hearts, in my note 82 to ii. 74. But some hearts are so hard that even this motive does not work. As they have a limited free-will given by Allah, they are to that extent free to choose. But when they actually choose evil, Allah in His infinite Mercy delays their punishment and removes the occasion for their immediate self-destruction by withholding the Signs which might make them transgress all the more and compass their total destruction. (17.59)

18:56 - We only send the Apostles to give glad tidings and to give warnings: but the Unbelievers dispute with vain argument in order therewith to weaken the truth and they treat My Signs as a jest as also the fact that they are warned! <sup>2400</sup>

2400 The Prophets of Allah are not sent to humour us with dialectics or satisfy the vulgar curiosity for miracles or dark unusual things. There is no "crookedness" (xviii. 1) in their preaching. They come to preach the Truth, not in an abstract way, but with special reference to our conduct. They give us the good news of salvation lest we despair in the presence of Sin, and to warn us clearly of the dangers of Evil. Vain controversies about words only weaken their mission, or turn it into ridicule. The ungodly have a trick also of treating the earnest preaching to them itself as a jest and ridiculing it. (18.56)

18:57 - And who doth more wrong than one who is reminded of the Signs of his Lord but turns away from them forgetting the (deeds) which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this and over their ears deafness. If thou callest them to guidance even then will they never accept guidance. <sup>2401</sup>

2401 Considering the power of sin, and how it gets hold of the hearts of men, and considering all the wrongs that men have done, it is the height of folly and injustice on their part to turn away from warnings which are given expressly for their good. But a stage of callousness is reached, when, by their own choice, they have rendered themselves impervious to Allah's Grace. At that stage a veil is put over their hearts and they are left alone for a time, that they may commune with themselves and perhaps repent and seek Allah's Mercy again. If they do not, it is their own loss. See next verse. (18.57)

39:63 - To Him belong the keys of the heavens and the earth: and those who reject the Signs of Allah it is they who will be in loss. <sup>4336</sup>

4336 Allah has nothing to lose by the rebellion or disobedience of His creatures. It is they who lose, because they go counter to their own nature, the beautiful mould in which Allah created them. (39.63)

68:15 - When to him are rehearsed Our Signs "Tales of the Ancients" he cries. <sup>56035604</sup>

5603 Allah's Signs, by which He calls us, are everywhere-in nature and in our very heart and soul. In Revelation, every verse is a Sign, for it stands symbolically for far more than it says. "Sign" (Ayat) thus becomes a technical term for a verse of the Qur-an. (68.15)

#### **(SIGNS) OF THE CREATION:**

3:190 - Behold! in the creation of the heavens and the earth and the alternation of night and day there are indeed Signs for men of understanding. <sup>497</sup>

497 See ii. 164. The two items mentioned here are just brief symbols recalling the six or seven mentioned in the other passage. And those too are but brief symbols and reminders of the glorious majesty of Allah and His goodness to man. (3.190)

6:95 - It is Allah Who causeth the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead and He is the one to cause the dead to issue from the living. That is Allah; then how are ye deluded away from the truth? <sup>918919920</sup>

918 Another beautiful nature passage, referring to God's wonderful artistry in His Creation. In how few and how simple words, the whole pageant of Creation is placed before us. Beginning from our humble animal needs and dependence on the vegetable world, we are asked to contemplate the interaction of the living and the dead. Here is mystic teaching, referring not only to physical life but to the higher life above the physical plane, -not only to individual life but to the collective life of nations. Then we take a peep into the daily miracle of morning, noon, and night, and pass on to the stars that guide the distant mariner. We rise still higher to the mystery of the countless individuals from the one human soul, -their sojourn and their destiny. So we get back to the heavens: the description of the luscious fruits which the "gentle rain from heaven" produces, leaves us to contemplate the spiritual fruits which faith will provide for us, with the aid of the showers of God's mercy. (6.95)

919 The seed-grain and the date-stone are selected as types in the vegetable kingdom, showing how our physical life depends on it. The fruits mentioned later (in vi 99) start another allegory which we shall notice later. Botanists will notice that the seed-grain includes the cereals (such as wheat, barley, rice, millet, etc.) which are monocotyledons, as well as the pulses (such as beans, peas, gram, etc.) and other seeds which are dicotyledons. These two represent the

most important classes of food-grains, while the date-palm, a monocotyledon, represents for Arabia both food, fruit, confectionery, thatch and pillars for houses, shady groves in oases, and a standard measure of wealth and well being. "Split and sprout": both ideas are included in the root falaqa, and a third is expressed by the word "cleave" in the next verse, for the action of evolving day-break from the dark. I might almost have used the word "churn," familiar to students of Hindu lore in the Hindu allegory of the "churning of the ocean." For vegetables, "split and sprout" represents a double process: (1) the seed divides, and (2) one part shoots up, seeking the light, and forming leaves and the visible parts of the future tree, and the other part digs down into the dark, forming the roots and seeking just that sustenance from the soil, which is adapted for the particular plant. This is just one small instance of the "judgement and ordering" of God, referred to in the next verse. (6.95)

- 920 This does not mean that in physical nature there are no limits between life and non-life, between the organic and the non-organic. In fact physicists are baffled at the barrier between them and frankly confess that they cannot solve the mystery of Life. If there is such a barrier in physical nature, is it not all the more wonderful that God can create Life out of nothing? He has but to say, "Be," and it is. He can bring Life from non-Life and annihilate Life. But there are two other senses in which we can contemplate the contrast between the living and the dead. (1) We have just been speaking of the botanical world. Take it as a whole, and see the contrast between the winter of death, the spring of revivification, the summer of growth, and the autumn of decay, leading back to the death of winter. Here is a cycle of living from dead, and dead from living. (2) Take our spiritual life, individual or collective. We rise from the darkness of spiritual nothingness to the light of spiritual life. And if we do not follow the spiritual laws, God will take away that life and we shall be again as dead. We may die many deaths. The keys of life and death are in God's hands. Neither Life nor Death are fortuitous things. Behind them both is the Cause of Causes, -and only He. (6.95)

6:96 - He it is that cleaveth the daybreak (from the dark): He makes the night for rest and tranquillity and the sun and moon for the reckoning (of time): such is the judgment and ordering of (Him) the Exalted in Power the Omniscient. <sup>921</sup>

- 921 The night, the day, the sun, the moon, -the great astronomical universe of God. How far, and yet how near to us! God's universe is boundless, and we can barely comprehend even its relations to us. But this last we must try to do if we want to be numbered with "the people who know". Taqdir: Cf. vi. 91 and n. 909, and iv. 149 and n. 655. (6.96)

2:164 - Behold! In the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah sends down from the skies and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds and the clouds which they trail like their slaves between the sky and the earth; (here) indeed are signs for a people that are wise. <sup>166</sup>

- 166 This magnificent Nature passage stands out like a hill in a landscape, enhancing the beauty of our view, and preparing us for the every-day laws and ordinances which follow. (2.164)

6:97 - It is He Who maketh the stars (as beacons) for you that ye may guide yourselves with their help through the dark spaces of land and sea: We detail Our Signs for people who know. <sup>922</sup>

- 922 See the last note. At sea, or in the deserts or forests, or "in fairy scenes forlorn," -whenever we sweep over wide spaces, it is the stars that act as our guides, just as the sun and moon have already been mentioned as our measures of time. (6.97)

6:98 - It is He who hath produced you from a single person: here is a place of sojourn and a place of departure: We detail Our signs for people who understand. <sup>923924</sup>

- 923 Produced: ansha-a= made you grow, increase, develop, reach maturity: another of the processes of creation. This supplements n. 120 to ii. 916 and n. 916 to vi. 94. It is one of the wonders of God's Creation, that from one person we have grown to be so many, and each individual has so many faculties and capacities, and yet we are all one. In the next verse we have the allegory of grapes and other fruits: all grapes may be similar to look at, yet each variety has a distinctive flavour and other distinctive qualities, and each individual grape may have its own special qualities. So for man. (6.98)

- 924 In the sojourn of this life we must respond to God's hand in fashioning us, by making full use of all our faculties, and we must get ready for our departure into the Life that will be eternal. (6.98)

6:99 - It is He who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green (crops) out of which We produce grain heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes and olives and pomegranates each similar (in kind) yet different (in variety): when they begin to bear fruit and the ripeness thereof. Behold! in these things there are signs for people who believe. <sup>925926927928</sup>

- 925 Our allegory now brings us to maturity, the fruit, the harvest, the vintage. Through the seed we came up from nothingness to life; we lived our daily life of rest and work and passed the mile-stones of time; we had the spiritual experience of traversing through vast spaces in the spiritual world, guiding our course through the star of Faith; we grew; and now for the harvest or the vintage! How satisfied the grower must be when the golden grain is harvested in heaps or in vintage gathered! So will man if he has produced the fruits of Faith! (6.99)



- 926 Each fruit- whether it is grapes, or olives, or pomegranates, -looks alike in its species, and yet each variety may be different in flavour, consistency, shape, size, colour, juice or oil contents, proportion of seed to fruit, etc. In each variety, individuals may be different and yet equally valuable! (6.99)
- 927 And so we finish this wonderful allegory. Search through the world's literature, and see if you can find another such song or hymn, -so fruity in its literary flavour, so profound in its spiritual meaning! (6.99)
- 928 There is a refrain in this song, which is subtly varied. In verse 97 it is: " We detail our Signs for people who know." So far we were speaking of the things we see around us every day Knowledge is the appropriate instrument for these things. In verse 98 we read: "We detail Our Signs for people who understand." Understanding is a higher faculty than knowledge, and is necessary for seeing the mystery and meaning of this life. At the end of verse 99 we have: "In these things there are Signs for people who believe." Here we are speaking of the real fruits of spiritual Life. For them Faith is necessary, as bringing us nearer to God. (6.99)

17:12 - We have made the Night and the Day as two (of Our) Signs: the Sign of the Night have We obscured while the Sign of the day We have made to enlighten you; that ye may seek Bounty from your Lord and that ye may know the number and count of the years: all things have We explained in detail. 21852186

- 2185 If we were to cry when it is night, we shall look foolish when it is day; for the night is but a preparation for the day: perhaps, as the last verse says, we pray for the day when we want rest for the night. Both are Signs from Allah. Darkness and light stand for ignorance and knowledge. "Where ignorance is bliss, its folly to be wise." Darkness and light may also stand for shadow and sunshine, sorrow and joy: both may be for our development. (17.12)
- 2186 By the physical light we see physical facts. And this physical gift of Allah is good for us in two ways: (1) we can arrange for our livelihood, or we can attain the knowledge of the physical sciences and gain some control over the physical forces of nature; and (2) the daily rising and setting of the sun gives us the computation of days and years, for the physical natural year is the solar year. (17.12)

30:20 - Among His Signs is this that He created you from dust; and then Behold ye are men scattered (far and wide)! 3524

- 3524 Cf. xviii. 37 and n. 2379. In spite of the lowly origin of man's body, Allah has given him a mind and soul by which he can almost compass the farthest reaches of Time and Space. Is this not enough for a miracle or Sign? From a physical point of view, see how man, a creature of dust, scatters himself over the farthest corners of the earth! (30.20)

30:21 - And among His Signs is this that He created for you mates from among yourselves that ye may dwell in tranquillity with them and He has put love and mercy between your (hearts); verily in that are Signs for those who reflect. 35253526

- 3525 This refers to the wonderful mystery of sex. Children arise out of the union of the sexes. And it is always the female sex that bring forth the offspring, whether female or male. And the father is as necessary as the mother for bringing forth daughters. (30.21)
- 3526 Cf. vii. 189. Unregenerate man is pugnacious in the male sex, but rest and tranquility are found in the normal relations of a father and mother dwelling together and bringing up a family. A man's chivalry to the opposite sex is natural and Allah-given. The friendship of two men between each other is quite different in quality and temper from the feeling which unspoilt nature expects as between men and women. There is a special kind of love and tenderness between them. And as woman is the weaker vessel, that tenderness may from a certain aspect be likened to mercy, the protecting kindness which the strong should give to the weak. (30.21)

30:22 - And among His Signs is the creation of the heavens and the earth and the variations in your languages and your colors: verily in that are Signs for those who know. 3527

- 3527 The variations in languages and colors may be viewed from the geographical aspect or from the aspect of periods of time. All mankind were created of a single pair of parents; yet they have spread to different countries and climates and developed different languages and different shades of complexions. And yet their basic unity remains unaltered. They feel in the same way, and are all equally under Allah's care. Then there are the variations in time. Old languages die out and new ones are evolved. New conditions of life and thought are constantly evolving new words and expressions, new syntactical structures, and new modes of pronunciation. Even old races die, and new races are born. (30.22)

30:23 - And among His Signs is the sleep that ye take by night and by day and the quest that ye (make for livelihood) out of His Bounty: verily in that are Signs for those who hearken. 35283529

- 3528 If we consider deeply, sleep and dreams, the refreshment we get from sleep to wakefulness as well as from wakefulness to sleep, as also the state of our thoughts and feelings and sub-conscious self in these conditions, are both wonderful and mysterious. Normally we sleep by night and do our ordinary work "in quest of the Bounty of Allah" by day. But sleep and rest may come and be necessary by day, and we may have to work by night. And our work for our livelihood may pass by insensible transitions to our work or thought or service of a higher and spiritual kind. These processes suggest a background of things which we know but vaguely, but which are as much miracles as other Signs of Allah. (30.23)
- 3529 From verse 20 to verse 25 are mentioned a series of Signs or Miracles, which should awaken our souls and lead us to true Reality if we try to understand Allah. (1) There is our own origin and destiny, which must necessarily be our subjective startingpoint: "I think; therefore I am": no particular exertion of our being is here necessary (xxx. 20). (2)



The first beginnings of social life arise through sex and love: see iv. 1, and n. 506; to understand this in all its bearing, we must "reflect" (xxx. 21). (3) The next point is to understand our diversities in speech, color, etc., arising from differences of climate and external conditions; yet there is unity beneath that diversity, which we shall realize by extended knowledge (xxx. 22). (4) Next we turn to our psychological conditions, sleep, rest, visions, insight, etc.; here we want teaching and guidance, to which we must hearken (xxx. 23). (5) Next, we must approach the higher reaches of spiritual hopes and fears, as symbolized by such subtle forces of nature as lightning and electricity, which may kill the foolish or bring prosperity in its train by rain and abundant harvest; to understand the highest spiritual hopes and fears so symbolized, we want the highest wisdom (xxx. 24). (6) And lastly, we may become so transformed that we rise above all petty, worldly, ephemeral things: Allah calls to us and we rise, as from our dead selves to a Height which we can only describe as the Heaven of stability: here no human processes serve, for the Call of Allah Himself has come (xxx. 25-27). (30.23)

**30:24** - And among His Signs He shows you the lightning by way both of fear and of hope and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are Signs for those who are wise. <sup>3530</sup>

3530 See last note, item (5). Cf. xiii. 12. To cowards lightning and thunder appear as terrible forces of nature: lightning seems to kill and destroy where its irresistible progress is not assisted by proper lightning-conductors. But lightning is also a herald of rain-bearing clouds and showers that bring fertility and prosperity in their train. This double aspect is also symbolical of spiritual fears and hopes, fears lest we may not be found receptive or worthy of the irresistible perspicuous Message of Allah, and hopes that we may receive it in the right spirit and be blessed by its mighty power of transformation to achieve spiritual well-being. Note that the repetition of the phrase "gives life to the earth after it is dead" connects this verse, with verse 19 above; in other words, the Revelation, which we must receive with wisdom and understanding, is a Sign of Allah's own power and mercy, and is vouchsafed in order to safeguard our own final Future. (30.24)

**30:25** - And among His Signs is this that heaven and earth stand by His Command: then when He calls you by a single call from the earth behold ye (straightway) come forth. <sup>3531</sup>

3531 In the physical world, the sky and the earth, as we see them, stand unsupported, by the artistry of Allah. They bear witness to Allah, and in that our physical life depends on them-the earth for its produce and the sky for rain, the heat of the sun, and other phenomena of nature-they call to our mind our relation to Allah Who made them and us. How can we then be so dense as not to realize that our higher Future, our Ma'ad, is bound up with the call and the mercy of Allah? (30.25)

**30:26** -To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him. <sup>3532</sup>

3532 All nature in Creation not only obeys Allah, but devoutly obeys Him, i.e., glories in its privilege of service and obedience. Why should we not do likewise? It is part of our original unspoiled nature, and we must respond to it, as all beings do, by their very nature. (30.26)

**30:27** - It is He Who begins (the process of) creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude (We can think of) in the heavens and the earth: for He is Exalted in Might Full of Wisdom. <sup>35333534</sup>

3533 Cf. xxx. 11 above, where the same phrase began the argument about the beginning and end of all things being with Allah. This has been illustrated by reference to various Signs in Creation, and now the argument is rounded off with the same phrase. (30.27)

3534 Allah's glory and Allah's attributes are above any names we can give to them. Human language is not adequate to express them. We can only form some idea of them at our present stage by means of Similitudes and Parables. But even so, the highest we can think of falls short of the true Reality. For Allah is higher and wiser than the highest and wisest we can think of. (30.27)

**30:46** - Among His Signs is this that He sends the Winds as heralds of Glad Tidings giving you a taste of His (Grace and) Mercy that the ships may sail (majestically) by His Command and that ye may seek of His Bounty: in order that ye may be grateful. <sup>356335643565</sup>

3563 The theme of Allah's artistry in the physical and the spiritual world was placed before us above in xxx. 20-27. Then, in verse 28-40, we were shown how man and nature were pure as they came out of the hand of Allah, and how we must restore this purity in order to fulfill the Will and Plan of Allah. Now we are told how the restorative and purifying agencies are sent by Allah Himself, in both the physical and the spiritual world. (30.46)

3564 Cf. vii. 57 and n. 1036 and xxv. 48 and n. 3104. (30.46)

3565 In the physical world, the winds not only cool and purify the air, and bring the blessings of rain, which fertilizes the soil, but they help international commerce and intercourse among men through sea-ways and now by air-ways. Those who know how to take advantage of these blessings of Allah prosper and rejoice, while those who ignore or fail to understand these Signs perish in storms. So in the spiritual world: heralds of glad tidings were sent by Allah in the shape of Messengers: those who profited by their Message prospered and those who ignored or opposed the Clear Signs perished, see next verse. (30.46)

30:48 - It is Allah Who sends the Winds and they raise the Clouds: then does He spread them in the sky as He wills and break them into fragments until thou seest rain-drops issue from the midst thereof: then when He has made them reach such of his servants as He wills behold they do rejoice! <sup>35663567</sup>

3566 Again the Parable of the Winds is presented from another aspect, both physical and spiritual. In the physical world, see their play with the Clouds: how they suck up the moisture from terrestrial water, carry it about in dark clouds as needed, and break it up with rain as needed. So Allah's wonderful Grace draws up men's spiritual aspirations from the most unlikely places and suspends them as dark mysteries, according to His holy Will and Plan: and when His Message reaches the hearts of men even in the smallest fragments, how its recipients rejoice, even though before it, they were in utter despair! (30.48)

30:50 - Then contemplate (O man!) the memorials of Allah's Mercy! How He gives life to the earth after its death: verily the Same will give life to the men who are dead: for He has power over all things. <sup>3568</sup>

3568 After the two Parables about the purifying action of the Winds and their fertilizing action, we now have the Parable of the earth that dies in winter or drought and lives again in spring or rain, by Allah's Grace: so in the spiritual sphere, man may be dead and may live again by the Breath of Allah and His Mercy if she will only place himself in Allah's hands. (30.50)

30:54 - It is Allah Who created you in a state of (helpless) weakness then gave (you) strength after weakness then after strength give (you) weakness and a hoary head: He creates as He wills and it is He Who has all knowledge and power. <sup>3572</sup>

3572 What was said before about the people who make Allah's teaching of "of none effect" does not mean that Evil will defeat Allah. On the contrary we are asked to contemplate the mysteries of Allah's wisdom with another Parable. In our physical life we see how strength is evolved out of weakness and weakness out of strength. The helpless babe becomes a lusty man in the pride of his manhood, and then sinks to a feeble old age: and yet there is wisdom in all these stages in the Universal Plan. So Allah carries out His Plan in this world "as He wills", i.e., according to His Will and Plan, and none can gainsay it. And His Plan is wise and can never be frustrated. (30.54)

31:10 - He created the heavens without any pillars that ye can see; He set on the earth mountains standing firm lest it should shake with you; and He scattered through it beasts of all kinds. We send down rain from the sky and produce on the earth every kind of noble creature in pairs. <sup>35873588358935903591</sup>

3587 Cf. xiii. 2 and n. 1800. (31.10)

3588 Cf. xvi. 15 and n. 2038. (31.10)

3589 Cf. ii. 164 and n. 166. (31.10)

3590 Note the change of the pronoun at this stage in the verse. Before this, Allah was spoken of in the third person, "He", and the acts of Creation referred to were acts that in the main were completed when the universe as we see it came into being, though its slow age-long evolution continues. After this, Allah speaks in the first person "We", the plural of honor, as explained before (see n. 56 to ii. 38); and the processes spoken of are those that go on continually before us, as in the case of rain and the growth of the vegetable kingdom. In some way the creation of the heavens and the earth and animal life on it may be considered impersonal to man, while the processes of rain and vegetation may be considered in special personal relationship to him. (31.10)

3591 I think that sex life in plants is referred to, as in xiii. 3, where see n. 1804, though the pairs here may refer to animals also. "Noble" (karim) may refer to the more beneficent plants and trees (and animals), which Allah has created for man's use. (31.10)

31:31 - Seest thou not that the ships sail through the Ocean by the grace of Allah? That He may show you of His Signs? Verily in this are Signs for all who constantly persevere and give thanks. <sup>3620</sup>

3620 Even the things that man makes are, as using the forces of Nature, evidence of the grace of Allah, Who has subdued these wonderful forces to the use of man. But this gift of mastery can only be understood and appreciated by constant perseverance, combined with a recognition of the divine gifts ("giving thanks"). Sabbar is an intensive form from sabr and I have indicated it by the adverb "constantly". (31.31)

41:37 - Among His Signs are the Night and the Day and the sun and moon. Adore not the Sun and the Moon but adore Allah Who created them if it is Him ye wish to serve. <sup>4508</sup>

4508 Night and Day are opposites, and yet, by the alchemy of Allah, they can both subserve the purpose of human good, because the Night can give rest while the Day can promote activity. The Sun and the Moon are similarly complementary. So, in moral and spiritual affairs, seeming opposites may by Allah's alchemy be made to subserve the purposes of Good. They are but instruments: Allah is the Cause. Adore Allah, and not the things which He has created. Use the things which He has created, but do not adore them. (41.37)

41:39 - And among His Signs is this: thou seest the earth barren and desolate; but when We send down rain to it it is stirred to life and yields increase. Truly He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things. <sup>45104511</sup>

4510 Evil makes of the souls of men what drought makes of land: it kills life, beauty, and fruitfulness. Allah's Word in the spiritual world has the same wonderful effect as rain has on barren land: it gives life, beauty, and fruitfulness. And the effect of Allah's Word is also seen through the lives of men who repel evil with what is better. They also convert dead souls (which harbour spite and hatred) into living souls, which come into the main current of spiritual life, and help in carrying out Allah's beneficent Purpose. (41.39)

4511 Why should we wonder then at the potency of Allah's Word, whether in our probationary lives here, or in the eternal life of the Hereafter. (41.39)

45:3 - Verily in the heavens and the earth are Signs for those who believe. <sup>4737</sup>

45:4 - And in the creation of yourselves and the fact that animals are scattered (through the earth) are Signs for those of assured Faith. <sup>4738</sup>

45:5 - And in the alternation of Night and Day and the fact that Allah sends down Sustenance from the sky and revives therewith the earth after its death and the change of the winds are Signs for those that are wise. <sup>47394740</sup>

88:17 - Do they not look at the Camels how they are made? <sup>6103</sup>

6103 In case men neglect the Hereafter as of no account, they are asked to contemplate four things, which they can see in every-day life, and which are full of meaning, high design, and the goodness of Allah to man. The first mentioned is the domesticated animal, which for Arab countries is par excellence the Camel. What a wonderful structure has this Ship of the Desert? He can store water in his stomach for days. He can live on dry and thorny desert shrubs. His limbs are adapted to his life. He can carry men and goods. His flesh can be eaten. Camel's hair can be used in weaving. And withal, he is so gentle! Who can sing his praises enough? (88.17)

88:18 - And at the Sky how it is raised high? <sup>6104</sup>

6104 The second thing they should consider is the noble blue vault high above them, -with the sun and moon, the stars and planets, and other heavenly bodies. This scene is full of beauty and magnificence, design and order, plainness and mystery. And yet we receive our light and warmth from the sun, and what would our physical lives be without these influences that come from such enormous distance? (88.18)

88:19 - And at the Mountains How they are fixed firm? <sup>6105</sup>

6105 From every-day utility and affection in the Camel, to the utility in grandeur in the heavens above us, we had two instances touching our individual as well as our social lives. In the third instance, in the Mountains we come to the utility to human kind generally in the services the Mountains perform in storing water, in moderating climate, and in various other ways which it is the business of Physical Geography to investigate and describe. (88.19)

88:20 - And at the Earth how it is spread out? <sup>6106</sup>

6106 The fourth and last instance given is that of the Earth as a whole, the habitation of mankind in our present phase of life. The Earth is a globe, and yet how marvellously it seems to be spread out before us in plains, valleys, hills, deserts, seas, etc! Can man, seeing these things, fail to see a Plan and Purpose in his life, or fail to turn to the great Creator before Whom he will have to give an account after this life is done? (88.20)

88:21 - Therefore do thou give admonition for thou art one to admonish.

31:11 - Such is the Creation of Allah: now show Me what is there that others besides Him have created: nay but the Transgressors are in manifest error. <sup>3592</sup>

3592 The transition from "We" in the last verse to "Me" in this verse means a still more personal relation to Allah: (see n. 56 to ii. 38): as we are now asked about the true worship of Allah, as against the false worship of others besides Allah. (31.11)

27:60 - Or who has created the heaven and the earth and who sends you down rain from the sky? Yea with it We cause to grow well-planted orchards full of beauty and delight: it is not in your power to cause the growth of the trees in them. (Can there be another) god besides Allah? Nay they are a people who swerve from justice. <sup>32933294</sup>

3293 The order, beauty, and grandeur of the Universe are appealed to. They show unity of design and purpose. How can unjust, ignorant, foolish, heedless, false men think of a multiplicity of gods, or of any god, besides the One True God? (27.60)

3294 To make a single seed germinate and grow into a tree is beyond man's power. When it comes to a great well-laid-out garden of beauty and delight, no one would think it grew up of itself without a Gardener's consummate art. And the orchard is more than the trees in it: there is design and beauty in their arrangement: proper spaces have to be left between them for the growth of their roots, for the aeration of the soil beneath them, and for the penetration of air and sunlight between their branches. How can any one then think of the wonderful Universe as a whole, without thinking of the far higher Unity of Design, the evidence of the One True Allah? (27.60)

27:61 - Or who has made the earth firm to live in; made rivers in its midst; set thereon mountains immovable; and made a separating bar between the two bodies of flowing water? (Can there be another) god besides Allah? Nay most of them know not. <sup>32953296</sup>

3295 Cf. xvi. 15 and notes 2038 and 2039. The terra firma, the flowing water, and the cycle of water circulation-sea, vapour, clouds, rain, rivers, and sea again,-all one and yet all distinct, with a sort of wonderful barrier between salt water and fresh water: can man see all this and yet be ignorant of Allah? (27.61)

3296 Cf. xxv. 53 and notes 3111 and 3112. (27.61)

27:62 - Or who listens to the (soul) distressed when it calls on Him and who relieves its suffering and makes you (mankind) inheritors of the earth? (Can there be another) god besides Allah? Little it is that ye heed! <sup>32973298</sup>

3297 Besides the evidence of external nature, there is the still more intimate evidence in man's inner conscience and heart. Allah listens to man's cry of agony and relieves his suffering, and He has given him superiority over other creation on this earth, through his mind and soul. Is man then going to run after inferior beings and forget Allah? (27.62)

3298 Cf. vi. 165, n. 988. (27.62)

27:63 - Or who guides you through the depths of darkness on land and sea and who sends the winds as heralds of glad tidings going before His mercy? (Can there be another) god besides Allah? high is Allah above what they associate with Him! <sup>3299</sup>

3299 Cf. xxv. 48, n. 3104. After external nature, our attention was drawn to our inner consciousness; after that, it is drawn here to our social and collective life, in which we use the forces of nature for international intercourse, trade, agriculture, production, and economic well-being generally. In the next verse, we are asked to contemplate creation from its primeval stages, through its intermediate processes, to the final Destiny in a new Creation-a new heaven and a new earth. (27.63)

27:64 - Or who originates Creation then repeats it and who gives you sustenance from heaven and earth? (Can there be another) god besides Allah? Say "Bring forth your argument if ye are telling the truth!" <sup>330033013302</sup>

3300 Cf. x. 34, and n. 1428. (27.64)

3301 Sustenance: of course in the spiritual as well as the material sense. (27.64)

3302 All the arguments point to the Unity of Allah: there is none whatever against it. (27.64)

### **(SIGNS) OF PUNISHMENT:**

2:49 - And remember We delivered you from the people of Pharaoh: they set you hard tasks and punishments slaughtered your sons and let your womenfolk live; therein was a tremendous trial from your Lord. <sup>64</sup>

64 The bondage of Egypt was indeed a tremendous trial. Even the Egyptians' wish to spare the lives of Israel's females when the males were slaughtered, added to the bitterness of Israel. Their hatred was cruel, but their "love" was still more cruel. About the hard tasks, see Exod. i. 14: "They made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field; all their service, wherein they made them serve, was with rigour." Pharaoh's taskmasters gave no straw, yet ordered the Israelites to make bricks without straw: Exod. v 5-19. Pharaoh's decree was: "Every son that is born ye shall cast into the river, and every daughter ye shall save alive": Exod. i. 22. It was in consequence of this decree that Moses was hidden three months after he was born, and when he could be hidden no longer, he was put into an ark of bulrushes and cast into the Nile, where he was found by Pharaoh's daughter and wife (xxviii. 9), and adopted into the family: Exod. ii. 2-10. Cf. xx. 37-40. Thus Moses was brought up by the enemies of his people. He was chosen by God to deliver his people, and God's wisdom made the learning and experience and even cruelties of the Egyptian enemies themselves to contribute to the salvation of his people. (2.49)

2:50 - And remember We divided the sea for you and saved you and drowned Pharaoh's people within your very sight. <sup>65</sup>

65 When the Israelites at last escaped from Egypt, they were pursued by Pharaoh and his host. By a miracle the Israelites crossed the Red Sea, but the host of Pharaoh was drowned: Exod. xiv. 5-31. (2.50)

7:59 - We sent Noah to his people. He said: "O my people! worship Allah! ye have no other god but Him. I fear for you the punishment of a dreadful day!" <sup>1039</sup>

1039 The story of Noah in greater detail will be found in xi. 25-49. Here the scheme is to tell briefly the stories of some of the Prophets between Noah and Moses, and lead up thus to a lesson for the contemporaries of the Prophet Muhammad himself. When Noah attacked the wickedness of his generation, he was laughed at for a madman, for he mentioned the Great Day to come in the Hereafter. Allah's retribution came soon afterwards-the great Flood, in which his unbelieving people were drowned, but he and those who believed in him and came into the Ark were saved. (7.59)

7:64 - But they rejected him and We delivered him and those with him in the ark: But We overwhelmed in the flood those who rejected our signs. They were indeed a blind people!

7:65 - To the Ad people (We sent) Hud one of their (own) brethren: He said: "O my people! worship Allah! ye have no other god but Him. Will yet not fear (Allah)?" <sup>1040</sup>

1040 The 'Ad people, with their prophet Had, are mentioned in many places. See especially xxvi. 123-140, and xivi. 21-26. Their story belongs to Arabian tradition. Their eponymous ancestor 'Ad was fourth in generation from Noah, having been a son of 'Aus, the son of Aram, the son of Sam, the son of Noah. They occupied a large tract of country in Southern Arabia, extending from Umman at the mouth of the Arabian Gulf to Hadhramaut and Yemen at the southern end of the Red Sea. The people were tall in stature and were great builders. Probably the long, winding tracts of sands (ahqaf) in their dominions (xivi. 21) were irrigated with canals. They forsook the true God, and oppressed their people. A three years famine visited them, but yet they took no warning. At length a terrible blast of wind destroyed them and their land, but a remnant, known as the second 'Ad or the Thamud (see below) were saved, and afterwards suffered a similar fate for their sins. The tomb of the Prophet Hud (qabr Nabi Hud) is still traditionally shown in Hadhramaut, latitude 16 N, and longitude 49 1/2 E', about 90 miles north of Mukalla. There are ruins and inscriptions in the neighbourhood. See "Hadhramaut, Some of its Mysteries Unveiled," by D. van der Meulen and H. von Wissmann, Leyden, 1932. (7.65)

7:72 - We saved him and those who adhered to him by our mercy and We cut off the roots of those who rejected our signs and did not believe.

7:73 - To the Thamud people (We sent) Saleh one of their own brethren: he said: "O my people! worship Allah; ye have no other god but Him. Now hath come unto you a clear (sign) from your Lord! This she-camel of Allah is a sign unto you: so leave her to graze in Allah's earth and let her come to no harm or ye shall be seized with a grievous punishment." <sup>10431044</sup>

7:78 - So the earthquake took them unawares and they lay prostrate in their homes in the morning! <sup>1047</sup>

1047 The retribution was not long delayed. A terrible earthquake came and buried the people and destroyed their boasted civilisation. The calamity must have been fairly extensive in area and intense in the terror it inspired, for it is described (liv. 31) as a "single mighty blast" (saihatan wahidatan), the sort of terror-inspiring noise which accompanies all big earthquakes. (7.78)

7:80 - We also (sent) Lut: he said to his people: "Do ye commit lewdness such as no people in creation (ever) committed before you?" <sup>1049</sup>

1049 Lut is the Lot of the English Bible. His story is biblical, but freed from some shameful features which are a blot on the biblical narrative, (e.g., see Gen. xix. 30-36). He was a nephew of Abraham, and was sent as a Prophet and warner to the people of Sodom and Gomorrah, cities utterly destroyed for their unspeakable sins. They cannot be exactly located, but it may be supposed that they were somewhere in the plain east of the Dead Sea. The story of their destruction is told in the 19th chapter of Genesis. Two angels in the shape of handsome young men came to Lot in the evening and became his guests by night. The inhabitants of Sodom in their lust for unnatural crime invaded Lot's house but were repulsed. In the morning, the angels warned Lot to escape with his family. "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and He overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt." (Gen. xix. 24-26). Note that Lot's people are the people to whom he is sent on a mission. He was not one of their own brethren, as was Salih or Shu'aib. But he looked upon his people as his brethren (I. 13), as a man of God always does. (7.80)

7:83 - But We saved him and his family except his wife: she was of those who lagged behind. <sup>1051</sup>

1051 In the biblical narrative she looks back, a physical act (see n. 1049): here she is a type of those who lag behind, i.e., whose mental and moral attitude, in spite of their association with the righteous, is to hark back to the glitter of wickedness and sin. The righteous should have one sole objective, the Way of Allah. They should not look behind, nor yet to the right or the left. (7.83)

7:84 - And We rained down on them a shower (of brimstone): then see what was the end of those who indulged in sin and crime! <sup>1052</sup>



- 1052 The shower is expressly stated in Q. xi. 82 to have been of stones. In xv. 73-74, we are told that there was a terrible blast or noise (saihat) in addition to the shower of stones. Taking these passages into consideration along with Gen. xix. 24. (see n. 1049 above), I think it is legitimate to translate: "a shower of brimstone." (7.84)

7:85 - To the Madyan people We sent Shu'aib one of their own brethren: he said: "O my people! worship Allah; Ye have no other god but Him. Now hath come unto you a clear (sign) from your Lord! Give just measure and weight nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you if ye have faith." 10531054

- 1053 "Madyan" may be identified with "Midian". Midian and the Midianites are frequently mentioned in the Old Testament, though the particular incident here mentioned belongs to Arab rather than to Jewish tradition. The Midianites were of Arab race, though, as neighbours of the Canaanites, they probably intermixed with them. They were a wandering tribe: it was Midianite merchants to whom Joseph was sold into slavery, and who took him to Egypt. Their principal territory in the time of Moses was in the northeast of the Sinai Peninsula, and east of the Amalekites. Under Moses the Israelites waged a war of extermination against them: they slew the kings of Midian, slaughtered all the males, burnt their cities and castles, and captured their cattle (Num. xxxi, 7-11). This sounds like total extermination. Yet a few generations afterwards, they were so powerful that the Israelites for their sins were delivered into the captivity of the Midianites for seven years: both the Midianites and their camels were without number: and the Israelites hid from them in "dens.... caves, and strongholds" (Judges vii. 1-6). Gideon destroyed them again, (Judges vii. 1-25), say about two centuries after Moses. As the decisive battle was near the hill of Moreh, not far south of Mount Tabor, we may localise the Midianites on this occasion in the northern parts of the Jordan valley, at least 200 miles north of the Sinai Peninsula. This and the previous destruction under Moses were local, and mention no town of Midian. In later times there was a town of Madyan on the east side of the Gulf of 'Aqaba. It is mentioned in Josephus, Eusebius, and Ptolemy: (Encyclopaedia of Islam). Then it disappears from geography. In Muslim times it was a revived town with quite a different kind of population, but it never flourished. The Midianites disappeared from history. (7.85)

- 1054 Shu'aib belongs to Arab rather than to Jewish tradition, to which he is unknown. His identification with Jethro, the father-in-law of Moses, has no warrant, and I reject it. There is no similarity either in names or incidents, and there are chronological difficulties (see n. 1064 below). If, as the Commentators tell us, Shuaib was in the fourth generation from Abraham, being a great-grandson of Madyan (a son of Abraham), he would be only about a century from the time of Abraham, whereas the Hebrew Bible would give us a period of four to six centuries between Abraham and Moses. The mere fact that Jathro was a Midianite and that another name, Hobab, is mentioned for a father-in-law of Moses in Num. x. 29, is slender ground for identification. As the Midianites were mainly a nomad tribe, we need not be surprised that their destruction in one or two settlements did not affect their life in wandering sections of the tribe in other geographical regions. Shu'aib's mission was apparently in one of the settled towns of the Midianites, which was completely destroyed by an earthquake (vii. 91). If this happened in the century after Abraham, there is no difficulty in supposing that they were again a numerous tribe, three or five centuries later, in the time of Moses (see last note). As they were a mixed wandering tribe, both their resilience and their eventual absorption can be easily understood. But the destruction of the settlement or settlements (if the Wood or Aika was a separate settlement, see n. 2000 to xv. 78) to which Shu'aib was sent to preach was complete, and no traces of it now remain. The name of the highest mountain of Yemen, Nabi Shu'aib (11,000 ft.) has probably no connection with the geographical territory of the nomad Midianites, unless we suppose that their wanderings extended so far south from the territories mentioned in the last note. (7.85)

7:91 - But the earthquake took them unawares and they lay prostrate in their homes before the morning! 1063

- 1063 The fate of the Madyan people is described in the same terms as that of the Thamud in verse 78 above. An earthquake seized them by night, and they were buried in their own homes, no longer to vex Allah's earth. But a supplementary detail is mentioned in xxvi. 189, "the punishment of a day of overshadowing gloom," which may be understood to mean a shower of ashes and cinders accompanying a volcanic eruption. Thus a day of terror drove them into their homes, and the earthquake finished them. The lament of Shu'aib in verse 93 is almost the same as that of Salih in verse 79, with two differences: (1) Shu'aib's messages attacked the many sins of his people (see n. 1055) and are, therefore, expressed in the plural, while Salih's fight was chiefly against selfish arrogance, and his message is expressed in the singular; (2) the Thamud were the more cultured people of the two, and perished in their own pride; as Salih said, "ye love not good counsellors"; the Midianites were a rougher people, and their minds were less receptive of argument or faith; as Shu'aib said, they were a people who "refused to believe." (7.91)

7:103 - Then after them We sent Moses with Our signs to Pharaoh and his chiefs but they wrongfully rejected them: so see what was the end of those who made mischief.

7:136 - So We exacted retribution from them: We drowned them in the sea because they rejected Our signs and failed to take warning from them. 10941095

- 1094 When at last Pharaoh let Israel go, they selected, not the highway to Canaan, along the Mediterranean and by Gaza, because they were unarmed and would have encountered immediate opposition there, but by way of the wilderness of Sinai. They crossed the Red Sea, while Pharaoh's host which came in pursuit was drowned. Cf. ii. 50. (7.136)

- 1095 Where was the Council of Pharaoh held in which Moses addressed Pharaoh? Egypt's primary capital in the XVIIIth Dynasty was Thebes (=Not-Ammon), but that was more than 400 miles to the south of the Delta, in whose corner Israel dwelt. Memphis, on the apex of the Delta, a little south of where Cairo is now, was also over 100 miles from Israel's habitations. The interview must have been either in a Palace near Goshen, where the Israelites dwelt, or in



Zoan (=Tanis), the Deltaic capital built by a former dynasty, which was of course still available for the reigning dynasty, and which was not far from the Israelite settlement. (7.136)

11:36 - It was revealed to Noah: "None of thy people will believe except those who have believed already! So grieve no longer over their (evil) deeds." <sup>1529</sup>

1529 The story of Noah is resumed. A point was reached, when it was clear that there was no hope of saving the sinners, who were courting their own destruction. It was to be a great Flood. So Noah was ordered to construct a great Ark or Ship, a heavy vessel to remain afloat in the Flood, so that the righteous could be saved in it. (11.36)

11:37 - "But construct an Ark under Our eyes and Our inspiration and address Me no (further) on behalf of those who are in sin: for they are about to be overwhelmed (in the Flood)." <sup>1530</sup>

1530 It was to be built under the special instructions of Allah, to serve the special purpose it was intended to serve. (11.37)

11:40 - At length behold! there came Our Command and the fountains of the earth gushed forth! We said: "Embark therein of each kind two male and female and your family except those against whom the Word has already gone forth and the Believers." But only a few believed with him. <sup>153315341535</sup>

1533 Far-at-tannuru. Two interpretations have been given: (1) the fountains or the springs on the surface of the earth bubbled over or gushed forth; or (2) the oven boiled over. The former has the weight of the best authority behind it and I prefer it. Moreover, the same phrase occurs in xxiii. 27, where it is a clause coordinated (as here) with the coming of Allah's Command. These two passages may be compared with liv. 11-12, where it is said that water poured forth from the skies and gushed forth from the springs. This double action is familiar to any one who has seen floods on a large scale. The rain from above would saturate the great Ararat Plateau, and give great force to the springs and fountains in the valley of the Tigris below. (11.40)

1534 Zaujaini: the dual number refers to the two individuals in each pair of opposite sexes. Some of the most authoritative Commentators (e.g., Imam Razi) construe in this sense, though others construe it to mean two pairs of each species. (11.40)

1535 A disobedient and recalcitrant son (or step-son or grandson) of Noah is mentioned below (xi. 42-43, 45-56). A member of the family, who breaks away from the traditions of the family in things that matter, ceases to share in the privileges of the family. (11.40)

11:43 - The son replied: "I will be take myself to some mountain: it will save me from the water." Noah said: "This day nothing can save from the Command of Allah any but those on whom He hath mercy!" and the waves came between them and the son was among those overwhelmed in the Flood. <sup>1537</sup>

1537 The Unbelievers refuse to believe in Allah, but have great faith in material things! This young man was going to save himself on mountain peaks, not knowing that the peaks were themselves being submerged. (11.43)

11:60- And they were pursued by a Curse in this Life and on the Day of Judgment. Ah! behold! for the `Ad rejected their Lord and Cherisher! Ah! behold! removed (from sight) were `Ad the people of Hud!

11:67 - The (mighty) Blast overtook the wrongdoers and they lay prostrate in their homes before the morning <sup>1563</sup>

11:68 - As if they had never dwelt and flourished there. Ah! behold! for the Thamud rejected their Lord and Cherisher! Ah! behold! removed (from sight) were the Thamud! <sup>1564</sup>

11:81 - (The Messengers) said "O Lut! we are Messengers from thy Lord! By no means shall they reach thee! Now travel with thy family while yet a part of the night remains and let not any of you look back: but thy wife (will remain behind): to her will happen what happens to the people. Morning is their time appointed: is not the morning nigh?" <sup>1577</sup>

1577 Even in Lot's household was one who detracted from the harmony of the family. She was disobedient to her husband, and he was here obeying Allah's Command. She looked back and shared the fate of the wicked inhabitants of the Cities of the Plain: see also lxvi. 10. The Biblical narrative suggests that she was turned into a pillar of salt (Gen. xix. 26). (11.81)

11:82 - When Our decree issued We turned (the cities) upside down and rained down on them brimstones hard as baked clay spread layer on layer <sup>15781579</sup>

1578 Cf. vii. 84 and n. 1052. (11.82)

1579 Sijjil, a Persian word Arabicised, from Sang-o-gil, or Sang-i-gil, stone and clay, or hard as baked clay, according to the Qamus. Sodom and Gomorrah were in a tract of hard, caky, sulphurous soil, to which this description well applies. Cf. ii. 33, where the words are "stones of clay" (hijarat min tin) in connection with the same incident. On the other hand, in

cv. 4, the word sijjil is used for pellets of hard-baked clay in connection with Abraha and the Companions of the Elephant. (11.82)

11:84 - To the Madyan people (We sent) Shuaib one of their own brethren: he said: "O my people! worship Allah: ye have no other god but Him. And give not short measure or weight: I see you in prosperity but I fear for you the Penalty of a Day that will compass (you) all round. <sup>15821583</sup>

1582 Cf. vii. 85-93. The location of Madyan is explained in n. 1053 to vii. 85 and the chronological place of Shu'aib in n. 1064 to vii. 93. The point of the reference here is different from that in S. vii. Here the emphasis is on Allah's dealings with men and men's crooked and obstinate ways: there the emphasis was rather on their treatment of their Prophet, thus throwing light on some of the sins of the Makkans in later times. (11.84)

1583 The Midianites were a commercial people, and their besetting sin was commercial selfishness and fraudulent dealings in weights and measures. Their Prophet tells them that that is the surest way to cut short their "prosperity", both in the material and the spiritual sense. When the Day of Judgment comes, it will search out their dealings through and through: "it will compass them all round," and they will not be able to escape then, however much they may conceal their frauds in this world. (11.84)

11:94 - When Our decree issued We saved Shuaib and those who believed with him by (special) Mercy from Ourselves: but the (mighty) Blast did seize the wrongdoers and they lay prostrate in their homes by the morning <sup>1596</sup>

15:78 - And the Companions of the Wood were also wrongdoers; <sup>2000</sup>

2000 "Companions of the Wood": As-hab ul Aikati. Perhaps Aika is after all a proper noun, the name of a town or tract. Who were the Companions of the Aika? They are mentioned four times in the Qur-an, viz., here, and in xxvi. 176-191; xxxviii. 13; and 1. 14. The only passage in which any details are given is xxvi. 176-191. There we are told that their Prophet was Shu'aib, and other details given correspond to those of the Madyan, to whom Shu'aib was sent as Prophet; see vii. 85-93. In my notes to that passage I have discussed the question of Shu'aib and the Madyan people. It is reasonable to suppose that the Companions of the Wood were either the same as the Madyan, or a Group among them or in their neighbourhood. (15.78)

15:79 - So We exacted retribution from them. They were both on an open highway plain to see. <sup>2001</sup>

2001 Both: i.e., The Cities of the Plain and the Companions of the Aika. (15.79)

15:80 - The Companions of the Rocky Tract also rejected the apostles: <sup>2002</sup>

2002 "The Rocky Tract" is undoubtedly a geographical name. On the maps of Arabia will be found a tract called the Hijr, north of Medinah, Jabal Hijr is about 150 miles north of Madinah. The tract would fall on the highway to Syria. This was the country of the Thamud. For them and the country see vii. 73, n. 1043. (15.80)

15:83 -But the (mighty) Blast seized them of a morning <sup>2004</sup>

2004 The mighty rumbling noise and wind accompanying an earthquake. See vii. 78, n. 1047. (15.83)

28:76 -Qarun was doubtless of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men: Behold his people said to him: "Exult not for Allah loveth not those who exult (in riches). <sup>340434053406</sup>

28:79 - So he went forth among his people in the (pride of his worldly) glitter. Said those whose aim is the Life of this World: "Oh that we had the like of what Qarun has got! For he is truly a lord of mighty good fortune." <sup>3410</sup>

28:81 - Then We caused the earth to swallow him up and his house; and he had not (the least little) party to help him against Allah nor could he defend himself. <sup>3411</sup>

33:9 - O ye who believe! Remember the Grace of Allah (bestowed) on you when there came down on you hosts (to overwhelm you): but We sent against them a hurricane and force that ye saw not. But Allah sees (clearly) all that ye do. <sup>367936803681</sup>

3679 In this verse is summed up the beginning and the end of the fateful struggle of the Siege of Madinah in A.H. 5. The composition of the unhallowed Confederacy that came to destroy Islam is referred to in the Introduction. They came with a force of ten to twelve thousand fighting men, an unprecedented army for that time and country. The battle is known as the Battle of the Trench. (33.9)

44:37 - What! are they better than the people of Tubba and those who were before them? We destroyed them because they were guilty of sin. <sup>47154716</sup>

4715 Tubba' is understood to be a title or family name of Himyar kings in Yaman, of the tribe of Hamdan. The Himyar were an ancient race. At one time they seem to have extended their hegemony over all Arabia and perhaps beyond, to the East African Coast. Their earliest religion seems to have been Sabianism, or the worship of the heavenly bodies. They seem at different times, later on, to have professed the Jewish and the Christian religion. Among the Embassies sent by the holy Prophet in A.H. 9-10 was one to the Himyar of Yaman, which led to their coming into Islam. This was of course much later than the date of this Sura. (44.37)

45:11 - This is (true) Guidance: and for those who reject the Signs of their Lord is a grievous Penalty of abomination. <sup>4745</sup>

69:4 - The Thamud and the `Ad people (branded) as false the Stunning Calamity! <sup>56365637</sup>

5636 For these two peoples of antiquity, see n. 1043 to vii. 73, and n. 1040 to vii. 65. (69.4)

69:5 - But the Thamud they were destroyed by a terrible storm of thunder and lightning! <sup>5638</sup>

69:6 - And the `Ad they were destroyed by a furious wind exceedingly violent; <sup>5639</sup>

69:7 - He made it rage against them seven nights and eight days in succession: So that thou couldst see the (whole) people lying prostrate in its (path) as if they had been roots of hollow palm- trees tumbled down! <sup>5640</sup>

69:9 - And Pharaoh and those before him and the Cities Overthrown committed habitual Sin. <sup>564256435644</sup>

69:11 - We when the water (of Noah's flood) overflowed beyond its limits carried you (mankind) in the floating (Ark). <sup>5645</sup>

7:35 - O ye children of Adam! whenever there come to you apostles from amongst you rehearsing my signs unto you those who are righteous and mend (their lives) on them shall be no fear nor shall they grieve.

7:36 - But those who reject our signs and treat them with arrogance they are companions of the fire to dwell therein (for ever).

7:182 - Those who reject Our signs We shall gradually visit with punishment in ways they perceive not.

11:49 - Such are some of the stories of the Unseen which We have revealed unto thee: before this neither thou nor thy People knew them. So persevere patiently: for the End is for those who are righteous. <sup>1544</sup>

12:105 - And how many Signs in the heavens and the earth do they pass by? Yet they turn (their faces) away from them! <sup>1788</sup>

1788 Not only can we learn through Scripture of the working of Allah's providence in human history and the history of individual souls. His Signs are scattered literally throughout nature-throughout Creation-for all who have eyes to see. **And yet man is so arrogant that he turns away his very eyes from them! (12.105)**

13:1 - Alif Lam Mim Ra. These are the Signs (or Verses) of the Book: that which hath been revealed unto thee from thy Lord is the Truth; but most men believe not. <sup>17981799</sup>

37:14 - And when they see a Sign turn it to mockery

7:40 - To those who reject Our signs and treat them with arrogance no opening will there be of the gates of heaven nor will they enter the garden until the camel can pass through the eye of the needle: such is Our reward for those in sin.

26:3 - It may be thou frettest thy soul with grief that they do not become Believers. <sup>3139</sup>

3139 "They" are the Pagans of Makkah. From a human point of view it was a great disappointment to Allah's Messenger in the middle period of his Makkan ministry that the Makkan could not be brought to believe in the Truth. (26.3)

26:6 - They have indeed rejected (the Message): so they will know soon (enough) the truth of what they mocked at! <sup>3141</sup>

3141 They may laugh at Allah's Message of righteousness, but they will soon see the power of Truth and realise the real significance of the movement which they opposed. Where were the Pagans of Makkah after Badr, and still more, after the bloodless surrender of Makkah? And the meaning may be applied universally in all history. (26.6)

26:8 - Verily in this is a Sign: but most of them do not believe.

26:65 - We delivered Moses and all who were with him;

26:66 - But We drowned the others.

26:67 - Verily in this is a Sign: but most of them do not believe. <sup>3173</sup>

19:46 - (The father) replied: "Dost thou hate my gods O Abraham? If thou forbear not I will indeed stone thee: now get away from me for a good long while!" <sup>2498</sup>

26:69 - And rehearse to them (something of) Abraham's story. <sup>3175</sup>

26:70 - Behold he said to his father and his people: "What worship ye?"

21:68 - They said "Burn him and protect your gods if ye do (anything at all)!"

21:69 - We said "O fire! be thou cool and (a means of)) safety for Abraham!" <sup>27242725</sup>

26:103 - Verily in this is a Sign but most of them do not believe.

26:116 - They said: "If thou desist not O Noah! thou shalt be stoned (to death)." <sup>3191</sup>

26:119 - So we delivered him and those with him in the Ark filled (with all creatures). <sup>3192</sup>

26:120 - Thereafter We drowned those who remained behind.

26:121 - Verily in this is a Sign: but most of them do not believe. <sup>3193</sup>

26:124 - Behold their brother Hud said to them: "Will ye not fear (Allah)?"

26:139 - So they rejected him and We destroyed them verily in this is a Sign: but most of them do not believe.

26:142 - Behold their brother Salih said to them: "Will you fear (Allah)?"

26:155 - He said: "Here is a she-camel: she has a right of watering and ye have a right of watering (severally) on a day appointed. <sup>3207</sup>

26:157 - But they hamstrung her: then did they become full of regrets. <sup>3208</sup>

26:158 - But the Penalty seized them. Verily in this is a **Sign**: but most of them do not believe.

26:160 - The people of Lut rejected the apostles. <sup>3209</sup>

26:173 - We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)! <sup>3213</sup>

26:174 - Verily in this is a Sign: but most of them do not believe.

26:177 - Behold Shuaib said to them: "Will ye not fear (Allah)? <sup>3215</sup>

11:91 - They said: "O Shuaib! much of what thou sayest we do not understand! In fact among us we see that thou hast no strength! Were it not for thy family we should certainly have stoned thee! For thou hast among us no great position!" <sup>15911592</sup>

26:189 - But they rejected him. Then the punishment of a day of overshadowing gloom seized them and that was the Penalty of a Great Day. <sup>32203221</sup>

26:190 - Verily in that is a Sign: but most of them do not believe.

45:6 - Such are the Signs of Allah which We rehearse to thee in truth: then in what exposition will they believe after (rejecting) Allah and His Signs? <sup>4741</sup>

45:8 He hears the Signs of Allah rehearsed to him yet is obstinate and lofty as if he had not heard them: then announce to him a Penalty Grievous!

45:9 - And when he learns something of Our Signs he takes them in jest: for such there will be a humiliating Penalty. <sup>4743</sup>

32:15 - Only those believe in Our Signs who when they are recited to them fall down in adoration and celebrate the praises of their Lord nor are they (ever) puffed up with pride. <sup>3647</sup>

3647 "In adoration": Sujjadan, or in a posture of prostration, expressive of deep humility and faith. This is the keyword of the Sura, which bears the title of Sajda. All the Signs of Allah lead our thoughts upwards towards Him, and when they are expounded, our attitude should be one of humble gratitude to Allah. At this passage it is usual to make a prostration. (32.15)

Sahih Muslim Hadith

### **Hadith 6931** Narrated by **Hudhayfah ibn Usayd Ghifari**

Allah's Apostle (peace be upon him) came to us all of a sudden as we were (busy in a discussion) He said: What do you discuss about? (the Companions) said: We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), The Gog and Magog, and landslides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.

►Sunan of Abu-Dawood

### **Hadith 1181** Narrated by **Qabisah al-Hilali**

There was an eclipse of the sun in the time of the Apostle of Allah (peace be upon him). He came out bewildered pulling his garment, and I was in his company at Medina. He prayed two rak'ahs and stood for a long time in them. He then departed and the sun became bright. He then said: There are the signs by means of which Allah, the Exalted, produces dread (in His servants). When you see anything of this nature, then pray as you are praying a fresh obligatory prayer.

Al-Muwatta Hadith

### **Hadith 12.2**

.....Then he said, 'The sun and the moon are two of Allah's **signs**. They do not eclipse for anyone's death nor for anyone's life. When you see an eclipse, remember Allah.' They said, 'Messenger of Allah, we saw you reach out for something while you were standing here and then we saw you withdraw.' He said, 'I saw the Garden and I reached out for a bunch of grapes from it, and if I had taken it you would have been able to eat from it for as long as this world lasted. Then I saw the Fire - and I have never seen anything more hideous than what I saw today - **and I saw that most of its people were women.**' They said, 'Why, Messenger of Allah?' He said, 'Because of their ungratefulness (kufr).' Someone said, 'Are they ungrateful to Allah?' He said, 'They are ungrateful to their husbands and they are ungrateful for good behaviour (towards them) . Even if you were to behave well towards one of them for a whole lifetime and then she were to see you do something (that she did not like) she would say that she had never seen anything good from you.' "

Sahih Al-Bukhari Hadith

### **Hadith 4.401** Narrated by **Auf bin Mali**

I went to the Prophet during the Ghazwa of Tabuk while he was sitting in a leather tent. He said, "Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem, a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dinars, he will not be satisfied; then an affliction which no Arab house will escape, and then a truce between you and Bani Al-Asfar (i.e. the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers.

►Sahih Al-Bukhari Hadith

### **Hadith 4.12** Narrated by **Abu Huraira**

The Prophet said, "The signs of a hypocrite are three: Whenever he speaks he tells a lie; whenever he is entrusted he proves dishonest; whenever he promises he breaks his promise."

►Al-Tirmidhi Hadith

## Hadith 5991

Narrated by

**Talhah ibn Malik**

Allah's Messenger (peace be upon him) said, "One of the signs of the approach of the last hour will be the destruction of the Arabs."

Tirmidhi transmitted it.

Sahih Al-Bukhari Hadith

## Hadith 9.651

Narrated by

**Abu Said Al Khudr**

The Prophet said, "There will emerge from the East some people who will recite the Qur'an but it will not exceed their throats and who will go out of (renounce) the religion (Islam) as an arrow passes through the game, and they will never come back to it unless the arrow, comes back to the middle of the bow (by itself) (i.e., impossible). The people asked, "What will their signs be?" He said, "**Their sign will be the habit of shaving (of their beards).**" (Fateh Al-Bari, Page 322, Vol. 17th)

►Sahih Muslim Hadith

## Hadith 7025

Narrated by

**Abdullah ibn Amr ibn al-'As**

I committed to memory a hadith from Allah's Apostle (peace be upon him) and I did not forget it after I had heard Allah's Apostle (peace be upon him) said: The first sign (out of the signs of the appearance of the Dajjal) would be the appearance of the sun from the west, the appearance of the beast before the people in the forenoon and which of the two happens first, the second one would follow immediately after that.

►ISL Quran Subjects

## Sign of Allah

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3. Ark of Noah as a, the  
29.14, 29.15, 54.11, 54.12, 54.13, 54.14, 54.15
4. Battle of Badr as a, the  
3.13
5. Cattle as a  
16.66
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30.22
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30.20
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19. Days of Allah for the Israelites as a, the  
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20. Death and sleep as a, body and soul in  
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21. Deliverance of Abraham from the fire as a, the  
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26.66, 26.67, 26.68
24. Deliverance of Noah and drowning of his people as a, the  
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25. Denying  
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26. Destroyed generations of old as a, the  
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27. Destruction of 'Aad as a, the  
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28. Destruction of the dwellers of Midian as a, the  
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29. Destruction of the people of Sheba as a, the  
34.19, 34.20
30. Destruction of the tribe of Thamud as a, the  
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33. Earning of livelihood as a, the  
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38. Fruits as a  
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47. Joseph and his brothers as a  
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70. Ripening of fruits as a, the  
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71. Roads as a  
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72. Role of winds in the sailing of ships as a, the  
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74. Sailing vessels as a  
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75. Scattering of animals as a, the  
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76. Scoffing the  
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77. Service of all things to man as a, the  
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78. Ships as a  
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79. Sky as a, the of the dead earth as a, the  
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80. Sleep as a  
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81. Spouses as  
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82. Story of Noah as a, the  
23.30
83. Stream as a  
13.3
84. Subjection of day and night to man as a  
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85. Subjection of the stars to man as a  
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87. Sun as a  
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88. Sustenance from the sky as a  
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89. Turning away from  
12.105, 21.32, 36.46, 54.2, 54.3
90. Variety as a  
16.13
91. Withholding of hands of powerful people from the Believers in the days of the Prophet(S) as a  
48.20

## SIJJIL:

11:82 - When Our decree issued We turned (the cities) upside down and rained down on them  
brimstones hard as baked clay spread layer on layer <sup>15781579</sup>

1578 Cf. vii. 84 and n. 1052. (11.82)

1579 Sijjil, a Persian word Arabicised, from Sang-o-gil, or Sang-i-gil, stone and clay, or hard as baked clay, according to the Qamus. Sodom and Gomorrah were in a tract of hard, caky, sulphurous soil, to which this description well applies. Cf. li. 33, where the words are "stones of clay" (hijarat min tin) in connection with the same incident. On the other hand, in cv. 4, the word sijjil is used for pellets of hard-baked clay in connection with Abraha and the Companions of the Elephant. (11.82)

15:74 - And We turned (the Cities) upside down and rained down on them brimstones hard as  
baked clay. <sup>1997</sup>

1997 Cf. xi. 82 and notes, in which the word Sijjil and its origin are explained. (15.74)

51:33 - "To bring on on them (a shower of) stones of clay (brimstone) <sup>5011</sup>

5011 Cf. xi. 82, and n. 1052 to vii. 84. The angels' errand of mercy to Abraham (to announce the succession of godly men in his line) was coupled with their errand of justice and punishment to the people of Lut, the people of Sodom and Gomorrah, who were deep in the most abominable and unnatural sins. So Allah's Mercy and Justice go hand in hand

in all human affairs. Faith has nothing to fear, and wickedness has only to turn and repent, to obtain Allah's Mercy. (51.33)

105:4 - Striking them with stones of baked clay. <sup>6273</sup>

6273 Sijil: see n. 1579 to xi. 82. The word also occurs at xv. 74. Stones of baked clay, or hard as baked clay, are part of the miracle in the story. (105.4)

## SIJJIN:

83:7 - Nay! Surely the Record of the Wicked is (preserved) in Sijjin <sup>6013</sup>

6013 This is a word from the same root as Sijn, a Prison. It rhymes with and is contrasted with Illiyin in verse 18 below. It is therefore understood by many Commentators to be a place, a Prison or a Dungeon in which the Wicked are confined pending their appearance before the Judgment-Seat. The mention of the Iscribed Register in verse 9 below may imply that Sijjin is the name of the Register of Black Deeds, though verse 9 may be elliptical and may only describe the place by the significance of its contents. (83.7)

83:8 - And what will explain to thee what Sijjin is?

83:9 - (There is) a Register (fully) inscribed. <sup>6014</sup>

6014 If we take Sijjin to be the Register itself, and not the place where it is kept, the Register itself is a sort of Prison for those who do wrong. It is inscribed fully: i.e., no one is omitted who ought to be there, and for every entry there is a complete record, so that there is no escape for the sinner. (83.9)

## SIMILITUDE:

2:17 - Their similitude is that of a man who kindled a fire; when it lighted all around him Allah took away their light and left them in utter darkness so they could not see. <sup>38</sup>

38 The man wanted light; he only kindled a fire. It produced a blaze, and won the applause of all around. But it did not last long. When the flame went out as was inevitable, the darkness was worse than before. And they all lost their way. So hypocrisy, deception, arrogant compromise with evil, cynicism, or duplicity may win temporary applause. But the true light of faith and sincerity is wanting, and therefore it must mislead and ruin all concerned. In the consternation they cannot speak or hear each other, and of course they cannot see; so they end like the deliberate rejecters of Faith (ii. 7), wildly groping about, dumb, deaf and blind. (2.17)

2:19 - Or (another similitude) is that of a rain-laden cloud from the sky; in it are zones of darkness and thunder and lightning they press their fingers in their ears to keep out the stunning thunder-clap the while they are in terror of death. But Allah is ever round the rejecters of Faith! <sup>39</sup>

39 A wonderfully graphic and powerful simile applying to those who reject Faith. In their self-sufficiency they are undisturbed normally. But what happens when a great storm breaks over them? They cover their ears against thunder-claps and the lightning nearly blinds them. They are in mortal fear, but God encompasses them around - even them, for He at all times encompasses all. He gives them rope. In the intervals of deafening noise and blinding flashes, there are moments of steady light and these creatures take advantage of them, but again they are plunged into darkness. Perhaps they curse; perhaps they think that the few moments of effective light are due to their own intelligence! How much wiser would they be if they humbled themselves and sought the light of God! (2.19)

2:25 - But give glad tidings to those who believe and work righteousness that their portion is Gardens beneath which rivers flow. Every time they are fed with fruits therefrom they say: "Why this is what we were fed with before" for they are given things in similitude; and they have therein companions (pure and holy); and they abide therein (for ever). <sup>44</sup>

44 This is the antithesis to the last verse. If fire is the symbol of Punishment, the Garden is the symbol of felicity. And what can be more delightful than a Garden where you observe from a picturesque height a beautiful landscape round you, - rivers flowing with crystal water, and fruit trees of which the choicest fruit is before you. The fruit of goodness is goodness, similar, but choicer in every degree of ascent. You think it is the same, but it is because of your past experiences and associations of memory. Then there is companionship. If sex is suggested, its physical associations are at once negated by the addition of the word Mutahharatun "pure and holy." The Arabic epithet is in the intensive form, and must be translated by two adjectives denoting purity in the highest degree. The Companionship is that of souls and applies to both sexes in the physical world of men and women. And this felicity is not a mere passing phase but will abide beyond the realms of Time. (2.25)

2:26 - Allah disdains not to use the similitude of things lowest as well as highest. Those who believe know that it is truth from their Lord; but those who reject Faith say: "What means Allah

by this similitude?" By it He causes many to stray and many He leads into the right path but He causes not to stray except those who forsake (the path). <sup>45</sup>

- 45 The word for "the lowest" in the original Arabic means a gnat, a byword in the Arabic language for the weakest of creatures. In xxix 41, which was revealed before this Sura, the similitude of the Spider was used, and similarly in xxii 73, there is the similitude of the Fly. For similitudes taken from magnificent forces of nature, expressed in exalted language, see ii. 19 above. To God all His creation has some special meaning appropriate to itself, and some of what we consider the lowest creatures have wonderful aptitudes, e.g., the spider of the fly. Parables like these may be an occasion of stumbling to those "who forsake the path"; in other words those who deliberately shut their eyes to God's Signs, and their Penalty is attributed to God, the Cause of all causes. But lest there should be misunderstanding, it is immediately added that the stumbling and offence only occur as the result of the sinner's own choice of the wrong course. Verses 26 and 27 form one sentence and should be read together. "Forsaking the path" is defined in ii. 27, viz., breaking solemn covenants which the sinner's own soul had ratified, causing division among mankind, who were meant to be one brotherhood, and doing as much mischief as possible in the life on this earth, for the life beyond will be on another plane, where no rope will be given to evil. (2.26)

2:259 - Or (take) the similitude of one who passed by a hamlet all in ruins to its roofs. He said: "Oh! how shall Allah bring it (ever) to life after (this) its death?" But Allah caused him to die for a hundred years then raised him up (again). He said: "How long didst thou tarry (thus)?" He said: "(perhaps) a day or part of a day." He said: "Nay thou hast tarried thus a hundred years; but look at thy food and thy drink; they show no signs of age; and look at thy donkey; and that We may make of thee a Sign unto the people look further at the bones how We bring them together and clothe them with flesh! When this was shown clearly to him he said: "I know that Allah hath power over all things." 304305

- 304 This incident is referred variously (1) to Ezekiel's vision of dry bones (Ezekiel, xxxvii. 1-10, (2) to Nehemiah's visit to Jerusalem in ruins after the Captivity, and to its re-building (Hehemiah, i. 12-20): and (3) to Uzair, or Ezra, or Esdras, the scribe, priest, and reformer, who was sent by the Persian King after the Captivity to Jerusalem, and about whom there are many Jewish legends. As to (1), there are only four words in this verse about bones. As to (2) and (3), there is nothing specific to connect this verse with either. The wording is perfectly general, and we must understand it as general. I think it does refer not only to individual, but to national, death, and resurrection. (2.259)

- 305 A man is in despair when he sees the destruction of a whole people, city, or civilization. But God can cause resurrection, as He has done many times in history, and as He will do at the final Resurrection. Time is nothing before God. The doubter thinks that he has been dead or "tarried thus" a day or less when the period has been a century. On the other hand, the food and drink which he left behind is intact, and as fresh as it was when he left it. But the donkey is not only dead, but nothing but bones is left of it. And before the man's eyes, the bones are reunited, clothed with flesh and blood, and restored to life. Moral: (1) Time is nothing to God; (2) It affects different things in different ways; (3) The keys of life and death are in God's hands; (4) Man's power is nothing; his faith should be in God. (2.259)

3:59 - This similitude of Jesus before Allah is as that of Adam: He created him from dust then said to him: "Be" and he was. <sup>398</sup>

- 398 After a description of the high position which Jesus occupies as a prophet, we have a repudiation of the dogma that he was Allah, or the son of Allah, or anything more than a man. If it is said that he was born without a human father, Adam was also so born. Indeed Adam was born without either a human father or mother. As far as our physical bodies are concerned they are mere dust. In Allah's sight Jesus was as dust just as Adam was or humanity is. The greatness of Jesus arose from the divine command "Be": for after that he was-more than dust - a great Prophet and teacher. (3.59)

7:176 - If it had been Our will We should have elevated him with our signs; but he inclined to the earth and followed his own vain desires. His similitude is that of a dog: if you attack him he lolls out his tongue or if you leave him alone he (still) lolls out his tongue. That is the similitude of those who reject our signs; so relate the story; perchance they may reflect. <sup>11501151</sup>

- 1150 Notice the contrast between the exalted spiritual honours which they would have received from Allah if they had followed His Will, and the earthly desires which eventually bring them low to the position of beasts and worse. (7.176)

- 1151 The dog, especially in the hot weather, lolls out his tongue, whether he is attacked and pursued and is tired, or he is left alone. It is part of his nature to slobber. So with the man who rejects Allah. Whether he is warned or left alone, he continues to throw out his dirty saliva. The injury he will do will be to his own soul. But there may be infection in his evil example. So we must protect others. And we must never give up hope of his own amendment. So we must continue to warn him and make him think. (7.176)

16:60 - To those who believe not in the Hereafter applies the similitude of evil: to Allah applies the highest similitude: for He is the Exalted in Power Full of Wisdom. <sup>2086</sup>

- 2086 The word mathal ordinarily denotes a similitude, but in the context of the present verse, especially with reference to Allah, it signifies His sublime attributes rather than a similitude. Cf. xxx. 27. (16.60)

17:89 - And We have explained to man in this Qur'an every kind of similitude: yet the grater part of men refuse (to receive it) except with ingratitude! <sup>22902291</sup>

2290 In the Qur-an everything is explained in detail from various points of view, by commands, similitudes, examples, stories, parables, etc. It does not merely narrate stories or lay down vague abstract propositions. It gives every detailed help in outward and inner life. (17.89)

2291 One form in which it can be received with ingratitude is to pay verbal tributes to it but not study it as it ought to be studied (ii. 121, haqqa tilawatihi), or to disobey its precepts or standards. (17.89)

18:45 - Set forth to them the similitude of the life of this world: it is like the rain which We send down from the skies: the earth's vegetation absorbs it but soon it becomes dry stubble which the winds do scatter: it is (only) Allah Who prevails over all things. <sup>2386</sup>

2386 Rain-water is a good thing in itself, but it does not last, and you can build no solid foundations on it. It is soon absorbed in the earth, and produces the flourishing appearance of grass and vegetation-for a time. Soon these decay, and become as dry stubble, which the least wind from any quarter will blow about like a thing of no importance. The water is gone, and so is the vegetation to which it lent a brave show of luxuriance temporarily. Such is the life of this world, contrasted with the inner and real Life, which looks to the Hereafter-Allah is the only enduring Power we can look to, supreme over all. (18.45)

18:54 - We have explained in detail in this Qur'an for the benefit of mankind every kind of similitude: but man is in most things contentious. <sup>2398</sup>

2398 If men had not cultivated the habit of contention and obstinacy, they would have found that the parables and similitudes of Scripture had fully met their difficulties, and they would gladly have obeyed the call of Allah. (18.54)

24:35 - Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light, Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is knower of all things.

30:27 - It is He Who begins (the process of) creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude (We can think of) in the heavens and the earth: for He is Exalted in Might Full of Wisdom. <sup>35333534</sup>

3533 Cf. xxx. 11 above, where the same phrase began the argument about the beginning and end of all things being with Allah. This has been illustrated by reference to various Signs in Creation, and now the argument is rounded off with the same phrase. (30.27)

3534 Allah's glory and Allah's attributes are above any names we can give to them. Human language is not adequate to express them. We can only form some idea of them at our present stage by means of Similitudes and Parables. But even so, the highest we can think of falls short of the true Reality. For Allah is higher and wiser than the highest and wisest we can think of. (30.27)

30:28 - He does propound to you a similitude from your own (experience): do ye have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you? Do ye fear them as ye fear each other? Thus do We explain the Signs in detail to a people that understand. <sup>3535353635373538</sup>

3535 One way in which we can get some idea of the things higher than our own plane is to think of Parables and Similitudes. But even so, the highest we can think of falls short of the true Reality. For Allah is higher and wiser than the highest and wisest we can think of. (30.28)

3536 Allah is far higher above His Creation than any, the highest, of His creatures can be above any, the lowest, of His creatures. And yet would a man share his wealth on equal terms with his dependants? Even what he calls his wealth is not really his own, but given by Allah. It is "his" in common speech by reason merely of certain accidental circumstances. How then can men raise Allah's creatures to equality with Allah in worship? (30.28)

3537 Men fear each other as equals in a state of society at perpetual warfare. To remove this fear they appoint an authority among themselves-a King or sovereign authority whom they consider just-to preserve them from this fear and give them an established order. But they must obey and revere this authority and depend upon this authority for their own tranquility and security. Even with their equals there is always the fear of public opinion. But men do not fear, or obey, or revere those who are their slaves or dependents. Man is dependent on Allah. And Allah is the Sovereign authority in an infinitely higher sense. He is in no sense dependent on us, but we must honor and revere Him and fear to disobey His Will or His Law. "The fear of Allah is the beginning of wisdom." (30.28)

3538 Cf vi. 55, and vii. 32, 174. etc. (30.28)

48:29 - Muhammad is the Apostle of Allah; and those who are with him are strong against Unbelievers (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer) seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks (being) the traces of their prostration. This is their similitude in the Torah; and their



similitude in the Gospel is: like a seed which sends forth its blade then makes it strong; it then becomes thick and it stands on its own stem (filling) the sowers with wonder and delight. As a result it fills the Unbelievers with rage at him. Allah has promised those among them who believe and do righteous deeds Forgiveness and a great Reward. <sup>491349144915491649174918</sup>

- 4913 Cf. ix. 128. The devotees of Allah wage unceasing war against evil, for themselves, and for others; but to their own brethren in faith-especially the weaker ones- they are mild and compassionate: they seek out every opportunity to sympathise with them and help them. (48.29)
- 4914 Their humility is before Allah and His Apostle and all who have authority from Allah, but they yield no power or pomp, nor do they worship worldly show or glitter. Nor is their humility before Allah a mere show for men. (48.29)
- 4915 The traces of their earnestness and humility are engraved on their faces, i.e., penetrate their inmost being, the face being the outward sign of the inner man. If we take it in its literal sense, the traces might mean the marks left by repeated prostration on their foreheads. Moreover, a good man's face alone shows in him the grace and light of Allah; he is gentle, kind and forbearing, ever helpful, relying on Allah and possessing a blessed Peace and Calmness (Sakina, xlviii. 26) that can come from no other source. (48.29)
- 4916 In the Book of Moses, which is now found in a corrupt form in the Pentateuch, the posture of humility in prayer is indicated by prostration: e.g., Moses and Aaron "fell upon their faces", Num. xvi. 22. (48.29)
- 4917 The similitude in the Gospel is about how the good seed is sown and grows gradually, even beyond the expectation of the sower: "the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear": Mark. iv. 27-28. Thus Islam was preached by the holy Prophet; the seed seemed to human eyes lost in the ground; but it put forth its shoot, and grew, and became strong, until it was able to stand on its own legs, and its worst enemies recognised its existence and its right to live. Note how much more complete the parable is in the Qur'an. The mentality of the sowers of the seed is expressed in beautiful terms: its growth and strength filled them "with wonder and delight." (48.29)
- 4918 I construe the particle "li" as expressing not the object, but the result. The result of the wonderful growth of Islam in numbers and strength was that its enemies were confounded, and raged furiously within their own minds, a contrast to the satisfaction, wonder, and delight of the Prophet and his Companions. The pronoun in "rage at them" of course refers to the Prophet and his Companions, and goes back to the earlier words, "on their faces" etc. (48.29)

57:20- Know ye (all) that the life of this world is but play and amusement pomp and mutual boasting and multiplying (in rivalry) among yourselves riches and children: Here is a similitude: How rain and the growth which it brings forth delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong) and Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world but goods and chattels of deception? <sup>5302530353045305</sup>

- 5302 Cf. vi. 32, and n. 855. In the present passage the idea is further amplified. In this life people not only play and amuse themselves and each other, but they show off, and boast, and pile up riches and man-power and influence, in rivalry with each other. (57.20)
- 5303 Cf. xxxix. 21, and n. 4273. Here the Parable is meant to teach a slightly different lesson. Allah's mercies are free and open to all, like His rain. But how do men make use of them? The good men take the real spiritual harvest and store the Spiritual grain. The men who are in love with the ephemeral are delighted with the green of the tares and the grass; but such things give no real nourishment; they soon wither, become dry, and crumble to pieces, like the worldly pleasures and pomps, boasting and tumults, possessions and friends. (57.20)
- 5304 Kuffar is here used in the unusual sense of 'tillers or husbandmen', because they sow the seed and cover it up with soil. But the ordinary meaning, 'Rejecters of Truth', is not absent. The allegory refers to such men. (57.20)
- 5305 Cf. iii. 185, and n. 492. Many of the attractive vanities of this world are but nets set by Satan to deceive man. The only thing real and lasting is the Good Life lived in the Light of Allah. (57.20)
- 5306 Cf. iii. 133, and n. 452. (57.21)
- 5307 "Bestows on whom He pleases." That is, such grace and favour is beyond any one's own merits. It is bestowed by Allah according to His holy Will and Plan, which is just, merciful, and righteous. (57.21)

59:21 - Had We sent down this Qur'an on a mountain verily thou would have seen it humble itself and cleave asunder for fear of Allah such are the similitudes which We propound to men that they may reflect. <sup>53985399</sup>

- 5398 There are two ideas associated in men's minds with a mountain: one is its height, and the other that it is rocky, stony, hard, Now comes the metaphor. The Revelation of Allah is so sublime that even the highest mountains humble themselves before it. The Revelation is so powerful and convincing that even the hard rock splits asunder under it. Will man then be so arrogant as to consider himself superior to it, or so hard-hearted as not to be affected by its powerful Message? The answer is "No" for unspoilt man; "Yes" for man when degraded by sin to be the vilest of creatures. (59.21)
- 5399 Cf. vii. 143, and n. 1103, where, in the story of Moses, the Mount became as dust "when the Lord manifested His Glory". Also cf. xxxiii. 72, and n. 3778, where the mountains are mentioned as an emblem of stability, but as refusing

to accept the Trust (Amanat) because they felt themselves to be too humble to be equal to such a tremendous Trust. (59.21)

62:5 - The similitude of those who were charged with the (obligations of the) Mosaic Law but who subsequently failed in those (obligations) is that of a donkey which carries huge tomes (but understands them not). Evil is the similitude of people who falsify the Signs of Allah: and Allah guides not people who do wrong. <sup>5457</sup>

5457 The Children of Israel were chosen as special vehicles for Allah's Message early in history. When their descendants corrupted the Message and became guilty of all the abominations against which prophets like Isaiah inveighed with such zeal and fire, they merely became like beasts of burden that carry learning and wisdom on their backs but do not understand or profit by it. (62.5)

► Sahih Al-Bukhari Hadith

### **Hadith 7.773** Narrated by **Ibn Abbas**

Allah's Apostle cursed those men who are in the similitude (assume the manners) of women and those women who are in the similitude (assume the manners) of men.

Sahih Muslim Hadith

### **Hadith 1411** Narrated by **Jabir ibn Abdullah**

The Messenger of Allah (peace be upon him) said: The similitude of five prayers is like an overflowing river passing by the gate of one of you in which he washes five times daily. Hasan said: No filthiness can remain on him.

## **SINCERE:**

4:69 - All who obey Allah and the Apostle are in the company of those on whom is the Grace of Allah of the Prophets (who teach) the sincere (lovers of truth) the witnesses (who testify) and the righteous (who do good): ah! what a beautiful fellowship! <sup>586</sup>

586 A passage of the deepest devotional meaning. Even the humblest man who accepts Faith and does good becomes an accepted member of a great and beautiful company in the Hereafter. It is a company which lives perpetually in the sunshine of God's Grace. (This passage partly illustrates Q. i. 5). It is a glorious hierarchy, of which four grades are specified: (1) The highest is that of the Prophets or Apostles, who get plenary inspiration from God, and who teach mankind by example and precept. That rank in Islam is held by Muhammad Al-Mustafa. (2) The next are those whose badge is sincerity and truth: they love and support the truth with their person, their means, their influence, and all that is theirs. That rank was held by the special Companions of Muhammad, among whom the type was that of Hadhrat Abu Bakr As-Siddiq. (3) The next are the noble army of Witnesses, who testify to the truth. The testimony may be by martyrdom, Or it may be by the tongue of the true Preacher or the pen of the devoted scholar, or the life of the man devoted to service, (4) Lastly, there is the large company of Righteous people, the ordinary folk who do their ordinary business, but always in a righteous Way. (4.69)

7:29 - Say: "My Lord hath commanded justice; and that ye set your whole selves (to him) at every time and place of prayer and call upon him making your devotion sincere as in his sight: such as he created you in the beginning so shall ye return." <sup>10101011</sup>

1010 For wajh, see ii. 112 and n. 114. Our devotion should be sincere, not as in other men's sight, but by presenting our whole selves, heart and soul, to Allah. Even so, it may not be enough; for the sight of our heart and soul may be faulty. We should call upon Allah to give us the light, by which our sincerity may commend itself to Him as true sincerity "as in His sight" (7.29)

7:68 - "I but fulfil towards you the duties of my Lord's mission: I am to you a sincere and trustworthy adviser.

8:63 — And (moreover) He hath put affection between their hearts: not if thou hadst spent all that is in the earth couldst thou have produced that affection but Allah hath done it: for He is Exalted in might Wise. <sup>1230</sup>

1230 On the immediate occasion, the greatest miracle and most wonderful working of Allah's grace was the union of hearts produced among the jarring, war-like, excitable elements of Arabia under the gentle, firm, and wise guidance of Muhammad, the Messenger of Allah. At all times we must pray to Allah for this gift above all, -union, understanding, and pure and **sincere affection** among those who take Allah's name. With it there is strength and success. Without it there is humiliation, slavery, and moral degradation. There may be many causes of difference and dispute. The reconciliation can only come from the glory and wisdom of Allah. (8.63)

9:13 – Will ye not fight people who violated their oaths plotted to expel the apostle and took the aggressive by being the first (to assault) you? Do ye fear them? Nay it is Allah whom ye should more justly fear if ye believe! <sup>1261</sup>

1261 The argument now takes a new turn. An appeal is made to the Muslims on various grounds: (1) the shameless disregard of treaties by the enemy, (2) the under-hand plots to discredit the Holy Prophet, and turn him out of Madinah as he had been turned out of Makkah, (3) the aggressive taken by the Quraish and their confederates in Madinah after the treaty of Hudaibiya (A.H. 6, Zul-qa'dah. Feb. 628), (4) the manly attitude that fears Allah rather than men, and (5) the need to prove our **sincere faith** by test and trial and struggle and sacrifice (ix. 16). (9.13)

9:17 - It is not for such as join gods with Allah to visit or maintain the mosques of Allah while they witness against their own souls to infidelity. The works of such bear no fruit: in fire shall they dwell. <sup>1266</sup>

1266 'Amara as applied to mosques implies the following ideas: (1) to build or repair: (2) to maintain in fitting dignity: (3) to visit for purposes of devotion: and (4) fill with light and life and activity. For brevity I have only used "maintain" in the Translation. Before the preaching of Islam the Pagans built, repaired, and maintained the Mosque, and celebrated Pagan ceremonies in it. They made an income out of it. Islam protested, and the Pagans ejected Muslims and their Leader from Makkah and shut them out from the Ka'ba itself. When the Muslims were strong enough to re-take Makkah (A.H. 8), they purified the Mosque and re-established the worship of the true God. If they became Muslims, it was a different matter. The further question arose: should they be allowed to visit it and practise their unseemly Pagan rites? Obviously this would be derogatory to the dignity and honour of the Mosque, and was forbidden. This was the particular occasion to which the verse refers. The general deduction is clear. A house of Allah is a place of **sincere** devotion, not a theatre for vulgar rites nor a source of worldly income. Only **sincere** Believers have a right of entry. Who the **sincere** Believers are, is explained in the next verse. (9.17)

9:91 - There is no blame on those who are infirm or ill or who find no resources to spend (on the cause) if they are sincere (in duty) to Allah and His apostle: no ground (of complaint) can there be against such as do right: and Allah is Oft-Forgiving Most Merciful. <sup>1343</sup>

1343 Though active service in person or by contributing resources is expected in emergencies of every person who believes in the Cause, there are some who must necessarily be exempted without the least blame attaching to them. Such would be those who are weak in body on account of age, sex, infirmity, or illness. Personal service in their case is out of the question, but they could contribute towards expenses if they are able. But if they are too poor to afford even such assistance, they are excused. But in all cases the motive must be sincere, and there should be a desire to serve and do such duty as they can. With such motives people are doing good or right in whatever form they express their service: sometimes, in Milton's words, "they also serve who only stand and wait." In any case their purity of motive would get Allah's grace and forgiveness, and we must not criticise even if we thought they might have done more. (9.91)

10:94 - If thou wert in doubt as to what We have revealed unto thee then ask those who have been reading the Book from before thee: the Truth hath indeed come to thee from thy Lord: so be in nowise of those in doubt. <sup>14751476</sup>

1475 Allah's Truth is all one, and even in different forms men sincere in Religion recognise the oneness. So sincere Jews like 'Abdullah ibn Salam, and sincere Christians like Waraqa or the Nestorian monk Bahira, were ready to recognise the mission of Muhammad Al-Mustafa. "The Book" in this connection is Revelation generally, including pre-Islamic revelations. (10.94)

12:24 - And (with passion) did she desire him and he would have desired her but that he saw the evidence of his Lord: thus (did We order) that We might turn away from him (all) evil and shameful deeds: for he was one of Our servants sincere and purified. <sup>16681669</sup>

1669 The credit of our being saved from sin is due, not to our weak earthly nature, but to Allah. We can only try, like Joseph, to be true and sincere; Allah will purify us and save us from all that is wrong. Tempted but true, we rise above ourselves. (12.24)

15:40 - "Except Thy servants among them sincere and purified (by Thy grace)."

15:41 - (Allah) said: "This (Way of My sincere servants) is indeed a Way that leads straight to Me. <sup>1976</sup>

1976 To be sincere in the worship of Allah is to obtain purification from all stain of evil and exemption from all influence of evil. It changes the whole nature of man. After that, evil cannot touch him. Evil will acknowledge him to be beyond its power and will not even tempt him. Apart from such purified souls, everyone who worships Allah invites Allah's grace to protect him. But if he puts himself in the way of wrong and deliberately chooses evil, he must take the consequences. The blame is not even on Satan, the power of evil, it is on the sinner himself, who puts himself into his power; xiv. 22: xv. 42. (15.41)

31:32 - When a wave covers them like the canopy (of clouds) they call to Allah offering Him sincere devotion. But when He has delivered them safely to land there are among them those

that halt between (right and wrong). But none reject Our Signs except only a perfidious ungrateful (wretch)! <sup>36213622</sup>

3621 Cf. vii. 29. Unlike the people mentioned in the last verse, who constantly seek Allah's help and give thanks for His mercies by using them aright and doing their duty, there is a class of men whose worship is merely inspired by terror. When they are in physical danger-the only kind of danger they appreciate,-e.g., in a storm at sea, they genuinely think of Allah. But once the danger is past, they become indifferent or wish to appear good while dallying with evil. See next verse. (31.32)

3622 They halt between two opinions. They are not against good, but they will not eschew evil. They are a contrast to those who "constantly persevere and give thanks". But such an attitude amounts really to "perfidious ingratitude". (31.32)

37:40 - But the sincere (and devoted) servants of Allah

37:41 - For them is a Sustenance Determined <sup>40604061</sup>

37:128 - Except the sincere and devoted Servants of Allah (among them).

37:160 - Not (so do) the servants of Allah sincere and devoted. <sup>4133</sup>

4133 Those sincere in devotion to Allah never ascribe such degrading ideas to Allah. (37.160)

38:83 - "Except Thy Servants amongst them sincere and purified (by Thy grace)."

39:2 - Verily it is We Who have revealed the Book to thee in Truth: so serve Allah offering Him sincere devotion.

39:3 - Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful. <sup>424342444245</sup>

4243 In the many Signs in Creation as described below, there yet is a clear indication of the unity of Plan, pointing to the Unity of the Creator. Worship or service is due to none but Him. And He wants exclusive and sincere devotion. (39.3)

4244 Worshippers of Idols or of deities other than Allah, e.g., saints or perhaps Wealth and Power, Science or Selfish Desire, may pretend that these are symbols that may get them nearer to their self-development, nearer to the goal of their life, nearer to Allah, but they are altogether on the wrong track. (39.3)

4245 This departure of theirs from true worship, this divergence from the right way, produces endless disputations and sects. Allah will judge between them. But if they are determined to go after falsehoods and forget the gratitude and service which they owe to Allah, and Allah alone, they are putting themselves on a Path where they will get no guidance. They are cutting themselves off from revealed Truth. (39.3)

39:11 - Say: "Verily I am commanded to serve Allah with sincere devotion;

39:14 - Say: "It is Allah I serve with my sincere (and exclusive) devotion:

40:3 - Who forgiveth Sin accepteth Repentance is strict in Punishment and hath a Long Reach (in all things). There is no god but He: to Him is the Final Goal. <sup>4358</sup>

4358 Allah's knowledge is supreme and all-reaching. But there are other attributes of His, which concern us even more intimately; e.g., He forgives sin and accepts our repentance when it is sincere and results in our change of heart and life: but He is also just, and strict in punishment; and so no loophole will be left for Evil except in repentance. And further, all His attributes reach forward to everything: His Mercy, as well as His Knowledge and Justice; His Bounties as well as His Punishments. (40.3)

40:14 - Call ye then upon Allah with sincere devotion to Him even though the Unbelievers may detest it. <sup>4375</sup>

40:65 - He is the living (One): There is no god but He: Call upon Him giving Him sincere devotion. Praise be to Allah Lord of the Worlds! <sup>4442</sup>

4442 The real, self-subsisting Life is only in Him: Cf. ii. 255, and n. 296. (40.65)

49:15 - Only those are Believers who have believed in Allah and His Apostle and have never since doubted but have striven with their belongings and their persons in the Cause of Allah: Such are the sincere ones.

50:32 - (A voice will say:) "This is what was promised for you for everyone who turned (to Allah) in sincere repentance who kept (his law). <sup>4969</sup>

4969 The description of the Righteous is given in four masterly clauses: (1) those who turned away from Evil in sincere repentance; (2) those whose new life was good and righteous; (3) those who in their innermost hearts and in their most secret doings were actuated by Allah-fearing love, the fear that is akin to love in remembering Allah under His title of "Most Gracious"; and (4) who gave up their whole heart and being to Him. (50.32)

**57:19** - And those who believe in Allah and His apostles they are the Sincere (Lovers of truth) and the witnesses (who testify) in the eyes of their Lord: they shall have their Reward and their Light but those who reject Allah and deny Our Signs they are the Companions of Hell-Fire. 529953005301

5299 Cf. iv. 69, and n. 586. The four categories there mentioned as constituting the beautiful Company of Faith are: the Prophets who teach, the Sincere Lovers of Truth, the Martyrs, and the Righteous who do good. Of these, the prophets or messengers have already been mentioned in this verse. The Righteous who do good are mentioned as the men and women given over to deeds of charity in verse 18. (57.19)

5300 The Martyrs (witnesses) are all those who carry the Banner of Truth against all odds and in all positions of danger, whether by pen or speech, or deed or counsel. (57.19)

5301 Note that these two are specially high degrees in the Hereafter, just short of Prophethood. For they have not only their reward in the Hereafter, like those who practise charity (verse 18 above), but they themselves become sources of light and leading. (57.19)

**66:8** - O ye who believe! turn to Allah with sincere repentance: in the hope that your Lord will remove from you your ills and admit you to Gardens beneath which Rivers flow the Day that Allah will not permit to be humiliated the Prophet and those who believe with him. Their Light will run forward before them and by their right hands while they say "Our Lord! perfect our Light for us and grant us Forgiveness; for Thou has power over all things." 554255435544

542 The opposition of sex against sex, individual or concerted, having been condemned, we are now exhorted to turn to the Light, and to realise that the good and righteous can retain their integrity even though their mates, in spite of all their example and precept, remain in evil and sin. (66.8)

5543 Whatever may have been the faults of the past, unite in good deeds, and abandon petty sectional jealousies, and Allah will remove your difficulties and distresses, and all the evils from which you suffer. Indeed He will grant you the Bliss of Heaven and save you from any humiliation which you may have brought on yourselves by your conduct and on the revered Prophet and Teacher whose name you professed to take. (66.8)

5544 See lvii. 12, and n. 5288. The darkness of evil will be dispelled, and the Light of Allah will be realised by them more and more. But even so they will not be content: for they will pray for the least taint of evil to be removed from them, and perfection to be granted to them. In that exalted state they will be within reach of perfection, not by their own merits, but by the infinite Mercy and Power of Allah. (66.8)

**98:5** - And they have been commanded no more than this: to worship Allah offering Him sincere devotion being True (in faith); to establish regular Prayer; and to practice regular Charity; and that is the Religion Right and Straight. 622862296230

6228 The three eternal principles of Religion are: (1) sincere devotion to Allah; (2) Prayer and Praise as drawing man nearer to Allah; and (3) the service of Allah's creatures by deeds of practical charity. (98.5)

►Sahih Al-Bukhari Hadith

### Hadith 3.125

Narrated by

**Abu Huraira**

The Prophet said, "Whoever established prayers on the night of Qadr out of sincere faith and hoping for a reward from Allah, then all his previous sins will be forgiven; and whoever fasts in the month of Ramadan out of **sincere** faith, and hoping for a reward from Allah, then all his previous sins will be forgiven."

## SINGLE: MIGHTY BLAST:

**7:78** - So the earthquake took them unawares and they lay prostrate in their homes in the morning! 1047

1047 The retribution was not long delayed. A terrible earthquake came and buried the people and destroyed their boasted civilisation. The calamity must have been fairly extensive in area and intense in the terror it inspired, for it is described (liv. 31) as a "**single mightyblast**" (saihatan wahidatan), the sort of terror-inspiring noise which accompanies all big earthquakes. (7.78)

**11:65** -But they did hamstring her. So he said: "Enjoy yourselves in your homes for three days: (then will be your ruin): there is a promise not to be belied!" 1561

1561 Just three days' time for further thought and repentance! But they paid no heed. A terrible earthquake came by night, preceded by a mighty rumbling blast (probably volcanic), such as is



well-known in earthquake areas. It came by night and buried them in their own fortress homes, which they thought such places of security! The morning found them lying on their faces hidden from the light. How the **mighty** were brought low! (11.65)

11:67 - The (mighty) Blast overtook the wrongdoers and they lay prostrate in their homes before the morning <sup>1563</sup>

1563 Cf. xi 78 and n. 1047,-also n. 1561 above. (11.67)

11:94 - When Our decree issued We saved Shuaib and those who believed with him by (special) Mercy from Ourselves: but the (mighty) Blast did seize the wrongdoers and they lay prostrate in their homes by the morning <sup>1596</sup>

1596 Cf. xi. 66 and xi. 58, n. 1554. (11.94)

15:73 - But the (mighty) Blast overtook them before morning <sup>1996</sup>

1996 As-Saihat, the mighty Blast, is mentioned as accompanying earthquakes: Cf. xi. 67-94. Here it was the violent wind and noise accompanying the shower of brimstones, possibly with some volcanic action. (15.73)

15:83 - But the (mighty) Blast seized them of a morning <sup>2004</sup>

2004 The mighty rumbling noise and wind accompanying an earthquake. See vii. 78, n. 1047. (15.83)

23:41 - Then the Blast overtook them with justice and We made them as rubbish of dead leaves (floating on the stream of Time)! So away with the people who do wrong! <sup>29002901</sup>

29:37 - But they rejected him: then the **mighty Blast** seized them and they lay prostrate in their homes by the morning. <sup>3458</sup>

3458 The story of Shu'aib and the Madyan people is only referred to here. It is told in xi. 84-95. Their besetting sin was fraud and commercial immorality. Their punishment was a mighty Blast, such as accompanies volcanic eruptions. The point of the reference here is that they went about doing mischief on the earth, and never thought of the Ma'ad or the Hereafter, the particular theme of this Sura. The same point is made by the brief references in the following two verses to the 'Ad and the Thamud, and to Qarun, Pharaoh, and Haman, though the besetting sin in each case was different. The Midianites were a commercial people and trafficked from land to land; their frauds are well described as spreading "mischief on the earth". (29.37)

29:40 - Each one of them We seized for his crime: of them against some We sent a violent tornado (with showers of stones); some were caught by a (**mighty**) Blast; some We caused the earth to swallow up; and some We drowned (in the waters): it was not Allah Who injured (or oppressed) them: they injured (and oppressed) their own souls. <sup>3462346334643465</sup>

3462 For hasib (violent tornado with showers of stones), see xvii. 68; this punishment as inflicted on the Cities of the Plain, of which Lot preached (liv. 34). Some Commentators think that this also applied to the 'Ad, but their punishment is described as by a violent and unseasonable cold wind (xli. 16; liv. 19 and lxix. 6), such as blows in sand-storms in the Ahqaf, the region of shifting sands which was in their territory. (29.40)

3463 For saihat (Blast) see xi. 67 and n. 1561, as also n. 1047 to vii. 78 and n. 1996 to xv. 73. This word is used in describing the fate of (1) the Thamud (xi. 67); Madyan (xi. 94); the population to which Lut preached (xv. 73); and the Rocky Tract (Hijr, xv. 83), part of the territory of the Thamud; also in the Parable of the City to which came three Prophets, who found a single-believer (xxxvi. 29). (29.40)

3464 This was the fate of Qarun: see xxviii. 81. Cf. also xvi. 45 and n. 2071. (29.40)

3465 This was the fate of the hosts of Pharaoh and Haman (xxviii. 40) as well as the wicked generation of Noah (xxvi. 120). (29.40)

36:29 - It was no more than a **single mighty Blast** and behold! they were (like ashes) quenched and silent. <sup>39733974</sup>

3973 Allah's Justice or Punishment does not necessarily come with pomp and circumstance, nor have the forces of human evil or wickedness the power to require the exertion of mighty spiritual forces to subdue them. A single mighty Blast-either the rumbling of an earthquake, or a great and violent wind-was sufficient in this case. Cf. xi. 67 and n. 1561 (which describes the fate of the Thamud; also. n. 3463 to xxix. 40). (36.29)

3974 Cf. xxi. 15. They had made a great deal of noise in their time, but they were reduced to silence, like spent ashes. (36.29)

38:15 - These (to-day) only wait for a **single mighty Blast** which (when it comes) will brook no delay. <sup>41644165</sup>

4164 Cf. xxxvi. 29, n. 3973. (38.15)



4165 Fawaq: delay, the interval between one milking of a she-camel, and another, either to give her a breathing space or to give her young time to suck,-or perhaps the milker to adjust his fingers. Such interval will be quite short. The derived meaning is that when the inevitable just punishment for sin arrives, it will not tarry, but do its work without delay. (38.15)

44:16 - One day We shall seize you with a **mighty** onslaught We will indeed (then) exact Retribution!

50:42 - The day when they will hear a (**mighty**) **Blast** in (very) truth): that will be the day of Resurrection. <sup>4982</sup>

4982 The word "saihatun" (mighty Blast) is used for the Resurrection (as here) or for the sudden punishment of the guilty on this earth, as in xi. 67, where see further references. (50.42)

54:31 - For We sent against them a single Mighty Blast and they became like the dry stubble used by one who pens cattle. <sup>51515152</sup>

5151 See n. 1047 to vii. 78, and Cf. the same phrase "single Blast" used for the signal for the Resurrection in xxxvi. 53. In the case of the Thamud, the destruction seems to have been by a severe earthquake accompanied with a terrible rumbling noise. (54.31)

5152 They became like dry sticks such as are used by herdsmen in making pens or enclosures for their cattle. (54.31)

69:13 - Then when one Blast is sounded on the Trumpet <sup>5648</sup>

5648 We now come to the Inevitable Event, the Day of Judgment, the theme of this Sura. This is the first Blast referred to in xxxix. 68, n. 4343. (69.13)

## SINS:

3:129 - To Allah belongeth all that is in the heavens and on earth. He forgiveth whom He pleaseth and punisheth whom He pleaseth: but Allah is Oft-Forgiving Most Merciful.

3:133 - Be quick in the race for forgiveness from your Lord and for a garden whose width is that (of the whole) of the heavens and of the earth prepared for the righteous. <sup>452</sup>

450 Cf. ii. 275 and note. The last verse spoke of forgiveness, even to enemies. If such mercy is granted by Allah to erring sinners, how much more is it incumbent on us, poor sinners to refrain from oppressing our fellow-beings in need, in matters of mere material and ephemeral wealth? Usury is the opposite extreme of charity, unselfishness, striving, and giving of ourselves in the service of Allah and of our fellow-men. (3.130)

452 The Fire (iii. 131) is, as always, contrasted with the Garden,-in other words. Hell contrasted with Heaven, we are told that its width alone is that of the whole of the heavens and the earth,-all the creation we can imagine. (3.133)

3:135 - And those who having done something to be ashamed of or wronged their own souls earnestly bring Allah to mind and ask for forgiveness for their sins and who can forgive sins except Allah? And are never obstinate in persisting knowingly in (the wrong) they have done. <sup>454455</sup>

454 The righteous man, when he finds he has fallen into sin or error, does not whine or despair, but asks for Allah's forgiveness, and his faith gives him hope. If he is sincere, that means that he abandons his wrong conduct and makes amends. (3.135)

455 Sin is a sort of oppression of ourselves by ourselves. This follows from the doctrine of personal responsibility, as opposed to that of blind fate or of an angry God or gods lying in wait for revenge or injury on mankind. (3.135)

4:111 - And if anyone earns sin he earns it against his own soul: for Allah is full of knowledge and wisdom. <sup>624</sup>

624 Kasaba = to earn, to gain, to work for something valuable, to lay up a provision for the future life. We do a day's labour to earn our livelihood: so in a spiritual sense, whatever good or evil we do in this life, earns us good or evil in the life to come. In verses 110-112 three cases are considered: (1) if we do ill and repent, Allah will forgive; (2) if we do ill and do not repent: thinking that we can hide it, we are wrong; nothing is hidden from Allah, and we shall suffer the full consequences in the life to come, for we can never evade our personal responsibility: (3) if we do ill, great or small, and impute it to another, our original responsibility for the ill remains, but we add to it something else; for we tie round our necks the guilt of falsehood, which converts even our minor fault into a great sin, and in any case brands us even in this life with shame and ignominy. (4.111)

4:112 - But if anyone earns a fault or a sin and throws it on to one that is innocent He carries (on himself) (both) a falsehood and a flagrant sin.

4:116 - Allah forgiveth not (the sin of) joining other gods with Him: but He forgiveth whom He pleaseth other sins than this: one who joins other gods with Allah hath strayed far far away (from the right). <sup>626</sup>

626 Cf. iv. 48 and n. 569. Blasphemy in the spiritual kingdom is like treason in the political kingdom. (4.116)

5:2 -. Help ye one another in righteousness and piety but help ye not one another in sin and rancor: fear Allah: for Allah is strict in punishment. <sup>686687688689690</sup>

690 See n. 205 to ii. 191. In the sixth year of the Hijra the Pagans, by way of hatred and persecution of the Muslims, had prevented them from access to the Sacred Mosque. When the Muslims were re-established in Makkah, some of them wanted to retaliate. Passing from the immediate event to the general principle, we must not retaliate or return evil for evil. The hatred of the wicked does not justify hostility on our part. We have to help each other in righteousness and piety, not in perpetuating feuds of hatred and enmity. We may have to fight and put down evil, but never in a spirit of malice or hatred, but always in a spirit of justice and righteousness. (5.2)

7:4 - How many towns have We destroyed (for their sins)? Our punishment took them on a sudden by night or while they slept for their afternoon rest.

10:17 - Who doth more wrong than such as forge a lie against Allah or deny His Signs? But never will prosper those who sin.

22:60- That (is so). And if one has retaliated to no greater extent than the injury he received and is again set upon inordinately Allah will help him: for Allah is One that blots out (sins) and forgives (again and again). <sup>2840</sup>

2840 Ordinarily Muslims are enjoined to bear injuries with patience and return good for evil (xxiii. 96). But there are occasions when human feelings get the better of our wise resolutions, or when, in a state of conflict or war, we return "as good as we get". In that case our retaliation is permissible, provided the injury we inflict is not greater than that we receive. After such retaliation we are even, but if the other side again acts aggressively and goes beyond all bounds in attacking us, we are entitled to protection from Allah in spite of all our faults; for Allah is One that blots out our sins, and forgives again and again. (22.60)

26:200 - Thus have We caused it to enter the hearts of the Sinners. <sup>3229</sup>

3229 "Thus" I think means through the medium of the Arabic language and the Arab people. The Qur-an penetrated through their language and their hearts. If the hard-hearted among them did not believe, they will see when the Penalty comes, how grievous a mistake they made. For the Penalty must come; even when they least expected it. They will be caught saying or thinking, "There is plenty of time; we can get another respite," when already it will have become too late for them to turn over a new leaf. (26.200)

26:201 - They will not believe in it until they see the grievous Penalty;

39:53 - Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving Most Merciful. <sup>4324</sup>

4324 Forgives all sins: i.e., on sincere repentance and amendment of conduct. (39.53)

39:54 - "Turn ye to your Lord (in repentance) and bow to His (Will) before the Penalty comes on you: after that ye shall not be helped. <sup>4325</sup>

4325 The exhortation in brief is: 'Repent and work righteousness, before it becomes too late'. No help will come to you when the Judgment is actually established and you stand before Allah. (39.54)

43:74 - The Sinners will be in the Punishment of Hell to dwell therein (for aye):

53:32 - Those who avoid great sins and shameful deeds, Only (falling into) small faults--verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth and when ye are hidden in your mother's wombs therefore justify not yourselves. He knows best who it is that guards against evil. <sup>51065107</sup>

5106 Allah's attributes of Mercy and Forgiveness are unlimited. They come into action without our asking, but on our bringing our wills as offerings to Him. Our asking or prayer helps us to bring our minds and wills as offering to Him. That is necessary to frame our own psychological preparedness. it informs Allah of nothing, for He knows all. (53.32)

5107 As Allah knows our inmost being, it is absurd for us to justify ourselves either by pretending that we are better than we are or by finding excuses for our conduct. We must offer ourselves unreservedly such as we are: it is His Mercy and Grace that will cleanse us. If we try, out of love for Him, to guard against evil, our striving is all that He asks for. (53.32)

58:2 - If any men among you divorce their wives by Zihar (calling them mothers) they cannot be their mothers: none can be their mothers except those who gave them birth. And in fact they use words (both) iniquitous and false: but truly Allah is one that blots out (sins) and forgives (again and again). <sup>533253335334</sup>

5334 Cf. iv. 99 and xxii. 60. Were it not that Allah in His Mercy makes allowances for our weaknesses and the various grades of motives that actuate us, such conduct would be inexpiable. But He prescribes expiation as in the next verse, because He wishes to blot out what is wrong and give us a chance to reform by His forgiveness. (58.2)

68:35 - Shall We then treat the People of Faith like the People of Sin? <sup>5618</sup>

68:36 - What is the matter with you? How judge ye?

70:11 – Though they will be put in sight of each other the sinner's desire will be: would that he could redeem himself from the Penalty of that Day by (sacrificing) his children <sup>5684</sup>

5684 The sinner will offer his children, his family, his kinsmen, who had sheltered and protected him, -in fact everything on earth that he could-as a ransom for himself. Such would be his selfishness and his agony. (70.11)

83:28 - A spring from (the waters) whereof drink those Nearest to Allah.

SEE:2:158.198.203.206.219.233.234.235.,4:23.24.25.97.,5:29.62.106.7:40.,10:13., 11:37.52.54.,17:31.,28:17.,29:14.,40:3.28.30., 44:37. 45:31., 49:12 ,77:18..54:47.,etc.,

►Sahih Al-Bukhari Hadith

**Hadith 9.598** Narrated by  
**Abu Huraira**

I heard the Prophet saying, "If somebody commits a sin and then says, 'O my Lord! I have sinned, please forgive me!' and his Lord says, 'My slave has known that he has a Lord who forgives sins and punishes for it, I therefore have forgiven my slave (his sins).' Then he remains without committing any sin for a while and then again commits another sin and says, 'O my Lord, I have committed another sin, please forgive me,' and Allah says, 'My slave has known that he has a Lord who forgives sins and punishes for it, I therefore have forgiven my slave (his sin).' Then he remains without committing any another sin for a while and then commits another sin (for the third time) and says, 'O my Lord, I have committed another sin, please forgive me,' and Allah says, 'My slave has known that he has a Lord Who forgives sins and punishes for it. I therefore have forgiven My slave (his sin), he can do whatever he likes.'

►Sahih Al-Bukhari Hadith

**Hadith 8.812** Narrated by  
**Anas bin Malik**

While I was with the Prophet a man came and said, "O Allah's Apostle! I have committed a legally punishable sin; please inflict the legal punishment on me." The Prophet did not ask him what he had done. Then the time for the prayer became due and the man offered prayer along with the Prophet, and when the Prophet had finished his prayer, the man again got up and said, "O Allah's Apostle! I have committed a legally punishable sin; please inflict the punishment on me according to Allah's Laws." The Prophet said, "Haven't you prayed with us?" He said, "Yes." The Prophet said, "Allah has forgiven your sin," or said, "...your legally punishable sin."

►Sahih Muslim Hadith

**Hadith 475** Narrated by  
**Abu Hurayrah**

Allah's Apostle (peace be upon him) said: When a bondsman - a Muslim or a believer - washes his face (in course of ablution), every sin he contemplated with his eyes will be washed away from his face along with water, or with the last drop of water; when he washes his hands, every sin they wrought will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet have walked will be washed away with the water, or with the last drop of water, with the result that he comes out pure from all sins.

►Sahih Al-Bukhari Hadith

**Hadith 8.95** Narrated by  
**Abu Huraira**

I heard Allah's Apostle saying, "All the sins of my followers will be forgiven except those of the Mujahirin (those who commit a sin openly or disclose their sins to the people). An example of such disclosure is that a person commits a sin at night and though Allah screens it from the public, then he comes in the morning, and says, 'O so-and-so, I did such-and-such (evil) deed yesterday,' though he spent his night screened by his Lord (none knowing about his sin) and in the morning he removes Allah's screen from himself."

Sunan of Abu-Dawood

**Hadith 4894** Narrated by  
**AbuHurayrah**

The Prophet (peace be upon him) said: It is not allowable for a believer to keep from a believer for more than three days. If three days pass, he should meet him and give him a salutation, and if he replies to it they will both have shared in the reward; but if he does not reply he will bear his sin (according to Ahmad's version) and the one who gives the salutation will have come forth from the sin of keeping apart.

Al-Tirmidhi Hadith

**Hadith 2357** Narrated by  
**Abdullah ibn Mas'ud**

Allah's Messenger (peace be upon him) said, "He who repents of a sin is like him who has committed no sin."

Ibn Majah and Bayhaqi, in Shu'ab al-Iman, transmitted it, the latter saying its only transmitter was an-Nahrani who is unknown.

**SIT NOT:**

4:140 - Already has He sent you word in the Book that when ye hear the signs of Allah held in defiance and ridicule **ye are not to sit with them** unless they turn to a different theme: if ye did ye would be like them. For Allah will collect the Hypocrites and those who defy faith all in hell. <sup>649</sup>

649 Cf. vi. 68, an earlier and Makkan verse. Where we see or hear Truth held in light esteem, we ought to make our protest and withdraw from such company, not out of arrogance, as if we thought ourselves superior to other people, but out of real humility, lest our own nature be corrupted in such society. But it is possible that our protest or our sincere remonstrance may change the theme of discourse. In that case we have done good to those who were inclined to hold Truth in light esteem, for we have saved them for ridiculing Truth. (4.140)

6:68 - When thou seest men engaged in vain discourse about Our Signs turn away from them unless they turn to a different theme. If Satan ever makes thee forget then after recollection sit not thou in the company of the ungodly. <sup>891</sup>

891 Cf. iv. 140. If in any gathering truth is ridiculed, we must not sit in such company. If we find ourselves in it, as soon as we realize it, we must show our disapproval by leaving. (6.68)

Fiqh-us-Sunnah

**Fiqh 4.57**

**Sitting down, when one is following a funeral, before those carrying the coffin put it down**

Bukhari said: "A person accompanying a funeral procession should not sit down until the coffin is placed on the ground, and if he sits he should be asked to stand up." .....

The followers of Ash-Shafi'i, however, hold that a person walking in **front** of a funeral procession may sit down before the coffin is placed on the ground. There is agreement among scholars that for those walking ahead of the funeral procession there is no harm if they arrive early at the place of burial and sit down before its arrival.....

►Fiqh-us-Sunnah

**Fiqh 4.71**

**Prohibition of Sitting, Leaning, and Walking on Graves**

It is not permissible to sit on a grave, or lean on it, or walk over it. This is based on a hadith reported by 'Amr bin Hazm who said: "The Prophet, peace be upon him, saw me leaning on a grave, so he said: 'Do not harm the dweller in this grave or do not harm him.'" (Reported by Ahmad, who considers its chain of narrators as sound) Abu Hurairah reported: "The Prophet, peace be upon him, said: 'It is better for you to sit on a glowing coal that burns through your clothes to your skin than to sit on a grave.'" .....

Sunan of Abu-Dawood

**Hadith 1031** Narrated by  
**Al-Mughirah ibn Shu'bah**

The Prophet (peace be upon him) said: When an imam stands up at the end of two rak'ahs , if he remembers before standing straight up, he should sit down, but if he stands straight up, he must not sit down, but perform the two prostrations of forgetfulness.

►Sunan of Abu-Dawood

**Hadith 1151** Narrated by  
**Abdullah ibn as-Sa'ib**

I attended the 'Id prayer along with the Apostle of Allah (peace be upon him). When he finished the prayer, he said: We shall deliver the sermon; he who likes to sit for listening to it may sit and he who likes to go away may go away.

►Sahih Al-Bukhari Hadith

**Hadith 8.287** Narrated by  
**Ibn Umar**

The Prophet forbade that a man should be made to get up from his seat so that another might sit on it, but one should make room and spread out. Ibn 'Umar disliked that a man should get up from his seat and then somebody else sit at his place.

►Al-Tirmidhi Hadith

**Hadith 4477** Narrated by  
**Jabir ibn Abdulla**

The Prophet (peace be upon him) said, "He who believes in Allah and the last day must not enter a bath without a lower garment. He who believes in Allah and the last day must not bring his spouse into a bath. And he who believes in Allah and the last day must **not sit** at a cloth where wine is being circulated."

Tirmidhi and Nasa'i transmitted it.

►Al-Tirmidhi Hadith

**Hadith 903** Narrated by  
**Ali ibn AbuTali**

Allah's Messenger (peace be upon him) said: Ali, verily I like for thee what I like for myself and I disapprove for thee what I disapprove for myself. **Don't sit** on your heels raised between two prostrations.

Transmitted by Tirmidhi.

Al-Muwatta Hadith

**Hadith 14.3**

Yahya related to me from Malik from Yahya ibn Said from Muhammad ibn Yahya ibn Habbab from his paternal uncle, Wasi ibn Habbab, that Abdullah ibn Umar said, "People say, 'When you sit to relieve yourself, do not face the qibla or the Bayt al-Maqdis.' ".....

Al-Muwatta Hadith

**Hadith 9.60**

## Waiting for The Prayer and Walking to It

Yahya related to me from Malik from Amir ibn Abdullah ibn az-Zubayr from Amr ibn Sulaymaz-Zuraqi from Abu Qatadaal-Ansari that the Messenger of Allah, may Allah bless him and grant him peace, said, "When you enter the mosque, you should pray two rakas before you sit down."

►Sahih Al-Bukhari Hadith

**Hadith 2.264** Narrated by  
**Abu Qatada bin Rabi Al Ansar**

The Prophet said, "If anyone of you enters a Mosque, he should not sit until he has offered a two-Rak'at prayer."

Sunan of Abu-Dawood

**Hadith 4826** Narrated by  
**Abdullah ibn Amr ibn al-'As**

The Apostle of Allah (peace be upon him) said: One should not sit between two men except with their permission.

**SIX DAYS:**

**7:54 - Your guardian-Lord is Allah Who created the heavens and the earth in six days and is firmly established on the throne (of authority): He draweth the night as a veil O'er the day each seeking the other in rapid succession. He created the sun the moon and the stars (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah the cherisher and sustainer of the worlds! <sup>10311032</sup>**

1031 A sublime verse, comparable to the Throne Verse ii. 255. As for the Creation in six days, in xxii. 47, we are told that a Day in the sight of Allah is like a thousand years of our reckoning, and in lxx. 4, the comparison is with 50,000 of our years. In the history of our material earth, we may reckon six great epochs of evolution. (7.54)

1032 Here, we are told of the creation of the heavens and the earth in six days. But lest we should be obsessed with the Jewish idea that Allah rested on the seventh day, we are told that the Creation was but a prelude to Allah's work: for His authority is exercised constantly by the laws which He establishes and enforces in all parts of His Creation. The beautiful imagery of night and day seeking out each other in rapid succession is still further enforced in the Arabic by the double accusative of the verb yugshi, showing the mutual interactions of the day and the night, each covering the other in turn. The heavenly bodies show an order which is evidence of His constant care and government. Not only that, but it is only He Who creates, maintains, and governs, and no one else. (7.54)

**10:3 -Verily your Lord is Allah Who created the heavens and the earth in six Days and is firmly established on the Throne (of authority) regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obtained). This is Allah your Lord; Him therefore serve ye: will ye not celebrate His praises? <sup>138513861387</sup>**

1385 See note 1031 to vii. 54. (10.3)

1386 Istawa, with the preposition ila after it, means He turned to or He directed Himself by His will to as in ii-29. With the preposition 'ala after it, as here and in vii. 54 and elsewhere, the meaning seems to be "to mount or ascend," and to be firmly established, to sit firm and unshaken, beyond question. "The Throne represents many ideas: e.g., (1) that God is high above all His Creation; (2) that He regulates and governs it, as a king does, whose authority is unquestionably recognised; (3) that He is not, therefore, like the gods of Greece, and paganism, who were imagined to be in a world apart, careless of mankind, or jealous of mankind, but on the contrary. He (4) disposes of their affairs and all affairs continuously and with justice; (5) that the authority of His prophets, ministers, and messengers is derived from Him, and such intercession as they can make is by His will and permission. (10.3)

1387 Cf. vi. 80. (10.3)

**11:7 - He it is Who created the heavens and the earth in six Days and His Throne was over the Waters that He might try you which of you is best in conduct. But if thou wert to say to them "Ye shall indeed be raised up after death" the Unbelievers would be sure to say "This is nothing but obvious sorcery!" <sup>1501150215031504</sup>**

1501 See n. 1031 to vii. 54. (11.7)

1502 It is scientifically correct to say that all life was evolved out of the waters, and this statement also occurs in the Qur-an, xxi. 30. Some such meaning, I think, also attaches to the Gen. i. 2. The past tense "was" refers to the time before life developed in solid forms, on land and in air. (11.7)

1503 The Creation we see around us is not idle sport or play (in Hindi, Lila) or whim on the part of Allah. It is the medium through which our spiritual life is to develop, with such free-will as we have. This life is our testing time. (11.7)

1504 The Unbelievers, who do not believe in a Future life, think all talk of it is like a sorcerer's talk, empty of reality. But in this they show their ignorance, and they are begging the question. (11.7)

**25:59 - He Who created the heavens and the earth and all that is between in six days and is firmly established on the Throne (of authority): Allah Most Gracious: ask thou then about Him of any acquainted (with such things). <sup>311731183119</sup>**

3117 Cf. vii. 54 and n. 1031. (25.59)

3118 See n. 1386 to x. 3. (25.59)

3119 The argument is about the question, in whom shall we put our trust? Worldly men put their trust in worldly things: the righteous man only in Allah. The true distinction will be quite clear from a ray of divine knowledge. If you do not see it all clearly, ask of those who possess such knowledge. (25.59)

**32:4 - It is Allah Who has created the heavens and the earth and all between them in six Days and is firmly established on the Throne (of authority): ye have none besides Him to protect or intercede (for you): will ye not then receive admonition? <sup>36323633</sup>**

3632 Six Days: See n. 1031 to vii. 54. The "Day" does not mean a day as we reckon it, viz., one apparent course of the sun round the earth, for it refers to conditions which began before the earth and the sun were created. In verse 5 below, a Day is compared to a thousand years of our reckoning, and in lxx. 4 to 50,000 years. These figures "as we reckon" have no relation to "timeless Time", and must be taken to mean very long Periods, or Ages, or Aeons. See further xli. 9-12, and notes. (32.4)



3633 Cf. x. 3. n. 1386. Allah created the World as we see it in six great Stages. But after the initial creation, He is still in authority and directs and controls all affairs. He has not delegated His powers to others, and Himself retired. Also see vii. 54. (32.4)

41:9 - Say: Is it that ye Deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds. <sup>4470</sup>

4470 This is a difficult passage, describing the primal creation of our physical earth and the physical heavens around us. If we count the two Days mentioned in this verse, the four Days mentioned in verse 10, and the two Days mentioned in verse 12, we get a total of eight Days, while in many passages the creation is stated to have taken place in six Days: see vii. 54, n. 1031; and xxxii. 4, n. 3632. The Commentators understand the "four Days" in verse 10 to include the two Days in verse 9, so that the total for the universe comes to six Days. This is reasonable, because the processes described in verses 9 and 10 form really one series. In the one case it is the creation of the formless matter of the earth; in the other case it is the gradual evolution of the form of the earth, its mountains and seas, and its animal and vegetable life, with the "nourishment in due proportion", proper to each. Cf. also xv. 19-20. (41.9)

41:10 - He set on the (earth) Mountains standing firm high above it and bestowed blessings on the earth and measured therein all things to give them nourishment in due proportion in four Days in accordance with (the needs of) those who seek (sustenance). <sup>447144724473</sup>

4471 Cf. xiii. 3 and xvi. 15, n. 2038. High above it: the highest mountains are 29,000 feet above sea-level, and the lowest depths of the bottom of the ocean are 31,600 feet below sea-level, so that the vertical difference between the highest and lowest points on the solid crust of the earth is about 11-1/2 miles. The highland areas are the main sources of the water-supply in all the regions of the earth, and vegetable and animal life depends on water-supply. (41.10)

4472 See n. 4470 above. (41.10)

4473 Sa-ilin may mean either (1) those who seek, or (2) those who ask or enquire. If the former meaning is adopted, the clause means that everything is apportioned to the needs and appetites of Allah's creatures. If the latter, it means that the needs of enquirers are sufficiently met by what is stated here. (41.10)

50:38 - We created the heavens and the earth and all between them in Six Days nor did any sense of weariness touch Us. <sup>497549764977</sup>

4975 Allah's creation of the heavens and the earth in long stages or periods of time, as we count time, shows how things evolve in their own good time. We must therefore be patient if Good does not seem to come to its own according to our ideas. Our will should merge itself in Allah's Will, and we should praise Him, realising that He is All-Good, and that all adjustments will be in the Hereafter. (50.38)

4976 Cf. vii. 54, n. 1031; and xli. 12. n. 4477. (50.38)

4977 Cf. xxxv. 35. (50.38)

57:4 - He it is Who created the heavens and the earth in six Days and is moreover firmly established on the Throne (of authority). He knows what enters within the earth and what comes forth out of it what comes down from heaven and what mounts up to it. And He is with you wheresoever ye may be. And Allah sees well all that ye do. <sup>527752785279</sup>

5277 "In six Days": see xli. 9-12, and notes; also more briefly, n. 1031 to vii. 54. (57.4)

5278 Cf. x. 3, and n. 1386. It is not that Allah completed His Creation in six days and rested on the seventh day, or rests now. Certain external forms of the universe were by Allah's Command completed in six periods of evolution. But His creative process still goes on, and He is still, and will always be, in full control, knowing all and guiding all affairs. (57.4)

5279 Allah watches over man and observes his deeds. His knowledge comprehends all, the earth, heavens, what is in them or above them or whatever is in between them, comes out of them or goes into them, for "not a leaf doth fall but with His knowledge", and "there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is inscribed in a Record". (vi. 59). (57.4)

## SKIN TREMBLE:

39:23 - Allah has revealed (from time to time) the most beautiful message in the form of a Book consistent with itself (Yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases but such as Allah leaves to stray can have none to guide. <sup>4276427742784279</sup>

4276 Is Mutashabih here to be understood in the same sense as in iii. 7? See n. 347. The better opinion is that there is a slightly different shade of meaning here, as suggested by the context. In the earlier passage, it was opposed to Muhkam: here it is contrasted or compared to Mathani. The root meaning is: 'having something similar; working by analogy or allegory, or parable; having its parts consistent with each other'. The last meaning I adopt here. The Qur-

an was revealed in parts at different times. And yet its parts all conform to each other. There is no contradiction or inconsistency anywhere. (39.23)

4277 Mathani: Cf. xv. 87, where we have translated "oft-repeated": "the seven oft- repeated (verses)". See n. 2008 to that passage. Here the meaning is similar, but the context gives a different colour to it, as is seen in the translation. (39.23)

4278 The skin is the outer integument of the body. It receives the first shock from the impact of anything unusual, and it trembles and its hair stands on end under excitement. So in spiritual matters the first stimulation from Allah's Message is external. Those who receive Faith do it as it were with tremor and not with apathy. But the next stage is that it penetrates their outer nature and goes right into their hearts. Their whole nature is "softened" to receive the beneficent Message, and it transforms them through and through. (39.23)

4279 "Whom He pleases" and "leaves to stray" are explained fully in n. 2133 to xvi. 93. See also xiv. 4 and n. 1875. (39.23)

41:20 - At length when they reach the (Fire) their hearing their sight and their skins will bear witness against them as to (all) their deeds. <sup>4487</sup>

487 All the members of their bodies and the faculties of their minds, which they misused, will bear witness against them. Similarly, in xxxvi. 65, their hands and their feet bear witness against them. The "skin" not only includes the sense of touch (which is so often misused in sex), but also the sense of taste and the sense of smell, which are specialised forms of the organ of touch. All the sensory organs, and all their intellectual and emotional counterparts advance us by their use and pull us down by their misuse. They become tell-tale witnesses against us if abused. (41.20)

41:22 - "Ye did not seek to hide yourselves lest your hearing your sight and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do! <sup>4489</sup>

4489 The limbs and faculties will say: "You did not seek to hide your evil from us: in fact you used us for your evil, because we were in your power. Did you not know that Allah knew everything and that our knowledge would be evidence against you?" (41.22)

## SKY:

10:31 - Say: "Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?" They will soon say "Allah." Say "Will ye not then show piety (to Him)?" <sup>1422142314241425</sup>

15:22 - And We send the fecundating winds then cause the rain to descend from the sky therewith providing you with water (in abundance) though ye are not the guardians of its stores. <sup>196019611962</sup>

16:10 - It is He Who sends down rain from the sky: from it ye drink and out of it (grows) the vegetation on which ye feed your cattle.

17:92 - "Or thou cause the sky to fall in pieces as thou sayest (will happen) against us; or thou bring Allah and the angels before (us) face to face; <sup>22942295</sup>

20:53 - "He Who has made for you the earth like a carpet spread out; has enabled you to go about therein by roads (and channels); and has sent down water from the sky." With it have We produced divers pairs of plants each separate from the others. <sup>257625772578</sup>

22:65 - Seest thou not that Allah has made subject to you (men) all that is on the earth and the ships that sail through the sea by His command? He withholds the sky (rain) from falling on the earth except by His leave: for Allah is Most Kind and Most Merciful to man. <sup>28462847</sup>

2847 Samaa means (1) something high, (2) a roof, a ceiling, (3) the sky, the canopy of heaven. (4) cloud or rain. I understand the last meaning here, though most authorities seem to render it by some such words as "sky". If we understand rain here, we have a complete picture of the three elements in which man lives-land, air and sea. Rain is also appropriate for mention with Allah's kindness and mercy. He regulates the rain for man's benefit. (22.65)

23:18 - And We send down water from the sky according to (due) measure and We cause it to soak in the soil; and We certainly are able to drain it off (with ease). <sup>2878</sup>

25:48 - And He it is Who sends the Winds as heralds of glad tidings going before His Mercy and We send down purifying water from the sky <sup>31043105</sup>

26:4 - If (such) were Our Will We could send down to them from the sky a Sign to which they would bend their necks in humility. <sup>3140</sup>

3140 If it had been Allah's Will and Plan to force people's will, He could quite easily have forced the Makkans. But His Will and Plan work differently. His revelation is meant to train man's own will so that it conforms to Allah's beneficent purpose. (26.4)

26:187 - "Now cause a piece of the sky to fall on us if thou art truthful!" <sup>3218</sup>

3218 'If you really claim any real contact with Allah, let us see if you can bring down a piece of the sky to fall on us!' (26.187)

3219 The challenge to bring down a piece of the sky was merely empty bravado, on the part of those who had called him a liar. But Shuaib does not insult them. He merely says: "Allah is the best judge of your conduct: what more can I say?" And Allah did punish them. (26.188)

30:24 - And among His Signs He shows you the lightning by way both of fear and of hope and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are Signs for those who are wise. <sup>3530</sup>

30:25 – And among His Signs is this that heaven and earth stand by His Command: then when He calls you by a single call from the earth behold ye (straightway) come forth. <sup>3531</sup>

3531 In the physical world, the **sky** and the earth, as we see them, stand unsupported, by the artistry of Allah. They bear witness to Allah, and in that our physical life depends on them-the earth for its produce and the sky for rain, the heat of the sun, and other phenomena of nature-they call to our mind our relation to Allah Who made them and us. How can we then be so dense as not to realize that our higher Future, our Ma'ad, is bound up with the call and the mercy of Allah? (30.25)

34:2 - He knows all that goes into the earth and all that comes out thereof; all that comes down from the sky and all that ascends thereto: and He is the Most Merciful the Oft-Forgiving. <sup>37863787</sup>

3787 The vapours that rise from the earth and ascend to the sky descend again as rain and snow and as symbols of Allah's Mercy. So are the prayers of the devout and the call of those in agony for help and light, answered by the descent of mercy and guidance, help and light from Allah. Do not forget that, just as there is the element of Mercy, so there is an element of Justice and Punishment. (34.2)

35:27 - Seest thou not that Allah sends down rain from the sky? With it We then bring out produce of various colors. And in the mountains are tracts white and red of various shades of color and black intense in hue. <sup>39103911</sup>

40:13 - He it is Who showeth you His Signs and sendeth down sustenance for you from the sky: but only those receive admonition who turn (to Allah). <sup>4374</sup>

40:64 - It is Allah Who has made for you the earth as a resting place and the sky as a canopy and has given you shapes and made your shapes beautiful and has provided for you Sustenance of things pure and good such is Allah your Lord. So Glory to Allah the Lord of the Worlds! <sup>4438443944404441</sup>

41:11 - Moreover He Comprehended in His design the sky and it had been (as) smoke: He said to it and to the earth: "Come ye together willingly or unwillingly." They said: "We do come (together) in willing obedience." <sup>447444754476</sup>

4475 From Ixxix. 30 it would appear as if the earth was spread out after the sky was made. In the present passage the creation of the earth and the evolution of life on our globe are mentioned first; and the making of the sky into the seven firmaments is mentioned last. The two statements are not inconsistent. It is stated here that when the sky was made into seven firmaments, it had existed previously as smoke, or vapour, or steam. The idea I derive from a collation of the relevant Quranic passages is that Allah first created primeval matter, which was as yet without order, shape, or symmetry. This state is called Chaos as opposed to Cosmos in Greek Cosmogony. The next stage would be the condensation of this primeval matter, into gases, liquids, or solids: on this subject no precise information is given to us: it belongs to the realm of Physics. About the earth we are told of four stages or Days, and about the heavens, of two stages or Days. For Days see n. 4477 below. If these stages proceeded or proceed together in time, it is obvious that each stage as we know it on earth is half as long as each stage in the heavens. But these are questions of Physics, Astronomy, or Geology. (41.11)

4476 I take this to mean that Allah's design in creation was not to keep heaven and earth separate, but together, as we indeed are, being part of the solar system, and travellers through space, crossing the path of several comets. And all matter created by Allah willingly obeys the laws laid down for it. (41.11)

44:10 - Then watch thou for the Day that the sky will bring forth a kind of smoke (or mist) plainly visible. <sup>46954696</sup>

4695 What Day is this? It obviously refers to great calamity, and from the wording it is to be a great calamity in the future, seen with the prophetic eye. The word yagsha in verse 11 may be compared to gashiya in lxxxviii. 1, which obviously refers to the final Day of Judgment. But verse 15 below ("We shall remove the Penalty for a while") shows that it is not the final Judgment referred to here, but some calamity that was to happen soon afterwards. Perhaps it was a famine, about which see the next note. (44.10)

4696 The "smoke" or "mist" is interpreted on good authority to refer to a severe famine in Makkah, in which men were so pinched with hunger that they saw mist before their eyes when they looked at the sky. Ibn Kathir in his Tarikh mentions two famines in Makkah, one in the 8th year of the Mission, say the fourth year before the Hijra, and another about the 8th year after the Hijra. But as either or both of these famines lasted as many as seven years, the dates are to be taken very roughly. It is even possible that the two famines were continuous, of varying severity from year to year. Bukhari mentions only the post-Hijrat famine, which was apparently so severe that men began to eat bones and carrion. Abu Sufyan (about 8 A.H.) approached the holy Prophet to intercede and pray for the removal of the famine, as the Pagans attributed it to the curse of the Prophet. Sura xxiii., which is also Makkan, but of later date than the present Sura, also refers to a famine: see xxiii. 75, and n. 2921. As Suras were not all revealed entire, but many came piecemeal, it is possible that particular verses in a given Sura may be of different dates from the Sura as a whole. (44.10)

50:6 - Do they not look at the sky above them? How We have made it and adorned it and there are no flaws in it? <sup>4945</sup>

51:7 - By the Sky with (its) numerous Paths <sup>4993</sup>

4993 The study of the numerous regular orbits of the planets and irregularly regular orbits of comets, and the various motions, visible or invisible, of the fixed stars or revolving stars, form in themselves a network of knowledge or science, of a highly technical nature; the highest astronomy or mathematics can only barely reach its fringe. But these have all a fixed Plan and Purpose under Allah's Dispensation. In them variety leads to Unity. In contrast look at the confused medley of doctrines, views, and dicta put forward by the Sceptics, as described in the next verse. (51.7)

52:44 - Were they to see a piece of the sky falling (on them) they would (only) say: "clouds gathered in heaps!" <sup>5078</sup>

5078 In xxvi. 187, Shu'aib, the Prophet of Allah, is challenged by the Companions of the Wood "to cause a piece of the sky to fall on us, if thou art truthful." Such a challenge, in some form or other, is addressed to all prophets of Allah. It is mere defiance. It has no meaning. If a piece of the sky were to fall on them, it would not convince them, for they would only say: "These are only clouds gathered in heaps." They do not wish to believe. Otherwise there are ample Signs and Evidences of Allah's Plan in Creation and in man's own heart. (52.44)

55:37 - When the sky is rent asunder and it becomes red like ointment: <sup>5199</sup>

5199 Melting away like grease or ointment. The red colour will be due to the flames and the heat. The whole of the world as we know it now will dissolve. (55.37)

69:16 - And the sky will be rent asunder for it will that Day be flimsy

70:8 - The Day that the sky will be like molten brass <sup>5681</sup>

5681 Cf. xviii. 29 (where the wrong-doer will have a drink like melted brass in Hell); and xlv. 45, (where his food will be like molten brass). Here the appearance of the sky is compared to molten brass, or, as some understand it, like the dregs of oil. What is conveyed by the metaphor is that the beautiful blue sky will melt away. (70.8)

73:18 - Whereon the sky will be cleft asunder? His Promise needs must be accomplished.

82:1 - When the Sky is cleft asunder; <sup>59975998</sup>

5998 Cf. lxxiii. 18, n. 5769. The beautiful blue sky overhead, which we take for granted in sunshine and storm, will be shattered to pieces before the New World is established. The partition which seems at present to divide things divine from this phenomenal world has to be shattered before each soul knows the reality about itself. (82.1)

84:1 - When the Sky is rent asunder <sup>6031</sup>

6031 The passing away of this world of sense to make way for a new World of Reality is here indicated by two Facts, which are themselves signs for a complete revolution in our whole knowledge and experience. At the beginning of S. lxxxii. and S. lxxxi, other Signs were used, to lead up to the arguments there advanced. Here the two Signs are: (1) the Sky being rent asunder and giving up its secrets, and (2) the Earth being flattened out from the globe it is, and giving up its secrets. See the following notes. (84.1)

85:1 - By the Sky (displaying) the Zodiacal Signs; <sup>60516052</sup>

6051 Here is an appeal to three Signs in verses 1-3, and the substantive proposition is in verses 4-8, a denunciation of wicked persecutors of the votaries of Allah, persecutors who burnt righteous men for their Faith. The three Signs are:

(1) the Glorious Sky, with the broad belt of the Constellations marking the twelve Signs of the Zodiac; (2) the Day of Judgment, when all evil will be punished; and (3) certain Persons that will be witnesses, and certain Persons or things that will be the subjects of the witness. See the notes following. (85.1)

- 6052 See n. 1950 to xv. 16. The Stars of the Zodiac as well as of other Constellations are like the eyes of the Night. It may be that crimes are committed in the darkness of the night. But countless eyes are watching all the time, and every author of evil will be brought to book. (85.1)

## 86:1 - By the Sky and the Night-Visitant (therein) <sup>60676068</sup>

- 6067 The appeal here is to single Sign, viz.: the Sky with its Night. Visitant; and the substantive proposition is in verse 4: "There is no soul but has a protector over it". In the last Sura we considered the persecution of Allah's votaries, and how Allah protects them. Here the same theme is presented in another aspect. In the darkest sky shines out most brilliantly the light of the most brilliant star. So in the night of spiritual darkness- whether through ignorance or distress shines the glorious star of Allah's revelation. By the same token the man of Faith and Truth has nothing to fear. Allah will protect His own. (86.1)
- 6068 This is explained in verse 3 below. The "Star of piercing brightness" is understood by some to be the Morning Star, by others to be the planet Saturn, by others again to be Sirius, or the Pleiads or shooting stars. I think it is best to take the "Star" in the collective or generic sense, for stars shine on every night in the year, and their piercing brightness is most noticeable on the darkest night. (86.1)

## 88:18 - And at the Sky how it is raised high? <sup>6104</sup>

- 6104 The second thing they should consider is the noble blue vault high above them, -with the sun and moon, the stars and planets, and other heavenly bodies. This scene is full of beauty and magnificence, design and order, plainness and mystery. And yet we receive our light and warmth from the sun, and what would our physical lives be without these influences that come from such enormous distance? (88.18)

► Sahih Al-Bukhari Hadith

### **Hadith 2.134** Narrated by **Anas**

Allah's Apostle was delivering the Khutba (sermon) on a Friday when the people stood up, shouted and said, "O Allah's Apostle! There is no rain (drought), the trees have dried and the livestock are destroyed; Please pray to Allah for rain." So Allah's Apostle said twice, "O Allah! Bless us with rain." By Allah, there was no trace of cloud in the sky and suddenly the sky became overcast with clouds and it started raining. The Prophet came down the pulpit and offered the prayer. When he came back from the prayer (to his house) it was raining and it rained continuously till the next Friday. When the Prophet started delivering the Friday Khutba (sermon), the people started shouting and said to him, "The houses have collapsed and the roads are cut off; so please pray to Allah to withhold the rain." So the Prophet smiled and said, "O Allah! Round about us and not on us." So the sky became clear over Medina but it kept on raining over the outskirts (of Medina) and not a single drop of rain fell over Medina. I looked towards the sky which was as bright and clear as a crown.

► Sahih Al-Bukhari Hadith

### **Hadith 8.233** Narrated by **Jabir bin Abdullah**

That he heard Allah's Apostle saying. "Then there was a pause in the revelation of the Divine Inspiration to me. Then while I was walking all of a sudden I heard a voice from the sky, and I raised my sight towards the sky and saw the same angel who had visited me in the cave of Hira', sitting on a chair between the sky and the earth."

► Fiqh-us-Sunnah

## **Fiqh 1.1b**

### **Rain water, snow, and hail**

These substances are pure because Allah says so: "And sent down water from the sky upon you, that thereby He might purify you..." (al-Anfal 1), and "We send down purifying water from the sky" (al-Furqan 48). This is also supported by the following hadith: Abu Hurairah reported that the Messenger of Allah, upon whom be peace, used to be silent between the (opening) takbir of the prayer and the verbal Qur'anic recitation. Abu Hurairah asked him, "O Messenger of Allah, may my father and mother be sacrificed for you, why do you remain silent between the takbir and the recital? What do you say (silently during that time)?" He said, "I say, 'O Allah, make a distance between me and my sins similar to the distance you have made between the East and the West. O Allah, cleanse me of my sins in the manner that a white garment (is cleansed) from dirt. O Allah, wash my sins from me with snow, water, and hail.'" This hadith is related by the "group", except for al-Tirmidhi.

► Fiqh-us-Sunnah

## **Fiqh 2.91b**

### **Raising one's sight to the sky or upwards**

Abu Hurairah reports that the Messenger of Allah said: "Those who raise their sight to the sky during the prayer should stop doing so or their sight may be taken away." This is related by Ahmad, Muslim, and an-Nasa'i.

► Sahih Al-Bukhari Hadith

**Hadith 2.143** Narrated by  
**Anas bin Malik**

In the lifetime of Allah's Apostle (p.b.u.h) the people were afflicted with a (famine) year. While the Prophet was delivering the Khutba (sermon) on the pulpit on a Friday, a Bedouin stood up and said, "O Allah's Apostle! The livestock are dying and the families (offspring) are hungry: please pray to Allah to bless us with rain." Allah's Apostle raised both his hands towards the sky and at that time there was not a trace of cloud in the sky. Then the clouds started gathering like mountains. Before he got down from the pulpit I saw rainwater trickling down his beard. It rained that day, the next day, the third day, the fourth day and till the next Friday, when the same Bedouin or some other person stood up (during the Friday Khutba) and said, "O Allah's Apostle! The houses have collapsed and the livestock are drowned. Please invoke Allah for us." So Allah's Apostle raised both his hands and said, "O Allah! Around us and not on us." Whichever side the Prophet directed his hand, the clouds dispersed from there till a hole (in the clouds) was formed over Medina. The valley of Qanat remained flowing (with water) for one month and none, came from outside who didn't talk about the abundant rain.

► Sahih Al-Bukhari Hadith

**Hadith 3.133** Narrated by  
**Abu Huraira**

The Prophet or Abul-Qasim said, "Start fasting on seeing the crescent (of Ramadan), and give up fasting on seeing the crescent (of Shawwal), and if the sky is overcast (and you cannot see it), complete thirty days of Sha'ban."

► Sahih Al-Bukhari Hadith

**Hadith 3.124** Narrated by  
**Ibn Umar**

I heard Allah's Apostle saying, "When you see the crescent (of the month of Ramadan), start fasting, and when you see the crescent (of the month of Shawwal), stop fasting; and if the **sky** is overcast (and you can't see it) then regard the month of Ramadan as of 30 days."

► Hadith Qudsi

**Hadith Qudsi 35**

Our Lord (glorified and exalted be He) descends each night to the earth's **sky** when there remains the final third of the night, and He says: Who is saying a prayer to Me that I may answer it? Who is asking something of Me that I may give it him? Who is asking forgiveness of Me that I may forgive him? And thus He continues till [the light of] dawn shines.

## SLAIN:

2:72 - Remember ye slew a man and fell into a dispute among yourselves as to the crime but Allah was to bring forth what ye did hide. <sup>81</sup>

- 81 In Deut. xxi. 1-9 it is ordained that if the body of a **slain** man be found in a field and the slayer is not known, a heifer shall be beheaded, and the elders of the city next to the **slain** man's domicile shall wash their hands over the heifer and say that they neither did the deed nor saw it done, thus clearing themselves from the blood-guilt. The Jewish story based on this was that in a certain case of this kind, every one tried to clear himself of guilt and lay the blame at the door of others. In the first place they tried to prevaricate and prevent a heifer being slain as in the last parable. When she was **slain**, Allah by a miracle disclosed the really guilty person. A portion of the sacrificed heifer was ordered to be placed on the corpse, which came to life and disclosed the whole story of the crime. The lesson of this parable is that men may try to hide their crimes individually or collectively, but Allah will bring them to light in unexpected ways. Applying this further to Jewish national history, the argument is developed in the following verses that the Children of Israel played fast and loose with their own rites and traditions, but they could not thus evade the consequences of their own sin. (2.72)

2:91 - When it is said to them: "believe in what Allah hath sent down" they say "We believe in what was sent down to us"; yet they reject all besides even if it be truth confirming what is with them. Say: "Why then have ye slain the prophets of Allah in times gone by if ye did indeed believe?" <sup>96</sup>

- 96 Even the race argument is often flimsy and hollow pretext. Did not the Jews reject Prophets of their own race who told them unpleasant truths? And do not other nations do likewise? The real trouble is selfishness, narrowness, a mean dislike of anything which runs counter to habits, customs or inclinations. (2.91)



2:154 - And say not of those who are slain in the way of Allah: "They are dead." Nay they are living though ye perceive (it) not. <sup>158</sup>

- 158 The "patient perseverance and prayer" mentioned in the last verse is not mere passivity. It is active striving in the way of Truth, which is the way of God. Such striving is the spending of one's self in God's way, either through our property or through our own lives, or the lives of those nearest and dearest to us, or it may be the loss of all the fruits of a lifetime's labour not only in material goods but in some intellectual or moral gain, some position which seemed in our eyes to be eminently desirable in itself, but which we must cheerfully sacrifice if necessary for the Cause. With such sacrifice, our apparent loss may be our real gain: he that loses his life may really gain it; and the rewards or "fruits" that seem lost were mere impediments on our path to real inward progress. (2.154)

2:178 - O ye who believe! the law of equality is prescribed to you in cases of murder; the free for the free the slave for the slave the woman for the woman. But if any remission is made by the brother of the slain then grant any reasonable demand and compensate him with handsome gratitude; this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty. <sup>182183184185</sup>

- 182 Note first that this verse and the next make it clear that Islam has much mitigated the horrors of the pre-Islamic custom of retaliation. In order to meet the strict claims of justice, equality is prescribed, with a strong recommendation for mercy and forgiveness. To translate qisas, therefore, by retaliation, is I think incorrect. The Latin legal term Lex Talionis may come near it, but even that is modified here. In any case it is best to avoid technical terms for things that are very different. "Retaliation" in English has a wider meaning, equivalent almost to returning evil for evil, and would more fitly apply to the blood-feuds of the Days of Ignorance. Islam says: if you must take a life for a life, at least there should be some measure of equality in it; the killing of the slave of a tribe should not involve a blood feud where many free men would be killed; but the law of mercy, where it can be obtained by consent, with reasonable compensation, would be better. (2.178)
- 183 The jurists have carefully laid down that the law of qisas refers to murder only. Qisas is not applicable to manslaughter, due to a mistake or an accident. There, there would be no capital punishment. (2.178)
- 184 The brother: the term is perfectly general; all men are brothers in Islam. In this, and in all questions of inheritance, females have similar rights to males, and therefore the masculine gender imports both sexes. Here we are considering the rights of the heirs in the light of the larger brotherhood. In ii. 178-79 we have the rights of the heirs to life (as it were): in ii. 180-82 we proceed to the heirs to property. (2.178)
- 185 The demand should be such as can be met by the party concerned, i.e., within his means, and reasonable according to justice and good conscience. For example, a demand could not be made affecting the honour of a woman or a man. The whole penalty can be remitted if the aggrieved party agrees, out of brotherly love. In meeting that demand the culprit or his friends should equally be generous and recognise the good-will of the other side. There should be no subterfuges, no bribes, no unseemly by-play: otherwise the whole intention of mercy and peace is lost. (2.178)

3:144 - Muhammad is no more than an Apostle: many were the Apostles that passed away before him. If he died or were slain will ye then turn back on your heels? If any did turn back on his heels not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve him) with gratitude. <sup>460</sup>

- 460 This verse primarily applies to the battle of Uhud, in the course of which a cry was raised that the Messenger was slain. He had indeed been severely wounded, but Talha, Abu Bakr, and Ali were at his side, and his own unexampled bravery saved the Muslim army from a rout. This verse was recalled again by Abu Bakr when the Messenger actually died a natural death eight years later, to remind people that Allah, Whose Message he brought, lives for ever. And have need to remember this now and often for two reasons: (1) when we feel inclined to pay more than human honour to one who was the truest, the purest, and the greatest of men, and thus in a sense to compound for our forgetting the spirit of his teaching, and (2) when we feel depressed at the chances and changes of time, and forget that Allah lives and watches over us and over all His creatures now as in a history in the past and in the future. (3.144)

3:156 -O ye who believe! be not like the unbelievers who say of their brethren when they are travelling through the earth or engaged in fighting: "If they had stayed with us they would not have died or been slain." This that Allah may make it a cause of sighs and regrets in their hearts. It is Allah that gives life and death and Allah sees well all that ye do. <sup>469</sup>

- 469 It is want of faith that makes people afraid (1) of meeting death, (2) of doing their duty when it involves danger, as in travelling in order to earn an honest living, or fighting in a sacred cause. Such fear is part of the punishment for want of faith. If you have faith, there is no fear in meeting death, for it brings you nearer to your goal, nor in meeting danger for a sufficient cause, because you know that the keys of life and death are in Allah's hands. Nothing can happen without Allah's Will. If it is Allah's Will that you should die, your staying at home will not save you. If it is His Will that you should live, the danger you incur in a just cause brings you glory. Supposing it is His Will that you should lose your life in the danger, there are three considerations that would make you eager to meet it: (1) dying in doing your duty is the best means of reaching Allah's Mercy; (2) the man of faith knows that he is not going to an unknown country of which he has no news; he is going nearer to Allah; and (3) he is being "brought together" unto Allah; i.e., he will meet all his dear ones in faith: instead of the separation which the souls without faith fear, he looks forward to a surer reunion than is possible in this life. (3.156)

3:157 - And if ye are slain or die in the way of Allah forgiveness and mercy from Allah are far better than all they could amass. <sup>470</sup>

470 Notice a beautiful little literary touch here. At first sight you would expect the second person here ("you could amass"), to match the second person in the earlier clause. But remember that the second person in earlier clause refers to the man of faith, and the third person in the last line refers to the Unbelievers; as if it said: "Of course you as a man of faith would not be for hoarding riches: your wealth,-duty and the mercy of Allah,-is far more precious than anything the Unbelievers can amass in their selfish lives. " (3.157)

3:158 - And if ye die or are slain Lo! it is unto Allah that ye are brought together.

3:168 - (They are) the ones that say (of their brethren slain) while they themselves sit (at ease): "If only they had listened to us they would not have been slain." Say: "Avert death from your own selves if ye speak the truth."

3:169 - Think not of those who are slain in Allah's way as dead. Nay they live finding their sustenance in the presence of their Lord. <sup>477</sup>

477 A beautiful passage about the Martyrs in the cause of Truth. They are not dead: they live,-and in a far higher and deeper sense than in the life they have left. Even those who have no faith in the Hereafter honour those that die in their cause, with the crown of immortality in the minds and memories of generations unborn. But in Faith we see a higher, truer, and less relative immortality. Perhaps "immortality" is not the right word in this connection, as it implies a continuation of this life. In their case, through the gateway of death, they enter, the true real Life, as opposed to its shadow here. (3.169)

3:195 - And their Lord hath accepted of them and answered them: "Never will I suffer to be lost the work of any of you be he male or female: ye are members one of another; those who have left their homes or been driven out therefrom or suffered harm in My cause or fought or been slain verily I will blot out from them their iniquities and admit them into gardens with rivers flowing beneath; a reward from the presence of Allah and from His presence is the best of rewards." 500501

500 In Islam the equal status of the sexes is not only recognised but insisted on. If sex distinction, which is a distinction in nature, does not count in spiritual matters, still less of course would count artificial distinctions, such as rank, wealth, position, race, colour, birth, etc. (3.195)

501 Here, and in iii. 198 below, and in many places elsewhere, stress is laid on the fact that whatever gift, or bliss will come to the righteous, its chief merit will be that it proceeds from Allah Himself. "Nearness to Allah" expresses it better than any other term. (3.195)

4:74 - Let those fight in the cause of Allah who sell the life of this world for the Hereafter. To him who fighteth in the cause of Allah whether he is slain or gets victory soon shall We give him a reward of great (value). <sup>591</sup>

591 It is not every one,-least of all, poltroons and faint-hearted persons-who is fit to fight in the cause of Allah. To do so is a privilege, and those who understand the privilege are prepared to sacrifice all their interests in this life, and this life itself; for they know that it is the sacrifice of something fleeting and of little value, for the sake of something everlasting, and of immense value. Whether (in appearance) they win or lose, in reality they win the prize for which they are fighting,-viz., honour and glory in the sight of Allah. Note that the only alternatives here are Death or Victory! The true fighter knows no defeat. (4.74)

9:111 - Allah hath purchased of the believers their persons and their good; for theirs (in return) is the garden (of Paradise): they fight in His cause and are slain: a promise binding on Him in truth through the Law the Gospel and the Qur'an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain which ye have concluded: that is the achievement supreme. <sup>13611362</sup>

1361 In a human bargain both sides give something and receive some advantage. In the divine bargain of Allah with man, Allah takes man's will and soul and his wealth and goods, and gives him in return ever-lasting Felicity. Man fights in Allah's Cause and carries out His will. All that he has to give up is the ephemeral things of this world, while he gains eternal salvation, the fulfilment of his highest spiritual hopes,-a supreme achievement indeed. (9.111)

1362 We offer our whole selves and our possessions to Allah, and Allah gives us Salvation. This is the true doctrine of redemption: and we are taught that this is the doctrine not only of the Qur'an but of the earlier Revelations,-the original Law of Moses and the original Gospel of Jesus. Any other view of redemption is rejected by Islam, especially that of corrupted Christianity, which thinks that some other person suffered for our sins and we are redeemed by his blood. It is our self-surrender that counts, not other people's merits. Our complete self-surrender may include fighting for the cause, both spiritual and physical. As regards actual fighting with the sword there has been some difference in theological theories at different times, but very little in the practice of those who framed those theories. The Jewish wars were ruthless wars of extermination. The Old Testament does not mince matters on this subject. In the New Testament St. Paul, in commending the worthy fruits of Faith, mentions Gideon, Barak, and other warriors of the Old

Testament as his ideals, "Who through faith subdued kingdoms... waxed valiant in fight, turned to flight the armies of the aliens..." (Hebrews, xi. 32-34). The monkish morality of the Gospels in their present form has never been followed by any self-respecting Christian or other nation in history. Nor is it common-sense to ignore lust of blood in unregenerate man as a form of evil which has to be combated "within the limits, set by Allah" (Q. ix. 112). (9.111)

**17:33** - Nor take life which Allah has made sacred except for just cause. And if anyone is slain wrongfully We have given his heir authority (to demand Qisas or to forgive): but let him not exceed bounds in the matter of taking life: for he is helped (by the Law). <sup>2216</sup>

2216 On the subject of Qisas see ii. 178 and the notes thereto. Under the strict limitations there laid down, a life may be taken for a life. The heir is given the right to demand the life; but he must not exceed due bounds, because he is helped by the Law. Some Commentators understand "he" in "he is helped (by the Law)" to refer to the heir of the person against whom Qisas is sought. He too will be helped by the Law, if the heir of the first slain exceeds the bounds of Law. (17.33)

**18:74** - Then they proceeded: until when they met a young man he slew him. Moses said: "Hast thou slain an innocent person who had slain none? Truly a foul (unheard-of) thing hast thou done!" <sup>2418</sup>

2418 The explanation follows in xviii. 80-81. (18.74)

**22:58** - Those who leave their homes in the cause of Allah and are then slain or die on them will Allah bestow verily a goodly Provision: truly Allah is He Who bestows the best Provision. <sup>2838</sup>

2838 Rizq: sustenance, provision. I have preferred the latter word here, because after death we can only think of rizq in a large metaphorical sense. i.e., all the provision necessary to equip the person for a full and happy Future Life, and also, I think, a provision for his dependents and near and dear ones in this life. (22.58)

**28:33** - He said: "O my Lord! I have slain a man among them and I fear lest they slay me." <sup>3364</sup>

3364 It is not that Moses is not reassured from all fear on account of the apparent snake which his rod had become, or from the sacred and unfamiliar surroundings in which he found himself. On this point his heart has been completely assured. But he is still new to his mission, and the future is obscure to his mind. Pharaoh was after him, to take his life, and apparently with good cause, because one of Pharaoh's men had been slain at his hands. And now he is commanded to go to Pharaoh and rebuke him and his Chiefs. The inner doubts and difficulties of his human mind he frankly lays before his Lord, and asks for a little human and visible support, which is granted him at once, viz.; the help of his brother Aaron. (28.33)

**33:61** - They shall have a curse on them: wherever they are found they shall be seized and slain (without mercy). <sup>3769</sup>

3769 They will be deprived of the blessing and guidance of Allah. They sought to cause disorder in Allah's world-moral as well as material; but they will themselves be destroyed. Those who become outlaws, rebels against the Law, will themselves be destroyed by the Law. (33.61)

**47:4** - Therefore when ye meet the Unbelievers (in fight) smite at their necks; at length when ye have thoroughly subdued them bind a bond firmly (on them): thereafter (is the time for) either generosity or ransom: Until the war lays down its burdens. Thus (are ye commanded): but if it had been Allah's Will He could certainly have exacted retribution from them (Himself); but (He lets you fight) in order to test you some with others. But those who are slain in the way of Allah He will never let their deeds be lost. <sup>48204821482248234824</sup>

4820 When once the fight (Jihad) is entered upon, carry it out with the utmost vigour, and strike home your blows at the most vital points (smite at their necks), both literally and figuratively. You cannot wage war with kid gloves. (47.4)

4821 In the first onset there must necessarily be great loss of life; "after the enemy's numbers are fairly thinned down, prisoners may be taken". With this passage may be compared viii. 67, and n. 1234. (47.4)

4822 When once the enemy is brought under control, generosity (i.e., the release of prisoners without ransom) or ransom is recommended. (47.4)

4823 The Believers are tested in Faith by the extent to which they are willing to make sacrifices, even to the laying down of their lives; and the enemies are tested as to whether they would repent and let the righteous live in freedom and security. (47.4)

4824 There are two alternative readings, (1) qatalu, "those who fight", and (2) qutilu, "those who are slain". The meaning under the first reading is wider, and includes that under the second. I have translated on the basis of the second reading, which is in accordance with the text of the Royal Egyptian edition. (47.4)

► Sahih Muslim Hadith

**Hadith 4651** Narrated by  
**Abdullah**

It has been narrated on the authority of Masruq who said: We asked Abdullah about the Qur'anic verse: "Think not of those who are slain in Allah's way as dead. Nay, they are alive, finding their sustenance in the presence of their Lord...." (iii.169). He said: We asked the meaning of the verse (from the Holy Prophet) who said: The souls of the martyrs live in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty. They eat the fruits of Paradise wherever they like and then nestle in these chandeliers. Once their Lord cast a glance at them and said: Do ye want anything? They said: What more can we desire? We eat the fruit of Paradise wherever we like. Their Lord asked them the same question thrice. When they saw that they would continue to be asked and not left (without answering the question), they said: O Lord, we wish that Thou mayest return our souls to our bodies so that we may be slain in Thy cause once again. When He (Allah) saw that they had no need, they were left (to their joy in heaven).

►AlTirmidhi Hadith

### **Hadith 1328** Narrated by **AbuHurayrah**

The Prophet (peace be upon him and grant him pace) said: A martyr does not suffer when he is slain any more than one of you suffers from being bitten by an ant.

Transmitted by Tirmidhi.

►Sunan of Abu-Dawood

### **Hadith 4252** Narrated by **Abdullah ibn Amr ibn al-'As**

The Prophet (peace be upon him) said: There will be civil strife which wipe out the Arabs, and their slain will go to Hell. During it the tongue will be more severe than blows of the sword.

►Al-Tirmidhi Hadith

### **Hadith 3859** Narrated by **Utbah ibn AbdusSulami**

Allah's Messenger (peace be upon him) said, "The **slain** are of three types: 1) A believer who strives with his property and person in Allah's cause and when he meets the enemy fights till he is killed. (Of him the Prophet said that that martyr who has suffered trial is in Allah's tent under His Throne and is not excelled by the prophets except in the degree of the prophetic office.) 2) A believer who mingles a good deed with another which is evil, who fights with his person and property in Allah's cause, fighting till he is killed when he meets the enemy. (Of him the Prophet (peace be upon him) said that it is a cleansing agent which has obliterated his sins and his errors, for the sword obliterates errors, and he will be introduced by whichever of the gates of Paradise he wishes.) 3) A hypocrite who strives with his person and property, and when he meets the enemy fights till he is killed; but that one will go to Hell, for the sword does not obliterate hypocrisy."

Darimi transmitted it.

## **SLANDERERS:**

4:46 - *Of the Jews there are those who displace words from their (right) places and say: "We hear and we disobey"; and "Hear what is not heard": and "Ra`ina"; with a twist of their tongues and a slander to faith. If only they had said: "We hear and we obey"; and "Do hear"; and "Do look at us": it would have been better for them and more proper; but Allah hath cursed them for their unbelief; and but few of them will believe.* <sup>565566</sup>

565 See ii. 93, n. 98. A trick of the Jews was to twist words and expressions, so as to ridicule the most solemn teachings of Faith. Where they should have said, "We hear and we obey," they said aloud, "We hear," and whispered, "We disobey." Where they should have said respectfully, "We hear," they added in a whisper, "May you not hear," by way of ridicule. Where they claimed the attention of the Prophet, they used an ambiguous word apparently harmless, but in their intention disrespectful. (4.46)

566 See ii. 104, n. 106. "Raina" if used respectfully in the Arabic way, would have meant "Please attend to us." With a twist of their tongue, they suggested an insulting meaning, such as "O thou that takest us to pasture!" or in Hebrew, "Our bad one!" (4.46)

4:112 - But if anyone earns a fault or a sin and throws it on to one that is innocent He carries (on himself) (both) a falsehood and a flagrant sin.

9:79 - Those who slander such of the believers as give themselves freely to (deeds of) charity as well as such as can find nothing to give except the fruits of their labor and throw ridicule on them Allah will throw back their ridicule on them: and they shall have a grievous penalty. <sup>1333</sup>

1333 When financial help is necessary for the Cause, every Muslim contributes what he can. Those who can afford large sums are proud to bring them in of their own free-will, and those who are very poor contribute their mite or their labour. Both kinds of gifts are equally precious because of the faith and good-will behind them, and only cynics will

laugh at the scantiness of the one or the lavishness of the other. Sometimes they not only laugh, but attribute wrong motives to the givers. Such conduct is here reprimanded. (9.79)

24:4 - And those who launch a charge against chaste women and produce not four witnesses (to support their allegation) flog them with eighty stripes: and reject their evidence ever after: for such men are wicked transgressors <sup>2958</sup>

2958 The most serious notice is taken of people who put forward slanders or scandalous suggestions about women without adequate evidence. If anything is said against a woman's chastity, it should be supported by evidence twice as strong as would ordinarily be required for business transactions, or even in murder cases. That is, four witnesses would be required instead of two. Failing such preponderating evidence, the slanderer should himself be treated as a wicked transgressor and punished with eighty stripes. Not only would he be subjected to this disgraceful form of punishment, but he would be deprived of the citizen's right of giving evidence in all matters unless he repents and reforms, in which case he can be readmitted to be a competent witness. The verse lays down the punishment for slandering "chaste women", which by consensus of opinion also covers slandering chaste men. Chaste women have been specifically mentioned, according to Commentators, because slandering them is more abhorrent. (24.4)

24:5 - Unless they repent thereafter and mend (their conduct): for Allah is Oft-Forgiving Most Merciful. <sup>2959</sup>

2959 The punishment of stripes is inflicted in any case for unsupported slander. But the deprivation of the civic right of giving evidence can be cancelled by the man's subsequent conduct, if he repents, shows that he is sorry for what he did, and that he would not in future support by his statement anything for which he has not the fullest evidence. Secular courts do not enforce these principles, as their standards are lower than those which good Muslims set for themselves, but good Muslims must understand and act on the underlying principles, which protect the honour of womanhood. (24.5)

24:6 - And for those who launch a charge against their spouses and have (in support) no evidence but their own their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; <sup>2960</sup>

2960 The case of married persons is different from that of outsiders. If one of them accuses the other of unchastity, the accusation partly reflects on the accuser as well. Moreover, the link which unites married people, even where differences supervene, is sure to act as a steadying influence against the concoction of false charges of unchastity particularly where divorce is allowed (as in Islam) for reasons other than unchastity. Suppose a husband catches a wife in adultery. In the nature of things four witnesses-or even one outside witness-would be impossible. Yet after such an experience it is against human nature that he can live a normal married life. The matter is then left to the honour of the two spouses. If the husband can solemnly swear four times to the fact, and in addition invoke a curse on himself if he lies, that is prima facie evidence of the wife's guilt. But if the wife swears similarly four times and similarly invokes a curse on herself, she is in law acquitted of the guilt. If she does not take this step, the charge is held proved and the punishment follows. In either case the marriage is dissolved, as it is against human nature that the parties can live together happily after such an incident. (24.6)

24:7 - And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie.

24:8 - But it would avert the punishment from the wife if she bears witness four times (with an oath) by Allah that (her husband) is telling a lie;

24:9 - And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth.

24:10 - If it were not for Allah's grace and mercy on you and that Allah is Oft-Returning Full of Wisdom (ye would be ruined indeed). <sup>2961</sup>

2961 Cf. xxiv. 11-14, and n. 2962, which illustrates the matter by a concrete instance. (24.10)

24:23 - Those who slander chaste women indiscreet but believing are cursed in this life and in the Hereafter: for them is a grievous Penalty <sup>2975</sup>

2975 Good women are sometimes indiscreet because they think of no evil. But even such innocent indiscretion lands them, and those who hold them dear, in difficulties. Such was the case with Hadhrat 'Aisha, who was in extreme pain and anguish for a whole month because of the slanders spread about her. Her husband and her father were also placed in a most awkward predicament, considering their position and the great work in which they were engaged. But unprincipled people, who start false slanders, and their unthinking tools who help in spreading such slanders, are guilty of the gravest spiritual offence, and their worst punishment is the deprivation of Allah's grace, which is the meaning of a state of Curse. (24.23)

60:12 - O Prophet! when believing women come to thee to take the oath of fealty to thee that they will not associate in worship any other thing whatever with Allah that they will not steal that they will not commit adultery (or fornication) that they will not kill their children that they will not



utter slander intentionally forging falsehood and that they will not disobey thee in any just matter then do thou receive their fealty and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving Most Merciful. <sup>54275428</sup>

5427 Now come directions as to the points on which women entering Islam should pledge themselves. Similar points apply to men, but here the question is about women, and especially such as were likely, in those early days of Islam, to come from Pagan society into Muslim society in the conditions discussed in notes 5422 and 5423 above. A pledge on these points would search out their real motives: (1) to worship none but Allah; (2) not to steal; (3) not to indulge in sex outside the marriage tie; (4) not to commit infanticide; (the Pagan Arabs were prone to female infanticide); (5) not to indulge in slander or scandal; and (6) generally, to obey loyally the law and principles of Islam. The last was a comprehensive and sufficient phrase, but it was good to indicate also the special points to which attention was to be directed in those special circumstances. Obedience was of course to be in all things just and reasonable: Islam requires strict discipline but not slavishness. A) "That they will not utter slander intentionally forging falsehood". Literally, "...nor produce any lie that they have devised between their hands and feet.". These words mean that they should not falsely attribute the paternity of their illegitimate children to their lawful husbands thereby adding to the monstrosity of their original sin of infidelity. (60.12)

5428 If pledges are sincerely given for future conduct, admission to Islam is open. If there is anything in the past, for which there is evidence of sincere repentance, forgiveness is to be prayed for. Allah forgives in such cases: how can man refuse to give such cases a real chance? (60.12)

68:10 - Need not the type of despicable man ready with oaths. <sup>55995600</sup>

5599 The type of each of these hateful qualities is not uncommon, though the combination of all in one man makes him peculiarly despicable, as was Walid ibn Mugaira, who was a ringleader in calumniating our Prophet and who came to an evil end not long after the battle of Badr, in which he received injuries. (68.10)

5600 It is only liars who swear on all occasions, small or great, because their word is not believed in. The true man's word, according to the proverb, is as good as his bond. (68.10)

68:11 - A slanderer going about with calumnies.

68:12 - (Habitually) hindering (all) good transgressing beyond bounds deep in sin.

Al-Muwatta Hadith

### Hadith 41.17

## The Hadd for Slander, Denial and Insinuation

Malik related to me from Abu'z-Zinad that he said, "Umar ibn Abd al-Aziz flogged a slave with eighty lashes for slander."

Abu'z-Zinad said, "I asked Abdullah ibn Amir ibn Rabia about that. He said, 'I saw Umar ibn al-Khattab, Uthman ibn Affan, the Khalifs, and so on, and I did not see any of them flog a slave more than forty lashes for slander.' "

Al-Muwatta Hadith

### Hadith 56.10

## Backbiting

Malik related to me from al-Walid ibn Abdullah ibn Sayyad that al-Muttalib ibn Abdullah ibn Hantab al-Makhzumi informed him that a man asked the Messenger of Allah, may Allah bless him and grant him peace, "What is backbiting?" The Messenger of Allah, may Allah bless him and grant him peace, said, "It is to mention about a man what he does not want to hear." He said, "Messenger of Allah! Even if it is true?" The Messenger of Allah, may Allah bless him and grant him peace, said, "If you utter something false, then it is slander."

## SLAY:

2:54 - And remember Moses said to his people: "O my people! Ye have indeed wronged yourselves by your worship of the calf so turn (in repentance) to your Maker and slay yourselves (the wrong-doers); that will be better for you in the sight of your Maker." Then He turned toward you (in forgiveness); for He is Oft-returning Most Merciful. <sup>69</sup>

69 Moses's speech may be construed literally, as translated, in which case it reproduces Exod. xxxii 27-28 but in a much softened form, for the Old Testament says: "Go in and out from gate to gate throughout the camp, and slay every man his brother and every man his companion, and every man his neighbor... and there fell of the people that day 3,000 men." A more spiritualized version would be that the order for slaying was given by way of trial, but was withdrawn, for God turned to them in forgiveness. A still more spiritualized way of construing it would be to take "anfusakum" as meaning "souls" not "selves". Then the sense of Moses's speech (abbreviated) would be: "By the worship of the calf you have wronged your own souls; repent: mortify (=slay) your souls now: it will be better in the sight of God." (2.54)



2:85 - After this it is ye the same people who slay among yourselves and banish a party of you from their homes; assist (their enemies) against them in guilt and rancor; and if they come to you as captives ye ransom them though it was not lawful for you to banish them. Then is it only a part of the Book that ye believe in and do ye reject the rest? But what is the reward for those among you who behave like this but disgrace in this life? and on the Day of Judgment they shall be consigned to the most grievous penalty. For Allah is not unmindful of what ye do. <sup>89</sup>

89 I understand "ransom them" here to mean "take ransom for them" though most of the Commentators take it to mean "give ransom for them". Mustafa had made a Pact which, if it had been faithfully observed by all parties, would have brought a reign of law and order for Medina. But some of the treacherous Jews never intended to observe its terms. They fought and slew each other and not only banished those who were obnoxious to them but intrigued with their enemies. If by chance they came back into their hands as captives, they demanded ransom for them to return to their homes although they had no right to banish them at all. If we understand by "ransom them" pay "ransom for them to release them from the hands of their enemies," it would mean that they did this pious act for show, although they were themselves the authors of their unlawful banishment. I think the former makes better sense. (2.85)

2:87- We gave Moses the Book and followed him up with a succession of Apostles; We gave Jesus the son of Mary clear (Signs) and strengthened him with the holy spirit. Is it that whenever there comes to you an Apostle with what ye yourselves desire not ye are puffed up with pride? Some ye called impostors and others ye slay! <sup>899091</sup>

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90 As to the birth of Jesus, cf. xix. 16-34. Why is he called the "Son of Mary"? What are his "clear signs"? What is the "holy spirit" by which he was strengthened? We reserve to a later state a discussion of the Quranic teaching on these questions. See iii. 62, n. 401. (2.87)

91 Notice the sudden transition from the past tense in "some ye called impostors" to the present tense in "others ye slay." There is a double significance. First, reviewing the long course of Jewish history, we have come to the time of Jesus; they have often given the lie to God's Apostles, and even now they are trying to slay Jesus. Secondly, extending the review of that history to the time of Muhammad, they are even now trying to take the life of that holy Apostle. This would be literally true at the time the words were promulgated to the people. And this transition leads on naturally to the next verse, which refers to the actual conditions before Muhammad in Medina in the second year of the Hijra. Sections 11/13 (ii. 87-121) refer to the People of the Book generally, Jews and Christians. Even where Moses and the Law of Sinai are referred to, those traditions are common to both Jews and Christians. The argument is about the people who ought to have learnt from previous Revelations and welcomed Muhammad's teaching, and yet they both took up an attitude of arrogant rejection. (2.87)

2:191 - And slay them wherever ye catch them and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque unless they (first) fight you there; but if they fight you slay them. Such is the reward of those who suppress faith. <sup>205206</sup>

205 This passage is illustrated by the events that happened at Hudaibiya in the sixth year of the Hijra, though it is not clear that it was revealed on that occasion. The Muslims were by this time a strong and influential community. Many of them were exiles from Mecca, where the Pagans had established an intolerant autocracy, persecuting Muslims, preventing them from visiting their homes, and even keeping them out by force from performing the Pilgrimage during the universally recognised period of truce. This was intolerance, oppression, and autocracy to the last degree, and the mere readiness of the Muslims to enforce their rights as Arab citizens resulted without bloodshed in an agreement which the Muslims faithfully observed. The Pagans, however, had no scruples in breaking faith, and it is unnecessary here to go into subsequent events. (2.191)

206 Suppress faith: in the narrower as well as the larger sense. If they want forcibly to prevent you from exercising your sacred rites, they have declared war on your religion, and it would be cowardice to ignore the challenge or to fail in rooting out the tyranny. (2.191)

3:21 - As to those who deny the Signs of Allah and in defiance of right slay the Prophets and slay those who teach just dealing with mankind announce to them a grievous penalty. <sup>363364</sup>

364 Examples of the Prophets slain were: "the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar": Matt. xxiii. 35. Cf. Q. ii. 61. n. 75. Again, John the Baptist (Yahya, noble, chaste, a prophet, of the goodly company of the righteous. Q. iii. 39), was bound, imprisoned, and beheaded, and his head presented to a dancing harlot: Matt. xiv. 1-11. (3.21)

3:183 - They (also) said: "Allah took our promise not to believe in an Apostle unless He showed us a sacrifice consumed by fire (from heaven)." Say: "There came to you Apostles before me with clear signs and even with what ye ask for: why then did ye slay them if ye speak the truth?" <sup>489</sup>

489 Burn sacrifices figured in the Mosaic Law, and in the religious ceremonies long before Moses, but it is not true that the Mosaic Law laid down a fire from heavens on a burnt sacrifice as a test of the credentials of Prophets. Even if it had been so, did the Jews obey the Prophets who showed this Sign? In Leviticus ix. 23-24, we are told a burnt offering prepared by Moses and Aaron: "and there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat." Yet the people rebelled frequently against Moses. Abel's offering (sacrifice) was probably a burnt offering: it was accepted by Allah, and he was killed by Cain out of jealousy: Gen. iv. 3-8. Mosaic sacrifices were no longer needed by the people of Jesus or the people of Muhammad. (3.183)

4:89 - They but wish that ye should reject faith as they do and thus be on the same footing (as they): but take not friends from their ranks until they flee in the way of Allah (from what is forbidden). But if they turn renegades seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks. <sup>607</sup>

607 Flee: the verbal form which the noun hijrat is derived. Bukhari interprets this rightly as fleeing from all that is forbidden. This would include hijrat in the technical sense of leaving a place in which the practice of religion is not allowed. But it is more general. In time of war, if a man is willing to submit to discipline and refrain from infringing orders issued, he has proved his fidelity and may be treated as a member of the community at war. On the other hand if he by false pretences comes into the inner counsels merely to betray them, he may rightly be treated as a traitor or deserter and be punished for his treason or desertion; or if he escapes, he can be treated as an enemy and is entitled to no mercy. He is worse than an enemy: he has claimed to be of you in order to spy on you, and been all the time helping the enemy. (4.89)

5:27 - Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to Allah): it was accepted from one but not from the other. Said the latter: "Be sure I will **slay** thee." "Surely" said the former "Allah doth accept of the sacrifice of those who are righteous." <sup>730731</sup>

730 Literally; "recite to them in truth the story", etc. The point is that the story in Gen. iv. 1-15 is a bare narrative, not including the lessons now to be enforced. The Prophet is told now to supply the truth of the matter, the details that will enforce the lessons. (5.27)

731 The two sons of Adam were Habil (in the English Bible, Abel) and Qabil (in English, Cain). Cain was the elder, and Abel the younger, the righteous and innocent one. Presuming on the right of the elder, Cain was puffed up with arrogance and jealousy, which led him to commit the crime of murder. Among the Christians, Cain was the type of the Jew as against Abel the Christian. The Jew tried to kill Jesus and exterminate the Christian. In the same way, as against Muhammad, the younger brother of the Semitic family, Cain was the type of the Old Testament and New Testament people, who tried to resist and kill Muhammad and put down his people. (5.27)

5:28 - "If thou dost stretch thy hand against me to **slay** me it is not for me to stretch my hand against thee to slay thee: for I do fear Allah the Cherisher of the worlds.

5:70 - We took the Covenant of the Children of Israel and sent them Apostles. Every time there came to them an apostle with what they themselves desired not some (of these) they called impostors and some they (go so far as to) slay. <sup>780</sup>

780 Cf. ii. 87, and n. 91. (5.70)

6:140 - Lost are those who slay their children from folly without knowledge and forbid food which Allah hath provided for them inventing (lies) against Allah. They have indeed gone astray and heeded no guidance.

7:127 - Said the chiefs of Pharaoh's people: "wilt thou leave Moses and his people to spread mischief in the land and to abandon thee and thy gods?" He said: "Their male children will we slay; (only) their females will we save alive; and we have over them (power) irresistible." <sup>1084</sup>

1084 Pharaoh's order against the sorcerers was drastic enough. But his Council is not satisfied. What about Moses and the Israelites? They had a seeming victory, and will now be more mischievous than ever. They appeal to Pharaoh's vanity and his superstition and sense of power. "If you leave them alone," they say, "where will be your authority? You and your gods will be defied!" Pharaoh has a ready answer. He was really inwardly cowed by the apparent power of Moses. He dared not openly act against him. But he had already, before the birth of Moses, passed a cunning order to destroy the whole people of Israel. Through the instrumentality of midwives (Exod. i. 15) all the male children were to be destroyed, and the females would then be for the Egyptians: the race of Israel would thus be at an end. This order was still in force, and would remain in force until the despised race was absorbed. But Egyptian cunning and wickedness had no power against Allah's Plan for those who had faith. See verse 129 below. (7.127)

8:30 - Remember how the unbelievers plotted against thee to keep thee in bonds or slay thee or get thee out (of thy home). They plot and plan and Allah too plans but the best of planners is Allah. <sup>1203</sup>

1203 The plots against Al-Mustafa in Makkah aimed at three things. They were not only foiled, but Allah's wonderful working turned the tables, and brought good out of evil in each case. (1) They tried to hold the Prophet in subjection in Makkah by putting pressure on his uncles, relatives, and friends. But the more they persecuted, the more the little Muslim community grew in faith and numbers. (2) They tried to injure or slay him. But the wonderful example of his humility, perseverance, and fearlessness furthered the cause of Islam. (3) They tried to get him and his followers out of their homes. But they found a new home in Madinah from which they eventually reconquered not only Makkah but Arabia and the world. A) Cf. iii. 54. (8.30)

12:9 - "Slay ye Joseph or cast him out to some (unknown) land that so the favor of your father may be given to you alone: (There will be time enough) for you to be righteous after that!" <sup>1640</sup>

1640 There seems to be some irony here, consistent with the cynical nature of these callous, worldly-wise brethren. The goodness of Joseph was a reproach to their own wickedness. Perhaps the grieved father contrasted Joseph against them, and sometimes spoke of it: "Why don't you be good like Joseph?" This was gall and wormwood to them. Real goodness was to them nothing but a name. Perhaps it only suggested hypocrisy to them. So they plotted to get rid of Joseph. In their mean hearts they thought that would bring back their father's love whole to them. But they valued that love only for what material good they could get out of it. On the other hand their father was neither foolish nor unjustly partial. He only knew the difference between gold and dross. They say in irony, "Let us first get rid of Joseph. It will be time enough then to pretend to be 'good' like him, or to repent of our crime after we have had all its benefits in material things!" (12.9)

12:10 - Said one of them: "Slay not Joseph but if ye must do something throw him down to the bottom of the well: he will be picked up by some caravan of travellers." <sup>1641</sup>

1641 One of the brethren, perhaps less cruel by nature, or perhaps more worldly-wise, said: "Why undertake the risk of blood-guiltiness? Throw him into the well you see there! Some travellers passing by will pick him up and remove him to a far country. If not, at least we shall not have killed him," This was false casuistry, but such casuistry appeals to sinners of a certain kind of temperament. The well was apparently a dry well, deep enough to prevent his coming out, but with no water in which he could be drowned. It was Allah's Plan to save him alive, but not to make Joseph indebted to any of his brethren for his life! (12.10)

22:58 - Those who leave their homes in the cause of Allah and are then **slain** or die on them will Allah bestow verily a goodly Provision: truly Allah is He Who bestows the best Provision. <sup>2838</sup>

2838 Rizq: sustenance, provision. I have preferred the latter word here, because after death we can only think of rizq in a large metaphorical sense. i.e., all the provision necessary to equip the person for a full and happy Future Life, and also, I think, a provision for his dependents and near and dear ones in this life. (22.58)

25:68 - Those who invoke not with Allah any other god nor slay such life as Allah has made sacred except for just cause not commit fornication and any that does this (not only) meets punishment <sup>3128</sup>

3128 Here three things are expressly condemned: (1) false worship, which is a crime against Allah; (2) the taking of life, which is a crime against our fellow-creatures; and (3) fornication, which is a crime against our self-respect, against ourselves. Every crime is against Allah, His creatures, and ourselves, but some may be viewed more in relation to one than to another. The prohibition against taking life is qualified: "except for just cause," e.g., in judicial punishment for murder, or in self-preservation, which may include not only self-defence in the legal sense, but also the clearing out of pests, and the provision of meat under conditions of Halal.- see n. 698 to v. 5. After this comes a long parenthesis, which ends with verse 71 below. (25.68)

26:14 - "And (further) they have a charge of crime against me; and I fear they may slay me." <sup>3146</sup>

3146 Moses was brought up in the palace of Pharaoh, as narrated in his personal story in xx. 3940 and n. 2563. When he was grown-up he saw an Egyptian smiting an Israelite, and as the Israelites were being generally oppressed by the Egyptians, Moses's anger was roused, and he slew the Egyptian. He then fled to the Midianite country in the Sinai peninsula, where he received the divine commission. But the charge of slaying the Egyptian was hanging against him. He was also apparently quick-tempered. But Allah's grace cured his temper and he became wise; his impediment in speech, for he stood up boldly to speak to Pharaoh; and his fear, for he dared the Egyptians with Allah's Signs, and they were afraid of him. (26.14)

28:19 - Then when he decided to lay hold of the man who was an enemy to both of them that man said: "O Moses! is it thy intention to slay me as thou slewest a man yesterday? Thy intention is none other than to become a powerful violent man in the land and not to be one who sets things right!" <sup>33453346</sup>

3345 When Moses considered further that the Egyptian was unjust, he was going to intervene again, when he received a double warning, one from the Egyptian who was fighting, and the other from some man (Israelite or Egyptian) who

was friendly to him, as explained below. We may suppose that after the first day's fight, there had been a great deal of talk in the bazars, both among Israelites and Egyptians. Probably the Israelites were elated at finding a champion- perhaps more elated than they should have been, and in a provocative mood, which deserved Moses's rebuke. Probably the Egyptians had discussed who this new champion was, and had already apprised the Palace, to which Moses had not dared to return. (28.19)

3346 The Egyptian saw the situation. He said to Moses: 'Are you going to do the same with me? You are nothing but a bully! And you talk of setting things right! That is what you should do if you were true to yourself!' (28.19)

28:20 - And there came a man running from the furthest end of the City. He said: "O Moses! the Chiefs are taking counsel together about thee to slay thee: so get thee away for I do give thee sincere advice." 3347

3347 Apparently rumours had reached the Palace, a Council had been held, and the death of Moses had been suggested. (28.20)

29:24 - So naught was the answer of (Abraham's) people except that they said: "Slay him or burn him." But Allah did save him from the fire: verily in this are Signs for people who believe. 3444

3444 See xxi. 66-70. Abraham was cast into the fire, but he was unhurt, by the grace of Allah. So righteous people suffer no harm from the plots of the wicked. But they must leave the environment of evil even if they have to forsake their ancestral home, as Abraham did. (29.24)

40:25- Now when he came to them in Truth from Us they said "Slay the sons of those who believe with him and keep alive their females" but the plots of Unbelievers (end) in nothing but errors (and delusions)!"... 43914392

4391 Verse 24 described the opposition of three types of Unfaith, which opposed Faith, in different ways, as described in the last note. Qarun, in his overweening insolence, may well have called Moses and Aaron "sorcerers telling lies" in the Sinai desert, as he despised priests and men of God, and might cast the Egyptian reproach in their teeth as a reminiscence. Here, in verse 25, we have an episode about the time of the birth of Moses: "them" and "they" refer to Pharaoh and his Court; the "coming" of Moses here refers to the time of his birth. On that construction, "with him", lower down in their speech would be elliptical, referring to "slay the sons", as if they had said, "Kill all Israelite male children: the unknown Prophet to be born would be amongst them: so kill them all with him." In verse 26 we again skip some years and recall an episode when Moses, having got his mission, stood in Pharaoh's Court, and some of the Egyptian Commonalty were almost ready to believe in him. (40.25)

4392 That is, the Israelites, for they were the custodians of Allah's Faith then. For the slaughter of Israelite children by Pharaoh, see xxviii. 4-6, and notes. (40.25)

40:26 - Said Pharaoh: "Leave me to slay Moses; and let him Call on his Lord! What I fear is lest he should change your religion or lest he should cause mischief to appear in the land!" 43934394

4393 This is an episode that occurs when Moses, invested with his mission, confronts Pharaoh in his Court and preaches to him: see xx. 49 and following verses; also xx. 57, 63. (40.26)

4394 Some of Pharaoh's people did afterwards give up the worship of Pharaoh and of the Egyptian gods and believed "in the Lord of Aaron and Moses" and in fact suffered martyrdom for the Faith of Unity: xx. 70-73. (40.26)

40:28 - A believer a man from among the people of Pharaoh who had concealed his faith said: "Will ye slay a man because he says 'My Lord is Allah'? When he has indeed come to you with Clear (Signs) from your Lord? And if he be a liar on him is (the sin of) his lie: but if he is telling the Truth then will fall on you something of the (calamity) of which he warns you: truly Allah guides not one who transgresses and lies! 439643974398

4396 There is nothing to justify the identification of this man with the man mentioned in xxviii. 20, who warned Moses long before Moses had received his mission. On the contrary, in this passage, the man is evidently speaking after Moses had received his mission, preached to Pharaoh, and got a certain amount of success, for which Pharaoh and his people were trying, to seek his life. Moses had evidently already brought his Clear Signs. (40.28)

4397 A commonsense view is put before them by an Egyptian who loves his own people and does not wish them to perish in sin. "Will you kill this man for calling on Allah? Have you not seen his character and behaviour? Do you not see the 'Clear Signs' about him that bespeak his credentials? Suppose for a moment that he is a liar and pretender: he will suffer for his falsehood, but why should you turn against Allah? But suppose that he is really inspired by Allah to tell you the truth and warn you against evil, what will be your fate when Allah's Wrath descends? For it must descend if he is a true Messenger sent by Allah." (40.28)

4398 This is with reference to the "Clear signs". 'They are Signs of Allah's guidance, for Allah would never guide a man who exceeds the bounds of truth and tells you lies! Such a man is bound to be found out!' (40.28)

Sunan of Abu-Dawood

**Hadith 4259** Narrated by  
**Zayd ibn Thabit**

The verse "If a man kills a believer intentionally, his recompense is Hell to abide therein for ever" was revealed six months after the verse "And those who invoke not with Allah any other god, nor slay such life as Allah has made sacred, except for just cause in Surat al-Furqan.

## SLAUGHTER:

6:137 - Even so in the eyes of most of the Pagans their `partners' made alluring the slaughter of their children in order to lead them to their own destruction and cause confusion in their religion. If Allah had willed they would not have done so: but leave alone them and their inventions. <sup>959</sup>

959 The false gods and idols -among many nations, including the Arabs -were supposed to require human sacrifices. Ordinarily such sacrifices are revolting to man, but they are made "alluring" -a sacred rite- by Pagan custom, which falsely arrogates to itself the name of religion. Such customs, if allowed, would do nothing but destroy the people who practise them, and make thier religion but a confused bundle of revolting superstitions. (6.137)

22:36 - The sacrificial camels we have made for you as among the Symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (after slaughter) eat ye thereof and feed such as (beg not but) live in contentment and such as beg with due humility: thus have we made animals subject to you that ye may be grateful. <sup>28132814</sup>

2813 See n. 2808 to xxii. 33 above. What was expressed in general terms is applied here more particularly to camels, the most precious and useful animals of Arabia, whose mode of slaughter for sacrifice is different from that of smaller animals: the special word for such sacrifice is Nahr (cviii.2). (22.36)

2814 There are ethics in begging, as in charity. No approval is given to arrogant and insolent begging, though the relief of distress of all kinds, deserved and undeserved, is included in charity. But those who beg with humility and those who receive gifts with gratitude and contentment are both mentioned for special attention. Charity should not be given for show, or to get rid of importunate demands. It should find out real needs and meet them. (22.36)

33:16 - Say: "Running away will not profit you if ye are running away from death or **slaughter**; and even if (ye do escape) no more than a brief (respite) will ye be allowed to enjoy!" <sup>3687</sup>

3687 The coward in a fight does not usually save himself from death. He is subject, after desertion, to the fury both of the enemy and of his own side for cowardice and desertion. Assuming that he did escape with his life, where could he go to? The brand of cowardice will be on him, and he will be Subject to the vengeance of his own people. In any case, his life would be in ignominy and would be brief, and he would have lost irretrievably the meed of valour. (33.16)

►Fiqh-us-Sunnah

### Fiqh 5.56c

## Sexual Intercourse Nullifies Hajj

Ali, 'Umar and Abu Hurairah issued a verdict concerning a man who had sexual intercourse with his wife in the state of ihram. In this verdict they said: "They both must complete their Hajj, but must also make another Hajj the following year and **slaughter** an animal.".....

►Fiqh-us-Sunnah

### Fiqh 5.113b

## Slaughtering Camels in a Standing Position

It is desirable to slaughter camels in a standing position with their left legs tied as in the following ahadith:.....

1. Muslim reported from Ziyad bin Jubair that Ibn 'Umar came upon a man who was slaughtering a camel while it was sitting. He said to the man, "Let it stand up, and tie its legs. This is the sunnah of your Prophet (peace be upon him)."
2. Abu Daw'ud reported from Jabir that the Prophet (peace be upon him) and his companions used to slaughter their sacrificial camels with their left legs tied and standing on three legs."
3. Hakim reported from Ibn 'Abbas concerning the Qur'anic verse (22.36) "then pronounce the name of Allah over them as they line up (for sacrifice)" he interpreted it to mean "as they line up and stand on three legs." As for cows and sheep it is preferable to slaughter them in a lying position. According to some it is disliked to slaughter an animal standing that is to be slaughtered lying down and vice-versa. Others disagree and hold it is not disliked. It is preferable to slaughter one' s animal with one' s own hands, if possible, otherwise one may assign someone else to do it on one's behalf, but one must be present there.

►Al-Muwatta Hadith

### Hadith 25.8



## Game Caught by Trained Dogs

Yahya related to me from Malik that he had heard some of the people of knowledge say that when falcons, eagles, and hawks and their like, understood as trained dogs understood, there was no harm in eating what they had killed in the course of hunting, if the name of Allah had been mentioned when they were sent out.

Malik said, "The best of what I have heard about retrieving game from the falcon's talons or from the dog's fangs and then waiting until it dies, is that it is not halal to eat it."

Malik said, "The same applies to anything which could have been slaughtered by the hunter when it was in the talons of the falcon or the fangs of the dog. If the hunter leaves it until the falcon or dog has killed it, it is not halal to eat it either". He continued, "The same thing applies to any game hit by a hunter and caught while still alive, which he neglects to slaughter before it dies."

Malik said, "It is generally agreed among us that it is halal to eat the game that a hunting-dog belonging to magians hunts or kills, if it is sent out by a muslim and the animal is trained. There is no harm in it even if the muslim does not actually slaughter it.

It is the same as a muslim using a magian's knife to slaughter with or using his bow and arrows to shoot and kill with. The game he shot and the animal he slaughters are halal. There is no harm in eating them. If a magian sends out a muslim's hunting dog for game, and it catches it, the game is not to be eaten unless it is slaughtered by a muslim. That is like a magian using a muslim's bow and arrow to hunt game with, or like his using a muslim's knife to slaughter with. It is not halal to eat anything killed like that.

►Sahih Al-Bukhari Hadith

**Hadith 5.169** Narrated by

**Abdullah bin Umar**

The Prophet met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before any Divine Inspiration came to the Prophet. A meal was presented to the Prophet but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter in the name of your stone idols.....

►Sahih Al-Bukhari Hadith

**Hadith 8.665** Narrated by

**Ubai bin Kab**

that he heard Allah's Apostle saying, "(Moses) said, 'Call me not to account for what I forget and be not hard upon me for my affair (with you)' (18.73) the first excuse of Moses was his forgetfulness."

Narrated Al-Bara bin Azib that once he had a guest, so he told his family (on the Day of Id-ul-Adha) that they should slaughter the animal for sacrifice before he returned from the ('Id) prayer in order that their guest could take his meal. So his family slaughtered (the animal ) before the prayer. Then they mentioned that event to the Prophet who ordered Al-Bara to slaughter another sacrifice. Al-Bara' said to the Prophet , "I have a young milch she-goat which is better than two sheep for slaughtering." (The sub-narrator, Ibn 'Aun used to say, "I don't know whether the permission (to slaughter a she-goat as a sacrifice) was especially given to Al-Bara' or if it was in general for all the Muslims.") (See Hadith No. 99, Vol. 2.)

►Sahih Al-Bukhari Hadith

**Hadith 2.85** Narrated by

**Al Bara**

The Prophet delivered the Khutba on the day of Nahr ('Id-ul-Adha) and said, "The first thing we should do on this day of ours is to pray and then return and slaughter (our sacrifices). So anyone who does so he acted according to our Sunna; and whoever slaughtered before the prayer then it was just meat that he offered to his family and would not be considered as a sacrifice in any way. My uncle Abu Burda bin Niyar got up and said, "O, Allah's Apostle! I slaughtered the sacrifice before the prayer but I have a young she-goat which is better than an older sheep." The Prophet said, "Slaughter it in lieu of the first and such a goat will not be considered as a sacrifice for anybody else after you."

## SLAVE:

2:177 - It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of love for Him for your kin for orphans for the needy for the wayfarer for those who ask and for the ransom of slaves; to be steadfast in prayer and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth the Allah-fearing. 177178179180181

179 Practical deeds of charity are of value when they proceed from love, and from no other motive. In this respect, also, our duties take various forms, which are shown in reasonable gradation: our kith and kin; orphans (including any persons who are without support or help); people who are in real need but who never ask (it is our duty to find them



out, and they come before those who ask); the stranger, who is entitled to laws of hospitality; the people who ask and are entitled to ask, i.e., not merely lazy beggars, but those who seek our assistance in some form or another (it is our duty to respond to them); and the slaves (we must do all we can to give or buy their freedom). Slavery has many insidious forms, and all are included. (2.177)

4:92 - Never should a believer kill a believer; but (if it so happens) by mistake (compensation is due): if one (so) kills a believer it is ordained that he should free a believing **slave** and pay compensation to the deceased's family unless they remit it freely. If the deceased belonged to a people at war with you and he was a believer the freeing of a believing slave (is enough). If he belonged to a people with whom ye have a treaty of mutual alliance compensation should be paid to his family and a believing slave be freed. For those who find this beyond their means (is prescribed) a fast for two months running: by way of repentance to Allah: for Allah hath all knowledge and all wisdom. <sup>611</sup>

611 Life is absolutely sacred in the Islamic Brotherhood. But mistakes will sometimes happen, as did happen in the melee at Uhud, when some Muslims were killed (being mistaken for the enemy) by Muslims. There was no guilty intention: therefore there was no murder. But all the same, the family of the deceased was entitled to compensation unless they freely remitted it, and in addition it was provided that the unfortunate man who made the mistake should free a believing slave. Thus a deplorable mistake was made the occasion for winning the liberty of a slave who was a Believer, for Islam discountenances slavery. The compensation could only be paid if the deceased belonged to a Muslim society or to some people at peace with the Muslim society. Obviously it could not be paid if, though the deceased was a Believer, his people were at war with the Muslim society: even if his people could be reached, it is not fair to increase the resources of the enemy. If the deceased was himself an enemy at war, obviously the laws of war justify his being killed in warfare unless he surrendered. If the man who took life unintentionally has no means from which to free a believing slave or to give compensation, he must still by an act of strict self-denial (fasting for two whole months running) show that he is cognizant of the grave nature of the deed he has done and sincerely repentant. I take this to apply to all three cases mentioned: that is, where a Believer killed a Believer unintentionally and the deceased (1) belonged to the same community as you, or (2) belonged to a community at war with you, or (3) belonged to a community in alliance with you. (4.92)

9:60 - Alms are for the poor and the needy and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah and Allah is full of knowledge and wisdom. <sup>1320</sup>

1320 Alms or charitable gifts are to be given to the poor and the needy and those who are employed in their service. That is, charitable funds are not to be diverted to other uses, but the genuine expenses of administering charity are properly chargeable to such funds. Who are the needy? Besides the ordinary indigent, there are certain classes of people whose need is great and should be relieved. Those mentioned here are: (1) men who have been weaned from hostility to Truth, who would probably be persecuted by their former associates, and require assistance until they establish new connections in their new environment: (2) those in bondage, literally and figuratively: captives of war must be redeemed: **slaves** should be helped to freedom-, those in the bondage of ignorance or superstition or unfavourable environment should be helped to freedom to develop their own gifts: (3) those who are held in the grip of debt should be helped to economic freedom: (4) those who are struggling and striving in Allah's Cause by teaching or fighting or in duties assigned to them by the Islamic State, who are thus unable to earn their ordinary living: and (5) strangers stranded on the way. All these have a claim to charity. They should be relieved by individual or organised effort, but in a responsible way. In this verse, the word sadaqat refers to obligatory charity (zakat). See n. 1318 above. (9.60)

24:32 - Marry those among you who are single or the virtuous ones among your **slaves** male or female: if they are in poverty Allah will give them means out of His grace: for Allah encompasseth all and He knoweth all things. <sup>29882989</sup>

2988 The subject of sex ethics and manners brings us to the subject of marriage. Single (ayama, plural of Aiyim) here means any one not in the bond of wedlock, whether unmarried or lawfully divorced, or widowed. (24.32)

2989 Cf. v. 57. Allah's mercy is for all: it is not confined to a class or grade of people. (24.32)

24:33 - Let those who find not the wherewithal for marriage keep themselves chaste until Allah gives them means out of His grace. And if any of your **slaves** ask for a deed in writing (to enable them to earn their freedom for a certain sum) give them such a deed if ye know any good in them; yea give them something yourselves out of the means which Allah has given to you. But force not your maids to prostitution when they desire chastity in order that ye may make a gain in the goods of this life. But if anyone compels them yet after such compulsion is Allah Oft-Forgiving Most Merciful (to them). <sup>29902991299229932994</sup>

2990 A Muslim marriage requires some sort of a dower for the wife. If the man cannot afford that, he must wait and keep himself chaste. It is no excuse for him to say that he must satisfy his natural cravings within or outside marriage. It must be within marriage. (24.33)

2991 The law of slavery in the legal sense of the term is now obsolete. While it had any meaning, Islam made the slave's lot as easy as possible. A slave, male or female, could ask for conditional manumission by a written deed fixing the

amount required for manumission and allowing the slave meanwhile to earn money by lawful means. Such a deed was not to be refused if the request was genuine and the slave had character. Not only that, but the master is directed to help with money out of his own resources in order to enable the slave to earn his or her own liberty. (24.33)

2992 Where slavery was legal, what is now called the "white slave traffic" was carried on by wicked people like 'Abdullah ibn Ubai, the Hypocrite leader at Madinah. This is absolutely condemned. While modern nations have abolished ordinary slavery, the "White Slave Traffic" is still a big social problem in individual States. Here it is absolutely condemned. No more despicable trade can be imagined. (24.33)

2993 I have translated "in" (literally, "if") by "when" because this is not a conditional clause but an explanatory clause, explaining the meaning of "force". "Forcing" a person necessarily means that it is against the wish or inclination of the person forced. Even if they were to give a formal consent, it is not valid. (24.33)

2994 The poor unfortunate girls, who are victims of such a nefarious trade, will yet find mercy from Allah, whose bounties extend to all His creatures. (24.33)

58:3 - But those who divorce their wives by Zihar then wish to go back on the words they uttered (it is ordained that such a one) should free a **slave** before they touch each other: this are ye admonished to perform: and Allah is well-acquainted with (all) that ye do. <sup>5335</sup>

5335 If Zihar were to be ignored as if the words were never uttered, it would mean that men may foolishly resort to it without penalty. It is therefore recognised in respect of the penalty which the man incurs, but safeguards the woman's rights. She can sue for maintenance for herself. If it was a hasty act and he repented of it, he could not claim his conjugal rights until after the performance of his penalty as provided below. (58.3)

90:13 - (It is:) freeing the bondman; <sup>6140</sup>

6140 The difficult path of virtue is defined as the path of charity or unselfish love, and three specific instances are given for our understanding: viz. (1) freeing the bondman, (2) feeding the orphan, and (3) feeding the indigent down in the dust. (90.13)

#### Al-Muwatta Subjects

### Freeing Slaves

1. Freeing a Share Held in a Slave  
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2. Making Conditions when Freeing Slaves  
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3. People who Free Slaves and Own No Other Property  
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38.25

#### Sahih Al-Bukhari Hadith

**Hadith 3.693** Narrated by  
**Abu Huraira**

The Prophet said, "Whoever frees a Muslim slave, Allah will save all the parts of his body from the (Hell) Fire as he has freed the body-parts of the slave." Said bin Marjana said that he narrated that Hadith to 'Ali bin Al-Husain and he freed his slave for whom 'Abdullah bin Ja'far had offered him ten thousand Dirhams or one-thousand Dinars.

## SMUG-SENSE:

18:104 - "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their works?" <sup>2449</sup>

2449 Many people have such a **smug sense** of self-righteousness that while they go on doing wrong, they think that they are acquiring merit. So, in charity, all the elements that make for outward show or selfishness (as to get some worldly advantage) nullify the deed of charity. In the same way hypocrites sometimes affect to be surprised that their declared effort for somebody's good is not appreciated, when they are really seeking some hidden gain or false glory for themselves. The sincere are only those who believe in their spiritual responsibility and act as in Allah's sight. (18.104)

31:18 – "And swell not thy cheek (for pride) at men nor walk in insolence through the earth; for Allah loveth not any arrogant boaster. <sup>3603</sup>

3603 The word "cheek" in English, too, means arrogance or effrontery, with a slightly different shade added, viz.: effrontery from one in an inferior position to one in a superior position. The Arabic usage is wider, and includes smug self-satisfaction and a sense of lofty Superiority. (31.18)

## SOLOMAN:

See under "Prophets"

## SON OF GOD:

2:116 - They say: "Allah hath begotten a son"; Glory be to Him. Nay to Him belongs all that is in the heavens and on earth; everything renders worship to Him. <sup>119</sup>

119 It is a derogation from the glory of God - in fact it is blasphemy - to say that God begets sons, like a man or an animal. The Christian doctrine is here emphatically repudiated. If words have any meaning, it would mean an attribution of God of a material nature, and of the lower animal functions of sex. In a spiritual sense, we are all children of God. And all Creation celebrates His glory. Verse 117 should be read with this to complete the argument. (2.116)

4:171 - O people of the Book! commit no excesses in your religion: nor say of Allah aught but truth. Christ Jesus the son of Mary was (no more than) an Apostle of Allah and His Word which He bestowed on Mary and a Spirit proceeding from Him: so believe in Allah and His Apostles. Say not "Trinity": desist: it will be better for you: for Allah is One Allah: glory be to him: (for Exalted is He) **above having a son**. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs. <sup>675676</sup>

675 Just as a foolish servant may go wrong by excess of zeal for his master, so in religion people's excesses may lead them to blasphemy or a spirit the very opposite of religion. The Jewish excesses in the direction of formalism, racialism, exclusiveness, and rejection of Christ Jesus have been denounced in many places. Here the Christian attitude is condemned, which raises Jesus to an equality with Allah: in some cases venerates Mary almost to idolatry: attributes a physical son to Allah: and invents the doctrine of the Trinity, opposed to all reason, which according to the Athanasian Creed, unless a man believes, he is doomed to hell for ever. Let our Muslims also beware lest they fall into excesses either in doctrine or in formalism. (4.171)

676 Christ's attributes are mentioned: (1) that he was the son of a woman, Mary, and therefore a man; (2) but a messenger, a man with a mission from Allah, and therefore entitled to honour; (3) a Word bestowed on Mary, for he was created by Allah's word "Be" (kun), and he was: iii. 59; (4) a spirit proceeding from Allah, but not Allah: his life and his mission were more limited than in the case of some other Messengers, though we must pay equal honour to him as a Prophet of Allah. The doctrines of Trinity, equality with Allah, and sonship, are repudiated as blasphemies. Allah is independent of all needs and has no need of a son to manage His affairs. The Gospel of John (whoever wrote it) has put in a great deal of Alexandrian and Gnostic mysticism round the doctrine of the Word (Greek, Logos), but it is simply explained here. (4.171)

5:17 - In blasphemy indeed are those that say that Allah is Christ the son of Mary. Say: "Who then hath the least power against Allah if His Will were to destroy Christ the son of Mary his mother and all everyone that is on the earth? For to Allah belongeth the dominion of the heavens and the earth and all that is between. He createth what He pleaseth. For Allah hath power over all things." <sup>717</sup>

717 The most honoured of the prophets of Allah are but men. All power belongs to Allah, and not to any man. Allah's creation may take many forms, but because in any particular form it is different from what we see daily around us, it does not cease to be Creation, or to be subject to the power of Allah. No creature can be God. (5.17)

5:72 - They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O children of Israel! worship Allah my Lord and your Lord." Whoever joins other gods with Allah Allah will forbid him the garden and the Fire will be his abode. There will for the wrong-doers be no one to help. <sup>782</sup>

782 Cf. Matt. iv. 10, where Christ rebukes Satan for desiring the worship of other than Allah: John xx. 17, where Christ says to Mary Magdalene, "Go unto my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God." Cf. also Luke xviii. 19, where Christ rebukes a certain ruler for calling him Good Master: "Why callest thou me good? None is good, save One, that is, Allah." In Mark xii. 25 Jesus says: "The first of all the commandments is, Hear O Israel; the Lord our God is One Lord." (5.72)

5:75 - Christ the son of Mary was no more than an Apostle; many were the Apostles that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth makes His Signs clear to them; yet see in what ways they are deluded away from the truth! <sup>783784</sup>

783 She never claimed that she was a mother of God, or that her son was God. She was a pious virtuous woman. (5.75)

784 Note how logically the argument has led up from Jewish back-slidings and want of faith, to blasphemies associated with the names of Jesus and Mary, and in the following verses to the worship of senseless stocks and stones. Allah is One; His Message is one; yet how people's perversity transforms truth into falsehood, religion into superstition! (5.75)

5:116 - And behold! Allah will say "O Jesus the son of Mary! didst thou say unto men `worship me and my mother as gods in derogation of Allah"? He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing Thou wouldst indeed have known it. Thou knowest what is in my heart though I know not what is in Thine. For Thou knowest in full all that is hidden. <sup>829</sup>

829 Jesus disclaims here any knowledge of the sort of things that are attributed to him by those who take his name. The worship of Mary, though repudiated by the Protestants, was widely spread in the earlier churches, both in the East and the West. (5.116)

9:30 - The Jews call Uzair a son of Allah and the Christians call Christ the son of Allah. That is a saying from their mouths; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the truth! <sup>128312841285</sup>

1283 In n. 718 to v. 18, I have quoted passages from the Old Testament, showing how freely the expression "sons of Allah" was used by the Jews. A sect of them called 'Uzair a son of Allah, according to Baidhawī. In Appendix II (Sura v.) I have shown that the constitution of Judaism dates from 'Uzair (Ezra). The Christians still call Christ the Son of Allah. (9.30)

1284 Taking men for gods or sons of Allah was not a new thing. All ancient mythologies have fables of that kind. There was less excuse for such blasphemies after the Prophets of Allah had clearly explained out true relation to Allah than in the times of primitive ignorance and superstition. (9.30)

1285 Cf. v. 75. (9.30)

10:68 - They say "Allah hath begotten a son!" Glory be to Him! He is self-sufficient! His are all things in the heavens and on earth! No warrant have ye for this! Say ye about Allah what ye know not?

17:111 - Say: "Praise be to Allah Who begets no son and has no partner in (His) dominion: nor (needs) He any to protect Him from humiliation: Yea magnify Him for His greatness and glory!" <sup>2324</sup>

2324 A first step towards the understanding of Allah's attributes is to clear our mind from superstitions, such as that Allah begot a son, or that He has partners, or that He is dependent upon other beings to protect Him from harm and humiliation. We must realise that He is the One and Peerless. His greatness and glory are above anything we can conceive: but using our highest spiritual ideas, we must declare forth His greatness and glory. The Sura began with singing the glory and praises of Allah: it ends on the same note, concluding the argument. The next Sura takes up the same theme from another point of view, and opens with the same note, "Praise be to Allah". (17.111)

18:4 - Further that He may warn those (also) who say "Allah hath begotten a son": <sup>2329</sup>

2329 The warning is not only needed for those who deny Allah or deny His Message, but also for those whose false ideas of Allah degrade religion in supposing that Allah begot a son, for Allah is One and is High above any ideas of physical reproduction. (18.4)

19:88 - They say: "(Allah) Most Gracious has begotten a son!"

19:89 - Indeed ye have put forth a thing most monstrous! <sup>2529</sup>

2529 The belief in Allah begetting a son is not a question merely of words or of speculative thought. It is a stupendous blasphemy against Allah. It lowers Allah to the level of an animal. If combined with the doctrine of vicarious atonement, it amounts to a negation of Allah's justice and man's personal responsibility. It is destructive of all moral and spiritual order, and is condemned in the strongest possible terms. (19.89)

19:91 - That they should invoke a son for (Allah) Most Gracious.

19:92 - For it is not consonant with the majesty of (Allah) Most Gracious that He should beget a son. <sup>2530</sup>

2530 This basic principle was laid down early in the argument (xix. 35). It was illustrated by a reference to the personal history of many messengers, including Jesus himself, who behaved justly as men to their kith and kin and humbly served Allah. The evil results of such superstitions were pointed out in the case of many previous generations which went to their ruin by dishonouring Allah. And the argument is now rounded off towards the close of the Sura. (19.92)

23:91 - No son did Allah beget nor is there any god along with Him: (if there were many gods) behold each god would have taken away what he had created and some would have lorded it over others! Glory to Allah (He is free) from the (sort of) things they attribute to Him! <sup>2931</sup>

2931 Cf. xvii. 42. The multiplicity of gods is intellectually indefensible, considering the unity of Design and Purpose in His wonderful Universe. (23.91)

2932 To suppose that Allah has a son or family or partners or companions is to have a low idea of Allah, Who is high above all such relationships. He is the One True God, and there can be none to compare with Him. (23.92)

25:2 - He to Whom belongs the dominion of the heavens and the earth: no son has He begotten nor has He a partner in His dominion: it is He Who created all things and ordered them in due proportions. <sup>3055</sup>

3055 The majesty of Allah and His independence of all wants or help are mentioned to show how exceedingly great is His goodness in revealing His Will to us. (25.2)

39:4 - Had Allah wished to take to Himself a son He could have chosen whom He pleased out of those whom He doth create: but Glory be to Him! (He is above such things.) He is Allah the One the Irresistible. <sup>4246</sup>

4246 It is blasphemy to say that Allah begot a son. If that were true, He should have had a wife (vi. 101), and His son would have been of the same kind as Himself; whereas Allah is one, with no one else like unto Him (cxii. 4). Begetting is an animal act which goes with sex. How can it be consistent with our conception of One Who is above all Creatures? If such a blasphemous thought were possible, as that Allah wanted some one else to help Him, He could have chosen the best of His creatures instead of lowering Himself to an animal act. But glory to Allah! He is above such things! His Unity is the first thing that we have to learn about Him. As He is Omnipotent, He requires no creatures to help Him or bring other creatures to Him. (39.4)

43:57 - When (Jesus) the son of Mary is held up as an example behold thy people raise a clamor thereat (in ridicule)! <sup>4659</sup>

4659 Jesus was a man, and a prophet to the Children of Israel, "though his own received him not." Some of the churches that were founded after him worshipped him as "God" and as "the son of God", as do the Trinitarian churches to the present day. The orthodox churches did so in the time of the holy Prophet. When the doctrine of Unity was renewed, and the false worship of others besides Allah was strictly prohibited, all false gods were condemned, e.g., at xxi. 98. The pagan Arabs looked upon Jesus as being in the same category as their false gods, and could not see why a foreign cult, or a foreign god, as they viewed him, should be considered better than their own gods or idols. There was no substance in this, but mere mockery, and verbal quibbling. Jesus was one of the greater prophets: he was not a god, nor was he responsible for the quibbling subtleties of the Athanasian Creed. (43.57)

43:81 - Say: "If (Allah) Most Gracious had a son I would be the first to worship." <sup>4679</sup>

4679 The prophet of Allah does not object to true worship in any form. But it must be true: it must not superstitiously attribute derogatory things to Allah, or foster false ideas. (43.81)

43:82 - Glory to the Lord of the heavens and the earth the Lord of the Throne (of Authority)! (He is free) from the things they attribute (to Him)! <sup>4680</sup>

4680 Cf. vii. 54 and n. 1032. All Power, Authority, Knowledge, and Truth are with Allah. He neither begets nor is begotten. Glory to Him! (43.82)

72:3 - And exalted is the Majesty of our Lord: He has taken neither a wife nor a son. <sup>5730</sup>

5730 They abjure paganism and also the doctrine of a son begotten by Allah, which would also imply a wife of whom he was begotten. Cf. vi. 101. (72.3)

112:1 - Say: He is Allah the One and Only; <sup>62966297</sup>

6296 The nature of Allah is here indicated to us in a few words, such as we can understand. The qualities of Allah are described in numerous places elsewhere, e.g., in lix. 22-24, lxii. 1, and ii. 255. Here we are specially taught to avoid the pitfalls into which men and nations have fallen at various times in trying to understand Allah. The first thing we have to note is that His nature is so sublime, so far beyond our limited conceptions, that the best way in which we can realise Him is to feel that He is a Personality, "He", and not a mere abstract conception of philosophy. He is near us; He cares for us; we owe our existence to Him. Secondly, He is the One and Only God, the Only One to Whom worship is due; all other things or beings that we can think of are His creatures and in no way comparable to Him. Thirdly, He is Eternal, without beginning or end, Absolute, not limited by time or place or circumstance, the Reality. Fourthly, we must not think of Him as having a son or a father, for that would be to import animal qualities into our conception of Him. Fifthly, He is not like any other person or thing that we know or can imagine: His qualities and nature are unique. (112.1)

6297 This is to negative the idea of Polytheism, a system in which people believe in gods many and lords many. Such a system is opposed to our truest and profoundest conceptions of life. For Unity in Design, Unity in the fundamental facts of existence, proclaim the Unity of the Maker. (112.1)

## 112:2 - Allah the Eternal Absolute; <sup>6298</sup>

6298 Samad is difficult to translate by one word. I have used two, "Eternal" and "Absolute". The latter implies: (1) that absolute existence can only be predicated of Him; all other existence is temporal or conditional; (2) that He is dependent on no person or things, but all persons or things are dependent on Him, thus negating the idea of gods and goddesses who ate and drank, wrangled and plotted, depended on the gifts of worshippers, etc. (112.2)

## 112:3 - He begetteth not nor is He begotten; <sup>6299</sup>

6299 This is to negative the Christian idea of the godhead, "the Father", "the only-begotten Son" etc. (112.3)

## 112:4 - And there is none like unto Him. <sup>6300</sup>

6300 This sums up the whole argument and warns us specially against Anthropomorphism, the tendency to conceive of Allah after our own pattern, an insidious tendency that creeps in at all times and among all peoples. (112.4)

Sahih Al-Bukhari Hadith

### **Hadith 9.532B** **Abu Said Al Khudri**

Narrated by

.....Then it will be said to the Jews, 'What did you use to worship?' They will reply, 'We used to worship Ezra, **the son of Allah.**' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?'

They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son.'

ISL Quran Subjects

### **Son/sons**

1. SON/SONS  
18.46, 23.55, 23.56
2. Adopted  
33.4
3. Ascribing to Allah  
2.116, 2.117, 5.17, 5.18, 6.100, 6.101, 10.68, 10.69, 10.70, 18.4, 18.5, 19.35, 19.88, 19.89, 19.90, 19.91, 19.92, 19.93, 19.94, 19.95, 21.26, 21.27, 21.28, 21.29, 23.91, 23.92, 25.2, 39.4, 43.81, 43.82, 43.83, 72.3, 72.4, 72.5
4. Ascribing to Allah by the People of the Scripture  
4.171
5. Ascribing of Jesus as to Allah  
5.17, 5.54, 5.55
6. Ascribing of Jesus as to Allah by the Christians  
9.30
7. Ascribing of Uzair (Ezra) as to Allah by the Jews  
9.30
8. Claim of the Christians and Jews to be sons of Allah  
5.18



## SON ADOPTED:

33:4 - Allah has not made for any man two hearts in his (one) body: nor has He made your wives whom ye divorce by Zihar your mothers: nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth and He shows the (right) Way. <sup>366936703671</sup>

3669 "Two hearts in his (one) breast": two inconsistent attitudes: such as serving Allah and Mammon; or subscribing to both Truth and Superstition; or hypocritically pretending one thing and intending another. Such a thing is against Allah's Law and Will. Apart from the condemnation of general hypocrisy, two pagan customs of the Times of Ignorance are mentioned, and their iniquity pointed out. See the notes 3670 and 3671. (33.4)

3670 This was an evil Arab custom. He pronounced words importing that she was like his mother. See also lviii. 1-5. where this is condemned in the strongest terms and punishment is provided for it. A man sometimes said such words in a fit of anger; they did not affect him, but they degraded her position. (33.4)

3671 If a man called another's son "his son", it might create complications with natural and normal relationships if taken too literally. It is pointed out that it is only a facon de parler in men's mouths, and should not be taken literally. The truth is the truth and cannot be altered by men's adopting "sons". "Adoption" in the technical sense is not allowed in Muslim Law. Those who have been "wives of your sons proceeding from your loins" are within the Prohibited Degrees of marriage; iv. 23: but this does not apply to "adopted" sons. (33.4)

33:5 - Call them by (the names) of their fathers: that is juster in the sight of Allah but if ye know not their father's (names call them) your Brothers in faith or your Maulas. But there is no blame on you if ye make a mistake therein: (what counts is) the intention of your hearts: and Allah is Oft-Returning Most Merciful. <sup>36723673</sup>

3672 Freedmen were often called after their master's name as the "son of so and so". When they were slaves, perhaps their father's names were lost altogether. It is more correct to speak of them as the Maula of so and so. But Maula in Arabic might also imply a close relationship of friendship: in that case, too, it is better to use the right term instead of the term "son". "Brother" is not objectionable because "Brotherhood" is used in a wider sense than "fatherhood" and is not likely to be misunderstood. (33.5)

3673 What is aimed at is to destroy the superstition of erecting false relationships to the detriment or loss of true blood relations. It is not intended to penalise an unintentional slip in the matter, and indeed, even if a man deliberately calls another his son or father, who is not his son or father, out of politeness or affection, "Allah is Oft- Forgiving, Most Merciful". It is the action of mischievous parties which is chiefly reprehended, if they intend false insinuations. A mere mistake on their part does not matter. (33.5)

►Sahih Al-Bukhari Hadith

### Hadith 6.305

Narrated by

**Abdullah bin Umar**

We used not to call Zaid bin Haritha the freed slave of Allah's Apostle except Zaid bin Muhammad till the Qu'anic Verse was revealed: "Call them (adopted sons) by (the names of) their fathers. That is more than just in the Sight of Allah." (33.5)

►Sahih Al-Bukhari Hadith

### Hadith 7.25

Narrated by

**Aisha**

Abu Hudhaifa bin 'Utba bin Rabi'a bin Abdi Shams who had witnessed the battle of Badr along with the Prophet adopted Salim as his son, to whom he married his niece, Hind bint Al-Walid bin 'Utba bin Rabi'a; and Salim was the freed slave of an Ansar woman, just as the Prophet had adopted Zaid as his son. It was the custom in the Pre-Islamic Period that if somebody adopted a boy, the people would call him the son of the adoptive father and he would be the latter's heir. But when Allah revealed the Divine Verses: "Call them by (the names of) their fathers . . . your freed-slaves," (33.5) the adopted persons were called by their fathers' names. The one whose father was not known, would be regarded as a Maula and your brother in religion. Later on Sahla bint Suhail bin 'Amr Al-Quraishi Al-'Amiri--and she was the wife of Abu- Hudhaifa bin 'Utba--came to the Prophet and said, "O Allah's Apostle! We used to consider Salim as our (adopted) son, and now Allah has revealed what you know (regarding adopted sons)." The sub-narrator then mentioned the rest of the narration.

## SONS:

2:49 - And remember We delivered you from the people of Pharaoh: they set you hard tasks and punishments slaughtered your sons and let your womenfolk live; therein was a tremendous trial from your Lord. <sup>64</sup>

2:132 - And this was the legacy that Abraham left to his sons and so did Jacob; "O my sons! Allah hath chosen the faith for you; then die not except in the faith of Islam."

2:133 - Were ye witnesses when death appeared before Jacob? Behold he said to his sons: "What will ye worship after me?" They said: "We shall worship thy Allah and the Allah of thy fathers of Abraham Isma'il and Isaac the one (true) Allah to Him we bow (in Islam)." <sup>131132</sup>

131 The whole of the Children of Israel are called to witness one of their slogans, that they worshipped "the God of their fathers." The idea in their minds got narrowed down to that of a tribal God. But they are reminded that their ancestors had the principle of Islam in them - the worship of the One True and Universal God. The death-bed scene is described in Jewish tradition. (2.133)

132 "Fathers" means ancestors, and include uncles, grand-uncles, as well as direct ascendants. (2.133)

6:20 - Those to whom We have given the Book know this as they know their own sons. Those who have lost their own souls refuse therefore to believe. <sup>850</sup>

850 Cf. ii. 146 and n. 151. In both passages the pronoun translated "this" may mean "him" and refer to Muhammad the Apostle of God, as some commentators think. (6.20)

9:55 - Let not their wealth nor their (following in) sons dazzle thee: in reality Allah's plan is to punish them with these things in this life and that their souls may perish in their (very) denial of Allah. <sup>13151316</sup>

1315 If they appeared to be prosperous, with their purses and their quivers full (metaphorically), they were not to be envied. In reality their wealth and their sons might themselves be a snare: Cf. viii. 28. On this particular occasion this was proved to the hilt. The wealth of the Pagans filled them with pride, darkened their understanding, and led to their destruction. Their sons and followers adopted the Faith which their fathers had fought against, much to the chagrin of the fathers, whose spiritual death was even worse than their discomfiture in this world. (9.55)

1316 Cf. iii. 176-178. (9.55)

9:85 - Nor let their wealth nor their (following in) sons Dazzle thee: Allah's plan is to punish them with these things in this world and that their souls may perish in their (very) denial of Allah. <sup>1338</sup>

1338 Except for the omission of a single word ("life"), this verse repeats verse 55 above. But the repetition indicates the harmonious closing of the same argument in two aspects. In ix. 55 it occurred in connection with the reasons for refusing to receive the contributions of such persons to the expenses of an enterprise which though vital to Islam's defence was secretly opposed by such persons. Here (in ix. 85) it is a question of refusing to participate in the obsequies of such persons after their death: it is natural to omit the word "life" in this case. (9.85)

14:35 -Remember Abraham said: "O my Lord! make this city one of peace and security: and preserve me and my sons from worshipping idols. <sup>19121913</sup>

1912 This Prayer of Abraham, the True in Faith, the progenitor of the Semitic peoples and the Prototype of their Religion, is introduced in this place, to illustrate the points referred to in the preceding section, xiv. 31-34, viz., how the new Revelation through the Ka'ba bears out the universal Revelation of Prayer and Charity, Love of Allah and man, Recognition of Allah's handiwork in nature, and Insistence on man's turning away from false worship and ingratitude to Allah. Notice the four divisions into which it falls: (1) verses 35-36 are spoken by Abraham as on his own behalf ("O my Lord!"); (2) verses 37-38 are spoken on behalf of his progeny ("O our Lord!") but with special reference to the elder branch, the children of Isma'il; (3) verses 39-40 are again a personal appeal, but both branches of his family, viz., the sons of Isma'il and Isaac, are expressly mentioned; (4) verse 41 is a Prayer for himself, his parents, and all Believers, typifying that in the universality of Islam all nations are to be blessed. Jerusalem, for the Mosaic Law and the Gospel of Jesus, was the centre and symbol for the Jewish race, though of course all Allah's Truth is universal; Makkah, the centre of the Arab race, was to throw off its tribal character and become universal, in spite of the Makkans themselves. (14.35)

1913 Cf. ii. 125-129. Abraham (with Isma'il) built the Ka'ba, and Abraham asks a blessing on his handiwork and forgiveness for such lapses into idolatry as both branches of his family might fall into. (14.35)

17:6 - Then did We grant you the Return as against them: We gave you increase in resources and sons and made you the more numerous in manpower. <sup>2176</sup>

17:70 - We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors above a great part of Our Creation. <sup>2265</sup>

2265 The distinction and honour conferred by Allah on man are recounted in order to enforce the corresponding duties and responsibilities of man. He is raised to a position of honour above the brute creation: he has been granted talents by which he can transport himself from place to place by land, sea, and now by air: all the means for the sustenance and growth of every part of his nature are provided by Allah; and his spiritual faculties (the greatest gift of Allah) raise him

above the greater part of Allah's Creation. Should he not then realise his noble destiny and prepare for his real life in the Hereafter? (17.70)

18:46 - Wealth and sons are allurements of the life of this world: but the things that endure Good Deeds are best in the sight of thy Lord as rewards and best as (the foundation for) hopes. <sup>2387</sup>

2387 Other things are fleeting: but Good Deeds have a lasting value in the sight of Allah. They are best as (or for) rewards in two ways: (1) they flow from us by the Grace of Allah, and are themselves rewards for our Faith: (2) they become the foundation of our hopes for the highest rewards in the Hereafter. (18.46)

31:13 - Behold Luqman said to his son by way of instruction: "O my son! Join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing." <sup>3595</sup>

3595 Luqman is held up as a pattern of wisdom, because he realized the best in a wise life in this world, as based upon the highest Hope in the inner life. To him, as in Islam, true human wisdom is also divine wisdom: the two cannot be separated. The beginning of all wisdom, therefore, is conformity with the Will of Allah (xxxi. 12). That means that we must understand our relations to Him and worship Him aright (xxxi. 13). Then we must be good to mankind, beginning with our own parents (xxxi. 14). For the two duties are not diverse, but one. Where they appear to conflict, there is something wrong with the human will (see n. 3597). (31.13)

31:33 - O mankind! do your duty to your Lord and fear (the coming of) a Day when no father can avail aught for his son nor a son avail aught for his father. Verily the promise of Allah is true: let not then this present life deceive you nor let the Chief Deceiver deceive you about Allah. <sup>36233624</sup>

3623 On the Day of Reckoning no one can help another. The most loving father cannot help his son or be a substitute for him, and vice versa. Each will have his own personal responsibilities. (31.33)

3624 The Chief Deceiver is Satan. It may make us forget that Time is fleeting and delude us by suggesting that the Reckoning may not come, whereas it is certain to come, because Allah's promise is true. We must not play with Time nor be deceived by appearances. The Day may come to-day or to-morrow or when we least expect it. (31.33)

33:55 - There is no blame (on these ladies if they appear) before their fathers or their sons their brothers or their brothers' sons or their sisters' sons or their women or the (slaves) whom their right hands possess. And (ladies) fear Allah: for Allah is Witness to all things. <sup>3360</sup>

3360 Note how the transition is effected from the happy life of Moses to the new prophetic mission. (33.55)

34:35 - They said: "We have more in wealth and in sons and we cannot be punished." <sup>3842</sup>

3842 Their arrogance is openly based on their worldly power and position, their family influence, and the strength of their man-power. Turn back again to the contrast drawn between the arrogant ones and those whom they despised, in verses 31-33. (34.35)

34:37 - It is not your wealth nor your sons that will bring you nearer to Us in degree: but only those who believe and work Righteousness these are the ones for whom there is a multiplied Reward for their deeds while secure they (reside) in the dwellings on high! <sup>384438453846</sup>

3844 The true test of progress in spiritual life is to be measured by other things than material wealth and influence. What we have to ask ourselves is: are we the least bit nearer to Allah? (34.37)

3845 Cf. xxx. 39. All worldly good is but a shadow that will pass away. Its intrinsic and eternal value is small. But those who work righteousness in Faith are on the true path of self-development. The reward they will get will be infinitely more than their merits entitle them to. For they will partake of the boundless Bounties of Allah. (34.37)

51:28 - (When they did not eat) He conceived a fear of them. They said "Fear not" and they gave him glad tidings of a son endowed with knowledge.

51:29 - But his wife came forward (laughing) aloud: she smote her forehead and said: "a barren old woman!" <sup>5009</sup>

5009 Abraham's wife Sarah was old and barren. This news seemed to her too good to be true. She came forward, clamoured (xi. 71), struck her forehead with her hands, indicative of her amusement and incredulity as "a barren old woman": xi. 72. (51.29)

►Al-Muwatta Hadith

## Hadith 27.9a

### Inheritance of Paternal Relations

Malik said, "The generally agreed on way of doing things among us, in which there is no dispute, and which I saw the people of knowledge in our city doing, about paternal relations is that full brothers are more entitled to inherit than half-brothers by the father and half-brothers by the father are more entitled to inherit than the children of the full brothers. The sons of the full brothers are more entitled to inherit than the sons of the half-brothers by the father. The sons of the half-brothers by the father are more entitled to inherit than the sons of the sons of the full brothers. The sons of the sons of the half-brothers by the father's side are more entitled to inherit than the paternal uncle, the full brother of the father. The paternal uncle, the full brother of the father, is more entitled to inherit than the paternal uncle, the half-brother of the father on the father's side. The paternal uncle, the half-brother of the father on the father's side is more entitled to inherit than the sons of the paternal uncle, the full brother of the father. The son of the paternal uncle on the father's side is more entitled to inherit than the paternal great uncle, the full brother of the paternal grandfather."

Malik said, "Everything about which you are questioned concerning the inheritance of the paternal relations is like this. Trace the genealogy of the deceased and whoever among the paternal relations contends for inheritance. If you find that one of them reaches the deceased by a father and none of them except him reaches him by a father, then make his inheritance to the one who reaches him by the nearest father, rather than the one who reaches him by what is above that. If you find that they all reach him by the same father who joins them, then see who is the nearest of kin. If there is only one half-brother by the father, give him the inheritance rather than more distant paternal relations. If there is a full brother and you find them equally related from a number of fathers or to one particular father so that they all reach the genealogy of the deceased and they are all half-brothers by the father or full brothers, then divide the inheritance equally among them. If the parent of one of them is an uncle (the full-brother of the father of the deceased) and whoever is with him is an uncle (the paternal half brother of the father of the deceased), the inheritance goes to the sons of the full brother of the father rather than the sons of the paternal half-brother of the father. That is because Allah, the Blessed, the Exalted, said, 'Those related by blood are nearer to one another in the Book of Allah, surely Allah has knowledge of everything.' "

Malik said, "The paternal grandfather, is more entitled to inherit than sons of the full-brother, and more entitled than the uncle, the full brother of the father. The son of the father's brother is more entitled to inherit from mawali retainers (freed slaves) than the grandfathers."

## SOUL:

2:48 - Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her nor shall compensation be taken from her nor shall anyone be helped (from outside).<sup>63</sup>

63 Before passing to particular incidents, the conclusion is stated. Be on your guard; do not think that special favours exempt you from the personal responsibility of each soul. (2.48)

2:123 - Then guard yourselves against a day when one **soul** shall not avail another nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside).<sup>122</sup>

2:200 - So when ye have accomplished your holy rites celebrate the praises of Allah as ye used to celebrate the praises of your fathers yea with far more heart and soul. There are men who say: "Our Lord! give us (thy bounties) in this world!" but they will have no portion in the hereafter.<sup>223224</sup>

224 If you hasten to get all the good things of the world, and only think of them and pray for them, you would lose the higher things of the future. The proper Muslim attitude is neither to renounce this world nor to be so engrossed in it as to forget the spiritual future. (2.200)

2:272 - It is not required of thee (O Apostles) to set them on the right path but Allah sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls and ye shall only do so seeking the "Face" of Allah. Whatever good ye give, shall be rendered back to you and ye shall not be dealt with unjustly.<sup>320321</sup>

320 In connection with charity this means that we must relieve those really in need, whether they are good or bad, on the right path or not, Muslims or otherwise. It is not for us to judge in these matters. God will give light according to His wisdom. Incidentally it adds a further meaning to the command, "Let there be no compulsion in religion" (ii 256). For compulsion may not only be by force, but by economic necessity. In matters of religion we must not even compel by a bribe of charity. The chief motive in charity should be God's pleasure and our own spiritual good. This was addressed in the first instance to Mustafa in Medina, but it is of universal application. (2.272)

2:281 - And fear the day when ye shall be brought back to Allah. Then shall every soul be paid what it earned and none shall be dealt with unjustly.

2:286 - On no **soul** doth Allah place a burden greater than it can bear. It gets every good that it earns and it suffers every ill that it earns. (Pray): "Our Lord! condemn us not if we forget or fall into error; our Lord! Lay not on us a burden like that which Thou didst lay on those before us; Our Lord! lay not on us a

burden greater than we have strength to bear. Blot out our sins and grant us forgiveness. Have mercy on us. Thou art our Protector; help us against those who stand against faith." 340341342

340 Cf. ii. 233. In that verse the burden was in terms of material wealth: here it is in terms of spiritual duty. Assured by God that He will accept from each soul just such duty as it has the ability to offer, we pray further on for the fulfilment of that promise. (2.286)

341 We must not be arrogant, and think that because God has granted us His favor and mercy we have no need to exert ourselves, or that we are ourselves superior to those before us. On the contrary, knowing how much they failed, we pray that our burdens should be lightened, and we confess our realization that we have all the greater need for God's mercy and forgiveness. And so we end the whole argument of the Sura with a prayer for God's help, not in our own selfish ends, but in our resolve to uphold God's truth against all Unbelief. (2.286)

3:25 - But how (will they fare) when We gather them together against a day about which there is no doubt and each soul will be paid out just what it has earned without (favor or injustice)?

3:30 - "On the day when every **soul** will be confronted with all the good it has done and all the evil it has done it will wish there were a great distance between it and its evil. But Allah cautions you (to remember) Himself. And Allah is full of kindness to those that serve Him.

3:145 - Nor can a soul die except by Allah's leave the term being fixed as by writing. If any do desire a reward in this life We shall give it to him; and if any do desire a reward in the hereafter We shall give it to him. And swiftly shall We reward those that (serve Us with) gratitude. 461

461 There is a slight touch of irony in this. As applied to the archers at Uhud, who deserted their post for the sake of plunder, they might have got some plunder, but they put themselves and the whole of their army into jeopardy. For a little worldly gain, they nearly lost their souls. On the other hand, those who took the long view and fought with staunchness and discipline, their reward was swift and sure. If they died, they got the crown of martyrdom. If they lived, they were heroes honoured in this life and the next. (3.145)

3:185 - Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the fire and admitted to the garden will have attained the object (of life): for the life of this world is but goods and chattels of deception. 491492

491 The death of the body will give a taste of death to the soul when the soul separates from the body. The soul will then know that this life was but a probation. And seeming inequalities will be adjusted finally on the Day of Judgment. (3.185)

492 Cf. Longfellow's Psalm of Life: "All this world's a fleeting show. For man's illusion given". The only reality will be when we have attained our final goal. (3.185)

3:193 - "Our Lord! we have heard the call of one calling (us) to faith 'Believe ye in the Lord' and we have believed. Our Lord! forgive us our sins blot out from us our iniquities and take to thyself our **souls** in the company of the righteous.

4:79- Whatever good (O man!) happens to thee is from Allah; but whatever evil happens to thee is from thy (own) soul. And We have sent thee as an Apostle to (instruct) mankind: and enough is Allah for a witness. 598

598 To blame a man of God for our misfortunes is doubly unjust. For he comes to save us from misfortune, and it is because we flout him or pay no heed to him, that our own rebellion, brings its own punishment. If we realise this truth we shall be saved from two sins: (1) the sin of injustice to Allah's Messengers, who come for our good, and not for our harm: (2) the sin of not realising our own shortcomings or rebellion, and thus living in spiritual darkness. If the Message is from Allah, that carries its own authority: "enough is Allah for a witness." (4.79)

4:110 - If anyone does evil or wrongs his own **soul** but afterwards seeks Allah's forgiveness he will find Allah Oft-Forgiving Most Merciful.

4:111 - And if anyone earns sin he earns it against his own soul: for Allah is full of knowledge and wisdom. 624

624 Kasaba = to earn, to gain, to work for something valuable, to lay up a provision for the future life. We do a day's labour to earn our livelihood: so in a spiritual sense, whatever good or evil we do in this life, earns us good or evil in the life to come. In verses 110-112 three cases are considered: (1) if we do ill and repent, Allah will forgive; (2) if we do ill and do not repent: thinking that we can hide it, we are wrong; nothing is hidden from Allah, and we shall suffer the full consequences in the life to come, for we can never evade our personal responsibility: (3) if we do ill, great or small, and impute it to another, our original responsibility for the ill remains, but we add to it something else; for we tie round our necks the guilt of falsehood, which converts even our minor fault into a great sin, and in any case brands us even in this life with shame and ignominy. (4.111)



5:105 - O ye who believe! guard your own **souls**: if ye follow (right) guidance no hurt can come to you from those who stray. The goal of you all is to Allah: it is He that will show you the truth of all that ye do. <sup>811</sup>

811 The unity of the one Judge will do perfect justice to each one's conduct, however different in form it may have appeared in this world. (5.105)

6:93 - Who can be more wicked than one who inventeth a lie against Allah or saith "I have received inspiration" when he hath received none or (again) who saith "I can reveal the like of what Allah hath revealed?" If thou couldst but see how the wicked (do fare) in the flood of confusion at death! the angels stretch forth their hands (saying) "Yield up your **souls**. This day shall ye receive your reward a penalty of shame for that ye used to tell lies against Allah and scornfully to reject of His Signs!" <sup>915</sup>

915 Yield up your souls: or "get your souls to come out of your bodies." The wicked, we may suppose, are not anxious to part with the material existence in their bodies for the "reward" which in irony is stated to be there to welcome them. (6.93)

6:104 - "Now have come to you from your Lord proofs to open your eyes: if any will see it will be for (the good of) his own **soul**; if any will be blind it will be to his own (harm): I am not (here) to watch over your doings." <sup>932</sup>

932 I understand "Say" to be understood in the beginning of this verse. The words would then be the words of the Apostle, as in fact is suggested in verse 107 below. That is why I have enclosed them in inverted commas. (6.104)

7:42 - But those who believe and work righteousness no burden do We place on any soul but that which it can bear they will be companions of the garden therein to dwell (for ever).

10:44 - Verily Allah will not deal unjustly with man in aught: it is man that wrongs his own soul. <sup>1435</sup>

1435 Allah cannot be blamed for man's evil, nor will He deal unjustly with man. He has given him faculties and means of guidance. If man goes wrong, it is because he wrongs himself. (10.44)

10:46 - Whether We show thee (realized in thy lifetime) some part of what We promise them or We take thy soul (to Our Mercy) (before that) in any case to Us is their return: ultimately Allah is witness to all that they do. <sup>1438</sup>

1438 The Prophet is assured that the end of evil is evil, just as the end of good is good. Whether this result is made plain before his very eyes in his own life-time or afterwards, makes no difference. The wicked should not rejoice if they are given rope and seem to have the upper hand for a time, nor should the righteous lose heart: for Allah's promise is sure and must come to pass. And in any case, the scales can only be partially, if at all, adjusted in this life. There is the final and complete adjustment on the Day of Judgment. Allah is All-Knowing, and all truth will be before Him. (10.46)

10:54 - Every soul that hath sinned if it possessed all that is on earth would fain give it in ransom: they would declare (their) repentance when they see the Penalty: but the judgment between them will be with justice and no wrong will be done unto them. <sup>14441445</sup>

1444 Cf. iii. 91. (10.54)

1445 Declare their repentance: the verb in the original is asarru, which may mean either "declare" or "reveal" or else "conceal" or "hide". The classical Commentators are divided as to the meaning to be adopted here. If the first, which I prefer, the sense would be: "When the Penalty stares the sinners in the face, they would give anything to escape it, and they would even openly declare their repentance, which would be a source of shame and ignominy to them." If the latter meaning be taken, the sense would be: "They would give anything to escape the Penalty; but the hardest thing of all for them is frankly to confess and repent, and so they conceal their sense of shame and ignominy." (10.54)

10:100 - No **soul** can believe except by the Will of Allah and He will place Doubt (or obscurity) on those who will not understand. <sup>14811482</sup>

1481 To creatures endued with Will, Faith comes out of an active use of that Will. But we must not be so arrogant as to suppose that that is enough. At best man is weak, and is in need of Allah's grace and help. If we sincerely wish to understand, He will help our Faith; but if not, our doubts and difficulties will only be increased. This follows as a necessary consequence, and in Quranic language all consequences are ascribed to Allah. (10.100)

12:53 - "Nor do I absolve my own self (of blame): the (human soul) is certainly prone to evil unless my Lord do bestow His Mercy: but surely certainly my Lord is Oft-Forgiving Most Merciful." <sup>1713</sup>

1713 See n. 1712. I construe this verse to be a continuation of the speech of the wife of the 'Aziz. It is more appropriate to her than to Joseph. (12.53)



12:101 - "O my Lord! Thou hast indeed bestowed on me some power and taught me something of the interpretation of dreams and events O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter take thou my soul (at death) as one submitting to Thy Will (as a Muslim) and unite me with the righteous." 178117821783

1783 Joseph's prayer may be analysed thus: (1) I am nothing; all power and knowledge are Thine; (2) such things can only come from Thee, for Thou art the Creator of all; (3) none can protect me from danger and wrong, but only Thou; (4) Thy protection I need both in this world and the next; (5) may I till death remain constant to Thee-, (6) may I yield up my soul to Thee in cheerful submission to Thy will; (7) in this moment of union with my family after many partings let me think of the final union with the great family of the righteous. How marvellously apt to the occasion! (12.101)

13:40 -Whether We shall show thee (within thy lifetime) part of what We promised them or take to Ourselves thy soul (before it is all accomplished) thy duty is to (make the Message) reach them: it is Our part to call them to account.

14:51 - That Allah may requite each soul according to its deserts; and verily Allah is Swift in calling account. 19291930

1929 Its deserts: i.e., according to what it earned by its own acts, good or evil, in its life of probation. (14.51)

1930 Swift in calling to account: We can understand this in two significations. (1) Let not the wicked think that because Allah, out of His infinite grace and mercy, grants respite, therefore the retribution will be slow in coming. When the time comes in accordance with Allah's Plan and Wisdom, the retribution will come so swiftly that the ungodly will be surprised and they will wish they could get more respite (xiv. 44). (2) On the great Day of Reckoning, let it not be supposed that, because there will be millions of souls to be judged, there will be any delay in judgment as in a human tribunal. It will be a new world and beyond the flight of Time. Or if a metaphor from time as we conceive it in this world can be taken, it will all be as it were in the twinkling of an eye (xvi. 77). (14.51)

16:111 - One day every **soul** will come up struggling for itself and every soul will be recompensed (fully) for all its actions and none will be unjustly dealt with. 2148

2148 When the Reckoning comes, each soul will stand on its own personal responsibility. No one else can help it. Full justice will be done, and all the seeming inequalities of this world will be redressed. (16.111)

17:14 - (It will be said to him:) "Read thine (own) record: sufficient is thy soul this day to make out an account against thee." 2189

2189 Our true accusers are our own deeds. Why not look to them instead of vainly prying into something superstitious which we call a book of fortune or a book of omens? (17.14)

18:28 - And keep thy soul content with those who call on their Lord morning and evening seeking his Face; and let not thine eyes pass beyond them seeking the pomp and glitter of this Life; nor obey any whose heart We have permitted to neglect the remembrance of Us one who follows his own desires whose case has gone beyond all bounds. 23692370

2369 Cf. vi. 52 and n. 870. The true servants of Allah are those whose hearts are turned to Him morning, noon, and night, and who seek not worldly gain, but Allah's Grace, Allah's own Self, His Presence and nearness. Even if they are poor in this world's goods, their society gives far more inward and spiritual satisfaction than worldly grandeur or worldly attractions. (18.28)

2370 For those who stray from Allah's path, Allah's Grace is ever anxious: it seeks to reclaim them and bring them back to the path. If such a one resists, and follows his own lusts, a point is reached when his case becomes hopeless. Allah's Grace does not then reach him, and he is abandoned to his pride and insolence. Beware of following the example or advice of such a one or seeking his society, or hankering after his wretched idols. (18.28)

20:15 - "Verily the Hour is coming My design is to keep it hidden for every soul to receive its reward by the measure of its endeavor. 25452546

2545 The first need is to mend our lives and worship and serve Allah, as in the last verse. The next is to realise the meaning of the Hereafter, when every soul will get the meed of its conduct in this life. (20.15)

2546 Ukhfi may mean either "keep it hidden", or "make it manifest", and the Commentators have taken, some one meaning and some the other. If the first is taken, it means that the exact hour or day when the Judgment comes is hidden from man; if the second, it means that the fact of the Judgment to come is made known, that man may remember and take warning. I think that both meanings are implied. (20.15)

21:35 - Every **soul** shall have a taste of death: and We test you by evil and by good by way of trial: to Us must ye return. 2697

2697 Cf. iii. 185. and n. 491. The soul does not die, but when it separates from the body at the death of the body, the soul gets a taste of death. In our life of probation on this earth, our virtue and faith are tested by many things: some are

tested by calamities, and some by the good things of this life. If we prove our true mettle, we pass our probation with success. In any case all must return to Allah, and then will our life be appraised at its true value. (21.35)

21:47 - We shall set up scales of justice for the Day of Judgment so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed We will bring it (to account): and enough are We to take account. <sup>27072708</sup>

2707 Not the smallest action, word, thought, motive, or predilection but must come into the account of Allah. Cf. Browning (in Rabbi Ben Ezra): "But all, the world's coarse thumb And finger failed to plumb, So passed in making up the main account; All instincts immature. All purposes unsure. That weighed not as his work, yet swelled the man's account; Thoughts hardly to be packed Into a narrow act. Fancies that broke through language and escaped; All I could never be, All, men ignored in me, This, I was worth to God, Whose **wheel** the pitcher shaped." (21.47)

23:62 - On no **soul** do We place a burden greater than it can bear: before Us is a record which clearly shows the truth: they will never be wronged. <sup>29132914</sup>

2913 Cf. ii. 286 and n. 339. (23.62)

2914 The record speaks clearly, and shows exactly what each soul has done and thought, and what is due to it in justice. The worst will receive full justice. The best will receive far more than their due: xxviii. 84. (23.62)

26:3 - It may be thou frettest thy soul with grief that they do not become Believers. <sup>3139</sup>

3139 "They" are the Pagans of Makkah. From a human point of view it was a great disappointment to Allah's Messenger in the middle period of his Makkan ministry that the Makkan could not be brought to believe in the Truth. (26.3)

27:62 - Or who listens to the (soul) distressed when it calls on Him and who relieves its suffering and makes you (mankind) inheritors of the earth? (Can there be another) god besides Allah? Little it is that ye heed! <sup>32973298</sup>

3297 Besides the evidence of external nature, there is the still more intimate evidence in man's inner conscience and heart. Allah listens to man's cry of agony and relieves his suffering, and He has given him superiority over other creation on this earth, through his mind and soul. Is man then going to run after inferior beings and forget Allah? (27.62)

28:16 - He prayed: "O my Lord! I have indeed wronged my soul! Do Thou then forgive me!" So (Allah) forgave him: for He is the Oft-Forgiving Most Merciful.

31:12 - We bestowed (in the past) wisdom on Luqman: "Show (thy) gratitude to Allah." Any who is (so) grateful does so to the profit of his own soul: but if any is ungrateful verily Allah is free of all wants worthy of all praise. <sup>35933594</sup>

32:13 - If We had so willed We could certainly have brought every soul its true guidance: but the Word from Me will come true. "I will fill Hell with Jinns and men all together." <sup>36443645</sup>

3644 Could evil have been avoided? Certainly everything is in Allah's power. If it had been His Will and Plan, He could have created a world in which there would have been no choice or will in any of His creatures. But that was not His Will and Plan. In the world as we see it, man has a certain amount of choice and free-will. That being so, He has provided Signs and means of instruction for man, in order that man's will may be straight and pure. A necessary corollary will be Punishment for the infraction of His Law. That Punishment must come to pass, for Allah's Word is true and must be fulfilled. (32.13)

3645 Cf. xi. 119. n. 1623, and vii. 18, and see last note. Jinns are the evil spirits that tempt men, and the men who will suffer punishment will be those who have succumbed to their temptations. (32.13)

34:50 - Say: "If I am astray I only stray to the loss of my own soul: but if I receive guidance it is because of the inspiration of my Lord to me: it is He Who hears all things and is (ever) near." <sup>3862</sup>

3862 If it could possibly be supposed that the Prophet was a self-deceived visionary, it would affect him only, and could not fail to appear in his personality. But in fact he was steady in his constancy and Faith, and he not only went from strength to strength, but won the enduring and whole-hearted love and devotion of his nearest and dearest and of those who most came into contact with him. How was this possible, unless he had the Truth and the inspiration of Allah behind him? This is the fifth and last argument in this passage. (34.50)

35:8 - Is he then to whom the evil of his conduct is made alluring so that he looks upon it as good (equal to one who is rightly guided)? For Allah leaves to stray whom He wills and guides whom He wills. So let not thy **soul** go out in (vainly) sighing after them: for Allah knows well all that they do! <sup>3880</sup>

3880 Cf. n. 3877 above. When a stage is reached at which a man accepts Evil as his Good, his case is hopeless. Can such a man profit by preaching or guidance? He has himself deliberately rejected all guidance. Such a man is best left to stray. Perhaps, even in the paths in which he is straying, some sudden flash of light may come to him! That may be as

Allah wills in His holy and wise Purpose and Plan. But the prophet of Allah is not to worry or feel disheartened by such men's attitude. He must go on tilling the soil that is open to him. For Allah's Plan may work in all sorts of unexpected ways, as in the allegory in the next verse. (35.8)

36:54 - Then on that Day not a soul will be wronged in the least and ye shall but be repaid the meeds of your past Deeds. <sup>4000</sup>

4000 The Judgment will be on the highest standard of Justice and Grace. Not the least merit will go unrewarded, though the reward will be for the righteous far more than their deserts. No penalty will be exacted but that which the doer himself by his past deeds brought on himself. Cf. xxviii. 84. (36.54)

39:41 - Verily We have revealed the Book to thee in Truth for (instructing) mankind. He then that receives guidance benefits his own soul: but he that strays injures his own soul. Nor art thou set over them to dispose of their affairs. <sup>43044305</sup>

4304 Revelation is sent by Allah through His messenger, but it is for all. It is given in order that men and women may be taught Righteousness. It is given in Truth: there is no pretence about it. It is for their own good. If they reject it and follow Evil, the loss is their own. (39.41)

4305 Allah's messengers do all they can to teach mankind. But they cannot force men's wills. If men reject their teaching, the account of the rejecters is with Allah Cf. vi. 107 and n. 935. (39.41)

39:42 - It is Allah that takes the souls (of men) at death: and those that die not (He takes) during their sleep: those on whom He has passed the decree of death He keeps back (from returning to life) but the rest He sends (to their bodies) for a term appointed. Verily in this are Signs for those who reflect. <sup>4306430743084309</sup>

4306 The mystery of life and death, sleep and dreams, is a fascinating enigma, of which the solution is perhaps beyond the ken of man. A vast mass of superstition as well as imaginative and psychological literature has grown up about it. But the simplest and truest religious doctrine is laid down here in a few words. In death we surrender our physical life, but our soul does not die; it goes back to a plane of existence in which it is more conscious of the realities of the spiritual world: "Allah takes the soul". (39.42)

4307 Cf. vi. 60. What is sleep? As far as animal life is concerned, it is the cessation of the working of the nervous system, though other animal functions, such as digestion, growth, and the circulation of the blood, continue, possibly at a different pace. It is the repose of the nervous system, and in this respect it is common to man and animals, and perhaps even to plants, if, as is probable, plants have a nervous system. The mental processes (and certainly volition) are also suspended in sleep, except that in ordinary dreams there is a medley of recollections, which often present vividly to our consciousness things that do not or cannot happen in nature as we know it in our coordinated minds. But there is another kind of dream which is rarer-one in which the dreamer sees things as they actually happen, backwards or forwards in time, or in which gifted individuals see spiritual truths otherwise imperceptible to them. How can we explain this? It is suggested that our soul or personality, -that something which is above our animal life-is then in a plane of spiritual existence akin to physical death (see last note), when we are nearer to Allah. In poetic imagery, Sleep is "twin-brother to Death". (39.42)

4308 Sleep being twin-brother to Death, our souls are for the time being released from the bondage of the flesh. Allah takes them for the time being. If, as some do, we are to die peacefully in sleep, our soul does not come back to the physical body, and the latter decays and die. If we have still some period of life to fulfil according to Allah's decree, our soul comes back to the body, and we resume our functions in this life. (39.42)

4309 If we contemplate these things, we can see more clearly many spiritual truths: e.g. (1) that our bodily life and death are not the whole story of our existence; (2) that in our bodily life we may be dead to the spiritual world, and in our bodily death, may be our awakening to the spiritual world; (3) that our nightly Sleep, besides performing the function of rest to our physical life, gives us a foretaste of what we call death, which does not end our personality; and (4) that the Resurrection is not more wonderful than our daily rising from Sleep, "twin-brother to Death". (39.42)

40:77 - So persevere in patience! For the Promise of Allah is true: and whether We show thee (in this life) some part of what We promise them or We take thy soul (to Our Mercy) (Before that) (in any case) it is to Us that they shall (all) return. <sup>4453</sup>

4453 Cf. x. 46, and n. 1438. As the eventual justice and readjustment of values must take place, when every soul returns to the Judgment-Seat of Allah, it makes no difference if good and evil meet their deserts in this very life or not. Cf. also xiii. 40. (40.77)

41:46 - Whoever works righteousness benefits his own soul; whoever works evil it is against his own soul: nor is thy Lord ever unjust (in the least) to His servants.

43:68 - My devotees! no fear shall be on you that Day nor shall ye grieve <sup>4667</sup>

4667 The devotion and service to Allah result in the **soul** being made free from all fear and sorrow, as regards the past, present, and future, if we may take an analogy from Time for a timeless state. Such devotion and service are shown by (1) believing in Allah's Signs, which means understanding and accepting His Will, and (2) by merging our will completely in His universal Will, which means being in tune with the Infinite, and acting in all things to further His Kingdom. (43.68)

45:15 - If anyone does a righteous deed it is to his own benefit; if he does evil it works against (His own soul). In the end will ye (all) be brought back to your Lord. <sup>4751</sup>

4751 Ordinarily good and evil come to their own even in this world; but in any case there is the final Judgment before Allah. (45.15)

45:22 - Allah created the heavens and the earth for just ends and in order that each soul may find the recompense of what it has earned and none of them be wronged. <sup>4760</sup>

4760 Cf. xliv. 38-39, and n. 4717. The government of the world is so ordered that each soul gets every chance for its full development, and it reaps the fruit of all its activities. If it breaks away from Allah's Grace, it suffers, but no injustice is done to anyone: on the contrary Allah's Bounty is always beyond man's deserts. (45.22)

50:16 - It was We who created man and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein. <sup>4952</sup>

4952 Allah created man, and gave him his limited free-will. Allah knows the inmost desires and motives of man even better than man does himself. He is nearer to a man than the man's own jugular vein. The jugular vein is the big trunk vein, one on each side of the neck, which brings the blood back from the head to the heart. The two jugular veins correspond to the two carotid arteries which carry the blood from the heart to the head. As the blood-stream is the vehicle of life and consciousness, the phrase "nearer than the jugular vein" implies that Allah knows more truly the innermost state of our feeling and consciousness than does our own ego. (50.16)

50:21 - And there will come forth every soul: with each will be an (angel) to drive and an (angel) to bear witness. <sup>4957</sup>

4957 Several interpretations are possible, leading to the same truth, that the Judgment will be set up; the Record will be produced; the good and bad deeds will speak for and against; and complete justice will be done, each act leading to its own due fruit. (1) The (angel) to drive and the (angel) to bear witness may be the Recording Angels of the left and the right (verse 17); or (2) it may not be angels, but the evil deeds will drive like task-masters, and the good deeds will bear witness for the soul on trial; or (3) his misused limbs and faculties will drive him to his doom, while his well-used limbs and faculties will witness for him. (50.21)

53:58 - No (soul) but Allah can lay it bare.

56:2 - Then will no (soul) entertain falsehood concerning its coming.

56:83 - Then why do ye not (intervene) when (the soul of the dying man) reaches the throat <sup>5263</sup>

5263 There is a hiatus after "why do ye not?"-and two parenthetical clauses,-after which the clause "why do ye not?" is resumed again in verse 86 below, with its complement in verse 87. It is permissible to the translator to add some such word as "intervene" here, to make the translation run smoothly. (56.83)

59:18 - O ye who believe! Fear Allah and let every **soul** look to what (provision) he has sent forth for the morrow. Yea fear Allah: for Allah is well-acquainted with (all) that ye do. <sup>53945395</sup>

5394 The "fear of Allah" is akin to love; for it means the fear of offending Him or doing anything wrong that will forfeit His Good Pleasure. This is Taqwa, which implies self restraint, guarding ourselves from all sin, wrong, and injustice, and the positive doing of good. See ii. 2, and n. 26. (59.18)

5395 The positive side of Taqwa, or "fear of Allah" (see last note) is here emphasised. It is not merely a feeling or an emotion: it is an act, a doing of things which become a preparation and provision for the Hereafter, -the next life, which may be described as "the morrow" in relation to the present Life, which is "to-day". A) The repetition emphasises both sides of Taqwa: "let your soul fear to do wrong and let it do every act of righteousness; for Allah observes both your inner motives and your acts, and in His scheme of things everything will have its due consequences." (59.18)

63:11 - But to no soul will Allah grant respite when the time appointed (for it) has come: and Allah is well-acquainted with (all) that ye do. <sup>5478</sup>

5478 When our limited period of probation is over, we cannot justly ask for more time, nor will more time be given to us then. Procrastination is itself a fault, and Allah knows every hidden thought and motive in our minds. (63.11)

73:6 - Truly the rising by night is most potent for governing (the soul) and most suitable for (framing) the Word (of Prayer and Praise). <sup>5758</sup>

5758 For contemplation, prayer, and praise, what time can be so suitable as the night, when calm and silence prevail, the voices of the market-place are still, and the silent stars pour forth their eloquence to the discerning soul. (73.6)

73:20 -..... And whatever good ye send forth for your **souls** Ye shall find it in Allah's presence yea better and greater in Reward. And seek ye the Grace of Allah: for Allah is Oft-Forgiving Most Merciful. <sup>5771577257735774577557765777</sup>

5776 Any good that we do raises our own spiritual status and dignity. We must not think that when we speak of Allah's service or Allah's Cause, we are doing anything for His benefit: He is independent of all needs whatsoever. (73.20)

5777 This emphasizes the need of Allah's Grace. Whatever good we do, our own merits are comparatively small. Allah's Grace must lift us up and blot out our shortcomings. Even in piety there may be an arrogance which may become a sin. We should always seek Allah's Mercy in all humility. (73.20)

74:38 - Every **soul** will be (held) in pledge for its deeds. <sup>5802</sup>

5802 Cf. lvi. 21. Man cannot shift his responsibility to vicarious saviours or saints. His redemption depends upon the grace of Allah, for which he should constantly and whole-heartedly strive by means of right conduct. If he does so he will be redeemed and he will join the Companions of the Right Hand. (74.38)

75:26 - Yea when (the **soul**) reaches to the collar-bone (in its exit) <sup>5823</sup>

5823 A symbolic picture of the agony of death. (75.26)

79:1 - By the (angels) who tear out (the **souls** of the wicked) with violence; <sup>59165917</sup>

5916 The beginning of this Sura may be compared with the beginning of S. lxxvii. A translator's task in such passages is extremely difficult. He has to contend, again and again, with verities of a realm beyond man's normal range of experience expressed in elliptical language and he has to render them in another language with words of precision intelligible to readers. It is therefore necessary for him to put in part of the Commentary in the Translation in such cases. The evidence of five things is here invoked in verses 1-5, in order to lead to the conclusion in verse 6 and those following. Or, if we treat verses 3-5 as three stages of the same thing, there are three things to be considered in five stages. What are they? And what is the conclusion? See the following notes. (79.1)

5917 There is much difference of opinion among the Commentators as to the five things or beings mentioned in these verses. I follow the general opinion in my interpretation, which is that angels are referred to as the agency which in their dealings with mankind show clearly Allah's Justice, Power, and Mercy, which again point to the Judgment to come, as a certainty which none can evade. The first point, referred to in this verse, is that the souls of the wicked are loath to part with their material body at death, but their will will not count: their souls will be wrenched out into another world. Who will then deny Resurrection and Judgment? (79.1)

79:2 - By those who gently draw out (the **souls** of the blessed); <sup>5918</sup>

5918 The second point is that in contrast with the wicked, the souls of the blessed will be drawn out gently to their new life. They will be ready for it. In fact death for them will be a release from the grosser incidents of bodily sense. To them the approach of Judgment will be welcome. (79.2)

81:7 - When the **souls** are sorted out (Being joined like with like); <sup>5976</sup>

5976 Cf. lvi. 7, where the sorting out into three classes is mentioned, viz.,: Those Nearest to Allah, the Companions of the Right Hand, and the Companions of the Left Hand. That was a sort of broad general division. The meaning in this passage is wider, (7) Whereas in this world of probation, good is mixed with evil, knowledge with ignorance, power with arrogance, and so on, in the new world of Reality, all true values will be restored, and like will consort with like, for it will be a world of perfect Peace, Harmony, and Justice. (81.7)

81:14 - (Then) shall each soul know what it has put forward. <sup>5983</sup>

5983 This is the conclusion. It is only on such conditions that the soul reaches its full realization. Put forward: cf. "the Deeds which his hands have sent forth" in lxxviii. 40. (81.14)

82:5 - (Then) shall each soul know what it hath sent forward and (what it hath) kept back. <sup>6002</sup>

6002 Sent Forward and kept back: may mean: the deeds of commission and omission in this life. Or the Arabic words may also be translated: sent forward and left behind: i.e., the spiritual possibilities which it sent forward for its other life, and the physical things on which it prided itself in this life, but which it had to leave behind in this life. Or else, the things it put first and the things it put last in importance may change places in the new world of Reality. "The first shall be last and the last shall be first". (82.5)

86:4 - There is no **soul** but has a protector over it. <sup>6069</sup>

6069 If man has a true spiritual understanding, he has nothing to be afraid of. He is protected by Allah in many ways that he does not even know. He may be an insignificant creature as a mere animal, but his soul raises him to a dignity above other creation. And all sorts of divine forces guard and protect him. (86.4)

89:27 - (To the righteous soul will be said:) "O (thou) soul in (complete) rest and satisfaction!" <sup>6127</sup>

6127 The righteous enter into their inheritance and receive their welcome with a title that suggests freedom from all pain, sorrow, doubt, struggle, disappointment, passion, and even further desire; at rest, in peace; in a state of complete satisfaction. In Muslim theology, this stage of the soul is the final stage of bliss. The unregenerate human soul, that seeks its satisfaction in the lower earthly desires, is the *Ammara* (xii. 53). The self-reproaching soul that feels conscious of sin and resists it is the *Lawwama* (lxxv. 2, and n. 5810). (89.27)

89:28 - "Come back thou to thy Lord well pleased (thyself) and well-pleasing unto Him!" <sup>6128</sup>



6128 Note that Evil finds itself isolated, and cries out in lonely agony (verse 24), while Good receives a warm welcome from the Lord of Goodness Himself, -also that it is the soul which enters heaven, and not the gross body which perishes. (89.28)

89:29 - "Enter thou then among my Devotees!

89:30 - "Yea enter thou my Heaven"! <sup>6129</sup>

6129 The climax of the whole is: "Enter My Heaven!" Men may have imagined all kinds of heaven before, and many types are used in the sacred Word itself. But nothing can express the reality itself better than "My Heaven"-Allah's own Heaven! May we reach it through Allah's grace! (89.30)

91:7 - By the Soul and the proportion and order Given to it; <sup>6152</sup>

6152 Allah makes the soul, and gives it order, proportion, and relative perfection, in order to adapt it for the particular circumstances in which it has to live its life. Cf. xxxii. 9. See also n. 120 to ii. 117. He breathes into it an understanding of what is sin, impiety, wrong-doing and what is piety and right conduct, in the special circumstances in which it may be placed. This is the most precious gift of all to man, the faculty of distinguishing between right and wrong. After the six external evidences mentioned in verses 1-6 above, this internal evidence of Allah's goodness is mentioned as the greatest of all. By these various tokens man should learn that his success, his prosperity, his salvation depends on himself, -on his keeping his soul pure as Allah made it; and his failure, his decline, his perdition depends on his soiling his soul by choosing evil. (91.7)

► Sahih Muslim Hadith

**Hadith 6867** Narrated by  
**AbuHurayrah**

When the soul of a believer leaves (his body) it is received by two angels who take it to the sky. Hammad (one of the narrators in the chain of transmitters) mentioned the sweetness of its odour (and added) that the dwellers of the sky say: Here comes the pious soul from the side of the Earth. Let there be blessings of Allah upon the body in which it resides. And it is carried (by the angels) to its Lord, the Exalted and Glorious. He says: Take it to its Lord, the Exalted and Glorious. He says: Take it to its destined end. If he is a non-believer, when it (the soul) leaves the body-- Hammad mentioned of its foul smell and its being cursed--the dwellers of the sky say: There comes a dirty soul from the side of the Earth, and it should be said: Take it to its destined end. AbuHurayrah reported that Allah's Apostle (peace be upon him) put a thin cloth, which he had, upon his nose while referring to (the foul smell) of the soul of a non-believer.

Fiqh-us-Sunnah

## Fiqh 4.95

### The Abode of Souls

Ibn al-Qayyim dealt with this subject under a separate chapter in which he mentions opinions of various scholars concerning the abode of souls. Mentioning the most correct position he explained, "It is said that the abodes of the souls in barzakh vary considerably. Some of them are in the highest reaches of the heavens, such as the souls of the Prophets, peace be upon them all. Their status also varies as observed by the Prophet, peace be upon him, during the night of Isra."

Some souls are in the form of green birds who roam around freely in Paradise. These are the souls of some of the martyrs, but not all of them. The souls of some martyrs are prevented from entering Paradise on account of their debts or some other similar thing. This is supported by a report by Ibn Hanbal in his Musnad from Muhammad ibn Abdallah ibn Jahsh that "A man came to the Prophet, peace be upon him, and asked, 'O Allah's Prophet! What would I have if I am killed in the cause of Allah?' The Prophet, peace be upon him, replied, 'Paradise.' But, when the man got up to go, the Prophet added, 'Unless you have some debts to pay. Gabriel has informed me about it just now'."

Some souls will be locked out at the gate of Paradise, in accordance with this hadith: "I have seen your companion locked out at the gate of Paradise." Other souls are restricted to their graves as is evident from the hadith about the martyr who had stolen a cloak (He had stolen it out of the spoils of war before their proper distribution) when he was killed, the people asked, "Will he have bliss in Paradise?" The Prophet, peace be upon him, said, "By Him in whose hand is my soul, the cloak which he stole causes a fire to flare over him in his grave."

The abode of others is at the gate of Paradise, as described in a hadith by Ibn 'Abbas that, "The abode of martyrs is in a green dome, on a bright river, near the gate of Paradise. Their provision comes from Paradise in the morning and in the evening." (Ahmad) This does not apply to Ja'far ibn Abi Talib, whose hands were transformed into wings, and with these he flies wherever he wishes in Paradise.

Others remain confined to earth, for these souls cannot rise to heaven. Indeed, these are base, earthly souls which do not mix with the heavenly souls, just as they do not mix with them during their sojourn on earth. A soul that is oblivious to its Lord, blind to His love, negligent of His remembrance, and remiss in seeking His pleasure is a despicable earthly soul. After separation from its body, it cannot go anywhere, but remains here. On the other hand, the heavenly soul in this life clings to the love of Allah and to His remembrance, and seeks His pleasure and nearness. After separation from its body, it will join other kindred heavenly souls. In the barzakh (Literally an interval, a separation or a partition, Al-barzakh may be defined as the intervening state between death and the Last Day) and on the Day of Resurrection a person will be with those he loved.



Allah will join some souls with others in the abode of barzakh and on the Day of Resurrection, placing the believer's soul with other pure souls, that is, other pure souls kindred to his soul. A soul, after separation from the body, joins other kindred souls who in their nature and deeds are similar to it and stays with them.

Some souls would be thrown in an oven or a pit along with other fornicators and harlots. Other souls would be in a river of blood, floating therein and swallowing rocks. The two categories of souls - the blessed and the damned - do not share a similar abode, for there are souls that reside in the highest reaches of heavens, while the others, low and mean earthly souls, cannot rise above the earth.

When one ponders the hadith and traditions on this subject carefully, one can easily find the reason for this. There is no contradiction in the sound traditions on this subject. In fact, they are all true and each supports the other. It is important, however, to understand the soul and to appreciate its essence and the laws that govern its functions. Indeed, the soul is something completely different from the body. It is in Paradise, but at the same time is attached to the grave and the body in it. It is the swiftest thing in moving, relocating, ascending, or descending from one place to another. These souls are divided into various categories: the ones that are free to move about, those that are confined, the ones that are celestial, and the others that are earthly and of a low order. After separation from their bodies, souls do experience health and sickness, and they feel far more pleasure and pain than they experienced when they were joined together. They are subject to confinement, pain, punishment, sickness, and grief as they are to various states of joy, rest, bliss, and freedom. How similar is its condition in the body to when it was in the womb of its mother! And likewise how analogous is its situation after separation from the body to when it came out of the womb into this world! There are four abodes of the soul, and each abode is bigger and greater than the previous one.

The soul's first abode is the womb of the mother, where there is confinement, compression, seclusion, and three layers of darkness. The second abode is its earthly habitat where it grows, does good and evil, and accumulates blessings for its ultimate success or failure. Its third abode is the abode of barzakh, which is more spacious and immense than the abode of this world. This abode, compared to the fourth one, is like this [third] abode compared to the first abode.

The fourth abode is the abode of eternity, either Paradise or Hell. There is no other abode after these. Allah causes the soul to pass through these abodes in stages, until it reaches the abode most suitable for it, an abode that only it deserves and for which it is [uniquely] suitable, because this abode was created for it, and the soul was given the ability to perform the deeds that lead precisely to this abode.

In each abode the soul enjoys a peculiar status and position altogether different from what it has in other abodes. Blessed indeed is soul's Originator and Creator, Who gives it life, causes it to die, makes it happy or subjects it grief and sorrow. Blessed is He Who appointed for it various levels of success and failure, and distinguished them by various grades in accordance with their knowledge, performance, faculties, and morality. Whoever truly understands and appreciates this cannot, but bear witness to the fact that there is no deity except Allah, Who has no partners. With Him alone rests all authority, praise, and all that is good, and to Him alone all affairs return for decision. His is the absolute authority, and all dominion, might, honor, wisdom, and perfection free of any defects or imperfections. He is known through the testimony of His truthful Prophets and Messengers. They did indeed come with Truth. Reason testifies to its truthfulness, and nature supports and confirms it. And anything that contradicts this testimony is untrue.

► Sahih Muslim Hadith

### **Hadith 6568** Narrated by **Zayd ibn Arqam**

I am not going to say anything but only that which Allah's Apostle (peace be upon him) used to say. He used to supplicate: "O Allah, I seek refuge in Thee from incapacity, from sloth, from cowardice, from miserliness, decrepitude and from torment of the grave. O Allah, grant to my soul the sense of righteousness and purify it, for Thou art the Best Purifier thereof. Thou art the Protecting friend thereof, and Guardian thereof. O Allah, I seek refuge in Thee from the knowledge which does not benefit, from the heart that does not entertain the fear (of Allah), from the soul that does not feel contented and the supplication that is not responded."

► Sunan of Abu-Dawood

### **Hadith 2036** Narrated by **Abu Hurayrah**

The Prophet (peace be upon him) said: If any one of you greets me, Allah returns my soul to me and I respond to the greeting.

Al-Tirmidhi Hadith

### **Hadith 947** Narrated by **Abu Hurayrah**

The Prophet (peace be upon him) said: The soul of a deceased believer is held back on account of his debt till the debt is discharged.

Transmitted by Tirmidhi.

## SPACIOUS: (EARTH)

4:97 - When angels take the souls of those who die in sin against their souls they say: "In what (plight) were ye?" They reply: "Weak and oppressed were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away (from evil)?" Such men will find their abode in Hell what an evil refuge! <sup>615</sup>

615 The immediate occasion for this passage was the question of migration (hijrat) from places where Islam was being persecuted and suppressed. Obviously the duty of Muslims was to leave such places, even if it involved forsaking their homes, and join and strengthen the Muslim community among whom they could live in peace and with whom they could help in fighting the evils around them. But the meaning is wider. Islam does not say: "Resist not evil." On the contrary it requires a constant, unceasing struggle against evil. For such struggle it may be necessary to forsake home and unite and organise and join our brethren in assaulting and overthrowing the fortress of evil. For the Muslim's duty is not only to enjoin good but to prohibit evil. To make our assault we must be prepared to put ourselves in a position from which such assault would be possible, and Allah's earth is spacious enough for the purpose. "Position" includes not only local position, but moral and material position. For example, we must shun evil company where we cannot put it down, but organise a position from which we can put it down. (4.97)

4:100 - He who forsakes his home in the cause of Allah finds in the earth many a refuge wide and **spacious**: should he die as a refugee from home for Allah and his Apostle his reward becomes due and sure with Allah: and Allah is Oft-Forgiving Most Merciful.

9:118 - (He turned in mercy also) to the three who were left Behind: (they felt guilty) to such a degree that the earth seemed constrained to them for all its **speciousness** and their (very) souls seemed straitened to them and they perceived that there is no fleeing from Allah and no refuge but to Himself. Then He turned to them that they might repent: for Allah is Oft-Returning Most Merciful. <sup>1370</sup>

1370 Left behind: i.e., the acceptance of their repentance was delayed. Among the Faithful, the largest number consisted of those who were perfectly staunch and ever ready to do their duty. They obtained the love and good pleasure of Allah. Next came a few who wavered because their will was weak and they were daunted by the dangers and difficulties that faced them; Allah's saving grace protected them and they conquered their weakness, and did not fail in their duty; Allah forgave them and accepted their repentance. Lastly, in the illustration taken from the Tabuk affair, there were some who actually failed in their duty, not from contumacy or ill-will, but from thoughtlessness, slackness, and human weakness: they actually failed to obey the Holy Prophet's summons, and were naturally called on to explain, and were excluded from the life of the Community. Their mental state is here described graphically. Though the earth is spacious, to them it was constrained. In their own souls they had a feeling of constraint. In worldly affluence they felt poor in spirit. They realised that they could not flee from Allah, but could only find solace and refuge in coming back to Him. They freely repented and showed it in their deeds, and Allah freely forgave them and took them to His grace. Though illustrated by the particular examples of Ka'b, Mararah and Hilal, the lesson is perfectly general and is good for all times. (9.118)

16:69 – Then to eat of all the produce (of the earth) and find with skill the **spacious paths** of its Lord: there issues from within their bodies a drink of varying colors wherein is healing for men: verily in this is a Sign for those who give thought. <sup>20982099</sup>

2099 Zululan: two meanings are possible; (1) ways easy and spacious, referring to the unerring way in which bees find their way from long distances to their combs; and (2) the idea of humility and obedience in them. (16.69)

29:56 - O My servants who believe! truly spacious is My Earth: therefore serve ye Me (and Me alone)! <sup>3489</sup>

3489 There is no excuse for any one to plead that he could not do good or was forced to evil by his circumstances and surroundings, or by the fact that he lived in evil times. We must shun evil and seek good, and Allah's Creation is wide enough to enable us to do that, provided we have the will, the patience, and the constancy to do it. It may be that we have to change our village or city or country; or that we have to change our neighbors or associates; or to change our habits or our hours, our position in life or our human relationships, or our callings. Our integrity before Allah is more important than any of these things, and we must be prepared for exile (or Hijrat) in all these senses. For the means with which Allah provides us for His service are ample, and it is our own fault if we fail. (29.56)

39:10 - Say: "O ye my servants who believe! Fear your Lord: good is (the reward) for those who do good in this world. **Spacious** is Allah's earth! Those who patiently persevere will truly receive a reward without measure!" <sup>42604261</sup>

4261 Cf. xxix. 56 and n. 3489. We must always do right. We cannot plead that the circumstances in which we find ourselves force our hands. If our home conditions do not allow us to act according to the Faith that is in us, we must be prepared to suffer ostracism or even exile. (39.10)

40:64 - It is Allah Who has made for you the earth as a resting place and the sky as a canopy and has given you shapes and made your shapes beautiful and has provided for you Sustenance

of things pure and good such is Allah your Lord. So Glory to Allah the Lord of the Worlds!  
4438443944404441

- 4438 The argument in the last two verses was from man's personal experiences of his physical life. In this and the next verse a parallel argument is addressed to man on a much higher plane: 'look at the spacious earth and the canopy of the sky; look at the special position you occupy above other animals that you know, in shape and form, and moral and spiritual capacities; consider your refinements in food and fruits and the higher spiritual Sustenance of which your physical food is a type; would you not indeed say that the Lord is good, and would you not glorify His holy name?' (40.64)

51:48 - And We have spread out the (**spacious**) earth: how excellently We do spread out!

58:11 —O ye who believe! When ye are told to make room in the assemblies (spread out and) make room: (Ample) room will Allah provide for you. And when ye are told to rise up rise up: Allah will raise up to (suitable) ranks (and degrees) those of you who believe and who have been granted Knowledge: and Allah is well-acquainted with all ye do. 534753485349

- 5347 Even when a great man or a Leader comes into an Assembly, we are not to press forward without discipline, as it causes inconvenience to him and detriment to public business. Nor are we to shut out other people who have equal rights to be in the Assembly. We must spread out, for Allah's **earthis spacious**, and so are our opportunities. (58.11)

78:6 - Have We not made the earth as a wide expanse 5890

- 5890 See n. 2038 to xvi. 15. Cf. also xiii. 3 and xv. 19. The **spacious** expanse of the earth may be compared to a carpet, to which the mountains act as pegs. The Signs of Allah are thus enumerated: the great panorama of outer nature (verses 6-7); the creation of Man in pairs, with the succession of rest and work fitting in with the succession of night and day (verses 8-11); the firmaments above, with their splendid lights (verses 12-13); and the clouds and rain and abundant harvests, which knit sky and earth and man together (verses 14-16). These point to Allah, and Allah's Message points to the Future Life. (78.6)

71:20 - "That ye may go about therein in spacious roads." 5719

- 5719 Fijaj implies valley-roads or passes between mountains. Though there are mountain chains on the earth, Allah's artistry has provided even in such regions, valleys and channels by which men may go about. Mountain roads usually follow the valleys. A) Sinners always resent it as a reproach that righteous men should speak to them for their own good. They prefer smooth flatterers, and they worship power even though the depositaries of power are selfish men, who neither profit themselves nor profit others by the wealth and man-power that they collect round themselves. They forget that mere material things may be a delusion and a snare unless the moral and spiritual factor behind them sanctifies them. (71.20)

### SPEAK: (ILL)

24:15 - Behold ye received it on your tongues and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter while it was most serious in the sight of Allah. 2968

- 2968 There are three things here reprobated by way of moral teaching: (1) if others speak an evil word, that is no reason why you should allow it to defile your tongue; (2) if you get a thought or suspicion which is not based on your certain knowledge, do not give it currency by giving it expression; and (3) others may think it is a small matter to speak lightly of something which blasts a person's character or reputation: in the eyes of Allah it is a most serious matter in any case, but specially when it involves the honour and reputation of pious women. (24.15)

24:16 - And why did ye not when ye heard it say "It is not right of us to speak of this: Glory to Allah! this is a most serious slander!" 2969

- 2969 The right course would have been to stop any further currency of false slanders by ignoring them and at least refusing to help in their circulation. The exclamation "Subhanaka", "Praise to Thee (O Allah)", or "Glory to Allah!" is an exclamation of surprise and disavowal as much as to say, "We do not believe it! And we shall have nothing to do with you, O false slanderers!" (24.16)

49:2 - O ye who believe! raise not your voices above the voice of the Prophet nor speak aloud to him in talk as ye may speak aloud to one another lest your deeds become vain and ye perceive not. 49204921

- 4920 It is bad manners to talk loudly before your Leader. Some ill-mannered people so raise their voices as to drown the voice of their Leader, in conversation or in Council. (49.2)

- 4921 Such rudeness may even destroy the value of such services as they may otherwise have been able to render, and all this without their even realising the harm they were doing to the Cause. (49.2)

49:11 - O ye who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): Nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness (to be used of one) after he has believed: And those who do not desist are (Indeed) doing wrong. <sup>49294930</sup>

4929 Mutual ridicule ceases to be fun when there is arrogance or selfishness or malice behind it. We may laugh with people, to share in the happiness of life: we must never laugh at people in contempt or ridicule. In many things they may be better than ourselves! (49.11)

4930 speaking ill of others by the spoken or written word, or in acting in such a way as to suggest a charge against some person whom we are not in a position to judge. A cutting, biting remark or taunt of sarcasm is included in the word lamaza. An offensive nickname may amount to defamation, but in any case there is no point in using offensive nicknames, or names that suggest some real or fancied defect. They ill accord with the serious purpose which Muslims should have in life. For example, even if a man is lame, it is wrong to address him as "O lame one!" It causes him pain, and it is bad manners. So in the case of the rude remark, "the black man". (49.11)

49:12 - O ye who believe! avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay ye would abhor it...but fear Allah: for Allah is Oft-Returning Most Merciful. <sup>493149314932</sup>

4931 Most kinds of suspicion are baseless and to be avoided, and some are crimes in themselves: for they do cruel injustice to innocent men and women. Spying, or enquiring too curiously into other people's affairs, means either idle curiosity, and is therefore futile, or suspicion carried a stage further, which almost amounts to sin. Back-biting also is a brood of the same genus. It may be either futile but all the same mischievous, or it may be poisoned with malice, in which case it is a sin added to sin. (49.12)

4932 No one would like even to think of such an abomination as eating the flesh of his brother. But when the brother is dead, and the flesh is carrion, abomination is added to abomination. In the same way we are asked to refrain from hurting people's feelings when they are present; how much worse is it when we say things, true or false, when they are absent! (49.12)

52:23 – They shall there exchange one with another a (loving) cup free of frivolity free of all taint of ill. <sup>5057</sup>

5057 Drinking or loving cups, in our life on this earth, are apt to be misused in two ways: (1) they may be occasions for mere frivolity or the wasting of time; (2) they may lead to evil thoughts, evil suggestions, evil talk, or evil deeds. (52.23)

Sahih Al-Bukhari Hadith

### Hadith 5.552

Narrated by

Ibn Umar

Allah's Apostle appointed Usama bin Zaid as the commander of some people. Those people criticized his leadership. The Prophet said, "If you **speak ill** of his leadership, you have already spoken ill of his father's leadership before. By Allah, he deserved to be a Commander, and he was one of the most beloved persons to me and now this (i.e. Usama) is one of the most beloved persons to me after him."

► Sahih Al-Bukhari Hadith

### Hadith 8.78

Narrated by

Ibn Abbas

Allah's Apostle passed by two graves and said, "Both of them (persons in the grave) are being tortured, and they are not being tortured for a major sin. This one used not to save himself from being soiled with his urine, and the other used to go about with **calumnies** (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such-and-such evil things). The Prophet then asked for a green leaf of a date-palm tree, split it into two pieces and planted one on each grave and said, "It is hoped that their punishment may be abated till those two pieces of the leaf get dried." (See Hadith No 215, Vol 1).

► Fiqh-us-Sunnah

### Fiqh 4.76

## The Prohibition Against Talking Ill of the Dead

It is not permissible to talk ill of the deceased Muslims or to mention their evil deeds. This is based on Bukhari's report from 'Aishah that the Prophet, peace be upon him, said: "Do not speak ill of the dead; they have seen the result of (the deeds) that they forwarded before them." Abu Daw'ud and Tirmidhi have transmitted, but with a weak chain of narrators, from Ibn ' Umar a similar hadith that the Prophet, peace be upon him, said, "Mention the good deeds of your dead and cover their evil deeds."

As for those Muslims who openly do evil or indulge in illicit innovation, it is permissible to mention their evil deeds if some public good so requires and as a warning to others in order to discourage anyone who might otherwise follow their bad example. If no such benefit is to be gained, then it is not permissible to mention anything evil about the deceased. Bukhari and Muslim reported that Anas said: "A funeral procession passed by and the people praised the deceased. The Prophet, peace be upon him, exclaimed, 'It is decided.' Then another funeral procession passed by and the people said some bad things about the deceased. The Prophet, peace be upon him, remarked, 'It is decided.' Umar asked: 'What is decided?' The Prophet, peace be upon him, answered, 'The one whom you praised is entitled to Paradise, and the one whom you described as bad is entitled to the Hell Fire. You are Allah's witnesses on earth!'"

Cursing the dead disbelievers is permissible, because Allah, the Exalted, says: "Curses by the tongue of David and of Jesus, the son of Mary, were pronounced on those among the Children of Israel who rejected faith." [Qur'an 5.78](#) Similarly we read in the Qur'an: "Perish the hands of the Father of Flame!" [Qur'an 111.1](#) Pharaoh and others like him have also been cursed in the Qur'an, besides the great curse of Allah about which we read: "Behold! the curse of Allah is on those who do wrong. [Qur'an 11.18](#)

►Al-Tirmidhi Hadith

## Hadith 3252

Narrated by

**Aisha ; Abdullah ibn Abbas**

Allah's Messenger (peace be upon him) said, "The best of you is he who is best to his family, and I am the best among you to my family. When one of you dies **speak no ill** of him."

Tirmidhi and Darimi transmitted it, and Ibn Majah transmitted it up to "to my family" on the authority of Ibn Abbas.

## SPEAK OUT:

7:164 - When some of them said: "why do ye preach to a people whom Allah will destroy or visit with a terrible punishment?" Said the preachers: "to discharge our duty to your Lord and perchance they may fear him." <sup>1138</sup>

1138 There are always people who wonder, no doubt sincerely, what good it is to preach to the wicked. The answer is given to them here: (1) every man who sees **evil must speak out against it**; it is his duty and responsibility to Allah; (2) there is always a chance that the warning may have effect and save a precious soul. This passage has a special meaning for the times when our Holy Prophet was preaching in Makkah, apparently without results. But it applies to all times. ([7.164](#))

## SPEAK FAIR TO PEOPLE:

2:83 - And remember We took a covenant from the children of Israel (to this effect): worship none but Allah; treat with kindness your parents and kindred and orphans and those in need; speak fair to the people; be steadfast in prayer; and practice regular charity. Then did ye turn back except a few among you and ye backslide (even now). <sup>87</sup>

87 So far from the Covenant being of the kind you suggest in ii. 80, the real Covenant is about the moral law, which is set out in ii. 83. This moral law is universal and if you break it, no privileges will lighten your punishment or help you in any way (ii. 86). "Speak fair to the people" not only means outward courtesy from the leaders to the meanest among the people, but the protection of the people from being exploited, deceived, defrauded, or doped with things to lull their intelligence. ([2.83](#))

4:5 - To those weak of understanding make not over your property which Allah hath made a means of support for you but feed and clothe them therewith and **speak** to them words of kindness and justice. <sup>510511</sup>

510 This applies to orphans, but the wording is perfectly general, and defines principles like those of Chancery in English Law and the Court of Wards in Indian Law. Property has not only its rights but also its responsibilities. The owner may not do just what he likes absolutely; his right is limited by the good of his family of which he is a member, and if he is incapable of understanding it, his control should be removed. This does not mean that he is harshly dealt with. On the contrary his interest must be protected, and he must be treated with special kindness because of his incapacity. ([4.5](#))

6:152 - And come not nigh to the orphan's property except to improve it until he attain the age of full strength; give measure and weight with (full) justice; no burden do We place on any soul but that which it can bear; whenever ye speak speak justly even if a near relative is concerned; and fulfil the Covenant of Allah: thus doth He command you that ye may remember. <sup>978</sup>

978 Cf. v. 1, and n. 682. ([6.152](#))



17:53 - 17:53 - Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: for Satan is to man an avowed enemy. <sup>2238</sup>

2238 This command refers to two situations. (1) Even to your enemies and the enemies of Allah you should speak fair: who are you to judge others? Judgment belongs to Allah alone, for He knows you (i.e., all mankind) best, and your personal knowledge is at best imperfect. And Satan is always trying to divide mankind. (2) Amongst yourselves, also you should not entertain suspicions, but speak politely according to the best standards of human speech. A false or unkind word may destroy all your efforts at building up unity, because the forces of disruption are more numerous than the forces of unity. (17.53)

20:44 - "But speak to him mildly; perchance he may take warning or fear (Allah)." <sup>2568</sup>

2568 So far Pharaoh in his inordinate vanity had forgotten himself and forgotten how small a creature he was before Allah. This was to be brought to his recollection, so that he might perhaps repent and believe, or at least be deterred by fear from "transgressing all bounds". Some men eschew wrong from sincere love of Allah and understanding of their fellow-men, and some (of coarser minds) from the fear of consequences. Even the latter conduct may be a step to the former. (20.44)

## SPEAK:

2:113 – The Jews say: "The Christians have naught (to stand) upon"; and the Christians say: "The Jews have naught (to stand) upon." Yet they (profess to) study the (same) Book. Like unto their word is what those say who know not but Allah will judge between them in their quarrel on the Day of Judgment. <sup>116</sup>

116 It is a sure sign of ignorance and prejudice when you study the same book as another or a similar one and yet are absolutely intolerant of the meaning which the other draws from it. You should know better, but you **speak** like the ignorant. In this case the primary reference in the word "ignorant" may be to the Pagan Arabs. (2.113)

3:41 - He said: "O my Lord! give me a sign!" "Thy Sign" was the answer "shall be that thou shalt speak to no man for three days but with signals. Then celebrate the praises of thy Lord again and again and glorify Him in the evening and in the morning."

3:46 - "He shall speak to the people in childhood and in maturity and he shall be (of the company) of the righteous." <sup>388</sup>

388 The ministry of Jesus lasted only about three years, from 30 to 33 years of his age, when in the eyes of his enemies he was crucified. But the Gospel of Luke (ii. 46) describes him as disputing with the doctors in the Temple at the age of 12, and even earlier, as a child, he was "strong in spirit, filled with wisdom" (Luke ii. 40). Some apocryphal Gospels describe him as preaching from infancy. (3.46)

3:183 - They (also) said: "Allah took our promise not to believe in an Apostle unless He showed us a sacrifice consumed by fire (from heaven)." Say: "There came to you Apostles before me with clear signs and even with what ye ask for: why then did ye slay them if ye speak the truth?" <sup>489</sup>

489 Burn sacrifices figured in the Mosaic Law, and in the religious ceremonies long before Moses, but it is not true that the Mosaic Law laid down a fire from heavens on a burnt sacrifice as a test of the credentials of Prophets. Even if it had been so, did the Jews obey the Prophets who showed this Sign? In Leviticus ix. 23-24, we are told a burnt offering prepared by Moses and Aaron: "and there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat." Yet the people rebelled frequently against Moses. Abel's offering (sacrifice) was probably a burnt offering: it was accepted by Allah, and he was killed by Cain out of jealousy: Gen. iv. 3-8. Mosaic sacrifices were no longer needed by the people of Jesus or the people of Muhammad. (3.183)

4:63 - Those men Allah knows what is in their hearts; so keep clear of them but admonish them and speak to them a word to reach their very souls. <sup>582</sup>

582 How should hypocrites be treated? To take them into your confidence would of course be foolish. To wage unrelenting war against them may destroy the hope of reforming them and purging them of their hypocrisy. The Prophet of Allah keeps clear of their wiles, but at the same time, does not hesitate to show them the error of their ways, nor to put in a word in season, to penetrate their hearts and win them back to Allah. (4.63)

6:111 - Even if We did send unto them angels and the dead did speak unto them and We gathered together all things before their very eyes they are not the ones to believe unless it is in Allah's Plan: but most of them ignore (the truth). <sup>940</sup>

940 The most stupendous miracles even according to their ideas would not have convinced them. If the whole pageant of the spiritual world were brought before them, they would not have believed, because they -of their own choice and will -refuse knowledge and faith. (6.111)



7:148 - The people of Moses made in his absence out of their ornaments the image of a calf (for worship): it seemed to low: did they not see that it could neither speak to them nor show them the way? They took it for worship and they did wrong. <sup>111211131114</sup>

8:20 - O ye who believe! obey Allah and his apostle and turn not away from him when ye hear (him speak).

13:31 - If there were a Qur'an with which mountains were moved or the earth were cloven asunder or the dead were made to speak (this would be the one!) But truly the Command is with Allah in things! Do not the Believers know that had Allah (so) willed He could have guided all mankind (to the Right)? But the Unbelievers never will disaster cease to seize them for their (ill) deeds or to settle close to their homes until the Promise of Allah come to pass for verily Allah will not fail in His promise. <sup>18471848</sup>

14:31 - Speak to My servants who have believed that they may establish regular prayers and spend (in charity) out of the Sustenance We have given them secretly and openly before the coming of a Day in which there will be neither mutual bargaining nor befriending. <sup>190519061907</sup>

1907 The great Day of Reckoning would be one on which all values would be changed. Wealth, as understood in this world, would no longer count. Should we not therefore use any wealth we have in this life, to give here and receive there? Bai includes all bargaining, barter, purchase and sale, etc. In this world, where wealth has some value, let us spend it and get for ourselves "treasures in heaven." In the next life each man will stand on his merits and personal responsibility. One man cannot help another. Let us here help each other to become true and righteous, so that our personal account may be favourable there. (14.31)

21:63 - He said: "Nay this was done by this is their is their biggest one! Ask them if they can speak intelligently!"

21:65 - Then were they confounded with shame: (they said) "Thou knowest full well that these (idols) do not speak!" <sup>2722</sup>

2722 Literally, "they were turned down on their heads" which may suggest a metaphorical somersault, i.e., they recovered from their dawning shame for idolatry and were prepared to argue it out with the youth Abraham. But I think there is better authority for the interpretation I have adopted. (21.65)

27:85 - And the Word will be fulfilled against them because of their wrongdoing and they will be unable to speak (in plea). <sup>3315</sup>

3315 There will be no plea, because the charge will be only too true. The Decree will be passed and executed. (27.85)

36:65 - That Day shall We set a seal on their mouths. But their hands will speak to Us and their feet bear witness to all that they did. <sup>4011</sup>

4011 The ungodly will now be dumbfounded. They will be unable to speak or offer any defence. (The consequences of all acts, which follow according to Allah's Law, are, in Quranic language, attributed to Allah). But their silence will not matter. Their own hands and feet will speak against them. "Hands and feet" in this connection are symbolical of all the instruments for action which they were given in this life. The same extended meaning is to be understood for "eyes" in the following verse. Cf. also xli. 20- 21, where eyes, ears, and skins are all mentioned as bearing witness against such as misused them. (36.65)

42:51 -It is not fitting for a man that Allah should speak to him except by inspiration or from behind a veil or by the sending of a Messenger to reveal with Allah's permission what Allah wills: for He is Most High Most Wise. <sup>4597459845994600</sup>

4597 This leads us on to the higher spiritual meaning of verses 49-50, as leading up to verses 51-53. Man is but a speck in Allah's creation. His growth and family relationships are not by any means comparable to Allah's creative acts, whose various stages are referred to in n. 120 to ii. 117, n. 916 to vi. 94, and n. 923 to vi. 98. That being so in the mysteries of man's daily life, how much more profound is the contrast between man and Allah in the apprehension of the higher spiritual problems concerned with Revelation? How can man be fit to speak to Allah? He is not fit. But there are three ways in which Allah, in His infinite Mercy, communicates with man, as described in verses 51-53. (42.51)

49:2 - O ye who believe! raise not your voices above the voice of the Prophet nor speak aloud to him in talk as ye may speak aloud to one another lest your deeds become vain and ye perceive not. <sup>49204921</sup>

4920 It is bad manners to talk loudly before your Leader. Some ill-mannered people so raise their voices as to drown the voice of their Leader, in conversation or in Council. (49.2)

4921 Such rudeness may even destroy the value of such services as they may otherwise have been able to render, and all this without their even realising the harm they were doing to the Cause. (49.2)

52:34 - Let them then produce a recital like unto it if (it be) they speak the Truth!

►Al-Tirmidhi Hadith

### **Hadith 4797**

Narrated by

**AbuTha'labah al-Khushani ; Jabir ibn Abdullah**

Allah's Messenger (peace be upon him) said, "Those of you who will be dearest to me and nearest to me on the Day of Resurrection will be those with the best characters. Those of you who will be most hateful to me and farthest from me will be those with evil characters, who speak much, are loud-mouthed and talkative."

Bayhaqi transmitted it in Shu'ab al-Iman, and Tirmidhi transmitted something to the same effect on Jabir's authority.

►Sahih Al-Bukhari Hadith

### **Hadith 8.254**

Narrated by

**Abu Aiyub**

The Prophet said, "It is not lawful for a Muslim to desert (not to speak to) his brother Muslim for more than three days while meeting, one turns his face to one side and the other turns his face to the other side. Lo! The better of the two is the one who starts greeting the other."

Sahih Al-Bukhari Hadith

### **Hadith 8.657**

Narrated by

**Abu Huraira**

The Prophet said, "Allah forgives my followers those (evil deeds) their souls may whisper or suggest to them as long as they do not act (on it) or speak."

►Al-Tirmidhi Hadith

### **Hadith 5459**

Narrated by

**AbuSa'id al-Khudri**

Allah's Messenger (peace be upon him) said, "By Him in Whose hand my soul is, the last hour will not come before wild beasts speak to men, the end of a man's whip and the thong of his sandal speak to him, and his thigh informs him what his family have done since he left them."

Tirmidhi transmitted it.

►Sahih Al-Bukhari Hadith

### **Hadith 6.58**

Narrated by

**Zaid bin Arqam**

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

"Guard strictly the (five obligatory) prayers, especially the middle (the Best) (Asr) Prayer and stand before Allah with obedience (and not to speak to others during the prayers)." Then we were ordered not to speak in the prayers.

►Sahih Al-Bukhari Hadith

### **Hadith 9.612**

Narrated by

**Abdullah**

Two persons of Bani Thaqif and one from Quarish (or two persons from Quraish and one from Bani Thaqif) who had fat bellies but little wisdom, met near the Ka'ba. One of them said, "Did you see that Allah hears what we say?" The other said, "He hears us if we speak aloud, but He does not hear if we speak in stealthy quietness (softly)." The third fellow said, "If He hears when we speak aloud, then He surely hears us if we **speak** in stealthy quietness (softly)." So Allah revealed the Verse:

"And you have not been screening against yourselves, lest your ears, and your eyes and your skins should testify against you..." (41.22)

Al-Muwatta Hadith

### **Hadith 5.7**

**Paying Attention when the Imam is Giving the Khutba on the Day of Jumua**

Yahya related to me from Malik from Ibn Shihab that Thalaba ibn Abi Malik al Quradhi informed him that in the time of Umar ibn al Khattab they used to pray on the day of jumua until Umar came out, and when Umar came out and sat on the mimbar and the muadhhdhins called the adhan, they would sit and talk, and then when the muadhhdhins were silent and Umar stood to give the khutba, they would pay attention and no-one would **speak**.

Ibn Shihab said, "The imam coming out stops prayer and his speaking stops conversation."

## **SPEECH:**

20:27 - "And remove the impediment from my speech." <sup>2553</sup>

2553 Literally, "Loosen a knot from my tongue". (20.27)

26:13 - "My breast will be straitened and my speech may not go (smoothly): so send unto Aaron." <sup>3145</sup>

Who is better in speech than one who calls (men) to Allah works righteousness and says "I am of those who bow in Islam"? <sup>4503</sup>

27:16 - And Solomon was David's heir. He said: "O ye people! we have been taught the speech of Birds and on us has been bestowed (a little) of all things: this is indeed Grace manifest (from Allah)." <sup>325432553256</sup>

27:19 - So he smiled amused at her speech; and he said: "O my Lord! so order me that I may be grateful for Thy favors which Thou hast bestowed on me and on my parents and that I may work the righteousness that will please Thee: and admit me by Thy Grace to the ranks of Thy righteous Servants." <sup>325932603261</sup>

31:19 - "And be moderate in thy pace and lower thy voice; for the harshest of sounds without doubt is the braying of the ass." <sup>3604</sup>

3604 The "Golden Mean" is the pivot of the philosophy of Luqman as it is of the philosophy of Aristotle and indeed of Islam. And it flows naturally from a true understanding of our relation to Allah and His universe and to our fellow-creatures, especially man. In all things be moderate. Do not go the pace, and do not be stationary or slow. Do not be talkative and do not be silent. Do not be loud and do not be timid or half-hearted. Do not be too confident, and do not be cowed down. If you have patience, it is to give you constancy and determination, that you may bravely carry on the struggle of life. If you have humility, it is to save you from unseemly swagger, not to curb your right spirit and your reasoned determination. (31.19)

33:4 - Allah has not made for any man two hearts in his (one) body: nor has He made your wives whom ye divorce by Zihar your mothers: nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth and He shows the (right) Way. <sup>366936703671</sup>

3669 "Two hearts in his (one) breast": two inconsistent attitudes: such as serving Allah and Mammon; or subscribing to both Truth and Superstition; or hypocritically pretending one thing and intending another. Such a thing is against Allah's Law and Will. Apart from the condemnation of general hypocrisy, two pagan customs of the Times of Ignorance are mentioned, and their iniquity pointed out. See the notes 3670 and 3671. (33.4)

33:32 - O Consorts of the Prophet! ye are not like any of the (other) women: if ye do fear (Allah) be not too complaisant of speech lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just. <sup>37123713</sup>

33:70 - O ye who believe! fear Allah and (always) say a word directed to the Right: <sup>3775</sup>

3775 We must not only speak the truth as far as we know it, but we must always try to hit the right point; i.e., we must not speak unseasonably, and when we do speak, we must not beat about the bush, but go straight to that which is right, in deed as well as in word. Then Allah will make our conduct right and cure any defects that there may be in our knowledge and character. With our endeavour directed straight to the goal, we shall be forgiven our errors, shortcomings, faults, and sins of the past. (33.70)

38:20 - We strengthened his kingdom and gave him wisdom and sound judgment in speech and decision. <sup>4170</sup>

4170 Cf. n. 2732 to xxi. 79 for David's sound judgment in decisions; he could also express himself aptly. (38.20)

41:21 - They will say to their skins: "Why bear ye witness against us?" They will say: "Allah hath given us speech (He) Who giveth speech to everything: He created you for the first time and unto Him were ye to return. <sup>4488</sup>

4488 A new phase of their existence will now dawn on them. They used to think that if they concealed their evil deeds from the rest of the world, nothing would happen to them! But Allah can give "tongues to trees", and can make every fact in life, known and unknown to the world, contribute to the elucidation of truth and justice. When we succumb to evil, our limbs and faculties themselves betray us. (41.21)

41:33 - Who is better in speech than one who calls (men) to Allah works righteousness and says "I am of those who bow in Islam"? <sup>4503</sup>

47:30 - Had We so willed We could have shown them up to thee and thou shouldst have known them by their marks: but surely thou wilt know them by the tone of their speech! And Allah knows All that ye do. <sup>4854</sup>

4854 Evil is not always necessarily branded in this life with a distinguishing mark or brand. But the discerning ones know. Evil is betrayed by its speech and behaviour. (47.30)

55:4 - He has taught him speech (and Intelligence) <sup>5173</sup>

5173 Bayan: intelligent speech: power of expression: capacity to understand clearly the relations of things and to explain them. Allah has given this to man, and besides this revelation in man's own heart, has aided him with revelation in nature and revelation through prophets and messengers. (55.4)

#### Al-Muwatta Subjects

### Speech

1. Disliked Speech  
56.1, 56.2, 56.3, 56.4
2. The Order to be Mindful in Speech  
56.5, 56.6
3. Disliked Speech and Speech Without the Mention of Allah  
56.7, 56.8, 56.9
4. Backbiting  
56.10
5. What is Feared from the Tongue  
56.11, 56.12
6. Two People Conversing to the Exclusion of Another  
56.13, 56.14
7. Truthfulness and Lying  
56.15, 56.16, 56.17, 56.18, 56.19

#### Al-Muwatta Hadith

### Hadith 56.9

#### Disliked Speech and Speech Without the Mention of Allah

Malik related to me that he heard that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, sent a message to one of her family after the evening prayer, saying, "Will you not allow the recording angel to rest?"

#### Fiqh-us-Sunnah

### Fiqh 2.140

#### It is preferred to raise one's voice, to keep the khutbah short, and to the point

.....An-Nawawi says: "It is preferred for the khutbah to be in an eloquent and proper Arabic, and it should be an organized speech that the people can understand. It should not be a **speech**, which is over the heads of the people, nor should it be shallow or contain foul language as that would defeat its purpose. Its words should be chosen carefully to make them attractive and meaningful.".....

#### Fiqh-us-Sunnah

### Fiqh 3.87a

Zakat ul-fitr was made obligatory in the month of Sha'ban in the second year of the hijrah. Its purpose is to purify one who fasts from any indecent act or speech and to help the poor and needy.....

►Sahih Al-Bukhari Hadith

### **Hadith 7.76** Narrated by **Ibn Umar**

Two men came from the east and delivered speeches, and the Prophet said, "Some eloquent speech has the influence of magic (e.g., some people refuse to do something and then a good eloquent speaker addresses them and then they agree to do that very thing after his speech)."

►Sahih Al-Bukhari Hadith

### **Hadith 4.808** Narrated by **Ali**

I relate the traditions of Allah's Apostle to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you a thing which is between you and me, then no doubt, war is guile. I heard Allah's Apostle saying, "In the last days of this world there will appear some **young foolish people who will use (in their claim) the best speech** of all people (i.e. the Qur'an) and they will abandon Islam as an arrow going through the game. Their belief will not go beyond their throats (i.e. they will have practically no belief), **so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection.**"

►Fiqh-us-Sunnah

### **Fiqh 2.138**

#### **Contents of the khutbah**

Abu Hurairah reports that the Prophet sallallahu alehi wassallam said: "Every **speech** that does not begin with the praises of Allah is defective." This is related by Abu Dawud. Ahmad has something similar to it....

#### **SPEND:**

2:3 - Who believe in the Unseen are steadfast in prayer and spend out of what We have provided for them. <sup>27</sup>

27 All bounties proceed from God. They may be physical gifts, e.g., food, clothing, houses, gardens, wealth, etc. or intangible gifts, e.g., influence, power, birth and the opportunities flowing from it, health, talents, etc. or spiritual gifts, e.g., insight into good and evil, understanding of men, the capacity for love, etc. We are to use all in humility and moderation. But we are also to give out of every one of them something that contributes to the well-being of others. We are to be neither ascetics nor luxurious sybarites, neither selfish misers nor thoughtless prodigals. (2.3)

2:177 - It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day and the Angels and the Book and the Messengers; **to spend of your substance out of love for Him for your kin for orphans for the needy for the wayfarer for those who ask and for the ransom of slaves**; to be steadfast in prayer and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth the Allah-fearing. <sup>177178179180181</sup>

179 Practical deeds of charity are of value when they proceed from love, and from no other motive. In this respect, also, our duties take various forms, which are shown in reasonable gradation: our kith and kin; orphans (including any persons who are without support or help); people who are in real need but who never ask (it is our duty to find them out, and they come before those who ask); the stranger, who is entitled to laws of hospitality; the people who ask and are entitled to ask, i.e., not merely lazy beggars, but those who seek our assistance in some form or another (it is our duty to respond to them); and the slaves (we must do all we can to give or buy their freedom). Slavery has many insidious forms, and all are included. (2.177)

2:195 - And spend of your substance in the cause of Allah and make not your own hands contribute to your destruction but do good; for Allah loveth those who do good. <sup>211</sup>

211 Every fight requires the wherewithals for the fight, the "sinews of war". If the war is just and in the cause of God, all who have wealth must spend it freely. That may be their contribution to the Cause, in addition to their personal effort, or if for any reason they are unable to fight. If they hug their wealth, perhaps their own hands are helping in their own self destruction. Or if their wealth is being spent, not in the Cause of God, but in something which pleases their fancy, it may be that the advantage goes to the enemy, and they are by their action helping their own destruction. In all things, their standard should be, not selfishness, but the good of their brethren, for such good is pleasing to God. (2.195)

2:219 - They ask thee concerning wine and gambling. Say: "In them is great sin and some profit for men; but the sin is greater than the profit." They ask thee how much they are to spend; say:

"What is beyond your needs." Thus doth Allah make clear to you His Signs: in order that ye may consider. <sup>240241242</sup>

242 Hoarding is no use either to ourselves, or to any one else. We should use the wealth we need; any superfluities we must spend in good works or in charity. (2.219)

2:254 - O ye who believe! spend out of (the bounties) We have provided for you before the day comes when no bargaining (will avail) nor friendship nor intercession. Those who reject faith they are the wrong-doers. <sup>294295</sup>

294 Spend, i.e. give away in charity, or employ in good works, but do not hoard. Good works would in Islam include everything that advances the good of one that is in need whether a neighbor or a stranger or that advances the good of the community or even the good of the person himself to whom God has given the bounty. But it must be real good and there should be no admixture of baser motives, such as vainglory, or false indulgence, or encouragement of idleness, or playing off one person against another. The bounties include mental and spiritual gifts as well as wealth and material gifts. (2.254)

2:261 - The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth; and Allah careth for all and He knoweth all things.

2:262 - Those who spend their substance in the cause of Allah and follow not up their gifts with reminders of their generosity or with injury for them their reward is with their Lord; on them shall be no fear nor shall they grieve.

2:264 - O ye who believe! cancel not your charity by reminders of your generosity or by injury like those who **spend** their substance to be seen of men but believe neither in Allah nor in the last day. They are in Parable like a hard barren rock on which is a little soil; on it falls heavy rain which leaves it (just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith. <sup>310</sup>

310 False charity, "to be seen of men", is really no charity. It is worse, for it betokens a disbelief in God and the Hereafter. "God seeth well whatever ye do" (ii. 265). It is compared to a hard barren rock on which by chance has fallen a little soil. Good rain, which renders fertile soil more fruitful, washes away the little soil which this rock had, and exposes its nakedness. What good can hypocrites derive even from the little wealth they may have amassed? (2.264)

2:265 - And the likeness of those who spend their substance seeking to please Allah and to strengthen their souls is as a garden high and fertile: heavy rain falls on it but makes it yield a double increase of harvest and if it receives not heavy rain light moisture sufficeth it. Allah seeth well whatever ye do. <sup>311</sup>

311 is like a field with good soil on a high situation. It catches good showers of rain, the moisture penetrates the soil, and yet its elevated situation keeps it well-drained, and healthy favorable conditions increase its output enormously. But supposing even that the rain is not abundant, it catches dew and makes the most of any little moisture it can get, and that is sufficient for it. So a man of true charity is spiritually healthy; he is best suited to attract the bounties of God, which he does not hoard selfishly but circulates freely. In lean times he still produces good works, and is content with what he has. He looks to God's pleasure and the strengthening of his own soul. (2.265)

2:270 - And whatever ye spend in charity or devotion be sure Allah knows it all. But the wrong-doers have no helpers.

2:274 - Those who (in charity) spend of their goods by night and by day in secret and in public have their reward with their Lord: on them shall be no fear nor shall they grieve. <sup>323</sup>

323 We recapitulate the beauty of charity (i.e. unselfish giving of one's self or one's goods) before we come to its opposite, i.e. the selfish grasping greed of usury against those in need or distress. Charity instead of impoverishing you will enrich you; you will have more happiness and less fear. Contrast it with what follows, - the degradation of the grasping usurer. (2.274)

3:134 - Those who spend (freely) whether in prosperity or in adversity; who restrain anger and pardon (all) men; for Allah loves those who do good. <sup>453</sup>

453 Another definition of the righteous (vv. 134-35). So far from grasping material wealth, they give freely, of themselves and their substance, not only when they are well-off and it is easy for them to do so, but also when they are in difficulties, for other people may be in difficulties at the same time. They do not get ruffled in adversity, or get angry when other people behave badly, or their own good plans fail. On the contrary they redouble their efforts. For the charity-or good deeds-is all the more necessary in adversity. And they do not throw the blame on others. Even where such blame is due and correction is necessary, their own mind is free from a sense of grievance, for they forgive and cover other men's faults. This as far as other people are concerned. But we may be ourselves at fault, and perhaps we



brought some calamity on ourselves. The righteous man is not necessarily perfect. In such circumstances his behaviour is described in the next verse. (3.134)

8:3 - Who establish regular prayers and spend (freely) out of the gifts We have given them for sustenance: <sup>1180</sup>

8:60 - Against them make ready your strength to the utmost of your power including steeds of war to strike terror into (the hearts of) the enemies of Allah and your enemies and others besides whom ye may not know but whom Allah doth know. Whatever ye shall spend in the cause of Allah shall be repaid unto you and ye shall not be treated unjustly. <sup>122512261227</sup>

1227 Be always ready and put all your resources into your Cause. You do not do so in vain. Allah's reward will come in various forms. He knows all, and His reward will always be more generous than you can possibly think of. (8.60)

9:91 - There is no blame on those who are infirm or ill or who find no resources to spend (on the cause) if they are sincere (in duty) to Allah and His apostle: no ground (of complaint) can there be against such as do right: and Allah is Oft-Forgiving Most Merciful. <sup>1343</sup>

9:121 - Nor could they spend anything (for the cause) small or great nor cut across a valley but the deed is inscribed to their credit; that Allah might requite their deed with the best (possible reward). <sup>1372</sup>

1372 Cut across a valley: this is specially mentioned, as denoting an individual act of herosim, dash, or bravery. To march with the troops along valleys, tread paths of danger along with our Comrades, is good and praiseworthy: Notice that both the things mentioned in this verse,- the spending of resources and the dashing across a valley-are individual acts, while those mentioned in the last verse are collective acts, which are in some ways easier. The individual acts having been mentioned, the next verse follows naturally. (9.121)

13:22 - Those who patiently persevere seeking the countenance their Lord; establish regular prayers; spend out of (the gifts) We have bestowed for their sustenance secretly and openly; and turn off Evil with good: for such there is the final attainment of the (Eternal) Home <sup>1836</sup>

14:31 - Speak to My servants who have believed that they may establish regular prayers and spend (in charity) out of the Sustenance We have given them secretly and openly before the coming of a Day in which there will be neither mutual bargaining nor befriending. <sup>190519061907</sup>

22:35 - To those whose hearts when Allah is mentioned are filled with fear who show patient perseverance over their afflictions keep up regular prayer and spend (in charity) out of what we have bestowed upon them. <sup>2812</sup>

25:64 - Those who spend the night in adoration of their Lord prostrate and standing; <sup>3124</sup>

3124 Humble prayer brings them nearer to Allah. (25.64)

25:67 - Those who when they spend are not extravagant and not niggardly but hold a just (balance) between those (extremes); <sup>3127</sup>

3127 In ordinary spending this is a wise rule. But even in charity, in which we give of our best, it is not expected that we should be extravagant, i.e., that we should either do it for show, to impress other people, or do it thoughtlessly, which would be the case if we "rob Peter to pay Paul". We should certainly not be niggardly, but we should remember everyone's rights, including our own, and strike a perfectly just balance between them. (25.67)

28:54 - Twice will they be given their reward for that they have persevered that they avert Evil with Good and that they spend (in charity) out of what We have given them. <sup>3386</sup>

32:16 - Their limbs do forsake their beds of sleep the while they call on their Lord in Fear and Hope: and they spend (in charity) out of the sustenance which We have bestowed on them. <sup>36483649</sup>

34:39 - Say: "Verily my Lord enlarges and restricts the Sustenance to such of His servants as He pleases: and nothing do ye spend in the least (in his cause) but He replaces it: for He is the Best of those Who grant Sustenance. <sup>38483849</sup>

35:29 - Those who rehearse the Book of Allah establish regular Prayer and spend (in Charity) out of what We have provided for them secretly and openly hope for a Commerce that will never fail. <sup>39143915</sup>

36:47 - And when they are told "Spend ye of (the bounties) with which Allah has provided you." You Unbelievers say to those who believe: "Shall we then feed those whom if Allah had so willed He would have fed (himself)? Ye are in nothing but manifest error." 39943995

47:38 - Behold ye are those invited to spend (of your substance) in the way of Allah: but among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants and it is ye that are needy. If ye turn back (from the Path) He will substitute in your stead another people; then they would not be like you! 48644865

4864 Here the case of the special devotee and of the average man with his human foibles are distinguished. Stinginess is not a virtue: it hurts more the finer-nature of the individual practising it than it hurts the Cause. Allah is free of all wants and independent of any need that we can meet. His Cause is similarly independent of human aid. But it uses human agency for our own human advancement. The need to be able to serve Allah's cause is ours. We are the needy beggars who should claim the privilege before the Lord of Bounties unbounded. (47.38)

63:10 - And spend something (in charity) out of the substance which We have bestowed on you before death should come to any of you and he should say "O my Lord! why didst thou not give me respite for a little while? I should then have given (largely) in charity and I should have been one of the doers of good." 5477

5477 "Substance" or "Sustenance". Whatever good we enjoy comes from Allah, and it is our duty to use some of it in the service of others, for that is Charity and the service of Allah. Every unselfish act is Charity. And we must not postpone our good resolutions to the future. Death may come suddenly on us, and we cannot then be allowed to plead for more time. Every present moment calls urgently for its good deed. (63.10)

64:16 - So fear Allah as much as ye can; listen and obey; and spend in charity for the benefit of your own souls: and those saved from the covetousness of their own souls they are the ones that achieve prosperity. 549754985499

►Sunan of Abu-Dawood

### Hadith 1687

Narrated by

AbuHurayrah

The Prophet (peace be upon him) commanded to give sadaqah. A man said: Apostle of Allah, I have a dinar. He said: Spend it on yourself. He again said: I have another. He said: Spend it on your children. He again said: I have another. He said: Spend it on your wife. He again said: I have another. He said: Spend it on your servant. He finally said: I have another. He replied: You know best (what to do with it).

►Hadith Qudsi

### Hadith Qudsi 11

Spend (on charity), O son of Adam, and I shall spend on you.

►Sunan of Abu-Dawood

### Hadith 4293

Narrated by

Anas ibn Malik

The Prophet (peace be upon him) said: The people will establish cities, Anas, and one of them will be called al-Basrah or al-Busayrah. If you should pass by it or enter it, avoid its salt-marshes, its Kall, its market, and the gate of its commanders, and keep to its environs, for the earth will swallow some people up, pelting rain will fall and earthquakes will take place in it, and there will be people who will spend the night in it and become apes and swine in the morning.

## SPENDTHRIFT:

17:26 - And render to the kindred their due rights as (also) to those in want and to the wayfarer: but squander not (your wealth) in the manner of a spendthrift. 22082209

2208 In the Jewish Decalogue, which was given to a primitive and hard-hearted people, this refinement of Kindness, to those in want and to wayfarers (i.e., total strangers whom you come across) finds no place. Nor was there much danger of their wasting their substance out of exuberance. Even the command "to honour thy father and mother" comes after the ceremonial observance of the Sabbath. With us, the worship of Allah is linked up with kindness to parents, kindred, those in want, those who are far from their homes though they may be total strangers to us. It is not mere verbal kindness. They have certain rights which must be fulfilled. (17.26)

2209 All charity, kindness, and help are conditioned by our own resources. There is no merit if we merely spend out of bravado or for idle show. How many families are ruined by extravagant expenses at weddings, funerals, etc., or (as

they may call it) to "oblige friends or relatives", or to give to able-bodied beggars? To no one was this command more necessary than it is to Muslims of the present day. (17.26)

17:27 - Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (Himself) ungrateful. <sup>2210</sup>

2210 Spendthrifts are not merely fools. They are of the same family as the Satans. And the Satan himself-fell by his ingratitude to Allah. So those who misuse or squander Allah's gifts are also ungrateful to Allah. (17.27)

25:67 - Those who when they spend are not extravagant and not niggardly but hold a just (balance) between those (extremes); <sup>3127</sup>

3127 In ordinary spending this is a wise rule. But even in charity, in which we give of our best, it is not expected that we should be extravagant, i.e., that we should either do it for show, to impress other people, or do it thoughtlessly, which would be the case if we "rob Peter to pay Paul". We should certainly not be niggardly, but we should remember everyone's rights, including our own, and strike a perfectly just balance between them. (25.67)

## SPERM:

16:4 - He has created man from a sperm drop; and behold this same (man) becomes an open disputer! <sup>2022</sup>

2022 Man's physical origin is lowly. Yet do men go back to material things, and neglect or dispute about the highest things in Life. (16.4)

22:5 - O mankind! if ye have a doubt about the Resurrection (consider) that We created you out of dust then out of sperm then out of a leech-like clot then out a morsel of flesh partly formed and partly unformed in order that We may manifest (Our Power) to you; and We cause whom We will to rest in the wombs for an appointed term then do We bring you out as babes then (foster you) that ye may reach your age of full strength; and some of you are called to die and some are sent back to the feeblest old age so that they know nothing after having known (much). And (further) thou seest the earth barren and lifeless but when We pour down rain on it it is stirred (to life) it swells and it puts forth every kind of beautiful growth (in pairs). 27732774277527762777

35:11 - And Allah did create you from dust; then from a sperm-drop; then He made you in pairs. And no female conceives or lays down (her load) but with His knowledge. Nor is a man long-lived granted length of days nor is a part cut off from his life but is in a Decree (ordained). All this is easy for Allah. <sup>3884388538863887</sup>

3884 Cf. xviii. 37 and n. 2379; xxii. 5 and n. 2773; and xxx. 20, and n. 3524. Here the argument is that man's physical origin is lowly: his physical body is but dust; his life-sperm issues from a part of his body which he hides and considers as a place of shame; and the mystery of sex shows that no one individual among mankind is sufficient in himself. Glory and power and knowledge are not in him, but in Allah, from Whom alone he derives any glory, or power, or knowledge that he possesses. (35.11)

75:37 - Was he not a drop of sperm emitted (in lowly form)? <sup>5829</sup>

5829 Cf. xxii. 5, where the argument is developed in greater detail. The briefer argument here may be stated thus. His lowly animal origin makes him no higher than a brute; his fetal development is still that of a brute animal; then at some stage come human limbs and shape; the divine spirit is poured into him, and he is fashioned in due proportion for his higher destiny. In spite of that the mystery of sex remains in his nature: we are living souls, yet men and women. Allah Who creates these wonders, -has He not the power to bring the dead to life at the Resurrection? (75.37)

76:2 - Verily We created Man from a drop of mingled sperm in order to try him: so We gave him (the gifts) of Hearing and Sight. <sup>5832</sup>

5832 Mingled: the female ovum has to be fertilised with the male sperm before a new animal can be born. Man as an animal has this humble origin. But he has been given the gift of certain faculties of receiving instruction (typified by Hearing) and of intellectual and spiritual insight (typified by Sight). His life has therefore a meaning: with a certain amount of free-will, he is to be vicegerent on earth (ii. 30). But he must be trained and tried, and that is the whole problem of human life. (76.2)

►Fiqh-us-Sunnah

## Fiqh 1.11

### Sperm, Al-Mani

Some scholars say that sperm is impure, but apparently it is pure, for it is only recommended to wash it off if it is still wet, and to scratch it off if it is dry. Said 'Aishah, "I used to scratch the sperm off the Messenger of Allah's clothes if it was dry, and wash it off if it was still wet." (This is related by ad-Daraqutni, Abu 'Awanah and al-Bazzar). It is also related that Ibn 'Abbas said, "I asked the Messenger of Allah about sperm on clothes. He said, 'It is the same as mucus and spittle. It is sufficient to rub the area with a rag or cloth.'"

The hadith was related by ad-Daraqutni, al-Baihaqi and atTahawi. There is a difference in the narration over whether it should be in marfu'or mauqoof form.

►Fiqh-us-Sunnah Subjects

## **Ablution Ghusl, Actions Requiring It**

1. Discharge of sperm (al-Mani) owing to stimulation while asleep or awake  
Fiqh us-Sunnah Vol.1 Page 49
2. If the sperm is discharged without any type of stimulation (owing to illness or extreme cold)  
Fiqh us-Sunnah Vol.1 Page 49
3. If one has a wet dream but does not find any traces of ejaculation  
Fiqh us-Sunnah Vol.1 Page 50
4. If one wakes from sleep and finds some moistness, but does not recall any wet dream, though he is sure it is sperm, what should he do?  
Fiqh us-Sunnah Vol.1 Page 50
5. If a man squeezes his penis to prevent ejaculation  
Fiqh us-Sunnah Vol.1 Page 50
6. Sperm on the clothes during prayer  
Fiqh us-Sunnah Vol.1 Page 51
7. Touching the two circumcised parts  
Fiqh us-Sunnah Vol.1 Page 51

►ISL Quran Subjects

## **Biology-creation of Man**

2. Further generations created from sperm  
[18.37](#), [22.5](#), [23.13](#), [32.8](#), [35.11](#), [40.67](#)
3. Man comes from a very small part of the excreted sperm  
[32.8](#)
4. Man comes from a small quantity of sperm  
[16.4](#), [18.37](#), [22.5](#), [23.13](#), [32.8](#), [35.11](#), [53.46](#), [75.37](#), [77.20](#), [86.6](#)

## **SPIDER:**

29:41 - The parable of those who take protectors other than Allah is that of the Spider who builds (to itself) a house; but truly the flimsiest of houses is the Spider's house if they but knew.  
34663467

3466 The Spider's house is one of the wonderful Signs of Allah's creation. It is made up of fine silk threads spun out of silk glands in the spider's body. There are many kinds of spiders and many kinds of spider's houses. Two main types of houses may be mentioned. There is the tubular nest or web, a silk-lined house or burrow with one or two trap-doors. This may be called his residential or family mansion. Then there is what is ordinarily called a spider's web, consisting of a central point with radiating threads running in all directions and acting as tie-beams to the quasi-circular concentric threads that form the body of the web. This is his hunting box. The whole structure exemplifies economy in time, material, and strength. If an insect is caught in the net, the vibration set up in the radiating threads is at once communicated to the spider, who can come and kill his prey. In case the prey is powerful, the spider is furnished with poison glands with which to kill his prey. The spider sits either in the centre of the web or hides on the under-side of a leaf or in some crevice, but he always has a single thread connecting him with his web, to keep him in telephonic communication. The female spider is much bigger than the male, and in Arabic the generic gender of 'Ankabut is feminine. ([29.41](#))

3467 Most of the facts in the last note can be read into the Parable. For their thickness the spider's threads are very strong from the point of view of relativity, but in our actual world they are flimsy, especially the threads of the gossamer spider floating in the air. So is the house and strength of the man who relies on material resources however fine or beautiful relatively; before the eternal Reality they are as nothing. The spider's most cunning architecture cannot stand against a wave of a man's hand. His poison glands are like the hidden poison in our beautiful worldly plans which may take various shapes but have seeds of death in them. ([29.41](#))

## **SPLENDOR OF LIFE:**

10:88 – Moses prayed: "Our Lord! Thou hast indeed bestowed on Pharaoh and his Chiefs splendor and wealth in the life of the Present and so our Lord they mislead (men) from Thy Path. Deface our

Lord the features of their wealth and send hardness to their hearts so they will not believe until they see the grievous Penalty." <sup>14691470</sup>

1470 A terrible curse! Let their wealth and **splendour** become so defaced in their features, that instead of being objects of desire, they become objects of loathing! The heart is the seat of affections and joy: let it be so hardened by their unbelief that it becomes the seat of hatred and grief! It is when they see the Penalty that they will believe! (10.88)

10:89 – Allah said: "Accepted is your prayer (O Moses and Aaron)! So stand ye straight and follow not the path of those who know not." <sup>1471</sup>

1471 Be not dazzled by their splendour, but stand out straight for Truth, for that is your salvation! Addressed in form to Moses and Aaron, in substance it is addressed to the Israelites, (10.89)

20:131 - Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them the splendor of the life of this world through which We test them: but the provision of thy Lord is better and more enduring. <sup>2656</sup>

2656 The good things of this life make a brave show, but they are as nothing compared with the good of the Hereafter. Both are provided by Allah. But the former are given to the just and the unjust as a test and trial, and in any case will pass away; while the latter come specially from Allah for His devoted servants, and are incomparably of more value and will last through eternity. (20.131)

55:29 – Of Him seeks (its needs) every creature in the heavens and on earth: every day in (new) Splendor doth He (shine)! <sup>51915192</sup>

5192 Shan: state, splendour; aim, work, business, momentous affair. Allah's is still the directing hand in all affairs. He does not sit apart, careless of mankind or of any of His creatures. But His working shows new Splendour every day, every hour, every moment. (55.29)

## SPOILS OF WAR:

8:1 - They ask thee concerning (things taken as) spoils of war. Say: "(Such) spoils are at the disposal of Allah and the apostle: so fear Allah and keep straight the relations between yourselves: obey Allah and His apostle if ye do believe." <sup>11781179</sup>

1178 The occasion was the question of the division of the booty after the battle of Badr. See Introduction to this Sura. (8.1)

1179 Booty taken in a lawful and just war. It belongs to the Cause, in this case the Cause of Allah, as administered by His Messenger. The chief thing is to remain staunch to the Cause of Allah, and have no differences among those who stand for the Cause. Our internal relations must be kept straight: they must not be disturbed by cupidity or worldly considerations of gain, for any windfalls of this kind should be outside our calculations. (8.1)

8:41 - And know that out of all the booty that ye may acquire (in war) a fifth share is assigned to Allah and to the apostle and to near relatives orphans the needy and the wayfarer if ye do believe in Allah and in the revelation We sent down to Our servant on the day of testing the day of the meeting of the two forces. For Allah hath power over all things. <sup>120912101211</sup>

1209 The rule is that a fifth share is set apart for the Imam (the Commander) and the rest is divided among the forces. The fifth share reserved is expressed to be for Allah and the Prophet, and for charitable purposes for those to whom charity is due. Ultimately everything is at the disposal of Allah and His Prophet: viii. 1: but four-fifths are divided, and only one-fifth is retained for the special purposes. The Imam has discretion as to the mode of division. In the Prophet's life-time a certain portion was assigned to him and his near relatives. (8.41)

48:15 - Those who lagged behind (will say) when ye (are free to) march and take booty (in war): "Permit us to follow you." They wish to change Allah's decree: Say: "Not thus will ye follow us: Allah has already declared (this) beforehand": then they will say "but ye are jealous of us." Nay but little do they understand (such things). <sup>4883488448854886</sup>

59:7 - What Allah has bestowed on His Apostle (and taken away) from the people of the townships belongs to Allah to His Apostle and to kindred and orphans the needy and the wayfarer; in order that it may not (Merely) make a circuit between the wealth among you. So take what the Apostle assigns to you and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment. <sup>537953805381</sup>

5379 The Jews had originally come from outside Arabia, and seized on the land near Madinah. They refused to adapt themselves to the people of Arabia, and were in fact a thorn in the side of the genuine Arabs of Madinah. Their dispossession is therefore a restoration of the land to its original people. But the word "Fai" is here understood in a technical sense, as meaning property abandoned by the enemy or taken from him without a formal war. In that sense it is distinguished from "Anfal," or spoils, taken after actual fighting, about which see viii. 1 and 41. (59.7)

59:8 - (Some part is due) to the indigent Muhajirs those who were expelled from their homes and their property while seeking Grace from Allah and (His) Good pleasure and aiding Allah and His Apostle: such are indeed the sincere ones <sup>5382</sup>

Al-Tirmidhi Hadith

**Hadith 977** Narrated by  
**Umar ibn al-Khattab**

Allah's Apostle (peace be upon him) sent a detachment towards Najd. There fell many spoils of war to its lot and it came back quickly. Someone amongst us who had not set out (with this detachment) said: We have never seen a detachment coming back so quickly and with so much spoils of war as this detachment. Thereupon Allah's Apostle (peace be upon him) said: May I not inform you of people with more spoils of war and better return? Those who participate in the dawn prayer and then sit down to remember Allah till the sunrise, are the ones whose return is quicker and spoils more excellent.

Tirmidhi transmitted it and said: This is a gharib hadith and Hammad ibn AbuHumayd is weak as a transmitter of hadith.

Sahih Muslim Hadith

**Hadith 4328** Narrated by  
**Sa'd ibn AbuWaqas**

Mus'ab ibn Sa'd said: My father took a sword from Khums and brought it to the Prophet (peace be upon him) and said: Grant it to me. He refused. At this Allah revealed (the Qur'anic verse): "They ask thee concerning the spoils of war. Say: The spoils of war are for Allah and the Apostle" (viii.1).

## SPRING:

2:60 - And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah and do no evil nor mischief on the (face of the) earth. <sup>73</sup>

73 Here we have a reference to the tribal organization of the Jews, which played a great part in their forty years' march through the Arabian deserts (Num. i. and ii.) and their subsequent settlement in the land of Canaan (Josh. xxii. and xiv.). The twelve tribes were derived from the sons of Jacob, whose name was changed to Israel (soldier of God) after he had wrestled, says Jewish tradition, with God (Genesis xxxii. 28). Israel had twelve sons (Gen. xxxv. 22-26), including Levi and Joseph. The descendants of these twelve sons were the "Children of Israel." Levi's family got the priesthood and the care of the Tabernacle; they were exempted from military duties for which the census was taken (Nu. i. 47-53), and therefore from the distribution of Land in Canaan (Josh. xiv. 3); they were distributed among all the Tribes, and were really a privileged caste and not numbered among the Tribes; Moses and Aaron belonged to the house of Levi. On the other hand Joseph, on account of the high position to which he rose in Egypt as the Pharaoh's minister, was the progenitor of two tribes, one in the name of each of his two sons Ephraim and Manasseh. Thus there were twelve Tribes in all, as Levi was cut out and Joseph represented two tribes. Their having fixed stations and watering places in camp and fixed territorial areas later in the Promised Land prevented confusion and mutual jealousies and is pointed to as an evidence of the Providence of God acting through His prophet Moses. Cf. also vii. 160. (2.60)

7:58 - From the land that is clean and good by the will of its cherisher springs up produce (rich) after its kind: but from the land that is bad spring up nothing but that which is niggardly: thus do We explain the signs by various (symbols) to those who are grateful. <sup>10371038</sup>

7:160 - We divided them into twelve tribes or nations. We directed Moses by inspiration when his (thirsty) people asked him for water: "Strike the rock with thy staff": out of it there gushed forth twelve springs: each group knew its own place for water. We gave them the shade of clouds and sent down to them manna and quails (saying): "Eat of the good things We have provided for you": (but they rebelled): to Us they did no harm but they harmed their own souls. <sup>11331134</sup>

18:31 — For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold and they will wear green garments of fine silk and heavy brocade; they will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on! <sup>23732374</sup>

2373 Heaven is figured by all the pictures of ease and comfort which we can imagine in our present state: Gardens: perpetual **springs** of crystal water, which we can see as in a landscape from above; the finest and most costly ornaments; the most beautiful clothes to wear; green is the colour mentioned, because it is the most refreshing to the eye, and fits in well with the Garden; the wearer takes the choice of fine silk or heavy brocade; and for rest and comfort, high thrones of dignity on which the blessed ones recline. (18.31)

26:57 - So We expelled them from gardens springs <sup>3168</sup>



26:134 - And Gardens and Springs.

36:34 - And We produce therein orchards with date-palms and Vines and We cause springs to gush forth therein. <sup>3978</sup>

3978 Date-palms and vines stand as symbols for fruit-trees of all kinds, these being the characteristic fruits of Arabia. Grain was mentioned in the last verse; fruit is mentioned now. All that is necessary for food and the satisfaction of the choicest palate is produced from what looks like inert soil, fertilised by rain and springs. Here is wonderful evidence of the artistry and providence of Allah. (36.34)

39:21 - Seest thou not that Allah sends down rain from the sky and leads it through springs in the earth? Then He causes to grow therewith produce of various colors: then it withers; thou wilt see it grow yellow; then He makes it dry up and crumble away. Truly in this is a Message of remembrance to men of understanding. <sup>4273</sup>

4273 The circuit of water, by which the rain falls from the clouds, is absorbed through the earth, and flows through rivers or underground streams to the sea, where it again rises as vapour and forms clouds, was explained in notes 3111-12 to xxv 53. Here our attention is drawn to one portion of the process. The rain fructifies the soil and the seeds. Produce of various kinds is raised. The harvest ripens and is gathered in. The plants wither, dry up, and crumble away. Men and animals are fed. And the circuit starts again in another season. Here is a Sign of the Grace and Goodness of Allah, clear to those who understand. (39.21)

44:25 - How many were the gardens and springs they left behind. <sup>4709</sup>

4709 There follows a word-picture of all the fine and enjoyable things which the ruling caste had monopolised. Now these proud monopolists were drowned in the sea, and the inheritance went to other hands. (44.25)

44:52 - Among Gardens and Springs;

54:12 - And We caused the earth to gush forth with springs so the waters met (and rose) to the extent decreed. <sup>5137</sup>

5137 The torrents of rain from above combined with the gush of waters from underground springs, and caused a huge Flood which inundated the country. (54.12)

55:50 - In them (each) will be two Springs flowing (free); <sup>5206</sup>

5206 Two Springs, for the same reasons as there will be two Gardens. See last note. (55.50)

55:66 - In them (each) will be two springs pouring forth water in continuous abundance: <sup>5215</sup>

5215 In comparison with the Springs in the other two Gardens, described in lv. 50 above, these Springs would seem to irrigate crops of vegetables and fruits requiring a constant supply of abundant water. (55.66)

77:41 - As to the Righteous they shall be amidst (cool) shades and springs (of water). <sup>5883</sup>

5883 This is in contrast to the triple shade of smoke and sin for the sinners, which neither gives them coolness nor protects them from the Blazing Fire. The Shade, i.e. Covering, of Allah's Good Pleasure, will be the greatest Boon of all, and the Spring of Allah's Love will be inexhaustible. (77.41)

88:12 - Therein will be a bubbling spring: <sup>6102</sup>

6102 Instead of the boiling hot spring (verse 5) there will be a bubbling spring of sparkling water. Instead of the grovelling and grumbling in the place of Wrath, there Will be couches, with all the accompaniments of a brilliant assembly. (88.12)

►Sahih Al-Bukhari Hadith

### Hadith 4.776

Narrated by

Salim bin Abi Aj Jad

Jabir bin 'Abdullah said, "The people became very thirsty on the day of Al-Hudaibiya (Treaty). A small pot containing some water was in front of the Prophet and when he had finished the ablution, the people rushed towards him. He asked, 'What is wrong with you?' They replied, 'We have no water either for performing ablution or for drinking except what is present in front of you.' So he placed his hand in that pot and the water started flowing among his fingers like springs. We all drank and performed ablution (from it). I asked Jabir, 'How many were you?' he replied, 'Even if we had been one-hundred-thousand, it would have been sufficient for us, but we were fifteen-hundred.'"

### SPIRIT:

2:45 - Nay seek (Allah's) help with patient perseverance and prayer: it is indeed hard except to those who bring a lowly spirit. <sup>61</sup>

- 61 The Arabic word Sabr implies many shades of meaning, which it is impossible to comprehend in one English word. It implies (1) patience in the sense of being thorough, not hasty; (2) patient perseverance, constancy, steadfastness, firmness of purpose; (3) systematic as opposed to spasmodic or chance action; (4) a cheerful attitude of resignation and understanding in sorrow, defeat, or suffering, as opposed to murmuring or rebellion, but saved from mere passivity or listlessness, by the element of constancy or steadfastness. (2.45)
- 2:87 - We gave Moses the Book and followed him up with a succession of Apostles; We gave Jesus the son of Mary clear (Signs) and strengthened him with the holy spirit. Is it that whenever there comes to you an Apostle with what ye yourselves desire not ye are puffed up with pride? Some ye called impostors and others ye slay! <sup>899091</sup>
- 2:253 - Those apostles We endowed with gifts some above others: to one of them Allah spoke; others He raised to degrees (of honor); to Jesus the son of Mary We gave clear (Signs) and strengthened him with the Holy Spirit. If Allah had so willed succeeding generations would not have fought among each other after clear (Signs) had come to them but they (chose) to wrangle some believing and others rejecting. If Allah had so willed they would not have fought each other; but Allah fulfilleth His plan. <sup>289290291292293</sup>
- 289 Different gifts and different modes of procedure are prescribed to God's Apostles in different ages, and perhaps their degrees are different though it is not for us mortals, with our imperfect knowledge to make any difference between one and another of God's Apostles (ii. 136). As this winds up the argument about fighting, three illustrations are given from the past, how it affected God's Messengers. To Moses God spoke in clouds of glory; he led his men for forty years through the wilderness, mainly fighting against the unbelief of his own people; he organised them to fight with the sword for Palestine, but was raised to God's mercy before his enterprise ripened, and it fell to Joshua to carry out his plan. David, though a mere shepherd boy, was chosen by God. He overthrew the greatest warrior of his time, became a king, and waged successful wars, being also a prophet, a poet, and a musician. Jesus was "strengthened with the holy spirit": he was given no weapons to fight and his mission was of a more limited character. In Muhammad's mission these and other characters were combined. Gentler than Jesus, he organised on a vaster scale than Moses and from Medina he ruled and gave laws, and the Qur-an has a vaster scope than the Psalms of David. (2.253)
- 6:112 - Likewise did We make for every Messenger an enemy evil ones among men and Jinns inspiring each other with flowery discourses by way of deception. If thy Lord had so planned they would not have done it: so leave them and their inventions alone. <sup>941</sup>
- 941 What happened in the history of the Holy Prophet happens in the history of all righteous men who have a Message from God. The spirit of evil is ever active and uses men to practice deception by means of highly embellished words and plausible excuses and objections. God permits these things in His Plans. It is not for us to complain. **Our faith is tested, and we must stand the test steadfastly.** (6.112)
- 15:17 - And (moreover) we have guarded them from every evil spirit accursed: <sup>19511952</sup>
- 1951 Taking the physical heavens, we can imagine the supreme melody of harmony- guarded from every disturbing force. (15.17)
- 15:29 – "When I have fashioned him (in due proportion) and breathed into him of My spirit fall ye down in obeisance unto him." <sup>1968</sup>
- 1968 Among other passages where the creation of Adam is referred to, cf. the following; ii. 30-39; vii. 11-25. Note that here the emphasis is on three points: (1) the breathing from Allah's spirit into man i.e., the faculty of God-like knowledge and will, which, if rightly used, would give man superiority over other creatures: (2) the origin of evil in arrogance and jealousy on the part of Satan, who saw only the lower side of man (his clay) and failed to see the higher side, the faculty brought in from the spirit of Allah; (3) that this evil only touches those who yield to it, and has no power over Allah's sincere servants, purified by His grace (xv. 40, 42). Adam is not here mentioned by name, but only Man. (15.29)
- 16:102 - Say the Holy Spirit has brought the revelation from thy Lord in truth in order to strengthen those who believe and as a guide and Glad Tidings to Muslims. <sup>21412142</sup>
- 2141 The title of the Angel Gabriel, through whom the revelations came down. (16.102)
- 2142 The People of the Book, if they had true faith, were themselves strengthened in their faith and cleared of their doubts and difficulties by the revelations brought by Al-Mustafa; and all whether People of the Book or not-who came within the fold of Islam, found the Qur-an a Guide and a Gospel, i.e., a substitute for the Mosaic Law and for the Christian Gospel, which had both been corrupted. (16.102)
- 17:85 - They ask thee concerning the Spirit (of inspiration). Say: "The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is communicated to you (O men!)" <sup>2285</sup>
- 2285 What is the nature of inspiration? Who brings it? Can it ask its Bringer questions? Can we ask anything which we wish? These are the sort of questions always asked when inspiration is called in question. The answer is given here. Inspiration is one of those high experiences which cannot be explained in the terms of our everyday human

experience. It is spiritual. The Spirit (Gabriel) does not come of his own will. He comes by the command of Allah, and reveals what Allah commands him to reveal. Of the sum-total of true divine knowledge what a small part it is that ordinary mortals can understand! They can be only given that which they can understand, however dimly. We are not in a position to ask anything that we wish. If we did so, it would only make us look foolish, for the guidance comes from Allah's Wisdom, not from our worldly knowledge. (17.85)

## 26:193 - With it came down the Spirit of Faith and Truth <sup>3224</sup>

3224 Ruh-ul-amin, the epithet of Gabriel, who came with the inspired Messages to the holy Prophet, is difficult to render in a single epithet in translation. In n. 3187 to xxvi. 107 I have described some of the various shades of meaning attached to the adjective Amin as applied to a Prophet. A further signification as attached to the Spirit of Inspiration is that it is the very quintessence of Faith and Truth, unlike the lying spirits which delude men with falsehood. On the whole, I think "the Spirit of Faith and Truth" will represent the original best here. (26.193)

58:22 - Thou wilt not find any people who believe in Allah and the Last Day loving those who resist Allah and His Apostle even though they were their fathers or their sons or their brothers or their kindred. For such He has written Faith in their hearts and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow to dwell therein (for ever). Allah will be well pleased with them and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity. <sup>53635364536553665367</sup>

5365 Cf. ii. 87 and 253, where it is said that Allah strengthened the Prophet Jesus with the holy spirit. Here we learn that all good and righteous men are strengthened by Allah. If anything, the phrase used here is stronger: "a spirit from Himself". Whenever any one offers his heart in faith and purity to Allah, Allah accepts it, engraves that Faith on the seeker's heart, and further fortifies him with his help which we can no more define adequately than we can define in human language the nature and attributes of Allah. (58.22)

59:14 - They will not fight you (even) together except in fortified townships or from behind walls. Strong is their fighting (**spirit**) amongst themselves: thou wouldst think they were united but their hearts are divided: that is because they are a people devoid of wisdom. <sup>53905391</sup>

5391 'It may be that they have a strong fighting spirit among themselves, but they have no Cause to fight for and no common objective to achieve. The Makkan Pagans want to keep their own unjust autocracy; the Madinah Hypocrites wish for their own domination in Madinah; and the Jews want their racial superiority established over the Arabs, of whose growing union and power they are jealous.' Their pretended alliance could not stand the strain of either a defeat or a victory. If they had been wise, they would have accepted the Cause of Unity, Faith, and Truth. (59.14)

70:4 - The angels and the Spirit ascend unto Him in a Day the measure whereof is (as) fifty thousand years: <sup>56775678</sup>

5677 Ruh: "The Spirit". Cf. lxxviii. 38, "the Spirit and the angels"; and xcvi. 4, "the angels and the Spirit". In xvi. 2, we have translated Ruh by "inspiration". Some Commentators understand the angel Gabriel by "the Spirit". But I think a more general meaning is possible, and fits the context better. (70.4)

72:5 - `But we do think that no man or spirit should say aught that is untrue against Allah. <sup>5731</sup>

5731 No one ought to entertain false notions about Allah. For by joining false gods in our ideas of worship, we degrade our conception of ourselves and the duty we owe to our Creator and Cherisher, to Whom we have to give a final account of life and conduct. If we worship idols or heavenly bodies, or human beings, or any creatures, or false fancies born of self or foolish abstractions, or the lusts and desires of our own hearts, we are not only doing violence to Truth, but we are causing discord in the harmony of the world. (72.5)

75:2 - And I do call to witness the self-reproaching spirit; (eschew Evil). <sup>5810</sup>

5810 Our doctors postulate three states or stages of the development of the human soul: (1) Ammara (xii. 53), which is prone to evil, and, if not checked and controlled, will lead to perdition; (2) Lawwama, as here, which feels conscious of evil, and resists it, asks for Allah's grace and pardon after repentance and tries to amend; it hopes to reach salvation; (3) Mutmainna (lxxxix 27), the highest stage of all, when it achieves full rest and satisfaction. Our second stage may be compared to Conscience, except that in English usage Conscience is a faculty and not a stage in spiritual development. (75.2)

78:38 - The Day that the Spirit and the angels will stand forth in ranks none shall speak except any who is permitted by (Allah) Most Gracious and he will say what is right. <sup>59115912</sup>

5911 The Spirit: see n. 5677 to lxx. 4. Some Commentators understand by "the Spirit" the angel Gabriel as he is charged specially with bringing Messages to human prophets: see xxi. 193, n. 3224. (78.38)

97:4 - Therein come down the angels and the Spirit by Allah's permission on every errand: <sup>6219</sup>

6219 The Spirit: usually understood to be the angel Gabriel. (97.4)

Sahih Al-Bukhari Hadith

**Hadith 9.400**

Narrated by

**Ibn Masud**

I was with the Prophet at one of the farms of Medina while he was leaning on a date palm leaf-stalk. He passed by a group of Jews and some of them said to the other, "Ask him (the Prophet) about the spirit." Some others said, "Do not ask him, lest he should tell you what you dislike." But they went up to him and said, "O Abal Qasim! Inform us about the spirit." The Prophet stood up for a while, waiting. I realized that he was being Divinely Inspired, so I kept away from him till the inspiration was over. Then the Prophet said, (O Muhammad) they ask you regarding the spirit, Say: The spirit its knowledge is with my Lord (i.e., nobody has its knowledge except Allah)." (17.85) (This is a miracle of the Qur'an that all the scientists up till now do not know about the spirit, i.e., how life comes to a body and how it goes away at its death.) (See Hadith No. 245, Vol. 6)

**SQUAT NOT:**

7:86 - "And squat not on every road breathing threats hindering from the path of Allah those who believe in Him and seeking in it something crooked; but remember how ye were little and He gave you increase. And hold in your mind's eye what was the end of those who did mischief. 1055

1055 The Midianites were in the path of a commercial highway of Asia, viz., that between two such opulent and highly organised nations as Egypt and the Mesopotamian group comprising Assyria and Babylonia. Their besetting sins are thus characterised here: (1) giving short measure or weight, whereas the strictest commercial probity is necessary for success, (2) a more general form of such fraud, depriving people of rightful dues, (3) producing mischief and disorder, whereas peace and order had been established (again in a literal as well as a metaphorical sense); (4) not content with upsetting settled life, taking to highway robbery, literally as well as (5) metaphorically, in two ways, viz., cutting off people from access to the worship of Allah, and abusing religion and piety for crooked purposes, i.e., exploiting religion itself for their crooked ends, as when a man builds houses of prayer out of unlawful gains or ostentatiously gives charity out of money which he has obtained by force or fraud, etc. After setting out this catalogue of besetting sins Shu'aib makes two appeals to the past: (1) You began as an insignificant tribe, and by Allah's favour you increased and multiplied in numbers and resources: do you not then owe a duty to Allah to fulfil His Law? (2) What was the result in the case of those who fell into sin? Will you not take warning by their example? So Shu'aib began his argument with faith in Allah as the source of all virtue, and ended it with destruction as the result of all sin. In the next verse he pleads with them to end their controversies and come to Allah. (7.86)

Al-Muwatta Hadith

**Hadith 2.45****Wiping over Leather Socks**

Yahya related to me from Malik that Said ibn Abd ar-Rahman ibn Ruqash said, "I saw Anas ibn Malik come and **squat** and urinate. Then water was brought and he did wudu. He washed his face, then his arms to the elbows, and then he wiped his head and wiped over his leather socks. Then he came to the mosque and prayed."

**STARS:**

6:97 - It is He Who maketh the stars (as beacons) for you that ye may guide yourselves with their help through the dark spaces of land and sea: We detail Our Signs for people who know. 922

922 See the last note. At sea, or in the deserts or forests, or "in fairy scenes forlorn," - whenever we sweep over wide spaces, it is the stars that act as our guides, just as the sun and moon have already been mentioned as our measures of time. (6.97)

7:54 - Your guardian-Lord is Allah Who created the heavens and the earth in six days and is firmly established on the throne (of authority): He draweth the night as a veil O'er the day each seeking the other in rapid succession: He created the sun the moon and the stars (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah the cherisher and sustainer of the worlds! 10311032

1031 A sublime verse, comparable to the Throne Verse ii. 255. As for the Creation in six days, in xxii. 47, we are told that a Day in the sight of Allah is like a thousand years of our reckoning, and in lxx. 4, the comparison is with 50,000 of our years. In the history of our material earth, we may reckon six great epochs of evolution. (7.54)

1032 Here, we are told of the creation of the heavens and the earth in six days. But lest we should be obsessed with the Jewish idea that Allah rested on the seventh day, we are told that the Creation was but a prelude to Allah's work: for His authority is exercised constantly by the laws which He establishes and enforces in all parts of His Creation. The beautiful imagery of night and day seeking out each other in rapid succession is still further enforced in the Arabic by the double accusative of the verb yugshi, showing the mutual interactions of the day and the night, each covering the other in turn. The heavenly bodies show an order which is evidence of His constant care and government. Not only that, but it is only He Who creates, maintains, and governs, and no one else. (7.54)

12:4 - Behold Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!" <sup>16321633</sup>

1632 For the Parable all that is necessary to know about Joseph is that he was one of the Chosen Ones of Allah. For the story it is necessary to set down a few more details. His father was Jacob, also called Israel the son of Isaac, the younger son of Abraham, (the elder son having been Isma'il, whose story is told in ii. 124-129. Abraham may be called the Father of the line of Semitic prophecy. Jacob had four wives. From three of them he had ten sons. In his old age he had from Rachel (Arabic Rahil), a very beautiful woman, two sons Joseph and Benjamin (the youngest). The place where Jacob and his family and his flocks were located was in Canaan, and is shown by tradition near modern Nablus (ancient Shechem), some thirty miles north of Jerusalem. The traditional site of the well into which Joseph was thrown by his brothers is still shown in the neighbourhood. (12.4)

1633 Joseph was a mere lad. But he was true and frank and righteous; he was a type of manly beauty and rectitude. His father loved him dearly. His half-brothers were jealous of him and hated him. His destiny was prefigured in the vision. He was to be exalted in rank above his eleven brothers (stars) and his father and mother (sun and moon), but as the subsequent story shows, he never lost his head, but always honoured his parents and repaid his brothers' craft and hatred with forgiveness and kindness. (12.4)

16:12 - He has made subject to you the Night and the Day; the Sun and the Moon; and the Stars are in subjection by His Command: verily in this are Signs for men who are wise. <sup>2031</sup>

2031 The Night and the Day are caused by astronomical rotations. What is important for man to note is how Allah has given intelligence to man to make use of this alternation for work and rest; how man can, as soon as he rises from the primitive stage, get over their inequalities by artificial illuminants, such as vegetable or mineral oils, coal, gas, or electricity, which ultimately are derived from the stored-up energy of the sun; how the sun's heat can be tempered by various artificial means and can be stored up for use by man as required, how man can be independent of the tides caused by the moon and the sun, which formerly controlled navigation, but which no longer stand in man's way, with his artificial harbours and great sea-going ships, how navigation was formerly subject to direct observation of the Polar Star and other stars, but how the magnetic needle and charts have now completely altered the position, and man can calculate and to a certain extent control magnetic variations, etc. In such ways the sun, the moon, and the stars themselves become useful servants to him, all by Allah's gift and His Command, without which there would have been no laws governing them and no intelligence to make use of them. (16.12)

16:16 - And marks and signposts; and by the stars (men) guide themselves. <sup>2040</sup>

2040 See last note. Let us examine the completed allegory. As there are beacons, landmarks and signs to show the way to men on the earth, so in the spiritual world. And it is ultimately Allah Who provides them, and this is His crowning Mercy. Like the mountains there are spiritual Landmarks in the missions of the Great Prophets: they should guide us, or teach us, to guide ourselves, and not shake hither and thither like a ship without a rudder or people without Faith. As rivers and streams mark out their channels, smoothing out levels so we have wholesome Laws and Customs established, to help us in our lives. Then we have the examples of Great Men as further sign-posts: "Lives of great men all remind us, We can make our lives sublime." In long-distance travel, the pole-star and the magnetic needle are our guides; so in our long-distance journey to the other world, we have ultimately to look to heavenly guidance or its reflection in Allah's Revelation. (16.16)

22:18 - Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth the sun the moon the stars; the hills the trees the animals; and a great number among mankind? But a great number are (also) such as are fit for Punishment: and such as Allah shall disgrace none can rise to honor: for Allah carries out all that He wills. <sup>27902791</sup>

2790 Cf. xxi. 79, and n. 2733. All created things, animate and inanimate, depend on Allah for their existence, and this dependence can be construed as their Sajda or bowing down in worship. Their very existence proclaims their dependence. How can they be objects of worship? For haqqa in this verse. Cf. xv. 64, n. 1990. (22.18)

2791 Cf. xxii, 16. There the argument was that those who work in harmony with Allah's Law and Will will get their reward, for Allah always carries out His Plan. Here is the Parallel argument: those who defy Allah's Will must suffer pain and disgrace, for Allah is well able to carry out His Will. (22.18)

37:6 - We have indeed decked the lower heaven with beauty (in) the stars <sup>40354036</sup>

4035 Cf. lxvii. 5, lxxii. 8-9. (37.6)

4036 'Stars' may be taken here in the popular sense, as referring to fixed stars, planets, comets, shooting stars, etc. On a clear night the beauty of the starry heavens is proverbial. Here they are meant to illustrate two points: (1) their marvellous beauty and their groupings and motions (apparent or real) manifest and typify the Design and Harmony of the One true Creator: and (2) the power and glory behind them typify that there is a guard against the assaults of Evil (see verse 7 below). (37.6)

37:7 - (For beauty) and for guard against all obstinate rebellious evil spirits. <sup>4037</sup>

4037 Verses 7-11 seem to refer to shooting stars, Cf. xv, 17-18, and notes 1951-53. The 'heavens' typify not only beauty but power. The Good in Allah's world is guarded and protected against every assault of Evil. The Evil is not part of the heavenly system: it is a thing in outlawry,



merely a self-willed rebellion,-"cast away on every side, repulsed under a perpetual penalty" (verses 8-9). (37.7)

56:75 - Furthermore I call to witness the setting of the Stars <sup>5258</sup>

5258 Cf. liii. 1. (56.75)

67:5 - And We have (from of old) adorned the lowest heaven with Lamps and We have made such (Lamps) (as) missiles to drive away the Evil Ones and have prepared for them the Penalty of the Blazing Fire. <sup>55615562</sup>

5561 "Lowest (or nearest) heaven": see n. 4035 to xxxvii. 6. (67.5)

5562 The phenomenon of the shooting stars has been, explained in xv. 16-18, notes 1951-54; and in xxxvii. 6-10, and notes thereon. (67.5)

77:8 - Then when the stars become dim; <sup>5867</sup>

5867 The lustre of the stars will become dim; in fact they will disappear: cf. lxxxi. 2, and lxxxii. 2. The heaven's canopy will be torn asunder: cf. lxxxii. 1, and lxxxiii. 18. The mountains will be uprooted and fly about like dust: cf. lxix. 14; lxxxi. 3; etc. All the old landmarks of the physical world as we know it will be swept away. (77.8)

81:2 - When the stars fall losing their luster; <sup>5971</sup>

5971 (2) Next after the sun, we can derive faint lights from the innumerable stars in the firmament. For all the ages of which we have any record, these stars have remained fixed. Nothing can be more fixed; yet they can and will fail. (81.2)

82:2 - When the Stars are scattered; <sup>5999</sup>

5999 Cf. lxxxi. 2, where the word for "stars" (Nujum) is different, and the verb is different. Najm has reference to brightness, and the verb 'losing their lustre' was appropriate there, to show the opposite, Kaukab (used here) has more the meaning of a star as fixed in a constellation; and the opposite of a fixed and definite order is "scattered", the verb used here. In fact, throughout this passage, the dominating idea is the disturbance of order and symmetry. The metaphor behind the scattering of the constellations is that in the present order of things we see many things associated together, e.g., rank with honour, wealth with comfort, etc. In the New World this will be seen to have merely fortuitous. (82.2)

86:3 - (It is) the Star of piercing brightness

Al-Muwatta Hadith

### Hadith 13.4

#### About Asking the Stars for Rain

Yahya related to me from Malik from Salih ibn Kaysan from Ubaydullah ibn Abdullah ibn Utba ibn Masud that Zayd ibn Khalid al-Juhani said, "The Messenger of Allah, may Allah bless him and grant him peace, took the subh prayer with us at Hudaybiyya after it had rained in the night. When he had finished he went up to the people and said, 'Do you know what your Lord has said?' They said, 'Allah and His Messenger know best.' He said, 'Some of my slaves have begun the morning believing in Me, and others have begun it rejecting Me. As for those who say, 'We were rained on by the overflowing favour of Allah and His mercy,' they believe in Me and reject the stars. But as for those who say, 'We were rained on by such and such a star, they reject Me and believe in the stars.' "

#### STATION OF ABRAHAM:

2:125 - Remember We made the house a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il that they should sanctify My House for those who compass it round or use it as a retreat or bow or prostrate themselves (therein in prayer). <sup>125126</sup>

125 The Ka'ba, the House of God. Its foundation goes back by Arab tradition to Abraham. Its fourfold character is here referred to. (1) It was the centre to which all the Arab tribes resorted for trade, for poetic contests, and for worship, (2) It was sacred territory and was respected by friend and foe alike. At certain seasons, all fighting was and is forbidden within its limits, and even arms are not allowed to be carried and no game or other thing is allowed to be killed. Like the Cities of Refuge under the Mosaic Dispensation to which manslayers could flee (Num. xxxv. 6) or the Sanctuaries in Mediaeval Europe, to which criminals could not be pursued. Mecca was recognized by Arab custom as inviolable for the pursuit of revenge or violence. (3) It was a place of prayer; even today there is a Station of Abraham within the enclosure where Abraham was supposed to have prayed. (4) It must be held pure and sacred for all purposes. (2.125)

126 Four rites are here enumerated, which have now acquired a technical meaning. (1) Compassing the sacred territory, or going round the Ka'ba: Tawaf. There are special guides who take pilgrims and visitors round. (2) Retiring to the



place as a spiritual retreat, for contemplation and prayer: Itikat. (3) The posture of bending the back in prayer: Ruku. (4) The posture of prostrating oneself on the ground in prayer: Sujud. The protection of the holy territory is for all, but special cleanliness and purity is required for the sake of the devotees who undertake these rites. (2.125)

3:97 - In it are signs manifest; (for example) the Station of Abraham; whoever enters it attains security; pilgrimage thereto is a duty men owe to Allah those who can afford the journey; but if any deny faith Allah stands not in need of any of his creatures. <sup>424425</sup>

424 Station of Abraham: see ii. 125 and n. 125. (3.97)

425 See reference in last note. (3.97)

►Fiqh-us-Sunnah

## Fiqh 5.19

### THE HAJJ OF THE PROPHET (Peace Be Upon Him): A Detailed Account

.....Then going to the Station of Ibrahim, he recited: "And adopt the Station of Ibrahim as a place of prayer." (Qur'an 2.125) He stood at a place where the Station (of Ibrahim) was between him and the House. There he prayed two rak'ahs reciting Surah Al-Ikhlās, and Surah Al-Kafirun. He then returned to the Black Stone (Hajar al A.s-l~ad) and kissed it.....

►Fiqh-us-Sunnah

## Fiqh 5.78a

### Offering a Two Rak'ah Prayer After Tawaf

It is sunnah to offer a two rak'ah prayer after completing the tawaf at the Station of Ibrahim (peace be upon him), or at any other place in the Sacred Mosque, regardless of whether it is a supererogatory tawaf or obligatory one (as in Hajj or 'Umrah).....

Fiqh-us-Sunnah

## Fiqh 5.71a

### Excellence of Tawaf

5. Upon completing one's tawaf, one must offer a two rak'ah prayer at the Station of Ibrahim, reciting the verse of the Qur'an 2.125 "And take the Station of Abraham as a place of prayer." This will complete one tawaf around the Ka'bah.

►Sahih Al-Bukhari Hadith

## Hadith 1.395

Narrated by

### Umar (bin Al Khattab)

My Lord agreed with me in three things:

1. I said, "O Allah's Apostle, I wish we took the station of Abraham as our praying place (for some of our prayers). So came the Divine Inspiration: And take you (people) the station of Abraham as a place of prayer (for some of your prayers e.g. two Rakat of Tawaf of Ka'ba)". (2.125)
2. And as regards the (verse of) the veiling of the women, I said, 'O Allah's Apostle! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the verse of the veiling of the women was revealed.
3. Once the wives of the Prophet made a united front against the Prophet and I said to them, 'It may be if he (the Prophet) divorced you, (all) that his Lord (Allah) will give him instead of you wives better than you.' So this verse (the same as I had said) was revealed." (66.5).

►Fiqh-us-Sunnah

## Fiqh 5.80b

### Desirability of Drinking Zamzam Water

Upon completion of the seven rounds of the tawaf; and after offering the two rak'ahs by the Station of Ibrahim, it is encouraged to drink water from the well of Zamzam....

## STEEDS:

8:60 - Against them make ready your strength to the utmost of your power including steeds of war to strike terror into (the hearts of) the enemies of Allah and your enemies and others besides

whom ye may not know but whom Allah doth know. Whatever ye shall spend in the cause of Allah shall be repaid unto you and ye shall not be treated unjustly. <sup>122512261227</sup>

- 1225 The immediate occasion of this injunction was the weakness of cavalry and appointments of war in the early fights of Islam. But the general meaning follows. In every fight, physical, moral, or spiritual, arm yourself with the best weapons and the best arms against your enemy, so as to instil wholesome respect into him for you and the Cause you stand for. (8.60)
- 1226 There are always lurking enemies whom you may not know, but whom Allah knows. It is your duty to be ready against all, for the sacred Cause under whose banner you are fighting. (8.60)
- 1227 Be always ready and put all your resources into your Cause. You do not do so in vain. Allah's reward will come in various forms. He knows all, and His reward will always be more generous than you can possibly think of. (8.60)

#### 100:1 - By the (Steeds) that run with panting (breath) <sup>6241</sup>

- 6241 The substantive proposition is in verses 6-8 below, and the metaphors enforcing the lesson are in verses 1-5 here. They have at least three layers of meaning: (1) Look at the chargers (mares or swift camels) panting for war on behalf of their masters. Off they go, striking fire with their hoofs by night at the behest of their riders; they push home the charge in the morning, chivalrously giving the enemy the benefit of daylight; and regardless of flashing steel or the weapons of their enemies they boldly penetrate into the midst of their foe, risking their lives for the Cause. Does unregenerate man show that fidelity to his Lord Allah? On the contrary he is ungrateful to Allah; he shows that by his deeds; he is violently in love with wealth and gain and things that perish. (2) By the figure of metonymy the brave fidelity of the war-horse may stand for that of the brave men and true who rally to the standard of Allah and carry it to victory, contrasted with the poltroonery and pettiness of unregenerate man. (3) The whole conflict, fighting, and victory, may be applied to spiritual warfare against those who are caught and overwhelmed in the camp of Evil. (100.1)

#### 100:2 - And strike sparks of Fire <sup>6242</sup>

- 6242 With their hoofs. If we suppose the march to be in the dead of night, the sparks of fire would be still more conspicuous. (100.2)

#### 100:3 - And push home the charge in the morning <sup>6243</sup>

- 6243 We may suppose a surprise attack, but yet a chivalrous attack by daylight. The foe is punished through his own lethargy and unpreparedness, apart from the strength, fire, and spirit of the forces of righteousness. (100.3)

#### 100:4 - And raise the dust in clouds the while <sup>6244</sup>

- 6244 The clouds of dust typify the ignorance and confusion in the minds of those who oppose Truth. (100.4)

#### 100:5 - And penetrate forthwith into the midst (of the foe) en masse <sup>6245</sup>

- 6245 The forces of evil mass themselves for strength, but their massing itself may become a means of their speedy undoing. (100.5)

#### 100:6 - Truly Man is to his Lord ungrateful; <sup>6246</sup>

- 6246 Man, i.e., unregenerate man, in contrast to those who receive guidance and wage unceasing war with Evil, is ungrateful to his Lord and Cherisher, Him Who created him and sustains him, and sends His blessings and favours at all times. The ingratitude may be shown by thoughts, words, and deeds, by forgetting or denying Allah and His goodness, by misusing His gifts, or by injustice to His creatures. (100.6)

### STORIES:

12:102 - Such is one of the stories of what happened unseen which We reveal by inspiration unto thee: nor wast thou (present) with them when they concerted their plans together in the process of weaving their plots. <sup>17841785</sup>

- 1784 The story is finished. But is it a story? It is rather a recital of forces and motives, thoughts and feelings, complications and results, ordinarily not seen by men. However much they concert their plans and unite their forces, whatever dark plots they back with all their resources, the plan of Allah works irresistibly, and sweeps away all their machinations. The good win through in the end, but not always as they planned: the evil are foiled, and often their very plots help the good. What did the brothers desire in trying to get rid of Joseph, and what actually happened? How the Courtier's wife, encouraged by the corrupt women of her acquaintance, tried and failed to seduce Joseph and how Allah listened to his prayer and saved him from her vile designs? How wrong was it of the cup-bearer to forget Joseph, and yet how his very forgetfulness kept Joseph safe and undisturbed in prison until the day came when he should tackle the great problems of Pharaoh's kingdom? With every character in the story there are problems, and the whole is a beautifully balanced picture of the working of Allah's providence in man's chequered destiny. (12.102)
- 1785 The holy Prophet was no actor in those scenes; yet by inspiration he was able to expound them in the divine light, as they had never been expounded before, whether in the Pentateuch or by any Seer before him. And allegorically they figured his own story, how his own brethren sought to betray and kill him how by Allah's providence he was not only saved but he won through. (12.102)

7:101 - Such were the towns whose story We (thus) relate unto thee: there came indeed to them their apostles with clear (signs): but they would not believe what they had rejected before. Thus doth Allah seal up the heart of those who reject faith. <sup>1070</sup>

1070 Those who have heard the Message and rejected it find it more difficult afterwards to retrace their steps. Evil has blocked the channels of Allah's grace to them. It begins with their breaking their Covenant with Allah; with each step afterwards they fall deeper and deeper into the mire. (7.101)

11:100 - These are some of the stories of communities which We relate unto thee: of them some are standing and some have been mown down (by the sickle of time). <sup>16011602</sup>

1601 Some are standing: like corn, which is ready to be reaped. Among the communities which remained was, and is, Egypt, although the Pharaoh and his wicked people have been swept away. The simile of standing corn also suggests that at no time can town or community expect permanency, except in the Law of the Lord. (11.100)

1602 Notions grow and ripen and are mown down. If they disobeyed Allah, their end is evil; if they were true and godly, their harvest was good. (11.100)

11:120 - All that We relate to thee of the stories of the apostles with it We make firm thy heart: in them there cometh to thee the Truth as well as an exhortation and a message of remembrance to those who believe. <sup>1624</sup>

1624 The stories of the Prophets in the Qur'an are not mere narratives or histories: they involve three things: (1) they teach the highest spiritual Truth; (2) they give advice, direction, and warning, as to how we should govern our lives, and (3) they awaken our conscience and recall to us the working of Allah's Law in human affairs. The story of Joseph in the next Sura is an illustration in point. A) Cf. xi. 93 and vi. 135, n. 957. The worst that ye can will not defeat Allah's Plan; and as for us who believe, our obvious duty is to do our part as taught to us by Allah's revelation. (11.120)

12:3 - We do relate unto thee the most beautiful of stories in that We reveal to thee this (portion of the) Qur'an: before this thou too wast among those who knew it not. <sup>1631</sup>

1631 Most beautiful of stories: see Introduction to this Sura. Eloquence consists in conveying by a word or hint many meanings for those who can understand and wish to learn wisdom. Not only is Joseph's story "beautiful" in that sense, Joseph himself was renowned for manly beauty; the women of Egypt, called him a noble angel (xii. 31), and the beauty of his exterior form was a symbol of the beauty of his soul. (12.3)

12:6 - "Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favor to thee and to the posterity of Jacob even as He perfected it to thy fathers Abraham and Isaac aforetime! For Allah is full of knowledge and wisdom." <sup>16361637</sup>

1636 If Joseph was to be of the elect, he must understand and interpret Signs and events aright. The imagination of the pure sees truths, which those not so endowed cannot understand. The dreams of the righteous prefigure great events, while the dreams of the futile are mere idle futilities. Even things that happen to us are often like dreams. The righteous man received disasters and reverses, not with blasphemies against Allah, but with humble devotion, seeking to ascertain His Will. Nor does he receive good fortune with arrogance, but as an opportunity for doing good, to friends and foes alike. His attitude to histories and stories is the same: he seeks the edifying material which leads to Allah. (12.6)

1637 Whatever happens is the result of Allah's Will and Plan. And He is good and wise, and He knows all things. Therefore we must trust Him. In Joseph's case he could look back to his fathers, and to Abraham, the True, the Righteous, who through all adversities kept his Faith pure and undefiled and won through. (12.6)

12:21 - The man in Egypt who bought him said to his wife: "Make his stay (among us) honorable: maybe he will bring us much good or we shall adopt him as a son." Thus did we establish Joseph in the land that We might teach him the interpretation of stories (and events). And Allah hath full power and control over His affairs; but most among mankind know it not. <sup>16591660166116621663</sup>

12:111 - There is in their stories instruction for men endued with understanding. It is not a tale invented but a confirmation of what went before it a detailed exposition of all things and a Guide and a Mercy to any such as believe. <sup>17961797</sup>

1796 Their stories, i.e., the stories of Prophets or of the wicked; for the two threads inter-twine, as in Joseph's story. (12.111)

1797 A story like that of Joseph is not a purely imaginary fable. The People of the Book have it in their sacred literature. It is confirmed here in its main outline, but here there is a detailed spiritual exposition that will be found nowhere in earlier literature. The exposition covers all sides of human life. If properly understood it gives valuable lessons to guide our conduct,-an instance of Allah's grace and mercy to people who will go to Him in faith and put their affairs in His hands. (12.111)

51:24 - Has the **story** reached thee of the honored guests of Abraham? <sup>5005</sup>

5005 Cf. xi. 69-73 and notes, where further details of the story will be found. Cf. also xv. 51-56. (51.24)

## STRAIN:

15:88 - Strain not thine eyes (wistfully) at what We have bestowed on certain classes of them nor grieve over them: but lower thy wing (in gentleness) to the Believers. 200920102011

- 2009 It may be that other people have worldly goods which worldly men envy. Do they necessarily bring happiness? Even the temporary pleasure that they may give is not unmixed with spiritual poisons, and even so, will not last. The man of God looks with wistful eyes at other things, -the favour and countenance of Allah. (15.88)
- 2010 The Prophet of Allah, in his human love and sympathy, may grieve over certain classes of people who are puffed up with false notions and callous to the Message of Allah. But he should not make himself unhappy. There is no flaw in Allah's Plan, and it must prevail. This was addressed in the first instance to Al-Mustafa, but in a minor degree, it applies to all righteous men. (15.88)
- 2011 The metaphor is from a bird who lowers her wing in tender solicitude for her little ones. Cf. xvii. 24, where it is applied to "lowering the wing" to aged parents. (15.88)

37:8 - So) they should not strain their ears in the direction of the Exalted Assembly but be cast away from every side. 4038

- 4038 We can form a mental picture of the Court of the Most High, in the highest heaven, conforming to the highest idea we can form of goodness, beauty, purity, and grandeur. The Exalted Assembly of angels is given some knowledge of the Plan and Will of Allah. Evil is altogether foreign to such an atmosphere, but is actuated by feelings of jealousy and curiosity. It tries to approach by stealth and overhear something from the august Assembly. It is repulsed and pursued by a flaming fire, of which we can form some idea in our physical world by the piercing trail of a shooting star. (37.8)

Al-Tirmidhi Hadith

### Hadith 1286 Narrated by Thawban

Allah's Apostle (peace be upon him) said: Staying awake is a **strain** and burden, so when one of you observes a Witr he should observe two rak'ahs. If he gets up in the night (to observe Tahajjud prayer well and good) otherwise these two will suffice for him.

Darimi transmitted it.

## STRAIGHTWAY:

1:6 - Show us the straight way. 22

- 22 If we translate by the English word "guide," we shall have to say: "Guide us to and in the straight Way." For we many be wandering aimlessly, and the first step is to find the Way; and the second need is to keep in the Way: our own wisdom may fail in either case. The straight Way is often the narrow Way, or the steep Way, which many people shun (xc.11). By the world's perversity the straight Way is sometimes stigmatized and the crooked Way praised. How are we to judge? We must ask for God's guidance. With a little spiritual insight we shall see which are the people who walk in the light of God's grace, and which are those that walk in the darkness of Wrath. This also would help our judgment. (1.6)

2:142 - The fools among the people will say: "What hath turned them from the Qiblah to which they were used?" Say: To Allah belong both East and West; He guideth whom He will to a Way that is straight. 140141

- 140 Nas - People, the unthinking multitude that sway to and fro, instead of being firm in God's Way. The reference here is to the idolaters, the Hypocrites, and the party of Jews who were constantly seeking to "entangle in their talk" Mustafa and his disciples in Medina even as the Pharisees and the Sadducees of Jesus's day tried to entangle Jesus (Matt. xxii, 15, 23) (2.142)
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2:213 - Mankind was one single nation and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth to judge between people in matters wherein they differed; but the People of the Book after the clear Signs came to them did not differ among themselves except through selfish contumacy. Allah by His Grace guided the believers to the truth concerning that wherein they differed. For Allah guides whom He will to a path that is straight.

3:51 - "It is Allah who is my Lord and your Lord; then worship Him. This is a way that is straight."

3:101 - And how would ye deny faith while unto you are rehearsed the Signs of Allah and among you lives the Apostle? Whoever holds firmly to Allah will be shown a way that is straight.

4:175 - Then those who believe in Allah and hold fast to Him soon will He admit them to Mercy and Grace from Him and guide them to Himself by a straight Way. <sup>680</sup>

680 The Mercy and Grace are expressed here as specially bestowed by Him. (4.175)

5:16 - Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety and leadeth them out of darkness by His Will unto the light guideth them to a Path that is Straight.

6:87 - To them) and to their fathers and progeny and brethren: We chose them. And We guided them to a straight way. <sup>907</sup>

907 I take verse 87 to refer back to all the four groups just mentioned. (6.87)

6:126 - This is the way of thy Lord leading straight: We have detailed the Signs for those who receive admonition.

6:153 - Verily this is My Way leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you that ye may be righteous. <sup>979</sup>

979 Note again the triple refrain with variations, in vi. 151, 152, and 153. In verse 151, we have the moral law, which it is for our own good to follow: "Thus doth He command you, that ye may learn wisdom." In verse 152, we have to deal justly and rightly with others; we are apt to think too much of ourselves and forget others: "Thus doth He command you, that ye may remember." In verse 153 our attention is called to the Straight Way, the Way of God, the only Way that leads to righteousness: "Thus doth He command you, that ye may be righteous." (6.153)

6:161 - Say: "Verily my Lord hath guided me to a way that is straight a religion of right the path (trod) by Abraham the true in faith and he (certainly) joined not gods with Allah."

7:16 - He said: "because Thou hast thrown me out of the way lo! I will lie in wait for them on Thy straight way. <sup>1001</sup>

1001 Another instance of Iblis's subtlety and falsehood. He waits till he gets the respite. Then he breaks out into a lie and impertinent defiance. The lie is in suggesting that Allah had thrown him out of the Way, in other words misled him: whereas his own conduct was responsible for his degradation. The defiance is in his setting snares on the Straight Way to which Allah directs men. (7.16)

11:56 - "I put my trust in Allah my Lord and your Lord! There is not a moving creature but He hath grasp of its forelock. Verily it is my Lord that is on a Straight Path. <sup>15511552</sup>

1551 Grasp of the fore-lock; an Arabic idiom, referring to a horse's fore-lock. The man who grasps it has complete power over the horse, and for the horse the fore-lock is as it were the crown of his beauty, the sum of his power of self-assertion. So Allah's power over all creatures is unlimited and no one can withstand His decree. Cf. xcvi. 15- 16. (11.56)

11:112 - Therefore stand firm (in the straight path) as thou art commanded thou and those who with thee turn (unto Allah); and transgress not (from the Path): for He seeth well all that ye do.

1552 That is, the standard of all virtue and righteousness is in the Will of Allah, the Universal Will that controls all things in goodness and justice. You are on a crooked Path. Allah's Path is a straight Path. (11.56)

1553 Hud was dealing with a people of pride and obstinate rebellion. He tells them that their conduct will only recoil on themselves. It can do no harm to Allah or in any way frustrate the beneficent Plan of Allah. He will only put some other people in their place to carry out His Plan. That Plan is referred to in the next sentence as "care and watch" over all his Creation. (11.57)

16:76 - Allah sets forth (another) Parable of two men: one of them dumb with no power of any sort; a wearisome burden is he to his master; whichever way he directs him he brings no good: is such a man equal with one who commands justice and is on a straight way? <sup>21082109</sup>

2108 In the second Parable, one man is dumb; he can explain nothing, and he can certainly do nothing; he is only a wearisome burden to his master, no matter what his master asks him to do; or perhaps he is really harmful instead of bringing any good; such are idols (literal and metaphorical) when taken as false gods. The other man is in a position to command, and he commands what is just and righteous; not only his commands but his doings also are on the path of righteousness. Such are the qualities of Allah. (16.76)

2109 The gist of the argument is that those who deviate from the worship of Allah commit twofold treason. (1) They do not recognise the immense difference between the Creator and created things, although, in their own little selfish lives, they are tenacious of any little differences there may be between themselves and other fellow-creatures not so gifted. (2) They are guilty of gross ingratitude in forgetting that the source of goodness and power is Allah, to Whom alone they owe all the gifts they enjoy in life. (16.76)

16:121 - He showed his gratitude for the favors of Allah Who chose him and guided him to a straight way.

18:2 - (He hath made it) Straight (and Clear) in order that He may warn (the godless) of a terrible Punishment from Him and that He may give Glad Tidings to the Believers who work righteous deeds that they shall have a goodly Reward. <sup>2327</sup>

2327 Qaiyim: straight, that which has no bends and no corners to mystify people, that which speaks clearly and unambiguously, that which guides to the right path. Cf. ix. 36, where the adjective is used for a straight usage, in contrast to usages, which tend to mystify and deceive people. The Qur'an is above all things straight, clear, and perspicuous. Its directions are plain for everyone to understand. Any book that deals with the highest mysteries of spiritual life must necessarily have portions whose full meaning is clearer to some minds than to others not so well prepared. But here there is nowhere any mystification, any desire to wrap up things in dark sayings repugnant to human reason. Allah's purpose is to give clear warning of spiritual dangers and lead up to the highest bliss. (18.2)

19:36 - Verily Allah is my Lord and your Lord: Him therefore serve ye: this is a Way that is straight. <sup>2488</sup>

2488 As opposed to the crooked superstitions which take refuge in all sorts of metaphysical sophistries to prove three in one and one in three. In the Qur'an there is no crookedness (xviii. 1). Christ's teaching was simple, like his life, but the Christians have made it crooked. (19.36)

20:135 - Say: "Each one (of us) is waiting: wait ye therefore and soon shall ye know who it is that is on the straight and even way and who it is that has received guidance." <sup>26602661</sup>

2660 If people will not be true to their own lights, what further argument is left? The Prophet of Allah can only say: "Let us wait the issue: my faith tells me that Allah's Truth must prevail." Cf. ix. 52. (20.135)

2661 Cf. xix. 43. The straight and even Way must endure, and show that the man who follows it has received true guidance. All falsehood and crookedness must ultimately disappear. (20.135)

22:54 - And that those on whom knowledge has been bestowed may learn that the (Qur'an) is the Truth from thy Lord and that they may believe therein and their hearts may be made humbly (open) to it: for verily Allah is the Guide of those who believe to the Straight Way. <sup>2835</sup>

2835 The last clause in the last verse was parenthetical. Treat this clause as parallel with the first clause in verse 53, "that he may make", etc. Both will then connect with "Allah will confirm (and establish) His Signs" in verse 52. See n. 2833 above. (22.54)

23:73 - But verily thou callest them to the Straight Way;

24:46 - We have indeed sent down Signs that make things manifest: and Allah guides whom He wills to a way that is straight.

28:22 - Then when he turned his face towards (the land of) Madyan he said: "I do hope that my Lord will show me the smooth and straight Path." <sup>3349</sup>

3349 East of Lower Egypt, for about 300 miles, runs the Sinai Peninsula, bounded on the south by the Gulf of Suez, and on the north by what was the Isthmus of Suez, now cut by the Suez Canal. Over the Isthmus ran the highroad to Palestine and Syria, but a fugitive could not well take that road, as the Egyptians were after him. If he could, after crossing the Isthmus, plunge into the Sinai desert, east or south-east, he would be in the Midianite territory, where the people would be Arabs and not Egyptians. He turned thither, and again prayed to Allah for guidance. (28.22)

29:69 - And those who strive in Our (Cause) We will certainly guide them to Our Paths: for verily Allah is with those who do right. <sup>35023503</sup>

36:3 - Thou art indeed one of the apostles.

36:4 - On a Straight Way.

37:118 - And We guided them to the Straight Way.

42:52 - And thus have We by Our command sent inspiration to thee: thou knowest not (before) what was Revelation and what was Faith; but We have made the (Qur'an) a Light wherewith



We guide such of Our servants as We will; and verily thou dost guide (men) to the Straight Way <sup>46014602</sup>

4601 Before the receipt of his mission in his fortieth year, the holy Prophet, though a man of steadfast virtue and purity and unflinching in his search for Truth, was yet unacquainted with Revelation in the highest sense of the term and with the certainty that comes from perfected Faith, or realised nearness to Allah. Ruh, which I have here translated Inspiration has also been understood by some Commentators to refer to the angel Gabriel, the vehicle of Revelation. The Light of the Qur-an made all things clear to man, and to the world. (42.52)

4602 The Qur-an and the inspired Prophet who proclaimed it, are here identified. They were a Guide to men, showing the Straight Way. This Way is described in various ways: for example, see i. 6, and n. 22; xviii. 1-2, and notes 2326-27; and xc. 11-18. (42.52)

43:43 - So hold thou fast to the Revelation sent down to thee: verily thou art on Straight Way. <sup>4646</sup>

4646 Let the wicked rage, say what they like, or do their worst: the prophet of Allah is encouraged to go forward steadfastly in the Light given him, for he is on a Path that leads straight to Allah. (43.43)

43:61 - And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): therefore have no doubt about the (Hour) but follow ye Me: this is a Straight Way. <sup>4662</sup>

4662 This is understood to refer to the second coming of Jesus in the Last Days before the Resurrection, when he will destroy the false doctrines that pass under his name, and prepare the way for the universal acceptance of Islam, the Gospel of Unity and Peace, the Straight Way of the Qur-an. (43.61)

43:64 - "For Allah; He is my Lord and your Lord: so worship ye Him: this is a Straight Way." <sup>4664</sup>

4664 In verses 26-28 an appeal is made to the pagan Arabs, that Islam is their own religion, the religion of Abraham their ancestor; in verses 46-54, an appeal is made to the Jews that Islam is the same religion as was taught by Moses, and that they should not allow their leaders to make fools of them; in verses 57-65 an appeal is made to the Christians that Islam is the same religion as was taught by Jesus, and that they should give up their sectarian attitude and follow the universal religion, which shows the Straight Way. (43.64)

46:30 - They said "O our people! We have heard a Book revealed after Moses confirming what came before it: it guides (men) to the Truth and to a Straight Path.

48:2 - That Allah may forgive thee thy faults of the past and those to follow; fulfil His favor to thee; and guide thee on the Straight Way; <sup>4867</sup>

4867 See n. 4428 to xi. 55, and Cf. xlvii. 19. Any mistakes of the past were now rectified, and any future ones prevented by the free scope now offered, by the act of the Quraish Pagans themselves, to the recognition and free promulgation of Islam. (48.2)

48:20 - Allah has promised you many gains that ye shall acquire and He has given you these beforehand; and He has restrained the hands of men from you; that it may be a Sign for the Believers and that He may guide you to a Straight Path; <sup>489648974898</sup>

4898 Hudaibiya (in both the Bai'at and the Treaty) was truly a sign-post for the Believers: it showed the solidarity of Islam, and the position which the Muslims had won in the Arab world. (48.20)

57:28 - O ye that believe! fear Allah and believe in His apostle and He will bestow on you a double portion of His Mercy: He will provide for you a light by which ye shall walk (straight in your path) and He will forgive you (your past): For Allah is Oft-Forgiving. Most Merciful: 5325532653275328

5325 From the context before (see n. 5323 above) and after (see next note), this is held to refer to the Christians and People of the Book who kept their Faith true and undefiled. (57.28)

5326 The double portion refers to the past and the future. As noted in the last note, this passage is addressed to the Christians and the People of the Book, who, when honestly facing the question of the new Revelation in Islam, find in it the fulfilment of previous revelations, and therefore believe in Allah's Messenger Muhammad, and walk by the new light. Their previous merits will be duly recognised, and they will be treated on fully equal terms in the new Ummat. This is their double share, not necessarily more in quantity than that of their brethren in Islam who passed through no other gate, but having a twofold aspect. (57.28)

5327 As this refers to the Christians and the People of the Book, the following saying of Christ in his last days may interest them: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you... While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them". (John, xii. 35-36). The light of Christ's Gospel soon departed; his Church was enveloped in darkness; then came the light again, in the fuller light of Islam. And they are asked to believe in the light, and to walk in it. Cf. also lvii. 12. and n. 5288 above. (57.28)

5328 Any wrong they may have committed through ignorance or misconceptions in their previous religion will be forgiven them, as they have seen the new light and walk by it. (57.28)

60:1 - O ye who believe! take not My enemies and yours as friends (or protectors) offering them (your) love even though they have rejected the Truth that has come to you and have (on the contrary) driven out the Prophet and yourselves (from your homes) (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure (take them not as friends) holding secret converse of love (and friendship) with them: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path. <sup>54095410</sup>

5409 The immediate occasion for this was a secret letter sent by one Hatib, a Muhajir, from Madinah, to the Pagans at Makkah, in most friendly terms, seeking for their protection on behalf of his children and relatives left behind in Makkah. The letter was intercepted, and he confessed the truth. He was forgiven as he told the truth and his motive did not appear to be heinous, but this instruction was given for future guidance. This was shortly before the conquest of Makkah, but the principle is of universal application. You cannot be on terms of secret intimacy with the enemies of your Faith and people, who are persecuting your Faith and seeking to destroy your Faith and you. You may not do so even for the sake of your relatives as it compromises the life and existence of your whole community. (60.1)

5410 Such was the position of the Muslim community in Madinah after the Hijrat and before the conquest of Makkah. (60.1)

67:22 - Is then one who walks headlong with his face grovelling better guided or one who walks evenly on a Straight Way? <sup>55805581</sup>

5580 Cf. xxvii. 90, and n. 3320. The man of probity is the man who walks evenly on a Straight Way, his feet guided by Allah's Light and his heart sustained by Allah's Mercy. The man who chooses evil grovels, with his face down, in paths of Darkness, stumbling on the way, and in constant distrust and fear, the fear of Evil. The two kinds of men are poles apart, although they live on the same earth, see the same Signs, and are fed with the same Mercies from Allah. (67.22)

5581 Like Abraham trying to guide his unbelieving father: Cf. xix. 43. (67.22)

76:29 - This is an admonition: whosoever will let him take a (straight) Path to his Lord.

5861 Man in himself is weak; he must seek Allah's Grace; without it he can do nothing; with it he can do all, For Allah knows all things, and His wisdom comprehends the good of all. (76.30)

98:3 - Wherein are laws (or decrees) right and straight. <sup>6226</sup>

6226 Qaiyim. straight, as opposed to crooked; standard as opposed to irregular; definite and permanent, as opposed to casual or temporary. Cf. ix. 36; xii. 40; etc. (98.3)

98:5 - And they have been commanded no more than this: to worship Allah offering Him sincere devotion being True (in faith); to establish regular Prayer; and to practice regular Charity; and that is the Religion Right and Straight. <sup>622862296230</sup>

6228 The three eternal principles of Religion are: (1) sincere devotion to Allah; (2) Prayer and Praise as drawing man nearer to Allah; and (3) the service of Allah's creatures by deeds of practical charity. (98.5)

6229 Hanif: see n. 134 to ii. 135. (98.5)

6230 See n. 6226 above. (98.5)

Al-Tirmidhi Hadith

### **Hadith 2138** Narrated by **Ali ibn AbuTalib**

I-Harith al-A'war said: While passing through the mosque I found the people engrossed in (prohibited) talk, so I went to Ali and told him. He asked if that was really so, and when I assured him that it was, he said: I heard Allah's Messenger (peace be upon him) say, "Dissension will certainly come." I asked him what is the way out of it, to which he replied, "Allah's Book is the way (out), for it contains information of what has happened before you, news of what will happen after you, and a decision regarding matters which occur among you. It is the distinguisher and is not jesting. If any overweening person abandons it Allah will break him, and if anyone seeks guidance elsewhere Allah will lead him astray. It is Allah's strong cord, it is the wise reminder, it is the straight path, it is that by which the desires do not swerve nor the tongues become confused, and the learned cannot grasp it completely. It does not become worn out by repetition and its wonders do not come to an end. It is that of which the jinn did not hesitate to say when they heard it, 'We have heard a wonderful recital which guides to what is right, and we believe in it.' He who utters it speaks the truth, he who acts according to it is rewarded, he who pronounces judgment according to it is just, and he who invites people to it guides to a straight path."

Tirmidhi and Darimi transmitted it, Tirmidhi saying this is a tradition whose isnad is unknown, and al-Harith is adversely criticised.

►Al-Tirmidhi Hadith

**Hadith 4838** Narrated by  
**AbuSa'id**

The Prophet (peace be upon him) said that when a man gets up in the morning, all the limbs humble themselves before the tongue and say, "Fear Allah for our sake, for we are dependent on you; if you are straight we are straight, but if you are crooked we are crooked."

Transmitted by Tirmidhi.

Sahih Muslim Hadith

**Hadith 6573** Narrated by  
**Ali ibn AbuTalib**

Allah's Apostle (peace be upon him) said to him: Say: "O Allah, direct me to the right path and make me adhere to the straight path," and when you make a mention of right guidance, keep in mind the right path and when you consider of the straight (path), keep in mind the straightness of the arrow.

►Al-Tirmidhi Hadith

**Hadith 191** Narrated by  
**Abdullah ibn Mas'ud**

Allah's Messenger (peace be upon him) said: Allah has set forth a **parable** of a **straight path**. On both sides of the path there are two enclosures in which there are open doors, and hanging upon each door are curtains. There is at the end of the path an admonisher saying: Adhere to the path and don't go astray. Above that there is an announcer who announces as often as anyone intends to open the doors: Woe be to thee! Don't open it for if you open it you shall have to enter it. He then explained (this parable) and said: Verily the path is al-Islam; the open doors are the prohibitions made by Allah; the hanging curtains are the limits set by Allah; the announcer at the end of the path is the Qur'an; and the announcer over it is Allah's Preacher in every heart.

Transmitted by Razin and Ahmad.

►Sahih Muslim Hadith

**Hadith 1694** Narrated by  
**Aisha**

AbdurRahman Ibn Awf asked Aisha (to tell him) the words with which the Apostle of Allah (peace be upon him) commenced the prayer when he got up at night. She said: When he got up at night he would commence his prayer with these words: O Allah, Lord of Gabriel, and Michael, and Isra'il, the Creator of the heavens and the earth, Who knowest the unseen and the seen; Thou decidest among Thy servants concerning their difference. Guide me with Thy permission in the divergent views (which the people) hold about Truth, for it is Thou Who guideest whom Thou wilt to the **Straight Path**.

## STRANGERS:

4:36 - Serve Allah and join not any partners with Him: and do good to parents kinsfolk orphans those in need neighbors who are near neighbors who are **strangers** the companion by your side the wayfarer (ye meet) and what your right hands possess: for Allah loveth not the arrogant the vainglorious; 550551552553554

- 550 The essence of Islam is to serve Allah and do good to your fellow-creatures. This is wider and more comprehensive than "Love God and love your neighbour". For it includes duties to animals as our fellow-creatures, and emphasises practical service rather than sentiment. (4.36)
- 551 Neighbours who are near: that is, in local situation as well as intimate relationships, just as neighbours who are strangers includes those whom we do not know or who live away from us. (4.36)
- 552 The Companion by your side may be your intimate friends and associates, just as the way-farer you meet may be a casual acquaintance on your travels. This last is much wider than the "stranger within your gate." (4.36)
- 553 What your right hands possess: For the meaning of the phrase see n. 537 above. (4.36)
- 554 Real deeds of service and kindness proceed, not from showing off or from a superior sort of condescension (cf. "White Man's Burden"), but from a frank recognition of our own humility and the real claims, before Allah, of all our fellow-creatures. For in our mutual needs we are equal before Allah, or perhaps the best of us (as the world sees us) may be worse than the worst of us (from the same point of view). (4.36)

9:60 - Alms are for the poor and the needy and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah and Allah is full of knowledge and wisdom. <sup>1320</sup>

- 1320 Alms or charitable gifts are to be given to the poor and the needy and those who are employed in their service. That is, charitable funds are not to be diverted to other uses, but the genuine expenses of administering charity are properly chargeable to such funds. Who are the needy? Besides the ordinary indigent, there are certain classes of people whose need is great and should be relieved. Those mentioned here are: (1) men who have been weaned from hostility to Truth, who would probably be persecuted by their former associates, and require assistance until they establish new connections in their new environment: (2) those in bondage, literally and figuratively: captives of war must be redeemed: slaves should be helped to freedom-, those in the bondage of ignorance or superstition or unfavourable environment should be helped to freedom to develop their own gifts: (3) those who are held in the grip of debt should be helped to economic freedom: (4) those who are struggling and striving in Allah's Cause by teaching or fighting or in duties assigned to them by the Islamic State, who are thus unable to earn their ordinary living: and (5) **strangers stranded on the way**. All these have a claim to charity. They should be relieved by individual or organised effort, but in a responsible way. In this verse, the word sadaqat refers to obligatory charity (zakat). See n. 1318 above. (9.60)

18:77 - Then they proceeded: until when they came to the inhabitants of a town they asked them for food but they refused them hospitality. They found there a wall on the point of falling down but he set it up straight. (Moses) said: "If thou hadst wished surely thou couldst have exacted some recompense for it!" 24192420

- 2419 The inhabitants were churlish. They broke the universal Eastern rule of hospitality to **strangers**, and thus showed themselves beyond the pale of ordinary human courtesies. Note that they would have been expected to offer hospitality of themselves, unasked. Here Moses and his companion actually had to ask for hospitality and were refused point-blank. (18.77)

►Al-Tirmidhi Hadith

### Hadith 170 Narrated by Amr ibn Awf

Allah's Messenger (peace be upon him) said: Verily ad-Din will recede to Hijaz as the serpent crawls back to its hole, and ad-Din will find its abode in Hijaz as the mountain goat seeks refuge on the peak of the mountain. Verily the Din was initiated amongst the **strangers**, and would revert to them as it started. Let there be glad tidings for the **strangers**: they are those people who set right what the people have corrupted of my Sunnah.

Transmitted by Tirmidhi.

►Sahih Muslim Hadith

### Hadith 270 Narrated by AbuHurayrah

The Messenger of Allah (peace be upon him) said: Islam initiated as something strange, and it would revert to its (old position) of being strange, so good tidings for the **strangers**.

## STRAYING:

4:143 - (They are) distracted in mind even in the midst of it being (sincerely) for neither one group nor for another. Whom Allah leaves straying never wilt thou find for him the way. <sup>651</sup>

- 651 If we choose evil deliberately and double our guilt by fraud and deception, we do not deceive Allah, but we deceive ourselves. We deprive ourselves of the Grace of Allah, and are left straying away from the Path. In that condition who can guide us or show us the Way? Our true and right instincts become blunted: our fraud makes us unstable in character; when our fellow-men find out our fraud, any advantages we may have gained by the fraud are lost; and we become truly distracted in mind. (4.143)

6:125 - Those whom Allah (in His Plan) willeth to guide He openeth their breast to Islam; those whom He willeth to leave **straying** He maketh their breast close and constricted as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe. <sup>947</sup>

- 947 God's Universal Plan is the Qadha wa Qadr, which is so much misunderstood. That Plan is unalterable, and that is His Will. It means that in the spiritual world, there are laws of justice, mercy, grace, penalty, etc., which work as surely as anything we know. If, then, a man refuses Faith, becomes a rebel, with each step he goes further and further down, and his pace will be accelerated; he will scarcely be able to take spiritual breath, and his recovery, -in spite of God's mercy which he has rejected,-will be as difficult as if he had to climb up to the skies. On the other hand, the godly will find, with each step, the next step easier. Jesus expressed this truth paradoxically: "He that hath, to him shall be given; but he that hath not, from him shall be taken away even that which he hath": Mark, iv. 25. John (vi 65) make Jesus say: "No man can come unto me, except it were given unto him of my Father." (6.125)

14:4 - We sent an apostle except (to teach) in the language of his (own) people in order to make (things) clear to them. Now Allah leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in power Full of Wisdom. <sup>18741875</sup>

1874 If the object of a Message is to make things clear, it must be delivered in the language current among the people to whom the Messenger is sent. Through them it can reach all mankind. There is even a wider meaning for "language". It is not merely a question of alphabets, letters, or words. Each age or people-or world in a psychological sense- casts its thoughts in a certain mould or form. Allah's Message-being universal-can be expressed in all moulds and forms, and is equally valid and necessary for all grades of humanity, and must therefore be explained to each according to his or her capacity or receptivity. In this respect the Qur-an is marvellous. It is for the simplest as well as the most advanced. (14.4)

1875 'Whom He pleases'; the usual expression for Mashiyat, the universal Will and Plan, which is all-wise and on the highest plane of goodness and righteousness. (14.4)

14:18 - The parable of those who reject their Lord is that their works are as ashes on which the wind blows furiously on a tempestuous day: No power have they over aught that they have earned: That is the straying far far (from the goal). <sup>1892</sup>

1892 Note the fullness of the parable. The works of the ungodly are in themselves light and unsubstantial like ashes; they are the useless rubbish that remains out of the faculties and opportunities which they have misused by burning them up. Further, the ashes are blown about hither and thither by the wind: the ungodly have no compass, direction, or purpose that can stand. The wind, too, which blows on them is no ordinary wind, nor the day on which they seek to enjoy the fruits of their labours an ordinary tranquil day: a furious gale is blowing, for such is the Wrath of Allah. They have neither internal peace nor external gain. In the scattering of the ashes they lose control even of such things as they might have earned but for their misdeeds. Their whole nature is contaminated. All their wishes go astray. They are carried so far, far away from what was in their minds. What did they aim at, and what did they achieve? (14.18)

14:21 - They will all be marshalled before Allah together: then will the weak say to those who were arrogant "For us we but followed you; can ye then avail us at all against the wrath of Allah?" They will reply "If we had received the guidance of Allah we should have given it to you: to us it makes no difference (now) whether we rage or bear (these torments) with patience: for ourselves there is no way of escape." <sup>18951896</sup>

1895 When the time for judgment comes, there are two kinds of disillusionment waiting for the ungodly: (1) Those who were misled and failed to see that each soul bears its own personal responsibility (ii. 134) and cannot shift it on to others, will turn to those who misled them, in the hope that they might intercede for them or do something to help them. They receive a plain answer as in the latter part of this verse. (2) Those who relied on Satan, His answer (in xiv. 22 below) is frank, cynical and brutal. (14.21)

1896 Those whose power or specious intelligence or influence misled them-such as false priests or leaders-will find themselves in a parlous state. How can they help others? They themselves failed to profit from Allah's guidance, and they can with some justice retort that they put them in the wrong path as they followed it themselves! (14.21)

14:22 - And Satan will say when the matter is decided: "It was Allah Who gave you a promise of truth: I too promised but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me but reproach your own souls. I cannot listen to your cries nor can ye listen to mine. I reject your former act in associating me with Allah. For wrongdoers there must be a Grievous Penalty." <sup>18971898</sup>

1897 After the Judgment, Evil declares itself in its true colours. Frankly it says: 'I deceived you. The promise of Allah was true, but you believed me rather than Allah. I had no power to force you. I had but to call you, and you came running after me. You must blame yourselves. Did you think I was equal with Allah? I know too well that I was not and never could be. If you did wrong, you must suffer the Penalty.' (14.22)

1898 See the last note. An alternative interpretation of this sentence may be: "I had already beforehand rebelled against Allah with Whom ye associated me." (14.22)

16:93 - If Allah so willed He could make you all one people: but He leaves straying whom He pleases and He guides whom He pleases: but ye shall certainly be called to account for all your actions. <sup>2133</sup>

2133 Cf. xiv. 4 and n. 1875. Allah's Will and Plan, in allowing limited free-will to man, is, not to force man's will, but to give all guidance, and leave alone those who reject that guidance, in case they should repent and come back into Grace. But in all cases, in so far as we are given the choice, we shall be called to account for all our actions. "Leaving to stray" does not mean that we can do what we please. Our personal responsibility remains. (16.93)

18:17 - Thou wouldst have seen the sun when it rose declining to the right from their Cave and when it set turning away from them to the left while they lay in the open space in the midst of the Cave. Such are among the Signs of Allah: he whom Allah guided; but he whom Allah leaves to stray for him wilt thou find no protector to lead him to the Right Way. <sup>23472348</sup>



2348 The youths, having faith and trust in Allah, found safety and refuge in the Cave. They were protected from the persecution and violence of the heathen. Their prayer (xviii. 16) was heard. (18.17)

26:91 - "And to those straying in Evil the Fire will be placed in full view;

26:94 - "Then they will be thrown headlong into the (Fire) they and those straying in Evil <sup>3182</sup>

3182 The false gods, being devils or personified false fancies, will be all involved in the punishment of Hell, together with their worshippers, and the ultimate sources of evil, the hosts of Iblis or Satan. (26.94)

26:224 - And the Poets it is those straying in Evil who follow them: <sup>3237</sup>

3237 The Poets: to be read along with the exceptions mentioned in verse 227 below. Poetry and other arts are not in themselves evil, but may on the contrary be used in the service of religion and righteousness. But there is a danger that they may be prostituted for base purposes. If they are insincere ("they say what they do not") or are divorced from actual life or its goodness or its serious purpose, they may become instruments of evil or futility. They then wander about without any set purpose, and seek the depths (valleys) of human folly rather than the heights of divine light. (26.224)

34:50 - Say: "If I am astray I only stray to the loss of my own soul: but if I receive guidance it is because of the inspiration of my Lord to me: it is He Who hears all things and is (ever) near." <sup>3862</sup>

3862 If it could possibly be supposed that the Prophet was a self-deceived visionary, it would affect him only, and could not fail to appear in his personality. But in fact he was steady in his constancy and Faith, and he not only went from strength to strength, but won the enduring and whole-hearted love and devotion of his nearest and dearest and of those who most came into contact with him. How was this possible, unless he had the Truth and the inspiration of Allah behind him? This is the fifth and last argument in this passage. (34.50)

35:8 - Is he then to whom the evil of his conduct is made alluring so that he looks upon it as good (equal to one who is rightly guided)? For Allah leaves to stray whom He wills and guides whom He wills. So let not thy soul go out in (vainly) sighing after them: for Allah knows well all that they do! <sup>3880</sup>

3880 Cf. n. 3877 above. When a stage is reached at which a man accepts Evil as his Good, his case is hopeless. Can such a man profit by preaching or guidance? He has himself deliberately rejected all guidance. Such a man is best left to stray. Perhaps, even in the paths in which he is straying, some sudden flash of light may come to him! That may be as Allah wills in His holy and wise Purpose and Plan. But the prophet of Allah is not to worry or feel disheartened by such men's attitude. He must go on tilling the soil that is open to him. For Allah's Plan may work in all sorts of unexpected ways, as in the allegory in the next verse. (35.8)

53:30 - That is as far as knowledge will reach them. Verily thy Lord knoweth best those who stray from His path and He knoweth best those who receive guidance. <sup>5104</sup>

5104 Men with a materialist turn of mind, whose desires are bounded by sex and material things, will not go beyond those things. Their knowledge will be limited to the narrow circle in which their thoughts move. The spiritual world is beyond their ken. While persons with a spiritual outlook, even though they may fail again and again in attaining their full ideals, are on the right Path. They are willing to receive guidance and **Allah's Grace will find them out and help them.** (53.30)

54:24 - For they said: "what! a man! a solitary one from among ourselves! shall we follow such a one? Truly should we then be straying in mind and mad!" <sup>51465147</sup>

5146 The psychology of the Thamud is more searchingly analysed here than in xli. 17, to show up the contrast between shallow men's ideas about Revelation, and the real sanity, humanism, social value, and truth of Revelation. To them the Revelation was brought by Salih. (54.24)

5147 Because the Prophet is one among so many, and different from them, although brought up among themselves, it is made a cause of reproach against him, when it should have been an index leading to a searching of their hearts and an examination of their ways. (54.24)

## STREAM:

2:249 - When Talut set forth with the armies he said: "Allah will test you at the stream; if any drinks of its water he goes not with my army; only those who taste not of it go with me; a mere sip out of the hand is excused." But they all drank of it except a few. When they crossed the river he and the faithful ones with him they said: "This day we cannot cope with Goliath and his forces." But those who were convinced that they must meet Allah said: "How oft by Allah's will hath a small force vanquished a big one? Allah is with those who steadfastly persevere." <sup>284285</sup>



- 284 A Commander is hampered by a large force if it is not in perfect discipline and does not whole-heartedly believe in its Commander. He must get rid of all the doubtful ones, as did Gideon before Saul, and Henry V. in Shakespeare's story long afterwards. Saul used the same test as Gideon; he gave a certain order when crossing a stream; the greater part disobeyed, and were sent back. Gideon's story will be found in Judges, vii. 2-7. (2.249)

**67:30** - Say: "See ye? If your stream be some morning lost (in the underground earth) who then can supply you with clear-flowing water?" 5591

- 5591 The Sura is closed with a parable, taken from a vital fact of our physical life, and leading up to the understanding of our spiritual life. In our daily life, what would happen if we woke up some fine morning to find that the sources and springs of our water-supply had disappeared and gone down into the hollows of the earth? Nothing could save our life. Without water we cannot live, and water cannot rise above its level, but always seeks a lower-level. So in spiritual life. Its sources and springs are in the divine wisdom that flows from on high. Allah is the real source of that life, as He is of all forms of life. We must seek His Grace and Mercy. We cannot find grace or mercy or blessing from anything lower. His Wisdom and Mercy are like, fresh clear-flowing spring-water, not like the muddy murky wisdom and goodness of this lower world which is only relative, and which often hampers life rather than advances it. (67.30)

► Sahih Al-Bukhari Hadith

**Hadith 8.565** Narrated by  
**Abu Said Al Khud**

Allah's Apostle said, "When the people of Paradise have entered Paradise, and the people of the Fire have entered the Fire, Allah will say. 'Take out (of the Fire) whoever has got faith equal to a mustard seed in his heart.' They will come out, and by that time they would have burnt and became like coal, and then they will be thrown into the river of Al-Hayyat (life) and they will spring up just as a seed grows on the bank of a **rainwater stream**." The Prophet said, "Don't you see that the germinating seed comes out yellow and twisted?"

► Sahih Al-Bukhari Hadith

**Hadith 4.582** Narrated by  
**Ibn Abbas**

The Prophet said, "May Allah bestow His Mercy on the mother of Ishmael! Had she not hastened (to fill her water-skin with water from the Zam-zam well), Zam-zam would have been a **stream** flowing on the surface of the earth." Ibn 'Abbas further added, "(The Prophet) Abraham brought Ishmael and his mother (to Mecca) and she was suckling Ishmael and she had a water-skin with her."

## STRENGTHEN:

**3:200** - O ye who believe! persevere in patience and constancy: vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper. 502503

- 502 The full meaning of Sabr is to be understood here, viz.: Patience, perseverance, constancy, self-restraint, refusing to be cowed down. These virtues we are to exercise for ourselves and in relation to others; we are to set an example, so that others may vie with us, and we are to vie with them, lest we fall short; in this way we strengthen each other and bind our mutual relations closer, in our common service to Allah. (3.200)
- 502 Prosperity (falah here and in other passages is to be understood in a wide sense, including prosperity in our mundane affairs as well as in spiritual progress. In both cases it implies happiness and the attainment of our wishes, purified by the love of Allah. (3.200)

**8:11** - Remember He covered you with a sort of drowsiness to give you calm as from Himself and He caused rain to descend on you from heaven to clean you therewith to remove from you the stain of satan to **strengthen** your hearts and to plant your feet firmly therewith. 118611871188

- 1186 Cf. iii. 154 for Uhud. Calm (presence of mind) is essential in battle and in 'ill posts of danger. If the mind is too much in a state of excitement, it cannot carry out a well-considered or well-concerted plan. This spirit of calm confidence on the part of the Muslims won against the blustering violence of the Quraish. (8.11)
- 1187 The rain was welcome for many reasons. (1) Water was scarce both for drinking and ablutions; (2) the muslim band, without baggage or equipment or comforts, found that their thirst aggravated their fatigue; (3) the sand was loose, and the rain consolidated it and enabled them "to plant their feet firmly." (8.11)
- 1188 "Stain of Satan". Dirt is physically a symbol of evil, and the Muslims were particular about ablutions before prayer. But the rain also refreshed their spirits and removed any lurking doubts in their minds (suggestions of the Evil) that victory might be impossible in such adverse circumstances. (8.11)

**16:102** - Say the Holy Spirit has brought the revelation from thy Lord in truth in order to strengthen those who believe and as a guide and Glad Tidings to Muslims. 21412142

- 2141 The title of the Angel Gabriel, through whom the revelations came down. (16.102)

2142 The People of the Book, if they had true faith, were themselves strengthened in their faith and cleared of their doubts and difficulties by the revelations brought by Al-Mustafa; and all whether People of the Book or not-who came within the fold of Islam, found the Qur-an a Guide and a Gospel, i.e., a substitute for the Mosaic Law and for the Christian Gospel, which had both been corrupted. (16.102)

25:32 - Those who reject Faith say: "Why is not the Qur'an revealed to him all at once?" Thus (is it revealed) that We may strengthen thy heart thereby and We have rehearsed it to thee in slow well-arranged stages gradually. <sup>3088</sup>

3088 Three reasons are given for the gradual revelation of the Qur-an. (1) "**To strengthen thy heart**": the tremendous task of winning the Arab nation, and, through them, the whole world, to Islam, required superhuman patience, constancy, and firmness, and these qualities were strengthened by the gradual promulgation of solutions to each difficulty as it arose. (2) "Slow, well-arranged stages": though the stages were gradual, as the occasion demanded from time to time, in the course of twenty-three years, the whole emerged, when completed, as a well-arranged scheme of spiritual instruction, as we have seen in following the arrangement of the Suras. (3) Questions put and answers given: see next note. (25.32)

28:34 - "And my brother Aaron he is more eloquent in speech than I: so send him with me as a helper to confirm (and strengthen) me; for I fear that they may accuse me of falsehood."

28:35 - He said: "We will certainly strengthen thy arm through thy brother and invest you both with authority so they shall not be able to touch you: with Our Signs shall ye triumph you two as well as those who follow you." <sup>33653366</sup>

3365 To touch you: to approach you anywhere near, in the wonders and Signs that you will show them under the divine authority with which you are invested. (28.35)

3366 The potency of Allah's Light is such that its divine rays reach the humblest of those who seek after Him. The Prophets can certainly work wonders, but their sincere followers in Faith can do so also in their own spheres. Wonders may appeal to people, but they are not the highest signs of Allah's workings, and they are around us every day in our lives. (28.35)

Al-Tirmidhi Hadith

### **Hadith 6036** Narrated by **Abdullah ibn Abbas**

The Prophet (peace be upon him), said, "O Allah, **strengthen Islam** with AbuJahl ibn Hisham, or Umar ibn al-Khattab." In the morning Umar went to the Prophet and accepted Islam; then prayed openly in the mosque. Ahmad and Tirmidhi transmitted it.

## **STRIFE:**

6:65 - Say: "He hath power to send calamities on you from above and below or to cover you with confusion in party strife giving you a taste of mutual vengeance each from the other." See how We explain the Signs by various (symbols) that they may understand. <sup>888889</sup>

888 Calamities from above and below: such as storms and blizzards, torrential rain, ect., or earthquakes, floods, landslides, etc. (6.65)

889 Cf. vi. 46, where this refrain commences the argument now drawing to a close. (6.65)

►Sahih Al-Bukhari Hadith

### **Hadith 5.358** Narrated by **Jubair bin Mutim**

I heard the Prophet reciting Surat-at-Tur in Maghrib prayer, and that was at a time when belief was first planted in my heart. The Prophet while speaking about the war prisoners of Badr, said, "Were Al-Mutim bin Adi alive and interceded with me for these filthy people, I would definitely forgive them for his sake."

Narrated Said bin Al-Musaiyab: When the first civil **strife** (in Islam) took place because of the murder of 'Uthman, it left none of the Badr warriors alive. When the second civil **strife**, that is the battle of Al-Harra, took place, it left none of the Hudaibiya treaty companions alive. Then the third civil **strife** took place and it did not subside till it had exhausted all the strength of the people.

►Biographies of Companions

### **Ubayn ibn Kab**

"O Abu Mundhir! Which verse of the Book of God is the greatest?" asked the Messenger of God, may God bless him and grant him peace. "Allah and His Messenger know best," came the reply. The Prophet repeated the question and Abu Mundhir replied.

"Allah, there is no god but He, the Living the Self-Subsisting. Neither slumber overtakes him nor sleep. To Him belongs whatever is in the heavens and whatever is on earth, ..." and most likely he went on to complete the Verse of the Throne (Ayat al-Kursi).

The Prophet smote his chest with his right hand in approval on hearing the reply and with his countenance beaming with happiness, said to Abu Mundhir. "May knowledge delight and benefit you, Abu Mundhir."

This Abu Mundhir whom the Prophet congratulated on the knowledge and understanding which God had bestowed on him was Ubayy ibn Kab, one of his distinguished companions and a person of high esteem in the early Muslim community.....

One of Ubayy's major fears for the Muslim ummah was that **a day would come when there would be severe strife among Muslims**. He often became overwhelmed with emotion when he read or heard the verse of the Quran. "Say: He (Allah) has power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance, each from the other." (Surah al-An'am, 6: 65)....

►Sunan of Abu-Dawood

### **Hadith 4252** Narrated by **Abdullah ibn Amr ibn al-'As**

The Prophet (peace be upon him) said: There will **be civil strife** which wipe out the Arabs, and their slain will go to Hell. During it the tongue will be more severe than blows of the sword.

Sunan of Abu-Dawood

### **Hadith 4251** Narrated by **AbuHurayrah**

The Prophet (peace be upon him) said: **There will be civil strife (fitnah)** which will render people deaf, dumb and blind regarding what is right. Those who contemplate it will be drawn by it, and giving rein to the tongue during it will be like smiting with the sword.

►Al-Tirmidhi Hadith

### **Hadith 5400** Narrated by **Umm Malik al-Bahziyyah**

When Allah's Messenger (peace be upon him) mentioned **civil strife and its nearness**, she asked him who would be the best of the people during it and he replied, "A man with his cattle who pays the zakat due on them and worships his Lord, and a man who holds his horse's head and causes fear to the enemy while they are causing him fear."

Tirmidhi transmitted it.

## **STRIKE TERROR:**

8:59 - Let not the unbelievers think that they can get the better (of Allah): they will never frustrate (them).

8:60 - Against them make ready your strength to the utmost of your power including steeds of war to strike terror into (the hearts of) the enemies of Allah and your enemies and others besides whom ye may not know but whom Allah doth know. Whatever ye shall spend in the cause of Allah shall be repaid unto you and ye shall not be treated unjustly. <sup>122512261227</sup>

1225 The immediate occasion of this injunction was the weakness of cavalry and appointments of war in the early fights of Islam. But the general meaning follows. In every fight, physical, moral, or spiritual, arm yourself with the best weapons and the best arms against your enemy, so as to instil wholesome respect into him for you and the Cause you stand for. (8.60)

1226 There are always lurking enemies whom you may not know, but whom Allah knows. It is your duty to be ready against all, for the sacred Cause under whose banner you are fighting. (8.60)

1227 Be always ready and put all your resources into your Cause. You do not do so in vain. Allah's reward will come in various forms. He knows all, and His reward will always be more generous than you can possibly think of. (8.60)

►Al-Muwatta Hadith

### **Hadith 36.15**

## **Judgement on Abandonment of Islam**

Yahya related to me from Malik from Zayd ibn Aslam that the Messenger of Allah, may Allah bless him and grant him peace, said, "If someone changes his deen - strike his neck!"

The meaning of the statement of the Prophet, may Allah bless him and grant him peace, in our opinion and Allah knows best, is that "if someone changes his deen, **strike his neck!**" refers to those who leave Islam for other than it - like the heretics and their like, about whom it is known. They are killed without being called to tawba because their tawba is not recognised. ....

## STRIVE:

2:148 - To each is a goal to which Allah turns him; then strive together (as in a race) toward all that is good. Wheresoever ye are Allah will bring you together. For Allah hath power over all things. <sup>153</sup>

153 The question is how we are to construe the pronoun huwa in the original. The alternative translation would be: "To each is a goal to which he turns." The simile of life being a race in which we all zealously run forward to the one goal, viz., the goal of good, may be applied individually and nationally. This supplies another argument of the Ka'ba Qibla, viz., the unity of goal, with diversity of races, traditions and temperaments. (2.148)

3:136 - For such the reward is forgiveness from their Lord and gardens with rivers flowing underneath an eternal dwelling; how excellent a recompense for those who work (and strive)!

4:95 - Not equal are those believers who sit (at home) and receive no hurt and those who strive and fight in the cause of Allah with their goods and their persons. Allah hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home): unto all (in faith) hath Allah promised good: but those who strive and fight hath He distinguished above those who sit (at home) by a special reward.-- <sup>614</sup>

614 Allah's goodness is promised to all people of Faith. But there are degrees among men and women of Faith. There are people with natural inertia: they do the minimum that is required of them, but no more. There are people who are weak in will: they are easily frightened. There are people who are so strong in will and so firm in faith that they are determined to conquer every obstacle, whether in their own physical or other infirmities or in the external world around them. In a time of jihad, when people give their all, and even their lives, for the common cause, they must be accounted more glorious than those who sit at home, even though they have good will to the cause and carry out minor duties in aid. The special reward of such self-sacrifice is special forgiveness and mercy, as proceeding from the direct approbation and love of Allah. (4.95)

5:33 - The punishment of those who wage war against Allah and His Apostle and strive with might and main for mischief through the land is: execution or crucifixion or the cutting off of hands and feet from opposite sides or exile from the land: that is their disgrace in this world and a heavy punishment is theirs in the Hereafter. <sup>738739</sup>

738 For the double crime of treason against the State, combined with treason against Allah, as shown by overt crimes, four alternative punishments are mentioned, any one of which is to be applied according to the crime committed, viz., execution (cutting off of the head), crucifixion, maiming, or exile. These were features of the Criminal Law then and for centuries afterwards, except that tortures such as "hanging, drawing, and quartering" in English Law, and piercing of eyes and leaving the unfortunate victim exposed to a tropical sun, which was practised in Arabia, and all such tortures were abolished. In any case sincere repentance before it was too late was recognised as a ground for mercy. (5.33)

739 Understood to mean the right hand and the left foot. (5.33)

5:35 - O ye who believe! do your duty to Allah seek the means of approach unto Him and strive with might and main in His cause: that ye may prosper. <sup>740741</sup>

740 Taqwa here too might be translated "fear of Allah", but the very next clause shows that "fear of Allah" does not mean "fear" in the ordinary sense, which would make you avoid the object of fear. On the contrary the "fear of Allah" is the intense desire to avoid everything that is against His Will and Law. It is in fact duty to Allah, for we are told to seek ardently the means by which we may approach Him, and that can only be done by striving with might and main for His cause. (5.35)

741 "Prosper" in the real sense, for that is all that matters, as the life of this world is brief and fleeting, and of small account as against Eternity. (5.35)

5:48 - To thee We sent the Scripture in truth confirming the scripture that came before it and guarding it in safety; so judge between them by what Allah hath revealed and follow not their vain desires diverging from the truth that hath come to thee. To each among you have We prescribed a Law and an Open Way. If Allah had so willed He would have made you a single people but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute. <sup>759760761762</sup>

762 Men are wont to make conflicting claims regarding Allah, the ultimate destiny of man, and other questions of vital importance. No matter how vehement and eloquent the proponents of false doctrines might be, their efforts will prove fruitless and it will be indisputably clear on the Day of Judgment as to who entertained false notions and who cherished the truth. (5.48)

5:64 - The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them We have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of war Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief. <sup>772773774775</sup>

775 The argument of the whole verse may be thus stated. The Jews blaspheme and mock, and because of their jealousy, the more they are taught, the more obstinate they become in their rebellion. But what good will it do to them? Their selfishness and spite sow quarrels among themselves, which will not be healed till the Day of Judgment. When they stir up wars, especially against the innocent, Allah's Mercy is poured down like a flood of water to extinguish them. But their wickedness continues to devise ever new mischief. And Allah loves not mischief or those who do mischief. (5.64)

9:16 - Or think ye that ye Shall be abandoned as though Allah did not know those among you who strive with might and main and take none for friends and protectors except Allah His apostle and the (community of) believers? But Allah is well-acquainted with (all) that ye do. <sup>1265</sup>

1265 We must all be tested and tried, but Allah knows our inmost hearts, and He will support those who strive in His way, out of sincere love for Him, His Prophet, and the body of the true men of faith. (9.16)

9:19 - Do ye make the giving of drink to pilgrims or the maintenance of the Sacred Mosque equal to (the pious service of) those who believe in Allah and the Last Day and **strive** with might and main in the cause of Allah? They are not comparable in the sight of Allah: and Allah guides not those who do wrong. <sup>1269</sup>

1269 Giving drinks of cold water to thirsty pilgrims, and doing material services to a mosque are meritorious acts, but they are only external. If they do not touch the soul, their value is slight. Far greater, in the sight of Allah, are Faith, Endeavour, and self- surrender to Allah. Men who practise these will obtain honour in the sight of Allah. Allah's light and guidance comes to them, and not to those self-sufficient beings who think that a little show of what the world considers piety is enough. (9.19)

9:20 - Those who believe and suffer exile and strive with might and main in Allah's cause with their goods and their persons have the highest rank in the sight of Allah: They are the people who will achieve (salvation). <sup>1270</sup>

1270 Here is a good description of Jihad. It may require fighting in Allah's cause, its a form of self-sacrifice. But its essence consists in (1) a true and sincere Faith, which so fixes its gaze on Allah, that all selfish or worldly motives seem paltry and fade away, and (2) an earnest and ceaseless activity, involving the sacrifice (if need be) of life, person, or property, in the service of Allah. Mere brutal fighting is opposed to the whole spirit of Jihad, while the sincere scholar's pen or preacher's voice or wealthy man's contributions may be the most valuable forms of Jihad. (9.20)

9:41 - Go ye forth (whether equipped) lightly or heavily and strive and struggle with your goods and your persons in the cause of Allah. That is best for you if ye (but) knew. <sup>1306</sup>

1306 Whether equipped lightly or heavily: to be taken both literally and metaphorically. All were invited, and they were to bring such resources as they had, light- armed or heavy-armed, on foot or mounted, experienced men for posts of danger, raw men for duties for which they were fit. All would and should help. Even those who were too old or feeble to go could contribute such money or resources as they had. (9.41)

9:73 - O Prophet! strive hard against the unbelievers and the Hypocrites and be firm against them. Their abode is hell an evil refuge indeed.

9:81 - Those who were left behind (in the Tabuk expedition) rejoiced in their inaction behind the back of the apostle of Allah: they hated to strive and fight with their goods and their persons in the cause of Allah: they said "Go not forth in the heat. Say "The fire of Hell is fiercer in heat." If only they could understand! <sup>1335</sup>

1335 The Tabuk expedition had to be undertaken hurriedly in the heat of summer, because of a threat or fear of Byzantine invasion. They marched from Madinah about the month of September or October in the solar calendar. (9.81)

9:86 - When a Surah comes down enjoining them to believe in Allah and to strive and fight along with his apostle those with wealth and influence among them ask thee for exemption and say: "Leave us (behind): we would be with those who sit (at home)."

9:88 - But the apostle and those who believe with him strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper. <sup>1340</sup>

1339 "Good things," and "prosperity," are to be understood both in the physical and in the highest spiritual sense as the next verse makes clear. (9.88)

16:110- But verily thy Lord to those who leave their homes after trials and persecutions and who thereafter strive and fight for the faith and patiently persevere thy Lord after all this is Oft-Forgiving Most Merciful. <sup>2147</sup>

2147 I take this verse to refer to such men as were originally with the Pagans but afterwards joined Islam, suffered hardships and exile, and fought and struggled in the Cause, with patience and constance. Their past would be blotted out and forgiven. Men like Khalid ibn Walid were numbered with the foremost heroes of Islam. In that case this verse would be a Madinah verse, though the Sura as a whole is Makkan. Perhaps it would be better to read, with some Commentators, fatanu in the active voice rather than futinu in the passive voice, and translate "after inflicting trials and persecutions (on Muslim)." Notice the parallelism in construction between this verse and verse 119 below. (16.110)

17:19 - Those who do wish for the (things of) the Hereafter and strive therefor with all due striving and have Faith they are the ones whose striving is acceptable (to Allah). <sup>21982199</sup>

2198 This is in contrast to the last verse. Those who wish for mere earthly good sometimes get it and misuse it. Those whose eyes are fixed on the Hereafter, they too share in their Lord's bounty provided they fulfil the conditions explained in the next note; but their wishes and endeavours are more acceptable in the sight of Allah. (17.19)

2199 A mere wish for moral and spiritual good is not enough. It must be backed up by hard endeavour and supported by a lively Faith. On those conditions the wishes are accepted by Allah. (17.19)

22:51 - "But those who strive against Our Signs to frustrate them they will be Companions of the Fire." <sup>2830</sup>

2830 It will not be in their power to frustrate Allah's Plan; all they will do is to go further and further down in their spiritual state, deeper and deeper in their Hell. (22.51)

22:78 - And strive in His cause as ye ought to strive (with sincerity and under discipline): He has chosen you and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims both before and in this (Revelation); that the Apostle may be a witness for you and ye be witnesses for mankind! So establish regular Prayer give regular Charity and hold fast to Allah! He is your Protector the Best to protect and the Best to help! <sup>2861286228632864</sup>

2861 As far as the striving is concerned with Jihad in the narrow sense, see the limitations in n. 204 to ii. 190 and n. 205 to ii. 191. But the words are perfectly general and apply to all true and unselfish striving for spiritual good. (22.78)

25:52 - Therefore listen not to the Unbelievers but strive against them with the utmost strenuousness with the (Qur'an). <sup>3110</sup>

3110 The distribution of Allah's Signs being universal, the Prophet of Allah pays no heed to carping critics who reject Faith. He wages the biggest Jihad of all, with the weapon of Allah's Revelation. (25.52)

29:5 - For those whose hopes are in the meeting with Allah (in the Hereafter let them strive); for the Term (appointed) by Allah is surely coming: and He hears and knows (all things). <sup>34263427</sup>

3427 The Term (ajal) may signify: (1) the time appointed for death, which ends the probation of this life; (2) the time appointed for this life, so that we can prepare for the Hereafter; the limit will soon expire. In either case the ultimate meaning is the same. We must strive now and not postpone anything for the future. And we must realize and remember that every prayer we make to Allah is heard by Him, and that every unspoken wish or motive of our heart, good or bad, is known to Him, and goes to swell our spiritual account. (29.5)

29:6 - And if any strive (with might and main) they do so for their own souls: for Allah is free of all needs from all creation. <sup>3428</sup>

3426 All our striving ensures to our own spiritual benefit. When we speak of serving Allah, it is not that we confer any benefit on Him. For He has no needs, and is independent of all His Creation. In conforming to His Will, we are seeking our own good, as in yielding to evil we are doing harm to ourselves. (29.6)

29:8 - We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge obey them not. Ye have (all) to return to Me and I will tell you (the truth) of all that ye did. <sup>34303431</sup>



- 3430 That is, no certainty. In matters of faith and worship, even parents have no right to force their children. They cannot and must not hold up before them any worship but that of the One True God. (29.8)
- 3431 Children and parents must all remember that they have all to go before Allah's tribunal, and answer, each for his own deeds. In cases where one set of people have lawful authority over another set of people (as in the case of parents and children), and the two differ in important matters like that of Faith, the latter are justified in rejecting authority: the apparent conflict will be solved when the whole truth is revealed to all eyes in the final Judgment. (29.8)

**29:69 - And those who strive in Our (Cause) We will certainly guide them to Our Paths: for verily Allah is with those who do right.** 35023503

- 3502 "Strive in Our Cause." All that man can do is to strive in Allah's Cause. As soon as he strives with might and main, with constancy and determination, the Light and Mercy of Allah come to meet him. They cure his defects and shortcomings. They provide him with the means by which he can raise himself above himself. They point out the Way, and all the Paths leading up to it. See next note. (29.69)
- 3503 The Way of Allah (sirat-ul-Mustaqim) is a Straight Way. But men have strayed from it in all directions. And there are numerous Paths by which they can get back to the Right Way, the way in which the purity of their own nature, and the Will and Mercy of Allah require them to Walk. All these numerous Paths become open to them if once they give their hearts in keeping to Allah and work in right Endeavour (Jihad) with all their mind and soul and resources. Thus will they get out of the Spider's web of this frail world and attain to eternal Bliss in the fulfillment of their true Destiny. (29.69)

**31:15 - "But if they strive to make the join in worship with Me things of which thou hast no knowledge obey them not; Yet bear them company in this life with justice (and consideration) and follow the way of those who turn to Me (in love): in the End the return of you all is to Me and I will tell you the truth (and meaning) of all that ye did."** 359735983599

- 3597 Where the duty to man conflicts with the duty to Allah, it means that there is something wrong with the human will, and we should obey Allah rather than man. But even here, it does not mean that we should be arrogant or insolent. To parents and those in authority, we must be kind, considerate, and courteous, even where they command things which we should not do and therefore disobedience becomes our highest duty. The worship of things other than Allah is the worship of false things, things which are alien to our true knowledge, things that go against our own pure nature as created by Allah. (31.15)
- 3599 These conflicts may appear to us strange and puzzling in this life. But in Allah's Presence we shall see their real meaning and significance. It may be that that was one way in which our true mettle could be tested: for it is not easy to disobey and love man at the same time. (31.15)

**34:5 - But those who strive against Our Signs to frustrate them for such will be a Penalty a Punishment most humiliating.** 3792

- 3792 Cf. xxii. 51. Allah's Plan cannot be frustrated. It is those who work against it, who will be eliminated and destroyed. (34.5)

**34:38 - Those who strive against Our Signs to frustrate them will be given over into Punishment.** 3847

- 3847 Cf. xxxiv. 5, where the argument was urged that human efforts to defeat Allah's Plan will only bring humiliation to those who indulge in them. Here the argument is rounded off by the statement that such efforts, besides their failure, will land them in an abyss of punishment contrasted with the "dwellings on high" of the blessed ones. (34.38)

**37:60 - Verily this is the supreme achievement!** 4071

- 4071 The answer is: Yes. "Beyond the flight of Time. Beyond the realm of Death. There surely is some blessed clime, Where Life is not a breath!" In the words of Longfellow this was an aspiration on this earth. In the Hereafter it is a realisation! Some interpret verses 60-62 as a continuation of the speech of the man in heaven. The meaning would in that case be the same. (37.60)

**37:61 - For the like of this let all strive who wish to strive.**

**47:31 - And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle).** 48554856

- 4855 Cf. xxxiv. 21, and n. 3821. The test and trial is for our own psychological development, to help in the exercise of such choice as has been given to us in our free-will. Cf. also iii. 154, and n. 467. (47.31)
- 4856 Akhbar: the things reported of you; reputation for courage and constancy, which has to be brought to the test of facts and experience. In an epigram of Tacitus we are told of a Roman Emperor that he would have been considered in every way to have been worthy of being a ruler if only he had never ruled! So in life people may think us courageous, true, noble, and self-sacrificing; and we may consider ourselves as possessing all such virtues; but it is actual experience that will bring them to the test. (47.31)

**53:39 - That man can have nothing but what he strives for;**

53:40 - That (the fruit of) his striving will soon come in sight; <sup>5114</sup>

5114 The second and third aphorisms are that man must strive, or he will gain nothing; and that if he strives, the result must soon appear in sight and he will find his reward in full measure. (53.40)

60:1 - O ye who believe! take not My enemies and yours as friends (or protectors) offering them (your) love even though they have rejected the Truth that has come to you and have (on the contrary) driven out the Prophet and yourselves (from your homes) (simply) because ye believe in Allah your Lord! If ye have come out to strive in My Way and to seek My Good Pleasure (take them not as friends) holding secret converse of love (and friendship) with them: for I know full well all that ye conceal and all that ye reveal. And any of you that does this has strayed from the Straight Path. <sup>54095410</sup>

5409 The immediate occasion for this was a secret letter sent by one Hatib, a Muhajir, from Madinah, to the Pagans at Makkah, in most friendly terms, seeking for their protection on behalf of his children and relatives left behind in Makkah. The letter was intercepted, and he confessed the truth. He was forgiven as he told the truth and his motive did not appear to be heinous, but this instruction was given for future guidance. This was shortly before the conquest of Makkah, but the principle is of universal application. You cannot be on terms of secret intimacy with the enemies of your Faith and people, who are persecuting your Faith and seeking to destroy your Faith and you. You may not do so even for the sake of your relatives as it compromises the life and existence of your whole community. (60.1)

5410 Such was the position of the Muslim community in Madinah after the Hijrat and before the conquest of Makkah. (60.1)

61:11 - That ye believe in Allah and His Apostle and that ye strive (your utmost) in the Cause of Allah with your property and your persons: that will be best for you if ye but knew! <sup>5444</sup>

5444 It would indeed be a great and wonderful bargain to give so little and get so much, if we only knew and understood the comparative value of things-the sacrifice of our fleeting advantages for forgiveness, the love of Allah, and eternal bliss. (61.11)

66:9 - O Prophet! strive hard against the Unbelievers and the Hypocrites and be firm against them. Their abode is Hell an evil refuge (indeed). <sup>5545</sup>

5545 See ix. 73, where the same words introduce the argument against the Hypocrites. Here they introduce the argument against wickedness, which, though given the privilege of association with goodness and piety, persisted in wicked deeds, and in favour of those noble souls, which, though tied to wickedness; retained their purity and integrity. Two examples of each kind are given,-of women, as this Sura is mainly concerned with women. (66.9)

92:4 - Verily (the ends) ye strive for are diverse. <sup>6162</sup>

6162 There are wide contrasts in the nature and aims of men. These may be broadly divided into two classes, good and evil. As night replaces day on account of certain relative position, but does not annihilate it, so evil may for a time obscure good but cannot blot it out. Again, night in certain circumstances (e.g. for rest) is a blessing; so certain things, which may seem evils to us, may be really blessings in disguise. Whatever our aims or positions, we must seek the highest truth from the light of Allah. Considering these contrasts, do not be surprised or depressed. Men's immediate aims may be different. The duty of all is to seek the one true light. (92.4)

88:2 - Some faces that Day will be humiliated <sup>6097</sup>

88:8 - Other) faces that Day will be joyful.

88:9 - Pleased with their Striving <sup>6100</sup>

6100 Notice the parallelism in contrast, between the fate of the Wicked and that of the Righteous. In the one case there was humiliation in their faces; in the other, there is joy; where there was labour and weariness in warding off the Fire, there is instead a healthy Striving, which is itself pleasurable, -a Striving which is a pleasant consequence of the spiritual Endeavour in the earthly life, which may have brought trouble or persecution from without, but which brought inward peace and satisfaction. (88.9)

61:10 - O ye who believe! shall I lead you to a bargain that will save you from a grievous Penalty? <sup>5443</sup>

5443 Tijarat: bargain, trade, traffic, transaction: something given or done, in return for something which we desire to get. What we give or do on our part is described in verse 11 below, and what we get is described in verse 12. It is truly a wonderful bargain: what we are asked to give is so little; what we are promised in return is so much. There comes Allah's unbounded Bounty and Munificence. Cf. also ix. 111, where the bargain is stated in another way. (61.10)

61:11 - That ye believe in Allah and His Apostle and that ye strive (your utmost) in the Cause of Allah with your property and your persons: that will be best for you if ye but knew! <sup>5444</sup>

- 5444 It would indeed be a great and wonderful bargain to give so little and get so much, if we only knew and understood the comparative value of things-the sacrifice of our fleeting advantages for forgiveness, the love of Allah, and eternal bliss. (61.11)

Sahih Al-Bukhari Hadith

**Hadith 6.512** Narrated by

**Al Bara**

There was revealed: "Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah." (4.95)

The Prophet said, "Call Zaid for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the ink pot)." Then he said, "Write: 'Not equal are those Believers who sit...'", and at that time 'Amr bin Um Maktum, the blind man was sitting behind the Prophet . He said, "O Allah's Apostle! What is your order for me (as regards the above Verse) as I am a blind man?" So, instead of the above Verse, the following Verse was revealed:

"Not equal are those believers who sit (at home) except those who are disabled (by injury or are blind or lame etc.) and those who strive and fight in the cause of Allah." (4.95)

► Sahih Muslim Hadith

**Hadith 6406**

Narrated by

**Imran ibn Husayn**

AbulAswad reported that Imran asked me: What is your view what the people do today in the world, and strive for, is it something decreed for them or preordained for them or will their fate in the Hereafter be determined by the fact that their Prophets brought them teaching which they did not act upon? I said: Of course, it is something which is predetermined for them and preordained for them. He (further) said: Then, would it not be an injustice (to punish them)? I felt greatly disturbed about that, and said: Everything is created by Allah and lies in His Power. He will not be questioned as to what He does, but they will be questioned. Thereupon he said to me: May Allah have mercy upon you, I only meant to ask you in order to test your intelligence. Two men of the tribe of Muzaynah came to Allah's Apostle (peace be upon him) and said: Allah's Apostle, what is your opinion? That which the people do in the world and strive for, is something decreed for them, something preordained for them? And will their fate in the Hereafter be determined by the fact that their Prophets brought them teachings which they did not act upon and thus they deserve of punishment? Thereupon, he said: Of course, it happens as it is decreed by Destiny and preordained for them, and this view is confirmed by this verse of the Book of Allah, the Exalted and Glorious: "Consider the soul and Him Who made it perfect, then breathed into it its sin and its piety." (91:8).

► Fiqh-us-Sunnah

**Fiqh 5.1c**

**Hajj - One of the Best Deeds**

Abu Hurairah reported that the Prophet (peace be upon him) was once asked: "What is the best deed?" He replied: "To have faith in Allah and His Messenger." The enquirer asked: "What next?" The Prophet (peace be upon him) said: "To **strive** in the cause of Allah." "What is the next best thing?" He replied: "Hajj Mabru (a faultless Hajj that is free of sin and is graced with Divine acceptance and pleasure)."

Al-Hasan said: "It means that a person after performance of Hajj should desire and be inclined to the life of the Hereafter rather than the material pleasures of this world." Another report transmitted on sound authority from the Prophet (peace be upon him) says that a righteous performance of Hajj is crowned by feeding the needy and speaking kind words to men.

► Sunan of Abu-Dawood

**Hadith 4359** Narrated by

**Abdullah ibn Abbas**

The verse "The punishment of those who wage war against Allah and His Apostle, and strive with might and main for mischief through the land is execution, or crucifixion, or the cutting off of hands and feet from opposite side or exile from the land...most merciful" was revealed about polytheists. If any of them repents before they are arrested, it does not prevent from inflicting on him the prescribed punishment which he deserves.

► Sahih Al-Bukhari Hadith

**Hadith 8.590** Narrated by

**Uqba bin Amir**

Once the Prophet went out and offered the funeral prayers for the martyrs of Uhud, and then went to the pulpit and said, "I am a predecessor for you and I am a witness for you: and by Allah, I am looking at my Fount just now, and the keys of the treasures of the earth (or the keys of the earth) have been given to me: and by Allah, I am not afraid that you will worship others besides Allah after me, **but I am afraid that you will strive and struggle against each other over these treasures of the world.**"

Fiqh-us-Sunnah

### **Fiqh 3.133b**

## **Fasting, striving to perform as many acts of worship as possible during the last ten days of Ramadan**

Al-Bukhari and Muslim record from 'Aishah that during the last ten days of Ramadan, the Messenger of Allah would wake his wives up during the night and then remain apart from them (that is, being busy in acts of worship). A version in Muslim states: "He would strive [to do acts of worship] during the last ten days of Ramadan more than he would at any other time." At-Tirmidhi also recorded this from 'Ali.

►Islamic Terms Dictionary

### **Jihad**

**means to strive.** This can be any kind of **striving** in the way of God which involves either spiritual or personal effort, material resources, or arms. Jihad is also used to refer to a war waged by the Muslims for the defence or advancement of Islam; it's interests and ideals.

### **STRONGEST ENEMY:**

5:82 - Strongest among men in enmity to the believers wilt thou find the **Jews and Pagans**; and nearest among them in love to the believers wilt thou find those who say: "We are Christians:" because amongst these are men devoted to learning and men who have renounced the world and they are not arrogant. <sup>789790</sup>

789 The meaning is not that they merely call themselves Christians, but that they were such sincere Christians that they appreciated Muslim virtues, as did the Abyssinians to whom Muslim refugees went during the persecution in Makkah. (5.82)

790 Qissis: I have translated as "devoted to learning," following the Commentators. it seems to be a foreign word, possibly Abyssinian rather than Syriac, as the reference seems to be to the Abyssinian Christians. Their real devotion to learning and the renunciation of the world by the Monastic Orders are contrasted with the hypocrisy and arrogance of the Pharisees and Scribes. (5.82)

### **STUNNING CALAMITY:**

69:4 - The Thamud and the `Ad people (branded) as false the Stunning Calamity! <sup>5636563</sup>

5636 For these two peoples of antiquity, see n. 1043 to vii. 73, and n. 1040 to vii. 65. (69.4)

5637 Another description of the terrible Day of Judgment. This word Qari'a also occurs as the title of S. ci. (69.4)

69:5 - But the Thamud they were destroyed by a terrible storm of thunder and lightning! <sup>5638</sup>

5638 The Thamud were addicted to class arrogance. They oppressed the poor. The prophet Salih preached to them, and put forward a wonderful she-camel as symbol of the rights of the poor, but they ham-strung her. See n. 1044 to vii. 73. They were destroyed in a mighty calamity, an earthquake accompanying a terrible thunderstorm. (69.5)

### **STUPOR OF DEATH:**

50:19 - And the stupor of death will bring truth (before his eyes): "This was the thing which thou wast trying to escape!" <sup>4955</sup>

4955 What is stupor or unconsciousness to this probationary life will be the opening of the eyes to the next world: for Death is the Gateway between the two. Once through that Gateway man will realise how the things which he neglected or looked upon as remote are the intimate Realities, and the things which seemed to loom large in his eyes in this world were shadows that have fled. The things he wanted to avoid are the things that have really come to pass. Both Good and Evil will realise the Truth now in its intensity. (50.19)

### **SUBSTANCE:**

2:261 - The parable of those who spend their substance in the way of Allah is that of a grain of corn: it groweth seven ears and each ear hath a hundred grains. Allah giveth manifold increase to whom He pleaseth; and Allah careth for all and He knoweth all things.

2:262 - Those who spend their substance in the cause of Allah and follow not up their gifts with reminders of their generosity or with injury for them their reward is with their Lord; on them shall be no fear nor shall they grieve.

2:264 - O ye who believe! cancel not your charity by reminders of your generosity or by injury like those who spend their substance to be seen of men but believe neither in Allah nor in the last day. They are in Parable like a hard barren rock on which is a little soil; on it falls heavy rain which leaves it (just) a bare stone. They will be able to do nothing with aught they have earned. And Allah guideth not those who reject faith. <sup>310</sup>

310 False charity, "to be seen of men", is really no charity. It is worse, for it betokens a disbelief in God and the Hereafter. "God seeth well whatever ye do" (ii. 265). It is compared to a hard barren rock on which by chance has fallen a little soil. Good rain, which renders fertile soil more fruitful, washes away the little soil which this rock had, and exposes its nakedness. What good can hypocrites derive even from the little wealth they may have amassed? (2.264)

2:265 - And the likeness of those who spend their substance seeking to please Allah and to strengthen their souls is as a garden high and fertile: heavy rain falls on it but makes it yield a double increase of harvest and if it receives not heavy rain light moisture sufficeth it. Allah seeth well whatever ye do. <sup>311</sup>

311 True charity is like a field with good soil on a high situation. It catches good showers of rain, the moisture penetrates the soil, and yet its elevated situation keeps it well-drained, and healthy favorable conditions increase its output enormously. But supposing even that the rain is not abundant, it catches dew and makes the most of any little moisture it can get, and that is sufficient for it. So a man of true charity is spiritually healthy; he is best suited to attract the bounties of God, which he does not hoard selfishly but circulates freely. In lean times he still produces good works, and is content with what he has. He looks to God's pleasure and the strengthening of his own soul. (2.265)

47:38 - Behold ye are those invited to spend (of your substance) in the way of Allah: but among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants and it is ye that are needy. If ye turn back (from the Path) He will substitute in your stead another people; then they would not be like you! <sup>48644865</sup>

4864 Here the case of the special devotee and of the average man with his human foibles are distinguished. Stinginess is not a virtue: it hurts more the finer-nature of the individual practising it than it hurts the Cause. Allah is free of all wants and independent of any need that we can meet. His Cause is similarly independent of human aid. But it uses human agency for our own human advancement. The need to be able to serve Allah's cause is ours. We are the needy beggars who should claim the privilege before the Lord of Bounties unbounded. (47.38)

4865 If we desert the Cause, the Cause will not fail. Better men than we will uphold the flag. But we should fall, and others will take our place, who are not so timid, half-hearted, or stingy. In Wordsworth's words, "High Heaven rejects the lore of nicely calculated less or more." (47.38)

63:10 - And spend something (in charity) out of the **substance** which We have bestowed on you before death should come to any of you and he should say "O my Lord! why didst thou not give me respite for a little while? I should then have given (largely) in charity and I should have been one of the doers of good." <sup>5477</sup>

5477 "Substance" or "Sustenance". Whatever good we enjoy comes from Allah, and it is our duty to use some of it in the service of others, for that is Charity and the service of Allah. Every unselfish act is Charity. And we must not postpone our good resolutions to the future. Death may come suddenly on us, and we cannot then be allowed to plead for more time. Every present moment calls urgently for its good deed. (63.10)

►Fiqh-us-Sunnah

## Fiqh 1.7a

### Dead animals that have no running blood

(That is) bees, ants, and so on. They are considered pure. If they fall into some substance and die, the substance will not become impure. Ibn al-Mundhir said, "I do not know of any disagreement concerning the purity of such water save what has been related from ash-Shafi'i. It is well-known that he views them as being impure. Nevertheless, it does not bother him if the object falling into a substance does not alter it (in any way)."

## SUBSISTENCE:

15:20 - And We have provided therein means of subsistence for you and for those for whose sustenance ye are not responsible. <sup>1957</sup>

- 1957 See last note. 'We provide sustenance of every kind, physical, mental, spiritual, etc., for you (i.e. for mankind). But We do more. We provide for everyone of Our creatures. And there are those of which mankind is not even cognisant. We provide for them also. There are those who may at first sight appear hostile to man, or whom man may consider hostile, such as wild and noxious animals. They are Our creatures, and We provide for them also, as they are Our creatures. But there is due order and balance in the economy of Our universal Plan.' (15.20)

78:11 - And made the day as means of subsistence? <sup>5892</sup>

- 5892 "Subsistence" in English only partly covers the idea of ma'ash, which includes every kind of life activity. The Day is specially illuminated, so runs the figure of speech, in order that these life-activities of all kinds may be fully exercised. (78.11)

89:16 - But when He trieth him restricting his subsistence for him then saith he (in despair) "My Lord hath humiliated me!" <sup>6120</sup>

- 6120 Subsistence, in both the literal and the figurative sense. Allah provides for all, but people complain if the provision is measured and restricted to their needs, circumstances, and antecedents, and does not come up to their desires or expectations, or is different from that given to people in quite different circumstances. (89.16)

► Sahih Al-Bukhari Hadith

**Hadith 9.569** Narrated by  
**Abu Huraira**

The Prophet said, "None of you should say: 'O Allah! Forgive me if You wish,' or 'Bestow Your Mercy on me if You wish,' or 'Provide me with means of subsistence if You wish,' but he should be firm in his request, for Allah does what He will and nobody can force Him (to do anything)."

► Al-Tirmidhi Hadith

**Hadith 513** Narrated by  
**Abu Muhammad Fadalah ibn Ubayd al-Ansari**

Abu Muhammad heard the Prophet (peace be upon him) say: Happy news for the person who embraces Islam and has got means of subsistence sufficient for his needs and is contented.

Transmitted by Tirmidhi.

Al-Tirmidhi Hadith

**Hadith 6098** Narrated by  
**Ali ibn Abu Talib**

Allah's Messenger (peace be upon him) came upon me when I had a complaint and was saying, "O Allah, if my appointed time has come grant me rest, if it is to be delayed grant me abundant means of subsistence, but if this is a testing grant me endurance." Allah's Messenger asked him how he had expressed himself, and when he repeated to him what he had said, he gave him a kick and said, "O Allah, heal him," or "Cure him." The transmitter was doubtful about the exact words. He said that he did not afterwards complain of his pain.

Tirmidhi transmitted it, saying this is a hasan sahih tradition.

## SUBSTITUTE:

2:106 - None of Our revelations do We abrogate or cause to be forgotten but We substitute something better or similar; knowest thou not that Allah hath power over all things? <sup>107</sup>

- 107 The word which I have translated by the word "revelations" is Ayat. See C.41 and n. 15. It is not only used for verses of the Qur-an, but in a general sense for God's revelations, as in ii. 39 and for other Signs of God in history or nature, or miracles, as in ii. 61. It has even been used for human signs and tokens of wonder, as, for example, monuments or landmarks built by the ancient people of Ad (xxvi. 128). What is the meaning here? If we take it in a general sense, it means that God's Message from age to age is always the same, but that its form may differ according to the needs and exigencies of the time. That form was different as given to Moses and then to Jesus and then to Muhammad. Some commentators apply it also to the Ayat of the Qur-an. There is nothing derogatory in this if we believe in progressive revelation. In iii. 7 we are told distinctly about the Qur-an, that some of its verses are basic or fundamental, and others are allegorical, and it is mischievous to treat the allegorical verses and follow them (literally). On the other hand, it is absurd to treat such a verse as ii. 115 as if it were abrogated by ii. 144 about the Qibla. We turn to the Qibla, but we do not believe that God is only in one place. He is everywhere. See second note to ii. 144. (2.106)

4:2 - To orphans restore their property (when they reach their age) nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin. <sup>507</sup>

- 507 Justice to orphans is enjoined, and three things are particularly mentioned as temptations in the way of a guardian: (1) He must not postpone restoring all his ward's property when the time comes; subject to iv. S below. (2) If there is a list of property, it is not enough that that list should be technically followed: the property restored must be of equal value



to the property received: the same principle applies where there is no list. (3) If property is managed together, or where perishable goods must necessarily be consumed, the strictest probity is necessary when the separation takes place, and this is insisted on. See also ii. 220 and note. (4.2)

16:101 - When We substitute one revelation for another and Allah knows best what He reveals (in stages) they say "Thou art but a forger": but most of them understand not. <sup>2140</sup>

2140 See ii. 106, and n. 107. The doctrine of progressive revelation from age to age and time to time does not mean that Allah's fundamental Law changes. It is not fair to charge a Prophet of Allah with forgery because the Message as revealed to him is in a different form from that revealed before, when the core of the Truth is the same, for it comes from Allah. (16.101)

17:73 - And their purpose was to tempt thee away from that which We had revealed unto thee to substitute in Our name something quite different: (in that case) behold! they would certainly have made thee (their) friend! <sup>2269</sup>

2269 It happens with men of Allah, and it happened with the holy Prophet, that they are tempted by the world with many things which appeal to the world generally, if they would make some small concession in their favour. The "small concession" may hold the key of the position, and neutralise the whole teaching sent by Allah. If the Prophet had accepted wealth and position among the Quraish and "only respected" their idols! The Quraish would have taken him into their inner circle! A dishonest liar like Musailama would have jumped at the opportunity and been hailed as a friend and associate and made much of. But Prophets of Allah are made of sterner stuff. They are given special strength to resist all plausible deception. (17.73)

47:38 - Behold ye are those invited to spend (of your substance) in the way of Allah: but among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants and it is ye that are needy. If ye turn back (from the Path) He will substitute in your stead another people; then they would not be like you! <sup>48644865</sup>

4864 Here the case of the special devotee and of the average man with his human foibles are distinguished. Stinginess is not a virtue: it hurts more the finer-nature of the individual practising it than it hurts the Cause. Allah is free of all wants and independent of any need that we can meet. His Cause is similarly independent of human aid. But it uses human agency for our own human advancement. The need to be able to serve Allah's cause is ours. We are the needy beggars who should claim the privilege before the Lord of Bounties unbounded. (47.38)

4865 If we desert the Cause, the Cause will not fail. Better men than we will uphold the flag. But we should fall, and others will take our place, who are not so timid, half-hearted, or stingy. In Wordsworth's words, "High Heaven rejects the lore of nicely calculated less or more." (47.38)

70:41 - Substitute for them better (men) than they; and We are not to be defeated (in Our Plan).

76:28 - It is We Who created them and We have made their joints strong; but when We will We can substitute the like of them by a complete change. <sup>58595860</sup>

5859 Allah has not only created men, but 'made their frame strong', i.e., given them the power and strength to withstand the temptations of Evil and stand firmly in the Path of Right, (76.28)

5860 If, in spite of Allah's loving care, any particular men or group of men, misuse their powers or wilfully disobey Allah's Law, Allah will set them aside, and substitute others in their place, with like powers. Allah's gifts are free, but let no one think that he can monopolise them or misuse them without being called to answer for the trust. And the man of Allah must not be discouraged by the whole world being at some moment completely against him. Allah can in a moment make a complete change. Either the same men that fought against him will be his zealous adherents, Or another generation will spring up, which will carry the flag of Righteousness to victory. Allah's Will and Plan work in their own good time. (76.28)

91:9 - Truly he succeeds that purifies it

91:10 - And he fails that corrupts it! <sup>6153</sup>

6153 This is the core of the Sura, and it is illustrated by a reference to the story of the Thamud in the following verses. (91.10)

►Al-Muwatta

Hadith

## Hadith 20.158

### What to Do with Sacrificial Animals (Hadys) if They get Injured or Stray

Yahya related to me from Malik from Nafi that Abdullah ibn Umar said, "If someone dedicates an animal and then it goes astray or dies, he should provide a substitute, if it was for a vow. If, however, it was voluntary, then he can either provide a substitute for it or not, as he wishes."

►Al-Tirmidhi Hadith

## **Hadith 6244** Narrated by **AbuHurayrah**

Allah's Messenger (peace be upon him) recited this verse, "If you turn back He will substitute other people for you and they will not be like you. The people asked, "Messenger of Allah (peace be upon him), who are these people whom Allah has mentioned will be substituted for us if we turn back and will not be like us?" He struck Salman al-Farisi on the thigh and said, "This man and his people. If the religion were in the Pleiades men from among the Persians would attain it."

Tirmidhi transmitted it.

## **SUFFERING:**

2:218 - Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah they have the hope of the Mercy of Allah; and Allah is Oft-Forgiving Most Merciful.

4:104 - And slacken not in following up the enemy: if ye are suffering hardships they are suffering similar hardships; but ye have hope from Allah while they have none. And Allah is full of knowledge and wisdom. <sup>620</sup>

620 Religion should be a source of strength and not of weakness in all our affairs. If we have to struggle hard and suffer hardships, those without faith have to do the same, with this difference, that the man of Faith is full of hope in Allah, whereas the man without Faith has nothing to sustain him. (4.104)

6:42 - Before thee We sent (Apostles) to many nations and We afflicted the nations with suffering and adversity that they might learn humility.

6:43 - When the suffering reached them from Us why then did they not learn humility? On the contrary their hearts became hardened and Satan made their (sinful) acts seem alluring to them. <sup>861</sup>

861 Sorrow and suffering may (if we take them rightly) turn out to be the best gifts of God to us. According to the Psalms (xciv. 12), "Blessed is the man whom Thou chastenest, O Lord!" Through suffering we learn humility, the antidote to many vices and the fountain of many virtues. But if we take them the wrong way, we grumble and complain: we become faint-hearted; and Satan gets his opportunity to exploit us by putting forward the alluring pleasures of his Vanity Fair. (6.43)

7:43 - And We shall remove from their hearts any lurking sense of injury; beneath them will be rivers flowing; and they shall say: "Praise be to Allah Who hath guided us to this (felicity): never could we have found guidance had it not been for the guidance of Allah: indeed it was the truth that the apostles of our Lord brought unto us." And they Shall hear the cry: "Behold! the garden before you! Ye have been made its inheritors for your deeds (of righteousness)." 10211022

1021 A man who may have suffered or been disappointed may have a lurking sense of injury in the back of his mind, which may spoil his enjoyment on account of past memory intruding in the midst of felicity. In such cases memory itself is pain. Even sorrow is intensified by memory: as Tennyson says, "A sorrow's crown of sorrows is remembering happier things." But that is in this our imperfect life. In the perfect felicity of the righteous, all such feelings will be blotted out. No "heartaches" then and no memories of them! The clouds of the past will have dissolved in glorious light, and no past happiness will be comparable with the perfect happiness which will have then been attained. Nor will any sense of envy or shortcoming be possible in that perfect bliss. (7.43)

1022 Jesus said: "Blessed are the meek, for they shall inherit the earth": Matt. v. 5. Here we are told: blessed are the righteous, for they shall inherit the kingdom of heaven. The stress here is on actual practical deeds of righteousness: whether they find their rewards on earth or not is immaterial: their attention is directed to an infinitely greater reward, the kingdom of heaven. In the Sermon on the Mount this is promised to the "poor in spirit": Matt. v. 3. (7.94)

7:94 - Whenever We sent a prophet to a town We took up its people in suffering and adversity in order that they might learn humility. <sup>1065</sup>

1065 Man was originally created pure. The need of a prophet arises when there is some corruption and iniquity, which he is sent to combat. His coming means much trial and suffering, especially to those who join him in his protest against wrong. Even so peaceful a prophet as Jesus said; "I came not to send peace but a sword" (Matt. x. 34). But it is all in Allah's Plan, for we must learn humility if we would be worthy of Him. (7.94)

7:95 - Then We changed their suffering into prosperity until they grew and multiplied and began to say: "Our fathers (too) were touched by suffering and affluence."...Behold! We called them to account of a sudden while they realized not (their peril). <sup>1066</sup>

1066 Allah gives enough rope to the sinful. They grow and multiply, and become scornful. Neither suffering nor affluence teaches them the lessons which they are meant to learn, viz., patience and humility, gratitude and kindness to others. They take adversity and prosperity alike as a matter of chance. "O yes!" they say, "such things have happened in all ages! Our fathers had such experience before us, and our sons will have them after us. Thus goes on the world for all time!" But does it? What about the decree of Allah? They are found napping when Nemesis overtakes them in the midst of their impious tomfoolery! (7.95)

7:96 - If the people of the towns had but believed and feared Allah We should indeed have opened out to them (all kinds of) blessings from heaven and earth; but they rejected (the truth) and We brought them to book for their misdeeds.

►Al-Tirmidhi Hadith

**Hadith 1884** Narrated by  
**Aisha**

During the illness of Allah's Messenger (peace be upon him) she had six or seven dinars holding to him which he ordered her to distribute, but she was kept busy ministering to his suffering. He asked her what had happened to the six or seven dinars, and when she replied she had done nothing about them because she had been kept busy ministering to his suffering, he called for them, and placing them in his hand he said, "What would Allah's Prophet think if he were to meet Allah, who is Great and Glorious, while possessing these?"

Ahmad transmitted it.

►Sunan of Abu-Dawood

**Hadith 3883** Narrated by  
**AbudDarda'**

I heard the Apostle of Allah (peace be upon him) say: If any of you is suffering from anything or his brother is suffering, he should say: Our Lord is Allah Who is in the heaven, holy is Thy name, Thy command reigns supreme in the heaven and the earth, as Thy mercy in the heaven, make Thy mercy in the earth; forgive us our sins, and our errors; Thou art the Lord of good men; send down mercy from Thy mercy, and remedy, and remedy from Thy remedy on this pain so that it is healed up.

## SUFFICIENT: ( IS ALLAH )

8:64 - O Apostle! sufficient unto thee is Allah (unto thee) and unto those who follow thee among the believers. <sup>1231</sup>

1231 The Believers: mere lip-profession of belief, or even the kind of belief that does not result in action, is not enough. To those whose belief is so sincere that it results in complete trust in Allah and in fearless action in His service, the consequences on this earth do not matter. Allah's good pleasure is enough for them. (8.64)

►Sahih Al-Bukhari Hadith

**Hadith 3.488B** Narrated by  
**Abu Huraira**

The Prophet said, "An Israeli man asked another Israeli to lend him one thousand Dinars. The second man required witnesses. The former replied, '**Allah is sufficient** as a witness.' The second said, 'I want a surety.' The former replied, '**Allah is sufficient as a surety.**' The second said, 'You are right,' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand Dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said, 'O Allah! You know well that I took a loan of one thousand Dinars from so-and-so. He demanded a surety from me but I told him that Allah's guarantee was sufficient and he accepted Your guarantee. He then asked for a witness and I told him that Allah was sufficient as a witness, and he accepted You as a witness. No doubt, I tried hard to find a conveyance so that I could pay his money but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country.

One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood in which his money had been deposited. He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand Dinars to him and said, 'By Allah, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allah has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand Dinars and depart guided on the right path.' "

►Sahih Al-Bukhari Hadith

**Hadith 6.86** Narrated by  
**Ibn Abbas**

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

► Sahih Al-Bukhari Hadith

### **Hadith 6.87** Narrated by **Ibn Abbas**

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

## **SUN:**

2:258 - Hast thou not turned thy vision to one who disputed with Abraham about his Lord because Allah had granted him power? Abraham said: "My Lord is He Who Giveth life and death." He said: "I give life and death." Said Abraham: "but it is Allah that causeth the sun to rise from the East do thou then cause him to rise from the West." Thus was he confounded who (in arrogance) rejected faith. Nor doth Allah give guidance to a people unjust. <sup>302303</sup>

302 The three verses 258-260 have been the subject of much controversy as to the exact meaning to be attached to the incidents and the precise persons alluded to, whose names are not mentioned. M.M.A's learned notes give some indication of the points at issue. In such matters, where the Qur-an has given no names and the Holy Apostle has himself given no indication, it seems to me useless to speculate, and still worse to put forward positive opinions. In questions of learning, speculations are often interesting. But it seems to me that the meaning of the Qur-an is so wide and universal that we are in danger of missing the real and eternal meaning if we go on disputing about minor points. All three incidents are such as may happen again and again in any prophet's lifetime, and be seen in impersonal vision at any time. Here they are connected with Mustafa's vision as shown by the opening words of verse 258. (2.258)

303 The first point illustrated is the pride of power, and the impotence of human power as against God's power. The person who disputed with Abraham may have been Nimrod or some ruler in Babylonia, or indeed elsewhere. I name Babylonia as it was the original home of Abraham (Ur of the Chaldees), and Babylon prided herself on her arts and sciences in the ancient world. Science can do many wonderful things; it could then; it can now. But the mystery of Life baffled science then, as it continues to baffle science now, after many centuries of progress. Abraham had faith and referred back everything to the true Cause of Causes. A sceptical ruler might jestingly say: "I have the power of life and death". A man of science might say: "We have investigated the laws of life and death." Different kinds of powers lie in the hands of kings and men of knowledge. The claim in both cases is true in a very limited sense. But Abraham confounded the claimer by going back to fundamentals. "If you had the ultimate power, why could you not make the sun rise from the West?" (2.258)

6:96 - He it is that cleaveth the daybreak (from the dark): He makes the night for rest and tranquillity and the sun and moon for the reckoning (of time): such is the judgment and ordering of (Him) the Exalted in Power the Omniscient. <sup>921</sup>

921 The night, the day, the sun, the moon, -the great astronomical universe of God. How far, and yet how near to us! God's universe is boundless, and we can barely comprehend even its relations to us. But this last we must try to do if we want to be numbered with "the people who know". Taqdir: Cf. vi. 91 and n. 909, and iv. 149 and n. 655. (6.96)

7:54 - Your guardian-Lord is Allah Who created the heavens and the earth in six days and is firmly established on the throne (of authority): He draweth the night as a veil O'er the day each seeking the other in rapid succession: He created the sun the moon and the stars (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah the cherisher and sustainer of the worlds! <sup>10311032</sup>

1031 A sublime verse, comparable to the Throne Verse ii. 255. As for the Creation in six days, in xxii. 47, we are told that a Day in the sight of Allah is like a thousand years of our reckoning, and in lxx. 4, the comparison is with 50,000 of our years. In the history of our material earth, we may reckon six great epochs of evolution. (7.54)

1032 Here, we are told of the creation of the heavens and the earth in six days. But lest we should be obsessed with the Jewish idea that Allah rested on the seventh day, we are told that the Creation was but a prelude to Allah's work: for His authority is exercised constantly by the laws which He establishes and enforces in all parts of His Creation. The beautiful imagery of night and day seeking out each other in rapid succession is still further enforced in the Arabic by the double accusative of the verb yugshi, showing the mutual interactions of the day and the night, each covering the other in turn. The heavenly bodies show an order which is evidence of His constant care and government. Not only that, but it is only He Who creates, maintains, and governs, and no one else. (7.54)

12:4 - Behold Joseph said to his father: "O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!" <sup>16321633</sup>

13:2 - Allah is He Who raised the heavens without any pillars that ye can see; is firmly established on the throne (of authority); He has subjected the **sun** and the moon (to His law)! each one runs (its course) for a term appointed. He doth regulate affairs explaining the Signs in detail that ye may believe with certainty in the meeting with your Lord. <sup>1800180118021803</sup>

1800 Should we construe the clause "that ye can see" to refer to "pillars" or "to the heavens"? Either is admissible, but I prefer the former. The heavens are supported on no pillars that we can see. What we see is the blue vault of heaven, but there are invisible forces or conditions created by Allah, which should impress us with His power and glory. (13.2)

1801 Cf. x. 3, and n. 1386. We must not think that anything came into being by itself or carries out its functions by itself. Allah is the Creator from Whom everything has its life and being and through Whom everything is maintained and supported, even though fixed laws are established for its regulation and government. The "term appointed" limits the duration of their functioning: its ultimate return is to Allah, as its beginning proceeded from Allah. (13.2)

1801 Cf. x. 31, n. 1425. Where the laws of nature are fixed, and everything runs according to its appointed course, the government and regulation behind it is still that of Allah. Where there is limited free will as in man, yet the ultimate source of man's faculties is Allah. Allah cares for His creatures. He does not, as in the idea of polytheistic Greece, sit apart on Olympus, careless of His creatures. (13.2)

14:33 - And He hath made subject to you the sun and the moon both diligently pursuing their courses: and the Night and the Day hath He (also) made subject to you. <sup>1909</sup>

1909 The sun gives out heat, which is the source of all life and energy on this planet, and produces the seasons of the year, by utilising which man can supply his needs, not only material, but immaterial in the shape of light, health, and other blessings. The sun and the moon together produce tides, and are responsible for atmospheric changes which are of the highest importance in the life of man. The succession of Day and Night is due to the apparent daily course of the sun through the skies; and the cool light of the moon performs other services different from those of warm day-light. Because there are laws here, which man can understand and calculate, he can use all such things for his own service, and in that sense the heavenly bodies are themselves made subject to him by Allah's command. (14.33)

16:12 - He has made subject to you the Night and the Day; the Sun and the Moon; and the Stars are in subjection by His Command: verily in this are Signs for men who are wise. <sup>2031</sup>

2031 The Night and the Day are caused by astronomical rotations. What is important for man to note is how Allah has given intelligence to man to make use of this alternation for work and rest; how man can, as soon as he rises from the primitive stage, get over their inequalities by artificial illuminants, such as vegetable or mineral oils, coal, gas, or electricity, which ultimately are derived from the stored-up energy of the sun; how the sun's heat can be tempered by various artificial means and can be stored up for use by man as required, how man can be independent of the tides caused by the moon and the sun, which formerly controlled navigation, but which no longer stand in man's way, with his artificial harbours and great sea-going ships, how navigation was formerly subject to direct observation of the Polar Star and other stars, but how the magnetic needle and charts have now completely altered the position, and man can calculate and to a certain extent control magnetic variations, etc. In such ways the sun, the moon, and the stars themselves become useful servants to him, all by Allah's gift and His Command, without which there would have been no laws governing them and no intelligence to make use of them. (16.12)

20:130 - Therefore be patient with what they say and celebrate (constantly) the praises of thy Lord before the rising of the sun and before its setting; yea celebrate them for part of the hours of the night and at the sides of the day: that thou mayest have (spiritual) joy. <sup>26542655</sup>

2654 All good men must be patient with what seems to them evil around them. That does not mean that they should sit still and do nothing to destroy evil; for the fight against evil is one of the cardinal points in Islam. What they are told is that they must not be impatient: they must pray to Allah and commune with Him, so that their patience and faith may be strengthened, and they may be able the better to grapple with evil. For they thus not only get strength in this world but pleasure of Allah in the Hereafter as well. (20.130)

2655 Taraf, plural atraf, may mean sides, ends, extremities. If the day be compared to a tubular figure standing erect, the top and bottom are clearly marked, but the sides are not so clearly marked: they would be atraf (plural), not tarafain (dual). Now the prayer before sunrise is clearly Fajr; that before sunset is Asr: "part of the hours of the night" would indicate Magrib (early night, just after sunset), and Isha, before going to bed. There is left Zuhr, which is in the indefinite side or middle of the day: it may be soon after the sun's decline from noon, but there is considerable latitude about the precise hour. The majority of Commentators interpret in favour of the five Canonical prayers, and some include optional prayers. But I think the words are even more comprehensive. A good man's life is all one sweet Song of Praise to Allah. (20.130)

21:33 - It is He Who created the Night and the Day and the sun and the moon: all (the celestial bodies) swim along each in its rounded course. <sup>2695</sup>

2695 I have indicated, unlike most translators, the metaphor of swimming implied in the original words: how beautiful it is to contemplate the heavenly bodies swimming through space (or ether) in their rounded courses before our gaze! (21.33)

22:18 - Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth the sun the moon the stars; the hills the trees the animals; and a great number among



mankind? But a great number are (also) such as are fit for Punishment: and such as Allah shall disgrace none can rise to honor: for Allah carries out all that He wills. <sup>27902791</sup>

2790 Cf. xxi. 79, and n. 2733. All created things, animate and inanimate, depend on Allah for their existence, and this dependence can be construed as their Sajda or bowing down in worship. Their very existence proclaims their dependence. How can they be objects of worship? For haqqa in this verse. Cf. xv. 64, n. 1990. (22.18)

2791 Cf. xxii. 16. There the argument was that those who work in harmony with Allah's Law and Will will get their reward, for Allah always carries out His Plan. Here is the Parallel argument: those who defy Allah's Will must suffer pain and disgrace, for Allah is well able to carry out His Will. (22.18)

**25:45** - Hast thou not turned thy vision to thy Lord? how He doth prolong the Shadow! If He willed He could make it stationary! Then do We make the sun its guide: <sup>309830993100</sup>

3098 We saw in xxiv. 35 that Allah is the Light of the heavens and the earth. We have now another sublime passage, in which we are asked to contemplate the Glory of Allah by a parable of the subtle play of Light and Shade in Allah's creation. (25.45)

3099 In our artificial life and surroundings we fail to see some of the finest mysteries of Light and Shade. We praise, and rightly, the wonderful colors of sunset. We see, particularly in climates more northerly than that of India, the subtle play of Light and Shade in the twilights succeeding sunsets. If we were as assiduous in seeing sunrises and the play of Light and Shade preceding them, we should see phenomena even more impressive, as the early morning seems to us more holy than any other time in the twenty-four hours of the sun's daily journey. There is first the false dawn, with its curious uncertain light and the curious long uncertain shadows which it casts. Then there are the streaks of black in the East, succeeded by the true dawn, with its delicate tones of colours and light and shade. The light of this true or false Dawn is not given by the direct rays of the sun. In a sense it is not light, but the shadows or reflections of light. And they gradually merge into actual sunrise, with its more substantial or more defined shadows, which we can definitely connect with the sun. (25.45)

3100 The morning shadows are long but more definite, and their length and direction are seen to be guided by the sun. But they change insensibly every second or fraction of a second. (25.45)

**29:61** - If indeed thou ask them who has created the heavens and the earth and subjected the sun and the moon (to His Law); they will certainly reply "Allah." How are they then deluded away (from the truth)? <sup>34933494</sup>

3493 Cf. xxiii. 84-89. "Them" in both passages refers to the sort of inconsistent men who acknowledge the power of Allah, but are deluded by false notions into disobedience of Allah's Law and disregard of Allah's Message. (29.61)

3494 Cf. xiii. 2, and xxiii. 85. The perfect order and law in Allah's universe should be Signs to man's intelligence to get his own will into tune with Allah's Will; for only so can he hope to attain his full development. (29.61)

**36:38** - And the Sun runs his course for a period determined for him: that is the decree of (Him) the exalted in Might the All-Knowing. <sup>3983</sup>

3983 Mustaqarr may mean: (1) a limit of time, a period determined, as in vi. 67, or (2) a place of rest or quiescence; or (3) a dwelling place, as in ii. 36. I think the first meaning is best applicable here; but some Commentators take the second meaning. In that case the simile would be that of the sun running a race while he is visible to us, and taking a rest during the night to prepare himself to renew his race the following day. His stay with the antipodes appears to us as his period of rest. (36.38)

**37:5** - Lord of the heavens and of the earth and all between them and Lord of every point at the rising of the sun! <sup>4034</sup>

4034 Allah is the Lord of everything that exists-'the heavens and the earth, and all between them'. He is the Lord of the Mashariq,-of every point at the rising of the sun. As the Commentators tell us, there are in the solar year only two equinoctial days, when the sun rises due east: on every other the sun rises at a shifting point either north or south of due east. In vii. 137 we have Mashariq al ardhi wa magaribaha, where the plural of the words for East and West is negligible, as the conjunction of the two embraces all points. The same may be said of lxx. 40, where Allah is called "Lord of all points in the East and the West". If we are speaking of longitudes, they may embrace all latitudes. In lv. 17 Allah is called "Lord of the two Easts and the two Wests", referring to the extreme points in either case. A cursory reader may ask, why is only the East referred to here? The reply is that it is not so much the East as the rising of the sun, on which stress is laid. The Arabic mashriq or mashariq is close enough to the root-word sharaqa, to suggest, not so much the East as the rising of the sun, especially when the plural form is used. The glorious sun rises from different points, as seen by us, but it illuminates the whole heaven and earth. It is an emblem of Unity. (37.5)

**38:32** - And he said "Truly do I love the love of Good with a view to the glory of my Lord" until (the sun) was hidden in the veil (of Night): <sup>41854186</sup>

185 The story is not found in the Old Testament. I interpret it to mean that, like his father David, Solomon was also most meticulous in not allowing the least motive of self to be mixed up with his spiritual virtues. He was fond of horses; he had great armies and wealth; but he used them all in Allah's service. Cf. xxvii. 19. n. 3259; xxvii. 40. n. 3276, etc. His battles were not fought for lust of blood, but as Jihad in the cause of righteousness. His love of horses was not like that of a mere race-goer or of a warrior: there was a spiritual element in it. He loved by a kind of love which was



spiritual, the love of the highest Good. Some commentators interpret this verse saying that Solomon, peace be upon him, was so engrossed in the inspection of his fine horses that he completely forgot to say his 'Asr prayer before the sunset'. (38.32)

4186 His review of his fine horses was interrupted by his evening

**39:5** - He created the heavens and the earth in true (proportions): He makes the Night overlap the Day and the Day overlap the Night: He has subjected the sun and the moon (to His law) each one follows a course for a time appointed. Is not He the Exalted in Power He Who forgives again and again? <sup>42474248</sup>

4247 Cf. vi. 73, and n. 896. (39.5)

4248 His Power is equalled by His Mercy. Who can there be like unto Him? (39.5)

**41:37** - Among His Signs are the Night and the Day and the sun and moon. Adore not the Sun and the Moon but adore Allah Who created them if it is Him ye wish to serve. <sup>4508</sup>

4508 Night and Day are opposites, and yet, by the alchemy of Allah, they can both subserve the purpose of human good, because the Night can give rest while the Day can promote activity. The Sun and the Moon are similarly complementary. So, in moral and spiritual affairs, seeming opposites may by Allah's alchemy be made to subserve the purposes of Good. They are but instruments: Allah is the Cause. Adore Allah, and not the things which He has created. Use the things which He has created, but do not adore them. (41.37)

**50:39** - Bear then with patience all that they say and celebrate the praises of thy Lord before the rising of the sun and before (its) setting <sup>4978</sup>

4978 Allah should be remembered at all times. But the best time for individual adoration is early in the morning before sunrise, late in the day before sunset, and a portion of the night, when there is stillness in the air, and man's spirit loves to commune with things spiritual. Those who would connect this with the five canonical prayers, instituted at a later stage in Madinah, would take the Fajr for the prayer before sunrise, the Zuhr and, the Asr for the afternoon prayers before sunset and the Magrib and the Isha for the night prayers. (50.39)

**55:5** - The sun and the moon follow courses (exactly) computed; <sup>5174</sup>

5174 In the great astronomical universe there are exact mathematical laws, which bear witness to Allah's Wisdom and also to His favours to His creatures; for we all profit by the heat and light, the seasons, and the numerous changes in the tides and the atmosphere, on which the constitution of our globe and the maintenance of life depend. (55.5)

**71:16** - "And made the moon a light in their midst and made the sun as a (Glorious) Lamp? <sup>5716</sup>

5716 Cf. xxv. 61, where the sun is referred to as the glorious Lamp of the heavens: "Blessed is He Who made the Constellations in the skies, and placed therein a lamp, and a moon giving light." (71.16)

**75:9** - And the sun and moon are joined together <sup>5817</sup>

5817 To the moon the sun is the original light, but the sun itself is a created light, and it will sink into nothingness along with the moon. Both will be like empty shells "whose lights are fled, whose glories dead", because the Light of Allah now shines in full splendour in a new World. See n. 4344 to xxxix. 69. (75.9)

**81:1** - When the sun (with its spacious light) is folded up; <sup>59695970</sup>

5969 Verses 1 to 13 are conditional clauses, and the substantive clause is in verse 14. The time will come when nature's processes as we know them will cease to function, and the soul will only then know by self conviction the results of its actions. With reference to an individual soul, its resurrection is its supreme crisis: the whole world of sense, and even of imagination and reason, melts away, and its whole spiritual scroll is laid bare before it. (81.1)

5970 The conditional clauses are twelve, in two groups of six. The first six affect the outer or physical life of man; the last six, his inmost spiritual life. Let us take them one by one. (1) The biggest factor affecting us in the external physical World is the light, heat, and perhaps electric or magnetic energy of the sun. The sun is the source of all the light, heat, and energy, and indeed the source and support of all the physical life that we know. It is the biggest factor and yet most remote from us in our solar system. Yet the sources of our inner spiritual life will be greater and more lasting, for they will survive it. The sun as the center of our solar system also stands as a symbol of the present order of things. The physical forces, as defined in Newton's laws of Matter and Attraction, will also break up with the break-up of the sun. (81.1)

**91:1** - By the Sun and his (glorious) splendor; <sup>6147</sup>

6147 Six types are taken in three pairs, from Allah's mighty works in nature, as tokens or evidence of Allah's providence and the contrasts in His sublime creation, which yet conduce to cosmic harmony (verses 1-6). Then (verses 7-8) the soul of man, with internal order and proportion in its capacities and faculties, as made by Allah, is appealed to as having been endowed with the power of discriminating between right and wrong. Then the conclusion is stated in verses 9-10, that man's success or failure, prosperity or bankruptcy, would depend upon his keeping that soul pure or his corrupting it. (91.1)

### 91:2 - By the Moon as she follow him; <sup>6148</sup>

6148 The first pair is the glorious sun, the source of our light and physical life, and the moon which follows or acts as second to the sun for illuminating our world. The moon, when she is in the sky with the sun, is pale and inconspicuous; in the sun's absence she shines with reflected light and may metaphorically be called the sun's vicegerent. So with Revelation and the great Prophets who brought it; and the minor Teachers who derive their light reflected, or perhaps doubly reflected, from the original source. (91.2)

### 91:3 - By the Day as it shows up (the Sun's) glory; <sup>6149</sup>

6148 The next contrasted pair consists, not of luminaries, but conditions, or periods of time, Day and Night. The Day reveals the sun's glory and the Night conceals it from our sight. So there may be contrasts in our subjective reception of divine light, but it is there, working all the time, and must reappear in its own good time. (91.3)

### 93:1 - By the Glorious Morning Light. <sup>6175</sup>

6175 The full morning light of the sun, when his splendour shines forth in contrast with the night which has passed. Cf. xci. 1. The growing hours of morning light, from sunrise to noon, are the true type of the growth of spiritual life and work, while the stillness of the night is, to those who know, only a preparation for it. We are not to imagine that the stillness or quiescence of the night is wasted, or means stagnation in our spiritual life. The stillness may seem lonely, but we are not alone, nor forsaken by Allah. Nor is such preparation, without immediate visible results, a sign of Allah's displeasure. (93.1)

Fiqh-us-Sunnah

## Fiqh 1.90

### The Times in Which the Prayers are Prohibited

....Said 'Uqbah ibn 'Amr, "There are three times during which the Prophet prohibited us from praying or burying our deceased: sunrise until the **sun** has risen (some distance), when the sun is at its meridian, and when the sun is setting until it has completely set." (Related by "the group," except for al-Bukhari.)

►Sahih Muslim Hadith

#### Hadith 1275

Narrated by

**Abdullah ibn Amr ibn al-'As**

The Messenger of Allah (peace be upon him) said: The time of the noon prayer is when the sun passes the meridian and a man's shadow is the same (length) as his height, (and it lasts) as long as the time for the afternoon prayer has not come; the time for the afternoon prayer is as long as the sun has not become pale; the time of the evening prayer is as long as the twilight has not ended; the time of the night prayer is up to the middle of the average night, and the time of the morning prayer is from the appearance of dawn, as long as the sun has not risen; but when the sun rises, refrain from prayer, for it rises between the horns of the devil.

►Sahih Al-Bukhari Hadith

#### Hadith 7.125

Narrated by

**Abdullah bin Abbas**

During the lifetime of Allah's Apostle, the **sun** eclipsed. Allah's Apostle offered the prayer of (the) eclipse) and so did the people along with him. He performed a long Qiyam (standing posture) during which Surat-al-Baqara could have been recited; then he performed a prolonged bowing, then raised his head and stood for a long time which was slightly less than that of the first Qiyam (and recited Qur'an). Then he performed a prolonged bowing again but the period was shorter than the period of the first bowing, then he stood up and then prostrated. Again he stood up, but this time the period of standing was less than the first standing. Then he performed a prolonged bowing but of a lesser duration than the first, then he stood up again for a long time but for a lesser duration than the first. Then he performed a prolonged bowing but of lesser duration than the first, and then he again stood up, and then prostrated and then finished his prayer. By then the sun eclipse had cleared. The Prophet then said, "The sun and the moon are two signs among the signs of Allah, and they do not eclipse because of the death or birth of someone, so when you observe the eclipse, remember Allah (offer the eclipse prayer)." They (the people) said, "O Allah's Apostle! We saw you stretching your hand to take something at this place of yours, then we saw you stepping backward." He said, "I saw Paradise (or Paradise was shown to me), and I stretched my hand to pluck a bunch (of grapes), and had I plucked it, you would have eaten of it as long as this world exists. Then I saw the (Hell) Fire, and I have never before, seen such a horrible sight as that, and I saw that the majority of its dwellers were women." The people asked, "O Allah's Apostle! What is the reason for that?" He replied, "Because of their ungratefulness." It was said, "Do they disbelieve in Allah (are they ungrateful to Allah)?" He replied, "They are not thankful to their husbands and are ungrateful for the favors done to them. Even if you do good to one of them all your life, when she seems some harshness from you, she will say, 'I have never seen any good from you.'"

Sahih Al-Bukhari Hadith

### Hadith 9.520

Narrated by

**Abu Dharr**

I entered the mosque while Allah's Apostle was sitting there. When the sun had set, the Prophet said, "O Abu Dharr! Do you know where this (sun) goes?" I said, "Allah and His Apostle know best." He said, "It goes and asks permission to prostrate, and it is allowed, and (one day) it, as if being ordered to return whence it came, then it will rise from the west." Then the Prophet recited, "That: 'And the sun runs on its fixed course (for a term decreed),' ([36.38](#)) as it is recited by 'Abdullah."

► Sahih Al-Bukhari Hadith

### Hadith 2.168

Narrated by

**Al Mughira bin Shuba**

On the day of Ibrahim's death, the sun eclipsed and the people said that the eclipse was due to the death of Ibrahim (the son of the Prophet). Allah's Apostle said, "The sun and the moon are two signs amongst the signs of Allah. They do not eclipse because of someone's death or life. So when you see them, invoke Allah and pray till the eclipse is clear."

► Sahih Al-Bukhari Hadith

### Hadith 2.169

Narrated by

**Abu Bakra**

In the lifetime of the Prophet the sun eclipsed and then he offered a two Rakat prayer.

► Sahih Al-Bukhari Hadith

### Hadith 2.167

Narrated by

**Abu Musa**

The sun eclipsed and the Prophet got up, being afraid that it might be the Hour (i.e. Day of Judgment). He went to the Mosque and offered the prayer with the longest Qiyam, bowing and prostration that I had ever seen him doing. Then he said, "These signs which Allah sends do not occur because of the life or death of somebody, but Allah makes His worshipers afraid by them. So when you see anything thereof, proceed to remember Allah, invoke Him and ask for His forgiveness."

## SUPREME ACHIEVEMENT:

4:13 - Those are limits set by Allah: those who obey Allah and His Apostle will be admitted to Gardens with rivers flowing beneath to abide therein (for ever) and that will be the Supreme achievement. <sup>527</sup>

see:44:57

4733 This is our idea of Salvation; the negative avoidance of all the consequences of evil, and the positive attainment of all- and more than all-that our hearts could possibly desire. For Allah's Bounty outstrips anything that our eyes have seen, or our ears have heard of, or our imagination can conceive. ([44.57](#))

9:111 - Allah hath purchased of the believers their persons and their good; for theirs (in return) is the garden (of Paradise): they fight in His cause and slay and are slain: a promise binding on Him in truth through the Law the Gospel and the Qur'an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain which ye have concluded: that is the achievement supreme. <sup>13611362</sup>

1361 In a human bargain both sides give something and receive some advantage. In the divine bargain of Allah with man, Allah takes man's will and soul and his wealth and goods, and gives him in return ever-lasting Felicity. Man fights in Allah's Cause and carries out His will. All that he has to give up is the ephemeral things of this world, while he gains eternal salvation, the fulfilment of his highest spiritual hopes,-a supreme achievement indeed. ([9.111](#))

1362 We offer our whole selves and our possessions to Allah, and Allah gives us Salvation. This is the true doctrine of redemption: and we are taught that this is the doctrine not only of the Qur-an but of the earlier Revelations,-the original Law of Moses and the original Gospel of Jesus. Any other view of redemption is rejected by Islam, especially that of corrupted Christianity, which thinks that some other person suffered for our sins and we are redeemed by his blood. It is our self-surrender that counts, not other people's merits. Our complete self-surrender may include fighting for the cause, both spiritual and physical. As regards actual fighting with the sword there has been some difference in theological theories at different times, but very little in the practice of those who framed those theories. The Jewish wars were ruthless wars of extermination. The Old Testament does not mince matters on this subject. In the New Testament St. Paul, in commending the worthy fruits of Faith, mentions Gideon, Barak, and other warriors of the Old Testament as his ideals, "Who through faith subdued kingdoms... waxed valiant in fight, turned to flight the armies of the aliens..." (Hebrews, xi. 32-34). The monkish morality of the Gospels in their present form has never been followed by any self-respecting Christian or other nation in history. Nor is it common-sense to ignore lust of blood in unregenerate man as a form of evil which has to be combated "within the limits, set by Allah" (Q. ix. 112). ([9.111](#))

33:71 - That He may make your conduct whole and sound and forgive you your sins: he that obeys Allah and His Apostle has already attained the highest Achievement. <sup>3776</sup>

3776 This is salvation, the attainment of our real spiritual desire or ambition, as we are on the highway to nearness to Allah. (33.71)

44:57 - As a Bounty from thy Lord! That will be the supreme achievement! <sup>4733</sup>

4733 This is our idea of Salvation; the negative avoidance of all the consequences of evil, and the positive attainment of all-and more than all-that our hearts could possibly desire. For Allah's Bounty outstrips anything that our eyes have seen, or our ears have heard of, or our imagination can conceive. (44.57)

45:30 - Then as to those who believed and did righteous deeds their Lord will admit them to His Mercy: that will be the Achievement for all to see. <sup>4768</sup>

4768 The attainment and satisfaction of all hopes and desires; the reaching of the final goal of Bliss. Cf. xlv. 57, and n. 4733. (45.30)

48:5 - That He may admit the men and women who believe to Gardens beneath which rivers flow to dwell therein for aye and remove their ills from them; and that is in the sight of Allah the highest achievement (For man) <sup>4872</sup>

4872 This clause is coordinated to the previous clause, "That they may add Faith to their Faith". The intervening words, "For to Allah...and Wisdom" are parenthetical. The third coordinate clause comes in the next verse, "And that He may punish...". The skeleton construction will be, "Allah sends down calm courage to Believers in order that they may be confirmed in their Faith; that they may qualify for the Bliss of Heaven; and that the evil ones may receive the punishment they deserve." (48.5)

57:12 - One Day shalt thou see the believing men and the believing women how their Light runs forward before them and by their right hands: (their greeting will be): "Good News for you this Day! Gardens beneath which flow rivers! To dwell therein for aye! this is indeed the highest Achievement!" <sup>52885289</sup>

5288 In the Darkness of the Day of Judgment there will be a Light to guide the righteous to their Destination. This will be the Light of their Faith and their Good Works. Perhaps the Light of the Right Hand mentioned here is the Light of their Good Works: for the Blessed will receive their Record in their right hand (lxix. 19-24). (57.12)

5289 The highest Achievement, the highest felicity, the attainment of Salvation, the fulfilment of all desires. See n. 4733 to xlv. 57. (57.12)

61:12 - He will forgive you your sins and admit you to Gardens beneath which rivers flow and to beautiful mansions in Gardens of Eternity: that is indeed the supreme Achievement.

64:9 - The Day that He assembles you (all) for a day of Assembly that will be a day of mutual loss and gain (among you). And those who believe in Allah and work righteousness He will remove from them their ills and He will admit them to gardens beneath which rivers flow to dwell therein forever: that will be the Supreme Achievement. <sup>548954905491</sup>

5489 The Day of Judgment will truly be "a Day of Mutual Loss and Gain", as the title of this Sura indicates. Men who thought they were laying up riches will find themselves paupers in the Kingdom of Heaven. Men who thought they were acquiring good by wrong-doing will find their efforts were wasted; xviii. 104. On the other hand the meek and lowly of this life will acquire great dignity and honour in the next; the despised ones doing good here will be the accepted ones there; the persecuted righteous will be in eternal happiness. The two classes will as it were change their relative positions. (64.9)

5490 "Remove from them their ills". The ills may be sins, faults, mistakes, or evil tendencies; Allah will of His grace cover them up, and blot out the account against them; or they may be sorrows, sufferings, or disappointments: Allah may even change the evil of such persons into good, their apparent calamities into opportunities for spiritual advancement: xxv. 70. This is because of their sincere Faith as evidenced by their repentance and amendment. (64.9)

5491 "Gardens" the place of the highest Bliss, see ii. 25, n. 44; xiii. 35; xlvii. 15. (64.9)

78:31 - Verily for the righteous there will be a fulfillment of (the Heart's) desires; <sup>5904</sup>

78:32 - Gardens enclosed and Grape-vines; <sup>5905</sup>

78:33 - Companions of Equal Age; <sup>5906</sup>

78:34 - And a Cup full (to the Brim). <sup>5907</sup>

78:35 - No Vanity shall they hear therein nor Untruth <sup>5908</sup>

### 78:36 - Recompense from thy Lord a Gift (amply) sufficient <sup>5909</sup>

- 5904 This is true Salvation. It is not only safety and felicity, but the attainment of the final Goal, the supreme Achievement, the Fulfilment of the highest in human nature, the satisfaction of the true and pure desires of the heart, -seeing the "Face of Allah". See n. 4733 to xlv. 57. (78.31)
- 5905 The supreme Achievement, or the Fulfilment of the Heart's Desires, spoken of in the last verse, is now described in three illustrations (verses 32-34), as further explained by two negatives (verse 35). The first is the enclosed Fruit-Garden, represented by the Grape. The Garden in its many aspects is the most frequent expression adopted for Bliss. The most carefully-tended Garden is a Fruit-Garden, with walls all round to protect it, and the most characteristic fruit mentioned here is the luscious Grape. (78.32)
- 5906 The second is maidens of Equal Age. (78.33)
- 5907 The third, the Cup, takes us partly to the Grapes mentioned in verse 32 and partly to the Springs or Rivers mentioned with the Garden in so many places. (78.34)
- 5908 The explanation of the three illustrations is made further clear by the two negatives. (1) There will be no talk of vanities, such as are usually associated on this earth with pleasant Gardens, Companions of equal age, or generous Cups nowing in Assemblies. (2) There will be no Untruth or Falsehood. Insincerity or Hollowness there. Everything will be on a plane of absolute Truth and Reality. (78.35)
- 5909 The Recompense is not exactly a Reward in proportion to merit, but is rather a Gift or a Bounty from the Merciful-a Gift most amply sufficient to satisfy all desire on that plane of purity. "A Gift (amply) sufficient" might almost be translated: a liberal and bountiful gift. Cf. the phrase, A 'ta fa ahsaba= he gave generously, or bountifully. (78.36)
- 5910 No one has the right or the power to argue with Allah about the Gifts which He may bestow on His devotees beyond their deserts, (verse 36 above) or about the Penalty which His justice may inflict for sin or wrong-doing. He is high above all Creation. But He is also Most Gracious. Therefore He may permit special Dignitaries, of honour in His eyes, to plead for sinners, but they will only plead in truth and righteousness: see verse 38 below. (78.37)

► Sahih Muslim Hadith

#### **Hadith 4409** Narrated by **Anas ibn Malik**

When they (Companions of the Prophet) were overwhelmed with grief and distress on his return from Hudaibiyyah where he had slaughtered his sacrificial beasts (not being allowed to proceed to Makkah), the Qur'anic verse: Verily We have granted thee a manifest victory ... to ... the highest achievement (48:1-5), was revealed to him. (At this) he said: On me has descended a verse that is dearer to me than the whole world.

### **SUPREME FELICITY:**

9:100 - The vanguard (of Islam) the first of those who forsook (their homes) and of those who gave them aid and (also) those who follow them in (all) good deeds well pleased is Allah with them as are they with him: for them hath He prepared gardens under which rivers flow to dwell therein for ever: that is the **supreme felicity**. <sup>13481349</sup>

- 1348 The vanguard of Islam-those in the first rank-are those who dare and suffer for the Cause and never flinch. The first historical examples are the Muhajirs and the Ansar. The Muhajirs-those who forsook their homes in Makkah and migrated to Madinah, the Holy Prophet being among the last to leave the post of danger, are mentioned first. Then come the Ansar, the Helpers, the citizens of Madinah who invited them, welcomed them, and gave them aid, and who formed the pivot of the new Community. Then are mentioned all who follow them in good deeds: not only the early heroes and ordinary men and women who had been Companions of the Prophet or had seen him, but men and women in all ages who have lived noble lives. In spite of all their sacrifice and suffering they rejoice in the precious gift of the Good Pleasure of Allah, and their Salvation is the Supreme Felicity which such Good Pleasure gives. (9.100)
- 1349 Note the description of the final accomplishment of the destiny of man. In mathematical science it would be like a letter or formula which would sum up a long course of reasoning. In this very Sura it occurs before in ix. 72 and ix. 89, where see n. 1341. (9.100)

10:63 - Those who believe and (constantly) guard against evil

10:64 - For them are Glad Tidings in the life of the Present and in the Hereafter: no change can there be in the Words of Allah. This is indeed the **supreme Felicity**.

7:43 - And We shall remove from their hearts any lurking sense of injury; beneath them will be rivers flowing; and they shall say: "Praise be to Allah Who hath guided us to this (felicity): never could we have found guidance had it not been for the guidance of Allah: indeed it was the truth that the apostles of our Lord brought unto us." And they Shall hear the cry: "Behold! the garden before you! Ye have been made its inheritors for your deeds (of righteousness)." <sup>10211022</sup>



- 1021 A man who may have suffered or been disappointed may have a lurking sense of injury in the back of his mind, which may spoil his enjoyment on account of past memory intruding in the midst of felicity. In such cases memory itself is pain. Even sorrow is intensified by memory: as Tennyson says, "A sorrow's crown of sorrows is remembering happier things." But that is in this our imperfect life. In the perfect felicity of the righteous, all such feelings will be blotted out. No "heartaches" then and no memories of them! The clouds of the past will have dissolved in glorious light, and no past happiness will be comparable with the perfect happiness which will have then been attained. Nor will any sense of envy or shortcoming be possible in that perfect bliss. (7.43)

3:104 - Let there arise out of you a band of people inviting to all that is good enjoining what is right and forbidding what is wrong; they are the ones to attain felicity. <sup>431</sup>

- 431 Muflih, aflaha, falah: the root idea is attainment of desires; happiness, in this world and the next; success; prosperity; freedom from anxiety, care, or a disturbed state of mind;-the opposite of 'azab in the next verse, which includes: failure; misery; punishment or penalty; agony or anguish. The ideal Muslim community is happy, untroubled by conflicts or doubts, sure of itself, strong, united, and prosperous: because it invites to all that is good; enjoins the right; and forbids the wrong,-a master-stroke of description in three clauses. (3.104)

58:22 - Thou wilt not find any people who believe in Allah and the Last Day loving those who resist Allah and His Apostle even though they were their fathers or their sons or their brothers or their kindred. For such He has written Faith in their hearts and strengthened them with a spirit from Himself. And He will admit them to Gardens beneath which Rivers flow to dwell therein (for ever). Allah will be well pleased with them and they with Him. They are the Party of Allah. Truly it is the Party of Allah that will achieve Felicity. 53635364536553665367

- 5366 Again we have the doctrine of Allah's Good Pleasure as the highest goal of man, the spiritual heaven which he achieves by a life of purity and faith. He not only attains Allah's Good Pleasure as the crown of his **felicity**, but his own nature is so far transformed to the pattern of Allah's original creation that his own good pleasure is in nothing but in Allah's Good Pleasure. The mutual good pleasure shows the heights to which man can attain. (58.22)

## SUPREME GLORY:

9:129 - But if they turn away Say : "Allah sufficeth me: There is not god but He: On Him is my trust - He the Lord of the Throne (Of Glory) Supreme! <sup>1380</sup>

- 1380 But if the Message is rejected, he still proclaims the burning Faith of his heart, which is unquenchable. Allah is sufficient to all. To trust Him is to find the accomplishment of all spiritual desire. His grandeur is figured by a lofty Throne, supreme in glory! Thus have we been led, through a notable incident in Al-Mustafa's earthly career, to truths of the highest spiritual import. (9.129)

2:255 - Allah! there is no Allah but He the living the Self-subsisting Eternal. No slumber can seize him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to his creatures as) before or after or behind them. Nor shall they compass aught of his knowledge except as He willeth. His throne doth extend over the heavens and the earth and He feeleth no fatigue in guarding and preserving them. For He is the Most High the **Supreme (in glory)**.<sup>296297298259</sup>

- 296 This is the Ayat-ul-Kursi the "Verse of the Throne". Who can translate its glorious meaning, or reproduce the rhythm of its well-chosen and comprehensive words. Even in the original Arabic the meaning seems to be greater than can be expressed in words. (2.255)

- 297 After we realise that His life is absolute Life. His Being is absolute Being, while others are contingent and evanescent, our ideas of heaven and earth vanish like shadows. What is behind that shadow is He. Such reality as our heavens and our earth possess is a reflection of His absolute Reality. The pantheist places the wrong accent when he says that everything is He. The truth is better expressed when we say that everything is His. How then can any creatures stand before Him as of right, and claim to intercede for a fellow-creature? In the first place both are His, and He cares as much for one as for the other. In the second place, they are both dependent on His will and command. But He in His Wisdom and Plan may grade his creatures and give one superiority over another. Then by His will and permission such a one may intercede or help according to the laws and duties laid on him. God's knowledge is absolute, and is not conditioned by Time or Space. To us, His creatures, these conditions always apply. His knowledge and our knowledge are therefore in different categories, and our knowledge only gets some reflection of Reality when it accords with His Will and Plan. (2.255)

- 298 Throne; seat, power, knowledge, symbol of authority. In our thoughts we exhaust everything when we say "the heavens and the earth". Well, then in everything is the working of God's power, and will, and authority. Everything of course includes spiritual things as well as things of sense. Cf. Wordsworth's fine outburst in "Tintern Abbey": "Whose dwelling is the light of setting suns, And the round ocean and the living air, And in the blue sky, and in the mind of man: A motion and a spirit that impels all thinking things, all objects of all thought, And rolls through all things." (2.255)

## SUPERSTITION:



5:103 - It was not Allah Who instituted (**superstitions** like those of) a slit-ear she-camel or a she-camel let loose for free pasture or idol sacrifices for twin-births in animals or stallion-camels freed from work; it is blasphemers who invent a lie against Allah but most of them lack wisdom. <sup>809</sup>

809 A number of Arab Pagan superstitions are referred to. The Pagan mind, not understanding the hidden secrets of nature, attributed certain phenomena to divine anger and were assailed by superstitious fears which haunted their lives. If a she-camel or other female domestic animal had a large number of young, she (or one of her offspring) had her ear slit and she was dedicated to a god: such an animal was a bahira. On return in safety from a journey, or on recovery from an illness a she-camel was similarly dedicated and let loose for free pasture: she was called a saiba. Where an animal bore twins, certain sacrifices or dedications were made to idols: an animal so dedicated was a wasila. A stallion-camel dedicated to the gods by certain rites was a ham. The particular examples lead to the general truth: that superstition is due to ignorance, and is degrading to men and dishonouring to Allah. (5.103)

6:139 - They say: "What is in the wombs of such and such cattle is specially reserved (for food) for our men and forbidden to our women; but if it is still-born then all have shares therein. For their (false) attribution (of superstitions to Allah): He will soon punish them: for He is full of Wisdom and Knowledge. <sup>963</sup>

963 These are further Pagan superstitions about cattle. Some have already been noted in v. 106, which may be consulted with the notes. (6.139)

7:131 - But when good (times) came they said "this is due to us"; when gripped by calamity they ascribed it to evil omens connected with Moses and those with him! Behold! in truth the omens of evil are theirs in Allah's sight but most of them do not understand! <sup>1088</sup>

1088 Their **superstition** ascribed the punishment of their own wickedness to some evil omen. They thought Moses and his people brought them ill-luck. They did not look within themselves to see the root of evil, and the cause of their punishment! So it happens in all ages. People blame the righteous for something which they do, different from other men, instead of searching out their own lapses from rectitude, which are punished by Allah. (7.131)

9:30 – The Jews call Uzair a son of Allah and the Christians call Christ the son of Allah. That is a saying from their mouths; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the truth! <sup>128312841285</sup>

1284 Taking men for gods or sons of Allah was not a new thing. All ancient mythologies have fables of that kind. There was less excuse for such blasphemies after the Prophets of Allah had clearly explained out true relation to Allah than in the times of primitive ignorance and **superstition**. (9.30)

113:1 – Say: I seek refuge with the Lord of the Dawn <sup>63016302</sup>

6302 Falaq is the Dawn or Daybreak, the cleaving of darkness and the manifestation of light. This may be understood in various senses: (1) literally, when the darkness of the night is at its worst, rays of light pierce through and produce the dawn; (2) when the darkness of ignorance is at its worst, the light of Allah pierces through the soul and gives it enlightenment: xxiv. 35; (3) non-existence is darkness, and life and activity may be typified by light. The author and source of all true light is Allah, and if we seek Him, we are free from ignorance, **superstition**, fear, and every kind of evil. (113.1)

113:2 - From the mischief of created things; <sup>6303</sup>

6303 See n. 6301 above. Our trust in Allah is the refuge from every kind of fear and **superstition**, every kind of danger and evil. Three special kinds of mischief are specified in the next three verses, against which our best guard is our trust in Allah, the Light of the heavens and the earth. They are: (1) physical dangers, typified by darkness. (2) physical dangers within us, typified by Secret Arts, and (3) physical dangers from without us, resulting from a perverted will, which seeks to destroy any good that we enjoy. (113.2)

## SURE REFUGE:

7:201 - Those who fear Allah when a thought of evil from satan assaults them bring Allah to remembrance when lo! they see (aright)! <sup>1172</sup>

1172 Allah protects His own, as no one else can. He is the sure refuge-and the only one-for men of faith. If we are confused or angry, being blinded by this world, He will open our eyes. (7.201)

1172 19:18 - She said: "I seek refuge from thee to (Allah) Most Gracious: (come not near) if thou dost fear Allah."

23:97 - And say: "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones; <sup>2935</sup>

2935 But in any case, shun evil for yourself, and you cannot do this without seeking the help and protection of Allah. Not only must you shun all promptings of evil, but you must shun its proximity. It may be that in retaliating on evil, or even in your curiosity to discover what evil is, you may fall into evil yourself. You should avoid going near it or anything which brings it near to you. And in this matter you should seek Allah's help. (23.97)

23:98 - "And I seek refuge with Thee O my Lord! lest they should come near me."

See: under "Refuge"

Fiqh-us-Sunnah

### Fiqh 1.161

.....Supplications are preferred acts in general, regardless of whether they are reported from the Prophet or not, although supplications authenticated by the sunnah are better. Some of these are:

1. Abu Hurairah reported that the Messenger of Allah, upon whom be peace, said, "When one of you finishes the final tashahud, he should say, 'O Allah, I seek refuge in You from the torment of the Hell-fire and the grave, from the trials of life and death, and from the trials of the false Messiah.'" (Related by Muslim.)
2. 'Aishah reported that the Messenger of Allah would supplicate in his prayer, "O Allah, I seek refuge in You from the torment of the grave, from the trials of the anti-Christ, and from the trials of life and death. Allah, I seek refuge in You from sin and debt." (Related by Muslim and al-Bukhari.).....

►Fiqh-us-Sunnah

### Fiqh 2.119b

## Some supplications for the traveler

It is preferred for the traveler to say, upon leaving his house: "In the name of Allah, the Exalted! We have trusted in Allah. There is no power or might, save with Allah. O Allah, I seek refuge in Thee from being misguided and from misguiding others, or that I stray from Your path or cause others to stray from Your path, or that I am wronged or that I do wrong to others, or that I act foolishly or have someone act foolishly with me.".....

Fiqh-us-Sunnah

### Fiqh 4.89b

## The Questioning in the Grave

Allahl al-Sunnah wa Al-Jama'ah agree that each person will be questioned after his death, whether he is buried or not. Even if a person were eaten by carnivorous animals or burnt to ashes and thrown into the air or drowned in the sea, he or she would be questioned about his or her deeds, and rewarded with good or evil depending on his or her deeds in life. Both the body and the soul together experience punishment or reward.....

Zaid ibn Thabit reported, "The Prophet, peace be upon him, was going with us toward the dwellings of Banu an-Najjar. He was riding a pony, which spooked and he nearly fell off. He found four, five, or six graves there, and asked, 'Which of you knows about those lying in these graves?' Someone said, 'I do.' Thereupon the Prophet, peace be upon him, asked, 'In what state did they die?' He replied, 'They died as polytheists.' He said, "These people are passing through an ordeal in the graves. **You would stop burying your dead in the graves if you heard the torment in the grave** that I hear. If it were not for this fact, I should have certainly made you listen to it.' Then turning his face toward us, he admonished, '**Seek refuge** with Allah from the torment of Hell.' They replied, '**We seek refuge** with Allah from the torment of Hell.' He said, '**Seek refuge** with Allah from the torment of the grave.' They said, '**We seek refuge** with Allah from the torment of the grave.' He warned, '**Seek refuge** with Allah from temptations both visible and invisible.' They replied, '**We seek refuge** with Allah from temptation (fitnah) in every visible and invisible form.' Then he added, 'Seek **refuge** with Allah from the temptation of the Dajjal.' They said, 'We seek **refuge** with Allah from the temptation of the Dajjal.'" (Muslim)

►Sunan of Abu-Dawood

### Hadith 1547

Narrated by

AbulYusr

The Apostle of Allah (peace be upon him) used to supplicate: "O Allah, I seek refuge in Thee from my house falling on me, I seek **refuge** in Thee from falling into an abyss, I seek refuge in Thee from drowning burning and decrepitude. I seek refuge in Thee from the devil harming me at the time of my death, I seek refuge in Thee from dying in Thy path while retreating, and I seek refuge in Thee from dying of the sting of a poisonous creature."

►Sahih Al-Bukhari Hadith

### Hadith 8.385

Narrated by

Sad

Seek **refuge** with Allah by saying the words which the Prophet used to say while seeking refuge with Allah: "O Allah! I seek refuge with You from cowardice, and seek refuge with You from miserliness, and seek refuge with You from reaching a degraded geriatric old age, and seek refuge with You from the afflictions of the world and from the punishment in the grave."

► Sahih Al-Bukhari Hadith

### Hadith 8.376

Narrated by

**Musab**

Sa'd used to recommend five (statements) and mentioned that the Prophet used to recommend it. (It was) "O Allah! I seek refuge with You from miserliness; and seek refuge with You from cowardice; and seek **refuge** with You from being sent back to **geriatric old age**; and I seek refuge with You from the affliction of this world (i.e., the affliction of Ad-Dajjal etc.); and seek refuge with You from the punishment of the grave."

► Sahih Al-Bukhari Hadith

### Hadith 8.382

Narrated by

**Anas bin Malik**

Allah's Apostle used to seek **refuge** with Allah saying, "O Allah! I seek **refuge** with You from laziness, and seek refuge with You from cowardice, and seek refuge with You from geriatric old age, and seek refuge with You from miserliness."

► Fiqh-us-Sunnah

### Fiqh 1.144a

## Sunnah acts of prayer, What Is Preferred to be Done During the Recitation

It is sunnah to make one's voice beautiful and nice while reciting the Qur'an. The Prophet, upon whom be peace, said, "Beautify your voices with the Qur'an." He also said, "He is not one of us who does not chant the Qur'an," "The one with the best voice with the Qur'an is the one that when you hear him, you feel that he fears Allah," and "Allah never listened to anything like he listened to his Prophet chanting the Qur'an with a beautiful voice."

Says an-Nawawi, "It is sunnah for anyone who is reciting the Qur'an, whether he is praying or not, to ask Allah for His blessings when he comes to a verse of mercy. When he comes to a verse (describing) punishment, he should **seek refuge** in Allah from Hellfire, punishment, evil, from what is hated, or he may say, "Allah, I ask You for well-being, etc." When he comes to a verse that glorifies or exalts Allah, he should say, "Glory be to Allah," or "Blessed be Allah, the Lord of the Worlds," and so on. Hudhaifah ibn al-Yaman is reported to have said, "I prayed with the Prophet, upon whom be peace, one night, and he started reading al-Baqarah. I said to myself, 'He will bow after one hundred verses,' but he continued. Then I said, 'He will complete it and bow,' but he moved to recite very slowly al 'Imran and then an-Nisa'. When he came to a verse glorifying Allah, he would glorify Him. If he came to a verse that mentioned a request, he would request it. If he came to something that (one should) seek refuge from, he would seek refuge." This was related by Muslim. Among the Shafiyyah, the glorifying, requesting and seeking refuge should be done during the prayer and at other times. The imam, followers and one praying by himself should all do so, for they are supplications that one should say, like 'ameen. It is preferred that when reading, "Is not Allah the most conclusive of all judges?" / at-Tin:8 / one should say, "Certainly, and I am one of the witnesses to that. When one reads, "Is not He (who does so) able to bring the dead to life? / al-Qiyamah:40 /, he should say, "Certainly, and I bear witness (to it)." When one reads, "Glorify the name of your Lord, the Most High," ( al-A'la: 1 ), he should say, "Glory to my Lord, the Most High." That should be said during prayer and otherwise.

► Al-Muwatta Hadith

### Hadith 15.33

## Dua (Supplication)

Yahya related to me from Malik from Abu'zZubayr al-Makki from Tawus al-Yamani from Abdullah ibn Abbas that the Messenger of Allah, may Allah bless him and grant him peace, used to teach this dua in the same way that he would teach them a sura of the Qur'an, "O Allah, I seek refuge in You from the torment of Jahannam, and I seek refuge in You from the trial of the Dajjal, and I seek refuge in You from the trial of life and death."

Allahumma inniy audhu bika min adhabi jahannama, wa audhu bika min adhabi'l-qabri, wa audhu bika min fitnati'l-mahya wa mamati.

► Fiqh-us-Sunnah

### Fiqh 4.8a

## Some Supplications Found in Hadith

'Aishah reports that the Prophet, peace be upon him, used to seek refuge in Allah for some of his family members. He used to touch them with his right hand, saying: Allahahuma Rabbin nas adhabal ba'sa, ashfi wa antashafi, la shifa' illa shifa'uka shifa' la yughadiru saqma "O Allah! The Sustainer of mankind! Remove the illness, cure the disease. You are the One Who cures. There is no cure except Your cure. Grant (us) a cure that leaves no illness." (Bukhari and Muslim).....

Muhammad ibn Salim reported: "Thabit Al-Banani said to me: 'O Muhammad ! When you have any pain, put your hand where you feel pain, then say: Bismallaha'udhu bi'izatilillah min shari ma ajidu min waj'i hadha

"In the Name of Allah! I seek refuge in Allah's might from the evil of this pain. " Then remove your hand, and repeat the same for an odd number of times. Then he said to me that Anas ibn Malik had told him that Allah's Messenger, peace be upon him, had taught this to him." (Tirmidhi)

►Fiqh-us-Sunnah

## Fiqh 4.127

### On Hearing the Sound of a Cock, a Donkey, and a Dog

Abu Hurairah reported that the Prophet, peace be upon him, said, '-Seek refuge with Allah against the devil when you hear the sound of a donkey, for it sees the devil, and when you hear a cock, pray to Allah for His bounty, for it sees an angel.' (Bukhan and Muslim)

Abu Daw'ud's version reads, "When you hear the barking of dogs and braying of donkeys during the night seek the refuge of Allah from them, for they see what you don't."

### SURE TO DO:

18:23 - Nor say of anything "I shall be sure to do so and so tomorrow"

18:24- Without adding "So please Allah!" And call thy Lord to mind when thou forgettest and say "I hope that my Lord will guide me ever closer (even) than this to the right road." 23632364

2363 Verses 23 and 24 are parenthetical. We must never rely upon our own resources so much as to forget Allah. If by any chance we do forget, we must come back to Him and keep Him in remembrance, as did the Companions of the Cave. (18.24)

2364 In geometry the perfect circle is an ideal. Any given circle that we draw is not so perfect that we cannot draw one closer to the ideal. So in our life, there is always the hope of drawing closer and closer to Allah. (18.24)

### SUSPICION:

42:14 - And they became divided only after knowledge reached them through selfish envy as between themselves. Had it not been for a Word that went forth before from thy Lord (tending) to a Term appointed the matter would have been settled between them: but truly those who have inherited the Book after them are in suspicious (disquieting) doubt concerning it. 454445454546

4544 Cf. ii. 213. If you reject Truth after it has reached you, it can only be through selfish contumacy or envy. (42.14)

4545 Cf. x. 19, and n. 1407. Allah's decree has allowed a certain Term during which a sinner has the chance of repentance and forgiveness. Were it not so, sin would be punished at once, and the matter would be decided straightway. So also, when people reject Truth from selfish or contumacious motives, they get rope: perchance they may repent. (42.14)

4546 Cf. xiv. 9 and n. 1884. "Those who have inherited the Book" are the People of the Book, of the ages since the Book or Revelation came to them. Referring to the Jews and Christians, contemporary with our Prophet, how true it is that they were broken up into hostile sects which hated and persecuted each other! Islam came to unite them, and it did. For the present phases of Christianity and Judaism are of later growth. (42.14)

49:12 - O ye who believe! avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay ye would abhor it...but fear Allah: for Allah is Oft-Returning Most Merciful. 493149314932

4931 Most kinds of suspicion are baseless and to be avoided, and some are crimes in themselves: for they do cruel injustice to innocent men and women. Spying, or enquiring too curiously into other people's affairs, means either idle curiosity, and is therefore futile, or suspicion carried a stage further, which almost amounts to sin. Back-biting also is a brood of the same genus. It may be either futile but all the same mischievous, or it may be poisoned with malice, in which case it is a sin added to sin. (49.12)

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4932 No one would like even to think of such an abomination as eating the flesh of his brother. But when the brother is dead, and the flesh is carrion, abomination is added to abomination. In the same way we are asked to refrain from hurting people's feelings when they are present; how much worse is it when we say things, true or false, when they are absent! (49.12)

►Sahih Al-Bukhari Hadith

## Hadith 8.90 Narrated by Abu Huraira

The Prophet said, "Beware of **suspicion**, for suspicion is the worst of false tales; and do not look for the others' faults and do not spy, and do not be jealous of one another, and do not desert (cut your relation with) one another, and do not hate one another; and O Allah's worshipers! Be brothers (as Allah has ordered you!)"

## SUSTENANCE:

2:22 - Who has made the earth your couch and the heaven your canopy; and sent down rain from the heavens; and brought forth therewith fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth). <sup>41</sup>

41 Further proofs of God's goodness to you are given in this verse. Your whole life, physical and spiritual, depends upon Him. The spiritual is figured by the Canopy of Heaven. The truth has been brought plainly before you. Will you still resist it and go after false gods, the creation of your own fancy? The false gods may be idols, superstitions, Self, or even great or glorious things like Poetry, Art, or Science, when set up as rivals to God. They may be pride of race, pride of birth, pride of wealth or position, pride of power, pride of learning, or even spiritual pride. (2.22)

2:60 - And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah and do no evil nor mischief on the (face of the) earth. <sup>73</sup>

3:27 - "Thou causest the Night to gain on the Day and Thou causest the Day to gain on the Night; Thou bringest the Living out of the Dead and thou bringest the Dead out of the Living; and Thou givest sustenance to whom Thou pleasest without measure." <sup>370371272</sup>

370 True in many senses. In every twenty-four hours, night merges into day, and day into night, and there is no clear boundary between them. In every solar year, the night gains on the day after the summer solstice, and the day gains on the night after the winter solstice. But further, if light and darkness are viewed as symbols of (a) knowledge and ignorance, (b) happiness and misery, (c) spiritual insight and spiritual blindness, Allah's Plan or Will works here too as in the physical world, and in His hand is all Good. (3.27)

371 We can interpret Dead and Living in even more senses than Day and Night: death physical, intellectual, emotional, spiritual. Life and Death may also apply to collective, group, or national life. And who has ever solved the mystery of Life? But Faith refers it to Allah's Will and Plan. (3.27)

272 Verses 238-39 are parenthetical, introducing the subject of prayer in danger. This is more fully dealt with in iv. 101-03. (3.27)

3:37 - Right graciously did her Lord accept her: He made her grow in purity and beauty; to the care of Zakariya was she assigned. Every time that he entered (her) chamber to see her he found her supplied with sustenance. He said: "O Mary! whence (comes) this to you?" She said: "From Allah: for Allah provides **sustenance** to whom He pleases without measure." <sup>379</sup>

379 Mary grew under Allah's special protection. Her sustenance, under which we may include both her physical needs and her spiritual food, came from Allah, and her growth was indeed a "goodly growth" which I have tried to express in the Text by the words "purity and beauty". Some apocryphal Christian writings say that she was brought up in the Temple to the age of twelve like a dove, and that she was fed by angels. (3.37)

5:114 - Said Jesus the son of Mary: "O Allah our Lord! send us from heaven a table set (with viands) that there may be for us for the first and the last of us a solemn festival and a sign from Thee; and provide for our sustenance for Thou art the best Sustainer (of our needs). <sup>826827</sup>

826 The words of the Prayer seem to suggest the Last Supper. Cf. also the vision of Peter in "The Acts of the Apostles." x. 9-16. (5.114)

827 As in Islam, so in Christ's Prayer, sustenance should be taken for both physical and spiritual strength, especially the latter. "Give us this day our daily bread" seems the rendering of a literalist whose attention was fixed too much on bread. (5.114)

6:151 - Say: "Come I will rehearse what Allah hath (really) prohibited you from": join not anything as equal with Him; be good to your parents: kill not your children on a plea of want; We provide sustenance for you and for them; come not nigh to shameful deeds whether open or secret; take not life which Allah hath made sacred except by way of justice and law: thus doth He command you that ye may learn wisdom. <sup>976977</sup>

976 Instead of following Pagan superstitions, and being in constant terror of imaginary taboos and prohibitions, we should study the true moral law, whose sanction is God's Law. The first step is that we should recognise that He is the One

and Only Lord and Cherisher. The mention of goodness to parents immediately afterwards suggests: (1) that God's love of us and care for us may -on an infinitely higher plane- be understood by our ideal of parental love, which is purely unselfish; (2) that our first duty among our fellow creatures is to our father and mother, whose love leads us to the conception of divine love. Arising from that is the conception of our converse duties to our children. God provides sustenance (material and spiritual) not only for us, but for them; hence any custom like the Pagan custom of sacrificing children of Moloch stands condemned. Then come the moral prohibitions against lewdness and all unseemly acts, relating to sex or otherwise, open or secret. This is followed by the prohibition of killing or fighting. All these things are conformable to our own interests, and therefore true wisdom from our own point of view. (6.151)

- 977 For the comprehensive word haqq I have used the two words "justice and law"; other significations implied are: right, truth, what is becoming, etc. It is not only that human life is sacred, but all life is sacred. Even in killing animals for food, a dedicatory formula "in the name of God" has to be employed, to make it lawful: see n. 698 to v. 5, and n. 962 to vi. 138. (6.151)

7:32 - Say: Who hath forbidden the beautiful (gifts) of Allah which He hath produced for his servants and the things clean and pure (which He hath provided) for sustenance? Say: they are in the life of this world for those who believe (and) purely for them on the Day of Judgment. Thus do We explain the signs in detail for those who understand. <sup>10141015</sup>

- 1014 Asceticism often means the negation of art and beauty, it has no necessary sanctity attached to it. (7.32)

- 1015 The beautiful and good things of life are really meant for, and should be the privilege of those with faith in Allah. If they do not always have them in this life, and if there is sometimes the semblance of others having them who do not deserve them, let us remember that this is a test from Allah. In the life to come they will be purely for the faithful. (7.32)

7:50 - The companions of the fire will call to the companions of the garden; "pour down to us water or anything that Allah doth provide for your sustenance." They will say: "Both these things hath Allah forbidden to those who rejected Him. <sup>1028</sup>

- 1028 The Companions of the Fire will thirst for water and not get it, and for sustenance which will not be theirs, while the Companions of the Garden will have the crystal waters of the springs and rivers and they will enjoy the bliss of Allah's Countenance, which will be their supreme nourishment and the fruit of their life of probation and seeking. These things will not be transferable. Cf. also xxxvii. 41-47, 62-67. (7.50)

8:3 - Who establish regular prayers and spend (freely) out of the gifts We have given them for sustenance: <sup>1180</sup>

- 1180 Sustenance: The object is to warn off from the love of booty. To all true Believers Allah gives generous sustenance in any case. (8.3)

8:4 - Such in truth are the believers: they have grades of dignity with their Lord and forgiveness and generous sustenance.

8:26 - Call to mind when ye were a small (band) despised through the land and afraid that men might despoil and kidnap you; but He provided a safe asylum for you strengthened you with his aid and gave you good things for sustenance: that ye might be grateful. <sup>1199</sup>

- 1199 On the immediate occasion the Muslims were reminded that they were a small band in Makkah despised and rejected; living in a state of insecurity for their persons, their lives, their property, and those of their dependents, persecuted and exiled and how by the grace of Allah they found a safe asylum in Madinah how they found friends and helpers, how their many needs were cared for, and how at length they gathered strength and numbers enough to defeat the forces of godlessness, injustice, and oppression. (8.26)

10:31 - Say: "Who is it that sustains you (in life) from the sky and from the earth? Or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? And who is it that rules and regulates all affairs?" They will soon say "Allah." Say "Will ye not then show piety (to Him)?" <sup>1422142314241425</sup>

- 1422 Sustenance may be understood in the sense of all the provision necessary for maintaining physical life as well as mental and spiritual development and well-being. Examples of the former are light and rain from heaven and the produce of the earth and facilities of movement on land and sea and in air. Examples of the latter are the moral and spiritual influences that come from our fellow-men, and from the great Teachers and Prophets. (10.31)

- 1423 Just two of our ordinary faculties, hearing and sight, are mentioned, as examples of the rest. All the gifts of Allah, physical and spiritual, are enjoyed and incorporated by us by means of the faculties and capacities with which He has endowed us. (10.31)

- 1424 Cf. iii. 27 and n. 371; vi. 95 and n. 920; and xxx. 19. (10.31)



1425 This is the general summing-up of the argument. The government of the whole Creation and its maintenance and sustenance is in the hands of Allah. How futile then would it be to neglect His true worship and go after false gods? (10.31)

10:59 - Say: "See ye what things Allah hath sent down to you for sustenance? Yet ye hold forbidden some things thereof and (some things) lawful." Say: "Hath Allah indeed permitted you or do ye invent (things) to attribute to Allah?" <sup>1447</sup>

1447 "Sustenance" is to be taken in both the literal and the metaphorical sense. In the literal sense, what fine and varied things Allah has provided for us on land and in sea and air, in the vegetable, animal, and mineral kingdoms? Yet narrow minds put artificial barriers against their use. In the metaphorical sense, what enchanting fields of knowledge and spiritual endeavour are provided in our individual and social lives? And who is to say that some are lawful and others forbidden? Supposing they were so in special circumstances, it is not right to attribute artificial restrictions of that kind to Allah and falsely erect religious sanctions against them. (10.59)

10:93 - We settled the Children of Israel in a beautiful dwelling-place and provided for them sustenance of the best: it was after knowledge had been granted to them that they fell into schisms. Verily Allah will judge between them as to the schisms amongst them on the Day of Judgment. <sup>1474</sup>

1474 After many wanderings the Israelites were settled in the land of Canaan, described as "a land flowing with milk and honey" (Exod. iii. 8). They had a prosperous land; and they were supplied with spiritual sustenance by men sent to deliver Allah's Message. They should have known better than to fall into disputes and schisms, but they did so. This was all the more inexcusable considering what bounties they had received from Allah. The schisms arose from selfish arrogance, and Allah will judge between them on the Day of Judgment. (10.93)

11:6 - There is no moving creature on earth but its sustenance dependeth on Allah: He knoweth the time and place of its temporary deposit: all is in a clear Record. <sup>149814991500</sup>

1498 Cf. vi. 59. Nothing happens in Creation except by the Word of Allah and with the knowledge of Allah. Not a leaf stirs but by His Will. Its maintenance in every sense is dependent on His Will. (11.6)

1499 Mustaqarr = definite abode; where a thing stops or stays for some time, where it is established. Mustauda = where a thing is laid up or deposited for a little while. Referring to animals, the former denotes its life on this earth; the latter its temporary pre-natal existence in the egg or the womb and its after-death existence in the tomb or whatever state it is in until its resurrection. (11.6)

1500 Cf. vi. 59 and n. 880, and x. 61 and n. 1450. (11.6)

13:22 - Those who patiently persevere seeking the countenance their Lord; establish regular prayers; spend out of (the gifts) We have bestowed for their sustenance secretly and openly; and turn off Evil with good: for such there is the final attainment of the (Eternal) Home <sup>1836</sup>

1836 Their journey in this life was at best a sojourn. The Heaven is their eternal Home, which is further prefigured in the two following verses. (13.22)

13:26 - Allah doth enlarge or grant by (strict) measure the Sustenance (which He giveth) to whom so He pleaseth. (The worldly) rejoice in the life of this world: but the life of this world is but little comfort in the Hereafter. <sup>18401841</sup>

1840 Allah, the Sustainer and Cherisher of all His creatures, gives sustenance to all. To some He grants it in abundance; to others He gives it in strict measure. No one can question Him, for His Will is supreme, and it is the measure of all good. (13.26)

1841 Cf. ix. 38. The meaning here may also be: This present life is just a furniture, a convenience, a stepping stone, a probation, for the life to come. In itself it is less important than the Hereafter. (13.26)

14:31 - Speak to My servants who have believed that they may establish regular prayers and spend (in charity) out of the Sustenance We have given them secretly and openly before the coming of a Day in which there will be neither mutual bargaining nor befriending. <sup>190519061907</sup>

1905 Putting ourselves back in the position in which the Muslim community found themselves in Makkah just before the Hijrat, we can imagine how much encouragement and consolation they needed from the preaching, the Faith, and the steadfast character of Al-Mustafa. Intolerant persecution was the order of the day; neither the life nor the property or reputation of the Muslims was safe. They are asked to find strength and tranquillity in prayer and in helping each other according to their needs and resources. (14.31)

1906 Here, as elsewhere, "Sustenance" is to be taken in the literal as well as the metaphorical sense. There were many among the Muslims who were poor, or slaves, or depressed, because they were deprived of the means of livelihood on account of their Faith. They were to be fed, clothed, and sheltered, by those who had means. Charity was to be ordinarily secret, so as to cut out all show or parade, and perhaps also lest the enemy should dry up those sources by unprincipled violence; but there must be much that had to be open and organised, so that all the needy could know where to go to be relieved. (14.31)

1907 The great Day of Reckoning would be one on which all values would be changed. Wealth, as understood in this world, would no longer count. Should we not therefore use any wealth we have in this life, to give here and receive there? Bai includes all bargaining, barter, purchase and sale, etc. In this world, where wealth has some value, let us spend it and get for ourselves "treasures in heaven." In the next life each man will stand on his merits and personal responsibility. One man cannot help another. Let us here help each other to become true and righteous, so that our personal account may be favourable there. (14.31)

14:32 - It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you that they may sail through the sea by His command; and the rivers (also) hath He made subject to you. <sup>1908</sup>

1908 We must realise that behind all our strength, skill, and intelligence there is the power and goodness of Allah, Who gave us all these things. Man can understand and control the forces of nature so as to bring them to his own service: he can only do so, because (1) he has got these gifts from Allah, and (2) Allah has fixed definite laws in nature, of which he can take advantage by Allah's command and permission. He has been made Vicegerent on earth (ii. 30); Allah commanded the highest creatures to bow down to Adam (ii. 34). Man, by Allah's command, can use rain to produce food for himself; make ships to sail the seas; use rivers as highways, and cut canals for traffic and irrigation. Not only this, but even the heavenly bodies can (by Allah's command) contribute to his needs (see next verse). (14.32)

15:20 - And We have provided therein means of subsistence for you and for those for whose sustenance ye are not responsible. <sup>1957</sup>

1957 See last note. 'We provide sustenance of every kind, physical, mental, spiritual, etc., for you (i.e. for mankind). But We do more. We provide for everyone of Our creatures. And there are those of which mankind is not even cognisant. We provide for them also. There are those who may at first sight appear hostile to man, or whom man may consider hostile, such as wild and noxious animals. They are Our creatures, and We provide for them also, as they are Our creatures. But there is due order and balance in the economy of Our universal Plan.' (15.20)

16:56 - And they (even assign to things they do not know a portion out of that which we have bestowed for their sustenance! By Allah ye shall certainly be called to account for your false inventions. <sup>20802081</sup>

2080 Idols and fictitious gods are certainly things of which they have no knowledge, idols being lifeless things of whose life or doings no knowledge is possible, and fictitious gods being but figments of their imagination. (16.56)

2081 Cf. vi. 136-140, 142-144, and v. 103. The Pagans, in assigning and dedicating some of their children, or some of their cattle, or some of the produce of their fields, to their false gods as sharers with the true Supreme God, made themselves doubly ridiculous; first, because every good thing that they valued was given to them by Allah, and how could they patronisingly assign to Him a share of His own gifts?—and secondly, because they brought in other gods as sharers, who had no existence whatever! Besides, the cattle and produce was given for their physical sustenance and the children for their social and spiritual sustenance, and how can they, poor creatures, give sustenance to Allah? (16.56)

16:71 - Allah has bestowed His gifts of sustenance more freely on some of you than on others; those more favored are not going to throw back their gifts to those whom their right hands possess so as to be equal in that respect. Will they then deny the favors of Allah? <sup>2102</sup>

2102 Even in the little differences in gifts, which men enjoy from Allah, men with superior gifts are not going to abandon them so as to be equal with men of inferior gifts, whom, perhaps, they hold in subjection. They will never deny their own superiority. How then (as the argument is pursued in the two following verses), can they ignore the immense difference between the Creator and created things, and make the latter, in their thoughts, partners with Allah? (16.71)

16:72 - And Allah has made for you mates (and companions) of your own nature. And made for you out of them sons and daughters and grandchildren and provided for you sustenance of the best: will they then believe in vain things and be ungrateful for Allah's favors? <sup>21032104</sup>

2103 Of your nature: or of yourselves. Cf. iv. 1 and n. 504, Self, or Personality, or Soul, all imply a bundle of attributes, capacities, predilections, and dispositions, which we may sum up in the word Nafs, or nature. Woman was made to be (1) a mate or companion for man; (2) except for sex, of the same nature as man, and therefore, with the same moral and religious rights and duties; and (3) she is not to be considered a source of all evil or sin, as the Christian monks characterised her but rather as a blessing, one of the favours (Ni'mat) of Allah. (16.72)

2104 Hafadat: collective plural, grandchildren, and descendants. The root hafada also implies obedient service and ministration. Just as the sons (first mentioned) should be a source of strength, so daughters and grandchildren should serve and contribute to the happiness of fathers and grandparents, and are to be looked upon as further blessings. (16.72)

16:73 - And worship others than Allah such as have no power of providing them for sustenance with anything in heavens or earth and cannot possibly have such power? <sup>2105</sup>

2105 "Sustenance" (rizq) in all this passage (xvi. 65-74), as elsewhere, implies all that is necessary for man's life and growth, physical, mental, moral, and spiritual. Milk, fruit, and honey are examples of physical gifts, with a metaphorical

reference to mental and moral health; family life is an example of moral and social and (ultimately) spiritual opportunities in the life of man; and in xvi. 65 is an example of rain in the physical world as a type of Allah's revelation in the spiritual world. (16.73)

**16:112** - Allah sets forth a parable: a city enjoying security and quiet abundantly supplied with sustenance from every place: yet was it ungrateful for the favors of Allah: so Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side) because of the (evil) which (its people) wrought. <sup>21492150</sup>

2149 The reference may be to any of the cities or populations in ancient or modern times, which were favoured with security and other blessings from Allah, but which rebelled from Allah's Law and tasted the inevitable penalty, even in the midst of their iniquities. Some Commentators see here a reference to the city of Makkah under Pagan control. See next note. (16.112)

2150 There is a double metaphor: (1) the tasting of hunger and terror after the abundant supplies and the full security which it had enjoyed; and (2) the complete enfolding of the City as with a garment, by these two scourges, hunger and a state of subjective alarm. If the reference is to Makkah shortly before its fall to the Muslims, the "hunger" was the seven years' severe famine which afflicted it, and the alarm was the constant fear in the minds of the Pagans that their day was done. Peace and prosperity were restored after the re-entry of the Prophet. (16.112)

**16:114** - So eat of the sustenance which Allah has provided for you lawful and good; and be grateful for the favors of Allah if it is He whom ye serve. <sup>2151</sup>

2151 Ingratitude for Allah's sustenance (in the literal and figurative senses) may be shown in various ways, e.g., (1) by forgetting or refusing to acknowledge the true source of the bounty, viz., Allah, (2) by misusing or misapplying the bounty, as by committing excesses in things lawful, or refusing to share them with others of Allah's creatures when the need arises, or (3) by falsely ascribing to Allah any prohibitions we may set up for ourselves for special reasons or because of our special idiosyncrasies. (16.114)

**17:30** - Verily thy Lord doth provide sustenance in abundance for whom He pleaseth and He provideth in a just measure: for He doth know and regard all His servants. <sup>2213</sup>

2213 If a foolish spendthrift pretends that his generosity, even if it ruins himself, is good for other people, he is reminded that Allah will take care of all. He knows every one's true needs and cares for them. He gives in abundance to some, but in all cases He gives in just measure. Who are we to pretend to greater generosity? (17.30)

**17:31** - Kill not your children for fear of want: We shall provide sustenance for them as well as for you: verily the killing of them is a great sin. <sup>2214</sup>

2214 The Arabs were addicted to female infanticide. In a society perpetually at war a son was a source of strength whereas a daughter was a source of weakness. Even now infanticide is not unknown in other countries for economic reasons. This crime against children's lives is here characterised as one of the greatest of sins. (17.31)

**17:70** - We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors above a great part of Our Creation. <sup>2265</sup>

2265 The distinction and honour conferred by Allah on man are recounted in order to enforce the corresponding duties and responsibilities of man. He is raised to a position of honour above the brute creation: he has been granted talents by which he can transport himself from place to place by land, sea, and now by air: all the means for the sustenance and growth of every part of his nature are provided by Allah; and his spiritual faculties (the greatest gift of Allah) raise him above the greater part of Allah's Creation. Should he not then realise his noble destiny and prepare for his real life in the Hereafter? (17.70)

**19:62** - They will not there hear any vain discourse but only salutations of peace: and they will have therein their sustenance morning and evening. <sup>25122513</sup>

2512 Salam, translated "Peace", has a much wider signification. It includes (1) a sense of security and permanence, which is unknown in this life; (2) soundness, freedom from defects, perfection as in the word salim; (3) preservation, salvation, deliverance, as in the word sallama, (4) salutation, accord with those around us; (5) resignation, in the sense that we are satisfied and not discontented; besides (6) the ordinary meaning of Peace, i.e., freedom from any jarring element. All these shades of meaning are implied in the word Islam. (19.62)

2513 Rizq: literally sustenance or means of subsistence, the term covers all the means of perfect satisfaction of body and soul. Morning and evening, i.e., early and late, all the time, always. (19.62)

**20:81** - (Saying): "Eat of the good things We have provided for your sustenance but commit no excess therein lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed! <sup>26022603</sup>

2602 Cf. ii. 57 and n. 71; and vii. 160. I should like to construe this not only literally but also metaphorically. 'Allah has looked after you and saved you. He has given you ethical and spiritual guidance. Enjoy the fruits of all this, but do not

become puffed up and rebellious (another meaning in the root Taga); otherwise the Wrath of Allah is sure to descend on you.' (20.81)

2603 This gives the key-note to Moses's constant tussle with his own people, and introduces immediately afterwards the incident of the golden calf. (20.81)

20:132 - Enjoin prayer on thy people and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for Righteousness. <sup>2657</sup>

2657 Sustenance, in the sense of the ordinary needs of life, the man of Allah does not worry about. That is provided by Allah for all, the just and the unjust. But the special provision, the Real Sustenance, the spiritual fruit, is for a righteous life in the service of Allah. (20.132)

22:34 - To every people did We appoint rites (of sacrifice) that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food) but your Allah is one Allah: submit then your wills to Him (in Islam) and give thou the Good News to those who humble themselves <sup>28102811</sup>

2810 This is the true end of sacrifice, not propitiation of higher powers, for Allah is One, and He does not delight in flesh or blood (xxii. 37), but a symbol of thanksgiving to Allah by sharing meat with fellow-men. The solemn pronouncement of Allah's name over the sacrifice is an essential part of the rite. (22.34)

2811 The good news: i.e. the Message of Allah, that He will accept in us the sacrifice of self for the benefit of our fellow-men. (22.34)

22:50 - "Those who believe and work righteousness for them is forgiveness and a sustenance most generous. <sup>2829</sup>

2829 The "sustenance" must be construed in the widest sense, spiritual as well as intellectual and physical. The reward of righteousness is far more generous than any merit there may be in the creature following the Will of his Creator. (22.50)

22:58 - Those who leave their homes in the cause of Allah and are then slain or die on them will Allah bestow verily a goodly Provision: truly Allah is He Who bestows the best Provision. <sup>2838</sup>

2838 Rizq: sustenance, provision. I have preferred the latter word here, because after death we can only think of rizq in a large metaphorical sense. i.e., all the provision necessary to equip the person for a full and happy Future Life, and also, I think, a provision for his dependents and near and dear ones in this life. (22.58)

23:72 - Or is it that thou askest them for some recompense? But the recompense of thy Lord is best: He is the Best of those who give sustenance. <sup>2920</sup>

2920 This is the last of the questions, beginning with xxiii. 68 above, showing the absurdity of the position taken up by the Unbelievers. (1) The Message of Allah is as old as humanity: why do they fight shy of it? (2) They have known their Prophet to be true and righteous: why do they deny him? (3) Is it madness to bring the bitter Truth before them? (4) Does the Prophet ask any worldly reward from them? If not, why do they reject his unselfish efforts for their own good? (23.72)

29:17 - "For ye do worship idols besides Allah and ye invent falsehood. The things that ye worship besides Allah have no power to give you sustenance: then seek ye sustenance from Allah serve Him and be grateful to Him: to Him will be your return. <sup>3439</sup>

3439 Sustenance: in the symbolic as well as the literal sense. Seek from Allah all that is necessary for your upkeep and development, and for preparing you for your future Destiny. Lay all your hopes in Him and in no one else. Dedicate yourselves to His worship. He will give you all that is necessary for your growth and well being, and you should show your gratitude to Him by conforming your will entirely to His. (29.17)

29:60 - How many are the creatures that carry not their own sustenance? It is Allah Who feeds (both) them and you: for He hears and knows (all things). <sup>3492</sup>

3492 If we look at the animal creation, we see that many creatures seem almost helpless to find their own food or sustain their full life, being surrounded by many enemies. Yet in the Plan of Allah they find full sustenance and protection. So does man. Man's needs-as well as helplessness-are by many degrees greater. Yet Allah provides for him as for all His creatures. Allah listens to the wish and cry of all His creatures and He knows their needs and how to provide for them all. Man should not therefore hesitate to suffer exile or persecution in Allah's Cause. (29.60)

29:62 - Allah enlarges the sustenance (which He gives) to whichever of His servants He pleases; and He (similarly) grants by (strict) measure (as He pleases): for Allah has full knowledge of all things. <sup>3495</sup>

Cf. xiii. 26. Unequal gifts are not a sign of chaos in Allah's universe. Allah provides for all according to their real needs and their most suitable requirements, according to His perfect knowledge and understanding of His creatures. (29.62)

30:40 - It is Allah Who has created you: further He has provided for your sustenance; then He will cause you to die; and again He will give you life. Are there any of your (false) "Partners" who can do any single one of these things? Glory to Him! and High is He above the partners they attribute (to Him)! <sup>35543555</sup>

3554 The persons or things or ideas to which we give part-worship, while our whole and exclusive worship is due to Allah, are the "Partners" we set up. Do we owe our existence to them? Do they sustain our being? Can they take our life or give it back to us? Certainly not. Then how foolish of us to give them part-worship! (30.40)

3555 Cf. x. 18 and similar passages. (30.40)

32:16 - Their limbs do forsake their beds of sleep the while they call on their Lord in Fear and Hope: and they spend (in charity) out of the sustenance which We have bestowed on them. <sup>36483649</sup>

3648 Men and women "breathless with adoration" shun soft, comfortable beds, and luxurious sleep. Their limbs are better exercised in offices of devotion and prayer, especially by night. Commentators specially refer this to Prayers called Tahajjud, which are offered after midnight in the small hours of the morning. (32.16)

3649 In Fear and Hope: in spiritual fear lest their dedication to Allah should not be sufficiently worthy to be accepted, and a spiritual longing or hope that their shortcomings will be overlooked by the Mercy of Allah. And their adoration is not shown only in Prayer, **but also in practical Service and Charity, out of whatever gifts they may have received from Allah. (32.16)**

34:15 - There was for Saba' aforetime a Sign in their homeland two Gardens to the right and to the left. Eat of the Sustenance (provided) by your Lord and be grateful to Him: a territory fair and happy and a Lord Oft-Forgiving! <sup>38103811</sup>

3810 This is the same city and territory in Yemen as is mentioned in xxvii. 22: see note there as to its location. There the period was the time of Solomon and Queen Bilqis. Here it is some centuries later. It was still a happy and prosperous country, amply irrigated from the Maarib dam. Its roads or perhaps its canals, were skirted by gardens on both sides, right and left: at any given point, you always saw two gardens. It produced fruit, spices, and frankincense, and got the name of Araby the Blest for that part of the country. (34.15)

3811 The land was fair to look upon; the people happy and prosperous; and they enjoyed the blessings of Allah, Who is Gracious and does not punish small human faults or weaknesses. (34.15)

34:24 - Say: "Who gives you sustenance from the heavens and the earth?" Say: "It is Allah and certain it is that either we or ye are on right guidance or in manifest error!" <sup>38273828</sup>

3827 There are six propositions introduced here with the word "Say", at verses 22, 24, 25, 26, 27, and 30. They clearly explain the doctrine of Unity (verse 22), the Mercy of Allah (verse 24), man's Personal Responsibility (verse 25), the Final Justice of Allah (verse 26), Allah's Power and Wisdom (verse 27), and the Inevitability of the Judgment, by which true values will be restored (verse 30). (34.24)

3828 Right and Wrong, Good and Evil, are incompatible, one with another. In this matter we can make no compromise. It is true that in men there may be various degrees of good or evil mixed together, and we have to tolerate men as our fellow-creatures, with all their faults and shortcomings. But this does not mean that we can worship Allah and Mammon together. Wrong is the negation of Right as light is of darkness. Though there may be apparently varying depths of darkness, this is only due to the imperfection of our vision: it is varying strengths of light as perceived by our relative powers of sight. So we may perceive the Light of Allah in varying degrees according to our spiritual vision. But in simple questions of Right or Wrong, we are faced by the Categorical Imperative. (34.24)

34:39 - Say: "Verily my Lord enlarges and restricts the Sustenance to such of His servants as He pleases: and nothing do ye spend in the least (in his cause) but He replaces it: for He is the Best of those Who grant Sustenance. <sup>38483849</sup>

3848 Cf. xxxiv. 36 above, and n. 3843. (34.39)

3849 Even in the seeming inequality of distribution of the good things of life, Allah has a wise and merciful purpose; for nothing arises by chance. He is the best to give us, now and evermore, just those things which subserve our real needs and advance our inner development. (34.39)

37:40 - But the sincere (and devoted) servants of Allah

37:41 - For them is a Sustenance Determined <sup>40604061</sup>

4060 "Sustenance": correlated with the Fruits mentioned below: see next verse. (37.41)

4061 "Determined": Ma'lum: the reward of the Blessed will not be a chance or a fleeting thing. It will follow a firm Decree of Allah, on principles that can be known and understood. (37.41)

37:42 - Fruits (Delights) and they (shall enjoy) honor and dignity. <sup>4062</sup>



4062 "Fruits": Cf. xxxvi. 57, and n. 4003. The Garden's Delights are figured forth from parallel experiences in our present life, and follow an ascending order: Food and Fruits; Gardens of Bliss, (with all their charm, design, greenery, birds' songs, fountains, etc.); the Home of Happiness and Dignity, with congenial company seated on Thrones; Delicious Drinks from crystal Springs, for social pleasure; and the society of Companions of the opposite sex, with beauty and charm but none of the grossness too often incidental to such companionship in this life. (37.42)

39:52 - Know they not that Allah enlarges the provision or restricts it for any He pleases? Verily in this are signs for those who believe! <sup>4323</sup>

4323 Cf. xxviii. 82. Allah's gifts are given to all men-to some in a greater degree than to others. But it is all done according to His wise Plan, for His Will is just and looks to the good of all creatures. No one should therefore be puffed up in prosperity or cast down in adversity. Prosperity does not necessarily mean merit on man's part, nor adversity the reverse. Thinking men bear in mind the large Plan-which is visible in all Allah's Signs. (39.52)

40:13 - He it is Who showeth you His Signs and sendeth down sustenance for you from the sky: but only those receive admonition who turn (to Allah). <sup>4374</sup>

4374 Lest it should be thought that Allah's Grace did not meet the Sinner again and again and offer Allah's Mercy again and again, it is pointed out that Allah's Signs were freely vouchsafed everywhere and continuously, and that every kind of means was provided for man's "Sustenance" or growth and development, physical, mental, and spiritual. But only those could take advantage of it who turned their attention to Allah, who submitted their will to Him. (40.13)

40:64 -It is Allah Who has made for you the earth as a resting place and the sky as a canopy and has given you shapes and made your shapes beautiful and has provided for you Sustenance of things pure and good such is Allah your Lord. So Glory to Allah the Lord of the Worlds! 4438443944404441

4438 The argument in the last two verses was from man's personal experiences of his physical life. In this and the next verse a parallel argument is addressed to man on a much higher plane: 'look at the spacious earth and the canopy of the sky; look at the special position you occupy above other animals that you know, in shape and form, and moral and spiritual capacities; consider your refinements in food and fruits and the higher spiritual Sustenance of which your physical food is a type; would you not indeed say that the Lord is good, and would you not glorify His holy name?' (40.64)

4439 A resting place: I understand this to imply a temporary place of rest or sojourn, a period of probation, to be followed by the eternal Home. (40.64)

4440 Cf. vii. 1 1 and n. 996. The shape and form refer to the physical form as well as to the inborn moral and spiritual capacities of man. As regards physical form, Cf. Milton's description of Adam and Eve, "Two of far noble shape, erect and tall" (Paradise Lost, iv. 288). As regards moral and spiritual capacities, they are typified by the breathing of Allah's spirit into man: xv. 29. (40.64)

4441 "Sustenance": all that is necessary for growth and development, physical, moral, and spiritual. Cf. n. 2105 to xvi. 73. (40.64)

41:10 - He set on the (earth) Mountains standing firm high above it and bestowed blessings on the earth and measured therein all things to give them nourishment in due proportion in four Days in accordance with (the needs of) those who seek (sustenance). <sup>447144724473</sup>

4471 Cf. xiii. 3 and xvi. 15, n. 2038. High above it: the highest mountains are 29,000 feet above sea-level, and the lowest depths of the bottom of the ocean are 31,600 feet below sea-level, so that the vertical difference between the highest and lowest points on the solid crust of the earth is about 11-1/2 miles. The highland areas are the main sources of the water-supply in all the regions of the earth, and vegetable and animal life depends on water-supply. (41.10)

4472 See n. 4470 above. (41.10)

4473 Sa-ilin may mean either (1) those who seek, or (2) those who ask or enquire. If the former meaning is adopted, the clause means that everything is apportioned to the needs and appetites of Allah's creatures. If the latter, it means that the needs of enquirers are sufficiently met by what is stated here. (41.10)

42:12 - To Him belong the keys of the heavens and the earth: He enlarges and restricts the Sustenance to whom He will: for He knows full well all things. <sup>4540</sup>

4540 "Sustenance", here as elsewhere, stands for all things that support every phase of life, physical, social, intellectual, or spiritual. Cf. x. 59, n. 1447. The source of all gifts is Allah; His bounty is inexhaustible, and He gives to all; but He does not give to all in the same measure, because, out of the fullness of His knowledge and wisdom, He can judge best what is best for any of His creatures. (42.12)

42:19 - Gracious is Allah to His servants: He gives Sustenance to whom He pleases: and He has Power and can carry out His Will. <sup>455245534554</sup>

4552 Latif: so kind, gracious, and understanding, as to bestow gifts finely suited to the needs of the recipients. For the various meanings of Latif, see n. 2844 to xxii. 63. Cf. also xii. 100. (42.19)

4553 "Servants" here seems to include all men, just and unjust, for Allah provides for them all. (42.19)



- 4554 Sustenance, i.e., provision for all needs. "To whom He pleases" is not restrictive, but modal. 'Allah provides for all, but His provision is according to His wise Will and Plan, and not according to people's extravagant demands.' He can provide for all, because He has complete power and can carry out His Will. A further comment will be found in the next verse. (42.19)

42:20 - To any that desires the tilth of the Hereafter We give increase in his tilth; and to any that desires the tilth of this world We grant somewhat thereof but he has no share or lot in the Hereafter. <sup>4555</sup>

- 4555 The parable is from the efforts of the husbandman, who ploughs and prepares the soil, sows the seed, weeds in due season, and reaps the harvest, You reap as you sow. But Allah will add manifold advantages for spiritual tilth. To those who are only engrossed in the vanities of this world, something may accrue in this world, but the next world is closed to them. (42.20)

42:38 - Those who hearken to their Lord and establish regular prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance; <sup>45784579</sup>

- 4578 Continuing the enumeration of the characteristics described in n. 4576 above, we have the following further qualities in those who wish to serve Allah. (5) They are ready at all times to hearken to Allah's Signs, or to listen to the admonitions of prophets of Allah, and to follow the true Path, as they understand it; (6) they keep personal contact with Allah, by habits of Prayer and Praise; (7) their conduct in life is open and determined by mutual Consultation between those who are entitled to voice, e.g., in private domestic affairs, as between husband and wife, or other responsible members of the household; in affairs of business, as between partners or parties interested; and in State affairs, as between rulers and ruled, or as between different departments of administration, to preserve the unity of administration; (8) they do not forget Charity, or the help due to their weaker brethren, out of the wealth or gifts or talents or opportunities, which Allah has provided for themselves; and (9) when other people use them spitefully, they are not cowed down or terrorised into submission and acceptance of evil, but stand up for their rights within the limits mentioned in verse 40. (42.38)

- 4579 "Consultation." This is the key-word of the Sura, and suggests the ideal way in which a good man should conduct his affairs, so that, on the one hand, he may not become too egotistical, and, on the other, he may not lightly abandon the responsibilities which devolve on him as a Personality whose development counts in the sight of Allah. See the points in head (7) under n. 4578 above. This principle was applied to its fullest extent by the holy Prophet in his private and public life, and was fully acted upon by the early rulers of Islam. Modern representative government is an attempt-by no means perfect-to apply this principle in State affairs. See my Religious Polity of Islam. (42.38)

45:5 - And in the alternation of Night and Day and the fact that Allah sends down Sustenance from the sky and revives therewith the earth after its death and the change of the winds are Signs for those that are wise. <sup>47394740</sup>

- 4739 (3) These are our daily experiences from external things, but they affect us and our lives intimately: here are questions of deductions "for those that are wise." (45.5)

- 4740 "Sustenance" is almost equivalent here to "rain". And "rain" itself, and its revival of a dead earth, refer symbolically to Revelation and its putting new life into a dead soul. Similarly the alternation of Night and Day, and the change of the winds, besides being Signs as wonderful phenomena of Nature, refer to spiritual ignorance and knowledge, rest and activity, and the constant beneficent changes that are going on in the world, making for the spread of the blessing of Allah's Revelation. (45.5)

45:16 - We did aforetime grant to the Children of Israel the Book the Power of Command and Prophethood; We gave them for Sustenance things good and pure; and We favored them above the nations. <sup>47524753</sup>

- 4752 The argument here is similar to that in xlv. 32-33 but; it is more particularised here. Israel had the Revelation given through Moses, the power of judgment and command through the Kingdom of David and Solomon, and numerous prophetic warnings through such men as Isaiah and Jeremiah. (45.16)

- 4753 "Sustenance". The Mosaic Law laid down rules of diet, excluding things unclean, and it laid down rules for a pure and honourable life. In this way Israel became the standard-bearer of Allah's law, thus "favoured above the nations". (45.16)

50:11 - As sustenance for (Allah's) Servants; and We give (new) life therewith to land that is dead: Thus will be the Resurrection.

51:22 - And in heaven is your Sustenance as (also) that which ye are promised. <sup>5003</sup>

- 5003 "Sustenance", here as elsewhere, includes physical sustenance, as well as spiritual sustenance. Similarly heaven or sky has both the physical and the spiritual meaning. The physical sustenance grows from rain from the sky; the spiritual sustenance comes from divine aid, grace, and mercy, and includes the Good News and the Warning which come from Revelation about the Hereafter. (51.22)

51:57 - No sustenance do I require of them nor do I require that they should feed Me. <sup>5033</sup>

5033 Sustenance: in both the literal and the figurative sense; so also "Freed Me" at the end of the verse. Allah is independent of all needs. It is therefore absurd to suppose that He should require any Sustenance, and still more absurd to suppose that we can feed Him! The gifts, the Sustenance, the goodness, all come from His side. (51.57)

51:58 - For Allah is He Who gives (all) Sustenance Lord of Power Steadfast (for ever). 5034

5034 Allah commands all power; therefore any power we seek must be from Him. And His power is steadfast, the same to-day as yesterday, and for ever. Therefore His help is always sure. (51.58)

67:15 - It is He Who has made the earth manageable for you so traverse ye through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection. 55715572

5571 Zalal is used in ii. 71 for an animal trained and tractable: here it is used to qualify the earth, and I have translated 'manageable'. Man has managed to make paths through deserts and over mountains: through rivers and seas by means of ships; through the air by means of airways; he has made bridges and tunnels and other means of communication. But this he has only been able to do because Allah has given him the necessary intelligence and has made the earth tractable to that intelligence. (67.15)

5572 In describing Allah's gifts and mercies and watchful care in this our temporary sojourn on this earth, it is made clear that the ultimate end is the Hereafter. The real Beyond, which is the goal, is the life after the Resurrection. (67.15)

67:21 - Or who is there that can provide you with Sustenance if He were to withhold His provision? Nay they obstinately persist in insolent impiety and flight (from the Truth). 5579

5579 "Sustenance" here, as elsewhere, (e.g., in xvi. 73, n. 2105), refers to all that is necessary to sustain and develop life in all its phases. Allah Most Gracious is the Source of all our Sustenance, and if we persist in looking to Vanities for our Sustenance, we are pursuing a mirage, and, if we examine the matter, we are only following obstinate unpulses of rebellion and impiety. (67.21)

►Hadith Qudsi

## Hadith Qudsi 26

Truly of those devoted to Me the one I most favour is a believer who is of meagre means and much given to prayer, who has been particular in the worship of his Lord and has obeyed Him inwardly, who was obscure among people and not pointed out, and whose **sustenance** was just sufficient to provide for him yet he bore this patiently. Then the Prophet (pbuh) rapped his hand and said: **Death will have come early to him, his mourners will have been few, his estate scant.**

►Sahih Muslim Hadith

## Hadith 2271

Narrated by

**Qabisah ibn Mukhariq al-Hilali**

I was in debt and I came to the Messenger of Allah (peace be upon him) and begged help from him regarding it. He said: Wait till we receive Sadaqah, so that we order that to be given to you. He again said: Qabisah, begging is not permissible except for one of the three (classes) of people: one who has incurred debt, for him begging is permissible until he pays that off, after which he must stop; a man whose property has been destroyed by a calamity which has smitten him, for him begging is permissible until he receives enough **sustenance**, or reasonable subsistence; and a person who has been smitten by property, the genuineness of which is confirmed by three intelligent members of his people, for him begging is permissible till he receives that which will support him, or will provide him with subsistence. Qabisah, besides these three (every other reason) for begging is forbidden, and one who engages in such consumes that which is forbidden.

►Al-Tirmidhi Hadith

## Hadith 79

Narrated by

**Umar ibn al-Khattab**

Umar heard the Prophet (peace be upon him) say: 'If you put your faith completely in Allah, He will arrange for your **sustenance** in the same way as He provides for the birds. They go out in the morning with their stomachs empty and return filled in the evening.'

Transmitted by Tirmidhi.

►Sahih Muslim Hadith

## Hadith 4651

Narrated by

**Abdullah**

It has been narrated on the authority of Masruq who said: We asked Abdullah about the Qur'anic verse: "Think not of those who are slain in Allah's way as dead. Nay, they are alive, finding their **sustenance** in the presence of their Lord...." (iii.169). He said: We asked the meaning of the verse (from the Holy Prophet) who said: The souls of the martyrs live in the bodies of green birds who have their nests in chandeliers hung from the throne of the Almighty. They eat the fruits of Paradise wherever they like and then nestle in these chandeliers. Once their Lord cast a glance at them and said: Do ye want anything? They said: What more can we desire? We eat the fruit of Paradise wherever we like. Their Lord asked them the same question thrice. When they saw that they would continue to be asked and not left (without answering the question), they said: O Lord, we wish that Thou mayest return our souls to our bodies so that we may be slain in Thy cause once again. When He (Allah) saw that they had no need, they were left (to their joy in heaven).

**SWERVE:**

4:135 - O ye who believe! stand out firmly for justice as witnesses to Allah even as against yourselves or your parents or your kin and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts) lest ye swerve and if ye distort (justice) or decline to do justice verily Allah is well-acquainted with all that ye do. <sup>644645</sup>

644 When the emigration took place from Makkah to Madinah, bonds and links of brotherhood were established between the Emigrants and the Helpers, and they shared in each other's inheritance. Later, when the Community was solidly established, and relations with those left behind in Makkah were resumed, the rights of blood-relations in Makkah, and the Helper-brethren in Madinah were both safeguarded. This is the particular meaning. The more general meaning is similar; respect your ties of blood, of neighbourhood, and of friendly compacts and understandings. Be just to all. (4.135)

645 Some people may be inclined to favour the rich, because they expect something from them. Some people may be inclined to favour the poor because they are generally helpless. Partiality in either case is wrong. Be just, without fear of favour. Both the rich and the poor are under Allah's protection as far as their legitimate interests are concerned, but they cannot expect to be favoured at the expense of others. And He can protect their interests far better than any man. (4.135)

5:8 - O ye who believe! stand out firmly for Allah as witnesses to fair dealing and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to Piety: and fear Allah for Allah is well-acquainted with all that ye do. <sup>706707</sup>

706 Cf. iv. 135. (5.8)

707 To do justice and act righteously in a favourable or neutral atmosphere is meritorious enough, but the real test comes when you have to do justice to people who hate you or to whom you have an aversion. But no less is required of you by the higher moral law. (5.8)

27:60 - Or who has created the heaven and the earth and who sends you down rain from the sky? Yea with it We cause to grow well-planted orchards full of beauty and delight: it is not in your power to cause the growth of the trees in them. (Can there be another) god besides Allah? Nay they are a people who swerve from justice. <sup>32933294</sup>

3293 The order, beauty, and grandeur of the Universe are appealed to. They show unity of design and purpose. How can unjust, ignorant, foolish, heedless, false men think of a multiplicity of gods, or of any god, besides the One True God? (27.60)

3294 To make a single seed germinate and grow into a tree is beyond man's power. When it comes to a great well-laid-out garden of beauty and delight, no one would think it grew up of itself without a Gardener's consummate art. And the orchard is more than the trees in it: there is design and beauty in their arrangement: proper spaces have to be left between them for the growth of their roots, for the aeration of the soil beneath them, and for the penetration of air and sunlight between their branches. How can any one then think of the wonderful Universe as a whole, without thinking of the far higher Unity of Design, the evidence of the One True Allah? (27.60)

72:14 - `Amongst us are some that submit their wills (to Allah) and some that swerve from justice. Now those who submit their wills they have sought out (the path) of right conduct: <sup>5738</sup>

5738 Any one who responds to true Guidance, and submits his will to Allah, finds that he makes rapid progress in the path of right conduct and right life. He gets more and more assurance that his destination is the Garden of Bliss. (72.14)

72:15 - `But those who swerve they are (but) fuel for Hell Fire ' <sup>5739</sup>

5739 An unjust life carries its own condemnation. It does no good to itself or to any one else. It bears no fruit. It becomes merely fuel for the Fire of Punishment. (72.15)

►Al-Tirmidhi Hadith

**Hadith 3553** Narrated by

**AbuBarzah al-Aslami**

Sharik ibn Shihab said, "I wanted to meet one of the Prophet's companions to ask him about the Kharijites. Meeting AbuBarzah al-Aslami along with some of his companions on a festival day, I asked whether he had heard Allah's Messenger (peace be upon him) mentioning the Kharijites. He replied that he had heard him with both his ears and seen him with his eyes. He said that Allah's Messenger (peace be upon him) was brought some property and divided it, giving something to those on his right and those on his left, but giving nothing to those who were behind him. One of those behind him, a black man whose hair was completely cut off and who was wearing two white garments, then said, "You have not divided justly, Muhammad." Allah's Messenger (peace be upon him) became very angry and said, "I swear by Allah that after my death you will not find a man more just than I am." He added, "At the end of time people looking like this man will come forth, reciting the

Qur'an, but it will not pass their throats. **They will swerve from Islam as an arrow passes through the game at which is it shot, and their distinguishing mark will be shaving.** They will continue to come forth till the last of them comes forth with the antichrist. When you meet them they will be the worst of men and beasts."

Nasa'i transmitted it.

►Al-Tirmidhi Hadith

### Hadith 2138

Narrated by

Ali ibn AbuTalib

Al-Harith al-A'war said: While passing through the mosque I found the people engrossed in (prohibited) talk, so I went to Ali and told him. He asked if that was really so, and when I assured him that it was, he said: I heard Allah's Messenger (peace be upon him) say, "**Dissension will certainly come.**" I asked him what is the way out of it, to which he replied, "**Allah's Book is the way (out), for it contains information of what has happened before you, news of what will happen after you, and a decision regarding matters which occur among you.**" It is the distinguisher and is not jesting. If any overweening person abandons it Allah will break him, and if anyone seeks guidance elsewhere Allah will lead him astray. It is Allah's strong cord, it is the wise reminder, it is the straight path, it is that by which the desires do not swerve nor the tongues become confused, and the learned cannot grasp it completely. It does not become worn out by repetition and its wonders do not come to an end. It is that of which the jinn did not hesitate to say when they heard it, 'We have heard a wonderful recital which guides to what is right, and we believe in it.' He who utters it speaks the truth, he who acts according to it is rewarded, he who pronounces judgment according to it is just, and he who invites people to it guides to a straight path."

Tirmidhi and Darimi transmitted it, Tirmidhi saying this is a tradition whose isnad is unknown, and al-Harith is adversely criticised.

►Sunan of Abu-Dawood

### Hadith 4747

Narrated by

AbuSa'id al-Khudri ; Anas ibn Malik

The Prophet (peace be upon him) said: Soon there will appear disagreement and dissension in my people; there will be people who will be good in speech and bad in work. They recite the Qur'an, but it does not pass their collar-bones. They will swerve from the religion as an animal goes through the animal shot at. They will not return to it till the arrow comes back to its notch. They are worst of the people and animals. Happy is the one who kills them and they kill him. They call to the book of Allah, but they have nothing to do with it. He who fights against them will be nearer to Allah than them (the rest of the people). The people asked: What is their sign? He replied: **They shave the head.**

## SWINE:

2:173 - He hath only forbidden you dead meat and blood and the flesh of swine and that on which any other name hath been invoked besides that of Allah but if one is forced by necessity without wilful disobedience nor transgressing due limits then is he guiltless. For Allah is Oft-Forgiving Most Merciful. 173174

173 Dead meat: maitat: carrion; animal that dies of itself; the original Arabic has a slightly wider meaning given to it in Fiqh (Religious Law); anything that dies of itself and is not expressly killed for food with the Takbir duly pronounced on it. But there are exceptions, e.g., fish and locusts are lawful, though they have not been made specially halal with the Takbir. But even fish or locusts as carrion would be obviously ruled out. (2.173)

174 For prohibited foods, cf. also Q. v. 4-5; vi. 121, 138-146; etc. The teachers of Fiqh (Religious Law) work out the details with great elaboration. My purpose is to present general principles, not technical details. Carrion or dead meat and blood as articles of food would obviously cause disgust to any refined person. So would swine's flesh where the swine live on offal. Where swine are fed artificially on clean food, the objections remain: (1) that they are filthy animals in other respects, and the flesh of filthy animals taken as food affects the eater; (2) that swine's flesh has more fat than muscle-building material; and (3) that it is more liable to disease than other kinds of meat; e.g., trichinosis, characterised by hair-like worms in the muscular tissue. As to food dedicated to idols or false gods, it is obviously unseemly for the Children of Unity to partake of it. (2.173)

5:3 - Forbidden to you (for food) are: dead meat blood the flesh of **swine** and that on which hath been invoked the name of other than Allah that which hath been killed by strangling or by a violent blow or by a headlong fall or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you completed my favor upon you and have chosen for you Islam as your religion. But if any forced by hunger with no inclination to transgression Allah is indeed Oft-Forgiving Most Merciful. 691692693694

691 Cf. ii. 173 and nn. 173 and 174. The prohibition of dead meat, blood, the flesh of swine, and that on which other names than that of Allah have been invoked, has been there explained. (5.3)

5:60 - Say: "Shall I point out to you something much worse than this (as judged) by the treatment it received from Allah? Those who incurred the curse of Allah and His wrath those of whom some He transformed into apes and swine those who worshipped Evil; these are (many times) worse in rank and far more astray from the even Path!" <sup>770</sup>

770 For apes see Q. ii. 65. For men possessed by devils, and the devils being sent into swine, see Matt. viii. 28-32. (5.60)

6:145 - Say: "I find not in the Message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it unless it be dead meat or blood poured forth or the flesh of swine for it is an abomination or what is impious (meat) on which a name has been invoked other than Allah's." But (even so) if a person is forced by necessity without wilful disobedience nor transgressing due limits thy Lord is Oft-Forgiving Most Merciful. <sup>969</sup>

969 Blood poured forth: as distinguished from blood adhering to flesh, or the liver, or such other internal organs purifying the blood. (6.145)

16:115 - He has only forbidden you dead meat and blood and the flesh of swine and any (food) over which the name of other than Allah has been invoked. But if one is forced by necessity without wilful disobedience nor transgressing due limits then Allah is Oft-Forgiving Most Merciful. <sup>2152</sup>

2152 Cf. ii. 173 and notes, v. 3-4, and vi. 121 and 138-146. (16.115)

►Al-Tirmidhi Hadith

### Hadith 5150

Narrated by

**Ammar ibn Yasir**

Allah's Messenger (peace be upon him) said, "The table was sent down from Heaven with bread and meat, and they were commanded not to be unfaithful nor to store up for the morrow. But they were unfaithful, sorted up and laid by for the morrow, so they were changed into apes and swine."

Transmitted by Tirmidhi.

►Al-Tirmidhi Hadith

### Hadith 218

Narrated by

**Anas ibn Malik**

Allah's Messenger (peace be upon him) said: The seeking of knowledge is obligatory for every Muslim; and the imparting of knowledge to the non-deserving is like putting necklaces of jewels, pearls and gold around the necks of swine.

Transmitted by Ibn Majah and Bayhaqi in Shu'ab al-Iman up to the word "Muslim" saying: This is a hadith the text of which is quite well known but the chain of transmission is weak.

►Sunan of Abu-Dawood

### Hadith 4310

Narrated by

**AbuHurayrah**

The Prophet (peace be upon him) said: There is no prophet between me and him, that is, Jesus (peace be upon him). He will descent (to the earth). When you see him, recognise him: a man of medium height, reddish fair, wearing two light yellow garments, looking as if drops were falling down from his head though it will not be wet. He will fight the people for the cause of Islam. He will break the cross, kill swine, and abolish jizyah. Allah will perish all religions except Islam. He will destroy the Antichrist and will live on the earth for forty years and then he will die. The Muslims will pray over him.

►Sunan of Abu-Dawood

### Hadith 4293

Narrated by

**Anas ibn Malik**

The Prophet (peace be upon him) said: The people will establish cities, Anas, and one of them will be called al-Basrah or al-Busayrah. If you should pass by it or enter it, avoid its salt-marshes, its Kall, its market, and the gate of its commanders, and keep to its environs, for the earth will swallow some people up, pelting rain will fall and earthquakes will take place in it, and there will be people who will spend the night in it and become apes and swine in the morning.

►Sunan of Abu-Dawood

**Hadith 3482** Narrated by  
**Al-Mughirah ibn Shu'bah**

The Prophet (peace be upon him) said: He who sold wine should shear the flesh of swine.

►Sahih Muslim Hadith

**Hadith 5612** Narrated by  
**Buraydah ibn al-Hasib**

Allah's Apostle (peace be upon him) said: He who played chess is like one who dyed his hand with the flesh and blood of swine.

## SYMBOLS:

**2:158** - Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the house in the season or at other times should compass them round it is no sin in them. And if anyone obeyeth his own impulse to good be sure that Allah is He Who recogniseth and knoweth.  
160161162

160 The virtue of patient perseverance in faith leads to the mention of two symbolic monuments of that virtue. These are the two little hills of Safa and Marwa now absorbed in the city of Mecca, and close to the well of Zam-zam. Here, according to tradition, the lady Hajar, mother of the infant Ismail, prayed for water in the parched desert, and in her eager quest round these hills, she found her prayer answered and saw the Zam-zam spring. Unfortunately the Pagan Arabs had placed a male and a female idol here, and their gross and superstitious rites caused offence to the early Muslims. They felt some hesitation in going round these places during the Pilgrimage. As a matter of fact they should have known that the Ka'ba (the House of God) had been itself defiled with idols, and was sanctified again by the purity of Muhammad's life and teaching. The lesson is that the most sacred things may be turned to the basest uses; that we are not therefore necessarily to ban a thing misused; that if our intentions and life are pure, God will recognise them even if the world cast stones at us because of some evil associations which they join with what we do, or with the people we associate with, or with the places which claim our reverence. (2.158)

161 The House - the Sacred Mosque, the Ka'ba. The Season of regular Hajj culminates in the visit to Arafat on the ninth day of the month of Zul-hajj, followed by the circumambulation of the Ka'ba. A visit to the Sacred Mosque and the performance of the rites of pilgrimage at any other time is called an Umra. The symbolic rites are the same in either case, except that the Arafat rites are omitted in the Umra. The Safa and Marwa are included among the Monuments, as pointing to one of the highest of Muslim virtues. (2.158)

162 The impulse should be to Good; if once we are sure of this, we must obey it without hesitation, whatever people may say. (2.158)

**3:190** —Behold! in the creation of the heavens and the earth and the alternation of night and day there are indeed Signs for men of understanding. <sup>497</sup>

497 See ii. 164. The two items mentioned here are just brief symbols recalling the six or seven mentioned in the other passage. And those too are but brief symbols and reminders of the glorious majesty of Allah and His goodness to man. (3.190)

**5:2** - O ye who believe! violate not the sanctity of the Symbols of Allah nor of the Sacred Month nor of the animals brought for sacrifice nor the garlands that mark out such animals nor the people resorting to the Sacred House seeking of the bounty and good pleasure of their Lord. But when ye are clear of the Sacred Precincts and of pilgrim garb ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety but help ye not one another in sin and rancor: fear Allah: for Allah is strict in punishment.  
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686 Cf. ii. 158, where Safa and Marwa are called "Symbols (sha'a'ir) of Allah". Here the Symbols are everything connected with the Pilgrimage, viz., (1) the places (like Safa and Marwa, or the Ka'ba or 'Arafat, etc.); (2) the rites and ceremonies prescribed; (3) prohibitions (such as that of hunting, etc.); (4) the times and seasons prescribed. There is spiritual and moral dimension in all these. See notes on ii. 158, ii. 194-200. (5.2)

**6:46** - Say: "Think ye if Allah took away your hearing and your sight and sealed up your hearts who a god other than Allah could restore them to you? See how We explain the Signs by various (symbols): Yet they turn aside. <sup>864</sup>

864 Cf ii. 7 and n. (6.46)



**7:58** - From the land that is clean and good by the will of its cherisher springs up produce (rich) after its kind: but from the land that is bad spring up nothing but that which is niggardly: thus do We explain the signs by various (symbols) to those who are grateful. <sup>10371038</sup>

1037 The triple parable explained in the last note is here continued. (1) In the physical world, the fertilising showers of rain yield a rich harvest on good soil, but bad soil yields little or nothing. (2) In the spiritual world, also, Allah's Mercies evoke no response in some souls which have chosen evil. (3) In the final reckoning, though all will be raised, not all will achieve the fulfilment of their lives. (7.58)

1038rateful are those who joyfully receive Allah's Message, and respond to it by deeds of righteousness. (7.58)

**6:65** - Say: "He hath power to send calamities on you from above and below or to cover you with confusion in party strife giving you a taste of mutual vengeance each from the other." See how We explain the Signs by various (symbols) that they may understand. <sup>888889</sup>

888 Calamities from above and below: such as storms and blizzards, torrential rain, ect., or earthquakes, floods, landslides, etc. (6.65)

889 Cf. vi. 46, where this refrain commences the argument now drawing to a close. (6.65)

**6:105** - Thus do We explain the Signs by various (symbols): that they may say "Thou hast taught us diligently" and that We may make the matter clear to those who know. <sup>933934</sup>

933 Cf. vi. 63, and n. 889. (6.105)

934 The teaching in the Qur-an explains things by various symbols, parables, narratives, and appeals to nature. Each time, a new phase of the question is presented to our minds. This is what a diligent and earnest teacher would do, such as was Muhammad Mustafa. Those who were in search of knowledge and had thus acquired some knowledge of spiritual things were greatly helped to understand more clearly the things of which, before the varied explanations, they had only one-sided knowledge. (6.105)

**7:58** - From the land that is clean and good by the will of its cherisher springs up produce (rich) after its kind: but from the land that is bad spring up nothing but that which is niggardly: thus do We explain the signs by various (**symbols**) to those who are grateful. <sup>10371038</sup>

1037 The triple parable explained in the last note is here continued. (1) In the physical world, the fertilising showers of rain yield a rich harvest on good soil, but bad soil yields little or nothing. (2) In the spiritual world, also, Allah's Mercies evoke no response in some souls which have chosen evil. (3) In the final reckoning, though all will be raised, not all will achieve the fulfilment of their lives. (7.58)

1038 Those who are grateful are those who joyfully receive Allah's Message, and respond to it by deeds of righteousness. (7.58)

**12:1** - Alif Lam Ra. These are the Symbols (or Verses) of the Perspicuous Book. <sup>162716281629</sup>

1627 For the meaning of these letters, see App. I. (12.1)

1628 Ayat: Signs and verses of the Qur-Sn. The whole of Joseph's story is a Sign or a Miracle-a wonder-working exposition of the Plan and Purpose of Allah. (12.1)

1629 Cf. v. 15, n. 716. The predominant meaning of Mubin here is: one that explains or makes things clear. (12.1)

**12:7** - Verily in Joseph and his brethren are Signs (or Symbols) for Seekers (after Truth). <sup>1638</sup>

1638 In Joseph's story we have good and evil contrasted in so many different ways. Those in search of true spiritual knowledge can see it embodied in concrete events in this story of many facets, matching the colours of Joseph's many-coloured coat. (12.7)

**22:36** - The sacrificial camels we have made for you as among the Symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (after slaughter) eat ye thereof and feed such as (beg not but) live in contentment and such as beg with due humility: thus have we made animals subject to you that ye may be grateful. <sup>28132814</sup>

2813 See n. 2808 to xxii. 33 above. What was expressed in general terms is applied here more particularly to camels, the most precious and useful animals of Arabia, whose mode of slaughter for sacrifice is different from that of smaller animals: the special word for such sacrifice is Nahr (cviii.2). (22.36)

2814 There are ethics in begging, as in charity. No approval is given to arrogant and insolent begging, though the relief of distress of all kinds, deserved and undeserved, is included in charity. But those who beg with humility and those who receive gifts with gratitude and contentment are both mentioned for special attention. Charity should not be given for show, or to get rid of importunate demands. It should find out real needs and meet them. (22.36)

16:15 - And He has set up on the earth mountains standing firm lest it should shake with you; and rivers and roads; that ye may guide yourselves <sup>20382039</sup>

2039 In this passage (xvi. 15-16) we have the metaphor of the fixed mountains further allegorised. In these verses the key-words are indicated by the symbols for man's Guidance (tahtadun). First, the physical symbols are indicated; the mountains that stand firm and do not change from day to day in the landscape, unlike shifting sand-dunes, or the coast line of the sea, or rivers and streams, which frequently change their courses, then we have rivers and roads, which are more precise and therefore more useful, though less permanent; then we have 'alamat (sign-posts), any kinds of signs erected by man, like direction posts, light-houses or beacons, or provided in nature, as tall trees, etc.; and finally, we have the pole-star, and now the magnetic needle, with its variations marked on navigation charts. All these are symbols for the higher Guidance which Allah provides for the spirit of man. See next note. (16.15)

16:16 – And marks and signposts; and by the stars (men) guide themselves. <sup>2040</sup>

2040 See last note. Let us examine the completed allegory. As there are beacons, landmarks and signs to show the way to men on the earth, so in the spiritual world. And it is ultimately Allah Who provides them, and this is His crowning Mercy. Like the mountains there are spiritual Landmarks in the missions of the Great Prophets: they should guide us, or teach us, to guide ourselves, and not shake hither and thither like a ship without a rudder or people without Faith. As rivers and streams mark out their channels, smoothing out levels so we have wholesome Laws and Customs established, to help us in our lives. Then we have the examples of Great Men as further sign-posts: "Lives of great men all remind us, We can make our lives sublime." In long-distance travel, the pole-star and the magnetic needle are our guides; so in our long-distance journey to the other world, we have ultimately to look to heavenly guidance or its reflection in Allah's Revelation. (16.16)

16:74 – Invent not similitudes for Allah: for Allah knoweth and ye know not. <sup>2106</sup>

2106 Cf. xvi. 60 above, and n. 2086. One instance of false similitudes is where Pagans say their gods are mere types of symbols, or where men pray to men as Intercessors. (16.74)

22:32 - Such (is his state): and whoever holds in honor the Symbols of Allah (in the sacrifice of animals) such (honor) should come truly from piety of heart. <sup>2807</sup>

2807 Sha'air, symbols, signs, marks by which something is known to belong to some particular body of men, such as flags. In ii. 158 the word was applied to Safa and Marwa: see n. 160 there. Here it seems to be applied to the rites of sacrifice. Such sacrifice is symbolical: it should betoken dedication and piety of heart. See below, xxii. 37. (22.32)

24:35 – Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: lit from a blessed Tree an Olive neither of the East nor of the West whose Oil is well-nigh luminous though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light. Allah doth set forth Parables for men: and Allah doth know all things. 29962997299829993000300130023003

2998 The first three points in the Parable center round the symbols of the Niche, the Lamp, and the Glass. (1) The Niche (Mishkat) is the little shallow recess in the wall of an Eastern house, fairly high from the ground, in which a light (before the days of electricity) was usually placed. Its height enabled it to diffuse the light in the room and minimised the shadows. The background of the wall and the sides of the niche helped to throw the light well into the room, and if the wall was white-washed, it also acted as a reflector: the opening in front made the way for the light. So with the spiritual Light; it is placed high, above worldly things; it has a niche or habitation of its own, in Revelation and other Signs of Allah; its access to men is by a special Way, open to all, yet closed to those who refuse its rays. (2) The Lamp is the core of the spiritual Truth, which is the real illumination; the Niche is nothing without it; the Niche is actually made for it. (3) The Glass is the transparent medium through which the Light passes. On the one hand, it protects the light from moths and other forms of low life and from gusts of wind, and on the other, it transmits the light through a medium which is made up of and akin to the grosser substances of the earth (such as sand, soda, potash, etc.), so arranged as to admit the subtle to the gross by its transparency. So the spiritual Truth has to be filtered through human language or human intelligence to make it intelligible to mankind. (24.35)

36:34 – And We produce therein orchards with date-palms and Vines and We cause springs to gush forth therein. <sup>3978</sup>

3978 Date-palms and vines stand as symbols for fruit-trees of all kinds, these being the characteristic fruits of Arabia. Grain was mentioned in the last verse; fruit is mentioned now. All that is necessary for food and the satisfaction of the choicest palate is produced from what looks like inert soil, fertilised by rain and springs. Here is wonderful evidence of the artistry and providence of Allah. (36.34)

95:1 - By the Fig and the Olive <sup>61946195</sup>

6194 The substantive proposition is in verses 4-8, and it is clinched by an appeal to four sacred symbols, viz., the Fig, the Olive, Mount Sinai, and the sacred City of Makkah. About the precise interpretation of the first two symbols, and especially of the symbol of the Fig, there is much difference of opinion. If we take the Fig literally to refer to the fruit or the tree, it can stand as a symbol of man's destiny in many ways. Under cultivation it can be one of the finest, most delicious, and most wholesome fruits in existence: in its wild state, it is nothing but tiny seeds, and is insipid, and often full of worms and maggots. So man at his best has a noble destiny: at his worst, he is "the lowest of the low". Christ is

said to have cursed a fig tree for having only leaves, and not producing fruit (Matt. xxi. 18-20), enforcing the same lesson. There is also a parable of the fig tree in Matt. xxiv. 32-35. See also the parable of the good and evil figs in Jeremiah, xxiv. 1-10. But see n. 6198 below. (95.1)

- 6195 For the sacred symbolism of the Olive, see n. 2880 to xxiii. 20, and notes 3000- 3002 to xxiv. 35, where the parable of Allah's Light includes a reference to the Olive. But it is possible that the Olive here refers to the Mount of Olives, just outside the walls of the City of Jerusalem (see n. 5038 to lii. 2), for this is the scene in the Gospel story (Matt. xxiv. 3-4) of Christ's description of the Judgment to come. (95.1)

## 95:2 - And the Mount of Sinai <sup>6196</sup>

- 6196 This was the Mountain on which the Law was given to Moses. See xix. 52, and n. 2504. The Law was given, and the glory of Allah was made visible. But did Israel faithfully obey the Law thereafter? (95.2)

## 95:3 - And this City of security <sup>61976198</sup>

- 6197 "This City of security" is undoubtedly Makkah. Even in Pagan times its sacred character was respected, and no fighting was allowed in its territory. But the same City, with all its sacred associations, persecuted the greatest of the Prophets and gave itself up for a time to idolatry and sin, thus presenting the contrast of the best and the worst. (95.3)
- 6198 Having discussed the four symbols in detail, let us consider them together. It is clear that they refer to Allah's Light or Revelation, which offers man the highest destiny if he will follow the Way. Makkah stands for Islam, Sinai for Israel, and the Mount of Olives for Christ's original and pure Message. (95.3)

## 95:4 - We have indeed created man in the best of molds <sup>6199</sup>

- 6199 Taqwim: mould, symmetry, form, nature, constitution. There is no fault in Allah's creation. To man Allah gave the purest and best nature, and man's duty is to preserve the pattern on which Allah has made him: xxx. 30. But by making him vicegerent, Allah exalted him in posse even higher than the angels, for the angels had to make obeisance to him (ii. 30-34, and n. 48). But man's position as vicegerent also gives him will and discretion, and if he uses them wrongly he falls even lower than the beasts. See next note. (95.4)

►Fiqh-us-Sunnah

## Fiqh 5.109b

### Sacrificial Animals

These are animals brought to the Haram, the Sacred Mosque, seeking the closeness and pleasure of Allah, Who says in the Qur'an (22.36), "The sacrificial camels We have made for you as among the symbols from Allah: in them is (much ) good for you: then pronounce the name of Allah over them as they line up (for sacrifice) when they are down on their sides (after slaughter), eat you thereof, and feed such as beg with due humility: thus have We made animals subject to you, that you may be grateful. It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him."

'Umar said, "Sacrifice animals, for Allah loves sacrifice. The Prophet (peace be upon him) offered one hundred camels in sacrifice for the pleasure of Allah." This offering by him was supererogatory.

►Sahih Al-Bukhari Hadith

## Hadith 2.710

Narrated by

Asim

I asked Anas bin Malik: "Did you use to dislike to perform Tawaf between Safa and Marwa?" He said, "Yes, as it was of the ceremonies of the days of the pre-Islamic period of ignorance, till Allah revealed: 'Verily! (The two mountains) As-Safa and Al-Marwa are among the symbols of Allah. It is therefore no sin for him who performs the pilgrimage to the Ka'ba, or performs 'Umra, to perform Tawaf between them.' " (2.158)

## SURAHS: ( IN AL QURAN )

- |   |  |                       |
|---|--|-----------------------|
| 1 | <b>Surah Al-Fathiha</b>                          | -The Opening          |
|   | Mecca (5), <u>7 Ayahs</u>                        |                       |
| 2 | <b>Surah Al-Baqara</b>                           | - The Haifer          |
|   | Madina (87), <u>286 Ayahs</u> , <u>40 Rukus</u>  |                       |
| 3 | <b>Surah Al-i'Imran</b>                          | - The family of Imran |
|   | Madina (89), <u>200 Ayahs</u> , <u>19 Rukus</u>  |                       |
| 4 | <b>Surah An-Nisaa</b>                            | - The Woman           |
|   | Madina (92), <u>176 Ayahs</u> , <u>24 Rukus</u>  |                       |
| 5 | <b>Surah Al-Maida</b>                            | - The Repast          |
|   | Madina (112), <u>120 Ayahs</u> , <u>16 Rukus</u> |                       |

- 6      **Surah Al-An'am**  
Mecca (55), 165 Ayahs, 20 Rukus
- 7      **Surah Al-A'raf**  
Mecca (39), 206 Ayahs, 24 Rukus
- 8      **Surah Al-Anfal**  
Madina (88), 75 Ayahs, 10 Rukus
- 9      **Surah At-Tauba**  
Madina (113), 129 Ayahs, 16 Rukus
- 10     **Surah Yunus**  
Mecca (51), 109 Ayahs, 11 Rukus
- 11     **Surah Hud**  
Mecca (52), 123 Ayahs, 10 Rukus
- 12     **Surah Yusuf**  
Mecca (53), 111 Ayahs, 12 Rukus
- 13     **Surah Ar-Ra'd**  
Madina (96), 43 Ayahs, 6 Rukus
- 14     **Surah Ibrahim**  
Mecca (72), 52 Ayahs, 7 Rukus
- 15     **Surah Al-Hijr**  
Mecca (54), 99 Ayahs, 6 Rukus
- 16     **Surah An-Nahl**  
Mecca (70), 128 Ayahs, 16 Rukus
- 17     **Surah Al-Israa**  
Mecca (50), 111 Ayahs, 12 Rukus
- 18     **Surah Al-Kahf**  
Mecca (69), 110 Ayahs, 12 Rukus
- 19     **Surah Maryam**  
Mecca (44), 98 Ayahs, 6 Rukus
- 20     **Surah Ta-ha**  
Mecca (45), 135 Ayahs, 7 Rukus
- 21     **Surah Al-Anbiyaa**  
Mecca (73), 112 Ayahs, 7 Rukus
- 22     **Surah Al-Hajj**  
Madina (103), 78 Ayahs, 10 Rukus
- 23     **Surah Al-Muminun**  
Mecca (74), 118 Ayahs, 6 Rukus
- 24     **Surah An-Nur**  
Madina (102), 64 Ayahs, 9 Rukus
- 25     **Surah Al-Furqan**  
Mecca (42), 77 Ayahs, 6 Rukus
- 26     **Surah Ash-Shu'araa**  
Mecca (47), 227 Ayahs, 11 Rukus
- 27     **Surah An-Naml**  
Mecca (48), 93 Ayahs, 7 Rukus
- 28     **Surah Al-Qasas**  
Mecca (49), 88 Ayahs, 9 Rukus
- 29     **Surah Al-Ankabut**  
Mecca (85), 69 Ayahs, 7 Rukus
- 30     **Surah Ar-Rum**  
Mecca (84), 60 Ayahs, 6 Rukus
- 31     **Surah Luqman**  
Mecca (57), 34 Ayahs, 4 Rukus

- The Cattle
- The Heights
- The Spoils of War
- The Repentance or the Disavowal
- Jonah
- The Prophet Hud
- Joseph
- The Thunder
- Abraham
- The Rocky Tract
- Bees
- The Night Journey, The Children of Israel
- The Cave
- Mary
- Mystic letters T.H.
- The Prophets
- The Pilgrimage
- The Believers
- The Light
- The criterion
- The Poets
- The ants
- The Narrations
- The Spider
- The Romans
- Luqman (the Wise)

- 32 **Surah As-Sajda**  
Mecca (75), 30 Ayahs, 3 Rukus
- 33 **Surah Al-Ahzab**  
Madina (90), 73 Ayahs, 9 Rukus
- 34 **Surah Saba**  
Mecca (58), 54 Ayahs, 6 Rukus
- 35 **Surah Fatir**  
Mecca (43), 45 Ayahs, 5 Rukus
- 36 **Surah Ya-Sin**  
Mecca (41), 83 Ayahs, 5 Rukus
- 37 **Surah As-Saffat**  
Mecca (56), 182 Ayahs, 5 Rukus
- 38 **Surah Sad**  
Mecca (38), 88 Ayahs, 5 Rukus
- 39 **Surah Az-Zumar**  
Mecca (59), 75 Ayahs, 8 Rukus
- 40 **Surah Al-Mu'min**  
Mecca (60), 85 Ayahs, 9 Rukus
- 41 **Surah Ha-Mim**  
Mecca (61), 54 Ayahs, 6 Rukus
- 42 **Surah Ash-Shura**  
Mecca (62), 53 Ayahs, 5 Rukus
- 43 **Surah Az-Zukhruf**  
Mecca (63), 89 Ayahs, 7 Rukus
- 44 **Surah Ad-Dukhan**  
Mecca (64), 59 Ayahs, 3 Rukus
- 45 **Surah Al-Jathiya**  
Mecca (65), 37 Ayahs, 4 Rukus
- 46 **Surah Al-Ahqaf**  
Mecca (66), 35 Ayahs, 4 Rukus
- 47 **Surah Muhammad**  
Madina (95), 38 Ayahs, 4 Rukus
- 48 **Surah Al-Fat-h**  
Madina (111), 29 Ayahs, 4 Rukus
- 49 **Surah Al-Hujurat**  
Madina (106), 18 Ayahs, 2 Rukus
- 50 **Surah Qaf**  
Mecca (34), 45 Ayahs, 3 Rukus
- 51 **Surah Az-Zariyat**  
Mecca (67), 60 Ayahs, 3 Rukus
- 52 **Surah At-Tur**  
Mecca (76), 49 Ayahs, 2 Rukus
- 53 **Surah An-Najm**  
Mecca (23), 62 Ayahs, 3 Rukus
- 54 **Surah Al-Qamar**  
Mecca (37), 55 Ayahs, 3 Rukus
- 55 **Surah Ar-Rahman**  
Madina (97), 78 Ayahs, 3 Rukus
- 56 **Surah Al-Waqi'a**  
Mecca (46), 96 Ayahs, 3 Rukus
- 57 **Surah Al-Hadid**  
Madina (94), 29 Ayahs, 4 Rukus
- 58 **Surah Al-Mujadila**  
Madina (105), 22 Ayahs, 3 Rukus
- 59 **Surah Al-Hashr**  
Madina (101), 24 Ayahs, 3 Rukus
- 60 **Surah Al-Mumtahana**  
Madina (91), 13 Ayahs, 2 Rukus
- 61 **Surah As-Saff**  
Madina (109), 14 Ayahs, 2 Rukus
- 62 **Surah Al-Jamu'a**  
Madina (110), 11 Ayahs, 2 Rukus
- 63 **Surah Al-Munafiqun**  
Madina (104), 11 Ayahs, 2 Rukus
- 64 **Surah At-Tagabun**  
Madina (108), 18 Ayahs, 2 Rukus
- The Prostration
  - The Confederates
  - Sheba
  - The originator of Creation
  - Ya Sin
  - Those Ranged in Ranks
  - Abbreviated Letters
  - Crowds
  - Forgiver or the Believer
  - Expounded
  - Consultations
  - The Gold Adornments
  - The Smoke
  - The Kneeling Down
  - Winding Sand Tracts
  - The Prophet
  - The Victory
  - The Chambers
  - Abbreviated Letters
  - The Winds that Scatter
  - The Mount
  - The Star
  - The Moon
  - The Most Gracious
  - The Inevitable
  - Iron
  - The Woman who Pleads
  - The Mustering
  - The Woman to be Examined
  - The Battle Array
  - Friday
  - The Hypocrites
  - The Mutual loss and gain

65 **Surah At-Talaq**  
Madina (99), 12 Ayahs, 2 Rukus

66 **Surah At-Tahrim**  
Madina (107), 12 Ayahs, 2 Rukus

67 **Surah Al-Mulk**  
Mecca (77), 30 Ayahs, 2 Rukus

68 **Surah Al-Qalam**  
Mecca (2), 52 Ayahs, 2 Rukus

69 **Surah Al-Haqqa**  
Mecca (78), 52 Ayahs, 2 Rukus

70 **Surah Al-Ma'arij**  
Mecca (79), 44 Ayahs, 2 Rukus

71 **Surah Nuh**  
Mecca (71), 28 Ayahs, 2 Rukus

72 **Surah Al-Jinn**  
Mecca (40), 28 Ayahs, 2 Rukus

73 **Surah Al-Muzzammil**  
Mecca (3), 20 Ayahs, 2 Rukus

74 **Surah Al-Muddaththir**  
Mecca (4), 56 Ayahs, 2 Rukus

75 **Surah Al-Qiyamat**  
Mecca (31), 40 Ayahs, 2 Rukus

76 **Surah Ad-Dahr**  
Madina (98), 31 Ayahs, 2 Rukus

77 **Surah Al-Mursalat**  
Mecca (33), 50 Ayahs, 2 Rukus

78 **Surah An-Nabaa**  
Mecca (80), 40 Ayahs, 2 Rukus

79 **Surah An-Nazi'at**  
Mecca (81), 46 Ayahs, 2 Rukus

80 **Surah Abasa**  
Mecca (24), 42 Ayahs

81 **Surah At-Takwir**  
Mecca (7), 29 Ayahs

82 **Surah Al-Infitar**  
Mecca (82), 19 Ayahs

83 **Surah Al-Mutaffifin**  
Mecca (86), 36 Ayahs

84 **Surah Al-Inshiqaq**  
Mecca (83), 25 Ayahs

85 **Surah Al-Buruj**  
Mecca (27), 22 Ayahs

86 **Surah At-Tariq**  
Mecca (36), 17 Ayahs

87 **Surah Al-A'la**  
Mecca (8), 19 Ayahs

88 **Surah Al-Ghashiya**  
Mecca (68), 26 Ayahs

89 **Surah Al-Fajr**  
Mecca (10), 30 Ayahs

90 **Surah Al-Balad**  
Mecca (35), 20 Ayahs

91 **Surah Ash-Shams**  
Mecca (26), 15 Ayahs

92 **Surah Al-Lail**  
Mecca (9), 21 Ayahs

93 **Surah Adh-Dhuha**  
Mecca (11), 11 Ayahs

94 **Surah Al-Sharh**  
Mecca (12), 8 Ayahs

95 **Surah At-Tin**  
Mecca (28), 8 Ayahs

96 **Surah Al-Alaq**  
Mecca (1), 19 Ayahs

97 **Surah Al-Qadr**  
Mecca (25), 5 Ayahs

- Divorce
- Prohibition
- The Dominion
- The Pen or Nun
- The Sure Reality
- The ways of Ascent
- Noah
- The Spirits
- The Enfolded One
- The One Wrapped Up
- The Resurrection
- Man or the Time
- Those sent forth
- The Great News
- Those who tear out
- He frowned
- The Folding up
- The Cleaving Asunder
- The Dealers in Fraud
- The Rending Asunder
- The Constellations
- The Night Star
- The Most High
- The Overwhelming Event
- Dawn
- The City
- The Sun
- The Night
- The Glorious Morning Light
- The Expansion of the Breast
- The Fig
- The Clinging Clot or Read
- The Night of Power or Honour



- 98 **Surah Al-Baiyina**  
Madina (100), [8 Ayahs](#)
- 99 **Surah Al-Zalzalah**  
Madina (93), [8 Ayahs](#)
- 100 **Surah Al-Adiyat**  
Mecca (14), [11 Ayahs](#)
- 101 **Surah Al-Qari'a**  
Mecca (30), [11 Ayahs](#)
- 102 **Surah At-Takathur**  
Mecca (16), [8 Ayahs](#)
- 103 **Surah Al-Asr**  
Mecca (13), [3 Ayahs](#)
- 104 **Surah Al-Humaza**  
Mecca (32), [9 Ayahs](#)
- 105 **Surah Al-Fil**  
Mecca (19), [5 Ayahs](#)
- 106 **Surah Quraish**  
Mecca (29), [4 Ayahs](#)
- 107 **Surah Al-Ma'un**  
Mecca (17), [7 Ayahs](#)
- 108 **Surah Al-Kauthar**  
Mecca (15), [3 Ayahs](#)
- 109 **Surah Al-Kafirun**  
Mecca (18), [6 Ayahs](#)
- 110 **Surah An-Nasr**  
Madina (114), [3 Ayahs](#)
- 111 **Surah Al-Lahab**  
Mecca (6), [5 Ayahs](#)
- 112 **Surah Al-Ikhlaas**  
Mecca (22), [4 Ayahs](#)
- 113 **Surah Al-Falaq**  
Mecca (20), [5 Ayahs](#)
- 114 **Surah An-Nas**  
Mecca (21), [6 Ayahs](#)

- The Clear Evidence
- Earthquake
- Those that run
- The Great Calamity
- The Piling Up
- Time through the Ages
- The Scandal Monger
- The Elephant
- The tribe of Quraysh
- The Neighbourly Assistance
- The Abundance
- Those who reject Faith
- The Help
- The Plaited Rope or the Flame
- The Purity (of Faith)
- The Day Break
- Mankind

↳Sunan of Abu-Dawood

### Hadith 1391

Narrated by

Ibn Mas'ud

Alqamah and al-Aswad said: A man came to Ibn Mas'ud. He said: I recite the mufassal surahs in one rak'ah. You might recite it quickly as one recites verse (poetry) quickly, or as the dried dates fall down (from the tree). But the Prophet (peace be upon him) used to recite two equal surahs in one rak'ah; he would recite (for instance) surahs an-Najm (53) and ar-Rahman (55) in one rak'ah, surahs Iqtarabat (54) and al-Haqqah (69) in one rak'ah, surahs at-Tur (52) and adh-Dhariyat (51) in one rak'ah, surahs al-Waqi'ah (56) and Nun (68) in one rak'ah, surahs al-Ma'arij (70) and an-Nazi'at (79) in one rak'ah, surahs al-Mutaffifin (83) and Abasa (80) in one rak'ah, surahs al-Muddaththir (74) and al-Muzzammil (73) in one rak'ah, surahs al-Insan (76) and al-Qiyamah (75) in one rak'ah, surahs an-Naba' (78) and al-Mursalat (77) in one rak'ah, and surahs ad-Dukhan (44) and at-Takwir (81) in one rak'ah.

↳Fiqh-us-Sunnah

### Fiqh 1.140b

## Sunnah acts of prayer, The Recitation in the Sunset Prayer

The Prophet would recite different surahs in the sunset prayer on different days. Sometimes he would recite al-A'raf in the two rak'ahs and sometimes at-Tur or al-Mursilat. Says Abu 'Umar ibn 'Abdul-Barr, "It is related that the Prophet, upon whom be peace, recited al-A'raf or as-Saffat or Ha-Mim Dukhan or al-A'la or at-Tin or the last two surahs of al-Mufassil. All of that is related through authentic chains." Marwan ibn al-Hakim used to do this, and when Zaid ibn Thabit objected to it he said, "What is wrong with you that you always recite one of the short surahs from al-Mufassil during the sunset prayer? I have seen the Prophet, upon whom be peace, reciting a long chapter therein." Marwan asked, "And what is a long chapter?" He answered, "Al-A'raf." This hadith is sahih. Abu Dawud, an-Nasa'i, Ibn Majah and at-Tirmidhi related it. An-Nasa'i records that 'Aishah said, "The Prophet, upon whom be peace, read al-A'raf during the sunset prayer and he divided it between the two rak'ahs." To always recite a short surah from al-Mufassil is an act that differs from the sunnah, and this is what Marwan ibn al-Hakim did.

↳Fiqh-us-Sunnah

### Fiqh 1.142

## Sunnah acts of prayer, Reciting a Specific Surah

The Prophet, upon whom be peace, did not confine his recitation of the Qur'an in prayers to some specific surahs, (except for the Friday and 'Id prayers). Concerning the other prayers, Abu Dawud has recorded a hadith from 'Amr ibn Shu'aib from his father on the authority of his grandfather who said, "There is no separate surah, large or small, except the ones I heard the Prophet recite while leading the people in one of the obligatory prayers. He used to recite the entire surah in two rak'ahs, or just the initial part of the surah. It has not been recorded from him that he would recite from the middle or the end of the surah, nor that he would recite two surahs in one rak'ah during the obligatory prayers. He would, however, do so during voluntary prayers. Said Ibn Mas'ud, "I know the surahs the Prophet used to recite together in one rak'ah: ar-Rahman and an-Najm, al-Qamar and al-Haqqah, at-Tur and adh-Dhariyat, al-Waqi'ah and Noon, and so on." But this hadith does not tell us if this was during obligatory or voluntary prayers. The latter is more probable. He rarely recited one surah in two (both) rak'ahs. Abu Dawud records that a man from the tribe of Juhainah heard the Prophet, upon whom be peace, recite the complete surah az-Zil'al twice in both rak'ahs of the morning prayer. The man commented, "I do not know if he did this out of forgetfulness or if he recited it twice intentionally."

↳Sunan of Abu-Dawood

### Hadith 1394

Narrated by

**Abdullah ibn Amr**

A man came to the Apostle of Allah (peace be upon him) and said: Teach me to read the Qur'an, Apostle of Allah. He said: Read three surahs which begin with A.L.R. He said: My age is advanced, my mind has become dull (i.e. memory has grown weak), and my tongue has grown heavy). So he said: Then read three surahs which begin with H.M. He repeated the same words. So he said: Read three surahs which begin with the "Glorification of Allah". But he repeated the same excuse. The man then said: Teach me a comprehensive surah, Apostle of Allah. The Prophet (peace be upon him) taught him Surah (99). "When the Earth is shaken with her earthquake". When he finished it, the man said: By Him Who sent you with truth, I shall never add anything to it. Then man then went away. The Prophet (peace be upon him) said twice: The man received salvation.

↳Al-Tirmidhi Hadith

### Hadith 853

Narrated by

**AbuHurayrah**

Sulayman ibn Yasar said: AbuHurayrah said: Never did I observe the prayer behind anyone whose prayer more closely resembled the prayer of Allah's Messenger (peace be upon him) than so and so. Sulayman said: I observed the prayer behind him: he prolonged the first two rak'ahs of the Zuhrah and shortened the last two; he shortened (the rak'ahs of) the afternoon prayer, and he recited in the sunset prayer the short surahs from al-Mufassal; he recited the medium surahs from al-Mufassal in the night prayer and the long ones from al-Mufassal in the dawn prayer.

Transmitted by Nasa'i and Ibn Majah transmitted it up to: He shortened the afternoon prayer.

↳Sahih Muslim Hadith

### Hadith 1907

Narrated by

**Nu'man ibn Bashir**

The Messenger of Allah (peace be upon him) used to recite on two 'Ids and in Friday prayer: "Glorify the name of Thy Lord, the Most High" (Surah 87), and: "Has there come to thee the news of the overwhelming event" (88). And when the 'Id and Jumu'ah combined on a day he recited these two (surahs) in both the prayers.

↳Sunan of Abu-Dawood

### Hadith 872

Narrated by

**Awf ibn Malik al-Ashja'i**

I stood up to pray along with the Apostle of Allah (peace be upon him); he got up and recited Surat al-Baqarah (Surah 2). When he came to a verse which spoke of mercy, he stopped and made supplication, and when he came to verse which spoke of punishment, he stopped and sought refuge in Allah, then he bowed and paused as long as he stood (reciting Surah al-Baqarah), and said while bowing, "Glory be to the Possessor of greatness, the Kingdom, grandeur and majesty." :Then he prostrated himself and paused as long as he stood up and recited Surat Aal Imran (Surah 3) and then recited many surahs one after another.

↳Sahih Muslim Hadith

### Hadith 1910

Narrated by

**Abdullah ibn Abbas**

The Apostle of Allah (peace be upon him) used to recite in the morning prayer on Friday Surah "Alif-Lam-Mim, Tanzil as-Sajdah" (Surah 32): "Surely there came over the man a time" (Surah 76) and he used to recite in Jumu'ah prayer Surahs Jumu'ah and al-Munafiqin.

Al-Tirmidhi Hadith

### Hadith 1281

Narrated by

Ali ibn AbuTalib

Allah's Messenger (peace be upon him) used to observe the three rak'ahs for Witr, reciting nine Surahs from al-Mufasssal in the course of them, three in each rak'ah the last of them being: Say: He is Allah One... (112).

Transmitted by Tirmidhi.

Al-Tirmidhi Hadith

### Hadith 1019

Narrated by

AbuSa'id al-Khudri

The Prophet (peace be upon him) used to seek protection against the Jinn and the evil eye till surahs al-Falaq and an-Nas were revealed. After they were revealed he stuck to them and discarded everything beside them.

Transmitted by Tirmidhi.

Sunan of Abu-Dawood

### Hadith 1518

Narrated by

Uqbah ibn Amir

The Apostle of Allah (peace be upon him) commanded me to recite Mu'awwidhatan (the last two surahs of the Qur'an) after every prayer.

Sahih Muslim Hadith

### Hadith 1991

Narrated by

AbdurRahman ibn Samurah

During the lifetime of Allah's Messenger (peace be upon him) I was shooting my arrows in Medina, when an eclipse of the sun took place. I, therefore, threw them away and said, I must see how the Messenger of Allah (peace be upon him) acts in a solar eclipse today. When I came to him, he had been supplicating with his hands, raised, pronouncing AllahuAkbar, praising Him, acknowledging that He is One God till the eclipse was over, then he recited two surahs and prayed two rak'ahs.

Fiqh-us-Sunnah

### Fiqh 1.121

#### Obligatory acts of prayer, Bismillah

The scholars are agreed that the bismillah (the words "In the name of Allah, the Compassionate, the Merciful") is a verse in Surah al-Naml, but they differ over whether or not it constitutes a verse of every surah. There are three opinions on this point:

1. It is a verse of al-Fatihah and of every surah of the Qur'an. Therefore, it is to be recited with al-Fatihah during those prayers that are said aloud or quietly. The strongest support of this opinion comes from the hadith of Na'em al-Mujamir who said, "I prayed behind Abu Hurairah and he recited, 'In the name of Allah...' and then he recited al-Fatihah." At the end of the hadith, he is quoted as saying, "By the One in whose Hand is my soul, I have done what resembles how we prayed with the Messenger of Allah."
2. It is a verse by itself and was revealed to demarcate different surahs. It is allowed to recite it with al-Fatihah (in fact it is preferred), but it is not sunnah to recite it aloud. Anas said, "I prayed behind the Messenger of Allah, Abu Bakr, 'Umar and 'Uthman, and they did not recite it aloud."

This hadith is related by an-Nasa'i, Ibn Hibban and at-Tahawi with a sahih chain according to the criterion of the two Sahih.

3. It is not a verse of al-Fatihah or of any other surah. It is disliked to recite it aloud or quietly during the obligatory prayers, but not for the superogatory prayers. This opinion, however, is not strong.

Ibn al-Qayyim has reconciled the first and second opinions by saying, "Sometimes the Prophet would recite it aloud, but most of the time he would say it quietly and not aloud."

Fiqh-us-Sunnah

### Fiqh 1.141a

#### Sunnah acts of prayer, The Recitation in the Friday Prayer

He would recite al-Jumu'ah, al-Munafiqun or al-Ghashiyyah, in their complete forms, or al-A'la and al-Ghashiyyah. He never recited just the ending of some surahs which began with "O you who believe..." surah al-Jumu'ah). Those who insist on doing so every Friday are not following the sunnah.

Sahih Muslim Hadith

### Hadith 1905

Narrated by

AbuHurayrah

Ibn AbuRafi' said: Marwan appointed AbuHurayrah as his deputy in Medina and he himself left for Mecca. AbuHurayrah led us in the Jumu'ah prayer and recited after Surat al-Jumu'ah in the second rak'ah: "When the hypocrites came to thee" (Surah 63). I then met AbuHurayrah as he came back and said to him: You have recited two surahs which Ali ibn AbuTalib used to recite in Kufah. Upon this AbuHurayrah said: I heard the Messenger of Allah (peace be upon him) reciting these two in the Friday (prayer).

Biographies of Companions

## Uqbah ibn Aamir

.....'Uqbah, shall I not teach you two surahs the like of which has not been heard before.'?

'Certainly, O Messenger of God,' I replied. And so he recited to me "Qul a'udhu bi rabbi-I Falaq" and "Qul a'udhu bi rabbi-nas" (the last two surahs of the Quran). I then said the Iqamah for Salat. The Prophet led the Salat and recited these two surahs. (Afterwards), he said: 'Read both these surahs when you go to sleep and whenever you wake up.'

The above instances show "continuous education" at its best, at home, in the mosque, riding, walking in the open school of the Prophet, may Allah bless him and grant him peace.

Two objectives occupied Uqbah's attention throughout his life; the search for knowledge and jihad in the path of God. He applied his energies totally to these objectives.

In the field of learning, he drank deeply from the fountain of knowledge that was the Messenger of God, peace be on him. Uqbah became a distinguished **muqri** (reciter of the Quran), a **muhaddith** (recorder and narrator of the sayings of the Prophet); a **faqih** (jurist); a **faradi** (expert on the Islamic laws of inheritance); an **adib** (literateur); a **fasih** (orator) and a **sha'ir** (poet).

In reciting the Quran, he had a most pleasant and beautiful voice. In the stillness of the night, when the entire universe seems peaceful and tranquil, he would turn to the Book of God, and recite its overpowering verses. The hearts of the noble companions would be drawn to his recitation. Their whole being would be shaken and they would be moved to tears from the fear of God which his recitation induced.

One day Umar ibn al-Khattab invited him and said:

"Recite for me something from the Book of God, O Uqbah." "At your command, O Amir al-Muminin," said Uqbah and began reciting. Umar wept till his beard was wet.

Biographies of Companions

## Zayd ibn Thabit

.....Zayd's enthusiasm and skill were obvious. When the Prophet felt confident of his faithfulness in the discharge of duties and the care, precision and understanding with which he carried out tasks, he entrusted Zayd with the weighty responsibility of recording the Divine revelation.

When any part of the Quran was revealed to the Prophet, he often sent for Zayd and instructed him to bring the writing materials, "the parchment, the ink-pot and the scapula", and write the revelation.

Zayd was not the only one who acted as a scribe for the Prophet. One source has listed forty-eight persons who used to write for him. Zayd was very prominent among them. He did not only write but during the Prophet's time he collected portions of the Quran that were written down by others and arranged these under the supervision of the Prophet. He is reported to have said:

"We used to compile the Quran from small manuscripts in the presence of the Prophet." In this way, Zayd experienced the Quran directly from the Prophet himself. It could be said that he grew up with the verses of the Quran, understanding well the circumstances surrounding each revelation. He thus became well-versed in the secrets of the Shariah and at an early age gained the well-deserved reputation as a leading scholar among the companions of the Prophet.....

After the death of the Prophet, may Allah bless him and grant him peace, the task fell on this fortunate young man who specialized in the Quran to authenticate the first and most important reference for the ummah of Muhammad. This became an urgent task after the wars of apostasy and the Battle of Yamamah in particular in which a large number of those who had committed the Quran to memory perished.

Umar convinced the Khalifah Abu Bakr that unless the Quran was collected in one manuscript, a large part of it was in danger of being lost. Abu Bakr summoned Zayd ibn Thabit and said to him: "You are an intelligent young man and we do not suspect you (of telling lies or of forgetfulness) and you used to write the Divine revelation for Allah's Messenger. Therefore look for (all parts of) the Quran and collect it in one manuscript."

Zayd was immediately aware of the weighty responsibility. He later said: "By Allah, if he (Abu Bakr) had ordered me to shift one of the mountains from its place, it would not have been harder for me than what he had ordered me concerning the collection of the Quran."

Zayd finally accepted the task and, according to him, "started locating the Quranic material and collecting it from parchments, scapula, leafstalks of date palms and from the memories of men (who knew it by heart)".

It was a painstaking task and Zayd was careful that not a single error, however slight or unintentional, should creep into the work. When Zayd had completed his task, he left the prepared suhuf or sheets with Abu Bakr. Before he died, Abu Bakr left the suhuf with Umar who in turn left it with his daughter Hafsah. Hafsah, Umm Salamah and Aishah were wives of the Prophet, may Allah be pleased with them, who memorized the Quran.

During the time of Uthman, by which time Islam had spread far and wide, differences in reading the Quran became obvious. A group of companions of the Prophet, headed by Hudhayfah ibn al-Yaman, who was then stationed in Iraq, came to Uthman and urged him to "save the Muslim ummah before they differ about the Quran".

Uthman obtained the manuscript of the Quran from Hafsa and again summoned the leading authority, Zayd ibn Thabit, and some other competent companions to make accurate copies of it. Zayd was put in charge of the operation. He completed the task with the same meticulousness with which he compiled the original suhuf during the time of Abu Bakr.

Zayd and his assistants wrote many copies. One of these Uthman sent to every Muslim province with the order that all other Quranic materials whether written in fragmentary manuscripts or whole copies be burnt. This was important in order to eliminate any variations or differences from the standard text of the Quran. Uthman kept a copy for himself and returned the original manuscript to Hafsa.

Zayd ibn Thabit thus became one of the foremost authorities on the Quran. Umar ibn al-Khattab once addressed the Muslims and said: "O people, whoever wants to ask about the Quran, let him go to Zayd ibn Thabit."

And so it was that seekers of knowledge from among the companions of the Prophet and the generation who succeeded them, known as the "Tabiun", came from far and wide to benefit from his knowledge. When Zayd died, Abu Hurayrah said: "Today, the scholar of this ummah has died."

When a Muslim holds the Quran and reads it or hears it being recited, surah after surah, ayah after ayah, he should know that he owes a tremendous debt of gratitude and recognition to a truly great companion of the Prophet, **Zayd ibn Thabit**, for helping to preserve for all time to come the Book of Eternal Wisdom. Truly did Allah, the Blessed and Exalted, say: "Surely We have revealed the Book of Remembrance and We shall certainly preserve it." (The Quran, Surah al-Hijr, 15:9)

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## TABLE:

5:112 - Behold! the disciples said: "O Jesus the son of Mary! can thy Lord send down to us a table set (with viands) from heaven?" Said Jesus: "Fear Allah if ye have faith." <sup>825</sup>

825 The request of the Disciples savours a little of (1) want of faith, (2) too much attention to physical food, and (3) a childish desire for miracles or Signs. All these three can be proved from the Canonical Gospels. (1) Simon Peter, quite early in the story, asked Jesus to depart from him, as he (Simon) was a sinful man (Luke v. 8). The same Peter afterwards denied his Master three times shamelessly when the Master was in the power of his enemies. And one of the Disciples (Judas) actually betrayed Jesus. (2) Even in the Canonical Gospels, so many of the miracles are concerned with food and drink, e.g., the turning of the water into wine (John ii, 1-11); the conversion of five loaves and two small fishes into food for 5,000 men (John vi. 5-13), this being the only miracle recorded in all the four Gospels; the miraculous number of fishes caught for food (Luke V. 4-11); the cursing of the fig tree because it had no fruit (Matt. xxi. 18-19); the allegory of eating Christ's flesh and drinking his blood (John vi. 53-57). (3) Because the Samaritans would not receive Jesus into their village, the Disciples James and John wanted a fire to come down from heaven and consume them (Luke ix. 54). (5.112)

5:113 - They said: "We only wish to eat thereof and satisfy our hearts and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle.

5:114 - Said Jesus the son of Mary: "O Allah our Lord! send us from heaven a table set (with viands) that there may be for us for the first and the last of us a solemn festival and a sign from Thee; and provide for our sustenance for Thou art the best Sustainer (of our needs). <sup>826</sup>827

826 The words of the Prayer seem to suggest the Last Supper. Cf. also the vision of Peter in "The Acts of the Apostles." x. 9-16. (5.114)

827 As in Islam, so in Christ's Prayer, sustenance should be taken for both physical and spiritual strength, especially the latter. "Give us this day our daily bread" seems the rendering of a literalist whose attention was fixed too much on bread. (5.114)

5:115 - Allah said: "I will send it down unto you: but if any of you after that resisteth faith I will punish him with a penalty such as I have not inflicted on anyone among all the peoples. <sup>828</sup>

828 It is a wicked generation that asks for Signs and Miracles. Usually they are not vouchsafed. But where they are, the responsibility of those who ask for them is increased. If, after that, they reject faith, invent lies, and go after false gods or false ideals, their penalty will be worse than that of other people. How this works out practically among those who call themselves Christians is exemplified in such books as the late Mr. W.T. Stead's "If Christ Came to Chicago?" (5.115)

► Sahih Al-Bukhari Hadith

**Hadith 7.345** Narrated by  
**Abu Masud Al Ansari**

There was a man called Abu Shu'aib, and he had a slave who was a butcher. He said (to his slave), "Prepare a meal to which I may invite Allah's Apostle along with four other men." So he invited Allah's Apostle and four other men, but another man followed them whereupon the Prophet said, "You have invited me as one of five guests, but now another man has followed us. If you wish you can admit him, and if you wish you can refuse him." On that the host said, "But I admit him." Narrated Muhammad bin Isma'il: If guests are sitting at a dining table, they do not have the right to carry food from other tables to theirs, but they can pass on food from their own table to each other; otherwise they should leave it.

► Sahih Al-Bukhari Hadith

**Hadith 7.298** Narrated by  
**Anas**

To the best of my knowledge, the Prophet did not take his meals in a big tray at all, nor did he ever eat well-baked thin bread, **nor did he ever eat at a dining table.**

► Al-Tirmidhi Hadith

**Hadith 5150** Narrated by  
**Ammar ibn Yasir**

Allah's Messenger (peace be upon him) said, "The table was sent down from Heaven with bread and meat, and they were commanded not to be unfaithful nor to store up for the morrow. But they were unfaithful, sorted up and laid by for the morrow, so they were changed into apes and swine."

Transmitted by Tirmidhi.

**TABLETS:**

7:145 - And We ordained laws for him in the tablets in all matters both commanding and explaining all things (and said): "take and hold these with firmness and enjoin thy people to hold fast by the best in the precepts: soon shall I show you the homes of the wicked (how they lie desolate)." 110711081109

1107 The Tablets of the Law contained the essential Truth, from which were derived the positive injunctions and prohibitions, explanations and interpretations, which it was the function of the prophetic office to hold up for the people to follow. The precepts would contain, as the Shari'at does, matters absolutely prohibited, matters not prohibited but disapproved, matters about which there was no prohibition or injunction, but in which conduct was to be regulated by circumstances; matters of positive and universal duty, matters recommended for those whose zeal was sufficient to enable them to work on higher than minimum standards. No soul is burdened beyond its capacity; but we are asked to seek the best and highest possible for us in conduct. (7.145)

7:150 - When Moses came back to his people angry and grieved he said: "evil it is that ye have done in my place in my absence: did ye make haste to bring on the judgment of your Lord?" He put down the tablets seized his brother by (the hair of) his head and dragged him to him. Aaron said: "son of my mother! the people did indeed reckon me as naught and went near to slaying me! make not the enemies rejoice over my misfortune nor count thou me amongst the people of sin." 1115111611171118

1115 Did ye inake haste...? 'In your impatience, could you not wait for me? Your lapse into idolatry has only hastened Allah's wrath. If you had only waited, I was bringing to you in the Tablets the most excellent teaching in the commands of Allah.' There is subtle irony in the speech of Moses. There is also a play upon words: 'ijl = calf: and 'ajila = to make haste: no translation can bring out these niceties. (7.150)

7:154 - When the anger of Moses was appeased he took up the tablets: in the writing thereon was guidance and mercy for such as fear their Lord.

Sunan of Abu-Dawood

**Hadith 1454** Narrated by  
**Abdullah ibn Abbas**

The Apostle of Allah (peace be upon him) was given seven repeated long surahs, while Moses was given six, When he threw the tablets, two of them were withdrawn and four remained.

**TALH TREES:**

56:29 - Among Talh trees with flowers (or fruits) piled one above another <sup>5238</sup>



- 5238 Talh: some understand by this the plantain or banana tree, of which the fruit is borne in bunches, one tier above another; but the banana tree does not grow in Arabia and its ordinary Arabic name is Mauz; perhaps it is better to understand a special kind of Acacia tree, which flowers profusely, the flowers appearing in tiers one above another. (56.29)

## TALK:

23:3 - Who avoid vain talk;

28:55 - And when they hear vain talk they turn away therefrom and say: "To us our deeds and to you yours; peace be to you: we seek not the ignorant." 3387

- 3387 The righteous do not encourage idle talk or foolish arguments about things sacred. If they find themselves in some company in which such things are fashionable, they leave politely. Their only rejoinder is: "We are responsible for our deeds, and you for yours; we have no ill-will against you; we wish you well, and that is why we wish you to know of the knowledge we have received; after that knowledge you cannot expect us to go back to the Ignorance which we have left." (28.55)

19:26 - "So eat and drink and cool (thine) eye. And if thou dost see any man say 'I have vowed a fast to (Allah) Most Gracious and this day will I enter into no talk with any human being.' " 24782479

- 2478 Cool thine eye: An idiom for "comfort thyself and be glad". The literal meaning should not, however, be lost sight of. She was to cool her eyes (perhaps full of tears) with the fresh water of the rivulet and take comfort that a remarkable babe had been born to her. She was also to look around, and if any one came near, she was to decline all conversation. It was quite true: she was under a vow, and could not talk to any one. (19.26)

- 2479 She was to decline all conversation with man or woman, on the plea of a vow to Allah. The "fast" here does not mean abstinence literally from eating and drinking. She has just been advised to eat the dates and drink of the stream. It means abstinence from the ordinary household meals, and indeed from human intercourse generally. (19.26)

12:31 - When (Zulaikha) heard of their malicious talk she sent for them and prepared a banquet for them: she gave each of them a knife; and she said (to Joseph) "Come out before them. When they saw him they did extol him and (in their amazement) cut their hands: they said "Allah preserve us! no mortal is this! This is none other than a noble angel!" 1679

- 1679 When her reputation began to be pulled to pieces, the wife of 'Aziz invited all ladies in society to a grand banquet. We can imagine them reclining at ease after the manner of fashionable banquets. When dessert was reached and the talk flowed freely about the gossip and scandal which made their hostess interesting, they were just about to cut the fruit with their knives, when, behold! Joseph was brought into their midst. Imagine the consternation which his beauty caused, and the havoc it played with their hearts! "Ah!" thought the wife of 'Aziz, "now is your hypocrisy self-exposed! What about your reproaches to me? You have yourselves so lost your self-control that you have cut your fingers!" (12.31)

30:58 - Verily We have propounded for men in this Qur'an every kind of Parable: but if thou bring to them any Sign the Unbelievers are sure to say "Ye do nothing but **talk** vanities." 3576

- 3576 Things of the highest moment have been explained in the Qur'an from various points of view. as in this Sura itself, by means of payables and similitudes drawn from nature and from our ordinary daily life. But whatever the explanation, however convincing it may be to men who earnestly seek after Truth, those who deliberately turn their backs to Truth can find nothing convincing. In their eyes the explanations are mere "vain talk" or false arguments. (30.58)

33:53 - O ye who Believe! enter not the Prophet's houses until leave is given you for a meal (and then) not (so early as) to wait for its preparation: but when ye are invited enter; and when ye have taken your meal disperse without seeking familiar **talk**. Such (behavior) annoys the Prophet: He is ashamed to dismiss you but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Apostle or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity. 3755375637573758

20:62 - So they disputed one with another over their affair but they kept their talk secret. 2586

- 2586 They knew that they had here to deal with no ordinary man, but a man with powers above what they could conceive of. But evil always thinks evil. Judging Moses and Aaron by their own standards, they thought that these two were also tricksters, with some tricks superior to their own. All they had to do was to stand together, and they must win. I construe xx. 63-64 to be private talk among themselves, followed by their open challenge to Moses in xx. 65. (20.62)

41:26 - The Unbelievers say: "Listen not to this Qur'an but talk at random in the midst of its (reading) that ye may gain the upper hand!" 4496

4496 A favourite trick of those who wish to dishonour Revelation is, not only not to listen to it themselves, but to talk loudly and insolently when it is being read, so that even the true listeners may not be able to perform their devotions. They think that they are drowning the voice of Allah: in fact they are piling up misery for themselves in the future. For Allah's voice can never be silenced. (41.26)

46:8 - Or do they say "He has forged it"? Say: "Had I forged it then can ye obtain no single (blessing) for me from Allah. He knows best of that whereof ye talk (so glibly)! Enough is He for a witness between me and you! And He is Oft-Forgiving Most Merciful." <sup>4781</sup>

4781 'If I forged a message from myself as one purporting to come from Allah, you would not be able to see me enjoy any of the blessings from Allah which I enjoy: you would not see me calm and relying on Allah, nor would you see me bear the reputation of being a trustworthy man. A liar comes to an evil end. But what about those who talk so glibly and freely about things which they know not? Allah knows all and He is my witness! According to Ibn Kathir, the verse means that if the Prophet's claim to be Allah's messenger would have been a false one, he would have been stricken by a severe punishment from Allah and none had the power to avert that punishment. (46.8)

49:2 - O ye who believe! raise not your voices above the voice of the Prophet nor speak aloud to him in talk as ye may speak aloud to one another lest your deeds become vain and ye perceive not. <sup>49204921</sup>

4920 It is bad manners to talk loudly before your Leader. Some ill-mannered people so raise their voices as to drown the voice of their Leader, in conversation or in Council. (49.2)

4921 Such rudeness may even destroy the value of such services as they may otherwise have been able to render, and all this without their even realising the harm they were doing to the Cause. (49.2)

70:42 - So leave them to plunge in vain talk and play about until they encounter that Day of theirs which they have been promised! <sup>5703</sup>

5703 Their talk, their scepticism, is vain, because all spiritual evidence is against it; it is like the foolish play of people who do not think seriously. But the tremendous Day of Judgment and Reality will come, as described in the next two verses. (70.42)

►Sahih Al-Bukhari Hadith

**Hadith 8.157** Narrated by  
**Malik**

Similarly as above (156) adding, "Who believes in Allah and the Last Day should talk what is good or keep quiet." (i.e. abstain from dirty and evil talk, and should think before uttering).

►Fiqh-us-Sunnah

**Fiqh 1.17b**

## One should not talk when going to the bathroom

One should not respond to a greeting or repeat what the caller to prayer is saying. He may speak if there is some necessity (i.e., to guide a blind man who fears he may be harmed). If he sneezes, he should praise Allah to himself and simply move his lips (without making a sound). Ibn 'Umar related that a man passed by the Prophet, upon whom be peace, and greeted him while he (the Prophet) was urinating. The Prophet did not return his greeting. (This is related by "the group," except for al-Bukhari.) Abu Sa'eed reported that he heard the Messenger of Allah, upon whom be peace, say, "Isn't it true that Allah detests those who converse while they relieve themselves?" This was related by Ahmad, Abu Dawud and Ibn Majah.

This hadith seems to support the position that it is forbidden to talk. Many scholars, however, say that it is only disliked, not forbidden.

►Sahih Al-Bukhari Hadith

**Hadith 9.395** Narrated by  
**Warrad**

(The clerk of Al-Mughira) Muawiya wrote to Al-Mughira: "Write to me what you have heard from Allah's Apostle." So he (Al-Mughira) wrote to him: Allah's Prophet used to say at the end of each prayer: "La ilaha illalla-h wahdahu la sharika lahu, lahul Mulku, wa lahul Hamdu wa hula ala kulli shai'in qadir. 'Allahumma la mani' a lima a'taita, wala mu'tiya lima mana'ta, wala yanfa'u dhuljadd minkal-jadd." He also wrote to him that the Prophet used to forbid (1) Qil and Qal (idle useless talk or that you talk too much about others), (2) Asking too many questions (in disputed religious matters); (3) And wasting one's wealth by extravagance; (4) and to be undutiful to one's mother (5) and to bury the daughters alive (6) and to prevent your favors (benevolence) to others (i.e. not to pay the rights of others) (7) And asking others for something (except when it is unavoidable).

Sahih Al-Bukhari Hadith

**Hadith 4.489** Narrated by  
**Abu Wail**

Somebody said to Usama, "Will you go to so-and-so (i.e. 'Uthman) and talk to him (i.e. advise him regarding ruling the country)?" He said, "You see that I don't talk to him. Really I talk to (advise) him secretly without opening a gate (of affliction), for neither do I want to be the first to open it (i.e. rebellion), nor will I say to a man who is my ruler that he is the best of all the people after I have heard something from Allah's Apostle." They said, "What have you heard him saying?" He said, "I have heard him saying, 'A man will be brought on the Day of Resurrection and thrown in the (Hell) Fire, so that his intestines will come out, and he will go around like a donkey goes around a millstone. The people of (Hell) Fire will gather around him and say: O so-and-so! What is wrong with you? Didn't you use to order us to do good deeds and forbid us to do bad deeds? He will reply: Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you to do bad deeds, yet I used to do them myself.'"

► Sahih Al-Bukhari Hadith

**Hadith 7.74** Narrated by  
**Abu Huraira**

The Prophet said, "Beware of suspicion (about others), as suspicion is the falsest talk, and do not spy upon each other, and do not listen to the evil talk of the people about others' affairs, and do not have enmity with one another, but be brothers. And none should ask for the hand of a girl who is already engaged to his (Muslim) brother, but one should wait till the first suitor marries her or leaves her."

Sahih Al-Bukhari Hadith

**Hadith 8.47** Narrated by  
**Abu Huraira**

Allah's Apostle said, "Anybody who believes in Allah and the Last Day should not harm his neighbor, and anybody who believes in Allah and the Last Day should entertain his guest generously and anybody who believes in Allah and the Last Day should talk what is good or keep quiet (i.e. abstain from all kinds of evil and dirty talk).

See:

Fiqh-us-Sunnah

**Fiqh 2.142**

**It is forbidden to speak during the khutbah**

► Al-Tirmidhi Hadith

**Hadith 1232** Narrated by  
**Abu Malik Al-Ash'ari ; Ali ibn Abu Talib**

Allah's Messenger (peace be upon him) said: There is in the Paradise an apartment, the exterior of which can be seen from its interior, and the interior of which can be seen from its exterior. Such apartments have been prepared for those who are polite in talk, provide food (to the needy), fast frequently and observe the Tahajjud prayer when the people are asleep.

Transmitted by Ahmad, Bayhaqi transmitted it in Shu'ab al-Iman. Tirmidhi transmitted something similar from Ali. In his version the words are: He who is sweet in talk.

► Al-Tirmidhi Hadith

**Hadith 4622** Narrated by  
**Abu Razin al-Uqay**

Allah's Messenger (peace be upon him said,, "A believer's vision is a forty-sixth part of prophecy. It flutters over a man as long as he does not talk about it, but when he talks about it it settles." And I think he said, "Talk only to a friend or one with sound judgment."

Tirmidhi transmitted it. In Abu Dawud's version he said, "The vision flutters over a man as long as it is not interpreted, but when it is interpreted it settles." And I think he said, "Tell it only to one who loves him or one who has judgment."

Sahih Al-Bukhari Hadith

**Hadith 9.382** Narrated by  
**Abdullah**

The best **talk** (speech) is Allah's Book (Qur'an), and the best way is the way of Muhammad, and the worst matters are the heresies (those new things which are introduced into the religion); and whatever you have been promised will surely come to pass, and you cannot escape (it).

Fiqh-us-Sunnah

**Fiqh 1.88**

**Sleeping Before the Night Prayer Is Forbidden**

One should not sleep before the night prayer, nor have discussions after it. Abu Barza al-Aslami related that the Prophet, upon whom be peace, loved to delay the night prayer (which was called darkness, al-'atmah) and he hated sleeping before it and talking or discussions after it." (Related by "the group.") In another saying by Ibn Mas'ud, it is reported, "The Messenger of Allah ordered **us not to talk after the night prayer.**" (Related by Ibn Majah.)....

► Sahih Al-Bukhari Hadith

**Hadith 8.160** Narrated by

**Abu Huraira**

The Prophet said, "Whoever believes in Allah and the Last Day, should serve his guest generously; and whoever believes in Allah and the Last Day, should unite the bond of kinship (i.e. keep good relation with his kith and kin); and whoever believes in Allah and the Last Day, **should talk** what is good or keep quiet."

► Sahih Al-Bukhari Hadith

**Hadith 8.120** Narrated by

**Tariq**

'Abdullah said, "The best talk is Allah's Book (Qur'an), and the best guidance is the guidance of Muhammad."

Sahih Al-Bukhari Hadith

**Hadith 8.99** Narrated by

**Anas bin Malik**

Allah's Apostle said, "Do not hate one another, nor be jealous of one another; and do not desert one another, but O Allah's worshipers! Be Brothers! And it is unlawful for a Muslim to desert his brother Muslim (and not to talk to him) for more than three nights."

► Sahih Al-Bukhari Hadith

**Hadith 7.388** Narrated by

**Abdullah bin Maghaffal**

that he saw a man throwing stones with two fingers (at something) and said to him, "Do not throw stones, for Allah's Apostle has forbidden throwing stones, or he used to dislike it." 'Abdullah added: Throwing stones will neither hunt the game, nor kill (or hurt) an enemy, but it may break a tooth or gouge out an eye." Afterwards 'Abdullah once again saw the man throwing stones. He said to him, "I tell you that Allah's Apostle has forbidden or disliked the throwing the stones (in such a way), yet you are **throwing stones!** I shall **not talk** to you for such-and-such a period."

► Fiqh-us-Sunnah

**Fiqh 4.76**

## The Prohibition Against Talking Ill of the Dead

It is not permissible to talk ill of the deceased Muslims or to mention their evil deeds.....

Fiqh-us-Sunnah

**Fiqh 2.73**

## Talking in the mosque

An-Nawawi says: "It is permissible to engage in lawful conversation in the mosque and one may discuss worldly affairs and other things and even laugh, as long as it is about something permissible. This opinion is based on the hadith of Jabir ibn Samurah who said: 'The Prophet would not rise from his place of the morning prayer until the sun had risen, and when the sun rose, he would get up. And they would talk and laugh about [pre-Islamic] days of ignorance, and he would smile.'" This is related by Muslim.

## TALAQ:

See under "Women"

See S.65.

► Al-Muwatta Subjects

**Divorce**

1. The Irrevocable' Divorce  
29.1, 29.2, 29.3, 29.4
2. Divorce by Euphemistic Statements  
29.5, 29.6, 29.7, 29.8, 29.9
3. What is Clear about Giving Wives Right of Divorce  
29.10, 29.11
4. Circumstances in Which only One Pronouncement of Divorce Permitted in Giving Wives Right of Divorce  
29.12, 29.13
5. What is Not Clear in Giving Wives Right of Divorce  
29.14, 29.15, 29.16
6. Annulment of Marriage by Husband's Vow to Refrain from Intercourse (Ila)  
29.17, 29.18, 29.19
7. The Ila (Vow of Abstention) of Slaves  
29.19a
8. Dhihar of Free Men  
29.20, 29.21, 29.22, 29.23
9. Dhihar of Slaves  
29.24
10. The Option (of Slave-Girls Married to Slaves when Freed)  
29.25, 29.26, 29.27, 29.28, 29.29, 29.30
11. Separating from Wives for Compensation  
29.31, 29.32
12. Divorce of Men who Divorce for Compensation  
29.33
13. Lian (Invoking Mutual Curses)  
29.34, 29.35
14. Inheritance of Children of Women against whom Lian has been Pronounced  
29.36
15. Divorce of Virgins  
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16. Divorce of Sick Men  
29.40, 29.41, 29.42, 29.43, 29.44
17. Compensation in Divorce  
29.45, 29.46
18. Divorce of Slaves  
29.47, 29.48, 29.49, 29.50, 29.51
19. Maintenance of Slave-Girls Divorced when Pregnant  
29.51a
20. Idda of Women whose Husbands are Missing  
29.52
21. Idda of Divorce and Divorce of Menstruating Women  
29.53, 29.54, 29.55, 29.56, 29.57, 29.58, 29.59, 29.60, 29.61, 29.62
22. Idda of Women in their Houses when Divorced in Them  
29.63, 29.64, 29.65, 29.66
23. Maintenance of Divorced Women  
29.67, 29.68
24. Idda of Slave-Girls Divorced by Their Husbands  
29.69
25. General Chapter on 'Idda of Divorce  
29.70, 29.71
26. The Two Arbiters  
29.72
27. Oath of Men to Divorce while Not yet Married  
29.73
28. Deadline of Men who do Not have Intercourse with Their Wives  
29.74, 29.75

29. General Section on Divorce  
29.76, 29.77, 29.78, 29.79, 29.80, 29.81, 29.82
30. Idda of Widows when Pregnant  
29.83, 29.84, 29.85, 29.86
31. Widows Remaining in Their Houses until Free to Marry  
29.87, 29.88, 29.89, 29.90
32. Idda of an Umm Walad when Her Master Dies  
29.91, 29.92
33. Idda of Slave-Girls whose Master or Husband Dies  
29.93, 29.94
34. Coitus Interruptus  
29.95, 29.96, 29.97, 29.98, 29.99, 29.100
35. Limit of Abstaining from Adornment in Mourning  
29.101, 29.102, 29.103, 29.104, 29.105, 29.106, 29.107, 29.108, 29.109

►Sahih Bukhari Hadith Subjects

## Divorce

1. Divorce according to the Prophet's Tradition  
B 7.178
2. Being divorced during the menses  
B 7.179, B 7.180
3. Telling the wife face to face  
B 7.181, B 7.182, B 7.183, B 7.184
4. Divorcing thrice at a time  
B 7.185, B 7.186, B 7.187
5. Giving option to wives  
B 7.188, B 7.189
6. "I have parted with you"
7. "You are unlawful for me"  
B 7.190
8. 'O Prophet! Why do you ban that which Allah'  
B 7.191, B 7.192, B 7.193
9. There is no divorce before marriage
10. "She is my sister"
11. Divorce given in a state of anger  
B 7.194, B 7.195, B 7.196
12. Al-Khul'  
B 7.197, B 7.198, B 7.199, B 7.200
13. The difference between husband and wife  
B 7.201
14. Selling a female slave does not lead to her divorce  
B 7.202
15. A manumitted female slave  
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16. The intercession of the Prophet  
B 7.206
17. A slave given the option regarding her husband  
B 7.207, B 7.208
18. 'Do not marry unbelieving women'  
B 7.209
19. Marry pagan ladies who embraced Islam  
B 7.210
20. If a pagan or Christian woman becomes a Muslim  
B 7.211



21. 'For those who take an oath for abstention'  
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22. The property and family of a lost person  
B 7.214
23. Az-Zihar
24. Using gestures to express divorce  
B 7.215, B 7.216, B 7.217, B 7.218, B 7.219
25. The Lian  
B 7.220, B 7.221, B 7.222, B 7.223, B 7.224
26. Suspecting paternity to a child  
B 7.225
27. Taking the oath of Lian  
B 7.226
28. The man should start the process of Lian  
B 7.227
29. Divorcing a wife after the process of Lian  
B 7.228
30. Carrying out Lian in a mosque  
B 7.229
31. "If I were to stone any person to death"  
B 7.230
32. The Mahr in the case of Lian  
B 7.231
33. "Either of you is a liar"  
B 7.232
34. The divorce of those involved in Lian  
B 7.233, B 7.234
35. The child of a lady accused of adultery  
B 7.235
36. "O Allah! Reveal the truth"  
B 7.236
37. Marrying another man after being divorced  
B 7.237, B 7.238
38. 'Such of your women as have passed the age'
39. 'For those who carry life within their wombs.'  
B 7.239, B 7.240, B 7.241
40. 'Divorced women shall wait'
41. The story of Fatima bint Qais  
B 7.242, B 7.243, B 7.244
42. Fear of being attacked in husband's house  
B 7.245
43. 'Nor it is lawful for them to hide'  
B 7.246
44. 'Their husbands have more right to take them back'  
B 7.247, B 7.248, B 7.249
45. Retaining one's wife while she is in menses  
B 7.250
46. A widow should mourn for four months and ten days  
B 7.251
47. Is a lady in mourning allowed to use kohl  
B 7.252, B 7.253
48. Incense may be used by a lady in mourning  
B 7.254

49. A lady in mourning may wear clothes of 'Asb  
B 7.255
50. 'If anyone of you dies and leaves widows'  
B 7.256, B 7.257
51. The earnings of a prostitute and the illegal wedding  
B 7.258, B 7.259, B 7.260
52. The Mahr of a lady entered upon by her husband  
B 7.261
53. The gift of a husband to a divorced lady  
B 7.262

## TAQWA:

2:2 - This is the Book; in it is guidance sure without doubt to those who fear Allah. <sup>26</sup>

- 26 Taqwa and the verbs and nouns connected with the root, signify: (1) the fear of God which according to the writer of Proverbs (i.7) in the Old Testament is the beginning of Wisdom; (2) restraint, or guarding one's tongue, hand, and heart from evil; (3) hence righteousness, piety good conduct. All these ideas are implied; in the translation, only one or other of these ideas can be indicated according to the context. See also xivii 17; and ixvii 56, n.5808. (2.2)

3:102 - O ye who believe! fear Allah as He should be feared and die not except in a state of Islam.  
427428

- 427 Fear is of many kinds: (1) the abject fear of the coward; (2) the fear of a child or an inexperienced person in the face of an unknown danger; (3) the fear of a reasonable man who wishes to avoid harm to himself or to people whom he wishes to protect; (4) the reverence which is akin to love, for it fears to do anything which is not pleasing to the object of love. The first is unworthy of man; the second is necessary for one immature; the third is a manly precaution against evil as long as it is unconquered; and the fourth is the seed-bed of righteousness. Those mature in faith cultivate the fourth: at earlier stages, the third or the second may be necessary; they are fear, but not the fear of Allah. The first is a feeling of which anyone should be ashamed. (3.102)
- 428 Our whole being should be permeated with Islam: it is not a mere veneer or outward show. (3.102)

4:131 - To Allah belong all things in the heavens and on earth. Verily We have directed the people of the Book before you and you (O Muslims) to fear Allah. But if ye deny Him lo! unto Allah belong all things in the heavens and on earth and Allah is free of all wants worthy of all praise.  
640641

- 640 Notice the refrain: "To Allah belong all things in the heavens and on earth": repeated three times, each time with a new application. In the first instance it follows the statement of Allah's universal providence and love. If two persons, in spite of every sincere desire to love and comfort each other, fail to achieve that end, and have to separate, Allah's all-reaching bounty never fails, for He is the Lord of all things. In the second instance it is connected with Allah's Self-existence, Self-excellence, and independence of all creatures: all His commands are for our good, and they are given to all His creatures, according to their capacities. In the third instance, it is connected with His universal power; for He could destroy any individual or nation and create a new one without any loss to Himself; but He gives a chance to all again and again, and even rewards them beyond their own ambitions. (4.131)
- 641 Allah's existence is absolute existence. It does not depend on any other person or any other thing. And it is worthy of all praise, for it is all-good and comprises every possible excellence. It is necessary to stress this point in order to show that the moral law for man is not a mere matter of transcendental commands, but really rests on the essential needs of mankind itself. If therefore such schools of thought as Behaviourism proved their theories up to the hilt, they do not affect the position of Islam in the least. The highest ethical standards are enjoined by Islam, not as dogmatic imperatives, but because they can be shown to follow from the needs of man's nature and the results of man's experience. (4.131)

5:35 - O ye who believe! do your duty to Allah seek the means of approach unto Him and strive with might and main in His cause: that ye may prosper. <sup>740741</sup>

- 740 **Taqwa** here too might be translated "fear of Allah", but the very next clause shows that "fear of Allah" does not mean "fear" in the ordinary sense, which would make you avoid the object of fear. On the contrary the "fear of Allah" is the intense desire to avoid everything that is against His Will and Law. It is in fact duty to Allah, for we are told to seek ardently the means by which we may approach Him, and that can only be done by striving with might and main for His cause. (5.35)
- 741 "Prosper" in the real sense, for that is all that matters, as the life of this world is brief and fleeting, and of small account as against Eternity. (5.35)

5:88 - Eat of the things which Allah hath provided for you lawful and good: but fear Allah in Whom ye believe.

7:201 - Those who fear Allah when a thought of evil from satan assaults them bring Allah to remembrance when lo! they see (aright)! <sup>1172</sup>

1172 Allah protects His own, as no one else can. He is the sure refuge-and the only one-for men of faith. If we are confused or angry, being blinded by this world, He will open our eyes. (7.201)

8:29 - O ye who believe! if ye fear Allah He will grant you a criterion (to judge between right and wrong) remove from you (all) evil (that may afflict) you and forgive you: for Allah is the Lord of grace unbounded. <sup>1202</sup>

1202 Cf. ii. 53 and ii. 185. The battle of Badr is called the Furqan in Muslim theology, because it was the first trial of strength by battle, in Islam, between the powers of good and evil. Evil was defeated, and those who had real faith were tested and sorted out from those who had not faith enough to follow the banner of Faith. See also viii. 41 and n. 1210. (8.29)

9:108 - Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of thy standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure. <sup>13571358</sup>

1357 The original "Mosque of Piety" built by the Holy Prophet himself. (9.108)

1358 The true Muslim must be pure in body, mind, and heart. His motives should always be sincere, and his religion without any alloy of worldly gain. (9.108)

9:119 - O ye who believe! fear Allah and be with those who are true (in word and deed).

19:71 - Not one of you but will pass over it: this is with thy Lord a Decree which must be accomplished. <sup>2518</sup>

2518 Three interpretations are possible, (1) The general interpretation is that every person must pass through or by or over the Fire. Those who have had Taqwa (see. n. 26 to ii. 2) will be saved by Allah's Mercy, while unrepentant sinners will suffer the torments in ignominy, (2) If we refer the pronoun "you" to those "in obstinate rebellion" in verse 69 above, both leaders and followers in sin, this verse only applies to the wicked, (3) Some refer this verse to the Bridge over Hell, the Bridge Sirat, over which all must pass to their final Destiny. This Bridge is not mentioned in the Qur-an. (19.71)

21:49 - Those who fear their Lord in their most secret thoughts and who hold the Hour (of Judgment) in awe. <sup>2710</sup>

2710 Note the three kinds of fear mentioned in xxi. 48-49. Taqwa is the fear of running counter to the will of Allah; it is akin to the love of Him; for we fear to offend those we love; it results in right conduct, and those who entertain it are "those who would do right". Then there is Khayat, the fear of Allah, lest the person who entertains it may be found, in his inmost thoughts, to be short of the standard which Allah wishes for him; this is also righteous but in a less high degree than Taqwa which is akin to love. And thirdly, there is the fear of consequences on the Day of Judgment (ishfaq); this also may lead to righteousness, but is on a still lower plane. Perhaps the three correspond to the Criterion, the Light, and the Message (or Warning) of the last verse. (21.49)

22:35 - To those whose hearts when Allah is mentioned are filled with fear who show patient perseverance over their afflictions keep up regular prayer and spend (in charity) out of what we have bestowed upon them. <sup>2812</sup>

2812 Some qualities of Allah's devotees are mentioned here, in ascending order: (1) Humility before Allah makes them receptive, and prepares them to listen to Allah's Message; (2) fear of Allah, which is akin to love, touches their heart, and penetrates through their inmost being; (3) they are not afraid of anything in mortal life; they take their trials patiently, and they go on in a course of righteousness with constancy; (4) their prayer now is not a matter of form, but a real communion with Allah, with a sense of confidence such as a faithful servant feels in the presence of a kind and loving master; and (5) gratitude to Allah, as shown by practical acts of charity to all fellow-creatures. (22.35)

30:28 - He does propound to you a similitude from your own (experience): do ye have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you? Do ye fear them as ye fear each other? Thus do We explain the Signs in detail to a people that understand. <sup>3535353635373538</sup>

3535 One way in which we can get some idea of the things higher than our own plane is to think of Parables and Similitudes. But even so, the highest we can think of falls short of the true Reality. For Allah is higher and wiser than the highest and wisest we can think of. (30.28)

3536 Allah is far higher above His Creation than any, the highest, of His creatures can be above any, the lowest, of His creatures. And yet would a man share his wealth on equal terms with his dependants? Even what he calls his wealth is not really his own, but given by Allah. It is "his" in common speech by reason merely of certain accidental circumstances. How then can men raise Allah's creatures to equality with Allah in worship? (30.28)

3537 Men fear each other as equals in a state of society at perpetual warfare. To remove this fear they appoint an authority among themselves-a King or sovereign authority whom they consider just-to preserve them from this fear and give

them an established order. But they must obey and revere this authority and depend upon this authority for their own tranquility and security. Even with their equals there is always the fear of public opinion. But men do not fear, or obey, or revere those who are their slaves or dependents. Man is dependent on Allah. And Allah is the Sovereign authority in an infinitely higher sense. He is in no sense dependent on us, but we must honor and revere Him and fear to disobey His Will or His Law. "The fear of Allah is the beginning of wisdom." (30.28)

3538 Cf vi. 55, and vii. 32, 174. etc. (30.28)

39:10 - Say: "O ye my servants who believe! Fear your Lord: good is (the reward) for those who do good in this world. Spacious is Allah's earth! Those who patiently persevere will truly receive a reward without measure!" 42604261

4260 The "fear of Allah" (Taqwa) is explained in n. 26 to ii. 2. See also n. 2912 to xxiii. 60. The fear of Allah is akin to love, for it means that we are afraid to displease Him. (39.10)

4261 Cf. xxix. 56 and n. 3489. We must always do right. We cannot plead that the circumstances in which we find ourselves force our hands. If our home conditions do not allow us to act according to the Faith that is in us, we must be prepared to suffer ostracism or even exile. (39.10)

47:17 - But to those who receive Guidance He increases (the light of) Guidance and bestows on them their Piety and Restraint (from evil). 4838

4838 Spiritual advancement is progressive: each step makes the next ones easier and more complete. (47.17)

57:28 - O ye that believe! fear Allah and believe in His apostle and He will bestow on you a double portion of His Mercy: He will provide for you a light by which ye shall walk (straight in your path) and He will forgive you (your past): For Allah is Oft-Forgiving. Most Merciful: 5325532653275328

5325 From the context before (see n. 5323 above) and after (see next note), this is held to refer to the Christians and People of the Book who kept their Faith true and undefiled. (57.28)

5326 The double portion refers to the past and the future. As noted in the last note, this passage is addressed to the Christians and the People of the Book, who, when honestly facing the question of the new Revelation in Islam, find in it the fulfilment of previous revelations, and therefore believe in Allah's Messenger Muhammad, and walk by the new light. Their previous merits will be duly recognised, and they will be treated on fully equal terms in the new Ummat. This is their double share, not necessarily more in quantity than that of their brethren in Islam who passed through no other gate, but having a twofold aspect. (57.28)

5327 As this refers to the Christians and the People of the Book, the following saying of Christ in his last days may interest them: "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you... While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them". (John, xii. 35-36). The light of Christ's Gospel soon departed; his Church was enveloped in darkness; then came the light again, in the fuller light of Islam. And they are asked to believe in the light, and to walk in it. Cf. also lvii. 12. and n. 5288 above. (57.28)

5328 Any wrong they may have committed through ignorance or misconceptions in their previous religion will be forgiven them, as they have seen the new light and walk by it. (57.28)

59:18 - O ye who believe! Fear Allah and let every soul look to what (provision) he has sent forth for the morrow. Yea fear Allah: for Allah is well-acquainted with (all) that ye do. 53945395

5394 The "fear of Allah" is akin to love; for it means the fear of offending Him or doing anything wrong that will forfeit His Good Pleasure. This is Taqwa, which implies self restraint, guarding ourselves from all sin, wrong, and injustice, and the positive doing of good. See ii. 2, and n. 26. (59.18)

5395 The positive side of Taqwa, or "fear of Allah" (see last note) is here emphasised. It is not merely a feeling or an emotion: it is an act, a doing of things which become a preparation and provision for the Hereafter, the next life, which may be described as "the morrow" in relation to the present Life, which is "to-day". A) The repetition emphasises both sides of Taqwa: "let your soul fear to do wrong and let it do every act of righteousness; for Allah observes both your inner motives and your acts, and in His scheme of things everything will have its due consequences." (59.18)

59:19 - And be ye not like those who forget Allah; and He made them forget their own souls! such are the rebellious transgressors! 5396

5396 To forget Allah is to forget the only Eternal Reality. (59.19)

64:16 - So fear Allah as much as ye can; listen and obey; and spend in charity for the benefit of your own souls: and those saved from the covetousness of their own souls they are the ones that achieve prosperity. 549754985499

5497 "Fear Allah" combined with "as much as you can" obviously means: "lead lives of self-restraint and righteousness": the usual meaning of Taqwa: see n. 26 to ii. 2. (64.16)

5498 Charity is meant to help and do good to other people who need it. But it has the highest subjective value for the person who gives it. Like mercy "it blesseth him that gives and him that takes". It purifies the giver's soul: the affection

that he pours out is for his own spiritual benefit and progress. Cf. Coleridge: "He prayeth best who loveth best all things both great and small, for the Great God Who loveth us, Who made and loveth all". (64.16)

- 5499 Cf. lix. 9. Our worst enemy is within ourselves, -the grasping selfishness which would deprive others of their just rights or seize things which do not properly belong to it. If we can get over this covetous selfishness, we achieve real Prosperity in justice and truth. (64.16)

74:56 - But none will keep it in remembrance except as Allah wills: He is the Lord of Righteousness and the Lord of Forgiveness. 5808

- 5808 Righteousness as well as Forgiveness have their source in Allah's Will. Man's Righteousness has no meaning except in relation to the universal Will. For Taqwa see n. 26 to ii. 2. If we take the word here in the sense of "the fear of Allah", the translation would be: "He alone is worthy to be feared, and He alone is entitled to grant Forgiveness." (74.56)

98:8 - Their reward is with Allah: Gardens of Eternity Beneath which rivers flow; They will dwell therein for ever; Allah well pleased with them and they with Him: all this for such as fear their Lord and Cherisher. 62336234

- 6233 The Good Pleasure of Allah is the final Bliss of Salvation. The good pleasure is mutual; the truly saved is he whose will has become completely identified with Allah's universal will. (98.8)

- 6234 The fear of Allah is the fear to offend against His holy law, the fear to do anything which is against His holy Will. Such fear is akin to love; for with it dawns the consciousness of Allah's loving-care for all His creatures. (98.8)

## Observing Taqwa for Fear of Allah

1. [2.2](#), [2.41](#), [2.189](#), [2.194](#), [2.196](#), [2.197](#), [2.203](#), [2.223](#), [2.231](#), [2.233](#), [2.278](#), [2.279](#), [2.282](#), [2.283](#), [3.102](#), [3.123](#), [3.130](#), [3.138](#), [3.198](#), [3.200](#), [4.1](#), [4.9](#), [4.131](#), [5.2](#), [5.35](#), [5.57](#), [5.88](#), [5.100](#), [5.108](#), [6.69](#), [6.72](#), [8.1](#), [8.29](#), [16.2](#), [16.52](#), [22.1](#), [22.2](#), [23.52](#), [23.86](#), [23.87](#), [24.52](#), [30.31](#), [31.33](#), [33.70](#), [33.71](#), [39.10](#), [39.16](#), [39.20](#), [39.73](#), [39.74](#), [49.1](#), [49.10](#), [49.12](#), [57.28](#), [58.9](#), [59.7](#), [59.18](#), [60.11](#), [64.16](#), [65.1](#), [65.2](#), [65.3](#), [65.4](#), [65.5](#), [65.10](#), [92.5](#)
2. Women, by [33.55](#)

Islamic Terms Dictionary

## Taqwa

the love and fear that a Muslim feels for Allah. A person with taqwa desires to be in the good pleasures of Allah and to stay away from those things that would displease Allah. He is careful not to go beyond the bounds and limits set by Allah.

►Al-Muwatta Hadith

### Hadith 21.35

## Things in which Martyrdom Lies

Yahya related to me from Malik from Yahya ibn Said that Umar ibn al-Khattab said, "The nobility of the mumin is his taqwa. His deen is his noble descent. His manliness is his good character. Boldness and cowardice are but instincts which Allah places wherever He wills. The coward shrinks from defending even his father and mother, and the bold one fights for the sake of the combat not for the spoils. Being slain is but one way of meeting death, and the martyr is the one who gives himself, expectant of reward from Allah."

►Al-Muwatta Hadith

### Hadith 15.42

## MakingDua

Yahya related to me from Malik that he had heard that Abdullah ibn Umar said, "O Allah, make me one of the leaders of the people of taqwa."

Allahumma jalniy min a'imati'l-mutaqin.

►Al-Muwatta Hadith

### Hadith 7.5b

## Concerning Prayer in the Night

Yahya related to me from Malik from Zayd ibn Aslam from his father that Umar ibn al-Khattab used to pray as much as Allah willed in the night until at the end of the night he would wake his family for the prayer. He used to say to them, "The prayer, the prayer." Then he would recite the ayat, "Enjoin prayer on your family and be constant in it. We do not ask you for your provision. We provide for you. And the end result is for taqwa." (Sura 20 ayat 132)

**Hadith 56.25****About People with Taqwa**

Malik said, "I heard that al-Qasim ibn Muhammad used to say, 'I have seen the people, (i.e. the companions), and they were not impressed by speech.' " Malik said, "He meant that only action and deeds would be looked at, not words."

**TASNIM:**

83:27 - With it will be (given) a mixture of Tasnim: <sup>6026</sup>

6026 Tasnim literally indicates height, fulness, opulence. Here it is the name of a heavenly Fountain, whose drink is superior to that of the Purest Wine. It is the nectar drunk by Those Nearest to Allah (n. 5227 to lvi. 11), but a flavour of it will be given to all. See n. 5835 to lxxvi. 5 (Kafur fountain), and n. 5849 to lxxvi. 17-18 (Salsabil). (83.27)

**TEACH:**

3:21 - As to those who deny the Signs of Allah and in defiance of right slay the Prophets and slay those who teach just dealing with mankind announce to them a grievous penalty. <sup>363364</sup>

363 Right; haqq has many shades of meaning; (1) right, in the sense of having a right to something; (2) right, in the sense of straight conduct, as opposed to wrong; (3) truth; (4) justice. All these shades are implied here. (3.21)

364 Examples of the Prophets slain were: "the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar": Matt. xxiii. 35. Cf. Q. ii. 61. n. 75. Again, John the Baptist (Yahya, noble, chaste, a prophet, of the goodly company of the righteous. Q. iii. 39), was bound, imprisoned, and beheaded, and his head presented to a dancing harlot: Matt. xiv. 1-11. (3.21)

3:48 - "And Allah will teach him the Book and Wisdom the Law and the Gospel.

3:153 - Behold! ye were climbing up the high ground without even casting a side glance at anyone and the Apostle in your rear was calling you back. There did Allah give you one distress after another by way of requital to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allah is well aware of all that ye do. <sup>464</sup>

464 It would seem that a party of horsemen led by the dashing Khalid ibn Al-walid came through the gap in the passes where the Muslim archers should have been, and in the confusion that arose, the retreating foe rallied and turned back on the Muslims. From the low ground on the bank of the valley the Muslims retreated in their turn and tried to gain the hill. They had a double loss: (1) they were baulked of the booty they had run after, and (2) their own lives and the lives of their whole army were in danger, and many lives were actually lost from their ranks. Their own lives being in danger, they had hardly time to grieve for the general calamity. But it steadied them, and some of them stood the test. (3.153)

4:69 - All who obey Allah and the Apostle are in the company of those on whom is the Grace of Allah of the Prophets (who teach) the sincere (lovers of truth) the witnesses (who testify) and the righteous (who do good): ah! what a beautiful fellowship! <sup>586</sup>

586 A passage of the deepest devotional meaning. Even the humblest man who accepts Faith and does good becomes an accepted member of a great and beautiful company in the Hereafter. It is a company which lives perpetually in the sunshine of God's Grace. (This passage partly illustrates Q. i. 5). It is a glorious hierarchy, of which four grades are specified: (1) The highest is that of the Prophets or Apostles, who get plenary inspiration from God, and who teach mankind by example and precept. That rank in Islam is held by Muhammad Al-Mustafa. (2) The next are those whose badge is sincerity and truth: they love and support the truth with their person, their means, their influence, and all that is theirs. That rank was held by the special Companions of Muhammad, among whom the type was that of Hadhrat Abu Bakr As-Siddiq. (3) The next are the noble army of Witnesses, who testify to the truth. The testimony may be by martyrdom, Or it may be by the tongue of the true Preacher or the pen of the devoted scholar, or the life of the man devoted to service, (4) Lastly, there is the large company of Righteous people, the ordinary folk who do their ordinary business, but always in a righteous Way. (4.69)

5:104 - When it is said to them: "Come to what Allah hath revealed; come to the Apostle": they say: "Enough for us are the ways we found our fathers following." What! even though their fathers were void of knowledge and guidance? <sup>810</sup>

810 Cf. ii. 170. Where a Messenger of Truth comes **to teach** us the better way, it is foolish to say: "What our ancestors did is good enough for us." (5.104)



7:2 - A Book revealed unto thee so let thy heart be oppressed no more by any difficulty on that account that with it thou mightest warn (the erring) and teach the believers. <sup>990</sup>

990 Heart: in the original, breast. I have used the word most appropriate to the English idiom. The meaning is that Al-Mustafa is consoled for all the difficulties which he encountered in his mission, with the fact that he had clear guidance in the Book for his preaching. (7.2)

12:6 - "Thus will thy Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favor to thee and to the posterity of Jacob even as He perfected it to thy fathers Abraham and Isaac aforetime! For Allah is full of knowledge and wisdom." 16361637

1636 If Joseph was to be of the elect, he must understand and interpret Signs and events aright. The imagination of the pure sees truths, which those not so endowed cannot understand. The dreams of the righteous prefigure great events, while the dreams of the futile are mere idle futilities. Even things that happen to us are often like dreams. The righteous man received disasters and reverses, not with blasphemies against Allah, but with humble devotion, seeking to ascertain His Will. Nor does he receive good fortune with arrogance, but as an opportunity for doing good, to friends and foes alike. His attitude to histories and stories is the same: he seeks the edifying material which leads to Allah. (12.6)

1637 Whatever happens is the result of Allah's Will and Plan. And He is good and wise, and He knows all things. Therefore we must trust Him. In Joseph's case he could look back to his fathers, and to Abraham, the True, the Righteous, who through all adversities kept his Faith pure and undefiled and won through. (12.6)

14:4 - We sent an apostle except (to teach) in the language of his (own) people in order to make (things) clear to them. Now Allah leaves straying those whom He pleases and guides whom He pleases: and He is Exalted in power Full of Wisdom. 18741875

1874 If the object of a Message is to make things clear, it must be delivered in the language current among the people to whom the Messenger is sent. Through them it can reach all mankind. There is even a wider meaning for "language". It is not merely a question of alphabets, letters, or words. Each age or people-or world in a psychological sense- casts its thoughts in a certain mould or form. Allah's Message-being universal-can be expressed in all moulds and forms, and is equally valid and necessary for all grades of humanity, and must therefore be explained to each according to his or her capacity or receptivity. In this respect the Qur-an is marvellous. It is for the simplest as well as the most advanced. (14.4)

1875 'Whom He pleases': the usual expression for Mashiyat, the universal Will and Plan, which is all-wise and on the highest plane of goodness and righteousness. (14.4)

14:5 - We sent Moses with Our Signs (and the command) "Bring out thy people from the depths of darkness into light and teach them to remember the Days of Allah." Verily in this there are Signs for such as are firmly patient and constant grateful and appreciative. 18761877

1876 "The Days of Allah": the days when Allah's mercy was specially shown to them. Every day and every hour and minute, Allah's grace flows to us abundantly, but there are special events in personal or national history which may be commemorated as Red-letter Days. Those to the Israelites were set out in great detail in ii. 30-61 and on other places. (14.5)

1877 Sabbar is the intensive form, and includes all the ideas implied in Sabr (ii. 45 and n. 61, and ii. 153 n. 157) in an intensive degree. Shakur and Shakir have in them the idea of appreciation, recognition, gratitude as shown in deeds of goodness and righteousness. Both terms are applied to Allah as well as to men. A slight distinction in shades of meaning may be noted. Shakur implies that the appreciation is even for the smallest favours and response on the other side; it is a mental attitude independent of specific facts. Shakir implies bigger and more specific things. (14.5)

18:27 - And recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change His Words and none wilt thou find as a refuge other than Him. <sup>2368</sup>

2368 His Words: His Commands, Decrees, Orders. (18.27)

25:39 - To teach one We set forth parables and examples; and each one We broke to utter annihilation (for their sins).

32:26 - Does it not teach them a lesson how many generations We destroyed before them in whose dwellings they (now) go to and fro? Verily in that are Signs: do they not then listen? 36603661

3660 If a nation gone astray could only learn from the history of earlier nations that were destroyed for their evil! Their could see vestiges of them in their daily goings to and fro: the Jews could see vestiges of the Philistines, Amalekites, etc. in Palestine, and the pagan Arabs, of the 'Ad and Thamud in Arabia. (32.26)

3661 "Listen": i.e., listen to the warnings conveyed in Allah's Signs. Notice how naturally the transition is effected from the physical to the spiritual-from the ruined physical vestiges of ungodly nations on this earth to the more intangible Signs conveyed by History and Revelation. Here the sense of Hearing is mentioned, both in its physical and its metaphysical or spiritual aspect. In the next verse the sense of Sight is mentioned in both aspects. (32.26)

51:55 - But teach (thy Message): for teaching benefits the Believers.

62:2 - He it is Who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and Wisdom, though heretofore they were indeed in error manifest,

87:6 - By degrees shall We teach thee to declare (the Message) so thou shalt not forget <sup>60846085</sup>

6084 The soul, as it reaches the Light of Allah, makes gradual progress, like a man going from darkness into light. So the Qur-an was revealed by stages. So all revelation from Allah comes by stages. As usual, there are two parallel meanings: (1) that connected with the occasion of direct inspiration to the holy Prophet; and (2) the more general Message to mankind for all time. Everyone who understands the Message must declare it, in words, and still more, in his conduct. (87.6)

6085 The particular occasion was an assurance to the Prophet, that though he was unlettered, the Message given to him would be preserved in his heart and in the hearts of men. The more general sense is that mankind, having once seized great spiritual truths, will hold fast to them, except as qualified in the following verse. (87.6)

Sahih Al-Bukhari Hadith

**Hadith 1.98** Narrated by  
**Abu Huraira**

I said: "O Allah's Apostle! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?" Allah's Apostle said: O Abu Huraira! "I have thought that none will ask me about it before you as I know your longing for the (learning of) Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart "None has the right to be worshipped but Allah."

And 'Umar bin 'Abdul 'Aziz wrote to Abu Bakr bin Hazm, "Look for the knowledge of Hadith and get it written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). Do not accept anything save the Hadiths of the Prophet. Circulate knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself)."

Sahih Al-Bukhari Hadith

**Hadith 2.478** Narrated by  
**Ibn Abbas**

Thy Prophet sent Muadh to Yemen and said, "Invite the people to testify that none has the right to be worshipped but Allah and I am Allah's Apostle, and if they obey you to do so, then teach them that Allah has enjoined on them five prayers in every day and night (in twenty-four hours), and if they obey you to do so, then teach them that Allah has made it obligatory for them to pay the Zakat from their property and it is to be taken from the wealthy among them and given to the poor."

Al-Tirmidhi Hadith

**Hadith 277** Narrated by  
**Ziyad ibn Labid**

Allah's Messenger (peace be upon him) spoke of something and said: It will happen when knowledge will be no more. I said: Allah's Messenger, how will knowledge vanish despite the fact that we will be reciting the Qur'an and teaching its recitation to our children and our children will teach its recitation to their children up to the Day of Resurrection? Thereupon he said: Ziyad, may your mother weep over you. I was of the opinion that you were one of those who have greatest understanding of religion in Medina. Do these Jews and Christians not recite the Torah and the Bible **but not act according to what is contained in them?**

Transmitted by Ahmad, Ibn Majah, Tirmidhi.

▶Al-Tirmidhi Hadith

**Hadith 250** Narrated by  
**Al-Hasan al-Basri**

Allah's Messenger (peace be upon him) was asked about two people of Banu Israel: one of them was a scholar observing prescribed prayer, then sitting and **teaching** the people goodness; the second one observed fast by day and prayed during the night - which of them was superior. Thereupon Allah's Messenger (peace be upon him) said: The superiority of a scholar who observes the prescribed prayer and then sits down **to teach** people goodness over the worshipper who observes fast during the day and worships during the night, is like my superiority over the lowest in rank amongst you. Transmitted by Darimi.

▶Al-Tirmidhi Hadith

**Hadith 244** Narrated by  
**Abu Hurayrah**

Allah's Messenger (peace be upon him) said: Learn the obligatory acts and the Qur'an and **teach** them to the people, for I am a mortal.

Transmitted by Tirmidhi.

▶Al-Tirmidhi Hadith

**Hadith 62** Narrated by  
**Abdullah ibn Abbas**

Once I was riding (on an animal) behind the Prophet (peace be upon him) when he said: Boy, I would like to **teach** you something. Be careful and follow Allah's commands perseveringly. Allah will protect you. You should safeguard His rights, and you will always find Him with you; if you need something, ask Allah, and when you need help, solicit Allah alone for the same. Bear it in mind that if all the people combined together to grant you some benefit, they would not be able to do so except that which Allah has determined for you and that if all of them were combined together to do you harm, they would not be able to do so except that which Allah has determined for you. The pens have been set aside and the writings of the book of fate have become dry.

Transmitted by Tirmidhi.

► Sahih Al-Bukhari Hadith

**Hadith 9.485** Narrated by

**Abdullah bin Amr**

Abu Bakr As-Siddiq said to the Prophet "O Allah's Apostle! **Teach** me an invocation with which I may invoke Allah in my prayers." The Prophet said, "Say: O Allah! I have wronged my soul very much (oppressed myself), and none forgives the sins but You; so please bestow Your Forgiveness upon me. No doubt, You are the Oft-Forgiving, Most Merciful."

► Sahih Al-Bukhari Hadith

**Hadith 8.607** Narrated by

**Abu Musa**

While we were with Allah's Apostle in a holy battle, we never went up a hill or reached its peak or went down a valley but raised our voices with Takbir. Allah's Apostle came close to us and said, "O people! Don't exert yourselves, for you do not call a deaf or an absent one, but you call the All-Listener, the All-Seer." The Prophet then said, "O 'Abdullah bin Qais! Shall I **teach** you a sentence which is from the treasures of Paradise? (It is): 'La haula wala quwata illa billah. (There is neither might nor power except with Allah)."

► Sahih Al-Bukhari Hadith

**Hadith 6.546** Narrated by

**Uthman bin Affan**

The Prophet said, "The most superior among you (Muslims) are those who learn the Qur'an and **teach** it."

## TEARS:

17:109 - They fall down on their faces in tears and it increases their (earnest) humility. <sup>2320</sup>

2320 A feeling of earnest humility comes to the man who realises how, in spite of his own unworthiness, he is brought, by Allah's Mercy, into touch with the most sublime Truths. Such a man is touched with the deepest emotion, which finds its outlet in tears. (17.109)

5:83 - And when they listen to the revelation received by the Apostle thou wilt see their eyes overflowing with **tears** for they recognize the truth: they pray: "Our Lord! we believe; write us down among the witnesses.

6:33 - We know indeed the grief which their words do cause thee: it is not thee they reject: it is the Signs of Allah which the wicked contemn.

6:34 - Rejected were the Apostles before thee: with patience and constancy they bore their rejection and their wrongs until Our aid did reach them: there is none that can alter the Words (and Decrees) of Allah. Already hast thou received some account of those Apostles.

6:35 — If their spurning is hard on thy mind yet if thou wert able to seek a tunnel in the ground or a ladder to the skies and bring them a Sign (what good?). If it were Allah's will He could gather them together unto true guidance: so be not thou amongst those who are swayed by ignorance (and impatience)! <sup>856</sup>

856 There were many signs of a divine Mission in the Apostle's life and in the Message which he delivered. If these did not convince the Unbelievers, was it not vain to seek a miraculous Sign from the bowels of the earth or by a visible ascent to the skies? If in the Apostle's eagerness to get all to accept his Message he was hurt at their callousness, active opposition, and persecution of him, he is told that a full knowledge of the working of God's Plan would convince him that impatience was misplaced. This was in the days of persecution before the Hijrat. The history in Medina and shows how Allah's truth was ultimately and triumphantly vindicated. **Who among the sincere devotees of Muhammad can fail to read vi. 33-35 without tears in his eyes? (6.35)**

9:92 - Nor (is there blame) on those who came to thee to be provided with mount and when thou saidst "I can find no mounts for you" they turned back their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses. <sup>1344</sup>

- 1344 Hamala, yahmilu, here seems to mean: to provide means of transport, viz., mounts (horses, camels, etc.) for riding, and perhaps beasts of burden for carrying equipment and baggage, suitable to the rank of those concerned. It may possibly mean other facilities for getting about, such as boots and shoes, or provisions: for an army's march depends upon all these things. Where people fight as volunteers for a cause, without an extensive war fund, those who can afford it provide such things for themselves, but those without means, yet anxious to serve, have to be left behind. Their disappointment is in proportion to their eagerness to serve. (9.92)

19:58 - Those were some of the prophets on whom Allah did bestow His Grace of the posterity of Adam and of those whom We carried (in the Ark) with Noah and of the posterity of Abraham and Israel of those whom We guided and chose; whenever the Signs of (Allah) Most Gracious were rehearsed to them they would fall down in prostrate adoration and in **tears**.<sup>25092510</sup>

53:43 - That it is He who Granteth Laughter and **Tears**;

Fiqh-us-Sunnah

## Fiqh 5.74b

It is Sunnah to perform certain acts in tawaf as given below:

1. Facing the Black Stone at the start of the tawaf while uttering a takbir (Allahu-Akbar), and a tahlil (La ilaha illallah), and raising one's hands as they are raised in prayers, and if possible touching it with both hands and kissing it quietly, or placing one's cheek on it. Otherwise, one may touch it with one's hand and kiss the hand, or touch it with something, and then kiss it, or if even that is not possible, one may just point to it with a stick, etc. as is mentioned in some of the ahadith given below.

Ibn 'Umar said: "Allah's Messenger (peace be upon him) faced the Black Stone, touched it, and then placed his lips on it and wept for a long time." 'Umar also wept for a long time. The Prophet (peace be upon him) said: 'O 'Umar, this is the place where one should shed tears.'" (Reported by Al-Hakim, who considers it a sound hadith with a sound chain of authorities)

.....

Biographies of Companions

## Fatimah bint Muhammad

Fatimah was the fifth child of Muhammad and Khadijah.....

.....She inherited from her father a persuasive eloquence that was rooted in wisdom. When she spoke, people would often be moved to **tears**. She had the ability and the sincerity to stir the emotions, move people to **tears** and fill their hearts with praise and gratitude to God for His grace and His inestimable bounties.....

►Sahih Al-Bukhari Hadith

**Hadith 6.274** Narrated by

**Aisha**

.....That night I kept on weeping the whole night till the morning. My **tears** never stopped, nor did I sleep, and morning broke while I was still weeping, .....

Sahih Al-Bukhari Hadith

**Hadith 2.390** Narrated by

**Anas bin Malik**

We went with Allah's Apostle (p.b.u.h) to the blacksmith Abu Saif, and he was the husband of the wet-nurse of Ibrahim (the son of the Prophet). Allah's Apostle took Ibrahim and kissed him and smelled him and later we entered Abu Saif's house and at that time Ibrahim was in his last breaths, and the eyes of Allah's Apostle (p.b.u.h) started shedding **tears**. 'Abdur Rahman bin 'Auf said, "O Allah's Apostle, even you are weeping!" He said, "O Ibn 'Auf, this is mercy." Then he wept more and said, "The eyes are shedding **tears** and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim! Indeed we are grieved by your separation."

►Fiqh-us-Sunnah

## Fiqh 4.21

## Weeping Over the Dead

Muslim scholars are agreed that weeping for the dead is permissible, whereas crying and wailing are not. It is reported in a sound hadith that the Prophet, peace be upon him, said: "Allah does not punish a person for shedding **tears** or feeling pain in his heart. But He does punish, though he may show mercy, because of (what he utters with) this," and then he pointed to his tongue.

►Al-Tirmidhi Hadith

**Hadith 5359** Narrated by

**Abdullah ibn Mas'ud**

Allah's Messenger (peace be upon him) said, "If, through fear of Allah, tears--even to the extent of a fly's head--fall from any believer's eyes and drop on some part of his cheek, he will be kept away from Hell by Allah."

Ibn Majah transmitted it.

► Sahih Al-Bukhari Hadith

## Hadith 8.486 Narrated by Abu Huraira

The Prophet said Allah will give shade to seven (types of people) under His Shade (on the Day of Resurrection). (One of them will be) a person who remembers Allah and his eyes are then flooded with tears.

### TERM:

2:232 - When ye divorce women and they fulfil the **term** of their (ʿIddat) do not prevent them from marrying their (former) husbands if they mutually agree on equitable terms. This instruction is for all amongst you who believe in Allah and the Last Day. That is (the course making for) most virtue and purity amongst you and Allah knows and ye know not. <sup>265</sup>

265 The termination of a marriage bond is a most serious matter for family and social life. And every lawful divorce is approved which can equitably bring back those who have lived together, provided only there is mutual love and they can live on honourable terms with each other. If these conditions are fulfilled, it is not right for outsiders to prevent or hinder re-union. They may be swayed by property or other considerations. This verse was occasioned by an actual case that was referred to the holy Apostle in his life-time. (2.232)

2:233 - The mothers shall give suck to their offspring for two whole years if the father desires to complete the term.

3:145 - Nor can a soul die except by Allah's leave the term being fixed as by writing. If any do desire a reward in this life We shall give it to him; and if any do desire a reward in the hereafter We shall give it to him. And swiftly shall We reward those that (serve Us with) gratitude. <sup>461</sup>

461 There is a slight touch of irony in this. As applied to the archers at Uhud, who deserted their post for the sake of plunder, they might have got some plunder, but they put themselves and the whole of their army into jeopardy. For a little worldly gain, they nearly lost their souls. On the other hand, those who took the long view and fought with staunchness and discipline, their reward was swift and sure. If they died, they got the crown of martyrdom. If they lived, they were heroes honoured in this life and the next. (3.145)

4:77 - Hast thou not turned thy vision to those who were told to hold back their hands (from fight) but establish regular prayers and spend in regular charity? When (at length) the order for fighting was issued to them behold! a section of them feared men as or even more than they should have feared Allah: they say: "Our Lord! why hast Thou ordered us to fight? Wouldst Thou not grant us respite to our (natural) term near (enough)?" Say: "Short is the enjoyment of this world: the Hereafter is the best for those who do right: never will ye be dealt with unjustly in the very least!" <sup>595596</sup>

595 Before the command for fighting was issued there were some who were impatient, and could scarcely be held back. They wanted fighting from human motives, - pugnacity, hatred against their enemies, the gaining of personal ends. Fighting from such motives is wrong at all times. When the testing time came, and they had to fight, not for their own hand, but for a Sacred Cause, in which there was much suffering and little personal gain, the Hypocrites held back and were afraid. (4.77)

596 "Our natural term of life," they would say, "is short enough; why should we jeopardize it by fighting in which there is no personal gain?" The answer is begun in this verse and continued in the next. Briefly, the answer is: (1) in any case the pleasures of this world are short; this life is fleeting; the first thing for a righteous man to do is to emancipate himself from its obsessions; (2) to do your duty is to do right; therefore turn your attention mainly to duty; (3) when duty calls for self-sacrifice, be sure that Allah's call is never unjust, and never such as to exceed your capacity; and (4) if you fear death, you will not by fear escape death; it will find you out wherever you are; why not face it boldly when duty calls? (4.77)

6:2 - He it is who created you from clay and then decreed a stated term (for you). And there is in His presence another determined term; yet ye doubt within yourselves!. <sup>836837</sup>

836 After the general argument, the argument comes to man personally. Can such a miserable creature, created from clay, put himself in opposition to his Creator? And can man forget or doubt that he is here only for a short term of probation? And then, after a period, comes the Day of Account before God. (6.2)

837 This life is a period of probation. The other term leads up to Judgement. (6.2)

7:34 - To every people is a term appointed: when their term is reached not an hour can they cause delay nor (an hour) can they advance (it in anticipation). <sup>1017</sup>

1017 People: ummat. I do not know whether "generation" would not be more appropriate here. If so, it would refer to the Time-Spirit, for it affects a whole number of people living contemporaneously, and while we deal grammatically with a group, we really have in mind the individuals composing the group. Anyway, the lesson is what is suggested in the

following verses. There is only a limited time for an individual or for a group of people. If they do not make good during that time of probation, the chance is lost, and it cannot come again. We cannot retard or advance the march of time by a single hour or minute. ("Hour" in the text expresses an indefinite but short period of time). (7.34)

**7:135** - But every time We removed the penalty from them according to a fixed term which they had to fulfil Behold! they broke their word! <sup>1093</sup>

1093 The intercession of Moses was to pray. Each plague or penalty had its appointed term in Allah's decree. That term was duly fulfilled before the plague ceased. The intercession meant two things: (1) that Allah's name was invoked and His presence duly brought home to the mind and heart of the sinner who promised repentance, and (2) that the sinner was given a further chance when the prayer was accepted. This again is a universal truth. (7.135)

**7:136** - So We exacted retribution from them: We drowned them in the sea because they rejected Our signs and failed to take warning from them. <sup>10941095</sup>

1094 When at last Pharaoh let Israel go, they selected, not the highway to Canaan, along the Mediterranean and by Gaza, because they were unarmed and would have encountered immediate opposition there, but by way of the wilderness of Sinai. They crossed the Red Sea, while Pharaoh's host which came in pursuit was drowned. Cf. ii. 50. (7.136)

1095 Where was the Council of Pharaoh held in which Moses addressed Pharaoh? Egypt's primary capital in the XVIIIth Dynasty was Thebes (=Not-Ammon), but that was more than 400 miles to the south of the Delta, in whose corner Israel dwelt. Memphis, on the apex of the Delta, a little south of where Cairo is now, was also over 100 miles from Israel's habitations. The interview must have been either in a Palace near Goshen, where the Israelites dwelt, or in Zoan (=Tanis), the Deltaic capital built by a former dynasty, which was of course still available for the reigning dynasty, and which was not far from the Israelite settlement. (7.136)

**7:142** - We appointed for Moses thirty nights and completed (the period) with ten (more): thus was completed the term (of communion) with his Lord forty nights. And Moses had charged his brother Aaron (before he went up): "Act for me amongst my people: do right and follow not the way of those who do mischief." <sup>11001101</sup>

1100 The forty nights' exclusion of Moses on the Mount may be compared with the forty days fast of Jesus in the wilderness before he took up his ministry (Matt. iv, 2). In each case the Prophets lived alone apart from their people, before they came into the full blaze of the events of their Ministry. (7.142)

1101 When for any reason the man of God is absent from his people, his duty of leadership (khilafat) should be taken up by his brother, -not necessarily a blood-brother, but one of his society or brotherhood. The deputy should discharge it in all humility, remembering three things: (1) that he is only a deputy, and bound to follow the directions of his Principal, (2) that right and justice are of the essence of power, and (3) that mischief gets its best chance to raise its head in the absence of the Principal, and that the deputy should always guard against the traps laid for him in the Principal's absence. (7.142)

**7:185** - Do they see nothing in the government of the heavens and the earth and all that Allah hath created? (Do they not see) that it may well be that their term is nigh drawing to an end? In what message after this will they then believe? <sup>1157</sup>

1157 An appeal to Allah's most wonderful universe should at once convince a thinking mind of man's nothingness, and Allah's power, glory, and goodness. Man's term here is fleeting. If he is not warned by the great Signs, and the Messages which call his attention to them, is he capable of any faith at all? (7.185)

**10:49** - Say: "I have no power over any harm or profit to myself except as Allah willeth. To every People is a term appointed: when their term is reached not an hour can they cause delay nor (an hour) can they advance (it in anticipation). <sup>14401441</sup>

1440 Cf. vii. 188. (10.49)

1441 This repeats vii. 34, but the significance is different in the two contexts. Here the reply is to the Unbelievers' mocking incredulity (see n. 1439) as to whether there is such a thing as a Hereafter: they suggest to the Prophet of Allah that if his claim to inspiration from Allah is true, he should get them punished at once for rejecting him. In vii. 34 the reference is to the punishment of iniquity as described in vii. 33: sin is not necessarily punished at once: every People or generation gets a chance-, when their term is fulfilled, the final adjustment is made. (10.49)

**11:3** - ("And to preach thus) `Seek ye the forgiveness of your Lord and turn to Him in repentance; that He may grant you enjoyment good (and true) for a term appointed and bestow His abounding grace on all who abound in merit! But if ye turn away then I fear for you the Penalty of a Great Day: <sup>1495</sup>

1495 The enjoyment of all good and true things in life refers, I think, to the present life with its limited term, and the abounding Grace refers to the higher reward, which begins here but is completed in the life to come. (11.3)

**13:2** - Allah is He Who raised the heavens without any pillars that ye can see; is firmly established on the throne (of authority); He has subjected the sun and the moon (to His law)! each one



runs (its course) for a term appointed. He doth regulate affairs explaining the Signs in detail that ye may believe with certainty in the meeting with your Lord. <sup>1800180118021803</sup>

1801 Cf. x. 3, and n. 1386. We must not think that anything came into being by itself or carries out its functions by itself. Allah is the Creator from Whom everything has its life and being and through Whom everything is maintained and supported, even though fixed laws are established for its regulation and government. The "term appointed" limits the duration of their functioning: its ultimate return is to Allah, as its beginning proceeded from Allah. (13.2)

1802 Cf. x. 31, n. 1425. Where the laws of nature are fixed, and everything runs according to its appointed course, the government and regulation behind it is still that of Allah. Where there is limited free will as in man, yet the ultimate source of man's faculties is Allah. Allah cares for His creatures. He does not, as in the idea of polytheistic Greece, sit apart on Olympus, careless of His creatures. (13.2)

1803 One manifestation of His caring for His creatures, even where a limited amount of free-will is granted for their development, is that He is careful to explain His Signs both in nature and in express and detailed revelation through His Messengers, lest man should have any doubts whether he has to return ultimately to his Lord and account for all his actions during the "term appointed," when he was given some initiative by way of trial and preparation. If man attends carefully to the Signs, he should have no doubt whatever. (13.2)

14:44 - So warn mankind of the Day when the Wrath will reach them: then will the wrongdoers say: "Our Lord! respite us (if only) for a short term: we will answer Thy Call and follow the apostles!" "What! were ye not wont to swear aforetime that ye should suffer no decline?" <sup>1924</sup>

1924 Zawal = decline from the zenith, as that of the sun, decline from the highest point reached by a heavenly body in its course through the sky. The ungodly are apt to think that their power will remain in the ascendant, on account of some material advantages given them temporarily by Allah, but they are constantly receiving warnings in history and revelation and from the example of others before them. There is a warning to the contemporary Pagan Makkans here; but the warning is perfectly general, and for all time. (14.44)

15:4 - Never did We destroy a population that had not a term decreed and assigned beforehand. <sup>1938</sup>

1938 Kitabun ma'lum: literally, "a writing known". There are many shades of meaning implied, (1) For every people, as for every individual, there is a definite Term assigned: their faculty of choice gives them the opportunity of moulding their will according to Allah's Will, and thus identifying themselves with Allah's Universal Law. During that Term they will be given plenty of rope; after that Term is past, there will be no opportunity for repentance. (2) Neither the righteous nor the ungodly can hasten or delay the doom: Allah's Will must prevail, and He is All-Wise. (3) The destruction of a people is not an arbitrary punishment from Allah: the people bring it on themselves by their own choice; for the fixed Law or Decree of Allah is always made known to them beforehand, and in many ways. (15.4)

15:5 - Neither can a people anticipate its Term nor delay it. <sup>1939</sup>

1939 Cf. vii. 34. Also see the last note. (15.5)

16:61 - If Allah were to punish men for their wrongdoing He would not leave on the (earth) a single living creature: but He gives them respite for a stated term: when their term expires they would not be able to delay (the punishment) for a single hour just as they would not be able to anticipate it (for a single hour). <sup>2087</sup>

2087 Allah's decree works without fail. If He were to punish for every wrong or shortcoming, not a single living creature on earth would escape punishment. But in His infinite mercy and forgiveness, He gives respite: He provides time for repentance. If the repentance is forthcoming. Allah's Mercy is forthcoming without fail, if not, the punishment comes inevitably on the expiry of the Term. The sinner cannot anticipate it by an insolent challenge, nor can he delay it when the time arrives. Let him not think that the respite given him may mean that he can do what he likes, and that he can escape scot-free from the consequences. (16.61)

20:129 - Had it not been for a Word that went forth before from thy Lord (their punishment) must necessarily have come; but there is a term appointed (for respite). <sup>2653</sup>

2653 Cf. x. 19 and n. 1407; also xi. 110. In Allah's holy plan and Purpose, there is a wise adjustment of all interests, and a merciful chance and respite given to all, the unjust as well as the just, and His decree or word abides. The most wicked have a term appointed for them for respite. Had it not been so, the punishment must necessarily have descended on them immediately for their evil deeds. (20.129)

28:29 - Now when Moses had fulfilled the term and was travelling with his family he perceived a fire in the direction of Mount Tur. He said to his family: "Tarry ye; I perceive a fire; I hope to bring you from there some information or a burning firebrand that ye may warm yourselves." <sup>33593360</sup>

3359 The episode in the desert, full of human interest, now closes, and we come to the threshold of the sacred Call to the divine ministry of Moses. Here we may compare this passage with that in xxvii. 7-14 and previous passages. In this passage we are told, after reference to Moses's preparation for his high destiny, of the particular sin of Arrogance and Sacrilege of which Pharaoh was guilty (xxviii 38-39), how it was punished, and with what instruments in the hands of

Moses and Pharaoh. The notes on the earlier passage should be read, as explanations already given need not now be repeated. (28.29)

3360 Note how the transition is effected from the happy life of Moses to the new prophetic mission. (28.29)

29:5 - For those whose hopes are in the meeting with Allah (in the Hereafter let them strive); for the Term (appointed) by Allah is surely coming: and He hears and knows (all things). 34263427

3426 The men of Faith look forward to Allah. Their quest is Allah, and the object of their hopes is the meeting with Allah. They should strive with might and main to serve Him in this life, for this life is short, and the Term appointed for their probation will soon be over. (29.5)

3427 The Term (ajal) may signify: (1) the time appointed for death, which ends the probation of this life; (2) the time appointed for this life, so that we can prepare for the Hereafter; the limit will soon expire. In either case the ultimate meaning is the same. We must strive now and not postpone anything for the future. And we must realize and remember that every prayer we make to Allah is heard by Him, and that every unspoken wish or motive of our heart, good or bad, is known to Him, and goes to swell our spiritual account. (29.5)

30:8 - Do they not reflect in their own minds? Not but for just ends and for a term appointed did Allah create the heavens and the earth and all between them: yet are there truly many among men who deny the meeting with their Lord (at the Resurrection)! 35133514

3513 fxv. 85. Here the argument is about the ebb and flow of worldly power, and the next clause is appropriately added, "and for a term appointed". Let not any one who is granted worldly power or advantage run away with the notion that it is permanent. It is definitely limited in the high Purpose of Allah, which is just and true. And an account will have to be given of it afterwards on basis of strict personal responsibility. (30.8)

3514 It is therefore all the more strange that there should be men who not only forget themselves but even deny that there is a return to Allah or an End or Hereafter, when a full reckoning will be due for this period of probation. They are asked to study past history, as in the next verse. (30.8)

39:42 - It is Allah that takes the souls (of men) at death: and those that die not (He takes) during their sleep: those on whom He has passed the decree of death He keeps back (from returning to life) but the rest He sends (to their bodies) for a term appointed. Verily in this are Signs for those who reflect. 4306430743084309

4306 The mystery of life and death, sleep and dreams, is a fascinating enigma, of which the solution is perhaps beyond the ken of man. A vast mass of superstition as well as imaginative and psychological literature has grown up about it. But the simplest and truest religious doctrine is laid down here in a few words. In death we surrender our physical life, but our soul does not die; it goes back to a plane of existence in which it is more conscious of the realities of the spiritual world: "Allah takes the soul". (39.42)

4307 Cf. vi. 60. What is sleep? As far as animal life is concerned, it is the cessation of the working of the nervous system, though other animal functions, such as digestion, growth, and the circulation of the blood, continue, possibly at a different pace. It is the repose of the nervous system, and in this respect it is common to man and animals, and perhaps even to plants, if, as is probable, plants have a nervous system. The mental processes (and certainly volition) are also suspended in sleep, except that in ordinary dreams there is a medley of recollections, which often present vividly to our consciousness things that do not or cannot happen in nature as we know it in our coordinated minds. But there is another kind of dream which is rarer-one in which the dreamer sees things as they actually happen, backwards or forwards in time, or in which gifted individuals see spiritual truths otherwise imperceptible to them. How can we explain this? It is suggested that our soul or personality, -that something which is above our animal life-is then in a plane of spiritual existence akin to physical death (see last note), when we are nearer to Allah. In poetic imagery, Sleep is "twin-brother to Death". (39.42)

4308 Sleep being twin-brother to Death, our souls are for the time being released from the bondage of the flesh. Allah takes them for the time being. If, as some do, we are to die peacefully in sleep, our soul does not come back to the physical body, and the latter decays and die. If we have still some period of life to fulfil according to Allah's decree, our soul comes back to the body, and we resume our functions in this life. (39.42)

4309 If we contemplate these things, we can see more clearly many spiritual truths: e.g. (1) that our bodily life and death are not the whole story of our existence; (2) that in our bodily life we may be dead to the spiritual world, and in our bodily death, may be our awakening to the spiritual world; (3) that our nightly Sleep, besides performing the function of rest to our physical life, gives us a foretaste of what we call death, which does not end our personality; and (4) that the Resurrection is not more wonderful than our daily rising from Sleep, "twin-brother to Death". (39.42)

46:3 - We created not the heavens and the earth and all between them but for just ends and for a term appointed: but those who reject Faith turn away from that whereof they are warned. 4776

4776 Cf. xiv. 22. Many things may appear to us in the present world as strange and inexplicable. But everything made by Allah has a just purpose which must be fulfilled. Nothing in this world is permanent: everything is for an appointed term. The Word of Allah alone abides. All else will pass away after it has fulfilled its purpose. But Unbelievers refuse to face the danger of which they are warned. (46.3)

65:2 - Thus when they fulfil their term appointed either take them back on equitable terms or part with them on equitable **terms**; and take for witness two persons from among you endued with

justice and establish the evidence (as) before Allah. Such is the admonition given to him who believes in Allah and the Last Day. And for those who fear Allah He (ever) prepares a way out 550955105511

- 5509 Cf. ii. 231. Everything should be done fairly and squarely, and all interests should be safeguarded. (65.2)
- 5510 Publicity and the establishment of proper evidence ensure that no one will act unjustly or selfishly. All should remember that these are matters of serious import, affecting our most intimate lives, and therefore our position in the next life. (65.2)
- 5511 In these very delicate and difficult matters, the wisdom of jurists provides a less satisfactory solution than a sincere desire to be just and true, which is described as the "fear of Allah". Where such a desire exists, Allah often provides a solution in the most unexpected ways or from the most unexpected quarters; e.g., the worst enemies may be reconciled, or the cry or the smile of an infant baby may heal seemingly irreparable injuries or unite hearts seemingly alienated for ever. And Faith is followed at once by a psychological feeling of rest for the troubled spirit. (65.2)
- 71:4 - "So He may forgive you your sins and give you respite for a stated Term: For when the Term given by Allah is accomplished it cannot be put forward: if ye only knew." 5708
- 5708 Allah gives respite freely; but it is for Him to give it. His command is definite and final; neither man nor any other authority can alter or in any way modify it. If we could only realise this to the full in our inmost soul, it would be best for us and lead to our happiness. (71.4)
- 72:25 - Say: "I know not whether the (punishment) which ye are promised is near or whether my Lord will appoint for it a distant term. 5748
- 5748 The coming of Judgment is certain. But the exact time, relatively to our standards on this earth, no one can tell. Allah alone knows it. Even a Prophet of Allah, as such, does not know the Mysteries of the Unseen World, except in so far as they have been revealed to him by Allah's Revelation. Cf. vi. 50, and notes 867-68. (72.25)

## TERROR:

- 3:151 - Soon shall We cast **terror** into the hearts of the unbelievers for that they joined companions with Allah for which He had sent no authority: their abode will be the fire; and evil is the home of the wrong-doers!
- 6:63 - Say: "who is it that delivereth you from the dark recesses of land and sea when ye call upon Him in humility and silent **terror**: 'if He only delivers us from these (dangers) (we vow) we shall truly show our gratitude'." 885886887
- 885 In continuation of the four heads of argument referred to in n. 876, we have three more heads here in vi. 63-65: (5) your calling upon Him in times of danger shows that in the depths of your hearts you feel His need; (6) God's Providence saves you, and yet you ungratefully run after false gods; (7) it is not only physical calamities that you have to fear; your mutual discords and vengeance are even more destructive, and only faith in God can save you from them. (6.63)
- 886 Zulumat: dark recesses, terrible lurking dangers, as in deserts or mountains, or forests, or seas. (6.63)
- 887 There are two readings, but they both ultimately yield the same meaning. (1) Khufyatan= silently, secretly, from the depth of your inner heart, suggesting unspeakable terror. (2) Khifatan= out of terror or fear or reverence, as in vii. 205. (6.63)
- 7:116 - Said Moses: "Throw ye (first)." So when they threw they bewitched the eyes of the people and struck terror into them: for they showed a great (feat of) magic. 1080
- 1080 Moses and his brother Aaron were pitted against the most skilful magic-men of Egypt, but they were calm and confident and let the magic-men have their innings first. As is usual in this world, the magicians' trickery made a great impression on the people, but when Moses threw his rod, the illusion was broken, and the falsehood was all shown up. In the Old Testament story (Exod. vii. 10-12) it was Aaron that threw the rod, and he threw it before the magicians. Aaron's rod became a serpent. Then the magicians threw their rods, and they became serpents, but Aaron's rod swallowed up their rods. The story given to us is more dramatic and less literal. We are told in general terms that Moses first allowed the magic-men to play their tricks. It was a simple shepherd's crook with which he used to feed his flocks. With Allah's grace behind him, he was able to expose all false trickery and establish the Truth. (7.116)
- 7:134 - And when the terror fell on them they cried: O Moses! Pray for us unto thy Lord, because He hath a covenant with thee. If thou removest the terror from us we verily will trust thee and will let the Children of Israel go with thee.
- 7:135 - But when We did remove from them the terror for a term which they must reach, behold! they broke their covenant.

8:12 - Remember thy Lord inspired the angels (with the message): "I am with you: give firmness to the believers: I will instil terror into the hearts of the unbelievers: smite ye above their necks and smite all their finger-tips off them." 1189

1189 The vulnerable parts of an armed man are above the neck. A blow on the neck, face or head, finishes him off. If he has armour it is difficult to get at his heart. But if his hands are put out of action, he is unable to wield his sword or lance or other weapon, and easily becomes a prisoner. (8.12)

8:60 - Against them make ready your strength to the utmost of your power including steeds of war to strike terror into (the hearts of) the enemies of Allah and your enemies and others besides whom ye may not know but whom Allah doth know. Whatever ye shall spend in the cause of Allah shall be repaid unto you and ye shall not be treated unjustly. 122512261227

1227 Be always ready and put all your resources into your Cause. You do not do so in vain. Allah's reward will come in various forms. He knows all, and His reward will always be more generous than you can possibly think of. (8.60)

16:112 - Allah sets forth a parable: a city enjoying security and quiet abundantly supplied with sustenance from every place: yet was it ungrateful for the favors of Allah: so Allah made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side) because of the (evil) which (its people) wrought. 21492150

2149 The reference may be to any of the cities or populations in ancient or modern times, which were favoured with security and other blessings from Allah, but which rebelled from Allah's Law and tasted the inevitable penalty, even in the midst of their iniquities. Some Commentators see here a reference to the city of Makkah under Pagan control. See next note. (16.112)

2150 There is a double metaphor: (1) the tasting of hunger and terror after the abundant supplies and the full security which it had enjoyed; and (2) the complete enfolding of the City as with a garment, by these two scourges, hunger and a state of subjective alarm. If the reference is to Makkah shortly before its fall to the Muslims, the "hunger" was the seven years' severe famine which afflicted it, and the alarm was the constant fear in the minds of the Pagans that their day was done. Peace and prosperity were restored after the re-entry of the Prophet. (16.112)

17:59 - And We refrain from sending the Signs only because the men of former generations treated them as false: We sent the She-camel: to the Thamud to open their eyes but they treated her wrongfully: We only send the Signs by way of terror (and warning from evil). 224522462247

2245 Past generations treated Signs and Portents with contempt or rebellion, and brought about their own undoing. It is only Allah's Mercy that gives them Grace for a time and prevents the coming of those Portents and Punishments which would overwhelm them if they were put to their trial at once. (17.59)

2246 An example is cited from the story of Thamud. A wonderful She-camel was sent among them as a Portent and a Symbol. In their wickedness they hamstrung her. So instead of her reclaiming them she was a cause of their destruction, as their sin and rebellion were laid bare. For the story of the She-camel and the references to the passages in which she is mentioned, see n. 1044 to vii. 73. (17.59)

2247 Signs, Miracles, and Portents are sent by Allah as a warning, to strike terror into the hearts of evil-doers and reclaim them to the right path. I have discussed Fear as a motive for reclaiming certain kinds of hard hearts, in my note 82 to ii. 74. But some hearts are so hard that even this motive does not work. As they have a limited free-will given by Allah, they are to that extent free to choose. But when they actually choose evil, Allah in His infinite Mercy delays their punishment and removes the occasion for their immediate self-destruction by withholding the Signs which might make them transgress all the more and compass their total destruction. (17.59)

17:60 - Behold! We told thee that thy Lord doth encompass mankind round about: We granted the Vision which We showed thee but as a trial for men as also the Cursed Tree (mentioned) in the Qur'an: We put terror (and warning) into them but it only increases their inordinate transgression! 224822492250

2248 The reference may be to lxii. 28, probably an earlier Makkan revelation. But the argument is independent of time. This verse falls naturally into three divisions. Warnings and Portents and Signs are sent or not sent according to Allah's All-Wise Plan of Mercy and Justice, this is in no wise inconsistent with the apparent freedom given to the wicked: because (1) in any case Allah is all round all His creatures, and His delay as a Sign of Mercy in no way diminishes His power; (2) the Visions of Truth vouchsafed to Prophets of Allah are themselves Signs by which they can warn the ungodly; and (3) sometimes it is more merciful to give them time by not immediately bringing the matter to judgment. (17.60)

2249 Some Commentators take this as referring to the Mi'raj (xvii. 1) and others to other visions. Such visions are miracles, and become a stumbling block to unbelievers. They are an encouragement to men of faith. Thus they are "a trial for men". (17.60)

2250 The tree Zaqqum, a bitter and pungent tree described as growing at the bottom of Hell, a type of all that is disagreeable. See xxxvii. 62-65; xlv. 43-46; and lvi. 52. All these are Suras chronologically earlier than this Sura. The application of the name to a tree of the myrobalan kind in the region of Jericho is, I think, of post-Quranic date. It is a trial for wrong-doers. See xxxvii. 63 and n. 4073. (17.60)

18:18 - Thou wouldst have deemed them awake whilst they were asleep and We turned them on their right and their left sides: their dog stretching forth his two forelegs on the threshold: if thou hadst come up on to them thou wouldst have certainly turned back from them in flight and wouldst certainly have been filled with terror of them. <sup>234923502351</sup>

2349 Perhaps their eyes were open, even though their senses were sealed in sleep. They turned about on their sides as men do in sleep. (18.18)

2350 The name of their dog is traditionally known as Qitmir, but see n. 2336 above. (18.18)

2351 This graphic picture of the sleepers explains the human mechanism by which their safety was ensured by Allah from their Pagan enemies. (18.18)

22:1 - O mankind! fear your Lord! For the convulsion of the Hour (of Judgment) will be a thing terrible! <sup>2770</sup>

2770 The serious issues involved are indicated by showing how terrible the consequences will be for those who disobey Allah's Will. The **terror** will only be for those who rebel and disobey: the righteous will not suffer from it, but on the contrary will be greeted by angels with joy (xxi. 103). (22.1)

22:2 - The Day ye shall see it every mother giving suck shall forget her suckling-babe and every pregnant female shall drop her load (unformed): thou shalt see mankind as in a drunken riot yet not drunk: but dreadful will be the Wrath of Allah. <sup>2771</sup>

2771 Three metaphors are used for the extreme terror which the Awful Day will inspire, (1) No mother abandons the baby at her breast in the greatest danger; yet that will happen in this Dreadful Hour. (2) An expectant mother carries the young life within her with great pride and hope: yet the terror will overpower the hope at this "Hour", and nature's working will be reversed, (3) Men ordinarily retain their self-possession except under intoxication: here, without intoxication, they will be driven to frenzy with terror. (22.2)

27:87 - And the Day that the Trumpet will be sounded then will be smitten with terror those who are in the heavens and those who are on earth except such as Allah will please (to exempt): and all shall come to His (Presence) as beings conscious of their lowliness. <sup>3317</sup>

3317 Arrogance will flee with Ignorance, and Self will see itself in its true place-that of humility and lowliness-when the scales of ignorance fall from its eyes. (27.87)

34:23 - "No intercession can avail in His Presence except for those for whom He has granted permission. So far (is this the case) that when terror is removed from their hearts (at the Day of Judgement then) will they say 'What is it that your Lord commanded?' They will say 'That which is true and just; and He is the Most High Most Great.' " <sup>382438253826</sup>

3824 Cf. xx. 109, n. 2634, where I have explained the two possible modes of interpretation. Each soul is individually and personally responsible. And if there is any intercession, it can only be by Allah's gracious permission. For the Day of judgment will be a terrible Day, or Day of Wrath (Dies Irae) according to the Latin hymn, when the purest souls will be stupefied at the manifestation of Allah's Power. See next note. (34.23)

3825 "Their hearts": the pronoun "their" is referred to the angels nearest to Allah. On the Day of Judgment there will be such an irresistible manifestation of Power that even they will be silent for a while, and will scarcely realise what is happening. They will question each other, and only thus will they regain their bearings. Or "their" may refer to those who seek intercession. (34.23)

3826 In their mutual questionings they will realise that Allah's Judgment, as always, is right and just. (34.23)

34:51 - If thou couldst but see when they will quake with terror: but then there will be no escape (for them) and they will be seized from a position (quite) near. <sup>3863</sup>

3863 After the arguments for the reality and triumph of Truth, we are asked to contemplate the position of the opposers of Truth when Truth is established. They will be struck with terror: for Truth is all-compelling. They will wish they could get away from that position, but that would be impossible. They will not be able to move far; they will be held fast to the consequences of their own earlier conduct. They will be caught quite close to the point of their departure from Truth. (34.51)

59:2 - It is He who got out the Unbelievers among the People of the Book from their homes at the first gathering (of the forces). Little did ye think that they would get out: and they thought that their fortresses would defend them from Allah! but the (wrath of) Allah came to them from quarters from which they little expected (it) and cast terror into their hearts so that they destroyed their dwellings by their own hands and the hands of the Believers. Take warning then O ye with eyes (to see)! <sup>5369537053715372</sup>

5371 They had played a double game. Originally they were sworn allies of the Madinah Muslims under the holy Prophet, but they secretly intrigued with the Makkah Pagans under Abu Sufyan and the Madinah Hypocrites. They even tried



treacherously to take the life of the Prophet while he was on a visit to them, breaking both the laws of hospitality and their own sworn alliance. They thought the Pagan Quraish of Makkah and the Hypocrites of Madinah would help them, but they did not help them. On the contrary the eleven days siege showed them their own helplessness. Their supplies were cut off; the exigencies of the siege necessitated the destruction of their outlying palm trees; and the unexpected turn in their fortunes disheartened them. Their hearts were stricken with terror and they capitulated. But they laid waste their homes before they left: see next note. (59.2)

59:13 - Of a truth ye are stronger (than they) because of the terror in their hearts (sent) by Allah.

This is because they are men devoid of understanding. <sup>5389</sup>

5389 Being Unbelievers they fear you more than they fear Allah, because your valour they see, but in Allah they do not believe. (59.13)

► Sahih Muslim Hadith

### **Hadith 1062** Narrated by **Abu Hurayrah**

The Messenger of Allah (peace be upon him) said: I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies): spoils have been made lawful to me; the earth has been made for me clean and a place of worship; I have been sent to all mankind; and the line of prophets is closed with me.

► Al-Muwatta Hadith

### **Hadith 21.26**

## **Stealing from the Spoils**

## **Stealing from the Spoils**

Yahya related to me from Malik from Yahya ibn Said that he had heard that Abdullah ibn Abbas said, "Stealing from the spoils does not appear in a people but that **terror** is cast into their hearts. Fornication does not spread in a people but that there is much death among them. A people do not lessen the measure and weight but that provision is cut off from them. A people do not judge without right but that blood spreads among them. A people do not betray the pledge but that Allah gives their enemies power over them."

► Al-Tirmidhi Hadith

### **Hadith 1613** Narrated by **Jabir ibn Abdullah**

Allah's Messenger (peace be upon him) said, "Do not wish for death, for the **terror** of the place whence one looks down is severe. It is part of a man's happiness that his life should be long and Allah Who is Great and Glorious, should supply him with repentance."

Ahmad transmitted it.

► Al-Tirmidhi Hadith

### **Hadith 3834** Narrated by **Al-Miqdam ibn Ma'dikarib**

Allah's Messenger (peace be upon him) said, "The martyr receives six good things from Allah: he is forgiven at the first shedding of his blood; he is shown his abode in Paradise; he is preserved from the punishment in the grave; he is kept safe from the greatest **terror**; he has placed on his head the crown of honour, a ruby of which is better than the world and what it contains; he is married to seventy-two wives of the maidens with large dark eyes; and is made intercessor for seventy of his relatives."

Tirmidhi and Ibn Majah transmitted it.

► Sahih Al-Bukhari Hadith

### **Hadith 9.240** Narrated by **Abu Bakra**

The Prophet said, "The **terror** caused by Al-Masih Ad-Dajjal will not enter Medina and at that time Medina will have seven gates and there will be two angels at each gate (guarding them).

## **TEST:**

2:143 - Thus have We made of you an Ummah justly balanced that ye might be witnesses over the nations and the Apostle a witness over yourselves; and We appointed the Qiblah to which



thou wast used only to test those who followed the Apostle from those who would turn on their heels (from the faith). Indeed it was (a change) momentous except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of kindness Most Merciful. <sup>142143144145146</sup>

2:155 - Be sure We shall test you with something of fear and hunger some loss in goods or lives or the fruits (of your toil) but give glad tidings to those who patiently persevere. <sup>159</sup>

159 The glad tidings are the blessings of God in ii. 157 or (which is the same thing) the promise in ii. 153 that God will be with them. (2.155)

3:142 - Did ye think that ye would enter heaven without Allah testing those of you who fought hard (in His cause) and remained steadfast? <sup>458</sup>

458 The purge or purification was in two senses. (1) It cleared out the Hypocrites from the ranks of the Muslim warriors. (2) The testing-time strengthened the faith of the weak and wavering; for suffering has its own mission in life. The Prophet's example-wounded but staunch, and firmer than ever-put new life into the Community. (3.142)

3:152 - Allah did indeed fulfil His promise to you when ye with His permission were about to annihilate your enemy until ye flinched and fell to disputing about the order and disobeyed it after He brought you in sight (of the Booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you but He forgave you: for Allah is full of grace to those who believe. <sup>462463</sup>

462 The order was: not to leave the post and strictly to maintain discipline. Uhud was in the beginning a victory for the Muslims. Many of the enemy were slain, and they were retiring when a part of the Muslims, against orders, ran in pursuit, attracted by the prospects of booty. See note to iii. 121. (3.152)

463 The disobedience seemed at first pleasant: they were chasing the enemy, and there was the prospect of booty. But when the gap was noticed by the enemy, they turned the flank round the hill and nearly overwhelmed the Muslims. Had it not been for Allah's grace, and the firmness of their Prophet and his immediate Companions, they would have been finished. (3.152)

3:154 - After (the excitement) of the distress He sent down calm on a band of you overcome with slumber while another band was stirred to anxiety by their own feelings moved by wrong suspicions of Allah suspicions due to ignorance. They said: "What affair is this of ours?" say thou: "indeed this affair is wholly Allah's." They hide in their minds what they dare not reveal to thee. They say (to themselves): "If we had anything to do with this affair we should not have been in the slaughter here." Say: "Even if you had remained in your homes those for whom death was decreed would certainly have gone forth to the place of their death"; but (all this was) that Allah might test what is in your breasts and purge what is in your hearts: for Allah knoweth well the secrets of your hearts. <sup>465466467</sup>

465 After the first surprise, when the enemy turned on them, a great part of the Muslims did their best, and seeing their mettle, the enemy withdrew to his camp. There was a lull; the wounded had rest; those who had fought the hard fight were visited by kindly Sleep, sweet Nature's nurse. In contrast to them was the band of Hypocrites, whose behaviour is described in the next note. (3.154)

466 The Hypocrites withdrew from the fighting. Apparently they had been among those who had been counselling the defence of Madinah within the walls instead of boldly coming out to meet the enemy. Their distress was caused by their own mental state: the sleep of the just was denied them: and they continued to murmur of what might have been. Only fools do so: wise men face actualities. (3.154)

467 That testing by Allah is not in order that it may add to His knowledge, for He knows all. It is in order to help us subjectively, to mould our will, and purge us of any grosser motives, that will be searched out by calamity. If it is a hardened sinner, the test brings conviction out of his own self. Cf. also iii. 140. (3.154)

3:166 - What ye suffered on the day the two armies met was with the leave of Allah in order that He might test the believers. <sup>475</sup>

475 Test: literally know. See n. 467 to iii. 154. (3.166)

3:186 - Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly hear much that will grieve you from those who received the Book before you and from those who worship many gods. But if ye persevere patiently and guard against evil then that will be a determining factor in all affairs. <sup>493</sup>

493 Not wealth and possessions only (or want of them), are the means of our trial. All our personal talents, knowledge, opportunities, and their opposites,-in fact everything that happens to us and makes up our personality is a means of our testing. So is our Faith: we shall have to put up for it many insults from those who do not share it. (3.186)

5:48 - To thee We sent the Scripture in truth confirming the scripture that came before it and guarding it in safety; so judge between them by what Allah hath revealed and follow not their vain desires diverging from the truth that hath come to thee. To each among you have We prescribed a Law and an Open Way. If Allah had so willed He would have made you a single people but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to Allah; it is He that will show you the truth of the matters in which ye dispute. <sup>759760761762</sup>

759 After the corruption of the older revelations, the Qur-an comes with a twofold purpose: (1) to confirm the true and original Message, and (2) to guard it, or act as a check to its interpretation. The Arabic word Muhaimin is very comprehensive in meaning. It means one who safeguards, watches over, stands witness, preserves, and upholds. The Qur-an safeguards "the Book", for it has preserved within it the teachings of all the former Books. It watches over these Books in the sense that it will not let their true teachings to be lost. It supports and upholds these Books in the sense that it corroborates the Word of Allah which has remained intact in them. It stands a witness because it bears testimony to the Word of Allah contained in these Books and helps to sort it out from the interpretations and commentaries of the people which were mixed with it: what is confirmed by the Qur-an is the Word of Allah and what is against it is that of the people. (5.48)

760 Law: shir'at = rules of practical conduct. Open Way: Minhaj = The guidance of the Prophet in all aspects of life. (5.48)

761 By origin mankind were a single people or nation: iv. 1, and ii. 213. That being so Allah could have kept us all alike, with one language, one kind of disposition, and one set of physical conditions (including climate) to live in. But in His wisdom, He gives us diversity in these things, not only at any given time, but in different periods and ages. This tests our capacity for Unity (Wahdaniyat) still more, and accentuates the need of Unity and Islam. (5.48)

762 Men are wont to make conflicting claims regarding Allah, the ultimate destiny of man, and other questions of vital importance. No matter how vehement and eloquent the proponents of false doctrines might be, their efforts will prove fruitless and it will be indisputably clear on the Day of Judgment as to who entertained false notions and who cherished the truth. (5.48)

5:94 - O ye who believe! Allah doth but make a trial of you in a little matter of game well within reach of your hands and your lances that He may test who feareth Him unseen: any who transgress thereafter will have a grievous penalty. <sup>799</sup>

799 Literally, "know" Cf. iii. 166, and iii, 154, n. 467. Game is forbidden in the Sacred Precincts. (5.94)

16:92 - And be not like a woman who breaks into untwisted strands the yarn which she has spun after it has become strong. Nor take your oaths to practice deception between yourselves lest one party should be more numerous than another: for Allah will test you by this; and on the Day of Judgment He will certainly make clear to you (the truth of) that wherein ye disagree. 2129213021312132

18:7 - That which is on earth We have made but as a glittering show for the earth in order that We may test them as to which of them are best in conduct. <sup>2332</sup>

2332 This world's goods-,worldly power, glory, wealth, position, and all that men scramble for,-are but a fleeting show. The possession or want of them does not betoken a man's real value or position in the coming world, the world which is to endure. Yet they have their uses. They test a man's sterling quality. He who becomes their slave loses rank in the next world. He who uses them if he gets them, and does not fall into despair if he does not get them, shows his true mettle and quality. His conduct proclaims him. (18.7)

18:12 - Then We roused them in order to test which of the two parties was best at calculating the term of years they had tarried! <sup>23402341</sup>

2340 Roused them: or raised them up from their sleep or whatever condition they had fallen into (xviii, 18), so that they began to perceive the things around them, but only with the memories of the time at which they had ceased to be in touch with the world. (18.12)

2341 When they awoke to consciousness, they had lost all count of time. Though they had all entered together, and lain together in the same place for the same length of time, their impressions of the time they had passed were quite different. Time is thus related to our own internal experiences. We have to learn the lesson that men as good as ourselves may yet differ as to their reactions to certain facts, and that in such matters disputes are unseemly. It is best to say, "Allah knows best" (xviii. 19). (18.12)

20:90 - Aaron had already before this said to them: "O my people! ye are being tested in this: for verily your Lord is (Allah) Most Gracious: so follow me and obey my command." <sup>26132614</sup>

2613 "Resist this temptation: you are being tested in this. Do not follow after the semi-Egyptian Samiri, but obey me." (20.90)

2614 The Bible story makes Aaron the culprit, which is inconsistent with his office as the high priest of Allah and the right hand of Moses. See n. 1116 to vii. 150. Our version is more consistent, and explains in the Samiri the lingering influences of the Egyptian cult of Osiris the bull-god. (20.90)

20:131 - Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them the splendor of the life of this world through which We test them: but the provision of thy Lord is better and more enduring. <sup>2656</sup>

2656 The good things of this life make a brave show, but they are as nothing compared with the good of the Hereafter. Both are provided by Allah. But the former are given to the just and the unjust as a test and trial, and in any case will pass away; while the latter come specially from Allah for His devoted servants, and are incomparably of more value and will last through eternity. (20.131)

21:35 - Every soul shall have a taste of death: and We test you by evil and by good by way of trial: to Us must ye return. <sup>2697</sup>

2697 Cf. iii. 185. and n. 491. The soul does not die, but when it separates from the body at the death of the body, the soul gets a taste of death. In our life of probation on this earth, our virtue and faith are tested by many things: some are tested by calamities, and some by the good things of this life. If we prove our true mettle, we pass our probation with success. In any case all must return to Allah, and then will our life be appraised at its true value. (21.35)

29:2 - Do men think that they will be left alone on saying "We believe" and that they will not be tested? <sup>3423</sup>

3423 Mere lip profession of Faith is not enough. It must be tried and tested in the real turmoil of life. The test will be applied in all kinds of circumstances, in individual life and in relation to the environment around us, to see whether we can strive constantly and put Allah above Self. Much pain, sorrow, and self-sacrifice may be necessary, not because they are good in themselves, but because they will purify us, like fire applied to a goldsmith's crucible to burn out the dross. (29.2)

29:3 - We did test those before them and Allah will certainly know those who are true from those who are false. <sup>3424</sup>

3424 The word "know" is used here more in the sense of testing than of acquiring knowledge. Allah is All-Knowing: He needs no test to increase His own knowledge, but the test is to burn out the dross within ourselves, as explained in the last note. (29.3)

34:21 - But he had no authority over them except that We might test the man who believes in the Hereafter from him who is in doubt concerning it: and thy Lord doth watch over all things. <sup>3821</sup>

3821 Might test: the word in the original is might know. It is not that Allah does not know all. Why does He want to test? It is in order to help us subjectively, to train our will, to put us definitely the question, "Will you obey Allah or other than Allah?" Cf. n. 467 to iii. 154. (34.21)

37:106 - For this was obviously a trial

37:107 - And We ransomed him with a momentous sacrifice: <sup>4103</sup>

4103 The adjective qualifying "sacrifice" here, 'azim, (great, momentous) may be understood both in a literal and a figurative sense. In a literal sense it implies that a fine sheep or ram was substituted. The figurative sense is even more important. It was indeed a great and momentous occasion, when two men, with concerted will, "ranged themselves in the ranks" of those to whom self-sacrifice in the service of Allah was the supreme thing in life. (37.107)

47:31 - And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle). <sup>48554856</sup>

4855 Cf. xxxiv. 21, and n. 3821. The test and trial is for our own psychological development, to help in the exercise of such choice as has been given to us in our free-will. Cf. also iii. 154, and n. 467. (47.31)

4856 Akhbar: the things reported of you; reputation for courage and constancy, which has to be brought to the test of facts and experience. In an epigram of Tacitus we are told of a Roman Emperor that he would have been considered in every way to have been worthy of being a ruler if only he had never ruled! So in life people may think us courageous, true, noble, and self-sacrificing; and we may consider ourselves as possessing all such virtues; but it is actual experience that will bring them to the test. (47.31)

67:2 - He Who created Death and Life that He may try which of you is best in deed: and He is the Exalted in Might Oft-Forgiving <sup>555655575558</sup>

5556 "Created Death and Life." Death is here put before Life, and it is created. Death is therefore not merely a negative state. In ii. 28 we read: "Seeing that ye were without life (literally, dead), and He gave you life: then will He cause you to die, and will again bring you to life; and again to Him will ye return." In liii. 44, again, Death is put before Life. Death, then, is (1) the state before life began, which may be non-existence or existence in some other form: (2) the state in which Life as we know it ceases, but existence does not cease; a state of Barzakh (xxiii. 100), or Barrier or Partition,

after our visible Death and before Judgment; after that will be the new Life, which we conceive of under the term Eternity. (67.2)

5557 Creation, therefore, is not in mere sport, or without a purpose with reference to man. The state before our present life, or the state after, we can scarcely understand. But our present Life is clearly given to enable us to strive by good deeds to reach a nobler state. (67.2)

5558 All this is possible, because Allah is so Exalted in Might that He can perfectly carry out His Will and Purpose, and that Purpose is Love, Mercy, and Goodness to His creatures. (67.2)

►Al-Tirmidhi Hadith

### Hadith 481 Narrated by

**Ka'b ibn Iyad**

I heard the Prophet (peace be upon him) say: Every ummah (nation) has a **test** to undergo, my Ummah (nation) will be tried through wealth.

Transmitted by Tirmidhi.

►Sahih Al-Bukhari Hadith

### Hadith 9.238 Narrated by

**Al Mughira bin Shuba**

Nobody asked the Prophet as many questions as I asked regarding Ad-Dajjal. The Prophet said to me, "What worries you about him?" I said, "Because the people say that he will have a mountain of bread and a river of water with him (i.e. he will have abundance of food and water)." The Prophet said, "Nay, he is too mean to be allowed such a thing by Allah," (but it is only to **test** mankind whether they believe in Allah or in Ad-Dajjal).

Sunan

of

Abu-Dawood

### Hadith 4230 Narrated

by

**Abdullah ibn Umar**

When we were sitting with the Apostle of Allah (peace be upon him), he talked about periods of **trial** (fitnahs), mentioning many of them. When he mentioned the one when people should stay in their houses, some asked him: Apostle of Allah, what is the trial (fitnah) of staying at home? He replied: It will be flight and plunder. Then will come a test which is pleasant. Its murkiness is due to the fact that it is produced by a man from the people of my house, who will assert that he belongs to me, whereas he does not, for my friends are only the God-fearing. Then the people will unite under a man who will be like a hip-bone on a rib. Then there will be the little black trial which will leave none of this community without giving him a slap, and when people say that it is finished, it will be extended. During it a man will be a believer in the morning and an infidel in the evening, so that the people will be in two camps: the camp of faith which will contain no hypocrisy, and the camp of hypocrisy which will contain no faith. When that happens, expect the Antichrist (Dajjal) that day or the next.

## THAHAJJUD:

17:79 - And pray in the small watches of the morning: (it would be) an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a station of Praise and Glory! <sup>22772278</sup>

2277 This is held to be addressed specially to the holy Prophet who usually prayed more than the five canonical prayers. The Tahajjud was a prayer after midnight, in the small watches of the morning. (17.79)

2278 To the Prophet was to be assigned in the Hereafter the highest Post of Honour and Glory-the Maqam Mahmud, implying his excellence above all other Prophets. The immediate reference may be to the hope that the Makkan persecution will soon be over and the glorious work in Madinah will begin. (17.79)

32:16 – Their limbs do forsake their beds of sleep the while they call on their Lord in Fear and Hope: and they spend (in charity) out of the sustenance which We have bestowed on them. 36483649

3648 Men and women "breathless with adoration" shun soft, comfortable beds, and luxurious sleep. Their limbs are better exercised in offices of devotion and prayer, especially by night. Commentators specially refer this to Prayers called Tahajjud, which are offered after midnight in the small hours of the morning. (32.16)

3649 In Fear and Hope: in spiritual fear lest their dedication to Allah should not be sufficiently worthy to be accepted, and a spiritual longing or hope that their shortcomings will be overlooked by the Mercy of Allah. And their adoration is not shown only in Prayer, but also in practical Service and Charity, out of whatever gifts they may have received from Allah. (32.16)

### 73:2 - Stand (to pray) by night but not all night <sup>5755</sup>

5755 The Prophet was prone to austerities in the cave of Hira, both before and after he received his mission, spending days and nights in prayer and contemplation. Midnight and after-midnight prayers have technically received the name of Tahajjud. See also verse 20 below; also xvii. 79. (73.2)

### 73:3 - Half of it or a little less

### 73:4 - Or a little more; and recite the Qur'an in slow measured rhythmic tones. <sup>5756</sup>

5756 At this time there was only S. xcvi., S. lxxviii, and possibly S. lxxiv, and the opening Sura (Al-Hamd). For us, now, with the whole of the Qur'an before us, the injunction is specially necessary. The words of the Qur'an must not be read hastily, merely to get through so much reading. They must be studied, and their deep meaning pondered over. They are themselves so beautiful that they must be lovingly pronounced in rhythmic tones. (73.4)

### 73:5 - Soon shall We send down to thee a weighty Message. <sup>5757</sup>

5757 The Qur'an as completed by degrees, after the Fatra (see Introduction to this Sura). (73.5)

### 73:6 - Truly the rising by night is most potent for governing (the soul) and most suitable for (framing) the Word (of Prayer and Praise). <sup>5758</sup>

5758 For contemplation, prayer, and praise, what time can be so suitable as the night, when calm and silence prevail, the voices of the market-place are still, and the silent stars pour forth their eloquence to the discerning soul. (73.6)

### 73:20 - The Lord doth know that thou standest forth (to prayer) nigh two-thirds of the night or half the night or a third of the night and so doth a party of those with thee. But Allah doth appoint Night and Day in due measure. He knoweth that ye are unable to keep count thereof. So He hath turned to you (in mercy): read ye therefore of the Qur'an as much as may be easy for you. He knoweth that there may be (some) among you in ill-health; others travelling through the land seeking of Allah's bounty; yet others fighting in Allah's Cause. Read ye therefore as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to Allah a Beautiful Loan. And whatever good ye send forth for your souls Ye shall find it in Allah's presence yea better and greater in Reward. And seek ye the Grace of Allah: for Allah is Oft-Forgiving Most Merciful. <sup>5771577257735774577557765777</sup>

5771 Cf., above, lxxiii. 24. The Prophet, and a zealous band of his disciples, were often up, two-thirds of the night, or a half, or a third, rejecting sleep and giving themselves up to Prayer and Praise and the reading of the Qur'an. They are told that this was too severe a tax on them, especially if their health was affected, or they were on a journey, or they were striving, with might and main, in other ways, for the cause of Allah. See the lines following. (73.20)

5772 The usual meaning taken is that the counting of the exact hours of night and day may not be possible for ordinary people, in order to determine exactly the half, or the third, or the two-thirds of a night. The length of the night and the day varies every day of the solar year, and the precise hour of midnight can only be determined by exact observation in clear skies or by chronometers, which is not possible for everyone. But I understand it in a wider meaning. Allah fixes night and day in due proportions; for rest and work, and according to seasonal variations. For prayer and praise no meticulous observations of that kind are necessary or possible. Allah's service can be done in many ways as detailed below. But we must give some time to devotion, as may be most easy and convenient to us, in various circumstances of health, travel, and the performance of various duties. (73.20)

5773 The reading of the Qur'an here is a part of Prayer and religious devotion. This is not to be made into an obsession or a burden. Cf. xx. 2: "We have not sent down the Qur'an to thee to be an occasion for thy distress." We must do it whole-mindedly, but not by formal mechanical computations. (73.20)

5774 This refers to Jihad. The better opinion is that this particular verse was revealed in Madinah, long after the greater part of the Sura. The reference, further on, to canonical Prayers and regular Charity (Zakat), points to the same conclusion. (73.20)

5775 Cf. ii. 245, and n. 276, where the meaning of "a Beautiful Loan" is explained. See also lvii. 18. The "Beautiful Loan" should be that of our own souls. We should expect no returns in kind, for that is not possible. But the reward we shall find with Allah will be infinitely greater and nobler. Cf. the biblical phrase, "Lay up for yourselves treasures in heaven" (Matt. vi. 20). (73.20)

5776 Any good that we do raises our own spiritual status and dignity. We must not think that when we speak of Allah's service or Allah's Cause, we are doing anything for His benefit: He is independent of all needs whatsoever. (73.20)

5777 This emphasizes the need of Allah's Grace. Whatever good we do, our own merits are comparatively small. Allah's Grace must lift us up and blot out our shortcomings. Even in piety there may be an arrogance which may become a sin. We should always seek Allah's Mercy in all humility. (73.20)

►Fiqh-us-Sunnah Subjects

## Prayer, Late Night Prayer

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Fiqh-us-Sunnah

## Fiqh 2.25

### Best time for tahajjud

It is best to delay this prayer to the last third portion of the night. Abu Hurairah reports that the Messenger of Allah said: "Our Lord descends to the lowest heaven during the last third of the night, inquiring: 'Who will call on Me so that I may respond to him? Who is asking something of Me so I may give it to him? Who is asking for My forgiveness so I may forgive him?'" This is related by the group.....

The number of rak'at to be performed during tahajjud: The tahajjud prayer does not entail a specific number of rak'at which must be performed nor is there any maximum limit which has to be performed. It would be fulfilled even if one just prayed one rak'ah of witr after the obligatory night prayer.....

Anas relates that the Messenger of Allah said: "Prayer in my mosque is equal to ten thousand prayers [elsewhere]. And prayer in the inviolable mosque is equivalent to one hundred thousand prayers [elsewhere]. And prayer in the battlefield is equivalent to one million prayers [elsewhere]. And what is more than all of that is two rak'at by a slave [of Allah] during the middle of the night." This is reported by Abu ash-Shaikh, Ibn Hibban in his work ath-Thawab, and al-Mundhiri, in his book at-Tarhib watTarhib, is silent about it.

►Fiqh-us-Sunnah

## Fiqh 2.25

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►Fiqh-us-Sunnah

## Fiqh 2.21

### Hadith regarding Tahajjud

The preceding section was primarily concerned with what Allah says about those who perform salatut tahajjud. There also exist a number of ahadith that reinforce the importance of tahajjud.

'Abdullah ibn as-Salam reports: "When the Prophet sallallahu alehi wasallam came to Medinah, the people gathered around him and I was one of them. I looked at his face and understood that it was not the face of a liar. The first words I heard him say were: 'O people, spread the salutations, feed the people, keep the ties of kinship, and pray during the night while the others sleep and you will enter paradise in peace.'" This is related by al-Hakim, Ibn Majah, and at-Tirmidhi who calls it hasan sahih.....

Salman al-Farsi relates that the Prophet sallallahu alehi wasallam said: "Observe the night prayer, it was the practice of the righteous before you and it brings you closer to your Lord and it is penance for evil deeds and erases the sins and repels disease from the body.".....



## Tahajjud

the Tahajjud prayer is an optional prayer that is supposed to be performed in the middle of the night. It is required that a person sleep a little before he gets up for the Tahajjud prayer. It can be performed anytime between Isha and Fajr.

See:

Fiqh-us-Sunnah

### Fiqh 2.24

**One should stop praying tahajjud and sleep if one becomes very sleepy.....**

Fiqh-us-Sunnah

### Fiqh 2.22

## Etiquettes of Late Night Prayer

The following acts are sunnah for one who wishes to perform the tahajjud prayers. Upon going to sleep, one should make the intention to perform the tahajjud prayers. Abu ad-Darda' relates that the Prophet sallallahu alehi wasallam said: "Whoever goes to his bed with the intention of getting up and praying during the night, and sleep overcomes him until the morning comes, he will have recorded for him what he had intended, and his sleep will be a charity for him from his Lord." This is related by an-Nasa'i and ibn Majah with a sahih chain.

.....

►Sahih Al-Bukhari Hadith

### Hadith 8.468

Narrated by

### Masruq

I asked 'Aisha "What deed was the most beloved to the Prophet?" She said, "The regular constant one." I said, "At what time did he use to get up at night (for the Tahajjud night prayer)?" She said, "He used to get up on hearing (the crowing of) the cock (the last third of the night)."

►Fiqh-us-Sunnah

### Fiqh 2.23

**One should wake up one's family for tahajjud**

►Fiqh-us-Sunnah

### Fiqh 2.26

**It is preferable to pray eleven or thirteen rak'at for tahajjud**

►Fiqh-us-Sunnah

### Fiqh 2.24a

**The recommended time for tahajjud**

Salatul Layil may be performed in the early part of the night, the middle part of the night, or the latter part of the night, but after the obligatory salat al 'isha.

Fiqh-us-Sunnah

### Fiqh 2.26a

**Making qada' for the missed tahajjud**

Muslim records that 'Aishah said: "If the Prophet sallallahu alehi wasallam missed the late-night prayers due to pain or anything else, he would pray twelve rak'at during the day."

'Umar reports that the Prophet sallallahu alehi wasallam said: "Whoever sleeps past his full portion [of the late-night prayers] or part of them, he should pray between the dawn and noon prayers and it would be recorded for him as if he had prayed during the night." This is related by the group except for al-Bukhari.

## THANKS:

7:10 - It is We who have placed you with authority on earth and provided you therein with means for the fulfillment of your life: small are the **thanks** that ye give! <sup>995</sup>

995 That is, all the material things which are necessary to sustain, beautify, and refine life, as well as all those powers, faculties, and opportunities which are instrumental in bringing up life to a higher plane and preparing man for his high destiny. (7.10)

**7:143** - When Moses came to the place appointed by Us and his Lord addressed him He said: "O my Lord! show (Thyself) to me that I may look upon thee." Allah said: "by no means canst thou see Me (direct); but look upon the mount; if it abide in its place then shalt thou see Me." When his Lord manifested his glory on the mount He made it as dust and Moses fell down in a swoon. When he recovered his senses he said: "Glory be to Thee! to thee I turn in repentance and I am the first to believe." (Allah) said: "O Moses! I have chosen thee above (other) men by the mission I (have given thee) and the words I (have spoken to thee): take then the (revelation) which I give thee and be of those who give thanks." <sup>110211031104</sup>

1102 Even the best of us may be betrayed into overweening confidence of spiritual ambition not yet justified by the stage we have reached. Moses had already seen part of the glory of Allah in his Radiant White Hand, that shone with the glory of Divine light (vii. 108, n. 1076). But he was still in the flesh, and the mission to his people was to begin after the Covenant of Sinai. (7.143)

1103 But Allah-the Cherisher of all His creatures-treats even our improper requests with mercy, compassion, and understanding. Even the reflected glory of Allah is too great for the grosser substance of matter. The peak on which it shone became as powder before the ineffable glory, and Moses could only live by being taken out of his bodily senses. When he recovered from his swoon, he saw the true position, and the distance between our grosser bodily senses and the true splendour of Allah's glory. He at once turned in penitence to Allah, and confessed his faith. (7.143)

1104 "First to believe." Cf. the expression "first of those who bow to Allah in Islam" in vi. 14 and vi. 163. "First" means here not the first in time, but most zealous in faith. It has the intensive and not the comparative meaning. (7.143)

**7:144** - (Allah) said: "O Moses! I have chosen thee Above (other) men By the mission I (have Given thee) and the words I (have spoken to thee): Take then the (revelation) Which I give thee And be of those Who give thanks." <sup>11051106</sup>

1105 "Above (other) men": i.e. among his contemporaries. He had a high mission, and he had the honour of speaking to Allah. (7.144)

1106 Allah's revelation is for the benefit of His creatures, who should receive it with reverence and gratitude. While Moses was having these great spiritual experiences on the Mount, his people below were ungrateful enough to forget Allah and make a golden calf for worship (vii. 147). (7.144)

**14:37** - "O our Lord! I have made some of my offspring to dwell in a valley without cultivation by thy Sacred House; in order O our Lord that they may establish regular prayer: so fill the hearts of some among men with love towards them and feed them with Fruits: so that they may give thanks." <sup>19141915</sup>

1914 The Makkan valley is enclosed by hills on all sides, unlike Madinah, which has level cultivated plains. But just because of its natural isolation, it is fitted to be a centre for Prayer and Praise. (14.37)

1915 Cf. ii. 126, and n. 128. (The "Fruits" are there explained). The righteous, though they have to have sustenance, both in a literal and figurative sense, require also the love and sympathy of their fellow-men. (14.37)

**16:78** - It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah). <sup>2112</sup>

2112 Literally, 'hearts,' which are considered the centres of the affections, and in Arabic idiom, of intelligence also. We should therefore give thanks to Allah, not to imaginary deities or powers or forces. (16.78)

**23:78** -It is He Who has created for you (the faculties of) hearing sight feeling and understanding: little thanks it is ye give! <sup>2924</sup>

2924 As elsewhere, "heart" is to be understood as the seat both of feeling and intelligence. 'All the means by which knowledge can be gathered, judgment formed, and goodness cultivated, are provided for you by Allah. If you were grateful, you would use those in My service, which is expressed in your service to your fellow men. But instead you ignore these gifts, question Allah's Providence, and blaspheme against Him!' (23.78)

**31:31** - Seest thou not that the ships sail through the Ocean by the grace of Allah? That He may show you of His Signs? Verily in this are Signs for all who constantly persevere and give thanks. <sup>3620</sup>

3620 Even the things that man makes are, as using the forces of Nature, evidence of the grace of Allah, Who has subdued these wonderful forces to the use of man. But this gift of mastery can only be understood and appreciated by constant perseverance, combined with a recognition of the divine gifts ("giving thanks"). Sabbar is an intensive form from sabr and I have indicated it by the adverb "constantly". (31.31)

32:9 - But He fashioned him in due proportion and breathed into him something of His spirit. And He gave you (the faculties of) hearing and sight and feeling (and understanding): little thanks do ye give! <sup>36393640</sup>

3639 The third stage is indicated by "fashioned him in due proportion". Cf. xv. 29. After fertilisation of ovum by the sperm, an individual life comes into existence, and it is gradually fashioned into shape, its limbs are formed; its animal life begins to function; all the beautiful adaptations come into play. The fourth stage here mentioned is that of distinctive Man, into whom Allah's spirit is breathed. Then he rises higher than animals. (32.9)

3640 As a complete man he gets the higher faculties. The five animal senses I understand to be included in the third stage. But in the fourth stage he rises higher, and is addressed in the second person, "you," instead of the third person "him". He has now the spiritual counterpart of hearing (i.e., the capacity of hearing Allah's Message) and seeing (i.e., the inner vision), and feeling the nobler heights of love and understanding the bearings of the inner life (both typified by the Heart). Yet with all these gifts, what thanks does unregenerate or corrupted man give to Allah? (32.9)

34:13 - They worked for him as he desired (making) Arches Images Basins as large as Reservoirs and (cooking) Cauldrons fixed (in their places): "Work ye sons of David with thanks! But few of My servants are grateful!" <sup>38063807</sup>

36:35 - That they may enjoy the fruits of this (artistry): it was not their hands that made this: will they not then give thanks? <sup>39793980</sup>

3979 Literally, eat (akala). Cf. vii. 19, n. 1004 and v. 69, n. 776. The same wide meaning of profit, satisfaction, and enjoyment may be attached to the word "eat" in verse 33 above. (36.35)

3980 Man may till the soil and sow the seed, but the productive forces of nature were not made by man's hands. They are the handiwork and artistry of Allah, and are evidence of Allah's providence for His creatures. See n. 3978 above. (36.35)

39:66 - Nay but worship Allah and be of those who give thanks. <sup>4340</sup>

4340 To "give thanks" is to show by our conduct that we esteem the gifts of Allah and will use them in His service. (39.66)

40:61 - It is Allah Who has made the Night for you that ye may rest therein and the Day as that which helps (you) to see. Verily Allah is Full of Grace and Bounty to men: yet most men give no thanks. <sup>4435</sup>

4435 The succession of Day and Night in our physical life is frequently appealed to, as a symbol to draw our attention to the Mercy and Bounty of Allah. If we viewed these things aright, we should serve Allah and seek Light from Him and Rest from Him, and celebrate His praises with gratitude. (40.61)

54:35 - As a Grace from Us: Thus do We reward those who give thanks. <sup>5155</sup>

5155 "Giving thanks" to Allah in Quranic phrase is to obey Allah's Law, to do His Will, to practise righteousness, to use all gifts in His service. (54.35)

56:70 - Were it Our Will We could make it salt (and unpalatable): then why do ye not give thanks? <sup>5253</sup>

5253 The wonder of the two streams of water, one sweet and the other salt, constantly mingling, and yet always separate, is referred to more than once. The never-ending circuit is established by streams and rivers mingling with the ocean, the ocean sending forth mists and steam through a process of evaporation which forms clouds, and the clouds by condensation pouring forth rain to feed the streams and rivers again: see notes 3111-2 to xxv. 53, and n. 5185 to lv. 19, and the further references given there. (56.70)

67:23 - Say: "It is He Who has created you (and made you grow) and made for you the faculties of hearing seeing feeling and understanding: little thanks it is ye give." <sup>55825583</sup>

5582 The Prophet is asked to draw constant attention to Allah, the source of all growth and development, the Giver of the faculties by which we can judge and attain to higher and higher spiritual dignity. And yet, such is our self-will, we use our faculties for wrong purposes and thus show our ingratitude to Allah. (67.23)

5583 For anshaa see n. 923 to vi. 98. (67.23)

Al-Tirmidhi Hadith

## Hadith 1733

Narrated by

Sa'd ibn AbuWaqqas

Allah's Messenger (peace be upon him) said, "It is a fine thing when a believer praises and thanks Allah if good comes to him, and praises Allah and shows endurance if smitten by affliction. The believer is rewarded for everything, even for the morsel he raises to his wife's mouth."

Bayhaqi transmitted it in Shu'ab al-Iman.

Fiqh-us-Sunnah

## Fiqh 4.126

### On Looking into a Mirror

'Ali reported that when the Prophet, peace be upon him, looked into a mirror he would say, "Praise and **thanks** be to Allah. O Allah, make me good mannered as You made me good looking." (Reported by Ibn As-Sinni) Anas reported that whenever the Prophet, peace be upon him, looked at his face in the mirror, he would say, "Praise be to Allah Who fashioned my nature and gave it a perfect form, and Who honored my face and made it good, and made me one of the Muslims."

► Sahih Muslim Hadith

#### Hadith 7138

Narrated by

**Suhayb ibn Sinan ar-Rumi**

Allah's Apostle (peace be upon him) said: Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he **thanks** (God), thus there is a good for him in it, and if he gets into trouble and shown resignation (and endures it patiently), there is a good for him in it.

► Sunan of Abu-Dawood

#### Hadith 4796

Narrated by

**Jabir ibn Abdullah**

The Prophet (peace be upon him) said: If someone is donated something, and he mentions it, he **thanks** for it, and if he conceals it, he is ungrateful for it.

► Sunan of Abu-Dawood

#### Hadith 4795

Narrated by

**Jabir ibn Abdullah**

The Prophet (peace be upon him) said: If someone is given something, he should give a return for it provided he can afford; if he cannot afford, he should praise him. He who praises him for it, **thanks** him, and he who conceals it is ungrateful to him.

### THAMUD:

See:

► A. Yusuf Ali Quran Subjects

#### Thamud

1. Thamud  
[7.73](#), [11.61](#), [25.38](#), [26.141](#), [27.45](#), [29.38](#), [41.17](#), [51.43](#), [54.23](#), [69.4](#), [85.17](#), [89.9](#), [91.11](#)

► ISL Quran Subjects

#### Thamud

1. Destruction of the forces of for their disbelief, example of the  
[85.17](#), [85.18](#), [85.19](#), [85.20](#)
2. Destruction of the tribe of as a Sign of Allah  
[26.155](#), [26.156](#), [26.157](#), [26.158](#), [51.43](#), [51.44](#), [51.45](#)
3. Disbelieving tribe of, example of the  
[22.42](#), [38.13](#), [38.14](#), [69.4](#), [69.5](#), [69.6](#), [69.7](#), [69.8](#)
4. Fate of for mischief-making and transgressing and rebelling against Allah  
[89.9](#)
5. Heedlessness of the Warning by the People of  
[54.23](#), [54.24](#), [54.25](#), [54.26](#), [54.27](#), [54.28](#), [54.29](#), [54.30](#), [54.31](#)
6. Lesson from the destruction of  
[27.50](#), [27.51](#), [27.52](#)
7. Lesson from the fate of  
[54.23](#), [54.24](#), [54.25](#), [54.26](#), [54.27](#), [54.28](#), [54.29](#), [54.30](#), [54.31](#)
8. Punishment to, example of the  
[25.38](#), [25.39](#)

9. Punishment to, lesson from the [41.13](#), [41.14](#), [41.15](#), [41.16](#), [41.17](#), [41.18](#), [69.4](#), [69.5](#), [69.6](#), [69.7](#), [69.8](#)
10. Punishment to for disbelieving and wrong-doing, example of the [11.66](#), [11.67](#), [11.68](#)

►Sahih Al-Bukhari Hadith

### Hadith 4.562

Narrated by

**Abdullah bin Umar**

The people landed at the land of Thamud called Al-Hijr along with Allah's Apostle and they took water from its well for drinking and kneading the dough with it as well. (When Allah's Apostle heard about it) he ordered them to pour out the water they had taken from its wells and feed the camels with the dough, and ordered them to take water from the well whence the she-camel (of Prophet Salih) used to drink.

## THEFT:

5:38 - As to the thief male or female cut off his or her hands: a punishment by way of example from Allah for their crime: and Allah is Exalted in Power. <sup>742</sup>

742 Here we touch upon jurisprudence. The Canon Law jurists are not unanimous as to the value of the property stolen, which would involve the penalty of the cutting off of the hand. The majority hold that petty thefts are exempt from this punishment. The general opinion is that only one hand should be cut off for the first theft, on the principle that "if thy hand or thy foot offend thee, cut them off, and cast them from thee" (Matt. xviii. 8). Apparently in the age of Jesus thieves were crucified (Matt. xxvii. 38). ([5.38](#))

5:39 - But if the thief repent after his crime and amend his conduct Allah turneth to him in forgiveness; for Allah is Oft-Forgiving Most Merciful.

12:81 - "Turn ye back to your father and say `O our father! behold! thy son committed theft: we bear witness only to what we know and we could not well guard against the unseen! <sup>1754</sup>

1754 'He stole in secret and without our knowledge. How could we in the circumstances prevent it? This may have been a good statement for the other nine brothers, but Judah was himself personally and specially pledged. ([12.81](#))

60:12 - O Prophet! when believing women come to thee to take the oath of fealty to thee that they will not associate in worship any other thing whatever with Allah that they will not **steal** that they will not commit adultery (or fornication) that they will not kill their children that they will not utter slander intentionally forging falsehood and that they will not disobey thee in any just matter then do thou receive their fealty and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving Most Merciful. <sup>54275428</sup>

►Sahih Al-Bukhari Hadith

### Hadith 7.717

Narrated by

**Abu Dharr**

I came to the Prophet while he was wearing white clothes and sleeping. Then I went back to him again after he had got up from his sleep. He said, "Nobody says: 'None has the right to be worshipped but Allah' and then later on he dies while believing in that, except that he will enter Paradise." I said, "Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft." I said, "Even if he had committed illegal sexual intercourse and **theft**?" He said, "Even if he had committed illegal sexual intercourse and theft." I said, "Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft, in spite of the Abu Dharr's dislikeness." Abu 'Abdullah said, "This is at the time of death or before it if one repents and regrets and says 'None has the right to be worshipped but Allah.' He will be forgiven his sins."

►Sahih Al-Bukhari Hadith

### Hadith 8.779

Narrated by

**Aisha**

The Quraish people became very worried about the Makhzumiya lady who had committed theft. They said, "Nobody can speak (in favor of the lady) to Allah's Apostle and nobody dares do that except Usama who is the favorite of Allah's Apostle." When Usama spoke to Allah's Apostle about that matter, Allah's Apostle said, "Do you intercede (with me) to violate one of the legal punishment of Allah?" Then he got up and addressed the people, saying, "O people! The nations before you went astray because if a noble person committed theft, they used to leave him, but if a weak person among them committed theft, they used to inflict the legal punishment on him. By Allah, if Fatima, the daughter of Muhammad committed theft, Muhammad will cut off her hand!"

►Sunan of Abu-Dawood

### Hadith 4396

Narrated by

**Jabir ibn Abdullah**

A thief was brought to the Prophet (peace be upon him). He said: Kill him. The people said: He has committed theft, Apostle of Allah! Then he said: Cut off his hand. So his (right) hand was cut off. He was brought a second time and he said: Kill him. The people said: He has committed theft, Apostle of Allah! Then he said: Cut off his foot. So his (left) foot was cut off. He was brought a third time and he said: Kill him. The people said: He has committed theft, Apostle of Allah! So he said: Cut off his hand. (So his (left) hand was cut off.) He was brought a fourth time and he said: Kill him. The people said: He has committed theft, Apostle of Allah! So he said: Cut off his foot. So his (right) foot was cut off. He was brought a fifth time and he said: Kill him. So we took him away and killed him. We then dragged him and cast him into a well and threw stones over him.

►Al-Tirmidhi Hadith

### Hadith 885

Narrated by

**AbuQatadah**

Allah's Messenger (peace be upon him) said: The worst among people is one who commits theft in prayer. They said: Allah's Messenger, how does one commit theft in one's prayer? He said: When he does not observe ruku' and sujud perfectly well.

Transmitted by Ahmad.

►Al-Muwatta Hadith

### Hadith 41.31

## General Section on Cutting Off the Hand

Yahya related to me from Malik that Abu'z-Zinad informed him that a governor of Umar ibn Abd al-Aziz took some people in battle and had not killed any of them. He wanted to cut off their hands or kill them, so he wrote to Umar ibn Abd al-Aziz about that Umar ibn Abd al-Aziz wrote to him, "Better to take less than that."

Yahya said that he heard Malik say, "What is done among us about a person who steals the goods of people which are placed under guard in the markets, and their owners put them in their containers and store them together is that if anyone steals any of that from where it is kept, and its value reaches that for which cutting off the hand is obliged, his hand must be cut off, whether or not the owner of the goods is with his goods and whether it is night or day."

Malik said about some one who stole something for which cutting off the hand was obliged and then what he stole was found with him and he returned it to its owner, "His hand is cut off."

Malik said, "If someone says, 'How can his hand be cut off when the goods have been taken from him and returned to their owner?', it is because he is in the same position as the wine drinker when the smell of the wine is found on his breath and he is not drunk. He is flogged with the hadd.

"The hadd is imposed for drinking wine even if it does not make the man intoxicated. That is because he drank it to become intoxicated. It is the same as that with cutting off the hand of the thief for theft when it is taken from him, even if he has not profited from it and it was returned to its owner. When he stole it, he stole it to take it away."

Malik said that if some people came to a house and robbed it together, and then they left with a sack or box or a board or basket or the like of that which they carried together, and when they took it out of its guarded place, they carried it together, and the price of what they took reached that for which cutting off the hand was obliged, and that was three dirhams and upwards, each of them had his hand cut off.

"If each of them takes out something by himself, whoever of them takes out something whose value reaches three dirhams and upwards must have his hand cut off. If any of them takes out something whose value does not reach three dirhams, he does not have his hand cut off."

Yahya said that Malik said, "What is done among us is that when a man's house is locked and he is the only one living in it, cutting off the hand is not obliged against the one who steals something from it until he takes it out of the house completely. That is because all of the house is a place of custody. If someone other than him lives in the house and each of them locks his door, and it is a place of custody for each of them, whoever steals anything from the apartments of that house must have his hand cut off when he leaves the apartment and goes into the main house. He has removed it from its place of custody to another place and he must have his hand cut off."

Malik said, "What is done in our community about a slave who steals from the property of his master is that if he is not in service and among those trusted in the house and he enters secretly and steals from his master something that for which cutting off the hand is obliged, his hand is not cut off. It is like that with a slave-girl when she steals from her master's property. Her hand is not cut off."

Malik then spoke about a slave who was not in service and not one of those trusted in the house, and he entered secretly and stole from the property of his master's wife that for which cutting off the hand was obliged. He said, "His hand is cut off."

"It is like that with the wife's slave-girl when she does not serve her or her husband nor is she trusted in the house and she enters secretly and steals from her mistress's property that for which cutting off the hand is obliged. Her hand is not cut off."

"It is like that with the wife's slave-girl who is not in her service and is not trusted in the house and she enters secretly and steals from the property of her mistress's husband something for which cutting off the hand is obliged. Her hand is cut off."



It is like that with the man who steals from his wife's goods or the wife who steals from her husband's goods something for which cutting off the hand is obliged. If the thing which one of them steals from his spouse's property is in a room other than the room which they both lock for themselves, or it is in a place of custody in a room other than the room which they are in, whichever of them steals something for which cutting off the hand is obliged, their hand should be cut off."

Malik spoke about a small child and a foreigner who does not speak clearly. He said, "If they are robbed of something from its place of custody or from under a lock, the one who stole it has his hand cut off. If the property is outside of its place of custody or locked room(when it is stolen), the one who robbed them does not have his hand cut off. It is then in the position of sheep stolen from the mountain and uncut fruit hanging on the trees "

Malik said, "What is done among us about a person who robs graves is that if what he takes from the grave reaches what cutting off the hand is obliged for, his hand is cut off . That is because the grave is a place of custody for what is in it just as houses are a place of custody for what is in them. "

Malik added, "Cutting off the hand is not obliged for him until he takes it out of the grave."

### Sahih Al-Bukhari Hadith

Hadith 8.801 Narrated by  
Abu Huraira

The Prophet said, "The one who commits an illegal sexual intercourse is not a believer at the time of committing illegal sexual intercourse and a thief is not a believer at the time of committing theft and a drinker of alcoholic drink is not a believer at the time of drinking. Yet, (the gate of) repentance is open thereafter."

## THRONE:

2:255 - Allah! there is no Allah but He the living the Self-subsisting Eternal. No slumber can seize him nor sleep. His are all things in the heavens and on earth. Who is there can intercede in His presence except as He permitteth? He knoweth what (appeareth to his creatures as) before or after or behind them. Nor shall they compass aught of his knowledge except as He willeth. His throne doth extend over the heavens and the earth and He feeleth no fatigue in guarding and preserving them. For He is the Most High the Supreme (in glory). 296297298259

296 This is the Ayat-ul-Kursi the "Verse of the Throne". Who can translate its glorious meaning, or reproduce the rhythm of its well-chosen and comprehensive words. Even in the original Arabic the meaning seems to be greater than can be expressed in words. (2.255)

297 After we realise that His life is absolute Life. His Being is absolute Being, while others are contingent and evanescent, our ideas of heaven and earth vanish like shadows. What is behind that shadow is He. Such reality as our heavens and our earth possess is a reflection of His absolute Reality. The pantheist places the wrong accent when he says that everything is He. The truth is better expressed when we say that everything is His. How then can any creatures stand before Him as of right, and claim to intercede for a fellow-creature? In the first place both are His, and He cares as much for one as for the other. In the second place, they are both dependent on His will and command. But He in His Wisdom and Plan may grade his creatures and give one superiority over another. Then by His will and permission such a one may intercede or help according to the laws and duties laid on him. God's knowledge is absolute, and is not conditioned by Time or Space. To us, His creatures, these conditions always apply. His knowledge and our knowledge are therefore in different categories, and our knowledge only gets some reflection of Reality when it accords with His Will and Plan. (2.255)

298 Throne; seat, power, knowledge, symbol of authority. In our thoughts we exhaust everything when we say "the heavens and the earth". Well, then in everything is the working of God's power, and will, and authority. Everything of course includes spiritual things as well as things of sense. Cf. Wordsworth's fine outburst in "Tintern Abbey": "Whose dwelling is the light of setting suns, And the round ocean and the living air, And in the blue sky, and in the mind of man: A motion and a spirit that impels all thinking things, all objects of all thought, And rolls through all things." (2.255)

259 Wrong (themselves as well as others): Zalimun: for the root meaning of zulm see n. 51. ii. 35. (2.255)

7:54 - Your guardian-Lord is Allah Who created the heavens and the earth in six days and is firmly established on the throne (of authority): He draweth the night as a veil O'er the day each seeking the other in rapid succession: He created the sun the moon and the stars (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah the cherisher and sustainer of the worlds! 1031 1032

1031 A sublime verse, comparable to the Throne Verse ii. 255. As for the Creation in six days, in xxii. 47, we are told that a Day in the sight of Allah is like a thousand years of our reckoning, and in lxx. 4, the comparison is with 50,000 of our years. In the history of our material earth, we may reckon six great epochs of evolution. (7.54)

1032 Here, we are told of the creation of the heavens and the earth in six days. But lest we should be obsessed with the Jewish idea that Allah rested on the seventh day, we are told that the Creation was but a prelude to Allah's work: for His authority is exercised constantly by the laws which He establishes and enforces in all parts of His Creation. The beautiful imagery of night and day seeking out each other in rapid succession is still further enforced in the Arabic by the double accusative of the verb yugshi, showing the mutual interactions of the day and the night, each covering the

other in turn. The heavenly bodies show an order which is evidence of His constant care and government. Not only that, but it is only He Who creates, maintains, and governs, and no one else. (7.54)

9:129 - But if they turn away Say : "Allah sufficeth me: There is not god but He: On Him is my trust - He the Lord of the Throne (Of Glory) Supreme! 1380

1380 But if the Message is rejected, he still proclaims the burning Faith of his heart, which is unquenchable. Allah is sufficient to all. To trust Him is to find the accomplishment of all spiritual desire. His grandeur is figured by a lofty Throne, supreme in glory! Thus have we been led, through a notable incident in Al-Mustafa's earthly career, to truths of the highest spiritual import. (9.129)

10:3 -Verily your Lord is Allah Who created the heavens and the earth in six Days and is firmly established on the Throne (of authority) regulating and governing all things. No intercessor (can plead with Him) except after His leave (hath been obtained). This is Allah your Lord; Him therefore serve ye: will ye not celebrate His praises? 138513861387

1385 See note 1031 to vii. 54. (10.3)

1386 Istawa, with the preposition *ila* after it, means He turned to or He directed Himself by His will to as in ii-29. With the preposition *'ala* after it, as here and in vii. 54 and elsewhere, the meaning seems to be "to mount or ascend," and to be firmly established, to sit firm and unshaken, beyond question. "The Throne represents many ideas: e.g., (1) that God is high above all His Creation; (2) that He regulates and governs it, as a king does, whose authority is unquestionably recognised; (3) that He is not, therefore, like the gods of Greece, and paganism, who were imagined to be in a world apart, careless of mankind, or jealous of mankind, but on the contrary. He (4) disposes of their affairs and all affairs continuously and with justice; (5) that the authority of His prophets, ministers, and messengers is derived from Him, and such intercession as they can make is by His will and permission. (10.3)

12:100 - And he raised his parents high on the throne (of dignity) and they fell down in prostration (all) before him. He said: "O my father! this is the fulfillment of my vision of old! Allah hath made it come true! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert (even) after Satan had sown enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that He planneth to do: for verily He is full of knowledge and wisdom. 17791780

1779 Certainly metaphorically: probably also literally. By Eastern custom the place of honour at a ceremonial reception is on a seat on a dais, with a special cushion of honour, such as is assigned to a bridegroom at his reception. To show his high respect for his parents, Joseph made them sit on a throne of dignity. On the other hand, his parents and his brothers, all performed the ceremony of prostration before Joseph in recognition of his supreme rank in Egypt under the Pharaoh. And thus was fulfilled the dream or vision of his youth (xii. 4 above and n. 1633). A) The ceremony of prostration for paying respect might have been allowed at the time of previous prophets, but with the advent of the complete and final revelation prostration before anyone other than Allah is a grave sin strictly prohibited. (12.100)

1780 Note how modest Joseph is throughout. The first things he thinks of among Allah's gracious favours to him are: (1) that he was brought out of prison and publicly proclaimed to be honest and virtuous; and (2) that his dear father was restored to him, as well as the brothers who had persecuted him all his life. He will say nothing against them personally. In his *husn-i-zann* (habit of interpreting everyone and everything in the most favourable and charitable light), he looks upon them as having been misled. It was Satan that set them against him. But now all is rectified by the grace of Allah, to Whom he renders due praise. Latif: see n. 2844 to xxii. 63; the fourth meaning mentioned there applies here, with echoes of the other meanings. (12.100)

13:2 - Allah is He Who raised the heavens without any pillars that ye can see; is firmly established on the throne (of authority); He has subjected the sun and the moon (to His law)! each one runs (its course) for a term appointed. He doth regulate affairs explaining the Signs in detail that ye may believe with certainty in the meeting with your Lord. 1800180118021803

1801 Cf. x. 3, and n. 1386. We must not think that anything came into being by itself or carries out its functions by itself. Allah is the Creator from Whom everything has its life and being and through Whom everything is maintained and supported, even though fixed laws are established for its regulation and government. The "term appointed" limits the duration of their functioning: its ultimate return is to Allah, as its beginning proceeded from Allah. (13.2)

1802 Cf. x. 31, n. 1425. Where the laws of nature are fixed, and everything runs according to its appointed course, the government and regulation behind it is still that of Allah. Where there is limited free will as in man, yet the ultimate source of man's faculties is Allah. Allah cares for His creatures. He does not, as in the idea of polytheistic Greece, sit apart on Olympus, careless of His creatures. (13.2)

1803 One manifestation of His caring for His creatures, even where a limited amount of free-will is granted for their development, is that He is careful to explain His Signs both in nature and in express and detailed revelation through His Messengers, lest man should have any doubts whether he has to return ultimately to his Lord and account for all his actions during the "term appointed," when he was given some initiative by way of trial and preparation. If man attends carefully to the Signs, he should have no doubt whatever. (13.2)

17:42 - Say: if there had been (other) gods with Him as they say behold they would certainly have sought out a way to the Lord of the Throne! 2228

2228 There is only One True God. But if, as polytheists say, there had been subsidiary gods, they would yet have had to submit to the Throne of the Supreme God, and worship Him. (17.42)

20:5 - (Allah) Most Gracious is firmly established on the throne (of authority). <sup>2536</sup>

2536 Cf. x. 3. n. 1386. If things seem to be wrong in our imperfect vision on this earth, we must remember Allah, Who encompasses all Creation and sits on the throne of Grace and Mercy, is in command, and our Faith tells us that all must be right. Allah's authority is not like an authority on earth, which may be questioned, or which may not last. His authority is "firmly established". (20.5)

23:86 - Say: "Who is the Lord of the seven heavens and the Lord of the Throne (of Glory) Supreme?" <sup>2928</sup>

2928 Cf. ix. 129. (23.86)

23:116 - Therefore exalted be Allah the King the Reality; there is no god but He the Lord of the Throne of Honor!

25:59 - He Who created the heavens and the earth and all that is between in six days and is firmly established on the Throne (of authority): Allah Most Gracious: ask thou then about Him of any acquainted (with such things). <sup>311731183119</sup>

3117 Cf. vii. 54 and n. 1031. (25.59)

3118 See n. 1386 to x. 3. (25.59)

3119 The argument is about the question, in whom shall we put our trust? Worldly men put their trust in worldly things: the righteous man only in Allah. The true distinction will be quite clear from a ray of divine knowledge. If you do not see it all clearly, ask of those who possess such knowledge. (25.59)

27:23 - "I found (there) a woman ruling over them and provided with every requisite; and she has a magnificent throne." <sup>32643265</sup>

3264 The Queen of Sheba (by name Bilqis in Arabian tradition) came apparently from Yemen, but she had affinities with Abyssinia and possibly ruled over Abyssinia also. The Habasha tribe (after whom Abyssinia was named) came from Yemen. Between the southern coast of Yemen and the north-eastern coast of Abyssinia there are only the Straits of Bab-al-Mandab, barely twenty miles across. In the 10th or 11th century B.C. there were frequent invasions of Abyssinia from Arabia, and Solomon's reign of 40 years is usually synchronised with B.C. 992 to 952. The Sabaean and Himyarite alphabets in which we find the south Arabian pre-Islamic inscriptions, passed into Ethiopic, the language of Abyssinia. The Abyssinians possess a traditional history called "The Book of the Glory of Kings" (Kebra Nagast), which has been translated from Ethiopic into English by Sir E.A. Wallis Budge (Oxford, 1932). It gives an account of the Queen of Sheba and her only son Menyelek I, as founders of the Abyssinian dynasty. (27.23)

3265 Provided with every requisite: I take this to refer not only to the abundance of spices and gems and gold in her country, but to sciences and arts, as well. (27.23)

27:38 - He said (to his own men): "Ye Chiefs! which of you can bring me her throne before they come to me in submission?" <sup>3273</sup>

3273 The throne is symbolical of power and dignity. So far her throne was based on material wealth: Solomon is going to alter it to a basis of Faith and the Religion of Unity. (27.38)

32:4 - It is Allah Who has created the heavens and the earth and all between them in six Days and is firmly established on the Throne (of authority): ye have none besides Him to protect or intercede (for you): will ye not then receive admonition? <sup>36323633</sup>

3632 Six Days: See n. 1031 to vii. 54. The "Day" does not mean a day as we reckon it, viz., one apparent course of the sun round the earth, for it refers to conditions which began before the earth and the sun were created. In verse 5 below, a Day is compared to a thousand years of our reckoning, and in lxx. 4 to 50,000 years. These figures "as we reckon" have no relation to "timeless Time", and must be taken to mean very long Periods, or Ages, or Aeons. See further xli. 9-12, and notes. (32.4)

3633 Cf. x. 3. n. 1386. Allah created the World as we see it in six great Stages. But after the initial creation, He is still in authority and directs and controls all affairs. He has not delegated His powers to others, and Himself retired. Also see vii. 54. (32.4)

38:34 - And We did try Solomon: We placed on his throne a body (without life): but he did turn (to Us in true devotion): <sup>41884189</sup>

4188 What was the trial of Solomon? All the power, wealth, and glory, which were given to him were a spiritual trial to him. They might have turned another man's head, but he was staunch and true, and while he enjoyed and used all the power he had-over the jinns, men, and the forces of nature, (see below), he kept his mind steady to the service of Allah. Cf. viii. 28, where "your possessions and your progeny" are declared to be "but a trial". (38.34)

4189 "The body on his throne" has been variously interpreted. The interpretation that appeals more is the following: Sulaiman was at his utmost height of power and glory. Allah Ta'ala tested him with a severe illness during which he was no more than a lifeless body on his throne. He came to realize how weak and powerless he was in the eyes of Allah. In this state of weakness and misery he turned to Allah with humility and humbleness. (38.34)

39:75 - And thou wilt see the angels surrounding the Throne (Divine) on all sides singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice. And the cry (on all sides) will be "Praise be to Allah the Lord of the Worlds!" 4355

4355 These are the opening words of the first Sura, and they describe the atmosphere of the final Bliss in Heaven, in the light of the Countenance of their Lord, the Lord of all! (39.75)

40:15 - Raised high above ranks (or degrees) (He is) the Lord of the Throne (of authority): by his command doth He send the spirit (of inspiration) to any of His servants He pleases that it may warn (men) of the Day of Mutual Meeting 437643774378

4376 He is raised far above any rank or degree which we can imagine. It is possible also to treat Rafi as equivalent to Rafi', meaning that He can raise His creatures to the highest ranks and degrees for He is the fountain of all honour. (40.15)

43:82 - Glory to the Lord of the heavens and the earth the Lord of the Throne (of Authority)! (He is free) from the things they attribute (to Him)! 4680

4680 Cf. vii. 54 and n. 1032. All Power, Authority, Knowledge, and Truth are with Allah. He neither begets nor is begotten. Glory to Him! (43.82)

46:33 – See they not that Allah Who created the heavens and the earth and never wearied with their creation is able to give life to the dead? Yea verily He has power over all things. 4812

4812 Cf. ii. 255 (Verse of the Throne): "His **Throne** doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them." He Whose power is constant and unwearied in creating and preserving all things in heaven and earth can surely give life to the dead at the Resurrection. (46.33)

57:4 - He it is Who created the heavens and the earth in six Days and is moreover firmly established on the Throne (of authority). He knows what enters within the earth and what comes forth out of it what comes down from heaven and what mounts up to it. And He is with you wheresoever ye may be. And Allah sees well all that ye do. 527752785279

69:17 - And the angels will be on its sides and eight will that Day bear the Throne of thy Lord above them. 56505651

5650 The whole picture is painted in graphic poetical images, to indicate that which cannot be adequately described in words, and which indeed OUT human faculties with their present limited powers are not ready to comprehend. The angels will be on all sides, arrayed in ranks upon ranks, and the Throne of the Lord on high will be borne by eight angels (or eight rows of angels). That will be the Day when Justice will be fully established and man be mustered to his Lord for reckoning. (69.17)

5651 The number eight has perhaps no special significance, unless it be with reference to the shape of the Throne or the number of the angels. The Oriental Throne is often octagonal, and its bearers would be one at each corner. (69.17)

81:20 - Endued with Power with rank before the Lord of the Throne 5989

5989 Not only was the bringer of the Revelation, Gabriel, an honorable Messenger, incapable of deceit, but he had, in the angelic kingdom, rank and authority before Allah's Throne, and he could convey an authoritative divine Message. He was, like the holy Prophet, faithful to his trust; and therefore there could be no question of the Message being delivered in any other way than exactly according to the divine Will and Purpose. These epithets could apply to the Prophet himself, but in view of verse 23 below, it is best to understand them of Gabriel. (81.20)

85:15 - Lord of the Throne of Glory

Sahih Al-Bukhari Hadith

**Hadith 9.524**

Narrated by

**Abu Said Al Khudri**

The Prophet said, "The people will fall unconscious on the Day of Resurrection, then suddenly I will see Moses holding one of the pillars of the Throne." Abu Huraira said: The Prophet said, "I will be the first person to be resurrected and will see Moses holding the Throne."

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►Al-Tirmidhi Hadith

### **Hadith 2169** Narrated by **Ayfa' ibn AbdulKila'i**

Ayfa' told of a man who asked Allah's Messenger (peace be upon him) which surah of the Qur'an was greatest and was told that it was "Say, He is Allah, One." He asked which verse of the Qur'an was greatest and was told that it was the Throne Verse, "Allah, there is no god but He, the Living, the Eternal." He asked Allah's Prophet which verse he would like to bring good to him and his people and was told, "The end of surat al-Baqarah, for it is one of the treasures of Allah's mercy from under His throne, which He gave to these people, and there is no good in this world and the next, which it does not include."

Darimi transmitted it.

►Al-Tirmidhi Hadith

### **Hadith 2173** Narrated by **Jubayr ibn Nufayr**

Allah's Messenger (peace be upon him and grant him peace) said, "Allah finished Surat al-Baqarah with two verses which I have been given from His treasure which is under the **Throne**; so learn them and teach them to your womenfolk, for they are a blessing, a means of a approach (to Allah) and a supplication."

Darimi transmitted it in mursal form.

►Biographies of Companions

### **Ubayy ibn Kab**

"O Abu Mundhir! Which verse of the Book of God is the greatest?" asked the Messenger of God, may God bless him and grant him peace. "Allah and His Messenger know best," came the reply. The Prophet repeated the question and Abu Mundhir replied.

"Allah, there is no god but He, the Living the Self-Subsisting. Neither slumber overtakes him nor sleep. To Him belongs whatever is in the heavens and whatever is on earth, ..." and most likely he went on to complete the Verse of the **Throne** (Ayat al-Kursi).

The Prophet smote his chest with his right hand in approval on hearing the reply and with his countenance beaming with happiness, said to Abu Mundhir. "May knowledge delight and benefit you, Abu Mundhir."

## **THUNDER:**

2:19 - Or (another similitude) is that of a rain-laden cloud from the sky; in it are zones of darkness and **thunder** and lightning they press their fingers in their ears to keep out the stunning thunder-clap the while they are in terror of death. But Allah is ever round the rejecters of Faith! <sup>39</sup>

39 A wonderfully graphic and powerful simile applying to those who reject Faith. In their self-sufficiency they are undisturbed normally. But what happens when a great storm breaks over them? They cover their ears against **thunder**-claps and the lightning nearly blinds them. They are in mortal fear, but God encompasses them around - even them, for He at all times encompasses all. He gives them rope. In the intervals of deafening noise and blinding flashes, there are moments of steady light and these creatures take advantage of them, but again they are plunged into darkness. Perhaps they curse; perhaps they think that the few moments of effective light are due to their own intelligence! How much wiser would they be if they humbled themselves and sought the light of God! (2.19)

2:55 - And remember ye said: "O Moses! we shall never believe in thee until we see Allah manifestly" but ye were dazed with thunder and lightning even as ye looked on. <sup>70</sup>

70 We have hitherto had instances from the Jewish traditional Taurat (or Pentateuch). Now we have some instances from Jewish traditions in the Talmud, or body of exposition in the Jewish theological schools. They are based on the Jewish scriptures, but add many marvellous details and homilies. As to seeing God, we have in Exod. xxxiii 20: "And He said, Thou canst not see My face: for there shall no man see Me and live." The punishment for insisting on seeing God was therefore death; but those who rejected faith were forgiven, and yet they were ungrateful. (2.55)

4:153 - The people of the Book ask thee to cause a book to descend to them from heaven: indeed they asked Moses for an even greater (miracle) for they said: "Show us Allah in public" but they were dazed for their presumption with thunder and lightning. Yet they worshipped the calf even after clear signs had come to them; even so We forgave them; and gave Moses manifest proofs of authority. <sup>657</sup>



- 657 Cf. ii. 55, for the thunder and lightning which affected those who were presumptuous enough to ask that they should see Allah face to face, and ii. 51, and n. 66, for the worship of the golden calf. The lesson is that it is presumptuous on the part of man to judge of spiritual things in terms of material things, or to ask to see Allah with their material eyes when Allah is above material forms and is independent of time and space. (4.153)

13:13 - Nay thunder repeateth His praises and so do the angels with awe: He flingeth the loud-voiced thunderbolts and therewith He striketh whomsoever He will... Yet these (are the men) who (dare to) dispute about Allah with the strength of His power (supreme)! 181918201821

- 1819 Nay, thunder itself, which may frighten you, is but a tame and beneficent force before Him, declaring His praises, like the rest of creation. THUNDER thus aptly gives the name to this Sura of contrasts, where what we may think terrible is shown to be really a submissive instrument of good in Allah's hands. (13.13)

- 1820 And the angels, whom we think to be beautiful creatures of power and glory nearest to Allah, yet feel reverence and awe even as they praise His holy name. (13.13)

- 1821 Who is puny man, to call Allah in question? Cf. some variations on this theme in the Book of Job, e.g. chapters 38 to 41. (13.13)

30:24 - And among His Signs He shows you the lightning by way both of fear and of hope and He sends down rain from the sky and with it gives life to the earth after it is dead: verily in that are Signs for those who are wise. 3530

- 3530 See last note, item (5). Cf. xiii. 12. To cowards lightning and **thunder** appear as terrible forces of nature: lightning seems to kill and destroy where its irresistible progress is not assisted by proper lightning-conductors. But lightning is also a herald of rain-bearing clouds and showers that bring fertility and prosperity in their train. This double aspect is also symbolical of spiritual fears and hopes, fears lest we may not be found receptive or worthy of the irresistible perspicuous Message of Allah, and hopes that we may receive it in the right spirit and be blessed by its mighty power of transformation to achieve spiritual well-being. Note that the repetition of the phrase "gives life to the earth after it is dead" connects this verse, with verse 19 above; in other words, the Revelation, which we must receive with wisdom and understanding, is a Sign of Allah's own power and mercy, and is vouchsafed in order to safeguard our own final Future. (30.24)

41:13 - But if they turn away say thou: "I have warned you of a stunning Punishment (as of thunder and lightning) like that which (overtook) the `Ad and the Thamud!" 4479

69:5 - But the Thamud they were destroyed by a terrible storm of thunder and lightning! 5638

- 5638 The Thamud were addicted to class arrogance. They oppressed the poor. The prophet Salih preached to them, and put forward a wonderful she-camel as symbol of the rights of the poor, but they ham-strung her. See n. 1044 to vii. 73. They were destroyed in a mighty calamity, an earthquake accompanying a terrible thunderstorm. (69.5)

Fiqh-us-Sunnah

## Fiqh 4.127b

### On Hearing Thunder

Ibn 'Umar reported that whenever the Prophet, peace be upon him, heard the sound of thunder or lightning he would say, "O Allah, do not destroy us with Your wrath nor let us perish with Your punishment, and save us before it comes to pass." (Reported by Tirmidhi, by its chain of authorities is weak)

►Sunan of Abu-Dawood

## Hadith 1169

Narrated by

Aisha, Ummul Mu'minin

The people complained to the Apostle of Allah (peace be upon him) of the lack of rain, so he gave an order for a pulpit.....

.....He then faced the people, descended and prayed two rak'ahs. Allah then produced a cloud, and the storm of **thunder** and lightning came on. Then the rain fell by Allah's permission, and before he reached his mosque streams were flowing. When he saw the speed with which the people were seeking shelter, he (peace be upon him) laughed till his back teeth were visible. Then he said: I testify that Allah is Omnipotent and that I am Allah's servant and apostle.

### TILTH:

2:223 - Your wives are as a tilth unto you; so approach your tilth when or how ye will. But do some good act for your souls beforehand; and fear Allah and know that ye are to meet Him (in the Hereafter) and give (these) good tidings to those who believe. 249250



249 Sex is not a thing to be ashamed of, or to be treated lightly, or to be indulged to excess. It is as solemn a fact as any in life. It is compared to a husbandman's tilth; it is a serious affair to him; he sows the seed in order to reap the harvest. But he chooses his own time and mode of cultivation. He does not sow out of season nor cultivate in a manner which will injure or exhaust the soul. He is wise and considerate and does not run riot. Coming from the simile to human beings, every kind of mutual consideration is required, but above all, we must remember that even in these matters there is a spiritual aspect. We must never forget our souls, and that we are responsible to God. (2.223)

250 Our highest spiritual ambition should be the hope of meeting God. To uphold such a hope is to give glad tidings to people of faith. It would only be unrepentant sinners who would fear the meeting. Note how the most sensuous matters are discussed frankly, and immediately taken up into the loftiest regions of spiritual upliftment. (2.223)

6:136 - Out of what Allah hath produced in abundance in tilth and in cattle they assigned Him a share: they say according to their fancies: "This is for Allah and this for our `partners'!" But the share of their `partners' reacheth not Allah whilst the share of Allah reacheth their `partners'! Evil (and unjust) is their assignment!.<sup>958</sup>

6:141 - It is He who produceth gardens with trellises and without and dates and tilth with produce of all kinds and olives and pomegranates similar (in kind) and different (in variety): eat of their fruit in their season but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters.<sup>964965966</sup>

30:51 - And if We (but) send a Wind from which they see (their tilth) turn yellow behold they become thereafter ungrateful (Unbelievers)!<sup>3569</sup>

3569 Another Parable from the forces of nature. We saw how the Winds gladdened, vivified, and enriched those who utilized them in the right spirit. But a wind might be destructive to tilth in certain circumstances: so the blessings of Allah may-by the wrongdoers resisting and blaspheming-bring punishment to the wrong-doers. Instead of taking the punishment in the right spirit-in the spirit in which Believers of Allah take their misfortunes,-the Unbelievers curse and deepen their sin! (30.51)

42:20 - To any that desires the tilth of the Hereafter We give increase in his tilth; and to any that desires the tilth of this world We grant somewhat thereof but he has no share or lot in the Hereafter.<sup>4555</sup>

4555 The parable is from the efforts of the husbandman, who ploughs and prepares the soil, sows the seed, weeds in due season, and reaps the harvest, You reap as you sow. But Allah will add manifold advantages for spiritual tilth. To those who are only engrossed in the vanities of this world, something may accrue in this world, but the next world is closed to them. (42.20)

68:22 - "Go ye to your tilth (betimes) in morning if ye would gather the fruits."<sup>5609</sup>

5609 Awakening from sleep, they were not aware that the garden had been destroyed by the storm overnight. They were in their own selfish dreams: by going very early, they thought they could cheat the poor of their share. See next note. (68.22)

►Sahih Al-Bukhari Hadith

**Hadith 6.51** Narrated by  
**Jabir**

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

"Your wives are a tilth unto you; so go to your tilth when or how you will." (2.223)

►Al-Tirmidhi Hadith

**Hadith 3191** Narrated by  
**Abdullah ibn Abbas**

Allah's Messenger (peace be upon him) received the revelation, "Your wives are a tilth to you, so come to your tilth.....", that means from in front or behind, but avoid the anus and intercourse during menstruation.

Tirmidhi and Ibn Majah transmitted it.

►Sahih Al-Bukhari Hadith

**Hadith 6.50** Narrated by  
**Nafi**

Whenever Ibn 'Umar recited the Qur'an, he would not speak to anyone till he had finished his recitation. Once I held the Qur'an and he recited Surat-al-Baqara from his memory and then stopped at a certain Verse and said, "Do you know in what

connection this Verse was revealed?" I replied, "No." He said, "It was revealed in such-and-such connection." Ibn 'Umar then resumed his recitation. Nafi added regarding the Verse: "So go to your tilth when or how you will." Ibn 'Umar said, "It means one should approach his wife in..."

►Sunan of Abu-Dawood

### Hadith 2138

Narrated by

**Mu'awiyah ibn Haydah**

I said: Apostle of Allah, how should we approach our wives and how should we leave them? He replied: Approach your tilth when or how you will, give her (your wife) food when you take food, clothe when you clothe yourself, do not revile her face, and do not beat her.

►Sunan of Abu-Dawood

### Hadith 2159

Narrated by

**Abdullah Ibn Abbas**

Ibn Umar misunderstood (the Qur'anic verse, "So come to your tilth however you will")--may Allah forgive him. The fact is that this clan of the Ansar, who were idolaters, lived in the company of the Jews who were the people of the Book. They (the Ansar) accepted their superiority over themselves in respect of knowledge, and they followed most of their actions. The people of the Book (i.e. the Jews) used to have intercourse with their women on one side alone (i.e. lying on their backs). This was the most concealing position for (the vagina of) the women. This clan of the Ansar adopted this practice from them. But this tribe of the Quraysh used to uncover their women completely, and seek pleasure with them from in front and behind and laying them on their backs. When the muhajirun (the immigrants) came to Medina, a man married a woman of the Ansar. He began to do the same kind of action with her, but she disliked it, and said to him: We were approached on one side (i.e. lying on the back); do it so, otherwise keep away from me. This matter of theirs spread widely, and it reached the Apostle of Allah (peace be upon him). So Allah, the Exalted, sent down the Qur'anic verse: "Your wives are a tilth to you, so come to your tilth however you will," i.e. from in front, from behind or lying on the back. But this verse meant the place of the delivery of the child, i.e. the vagina.

## TIME:

2:164 - Behold! In the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the profit of mankind; in the rain which Allah sends down from the skies and the life which He gives therewith to an earth that is dead; in the beasts of all kinds that He scatters through the earth; in the change of the winds and the clouds which they trail like their slaves between the sky and the earth; (here) indeed are signs for a people that are wise. <sup>166</sup>

166 This magnificent Nature passage stands out like a hill in a landscape, enhancing the beauty of our view, and preparing us for the every-day laws and ordinances which follow. (2.164)

2:189 - They ask thee concerning the new moons. Say: they are but signs to mark fixed periods of time in (the affairs of) men and for pilgrimage. It is no virtue if ye enter your houses from the back; it is virtue if ye fear Allah. Enter houses through the proper doors and fear Allah that ye may prosper. <sup>202203</sup>

202 There were many superstitions connected with the New Moon, as there are to the present day. We are told to disregard such superstitions. As a measure of time, where the lunar calendar is used, the New Moon is one great sign, for which people watch with eagerness. Muslim festivals, including the Pilgrimage, are fixed by the appearance of the New Moon. The Arabs, among other superstitions, had one which made them enter their houses by the back door during or after the Pilgrimage. This is disapproved, for there is no virtue in any such artificial restrictions. All virtue proceeds from the love and fear of God. (2.189)

203 This is a Muslim proverb now, and much might be written about its manifold meanings. A few may be notes here. (1) If you enter a society, respect its manners and customs. (2) If you want to achieve an object honourably, go about it openly and not "by a backdoor". (3) Do not beat about the bush. (4) If you wish success in an undertaking, provide all the necessary instruments for it. (2.189)

3:190 - Behold! in the creation of the heavens and the earth and the alternation of night and day there are indeed Signs for men of understanding. <sup>497</sup>

497 See ii. 164. The two items mentioned here are just brief symbols recalling the six or seven mentioned in the other passage. And those too are but brief symbols and reminders of the glorious majesty of Allah and His goodness to man. (3.190)

6:66 - But thy people reject this though it is the truth. Say: "Not mine is the responsibility for arranging your affairs; <sup>890</sup>

890 At the date of this revelation, the Apostle's people had as a body not only rejected God's truth, but were persecuting it. The Apostle's duty was to deliver his Message, which he did. He was not responsible for their conduct. But he told them plainly that all warnings from God had their time limit, as they would soon find out, within a very few years. For

the leaders of the resistance came to an evil end, and their whole system of fraud and selfishness was destroyed, to make room for the purer Faith of Islam. Apart from that particular application, there is the more general application, for the present time and for all time. (6.66)

6:67 - "For every Message is a limit of time and soon shall ye know it."

7:134 - Every time the penalty fell on them they said: "O Moses! on our behalf call on thy Lord in virtue of his promise to thee: if thou wilt remove the penalty from us we shall truly believe in thee and we shall send away the children of Israel with thee." <sup>1092</sup>

1092 The demand of Moses was two-fold: (1) come to Allah and cease from oppression, and (2) let me take Israel out of Egypt. At first it was laughed at and rejected with scorn. When the Plagues came for punishment, each time the Egyptians suffered, they promised amendment and begged Moses to intercede and cause the plague to cease. But every time it ceased, they went back to their evil attitude, until the final retribution came. This is a type of the sinner's attitude for all times. (7.134)

7:187 - They ask thee about the (final) hour when will be its appointed time? Say: "The knowledge thereof is with my Lord (alone): none but He can reveal as to when it will occur. Heavy were its burden through the heavens and the earth. Only all of a sudden will it come to you. They ask thee as if thou wert eager in search thereof: Say: "The knowledge thereof is with Allah (alone) but most men know not." <sup>11591160</sup>

1159 The fact of its coming is a certainty: the exact time appointed for it is not revealed by Allah. If it were it would be so momentous as to disturb our thoughts and life. It would be a heavy burden to us. Our duty is to be prepared for it at all times. It will come when we least expect it. In the present Gospels Jesus says the same thing: he does not know the Hour, but it will come suddenly. "But of that day and that Hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is." (Mark. xiii. 32-33). (7.187)

1160 Hafi is usually construed to mean; "eager or anxious in search of": the preposition following here is 'an = concerning, about. Some commentators (including Ragib) understand it in this passage to mean "well-acquainted." In xix. 47, with the preposition by following it, it signifies "well-disposed to", favourable to, good to, kind to." (7.187)

10:5 - It is He Who made the sun to be a shining glory and the moon to be a light (of beauty) and measured out stages for her: that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness. (Thus) doth He explain his Signs in detail for those who understand. <sup>139113921393</sup>

1391 The fitting epithet for the sun is dhiaa, "splendour and glory of brightness", and for the moon is "a light" (of beauty), the cool light that illuminates and helps in the darkness of the night. But the sun and moon also measure time. The simplest observation can keep pace with the true lunar months and lunar years, which are all that is required by a pastoral people. For agriculture solar years are required, as they indicate the changes of the seasons, but ordinary solar years are never exact; even the solar year of 365 1/4 days requires correction by advanced astronomical calculation. (10.5)

1392 Everything in Allah's creation has use and purpose, and fits into a Design. It is true in every sense of the word and it is good and just. It is not merely a matter of sport or freak (xxi. 16). Though so varied, it proclaims Allah's Unity; though a limited free-will is granted to creatures, the results of evil (which is rebellion) are neutralised and harmony is restored. Cf. iii. 191. (10.5)

1393 Cf. ix. 1. (10.5)

10:6 - Verily in the alternation of the Night and the Day and in all that Allah hath created in the heavens and the earth are Signs for those who fear Him. <sup>1394</sup>

1394 Cf. ii. 164. (10.6)

16:12 - He has made subject to you the Night and the Day; the Sun and the Moon; and the Stars are in subjection by His Command: verily in this are Signs for men who are wise. <sup>2031</sup>

2031 The Night and the Day are caused by astronomical rotations. What is important for man to note is how Allah has given intelligence to man to make use of this alternation for work and rest; how man can, as soon as he rises from the primitive stage, get over their inequalities by artificial illuminants, such as vegetable or mineral oils, coal, gas, or electricity, which ultimately are derived from the stored-up energy of the sun; how the sun's heat can be tempered by various artificial means and can be stored up for use by man as required, how man can be independent of the tides caused by the moon and the sun, which formerly controlled navigation, but which no longer stand in man's way, with his artificial harbours and great sea-going ships, how navigation was formerly subject to direct observation of the Polar Star and other stars, but how the magnetic needle and charts have now completely altered the position, and man can calculate and to a certain extent control magnetic variations, etc. In such ways the sun, the moon, and the stars

themselves become useful servants to him, all by Allah's gift and His Command, without which there would have been no laws governing them and no intelligence to make use of them. (16.12)

17:12 - We have made the Night and the Day as two (of Our) Signs: the Sign of the Night have We obscured while the Sign of the day We have made to enlighten you; that ye may seek Bounty from your Lord and that ye may know the number and count of the years: all things have We explained in detail. 21852186

2185 If we were to cry when it is night, we shall look foolish when it is day; for the night is but a preparation for the day: perhaps, as the last verse says, we pray for the day when we want rest for the night. Both are Signs from Allah. Darkness and light stand for ignorance and knowledge. "Where ignorance is bliss, it's folly to be wise." Darkness and light may also stand for shadow and sunshine, sorrow and joy: both may be for our development. (17.12)

2186 By the physical light we see physical facts. And this physical gift of Allah is good for us in two ways: (1) we can arrange for our livelihood, or we can attain the knowledge of the physical sciences and gain some control over the physical forces of nature; and (2) the daily rising and setting of the sun gives us the computation of days and years, for the physical natural year is the solar year. (17.12)

18:19 - Such (being their state) We raised them up (from sleep) that they might question each other. Said one of them "How long have ye stayed (here)?" They said "We have stayed (perhaps) a day or part of a day." (At length) they (all) said "Allah (alone) knows best how long ye have stayed here...Now send ye then one of you with this money of yours to the town: let him find out which is the best food (to be had) and bring some to you that (ye may) satisfy hunger herewith: and let him behave with care and courtesy and let him not inform anyone about you. 235223532354

2352 This is the point of the story. Their own human impressions were to be compared, each with the other. They were to be made to see that with the best goodwill and the most honest enquiry they might reach different conclusions; that they were not to waste their time in vain controversies, but to get on to the main business of life; and that Allah alone had full knowledge of the things that seem to us so strange, or inconsistent, or inexplicable, or that produce different impressions on different minds. If they entered the Cave in the morning and woke up in the afternoon, one of them might well think they had been there only a few hours-only part of a day. This relative or fallacious impression of Time also gives us an inkling of the state when there will be no Time, of the Resurrection when all our little impressions of this life will be corrected by the final Reality. This mystery of time has puzzled many contemplative minds. Cf. "Dark time that haunts us with the briefness of our days" (Thomas Wolfe in "Of Time and the River"). (18.19)

2353 They now give up barren controversy and come to the practical business of life. But their thoughts are conditioned by the state of things that existed when they entered the Cave. The money they carried was the money coined in the reign of the monarch who persecuted the Religion of Unity and favoured the false cults of Paganism. (18.19)

20:37 - "And indeed We conferred a favor on thee another time (before)

18:58- But your Lord is Most Forgiving Full of Mercy. If He were to call them (at once) to account for what they have earned then surely He would have hastened their Punishment: but they have their appointed time beyond which they will find no refuge. 2402

2402 Min duni-hi: should we take the pronoun to refer to "the appointed time" or to "your Lord" mentioned at the beginning of the verse? Most Commentators take the former view, and I have translated accordingly. But I agree with those who take the latter view, and the better translation would be: "But they have their appointed time, and except with Allah, they will find no refuge." That means that even during the period allowed them, when they are left to wander astray as they have rejected Allah's Grace, Allah's Mercy is open to them if they will repent and return; but nothing but Allah's Mercy can save them. (18.58)

18:59 - Such were the populations We destroyed when they committed iniquities; but We fixed an appointed time for their destruction. 2403

2403 The instances of exemplary Punishment in former times were also subject to this rule, that Allah gives plenty of rope to the wicked, in case they might turn, repent, and obtain His Mercy. (18.59)

25:62 - And it is He Who made the Night and the Day to follow each other: for such as have the will to celebrate His praises or to show their gratitude. 3122

3122 The scenes of the phenomenal world are Signs of the Self-Revelation of Allah, for those who understand and who have the will to merge their wills in His. This they do (1) by praising Him, which means understanding something of His nature, and (2) by gratitude to Him, which means carrying out His Will, and doing good to their fellow-creatures. These two attitudes of mind and heart give rise to various consequences in their lives, which are detailed in the following verse. (25.62)

35:13 - He merges Night into Day and He merges Day into Night and He has subjected the sun and the moon (to His Law): each one runs its course for a term appointed. Such is Allah your

Lord: to Him belongs all Dominion. And those whom ye invoke besides Him have not the least power. <sup>3891389238933894</sup>

- 3891 Cf. xxii. 61. The phases of Light in nature may have other uses. But for man they mark periods of rest and activity, and have great influence on his physical, moral, and spiritual life. (35.13)
- 3892 Cf. xiii. 2. The sun and the moon mark phases of light, and serve man during the periods of the day and the night. The sun marks the seasons, and is the source of heat and energy and physical life for the whole solar system. The sun and the moon run according to fixed laws, and they will continue to do so, not for ever, but for the period appointed for their duration by Allah. (35.13)
- 3893 Allah's might and majesty, and Allah's goodness and wisdom, having been shown by a few examples, it follows that it is folly to seek or worship any other power but Allah. It only throws off man into false paths, and takes him farther and farther away from the Truth. (35.13)
- 3894 Qitmir: the thin, white skin that covers the date-stone. It has neither strength nor texture, and has no value whatever. Any one relying on any power other than that of Allah relies on nothing whatever. The Qitmir is worse than the proverbial "broken reed". Cf. iv. 53 and iv. 124, where the word naqir, 'the groove in a date-stone', is used similarly for a thing of no value or significance. (35.13)

36:44 - Except by way of Mercy from Us and by way of (worldly) convenience (to serve them) for a time. <sup>3991</sup>

- 3991 Cf. xvi. 80. Allah has given man all these wonderful things in nature and utilities produced by the skill and intelligence which Allah has given to man. Had it not been for these gifts, man's life would have been precarious on sea or land or in the air. It is only Allah's Mercy that saves man from destruction for man's own follies, and that saving or the enjoyment of these utilities and conveniences he should not consider as eternal: they are only given for a time, in this life of probation. (36.44)

43:11 - That sends down (from time to time rain from the sky in due measure; and We raise to life therewith a land that is dead; even so will ye be raised (from the dead) <sup>46144615</sup>

- 4614 In due measure: i.e., according to needs, as measured by local as well as universal considerations. This applies to normal rainfall: floods and droughts are abnormal conditions, and may be called unusual manifestations of His power, fulfilling some special purpose that we may or may not understand. (43.11)
- 4615 The clause 'And We raise...(from the dead)' is parenthetical. Cf. xxxv. 9, n. 3881. Note the transition from the third to the first person, to mark the Resurrection as a special act of Allah as distinguished from the ordinary processes of nature ordained by Allah. (43.11)

45:24 - And they say: "What is there but our life in this world? We shall die and we live and nothing but Time can destroy us." But of that they have no knowledge: they merely conjecture: <sup>4763</sup>

- 4763 Cf. xxiii. 37, and n. 2896. The additional touch here, "And nothing but Time can destroy us", suggests the materialist philosophy that Matter and Time are eternal backwards and forwards; and possibly also that though each individual perishes, the race lasts till Time destroys it. This is not knowledge but conjecture. Why not accept light from Him Who knows all. (45.24)

54:3 - They reject (the warning) and follow their (own) lusts but every matter has its appointed time. <sup>5130</sup>

- 5130 The prevalence of sin and the persecution of truth may have its day, but it must end at last. (54.3)

54:46 - Nay the Hour (of Judgment) is the time promised them (for their full recompense): And that Hour will be Most grievous and most bitter. <sup>5160</sup>

- 5160 The calculations of unjust men-on their science, their resources, their numbers, etc.-will in many cases be falsified even in this world, as stated in the last two verses, but their real Punishment will come with Judgment, i.e., when they find their real place in the next world at the restoration of true values. It will then be a most grievous and bitter experience for them, throwing into the shade any calamities they may suffer in this life. (54.46)

63:11 - But to no soul will Allah grant respite when the time appointed (for it) has come: and Allah is well-acquainted with (all) that ye do. <sup>5478</sup>

- 5478 When our limited period of probation is over, we cannot justly ask for more time, nor will more time be given to us then. Procrastination is itself a fault, and Allah knows every hidden thought and motive in our minds. (63.11)

67:4- Again turn thy vision a second time; (thy) vision will come back to thee dull and discomfited in a state worn out. <sup>5560</sup>

- 5560 Reverting to the indication of the external or visible world, we are asked to observe and study it again and again, and as minutely as our powers will allow. However closely we observe it, we shall find no flaw in it. Indeed the region of enquiry is so vast and stretches so far beyond our ken, that our eyes, aided with the most powerful telescopes, will

confess themselves defeated in trying to penetrate to the ultimate mysteries. We shall find no defect in Allah's handiwork: it is our own powers that we shall find fail to go beyond a certain compass. (67.4)

67:26 - Say: "As to the knowledge of the time it is with Allah alone: I am (sent) only to warn plainly in public." 5586

5586 The Judgment is certain to come. But when it will exactly come, is known to Allah alone. The Prophet's duty is to proclaim that fact openly and clearly. It is not for him to punish or to hasten the punishment of evil. Cf. xxii. 47-49. (67.26)

70:4 - The angels and the Spirit ascend unto Him in a Day the measure whereof is (as) fifty thousand years: 56775678

5677 Ruh: "The Spirit". Cf. lxxviii. 38, "the Spirit and the angels"; and xcvi. 4, "the angels and the Spirit". In xvi. 2, we have translated Ruh by "inspiration". Some Commentators understand the angel Gabriel by "the Spirit". But I think a more general meaning is possible, and fits the context better. (70.4)

5678 Cf. xxxii. 4-5, and notes 3632 and 3634 (70.4)

76:1 - Has there not been over Man a long period of Time when he was nothing--(not even) mentioned? 58305831

5830 The undoubted fact is mentioned in the form of a question, to get the assent of man. It is certain that the physical world existed long before man was ever heard of or mentioned, as geological records prove. It is also true that the world existed long before man came on the scene: see ii. 30-31. Man is here taken in a generic sense. (76.1)

5831 Dahr is Time as a whole, or for a long period. (76.1)

103:1 - By (the Token of) time (through the Ages) 6262

6262 Al-Asr may mean: (1) Time through the Ages, or long periods, in which case it comes near to the abstract idea of Time, Dahr; (2) or the late afternoon, from which the Asr canonical prayer takes its name (see n. 271 to ii: 238). An appeal is made to Time as one of the creations of Allah, of which everyone knows something but of which no one can fully explain the exact significance. Time searches out and destroys everything material. No one in secular literature has expressed the tyranny of "never-resting Time" better than Shakespeare in his Sonnets. For example, see Sonnets 5 ("never-resting Time"), 12 ("Nothing against Time's scythe can make defence"), and 64 ("When I have seen by Time's fell hand defaced The rich proud cost of outworn buried age"). If we merely run a race against Time, we shall lose. It is the spiritual part of us that conquers Time. See verse 3 below. For the "afternoon" idea see next note. (103.1)

Sahih Bukhari Hadith Subjects

## Prayer Times

1. 'Prayers at fixed hours have been prescribed'  
B 1.500
2. 'Offer prayers perfectly' (Surah 30 Ayah 31).  
B 1.501
3. To swear allegiance for offering prayers  
B 1.502
4. Prayer is expiation of sins  
B 1.503, B 1.504
5. Superiority of praying at stated times  
B 1.505
6. The five praying are expiation of sins  
B 1.506
7. Not offering prayers at its stated times  
B 1.507
8. Speaking in private to one's Lord  
B 1.508, B 1.509
9. Praying Zuhr prayer when it is cooler  
B 1.510, B 1.511, B 1.512, B 1.513
10. Praying Zuhr prayer when on a journey  
B 1.514
11. The time for Zuhr prayer  
B 1.515, B 1.516, B 1.517
12. Delaying the Zuhr prayer to the 'Asr time  
B 1.518



13. The time of the 'Asr prayer  
B 1.519, B 1.520, B 1.521, B 1.522, B 1.523, B 1.524, B 1.525, B 1.526
14. The sin of missing the 'Asr prayer  
B 1.527
15. Not offering the 'Asr prayer  
B 1.528
16. Superiority of the 'Asr prayer  
B 1.529, B 1.530
17. Offering only one Rak'a of 'Asr prayer  
B 1.531, B 1.532, B 1.533
18. The time of the Maghrib prayer  
B 1.534, B 1.535, B 1.536, B 1.537
19. Dislike calling the Maghrib prayer 'Isha prayer  
B 1.538
20. Mentioning 'Isha' and 'Atma'  
B 1.539
21. The time of the 'Isha' prayer  
B 1.540
22. Superiority of the 'Isha' prayer  
B 1.541, B 1.542
23. Sleeping before the 'Isha' prayer  
B 1.543
24. Being overwhelmed by sleep before 'Isha'  
B 1.544, B 1.545
25. 'Isha' time is up to the middle of the night  
B 1.546
26. Superiority of the Fajr prayer  
B 1.547, B 1.548
27. Time of the Fajr prayer  
B 1.549, B 1.550, B 1.551, B 1.552
28. Performing one Rak'a of Fajr prayer in time  
B 1.553
29. Whoever could do one Rak'a in time  
B 1.554
30. Prayers between the Fajr prayer and sunrise  
B 1.555, B 1.556, B 1.557, B 1.558
31. Not praying just before sunset  
B 1.559, B 1.560, B 1.561, B 1.562
32. Whoever did not dislike to offer optional prayers  
B 1.563
33. Praying missed prayers after 'Asr prayers  
B 1.564, B 1.565, B 1.566, B 1.567
34. Praying the 'Asr prayer earlier on cloudy days  
B 1.568
35. Adhan for prayer after stated time is over  
B 1.569
36. Leading people in prayer after its time is over  
B 1.570
37. When prayer has been forgotten  
B 1.571
38. The Qada of prayers  
B 1.572
39. Talking after the 'Isha' prayer  
B 1.573
40. Talking about Islamic Jurisprudence after 'Isha'  
B 1.574, B 1.575

41. Talking to family and guests after 'Isha' prayer  
B 1.576

Fiqh-us-Sunnah

## Fiqh 1.82

### The Times of the Prayers

Each prayer has its own particular **time** at which it must be performed. Says Allah, "Prayer at fixed hours has been enjoined upon the believers" (an-Nisa' 103).....

►Fiqh-us-Sunnah

## Fiqh 2.12

### Time for witr prayer

All the scholars agree that the time for the witr prayer does not begin until after salat al 'isha and it continues until the time of salat al fajr.....

Fiqh-us-Sunnah

## Fiqh 2.149

### The time of 'Id prayers

.....Ibn Qudamah says: "It is a sunnah to pray salat al adha early in order to allow more time for the people to perform the sacrifice, and the salat al fitr is to be delayed in order to give people time to pay zakat al-Fitr. I know of no difference of opinion on this point.".....

►Fiqh-us-Sunnah

## Fiqh 2.154b

### Takbirat during the days of 'id

.....There is no specific time for the takbirat during the days of tashriq (three days after 'idul adha). In fact, it is preferred to pronounce takbirat during every moment of those days.

.....Some say that the takbirat are from the night before the 'id, when the moon is seen, until the person goes to the musalla and the imam arrives. The time for the takbirat during the 'id of the sacrifice is from the day of 'Arafah until the time of the 'asr on the thirteenth of Dhul-Hijjah.....

Fiqh-us-Sunnah

## Fiqh 2.125a

### Supplications during Friday

One should do one's best to make supplications during the last moments (or hours) of Jumu'ah.

.....Abu Sa'id and Abu Hurairah report that the Messenger of Allah said: "On Jumu'ah there is a time that if a believing slave asks Allah during it for some good, [Allah will definitely] give it to him, and that time is after the 'asr salah." This is related by Ahmad. Al-'Iraqi calls it sahih.

Jabir reports that the Messenger of Allah said: "The day of Jumu'ah has twelve hours, and during one of the hours, you will not find a Muslim slave [of Allah] asking Allah for something, but that He will give it to him. Seek it in the last hour after the 'Asr salah." This is related by an-Nasa'i, Abu Dawud, and by al-Hakim in al-Mustadrak, and he calls it sahih according to Muslim's criteria. Ibn Hajar says that its chain is hasan.

.....Ahmad ibn Hanbal says: "Most of the hadith concerning the hour in which the supplication is always responded to state the hour to be after the 'asr prayer, and some state it to be after the sun passes the meridian."

There is a hadith recorded by Muslim and Abu Dawud which states that Abu Musa heard the Messenger of Allah say concerning the special hour on Jumu'ah: "It is between the time that the imam sits [i.e., upon the pulpit] and the time that the salah is completed." All the same, this particular hadith is defective because its chain is broken and it is mudtarib.

## TOILING:

2:155 - Be sure We shall test you with something of fear and hunger some loss in goods or lives or the fruits (of your **toil**) but give glad tidings to those who patiently persevere. <sup>159</sup>

- 159 The glad tidings are the blessings of God in ii. 157 or (which is the same thing) the promise in ii. 153 that God will be with them. (2.155)

15:47 - And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on thrones (of dignity). <sup>1978</sup>

1978 Cf. vii. 43, and n. 1021. The hearts and minds will be so purified that all past rancour, jealousy, or sense of injury will be obliterated. The true Brotherhood will be realised there, when each will have his own dignity, there will be no question of invidious comparisons; each will face the others with joy and confidence. There will be no sense of **toil** or fatigue, and the joy will last for ever. (15.47)

35:35 - "Who has out of His bounty settled us in a Home that will last: no **toil** nor sense of weariness shall touch us therein." <sup>3924</sup>

3924 In case it should be thought that perpetual happiness might cloy or be dull, as would be the case in this life, it is added-as the experience of those who attain that state-that it is not so on that plane of existence. Not only is there Joy, but it remains fresh and leads to no weariness. (35.35)

84:6 - O thou man! verily thou art ever **toiling** on towards the Lord painfully toiling but thou shalt meet Him. <sup>6036</sup>

6036 This life is ever full of toil and misery, if looked at as empty of the Eternal Hope which Revelation gives us. Hence the literature of pessimism in poetry and philosophy which thinking minds have poured forth in all ages, when that Hope was obscured to them. "Our sweetest songs are those that tell of saddest thought." "To each his suffering ; all are men condemned alike a groan!" It is the noblest men that have to "scorn delights and live laborious days" in this life. The good suffer on account of their very goodness: the evil on account of their Evil. But the balance will be set right in the end. Those that wept shall be made to rejoice, and those that went about thoughtlessly rejoicing, shall be made to weep for their folly. They will all go to their account with Allah and meet Him before His Throne of Judgment. (84.6)

88:2 - On that day (many) faces will be downcast,

88:3 - **Toiling**, weary,

88:4 - Scorched by burning fire,

90:4 - Verily We have created Man into toil and struggle. <sup>6133</sup>

6133 Cf. "Man is born unto troubles as the sparks fly upward" (Job, v. 7); "For all his days are sorrows, and his travail grief" (Ecclesiastes, ii. 23). Man's life is full of sorrow and vexation; but our text has a different shade of meaning: man is born to strive and struggle; and if he suffers from hardships, he must exercise patience, for Allah will make his way smooth for him (lxv. 7; xciv. 5-6). On the other hand no man should boast of worldly goods or worldly prosperity (see verses 5-7 below). (90.4)

94:5 - So verily with every difficulty there is relief: <sup>6191</sup>

6191 This verse is repeated for extra emphasis. Whatever difficulties or troubles are encountered by men, Allah always provides a solution, a way out, a relief, a way to lead to ease and happiness, if we only follow His Path and show our Faith by patience and well-doing. The solution or relief does not merely come after the Difficulty: it is provided with it. I understand the definite article in al-'usr in a generic sense, and translate: "every difficulty". In xcii. 7, I have translated Yusr as Bliss, and in xcii. 10 'Usr as Misery. (94.5)

94:6 - Verily with every difficulty there is relief.

94:7 - Therefore when thou art free (from thine immediate task) still labor hard <sup>6192</sup>

6192 When thou art free: or when thou art relieved. The words understood may be: from thy immediate task, that of preaching to men, denouncing sin, and encouraging righteousness; or, from the difficulties that confronted thee. When that happens, that does not finish the labours of the man of Allah. It is only one step to them. He has constantly and insistently to go on. When there is rest from the task of instructing the world, the contact with the spiritual kingdom continues, and indeed it becomes more intimate and concentrated. (94.7)

94:8 - And to thy Lord turn (all) thy attention. <sup>6193</sup>

## TOKENS:

15:75 - Behold! in this are Signs for those who by tokens do understand.

47:18 - Do they then only wait for the Hour that it should come on them of a sudden? But already have come some **tokens** thereof and when it (actually) is on them how can they benefit then by their admonition? <sup>48394840</sup>

4840 The sands of time are always running, and when a wrong is done, the time for its punishment is approaching every moment. No one should therefore wait. The time for repentance is Now at any given time. When the punishment

comes, it is too late for repentance, and all admonition would be useless. Looking to the particular time when this Sura was revealed, viz., about a year after the Hijrat, already there were Signs that the plans of the Pagans to crush Islam were crumbling to pieces. The Hijrat showed how much good-will there was in Madinah for the holy Prophet of Allah, and how many people from Makkah adhered to him, The battle of Badr showed that they could hold their own against odds of three to one. (47.18)

#### 91:1 – By the Sun and his (glorious) splendor; <sup>6147</sup>

6147 Six types are taken in three pairs, from Allah's mighty works in nature, as tokens or evidence of Allah's providence and the contrasts in His sublime creation, which yet conduce to cosmic harmony (verses 1-6). Then (verses 7-8) the soul of man, with internal order and proportion in its capacities and faculties, as made by Allah, is appealed to as having been endowed with the power of discriminating between right and wrong. Then the conclusion is stated in verses 9-10, that man's success or failure, prosperity or bankruptcy, would depend upon his keeping that soul pure or his corrupting it. (91.1)

#### 91:2 - By the Moon as she follow him; <sup>6148</sup>

6148 The first pair is the glorious sun, the source of our light and physical life, and the moon which follows or acts as second to the sun for illuminating our world. The moon, when she is in the sky with the sun, is pale and inconspicuous; in the sun's absence she shines with reflected light and may metaphorically be called the sun's vicegerent. So with Revelation and the great Prophets who brought it; and the minor Teachers who derive their light reflected, or perhaps doubly reflected, from the original source. (91.2)

#### 91:3 - By the Day as it shows up (the Sun's) glory; <sup>6149</sup>

6149 The next contrasted pair consists, not of luminaries, but conditions, or periods of time, Day and Night. The Day reveals the sun's glory and the Night conceals it from our sight. So there may be contrasts in our subjective reception of divine light, but it is there, working all the time, and must reappear in its own good time. (91.3)

#### 91:4 - By the Night as it conceals it;

#### 91:5 - By the Firmament and its (wonderful) structure; <sup>6150</sup>

6150 The next contrasted pair is the wonderful firmament on high, and the earth below our feet, stretching away to our wide horizons. The sky gives us rain, and the earth gives us food. Yet both work together; for the rain is moisture sucked up from the earth, and the food cannot grow without the heat and warmth of the sun. There are many other contrasts under this head; yet they all point to unity. (91.5)

#### 91:6 - By the Earth and its (wide) expanse; <sup>6151</sup>

6151 The masdariya in Arabic, in this and the subsequent clauses, is best translated in English by nouns. Thus what would literally be "and the (wonderful) making or construction of it" or "the fact of its (wonderful) construction" is, idiomatically, "its (wonderful) structure." "The (wide) spreading out" of the earth is rendered "its (wide) expanse," and so on. (91.6)

#### 91:7 - By the Soul and the proportion and order Given to it; <sup>6152</sup>

6152 Allah makes the soul, and gives it order, proportion, and relative perfection, in order to adapt it for the particular circumstances in which it has to live its life. Cf. xxxii. 9. See also n. 120 to ii. 117. He breathes into it an understanding of what is sin, impiety, wrong-doing and what is piety and right conduct, in the special circumstances in which it may be placed. This is the most precious gift of all to man, the faculty of distinguishing between right and wrong. After the six external evidences mentioned in verses 1-6 above, this internal evidence of Allah's goodness is mentioned as the greatest of all. By these various **tokens** man should learn that his success, his prosperity, **his salvation depends on himself, on his keeping his soul pure as Allah made it; and his failure, his decline, his perdition depends on his soiling his soul by choosing evil.** (91.7)

### TORNADO:

17:68 - Do ye then feel secure that He will not cause you to be swallowed up beneath the earth when ye are on land or that He will not send against you a violent tornado (with showers of stones) so that ye shall find no one to carry out your affairs for you? <sup>2263</sup>

2263 Man is safe neither on land nor at sea except by the grace and mercy of Allah. How forcibly this is brought home to us by the Quetta earthquake of 31st May 1935, when tens of thousands of men, women, and children, perished in a few moments, by night, buried in debris! The stories of violent destructive tornadoes in such areas as the southern United States are equally impressive. The destruction is so sudden that the victims have no time to arrange anything. They are simply wiped out. (17.68)

29:40 - Each one of them We seized for his crime: of them against some We sent a violent tornado (with showers of stones); some were caught by a (mighty) Blast; some We caused the earth to swallow up; and some We drowned (in the

waters): it was not Allah Who injured (or oppressed) them: they injured (and oppressed) their own souls. 3462346334643465

- 3462 For hasib (violent tornado with showers of stones), see xvii. 68; this punishment as inflicted on the Cities of the Plain, of which Lot preached (liv. 34). Some Commentators think that this also applied to the 'Ad, but their punishment is described as by a violent and unseasonable cold wind (xli. 16; liv. 19 and lxix. 6), such as blows in sand-storms in the Ahqaf, the region of shifting sands which was in their territory. (29.40)
- 3463 For saihat (Blast) see xi. 67 and n. 1561, as also n. 1047 to vii. 78 and n. 1996 to xv. 73. This word is used in describing the fate of (1) the Thamud (xi. 67); Madyan (xi. 94); the population to which Lut preached (xv. 73); and the Rocky Tract (Hijr, xv. 83), part of the territory of the Thamud; also in the Parable of the City to which came three Prophets, who found a single-believer (xxxvi. 29). (29.40)
- 3464 This was the fate of Qarun: see xxviii. 81. Cf. also xvi. 45 and n. 2071. (29.40)
- 3465 This was the fate of the hosts of Pharaoh and Haman (xxviii. 40) as well as the wicked generation of Noah (xxvi. 120). (29.40)

54:34 - We sent against them a violent tornado with showers of stones (which destroyed them) except Lut's household: them We delivered by early Dawn <sup>5154</sup>

- 5154 Hasib: a violent tornado bringing a shower of stones. The word occurs here; in xvii. 68 (without reference to any particular place); in xxix. 40 (where it seems to refer to Lot's Cities, see n. 3462); and in lxvii. 17 (where again there is no reference to a particular place). In Lot's Cities the shower was of brimstone: see xi. 82. (54.34)

67:17 - Or do ye feel secure that He Who is in Heaven will not send against you a violent tornado (with showers of stones) so that ye shall know how (terrible) was My warning? <sup>5574</sup>

- 5574 Cf. xvii. 68; and xxix. 40, n. 3462. Such a violent wind destroyed the wicked Cities which defied Lut's warning. (67.17)

## TOWNS:

7:4 - How many towns have We destroyed (for their sins)? Our punishment took them on a sudden by night or while they slept for their afternoon rest.

7:96 - If the people of the towns had but believed and feared Allah We should indeed have opened out to them (all kinds of) blessings from heaven and earth; but they rejected (the truth) and We brought them to book for their misdeeds.

7:97 - Did the people of the towns feel secure against the coming of our wrath by night while they were asleep? <sup>1067</sup>

- 1067 This and the two following verses should be read together. They furnish a commentary on the story of the five prophets that has already been related. Allah's wrath may come by night or by day, whether people are arrogantly defying Allah's laws or are sunk in lethargy or vain dreams of unreality. Who can escape Allah's decree, and who can feel themselves outside it except those who are seeking their own ruin? (7.97)

7:101 - Such were the towns whose story We (thus) relate unto thee: there came indeed to them their apostles with clear (signs): but they would not believe what they had rejected before. Thus doth Allah seal up the heart of those who reject faith. <sup>1070</sup>

- 1070 Those who have heard the Message and rejected it find it more difficult afterwards to retrace their steps. Evil has blocked the channels of Allah's grace to them. It begins with their breaking their Covenant with Allah; with each step afterwards they fall deeper and deeper into the mire. (7.101)

34:18 - And We set, between them and the towns which We had blessed, towns easy to be seen, and We made the stage between them easy, (saying): Travel in them safely both by night and day.

↳Sunan of Abu-Dawood

### Hadith 4292 Narrated by AbuBakrah

The Apostle of Allah (peace be upon him) said: Some of my people will alight on low-lying ground, which they will call al-Basrah, beside a river called Dajjal (the Tigris) over which there is a bridge. Its people will be numerous and it will be one of the capital cities of immigrants (or one of the capital cities of Muslims, according to the version of Ibn Yahya who reported from AbuMa'mar). At the end of time the descendants of Qantura' will come with broad faces and small eyes and alight on the bank of the river. The town's inhabitants will then separate into three sections, one of which will follow cattle and (live in) the desert and

perish, another of which will seek security for themselves and perish, but a third will put their children behind their backs and fight the invaders, and they will be the martyrs.

►Al-Tirmidhi Hadith

### **Hadith 2751** Narrated by **AbuHurayrah**

Allah's Messenger (peace be upon him) said, "The last of the **towns** of Islam to become a ruin will be Medina."

Tirmidhi transmitted it, saying this is a hasan gharib tradition.

## **TRADITIONS:**

3:164 - Allah did confer a great favor on the believers when He sent among them an Apostle from among themselves rehearsing unto them the Signs of Allah sanctifying them and instructing them in Scripture and Wisdom while before that they had been in manifest error. <sup>473</sup>

473 Cf. ii. 151. (3.164)

2:151 - A similar (favor have ye already received) in that We have sent among you an Apostle of your own rehearsing to you Our signs and sanctifying you and instructing you in Scripture and wisdom and in new Knowledge. <sup>155</sup>

155 This verse should be read with ii. 150., of which the sentence is here completed. The argument is that in the grant of the Ka'ba Qibla, God was perfecting religion and fulfilling the prayer for the future made by Abraham. That prayer was threefold: (1) That Mecca should be made a sacred Sanctuary (ii. 126); (2) that a truly believing (Muslim) nation should be raised, with places of devotion there (ii 128); and (3) that an Apostle should be sent among the Arabs with certain qualities (ii. 129), which are set out there and again repeated here to complete the argument. (2.151)

8:17 - It is not ye who slew them; it was Allah: when thou throwest (a handful of dust) it was not thy act but Allah's: in order that He might test the believers by a gracious trial from Himself: for Allah is He who heareth and knoweth (all things). <sup>11911192</sup>

1191 When the battle began, the Holy Prophet prayed, and threw a handful of dust or sand at the enemy, which, as described in traditions, struck the eyes of the enemy. This had a great psychological effect, (8.17)

33:21 - Ye have indeed in the Apostle of Allah a beautiful pattern of (conduct) for anyone whose hope is in Allah and the Final Day and who engages much in the praise of Allah. <sup>36943695</sup>

3694 We now have the psychology of the Believers,-God-fearing men, led by that pattern of men and of leaders, Muhammad Al-Mustafa. (33.21)

3695 Cf. xxvi. 227: see especially the last clause of that verse in a Makkan Sura, which was amply fulfilled in Madinah. (33.21)

11:40 – At length behold! there came Our Command and the fountains of the earth gushed forth! We said: "Embark therein of each kind two male and female and your family except those against whom the Word has already gone forth and the Believers." But only a few believed with him. <sup>153315341535</sup>

1535 A disobedient and recalcitrant son (or step-son or grandson) of Noah is mentioned below (xi. 42-43, 45-56). A member of the family, who breaks away from the **traditions** of the family in things that matter, ceases to share in the privileges of the family. (11.40)

World of Islam

## **Sunnah (practices) of the Prophet**

The practices and **traditions** (Sunnah) of the Prophet which includes his sayings (Hadith) became the guide for Muslims in the understanding of the Quran and the practice of their religion. The Quran itself asserts that God has chosen in the Prophet an example for Muslims to follow. Besides this emulation of the Prophet in all aspects of life and thought, his sayings were assembled by various scholars. Finally they were codified in books of Hadith where the authentic were separated from the spurious. **The Sunnah has always remained, after the Quran, the second source of everything Islamic.**

Al-Tirmidhi Hadith

### **Hadith 4344** Narrated by **Aisha**



Allah's Messenger (peace be upon him) said to her, "If you wish to join me, Aisha, be satisfied with worldly things to the extent of a rider's provision, avoid sitting with the rich, and do not consider a garment worn out till you patch it."

Tirmidhi transmitted it saying this is a gharib tradition which he knew only among the traditions of Salih ibn Hasan whose traditions are stated by Muhammad ibn Isma'il to be rejected.

►Sunan of Abu-Dawood

**Hadith 3647** Narrated by  
**Aisha, Ummul Mu'minin**

Are you not surprised at AbuHurayrah? He came and sat beside my apartment, and began to narrate traditions from the Apostle of Allah (peace be upon him) making me hear them. I am saying supererogatory prayer. He got up (and went away) before I finished my prayer. Had I found him, I would have replied to him. The Apostle of Allah (peace be upon him) did not narrate **traditions** quickly one after another as you narrate quickly.

►Sahih Al-Bukhari Hadith

**Hadith 9.419** Narrated by  
**Abdullah**

Allah's Apostle said, "Do not wish to be like anybody except in two cases: The case of a man whom Allah has given wealth and he spends it in the right way, and that of a man whom Allah has given religious wisdom (i.e., Qur'an and Sunna) and he gives his verdicts according to it and teaches it." (to others i.e., religious knowledge of Qur'an and Sunna (Prophet's Traditions)). "

►Sahih Al-Bukhari Hadith

**Hadith 2.71** Narrated by  
**Al Bara**

I heard the Prophet (p.b.u.h) delivering a Khutba saying, "The first thing to be done on this day (first day of 'Id ul Adha) is to pray; and after returning from the prayer we slaughter our sacrifices (in the name of Allah) and whoever does so, he acted according to our Sunna (**traditions**)."

## TRAFFIC:

2:16 - These are they who have bartered guidance for error: but their traffic is profitless and they have lost true direction.

2:79 - Then woe to those who write the Book with their own hands and then say: "This is from Allah" to **traffic** with it for a miserable price! Woe to them for what their hands do write and for the gain they make thereby.

84 The argument of i. 76 is continued. The Jews wanted to keep back knowledge, but what knowledge had they? Many of them, even if they could read, were no better than illiterates, for they knew not their own true Scriptures, but read into them what they wanted, or at best their own conjectures. They palmed off their own writings for the Message of God. Perhaps it brought them profit for the time being; but it was a miserable profit if they "gained the whole world and lost their own souls" (Matt. xvi. 26). "Writing with their own hands" means inventing books themselves, which had no divine authority. The general argument is similar. Unfaith erects its own false gods. It attributes things to causes which only exist in its own imagination. Sometimes it even indulges in actual dishonest traffic in the ignorance of the multitude. It may pay for a time, but the bubble always bursts. (2.78)

4:29 – O ye who believe! eat not up your property among yourselves in vanities: but let there be amongst you **traffic** and trade by mutual good-will: nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful. <sup>541</sup>

541 Let me paraphrase this verse, for there is profound meaning in it. (1) All your property you hold in trust, whether it is in your name, or belongs to the community, or to people over whom you have control. To waste is wrong. (2) In ii. 188 the same phrase occurred, to caution us against greed. Here it occurs, to encourage us to increase property by economic use (traffic and trade), recalling Christ's parable of the Talents (Matt. xxv. 14-30), where the servants who had increased their master's wealth were promoted and the servant who had hoarded was cast into darkness. (3) We are warned that our waste may mean our own destruction ("nor kill or destroy yourselves.") But there is a more general meaning also: we must be careful of our own and other people's lives. We must commit no violence. This is the opposite of "trade and traffic by mutual good-will." (4) Our violence to our own brethren is particularly preposterous, seeing that Allah has loved and showered His mercies on us and all His creatures. (4.29)

4:44 - Hast thou not turned thy vision to those who were given a portion of the Book? They traffic in error and wish that ye should lose the right path. <sup>564</sup>

564 Cf. iii. 23 and n. 366. (4.44)

24:37 - By men whom neither **traffic** nor merchandise can divert from the Remembrance of Allah nor from regular Prayer nor from the practice of regular Charity: their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new) <sup>30073008</sup>

3007 "Remembrance of Allah" is wider than Prayer: it includes silent contemplation, and active service of Allah and His creatures. The regular Prayers and regular Charity are the social acts performed through the organised community. (24.37)

3008 Some renderings suggest the effects of terror on the Day of Judgment. But here we are considering the case of the righteous, whose "fear" of Allah is akin to love and reverence and who (as the next verse shows) hope for the best reward from Allah. But the world they will meet will be a wholly changed world. (24.37)

62:9 - O ye who believe! when the call is proclaimed to prayer on Friday (the Day of Assembly) hasten earnestly to the Remembrance of Allah and leave off business (and **traffic**): that is best for you if ye but knew! <sup>546154625463</sup>

5462 The idea behind the Muslim weekly "Day of Assembly" is different from that behind the Jewish Sabbath (Saturday) or the Christian Sunday. The Jewish Sabbath is primarily a commemoration of Allah's ending His work and resting on the seventh day (Gen. ii. 2; Exod. xx. 11): we are taught that Allah needs no rest, nor does He feel fatigue (ii. 255). The Jewish command forbids work on that day but says nothing about worship or prayer (Exod. xx. 10); our ordinance lays chief stress on the remembrance of Allah. Jewish formalism went so far as to kill the spirit of the sabbath, and call forth the protest of Jesus: "the sabbath was made for man, and not man for the sabbath" (Mark. ii. 27). But the Christian Church, although it has changed the day from Saturday to Sunday, has inherited the Jewish spirit: witness the Scottish Sabbath; except in so far as it has been secularised. Our teaching says: 'When the time for Jumua Prayer comes, **close your business and answer the summons** loyally and earnestly, meet earnestly, pray, consult and learn by social contact; when the meeting is over, scatter and go about your business'. (62.9)

61:10 – O ye who believe! shall I lead you to a bargain that will save you from a grievous Penalty? <sup>5443</sup>

5443 Tijarat: bargain, trade, traffic, transaction: something given or done, in return for something which we desire to get. What we give or do on our part is described in verse 11 below, and what we get is described in verse 12. It is truly a wonderful bargain: what we are asked to give is so little; what we are promised in return is so much. There comes Allah's unbounded Bounty and Munificence. Cf. also ix. 111, where the bargain is stated in another way. (61.10)

Sunan of Abu-Dawood

**Hadith 3744** Narrated by  
**Abdullah Ibn Abbas**

When the verse: "O ye who believe! eat not up your property among yourselves in vanities, but let there be amongst you traffic and trade by mutual good will" was revealed, a man thought it a sin to eat in the house of another man after the revelation of this verse. Then this (injunction) was revealed by the verse in Surat an-Nur: "No blame on you whether you eat in company or separately." When a rich man (after revelation) invited a man from his people to eat food in his house, he would say: I consider it a sin to eat from it, and he said: a poor man is more entitled to it than I. The Arabic word tajannah means sin or fault. It was then declared lawful to eat something on which the name of Allah was mentioned, and it was made lawful to eat the flesh of an animal slaughtered by the people of the Book.

## TRANQUILITY:

2:248 –And (further) their Prophet said to them: "A sign of his authority is that there shall come to you the Ark of the Covenant with (an assurance) therein of security from your Lord and the relics left by the family of Moses and the family of Aaron carried by angels. In this is a Symbol for you if ye indeed have faith." <sup>281282283</sup>

282 Security: sakina-safety, tranquility, peace. Later Jewish writings use the same word for a symbol of God's Glory in the Tabernacle or tent in which the Ark was kept, or in the Temple when it was built by Solomon. (2.248)

9:26 - But Allah did pour His calm on the apostle and on the believers and sent down forces which ye saw not: He punished the unbelievers: thus doth He reward those without faith. <sup>1276</sup>

1276 Sakina: calm, peace, security, **tranquillity**. Cf. ii. 248. The Prophet never approved of over-weening confidence, or reliance merely upon human strength, or human resources or numbers. In the hour of danger and seeming disaster, he was perfectly calm, and with cool courage relied upon the help of Allah, Whose standard he carried. His calmness inspired all around him, and stopped the rout of those who had turned their backs. It was with Allah's help that they won, and their victory was complete. They followed it up with an energetic pursuit of the enemies, capturing their camps, their flocks and herds, and their families, whom they had boastfully brought with them in expectation of an easy victory. (9.26)

9:40 - If ye help not (your Leader) (it is no matter): for Allah did indeed help him: when the unbelievers drove him out: he had no more than one companion: they two were in the cave and he said to his companion "have no fear for Allah is with us": then Allah sent down his peace upon him and strengthened him with forces which ye saw not and humbled to the depths the word of the unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might Wise. 1302130313041305

1302 The Tabuk expedition was not a failure. Though some hesitated, many more joined in. But a more striking example was when the Prophet was hunted out of Makkah and performed his famous Hijrat. His enemies plotted for his life. He had already sent his followers on to Madinah. Ali had volunteered to face his enemies in his house. His single companion was Abu Bakr. They two concealed themselves in the cave of Thaur, three miles from Makkah, for three nights, with the enemy prowling around in great numbers in fruitless search of them. "We are but two," said Abu Bakr. "Nay," said Muhammad, "for Allah is with us." Faith gave their minds peace, and Allah gave them safety. They reached Madinah, and a glorious chapter opened for Islam. The forces that helped them were not seen, but their power was irresistible. (9.40)

1303 "The second of two," which afterwards became Abu Bakr's proud title. (9.40)

1304 Cf. ix. 26. (9.40)

1305 The superlatives in the Arabic I have rendered by the periphrasis, "humbled to the depths" and "exalted to the heights," as they accord better with the genius of the English language. The enemies of Islam had boasted that they would root it out: the result showed them up as ridiculous and despicable. (9.40)

30:21 – And among His Signs is this that He created for you mates from among yourselves that ye may dwell in tranquillity with them and He has put love and mercy between your (hearts); verily in that are Signs for those who reflect. 35253526

3525 This refers to the wonderful mystery of sex. Children arise out of the union of the sexes. And it is always the female sex that bring forth the offspring, whether female or male. And the father is as necessary as the mother for bringing forth daughters. (30.21)

3526 Cf. vii. 189. Unregenerate man is pugnacious in the male sex, but rest and **tranquility** are found in the normal relations of a father and mother dwelling together and bringing up a family. A man's chivalry to the opposite sex is natural and Allah-given. The friendship of two men between each other is quite different in quality and temper from the feeling which unspoilt nature expects as between men and women. There is a special kind of love and tenderness between them. And as woman is the weaker vessel, that tenderness may from a certain aspect be likened to mercy, the protecting kindness which the strong should give to the weak. (30.21)

30:28 – He does propound to you a similitude from your own (experience): do ye have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you? Do ye fear them as ye fear each other? Thus do We explain the Signs in detail to a people that understand. 3535353635373538

3537 Men fear each other as equals in a state of society at perpetual warfare. To remove this fear they appoint an authority among themselves—a King or sovereign authority whom they consider just-to preserve them from this fear and give them an established order. But they must obey and revere this authority and depend upon this authority for their own **tranquility** and security. Even with their equals there is always the fear of public opinion. But men do not fear, or obey, or revere those who are their slaves or dependents. Man is dependent on Allah. And Allah is the Sovereign authority in an infinitely higher sense. He is in no sense dependent on us, but we must honor and revere Him and fear to disobey His Will or His Law. "The fear of Allah is the beginning of wisdom." (30.28)

48:4 - It is He who sent down Tranquillity into the hearts of the Believers that they may Add Faith to their Faith; for to Allah belong the Forces of the heavens and the earth; and Allah is full of Knowledge and Wisdom; 486948704871

4869 The results were achieved by tranquillity, calmness, and cool courage among the 1400 to 1500 unarmed men who accompanied the Prophet to Hudaibiya and who were threatened with violence by the excited Quraish leaders of Makkah. (48.4)

4870 It is a casuistical question to ask. Are there degrees in Faith? The plain meaning is that believers will see one Sign of Allah after another, and with each their Faith is confirmed. During all the long years of persecution and conflict they had Faith, but when they see their old enemies actually coming out to negotiate with them, their Faith is justified, fulfilled, and confirmed: and they turn in gratitude to Allah. (48.4)

4871 There are visible forces which you see in the physical world. Men fight with armed forces, and the Muslims had to defend themselves with arms also, and not without success. (48.4)

48:18 - Allah's Good Pleasure was on the believers when they swore Fealty to thee under the Tree: He knew what was in their hearts and He sent down tranquillity to them and He rewarded them with a speedy Victory; 48914892489348944895

- 4892 The great ceremony of the Fealty of Allah's Good Pleasure took place while the holy Prophet sat under a tree in the plain of Hudaibiya. (48.18)
- 4893 Or tested: see n. 4855 to xlvii. 31. (48.18)
- 4894 Sakina=Peace, calm, sense of security and confidence, tranquillity. Cf. above xlviii. 4, and n. 4869. The same word is used in connection with the battle of Hunain in ix. 26, and in connection with the Cave of Thaur at an early stage in the Hijrat: ix. 40. (48.18)
- 4895 The Treaty of Hudaibiya itself was a "speedy Victory": it followed immediately after the Bai'at. (48.18)
- 48:26 - While the Unbelievers got up in their hearts heat and cant--the heat and cant of Ignorance--Allah sent down His tranquillity to His Apostle and to the Believers and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it. And Allah has full knowledge of all things. 490749084909
- 4907 While the Unbelievers were blustering and excited, and meticulously objected to introductory words such as "In the name of Allah, Most Gracious, Most Merciful (they did not like the titles), the Prophet remained calm and collected, and got the substance of their demands embodied in the Treaty without worrying about words. Even though the terms of the Treaty appeared to the companions, at first, to be unfair to Muslims, they remained faithful to their Leader and showed trust in his better judgment, a trust that was vindicated by the events that followed. (48.26)
- 4908 Cf. above xlviii. 18, and n. 4894. (48.26)
- 4909 It=Tranquillity. Their calmness amid much provocation was a gift of Allah; they had earned a right to it by their obedience and discipline, and showed themselves well worthy of it. (48.26)

Fiqh-us-Sunnah

## Fiqh 4.102

### Excellence of Assemblies of Dhikr

Joining the assemblies or circles of dhikr is a commendable practice as shown by the following hadith: Ibn 'Umar reported, "The Prophet, peace be upon him, said, 'When you pass by a garden of Paradise, avail yourselves of it.' The Companions asked, 'What are the gardens of Paradise, O Messenger of Allah?' The Prophet, peace be upon him, replied, 'The assemblies or circles of dhikr. There are some angels of Allah who go about looking for such assemblies of dhikr, and when they find them they surround them'."

Muslim reports that Mu'awiyah said, "The Prophet, peace be upon him, went out to a circle of his Companions and asked, 'What makes you sit here?' They said, 'We are sitting here in order to remember Allah and to praise Him because He guided us to the path of Islam and he conferred favors upon us.' Thereupon he adjured them by Allah and asked if that was the only purpose of their sitting there. They said, By Allah, we are sitting here for this purpose only. ' At this the Prophet, peace be upon him, said, 'I am not asking you to take an oath because of any misapprehension against you, but only because Gabriel came to me and informed me that Allah, the Exalted and Glorious, was telling the angels that He is proud of you'."

Abu Sa'id Al-Khudri and Abu Hurairah reported that the Prophet, peace be upon him, said, "When any group of men remember Allah, angels surround them and mercy covers them, **tranquility** descends upon them, and Allah mentions them to those who are with Him."

►Sahih Al-Bukhari Hadith

#### **Hadith 4.90** Narrated by **Al Bara**

On the day (of the battle) of Al-Ahzab (i.e. clans) I saw the Prophet carrying earth, and the earth was covering the whiteness of his abdomen. And he was saying, "Without You (O Allah!) we would have got no guidance, nor given in charity, nor prayed. So please bless us with **tranquility** and make firm our feet when we meet our enemies.

Indeed (these) people have rebelled against (oppressed) us but never shall we yield if they try to bring affliction upon us."

Sahih Al-Bukhari Hadith

#### **Hadith 6.363** Narrated by **Al Bara**

While a man from the companions of the Prophet was reciting (Qur'an) and his horse was tied in the house, the horse got startled and started jumping. The man came out, looked around but could not find anything, yet the horse went on jumping. The next morning he mentioned that to the Prophet.

The Prophet said, "That was the **tranquility** (calmness) which descended because of the recitation of the Qur'an."

►Sahih Al-Bukhari Hadith

#### **Hadith 6.531** Narrated by **Al Bara**

A man was reciting Surat Al-Kahf and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet, and told him of that experience. The Prophet said, "That was As-Sakina (**tranquility**) which descended because of (the recitation of) the Qur'an."

## TRANSACTIONS:

2:282 -O ye who believe! when ye deal with each other in transactions involving future obligations in a fixed period of time reduce them to writing. Let a scribe write down faithfully as between the parties: let not the scribe refuse to write as Allah has taught him so let him write. Let him who incurs the liability dictate but let him fear his Lord Allah and not diminish aught of what he owes. If the party liable is mentally deficient or weak or unable himself to dictate let his guardian dictate faithfully. And get two witnesses out of your own men and if there are not two men then a man and two women such as ye choose for witnesses so that if one of them errs the other can remind her. The witnesses should not refuse when they are called on (for evidence). Disdain not to reduce to writing (your contract) for a future period whether it be small or big: it is juster in the sight of Allah more suitable as evidence and more convenient to prevent doubts among yourselves; but if it be a transaction which ye carry out on the spot among yourselves there is no blame on you if ye reduce it not to writing. But take witnesses whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do (such harm) it would be wickedness in you. So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things. 329330331332333

329 The first part of the verse deals with transactions involving future payment or future consideration, and the second part with transactions in which payment and delivery are made on the spot. Examples of the former are if goods are bought now and payment is promised at a fixed time and place in the future, or if cash is paid now and delivery is contracted for at a fixed time and place in the future. In such cases a written document is recommended, but it is held that the words later on in this verse, that it is "juster . . . more suitable as evidence, and more convenient to prevent doubts", etc. imply that it is not obligatory in law. Examples of the latter kind - cash payment and delivery on the spot - require no evidence in writing, but apparently oral witnesses to such transactions are recommended. (2.282)

330 The scribe in such matters assumes a fiduciary capacity: he should therefore remember to act as in the presence of God, with full justice to both parties. The art of writing he should look upon as a gift from God, and he should use it as in His service. In an illiterate population the scribe's position is still more responsible. (2.282)

331 Possibly the person "mentally deficient, or weak, or unable to dictate", may also be incapable of making a valid contract, and the whole duty would be on his guardian, who again must act in perfect good faith, not only protecting but vigilantly promoting the interests of his ward. (2.282)

332 It is desirable that the men (or women) who are chosen as witness should be from the circle to which the parties belong, as they would best be able to understand the transaction, and be most easily available if their evidence is required in future. (2.282)

333 Commercial morality is here taught on the highest plane and yet in the most practical manner, both as regards the bargains to be made, the evidence to be provided, the doubts to be avoided, and the duties and rights of scribes and witnesses. Probity even in worldly matters is to be, not a mere matter of convenience or policy, but a matter of conscience and religious duty. Even our every-day transactions are to be carried out as in the presence of God. (2.282)

30:39 - That which ye lay out for increase through the property of (other) people will have no increase with Allah: but that which ye lay out for charity seeking the Countenance of Allah (will increase): it is these who will get a recompense multiplied. 35523553

3552 Riba (literally 'usury' or 'interest') is prohibited, for the principle is that any profit which we should seek should be through our own exertions and at our own expense, not through exploiting other people or at their expense, however we may wrap up the process in the spacious phraseology of high finance or City jargon. But we are asked to go beyond this negative precept of avoiding what is wrong. We should show our active love for our neighbor by spending of our own substance or resources or the utilization of our own talents and opportunities in the service of those who need them. Then our reward or recompense will not be merely what we deserve. It will be multiplied to many times more than our strict account. According to Commentators this verse specially applies to those who give to others, whether gifts or services, in order to receive from them greater benefits in return. Such seemingly good acts are void of any merit and deserve no reward from Allah, since He knows the real intention behind such ostensibly good deeds. (30.39)

3553 Seeking the "Face" or "Countenance" of Allah, i.e., out of our pure love for the true vision of Allah's own Self. See also n. 3550 above. (30.39)

►Al-Muwatta Subjects

## Business

1. Non-Returnable Deposits  
31.1
2. Wealth of Slaves  
31.2
3. Built-in Liability Agreements  
31.3
4. Defects in Slaves  
31.4
5. What is Done about Slave-Girls when Purchased and Conditions Made about Them  
31.5, 31.6
6. Prohibition against Intercourse with Slave-Girls who have Husbands  
31.7, 31.8
7. Ownership of the Fruit of Trees which have been Sold  
31.9
8. Prohibition against Selling Fruit until It starts to Ripen  
31.10, 31.11, 31.12, 31.13
9. The Sale of Ariyas  
31.14
10. How Crop Damage Affects Sales of Agricultural Produce  
31.15, 31.16
11. What is Permissible in Keeping Back a Portion of the Fruit  
31.17, 31.18, 31.19
12. What is Not Recommended in the Sale of Dates  
31.20, 31.21, 31.22
13. Muzabana and Muhaqala  
31.23, 31.24, 31.25
14. General Remarks about Selling Produce at Its Source  
31.26
15. Selling Fruit  
31.27
16. Selling Gold for Silver, Minted and Unminted  
31.28, 31.29, 31.30, 31.31, 31.32, 31.33, 31.34, 31.35, 31.36, 31.37
17. Money-Changing  
31.38
18. Selling Gold for Gold and Silver for Silver by Weight  
31.39
19. Buying on Delayed Terms and Reselling for Less on More Immediate Terms  
31.40, 31.41, 31.42, 31.43, 31.44, 31.45, 31.46
20. What is Disapproved in Selling Food with Delayed Payment or Delivery  
31.47, 31.48
21. Prepayment on Food  
31.49
22. Bartering Food for Food with No Increase between Them  
31.50, 31.51, 31.52
23. General Section on Selling Food  
31.53, 31.54, 31.55
24. Hoarding and Raising Prices by Stockpiling  
31.56, 31.57, 31.58
25. What is Permitted in Selling Some Animals for Others and Making an Advance for Them  
31.59, 31.60, 31.61
26. What is Not Permitted in the Sale of Animals  
31.62, 31.63
27. Selling Animals in Exchange for Meat  
31.64, 31.65, 31.66
28. Selling Meat for Meat  
31.67



29. Selling Dogs  
31.68
30. Advance and Sale of Some Goods for Others  
31.69
31. The Advance on Goods  
31.70
32. Selling Copper and Iron and Such Things which are Weighed  
31.71
33. Prohibition against Two Sales in One Sale  
31.72, 31.73, 31.74
34. Transactions with Uncertainty in Them  
31.75
35. Al-Mulamasa and al-Munabadha  
31.76
36. Murabaha Transactions (Partnership between Investors and Borrowers in Profit-Sharing Re-Sales)  
31.77, 31.78
37. Sale according to List of Contents  
31.79
38. Right of Withdrawal (Khiyar)  
31.80, 31.81
39. Usury in Debts  
31.82, 31.83, 31.84
40. Debts and Transfer Debts in General  
31.85, 31.86
41. Partnership, Transferral of Responsibility to an Agent and Revocation  
31.87
42. Bankruptcy of Debtors  
31.88, 31.89
43. What is Permitted of Free Loans  
31.90, 31.91
44. What is Not Permitted of Free Loans  
31.92, 31.93, 31.94, 31.95
45. What is Forbidden of Hagglng and Transactions  
31.96, 31.97, 31.98
46. Business Transactions in General  
31.99, 31.100, 31.101, 31.102

►Al-Muwatta Hadith

## Hadith 36.8

### Judgement on Claims

Yahya said, "Malik said about Jamil ibn Abd ar-Rahman al-Muadhdin that he was present with Umar ibn Abd al-Aziz when he was judging between people. If a man came to him with a claim against a man, he examined whether or not there were frequent transactions and dealings between them. If there were, the defendant could make an oath. If there was nothing of that nature he did not accept an oath from him."

Malik summed up, "What is done in our community is that if some one makes a claim against a man, it is examined. If there are frequent transactions and dealings between them, the defendant is made to take an oath. If he takes an oath, the claim against him is dropped. If the defendant refuses to take an oath, and returns the oath to the claimant, the one claiming his right takes an oath and takes his due."

►Al-Tirmidhi Hadith

## Hadith 733 AbuHurayrah

Narrated by

Allah's Messenger (peace be upon him) said, When you see someone entering into transactions in the mosque you should say: May your transaction not prove to be profitable. And when you see anyone calling out in it about something lost, you should say: May Allah not restore it to you.

Transmitted by Tirmidhi and Darimi.

**TRANSGRESSED:**

7:163 - Ask them concerning the town standing close by the sea. Behold! they **transgressed** in the matter of the Sabbath. For on the day of their Sabbath their fish did come to them openly holding up their heads but on the day they had no Sabbath they came not: thus did We make a trial of them for they were given to transgression. <sup>1137</sup>

1137 Cf. ii. 65 and n. 79. Fishing, like every other activity, was prohibited to Israel on the Sabbath day. As this practice was usually observed, the fish used to come up with a sense of security to their water channels or pools openly on the Sabbath day, but not on other days when fishing was open. This was a great temptation to the law-breakers, which they could not resist. Some of their men of piety protested, but it had no effect. When their transgressions, which we may suppose, extended to other commandments, passed beyond bounds, the punishment came. (7.163)

7:166 - When in their insolence they transgressed (all) prohibition We said to them: "Be ye apes despised and rejected." <sup>1139</sup>

1139 Cf. ii. 65, n. 79. (7.166)

9:10 - In a believer they respect not the ties either of kinship or of covenant! It is they who have transgressed all bounds. <sup>1258</sup>

1258 The catalogue of their sins being set out, it is clear that they were aggressors in the worst possible ways; and war became inevitable. (9.10)

11:112 - Therefore stand firm (in the straight path) as thou art commanded thou and those who with thee turn (unto Allah); and transgress not (from the Path): for He seeth well all that ye do.

20:24 - "Go thou to Pharaoh for he had indeed transgressed all bounds." <sup>2551</sup>

2551 Moses, having been spiritually prepared now gets his definite commission to go to Pharaoh and point out the error of his ways. So inordinate was Pharaoh's vanity that he had it in his mind to say: "I am your Lord Most High!" (Ixxix. 24). (20.24)

39:53 - Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving Most Merciful." <sup>4324</sup>

4324 Forgives all sins: i.e., on sincere repentance and amendment of conduct. (39.53)

43:5 - Shall We then take away the Message from you and repel (you) for that ye are a people transgressing beyond bounds? <sup>4607</sup>

4607 In vouchsafing Revelation, what an inestimable Mercy has Allah conferred on mankind! Yet so many deluded souls are ungrateful, and ignore or oppose its teaching. If it were not for His attributes of Forgiveness and Forbearing He would be justified in withdrawing that Light, but He continues to shed it, that all who will may come and be blessed by it. (43.5)

51:46 - So were the people of Noah before them: for they wickedly transgressed. <sup>5024</sup>

5024 The generation of Noah was swept away in the Flood for their sins: vii. 59-64. The point is that such a Flood seemed so unlikely to them that they thought Noah was "wandering in his mind" when he delivered Allah's Message: vii. 60. (51.46)

68:31 - They said: "Alas for us! We have indeed transgressed!"

79:17 - "Go thou to Pharaoh for he has indeed transgressed all bounds." <sup>5929</sup>

5929 Cf. xx. 24. (79.17)

79:37 - Then for such as had **transgressed** all bounds

79:38 - And had preferred the life of this world <sup>5944</sup>

5944 The abiding Punishment will be for those who had wilfully and persistently rebelled against Allah, "transgressing all bounds", and had given themselves up to the vanities and lusts of this lower life. This Punishment will not touch those who had repented and been forgiven, nor those guilty, through human frailty, of minor sin, whose deeds will be weighed in the balance against their good deeds: ci. 6-9. (79.38)

79:39 - The Abode will be Hell-Fire;

89:10 - And with Pharaoh Lord of Stakes? <sup>6117</sup>

89:11 - (All) these **transgressed** Beyond bounds in the lands.

►Sunan of Abu-Dawood

**Hadith 135** Narrated by  
**Abdullah ibn Amr ibn al-'As**

A man came to the Prophet (peace be upon him) and asked him: Messenger of Allah, how is the ablution (to performed)? He (the Prophet) then called for water in a vessel and washed his hands up to the wrists three times, then washed his face three times, and washed his forearms three times. He then wiped his head and inserted both his index fingers in his ear-holes; he wiped the back of his ears with his thumbs and the front of his ears with the index fingers. He then washed his feet three times. Then he said: This is how ablution should be performed. If anyone does more or less than this, he has done wrong and **transgressed**, or (said) transgressed and done wrong.

►Al-Tirmidhi Hadith

**Hadith 417** Narrated by  
**Abdullah ibn Amr ibn al-'As**

A desert Arab came to Allah's Apostle (peace be upon him) and asked him about ablution. He demonstrated (washing **each part of his body**) **thrice**, and then said: That is (the method) of the ablution. And he who dose more than this has done wrong, transgressed the limit and has oppressed (himself).

Transmitted by Nasa'i, Ibn Majah, and AbuDawud transmitted something to the same effect.

►Sahih Al-Bukhari Hadith

**Hadith 8.777** Narrated by  
**Aisha**

Whenever the Prophet was given an option between two things, he used to select the easier of the two as long as it was not sinful; but if it was sinful, he would remain far from it. By Allah, he never took revenge for himself concerning any matter that was presented to him, but when Allah's Limits were transgressed, he would take revenge for Allah's Sake.

►Sahih Al-Bukhari Hadith

**Hadith 6.334** Narrated by  
**Ibn Abbas**

Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad and said, "O Muhammad! Whatever you say and invite people to, is good: but we wish if you could inform us whether we can make an expiation for our (past evil) deeds." So the Divine Verses came: "Those who invoke not with Allah any other god, nor kill such life as Allah has forbidden except for just cause, nor commit illegal sexual intercourse." (25.68) And there was also revealed: "Say: O My slaves who have transgressed against their souls! Despair not of the Mercy of Allah." (39.53)

## TRAVEL:

2:184 - (Fasting) for a fixed number of days; but if any of you is ill or on a **journey** the prescribed number (should be made up) from days later. For those who can do it (with hardship) is a ransom the feeding of one that is indigent. But he that will give more of his own free will it is better for him and it is better for you that ye fast if ye only knew. <sup>189190191</sup>

2:273 - (Charity is) for those in need who in Allah's cause are restricted (from travel) and cannot move about in the land seeking (for trade or work). The ignorant man thinks because of their modesty that they are free from want. Thou shalt know them by their (unfailing) mark: they beg not importunately from all and sundry. And whatever of good ye give be assured Allah knoweth it well. <sup>322</sup>

322 Indiscriminate acts of so-called charity are condemned as they may do more harm than good (see ii 262). The real beneficiaries of charity are here indicated. They must be in want. And the want must be due to some honorable cause. For example, they may be doing some unpaid service, such as teaching, or acquiring knowledge or skill, or be in exile for their faith, or in other ways be prevented from seeking employment or doing strenuous work. "God's cause" must not be narrowly interpreted. All sincere and real service to humanity comes within the definition. Such men do not beg from door to door. It is the duty of those who are well-to-do, or of the Public Purse, to find them out. (2.273)

3:137 - Many were the Ways of Life that have passed away before you: **travel** through the earth and see what was the end of those who rejected truth. <sup>456</sup>

456 Cf. Tennyson (In Memoriam): "Our little systems have their day. They have their day and cease to be: They are but broken lights of Thee, And Thou, O Lord! art more than they." Only Allah's Truth will last, and it will gain the mastery in the end. If there is defeat, we must not be dejected, lose heart, or give up the struggle. Faith means hope, activity, striving steadfastly on to the goal. Sunan: different ways by which the ancient people like Ad, Thamud, the people of the Prophet Nuh were treated because of their arrogance, disobedience and rejection of faith. (3.137)

4:94 - O ye who believe! when ye go abroad in the cause of Allah investigate carefully and say not to anyone who offers you a salutation: "Thou art none of a believer!" Coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were ye yourselves before till Allah conferred on you His favors: therefore carefully investigate for Allah is well aware of all that ye do. <sup>613</sup>

613 Go abroad: dharaba = to travel, to go for jihad, or for honest trade or other service, which if done with pure motives, counts as service in the cause of Allah. The immediate occasion was in connection with jihad, but the words are general, and can be applied to similar circumstances. In war (or in peace) we are apt to catch some worldly advantage by pluming ourselves on our superiority in Faith. In war perhaps we want to gain glory or booty by killing a supposed enemy. This is wrong. The righteous man, if he is really out in Allah's service, has more abundant and richer gifts to think of in the Hereafter. (4.94)

4:101 - When ye travel through the earth there is no blame on you if ye shorten your prayers for fear the unbelievers may attack you: for the unbelievers are unto you open enemies. <sup>617</sup>

617 Verse 101 gives permission to shorten four Rakat prayers when people are on a journey: verses 102-104 deal with cases when they are in danger at war, in face of the enemy. The shortening of prayers in both cases is further governed as to details by the practice of the Messenger and his Companions. As to journeys, two questions arise: (1) what constitutes a journey for this purpose? (2) is the fear of an attack an essential condition for the shortening of the prayers? As to (1), it is best to leave the matter to discretion, having regard to all the circumstances of the journey, as in the case of the journeys which excuse a fast: see ii. 184, n. 190. The text leaves it to discretion. As to (2), the practice of the Prophet shows that danger is not an essential condition; it is merely mentioned as a possible incident. The Messenger usually shortened the prayers from four Rakats to two Rakats in Zuhr (midday prayer), 'Asr (afternoon prayer) and Isha (night prayer): the other two are in any case short, Fajr (morning prayer) having two Rakats and Magrib (evening prayer) having three. (4.101)

5:96 - Lawful to you is the pursuit of water-game and its use for food for the benefit of yourselves and those who **travel**; but forbidden is the pursuit of land-game: as long as ye are in the Sacred Precincts or in pilgrim garb. And fear Allah to whom ye shall be gathered back. <sup>802</sup>

6:11 - Say: "Travel through the earth and see what was the end of those who rejected truth."

11:81 - (The Messengers) said "O Lut! we are Messengers from thy Lord! By no means shall they reach thee! Now travel with thy family while yet a part of the night remains and let not any of you look back: but thy wife (will remain behind): to her will happen what happens to the people. Morning is their time appointed: is not the morning nigh?" <sup>1577</sup>

1577 Even in Lot's household was one who detracted from the harmony of the family. She was disobedient to her husband, and he was here obeying Allah's Command. She looked back and shared the fate of the wicked inhabitants of the Cities of the Plain: see also lxvi. 10. The Biblical narrative suggests that she was turned into a pillar of salt (Gen. xix. 26). (11.81)

12:109 - Nor did We send before thee (as Apostles) any but men whom We did inspire (men) living in human habitations. Do they not travel through the earth and see what was the end of those before them? But the home of the Hereafter is best for those who do right. Will ye not then understand? <sup>17931794</sup>

1793 It was men that Allah sent as His Messengers to explain Him to men. He did not send angels or gods. Into His chosen men He breathed His inspiration, so that they could see truer than other men. But they were men living with men, in men's habitations in town or country; not recluses or cenobites, who had no personal experience of men's affairs and could not be teachers of men in the fullest sense. Their deeds tell their own tale. (12.109)

1794 The righteous, the men of Allah, had, as in Joseph's history, some evidence of Allah's providence in this very world with all its imperfections as reflecting our imperfections. But this world is of no real consequence to them. Their home is in the Hereafter. Joseph's earthly home was in Canaan; but he attained his glory elsewhere; and his spiritual Home is in the great Society of the Righteous (iii. 39). (12.109)

15:65 - "Then travel by night with thy household when a portion of the night (yet remains) and do thou bring up the rear: let no one amongst you look back but pass on whither ye are ordered."

16:36 - For We assuredly sent amongst every People an apostle (with the Command) "Serve Allah and eschew Evil": of the people were some whom Allah guided and some on whom Error

became inevitably (established). So travel through the earth and see what was the end of those who denied (the Truth). <sup>20602061</sup>

- 2060 Even though Allah's Signs are everywhere in Nature and in men's own conscience, yet in addition Allah has sent human Messengers to every People to call their attention to the Good and turn them from Evil. So they cannot pretend that Allah has abandoned them or that He does not care what they do. His divine Grace always invites their will to choose the right. (16.36)
- 2061 While some people accept the guidance of the divine Grace, others so surrender themselves to Evil that it must necessarily follow that Evil obtains a grip over them. They have only to travel through Time or Space to see the end of those who abandoned their lights and surrendered to Evil and Error. For haqqat and the meaning of haqq in this connection cf. xv. 64. (16.36)

**16:80** - It is Allah who made your habitations homes of rest and quiet for you; and made for you out of the skins of animals (tents for) dwellings which ye find so light (and handy) when ye travel and when ye stop (in your travels); and out of their wool and their soft fibers (between wool and hair) and their hair rich stuff and articles of convenience (to serve you) for a time. 2114211521162117

- 2114 Man's social, intellectual, and spiritual gifts make, of his permanent dwellings, homes of rest and quiet, of refinement and the purer affections, which are the types, in this earthly life, of the highest spiritual Good, the love of Allah. The pure Home thus becomes the type of the highest spiritual Destiny of man. And these capacities in man are the gifts of Allah. (16.80)
- 2115 When man travels, he wants temporary dwellings, tents, which he can make of the skins of animals, or of the fabrics of vegetable fibres, similar to the skins of animals. These tents are easy to carry when moving, and easy to pitch during halts. (16.80)
- 2116 Suf, wool, is what we get from sheep. Sha'r, hair, is what we get from goats or similar animals, for weaving into fabrics. Wabar is the soft camel's hair of which, also, fabrics are woven; they may be considered intermediate between the other two; by extension and analogy the term may be applied to furs and such things, by way of illustration. (16.80)
- 2117 All such articles of refined luxury, and useful articles of comfort and convenience only last for a while, but they must be considered as Allah's gifts. (16.80)

**18:60** - Behold Moses said to his attendant "I will not give up until I reach the junction of the two seas or (until) I spend years and years in travel." <sup>240424052406</sup>

- 2404 This episode in the story of Moses is meant to illustrate four points. (1) Moses was learned in all the wisdom of the Egyptians. Even so that wisdom did not comprehend everything, even as the whole stock of the knowledge of the present day, in the sciences and the arts, and in literature, (if it could be supposed to be gathered in one individual), does not include all knowledge. Divine knowledge, as far as man is concerned, is unlimited. Even after Moses received his divine mission, his knowledge was not so perfect that it could not receive further additions. (2) Constant effort is necessary to keep our knowledge square with the march of time, and such effort Moses is shown to be making. (3) The mysterious man he meets (xviii. 65 and n. 2411), to whom Tradition assigns the name of Khidhr (literally, Green), is the type of that knowledge which is ever in contact with life as it is actually lived. (4) There are paradoxes in life; apparent loss may be real gain; apparent cruelty may be real mercy; returning good for evil may really be justice and not generosity (xviii. 79-82). Allah's wisdom transcends all human calculation. (18.60)
- 2405 The most probable geographical location (if any is required in a story that is a parable) is where the two arms of the Red Sea join together, viz., the Gulf of 'Aqaba and the Gulf of Suez. They enclose the Sinai Peninsula, in which Moses and the Israelites spent many years in their wanderings. (18.60)
- 2406 Huqub means a long but indefinite space of time. Sometimes it is limited to 80 years. (18.60)

**20:77** - We sent an inspiration to Moses: "Travel by night with my servants and strike a dry path for them through the sea without fear of being overtaken (by Pharaoh) and without (any other) fear." <sup>2599</sup>

- 2599 Time passes, and at last Moses is commanded to leave Egypt with his people by night. They were to cross the Red Sea into the Sinai Peninsula. They were told to have no fear of Pharaoh or of the sea or of the unknown desert country of Sinai into which they were going. They crossed dry-shod, while Pharaoh who came in pursuit with his troops was overwhelmed by the sea. He and his men all perished. There is no emphasis on this episode here. But the emphasis is laid on the hard task which Moses had with his own people after he had delivered them from the Egyptian bondage. (20.77)

**22:27** - "And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel lean on account of journeys through deep and distant mountain highways; <sup>2799</sup>

- 2799 When the Pilgrimage was proclaimed, people came to it for every quarter, near and far, on foot and mounted. The "lean camel" coming after a fatiguing journey through distant mountain roads typifies the difficulties of travel, which Pilgrims disregard on account of the temporal and spiritual benefits referred to in the next verse. (22.27)

**22:46** - Do they not travel through the land so that their hearts (and mind) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind but their hearts which are in their breasts. <sup>2825</sup>

2825 The word for "heart" in Arabic speech imports both the seat of intelligent faculties and understanding as well as the seat of affections and emotions. Those who reject Allah's Message may have their physical eyes and ears, but their hearts are blind and deaf. If their faculties of understanding were active, would they not see the Signs of Allah's Providence and Allah's Wrath in nature around them and in the cities and ruins if they travel intelligently? (22.46)

**22:58** - Those who leave their homes in the cause of Allah and are then slain or die on them will Allah bestow verily a goodly Provision: truly Allah is He Who bestows the best Provision. <sup>2838</sup>

2838 Rizq: sustenance, provision. I have preferred the latter word here, because after death we can only think of rizq in a large metaphorical sense. i.e., all the provision necessary to equip the person for a full and happy Future Life, and also, I think, a provision for his dependents and near and dear ones in this life. (22.58)

**26:52** - By inspiration We told Moses: "Travel by night with My servants; for surely ye shall be pursued." <sup>3167</sup>

3167 The rest of the story-of the plagues of Egypt-is passed over as not germane to the present argument. We come now to the story of Israel leaving Egypt, pursued by Pharaoh. Here again there are three contrasts: (1) the blind arrogance of the Egyptians, against the development of Allah's Plan; (2) the Faith of Moses, against the fears of his people; and (3) the final deliverance of the Israelites against the destruction of the host of brute force. (26.52)

**27:69** - Say: "Go ye through the earth and see what has been the end of those guilty (of sin)." <sup>3305</sup>

3305 Even if the Unbelievers are unwilling to take any doctrine, they have only to observe what has actually happened on the earth, and they will see that evil always came to an evil end, and that Truth and righteousness ultimately won. (27.69)

**29:20** - Say: "Travel through the earth and see how Allah did originate creation: so will Allah produce a later creation: for Allah has power over all things." <sup>3441</sup>

3441 Travel through the earth: again, literally as well as symbolically. If we actually go through this wide earth, we shall see the wonderful things in His Creation-the Grand Canyon and the Niagaras in America, beautiful harbors like that at Sydney in Australia, mountains like Fujiyama, the Himalayas, and Elburz in Asia, the Nile with its wonderful cataracts in Africa, the Fiords of Norway, the Geysers of Iceland, the city of the midnight sun in Tromsø, and innumerable wonders everywhere. But wonders upon wonders are disclosed in the constitution of matter itself, the atom, and the forces of energy, as also in the instincts of animals, and the minds and capacities of man. And there is no limit to these things. Worlds upon worlds are created and transformed every moment, within and presumably beyond man's vision. From what we know we can judge of the unknown. (29.20)

**30:9** - Do they not travel through the earth and see what was the End of those before them? They were superior to them in strength: they tilled the soil and populated it in greater numbers than these have done: there came to them their apostles with Clear (Signs) (which they rejected to their own destruction): it was not Allah Who wronged them but they wronged their own souls. <sup>3515</sup>

3515 Let not any generation think that it is superior to all that went before it. We may be "heirs to all the ages, in the foremost files of times." That is no reason for arrogance, but on the contrary adds to our responsibility. When we realize what flourishing cities and kingdoms existed before, how they flourished in numbers and prosperity, what chances they were given, and how they perished when they disobeyed the law of Allah, we shall feel a sense of humility, and see that it was rebellion and self-will that brought them down. Allah was more than just. He was also merciful. But they brought about their own ruin. (30.9)

**30:42** - Say: "Travel through the earth and see what was the End of those before (you): most of them worshipped others besides Allah." <sup>3558</sup>

3558 If you contemplate history and past experience (including spiritual experience), you will find that evil and corruption tended to destroy themselves, because they had false idols for worship, false standards of conduct, and false goals of desire. (30.42)

**34:18** - Between them and the Cities on which We had poured Our blessings We had placed Cities in prominent positions and between them We had appointed stages of journey in due proportion: "Travel therein secure by night and by day." <sup>3816</sup>

3816 An instance is now given of the sort of covetousness on the part of the people of Saba, which ruined their prosperity and trade and cut their own throats. The old Frankincense route was the great Highway (imam mubin xv. 79; sabil muqim, xv. 76) between Arabia and Syria. Through Syria it connected with the great and flourishing Kingdoms of the Euphrates and Tigris valleys on the one hand and Egypt on the other, and with the great Roman Empire round the Mediterranean. At the other end, through the Yemen Coast, the road connected, by sea transport, with India, Malaya, and China. The Yemen-Syria road was much frequented, and Madain Salih was one of the stations on that route, and



afterwards on the Pilgrim route: see Appendix No: 4 to S. xxvi. Syria was the land on which Allah "had poured His blessings", being a rich fertile country, where Abraham had lived: it includes the Holy Land of Palestine. The route was studded in the days of its prosperity with many stations (cities) close to each other, on which merchants could travel with ease and safety, "by night and by day". The close proximity of stations prevented the inroads of highwaymen. (34.18)

**35:44** - Do they not travel through the earth and see what was the end of those before them though they were superior to them in strength? Nor is Allah to be frustrated by anything whatever in the heavens or on earth: for He is All-Knowing All-Powerful. <sup>3939</sup>

3939 Cf. xxx. 9. If no other argument will convince men who follow evil, let them travel through space or time, and learn from the experience of others. Evil always came to an evil end. Let not any one individual or generation think that it could escape by some special trick or power. Far wiser and more powerful men were personally brought to account for their iniquities. (35.44)

**40:21** - Do they not travel through the earth and see what was the End of those before them? They were even superior to them in strength and in the traces (they have left) in the land: but Allah did call them to account for their sins and none had they to defend them against Allah. 43864387

4386 Cf. xxx. 9. and several other similar passages. (40.21)

4387 See n. 3515 to xxx. 9. We can learn from the history of previous nations. Many of them were more powerful, or have left finer and more imposing monuments and made a deeper impression on the world around them than any particular generation addressed. "Traces" in the text may be taken in that extended sense. And yet all this did not save them from the consequences of their sins. They were called to account and punished. None of the power or pomp or skill of which they boasted could for a moment ward off the punishment when it came in God's good time. (40.21)

**40:82** - Do they not travel through the earth and see what was the end of those before them? They were more numerous than these and superior in strength and in the traces (they have left) in the land: yet all that they accomplished was of no profit to them. <sup>4458</sup>

4458 Cf. ix. 69. For any generation to take inordinate pride in its own single achievements in science or skill becomes ridiculous if we consider the broad stream of history. In the first place, men will find that a great deal of what they attribute to their own merits only became possible owing to the earlier work of their predecessors. Secondly, many of their predecessors were more numerous and mightier in power than they, although the perspective of time may have reduced the apparent depth of their influence, and the monuments which they have left behind may have suffered from the destroying hand of Time. Thirdly, and most important of all, when they forgot Allah and His inexorable Law, nothing of their own handiwork profited them: they perished in the common ruin as all vanities must perish. Cf. also xl. 21 above, and n. 4387. See how the recapitulation rounds off the argument. (40.82)

**41:53** - Soon will We show them Our Signs in the (furthest) regions (of the earth) and in their own souls until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?

**47:10** - Do they not travel through the earth and see what was the End of those before them (who did evil)? Allah brought utter destruction on them and similar (fates await) those who reject Allah. <sup>4829</sup>

4829 The end of evil is evil. All past history and tradition shows that. Will not men of every generation learn that lesson? Allah helps His servants, but those who rebel against Allah have no one to help them. (47.10)

**66:5** - It may be if he divorced you (all) that Allah will give him in exchange Consorts better than you who submit (their wills) who believe who are devout who turn to Allah in repentance who worship (in humility) who travel (for faith) and fast previously married or virgins. <sup>55365537</sup>

5536 From the case of two in verse 4, we now come to the case of all the Consorts generally, in verse 5. Cf. xxxiii. 28-30. Their duties and responsibilities were higher than those of other women, and therefore their failure would also be more serious. This is only hypothetical, in order to show us the virtues expected of them: faith and devotion, worship and service, readiness for travel or hijrat, whether they were young or old, new to married life or otherwise. From them again the more general application follows-to all women in Islam. (66.5)

5537 Saihat: literally, those who travel. Here it means those who fast. Note that the spiritual virtues are named in the descending order: submitting their wills (Islam), faith and devotion, turning ever to worship and faith, and performing other rites, or perhaps being content with asceticism. And this applies to all women, maiden girls or women of mature experience who were widows or separated from previous husbands by divorce. (66.5)

**84:19** - Ye shall surely travel from stage to stage. <sup>6047</sup>

6047 Man travels and ascends stage by stage. In lxvii. 3 the same word in the form tibatqan was used of the heavens, as if they were in layers one above another. Man's spiritual life may similarly be compared to an ascent from one heaven to another. (84.19)

►Fiqh-us-Sunnah

## Fiqh 5.10

### Hajj of a Woman

Hajj is obligatory both for women and men alike; they must perform it whenever they meet the above mentioned prerequisites for it. In the case of a woman it is essential that she be accompanied by her husband or some other mahram (Al-Hafiz said in his Al-Fath: "According to the scholars. the condition for being a mahram to a woman is that legally it should be impossible for such a man to ever marry her) relative on the journey for Hajj.....

Al-Hafiz says: "Among the Shafi'ite scholars the most commonly accepted opinion in this regard is that a woman may **travel** with her husband, or one of her mahram relatives, or a group of trustworthy women, or even one such (trusted) woman companion. According to one view, reported by Al-Karabisi and recorded as sound in Al-Muhadhib, a woman may travel by herself provided the way to Hajj is secure and safe. This applies to both Hajj and 'Umrah.

It is reported in Subul as-Salaam: "A group of scholars hold that an old woman may travel without being accompanied by any mahram relative.".....

►Fiqh-us-Sunnah

## Fiqh 3.116

### Making up the Missed Days of Fasting

It is allowed for those who are (not chronically) ill and for travelers to break their fasts during Ramadan, but they must make up the days they missed. Allah says in the Qur'an: "And [for] him who is sick among you or on a journey, [the same] number of other days.".....

Fiqh-us-Sunnah

## Fiqh 2.110

### The distance one must travel before shortening one's prayer

The conclusion from the Qur'anic verse is that any traveling, be it long or short, which falls within the linguistic definition of the word "travel" would suffice to shorten one's salah, to combine them and to break the fast. There is nothing in the sunnah which confines this general term to any particular meaning. ....

Ahmad, Muslim, Abu Dawud, and al-Baihaqi record that Yahya ibn Yazid said: "I asked Anas ibn Malik about shortening the prayer, and he said: 'The Messenger of Allah would pray two rak'at if he had traveled a distance of three miles or farsakh.'" Ibn Hajar writes in Fath al-Bari: "This is the most authentic hadith which states and clarifies [that question]." .....

►Fiqh-us-Sunnah Subjects

### Prayer of a Traveler, Salatul Qasr

1. Shortening the prayers which consist of four rak'at  
Fiqh us-Sunnah Vol.2 Page 109
2. The distance one must travel before shortening one's prayer  
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3. Whence one may shorten one's salah  
Fiqh us-Sunnah Vol.2 Page 111
4. When the traveler is to pray the complete salah  
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5. Nawafil during travel  
Fiqh us-Sunnah Vol.2 Page 114
6. Traveling on a Friday  
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►Al-Muwatta Hadith

## Hadith 9.7

### Joining Two Prayers when Settled and when Travelling

Yahya related to me from Malik that he had heard that Ali ibn Husain used to say, "The Messenger of Allah, may Allah bless him and grant him peace, would join dhuhr and asr if he wished to travel the same day, and he would join maghrib and isha if he wished to travel the same night."

►Al-Muwatta Hadith

## Hadith 9.3

### Joining Two Prayers when Settled and when Travelling

3 Yahya related to me from Malik from Nafi that Abdullah ibn Umar said, "The Messenger of Allah, may Allah bless him and grant him peace, used to join maghrib and isha together when it was urgent to travel."

►Al-Muwatta Hadith

## Hadith 2.12

### What is Pure for Wudu

Yahya related to me from Malik from Safwan ibn Sulaym from Said ibn Salama of the Bani Azraq from al-Mughira ibn Abi Burda of the tribe of Bani Abd ad-Dar that he had heard Abu Hurayra speak about a man who came to the Messenger of Allah, may Allah bless him and grant him peace, and said, "Messenger of Allah! We travel by sea and we do not carry much fresh water with us so if we do wudu with it we go thirsty. Can we do wudu with seawater?" The Messenger of Allah, may Allah bless him and grant him peace, replied, "Its water is pure, and its dead creatures are halal."

Sahih Al-Bukhari Hadith

## Hadith 4.242

Narrated by

Ibn Umar

The Prophet said, "If the people knew what I know about traveling alone, then nobody would travel alone at night."

Sahih Al-Bukhari

Hadith 4.233

Narrated by

Abdullah bin Umar

Allah's Apostle forbade the people to travel to a hostile country carrying (copies of) the Qur'an.

►Sahih Al-Bukhari Hadith

## Hadith 4.199

Narrated by

Kab bin Malik

The Prophet set out on Thursday for the ghazwa of Tabuk and he used to prefer to set out (i.e. travel) on Thursdays.

►Fiqh-us-Sunnah

## Fiqh 4.140

### Going on a Journey

Abu Hurairah reported that the Prophet, peace be upon him, said, "Travel and be sound in health, and fight (in the cause of Allah) and be enriched." (Ahmad. Almanawi considers this a sound hadith)

►Fiqh-us-Sunnah

## Fiqh 2.115

### Traveling on a Friday

There is no harm in traveling on a Friday if it is not during the time of the salah.

'Umar heard a man say: "If today was not Friday, I would have left." 'Umar said: "Leave. Friday does not keep one from traveling."

Abu 'Ubaidah traveled on Friday and he did not wait for the salah.

Az-Zuhri wanted to travel before noon on Friday and the people mentioned something to him, and he said: "The Prophet traveled on Friday."

## TRAVERSE:

10:22 - He it is Who enableth you to traverse through land and sea; so that ye even board ships they sail with them with a favorable wind and they rejoice thereat; then comes a stormy wind and the waves come to them from all sides and they think they are being overwhelmed: they cry unto Allah sincerely offering (their) duty unto Him saying "If Thou dost deliver us from this we shall truly show our gratitude!" <sup>1410</sup>

1410 All the great inventions and discoveries on which man prides himself are the fruit of that genius and talent which Allah has freely given of His grace. But the spirit of man remains petty, as is illustrated by the parable from the sea. How the heart of man rejoices when the ship goes smoothly with favourable winds! How in adversity it turns, in terror and helplessness, to Allah, and makes vows for deliverance! and how those vows are disregarded as soon as the danger is past! Cf. vi. 63. (10.22)

36:39 - And the Moon We have measured for her mansions (to traverse) till she returns like the old (and withered) lower part of date-stalk. <sup>39843985</sup>

3984 The lunar stations are the 28 divisions of the Zodiac, which are supposed to mark the daily course of the moon in the heavens from the time of the new moon to the time when the moon fades away in her "inter-lunar swoon", an expressive phrase coined by the poet Shelley. (36.39)

3985 'Urjun: a raceme of dates or of a date-palm; or the base or lower part of the raceme. When it becomes old, it becomes yellow, dry, and withered, and curves up like a sickle. Hence the comparison with the sickle-like appearance of the new moon. The moon runs through all her phases, increasing and decreasing, until she disappears, and then reappears as a little thin curve. (36.39)

36:40 – It is not permitted to the Sun to catch up the Moon nor can the Night outstrip the Day: each (just) swims along in (its own) orbit (according to Law). <sup>39863987</sup>

3986 Though the sun and the moon both **traverse** the belt of the Zodiac, and their motions are different, they never catch up each other. When the sun and the moon are on the same side and on a line with the earth there is a solar eclipse, and when on opposite side in a line, there is a lunar eclipse, but there is no clash. Their Laws are fixed by Allah, and form the subject of study in astronomy. Similarly Night and Day follow each other, but being opposites cannot coincide, a fit emblem of the opposition of Good and Evil, Truth and Falsehood: see also n. 3982 above. (36.40)

67:15 - It is He Who has made the earth manageable for you so **traverse** ye through its tracts and enjoy of the Sustenance which He furnishes: but unto Him is the Resurrection. <sup>55715572</sup>

5571 Zalal is used in ii. 71 for an animal trained and tractable: here it is used to qualify the earth, and I have translated 'manageable'. Man has managed to make paths through deserts and over mountains: through rivers and seas by means of ships; through the air by means of airways; he has made bridges and tunnels and other means of communication. But this he has only been able to do because Allah has given him the necessary intelligence and has made the earth tractable to that intelligence. (67.15)

5572 In describing Allah's gifts and mercies and watchful care in this our temporary sojourn on this earth, it is made clear that the ultimate end is the Hereafter. The real Beyond, which is the goal, is the life after the Resurrection. (67.15)

## TREACHERY:

8:58 - If thou fearest treachery from any group throw back (their covenant) to them (so as to be) on equal terms: for Allah loveth not the treacherous.

1224 The immediate occasion was the repeated **treachery** of the Banu Quraiza after their treaties with the Muslims. But the general lesson remains, as noted in the two following verses. Treachery in war is doubly wrong, for it endangers so many lives. Such treachery should be punished in such a way that it gets no chance again. Not only the actual perpetrators but those who follow their standard should be rendered powerless. And the broken treaty should be denounced so that the innocent party can at least fight on equal terms. From actual physical warfare we can carry the same lesson to spiritual warfare. A truce or understanding is possible with those who respect definite principles, not with those who have no principles and are merely out for oppression and wickedness. A) The purpose of the verse is to urge Muslims to act against their enemies described above with a severity and resoluteness which would serve as a deterrent to other enemies of Islam who might be inclined to follow their example and act treacherously towards Muslims. (8.56)

59:12 – If they are expelled never will they go out with them; and if they are attacked (in fight) they will never help them; and if they do help them they will turn their backs; so they will receive no help. <sup>5388</sup>

5388 All hopes founded on iniquity and treachery are vain and illusory. There may be honour among thieves. But there is no honour as between dishonest intriguers, and they are not likely to get any real help from any quarter. (59.12)

60:3 – Of no profit to you will be your relatives and your children on the Day of Judgment: He will judge between you: for Allah sees well and that ye do. <sup>5412</sup>

5412 The plea of children and relatives (see n. 5409 above) will be no excuse for **treachery** when the Day of Judgment comes. Your children and family will not save you. The Judgment will be in the hands of Allah, and He has full knowledge of all your overt and hidden acts and motives. (60.3)

Al-Tirmidhi Hadith

### Hadith 4860

Narrated by

AbuUmamah ; Sa'd ibn AbuWaqqas

Allah's Messenger (peace be upon him) said, "A believer is stamped with all the characteristics except **treachery** and falsehood."

Ahmad transmitted it, and in Shu'ab al-Iman Bayhaqi transmitted it on the authority of Sa'd ibn AbuWaqas.

Sunan of Abu-Dawood

**Hadith 4953** Narrated by  
**Sufyan ibn Asid al-Hadrami**

I heard the Apostle of Allah (peace be upon him) say: It is great **treachery** that you should tell your brother something and have him believe you when you are lying.

►Sunan of Abu-Dawood

**Hadith 1542** Narrated by  
**AbuHurayrah**

The Apostle of Allah (peace be upon him) used to say: "O Allah, I seek refuge in Thee from hunger, for it is an evil bed-fellow; and I seek refuge in Thee from treachery, for it is an evil hidden trait."

**TREASURES:**

6:50 - Say: "I tell you not that with me are the treasures of Allah nor do I know what is hidden nor do I tell you I am an angel. I but follow what is revealed to me." Say: "Can the blind be held equal to the seeing?" Will ye then consider not? <sup>867868</sup>

867 Literally it might mean that the men of God are not like vulgar soothsayers, who pretend to reveal hidden treasures, or peer into future, or claim to be something of a different nature from men. But the meaning is wider: They deal out God's great treasures of truth, but the treasures are not theirs, but God's; they have greater insight into the higher things, but that insight is not due to their own wisdom, but to God's inspiration; they are of the same flesh and blood with us, and the sublimity of their words and teaching arises through God's grace- to them and to those who hear them. (6.50)

868 Therefore compare not the men of God ("the seeing") with ordinary men ("the blind"). The men of God, although they be but men, have the higher light with them; therefore do not exact of them petty ephemeral services. Though they are men, they are not as other men, and are entitled to reverence. (6.50)

6:59 - With Him are the keys of the Unseen the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea. Not a leaf doth fall but with His knowledge: there is not a grain in the darkness (or depths) of the earth nor anything fresh or dry (green or withered) but is (inscribed) in a Record Clear (to those who can read). <sup>879880</sup>

879 Mafatih: Plural of either miftah= a key, or maftah= a treasure. Both meanings are implied, and I have accordingly put both in my translation. (6.59)

880 This is the mystic Record, the archetypal Plan, the Eternal Law, according to which everything seen and unseen is ordered and regulated. There is much mystic doctrine here, explained by beautiful metaphors and illustrations. The simplest things in Nature are subject to His Law. The fresh and the withered, the living and the lifeless-nothing is outside the Plan of His Creation. (6.59)

9:35 - On the day when heat will be produced out of that (wealth) in the fire of hell and with it will be branded their foreheads their flanks and their backs "this is the (treasure) which ye buried for yourselves: taste ye then the (treasures) ye buried!" <sup>12931294</sup>

1293 Gold and silver, symbolising wealth which these people cherished even more than the good pleasure of their Lord, will not only be the cause but the instrument whereby they would receive a grievous punishment. (9.35)

1294 The voice enforces the moral: "did you expect satisfaction or salvation from the treasures that you misused? Behold! they add to your torment!" (9.35)

11:31 - "I tell you not that with me are the Treasures of Allah nor do I know what is hidden nor claim I to be an angel. Nor yet do I say of those whom your eyes do despise that Allah will not grant them (all) that is good: Allah knoweth best what is in their souls: I should if I did indeed be a wrongdoer." <sup>152215231524</sup>

1522 The eighth point that Noah urges is that he is not a mere vulgar soothsayer pretending to reveal secrets not worth knowing, nor an angel living in another world, with no ties to them. He is their real well-wisher, delivering a true Message from Allah. (11.31)

1523 Cf. vi. 50 and n. 867. (11.31)

1524 But Noah will not close his argument without defending the men of Faith, whom the Chiefs despise because they are lacking in worldly goods. He tells them plainly that Allah perhaps sees in them something in which they, the arrogant Chiefs, are lacking. Their spiritual faculties can only be appreciated truly by Him to Whom all the secrets of the spirit are open. But he, Noah, must declare boldly his own Faith, and this is the ninth point in his argument. (11.31)

15:21 - And there is not a thing but its (sources and) treasures (inexhaustible) are with Us; but We only send down thereof in due and ascertainable measures. <sup>19581959</sup>

1958 Khaza'in: treasures; store-houses; places where valuable things are accumulated, from which supplies are distributed from time to time as need arises. (15.21)

1959 All the wonderful gifts and forces and energies which we see in the world around us have their sources and fountain-heads with Allah, the Creator and Sustainer of the Worlds. And what we see, or perceive or imagine is just a small portion of what exists. That portion is sent out to us and to our world according to our needs or its needs from time to time as the occasion arises. It is strictly limited according to rule and plan. Its source is unlimited and inexhaustible. In the same way the forces which we see operating around us, in nature or in the spiritual world, according to laws which we can grasp and, ascertain, are mere derived forces, in the 2nd, 3rd, or nth degree. Their source and ultimate fountain head is with Allah. (15.21)

17:100 - Say: "If ye had control of the Treasures of the Mercy of my Lord behold ye would keep them back for fear of spending them: for man is (ever) niggardly!" <sup>2307</sup>

2307 A fresh argument is now addressed to those who would confine Allah's revelations to a limited circle of men, such as they themselves belonged to. The immediate reference was to the Jews, who could not understand how any Gentiles could receive revelations and guidance even superior to what they considered their own birth-right. But the tendency is widespread in the human race. A particular race, or caste, or a particular kind of culture, claims to be the custodian of Allah's Message, whereas it is universal. Allah's Mercy is universal, and He scatters the priceless Treasures of His Mercy broadcast among His creatures. They are not exhausted by spending. It is only the misers who hoard their wealth for fear it should be used up by spending. 'Are you spiritual misers going to keep back Allah's holy Message from the multitude? Is that the reason why you deny the advent of the new Teacher, who comes as a Mercy to all men-to all Creation?' (17.100)

26:57 - So We expelled them from gardens springs <sup>3168</sup>

3168 In deference to almost unanimous authority I have translated this passage (verses 58-60) as if it were a parenthetical statement of Allah's purpose. (26.57)

26:58 - Treasures and every kind of honorable position;

26:59 - Thus it was but We made the Children of Israel inheritors of such things. <sup>3169</sup>

3169 The Children of Israel certainly inherited the gardens, springs, treasures, and honourable positions in Palestine after many years' wanderings in the wilderness. But when they were false to Allah, they lost them again, and another people (the Muslims) inherited them when they were true in Faith. "Of such things": literally, "of them". (26.59)

28:76 - Qarun was doubtless of the people of Moses; but he acted insolently towards them: such were the **treasures** We had bestowed on him that their very keys would have been a burden to a body of strong men: Behold his people said to him: "Exult not for Allah loveth not those who exult (in riches). <sup>340434053406</sup>

38:9 - Or have they the Treasures of the Mercy of thy Lord the Exalted in Power the Grantor of Bounties without measure! <sup>4156</sup>

4156 If they set themselves to judge Allah, have they anything to show comparable to Allah's Mercy and Power! He has both in infinite measure. Who are they to question the grant of His Mercy and Revelation to His own Chosen One? (38.9)

52:37 - Or are the Treasures of thy Lord with them or are they the managers (of affairs)? <sup>5071</sup>

5071 Cf. vi. 50, and n. 867. The Treasures of Allah's Knowledge are infinite. But the doubters and unbelievers have no access to them, much less can the doubters and unbelievers manage the wonders of this world. Must they not therefore seek grace and revelation from Allah? (52.37)

63:7 - They are the ones who say "Spend nothing on those who are with Allah's Apostle to the end that they may disperse (and quit Madinah). But to Allah belong the **treasures** of the heavens and the earth; but the Hypocrites understand not. <sup>5474</sup>

5474 The Muhajirun, who had come to be with the holy Prophet in Madinah in exile, were received, helped, entertained by the Ansar (Helpers). The Hypocrites in Madinah did not like this, and tried in underhand ways to dissuade the good folk of Madinah from doing all they could for the exiles. But their tricks did not succeed. The small Muslim community grew from strength to strength until they were able to stand on their own resources and greatly to augment the resources of their hosts as well. It is goodness that produces strength and prosperity, and Allah holds the keys of the treasures of man's well-being. It is not for Allah's enemies to dole out or withhold the unbounded treasures of Allah. (63.7)



► Sahih Al-Bukhari Hadith

### **Hadith 8.590** Narrated by **Uqba bin Amir**

Once the Prophet went out and offered the funeral prayers for the martyrs of Uhud, and then went to the pulpit and said, "I am a predecessor for you and I am a witness for you: and by Allah, I am looking at my Fount just now, and the keys of the treasures of the earth (or the keys of the earth) have been given to me: and by Allah, I am not afraid that you will worship others besides Allah after me, but I am afraid that you will strive and struggle against each other over these treasures of the world."

► Fiqh-us-Sunnah

### **Fiqh 3.4**

## **Punishment in the Qur'an for the Delinquents of Zakah**

Allah says: "O you who believe! Most surely many of the doctors of law and the monks eat away the property of men falsely and turn them from Allah's way; and as for those who hoard treasures of gold and silver and do not spend them for the sake of Allah--warn them of grievous sufferings [in the life to come]. On the Day when that [hoarded wealth] shall be heated in the Fires of Hell and their foreheads and their sides and their backs branded with it, [it will be said to them:] 'These are the treasures which you have hoarded for yourselves. Now taste of what you used to accumulate!' [at-Taubah 34-35]." He also says: "And they should not think--they who avariciously cling to all that Allah has granted them out of His bounty--that this is good for them. No, it is bad for them, for that which they hoard will be hung about their necks on the Day of Judgment" [al-Imran 180].

► Sahih Al-Bukhari Hadith

### **Hadith 8.393** Narrated by **Abu Musa**

We were in the company of the Prophet on a journey, and whenever we ascended a high place, we used to say Takbir (in a loud voice). The Prophet said, "O people! Be kind to yourselves, for you are not calling upon a deaf or an absent one, but You are calling an All-Hearer, and an All-Seer." Then he came to me as I was reciting silently, "La haul a wala quwwata illa bil-lah." He said, "O 'Abdullah bin Qais! Say: 'La haul a walaquwata illa bil-lah,' for it is one of the treasures of Paradise." Or he said, "Shall I tell you a word which is one of the treasures of Paradise? It is: 'La haul a wala quwwata illa bil-lah.'"

Sahih Al-Bukhari Hadith

### **Hadith 6.377** Narrated by **Jubair bin Mutim**

I heard the Prophet reciting Surat At-Tur in the Maghrib prayer, and when he reached the Verse:

"Were they created by nothing, Or were they themselves the creators, Or did they create the Heavens and the Earth? Nay, but they have no firm belief Or do they own the treasures of Your Lord? Or have they been given the authority to do as they like..." (52.35-37) my heart was about to fly (when I realized this firm argument).

► Sahih Al-Bukhari Hadith

### **Hadith 5.411** Narrated by **Uqba**

One day the Prophet went out and offered the (funeral) prayer for the people (i.e. martyrs) of Uhud as he used to offer a funeral prayer for any dead person, and then (after returning) he ascended the pulpit and said, "I am your predecessor before you, and I am a witness upon you, and I am looking at my Tank just now, and I have been given the keys of the treasures of the world (or the keys of the world). By Allah, I am not afraid that you will worship others besides Allah after me, but I am afraid that you will compete with each other for (the pleasures of) this world."

► Sahih Muslim Hadith

### **Hadith 6904** Narrated by **Thawban**

Allah's Apostle (peace be upon him) said: Allah drew the ends of the world together for my sake. I have seen its eastern and western ends. The dominion of my Ummah will reach those ends which have been drawn together near me and I have been granted the red and the white treasures. I begged my Lord that my Ummah should not be destroyed by famine, nor be dominated by a foreign enemy who will take their lives and destroy them root and branch. My Lord said: Muhammad, whenever I make a decision, there is none to change it. Well, I grant you that your Ummah will not be destroyed by famine, nor will it be dominated by a foreign enemy who will take their lives and destroy them root and branch, even if all the people from the different parts of the world join hands together (for this purpose). However, it will be from amongst them, viz. your Ummah, that some people will kill or imprison the others.

► Sahih Al-Bukhari Hadith

## Hadith 1.115

Narrated by

Um Salama

One night Allah's Apostle got up and said, "Subhan Allah! How many afflictions have been descended tonight and how many treasures have been disclosed! Go and wake the sleeping lady occupants of these dwellings (his wives) up (for prayers). A well-dressed (soul) in this world may be naked in the Hereafter. "

## TREATIES:

9:1 - A (declaration) of immunity from Allah and His apostle to those of the pagans with whom ye have contracted mutual alliances. <sup>1246</sup>

1246 Baraat: usually translated "immunity". I do not think that word correctly represents the Arabic word in this context. I retain it as I cannot think of any single English word as an equivalent. The general sense is explained in the introduction to this Sura. In verse 3 below I use the periphrasis "dissolve treaty obligations," which goes some way to explain the meaning. The Pagans and enemies of Islam frequently made treaties of mutual alliance with the Muslims. The Muslims scrupulously observed their part, but the Pagans violated their part again and again when it suited them. After some years, experience it became imperative to denounce such treaties altogether. This was done in due form, with four months' notice, and a chance was given to those who faithfully observed their pledges, to continue their alliance. (9.1)

9:2 - Go ye then for four months backwards and forwards (as ye will) throughout the land but know ye that ye cannot frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject him. <sup>1247</sup>

1247 Four Months: Some Commentators understand by this the four forbidden months in which warfare by ancient Arabian custom was unlawful, viz., Rajab, Zul-qa'dah, Zul-hijjah, and Muharram: See ii. 194 n. But it is better to take the signification of the four months immediately following the Declaration. Assuming that the Sura was promulgated early in Shawwal (see Introduction), the four months would be Shawwal, Zul-qa'dah, Zul-hijjah, and Muharram, of which the last three would also be the customary Prohibited Months. (9.2)

9:3 - And an announcement from Allah and His apostle to the people (assembled) on the day of the Great Pilgrimage that Allah and His apostle dissolve (treaty) obligations with the pagans. If then ye repent it were best for you; but if ye turn away know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject faith. <sup>1248</sup>

1248 The great day of Hajj is either the 9th of Zul-hijjah ('Arafa), or the 10th (the Day of Sacrifice). (9.3)

9:4 - (But the treaties are) not dissolved with those pagans with whom Ye have entered into alliance and who have not subsequently failed you in aught nor aided anyone against you. So fulfil your engagements with them to the end of their term: for Allah loveth the righteous. <sup>1249</sup>

1249 The sacred duty of fulfilling all obligations of every kind, to Muslims and non Muslims, in public as well as private life, is a cardinal feature of Muslim ethics. The question what is to be done with those who abuse this principle by failing in their duty but expect the Muslims to do their part is not to be solved (in the case of treaties) by a general denunciation of treaties but by a careful consideration of the cases where there has been fidelity and not treachery. There we are enjoined to give the strictest fidelity, as it is a part of righteousness and our duty to Allah. (9.4)

9:7 - How can there be a league before Allah and His apostle with the pagans except those with whom ye made a treaty near the sacred mosque? As long as these stand true to you stand ye true to them: For Allah doth love the righteous. <sup>1255</sup>

1255 In this section we have the reasons why the treaties with treacherous Pagan foes were denounced. The clause introducing the exception is a parenthetical clause. The word "Pagans" must be connected with verse 8 which follows. In that verse the word kaifa resumes the clause introduced by the word kaifa at the beginning of verse 7. The exceptional Pagan tribes which remained true to their word were the Banu Hamza and the Banu Kinana, who swore their treaty near the Sacred Mosque and faithfully observed it. They were to be given the full benefit of their fidelity even though their kindred tribes were treacherous. (9.7)

8:55 - For the worst of beasts in the sight of Allah are those who reject Him: They will not believe. <sup>1223</sup>

1223 In viii. 22 we were warned against "the worst of beasts in the sight of Allah", who do not make use of their faculties of hearing, speaking and understanding, in the service of Allah, and in fact misuse their faculties to blaspheme Allah. The same brute creatures are shone here in another light: they are faithless both to Allah and man. (8.55)

8:56 - They are those with whom thou didst make a covenant but they break their covenant every time and they have not the fear (of Allah). <sup>1224</sup>

- 1224 The immediate occasion was the repeated treachery of the Banu Quraiza after their treaties with the Muslims. But the general lesson remains, as noted in the two following verses. Treachery in war is doubly wrong, for it endangers so many lives. Such treachery should be punished in such a way that it gets no chance again. Not only the actual perpetrators but those who follow their standard should be rendered powerless. And the broken treaty should be denounced so that the innocent party can at least fight on equal terms. From actual physical warfare we can carry the same lesson to spiritual warfare. A truce or understanding is possible with those who respect definite principles, not with those who have no principles and are merely out for oppression and wickedness. A) The purpose of the verse is to urge Muslims to act against their enemies described above with a severity and resoluteness which would serve as a deterrent to other enemies of Islam who might be inclined to follow their example and act treacherously towards Muslims. (8.56)

## TREES:-

7:19 - O Adam! dwell thou and thy wife in the garden and enjoy (its good things) as ye wish: but approach not this tree or ye run into harm and transgression." 10031004

- 1003 Now the story turns to man. He was placed in the Garden of comfort and bliss, but it was Allah's Plan to give him a limited faculty of choice. All that he was forbidden to do was to approach the Tree, but he succumbed to Satan's suggestions. (7.19)

- 1004 Enjoy: literally, "eat." Cf. the meaning of ta'ama in vi, 14, n. 847 and akala in v. 66, n. 776. (7.19)

7:20 - Then began satan to whisper suggestions to them bringing openly before their minds all their shame that was hidden from them (before): he said "Your Lord only forbade you this tree lest ye should become angels or such beings as live for ever." 10051006

- 1005 The transition from the name "Iblis" to the name "Satan" is similar to that in ii. 36, where it is explained in n. 52. (7.20)

- 1006 Our first parents as created by Allah (and this applies to all of us) were innocent in matters material as well as spiritual. They knew no evil. But the faculty of choice, which was given to them and which raised them above the angels, also implied that they had the capacity of evil, which by the training of their own will, they were to reject. They were warned of the danger. When they fell, they realised the evil. They were (and we are) still given the chance, in this life on a lower plane, to make good and recover the lost status of innocence and bliss. (7.20)

27:60 - Or who has created the heaven and the earth and who sends you down rain from the sky? Yea with it We cause to grow well-planted orchards full of beauty and delight: it is not in your power to cause the growth of the trees in them. (Can there be another) god besides Allah? Nay they are a people who swerve from justice. 32933294

- 3293 The order, beauty, and grandeur of the Universe are appealed to. They show unity of design and purpose. How can unjust, ignorant, foolish, heedless, false men think of a multiplicity of gods, or of any god, besides the One True God? (27.60)

- 3294 To make a single seed germinate and grow into a tree is beyond man's power. When it comes to a great well-laid-out garden of beauty and delight, no one would think it grew up of itself without a Gardener's consummate art. And the orchard is more than the trees in it: there is design and beauty in their arrangement: proper spaces have to be left between them for the growth of their roots, for the aeration of the soil beneath them, and for the penetration of air and sunlight between their branches. How can any one then think of the wonderful Universe as a whole, without thinking of the far higher Unity of Design, the evidence of the One True Allah? (27.60)

31:27 - And if all the trees on earth were pens and the Ocean (were ink) with seven Oceans behind it to add to its (supply) yet would not the Words of Allah be exhausted (in the writing): for Allah is Exalted in power Full of Wisdom. 3616

- 3616 "Words of Allah": his wonderful Signs and Commandments are infinite and cannot be expressed if all the trees were made into pens, and all the wide Ocean, multiplied seven times, were made into ink. Any Book of His Revelation would deal with matters which man can understand and use in his life: there are things that man can never fathom. Nor would any praise that we could write with infinite resources be adequate to describe His power, glory, and wisdom. (31.27)

56:72 - Is it ye who grow the tree which feeds the fire or do We grow it? 5254

- 5254 The relation of Fire to Trees is intimate. In nearly all the fire that we burn, the fuel is derived from the wood of trees. Even mineral coal is nothing but the wood of prehistoric forests petrified under the earth through geological ages. Fire produced out of green trees is referred to in xxxvi. 80; and n. 4026 there gives instances. (56.72)

56:29 - Among Talh trees with flowers (or fruits) piled one above another 5238

- 5238 Talh: some understand by this the plantain or banana tree, of which the fruit is borne in bunches, one tier above another; but the banana tree does not grow in Arabia and its ordinary Arabic name is Mauz; perhaps it is better to understand a special kind of Acacia tree, which flowers profusely, the flowers appearing in tiers one above another. (56.29)

14:24 - Seest thou not how Allah sets forth a parable? a goodly Word like a goodly tree whose root is firmly fixed and its branches (reach) to the heavens <sup>1900</sup>

1900 "Goodly word" is usually interpreted as the Divine Word, the Divine Message, the True Religion. It may also be interpreted in a more general sense as a word of truth, a word of goodness or kindness, which follows from a true appreciation of Religion. For Religion includes our duty to Allah and our duty to man. The "evil word" is opposite to this: false religion, blasphemy, false speech, or preaching or teaching unkindness and wrong-doing. (14.24)

14:26 - And the parable of an evil Word is that of an evil tree. It is torn up by the root from the surface of the earth: it has no stability. <sup>1902</sup>

1902 The evil tree is the opposite of the goodly tree. The parallelism of contrast can be followed out in all the details of the last note. (14.26)

17:60 - Behold! We told thee that thy Lord doth encompass mankind round about: We granted the Vision which We showed thee but as a trial for men as also the Cursed Tree (mentioned) in the Qur'an: We put terror (and warning) into them but it only increases their inordinate transgression! <sup>224822492250</sup>

2248 The reference may be to lxiii. 28, probably an earlier Makkan revelation. But the argument is independent of time. This verse falls naturally into three divisions. Warnings and Portents and Signs are sent or not sent according to Allah's All-Wise Plan of Mercy and Justice, this is in no wise inconsistent with the apparent freedom given to the wicked: because (1) in any case Allah is all round all His creatures, and His delay as a Sign of Mercy in no way diminishes His power; (2) the Visions of Truth vouchsafed to Prophets of Allah are themselves Signs by which they can warn the ungodly; and (3) sometimes it is more merciful to give them time by not immediately bringing the matter to judgment. (17.60)

2249 Some Commentators take this as referring to the Mi'raj (xvii. 1) and others to other visions. Such visions are miracles, and become a stumbling block to unbelievers. They are an encouragement to men of faith. Thus they are "a trial for men". (17.60)

2250 The tree Zaqqum, a bitter and pungent tree described as growing at the bottom of Hell, a type of all that is disagreeable. See xxxvii. 62-65; xlv. 43-46; and lvi. 52. All these are Suras chronologically earlier than this Sura. The application of the name to a tree of the myrobalan kind in the region of Jericho is, I think, of post-Quranic date. It is a trial for wrong-doers. See xxxvii. 63 and n. 4073. (17.60)

17:91 - "Or (until) thou have a garden of date trees and vines and cause rivers to gush forth in their midst carrying abundant water; <sup>2293</sup>

2293 This ill-assorted and crude jumble of the sort of miracles which the Unbelievers wanted is in very appropriate contrast to the sober and reasoned argument which has begun in the last sentence of verse 93 and continued in sections 11 and 12, which close this Sura. It is throughout reminiscent of the materialistic imagination of Jewish sceptics, which was mainly responsible for the fall of the Jewish nation (see verse 104 below). For a thirsty people sojourning in a dry land, the finding of a spring of water as in the story of Moses or of the well of Zamzam is an appropriate miracle. But miracles are not for faithless crowds to gape at. A beautiful well-watered Garden is a symbol of Felicity: but a sceptic cannot order Allah to produce it for his pleasure. The same may be said about a house adorned with gold, except that its symbolism is even more materialistic. The fall of the sky or producing Allah face to face or climbing to the skies by a ladder, or bringing down a book of parchment which men could handle, are all irreverent suggestions that make no distinction between spiritual and material things. (17.91)

24:35 -Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: lit from a blessed **Tree** an Olive neither of the East nor of the West whose Oil is well-nigh luminous though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light. Allah doth set forth Parables for men: and Allah doth know all things. 29962997299829993000300130023003

3000 The olive tree is not a very impressive tree in its outward appearance. Its leaves have a dull greenish-brown colour, and in size it is inconspicuous. But its oil is used in sacred ceremonies and forms a wholesome ingredient of food. The fruit has a specially fine flavour. Cf. n. 2880 to xxiii. 20. For the illuminating quality of its oil, see n. 3002 below. (24.35)

3001 This Olive is not localised. It is neither of the East nor of the West. It is universal, for such is Allah's Light. As applied to the olive, there is also a more literal meaning, which can be allegorised in a different way. An olive tree with an eastern aspect gets only the rays of the morning sun; one with a western aspect, only the rays of the western sun. In the northern hemisphere the south aspect will give the sun's rays a great part of the day, while a north aspect will shut them out altogether, and vice versa in the southern hemisphere. But a tree in the open plain or on a hill will get perpetual sunshine by day; it will be more mature, and the fruit and oil will be of superior quality. So Allah's light is not localised or immature: it is perfect and universal. (24.35)

36:80 - "The same Who produces for you fire out of the green tree when behold! Ye kindle therewith (your own fires)! <sup>4026</sup>

4026 Even older and more primitive than the method of striking fire against steel and flint is the method of using twigs of trees for the purpose. In the E.B., 14th edition. ix. 262, will be found a picture of British Guiana boys making a fire by rotating a stick in a round hole in a piece of wood lying on the ground. The Arab method was to use a wooden instrument called the Zinad. It consisted of two pieces to be rubbed together. The upper one was called the 'Afar or Zand, and the lower the Markh. The markh is a twig from a kind of spreading tree, the *Cynanchuin viminalis*, of which the branches are bare, without leaves or thorns. When they are tangled together, and a wind blows, they get ignited and strike fire (Lane's Arabic Lexicon). In modern Arabic Zand is by analogy applied to the flint pierce used for striking fire with steel. (36.80)

37:62 - Is that the better entertainment or the Tree of Zaqqum? <sup>4072</sup>

4072 Cf. xvii. 60, n. 2250. This bitter tree of Hell is in contrast with the beautiful Garden of heaven with its delicious fruits. (37.62)

44:43 - Verily the tree of Zaqqum <sup>47214722</sup>

4721 Now follows a word-picture of the horrors to which Evil must lead us. What human language and what figures of speech can adequately describe them? (44.43)

4722 The opposite of "delicious Fruits" is the terrible tree of Zaqqam, which is further described in xxxvii. 62-68, where see n. 4073. Also see xvii. 60, n. 2250. (44.43)

44:44 - Will be the food of the Sinful

50:10 - And tall (and stately) palm-trees with shoots of fruit-stalks piled one over another <sup>4949</sup>

4949 A beautiful nature passage. How graphic and unforgettable to any one who has seen a spring and summer in an Arabian oasis! (50.10)

53:14 - Near the Lote-tree beyond which none may pass: <sup>5093</sup>

5093 For the Lote-tree in its literal meaning, see n. 3814 to xxxiv. 16. The wild Lote is thorny; under cultivation it yields good fruit and shade, and is symbolic of heavenly bliss, as here and in lvi. 28. (53.14)

53:15 - Near it is the Garden of Abode. <sup>5094</sup>

5094 The "Garden of Abode" (Jannat al-Mawa) lies close to the Lote-Tree and, in the opinion of some authorities, is so called because the souls of believers will find their abode therein. (53.15)

53:16 - Behold the Lote-tree was shrouded (in mystery unspeakable!)

54:20- Plucking out men as if they were roots of palm-trees torn up (from the ground).

55:48 - Containing all kinds (of trees and delights)

56:52 - "Ye will surely taste of the Tree of Zaqqum. <sup>5247</sup>

5247 This is the Cursed Tree mentioned in xvii. 60, where see n. 2250. Cf. also xxxvii. 62, n. 4072; and xlv. 43-46 and n. 4722. (56.52)

►Fiqh-us-Sunnah

## Fiqh 5.61b

See: **Killing a Game Within the Sacred Precincts and Cutting Trees**

►Sahih Muslim Hadith

### Hadith 361 Narrated by Ibn Mas'ud

Verily the Messenger of Allah said: The last to enter Paradise would be a man who would walk once, stumble once and be burnt by the Fire once. Then when he passes beyond it, he will turn to it and say: Blessed is He Who has saved me from thee. Allah has given me something He has not given to any one of those in earlier or later times. Then a tree would be raised for him and he will say: O my Lord! Bring me near this tree so that I may take shelter in its shade and drink of its water. Allah, the Exalted and Great, would say: O son of Adam, if I grant you this, you will ask Me for something else. He would say: No, my Lord. And he would promise Him that he would not ask for anything else. His Lord would excuse him because He sees what he cannot help desiring; so He would bring him near it, and he would take shelter in its shade and drink of its water. Afterwards a tree more beautiful than the first would be raised before him and he would say: O my Lord! Bring me near this tree in order that I may drink of its water and take shelter in its shade and I shall not ask Thee for anything else. He (Allah) would say: O son of Adam, if I bring you near it you may ask me for something else. He would promise Him that he would not ask for anything else. His Lord will excuse him because He sees something he cannot help desiring. So He would bring him near it and he would enjoy its shade and drink its water. Then a tree would be raised for him at the gate of



Paradise, more beautiful than the first two. He would say: O my Lord! Bring me near this (tree) so that I may enjoy its shade and drink from its water. I shall not ask Thee for anything else. He (Allah) would say: O son of Adam! Did you not promise Me that you would not ask Me for anything else? He would say: Yes my Lord, but I shall not ask Thee for anything else. His Lord would excuse him for He sees something the temptation of which he could not resist. He (Allah) would bring him near it, and when He brings him near it he would hear the voices of the inhabitants of the Paradise. He would say: O my Lord! Admit me to it. He (Allah) would say: O son of Adam, what will bring an end to your requests to Me? Will it please you if I give you the whole world and a similar one with it? He will say: O my Lord! Art Thou mocking at me, though Thou art the Lord of the worlds? Ibn Mas'ud laughed and asked (the hearers): Why don't you ask me what I am laughing at. They (then) said: Why do you laugh? He said: It is in this way that the Messenger of Allah (peace be upon him) laughed. They (the companions of the Holy Prophet) asked: Why do you laugh, Messenger of Allah? He said: On account of the laugh of the Lord of the universe, when he (the desirer of Paradise) said: Art Thou mocking at me though Thou art the Lord of the worlds? He would say: I am not mocking at you, but I have the power to do whatever I wish.

Sahih Al-Bukhari Hadith

### **Hadith 8.143** Narrated by **Ibn Umar**

The Prophet said, "The example of a believer is like a green tree, the leaves of which do not fall." The people said. "It is such-and-such tree: It is such-and-such tree." I intended to say that it was the date-palm tree, but I was a young boy and felt shy (to answer). The Prophet said, "It is the date-palm tree." Ibn 'Umar added, "I told that to 'Umar who said, 'Had you said it, I would have preferred it to such-and such a thing.' " "

►Al-Tirmidhi Hadith

### **Hadith 1445** Narrated by **Abdullah ibn Mas'ud**

The Prophet (peace be upon him) said: On the night of my Ascent (Mi'raj) I met Abraham and he said to me: Muhammad, convey my salam to your people and tell them that Paradise is a vast plain of pure soil and sweet water and that its trees cry: Holy is Allah, all praise is due to Allah, there is none worthy of worship save Allah, and Allah is Great.

Transmitted by Tirmidhi.

►Al-Tirmidhi Hadith

### **Hadith 3270** Narrated by **Aisha**

Once when Allah's Messenger (peace be upon him) was with a number of the Emigrants and Helpers a camel came and prostrated itself before him. Thereupon his companions said, "Messenger of Allah (peace be upon him) beasts and **trees** prostrate themselves before you, but we have the greatest right to do so." He replied, "Worship your Lord and honour your brother. If I were to order anyone to prostrate himself before another, I should order a woman to prostrate herself before her husband. If he were to order her to convey stones from a yellow mountain to a black one, or from a black mountain to a white one, it would be incumbent on her to do so."

Ahmad transmitted it.

## **TREMBLE:**

39:23 - Allah has revealed (from time to time) the most beautiful message in the form of a Book consistent with itself (Yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases but such as Allah leaves to stray can have none to guide. <sup>4276427742784279</sup>

4276 Is Mutashabih here to be understood in the same sense as in iii. 7? See n. 347. The better opinion is that there is a slightly different shade of meaning here, as suggested by the context. In the earlier passage, it was opposed to Muhkam: here it is contrasted or compared to Mathani. The root meaning is: 'having something similar; working by analogy or allegory, or parable; having its parts consistent with each other'. The last meaning I adopt here. The Qur'an was revealed in parts at different times. And yet its parts all conform to each other. There is no contradiction or inconsistency anywhere. (39.23)

4277 Mathani: Cf. xv. 87, where we have translated "oft-repeated": "the seven oft- repeated (verses)". See n. 2008 to that passage. Here the meaning is similar, but the context gives a different colour to it, as is seen in the translation. (39.23)

4278 The skin is the outer integument of the body. It receives the first shock from the impact of anything unusual, and it trembles and its hair stands on end under excitement. So in spiritual matters the first stimulation from Allah's Message is external. Those who receive Faith do it as it were with tremor and not with apathy. But the next stage is that it penetrates their outer nature and goes right into their hearts. Their whole nature is "softened" to receive the beneficent Message, and it transforms them through and through. (39.23)

4279 "Whom He pleases" and "leaves to stray" are explained fully in n. 2133 to xvi. 93. See also xiv. 4 and n. 1875. (39.23)

25:12 – When it sees them from a place far off they will hear its fury and its raging sigh. <sup>3067</sup>



- 3067 For *zafir*, a deep emission of breath or a sigh, see n. 1607 to xi. 106. Here the Fire is personified. It is raging with hunger and fury, and as soon as it sees them from ever so far, it emits a sigh of desire. Till then they had not realised their full danger. Now, just as their heart begins to tremble with terror, they are bound together-like with like,-and cast into the roaring flames! (25.12)

## TREMOR:

- 8:2 - For believers are those who when Allah is mentioned feel a tremor in their hearts and when they hear His signs rehearsed find their faith strengthened and put (all) their trust in their Lord.

## TRIALS:

- 2:214 - Or do ye think that ye shall enter the Garden (of Bliss) without such (**trials**) as came to those who passed away before you? They encountered suffering and adversity and were so shaken in spirit that even the Apostle and those of faith who were with him cried: "When (will come) the help of Allah?" Ah! verily the help of Allah is (always) near!

- 3:186 - Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly hear much that will grieve you from those who received the Book before you and from those who worship many gods. But if ye persevere patiently and guard against evil then that will be a determining factor in all affairs. <sup>493</sup>

- 493 Not wealth and possessions only (or want of them), are the means of our trial. All our personal talents, knowledge, opportunities, and their opposites,-in fact everything that happens to us and makes up our personality is a means of our testing. So is our Faith: we shall have to put up for it many insults from those who do not share it. (3.186)

- 6:42 - Before thee We sent (Apostles) to many nations and We afflicted the nations with suffering and adversity that they might learn humility.

- 8:28 - And know ye that your possessions and your progeny are but a trial; and that it is Allah with whom lies your highest reward. <sup>1201</sup>

- 1201 A big family-many sons-was considered a source of power and strength: iii. 10, 116. So in English, a man with many children is said to have his "quiver full": Cf. Psalms, cxxvii. 4-5: "As arrows are in the hands of a mighty man, so are the children of thy youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." So with property and possessions: they add to a man's dignity, power, and influence. But both possessions and a large family are a temptation and a trial. They may turn out to be a source of spiritual downfall, if they are mishandled, or if the love of them excludes the love of Allah. (8.28)

- 16:110 - But verily thy Lord to those who leave their homes after **trials** and persecutions and who thereafter strive and fight for the faith and patiently persevere thy Lord after all this is Oft-Forgiving Most Merciful. <sup>2147</sup>

- 2147 I take this verse to refer to such men as were originally with the Pagans but afterwards joined Islam, suffered hardships and exile, and fought and struggled in the Cause, with patience and constance. Their past would be blotted out and forgiven. Men like Khalid ibn Walid were numbered with the foremost heroes of Islam. In that case this verse would be a Madinah verse, though the Sura as a whole is Makkan. Perhaps it would be better to read, with some Commentators, *fatanu* in the active voice rather than *futinu* in the passive voice, and translate "after inflicting trials and persecutions (on Muslim)." Notice the parallelism in

- 22:11 - There are among men some who serve Allah as it were on the verge: if good befalls them they are therewith well content; but if a trial comes to them they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see! <sup>2782</sup>

- 2782 They are men whose minds are not firm: they will have faith, if all goes well with them, but as soon as they are tried, they are found wanting. They are a different kind from hypocrites. It is not fraud or double dealing that is their sin: it is a weak mind, petty standards of judging right by success, a selfishness that gives nothing but asks for all, a narrow-mindedness that does not go beyond petty mundane calculations-a "nicely calculated less or more" of the good things of this world. They fail in both worlds, and their failure in this world is patent for every on-looker. (22.11)

►Fiqh-us-Sunnah

## Fiqh 1.161

## Sunnah acts of prayer, Supplications After the Last Tashahud and Before the Tasleem

It is preferred for the person to supplicate after the final tashahud and before making the final salutations (that end the prayer). The person may ask for whatever he wishes of the good of this life and the hereafter. Ibn Mas'ud reported that the Prophet, upon whom be peace, taught him the tashahud and then said, "Then choose whatever you wish to ask (of Allah)." (Related by Muslim.)

Supplications are preferred acts in general, regardless of whether they are reported from the Prophet or not, although supplications authenticated by the sunnah are better. Some of these are:

1. Abu Hurairah reported that the Messenger of Allah, upon whom be peace, said, "When one of you finishes the final tashahud, he should say, 'O Allah, I seek refuge in You from the torment of the Hell-fire and the grave, from the **trials** of life and death, and from the trials of the false Messiah.'" (Related by Muslim.)
2. 'Aishah reported that the Messenger of Allah would supplicate in his prayer, "O Allah, I seek refuge in You from the torment of the grave, from the **trials** of the anti-Christ, and from the trials of life and death. Allah, I seek refuge in You from sin and debt." (Related by Muslim and al-Bukhari.).....
7. Said Abu Mijlaz, " 'Ammar ibn Yasar led us in the prayer and he made it very short. The people blamed him for that and he told them, 'Did I not complete my bowings and prostrations ... and did I not supplicate therein what the Prophet used to supplicate, saying, 'O Allah by Your knowledge of the unseen and Your power over the creation, let me live if You know that living is best for me, and let me die if You know that dying is better for me. I ask You (to forgive me) for fear of You in what is not seen and what is seen, to make my speech truthful while angry or pleased, and to have the same aim in poverty and riches. Grant me the pleasure of looking to Your face and of the longing to meet You. I seek refuge in You from a harmful loss and from the **trials** of a misguidance. O Allah, embellish me with the beauty of faith, and make us of the guided of the guiders.'" This is related by Ahmad and an-Nasa'i with a good chain.....

►Al-Tirmidhi Hadith

**Hadith 1569** Narrated by

**Abdullah ibn ash-Shikhkhir**

Allah's Messenger (peace be upon him) said, "The son of Adam was created with ninety-nine trials at his side. If the trials miss him he falls into decrepitude till he dies."

Tirmidhi transmitted it, saying that this is a gharib tradition.

►Sahih Muslim Hadith

**Hadith 4546** Narrated by

**Abdullah ibn Amr ibn al-'As**

It has been narrated on the authority of AbdurRahman ibn Abdu Rabb al-Ka'ba who said: I entered the mosque when Abdullah ibn Amr ibn al-'As was sitting in the shade of the Ka'bah and the people had gathered around him. I betook myself to them and sat near him. (Now) Abdullah said: I accompanied the Messenger of Allah (peace be upon him) on a journey. We halted at a place. Some of us began to erect their tents, others began to compete with one another in shooting, and others began to graze their beasts, when an announcer of the Messenger of Allah (peace be upon him) announced that the people should gather together for prayer. So we gathered around the Messenger of Allah (peace be upon him). He said: It was the duty of every Prophet that has gone before me to guide his followers to what he knew was good for them and warn them against what he knew was bad for them. However, this Ummah of yours has its days of peace and (security) at the beginning of its career, and in the last phase of its existence it will be afflicted with trials and with things disagreeable to you. (In this phase of the Ummah), there will be tremendous trials, one after the other, each making the previous one dwindle into insignificance. When they are afflicted with a trial, the believer will say: This is going to bring about my destruction. When (the trial) is over, they will be afflicted with another trial and the believer will say: This surely is going to be my end. Whoever wishes to be delivered from the Fire and enter the Garden should die with faith in Allah and the Last Day and should treat the people as he wishes to be treated by them. He who swears allegiance to a Caliph should give him the pledge of his hand and the sincerity of his heart (i.e. submit to him both outwardly as well as inwardly). He should obey him to the best of his capacity. If another man comes forward (as a claimant to Caliphate), disputing his authority, they (the Muslims) should behead the latter. The narrator says: I came close to him (Abdullah ibn Amr ibn al-'As) and said to him: Can you say on oath that you heard it from the Messenger of Allah (peace be upon him)? He pointed with his hands to his ears and his heart and said: My ears heard it and my mind retained it. I said to him: This cousin of yours, Mu'awiyah, orders us to consume our wealth unjustly among ourselves and to kill one another, while Allah says: "O ye who believe, do not consume your wealth among yourselves unjustly, unless it be trade based on mutual agreement, and do not kill yourselves. Verily, God is Merciful to you" (iv.29). The narrator says that (on hearing this) Abdullah ibn Amr ibn al-'As kept quiet for a while and then said: Obey him in so far as he is obedient to God; and disobey him in matters involving disobedience to God.

Sunan of Abu-Dawood

**Hadith 4265** Narrated by

**AbuMusa**

The Prophet (peace be upon him) said: This people of mine is one to which mercy is shown. It will have no punishment in the next world, but its punishment in this world will be trials, earthquakes and being killed.

►Sunan of Abu-Dawood

## Hadith 4229 Narrated by Abdullah ibn Mas'ud

The Prophet (peace be upon him) said: four (majestic) **trials** (fitnahs) will take place among this community, and in their end there will be destruction.

### TRINITY:

4:171 - O people of the Book! commit no excesses in your religion: nor say of Allah aught but truth. Christ Jesus the son of Mary was (no more than) an Apostle of Allah and His Word which He bestowed on Mary and a Spirit proceeding from Him: so believe in Allah and His Apostles. Say not "Trinity": desist: it will be better for you: for Allah is One Allah: glory be to him: (for Exalted is He) above having a son. To Him belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs. 675676

675 Just as a foolish servant may go wrong by excess of zeal for his master, so in religion people's excesses may lead them to blasphemy or a spirit the very opposite of religion. The Jewish excesses in the direction of formalism, racialism, exclusiveness, and rejection of Christ Jesus have been denounced in many places. Here the Christian attitude is condemned, which raises Jesus to an equality with Allah: in some cases venerates Mary almost to idolatry: attributes a physical son to Allah: and invents the doctrine of the Trinity, opposed to all reason, which according to the Athanasian Creed, unless a man believes, he is doomed to hell for ever. Let our Muslims also beware lest they fall into excesses either in doctrine or in formalism. (4.171)

676 Christ's attributes are mentioned: (1) that he was the son of a woman, Mary, and therefore a man; (2) but a messenger, a man with a mission from Allah, and therefore entitled to honour; (3) a Word bestowed on Mary, for he was created by Allah's word "Be" (kun), and he was: iii. 59; (4) a spirit proceeding from Allah, but not Allah: his life and his mission were more limited than in the case of some other Messengers, though we must pay equal honour to him as a Prophet of Allah. The doctrines of Trinity, equality with Allah, and sonship, are repudiated as blasphemies. Allah is independent of all needs and has no need of a son to manage His affairs. The Gospel of John (whoever wrote it) has put in a great deal of Alexandrian and Gnostic mysticism round the doctrine of the Word (Greek, Logos), but it is simply explained here. (4.171)

5:73 - They do blaspheme who say: Allah is one of three in a Trinity: for there is no god except One Allah. If they desist not from their word (of blasphemy) verily a grievous penalty will befall the blasphemers among them.

5:56 - As to those who turn (for friendship) to Allah His Apostle and the (fellowship of) believers it is the fellowship of Allah that must certainly triumph.

38:7 - "We never heard (the like) of this among the people of these latter days: this is nothing but a made-up tale! 4153

4153 'Whatever may have been the case in the past', they said, 'our own immediate ancestors worshipped these idols in Makkah and why should we give them up?' Self- complacency was stronger with them than Truth; and so they call Truth "a made-up tale"! Some Commentators interpret millat akhirat to refer to the last religion preached before Islam, viz. Christianity, which had itself departed from Monotheism to **Trinity**. (38.7)

68:41 – Or have they some "Partners" (in Allah)? Then let them produce their "partners" if they are truthful! 5621

5621 "Partners" in Godhead. as in the doctrine of the **Trinity**, or indeed in any form of polytheism. Such a doctrine destroys the cardinal doctrine of the Unity of Allah. (68.41)

### TROUBLE:

10:12 - When trouble toucheth a man he crieth unto Us (in all postures) lying down on his side or sitting or standing. But when We have solved his trouble he passeth on his way as if he had never cried to Us for a trouble that touched him! Thus do the deeds of transgressors seem fair in their eyes! 13991400

1399 Not only do men fail to use their respite: even those who have a superficial belief in Allah call on Him in their trouble but forget Him when He has relieved their trouble. Their Faith is not strong enough to make them realise that all good proceeds from Allah. But in moments of trouble they use every position, literally and figuratively, to appeal to Him. (10.12)

1400 Those without Faith are selfish, and are so wrapped up in themselves that they think every good that comes to them is due to their own merits or cleverness. That is itself a cause of their undoing. They do not see their own faults. (10.12)

30:33 - When **trouble** touches men they cry to their Lord turning back to Him in repentance: but when He gives them a taste of Mercy as from Himself behold some of them pay part-worship to other gods besides their Lord. <sup>3545</sup>

3545 Cf. x. 12. It is trouble, distress, or adversity that makes men realize their helplessness and turns their attention back to the true Source of all goodness and happiness. But when they are shown special Mercy-often more than they deserve-they forget themselves and attribute it to their own cleverness, or to the stars, or to some false ideas to which they pay court and worship, either to the exclusion of Allah or in addition to the lip-worship which they pay to Allah. Their action in any case amounts to gross ingratitude; but in the circumstances it looks as if they had gone out of their way to show ingratitude. (30.33)

39:8 - When some trouble toucheth man he crieth unto his Lord turning to Him in repentance: but when He bestoweth a favor upon him as from Himself (man) doth forget what he cried and prayed for before and he doth set up rivals unto Allah thus misleading others from Allah's Path. Say "Enjoy thy blasphemy for a little while: verily thou art (one) of the Companions of the Fire!" <sup>42564257</sup>

4256 Cf. x. 12. Trouble and adversity often bring a man to his bearings. But if he is not firm and constant, he forgets the lessons which life is meant to teach him. As soon as he gets a little prosperity, he forgets that it is from Allah, and attributes it to something which may only be a secondary cause, e.g., his own efforts or the Powers of Nature, or something which he has invented and made into a god, e.g., idols or fate. Allah is the Ultimate Cause of all things. To set up rivals to him in this way is not only wrong and degrading to the false worshipper himself, but misleads countless ignorant people, who may not be able to make allowances for the figures of speech or the symbolism by which subtler minds can explain away falsehoods. (39.8)

4257 Those who practise and those who teach evil and blasphemy may seem to flourish in this world. But their satisfaction will be of very short duration. They are treading all the while the Path that leads to the Fire of Perdition. (39.8)

39:49 - Now when trouble touches man he cries to Us; but when We bestow a favor upon him as from Ourselves he says "This has been given to me because of a certain knowledge (I have)!" Nay but this is but a trial but most of them understand not! <sup>431843194320</sup>

5:101 -O ye who believe! ask not questions about things which if made plain to you may cause you **trouble**. But if ye ask about things when the Qur'an is being revealed they will be made plain to you: Allah will forgive those: for Allah is Oft-Forgiving Most Forbearing. <sup>807</sup>

807 Many secrets are wisely hidden from us. If the future were known to us, we need not necessarily be happy. In many cases we should be miserable. If the inner meaning of some of the things we see before our eyes were disclosed to us, it might cause a lot of mischief. Allah's Message, in so far as it is necessary for shaping our conduct, is plain and open to us. But there are many things too deep for us to understand, either individually or collectively. It would be foolish to pry into them, as some people tried to do in the time of the Prophet. Where a matter is mentioned in the Qur'an, we can reverently ask for its meaning. That is not forbidden. But we should never pass the bounds of (1) our own capacity to understand, (2) the time and occasion when we ask questions, and (3) the part of the Universal Plan which it is Allah's purpose to reveal to us. (5.101)

20:40 "Behold! thy sister goeth forth and saith `Shall I show you one who will nurse and rear the (child)?' So We brought thee back to thy mother that her eye might be cooled and she should not grieve. Then thou didst slay a man but We saved thee from trouble and We tired thee in various ways. Then didst thou tarry a number of years with the people of Midian. Then didst thou come hither as ordained O Moses! <sup>2561256225632564</sup>

7:129 - They said: "We have had (nothing but) **trouble** both before and after thou comest to us." He said: "It may be that your Lord will destroy your enemy and make you inheritors in the earth; that so He may try you by your deeds." <sup>10861087</sup>

1087 The Israelites, despised and enslaved, were to be rescued and made rulers in Palestine. David and Solomon were great kings and played a notable part in history. But the greatness of Israel was conditional: they were to be judged by their deeds. When they fell from grace, other people were given honour and power. And so it came to be the turn of the Muslims, and so on. Allah gives His gifts to those who are righteous and obey His Law. (7.129)

Sunan of Abu-Dawood

## Hadith 1327

Narrated by

### AbuSa'id al-Khudri

The Apostle of Allah (peace be upon him) retired to the mosque. He heard them (the people) reciting the Qur'an in a loud voice. He removed the curtain and said: Lo! every one of you is calling his Lord quietly. One should not **trouble** the other and one should not raise the voice in recitation or in prayer over the voice of the other.

►Al-Tirmidhi Hadith

#### Hadith 4570

Narrated by

**AbuHurayrah**

Allah's Messenger (peace be upon him) said, "If anyone licks honey three mornings every month, he will not be afflicted with any serious **trouble**."

Ibn Majah and Bayhaqi, in Shu'ab al-Iman, transmitted it.

►Al-Tirmidhi Hadith

#### Hadith 1573

Narrated by

**Sulayman ibn Surad**

Allah's Messenger (peace be upon him) said, "He who dies of an internal **trouble** will not be punished in his grave."

Ahmad and Tirmidhi transmitted it, the latter saying this is a gharib tradition.

►Al-Tirmidhi Hadith

#### Hadith 1308

Narrated by

**Ali ibn AbuTalib**

Allah's Messenger (peace be upon him) said: When it is the night of Sha'ban observe the prayer during the night and observe the fast during the day for Allah, the Exalted and Glorious, descends to the heaven of the world as the sun sets and says: Is there anyone who seeks forgiveness so that I may forgive him? Is there anyone who seeks sustenance so that I may provide for him? Is there anyone in **trouble** so that I may relieve him, and so on and so forth till the dawn breaks.

Transmitted by Ibn Majah.

►Sahih Al-Bukhari Hadith

#### Hadith 9.529

Narrated by

**Jarir**

We were sitting with the Prophet and he looked at the moon on the night of the full-moon and said, "You people will see your Lord as you see this full moon, and you will have no **trouble** in seeing Him, so if you can avoid missing (through sleep or business, etc.) a prayer before sunrise (Fajr) and a prayer before sunset (Asr) you must do so." (See Hadith No. 529, Vol. 1)

►Sahih Al-Bukhari Hadith

#### Hadith 7.638

Narrated by

**Abdul Aziz**

Thabit and I went to Anas bin Malik. Thabit said, "O Abu Hamza! I am sick." On that Anas said, "Shall I treat you with the Ruqya of Allah's Apostle?" Thabit said, "Yes." Anas recited, "O Allah! The Lord of the people, the Remover of **trouble**! (Please) cure (Heal) (this patient), for You are the Healer. None brings about healing but You; a healing that will leave behind no ailment."

►Sahih Al-Bukhari Hadith

#### Hadith 7.588

Narrated by

**Abu Said Al Khudri**

A man came to the Prophet and said, "My brother has some abdominal **trouble**." The Prophet said to him "Let him drink honey." The man came for the second time and the Prophet said to him, "Let him drink honey." He came for the third time and the Prophet said, "Let him drink honey." He returned again and said, "I have done that." The Prophet then said, "Allah has said the truth, but your brother's abdomen has told a lie. Let him drink honey." So he made him drink honey and he was cured.

►Sahih Muslim Hadith

#### Hadith 6441

Narrated by

**AbuHurayrah**

Allah's Apostle (peace be upon him) said: A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of **trouble**) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your "if" opens the (gate for the Satan).

## TRUMPET:

6:73 - It is He Who created the heavens and the earth in true (proportions): the day He saith "Be" Behold! it is. His Word is the truth. His will be the dominion the day the **trumpet** will be blown. He knoweth the Unseen as well as that which is open. For He is the Wise well acquainted (with all things). <sup>896</sup>

896 The argument mounts up here, leading to the great insight of Abraham the true in faith, who did not stop short at the wonders of nature, but penetrated "from nature up to nature's God." God not only created the heavens and the earth: with every increase of knowledge we see in what true and perfect proportions all Creation is held together. Creatures are subject to Time, but the Creator is not; His word is the key that opens the door of existence. It is not only the starting point of existence, but the whole measure and standard of Truth and Right. There may possibly be, to our sight in this great world, aberrations of human or other wills, but the moment the trumpet sounds for the last day, His judgement seat will, with perfect justice, restore the dominion of Right and Reality. For His knowledge and wisdom cover all reality. (6.73)

18:99 - On that day We shall leave them to surge like waves on one another; the trumpet will be blown and We shall collect them all together. <sup>2445</sup>

2445 And so we pass on to the Last Days before the Great Summons comes from Allah. All human barriers will be swept away. There will be tumultuous rushes. The Trumpet will be blown, and the Judgment will be set on foot. (18.99)

20:102 - The Day when the Trumpet will be sounded: that Day We shall gather the sinful blear-eyed (with terror) <sup>2627</sup>

2627 Zurq=having eyes different from the normal colour, which in the East is black and white; having blue eyes, or eyes afflicted with dimness or blindness, or squint; hence mataphorically, blear-eyed (with terror). (20.102)

20:108 - On that Day will they follow the Caller (straight): no crookedness (can they show) him: all sounds shall humble themselves in the presence of (Allah) Most Gracious: nothing shalt thou hear but the tramp of their feet (as they march). <sup>26322633</sup>

2632 The Caller: the angel whose voice will call and direct all souls. (20.108)

2633 A beautiful personification of hushed Sound. First there is the loud blast of the Trumpet. Then there is the stillness and hush of awe and reverence: only the tramp of the ranks marching along will be heard. (20.108)

23:101 - Then when the Trumpet is blown there will be no more relationships between them that day nor will one ask after another! <sup>2941</sup>

2941 The old relationships of the world will then be dissolved. Each soul will stand on its merits. (23.101)

27:87 - And the Day that the Trumpet will be sounded then will be smitten with terror those who are in the heavens and those who are on earth except such as Allah will please (to exempt): and all shall come to His (Presence) as beings conscious of their lowliness. <sup>3317</sup>

3317 Arrogance will flee with Ignorance, and Self will see itself in its true place-that of humility and lowliness-when the scales of ignorance fall from its eyes. (27.87)

36:51 - The trumpet shall be sounded when behold! from the sepulchres (men) will rush forth to their Lord! <sup>3997</sup>

3997 Traditionally, the angel who will sound the Trumpet is Israfil, but the name does not occur in the Qur-an. The Trumpet is mentioned in many places: e.g., vi. 73; lxxviii. 18, etc. (36.51)

39:68 - The Trumpet will (just) be sounded when all that are in the heavens and on earth will swoon except such as it will please Allah (to exempt). Then will a second one be sounded when behold they will be standing and looking on! <sup>4343</sup>

4343 Saiqa implies the idea of a swoon, or loss of all consciousness of being: it implies a cessation of the normal functioning of the usual powers of life or feeling. With the first Trumpet of the Resurrection the whole world will cease to be in the form and the relations which we see now: there will be a new heaven and a new earth, see xiv. 48, n. 1925; human souls will for the time being be dazed and lose all memory or consciousness of time or place or personality. With the second one, they will stand in a new world; they will see with clearer vision than ever before; and judgment will proceed. (39.68)

50:20 - And the Trumpet shall be blown: that will be the Day whereof warning (had been given). <sup>4956</sup>



4956 The next stage will be the Judgment, heralded with the blowing of the Trumpet. Every soul will then come forth. (50.20)

50:42 - The day when they will hear a (mighty) Blast in (very) truth): that will be the day of Resurrection. <sup>4982</sup>

4982 The word "saihatun" (mighty Blast) is used for the Resurrection (as here) or for the sudden punishment of the guilty on this earth, as in xi. 67, where see further references. (50.42)

69:13 Then when one Blast is sounded on the Trumpet <sup>5648</sup>

5648 We now come to the Inevitable Event, the Day of Judgment, the theme of this Sura. This is the first Blast referred to in xxxix. 68, n. 4343. (69.13)

74:8 - Finally when the Trumpet is sounded

74:9 - That will be that Day a Day of Distress <sup>5783</sup>

5783 The Sinner's course is now shown in contrast to the Seeker's. The Sinner may be self-complacent now: but what will be his position when the Reckoning comes? Not easy, indeed a Day of Distress! (74.9)

78:18 - The Day that the Trumpet shall be sounded and ye shall come forth in crowds; <sup>5897</sup>

5897 The angel charged with the sounding of the Trumpet is Israfil. It will herald Judgment. Cf. 1. 20; also xxxix. 68, and n. 4343; and lxi. 13, n. 5648. (78.18)

Al-Tirmidhi Hadith

**Hadith 409** Narrated by  
**AbuSa'id al-Khudri**

The Prophet (peace be upon him) said: How can I feel happy when the Angel Israfil (the angel appointed to blow the Trumpet on the Day of Judgment) has put his lips to the Trumpet waiting to hear the order to blow the trumpet? This very much distressed his companions, so he told them to seek comfort through reciting "Sufficient for us is Allah and an excellent Guardian is He".

Transmitted by Tirmidhi.

►Sahih Al-Bukhari Hadith

**Hadith 6.337** Narrated by  
**Abu Huraira**

The Prophet said, "I will be the first to raise my head after the second blowing of the trumpet and will see Moses hanging on the Throne, and I will not know whether he had been in that state all the time or after the blowing of the trumpet."

►Sahih Al-Bukhari Hadith

**Hadith 6.457** Narrated by  
**Al Amash**

Abu Huraira said, "Allah's Apostle said, 'Between the two sounds of the trumpet, there will be forty.' Somebody asked Abu Huraira, "Forty days?" But he refused to reply. Then he asked, "Forty months?" He refused to reply. Then he asked, "Forty years?" Again, he refused to reply. Abu Huraira added, "Then (after this period) Allah will send water from the sky and then the dead bodies will grow like vegetation grows. There is nothing of the human body that does not decay except one bone; that is the little bone at the end of the coccyx of which the human body will be recreated on the Day of Resurrection." (See Hadith No. 338)

►Sunan of Abu-Dawood

**Hadith 1042** Narrated by  
**Aws ibn Aws**

The Prophet (peace be upon him) said: Among the most excellent of your days is Friday; on it Adam was created, on it he died, on it the last trumpet will be blown, and on it the shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me. The people asked: Apostle of Allah, how can it be that our blessings will be submitted to you while your body is decayed? He replied: Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets.

►Al-Tirmidhi Hadith

**Hadith 580(R)** Narrated by  
**Ubayy ibn Ka'b**

When a third of the night had passed the Prophet (peace be upon him) used to get up and call out: 'O people, remember Allah; the first call (of the trumpet of Angel Israfil) has sounded; after this comes the second call. It is accompanied by death, and all that it comprise.' I said to the Prophet (peace be upon him): 'O Messenger of Allah (peace be upon him) I invoke Allah's peace and blessings upon you copiously; how much time should I earmark for this?' He said: 'As much time as you think proper.' I submitted: 'A quarter of my time?' He said: 'As much you wish; but it would be better for you, if you could devote more time.' I said: 'Half of my time?' He said: 'Whatever you wish; but it would be (still) better for you, if you were to increase it.' Then I said: 'Two-third of my time?' He said: 'As much you wish; but it would be (still) better for you if you were to increase it.' I said: 'Shall I devote all my time (supplications) to reciting Salat (benediction) on you? He said: 'Then it will take care of all your worries and your sins will be forgiven.'

Transmitted by Tirmidhi; Ahmad.

## TRUST:

2:283 - If ye are on a journey and cannot find a scribe a pledge with possession (may serve the purpose). And if one of you deposits a thing on **trust** with another let the trustee (faithfully) discharge his trust and let him fear his Lord. Conceal not evidence; for whoever conceals it his heart is tainted with sin. And Allah knoweth all that ye do. <sup>334335336</sup>

334 A pledge or security stands on its own independent footing, though it is a very convenient form of closing the bargain where the parties cannot trust each other, and cannot get a written agreement with proper witnesses. (2.283)

335 The law of Deposit implies great trust in the Depositary on the part of the Depositor. The Depositary becomes a trustee, and the doctrine of Trust can be further developed on that basis. The trustee's duty is to guard the interests of the person on whose behalf he holds the trust and to render back the property and accounts when required according to the terms of the trust. This duty again is linked to the sanction of Religion, which requires a higher standard than Law. (2.283)

336 It sometimes happens that if some inconvenient piece of evidence is destroyed or concealed, we gain a great advantage materially. We are warned not to yield to such a temptation. The concealment of evidence has a serious effect on our own moral and spiritual life, for it taints the very source of higher life, as typified by the heart. The heart is also the seat of our secrets. We are told that the sin will reach our most secret being, though the sin may not be visible or open to the world. Further, the heart is in the seat of our affections, and false dealing taints all our affections. (2.283)

3:122 - Remember two of your parties meditated cowardice; but Allah was their Protector and in Allah should the faithful (ever) put their trust. <sup>443</sup>

443 The two parties wavering in their minds were probably the Banu Salma Khazraji and the Banu Haritha, but they rallied under the Prophet's inspiration. That incident shows that man may be weak, but if he allows his weak will to be governed by the example of men of God, he may yet retrieve his weakness. (3.122)

3:159 - It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted they would have broken away from about thee; so pass over (their faults) and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then when thou hast taken a decision put thy **trust** in Allah. For Allah loves those who put their trust (in Him). <sup>471</sup>

471 The extremely gentle nature of Muhammad endeared him to all, and it is reckoned as one of the Mercies of Allah. One of the Prophet's titles is "A Mercy to all Creation." At no time was this gentleness, this mercy, this long-suffering with human weaknesses, more valuable than after a disaster like that at Uhud. It is a quality, which then, as always, bound and binds the souls of countless men to him. (3.159)

3:160 - If Allah helps you none can overcome you: if He forsakes you who is there after that that can help you? In Allah then let believers put their **trust**.

3:161 - No prophet could (ever) be false to his **trust**. If any person is so false He shall on the Day of Judgment restore what he misappropriated; then shall every soul receive its due whatever it earned and none shall be dealt with unjustly. <sup>472</sup>

472 Besides the gentleness of his nature, Al-Mustafa was known from his earliest life for his trustworthiness. Hence his title of Al-Amin. Unscrupulous people often read their own low motives into other men, and their accusation, which is meant to injure, fastens on the various virtues for which the man they attack is well known. Some of the Hypocrites after Uhud raised some doubts about the division of the spoils, thinking to sow the seeds of poison in the hearts of the men who had deserted their posts in their craving for booty. Those low suspicions were never believed in by any sensible people, and they have no interest for us now. But the general principles here declared are of eternal value. (1) Prophets of Allah do not act from unworthy motives. (2) Those who act from such motives are the lowest of creatures, and they will make no profit, (3) A prophet of Allah is not to be judged by the same standard as a greedy creature. (4) In Allah's eyes there are various grades of men, and we must try to understand and appreciate such grades. If we trust our Leader, we shall not question his honesty without cause. If he is dishonest, he is not fit to be a leader. (3.161)

4:58 - Allah doth command you to render back your **trusts** to those to whom they are due; and when ye judge between man and man that ye judge with justice: verily how excellent is the teaching which He giveth you! for Allah is He who heareth and seeth all things.

4:81 - They have "Obedience" on their lips; but when they leave thee a section of them meditate all night on things very different from what thou tellest them but Allah records their nightly (plots): so keep clear of them and put thy **trust** in Allah; and enough is Allah as a Disposer of affairs.  
600

600 If we trust people who are not true, they are more likely to hinder than to help. But Allah is All-good as well as All-powerful, and all our affairs are best entrusted to His care. He is the best Guardian of all interests. Therefore we should not trust the lip professions of Hypocrites, but trust in Allah. Nor should our confidence in Allah be shaken by any secret plots that enemies hatch against us. We should take all human precautions against them, but having done so, we should put our trust in Allah, Who knows the inner working of events better than any human mind can conceive. (4.81)

4:105 - We have sent down to thee the Book in truth that thou mightest judge between men as guided by Allah: so be not (used) as an advocate by those who betray their **trust**.<sup>621</sup>

621 The Commentators explain this passage with reference to the case of Taima ibn Ubairaq, who was nominally a Muslim but really a Hypocrite, and given to all sorts of wicked deeds. He was suspected of having stolen a set of armour, and when the trial was hot, he planted the stolen property into the house of a Jew, where it was found. The Jew denied the charge and accused Taima, but the sympathies of the Muslim community were with Taima on account of his nominal profession of Islam. The case was brought to the Prophet, who acquitted the Jew according to the strict principle of justice, as "guided by Allah." Attempts were made to prejudice him and deceive him into using his authority to favour Taima. When Taima realized that his punishment was imminent he fled and turned apostate. The general lesson is that the righteous man is faced with all sorts of subtle wiles; the wicked will try to appeal to his highest sympathies and most honourable motives to deceive him and use him as an instrument for defeating justice. He should be careful and cautious, and seek the help of Allah for protection against deception and for firmness in dealing the strictest justice without fear or favour. To do otherwise is to betray a sacred trust; the trustee must defeat all attempts made to mislead him. (4.105)

5:23 - (But) among (their) Allah-fearing men were two on whom Allah had bestowed His Grace: they said: "Assault them at the (proper) gate: when once ye are in, victory will be yours. But on Allah put your trust if ye have faith." <sup>726</sup>

726 Among those who returned after spying out the land were two men who had faith and courage. They were Joshua and Caleb. Joshua afterwards succeeded Moses in the leadership after 40 years. These two men pleaded for an immediate entry through the proper Gate, which I understand to mean, "after taking all due precautions and making all due preparations". Cf. ii.189 and n. 203. But of course, they said, they must put their trust in Allah for victory. (5.23)

7:89 - "We should indeed invent a lie against Allah if we returned to your ways after Allah hath rescued us therefrom: nor could we by any manner of means return thereto unless it be as in the Will and plan of Allah Our Lord. Our Lord can reach out to the utmost recesses of things by His knowledge. In Allah is our trust. Our Lord! decide thou between us and our people in truth for thou art the best to decide." <sup>105910601061</sup>

1059 The answer of the righteous is threefold. (1) "Coming back is all very well. But do you mean that we should practise the vices we detest?" (2) "You want us to lie against our conscience and our Lord, after we have seen the evil of your ways." (3) "Neither bribes nor threats, nor specious appeals to patriotism or ancestral religion can move us: the matter rests with Allah, Whose will and pleasure we obey, and on Whom alone we rely. His knowledge will search out all your specious pretences." (7.89)

1060 This, of course, does not mean that anyone can ever return to evil ways with Allah's consent. Shu'aib has already emphatically repudiated the idea of returning "to your ways after Allah hath rescued us therefrom." But even if their ways had been good, the human will, he goes on to say, has no data to rely upon, and he and his followers would only be guided by Allah's Will and Plan. (7.89)

1061 Having answered the insincere quibblers among the godless, the righteous turn to Allah in earnest prayer. The endless controversies in this world about abstract or speculative things never end even where both sides are sincere in their beliefs. The decision must be taken to Allah, Who sits on the throne of Truth, and Whose decisions will, therefore, be free from the errors and imperfections of all human judgment. The sincere have nothing to fear in the appeal to Him, as their motives are pure. (7.89)

8:2 - For believers are those who when Allah is mentioned feel a tremor in their hearts and when they hear His signs rehearsed find their faith strengthened and put (all) their trust in their Lord.

8:27 - O ye that believe! betray not the **trust** of Allah and the apostle nor misappropriate knowingly things entrusted to you. <sup>1200</sup>

1200 Trusts may be of various kinds: (1) property, goods, credit, etc.; (2) plans, confidences, secrets, etc.; (3) knowledge, talents, opportunities, etc., which we are expected to use for our fellowmen. Men may betray the trust of Allah and His

Prophet by misusing property, or abusing the confidence reposed in them, or the knowledge or talents given to them. On that special occasion, when the plans for the protection of Allah's worshippers against annihilation were of special importance, the Prophet's trust and confidence had to be guarded with special care. Occasions for scrupulously respecting the trust and confidence of our fellow-men occur every day in our life, and few of us can claim perfection in this respect. Hence the special distinction of the Prophet of Allah, who earned the title of Al-Amin, the one who was true to every trust reposed in him. (8.27)

8:49 - Lo! the hypocrites say and those in whose hearts is a disease: "these people--their religion has misled them." But if any trust in Allah behold! Allah is Exalted in might Wise. <sup>1218</sup>

1218 Cf. ii. 10 "disease in the heart." Trust in Allah brings its own reward: our eyes are opened, and we see how great, good, and wise is the Cherisher of the Worlds. Others may sneer and despise. But the blessing of Allah keeps our minds fresh and our hearts contented. (8.49)

8:61 - But if the enemy incline towards peace do thou (also) incline towards peace and trust in Allah: for He is the one that heareth and knoweth (all things). <sup>1228</sup>

1228 While we must always be ready for the good fight lest it be forced on us, even in the midst of the fight we must always be ready for peace if there is any inclination towards peace on the other side. There is no merit merely in a fight by itself. It should be a joyful duty not for itself, but to establish the reign of peace and righteousness and Allah's Law. (8.61)

9:51 - Say: "Nothing will happen to us except what Allah has decreed for us: He is our protector": and on Allah let the believers put their **trust**.

10:71 - Relate to them the story of Noah. Behold! he said to his People: "O my People! if it be hard on your (mind) that I should stay (with you) and commemorate the Signs of Allah yet I put my trust in Allah. Get ye then an agreement about your plan and among your Partners so your plan be not to you dark and dubious. Then pass your sentence on me and give me no respite. <sup>14561457</sup>

10:84 - Moses said: "O my People! if ye do (really) believe in Allah then in Him put your trust if ye submit (your will to His)."

10:85 - They said: "In Allah do we put our trust. Our Lord! make us not a trial for those who practice oppression; <sup>1467</sup>

1467 A trial for those who practise oppression: the various meanings of Fitnat have been explained in n. 1198 to viii. 25. The prayer is that the righteous people, being weak, should be saved from being used as objects of oppression or punishment at the hands of powerful enemies. Weakness tempts Power to practise oppression, and is thus an occasion of trial for the oppressors. (10.85)

11:88 - He said: "O my people! see ye whether I have a Clear (Sign) from my Lord and He hath given me sustenance (pure and) good as from Himself? I wish not in opposition to you to do that which I forbid you to do. I only desire (your) betterment to the best of my power; and my success (in my task) can only come from Allah: in Him I trust and unto Him I look. <sup>1588</sup>

1588 Shu'aib's answer is gentle and persuasive, First, he would ask them not to fly into a passion but satisfy themselves that he had a mission from Allah, and was working in the discharge of his mission: he was not merely finding fault with them. Secondly, though he was a poor man, he asked them to note that he was happy and comfortable: Allah had given him good sustenance, material and spiritual, as from Himself, though he did not resort to the sort of tricks which they considered necessary for their prosperity. Thirdly, if he forbade them anything he wished to apply the same standards to himself. Fourthly, all the advice which he is giving them is for their own good, which he desires to advance to the utmost of his powers. Fifthly, he is humble for himself; he would not set himself up to be their teacher or guide, or expect to be obeyed; the success of any of his efforts on their behalf must come from Allah's grace; will they not therefore turn to Allah, so that Allah's grace can heal them? (11.88)

12:67 - Further he said; "O my sons! enter not all by one gate: enter ye by different gates. Not that I can profit you aught against Allah (with my advice): none can command except Allah: on Him do I put my **trust** and let all that trust put their trust on Him." <sup>1730</sup>

13:30 - Thus have We sent thee amongst a People before whom (long since) have (other) Peoples (gone and) passed away; in order that thou mightest rehearse unto them what We send down unto thee by inspiration; yet do they reject (Him) the Most Gracious! Say: "He is my Lord! There is no god but He! On Him is my trust and to Him do I turn!" <sup>18451846</sup>

1845 Our Prophet came later in time than other Prophets, to complete their Message and universalise Religion. And certainly it is after his age that the process of the unification of the world began. That process is not complete yet, but is proceeding apace. (13.30)

1846 Faith tells us that no amount of opposition from Unbelievers can ever stop Allah's Plan. ([13.30](#))

14:11 - Their apostles said to them: "True we are human like yourselves but Allah doth grant His grace to such of His servants as He pleases. It is not for us to bring you an authority except as Allah permits. And on Allah let all men of faith put their trust.

14:12 - "No reason have we why we should not put our trust on Allah. Indeed He has guided us to the Ways we (follow). We shall certainly bear with patience all the hurt you may cause us: for those who put their trust should put their trust on Allah."

16:41 - To those who leave their homes in the cause of Allah after suffering oppression We will assuredly give a goodly home in this world: but truly the reward of the Hereafter will be greater if they only realize (this)! <sup>2067</sup>

16:42 - (They are) those who persevere in patience and put their trust on their Lord.

16:99 - No authority has he over those who believe and put their trust in their Lord.

23:8 - Those who faithfully observe their trust and their covenants; <sup>2869</sup>

2869 Trusts may be express or implied. Express trusts are those where property is entrusted or duties are assigned by some one to some other whom he trusts, to carry out either immediately or in specified contingencies, such as death. Implied trusts arise out of power, or position, or opportunity; e.g., a king holds his kingdom on trust from Allah for his subjects. The subject of covenants, express and implied, has been discussed in n. 682 to v.1. Covenants create obligations, and express and implied trusts and covenants taken together cover the whole field of obligations. ([23.8](#))

25:58 - And put thy trust in Him Who lives and dies not; and celebrate His praise; and enough is He to be acquainted with the faults of His servants <sup>3116</sup>

3116 Allah knows our faults better than we or anyone else. It is no use hiding anything from Him. We must put our trust completely in Him. His care is for all, and He is Allah Most Gracious. ([25.58](#))

26:106 – Behold their brother Noah said to them: "Will ye not fear (Allah)? <sup>3186</sup>

3186 Noah's generation had lost all faith and abandoned themselves to evil. They had rejected the Message of messengers previously sent to the world. Noah was sent to them as one of themselves ("their brother"). His life was open before them: he had proved himself pure in heart and conduct (like the holy Prophet of Islam long after him), and worthy of every trust. Would they fear Allah and follow his advice? They could see that he had no ends of his own to serve. Would they not listen to him? ([26.106](#))

26:107 - "I am to you an apostle worthy of all trust: <sup>3187</sup>

3187 Amin=one to whom a trust has been given, with several shades of meaning implied: e.g., (1) worthy of trust, (2) bound to deliver his trust, as a prophet is bound to deliver his Message, (3) bound to act entirely as directed by the trust, as a prophet is bound to give only the Message of Allah, and not add anything of his own, and (4) not seeking any interest of his own. ([26.107](#))

26:124 - Behold their brother Hud said to them: "Will ye not fear (Allah)?

26:125 - "I am to you an apostle worthy of all trust. <sup>3195</sup>

3195 See n. 3187 to xxvi. 107 above. ([26.125](#))

26:142 - Behold their brother Salih said to them: "Will you fear (Allah)?

26:143 - "I am to you an apostle worthy of all trust.

26:161 - Behold their brother Lut said to them: "Will ye not fear (Allah)?

26:162 - "I am to you an apostle worthy of all trust.

26:177 - Behold Shuaib said to them: "Will ye not fear (Allah)? <sup>3215</sup>

26:178 - "I am to you an apostle worthy of all trust.

29:59 - Those who persevere in patience and put their trust in their Lord and Cherisher.

33:3 - And put thy trust in Allah and enough is Allah as a Disposer of affairs. <sup>3668</sup>

3668 We must wholly trust Allah; He is the true and efficient Guardian of all interests. Cf. iv. 81, and n. 600. ([33.3](#))



33:72 - We did indeed offer the Trust to the Heavens and the Earth and the Mountains: but they refused to undertake it being afraid thereof: but man undertook it he was indeed unjust and foolish <sup>377737783779378037813782</sup>

3777 The Trust is something given to a person, over which he has a power of disposition; he is expected to use it as directed or expected, but he has the power to use it otherwise. There is no trust if the trustee has no power, and the trust implies that the giver of the trust believes and expects that the trustee would use it according to the wish of the creator of the trust, and not otherwise. (33.72)

3778 Cf. lix. 21, where the hypothetical sending down of the Qur-an to the Mountains is mentioned, and it is mentioned that such Parables are put forth in order to aid men to reflection. (33.72)

3779 The Heavens, the Earth, and the Mountains, ie., other creatures of Allah, besides man, refused to undertake a Trust or a responsibility, and may be imagined as happy without a choice of good or evil being given through their will. In saying that they refused, we imply a will, but we limit it by the statement that they did not undertake to be given a choice between good and evil. They preferred to submit their will entirely to Allah's Will, which is All-Wise and Perfect, and which would give them far more happiness than a faculty of choice, with their imperfect knowledge. Man was too audacious and ignorant to realise this, and the result has been that man as a race has been disrupted: the evil ones have betrayed the Trust and brought Punishment on themselves, though the good have been able to rise far above other Creation, to be the muqarrabin, the nearest ones to Allah: lvi. 11 and lvi. 88. What can be higher than this for any creature? It follows incidentally from this that the Heavens and the Earth were created before man was created and this is in accordance with what we know of the physical world in science: man came on the scene at a comparatively late stage. (33.72)

3780 Hamala: to undertake, bear, carry (the Trust or responsibility), to be equal to it. This is the ordinary meaning, and the majority of Commentators construe so. But some understand it to mean "to carry away, run away with, to embezzle (the thing entrusted); hence to be false to the Trust, to betray the Trust." In that case the sense of verses 72-73 would be: "Allah offered the Trust to other creatures, but they refused, lest they should betray it, being afraid from that point of view: but man was less fair to himself: in his ignorance he accepted and betrayed the Trust, with the result that some of his race became Hypocrites and Unbelievers and were punished, though others were faithful to the Trust and received Allah's Mercy". The resulting conclusion is the same under both interpretations. (33.72)

3781 See ii. 30-34 and notes. Allah intended a very high destiny for man, and placed him in his uncorrupted state even above the angels, but in his corruption he made himself even lower than the beasts. What was it that made man so high and noble? The differentiating quality which Allah gave man was that Allah breathed something of His own spirit into man (xxxii. 9; xv. 29 and n. 1968; and other passages). This meant that man was given a limited choice of good and evil, and that he was made capable of Forbearance, Love, and Mercy. And in himself man summed up Allah's great world: man is in himself a microcosm. (33.72)

3782 Zalum (translated "unjust") and Jahul (ignorant) are both in the Arabic intensive form; as much as to say, 'man signally failed to measure his own powers or his own knowledge.' But Allah's Grace came to his assistance. Where man did his best, he won through by Allah's Grace, even though man's Best was but a poor Good. How did man generically undertake this great Responsibility, which made him Vicegerent on earth (ii. 30)? Here comes in the doctrine of a Covenant, express or implied, between Allah and Humanity. See vii. 172,73 and notes 1146-48 also v. 1 and n. 682. A Covenant (Mithaq) necessarily implies Trust, and its breach necessarily implies Punishment. (33.72)

39:38 - If indeed thou ask them who it is that created the heavens and the earth they would be sure to say "Allah." Say: "See ye then? The things that ye invoke besides Allah can they if Allah wills some Penalty for me remove His Penalty? Or if He wills some Grace for me can they keep back His Grace?" Say: "Sufficient is Allah for me! In Him trust those who put their **trust**." <sup>429943004301</sup>

4299 Cf. xxix. 61; also n. 2927 to xxiii. 85. Most worshippers of false gods are not either atheists or sceptics. They admit the existence of Allah but it has not come into their hearts and souls: it has not been translated into their lives. They run after false worship on account of ancestral custom or on account of their thoughtlessness or false environment, or on account of their own selfish desires or limited outlook. To them is addressed the argument: 'Ultimately your false gods can do nothing for you: why not turn to the One True God, on Whom you depend, and Who can give you Grace and Mercy, Justice and Punishment?' (39.38)

4300 Cf. xxxiii. 17, (39.38)

4301 Cf. xii. 67 and xiv. 12. Allah alone is He Who will and can discharge any trust put in Him. All other things will fail. Therefore those who put their trust in anything should put their trust in Allah. (39.38)

33:48 - And obey not (the behests) of the Unbelievers and the Hypocrites and heed not their annoyances but put thy **trust** in Allah for enough is Allah as a Disposer of affairs. <sup>3737</sup>

3737 Men of little or no Faith will often lay down the law and tell better men than themselves what to do. In case of refusal they shower insults and injuries. No attention is to be paid to them. It is their way. All will be right under the government of Allah. (33.48)

27:79 - So put thy **trust** in Allah: for thou art on (the Path of) manifest Truth.

42:10 - Whatever it be wherein ye differ the decision thereof is with Allah: Such is Allah my Lord: in Him I **trust** and to Him I turn. <sup>4538</sup>



4538 In the highest issues of life men may see things differently. If their differences arise merely from selfish motives, or narrowness of vision, they are sinning against their own souls. If their differences arise from sincere but mistaken notions, their proper course is not to form divisions and sects, or to increase contention and hatred among men, but to leave all things to Allah, trusting in Him and turning to Him in all difficulties. The final decision in all things is with Him. (42.10)

44:18 - Saying: "Restore to me the servants of Allah: I am to you an apostle worthy of all trust;"<sup>47024703</sup>

4703 "Worthy of all trust": Amin, a title applied to prophets in S. xxvi.:e.g., see xxvi. 107. As the holy Prophet had historically earned that title among his own people, the reminiscences of the story of Moses apply to him in his relations with the arrogant Quraish. (44.18)

64:13 - Allah! there is no god but He: and on Allah therefore let the Believers put their **trust**.

70:32 - And those who respect their trusts and covenants;<sup>5695</sup>

5695 For obligations of trusts and covenants, express or implied, see n. 682 to v. 1. They are just as sacred in ordinary everyday life as they are in special spiritual relationships. In addition, our life itself, and such reason and talents as we possess, as well as our wealth and possessions are trusts, of which we must fulfil the duties punctiliously. (70.32)

65:3 - And He provides for him from (sources) he never could imagine. And if anyone puts his **trust** in Allah sufficient is (Allah) for him. For Allah will surely accomplish His purpose: verily for all things has Allah appointed a due proportion.<sup>5512</sup>

26:107 - "I am to you an apostle worthy of all trust."<sup>3187</sup>

3187 Amin=one to whom a trust has been given, with several shades of meaning implied: e.g., (1) worthy of trust, (2) bound to deliver his trust, as a prophet is bound to deliver his Message, (3) bound to act entirely as directed by the trust, as a prophet is bound to give only the Message of Allah, and not add anything of his own, and (4) not seeking any interest of his own. (26.107)

26:125 "I am to you an apostle worthy of all trust."<sup>3195</sup>

3195 See n. 3187 to xxvi. 107 above. (26.125)

►Al-Tirmidhi Hadith

### **Hadith 4990** Narrated by **AbdurRahman ibn AbuQurad**

The Prophet (peace be upon him) performed ablution one day and his companion began to wipe themselves with the water he had used. The Prophet (peace be upon him) asked them what induced them to do that, and when they replied that it was love for Allah and His Messenger (peace be upon him) he said, "If anyone is pleased to love Allah and His Messenger, (peace be upon him) or rather to have Allah and His Messenger (peace be upon him) love him, he should speak the truth when he tells anything, fulfil his **trust** when he is put in a position of trust, and be a good neighbour."

Bayhaqi transmitted it in Shu'ab al-Iman.

►Sahih Al-Bukhari Hadith

### **Hadith 1.32** Narrated by **Abu Huraira**

The Prophet said, "The signs of a hypocrite are three:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise ).
3. If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)"

►ISL Quran Subjects

### **Trust**

1. Betraying one's  
8.27
2. Discharging one's faithfully  
2.283
3. Keeping one's  
3.76, 70.32
4. Loyalty to one's  
23.1, 23.2, 23.3, 23.4, 23.5, 23.6, 23.7, 23.8, 23.9, 23.10, 23.11

5. Misappropriating one's  
3.161, 8.27
6. Pleading for those who betray their  
4.105
7. Restoring one's  
4.58
8. Things deposited as  
2.283

►Al-Tirmidhi Hadith

### **Hadith 4870** Narrated by **Ubadah ibn as-Samit**

The Prophet (peace be upon him) said, "If you guarantee me six things on your part I shall guarantee you Paradise. Speak the truth when you talk, keep a promise when you make it, when you are trusted with something fulfil your trust, avoid sexual immorality, lower your eyes, and restrain your hands from injustice."

Ahmad and Bayhaqi, in Shu'ab al-Iman transmitted it.

►Al-Tirmidhi Hadith

### **Hadith 3713** Narrated by **AbuDharr**

Allah's Messenger (peace be upon him) said to him for six days, "Comprehend, AbuDharr, what will be said to you afterwards." Then when the seventh day came he said, "I counsel you to observe fear of Allah both secretly and openly; when you do wrong do a good deed; do not ask anyone for anything, even if your whip falls; do not accept a trust; and do not give a decision between two people."

Transmitted by Ahmad.

►Articles on Islam

## **Prophet Muhammad's Last Sermon**

*This Sermon was delivered on the Ninth Day of Dhul Hijjah 10 A.H in the Uranah Valley of mount Arafat*

"O People, lend me an attentive ear, for I don't know whether, after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you carefully and **take these words to those who could not be present here today**.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. Allah has forbidden you to take usury (Interest), therefore all interest obligation shall henceforth be waived.....

## **TRUTH:**

2:23 - And if ye are in doubt as to what We have revealed from time to time to Our servant then produce a Surah like thereunto; and call your witnesses or helpers (if there are any) besides Allah if your (doubts) are true. <sup>42</sup>

42 How do we know that there is revelation, and that is from God? Here is a concrete test. The Teacher of God's Truth has placed before you many Suras. Can you produce one like it? If there is any one besides God, who can inspire spiritual truth in such noble language, produce your evidence. Or is it that your doubts are merely argumentative, refractory, against your own inner light, or conscience? All true revelation is itself a miracle, and stands on its own merits. (2.23)

2:42 - And cover not Truth with falsehood nor conceal the **Truth** when ye know (what it is).

3:3 - It is He Who sent down to thee (step by step) in truth the Book confirming what went before it; and He sent down Law (Of Moses) and the Gospel (of Jesus) before this as a guide to mankind and He sent down the Criterion (of judgment between right and wrong). <sup>344345</sup>

3:183 - They (also) said: "Allah took our promise not to believe in an Apostle unless He showed us a sacrifice consumed by fire (from heaven)." Say: "There came to you Apostles before me with clear signs and even with what ye ask for: why then did ye slay them if ye speak the truth? <sup>489</sup>

5:83 - And when they listen to the revelation received by the Apostle thou wilt see their eyes overflowing with tears for they recognize the **truth**: they pray: "Our Lord! we believe; write us down among the witnesses.

5:84 - "What cause can we have not to believe in Allah and the **truth** which has come to us seeing that we long for our Lord to admit us to the company of the righteous?"

5:105 - O ye who believe! guard your own souls: if ye follow (right) guidance no hurt can come to you from those who stray. The goal of you all is to Allah: it is He that will show you the truth of all that ye do. <sup>811</sup>

5:119 - Allah will say: "This is a day on which the **truthful** will profit from their truth: theirs are Gardens with rivers flowing beneath their eternal home: Allah well-pleased with them and they with Allah: that is the great Salvation (the fulfillment of all desires). <sup>833</sup>

833 Fauz = Felicity, happiness, achievement, salvation, the attainment or fulfilment of desires. What a **beautiful definition of salvation** or the end of life!-that we should win Allah's good pleasure and that we should reach the stage at which His good pleasure is all-in-all to us. (5.119)

6:57 - Say: "For me I (work) on a clear Sign from my Lord but ye reject Him. What ye would see hastened is not in my power. The Command rests with none but Allah: He declares the truth and He is the best of Judges." <sup>877</sup>

6:111 - Even if We did send unto them angels and the dead did speak unto them and We gathered together all things before their very eyes they are not the ones to believe unless it is in Allah's Plan: but most of them ignore (the truth). <sup>940</sup>

6:114 - Say: "Shall I seek for judge other than Allah? when He it is Who hath sent unto you the Book explained in detail." They know full well to whom We have given the Book that it hath been sent down from thy Lord in truth. Never be then of those who doubt. <sup>943</sup>

7:33 - Say: The things that my Lord hath indeed forbidden are: shameful deeds whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah for which he hath given no authority; and saying things about Allah of which ye have no knowledge. <sup>1016</sup>

8:4 - Such in truth are the believers: they have grades of dignity with their Lord and forgiveness and generous sustenance.

8:5 - Just as thy Lord ordered thee out of thy house in **truth** even though a party among the believers disliked it. <sup>1181</sup>

1181 Just as: the comparison takes us back to the first clause in verse 4: "such in truth are the Believers"-just as thy Lord also is just and true in ordering thee out to fight against heavy odds, when the alternative was to fight against the unarmed caravan which would have given thee abundant booty almost without a fight. To appreciate the full meaning, remember that the word haqq, translated "truth" means also "right," "just", "what is becoming." The true Believers believe in truth and do right in obedience to Allah's command. So Allah also, in asking them to fight against odds, is not asking them to rush to destruction, but is providing them with an opportunity of vindicating the truth in scorn of worldly advantage. And He made good His promise by giving them victory. (8.5)

8:6 - Disputing with thee concerning the **truth** after it was made manifest as if they were being driven to death and they (actually) saw it. <sup>1182</sup>

1182 In verse 6 we have again the word "truth": some of the Believers disputed concerning "the truth": they did not feel sure that the course recommended was the right course. They thought it would be certain destruction: they saw death almost staring them in the face. (8.6)

8:7 - Behold! Allah promised you one of the two (enemy) parties that it should be yours: ye wished that the one unarmed should be yours but Allah willed to justify the **truth** according to His words and to cut off the roots of the unbelievers. <sup>1183</sup>

1183 Just before Badr there were two alternatives before the Muslims in Madinah to save themselves from being overwhelmed by the Makkah Quraish with all their resources from the rich Syrian trade. One, which had least danger for the time being, and also promised much booty, was to fall upon the Quraish caravan returning from Syria to Makkah richly laden, and led by Aba Sufyan with only 40 men unarmed. From a worldly point of view this was the safest and most lucrative course. The other alternative, was to leave the booty out boldly against the well-armed and well-equipped Quraish army of 1,000 men coming from Makkah. The Muslims had no more than 300 men, ill-armed, to oppose this force. But if they could defeat it, it would shake the selfish autocracy which was in possession of

Makkah. By Allah's help they won a splendid victory, and the standard of Truth was established, never to be lowered again. (8.7)

9:29 - Fight those who believe not in Allah nor the Last Day nor hold that forbidden which hath been forbidden by Allah and His apostle nor acknowledge the religion of truth (even if they are) of the People of the Book until they pay the Jizya with willing submission and feel themselves subdued. <sup>12811282</sup>

9:60 - Alms are for the poor and the needy and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to **truth**); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah and Allah is full of knowledge and wisdom. <sup>1320</sup>

10:32 - Such is Allah your real Cherisher and Sustainer: apart from Truth what (remains) but error? How then are ye turned away? <sup>1426</sup>

1426 The wonderful handiwork and wisdom of Allah having been referred to, as the real Truth, as against the false worship and false gods that men set up, it follows that to disregard the Truth must lead us into woeful wrong, not only in our beliefs but in our conduct. We shall err and stray and be lost. How then can we turn away from the Truth? (10.32)

10:33 - Thus is the Word of thy Lord proved true against those who rebel: verily they will not believe. <sup>1427</sup>

1427 Disobedience to Allah brings its own terrible consequences on ourselves. The Law, the Word, the Decree, of Allah must be fulfilled. If we go to false gods, our Faith will be dimmed, and then extinguished. Our spiritual faculties will be dead. (10.33)

10:34 - Say: "Of your `partners' can any originate creation and repeat it?" Say: "It is Allah Who originates Creation and repeats it: then how are ye deluded away (from the truth)?" <sup>1428</sup>

1428 The argument is now turned in another direction. The false gods can neither create out of nothing nor sustain the creative energy which maintains the world. Nor can they give any guidance which can be of use for the future destiny of mankind: on the contrary they themselves (assuming they were men who were deified) stand in need of such guidance. Why then follow vain fancies, instead of going to the source of all knowledge, truth, and guidance, and worship, serve, and obey Allah, the One True God? (10.34)

10:35 - Say: "Of your `partners' is there any that can give any guidance towards Truth?" Say: "It is Allah Who gives guidance towards Truth. Is then He Who gives guidance to Truth more worthy to be followed or he who finds not guidance (himself) unless he is guided? What then is the matter with you? How judge ye?"

10:36 - But most of them follow nothing but fancy: truly fancy can be of no avail against Truth. Verily Allah is well aware of all that they do.

10:38 - Or do they say "He forged it"? Say: "Bring then a Surah like unto it and call (to your aid) anyone you can besides Allah if it be ye speak the truth!" <sup>1430</sup>

1430 Cf. ii. 23 and n. 42. (10.38)

10:108 - Say: "O ye men! now Truth hath reached you from your Lord! Those who receive guidance do so for the good of their own souls; those who stray do so to their own loss: and I am not (set) over you to arrange your affairs." <sup>1490</sup>

11:13 - Or they may say "He forged it." Say "Bring ye then ten Surahs forged like unto it and call (to your aid) whomsoever ye can other than Allah! if ye speak the truth!" <sup>1510</sup>

1510 Cf. ii. 23 and x. 38. (11.13)

12:13 - He said: Lo! in truth it saddens me that ye should take him with you, and I fear lest the wolf devour him while ye are heedless of him.

12:36 - Now with him there came into the prison two young men. Said one of them: "I see myself (in a dream) pressing wine." Said the other: "I see myself (in a dream) carrying bread on my head and birds are eating thereof." "Tell us" (they said) "the truth and meaning thereof: for we see thou art one that doth good (to all)." <sup>168516861687</sup>

- 12:37 - He said: "Before any food comes (in due course) to feed either of you I will surely reveal to you the truth and meaning of this ere it come to pass: that is part of the (Duty) which my Lord hath taught me. I have (I assure you) abandoned the ways of a people that believe not in Allah and that (even) deny the Hereafter." <sup>168816891690</sup>
- 13:1 - Alif Lam Mim Ra. These are the Signs (or Verses) of the Book: that which hath been revealed unto thee from thy Lord is the Truth; but most men believe not. <sup>17981799</sup>
- 13:19 - Is then one who doth know that that which hath been revealed unto these from thy Lord is the Truth like one who is blind? It is those who are endued with understanding that receive admonition <sup>1834</sup>
- 14:22 - And Satan will say when the matter is decided: "It was Allah Who gave you a promise of truth: I too promised but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me but reproach your own souls. I cannot listen to your cries nor can ye listen to mine. I reject your former act in associating me with Allah. For wrongdoers there must be a Grievous Penalty." <sup>18971898</sup>
- 15:7 - "Why bringest thou not angels to us if it be that thou hast the Truth?" <sup>1941</sup>
- 1941 Cf. vi. 8-9, and notes 840, 841. On the part of the unbelievers, this is a mere taunt. They neither believe in Allah nor in angels nor in revelation nor in any but material things. It is ridiculous to suppose that they could be taken seriously. (15.7)
- 15:9 - We have without doubt sent down the Message; and We will assuredly guard it (from corruption). <sup>1944</sup>
- 1944 The purity of the text of the Qur'an through fourteen centuries is a foretaste of the eternal care with which Allah's Truth is guarded through all ages. All corruptions, inventions, and accretions pass away, but Allah's pure and holy Truth will never suffer eclipse even though the whole world mocked at it and were bent on destroying it. (15.9)
- 16:102 - Say the Holy Spirit has brought the revelation from thy Lord in truth in order to strengthen those who believe and as a guide and Glad Tidings to Muslims. <sup>21412142</sup>
- 17:41 - We have explained (things) in various (ways) in this Qur'an in order that they may receive admonition but it only increases their flight (from the Truth)! <sup>2227</sup>
- 17:80 - Say: "O my Lord! let my entry be by the Gate of Truth and Honor and likewise my exit by the Gate of Truth and Honor; and grant me from Thy Presence an authority to aid (me)." <sup>22792280</sup>
- 17:81 - And say: "Truth has (now) arrived and Falsehood perished: for Falsehood is (by its nature) bound to perish." <sup>2281</sup>
- 18:13 - We relate to thee their story in truth: they were youths who believed in their Lord and We advanced them in guidance: <sup>2342</sup>
- 18:56 - We only send the Apostles to give glad tidings and to give warnings: but the Unbelievers dispute with vain argument in order therewith to weaken the truth and they treat My Signs as a jest as also the fact that they are warned! <sup>2400</sup>
- 19:41 - Also mention in the Book (the story of) Abraham: he was a man of Truth a prophet.
- 19:56 - Also mention in the Book the case of Idris: he was a man of truth (and sincerity) (and) a prophet: <sup>2508</sup>
- 22:53 - Of a truth ye are stronger (than they) because of the terror in their hearts (sent) by Allah. This is because they are men devoid of understanding. <sup>5389</sup>
- 23:70 - Or do they say "He is possessed"? Nay he has brought them the Truth but most of them hate the Truth.

23:71 - If the Truth had been in accord with their desires truly the heavens and the earth and all beings therein would have been in confusion and corruption! Nay We have sent them their admonition but they turn away from their admonition. <sup>2919</sup>

2919 Allah is All-Wise and All-Good, and His architecture of the universe is on a perfect Plan. If these poor, low, selfish, ignorant creatures were to plan it according to their hearts' desires, it would be a dreadful world, full of confusion and corruption. (23.71)

23:90 - We have sent them the Truth: but they indeed practice Falsehood!

25:26 - That Day the dominion as of right and truth shall be (wholly) for (Allah) Most Merciful: it will be a day of dire difficulty for the Misbelievers. <sup>3083</sup>

If it had been Our wish to take (just) a pastime We should surely have taken it from the things nearest to Us if We would do (such a thing)! <sup>2677</sup>

If it had been Our wish to take (just) a pastime We should surely have taken it from the things nearest to Us if We would do (such a thing)! <sup>2677</sup>

25:60 - When it is said to them "Adore ye (Allah) Most Gracious!" they say "And what is (Allah) Most Gracious? Shall we adore that which thou commandest us?" and it increases their flight (from the Truth). <sup>3120</sup>

3120 Those who have no spiritual Light cannot understand this precept about putting all our trust in Allah. It seems to them foolish. They have no faith, or but a superficial faith. They may possibly take the name of Allah on their lips, but they cannot understand the full significance of His title of Rahman (Most Gracious). Perhaps they are afraid on account of their sins; perhaps they do not see how unbounded is the mercy of Allah. Such men are contrasted against the true servants of Allah, who are described below in xxv. 63-75. (25.60)

28:3 - We relate to thee their story in **truth**: they were youths who believed in their Lord and We advanced them in guidance: <sup>2342</sup>

32:3 - Or do they say "He has forged it"? Nay it is the Truth from the Lord that thou mayest admonish a people to whom no warner has come before thee: in order that they may receive guidance. <sup>36303631</sup>

33:4 - Allah has not made for any man two hearts in his (one) body: nor has He made your wives whom ye divorce by Zihar your mothers: nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth and He shows the (right) Way. <sup>366936703671</sup>

33:8 - That (Allah) may question the (Custodians) of Truth concerning the Truth they (were charged with): and He has prepared for the Unbelievers a grievous Penalty. <sup>3678</sup>

3678 The men to whom Allah's Truth has been committed for promulgation will be asked in the Hereafter as to how the Truth fared in the world-how it was received, who opposed it, and who assisted it. Like all trustees, they will have to give a full account of their trust. Allah knows all, and it will not add to His information. But it will be evidence for and against those to whom it was preached, so that the responsibility of those who dishonoured it may be duly enforced. The primary custodians of spiritual Truth are the Prophets, but in descending degrees all men to whom Allah's Message comes are included. (33.8)

34:48 - Say: "Verily my Lord doth cast the (mantle of) Truth (over His servants) He that has full knowledge of (all) that is hidden." <sup>3860</sup>

3860 Allah's Truth is so vast that no man in this life can compass the whole of it. But Allah in His mercy selects His servants on whom it is cast like a mantle. They see enough to be able to teach their fellow men. It is through that mantle-that mission received from Allah-that a messenger can speak with authority to men, and this is his third argument. (34.48)

34:49 - Say: "The Truth has arrived and Falsehood neither creates anything new nor restores anything." <sup>3861</sup>

3861 The fourth argument is that the Truth is final: it does not come and go: it creates new situations and new developments, and if by chance it seems to be defeated for a time, it comes back and restores the true balance;- unlike Falsehood, which by its very nature is doomed to perish: xvii. 81. The Prophet's credentials are known by the test of Time. This was already becoming apparent to discerning eyes when this Sura was revealed in Makkah, but it became clear to the whole world with the story of Islam's progress in Madinah. (34.49)



36:70 - That it may give admonition to any (who are) alive and that the charge may be proved against those who reject (Truth). <sup>40164017</sup>

39:2 - Verily it is We Who have revealed the Book to thee in Truth: so serve Allah offering Him sincere devotion.

39:18 - Those who listen to the Word and follow the best (meaning) in it: those are the ones whom Allah has guided and those are the ones endued with understanding. <sup>4269</sup>

4269 The Commentators construe this clause in two alternative ways. (1) If "word" be taken as any word, the clause would mean that good men listen to all that is said and choose the best of it. (2) If "word" be taken to mean Allah's Word, it would mean that they should listen reverently to it, and where permissive and alternative courses are allowed for those who are not strong enough to follow the higher course, those "endued with understanding" should prefer to attempt the higher course of conduct. For example, it is permitted (within limits) to punish those who wrong us, but the nobler course is to repel evil with good (xxiii. 96): we should try to follow the nobler course. I prefer the latter construction: it accords better with my interpretation of the last verse: see n. 4268. (39.18)

39:32 - Who then doth more wrong than one who utters a lie concerning Allah and rejects the truth when it comes to him? Is there not in Hell an abode for blasphemers? <sup>42914292</sup>

4291 When the creature deliberately adopts and utters falsehoods against his own Creator, in spite of the Truth being brought, as it were, to his very door by Allah's Signs, what offence can we imagine more heinous than this? In Christian theology this is the blasphemy "against the Holy Ghost" spoken of in Matt. xii. 31-32: "whosoever speaketh a word against the Son of man", (Christ), "it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come". (39.32)

4292 Cf. iii. 151; xvi. 29. (39.32)

39:33 - And he who brings the Truth and he who confirms (and supports) it such are the men who do right. <sup>4293</sup>

4293 This is true of the Prophet, and all Prophets of God and all righteous persons. Any one who preaches the Truth and brings home Allah's Signs to men is performing the duty of a right and noble life. In this he confirms the teaching of all previous Prophets of Allah. Any one who supports and confirms such a teacher is also doing his duty and on the right way. (39.33)

40:5 - But (there were people) before them who denied (the Signs) the People of Noah and the confederates (of Evil) after them; and every People plotted against their prophet to seize him and disputed by means of vanities therewith to condemn the truth; but it was I that seized them! And how (terrible) was My Requital! <sup>436143624363</sup>

43:78 - Verily We have brought the truth to you: but most of you have a hatred for Truth. <sup>4676</sup>

4676 We come back now to the Present,-primarily to the time when Islam was being preached in Makkah, but by analogy the present time or any time. Truth is often bitter to the taste of those who live on Falsehoods, and Shams and profit by them. They hate the Truth, and plot against it. But will they succeed? See next verse and note. (43.78)

43:79 - What! have they settled some Plan (among themselves)? But it is We Who settle things. <sup>4677</sup>

4677 Men cannot settle the high affairs of the universe. If they plot against the Truth, the Truth will destroy them, just as, if they accept the Truth, the Truth will make them free. It is Allah Who disposes of affairs. (43.79)

46:4 - Say: "Do ye see what it is ye invoke besides Allah? Show me what it is they have created on earth or have they a share in the heavens? Bring me a Book (revealed) before this or any remnant of knowledge (ye may have) if ye are telling the truth!" <sup>47774778</sup>

46:30 - They said "O our people! We have heard a Book revealed after Moses confirming what came before it: it guides (men) to the Truth and to a Straight Path.

48:28 - It is He who has sent His Apostle with Guidance and the Religion of Truth to proclaim it over all religion: and enough is Allah for a Witness. <sup>4912</sup>

4912 The divine disposition of events in the coming of Islam and its promulgation by the holy Prophet are themselves evidence of the truth of Islam and its all-reaching character; for there is nothing which it has not influenced. See also lxi. 9, n. 5442. (48.28)

49:6 - O ye who believe! if a wicked person comes to you with any news ascertain the truth lest ye harm people unwittingly and afterwards become full of repentance for what ye have done. <sup>4924</sup>

4924 All tittle-tattle or reports-especially if emanating from persons you do not know-are to be tested, and the truth ascertained. If they were believed and passed on, much harm may be done, of which you may have cause afterwards to repent heartily. Scandal or slander of all kinds is here condemned. (49.6)

52:11 - Then woe that Day to those that treat (truth) as Falsehood <sup>5045</sup>

59:13 - Of a truth ye are stronger (than they) because of the terror in their hearts (sent) by Allah. This is because they are men devoid of understanding. <sup>5389</sup>

60:2 - If they were to get the better of you they would behave to you as enemies and stretch forth their hands and their tongues against you for evil; and they desire that ye should reject the Truth. <sup>5411</sup>

68:8 - So hearken not to those who deny (the Truth). <sup>5598</sup>

5598 The enemies of Allah's truth are sometimes self-deceived. But quite often they have a glimmering of the truth in spite of their desire to shut their eyes. Then they compromise, and they would like the preachers of inconvenient truths to compromise with them. On those terms there would be mutual laudation. This easy path of making the best of both worlds is a real danger or temptation to the best of us, and we must be on our guard against it if we would really enter into the company of the Righteous who submit their wills to the Will of Allah. Abu Jahl freely offered impossible compromises to the holy Prophet. (68.8)

77:15 - Ah woe that Day to the Rejecters of Truth!

77:19 - Ah woe that Day to the Rejecters of Truth!

77:24 - Ah woe that Day to the Rejecters of Truth!

77:28 - Ah woe that Day to the Rejecters of Truth!

77:34 - Ah woe that Day to the Rejecters of Truth!

77:37 - Ah woe that Day to the Rejecters of Truth!

77:40 - Ah woe that Day to the Rejecters of Truth!

77:45 - Ah woe that Day to the Rejecters of Truth!

77:47 - Ah woe that Day to the Rejecters of Truth!

77:49 - Ah woe that Day to the Rejecters of truth!

98:1 - Those who reject (Truth) among the People of the Book and among the Polytheists were not going to depart (from their ways) until there should come to them Clear Evidence <sup>622162226223</sup>

6221 The People of the Book immediately referred to are the Jews and the Christians, who had received scriptures in the same line of prophecy in which came our holy Prophet. Their scriptures should have prepared them for the advent of the greatest and last of the Prophets. For the Jewish scriptures promised to the Jews, cousins or brethren to the Arabs, a prophet like Moses: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. xviii. 15). And Christ promised a Comforter (John. xiv. 16; xv. 26; and xvi. 7; see my n. 5438 to lxi. 6) almost by name. The People of the Book fell from the true, straight, and standard religion, into devious ways, and would not come to the true Path until (they said) they were convinced by the arrival of the promised Prophet. But when the promised Prophet came in the person of Muhammad, they rejected him, because they really did not seek for Truth but only followed their own fancies and desires. (98.1)

6222 The Polytheists, the Pagans, had not previously believed in any scriptures. But yet, when clear evidence came to them, they should have believed. Yet they rejected the holy Prophet because they were not really searching for Truth, but were only following their own fancies and desires. (98.1)

6223 The Clear Evidence was the holy Prophet himself, his life, his personality, and his teaching. (98.1)

98:6 - Those who reject (**Truth**) among the People of the Book and among the Polytheists will be in hell-fire to dwell therein (for aye). They are the worst of creatures. <sup>6231</sup>

6231 To be given the faculty of discrimination between right and wrong, and then to reject truth and right, is the worst folly which a creature endowed with will can commit. It must necessarily bring its own punishment, whether the creature calls himself one of the children of Abraham or one of the redeemed of Christ, or whether he goes by the mere light of nature and reason as a Pagan. Honour in the sight of Allah is not due to race or colour, but to sincere and righteous conduct (xlix. 13). (98.6)

103:3 - Except such as have Faith and do righteous deeds and (join together) in the mutual teaching of Truth and of Patience and Constancy. <sup>62646265</sup>

6264 Faith is his armour, which wards off the wounds of the material world; and his righteous life is his positive contribution to spiritual ascent. (103.3)

6265 If he lived only for himself, he would not fulfil his whole duty. Whatever good he has, especially in moral and spiritual life, he must spread among his brethren, so that they may see the Truth and stand by it in patient hope and unshaken constancy amidst all the storm and stress of outer life. For he and they will then have attained Peace within. (103.3)

► Sahih Al-Bukhari Hadith

### Hadith 9.590

Narrated by

**Ibn Abbas**

Whenever the Prophet offered the night (Tahajjud) prayer, he used to say, "O Allah! All the Praises are for You; You are the Light of the Heavens and the Earth. And all the Praises are for You; You are the Keeper of the Heavens and the Earth. All the Praises are for You; You are the Lord of the Heavens and the Earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Speech is the Truth, and meeting You is the Truth, and Paradise is the Truth and Hell (Fire) is the **Truth** and all the prophets are the Truth and the Hour is the Truth. O Allah! I surrender to You, and believe in You, and depend upon You, and repent to You, and in Your cause I fight and with Your orders I rule. So please forgive my past and future sins and those sins which I did in secret or in public. It is You Whom I worship, None has the right to be worshipped except You." (See Hadith No. 329, Vol. 8)

► Sahih Al-Bukhari Hadith

### Hadith 6.244

Narrated by

**Abdullah bin Masud**

Allah's Apostle entered Mecca (in the year of the Conquest) and there were three-hundred and sixty idols around the Ka'ba. He then started hitting them with a stick in his hand and say: "Truth (i.e. Islam) has come and falsehood (disbelief) vanished. Truly falsehood (disbelief) is ever bound to vanish." (17.81) "Truth has come and falsehood (Iblis) cannot create anything." (34.49)

► Al-Muwatta Hadith

### Hadith 56.16

## Truthfulness and Lying

Malik related to me that he heard that Abdullah ibn Masud used to say, "You must tell the truth. Truthfulness leads to right action. Right action leads to the Garden. Beware of lying. Lying leads to corruption, and corruption leads to the Fire. Don't you see that it is said, 'He speaks the truth and acts rightly,' and, 'He lies and is corrupt.' "

## TRY:

3:154 - After (the excitement) of the distress He sent down calm on a band of you overcome with slumber while another band was stirred to anxiety by their own feelings moved by wrong suspicions of Allah suspicions due to ignorance. They said: "What affair is this of ours?" say thou: "indeed this affair is wholly Allah's." They hide in their minds what they dare not reveal to thee. They say (to themselves): "If we had anything to do with this affair we should not have been in the slaughter here." Say: "Even if you had remained in your homes those for whom death was decreed would certainly have gone forth to the place of their death"; but (all this was) that Allah might test what is in your breasts and purge what is in your hearts: for Allah knoweth well the secrets of your hearts. <sup>465466467</sup>

467 That testing by Allah is not in order that it may add to His knowledge, for He knows all. It is in order to help us subjectively, to mould our will, and purge us of any grosser motives, that will be searched out by calamity. If it is a hardened sinner, the test brings conviction out of his own self. Cf. also iii. 140. (3.154)

3:186 - Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly hear much that will grieve you from those who received the Book before you and from those who worship many gods. But if ye persevere patiently and guard against evil then that will be a determining factor in all affairs. <sup>493</sup>

493 Not wealth and possessions only (or want of them), are the means of our trial. All our personal talents, knowledge, opportunities, and their opposites, in fact everything that happens to us and makes up our personality is a means of our testing. So is our Faith: we shall have to put up for it many insults from those who do not share it. (3.186)

6:53 - Thus did We try some of them by comparison with others that they should say: Is it these then that Allah hath favored from amongst us?" Doth not Allah know best those who are grateful? <sup>872</sup>

872 Pursue the argument of the last note. The influential people who were not given precedence over the poor and humble but sincere disciples, were on their trial as to their spiritual insight. Their temptation was to say (and they said it in scorn): "We are much greater than they: has God then selected these lowly people for His teaching?" But that was so. And God knew best those who were grateful to Him for His guidance. (6.53)

6:165 - It is He who hath made you (His) agents inheritors of the earth: He hath raised you in ranks some above others: that he may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-Forgiving Most Merciful. <sup>988</sup>

988 Cf. ii. 30 and n. where I have translated "Khalifa" as "Vicegerent", it being god's Plan to make Adam (as representing mankind) His vicegerent on earth. Another idea implied in "Khalifa" is that of "successor, heir, or inheritor," i.e., one who has the ultimate ownership after the present possessors, to whom a life-tenancy has been given by the owner, have passed away. In xv. 23 occurs the striking word "heirs" (warithun) as applied to God: "We give life and death, and We are the Heirs (of Inheritors)." The same idea occurs in iii. 180, where see n. 485. (6.165)

7:129 - They said: "We have had (nothing but) trouble both before and after thou comest to us." He said: "It may be that your Lord will destroy your enemy and make you inheritors in the earth; that so He may try you by your deeds." <sup>10861087</sup>

1086 There is a slight note of querulousness in the people's answer. But Moses allays it by his own example and courage, and his vision of the future: which was amply fulfilled in time. See verse 137 below. (7.129)

1087 The Israelites, despised and enslaved, were to be rescued and made rulers in Palestine. David and Solomon were great kings and played a notable part in history. But the greatness of Israel was conditional: they were to be judged by their deeds. When they fell from grace, other people were given honour and power. And so it came to be the turn of the Muslims, and so on. Allah gives His gifts to those who are righteous and obey His Law. (7.129)

8:28 - And know ye that your possessions and your progeny are but a trial; and that it is Allah with whom lies your highest reward. <sup>1201</sup>

1201 A big family-many sons-was considered a source of power and strength: iii. 10, 116. So in English, a man with many children is said to have his "quiver full": Cf. Psalms, cxxvii. 4-5: "As arrows are in the hands of a mighty man, so are the children of thy youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate." So with property and possessions: they add to a man's dignity, power, and influence. But both possessions and a large family are a temptation and a trial. They may turn out to be a source of spiritual downfall, if they are mishandled,

9:126 - See they not that they are tried every year once or twice? Yet they turn not in repentance and they take no heed. <sup>1377</sup>

1377 Yet, in spite of their infidelity, one or two chances are given them every year. The door is not closed to them. Yet they deliberately turn away, and take no heed of all the warnings which their own nature and the teaching and example of good men should give them. (9.126)

11:7 - He it is Who created the heavens and the earth in six Days and His Throne was over the Waters that He might try you which of you is best in conduct. But if thou wert to say to them "Ye shall indeed be raised up after death" the Unbelievers would be sure to say "This is nothing but obvious sorcery!" <sup>1501150215031504</sup>

1501 See n. 1031 to vii. 54. (11.7)

1502 It is scientifically correct to say that all life was evolved out of the waters, and this statement also occurs in the Qur-an, xxi. 30. Some such meaning, I think, also attaches to the Gen. i. 2. The past tense "was" refers to the time before life developed in solid forms, on land and in air. (11.7)

1503 The Creation we see around us is not idle sport or play (in Hindi, Lila) or whim on the part of Allah. It is the medium through which our spiritual life is to develop, with such free-will as we have. This life is our testing time. (11.7)

1504 The Unbelievers, who do not believe in a Future life, think all talk of it is like a sorcerer's talk, empty of reality. But in this they show their ignorance, and they are begging the question. (11.7)

21:16 - Not for (idle) sport did We create the heavens and the earth and all that is between! <sup>2676</sup>

2676 The Hindu doctrine of Lila, that all things were created for sport, is here negated. But more: with Allah we must not associate any ideas but those of Truth, Righteousness, Mercy, Justice, and the other attributes implied in His Beautiful Names. He does not jest nor play with His creatures. (21.16)

21:17 - If it had been Our wish to take (just) a pastime We should surely have taken it from the things nearest to Us if We would do (such a thing)! <sup>2677</sup>

2677 If it had been Our wish to take (just) a pastime We should surely have taken it from the things nearest to Us if We would do (such a thing)! <sup>2677</sup>

23:30 - Verily in this there are Signs (for men to understand); (thus) do We try (men). <sup>2893</sup>

34:21 - But he had no authority over them except that We might test the man who believes in the Hereafter from him who is in doubt concerning it: and thy Lord doth watch over all things. <sup>3821</sup>

3821 Might test: the word in the original is might know. It is not that Allah does not know all. Why does He want to test? It is in order to help us subjectively, to train our will, to put us definitely the question, "Will you obey Allah or other than Allah?" Cf. n. 467 to iii. 154. (34.21)

38:24 - (David) said: "He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes: truly many are the Partners (in business) who wrong each other: not so do those who believe and work deeds of righteousness and how few are they?"... And David gathered that We had **tried** him: he asked forgiveness of his Lord fell down bowing (in prostration) and turned (to Allah in repentance). <sup>417441754176</sup>

4176 Judged by ordinary standards, David had done no wrong; he was a good and just king. Judged by the highest standard of those nearest to Allah (Muqarraban, lvi. 11), the thought of self-pride and self-righteousness had to be washed off from him by his own act of self-realisation and repentance. This was freely accepted by Allah, as the next verse shows. A) Some commentators say that David's fault here was his hastiness in judging before hearing the case of the other party. When he realised his lapse, he fell down in repentance. (38.24)

38:34 - And We did try Solomon: We placed on his throne a body (without life): but he did turn (to Us in true devotion): <sup>41884189</sup>

39:36 - Is not Allah enough for His servant? But they **try** to frighten thee with other (gods) besides him! For such as Allah leaves to stray there can be no guide. <sup>4296</sup>

4296 The righteous man will find Allah enough for all the protection he needs, all the rest and peace he craves for, and all the happiness he can imagine. If Satans wish to frighten him with false gods, he knows that that is mere superstition. In the case of idols to whom worship is paid, this is easily intelligible. But there are other false gods which men worship, -wealth, position, power, science, selfish desire, and so on. The idea may occur to them: "this is the right course, but what will men say?" or "shall I lose my case if I tell the truth?" or "will it ruin my chances if I denounce sin in high places?" All such false gods will only mislead and leave their victims in the lurch. The worship of them will lose them the Mercy of Allah, which wants to guide and comfort all who seek Allah. (39.36)

44:38 - We created not the heavens the earth and all between them merely in (idle) sport: <sup>4717</sup>

4717 Cf. xxi. 16, and n. 2676. All creation is for a wise and just purpose. But men usually do not realise or understand it, because they are steeped in their own ignorance, folly, or passions. (44.38)

45:22 - Allah created the heavens and the earth for just ends and in order that each soul may find the recompense of what it has earned and none of them be wronged. <sup>4760</sup>

4760 Cf. xliv. 38-39, and n. 4717. The government of the world is so ordered that each soul gets every chance for its full development, and it reaps the fruit of all its activities. If it breaks away from Allah's Grace, it suffers, but no injustice is done to anyone: on the contrary Allah's Bounty is always beyond man's deserts. (45.22)

47:31 - And We shall try you until We test those among you who strive their utmost and persevere in patience; and We shall try your reported (mettle). <sup>48554856</sup>

4855 Cf. xxxiv. 21, and n. 3821. The test and trial is for our own psychological development, to help in the exercise of such choice as has been given to us in our free-will. Cf. also iii. 154, and n. 467. (47.31)

4856 Akhbar: the things reported of you; reputation for courage and constancy, which has to be brought to the test of facts and experience. In an epigram of Tacitus we are told of a Roman Emperor that he would have been considered in every way to have been worthy of being a ruler if only he had never ruled! So in life people may think us courageous, true, noble, and self-sacrificing; and we may consider ourselves as possessing all such virtues; but it is actual experience that will bring them to the test. (47.31)

51:56 - I have only created jinns and men that they may serve Me. <sup>5032</sup>

5032 Creation is not for idle sport or play: xxi. 16. Allah has a serious Purpose behind it, which, in our imperfect state, we can only express by saying that each creature is given the chance of development and progress towards the Goal, which is Allah. Allah is the source and centre of all power and all goodness, and our progress depends upon our putting ourselves into accord with His Will. This is His service. It is not of any benefit to Him: see the next two verses: it is for our own benefit. (51.56)

67:2 - He Who created Death and Life that He may try which of you is best in deed: and He is the Exalted in Might Oft-Forgiving <sup>555655575558</sup>

5556 "Created Death and Life." Death is here put before Life, and it is created. Death is therefore not merely a negative state. In ii. 28 we read: "Seeing that ye were without life (literally, dead), and He gave you life: then will He cause you to die, and will again bring you to life; and again to Him will ye return." In liii. 44, again, Death is put before Life. Death, then, is (1) the state before life began, which may be non-existence or existence in some other form: (2) the state in which Life as we know it ceases, but existence does not cease; a state of Barzakh (xxiii. 100), or Barrier or Partition, after our visible Death and before Judgment; after that will be the new Life, which we conceive of under the term Eternity. (67.2)

5557 Creation, therefore, is not in mere sport, or without a purpose with reference to man. The state before our present life, or the state after, we can scarcely understand. But our present Life is clearly given to enable us to strive by good deeds to reach a nobler state. (67.2)

5558 All this is possible, because Allah is so Exalted in Might that He can perfectly carry out His Will and Purpose, and that Purpose is Love, Mercy, and Goodness to His creatures. (67.2)

72:17 - "That We might try them by that (means) but if any turns away from the remembrance of his Lord He will cause him to undergo a severe Penalty. <sup>5741</sup>

5741 To remember Allah is to realise His presence, acknowledge His Goodness, and accept His guidance. If we fail to do so, by deliberately turning away, He will withdraw His Grace, and that will be a severe Penalty indeed. (72.17)

76:2 - Verily We created Man from a drop of mingled sperm in order to try him: so We gave him (the gifts) of Hearing and Sight. <sup>5832</sup>

5832 Mingled: the female ovum has to be fertilised with the male sperm before a new animal can be born. Man as an animal has this humble origin. But he has been given the gift of certain faculties of receiving instruction (typified by Hearing) and of intellectual and spiritual insight (typified by Sight). His life has therefore a meaning: with a certain amount of free-will, he is to be vicegerent on earth (ii. 30). But he must be trained and tried, and that is the whole problem of human life. (76.2)

**Sahih Al-Bukhari Hadith** Hadith 8.245

**Narrated by** Narrated by  
**Abu Huraira**

The Prophet said, "Allah loves sneezing but dislikes yawning; so if anyone of you sneezes and then praises Allah, every Muslim who hears him (praising Allah) has to say Tashmit to him. But as regards yawning, it is from Satan, so if one of you yawns, he should try his best to stop it, for when anyone of you yawns, Satan laughs at him."

► Sahih Al-Bukhari Hadith

**Hadith 7.73** Narrated by  
**Ibn Umar**

The Prophet decreed that one should not try to cancel a bargain already agreed upon between some other persons (by offering a bigger price). And a man should not ask for the hand of a girl who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand.

► Sahih Al-Bukhari Hadith

**Hadith 6.441** Narrated by  
**Abu Said**

I heard the Prophet saying, "Allah will bring forth the severest Hour, and then all the Believers, men and women, will prostrate themselves before Him, but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgment) but their back will be as stiff as if it is one bone (a single vertebra)."

## TUMULT:

2:193 - And fight them on until there is no more tumult or oppression and there prevail justice and faith in Allah; but if they cease let there be no hostility except to those who practice oppression. <sup>207208</sup>



- 207 Justice and faith. The Arabic word is *Din*, which is comprehensive. It implies the ideas of indebtedness, duty, obedience, judgment, justice, faith, religion, customary rites, etc. The clause means: "until there is *Din* for God." (2.193)
- 208 If the opposite party cease to persecute you, your hostility ends with them as a party, but it does not mean, that you become friends to oppression. Your fight is against wrong; there should be no rancour against men. (2.193)
- 8:25 - And fear tumult or oppression which affecteth not in particular (only) those of you who do wrong and know that Allah is strict in punishment. <sup>1198</sup>
- 1198 *Fitna* has many meanings: (1) the root meaning is trial or temptation, as in ii. 102 and viii. 28; (2) an analogous meaning is trial or punishment, as in v. 71; (3) tumult or oppression, as in ii. 193, and here: and in viii. 39 (4) there is here (viii. 25) the further shade of meaning suggested, discord, sedition, civil war. This warning against internal discord or tumult was very necessary in the Civil Wars of early Islam, and was never more necessary than it is now. For it affects innocent and guilty alike. (8.25)
- 8:39 - And fight them on until there is no more **tumult** or oppression and there prevail justice and faith in Allah altogether and everywhere; but if they cease verily Allah doth see all that they do. 12071208
- 1207 Cf. ii. 193 and n. (8.39)
- 1208 If they cease from fighting and from the persecution of truth, Allah judges then by their actions and their motives, and would not wish that they should be harassed with further hostility. But if they refuse all terms, the righteous have nothing to fear: Allah will help and protect them. (8.39)
- 8:73 - The unbelievers are protectors one of another: unless ye do this (protect each other) there would be tumult and oppression on earth and great mischief. <sup>1242</sup>
- 1242 Evil consorts with evil. The good have all the more reason for drawing together and not only living in mutual harmony, but being ready at all times to protect each other. Otherwise the world will be given over to aggressions by unscrupulous people, and the good will fail in their duty to establish Allah's Peace and to strengthen all the forces of truth and righteousness. (8.73)
- 2:102 - They followed what the evil ones gave out (falsely) against the power of Solomon; the blasphemers were not Solomon but the evil ones teaching men magic and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone (such things) without saying: "We are only for trial so do not blaspheme." They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter. And vile was the price for which they did sell their souls if they but knew! <sup>103104105</sup>
- 105 What the evil ones learnt from Harut and Marut (see last note) they turned to evil. When mixed with fraud and deception, it appeared as charms and spells of love potions. They did nothing but cause discord between the sexes. But of course their power was limited to the extent to which God permitted the evil to work, for His grace protected all who sought His guidance and repented and returned to Him. But apart from the harm that these false pretenders might do to others, the chief harm which they did was to their own souls. They sold themselves into slavery to the Evil One, as is shown in the allegory of Goethe's *Faust*. That allegory dealt with the individual soul. Here the tragedy is shown to occur not only to individuals but to whole groups of people, for example, the People of the Book. Indeed the story might be extended indefinitely. (2.102)
- 2:191 - And slay them wherever ye catch them and turn them out from where they have turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque unless they (first) fight you there; but if they fight you slay them. Such is the reward of those who suppress faith. <sup>205206</sup>
- 205 This passage is illustrated by the events that happened at Hudaibiya in the sixth year of the Hijra, though it is not clear that it was revealed on that occasion. The Muslims were by this time a strong and influential community. Many of them were exiles from Mecca, where the Pagans had established an intolerant autocracy, persecuting Muslims, preventing them from visiting their homes, and even keeping them out by force from performing the Pilgrimage during the universally recognised period of truce. This was intolerance, oppression, and autocracy to the last degree, and the mere readiness of the Muslims to enforce their rights as Arab citizens resulted without bloodshed in an agreement which the Muslims faithfully observed. The Pagans, however, had no scruples in breaking faith, and it is unnecessary here to go into subsequent events. (2.191)
- 206 Suppress faith: in the narrower as well as the larger sense. If they want forcibly to prevent you from exercising your sacred rites, they have declared war on your religion, and it would be cowardice to ignore the challenge or to fail in rooting out the tyranny. (2.191)
- 2:217 - They ask thee concerning fighting in the Prohibited Month. Say: "Fighting therein is a grave (offence); but graver is it in the sight of Allah to prevent access to the path of Allah to deny Him to prevent access to the Sacred Mosque and drive out its members. **Tumult** and oppression are worse than slaughter.

Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die in unbelief their works will bear no fruit in this life and in the Hereafter; they will be Companions of the Fire and will abide therein. <sup>237238239</sup>

- 239 Cf. ii. 191, 193, where a similar phrase occurs. Fitna - trial, temptation, as in ii. 102; or tumult, sedition, oppression, as here; M.M.A., H.G.S., and M.P. translate "persecution" in this passage, which is also legitimate, seeing that persecution is the suppression of some opinion by violence, force, or threats. (2.217)

## TUWA:

20:12 - "Verily I am thy Lord! Therefore (in My presence) put off thy shoes: thou art in the sacred valley Tuwa. <sup>25432544</sup>

- 2543 The shoes are to be put off as a mark of respect. Moses was now to put away his mere worldly interests, he having been chosen by Allah, the Most High. (20.12)

- 2544 This was the valley just below Mount Sinai, where subsequently he was to receive the Torah. (20.12)

20:40 – "Behold! thy sister goeth forth and saith 'Shall I show you one who will nurse and rear the (child)?' So We brought thee back to thy mother that her eye might be cooled and she should not grieve. Then thou didst slay a man but We saved thee from trouble and We tired thee in various ways. Then didst thou tarry a number of years with the people of Midian. Then didst thou come hither as ordained O Moses! <sup>2561256225632564</sup>

- 2564 See last note. After many years spent in a quiet life, grazing his father-in-law's flocks, he came one day to the valley of **Tuwa** underneath the great mountain mass of Sinai, called Tur (in Arabic). The peak on the Arabian side (where Moses was) was called Horeb by the Hebrews. Then was fulfilled Allah's Plan: he saw the fire in the distance, and when he went up, he was addressed by Allah and chosen to be Allah's Messenger for that age. (20.40)

- 2565 We may suppose that Moses had fled alone to the land of Midian, and that he had now come alone (with his family but not with his brother) to Tuwa, as described in n. 2542 above. When he was honoured with his mission, and was granted his request that his brother Aaron should accompany him, we may suppose that he took steps to get Aaron to come to him, and their meeting was in Tuwa. Some time may be supposed to have elapsed before they were in Egypt, and then they prayed, and received these directions in their Egyptian home. Aaron was either an elder or a younger brother, we are not told which. In either case he was born when the ban on Israelite new-born babes was not in operation. Moses had been out of touch with him, and it speaks greatly for his family affection that he remembered him and prayed for his comradeship in the most serious spiritual work of his life. (20.42)

79:16 - Behold thy Lord did call to him in the sacred valley to Tuwa <sup>5928</sup>

- 5928 Cf. xx. 12. (79.16)

28:44 - Thou wast not on the Western Side when We decreed the commission to Moses nor wast thou a witness (of those events). <sup>3376</sup>

- 3376 The Sinai Peninsula is in the north-west corner of Arabia. But the reference here is, I think, to the western side of the valley of Tuwa. Mount Tur, where Moses received his prophetic commission, is on the western side of the valley. (28.44)

►Al-Muwatta Hadith

## Hadith 48.16

### Wearing Sandals

Yahya related to me from Malik from his paternal uncle Abu Suhayl ibn Malik from his father that Kab al-Ahbar said to a man who took off his sandals, "Why have you taken off your sandals? Perhaps you have interpreted this ayat, 'Remove your sandals. You are in the pure valley of Tuwa?' (Sura 20 ayat 12) Do you know what the sandals of Musa were?"

Malik (the father of Abu Suhayl) said, "I do not know what the man answered." Kab said, "They were made from the skin of a dead donkey."

## TWELVE SPRINGS:

### TWELVE TRIBES:

7:160 - We divided them into twelve tribes or nations. We directed Moses by inspiration when his (thirsty) people asked him for water: "Strike the rock with thy staff": out of it there gushed forth twelve springs: each group knew its own place for water. We gave them the shade of clouds and sent down to them manna and quails (saying): "Eat of the good things We have provided for you": (but they rebelled): to Us they did no harm but they harmed their own souls. <sup>11331134</sup>

1133 We now come to some incidents in Jewish history, which have been referred to in ii. 57-60. Here they have special reference to their bearing on the times when early Islam was preached. The Twelve Tribes and the parable drawn from them have been explained in n. 73 to ii. 60. (7.160)

1134 Cf. ii. 57 and n. 71. (7.160)

2:60 - And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah and do no evil nor mischief on the (face of the) earth. <sup>73</sup>

73 Here we have a reference to the tribal organization of the Jews, which played a great part in their forty years' march through the Arabian deserts (Num. i. and ii.) and their subsequent settlement in the land of Canaan (Josh. xxii. and xiv.). The twelve tribes were derived from the sons of Jacob, whose name was changed to Israel (soldier of God) after he had wrestled, says Jewish tradition, with God (Genesis xxxii. 28). Israel had twelve sons (Gen. xxxv. 22-26), including Levi and Joseph. The descendants of these twelve sons were the "Children of Israel." Levi's family got the priesthood and the care of the Tabernacle; they were exempted from military duties for which the census was taken (Nu. i. 47-53), and therefore from the distribution of Land in Canaan (Josh. xiv. 3); they were distributed among all the Tribes, and were really a privileged caste and not numbered among the Tribes; Moses and Aaron belonged to the house of Levi. On the other hand Joseph, on account of the high position to which he rose in Egypt as the Pharaoh's minister, was the progenitor of two tribes, one in the name of each of his two sons Ephraim and Manasseh. Thus there were twelve Tribes in all, as Levi was cut out and Joseph represented two tribes. Their having fixed stations and watering places in camp and fixed territorial areas later in the Promised Land prevented confusion and mutual jealousies and is pointed to as an evidence of the Providence of God acting through His prophet Moses. Cf. also vii. 160. (2.60)

## TWO HIGHWAYS:

90:10 - And shown him the two highways? <sup>6138</sup>

6138 The two highways of life are: (1) the steep and difficult path of virtue, which is further described in the verses following, and (2) the easy path of vice, and the rejection of Allah, referred to in verses 19-20 below. Allah has given us not only the faculties implied in the eyes, the tongue, and the lips, but has also given us the judgment by which we can choose our way; and He has sent us Teachers and Guides, with Revelation, to show us the right and difficult way. (90.10)

Maududi Sura Introductions

### Surah 90. Al-Balad

See Section

#### Name

The Surah has been so named after the word al balad in the first verse.

#### Period of Revelation

Its subject matter and style resemble those of the earliest Surahs revealed at Makkah, but it contains a pointer which indicates that it was sent down in the period when the disbelievers of Makkah had resolved to oppose the Holy Prophet (upon whom be Allah's peace), and made it lawful for themselves to commit tyranny and excess against him.

#### Theme and Subject Matter

In this Surah a vast subject has been compressed into a few brief sentences, and it is a miracle of the Quran that a complete ideology of life which could hardly be explained in a thick volume has been abridged most effectively in brief sentences of this short Surah. Its theme is to explain the true position of man in the world and of the world in relation to man and to tell that God has shown to man both the highways of good and evil, has also provided for him the means to judge and see and follow them, and now it rests upon man's own effort and judgement whether he chooses the path of virtue and reaches felicity or adopts the path of vice and meets with doom.

U.

## U M A R:

See: Introduction to Surah 20 – Ta Ha.

Maududi Sura Introductions

### Surah 20. Ta-ha

#### Name

This Surah takes its name from its first word: "Ta Ha". This name, like the names of many other Surahs, is merely symbolic.

### Period of Revelation

The period of its revelation is the same as of Surah Maryam. It is just possible that it was sent down during the Migration to Habash or just after it. Anyhow, it is certain that this Surah was revealed before Hadrat Umar embraced Islam.

According to a well known and authentic tradition when Hadrat Umar set out to kill the Holy Prophet, he met a certain person, who said, "Before you do anything else, you should know that your own sister and brother-in-law have embraced Islam." Hearing this, he directly went to the house of his sister. There he found his sister, Fatimah, and his brother-in-law, Said bin Zaid, learning the contents of a scroll from Khabbab bin Art. When Fatimah saw him coming she hid the scroll at once, but Hadrat Umar had heard the recital, so he began to interrogate them about it. Then he began to thrash his brother-in-law, and wounded his sister, who tried to protect him. At last both of them confessed, "We have become Muslims; you may do whatever you like." As Hadrat Umar was moved to see blood running down from her head, he said, "Show me the thing you were reading." The sister asked him to promise on oath that he would not tear it, and added, "You cannot touch it unless you have a bath." Accordingly, Hadrat Umar took his bath and when he began to read the scroll, which contained this Surah, he spontaneously spoke out, "What an excellent thing!" At this Hadrat Khabbab, who had hidden himself at the sound of his footsteps, came out of his hiding and said, "By God, I have high expectations that Allah will get great service from you to propagate the Message of His Prophet, for just yesterday I heard the Holy Prophet praying to Allah, 'My Lord, make Abul Hakam bin Hisham (Abu Jahl) or Umar bin Khattab a supporter of Islam'. So O Umar, turn to Allah, turn to Allah." These words proved to be so persuasive that he at once accompanied Hadrat Khabbab and went to the Holy Prophet to embrace Islam. This happened a short time after the Migration to Habash.

► Sahih Al-Bukhari Hadith

### Hadith 5.50 Narrated by

### Amr bin Maimun

I saw 'Umar bin Al-Khattab a few days before he was stabbed in Medina. He was standing with Hudhaifa bin Al-Yaman and 'Uthman bin Hunaif to whom he said, "What have you done? Do you think that you have imposed more taxation on the land (of As-Swad, i.e. Iraq) than it can bear?" They replied, "We have imposed on it what it can bear because of its great yield." 'Umar again said, "Check whether you have imposed on the land what it cannot bear." They said, "No, (we haven't)." 'Umar added, "If Allah should keep me alive I will let the widows of Iraq need no men to support them after me." But only four days had elapsed when he was stabbed (to death). The day he was stabbed, I was standing and there was nobody between me and him (i.e. Umar) except Abdullah bin 'Abbas. Whenever 'Umar passed between the two rows, he would say, "Stand in straight lines."

When he saw no defect (in the rows), he would go forward and start the prayer with Takbir. He would recite Surat Yusuf or An-Nahl or the like in the first Rak'a so that the people may have the time to join the prayer. As soon as he said Takbir, I heard him saying, "The dog has killed or eaten me," at the time he (i.e. the murderer) stabbed him. A non-Arab infidel proceeded on carrying a double-edged knife and stabbing all the persons he passed by on the right and left (till) he stabbed thirteen persons out of whom seven died. When one of the Muslims saw that, he threw a cloak on him. Realizing that he had been captured, the non-Arab infidel killed himself. 'Umar held the hand of 'Abdur-Rahman bin Auf and let him lead the prayer.

Those who were standing by the side of 'Umar saw what I saw, but the people who were in the other parts of the mosque did not see anything, but they lost the voice of 'Umar and they were saying, "Subhan Allah! Subhan Allah! (i.e. Glorified be Allah)." 'Abdur-Rahman bin Auf led the people a short prayer. When they finished the prayer, 'Umar said, "O Ibn 'Abbas! Find out who attacked me." Ibn 'Abbas kept on looking here and there for a short time and came to say, "The slave of Al Mughira." On that 'Umar said, "The craftsman?" Ibn 'Abbas said, "Yes." 'Umar said, "May Allah curse him. I did not treat him unjustly. All the praises are for Allah Who has not caused me to die at the hand of a man who claims himself to be a Muslim. No doubt, you and your father (Abbas) used to love to have more non-Arab infidels in Medina." Al-Abbas had the greatest number of slaves. Ibn 'Abbas said to 'Umar, "If you wish, we will do." He meant, "If you wish we will kill them." 'Umar said, "You are mistaken (for you can't kill them) after they have spoken your language, prayed towards your Qibla, and performed Hajj like yours."

Then Umar was carried to his house, and we went along with him, and the people were as if they had never suffered a calamity before. Some said, "Do not worry (he will be all right soon)." Some said, "We are afraid (that he will die)." Then an infusion of dates was brought to him and he drank it but it came out (of the wound) of his belly. Then milk was brought to him and he drank it, and it also came out of his belly. The people realized that he would die. We went to him, and the people came, praising him. A young man came saying, "O chief of the believers! Receive the glad tidings from Allah to you due to your company with Allah's Apostle and your superiority in Islam which you know. Then you became the ruler (i.e. Caliph) and you ruled with justice and finally you have been martyred." 'Umar said, "I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything."

When the young man turned back to leave, his clothes seemed to be touching the ground. 'Umar said, "Call the young man back to me." (When he came back) 'Umar said, "O son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the punishment of your Lord." 'Umar further said, "O 'Abdullah bin 'Umar! See how much I am in debt to others." When the debt was checked, it amounted to approximately eighty-six thousand. 'Umar said, "If the property of 'Umar's family covers the debt, then pay the debt thereof; otherwise request it from Bani 'Adi bin Ka'b, and if that too is not sufficient, ask for it from Quraish tribe, and do not ask for it from any one else, and pay this debt on my behalf."

'Umar then said (to 'Abdullah), "Go to 'Aisha (the mother of the believers) and say: 'Umar is paying his salutation to you. But don't say: 'The chief of the believers,' because today I am not the chief of the believers. And say: 'Umar bin Al-Khattab asks the permission to be buried with his two companions (i.e. the Prophet, and Abu Bakr).' " 'Abdullah greeted 'Aisha and asked for the permission for entering, and then entered to her and found her sitting and weeping. He said to her, "'Umar bin Al-Khattab is paying his salutations to you, and asks the permission to be buried with his two companions." She said, "I had the idea of having this place for myself, but today I prefer 'Umar to myself." When he returned it was said (to 'Umar), "'Abdullah bin 'Umar has come." 'Umar said, "Make me sit up." Somebody supported him against his body and 'Umar asked ('Abdullah), "What news do you have?" He said, "O chief of the believers! It is as you wish. She has given the permission." 'Umar said, "Praise be to Allah, there was nothing more important to me than this. So when I die, take me, and greet 'Aisha and say: 'Umar bin

Al-Khattab asks the permission (to be buried with the Prophet), and if she gives the permission, bury me there, and if she refuses, then take me to the grave-yard of the Muslims."

Then Hafsa (the mother of the believers) came with many other women walking with her. When we saw her, we went away. She went in (to 'Umar) and wept there for sometime. When the men asked for permission to enter, she went into another place, and we heard her weeping inside. The people said (to 'Umar), "O chief of the believers! Appoint a successor." Umar said, "I do not find anyone more suitable for the job than the following persons or group whom Allah's Apostle had been pleased with before he died." Then 'Umar mentioned 'Ali, 'Uthman, AzZubair, Talha, Sad and 'Abdur-Rahman (bin Auf) and said, "Abdullah bin 'Umar will be a witness to you, but he will have no share in the rule. His being a witness will compensate him for not sharing the right of ruling. If Sad becomes the ruler, it will be alright: otherwise, whoever becomes the ruler should seek his help, as I have not dismissed him because of disability or dishonesty." 'Umar added, "I recommend that my successor takes care of the early emigrants; to know their rights and protect their honor and sacred things.

I also recommend that he be kind to the Ansar who had lived in Medina before the emigrants and belief had entered their hearts before them. I recommend that the (ruler) should accept the good of the righteous among them and excuse their wrong-doers, and I recommend that he should do good to all the people of the towns (Al-Ansar), as they are the protectors of Islam and the source of wealth and the source of annoyance to the enemy. I also recommend that nothing be taken from them except from their surplus with their consent. I also recommend that he do good to the 'Arab bedouin, as they are the origin of the 'Arabs and the material of Islam. He should take from what is inferior, amongst their properties and distribute that to the poor amongst them. I also recommend him concerning Allah's and His Apostle's protectees (i.e. Dhimmis) to fulfill their contracts and to fight for them and not to overburden them with what is beyond their ability." So when 'Umar expired, we carried him out and set out walking. 'Abdullah bin 'Umar greeted ('Aisha) and said, "'Umar bin Al-Khattab asks for the permission." 'Aisha said, "Bring him in." He was brought in and buried beside his two companions.

When he was buried, the group (recommended by 'Umar) held a meeting. Then 'Abdur-Rahman said, "Reduce the candidates for rulership to three of you." Az-Zubair said, "I give up my right to 'Ali." Talha said, "I give up my right to 'Uthman," Sad, "I give up my right to 'Abdur-Rahman bin 'Auf." 'Abdur-Rahman then said (to 'Uthman and 'Ali), "Now which of you is willing to give up his right of candidacy to that he may choose the better of the (remaining) two, bearing in mind that Allah and Islam will be his witnesses." So both the sheiks (i.e. 'Uthman and 'Ali) kept silent. 'Abdur-Rahman said, "Will you both leave this matter to me, and I take Allah as my Witness that I will not choose but the better of you?" They said, "Yes." So 'Abdur-Rahman took the hand of one of them (i.e. 'Ali) and said, "You are related to Allah's Apostle and one of the earliest Muslims as you know well. So I ask you by Allah to promise that if I select you as a ruler you will do justice, and if I select 'Uthman as a ruler you will listen to him and obey him." Then he took the other (i.e. 'Uthman) aside and said the same to him. When 'Abdur-Rahman secured (their agreement to) this covenant, he said, "O 'Uthman! Raise your hand." So he (i.e. 'Abdur-Rahman) gave him (i.e. 'Uthman) the solemn pledge, and then 'Ali gave him the pledge of allegiance and then all the (Medina) people gave him the pledge of allegiance.

## UMMAH:

2:143 - Thus have We made of you an Ummah justly balanced that ye might be witnesses over the nations and the Apostle a witness over yourselves; and We appointed the Qiblah to which thou wast used only to test those who followed the Apostle from those who would turn on their heels (from the faith). Indeed it was (a change) momentous except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of kindness Most Merciful. <sup>142143144145146</sup>

- 142 Thus: By giving you a Qibla of your own, most ancient in history, and most modern as a symbol of your organisation as a new nation (Ummat). (2.143)
- 143 Justly balanced: The essence of Islam is to avoid all extravagances on either side. It is a sober, practical religion. But the Arabic word (wasat) also implies a touch of the literal meaning of Intermediacy. Geographically Arabia is in an intermediate position in the Old World, as was proved in history by the rapid expansion of Islam, north, south, west and east. (2.143)
- 144 Witnesses: When two persons dispute, they advance extravagant claims. A just witness comes between them, and brings the light of reason to bear on them, pruning all their selfish extravagances. So the mission of Islam is to curb, for instance, the extreme formalism of the Mosaic law and the extreme "other-worldiness" professed by Christianity. The witness must be unselfish, equipped with first-hand knowledge, and ready to intervene in the cause of justice. Such is the position claimed by Islam among rival systems. Similarly, within Islam itself, the position of witness to whom disputants can appeal is held by Muhammad Mustafa. (2.143)
- 145 The Qibla of Jerusalem might itself have seemed strange to the Arabs, and the change from it to the Ka'ba might have seemed strange after they had become used to the other. In reality one direction or another, or east or west, in itself did no matter, as God is in all places, and is independent of Time and Place. What mattered was the sense of discipline, on which Islam lays so much stress: which of us is willing to follow the directions of the chosen Apostle of God? Mere quibbles about non-essential matters are tested by this. (2.143)
- 146 What became of prayer with the Jerusalem Qibla? It was equally efficacious before the new Qibla was ordained. God regards our faith: every act of true and genuine faith is efficacious with Him, even if formalists pick holes in such acts. (2.143)



2:213 - Mankind was one single nation and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth to judge between people in matters wherein they differed; but the People of the Book after the clear Signs came to them did not differ among themselves except through selfish contumacy. Allah by His Grace guided the believers to the truth concerning that wherein they differed. For Allah guides whom He will to a path that is straight.

3:104 - Let there arise out of you a band of people inviting to all that is good enjoining what is right and forbidding what is wrong; they are the ones to attain felicity. <sup>431</sup>

431 Muflih, aflaha, falah: the root idea is attainment of desires; happiness, in this world and the next; success; prosperity; freedom from anxiety, care, or a disturbed state of mind; the opposite of 'azab in the next verse, which includes: failure; misery; punishment or penalty; agony or anguish. The ideal Muslim community is happy, untroubled by conflicts or doubts, sure of itself, strong, united, and prosperous: because it invites to all that is good; enjoins the right; and forbids the wrong, -a master-stroke of description in three clauses. (3.104)

21:92 - Verily this Brotherhood of yours is a single Brotherhood and I am your Lord and Cherisher: therefore serve Me (and no other). <sup>2749</sup>

2749 Ummat: this is best translated by Brotherhood here. "Community", "race", and "nation," and "people" are words which import other ideas and do not quite correspond to "Ummat". "Religion" and "Way of Life" are derived meanings, which could be used in other passages, but are less appropriate here. Our attention has been drawn to people of very different temperaments and virtues, widely different in time, race, language, surroundings, history, and work to be performed, but forming the closest brotherhood as being men and women united in the highest service of Allah. They prefigure the final and perfected Brotherhood of Islam. (21.92)

22:34 - To every people did We appoint rites (of sacrifice) that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food) but your Allah is one Allah: submit then your wills to Him (in Islam) and give thou the Good News to those who humble themselves <sup>28102811</sup>

2810 This is the true end of sacrifice, not propitiation of higher powers, for Allah is One, and He does not delight in flesh or blood (xxii. 37), but a symbol of thanksgiving to Allah by sharing meat with fellow-men. The solemn pronouncement of Allah's name over the sacrifice is an essential part of the rite. (22.34)

2811 The good news: i.e. the Message of Allah, that He will accept in us the sacrifice of self for the benefit of our fellow-men. (22.34)

► Sahih Muslim Hadith

### **Hadith 6904** Narrated by **Thawban**

Allah's Apostle (peace be upon him) said: Allah drew the ends of the world together for my sake. I have seen its eastern and western ends. The dominion of my Ummah will reach those ends which have been drawn together near me and I have been granted the red and the white treasures. I begged my Lord that my Ummah should not be destroyed by famine, nor be dominated by a foreign enemy who will take their lives and destroy them root and branch. My Lord said: Muhammad, whenever I make a decision, there is none to change it. Well, I grant you that your Ummah will not be destroyed by famine, nor will it be dominated by a foreign enemy who will take their lives and destroy them root and branch, even if all the people from the different parts of the world join hands together (for this purpose). However, it will be from amongst them, viz. your Ummah, that some people will kill or imprison the others.

► Al-Tirmidhi Hadith

### **Hadith 171** Narrated by **Abdullah ibn Amr**

Allah's Messenger (peace be upon him) said: There will befall my Ummah exactly (all those) evils which befell the people of Isra'il, so much so that if there was one amongst them who openly committed fornication with his mother there will be among my Ummah one who will do that, and if the people of Isra'il were fragmented into seventy-two sects my Ummah will be fragmented into seventy-three sects. All of them will be in Hell Fire except one sect. They (the Companions) said: Allah's Messenger, which is that? Whereupon he said: It is one to which I and my companions belong.

Transmitted by Tirmidhi.

► Al-Tirmidhi Hadith

### **Hadith 299** Narrated by **AbudDarda'**

Allah's Messenger (peace be upon him) said: I shall be the first to be permitted to fall in prostration on the Day of Resurrection and I shall be the first to whom permission will be given to raise his head. I shall then look in front of me, and recognize my Ummah amongst the other Ummahs; I shall do the same behind me, on my right hand and on my left. Someone said: Allah's Messenger, how will you recognize your Ummah among the peoples from Noah's time onwards? He said: They (the people of Ummah) will have white faces, arms and legs because of the traces of ablution and none beside them will be like them. I shall recognize them because they will be given their scrolls in their right hand and I shall recognize them with their posterity (going) before them.



Transmitted by Ahmad.

►Sahih Muslim Hadith

**Hadith 6906** Narrated by

**Sa'd ibn AbuWaqas**

One day Allah's Apostle (peace be upon him) came from a high land. He passed by the mosque of Banu Mu'awiyah, went in and observed two rak'ahs there and we also observed prayer along with him and he made a long supplication to his Lord. He then came to us and said: I asked my Lord three things and He has granted me two but has withheld one. I begged my Lord that my Ummah should not be destroyed because of famine and He granted me this. And I begged my Lord that my Ummah should not be destroyed by drowning (by deluge) and He granted me this. And I begged my Lord that there should be no bloodshed among the people of my Ummah, but He did not grant it.

►Sahih Muslim Hadith

**Hadith 397** Narrated by

**Abdullah ibn Amr ibn al-'As**

Verily the Apostle of Allah (peace be upon him) recited the words of Allah, the Great and Glorious, that Ibrahim uttered: My Lord! Lo! they have led many of mankind astray: "But whoso followeth me, he verily is of me" (al-Qur'an, xiv.35), and Jesus (peace be upon him) said: "If thou punisheth them, lo! they are Thy slaves, and if Thou forgiveth them--verily Thou art the Mighty, the Wise" (al-Qur'an, v.117). Then he raised his hands and said: O Lord, my Ummah, my Ummah, and wept. So Allah, the High and the Exalted, said: O Gabriel, go to Muhammad (though your Lord knows it fully well) and ask him: what makes thee weep? So Gabriel (p.) came to him and asked him, and the Messenger of Allah (peace be upon him) informed him of what he had said (though Allah knew it fully well). Upon this Allah said: O Gabriel, go to Muhammad and say: Verily We shall please thee with regard to your Ummah and shall not displease thee.

►Al-Tirmidhi Hadith

**Hadith 481** Narrated by

**Ka'b ibn Iyad**

I heard the Prophet (peace be upon him) say: Every ummah (nation) has a test to undergo, my Ummah (nation) will be tried through wealth.

Transmitted by Tirmidhi.

►Al-Tirmidhi Hadith

**Hadith 928** Narrated by

**AbuTalhah**

One day Allah's Messenger (peace be upon him) came out with a shining face and said: Gabriel came to me and said: Verily your Lord says: Muhammad, does it not please you that if one amongst your Ummah invokes blessing upon you, I shall bless him ten times and if one amongst your Ummah sends greetings of peace to you, I shall send ten greetings of peace to him.

Transmitted by Nasa'i and Darimi.

►Sahih Muslim Hadith

**Hadith 96** Narrated by

**Jabir ibn Abdullah**

Jabir reported from the Apostle of Allah (peace be upon him): For every apostle was a prayer with which he prayed (to his Lord) for his Ummah, but I have reserved my prayer for the intercession of my Ummah on the Day of Resurrection.

►Sahih Muslim Hadith

**Hadith 5685** Narrated by

**Aisha**

I heard Allah's Messenger (peace be upon him) say in the company of his Companions: I would be on the Cistern waiting for those who would be coming to me from amongst you. By Allah, some persons would be prevented from coming to me, and I would say: My Lord, they are my followers and people of my Ummah. And He would say: You don't know what they did after you; they had been constantly turning back on their heels (from their religion).

►Sahih Muslim Hadith

**Hadith 4721** Narrated by

**Uqbah ibn Amir**

It has been narrated on the authority of AbdurRahman ibn Shamasah al-Mahri who said: I was in the company of Maslamah ibn Mukhallad, and Abdullah ibn Amr ibn 'As was with him. Abdullah said: The Hour shall come only when the worst type of people are left on the earth. They will be worse than the people of pre-Islamic days. They will receive whatever they ask of Allah. While we were still sitting, Uqbah ibn Amir came and Maslamah said to him: Uqbah, listen to what Abdullah says. Uqbah said: He knows better so far as I am concerned. I heard the Messenger of Allah (peace be upon him) say: A group of people from my Ummah will continue to fight in obedience to the Command of Allah, remaining dominant over their enemies. Those who oppose them shall not do them any harm. They will remain in this condition until the Hour overtakes them. (At this) Abdullah said: Yes. Then Allah will raise a wind which will be fragrant like musk and whose touch will be like the touch of

silk; (but) it will cause the death of all (faithful) persons, not leaving behind a single person with an iota of faith in his heart. Then only the worst of men will remain to be overwhelmed by the Hour.

► Sahih Muslim Hadith

### **Hadith 4718** Narrated by **Jabir ibn Abdullah**

I heard the Messenger of Allah (peace be upon him) say: A group of people from my Ummah will continue to fight in defence of truth and remain triumphant until the Day of Judgment.

► Sahih Muslim Hadith

### **Hadith 4715** Narrated by **Thawban**

The Messenger of Allah (peace be upon him) said: A group of people from my Ummah will always remain triumphant on the right path and continue to be triumphant (against their opponents). He who deserts them shall not be able to do them any harm. They will remain in this position until Allah's Command is executed (i.e. Qayamah is established). In Qutaybah's version of the tradition, we do not have the words: "They will remain in this position."

► Sahih Muslim Hadith

### **Hadith 4565** Narrated by **Arfajah**

I have heard the Messenger of Allah (peace be upon him) say: Different evils will make their appearance in the near future. Anyone who tries to disrupt the affairs of this Ummah while they are united you should strike him with the sword whoever he be. (If remonstrance does not prevail with him and he does not desist from his disruptive activities, he is to be killed).

► Sahih Muslim Hadith

### **Hadith 2335** Narrated by **AbuDharr**

Allah's Messenger (peace be upon him) said: Verily there would arise from my Ummah after me or soon after me a group (of people) who would recite the Qur'an, but it would not go beyond their throats, and they would pass clean through their religion just as the arrow passes through the prey, and they would never come back to it. They would be the worst among the creation and the creatures. Ibn as-Samit (one of the narrators) said: I met Rafi' ibn Amr Ghifari, the brother of al-Hakam Ghifari and I said: What is this hadith that I heard from AbuDharr, i.e. so and so? and then I narrated that hadith to him and said: I heard it from the Messenger of Allah (peace be upon him).

► Sahih Muslim Hadith

### **Hadith 1966** Narrated by **Aisha**

.....The sun and the moon are two signs of Allah; they are not eclipsed on account of anyone's death or on account of anyone's birth. So when you see them, glorify and supplicate Allah, observe prayer, give alms. O Ummah of Muhammad, none is more indignant than Allah when His servant or maid commits fornication. O people of Muhammad, by Allah, if you knew what I know, you would weep much and laugh little.

► Sahih Muslim Hadith

### **Hadith 1083** Narrated by **Jundub ibn Abdullah**

I heard from the Apostle of Allah (peace be upon him) five days before his death and he said: I stand acquitted before Allah that I took anyone of you as friend, for Allah has taken me as His friend, as he took Ibrahim as His friend. Had I taken any one of my **Ummah** as a friend, I would have taken AbuBakr as a friend. Beware of those who preceded you and used to take the graves of their prophets and righteous men as places of worship, but you must not take graves as mosques; I forbid you to do that.

Sahih Muslim Hadith

### **Hadith 293** Narrated by **Jabir ibn Abdullah**

I heard the Messenger of Allah (peace be upon him) say: A section of my people will not cease fighting for the Truth and will prevail till the Day of Resurrection. He said: Jesus son of Mary would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would say: No, some amongst you are commanders over some (amongst you). This is the honour from Allah for this Ummah.

►Al-Tirmidhi Hadith

### **Hadith 611** Narrated by **AbuHurayrah**

Allah's Messenger (peace be upon him) said: If it were not burdensome for my Ummah I should have commanded (its members) to defer the night prayer to the third part of the night or to the midnight.

Transmitted by Ahmad, Tirmidhi and Ibn Majah.

►Fiqh-us-Sunnah

### **Fiqh 2.67**

## **The earth as a mosque**

Allah the Exalted has conferred a special blessing upon this **ummah** - that is, the whole earth has been declared a mosque for it. Therefore, when the time for prayer comes, a Muslim may pray wherever he may be. Abu Dharr asked the Prophet, "What was the first mosque on the earth?" He said: "The Masjid al-Haram [in Makkah]." Abu Dharr asked: "which is the next oldest mosque?" The Prophet sallallahu alehi wassalam said: "The al-Aqsa Mosque." Abu Dharr asked: "How much time was there between [the building of the two]." The Prophet sallallahu alehi wasallam replied: "Forty years." Then, he said: "Wherever you may be, at the time of salah, you may pray for it [the earth] is all a mosque." This is related by the group.

►Fiqh-us-Sunnah

### **Fiqh 4.26**

## **The Life-Span of Muslims**

Tirmidhi reported from Abu Hurairah that the Prophet, peace be upon him, said: "The life-span of those in my **ummah** is 60 to 70 years. And a very few of them will exceed this span."

►Sahih Muslim Hadith

### **Hadith 6961** Narrated by **Jabir ibn Abdullah**

AbuNadrah reported: We were in the accompany of Jabir and he said: It may happen that the people of **Iraq** may not send their qafiz and dirhams (their measures of food-stuff and their money). We said: Who would be responsible for it? He said: The non-Arabs would prevent them. He again said: There is the possibility that the people of **Syria** may not send their dinar and mudd. We said: Who would be responsible for it? He said: This prevention would be made by the Romans. He (Jabir ibn Abdullah) kept quiet for a while and then reported Allah's Apostle (peace be upon him) having said: There would be a caliph in the last (period) of my Ummah who would freely give handfuls of wealth to the people without counting it. I said to AbuNadrah and AbulAla: Do you mean Umar b. AbdulAziz? They said: No

►Al-Tirmidhi Hadith

### **Hadith 924** Narrated by **Abdullah ibn Mas'ud**

Allah's Messenger (peace be upon him) said: There is a mobile (squad) of Angels on Earth convey to me the blessings invoked upon me by my **Ummah**.

Transmitted by Nasa'i and Darimi.

►Al-Tirmidhi Hadith

### **Hadith 262** Narrated by **Abdullah ibn Abba**

Allah's Messenger (peace be upon him) said: Verily some from amongst my Ummah will acquire the understanding of religion, recite the Qur'an, and would say: We will go to the men of authority and partake of their worldly (riches) and (then) withdraw from them with our religion. But it can't be; as nothing can be gathered from thorny trees except thorns, similarly nothing can be gathered by drawing near to them except.. - Muhammad ibn as-Sabbah said: (the same), i.e. sin and vice.

Transmitted by Ibn Majah.

## **UMRA:**

2:196 - And complete the Hajj or **Umra** in the service of Allah. But if ye are prevented (from completing it) send an offering for sacrifice such as ye may find and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill or has an ailment in his scalp (necessitating shaving) (he should) in compensation either fast or feed the poor or offer

sacrifice; and when ye are in peaceful conditions (again) if anyone wishes to continue the 'Umra on to the Hajj he must make an offering such as he can afford it he should fast three days during the Hajj and seven days on his return making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah and know that Allah is strict in punishment. <sup>212213214215216</sup>

- 212 See ii. 158, n. 161. The Hajj is the complete pilgrimage, of which the chief rites are during the first ten days of the month of Zul-hajj. The umra is a less formal pilgrimage at any time of the year. In either case, the intending pilgrim commences by putting on a simple garment of unsewn cloth in two pieces when he is some distance yet from Mecca. The putting on of the pilgrim garb (ihram) is symbolical of his renouncing the vanities of the world. After this and until the end of the pilgrimage he must not wear other clothes, or ornaments, anoint his hair, use perfumes, hunt, or do other prohibited acts. The completion of the pilgrimage is symbolised by the shaving of the head for men, and the cutting off of a few locks of the hair of the head for women, the putting off of the ihram and the resumption of the ordinary dress. (2.196)
- 213 If any one is taken ill after putting on the ihram, so that he has to put on other clothes, or if he has trouble or skin disease in his head or insects in his hair, and he has to shave his head before completion, he should fast (three days, say the Commentators), or feed the poor, or offer sacrifice. (2.196)
- 214 When this was revealed, the city of Mecca was in the hands of the enemies of Islam, and the regulations about the fighting and the pilgrimage came together and were interconnected. But the revelation provides, as always, for the particular occasion, and also for normal conditions. Mecca soon passed out of the hands of the enemies of Islam. People sometimes came long distances to Mecca before the pilgrimage season began. Having performed the umra, they stayed on for the formal Hajj. In case the pilgrim had spent his money, he is shown what he can do, rich or poor, and yet hold his head high among his fellows, as having performed all rites as prescribed. (2.196)
- 215 For residents in Mecca the question does not arise. They are there every day, and there is no question of **umra** for them. (2.196)

Sahih Bukhari Hadith Subjects

## Umra

1. The obligation of performing 'Umra  
B 3.1
2. Performing 'Umra before Hajj  
B 3.2, B 3.3
3. How many times the Prophet performed Umra  
B 3.4, B 3.5, B 3.6, B 3.7, B 3.8, B 3.9
4. 'Umra in the month of Ramadan  
B 3.10
5. Performing 'Umra on the night of Hasba  
B 3.11
6. The 'Umra of At-Tan'im  
B 3.12, B 3.13
7. Performing 'Umra after Hajj without Hadi  
B 3.14
8. The reward of 'Umra  
B 3.15
9. Will the Tawaf of 'Umra substitute for Tawaf-al-Wada'  
B 3.16
10. The same ceremonies for ,Hajj and 'Umra  
B 3.17, B 3.18
11. When should a person performing 'Umra finish the Ihram  
B 3.19, B 3.20, B 3.21, B 3.22
12. What to say on returning from 'Umra, Hajj or Ghazwa  
B 3.23
13. Reception of returning pilgrims  
B 3.24
14. Arriving back in the morning  
B 3.25
15. Returning home in the afternoon  
B 3.26
16. Not to go to one's family at night  
B 3.27

17. Proceeding faster on reaching destination  
B 3.28, B 3.29
18. 'So enter houses through their doors' (Surah 2 Ayah 189)  
B 3.30
19. Traveling is a kind of torture  
B 3.31
20. Prayers when one has to hasten to arrive early  
B 3.32

## UNBELIEF:

2:108 - Would ye question your Apostle as Moses was questioned of old? But whoever changeth from faith to **unbelief** hath strayed without doubt from the even way. <sup>108109</sup>

108 Moses was constantly harassed with foolish, impertinent, or disingenuous questions by his own people. We must not follow that bad example. Questions should be asked only for real instruction. (2.108)

109 "Even way": the Arabic word sawaa signifies smoothness as opposed to roughness: symmetry as opposed to want of plan; equality or proportion as opposed to want of design; rectitude as opposed to crookedness; a mean as opposed to extremes; and fitness for the object held in view as opposed to faultiness. (2.108)

2:217 - .....And if any of you turn back from their faith and die in unbelief their works will bear no fruit in this life and in the Hereafter; they will be Companions of the Fire and will abide therein.  
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3:156 - O ye who believe! be not like the unbelievers who say of their brethren when they are travelling through the earth or engaged in fighting: "If they had stayed with us they would not have died or been slain." This that Allah may make it a cause of sighs and regrets in their hearts. It is Allah that gives life and death and Allah sees well all that ye do. <sup>469</sup>

3:176 - Let not those grieve thee who rush headlong into **unbelief**: not the least harm will they do to Allah: Allah's plan is that He will give them no portion in the Hereafter but a severe punishment.

3:177 - Those who purchase **unbelief** at the price of faith not the least harm will they do to Allah but they will have a grievous punishment.

4:101 - When ye travel through the earth there is no blame on you if ye shorten your prayers for fear the unbelievers may attack you: for the unbelievers are unto you open enemies. <sup>617</sup>

4:137 - Those who believe then reject faith then believe (again) and (again) reject faith and go on increasing in unbelief Allah will not forgive them nor guide them on the way. <sup>647</sup>

647 Those who go on changing sides again and again can have no real Faith at any time. Their motives are mere worldly double-dealing. How can they expect Allah's grace or forgiveness? Here is a clear warning against those who make their religion a mere matter of worldly convenience. True religion goes far deeper. It transforms the very nature of man. After that transformation it is as impossible for him to change as it is for light to become darkness. (4.137)

4:144 - O ye who believe! take not for friends unbelievers rather than believers: do ye wish to offer Allah an open proof against yourselves?.

5:41 - O Apostle! let not those grieve thee who race each other into unbelief: (whether it be) among those who say: "We believe" with their lips but whose hearts have no faith; or it be among the Jews men who will listen to any lie will listen even to others who have never so much as come to thee. They change the words from their (right) times and places; they say "If ye are given this take it but if not beware:" If anyone's trial is intended by Allah thou hast no authority in the least for him against Allah. For such it is not Allah's will to purify their hearts. For them there is disgrace in this world and in the Hereafter a heavy punishment. <sup>744745746</sup>

744 Two classes of men are meant, viz., the Hypocrites and the Jews. For both of them Al-Mustafa laboured earnestly and assiduously, and it must have been a cause of great grief and disappointment to him that some among them showed so much insincerity, cunning, and hardness of heart. These are types not yet extinct. (5.41)

- 745 There were men among the Jews who were eager to catch up any lie against the Prophet. They had their ears open even to tales from people who had never so much as come near to the Prophet. If we understand "for" instead of "to" before "others" (for the Arabic word would bear both meanings), the sense will be: They are keen listeners or spies for any lies they can catch; and they will act as spies for others (their Rabbis, etc.) who are in the background but to whom they carry false tales. (5.41)
- 746 Cf. v. 13. The addition of the words *min badi* here suggests the change of words from their right times as well as places. They did not deal honestly with their Law, and misapplied it, by distorting the meaning. Or it may be that as tale-bearers they distorted the meaning by misrepresenting the context. (5.41)
- 8:12 - Remember thy Lord inspired the angels (with the message): "I am with you: give firmness to the believers: I will instil terror into the hearts of the unbelievers: smite ye above their necks and smite all their finger-tips off them." <sup>1189</sup>
- 8:15 - O ye who believe! when ye meet the unbelievers in hostile array never turn your backs to them. <sup>1190</sup>
- 8:18 - That and also because Allah is He who makes feeble the plans and stratagems of the unbelievers.
- 8:19 - (O unbelievers!) if ye prayed for victory and judgment now hath the judgment come to you: if ye desist (from wrong) it will be best for you: if ye return (to the attack) so shall We. Not the least good will your forces be to you even if they were multiplied: for verily Allah is with those who believe. <sup>1193</sup>
- 8:30 - Remember how the unbelievers plotted against thee to keep thee in bonds or slay thee or get thee out (of thy home). They plot and plan and Allah too plans but the best of planners is Allah. <sup>1203</sup>
- 8:36 - The unbelievers spend their wealth to hinder (men) from the path of Allah and so will they continue to spend; but in the end they will have (only) regrets and sighs; at length they will be overcome: and the unbelievers will be gathered together to Hell.
- 8:38 - Say to the unbelievers if (now) they desist (from **unbelief**) their past would be forgiven them; but if they persist the punishment of those before them is already (a matter of warning for them).
- 8:50 - If thou couldst see when the angels take the souls of the unbelievers (at death) (how) they smite their faces and their backs (saying): "Taste the penalty of the blazing fire." <sup>1219</sup>
- 8:59 - Let not the unbelievers think that they can get the better (of Allah): they will never frustrate (them).
- 8:65 - O apostle! rouse the believers to the fight. If there are twenty amongst you patient and persevering they will vanquish two hundred: if a hundred they will vanquish a thousand of the unbelievers: for these are a people without understanding. <sup>1232</sup>
- 8:73 - The unbelievers are protectors one of another: unless ye do this (protect each other) there would be tumult and oppression on earth and great mischief. <sup>1242</sup>
- 9:97 - The Arabs of the desert are the **worst in unbelief** and hypocrisy and most fitted to be in ignorance of the command which Allah hath sent down to his apostle: but Allah is All-Knowing All-Wise.
- 9:123 - O ye who believe! fight the unbelievers who gird you about and let them find firmness in you; and know that Allah is with those who fear him. <sup>1374</sup>
- 9:125 - But those in whose hearts is a disease it will add doubt to their doubt and they will die in a state of unbelief. <sup>1376</sup>
- 1376 Cf. ii. 10 and several similar passages. Just as the light, which to healthy eyes gives enlightenment, causes pain to the diseased eye, which emits unclean matter, so to those spiritually diseased. Allah's grace is unwelcome, and they put forth more doubts to cover their disease. And they die in their disease, and of their disease. Note the aptness of the metaphor. (9.125)



13:27 - The Unbelievers say: "Why is not a Sign sent down to him from his Lord?" Say: "Truly Allah leaveth to stray whom He will; but He guideth to Himself those who turn to Him in penitence  
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16:106 - Anyone who after accepting faith in Allah utters **unbelief** except under compulsion his heart remaining firm in faith but such as open their breast to unbelief on them is Wrath from Allah and theirs will be a dreadful Penalty. <sup>2145</sup>

The exception refers to a case like that of 'Ammar, whose father Yasir and mother Sumayya, were subjected to unspeakable tortures for their belief in Islam, but never recanted. 'Ammar, suffering under tortures himself and his mind acted on by the sufferings of his parents, uttered a word construed as recantation, though his heart never wavered and he came back at once to the Prophet, who consoled him for his pain and confirmed his faith. (16.106)

27:67 - The Unbelievers say: "What! when we become dust we and our fathers--shall we really be raised (from the dead)?

33:1 - O Prophet! Fear Allah and hearken not to the Unbelievers and the Hypocrites: verily Allah is full of knowledge and wisdom. <sup>3666</sup>

33:73 - (With the result) that Allah has to punish the Hypocrites men and women and the Unbelievers men and women and Allah turns in Mercy to the Believers men and women: for Allah is Oft-Forgiving Most Merciful. <sup>37833784</sup>

34:3 - The Unbelievers say "Never to us will come the hour": say "Nay! but most surely by my Lord it will come upon you by Him Who knows the unseen from Whom is not hidden the least little atom in the Heavens or on earth: nor is there anything less than that or greater but is in the Record Perspicuous." <sup>378837893790</sup>

34:7 - The Unbelievers say (in ridicule): "Shall we point out to you a man that will tell you when ye are all scattered to pieces in disintegration that ye shall (then be raised) in a New Creation?" <sup>3794</sup>

34:31 - The Unbelievers say: "We shall neither believe in this scripture nor in (any) that (came) before it." Couldst thou but see when the wrong-doers will be made to stand before their Lord throwing back the word (of blame) on one another! Those who had been despised will say to the arrogant ones: "Had it not been for you we should certainly have been believers!" <sup>383438353836</sup>

34:33 - Those who had been despised will say to the arrogant ones: "Nay! it was a plot (of yours) by day and by night. Behold! ye (constantly) ordered us to be ungrateful to Allah and to attribute equals to Him!" They will declare (their) repentance when they see the Penalty: We shall put yokes on the necks of the Unbelievers: it would only be a requital for their (ill) deeds. <sup>383838393840</sup>

35:39 - He it is that has made you inheritors in the earth: if then any do reject (Allah) their rejection (works) against themselves: their rejection but adds to the odium for the Unbelievers in the sight of their Lord: their rejection but adds to (their own) undoing. <sup>39303931</sup>

41:26 - The Unbelievers say: "Listen not to this Qur'an but talk at random in the midst of its (reading) that ye may gain the upper hand!" <sup>4496</sup>

41:27 - But We will certainly give the Unbelievers a taste of a severe Penalty and We will requite them for the worst of their deeds. <sup>4497</sup>

41:28 - Such is the requital of the enemies of Allah the Fire: therein will be for them the Eternal Home: a (fit) requital for that they were wont to reject Our Signs.

41:29 - And the Unbelievers will say: "Our Lord! show us those among Jinns and men who misled us: we shall crush them beneath our feet so that they become the vilest (before all)." <sup>4498</sup>

48:22 - If the Unbelievers should fight you they would certainly turn their backs; then would they find neither protector nor helper. <sup>4900</sup>

48:26 - While the Unbelievers got up in their hearts heat and cant--the heat and cant of Ignorance-- Allah sent down His tranquillity to His Apostle and to the Believers and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it. And Allah has full knowledge of all things. <sup>490749084909</sup>

48:29 -Muhammad is the Apostle of Allah; and those who are with him are strong against Unbelievers (but) compassionate amongst each other. Thou wilt see them bow and prostrate themselves (in prayer) seeking Grace from Allah and (His) Good Pleasure. On their faces are their marks (being) the traces of their prostration. This is their similitude in the Torah; and their similitude in the Gospel is: like a seed which sends forth its blade then makes it strong; it then becomes thick and it stands on its own stem (filling) the sowers with wonder and delight. As a result it fills the Unbelievers with rage at him. Allah has promised those among them who believe and do righteous deeds Forgiveness and a great Reward. <sup>491349144915491649174918</sup>

50:2 - But they wonder that there has come to them a Warner from among themselves. So the Unbelievers say: "This is a wonderful thing! <sup>4941</sup>

50:3 - "What! when we die and become dust (shall we live again?). That is a (sort of) Return far (from our understanding)." <sup>4942</sup>

70:36 - Now what is the matter with the Unbelievers that they rush madly before thee <sup>5698</sup>

5698 Before thee. The Unbelievers did not believe in a Hereafter. When the Bliss of the Hereafter was described, as in the last verse, they ridiculed it and pretended to be running in for it as in a race. They are here rebuked in the same tone of sarcasm. (70.36)

►Al-Tirmidhi Hadith

### **Hadith 5200** **AbuDharr**

Narrated by

Allah's Messenger (peace be upon him) said, "He has been successful whose heart Allah has made sincere towards faith, whose heart He has made free from unbelief, his tongue truthful, his soul calm, his nature straight, whose ear He has made attentive and his eye observant. The ear is a funnel and the eye is a repository for what the heart learns. He is successful whose heart is made retentive."

Ahmad and Bayhaqi, is Shu'ab al-Iman, transmitted it.

►Al-Tirmidhi Hadith

### **Hadith 3466** **Uthman ibn Affan**

Narrated by

AbuUmamah ibn Sahl ibn Hunayf told that when Uthman ibn Affan was besieged he looked down and said: I adjure you by Allah. Are you aware that Allah's Messenger (peace be upon him) said, "It is not lawful to kill a man who is a Muslim except for one of three reasons: fornication after marriage, or unbelief after accepting Islam, or wrongfully killing someone, for which he may be killed"? "I swear by Allah that I have not committed fornication before or after the coming of Islam, or apostatised since I swore allegiance to Allah's Messenger (peace be upon him), or killed anyone whom Allah has declared inviolate; so for what reason do you want to kill me?"

Tirmidhi, Nasa'i and Ibn Majah transmitted it, and Darimi gives the wording of the tradition.

►Sahih Muslim Hadith

### **Hadith 128** **AbuHurayrah**

Narrated by

The Messenger of Allah (peace be upon him) observed: Two (things) are found among men which are tantamount to unbelief: slandering one's lineage and lamentation on the dead.

## **UNBELIEVERS:**

2:221 - Do not marry unbelieving women (idolaters) until they believe; a slave woman who believes is better than an unbelieving woman even though she allure you. Nor marry (your girls) to unbelievers until they believe: a man slave who believes is better than an unbeliever even though he

allure you. Unbelievers do (but) beckon you to the fire. But Allah beckons by His grace to the Garden (of Bliss) and forgiveness and makes His Signs clear to mankind: that they may celebrate His praise.<sup>246</sup>

246 Marriage is a most intimate communion, and the mystery of sex finds its highest fulfilment when intimate spiritual harmony is combined with the physical link. If religion is at all a real influence in life to both parties or to either party, a difference in this vital matter must affect the lives of both more profoundly than differences of birth, race, language, or position in life. It is therefore only right that the parties to be married should have the same spiritual outlook. If two persons love each other, their outlook in the highest things of life must be the same. Note that religion is not here a mere label or a matter of custom or birth. The two persons may have been born in different religions, but if, by their mutual influence, they come to see the truth in the same way, they must openly accept the same rites and the same social brotherhood. Otherwise the position will become impossible individually and socially. (2.221)

3:28 - Let not the believers take for friends or helpers unbelievers rather than believers; if any do that in nothing will there be help from Allah; except by way of precaution that ye may guard yourselves from them. But Allah cautions you (to remember) Himself for the final goal is to Allah.<sup>373</sup>

373 If Faith is a fundamental matter in our lives our associations and friendships will naturally be with those who share our Faith. "Evil communications corrupt good manners": and evil company may corrupt Faith. In our ordinary every-day affairs of business, we are asked to seek the help of Believers rather than Unbelievers. Only in this way can our community be strong in organisation and unity. But where there is no question of preference, or where in self-defence we have to take the assistance of those not belonging to our Faith, that is permissible. In any case we must not weaken our Brotherhood: we must try to make it stronger if possible. (3.28)

3:149 - O ye who believe! if ye obey the unbelievers they will drive you back on your heels and ye will turn back (from faith) to your own loss.

3:150 - Nay Allah is your Protector and He is the best of helpers.

3:151 - Soon shall We cast terror into the hearts of the unbelievers for that they joined companions with Allah for which He had sent no authority: their abode will be the fire; and evil is the home of the wrong-doers!

7:90 - The leaders the unbelievers among his people said "if ye follow Shu'aib be sure then ye are ruined!"<sup>1062</sup>

1062 The answer of the Unbelievers is characteristic. As all their bribes and subtleties have failed, they resort to threats, which are worse than the argument of the stick. "All right," they say, "there is nothing but ruin before you!" That means that the Believers will be persecuted, held up to obloquy, ostracised, and prevented from access to all means of honourable livelihood; their families and dependants will be insulted, reviled, and tortured, if they could but be got into the enemy's power: their homes destroyed, and their names held up to ridicule and contempt even when they are gone. But, as verse 92 says, their wicked designs recoiled on themselves; it was the wicked who were ruined and blotted out. (7.90)

8:30 - Remember how the unbelievers plotted against thee to keep thee in bonds or slay thee or get thee out (of thy home). They plot and plan and Allah too plans but the best of planners is Allah.<sup>1203</sup>

1203 The plots against Al-Mustafa in Makkah aimed at three things. They were not only foiled, but Allah's wonderful working turned the tables, and brought good out of evil in each case. (1) They tried to hold the Prophet in subjection in Makkah by putting pressure on his uncles, relatives, and friends. But the more they persecuted, the more the little Muslim community grew in faith and numbers. (2) They tried to injure or slay him. But the wonderful example of his humility, perseverance, and fearlessness furthered the cause of Islam. (3) They tried to get him and his followers out of their homes. But they found a new home in Madinah from which they eventually reconquered not only Makkah but Arabia and the world. A) Cf. iii. 54. (8.30)

8:35 - Their prayer at the house (of Allah) is nothing but whistling and clapping of hands: (its only answer can be) "taste ye the penalty because ye blasphemed."

8:36 - The unbelievers spend their wealth to hinder (men) from the path of Allah and so will they continue to spend; but in the end they will have (only) regrets and sighs; at length they will be overcome: and the unbelievers will be gathered together to Hell.

8:38 - Say to the unbelievers if (now) they desist (from unbelief) their past would be forgiven them; but if they persist the punishment of those before them is already (a matter of warning for them).

8:73 - The unbelievers are protectors one of another: unless ye do this (protect each other) there would be tumult and oppression on earth and great mischief. <sup>1242</sup>

1242 Evil consorts with evil. The good have all the more reason for drawing together and not only living in mutual harmony, but being ready at all times to protect each other. Otherwise the world will be given over to aggressions by unscrupulous people, and the good will fail in their duty to establish Allah's Peace and to strengthen all the forces of truth and righteousness. (8.73)

9:30 - The Jews call Uzair a son of Allah and the Christians call Christ the son of Allah. That is a saying from their mouths; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the truth! <sup>128312841285</sup>

9:32 - Fain would they extinguish Allah's light with their mouths but Allah will not allow but that His light should be perfected even though the unbelievers may detest (it). <sup>1289</sup>

1289 With their mouths: there is a twofold meaning: (1) the old-fashioned open oil lamps were extinguished by blowing with the mouth; the Unbelievers would like to blow out Allah's Light as it is a cause of offence to them; (2) false teachers and preachers distort the Message of Allah by the false words of their mouth. Their wish is to put out the light of Truth for they are people of darkness; but Allah will perfect His Light, i.e., make it shine all the brighter in the eyes of men. His Light in itself is ever perfect, but it will penetrate the hearts of men more and more, and so become more and more perfect for them. (9.32)

9:73 - O Prophet! strive hard against the unbelievers and the Hypocrites and be firm against them. Their abode is hell an evil refuge indeed.

10:105 - "And further (thus): `Set thy face towards Religion with true piety and never in anywise be of the Unbelievers;

11:7 - He it is Who created the heavens and the earth in six Days and His Throne was over the Waters that He might try you which of you is best in conduct. But if thou wert to say to them "Ye shall indeed be raised up after death" the Unbelievers would be sure to say "This is nothing but obvious sorcery!" <sup>1501150215031504</sup>

1502 It is scientifically correct to say that all life was evolved out of the waters, and this statement also occurs in the Qur-an, xxi. 30. Some such meaning, I think, also attaches to the Gen. i. 2. The past tense "was" refers to the time before life developed in solid forms, on land and in air. (11.7)

1503 The Creation we see around us is not idle sport or play (in Hindi, Lila) or whim on the part of Allah. It is the medium through which our spiritual life is to develop, with such free-will as we have. This life is our testing time. (11.7)

1504 The Unbelievers, who do not believe in a Future life, think all talk of it is like a sorcerer's talk, empty of reality. But in this they show their ignorance, and they are begging the question. (11.7)

11:27 - But the Chiefs of the Unbelievers among his people said: "We see (in) thee nothing but a man like ourselves: nor do we see that any follow thee but the meanest among us in judgment immature: nor do we see in you (all) any merit above us: in fact we think ye are liars!" <sup>1518</sup>

1518 The Unbelievers were impelled by three powerful human motives of evil to resist Grace: (1) jealousy of other men; they said, "Why, you are no better than ourselves," half perceiving the Prophet's superiority, and half ignoring it; (2), contempt of the weak and lowly, who are often better intellectually, morally, and spiritually; they said, "We cannot believe or do what these fellows, our inferiors in social rank, believe or do!"; (3) arrogance and self-sufficiency, which is a vice cognate to (2), looked at from a different angle; they said, "We are really better than the lot of you!" Now the claim made on behalf of Allah's Message attacked all these three attitudes. And all they could say against it was to abuse it impatiently, and call it a lie. (11.27)

13:7 - And the Unbelievers say! "Why is not a Sign sent down to him from his Lord?" But thou art truly a warner and to every people a guide. <sup>18111812</sup>

1811 After all the Signs that have just been mentioned it is mere fractiousness to say, "Bring down a Sign." Al-Mustafa brought Signs and credentials as other Prophets did, and like them, refused to satisfy mere idle curiosity. (13.7)

1812 The last sentence of this verse has usually been interpreted to mean that the Prophet's function was merely to warn, and that guidance was sent by Allah to every nation through its Prophets. I think the following interpretation is equally possible: 'it is itself a Sign that Al-Mustafa should warn and preach and produce the Qur-an, and the guidance which he brings is universal guidance, as from Allah. (13.7)

13:27 The Unbelievers say: "Why is not a Sign sent down to him from his Lord?" Say: "Truly Allah leaveth to stray whom He will; but He guideth to Himself those who turn to Him in penitence" <sup>1842</sup>

13:32 - Mocked were (many) Apostles before thee: but I granted respite to the Unbelievers and finally I punished them; then how (terrible) was My requital! <sup>1849</sup>1850

1849 Cf. vi. 10. (13.32)

1850 The punishment was in many cases deferred. But when it did come, how terrible and exemplary it was! (13.32)

13:35 - The parable of the Garden which the righteous are promised! beneath it flow rivers: perpetual is the enjoyment thereof and the shade therein: such is the End of the Righteous; and the End of Unbelievers is the Fire. <sup>1854</sup>18551856

1854 For the comprehensive meaning of the root akala (literally "to eat"), see v. 66, n. 776. In its derived meaning it means fruit and enjoyment of all kinds, spiritual as well as other. The joys of heaven are not like the joys of the earth, which fade away or cloy. The joys of heaven are pure, lasting, and without any of the drawbacks which we associate with the joys of the sense. (13.35)

1855 Zillun: literally shade, hence, shelter, protection, security. All these meanings are implied. Shade is one of the delights of a garden. Cf. iv. 57 and n. 579. (13.35)

1856 In this, as in other places, the Fire is contrasted with the Garden, as Misery is contrasted with Bliss. We can also imagine other incidents in contrast with those of the Garden, e.g., with the Fire will be drought, aridity, thirst, instead of beautiful rivers; pain and suffering, instead of perpetual delight; no protection against the fierceness of the heat, as contrasted with the cool shades ever deepening as you proceed in the Garden. (13.35)

14:2 - Of Allah to Whom do belong all things in the heavens and on earth! But alas for the Unbelievers for a terrible Penalty (their Unfaith will bring them)! <sup>1872</sup>

15:2 - Again and again will those who disbelieve wish that they had bowed (to Allah's Will) in Islam. <sup>1935</sup>

1935 The time must inevitably come when those who allow themselves to be deceived by falsehood or deliberately break Allah's Law will find themselves in a terrible plight. They will then wish, ardently and again and again, that they had sought Allah's Will and walked in the light of Truth. That time may be early or late, -in this life, or at death, or at the Day of Judgment, but it must come. Man's own highest interest requires that he should awake to the Reality before it is too late for repentance. (15.2)

16:27 - Then on the Day of Judgment He will cover them with shame and say: "Where are My 'partners' concerning whom ye used to dispute (with the godly)?" Those endued with knowledge will say: "This Day indeed are the Unbelievers covered with Shame and Misery <sup>2050</sup>

2050 The worshippers of false gods (ungodly, the Unbelievers) will be unable to reply when brought before the Judgment Seat. The comment of those "endued with knowledge"-the Prophets and Teachers whom they had rejected-will be by way of indictment and explanation of the position of those before the Judgment Seat. (16.27)

18:56 - We only send the Apostles to give glad tidings and to give warnings: but the Unbelievers dispute with vain argument in order therewith to weaken the truth and they treat My Signs as a jest as also the fact that they are warned! <sup>2400</sup>

2400 The Prophets of Allah are not sent to humour us with dialectics or satisfy the vulgar curiosity for miracles or dark unusual things. There is no "crookedness" (xviii. 1) in their preaching. They come to preach the Truth, -not in an abstract way, but with special reference to our conduct. They give us the good news of salvation lest we despair in the presence of Sin, and to warn us clearly of the dangers of Evil. Vain controversies about words only weaken their mission, or turn it into ridicule. The ungodly have a trick also of treating the earnest preaching to them itself as a jest and ridiculing it. (18.56)

18:101 - (Unbelievers) whose eyes had been under a veil from Remembrance of Me and who had been unable even to hear. <sup>2447</sup>

2447 Those very men who refused to see the many Signs of Allah which in this world convey His Message and to hear the Word of the Lord when it came to them, will then see without any mistake the consequences fully brought up before them. (18.101)

18:102 - Do the Unbelievers think that they can take my servants as protectors besides Me? Verily We have prepared Hell for the Unbelievers for (their) entertainment.

19:73 - When Our Clear Signs are rehearsed to them the Unbelievers say to those who believe "Which of the two sides is best in point of position? Which makes the best show in council?" <sup>2519</sup>

2519 The Unbelievers may, for a time, make a better show in worldly position, or in people's assemblages where things are judged by the counting of heads. But Truth must prevail even in this world, and ultimately the positions must be reversed. (19.73)

21:30 - Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of Creation) before We clove them asunder? We made from water every living thing. Will they not then believe? <sup>26902691</sup>

2690 The evolution of the ordered worlds as we see them is hinted at. As man's intellectual gaze over the physical world expands, he sees more and more how Unity is the dominating note in Allah's wonderful Universe. Taking the solar system alone, we know that the maximum intensity of sun-spots corresponds with the maximum intensity of magnetic storms on this earth. The universal law of gravitation seems to bind all mass together. Physical facts point to the throwing off of planets from vast quantities of diffused nebular matter, of which the central condensed core is a sun. (21.30)

21:97 - Then will the True Promise draw nigh (of fulfillment): then behold! the eyes of the Unbelievers will fixedly stare in horror: "Ah! woe to us! we were indeed heedless of this; nay we truly did wrong!" <sup>2754</sup>

21:98 - Verily ye (Unbelievers) and the (false) gods that ye worship besides Allah are (but) fuel for Hell! To it will ye (surely) come!

22:72 - When Our Clear Signs are rehearsed to them thou wilt notice a denial on the faces of the Unbelievers! They nearly attack with violence those who rehearse Our Signs to them. Say "Shall I tell you of something (far) worse than these Signs? It is the fire (of Hell)! Allah has promised it to the Unbelievers! And evil is that destination!" <sup>28532854</sup>

2853 Munkar; (1) a refusal to accept something offered; (2) a denial of something stated or pointed out; (3) a feeling of disapproval or active aversion, or disgust. (22.72)

2854 There is irony here. 'You think Allah's revelations and Signs are distasteful to you! There will be something far more distasteful to you if you do not repent! What do you say to the inevitable Punishment. (22.72)

24:39- But the Unbelievers their deeds are like a mirage in sandy deserts which the man parched with thirst mistakes for water; until when he comes up to it he finds it to be nothing: but he finds Allah (ever) with him and Allah will pay him his account: and Allah is swift in taking account. <sup>301030113012</sup>

3012 The rebel against Allah finds himself like the man deluded by a mirage. The Truth which he rejected is always with him. The mirage which he accepted leads to his destruction. (24.39)

24:40 - Or (the Unbelievers' state) is like the depths of darkness in a vast deep ocean overwhelmed with billow topped by billow topped by (dark) clouds: depths of darkness one above another: if a man stretches out his hand he can hardly see it! for any to whom Allah giveth not light there is no light! <sup>301330143015</sup>

3013 What a graphic picture of darkness in the depths of the Ocean, wave upon wave, and on top of all, dense dark clouds! There is so little light even in ordinary depths of the Ocean that fishes which live there lose their eyes as useless organs. (24.40)

3014 A contrast to "Light upon Light" in xxiv. 35 above. (24.40)

3015 The true source of Light in the world of Reality is Allah, and anyone who cuts himself off from that Light is in utter darkness indeed, for it is the negation of the only true light, and not merely relative darkness, like that which we see, say, in the shadows of moonlight. (24.40)

24:57 - Never think thou that the Unbelievers are going to frustrate (Allah's Plan) on earth: their abode is the Fire and it is indeed an evil refuge!

29:47 - And thus (it is) that We have sent down the Book to thee. So the People of the Book believe therein as also do some of these (pagan Arabs): and none but Unbelievers reject Our Signs. <sup>347534763477</sup>

3475 It is in this spirit that all true Revelation comes from Allah. Allah is One, and His Message cannot come in one place or at one time to contradict His Message in another place or at another time in spirit, though there may be local variations according to the needs or understanding of men at any given time or place. (29.47)

3476 The sincere Jews and Christians found in the holy Prophet a fulfillment of their own religion. For the names of some Jews who recognized and embraced Islam, see n. 3227 to xxvi. 197. Among the Christians, too, the Faith slowly won ground. Embassies were sent by the holy Prophet in the 6th and 7th years of the Hijrat to all the principal countries round Arabia, viz., the capital of the Byzantine Empire (Constantinople), the capital of the Persian Empire (Madain), the Sasanian capital known to the West by the Greek name of Ctesiphon, (about thirty miles south of modern Bagdad), Syria, Abyssinia, and Egypt. All these (except Persia) were Christian countries. In the same connection an



embassy was also sent to Yamama in Arabia itself (east of the Hijaz) where the Banu Hanifa tribe was Christian, like the Harith tribe of Najran who voluntarily sent an embassy to Madinah. All these countries except Abyssinia eventually became Muslim, and Abyssinia itself has a considerable Muslim population now and sent some Muslim converts to Madinah in the time of the Prophet himself. As a generalization it is true that the Jewish and the Christian peoples as they existed in the seventh century of the Christian era have been mainly absorbed by Islam, as well as the lands in which they predominated. Remnants of them built up new nuclei. The Roman Catholic Church conquered new lands among the northern (Germanic) Pagans and the Byzantine Church among the eastern (Slavonic) Pagans, and the Protestantism of the 16th century gave a fresh stimulus to the main ideas for which Islam stands, viz., the abolition of priest craft, the right of private judgment, the simplification of ritual, and the insistence upon the simple, practical, everyday duties of life. (29.47)

3477 The Pagan Arabs also gradually came in until they were all absorbed in Islam. (29.47)

30:51 - And if We (but) send a Wind from which they see (their tilth) turn yellow behold they become thereafter ungrateful (Unbelievers)! <sup>3569</sup>

3569 Another Parable from the forces of nature. We saw how the Winds gladdened, vivified, and enriched those who utilized them in the right spirit. But a wind might be destructive to tilth in certain circumstances: so the blessings of Allah may-by the wrongdoers resisting and blaspheming-bring punishment to the wrong-doers. Instead of taking the punishment in the right spirit-in the spirit in which Believers of Allah take their misfortunes,-the Unbelievers curse and deepen their sin! (30.51)

30:58 - Verily We have propounded for men in this Qur'an every kind of Parable: but if thou bring to them any Sign the Unbelievers are sure to say "Ye do nothing but talk vanities." <sup>3576</sup>

3576 Things of the highest moment have been explained in the Qur'an from various points of view. as in this Sura itself, by means of payables and similitudes drawn from nature and from our ordinary daily life. But whatever the explanation, however convincing it may be to men who earnestly seek after Truth, those who deliberately turn their backs to Truth can find nothing convincing. In their eyes the explanations are mere "vain talk" or false arguments. (30.58)

33:48 - And obey not (the behests) of the Unbelievers and the Hypocrites and heed not their annoyances but put thy trust in Allah for enough is Allah as a Disposer of affairs. <sup>3737</sup>

3737 Men of little or no Faith will often lay down the law and tell better men than themselves what to do. In case of refusal they shower insults and injuries. No attention is to be paid to them. It is their way. All will be right under the government of Allah. (33.48)

34:3 - The Unbelievers say "Never to us will come the hour": say "Nay! but most surely by my Lord it will come upon you by Him Who knows the unseen from Whom is not hidden the least little atom in the Heavens or on earth: nor is there anything less than that or greater but is in the Record Perspicuous." <sup>378837893790</sup>

34:31 - The Unbelievers say: "We shall neither believe in this scripture nor in (any) that (came) before it." Couldst thou but see when the wrong-doers will be made to stand before their Lord throwing back the word (of blame) on one another! Those who had been despised will say to the arrogant ones: "Had it not been for you we should certainly have been believers!" <sup>383438353836</sup>

3834 To the Pagans all scriptures are taboo, whether it be the Qur'an or any Revelation that came before it. The people of the Book despised the Pagans, but in their arrogant assumption of superiority, prevented them, by their example, from accepting the latest and most universal Scripture when it came in the form of the Qur'an. This relative position, of men who fancy themselves on their knowledge, and men whom they depise but exploit and mislead, always exists on this earth. I have mentioned the people of the Book and the Pagan Arabs merely by way of illustration. (34.31)

3835 One disbelief is as bad as another. There is little to choose between them. But when the final account will be taken, there will be mutual recriminations between the one and the other. (34.31)

3836 The Pagans will naturally say to the people of the Book: "You misled us; you had previous Revelations, and you should have known how Allah sent His Messengers; had it not been for your bad example, we should have received Allah's Revelation and become Believers." Or the humble followers will say this to their leaders, or those less gifted will say to those by whom they were misled and exploited. The dichotomy is between such as pretentiously held their heads high in the world and such as they profited by but held in contempt. (34.31)

38:2 - But the Unbelievers (are steeped) in Self-glory and Separatism. <sup>4148</sup>

4148 The great root of Evil and Unbelief is Self-glory or Arrogance, as is pointed out in several places with regard to Satan; cf. below, xxxviii. 74-76. This leads to Envy and opposition or a desire to start a peculiar doctrine or sect of one's own, instead of a desire to find common grounds of belief and life, which lead to the Religion of Unity of Allah. This teaching of Unity was what the Pagans objected to in the holy Prophet (verse 5 below)! (38.2)

38:4 - So they wonder that a Warner has come to them from among themselves! And the Unbelievers say "This is a sorcerer telling lies!" <sup>4150</sup>

4150 Their wonder is only stimulated. They are full of envy and spite against one of themselves who has been chosen by Allah to be His Messenger, and they vent their spite by making all sorts of false accusations. The man who was pre-eminent for truth and conscientious consideration, they call "a sorcerer and a liar"! (38.4)

38:27 - Not without purpose did We create heaven and earth and all between! That were the thought of Unbelievers! But woe to the Unbelievers because of the Fire (of Hell)! <sup>4179</sup>

39:71 - The Unbelievers will be led to Hell in crowds; until when they arrive there its gates will be opened and its Keepers will say "Did not apostles come to you from among yourselves rehearsing to you the Signs of your Lord and warning you of the meeting of this Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!" <sup>434743484349</sup>

40:4 - None can dispute about the Signs of Allah but the Unbelievers. Let not then their strutting about through the land deceive thee! <sup>43594360</sup>

4359 Allah's knowledge and attributes are perfect, and everything around us proclaims this. We are surrounded by His Signs. It is only want of Faith that will make people dispute about them. (40.4)

4360 Cf. iii. 196. Their strutting about shows how little they can read the Signs. (40.4)

40:10 - The Unbelievers will be addressed: "Greater was the aversion of Allah to you than (is) your aversion to yourselves seeing that ye were called to the Faith and ye used to refuse." <sup>4370</sup>

40:14 - Call ye then upon Allah with sincere devotion to Him even though the Unbelievers may detest it. <sup>4375</sup>

40:74 - "In derogation of Allah?" They will reply: "They have left us in the lurch: nay we invoked not of old anything (that had real existence)." Thus does Allah leave the Unbelievers to stray. <sup>4450</sup>

Cf. ix. 33. (40.14)

41:26 - The Unbelievers say: "Listen not to this Qur'an but talk at random in the midst of its (reading) that ye may gain the upper hand!" <sup>4496</sup>

41:27 - But We will certainly give the Unbelievers a taste of a severe Penalty and We will requite them for the worst of their deeds. <sup>4497</sup>

41:28 - Such is the requital of the enemies of Allah the Fire: therein will be for them the Eternal Home: a (fit) requital for that they were wont to reject Our Signs.

41:29 - And the Unbelievers will say: "Our Lord! show us those among Jinns and men who misled us: we shall crush them beneath our feet so that they become the vilest (before all)." <sup>4498</sup>

46:7 - When Our Clear Signs are rehearsed to them the Unbelievers say of the Truth when it comes to them: "This is evident sorcery!" <sup>4780</sup>

46:11 - The Unbelievers say of those who believe: "If (this Message) were a good thing (such men) would not have gone to it first before us!" and seeing that they guide not themselves thereby they will say "This is an (old) old falsehood!" <sup>4785</sup>

64:2 - It is He Who has created you; and of you are some that are Unbelievers and some that are Believers: and Allah sees well all that ye do. <sup>5480</sup>

66:9 - O Prophet! strive hard against the **Unbelievers** and the Hypocrites and be firm against them. Their abode is Hell an evil refuge (indeed). <sup>5545</sup>

5545 See ix. 73, where the same words introduce the argument against the Hypocrites. Here they introduce the argument against wickedness, which, though given the privilege of association with goodness and piety, persisted in wicked deeds, and in favour of those noble souls, which, though tied to wickedness; retained their purity and integrity. Two examples of each kind are given, - of women, as this Sura is mainly concerned with women. (66.9)

83:34 - But on this Day the Believers will laugh at the Unbelievers. <sup>6029</sup>

6029 The tables will then be reversed, and he laughs best who laughs last. (83.34)

83:35 - On Thrones (of Dignity) They will command (a sight) (of all things). <sup>6030</sup>

6030 A repetition of verse 23 above, but with a different shade of meaning. The Righteous on their raised couches will be able to see all the true values restored in their own favour: but they will also see something else: they will also see the arrogant braggarts brought low, who brought about their own downfall by their own actions. (83.35)

83:36 - Will not the Unbelievers have been paid back for what they did?

85:19 - And yet the Unbelievers (persist) in rejecting (the Truth)! <sup>6064</sup>

6064 In spite of the great examples of the past, by which human might and skill were shown to have availed nothing when the law of Allah was broken, the unbelievers persist (in all ages) in defying that law. But Allah will know how to deal with them. (85.19)

Fiqh-us-Sunnah

## Fiqh 3.73a

### Unbelievers and Atheists

The jurists agree that unbelievers and atheists are not to be given zakah. In the hadith which says: "Zakah is taken from the rich and given back to the poor," "the rich" refers to rich Muslims while "the poor" indicates poor Muslims. Ibn al-Mundhir said that all scholars agree that the free non-Muslim subject (dhimmi) is not entitled to zakah. Exceptions to the rule are those people whose hearts are leaning toward Islam. However, it is permissible to give a dhimmi from the nonobligatory charity (tatawwu'). Alluding to the characteristics of the believers, the Qur'an says: "And for His love, they feed the indigent, orphan, and captive" (ad-Dahr: 8.. This is also supported by the following hadith: "Be kind to your mother." The woman in this case was an unbeliever.

A. Yusuf Ali Quran Subjects

### Unbelievers

1. plot in vain  
8.30
2. despise revelation  
8.31
3. challenge a Penalty  
8.32
4. prayers empty  
8.35
5. spend for wrong purposes  
8.36
6. past forgiven, if they repent  
8.38, 9.11
7. break covenants  
8.56
8. will not frustrate the godly  
8.60
9. protect each other  
8.73
10. described  
9.73, 14.3
11. will wish they had believed  
15.2
12. will bear double burdens  
16.25
13. to be covered with shame  
16.27
14. dispute vainly  
18.56
15. their efforts wasted  
18.102
16. their arrogance  
19.73, 35.43
17. deeds like mirage  
24.39

18. as in depths of darkness  
24.40
19. mutual recriminations at Judgment  
34.31
20. self and separatism  
38.2
21. dispute about the Signs of God  
40.4
22. hate Truth  
43.78
23. will turn back from fight  
48.22
24. their high  
48.25
25. vain fancies  
52.35
26. give them not friendship but kind & just  
60.1
27. rush madly  
70.36

►Sahih Al-Bukhari Hadith

#### **Hadith 4.487**

Narrated by

**Abu Huraira**

Allah's Apostle said, "Your (ordinary) fire is one of 70 parts of the (Hell) Fire." Someone asked, "O Allah's Apostle! This (ordinary) fire would have been sufficient (to torture the unbelievers)," Allah's Apostle said, "The (Hell) Fire has 69 parts more than the ordinary (worldly) fire, each part is as hot as this (worldly) fire."

►Sahih Al-Bukhari Hadith

#### **Hadith 7.537**

Narrated by

**Hudhaifa**

The Prophet said, "Do not drink in gold or silver utensils, and do not wear clothes of silk or Dibaj, for these things are for them (**unbelievers**) in this world and for you in the Hereafter."

## **UNDERSTANDING:**

2:269 - He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the message but men of understanding.

3:65 - Ye people of the Book! why dispute ye about Abraham when the Law and the Gospel were not revealed till after him? Have ye no understanding?

3:190 - Behold! in the creation of the heavens and the earth and the alternation of night and day there are indeed Signs for men of understanding. <sup>497</sup>

497 See ii. 164. The two items mentioned here are just brief symbols recalling the six or seven mentioned in the other passage. And those too are but brief symbols and reminders of the glorious majesty of Allah and His goodness to man. (3.190)

4:129 - Ye are never able to be fair and just as between women even if it is your ardent desire: but turn not away (from a woman) altogether so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding and practice self-restraint Allah is Oft-Forgiving Most Merciful. <sup>639</sup>

639 In this material world there are two principle causes of division between man and wife, money and "the other woman" or "the other man". Money was dealt with in the last verse. Here is the case of "the other woman". Legally more than one wife (up to four) are permissible on the condition that the man can be fair and just to all. (4.129)

6:25 - Of them there are some who (pretend to) listen to thee; but We have thrown veils on their hearts so they understand it not and deafness in their ears; if they saw every one of the Signs

not they will believe in them; in so much that when they come to thee they (but) dispute with thee; the unbelievers say: "These are nothing but tales of the ancients."

6:32 - What is the life of this world but play and amusement? But best is the home in the Hereafter for those who are righteous. Will ye not then understand? <sup>855</sup>

8:65 - O apostle! rouse the believers to the fight. If there are twenty amongst you patient and persevering they will vanquish two hundred: if a hundred they will vanquish a thousand of the unbelievers: for these are a people without understanding. <sup>1232</sup>

9:67 - The Hypocrites men and women (have an understanding) with each other: they enjoin evil and forbid what is just and are close with their hands. They have forgotten Allah; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse. <sup>132413251326</sup>

9:127 - Whenever there cometh down a Surah they look at each other (saying) "doth anyone see you?" Then they turn aside: Allah hath turned their hearts (from the light); for they are a people that understand not. <sup>1378</sup>

10:42 - Among them are some who (pretend to) listen to thee: but canst thou make the deaf to hear even though they are without understanding? <sup>1434</sup>

1434 Cf. vi. 25, 36, 39 and notes. Hypocrites go to hear and see some great Teacher, but they get no profit out of it because they are not sincerely seeking the truth. They are like the blind, or the deaf, or the imbeciles. It is impossible to guide them, because they have not the will to be guided. (10.42)

13:4 - And in the earth are tracts (diverse though) neighboring and gardens of vines and fields sown with corn and palm trees growing out of single roots or otherwise: watered with the same water yet some of them We make more excellent than others to eat. Behold verily in these things there are Signs for those who understand! <sup>18061807</sup>

13:19 - Is then one who doth know that that which hath been revealed unto these from thy Lord is the Truth like one who is blind? It is those who are endued with understanding that receive admonition <sup>1834</sup>

21:79 - To Solomon We inspired the (right) understanding of the matter: to each (of them) We gave Judgment and Knowledge; it was Our power that made the hills and the birds celebrate Our praises with David: it was We Who did (these things). <sup>27322733</sup>

23:78 - It is He Who has created for you (the faculties of) hearing sight feeling and understanding: little thanks it is ye give! <sup>2924</sup>

38:29 - (Here is) a Book which We have sent down unto thee full of blessings that they may meditate on its Signs and that men of understanding may receive admonition. <sup>4181</sup>

39:9 - Is one who worships devoutly during the hours of the night prostrating himself or standing (in adoration) who takes heed of the Hereafter and who places his hope in the Mercy of his Lord (like one who does not)? Say: "Are those equal those who know and those who do not know? It is those who are endued with understanding that receive admonition." <sup>42584259</sup>

40:54 - A Guide and a Message to men of understanding.

45:23 - Then seest thou such a one as takes as his god his own vain desire? Allah has knowing (him as such) left him astray and sealed His hearing and his heart (and **understanding**) and put a cover on his sight. Who then will guide him after Allah (has withdrawn Guidance)? Will ye not then receive admonition? <sup>47614762</sup>

49:4 - Those who shout out to thee from without the Inner Apartments most of them lack understanding. <sup>4923</sup>

50:3 - "What! when we die and become dust (shall we live again?). That is a (sort of) Return far (from our understanding)." <sup>4942</sup>

52:32 - Is it that their faculties of understanding urge them to this or are they but a people transgressing beyond bounds? <sup>50665067</sup>

59:13 - Of a truth ye are stronger (than they) because of the terror in their hearts (sent) by Allah. This is because they are men devoid of understanding. <sup>5389</sup>

65:10 - Allah has prepared for them a severe Punishment (in the Hereafter). Therefore fear Allah O ye men of understanding who have believed! for Allah hath indeed sent down to you a Message <sup>55235524</sup>

80:3 - But what could tell thee but that perchance he might Grow (in spiritual understanding)?

80:7 - Though it is no blame to thee if he grow not (in spiritual understanding). <sup>5953</sup>

5953 Allah's Message is for all, but if the great ones arrogantly keep back from it, it is no fault of the preacher, so long as he has proclaimed the Message. He should attend to all, and specially to the humble and lowly. (80.7)

89:5 - Is there (not) in these and adjuration (or evidence) for those who understand? <sup>6112</sup>

6112 All these Signs draw our attention, like solemn adjurations in speech, to the profoundest mystery of our inner life, viz., how from utter depths of darkness-ignorance or even degradation-Allah's wonderful light or Revelation can lead us by contrast into the most beautiful sunshine of a glorious spiritual Day. But the contrast suggest also the opposite process as a corollary,-how resistance to Allah's fight would destroy us utterly, converting our greatness or glory to perdition, as happened with the peoples of Arab antiquity, the 'Ad and the Thamud, and the type of the powerful but arrogant and godless monarch, the Pharaoh of Egypt. Like a man with a bounded horizon, the average man does not understand these long-range mysteries of life, and we have need to pray that we may be of "those who understand". (89.5)

►Al-Tirmidhi Hadith

### **Hadith 228** Narrated by **Abdullah ibn Mas'ud**

Allah's Messenger (peace be upon him) said: May Allah be well pleased with the servant who heard our words, remembered them, retained them well and then passed them on to others. How many scholars are there who are the scholars of religion without having an **understanding** of it, and how many scholars of religion are there who convey knowledge to those who are well versed compared with them. There are three things on account of which no rancour enters a Muslim heart: the sincerity of purpose for Allah's sake, seeking goodness for the Muslims and adhering to their main body (jama'ah), for their prayers encompass them all round.

Shafi'i reported it and also Bayhaqi in Al-Madkhal.

►Sahih Al-Bukhari Hadith

### **Hadith 8.145** Narrated by **Abu Musa**

that when Allah's Apostle sent him and Mu'adh bin Jabal to Yemen, he said to them, "Facilitate things for the people (treat the people in the most agreeable way), and do not make things difficult for them, and give them glad tidings, and let them not have aversion (i.e. to make the people hate good deeds) and you should both work in cooperation and mutual **understanding**, obey each other." Abu Musa said, "O Allah's Apostle! We are in a land in which a drink named Al Bit' is prepared from honey, and another drink named Al-Mizr is prepared from barley." On that, Allah's Apostle said, "All intoxicants (i.e. all alcoholic drinks) are prohibited."

►Fiqh-us-Sunnah

### **Fiqh 2.63**

## **The position of the imam while leading the prayer**

It is preferred for the imam to stand in the center of the rows and the people closest to him should be the people of intellect and understanding.

Abu Hurairah reports that the Prophet sallallahu alehi wasallam said: "Let the imam stand in the center, and close the gaps in the rows." This is related by Abu Dawud and both he and al-Mundhiri make no further comment on its authenticity.

Ibn Mas'ud reports that the Prophet sallallahu alehi wasallam said: "Let those who are prudent and sedate be near me, then those who are next to them, then those who are next to them, and beware of the tumult of the market place." This is related by Ahmad, Muslim, Abu Dawud, and at-Tirmidhi.



Anas said: "The Prophet loved that the emigrants (muhajarin) and helpers (ansar) stand next to him so that they would learn from him." This is related by Ahmad and Abu Dawud. The wisdom behind having such people close to the imam is that they can correct him if he makes a mistake and it is easy for the imam to appoint one of them in his place if he needs to leave.

► Sahih Al-Bukhari Hadith

### Hadith 9.415

Narrated by

**Humaid**

I heard Muawiya bin Abi Sufyan delivering a sermon. He said, "I heard the Prophet saying, 'If Allah wants to do a favor to somebody, He bestows on him, the gift of understanding the Qur'an and Sunna. I am but a distributor, and Allah is the Giver. The state of this nation will remain good till the Hour is established, or till Allah's Order comes.'"

► Sahih Muslim Hadith

### Hadith 1889

Narrated by

**Ammar ibn Yasir**

Ammar delivered to us (the audience) the sermon. It was short and eloquent. When he (Ammar) descended (from the pulpit) we said to him: O AbulYaqzan, you have delivered a short and eloquent sermon. Would that you had lengthened (the sermon). He said: I have heard the Messenger of Allah (peace be upon him) as saying: The lengthening of prayer by a man and the shortness of the sermon is the sign of his **understanding** (of faith). So **lengthen the prayer** and **shorten the sermon**, for there is charm (in precise) expression.

## UNION OF HEARTS:

8:63 -And (moreover) He hath put affection between their hearts: not if thou hadst spent all that is in the earth couldst thou have produced that affection but Allah hath done it: for He is Exalted in might Wise. <sup>1230</sup>

1230 On the immediate occasion, the greatest miracle and most wonderful working of Allah's grace was the union of hearts produced among the jarring, war-like, excitable elements of Arabia under the gentle, firm, and wise guidance of Muhammad, the Messenger of Allah. At all times we must pray to Allah for this gift above all, union, understanding, and pure and sincere affection among those who take Allah's name. With it there is strength and success. Without it there is humiliation, slavery, and moral degradation. There may be many causes of difference and dispute. The reconciliation can only come from the glory and wisdom of Allah. (8.63)

## UNITY:

2:163 - And your Allah is one Allah; there is no god but He Most Gracious Most Merciful. <sup>165</sup>

165 Where the terrible consequences of Evil, i.e., the rejection of God, are mentioned, there is always stress laid on God's attributes of Grace and Mercy. In this case Unity is also stressed, because we have just been told about the Qibla symbol of unity and are about to pass the theme of unity in diversity, in Nature and in the social laws of human society. (2.163)

2:213 - Mankind was one single nation and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth to judge between people in matters wherein they differed; but the People of the Book after the clear Signs came to them did not differ among themselves except through selfish contumacy. Allah by His Grace guided the believers to the truth concerning that wherein they differed. For Allah guides whom He will to a path that is straight.

3:19 - The Religion before Allah is Islam (submission to His will): nor did the people of the Book dissent therefrom except through envy of each other after knowledge had come to them. But if any deny the Signs of Allah Allah is swift in calling to account. <sup>359</sup>

359 Bagyan: through envy, through selfish contumacy or obstinacy, through sheer contrary-mindedness, or desire to resist or rebel. Cf. ii. 90, and ii. 213. (3.19)

3:103 - And hold fast all together by the rope which Allah (stretches out for you) and be not divided among yourselves; and remember with gratitude Allah's favor on you; for ye were enemies and He joined your hearts in love so that by His grace ye became brethren; and ye were on the brink of the pit of fire and He saved you from it. Thus doth Allah make his signs clear to you: that ye may be guided. <sup>429430</sup>

429 The simile is that of people struggling in deep water, to whom a benevolent Providence stretches out a strong and unbreakable rope of rescue. If all hold fast to it together, their mutual support adds to the chance of their safety. (3.103)

430 Yathrib was torn with civil and tribal feuds and dissensions before the Messenger of Allah set his feet on its soil. After that, it became the City of the Prophet, Madinah, and unmatched Brotherhood, and the pivot of Islam. This poor quarrelsome world is a larger Yathrib: can we establish the sacred feet on its soil, and make it a new and larger Madinah? (3.103)

4:82 – Do they not consider the Qur'an (with care)? Had it been from other than Allah they would surely have found therein much discrepancy. <sup>601</sup>

601 The **unity** of the Qur'an is admittedly greater than that of any other sacred book. And yet how can we account for it except through the unity of Allah's purpose and design? From a mere human point of view, we should have expected much discrepancy, because (1) the Messenger who promulgated it was not a learned man or philosopher, (2) it was promulgated at various times and in various circumstances, and (3) it is addressed to all grades of mankind. Yet, when properly understood, its various pieces fit together well even when arranged without any regard to chronological order. There was just the One Inspirer and the One Inspired. (4.82)

6:19 - Say: "What thing is most weighty in evidence?" Say: "Allah is Witness between me and you: this Qur'an hath been revealed to me by inspiration that I may warn you and all whom it reaches. Can ye possibly bear witness that besides Allah there is another god?" Say: "Nay! I cannot bear witness!" Say: "But in truth He is the One Allah and I truly am innocent of (your blasphemy of) joining others with Him.

6:153 - Verily this is My Way leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you that ye may be righteous. <sup>979</sup>

979 Note again the triple refrain with variations, in vi. 151, 152, and 153. In verse 151, we have the moral law, which it is for our own good to follow: "Thus doth He command you, that ye may learn wisdom." In verse 152, we have to deal justly and rightly with others; we are apt to think too much of ourselves and forget others: "Thus doth He command you, that ye may remember." In verse 153 our attention is called to the Straight Way, the Way of God, the only Way that leads to righteousness: "Thus doth He command you, that ye may be righteous." (6.153)

6:159 - As for those who divide their religion and break up into sects thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did. <sup>985</sup>

985 Divide their religion: farraqu: i.e., (1) make a distinction between one part of it and another, take the part which suits them and reject the rest; or (2) have religion one day of the week and the world the rest of the six days; or (3) keep "religion in its right place," as if it did not claim to govern the whole life; make a sharp distinction between the secular and the religious; or (4) show a sectarian bias, seek differences in views, so as to break up the unity of Islam. (6.159)

6:164 – Say: "Shall I seek for (my) Cherisher other than Allah when He is the Cherisher of all things (that exist)?" Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear the burden of another. Your goal in the end is toward Allah: He will tell you the truth of the things wherein ye disputed. <sup>987</sup>

987 The doctrine of personal responsibility again. We are fully responsible for our acts ourselves: we cannot transfer the consequences to someone else. Nor can anyone vicariously atone for our sins. If people have honest doubts or differences about important questions of religion, they should not start futile disputes. All will be clear in the end. Our duty here is to maintain **unity** and discipline, and do the duty that comes to us. (6.164)

9:107 - And there are those who put up a mosque by way of mischief and infidelity to disunite the believers and in preparation for one who warred against Allah and His apostle aforetime. They will indeed swear that their intention is nothing but good; but Allah doth declare that they are certainly liars. <sup>13551356</sup>

1355 Three categories of Hypocrites having already been mentioned (n. 1354), a fourth class of insidious evil-doers is now mentioned, whose type is illustrated in the story of the Qubaa "Mosque of mischief (dhirar)". Qubaa is a suburb of Madinah about three miles to the south-east. When the Holy Prophet arrived at Madinah for Hijrat, he rested four days in Qubaa before entering the town of Madinah. Here was built the first mosque, the "Mosque of Piety" to which he frequently came during his subsequent stay in Madinah. Taking advantage of these sacred associations, some Hypocrites of the Tribe of Bani Ganam built an opposition mosque in Qubaa, pretending to advance Islam. In reality they were in league with a notorious enemy of Islam, one Abu 'Amir, who had fought against Islam at Uhud and who was now, after the battle of Hunain (A.H. 9), in Syria: his confederates wanted a mosque for him to come to, but it would only be a source of mischief and division, and the scheme was disapproved. (9.107)

1356 Abu 'Amir, surnamed the Rahib (Monk), as he had been in touch with Christian monks. See last note. (9.107)

10:19 - Mankind was but one nation but differed (later). Had it not been for a word that went forth before from thy Lord their differences would have been settled between them. <sup>14061407</sup>

1406 Cf. ii 213. All mankind was created one, and Allah's Message to mankind is in essence one, the Message of Unity and Truth. But as selfishness and egotism got hold of man, certain differences sprang up between individuals, races, and nations, and in His infinite Mercy He sent them messengers and messages to suit their varying mentality, to test them by His gifts, and stir them up to emulation in virtue and piety (v. 48). (10.19)

1407 Cf. vi. 115. ix 40, and iv. 171. "Word" is the Decree of Allah, the expression of His Universal Will or Wisdom in a particular case. When men began to diverge from one another (see last note), Allah made their very differences subserve the higher ends by increasing their emulation in virtue and piety, and thus pointing back to the ultimate Unity and Reality. (10.19)

15:13 - That they should not believe in the (Message); but the ways of the ancients have passed away. <sup>1947</sup>

1947 Sects, divisions, and systems invented by men tend to pass away, but Allah's pure Truth of **Unity** endures for ever. This we see in history when we study it on a large scale. Cf. the parable in xiv. 24-26 Khalat: I have translated it here in the same sense as in xiii. 30 x. 102, and other places. Some Commentators give it a slightly different shade of meaning. The other meaning is seen in xlviii. 23. (15.13)

16:2 – He doth send down His angels with inspiration of His Command to such of His servants as He pleaseth (saying): "Warn (Man) that there is no god but I: so do your duty unto Me." <sup>2020</sup>

16:64 – And We sent down the Book to thee for the express purpose that thou shouldst make clear to them those things in which they differ and that it should be a guide and a mercy to those who believe. <sup>2091</sup>

2091 But the path of duty before Allah's Messenger is clear. He is sent with the Revelation (the Qur-an) for three express purposes; (1) that he should bring about unity among the jarring sects, for the Gospel of Unity, while preaching the One True God, leads also to the unity of mankind; (2) that the revelation should be a guide to right conduct; and (3) that it should show the path of repentance and Salvation, and thus be the highest mercy to erring sinners. (16.64)

2020 The Pagans, with their multiplicity of gods and goddesses, good and evil, could play one off against another. That is mere mockery of religion. With such conceptions, man cannot understand the Unity of Design in the Universe nor realise the Power and Glory of the One True God, to Whom alone worship and service are due. (16.2)

21:24 – Or have they taken for worship (other) gods besides Him? Say "Bring your convincing proof: this is the Message of those with me and the Message of those before me." But most of them know not the Truth and so turn away. <sup>26842685</sup>

2685 This verse should be read with the next. All reason revolts against the idea of conflicting gods, and points to **Unity** in Creation and **Unity** in Godhead. This is not only the Message of Islam ("those with me") but the message of all prophets who came before the holy Prophet Muhammad ("those before me"), and the line of prophets was closed with him. The Message given to every prophet in all ages was that of Unity as the fundamental basis of Order and Design in the world, material, moral, and spiritual. (21.24)

23:53 - But people have cut off their affair (of unity) between them into sects: each party rejoices in that which is with itself. <sup>2910</sup>

2910 The people who began to trade on the names of the prophets cut off that unity and made sects; and each sect rejoices in its own narrow doctrine, instead of taking the universal teaching of Unity from Allah. But this sectarian confusion is of man's making. It will last for a time, but the rays of Truth and Unity will finally dissipate it. (23.53)

23:89 – They will say "(It belongs) to Allah." Say: "Then how are ye deluded?" <sup>2930</sup>

2930 'The order and **unity** of purpose in the Universe argue unity of design and goodness in its Maker. Is it not then sheer madness for you to run after fancies and fail to understand and obey His Will? It is delusion in you to seek other than Allah.' (23.89)

27:60 – Or who has created the heaven and the earth and who sends you down rain from the sky? Yea with it We cause to grow well-planted orchards full of beauty and delight: it is not in your power to cause the growth of the trees in them. (Can there be another) god besides Allah? Nay they are a people who swerve from justice. <sup>32933294</sup>

3293 The order, beauty, and grandeur of the Universe are appealed to. They show unity of design and purpose. How can unjust, ignorant, foolish, heedless, false men think of a multiplicity of gods, or of any god, besides the One True God? (27.60)

37:1 - By those who range themselves in ranks. <sup>40304031</sup>

4030 At a later stage, we shall study the general meaning of the adjurations in the Qur-an indicated by the particle wa. See app. xi. Here we may note that the last Sura (Ya-Sin) practically began with the adjuration "by the Qur-an, full of wisdom", emphasising the fact that Revelation was the evidence by which we could learn the highest wisdom of the

spiritual world. Here our attention is called in three verses or clauses, to three definite attitudes which illustrate the triumph of Good and the frustration of Evil. See the notes following. (37.1)

- 4031 Two questions arise: (1) are the doers of the three things noted in verses 1-3 the same persons, whose actions or qualities are differently described, or are they three distinct sets of persons? (2) in either case, who are they? As to (1) the most authoritative view is that the three clauses describe the same set of persons in different aspects. As to (2) some take them to refer to angels, and others understand by them the good men, the men of God, who strive and range themselves in Allah's service. The words are perfectly general, and I interpret them to refer to both classes. The feminine form is grammatically used in Arabic idiom for the indefinite plural. In xxxvii. 165 below, the word saffan is used in the definite plural, and seems to be spoken by these beings, angels or men of God or both, according to how we interpret this verse. (37.1)

### 37:2 - And so are strong in repelling (evil) <sup>4032</sup>

- 4032 The three acts in verses 1-3 are consecutive, as shown by the particle fa. I understand them to mean that angels and good men (1) are ever ready to range themselves in ranks in the service of Allah and work in perfect discipline and accord at all times; (2) that they check and frustrate evil wherever they find it and they are strengthened in doing so by their discipline and their ranging themselves in ranks; and (3) that this service furthers the Kingdom of Allah and proclaims His Message and His glory to all creation. (37.2)

### 37:3 - And thus proclaim the message (of Allah)!

### 37:4 - Verily verily your Allah is One! <sup>4033</sup>

- 4033 That divine Message is summed up in the gospel of Divine **Unity**, on which the greatest emphasis is laid: "verily, verily your God is One". It is a fact intimately connected with our own life and destiny. 'Your Lord is one Who cares for you and cherishes you; you are dear to Him. And He is One: it is only He that you have to look to, the source of all goodness, love, and power. You are not the sport of many contending forces or blind chances. There is complete harmony and **unity** in heaven and you have to put yourselves into unison with it-by discipline in ranks, by **unity** of plan and purpose in repelling evil, and by concerted action in promoting the Kingdom of Allah. Here is the mystery of the manifold variety of creation pointing to the absolute **Unity** of the Creator. (37.4)

### 38:2 – But the Unbelievers (are steeped) in Self-glory and Separatism. <sup>4148</sup>

- 4148 The great root of Evil and Unbelief is Self-glory or Arrogance, as is pointed out in several places with regard to Satan; cf. below, xxxviii. 74-76. This leads to Envy and opposition or a desire to start a peculiar doctrine or sect of one's own, instead of a desire to find common grounds of belief and life, which lead to the Religion of Unity of Allah. This teaching of Unity was what the Pagans objected to in the holy Prophet (verse 5 below)! (38.2)

### 39:3 – Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful. <sup>424342444245</sup>

- 4243 In the many Signs in Creation as described below, there yet is a clear indication of the unity of Plan, pointing to the Unity of the Creator. Worship or service is due to none but Him. And He wants exclusive and sincere devotion. (39.3)

### 40:47 – Behold they will dispute with each other in the Fire! The weak ones (who followed) will say to those who had been arrogant "We but followed you: can ye then take (on yourselves) from us some share of the Fire?" <sup>4420</sup>

- 4420 Just as **Unity**, Harmony, and Peace are indications of Truth, Bliss, and Salvation, so Reproaches, Disputes, and Disorders are indications of Hell. (40.47)

### 42:10 - Whatever it be wherein ye differ the decision thereof is with Allah: Such is Allah my Lord: in Him I trust and to Him I turn. <sup>4538</sup>

- 4538 In the highest issues of life men may see things differently. If their differences arise merely from selfish motives, or narrowness of vision, they are sinning against their own souls. If their differences arise from sincere but mistaken notions, their proper course is not to form divisions and sects, or to increase contention and hatred among men, but to leave all things to Allah, trusting in Him and turning to Him in all difficulties. The final decision in all things is with Him. (42.10)

### 42:13 - The same religion has He established for you as that which He enjoined on Noah--the which We have sent by inspiration to thee--and that which We enjoined on Abraham Moses and Jesus: Namely that ye should remain steadfast in Religion and make no divisions therein: to those who worship other things than Allah hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases and guides to Himself those who turn (to Him). <sup>454145424543</sup>

- 4541 Allah's Religion is the same in essence, whether given, for example, to Noah, Abraham, Moses, or Jesus, or to our holy Prophet. The source of unity is the revelation from Allah. In Islam it is "established" as an institution, and does not remain merely a vague suggestion. (42.13)

4542 Faith, Duty or Religion, is not a matter to dispute about. The formation of sects is against the very principle of Religion and Unity. What we should strive for is steadfastness in duty and faith, and unity among mankind. (42.13)

4543 Unity, unselfishness, love for Allah and man, these things are inconsistent with selfish aggrandizement, unjust suppression of our fellow-creatures, false worship, and false conduct to our brethren. Hence the Gospel of Unity, though it is in complete accord with the pure pattern after which Allah made us, is yet hard to those who love self and falsehood. But Grace is free to all, and in His wise Plan, He will specially select Teachers to show the Way to humanity, and no one who turns to Him will lack guidance. (42.13)

42:14 - And they became divided only after knowledge reached them through selfish envy as between themselves. Had it not been for a Word that went forth before from thy Lord (tending) to a Term appointed the matter would have been settled between them: but truly those who have inherited the Book after them are in suspicious (disquieting) doubt concerning it. 454445454546

4544 Cf. ii. 213. If you reject Truth after it has reached you, it can only be through selfish contumacy or envy. (42.14)

4545 Cf. x. 19, and n. 1407. Allah's decree has allowed a certain Term during which a sinner has the chance of repentance and forgiveness. Were it not so, sin would be punished at once, and the matter would be decided straightway. So also, when people reject Truth from selfish or contumacious motives, they get rope: perchance they may repent. (42.14)

4546 Cf. xiv. 9 and n. 1884. "Those who have inherited the Book" are the People of the Book, of the ages since the Book or Revelation came to them. Referring to the Jews and Christians, contemporary with our Prophet, how true it is that they were broken up into hostile sects which hated and persecuted each other! Islam came to unite them, and it did. For the present phases of Christianity and Judaism are of later growth. (42.14)

43:57 - When (Jesus) the son of Mary is held up as an example behold thy people raise a clamor thereat (in ridicule)! 4659

4659 Jesus was a man, and a prophet to the Children of Israel, "though his own received him not." Some of the churches that were founded after him worshipped him as "God" and as "the son of God", as do the Trinitarian churches to the present day. The orthodox churches did so in the time of the holy Prophet. When the doctrine of **Unity** was renewed, and the false worship of others besides Allah was strictly prohibited, all false gods were condemned, e.g., at xxi. 98. The pagan Arabs looked upon Jesus as being in the same category as their false gods, and could not see why a foreign cult, or a foreign god, as they viewed him, should be considered better than their own gods or idols. There was no substance in this, but mere mockery, and verbal quibbling. Jesus was one of the greater prophets: he was not a god, nor was he responsible for the quibbling subtleties of the Athanasian Creed. (43.57)

49:9 - If two parties among the Believers fall into a quarrel make ye peace between them: but if one of them transgresses beyond bounds against the other then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies then make peace between them with justice and be fair: for Allah loves those who are fair (and just). 4927

4927 Individual quarrels are easier to compose than group quarrels, or, in the modern world, national quarrels. But the collective community of Islam should be supreme over groups or nations. It would be expected to act justly and try to compose the quarrel, for peace is better than fighting. But if one party is determined to be the aggressor, the whole force of the community is brought to bear on it. The essential condition of course is that there should be perfect fairness and justice and respect for the highest principles; for Islam takes account of every just and legitimate interest without separating spiritual from temporal matters. The League of Nations failed because these essentials were absent and today the United Nations fails for the same reason. (49.9)

49:10 - The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers: And fear Allah that ye may receive Mercy. 4928

4928 The enforcement of the Muslim Brotherhood is the greatest social ideal of Islam. On it was based the Prophet's Sermon at his last pilgrimage, and Islam cannot be completely realised until this ideal is achieved. (49.10)

51:1 - By the (Winds) that scatter broadcast; 49864987

4986 Four things are mentioned in verses 1 to 4 as evidences or types of the certainty and unity of a Truth described in verses 5-6. What these things are is described by certain adjectival participles, the noun understood being usually taken to be "Winds": the word for Wind (Rih) being feminine in Arabic. Some Commentators however understand other nouns as being implied. e.g., angels in all four verses, or different things in each of the four verses. Whatever these things are, their different modes of working are evidence of the power and goodness of Allah, the Unity of His Plan, and the certainty of Good and Evil reaching their own destined ends, when Judgment and Justice will have given each one his due. (51.1)

4987 Winds may blow strong, and scatter particles of dust far and wide; but they do not diminish by one jot the substance of Allah's material creation; on the contrary they help to readjust things. They reshape the configuration of the earth; in the vegetable kingdom they carry seeds about and plant new seeds in old soils; in the region of air they produce mighty changes in temperature and pressure that affect animal and vegetable life; they carry the moisture of equatorial Africa to the parched plains of India; and so on. Yet they are just one little agency showing Allah's working



in the material world. So in the spiritual world. Revelation works mighty changes; it may be resisted, but the resistance will be swept away; it ever points to the one Great Final Event, "to which the whole Creation moves". (51.1)

59:22 – Allah is He than whom there is no other god Who knows (all things) both secret and open; He Most Gracious Most Merciful. <sup>5400</sup>

5400 Here follows a passage of great sublimity, summing up the attributes of Allah. In this verse, we have the general attributes, which give us the fundamental basis on which we can form some idea of Allah. We start with the proposition that there is nothing else like Him. We think of **His Unity**; all the varying and conflicting forces in Creation are controlled by Him and look to Him, and we can never get a true idea of Him unless we understand the meaning of Unity. His knowledge extends to everything seen and unseen, present and future, near and far, in being and not in being: in fact these contrasts, which apply to our knowledge, do not apply to Him. His Grace and His Mercy are unbounded: see i. 1, and n. 19; and unless we realise these, we can have no true conception of our position in the working of His Will and Plan. (59.22)

62:9 – O ye who believe! when the call is proclaimed to prayer on Friday (the Day of Assembly) hasten earnestly to the Remembrance of Allah and leave off business (and traffic): that is best for you if ye but knew! <sup>546154625463</sup>

5461 Friday, is primarily the Day of Assembly, the weekly meeting of the Congregation, when we show our unity by sharing in common public worship, preceded by a Khutba, in which the Imam (or Leader) reviews the week's life of the Community and offers advice and exhortation on good living. Notice the gradations of social contact for Muslims if they followed the wise ordinances of their Faith. (1) Each individual remembers Allah for himself or herself five or more times every day in the home or place of business, or local mosque, or open air, as the case may be. (2) On Friday in every week there is a local meeting in the central mosque of each local centre, -it may be a village, or town, or ward of a big city. (3) At the two 'Ids every year, there is a large local area meeting in one centre. (4) Once at least in a lifetime, where possible, a Muslim shares in the vast international assemblage of the world, in the centre of Islam, at the Makkah Pilgrimage. A happy combination of decentralisation and centralisation, of individual liberty and collective meeting, and contact at various stages or grades. The mechanical part of this ordinance is easy to carry out. Are we carrying out the more difficult part? -the spirit of unity, brotherhood, mutual consultation, and collective understanding and action? (62.9)

68:41 – Or have they some "Partners" (in Allah)? Then let them produce their "partners" if they are truthful! <sup>5621</sup>

5621 "Partners" in Godhead. as in the doctrine of the Trinity, or indeed in any form of polytheism. Such a doctrine destroys the cardinal doctrine of the **Unity** of Allah. (68.41)

112:1 - Say: He is Allah the One and Only; <sup>62966297</sup>

6296 The nature of Allah is here indicated to us in a few words, such as we can understand. The qualities of Allah are described in numerous places elsewhere, e.g., in lix. 22-24, lxii. 1, and ii. 255. Here we are specially taught to avoid the pitfalls into which men and nations have fallen at various times in trying to understand Allah. The first thing we have to note is that His nature is so sublime, so far beyond our limited conceptions, that the best way in which we can realise Him is to feel that He is a Personality, "He", and not a mere abstract conception of philosophy. He is near us; He cares for us; we owe our existence to Him. Secondly, He is the One and Only God, the Only One to Whom worship is due; all other things or beings that we can think of are His creatures and in no way comparable to Him. Thirdly, He is Eternal, without beginning or end, Absolute, not limited by time or place or circumstance, the Reality. Fourthly, we must not think of Him as having a son or a father, for that would be to import animal qualities into our conception of Him. Fifthly, He is not like any other person or thing that we know or can imagine: His qualities and nature are unique. (112.1)

6297 This is to negative the idea of Polytheism, a system in which people believe in gods many and lords many. Such a system is opposed to our truest and profoundest conceptions of life. For Unity in Design, Unity in the fundamental facts of existence, proclaim the Unity of the Maker. (112.1)

112:2 - Allah the Eternal Absolute; <sup>6298</sup>

6298 Samad is difficult to translate by one word. I have used two, "Eternal" and "Absolute". The latter implies: (1) that absolute existence can only be predicated of Him; all other existence is temporal or conditional; (2) that He is dependent on no person or things, but all persons or things are dependent on Him, thus negating the idea of gods and goddesses who ate and drank, wrangled and plotted, depended on the gifts of worshippers, etc. (112.2)

112:3 -He begetteth not nor is He begotten; <sup>6299</sup>

6299 This is to negative the Christian idea of the godhead, "the Father", "the only-begotten Son" etc. (112.3)

112:4 - And there is none like unto Him. <sup>6300</sup>

6300 This sums up the whole argument and warns us specially against Anthropomorphism, the tendency to conceive of Allah after our own pattern, an insidious tendency that creeps in at all times and among all peoples. (112.4)



## The zakah employees

Muslims who are employed to collect zakah, either through persuasion or force, from those who are not willing to give it can also qualify as its recipients for it is better to use such people to maintain Muslim **unity**. Their support and their undertaking to help the government is the lesser of two evils and a preferable arrangement.

► Sahih Al-Bukhari Hadith

### Hadith 8.638

Narrated by

**Abu Said Al Khudri**

A man heard another man reciting Surat-ul-Ikhlâs (**The Unity**): "Say: He is Allah, the One (112)" and he was repeating it. The next morning he came to Allah's Apostle and mentioned the whole story to him as if he regarded the recitation of that Sura as insufficient. On that, Allah's Apostle said, "By Him in Whose Hand my soul is! That (Sura No. 112) equals one-third of the Qur'an."

## UNLAWFUL:

5:90 - O ye who believe! intoxicants and gambling (dedication of) stones and (divination by) arrows are an abomination of Satan's handiwork: eschew such (abomination) that ye may prosper.  
793794795

793 Cf. ii. 219, and notes 240 and 241. (5.90)

794 Cf. v. 3. The stones there referred to were stone altars or stone columns on which oil was poured for consecration, or slabs on which meat was sacrificed to idols. Any idolatrous or superstitious practices are here condemned. The ansab were objects of worship, and were common in Arabia before Islam. See Renan, "History of Israel", Chapter iv, and Corpus Inscriptionum Semiticarum. Part 1. p. 154: Illustrations Nos. 123 and 123 bis are Phoenician columns of that kind, found in Malta. (5.90)

795 Cf. v. 3. The arrows there referred to were used for the division of meat by a sort of lottery or rate. But arrows were also used for divination, i.e., for ascertaining lucky or unlucky moments, or learning the wishes of the heathen gods, as to whether men should undertake certain actions or not. All superstitions are condemned. (5.90)

► ISL Quran Subjects

## Food

1. Animal beaten to death as unlawful  
[5.3](#)
2. Animal dead by a fall as unlawful  
[5.3](#)
3. Animal partly eaten by wild beast as unlawful  
[5.3](#)
4. Animals immolated to idols as unlawful  
[5.3](#)
5. Animals slaughtered to make them lawful  
[5.3](#)
6. Blood as unlawful  
[5.3](#), [5.145](#), [16.115](#)
7. Carrion as unlawful  
[5.3](#)
8. Cattle as  
[36.72](#), [40.79](#), [40.80](#)
9. Cattle as lawful  
[5.1](#)
10. Changes in the list of unlawful, making  
[16.115](#), [16.116](#)
11. Compulsion by hunger to take unlawful  
[5.3](#)
12. Craving for unlawful  
[2.173](#), [6.119](#), [6.120](#), [6.145](#)
13. Creation and provision of, considering the  
[80.24](#), [80.25](#), [80.26](#), [80.27](#), [80.28](#), [80.29](#), [80.30](#), [80.31](#), [80.32](#)

14. Declaring of lawful and unlawful without authority  
10.59
15. Dedicated to other than Allah as unlawful, that  
5.3
16. Eating lawful  
2.168, 5.88, 16.114, 16.115
17. Eating unlawful  
5.62, 5.63
18. Eating unlawful out of compulsion  
2.173, 5.3, 6.119, 6.120
19. Eating wholesome and good  
2.168, 2.172
20. Forbidding lawful  
6.138, 6.139, 6.140, 6.150
21. Four-footed animals as lawful  
5.1
22. Hunting, from  
5.4
23. Jews and unlawful  
6.146, 6.147
24. Lawful  
5.1, 5.2, 5.3, 5.4, 5.5, 6.118, 6.119, 6.120
25. Lawful on the Pilgrimage, that which is  
5.1
26. Mentioning the Name of Allah over lawful  
5.4, 6.118, 6.119, 6.120, 6.121
27. Name of other than Allah invoked on as unlawful  
2.173, 16.115
28. Parts of cattle as lawful during the Pilgrimage  
22.27, 22.28, 22.29, 22.30
29. People of the Scripture, of the  
5.5
30. Strangled animal as unlawful  
5.3
31. Swineflesh as unlawful  
2.173, 5.3, 6.145, 16.115
32. Unlawful  
2.173, 5.1, 5.2, 5.3, 5.93, 6.119, 6.120, 6.121, 6.145, 16.115

►Fiqh-us-Sunnah

### **Fiqh 3.101a**

#### **Giving What is Unlawful as Sadaqah**

Allah does not accept sadaqah if it is from what is unlawful: The Messenger of Allah, upon whom be peace, said: "O people! Allah is good and accepts only good, and He has instructed the believers through the Messengers. Allah, the Mighty and the Majestic, says: 'O Messengers! Consume what is good and work righteously. I am well-acquainted with what you do' [al-Mu'minum 51]." He also calls upon [you]: 'O you who believe! Consume of the good that We have provided for you' [al-Baqarah 172]. Then [the Messenger] mentioned a man who had traveled for a long time. Unkempt and covered in dust, he raised his hands to the heavens (and cried): 'O my Lord! O my Lord!' His food was unlawful, his drink was unlawful, his clothing was unlawful, and what he had provided to sustain himself with was also unlawful. How could his invocation be accepted?" This is related by Muslim.

Also: "If one gives a date bought from honestly earned money (and Allah accepts only good), Allah accepts it in His right hand and enlarges [its rewards] for its owner (as one rears his foal) until it becomes as big as a mountain." This is related by al-Bukhari.

►ISL Quran Subjects

### **Animals**

2. Beaten to death as unlawful food, those  
5.3

4. Eaten partly by wild beast as unlawful food  
[5.3](#)
5. Fallen to death as unlawful food  
[5.3](#)
10. Immolated to idols as unlawful food, those  
[5.3](#)
15. Strangled ones as unlawful food, the  
[5.3](#)

►Al-Tirmidhi Hadith

### Hadith 2923

Narrated by

Amr ibn Awf al-Muzani

The Prophet (peace be upon him) said, "Reconciliation is allowable between Muslims except that which makes unlawful something which is lawful, or makes lawful something which is unlawful. Muslims must keep to the conditions they have made, except for a condition which makes unlawful something which is lawful, or makes lawful something which is unlawful."

Tirmidhi, Ibn Majah and AbuDawud transmitted it, but AbuDawud's transmission ended at "the conditions they have made."

►Sunan of Abu-Dawood

### Hadith 1665

Narrated by

Buhaysah al-Fazariyyah

My father sought permission from the Prophet (peace be upon him). (When permission was granted and he came near him) he lifted his shirt, and began to kiss him and embrace him (out of love for him). He asked: Apostle of Allah, what is the thing which it is unlawful to refuse? He replied: Water. He again asked: Prophet of Allah, what is the thing which it is unlawful to refuse? He replied: Salt. He again asked: Prophet of Allah, what is the thing which it is unlawful to refuse? He said: To do good is better for you.

►ISL Quran Subjects

### Compulsion

1. (Also see) Forcing
2. Eating unlawful food, out of hunger for  
[5.3](#)
3. Eating unlawful food out of;[2.173](#), [5.3](#), [6.119](#), [6.120](#), [6.145](#), [16.115](#)
4. Religion, in  
[2.256](#), [10.100](#)

►Al-Tirmidhi Hadith

### Hadith 2141

Narrated by

Ali ibn AbuTalib

Allah's Messenger (peace be upon him) said, "If anyone recites the Qur'an, learns it by heart, declares what is lawful in it to be lawful and what is unlawful in it to be unlawful, Allah will bring him into Paradise and make him the intercessor for ten of his family all of whom have deserved Hell."

Ahmad, Tirmidhi, Ibn Majah and Darimi transmitted it, Tirmidhi saying that this is a gharib tradition, and that Hafs ibn Sulayman the transmitter is not strong, but is declared to be a weak traditionist.

See: ►Fiqh-us-Sunnah

### Fiqh 4.71

## Prohibition of Sitting, Leaning, and Walking on Graves

Fiqh-us-Sunnah

### Fiqh 4.72

## Prohibition of Whitewashing or Writing on a Grave

►Fiqh-us-Sunnah

### Fiqh 5.15b

## Performing Hajj with Unlawfully Gained Money

Someone performing Hajj with unlawfully gained money, may technically fulfil his prescribed duty of pilgrimage, but according to the majority of the scholars, he will be guilty of sin for doing so.....

►Sunan of Abu-Dawood

## Hadith 4457

Narrated by

### Some Companions

AbuUmamah ibn Sahl ibn Hunayf said that some companions of the Apostle of Allah (peace be upon him) told that one of their men suffered so much from some illness that he pined away until he was skin and bone (i.e. only a skeleton). A slave-girl of someone visited him, and he was cheered by her and had unlawful intercourse with her. When his people came to visit the patient, he told them about it. He said: Ask the Apostle of Allah (peace be upon him) about the legal verdict for me, for I have had unlawful intercourse with a slave-girl who visited me. So they mentioned it to the Apostle of Allah (peace be upon him) saying: We have never seen anyone (so weak) from illness as he is. If we bring him to you, his bones will disintegrate. He is only skin and bone. So the Apostle of Allah (peace be upon him) commanded them to take one hundred twigs and strike him once.

►ISL Quran Subjects

## Unlawful Food

1. UNLAWFUL FOOD  
2.173, 5.1, 5.2, 5.3, 5.93, 6.119, 6.120, 6.121, 6.145, 16.115
2. Animal beaten to death as  
5.3
3. Animal dead by a fall as  
5.3
4. Animal partly eaten by wild beast as  
5.3
5. Animal killed by horns as  
5.3
6. Animal sacrificed on stone altars as  
5.3
7. Animal sacrificed to idols as  
5.3
8. Animal that is strangled as  
5.3
9. Blood as  
2.173, 5.3, 6.145, 16.115
10. Carrion as  
5.3
11. Craving for  
2.173, 6.119, 6.120, 6.145
12. Declaring food as without authority  
10.59
13. Dedicated to other than Allah as  
5.3
14. *Eating*  
5.62, 5.63
15. *Eating out of compulsion*  
2.173, 5.3, 6.119, 6.120, 6.145, 16.115
16. *Jews and*  
6.146, 6.147
17. *Making changes in the list of*  
16.115, 16.116
18. Swineflesh  
2.173, 5.3, 6.145, 16.115

as

►Sahih Al-Bukhari Hadith

## Hadith 7.503

Narrated by

### Abu Al Juwairiyya

I asked Ibn 'Abbas about Al-Badhaq. He said, "Muhammad prohibited alcoholic drinks before it was called Al-Badhaq (by saying), 'Any drink that intoxicates is unlawful.' I said, 'What about good lawful drinks?' He said, 'Apart from what is lawful and good, all other things are unlawful and not good (unclean Al-Khabith).'"

►Al-Tirmidhi Hadith

### Hadith 2780 Narrated by AbuUmamah

Allah's Messenger (peace be upon him) said, "Do not sell, buy or teach singing-girls, and the price paid for them is unlawful. To similar effect has been sent down, 'Among men are those who purchase frivolous talk'."

Ahmad, Tirmidhi and Ibn Majah transmitted it, Tirmidhi saying that this is a gharib tradition and that Ali ibn Yazid the transmitter is declared to be a weak traditionist.

►Al-Tirmidhi Hadith

### Hadith 808 Narrated by AbuMusa Ash'ari

The Prophet (peace be upon him) said: Wearing silk and gold has been made **unlawful** for the males of my Ummah and lawful for their females.

Transmitted by Tirmidhi.

## UNLETTERED:

7:157 - "Those who follow the apostle the **unlettered** prophet whom they find mentioned in their own (Scriptures); in the law and the Gospel; for he commands them what is just and forbids them what is evil: he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him honor him help him and follow the light which is sent down with him it is they who will prosper." 1127112811291130

1127 In this verse is a prefiguring, to Moses, of the Arabian Messenger, the last and greatest of the messengers of Allah. Prophecies about him will be found in the Taurat and the Injil. In the reflex of the Taurat as now accepted by the Jews, Moses says: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me" (Deut. xviii. 15): the only Prophet who brought a Shari'at like that of Moses was Muhammad Al- Mustafa, and he came of the house of Ismail the brother of Isaac the father of Israel. In the reflex of the Gospel as now accepted by the Christians, Christ promised another Comforter (John xiv. 16): the Greek word Paraclete which the Christians interpret as referring to the Holy Spirit is by our Doctors taken to be Periclyte, which would be the Greek form of Ahmad. See Q. lxi. 6. (7.157)

7:158 - Say: "O men! I am sent unto you all as the apostle of Allah to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He that giveth both life and death. So believe in Allah and His apostle the unlettered Prophet who believed in Allah and His words: follow him that (so) ye may be guided." 11311132

1132 "Unlettered," as applied to the Prophet here and in verse 157 above, has three special significations. (1) He was not versed in human learning: yet he was full of the highest wisdom, and had a most wonderful knowledge of the previous Scriptures. This was a proof of his inspiration. It was a miracle of the highest kind, a "Sign", which every one could test then, and every one can test now. (2) All organised human knowledge tends to be crystallized, to acquire a partial bias or flavour of some "school" of thought. The highest Teacher had to be free from any such taint, just as a clean slate is necessary if a perfectly clear and bold message has to be written on it. (3) In iii.20 and lxii. 2, the epithet is applied to the Pagan Arabs, because, before the advent of Islam, they were unlearned. (7.158)

62:2 - It is He Who has sent amongst the Unlettered an apostle from among themselves to rehearse to them His Signs to sanctify them and to instruct them in Scripture and Wisdom although they had been before in manifest error 5451545254535454

5451 The **Unlettered**: as applied to a people, it refers to the Arabs, in comparison with the People of the Book, who had a longer tradition of learning, but whose failure is referred to in verse 5 below. As applied to individuals, it means that Allah's Revelation is for the benefit of all men, whether they have worldly learning or not. (62.2)

5453 Cf. ii. 129, and n. 129. Read again the attributes in the last verse. Allah is full Sovereign, and therefore cares for all His subjects, including the meanest and most ignorant, and sends His prophets or messengers to them. He is the Holy One, and therefore purifies and sanctifies those who were steeped in superstition and wickedness. He is Exalted in Power, and therefore He can confer all these blessings on the most unlikely people (verse 3), and no one can stay His hand. He is wise, and therefore He instructs in wisdom, both through written Scriptures, and in other ways, e.g., by means of a knowledge of life and its laws, and an understanding of His wonderful universe. (62.2)

5454 Previous ignorance or error is no bar to a person or nation receiving the blessings of Allah's revelation, provided such person or nation has the will to come to Allah and the capacity to bear His Message. For an instance of incapacity through arrogance, see verse 6 below. (62.2)

32:3 – Or do they say "He has forged it"? Nay it is the Truth from the Lord that thou mayest admonish a people to whom no warner has come before thee: in order that they may receive guidance. <sup>36303631</sup>

3630 The force of "or" (am in Arabic) is that the only alternative to the acceptance of the Book as a divine revelation is the supposition that it was a forgery by the holy Prophet. But the supposition is absurd on the face of it: because (1) the Quraish, his critics, knew him to be an honest and truthful man; (2) he was unlettered, and such a Book would have been beyond his powers as a simple unlettered Arab, unless Allah inspired it; and (3) there was a definite reason for its coming as it did, because the Arabs had received no Messenger before him and Allah has sent Messengers to every nation. (32.3)

►Al-Tirmidhi Hadith

### Hadith 2215 Ubayy ibn Ka'b

Narrated by

Ubayy told of Allah's Messenger (peace be upon him) meeting Gabriel and saying, "I have been sent, Gabriel, to a people who are **unlettered**, among whom are old women and old men, boys and girls, and men who have never read a book." He replied, "The Qur'an, Muhammad, has been sent down in seven modes."

Tirmidhi transmitted it.

## USURY:

See under "Riba".

- 324 Usury is condemned and prohibited in the strongest possible terms. There can be no question about the prohibition. When we come to the definition of Usury there is room for difference of opinion. Hadhrat 'Umar, according to Ibn Kathir, felt some difficulty in the matter, as the Apostle left this world before the details of the question were settled. This was one of the three questions on which he wished he had more light from the Prophet. Our 'Ulama, ancient and modern, have worked out a great body of literature on Usury, based mainly on economic conditions as they existed at the rise of Islam. (2.275)
- 325 An apt simile: whereas legitimate trade or industry increases the prosperity and stability of men and nations, a dependence on Usury would merely encourage a race of idlers, cruel blood-suckers, and worthless fellows who do not know their own good and are therefore akin to madmen. (2.275)
- 326 Owing to the fact that interest occupies a central position in modern economic life, and specially since interest is the very life blood of the existing financial institutions, a number of Muslims have been inclined to interpret it in a manner which is radically different from the understanding of Muslim scholars throughout the last fourteen centuries and is also sharply in conflict with the categorical statements of the Prophet (peace be on him). According to Islamic teachings any excess on the capital is riba (interest). Islam accepts no distinction, in so far as prohibition is concerned, between reasonable and exorbitant rates of interest, and thus what came to be regarded as the difference between usury and interest; nor between returns on bonus for consumption and those for production purposes and so on. (2.275)
- 450 Cf. ii. 275 and note. The last verse spoke of forgiveness, even to enemies. If such mercy is granted by Allah to erring sinners, how much more is it incumbent on us, poor sinners to refrain from oppressing our fellow-beings in need, in matters of mere material and ephemeral wealth? Usury is the opposite extreme of charity, unselfishness, striving, and giving of ourselves in the service of Allah and of our fellow-men. (3.130)
- 451 Real prosperity consists, not in greed, but in giving, -the giving of ourselves and of our substance in the cause of Allah and Allah's truth and in the service of Allah's creatures. (3.130)
- 3552 Riba (literally 'usury' or 'interest') is prohibited, for the principle is that any profit which we should seek should be through our own exertions and at our own expense, not through exploiting other people or at their expense, however we may wrap up the process in the spacious phraseology of high finance or City jargon. But we are asked to go beyond this negative precept of avoiding what is wrong. We should show our active love for our neighbor by spending of our own substance or resources or the utilization of our own talents and opportunities in the service of those who need them. Then our reward or recompense will not be merely what we deserve. It will be multiplied to many times more than our strict account. According to Commentators this verse specially applies to those who give to others, whether gifts or services, in order to receive from them greater benefits in return. Such seemingly good acts are void of any merit and deserve no reward from Allah, since He knows the real intention behind such ostensibly good deeds. (30.39)

## UZAYR:

9:30 - The Jews call Uzair a son of Allah and the Christians call Christ the son of Allah. That is a saying from their mouths; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the truth! <sup>128312841285</sup>



- 1283 In n. 718 to v. 18, 1 have quoted passages from the Old Testament, showing how freely the expression "sons of Allah" was used by the Jews. A sect of them called 'Uzair a son of Allah, according to Baidhawī. In Appendix II (Sura v.) I have shown that the constitution of Judaism dates from 'Uzair (Ezra). The Christians still call Christ the Son of Allah. (9.30)
- 1284 Taking men for gods or sons of Allah was not a new thing. All ancient mythologies have fables of that kind. There was less excuse for such blasphemies after the Prophets of Allah had clearly explained out true relation to Allah than in the times of primitive ignorance and superstition. (9.30)
- 1285 Cf. v. 75. (9.30)

## V.

### VAIN DISCOURSE:

- 6:68 - When thou seest men engaged in vain discourse about Our Signs turn away from them unless they turn to a different theme. If Satan ever makes thee forget then after recollection sit not thou in the company of the ungodly. <sup>891</sup>
- 891 Cf. iv. 140. If in any gathering truth is ridiculed, we must not sit in such company. If we find ourselves in it, as soon as we realize it, we must show our disapproval by leaving. (6.68)
- 6:91 - No just estimate of Allah do they make when they say: "Nothing doth Allah send down to man (by way of revelation)": Say: "Who then sent down the Book which Moses brought? a light and guidance to man: but ye make it into (separate) sheets for show while ye conceal much (of its contents): therein were ye taught that which ye knew not neither ye nor your fathers." Say: "Allah (sent it down)": then leave them to plunge in vain discourse and trifling. 909910911
- 909 Qadara: to weight, judge, or estimate the value or capacity of anything; to have power so to do. Cf. Qadir in iv. 149 and n. 655. The Jews who denied the inspiration of Muhammad had a good answer in their own books about the inspiration of Moses. To those who do not believe in Moses, the answer is more general: is it a just estimate of God to think either that He has not the power or the will to guide mankind, seeing that He is Omnipotent and the Source of all good? If you say that guidance comes, not through an inspired book or man, but through our general intelligence, we point to the spiritual ignorance of "you and your ancestors" the sad spiritual darkness of men and nations high in the intellectual scale. (6.91)
- 910 Cf. v. 47 and n. 750, and v. 49. In those passages Guidance (in practical conduct) is put before Light (or spiritual insight), as they refer to ordinary or average men. Here Light (or spiritual insight) is put first as the question is: does God send inspiration? (6.91)
- 911 The Message to Moses had unity: it was one Book. The present Old Testament is a collection of odd books ("sheets") of various kinds: see Appendix II. end of S. v. In this way you can make a show, but there is no unity, and much of the spirit is lost or concealed or overlaid. The same applies to the New Testament: see Appendix III, after Appendix II. (6.91)
- 4:140 - Already has He sent you word in the Book that when ye hear the signs of Allah held in defiance and ridicule ye are not to sit with them unless they turn to a different theme: if ye did ye would be like them. For Allah will collect the Hypocrites and those who defy faith all in hell. 649
- 649 Cf. vi. 68, an earlier and Makkan verse. Where we see or hear Truth held in light esteem, we ought to make our protest and withdraw from such company, not out of arrogance, as if we thought ourselves superior to other people, but out of real humility, lest our own nature be corrupted in such society. But it is possible that our protest or our sincere remonstrance may change the theme of discourse. In that case we have done good to those who were inclined to hold Truth in light esteem, for we have saved them for ridiculing Truth. (4.140)
- 28:55 - And when they hear vain talk they turn away therefrom and say: "To us our deeds and to you yours; peace be to you: we seek not the ignorant." <sup>3387</sup>
- 3387 The righteous do not encourage idle talk or foolish arguments about things sacred. If they find themselves in some company in which such things are fashionable, they leave politely. Their only rejoinder is: "We are responsible for our deeds, and you for yours; we have no ill-will against you; we wish you well, and that is why we wish you to know of the knowledge we have received; after that knowledge you cannot expect us to go back to the Ignorance which we have left." (28.55)
- 70:42 - So leave them to plunge in vain talk and play about until they encounter that Day of theirs which they have been promised! <sup>5703</sup>

5703 Their talk, their scepticism, is vain, because all spiritual evidence is against it; it is like the foolish play of people who do not think seriously. But the tremendous Day of Judgment and Reality will come, as described in the next two verses. (70.42)

23:3 - Who avoid vain talk;(See 23:4-10)

23:11 - Who will inherit Paradise: they will dwell therein (forever).

74:45 - "But we used to talk vanities with vain talkers;"

33:53 - O ye who Believe! enter not the Prophet's houses until leave is given you for a meal (and then) not (so early as) to wait for its preparation: but when ye are invited enter; and when ye have taken your meal disperse without seeking familiar talk. Such (behavior) annoys the Prophet: He is ashamed to dismiss you but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Apostle or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity. <sup>3755375637573758</sup>

3755 The rules of refined social ethics is as necessary to teach to-day as it was with the rude Arabs whom the holy Prophet had to teach in his day. Those mentioned in this verse may be briefly recapitulated thus: (1) Enter not a friend's house without permission; (2) if invited to dine, don't go too early; you are asked to dine, not to wait for the preparation of the food; (3) be there at the time appointed, so that you enter when you are expected and invited; (4) after the meal, don't get familiar with your host, especially if there is a great distance between him and you; (5) don't waste time in tittle-tattle, causing inconvenience and perhaps annoyance to your host; (6) understand what is proper behaviour for you: he may be too polite to ask to depart. All this has a social bearing: respect and delicate consideration for others are among the highest virtues. (33.53)

3756 The actual manner of showing respect to ladies may be different in different circumstances. But it is an essential principle of good society to show the greatest deference to them. To the "Mothers of the Believers" this respect was due in an exceptional degree. (33.53)

3757 Considering his position, the holy Prophet deserved to be respected before all other men and nothing should be done to cause him the least harm and annoyance. This applied not only during his life-time, but it applies now, because his teaching and personality are alive to us. It was not fitting that his widows, both for their own position and for the position of the Prophet, should be married by other men after him. And this mark of respect was duly observed in history. (33.53)

3758 "Annoy": Aza (IV) may equally mean: to vex, to cause hurt or injury, to insult, to ill-treat by slander or unseemly conduct, or hurt the feelings of (some one). The Prophet came with a divine mission to teach and reclaim the world, and he is entitled to the respect of all, even of those who do not consciously acknowledge his mission, for his mission works constantly like the forces of nature. In a minor degree the "Mothers of the Believers" are also entitled to respect. (33.53)

4:114 - In most of their secret talks there is no good: but if one exhorts to a deed of charity or justice or conciliation between men (secrecy is permissible): to him who does this seeking the good pleasure of Allah We shall soon give a reward of the highest (value). <sup>625</sup>

625 Usually secrecy is for evil ends, or from questionable motives, or because the person seeking secrecy is ashamed of himself and knows that if his acts or motives became known, he would make himself odious. Islam therefore disapproves of secrecy and loves and enjoins openness in all consultations and doings. But there are three things in which secrecy is permissible, and indeed laudable, provided the motive be purely unselfish, to earn "the good pleasure of Allah": (1) if you are doing a deed of charity or beneficence, whether in giving material things or in helping in moral, intellectual, or spiritual matters; here publicity may not be agreeable to the recipient of your beneficence, and you have to think of his feelings; (2) where an unpleasant act of justice or correction has to be done; this should be done, but there is no virtue in publishing it abroad and causing humiliation to some parties or adding to their humiliation by publicity; (3) where there is a delicate question of conciliating parties to a quarrel; they may be very touchy about publicity but quite amenable to the influence of a man acting in private. (4.114)

9:69 - As in the case of those before you: they were mightier than you in power and more flourishing in wealth and children. They had their enjoyment of their portion: and ye have of yours as did those before you; and ye indulge in **idle talk** as they did. They! their works are fruitless in this world and in the hereafter and they will lose (all spiritual good).

►Sahih Al-Bukhari Hadith

**Hadith 3.591** Narrated by

**Al Mughira bin Shuba**

The Prophet said, "Allah has forbidden for you, (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the others (e.g. charity, etc.) and (4) to beg of men (begging). And Allah has hated for you (1) vain, useless talk, or that you talk too much about others, (2) to ask too many questions, (in disputed religious matters) and (3) to waste the wealth (by extravagance).

► Sahih Muslim Hadith

## **Hadith 214** Narrated by **Anas ibn Malik**

When this verse: "O ye who believe! raise not your voices above the voice of the Prophet, nor shout loud unto him in discourse, as ye shout loud unto one another, lest your deeds should become null and void, while you perceive not" (xix.2-5), was revealed, Thabit ibn Qays confined himself to his house and said: I am one of the denizens of Fire, and he deliberately avoided coming to the Apostle (peace be upon him). The Apostle (peace be upon him) asked Sa'd ibn Mu'adh about him and said: Abu Amr, how is Thabit? Has he fallen sick? Sa'd said: He is my neighbour, but I do not know of his illness. Sa'd came to him (Thabit), and conveyed to him the message of the Messenger of Allah (peace be upon him). Upon this Thabit verse was revealed, and you are well aware of the fact that, amongst all of you, mine is the voice louder than that of the Messenger of Allah, and so I am one of the denizens of Fire. Sa'd informed the Holy Prophet about it: Therefore the Messenger of Allah observed: (Nay, not so) but he (Thabit) is one of the dwellers of Paradise.

Sahih Al-Bukhari Hadith

## **Hadith 2.555** Narrated by **Ash shabi**

The clerk of Al-Mughira bin Shu'ba narrated, "Muawiya wrote to Al-Mughira bin Shu'ba: Write to me something which you have heard from the Prophet (p.b.u.h)." So Al-Mughira wrote: I heard the Prophet saying, "Allah has hated for you three things:

1. Vain talks, (useless talk) that you talk too much or about others.
2. Wasting of wealth (by extravagance).
3. And asking too many questions (in disputed religious matters) or asking others for something (except in great need). (See Hadith No. 591, Vol. III)

Fiqh-us-Sunnah

## **Fiqh 3.132a**

### **Refraining from performing any actions that do not befit the fasting**

.....Fasting is not just refraining from eating and drinking, but it is also refraining from everything else that Allah has forbidden. Abu Hurairah reported that the Prophet said: "Fasting is not [abstaining] from eating and drinking only, but also from **vain speech and foul language**. If one of you is being cursed or annoyed, he should say: "I am fasting, I am fasting." This is related by Ibn Khuzaimah, Ibn Hibban, and al-Hakim. The latter said that it is sahih according to Muslim's criterion.....

## **VANITIES:**

2:120 - Never will the Jews or the Christians be satisfied with thee unless thou follow their form of religion. Say: "The guidance of Allah that is the (only) guidance." Wert thou to follow their desires after the knowledge which hath reached thee then wouldst thou find neither protector nor helper against Allah.

4:27 - Allah doth wish to turn to you but the wish of those who follow their lusts is that ye should turn away (from Him) far far away.

4:29 - O ye who believe! eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful. <sup>541</sup>

<sup>541</sup> Let me paraphrase this verse, for there is profound meaning in it. (1) All your property you hold in trust, whether it is in your name, or belongs to the community, or to people over whom you have control. To waste is wrong. (2) In ii. 188 the same phrase occurred, to caution us against greed. Here it occurs, to encourage us to increase property by economic use (traffic and trade), recalling Christ's parable of the Talents (Matt. xxv. 14-30), where the servants who had increased their master's wealth were promoted and the servant who had hoarded was cast into darkness. (3) We are warned that our waste may mean our own destruction ("nor kill or destroy yourselves.") But there is a more general meaning also: we must be careful of our own and other people's lives. We must commit no violence. This is the opposite of "trade and traffic by mutual good-will." (4) Our violence to our own brethren is particularly preposterous, seeing that Allah has loved and showered His mercies on us and all His creatures. (4.29)

4:135 - O ye who believe! stand out firmly for justice as witnesses to Allah even as against yourselves or your parents or your kin and whether it be (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts) lest ye swerve and if ye distort (justice) or decline to do justice verily Allah is well-acquainted with all that ye do. <sup>544645</sup>

644 When the emigration took place from Makkah to Madinah, bonds and links of brotherhood were established between the Emigrants and the Helpers, and they shared in each other's inheritance. Later, when the Community was solidly established, and relations with those left behind in Makkah were resumed, the rights of blood-relations in Makkah, and the Helper-brethren in Madinah were both safeguarded. This is the particular meaning. The more general meaning is similar; respect your ties of blood, of neighbourhood, and of friendly compacts and understandings. Be just to all. (4.135)

19:59 - But after them there followed a posterity who missed prayers and followed after lusts: soon then will they face Destruction <sup>2511</sup>

2511 This selfish godless posterity gains the upper hand at certain times, but even then there is always a minority who see the error of their ways, repent and believe, and live righteous lives. They are not penalised in the Hereafter because they were associated with the ungodly in time. They reap the full reward of their faith and righteousness. (19.59)

23:71 - If the Truth had been in accord with their desires truly the heavens and the earth and all beings therein would have been in confusion and corruption! Nay We have sent them their admonition but they turn away from their admonition. <sup>2919</sup>

2919 Allah is All-Wise and All-Good, and His architecture of the universe is on a perfect Plan. If these poor, low, selfish, ignorant creatures were to plan it according to their hearts' desires, it would be a dreadful world, full of confusion and corruption. (23.71)

25:43 - Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be a disposer of affairs for him? <sup>3097</sup>

3097 The man who worships his own passions or impulses or desires is the most hopeless to teach or lead or guide. If it were anything else the matter with him, the Prophet could argue with him. But Reason cannot prevail over blind passion. It is vain to hope that such a man could be led, until his mad desires are killed. No one could undertake any responsibility for him, for he obeys no law and follows no advice. He is worse than brute beasts, which may not understand, but at least follow the wholesome instincts implanted in them by Allah. The lawless man has killed his instincts and is unwilling to submit to guidance. (25.43)

28:48 - But (now) when the Truth has come to them from Ourselves they say "Why are not (Signs) sent to him like those which were sent to Moses?" Do they not then reject (the Signs) which were formerly sent to Moses? They say: "Two kinds of sorcery each assisting the other!" And they say: "For us we reject all (such things)!" <sup>33813382</sup>

3381 When a Revelation is sent to them, in the Qur-an, adapted to all their needs and the needs of the time they live in, they hark back to antiquity. The holy Prophet was in many respects like Moses, but the times in which he lived were different from the times of Moses, and his age did not suffer from the deceptions of sorcery, like that of Moses. The remedies which his age and future ages required (for his Message was universal) were different. His miracle of the Qur-an was different and most permanent than the Rod and the Radiant-White Hand of Moses. But supposing that the Quraish had been humoured in their insincere demands, would they have believed? Did they believe in Moses? They were only put up by the Jews to make objections which they themselves did not believe in. (28.48)

3382 Moses was called a sorcerer by the Egyptians, and the wonderful words of the Qur-an were called sorcery by the Quraish. As the Qur-an confirmed the Message of Moses, the Quraish objectors said that they were in collusion. The Quraish did not believe in Allah's Revelation at all. (28.48)

29:52 - Say: "Enough is Allah for a Witness between me and you: He knows what is in the heavens and on earth. And it is those who believe in vanities and reject Allah that will perish (in the end)." <sup>34833484</sup>

3483 The test of a Revelation is whether it comes from Allah or not. This is made clear by the life and teachings of the Messenger who brings it. No fraud or falsehood can for a moment stand before Allah. All the most hidden things in heaven and earth are open before Him. (29.52)

3484 If Truth is rejected, Truth does not suffer. It is the rejecters who suffer and perish in the end. (29.52)

30:29 - Nay the wrong-doers (merely) fellow their own lusts being devoid of knowledge. But who will guide those whom Allah leaves astray? To them there will be no helpers. <sup>3539</sup>

3539 The wrong-doers-those who deliberately reject Allah's guidance and break Allah's Law-have put themselves out of the region of Allah's mercy. In this they have put themselves outside the pale of the knowledge of what is for their own good. In such a case they must suffer the consequences of the personal responsibility which flows from the grant of a limited free-will. Who can then guide them or help them? (30.29)

38:26 - O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): nor follow thou the lusts (of thy heart) for they will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah is a Penalty Grievous for that they forget the Day of Account. <sup>41774178</sup>

- 4177 Cf. ii. 30, and n. 47. David's kingly power, and the gifts of wisdom, justice, psalmody, and prophethood were bestowed on him as a trust. These great gifts were not to be a matter of self-glory. (38.26)
- 4178 As stated in n. 1471 above, this vision and its moral are nowhere to be found in the Bible. Those who think they see a resemblance to the Parable of the prophet Nathan (2 Samuel, xii. 1-12) have nothing to go upon but the mention of the "one ewe" here and the "one little ewe-lamb" in Nathan's Parable. The whole story is here different, and the whole atmosphere is different. The Biblical title given to David, "a man after God's own heart" is refuted by the Bible itself in the scandalous tale of heinous crimes attributed to David in chapters xi and xii. of 2 Samuel, viz., adultery, fraudulent dealing with one of his own servants, and the contriving of his murder. Further, in chapter xiii, we have the story of rapes, incest, and fratricide in David's own household! The fact is that passages like those are mere chroniques scandaleuses, i.e., narratives of scandalous crimes of the grossest character. The Muslim idea of David is that of a man just and upright, endowed with all the virtues, in whom even the least thought of self-elation has to be washed off by repentance and forgiveness. (38.26)
- 57:20 - Know ye (all) that the life of this world is but play and amusement pomp and mutual boasting and multiplying (in rivalry) among yourselves riches and children: Here is a similitude: How rain and the growth which it brings forth delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong) and Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world but goods and chattels of deception? 5302530353045305
- 5302 Cf. vi. 32, and n. 855. In the present passage the idea is further amplified. In this life people not only play and amuse themselves and each other, but they show off, and boast, and pile up riches and man-power and influence, in rivalry with each other. (57.20)
- 30:30 - So set thou thy face steadily and truly to the Faith: (Establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not. 354035413542
- 3540 For Hanif see n. 134 to ii. 135. Here "true" is used in the sense in which we say, "the magnetic needle is true to the north." Those who have been privileged to receive the Truth should never hesitate or swerve but remain constant, as men who know. (30.30)
- 3541 As turned out from the creative hand of Allah, man is innocent, pure, true, free, inclined to right and virtue, and endued with true understanding about his own position in the Universe and about Allah's goodness, wisdom, and power. That is his true nature, just as the nature of a lamb is to be gentle and of a horse is to be swift. But man is caught in the meshes of customs, superstitions, selfish desires, and false teaching. This may make him pugnacious, unclean, false, slavish, hankering after what is wrong or forbidden, and deflected from the love of his fellow-men and the pure worship of the One True God. The problem before the Prophets is to cure this crookedness, and to restore human nature to what it should be under the Will of Allah. (30.30)
- 3542 Din Qaiyim here includes the whole life, thoughts and desires of man. The "standard Religion," or the Straight Way is thus contrasted with the various human systems that conflict with each other and call themselves separate "religions" or "sects" (see verse 32 below). Allah's standard Religion is one, as Allah is One. (30.30)
- 40:5 - But (there were people) before them who denied (the Signs) the People of Noah and the confederates (of Evil) after them; and every People plotted against their prophet to seize him and disputed by means of vanities therewith to condemn the truth; but it was I that seized them! And how (terrible) was My Requital! 436143624363
- 4361 Cf. xxxviii. 11-13, and n. 4158. All the hosts of wickedness collected together from history will have no power against Allah's Truth, or the Messenger of that Truth, or Allah's holy Plan for all His Creation. (40.5)
- 4362 Whenever a great or vital Truth is proclaimed and renewed, there are always shallow minds that are ready to dispute about it! And what petty and vain arguments they advance! They think they can discredit or condemn the Truth in this way, or render "of none effect" Allah's Plan. But they are mistaken. If they seem to succeed for a time, that is merely their trial. They may try to plan and plot against Allah's men. But their plots will fail in the long run. They will themselves be caught in their own snares. And then, how terrible will be their Punishment! (40.5)

Sunan of Abu-Dawood

### Hadith 3744 Narrated by Abdullah Ibn Abbas

When the verse: "O ye who believe! eat not up your property among yourselves in vanities, but let there be amongst you traffic and trade by mutual good will" was revealed, a man thought it a sin to eat in the house of another man after the revelation of this verse. Then this (injunction) was revealed by the verse in Surat an-Nur: "No blame on you whether you eat in company or separately." When a rich man (after revelation) invited a man from his people to eat food in his house, he would say: I consider it a sin to eat from it, and he said: a poor man is more entitled to it than I. The Arabic word *tajannah* means sin or fault. It was then declared lawful to eat something on which the name of Allah was mentioned, and it was made lawful to eat the flesh of an animal slaughtered by the people of the Book.



## VANQUISH:

8:65 - O apostle! rouse the believers to the fight. If there are twenty amongst you patient and persevering they will vanquish two hundred: if a hundred they will vanquish a thousand of the unbelievers: for these are a people without understanding. <sup>1232</sup>

1232 In a fight, odds of ten to one against any one are appalling. But they do not daunt the men of faith. Whether they personally win or die, their Cause prevails. They are sure to win: because (1) they have divine aid, and (2) even humanly speaking, those who take up arms against truth and righteousness are fools, and their seeming power is but a broken reed. (8.65)

8:66 - For the present Allah hath lightened your (task) for He knoweth that there is a weak spot in you: but (even so) if there are a hundred of you patient and persevering they will **vanquish** two hundred and if a thousand they will vanquish two thousand with the leave of Allah: for Allah is with those who patiently persevere. <sup>1233</sup>

1233 Given equal conditions, Muslims on account of their faith could win against odds of ten to one. But where their organization and equipment are weak, as was the case about the time of Badr, they were set a lighter task, and asked to tackle no more than odds of two to one against them. As a matter of fact at Badr they won through against odds of more than three to one. (8.66)

Sahih Al-Bukhari Hadith

**Hadith 9.402** Narrated by  
**Abu Huraira**

The Prophet said (to his companions), "Do not fast Al-Wisal." They said, "But you fast Al-Wisal." He said, "I am not like you, for at night my Lord feeds me and makes me drink." But the people did not give up Al-Wisal, so the Prophet fasted Al-Wisal with them for two days or two nights, and then they saw the crescent whereupon the Prophet said, "If the crescent had delayed, I would have continued fasting (because of you)," as if he wanted to **vanquish** them completely (because they had refused to give up Al Wisal).

## VEILS:

2:7 - Allah hath set a seal on their hearts and on their hearing and on their eyes is a veil; great is the penalty they (incur). <sup>3132</sup>

31 All actions are referred to God. Therefore, when we get the penalty of our deliberate sin, and our senses become impervious to good, the penalty is referred to the justice of God. (2.7)

32 The penalty here is the opposite of the prosperity referred to in n 5. As we go down the path of sin, our penalty gathers momentum, just as goodness brings its own capacity for greater goodness. (2.7)

6:25 - Of them there are some who (pretend to) listen to thee; but We have thrown veils on their hearts so they understand it not and deafness in their ears; if they saw every one of the Signs not they will believe in them; in so much that when they come to thee they (but) dispute with thee; the unbelievers say: "These are nothing but tales of the ancients."

17:45 - When thou dost recite the Qur'an We put between thee and those who believe not in the Hereafter a veil invisible: <sup>2230</sup>

2230 Veil invisible: Some Commentators understand mastur here as equivalent to satir: a veil that makes invisible, a thick or dark veil. But I think that the meaning of mastur (in the passive voice) as "hidden or invisible" is more consonant with the whole passage. If all nature, external and within ourselves, declares Allah's glory, those unfortunate who cut themselves off from their better nature are isolated from the true servants of Allah and the revelation of Allah, because (1) they are unfit for being in their company, and (2) because the servants of Allah and the revelation of Allah must be protected from the pain which blasphemy or rebellion must cause to their unsullied nature. The veil is none the less real even though it is invisible. (17.45)

18:11 - Then We drew (a veil) over their ears for a number of years in the cave (so that they heard not): <sup>2339</sup>

2339 Drew (a veil) over their ears: i.e., sealed their ears, so that they heard nothing. As they were in the Cave they saw nothing. So they were completely cut off from the outer world. It was as if they had died, with their knowledge and ideas remaining at the point of time when they had entered the Cave. It is as if a watch stops at the exact moment of some accident, and any one taking it up afterwards can precisely fix the time of the accident. (18.11)



18:57 - And who doth more wrong than one who is reminded of the Signs of his Lord but turns away from them forgetting the (deeds) which his hands have sent forth? Verily We have set **veils** over their hearts lest they should understand this and over their ears deafness. If thou callest them to guidance even then will they never accept guidance. <sup>2401</sup>

2401 Considering the power of sin, and how it gets hold of the hearts of men, and considering all the wrongs that men have done, it is the height of folly and injustice on their part to turn away from warnings which are given expressly for their good. But a stage of callousness is reached, when, by their own choice, they have rendered themselves impervious to Allah's Grace. At that stage a veil is put over their hearts and they are left alone for a time, that they may commune with themselves and perhaps repent and seek Allah's Mercy again. If they do not, it is their own loss. See next verse. (18.57)

24:31 - And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their **veils** over their bosoms and not display their beauty except to their husbands their fathers their husbands' fathers their sons their husbands' sons their brothers or their brothers' sons or their sisters' sons or their women or the slaves whom their right hands possess or male servants free of physical needs or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah that ye may attain Bliss. <sup>2984298529862987</sup>

2987 While all these details of the purity and good form of domestic life are being brought to our attention, we are clearly reminded that the chief object we should hold in view is our spiritual welfare. All our brief life on this earth is a probation, and we must make our individual, domestic, and social life all contribute to our holiness, so that we can get the real success and bliss which is the aim of our spiritual endeavor. (24.31)

39:6 - He created you (all) from a single person: then created of like nature his mate; and He sent down for you eight head of cattle in pairs: He makes you in the wombs of your mothers in stages one after another in three **veils** of darkness. Such is Allah your Lord and Cherisher: to Him belongs (all) dominion. There is no god but He: then how are ye turned away (from your true Center)? <sup>42494250425142524253</sup>

4252 The three veils of darkness which cover the unborn child are: the caul or membrane, the womb, and the hollow in which the womb is enclosed. (39.6)

41:5 - They say: "Our hearts are under veils (concealed) from that to which thou dost invite us and in ours ears in a deafness and between us and thee is a screen: so do thou (what thou wilt); for us we shall do (what we will!)." <sup>44654466</sup>

4465 The consequence of their wilful rejection is that a distance is created between Revelation and those for whom it is meant; their ears become deaf, so that the voice falls fainter and fainter on their ears: they feel a bar between themselves and the Messenger who comes to teach them. Cf. vii. 25. (41.5)

4466 This is either a superiority complex adopting the sarcastic tone of an inferiority complex, or it expresses calculated indifference to spiritual teaching. In effect it says: 'Our hearts and minds are not intelligent enough to understand your noble ideas, nor our ears sufficiently acute to hear their exposition: you and we are quite different; there is a gulf between us. Why worry about us? You go your way, and we shall go ours!' (41.5)

78:39 – That Day will be the sure Reality: therefore whoso will let him take a (straight) Return to his Lord! <sup>5913</sup>

5913 Cf. Ixix. 1 and n. 5635. Judgment is sure to come, and Truth will then be free from all **veils**. Why should not man, therefore, now in this life of probation, turn back to Allah, and understand and do His Will? (78.39)

83:15 - Verily from (the Light of) their Lord that Day will they be veiled. <sup>6018</sup>

6018 The stain of evil deeds on their hearts sullies the mirror of their hearts, so that it does not receive the light. At Judgment the true Light, the Glory of the Lord, the joy of the Righteous, will be hidden by veils from the eyes of the Sinful. Instead; the Fire of Punishment will be to them the only reality which they will perceive. (83.15)

❖ Sahih Al-Bukhari Hadith

### **Hadith 5.32** Narrated by **Sad bin Abi Waqqas**

Umar bin Al-Khattab asked the permission of Allah's Apostle to see him while some Quraishi women were sitting with him, talking to him and asking him for more expenses, raising their voices above the voice of Allah's Apostle.

When 'Umar asked for the permission to enter, the women quickly put on their veils. Allah's Apostle allowed him to enter and 'Umar came in while Allah's Apostle was smiling, 'Umar said 'O Allah's Apostle! May Allah always keep you smiling.' The Prophet said, "These women who have been here, roused my wonder, for as soon as they heard your voice, they quickly put on their veils." 'Umar said, "O Allah's Apostle! You have more right to be feared by them than I." Then 'Umar addressed the women saying, "O enemies of yourselves! You fear me more than you do Allah's Apostle?" They said, "Yes, for you are

harsher and sterner than Allah's Apostle." Then Allah's Apostle said, "O Ibn Al-Khattab! By Him in Whose Hands my life is! Never does Satan find you going on a way, but he takes another way other than yours."

► **Sunan of AbuDawood** Hadith 4091

**Narrated by**      Narrated by  
**Aisha, Ummul Mu'minin**

May Allah have mercy on the early immigrant women. When the verse "That they should draw their veils over their bosoms" was revealed, they tore their thick outer garments and made veils from them.

Sahih Al-Bukhari Hadith

**Hadith 6.313** Narrated by  
**Umar**

I said, "O Allah's Apostle! Good and bad persons enter upon you, so I suggest that you order the mothers of the Believers (i.e. your wives) to observe veils." Then Allah revealed the Verses of Al-Hijab.

## VICEGERENT:

2:30 - Behold thy Lord said to the angels: "I will create a vicegerent on earth." They said "Wilt thou place therein one who will make mischief therein and shed blood? Whilst we do celebrate Thy praises and glorify Thy holy (name)?" He said: "I know what ye know not." <sup>47</sup>

47 It would seem that the angels, though holy and pure, and endued with power from God, yet represented only one side of Creation. We may imagine them without passion or emotion, of which the highest flower is love. If man was to be endued with emotions, those emotions would lead him to the highest and drag him to the lowest. The power of will or choosing would have to go with them, in order that man might steer his own bark. This power of will (when used aright) gave him to some extent a mastery over his own fortunes and over nature, thus bringing him nearer to the God-like nature which has supreme mastery and will. We may suppose the angels had no independent wills of their own; their perfection in other ways reflected God's perfection but could not raise them to the dignity of vicegerency. The perfect vicegerent is he who has the power of initiative himself, but whose independent action always reflects perfectly the will of his Principal. The distinction is expressed by Shakespeare (Sonnet 94) in those fine lines: "They are the lords and owners of their faces. Others but stewards of their excellence." The angels in their one-sidedness saw only the mischief consequent on the misuse of the emotional nature by man; perhaps they also, being without emotions, did not understand the whole of God's nature, which gives and asks for love. In humility and true devotion to God, they remonstrate; we must not imagine the least tinge of jealousy, as they are without emotion. This mystery of love being above them, they are told that they do not know and they acknowledge (in ii. 32 below) not their fault (for there is no question of fault) but their imperfection of knowledge. At the same time, the matter is brought home to them when the actual capacities of man are shown to them (ii. 31, 33). (2.30)

4:165 - Apostles who gave good news as well as warning that mankind after (the coming) of the Apostles should have no plea against Allah: for Allah is Exalted in Power Wise. <sup>671</sup>

671 Every prophet proclaims Allah's goodness to the righteous and forgiveness to those who repent, (good news), and the Wrath to come for those who reject Faith and live in iniquity (warning). Their mission of warning is a prelude and complement to their mission of good news. No one can then say that he or she did not know. (4.165)

5:7 — And call in remembrance the favor of Allah unto you and His Covenant which He ratified with you when ye said: "We hear and we obey": and fear Allah for Allah knoweth well the secrets of your hearts. <sup>705</sup>

705 There is a particular and a general meaning. The particular meaning refers to the solemn Pledge and Covenant taken by two groups of people at 'Aqaba, a valley near Mina, the first about fourteen months before the Hijra, and the second a little later. These were Pledges of fealty to the Messenger of Allah, comparable to the Covenant under Mount Sinai taken in the time of Moses (See 0. ii. 63 and n. 78). The general meaning has been explained in n. 682 to v. 1: man is under a spiritual obligation under an implied Covenant with Allah: Allah has given man reason, judgment, the higher faculties of the soul, and even the position of **vicegerent** on earth (ii. 30), and man is bound to serve Allah faithfully-and obey His Will. That obedience begins with cleanliness in bodily functions, food, etc. It goes on to cleanliness of mind and thought, and culminates in purity of motives in the inmost recesses of his heart and soul. (5.7)

6:165 —It is He who hath made you (His) agents inheritors of the earth: He hath raised you in ranks some above others: that he may try you in the gifts He hath given you: for thy Lord is quick in punishment: yet He is indeed Oft-Forgiving Most Merciful. <sup>988</sup>

988 Cf. ii. 30 and n. where I have translated "Khalifa" as "Vicegerent", it being god's Plan to make Adam (as representing mankind) His vicegerent on earth. Another idea implied in "Khalifa" is that of "successor, heir, or inheritor," i.e., one who has the ultimate ownership after the present possessors, to whom a life-tenancy has been given by the owner, have passed away. In xv. 23

occurs the striking word "heirs" (warithun) as applied to God: "We give life and death, and We are the Heirs (of Inheritors)." The same idea occurs in iii. 180, where see n. 485. (6.165)

14:32 – It is Allah Who hath created the heavens and the earth and sendeth down rain from the skies and with it bringeth out fruits wherewith to feed you; it is He Who hath made the ships subject to you that they may sail through the sea by His command; and the rivers (also) hath He made subject to you. <sup>1908</sup>

1908 We must realise that behind all our strength, skill, and intelligence there is the power and goodness of Allah, Who gave us all these things. Man can understand and control the forces of nature so as to bring them to his own service: he can only do so, because (1) he has got these gifts from Allah, and (2) Allah has fixed definite laws in nature, of which he can take advantage by Allah's command and permission. He has been made **Vicegerent** on earth (ii. 30); Allah commanded the highest creatures to bow down to Adam (ii. 34). Man, by Allah's command, can use rain to produce food for himself; make ships to sail the seas; use rivers as highways, and cut canals for traffic and irrigation. Not only this, but even the heavenly bodies can (by Allah's command) contribute to his needs (see next verse). (14.32)

24:55 - Allah has promised to those among you who believe and work righteous deeds that He will of a surety grant them in the land inheritance (of power) as He granted it to those before them; that He will establish in authority their religion the one which He has chosen for them; and that He will change (their state) after the fear in which they (lived) to one of security and peace: 'They will worship Me (alone) and not associate aught with Me.' If any do reject faith after this they are rebellious and wicked. <sup>30313032</sup>

3031 Three things are promised here, to those who have Faith and obey Allah's Law: (1) that they will inherit power and authority in the land, not for any selfish purposes of theirs nor by way of favouritism, but in order that they may maintain Allah's Law; (2) that the Religion of Right, which Allah has chosen for them, will be openly established, and will suppress all wrong and oppression; (3) that the righteous will live in peace and security, instead of having to suffer persecution, or leave their hearths and homes for the cause of Allah, or practise the rites of their Faith in secret. (24.55)

3032 If this verse was revealed about the time of the Battle of the Ditch (Khandaq), also called the Battle of the Confederates (Ahzab), A.H. 4-5, we can imagine the comfort it gave to the Muslims who were besieged in Madinah by a force ten times their number. The Muslims then lived in a state of great suspense and danger, and under arms for days on end. (See xxxiii. 9-20). The security and authority they were promised came to them subsequently in abundant measures. (24.55)

27:62 - Or who listens to the (soul) distressed when it calls on Him and who relieves its suffering and makes you (mankind) inheritors of the earth? (Can there be another) god besides Allah? Little it is that ye heed! <sup>32973298</sup>

3297 Besides the evidence of external nature, there is the still more intimate evidence in man's inner conscience and heart. Allah listens to man's cry of agony and relieves his suffering, and He has given him superiority over other creation on this earth, through his mind and soul. Is man then going to run after inferior beings and forget Allah? (27.62)

3298 Cf. vi. 165, n. 988. (27.62)

33:72 – We did indeed offer the Trust to the Heavens and the Earth and the Mountains: but they refused to undertake it being afraid thereof: but man undertook it he was indeed unjust and foolish <sup>377737783779378037813782</sup>

3782 Zalum (translated "unjust") and Jahul (ignorant) are both in the Arabic intensive form; as much as to say, 'man signally failed to measure his own powers or his own knowledge.' But Allah's Grace came to his assistance. Where man did his best, he won through by Allah's Grace, even though man's Best was but a poor Good. How did man generically undertake this great Responsibility, which made him **Vicegerent** on earth (ii. 30)? Here comes in the doctrine of a Covenant, express or implied, between Allah and Humanity. See vii. 172,73 and notes 1146-48 also v. 1 and n. 682. A Covenant (Mithaq) necessarily implies Trust, and its breach necessarily implies Punishment. (33.72)

35:45 – If Allah were to punish men according to what they deserve He would not leave on the back of the (earth) a single living creature: but He gives them respite for a stated Term: when their Term expires verily Allah has in his sight all His servants. <sup>394039413942</sup>

3941 A single living creature. This may refer to man, the living crawling creature, with so many possibilities and yet so many weaknesses. But it may mean all creatures literally, as the life of this planet more or less centres round the life of man. He has been given dominion on this earth, and in his state of purity he is Allah's **vicegerent**. (35.45)

38:26 - O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): nor follow thou the lusts (of thy heart) for they will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah is a Penalty Grievous for that they forget the Day of Account. <sup>41774178</sup>

4177 Cf. ii. 30, and n. 47. David's kingly power, and the gifts of wisdom, justice, psalmody, and prophethood were bestowed on him as a trust. These great gifts were not to be a matter of self-glory. (38.26)

4178 As stated in n. 1471 above, this vision and its moral are nowhere to be found in the Bible. Those who think they see a resemblance to the Parable of the prophet Nathan (2 Samuel, xii. 1-12) have nothing to go upon but the mention of the "one ewe" here and the "one little ewe-lamb" in Nathan's Parable. The whole story is here different, and the whole atmosphere is different. The Biblical title given to David, "a man after God's own heart" is refuted by the Bible itself in the scandalous tale of heinous crimes attributed to David in chapters xi and xii. of 2 Samuel, viz., adultery, fraudulent dealing with one of his own servants, and the contriving of his murder. Further, in chapter xiii, we have the story of rapes, incest, and fratricide in David's own household! The fact is that passages like those are mere chroniques scandaleuses, i.e., narratives of scandalous crimes of the grossest character. The Muslim idea of David is that of a man just and upright, endowed with all the virtues, in whom even the least thought of self-elation has to be washed off by repentance and forgiveness. (38.26)

**64:3 – He has created the heavens and the earth in just proportions and has given you shape and made your shapes beautiful: and to Him is the final Goal.** <sup>54815482</sup>

5481 Cf. xl. 64, and n. 4440: also vii. 11 and n. 996. In addition to the beauty and grandeur of all God's Creation, He has endowed man with special aptitudes, faculties and capacities, and special excellencies which raise him at his best to the position of **vicegerent** on earth. "Beautiful" also includes the idea of "adapted to the ends for which they were created". (64.3)

**76:2 – Verily We created Man from a drop of mingled sperm in order to try him: so We gave him (the gifts) of Hearing and Sight.** <sup>5832</sup>

5832 Mingled: the female ovum has to be fertilised with the male sperm before a new animal can be born. Man as an animal has this humble origin. But he has been given the gift of certain faculties of receiving instruction (typified by Hearing) and of intellectual and spiritual insight (typified by Sight). His life has therefore a meaning: with a certain amount of free-will, he is to be vicegerent on earth (ii. 30). But he must be trained and tried, and that is the whole problem of human life. (76.2)

**80:19 – From a sperm-drop: He hath created him and then mouldeth him in due proportions;** <sup>5957</sup>

5957 Cf. lxxvi. 2, and n. 5832. The origin of man as an animal is lowly indeed. But what further faculties and capacities has not Allah granted to man? Besides his animal body, in which also he shares in all the blessings which Allah has bestowed on the rest of His Creation, man has been granted divine gifts which entitle him to be called the **Vicegerent** on earth: ii. 30. He has a will; he has spiritual perception; he is capable of divine love; he can control nature within certain limits, and subject nature's forces to his own use. And he has been given the power of judgment, so that he can avoid excess and defect, and follow the middle path. And that path, as well as all that is necessary for his life in its manifold aspects, has been made easy for him. (80.19)

**95:4 -We have indeed created man in the best of molds** <sup>6199</sup>

6199 Taqwim: mould, symmetry, form, nature, constitution. There is no fault in Allah's creation. To man Allah gave the purest and best nature, and man's duty is to preserve the pattern on which Allah has made him: xxx. 30. But by making him vicegerent, Allah exalted him in posse even higher than the angels, for the angels had to make obeisance to him (ii. 30-34, and n. 48). But man's position as vicegerent also gives him will and discretion, and if he uses them wrongly he falls even lower than the beasts. See next note. (95.4)

►Sahih Muslim Hadith

### Hadith 6606

Narrated by

**AbuSa'id al-Khudri**

Allah's Apostle (peace be upon him) said: The world is sweet and green (alluring) and verily Allah is going to install you as **vicegerent** in it in order to see how you act. So avoid the allurements of women: verily , the first trial for the people of Isra'il was caused by women. And in the hadith transmitted on the authority of Ibn Bashshar the words are: "So that He should see how you act."

## VICTORY:

See: S.48.

**2:89 - And when there comes to them a Book from Allah confirming what is with them although from of old they had prayed for **victory** against those without faith when there comes to them that which they (should) have recognized they refused to believe in it; but the curse of Allah is on those without Faith.** <sup>94</sup>

94 The Jews, who pretended to be so superior to the people without Faith - the Gentiles - should have been the first to recognize the new Truth - or the Truth renewed - which it was Muhammad's mission to bring because it was so similar in form and language to what they had already received. But they had more arrogance than faith. It is this want of faith that brings on the curse, i.e., deprives us (if we adopt such an attitude) of the blessings of God. Again the lesson applies to a much wider circle than the Jews. We are all apt, in our perverseness, to reject an appeal from our brother

even more summarily than one from an outsider. If we have a glimmering of the truth, we are apt to make ourselves impervious to further truth, and thus lose the benefit of Allah's Grace. (2.89)

3:123 - Allah had already given you the **victory** at Badr, when ye were contemptible. So observe your duty to Allah in order that ye may be thankful.

3:126 - Allah ordained this only as a message of good cheer for you, and that thereby your hearts might be at rest--Victory cometh only from Allah, the Mighty, the Wise--

4:74 - Let those fight in the cause of Allah who sell the life of this world for the Hereafter. To him who fighteth in the cause of Allah whether he is slain or gets victory soon shall We give him a reward of great (value). <sup>591</sup>

591 It is not every one, -least of all, poltroons and faint-hearted persons-who is fit to fight in the cause of Allah. To do so is a privilege, and those who understand the privilege are prepared to sacrifice all their interests in this life, and this life itself; for they know that it is the sacrifice of something fleeting and of little value, for the sake of something everlasting, and of immense value. Whether (in appearance) they win or lose, in reality they win the prize for which they are fighting, -viz., honour and glory in the sight of Allah. Note that the only alternatives here are Death or Victory! The true fighter knows no defeat. (4.74)

5:23 - (But) among (their) Allah-fearing men were two on whom Allah had bestowed His Grace: they said: "Assault them at the (proper) gate: when once ye are in, **victory** will be yours. But on Allah put your trust if ye have faith." <sup>726</sup>

726 Among those who returned after spying out the land were two men who had faith and courage. They were Joshua and Caleb. Joshua afterwards succeeded Moses in the leadership after 40 years. These two men pleaded for an immediate entry through the proper Gate, which I understand to mean, "after taking all due precautions and making all due preparations". Cf. ii.189 and n. 203. But of course, they said, they must put their trust in Allah for victory. (5.23)

8:19 - (O unbelievers!) if ye prayed for **victory** and judgment now hath the judgment come to you: if ye desist (from wrong) it will be best for you: if ye return (to the attack) so shall We. Not the least good will your forces be to you even if they were multiplied: for verily Allah is with those who believe. <sup>1193</sup>

1193 Fath = victory, decision, judgment. The Quraish in Makkah had prayed for victory: they were confident that their superior numbers, equipment, and experience would be decisive. With a play on the word, they are told that the decision had come, and the victory-but not in the sense they had hoped for! (8.19)

9:26 - But Allah did pour His calm on the apostle and on the believers and sent down forces which ye saw not: He punished the unbelievers: thus doth He reward those without faith. <sup>1276</sup>

1276 Sakina: calm, peace, security, tranquillity. Cf. ii. 248. The Prophet never approved of over-weening confidence, or reliance merely upon human strength, or human resources or numbers. In the hour of danger and seeming disaster, he was perfectly calm, and with cool courage relied upon the help of Allah, Whose standard he carried. His calmness inspired all around him, and stopped the rout of those who had turned their backs. It was with Allah's help that they won, and their victory was complete. They followed it up with an energetic pursuit of the enemies, capturing their camps, their flocks and herds, and their families, whom they had boastfully brought with them in expectation of an easy victory. (9.26)

14:15 - But they sought victory and decision (there and then) and frustration was the lot of every powerful obstinate transgressor. <sup>18891890</sup>

1889 Cf. viii. 19. I have assumed that "they" in this verse is the same as "them" in the preceding verse, i.e., the ungodly. Hoping for victory they forced a decision, and they got it-against themselves. Or they challenged a punishment, and it came in good time. Some Commentators construe "they" here to mean "the Prophets": in that case the verse would mean: "The Prophets prayed for a victory and decision, and the ungodly were frustrated in their efforts to suppress the Truth." (14.15)

37:173 - And that Our forces they surely must conquer. <sup>4139</sup>

4139 The victory will be the victory of Allah's Truth by the forces of Allah, but every soldier in the army of Truth, who has done his duty, will be entitled to claim a share in the victory. (37.173)

48:1 - Verily We have granted thee a manifest Victory: <sup>4866</sup>

4866 This is best referred to the Treaty of Hudaibiya, for which see the Introduction to this Sura. By this Treaty the Makkan Quraish, after many years of unrelenting conflict with Islam, at length recognised Islam as (what they thought) an equal power with themselves. In reality the door was then opened for the free spread of Islam throughout Arabia and thence through the world. (48.1)



48:2 - That Allah may forgive thee thy faults of the past and those to follow; fulfil His favor to thee; and guide thee on the Straight Way; <sup>4867</sup>

4867 See n. 4428 to xi. 55, and Cf. xlvii. 19. Any mistakes of the past were now rectified, and any future ones prevented by the free scope now offered, by the act of the Quraish Pagans themselves, to the recognition and free promulgation of Islam. (48.2)

48:3 - And that Allah may help thee with powerful help. <sup>4868</sup>

4868 Three objects or results of the Treaty are mentioned: (1) forgiveness, which is equivalent to Mercy, (2) fulfilment of the dignity of Prophethood with the dignity of an effective and recognised position in Arabia; (3) opening up a straight way leading to Islam, by access to Makkah from next year, Makkah being the symbolic centre of Islam. These three are summed up in the comprehensive phrase "powerful (or effective) help". (48.3)

48:18 - Allah's Good Pleasure was on the believers when they swore Fealty to thee under the Tree: He knew what was in their hearts and He sent down tranquillity to them and He rewarded them with a speedy Victory; <sup>48914892489348944895</sup>

4895 The Treaty of Hudaibiya itself was a "speedy Victory": it followed immediately after the Bai'at. (48.18)

48:27 - Truly did Allah fulfil the vision for His Apostle: Ye shall enter the Sacred Mosque if Allah wills with minds secure heads shaved hair cut short and without fear. For He knew what ye knew not and He granted besides this a speedy victory. <sup>49104911</sup>

4910 The Prophet had had a dream that he had entered the Sacred Mosque at Makkah, just before he decided on the journey which resulted in the Treaty of Hudaibiya. By it he and his people could enter next year without the least molestation and in the full customary garb, with head shaved or hair cut short, and all the customary minor rites of pilgrimage. (48.27)

61:13 - And another (favor will He bestow) which ye do love help from Allah and a speedy victory: so give the Glad Tidings to the Believers. <sup>5445</sup>

5445 The supreme Achievement has already been mentioned viz.: the Gardens of Eternity with Allah. But lest that seem too remote or abstract for the understanding of men not strong in faith, another good news is mentioned which the men who first heard this Message could at once understand and appreciate-"which ye do love": viz.: Help and Victory. For all striving in a righteous Cause we get Allah's help: and however much the odds against us may be, we are sure of victory with Allah's help. But all life is a striving or struggle,-the spiritual life even more than any other; and the final victory there is the same as the Garden of Eternity. (61.13)

110:1 - When comes the Help of Allah and Victory

110:2 - And thou dost see the People enter Allah's Religion in crowds <sup>6292</sup>

6292 The Prophet migrated from Makkah to Madinah, a persecuted man. In Madinah all the forces of truth and righteousness rallied round him, and the efforts by the Makkans and their confederates to destroy him and his community recoiled on their own heads. Gradually all the outlying parts of Arabia ranged themselves round his standard, and the bloodless conquest of Makkah was the crown and prize of his patience and constant endeavour. After that, whole tribes and tracts of country gave their adhesion to him collectively, and before his ministry was finished, the soil was prepared for the conquest of the wide world for Islam. What was the lesson to be learnt from this little epitome of the world's history? Not man's self-glory, but humility; and power but service; not an appeal to man's selfishness or self-sufficiency, but a realisation of Allah's Grace and Mercy, and the abundant outpouring of Allah's Praises in word and conduct. (110.2)

►Sahih Al-Bukhari Hadith

### Hadith 4.146

Narrated by

Abu Said Al Khudri

The Prophet said, "A time will come when groups of people will go for Jihad and it will be asked, 'Is there anyone amongst you who has enjoyed the company of the Prophet?' The answer will be, 'Yes.' Then they will be given victory (by Allah) (because of him). Then a time will come when it will be asked, 'Is there anyone amongst you who has enjoyed the company of the companions of the Prophet?' It will be said, 'Yes,' and they will be given victory (by Allah). Then a time will come when it will be said, 'Is there anyone amongst you who has enjoyed the company of the companions of the companions of the Prophet?' It will be said, 'Yes,' and they will be given victory (by Allah)."

►Sunan of Abu-Dawood

### Hadith 1505

Narrated by

Abdullah ibn Abbas

The Prophet (peace be upon him) used to supplicate Allah: "My Lord, help me and do not give help against me; grant me victory, and do not grant victory over me; plan on my behalf and do not plan against me; guide me, and made my right guidance easy for me; grant me victory over those who act wrongfully towards me; O Allah, make me grateful to Thee, mindful of Thee, full of fear towards Thee, devoted to Thy



obedience, humble before Thee, or penitent. My Lord, accept my repentance, wash away my sin, answer my supplication, clearly establish my evidence, guide my heart, make true my tongue and draw out malice in my breast."

►ISL Quran Subjects

## Victory

1. (Also see) Success, Victory from Allah  
[5.56](#), [24.52](#)
2. Celebrating the praises of Allah After  
[110.1](#), [110.2](#), [110.3](#)
3. Enraging at that of Muhammad(S)  
22.115
4. Forgiveness of Allah after, seeking  
[110.1](#), [110.2](#), [110.3](#)
5. Jihad, in  
[61.10](#), [61.11](#), [61.12](#), [61.13](#)
6. Jihad against disbelievers, in  
[8.45](#), [8.46](#)
7. Prayers for against disbelievers  
[3.147](#)

►Sahih Al-Bukhari Hadith

### Hadith 4.791

Narrated by

**Abdullah bin Umar**

I heard Allah's Apostle saying, "The Jews will fight with you, and you will be given victory over them so that a stone will say, 'O Muslim! There is a Jew behind me; kill him!'"

►Sunan of Abu-Dawood

### Hadith 2996

Narrated by

**Muhayyisah**

The Apostle of Allah (peace be upon him) said: If you gain a **victory** over the men of Jews, kill them. So Muhayyisah jumped over Shubaybah, a man of the Jewish merchants. He had close relations with them. He then killed him. At that time Huwayyisah (brother of Muhayyisah) had not embraced Islam. He was older than Muhayyisah. When he killed him, Huwayyisah beat him and said: O enemy of Allah, I swear by Allah, you have a good deal of fat in your belly from his property.

Sahih Al-Bukhari Hadith

### Hadith 4.298

Narrated by

**Anas bin Malik**

Allah's Apostle delivered a sermon and said, "Zaid received the flag and was martyred, then Ja'far took it and was martyred, then 'Abdullah bin Rawaha took it and was martyred, and then Khalid bin Al-Walid took it without being appointed, and Allah gave him victory." The Prophet added, "I am not pleased (or they will not be pleased) that they should remain (alive) with us," while his eyes were shedding tears.

►Sahih Al-Bukhari Hadith

### Hadith 4.145

Narrated by

**Musab bin Sad**

Once Sad (bin Abi Waqqas) thought that he was superior to those who were below him in rank. On that the Prophet said, "You gain no victory or livelihood except through (the blessings and invocations of) the poor amongst you."

►Sahih Al-Bukhari Hadith

### Hadith 5.289

Narrated by

**Ibn Abbas**

On the day of the battle of **Badr**, the Prophet said, "O Allah! I appeal to You (to fulfill) Your Covenant and Promise. O Allah! If Your Will is that none should worship You (then give **victory** to the pagans)." Then Abu Bakr took hold of him by the hand and said, "This is sufficient for you." The Prophet came out saying, "Their multitude will be put to flight and they will show their backs." ([54.45](#))

► Sahih Al-Bukhari Hadith

## Hadith 5.279

Narrated by

Ibn Abbas

When the Prophet arrived at Medina he found that the Jews observed fast on the day of 'Ashura'. They were asked the reason for the fast. They replied, "This is the day when Allah Caused Moses and the children of Israel to have victory over Pharaoh, so we fast on this day as a sign of glorifying it." Allah's Apostle said, "We are closer to Moses than you." Then he ordered that fasting on this day should be observed.

## VIRTUES:

(Few selected Surahs)

11:116 - Why were there not among the generations before you persons possessed of balanced good sense prohibiting (men) from mischief in the earth except a few among them whom We saved (from harm)? But the wrongdoers pursued the enjoyment of the good things of life which were given them and persisted in sin. <sup>16191620</sup>

1619 Baqiyat: some virtue or faculty that stands assault and is lasting; balanced good sense that stands firm to virtue and is not dazzled by the lusts and pleasures of this world, and is not deterred by fear from boldly condemning wrong if it was fashionable or customary. It is leaders possessed of such character that can save a nation from disaster or perdition. The scarcity of such leaders-and the rejection of the few who stood out- brought ruin among the nations whose example has already been set out to us as a warning. In xi. 86 the word has a more literal meaning. (11.116)

1620 The exceptional men of firm virtue would have been destroyed by the wicked to whom they were an offence, had they not been saved by the grace and mercy of Allah. Or perhaps, but for such grace, they might themselves have succumbed to the evil around them, or been overwhelmed in the general calamity. (11.116)

96:11 - Seest thou if He is on (the road of) Guidance? <sup>6211</sup>

6211 Man's insolence leads to two results: (1) self-destruction through self- misleading; (2) a false example or false guidance to others. The righteous man must therefore test human example or human guidance by the question, "Is there Allah's guidance behind it?" And visible light would be thrown on it by the question, "Does it lead to righteousness?" A flouting of Allah and Allah's truth answers the first question in the negative, and conduct which turns back from the eternal principles of Right answers the second. (96.11)

96:12 - Or enjoins Righteousness?

96:13 - Seest thou if he denies (Truth) and turns away? <sup>6212</sup>

6212 The usual trick of the ungodly is to refuse to face Truth. If they are placed in a corner, they deny what is obvious to reasonable men, and turn their backs. (96.13)

90:10 - And shown him the two highways? <sup>6138</sup>

6138 The two highways of life are: (1) the steep and difficult path of virtue, which is further described in the verses following, and (2) the easy path of vice, and the rejection of Allah, referred to in verses 19-20 below. Allah has given us not only the faculties implied in the eyes, the tongue, and the lips, but has also given us the judgment by which we can choose our way; and He has sent us Teachers and Guides, with Revelation, to show us the right and difficult way. (90.10)

6139 In spite of the faculties with which Allah has endowed man and the guidance which He has given him, man has been remiss. By no means has he been eager to follow the steep and difficult path which is for his own spiritual good. Cf. Matt. vii. 14: "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it". (90.11)

6140 The difficult path of virtue is defined as the path of charity or unselfish love, and three specific instances are given for our understanding: viz. (1) freeing the bondman, (2) feeding the orphan, and (3) feeding the indigent down in the dust. (90.13)

33:35 - For Muslim men and women for believing men and women for devout men and women for true men and women for men and women who are patient and constant for men and women who humble themselves for men and women who give in charity for men and women who fast (and deny themselves) for men and women who guard their chastity and for men and women who engage much in Allah's praise for them has Allah prepared forgiveness and great reward. 371837193720

3718 Islam, or submitting our will to Allah's Will, includes all the virtues, as particularly specified in this verse. See n. 3720. (33.35)

3719 A number of Muslim virtues are specified here, but the chief stress is laid on the fact that these virtues are as necessary to women as to men. Both sexes have spiritual as well as human rights and duties in an equal degree, and the future "reward" of the Hereafter. (33.35)

3720 The virtues referred to are: (1) Faith, hope, and trust in Allah, and in His benevolent government of the world; (2) devotion and service in practical life; (3) love and practice of truth, in thought and intention, word and deed; (4)

patience and constancy, in suffering and in right endeavour; (5) humility, the avoidance of an attitude of arrogance and superiority; (6) charity, i.e., help to the poor and unfortunate ones in life, a special virtue arising out of the general duty of service (No. 2); (7) self-control, typically in food, but generally in all appetites; (8) chastity, purity in sex life, purity in motive, thought, word, and deed; and (9) constant attention to Allah's Message, and cultivation of the desire to get nearer to Allah. (33.35)

35:29 - Those who rehearse the Book of Allah establish regular Prayer and spend (in Charity) out of what We have provided for them secretly and openly hope for a Commerce that will never fail. 39143915

3914 The man of God takes Allah's Revelation ("the Book") to heart, ever seeks to get closer and closer to Allah ("regular Prayer"), and in doing so, is moved more and more to practical Charity for his fellow-creatures. He is not ashamed of his Charity ("openly"), but he does not do it to be seen by men ("secretly"): he just does what is necessary for his fellow-creatures, whether people talk about it or not. (35.29)

35:30 - For He will pay them their meed nay He will give them (even) more out of His Bounty; for He is Oft-Forgiving Most Ready to appreciate (service). 39163917

3916 **No man is perfect.** Everyone has his fault. But when a man tries his best in the service of Allah, his faults are blotted out, and he is treated as if he had committed no faults: "for Allah is Oft-Forgiving, and ready to appreciate service". (35.30)

3917 Cf. xiv. 5, and n. 2877 for shakur. Allah is ready to recognise, appreciate, and reward the smallest service, without regard to the defects in that service. His gracious acceptance is compared to "gratitude" among men. (35.30)

2:104 - O ye of Faith! say not (to the Apostle) words of ambiguous import but words of respect; and hearken (to him); to those without faith is a grievous punishment. 105

105 What the evil ones learnt from Harut and Marut (see last note) they turned to evil. When mixed with fraud and deception, it appeared as charms and spells of love potions. They did nothing but cause discord between the sexes. But of course their power was limited to the extent to which God permitted the evil to work, for His grace protected all who sought His guidance and repented and returned to Him. But apart from the harm that these false pretenders might do to others, the chief harm which they did was to their own souls. They sold themselves into slavery to the Evil One, as is shown in the allegory of Goethe's Faust. That allegory dealt with the individual soul. Here the tragedy is shown to occur not only to individuals but to whole groups of people, for example, the People of the Book. Indeed the story might be extended indefinitely. (2.104)

2:108 - Would ye question your Apostle as Moses was questioned of old? But whoever changeth from faith to unbelief hath strayed without doubt from the even way. 108109

108 Moses was constantly harassed with foolish, impertinent, or disingenuous questions by his own people. We must not follow that bad example. Questions should be asked only for real instruction. (2.108)

109 "Even way": the Arabic word sawaa signifies smoothness as opposed to roughness: symmetry as opposed to want of plan; equality or proportion as opposed to want of design; rectitude as opposed to crookedness; a mean as opposed to extremes; and fitness for the object held in view as opposed to faultiness. (2.108)

### **VIRTUES –( MANNERS/ GOOD CONDUCT):**

2:263 - Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants and he is Most Forbearing. 309

309 A very high standard is set for charity. (1) It must be in the way of God. (2) It must expect no reward in this world. (3) It must not be followed by references or reminders to the act of charity. (4) Still less should any annoyance or injury be caused to the recipient; e.g. by boasting that the giver relieved the person in the hour of need. Indeed, the kindness and the spirit which turns a blind eye to other people's faults or short-comings is the essence of charity: these things are better than charity if charity is spoilt by tricks that do harm. At the same time, while no reward is to be expected, there is abundant reward from God - material, moral, and spiritual - according to His own good pleasure and plan. If we spend in the way of God, it is not as if God was in need of our charity. On the contrary our short-comings are so great that we require His utmost forbearance before any good that we can do can merit His praise or reward. Our motives are so mixed that our best may really be very poor if judged by a very strict standard. (2.263)

4:85 - Whoever recommends and helps a good cause becomes a partner therein: and whoever recommends and helps an evil cause shares in its burden: and Allah hath power over all things. 604

604 In this fleeting world's chances Allah's providence and justice may not always appear plain to our eyes. But we are asked to believe that if we help and support a good cause, we share in all its credit and in its eventual victory. And conversely, we cannot support a bad cause without sharing in all its evil consequences. If appearances seem against this faith, let us not be deceived by appearances. For Allah has power over all things. (4.85)

4:86 - When a (courteous) greeting is offered you meet it with a greeting still more courteous (at least) of equal courtesy. Allah takes careful account of all things. <sup>605</sup>

605 The necessary correlative to the command to fight in a good cause is the command to cultivate sweetness and cordiality in our manners at all times. For fighting is an exceptional necessity while the sweetness of daily human intercourse is a normal need. Further, we give kindness and courtesy without asking, and return it if possible in even better terms than we received, or at least in equally courteous terms. For we are all creatures of One God, and shall be brought together before Him. (4.86)

5:1 - O ye who believe! fulfil (all) obligations. <sup>682683684685</sup>

682 See under "Obligations"

683 That is, the exceptions named not only in the Qur-an but in the Sunnah as well. See v. 3 below. (5.1)

684 Cf. v. 94-96. Hunting and the use of game are forbidden "while ye are hurumun," i.e., while ye are (1) in the Sacred Precincts, or (2) in the special pilgrim garb (ihram), as to which see n. 212, ii. 196. In most cases the two amount to the same thing. The Sacred Precincts are sanctuary both for man and beast. (5.1)

685 Allah's commands are not arbitrary. His Will is the perfect Archetype or Plan of the world. Everything He wills has regard to His Plan, in which are reflected His perfect wisdom and goodness. (5.1)

6:50 - Say: "I tell you not that with me are the treasures of Allah nor do I know what is hidden nor do I tell you I am an angel. I but follow what is revealed to me." Say: "Can the blind be held equal to the seeing?" Will ye then consider not? <sup>867868</sup>

868 Therefore compare not the men of God ("the seeing") with ordinary men ("the blind"). The men of God, although they be but men, have the higher light with them; therefore do not exact of them petty ephemeral services. Though they are men, they are not as other men, and are entitled to reverence. (6.50)

6:68 - When thou seest men engaged in vain discourse about Our Signs turn away from them unless they turn to a different theme. If Satan ever makes thee forget then after recollection sit not thou in the company of the ungodly. <sup>891</sup>

6:122 - Can he who was dead to whom We gave life and a Light whereby he can walk amongst men be like him who is in the depths of darkness from which he can never come out? Thus to those without faith their own deeds seem pleasing. <sup>945</sup>

945 Here is an allegory of the good man with his divine mission and the evil man with his mission of evil. The former, before he got his spiritual life, was like one dead. It was God's grace that gave him spiritual life, with a Light by which he could walk and guide his own footsteps as well as the footsteps of those who are willing to follow God's light. The opposite type is that which hates God's light, which lives in the depths of darkness, and which plots and burrows against all that is good. But the plots of evil recoil on itself, although it thinks that they will hurt the good. Can these two types be for a moment compared with each other? Perhaps the lead in every centre of population is taken by the men of evil. But the good men should not be discouraged. They should work in righteousness and fulfil their mission. (6.122)

6:141- It is He who produceth gardens with trellises and without and dates and tilth with produce of all kinds and olives and pomegranates similar (in kind) and different (in variety): eat of their fruit in their season but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters. <sup>964965966</sup>

966 "Waste not, want not," says the English proverb. Here the same wisdom is preached from a higher motive. See what magnificent means God provides in nature for the sustenance of all His creatures, because He loves them all. Enjoy them in moderation and be grateful. But commit no excess, and commit no waste: the two things are the same from different angles of vision. If you do, you take away something from other creatures and God would not like your selfishness. (6.141)

6:151 - Say: "Come I will rehearse what Allah hath (really) prohibited you from": join not anything as equal with Him; be good to your parents: kill not your children on a plea of want; We provide sustenance for you and for them; come not nigh to shameful deeds whether open or secret; take not life which Allah hath made sacred except by way of justice and law: thus doth He command you that ye may learn wisdom. <sup>976977</sup>

7:33 - Say: The things that my Lord hath indeed forbidden are: shameful deeds whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah for which he hath given no authority; and saying things about Allah of which ye have no knowledge. <sup>1016</sup>

7:45 - "Those who would hinder (men) from the path of Allah and would seek in it something crooked: they were those who Denied the Hereafter." <sup>1024</sup>

- 7:157 - "Those who follow the apostle the unlettered prophet whom they find mentioned in their own (Scriptures); in the law and the Gospel; for he commands them what is just and forbids them what is evil: he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the yokes that are upon them. So it is those who believe in him honor him help him and follow the light which is sent down with him it is they who will prosper." <sup>1127112811291130</sup>
- 8:45 - O ye who believe! when ye meet a force be firm and call Allah in remembrance much (and often); that ye may prosper.
- 14:3 - Those who love the life of this world more than the Hereafter who hinder (men) from the Path of Allah and seek therein something crooked: they are astray by a long distance. <sup>1873</sup>
- 15:88 - Strain not thine eyes (wistfully) at what We have bestowed on certain classes of them nor grieve over them: but lower thy wing (in gentleness) to the Believers. <sup>200920102011</sup>
- 2009 It may be that other people have worldly goods which worldly men envy. Do they necessarily bring happiness? Even the temporary pleasure that they may give is not unmixed with spiritual poisons, and even so, will not last. The man of God looks with wistful eyes at other things,-the favour and countenance of Allah. (15.88)
- 17:34 - Come not nigh to the orphan's property except to improve it until he attains the age of full strength; and fulfil (every) engagement for (every) engagement will be enquired into (on the Day of Reckoning). <sup>2217221822192220</sup>
- 17:35 - Give full measure when ye measure and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination. <sup>2221</sup>
- 17:36 - And pursue not that of which thou hast no knowledge; for every act of hearing or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning). <sup>2222</sup>
- 17:37 - Nor walk on the earth with insolence: for thou canst not rend the earth asunder nor reach the mountains in height. <sup>2223</sup>
- 17:38 - Of all such things the evil is hateful in the sight of thy Lord.
- 17:39 - These are among the (precepts of) wisdom which thy Lord Has revealed to thee. Take not with Allah another object of worship lest thou shouldst be thrown into Hell blameworthy and rejected. <sup>22242225</sup>
- 17:53 - Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: for Satan is to man an avowed enemy. <sup>2238</sup>
- 2238 This command refers to two situations. (1) Even to your enemies and the enemies of Allah you should speak fair: who are you to judge others? Judgment belongs to Allah alone, for He knows you (i.e., all mankind) best, and your personal knowledge is at best imperfect. And Satan is always trying to divide mankind. (2) Amongst yourselves, also you should not entertain suspicions, but speak politely according to the best standards of human speech. A false or unkind word may destroy all your efforts at building up unity, because the forces of disruption are more numerous than the forces of unity. (17.53)
- 18:23- Nor say of anything "I shall be sure to do so and so tomorrow"
- 18:24 - Without adding "So please Allah!" And call thy Lord to mind when thou forgettest and say "I hope that my Lord will guide me ever closer (even) than this to the right road." <sup>23632364</sup>
- 23:3 ~Who avoid vain talk;
- 23:4 - Who are active in deeds of charity;
- 23:5 - Who abstain from sex <sup>2867</sup>
- 23:6 - Except with those joined to them in the marriage bond or (the captives) whom their right hands possess for (in their case) they are free from blame <sup>2868</sup>
- 23:7 - But those whose desires exceed those limits are transgressors

- 23:8 - Those who faithfully observe their trust and their covenants; <sup>2869</sup>
- 23:9 - And who (strictly) guard their prayers <sup>2870</sup>
- 23:10 - Those will be the heirs <sup>2871</sup>
- 23:96 - Repel evil with that which is best: We are well-acquainted with the things they say. <sup>2934</sup>
- 24:27 - O ye who believe! enter not houses other than your own until ye have asked permission and saluted those in them: that is best for you in order that ye may heed (what is seemly). <sup>2980</sup>
- 24:28 - If ye find no one in the house enter not until permission is given to you: if ye are asked to go back go back: that makes for greater purity for yourselves: and Allah knows well all that ye do. <sup>2981</sup>
- 24:29 - It is no fault on your part to enter houses not used for living in which serve some (other) use for you: and Allah has knowledge of what ye reveal and what ye conceal. <sup>2982</sup>
- 24:30 - Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: and Allah is well acquainted with all that they do. <sup>2983</sup>
- 25:72 - Those who witness no falsehood and if they pass by futility they pass by it with honorable (avoidance); <sup>31313132</sup>
- 31:18 - "And swell not thy cheek (for pride) at men nor walk in insolence through the earth; for Allah loveth not any arrogant boaster. <sup>3603</sup>
- 31:19 - "And be moderate in thy pace and lower thy voice; for the harshest of sounds without doubt is the braying of the ass." <sup>3604</sup>
- 33:36 - It is not fitting for a Believer man or woman when a matter has been decided by Allah and His Apostle to have any option about their decision: if anyone disobeys Allah and His Apostle he is indeed on a clearly wrong Path. <sup>3721</sup>
- 49:11 - O ye who believe! let not some men among you laugh at others: it may be that the (latter) are better than the (former): Nor let some women laugh at others: it may be that the (latter) are better than the (former): nor defame nor be sarcastic to each other nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness (to be used of one) after he has believed: And those who do not desist are (Indeed) doing wrong. <sup>49294930</sup>
- 49:12 - O ye who believe! avoid suspicion as much (as possible): for suspicion in some cases is a sin: and spy not on each other nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay ye would abhor it...but fear Allah: for Allah is Oft-Returning Most Merciful. <sup>493149314932</sup>
- 51:17 - They were in the habit of sleeping but little by night <sup>4999</sup>
- 51:18 - And in the hours of early dawn They (were found) praying for Forgiveness; <sup>5000</sup>
- 53:39 - That man can have nothing but what he strives for;
- 57:20 - **Know ye (all)** that the life of this world is but play and amusement pomp and mutual boasting and multiplying (in rivalry) among yourselves riches and children: Here is a similitude: How rain and the growth which it brings forth delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong) and Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world but goods and chattels of deception? <sup>5302530353045305</sup>
- 68:10 - Need not the type of despicable man ready with oaths. <sup>55995600</sup>
- 68:11 - A slanderer going about with calumnies.



68:12 - (Habitually) hindering (all) good transgressing beyond bounds deep in sin.

68:13 - Violent (and cruel) with all that base-born <sup>5601</sup>

68:14 - Because he possesses wealth and (numerous) sons. <sup>5602</sup>

90:12 - And what will explain to thee the path that is steep?

90:13 - (It is:) freeing the bondman; <sup>6140</sup>

90:14 - Or the giving of food in a day of privation <sup>6141</sup>

90:15 - To the orphan with claims of relationship <sup>6142</sup>

90:16 - Or to the indigent (down) in the dust. <sup>6143</sup>

90:17 - Then will he be of those who believe and enjoin patience (constancy and self-restraint) and enjoin deeds of kindness and compassion. <sup>6144</sup>

90:18 - Such are the Companions of the Right Hand. <sup>6145</sup>

94:5 - So verily with every difficulty there is relief: <sup>6191</sup>

6191 This verse is repeated for extra emphasis. Whatever difficulties or troubles are encountered by men, Allah always provides a solution, a way out, a relief, a way to lead to ease and happiness, if we only follow His Path and show our Faith by patience and well-doing. The solution or relief does not merely come after the Difficulty: it is provided with it. I understand the definite article in al-'usr in a generic sense, and translate: "every difficulty". In xcii. 7, I have translated Yusr as Bliss, and in xcii. 10 'Usr as Misery. (94.5)

94:7 - Therefore when thou art free (from thine immediate task) still labor hard <sup>6192</sup>

94:8 - And to thy Lord turn (all) thy attention. <sup>6193</sup>

6193 The kingdom of Allah is everything. Other things are incidental, and really do not matter. Worldly greatness or success may be a means to an end, but it may also be a hindrance to true spiritual greatness. Allah is the goal of the righteous man's whole attention and desire. (94.8)

9:18 - The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day establish regular prayers and practice regular charity and fear none (at all) except Allah. It is they who are expected to be on true guidance. <sup>12671268</sup>

2:46 - Who bear in mind the certainty that they are to meet their Lord and that they are to return to Him.

2:177 - It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of love for Him for your kin for orphans for the needy for the wayfarer for those who ask and for the ransom of slaves; to be steadfast in prayer and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth the Allah-fearing. <sup>177178179180181</sup>

2:207 - And there is the type of man who gives his life to earn the pleasure of Allah; and Allah is full of kindness to (His) devotees. <sup>229</sup>

229 This second type of man, - firm, sincere, devoted, willing to give his life for the faith that is in him - was common in early Islam. Such men were its pillars. Through persecution, obloquy, torture, threat to their own lives or the lives of those dear to them, they stood by their leader, and many of them gave their lives. That is what established Islam. We are asked in the next verse to follow this type and shun the other or evil type. If we do that, our Cause is safe. (2.207)

2:21 - O ye people! adore your Guardian-Lord who created you and those who came before you that ye may have the chance to learn righteousness. <sup>40</sup>

2:41 - And believe in what I reveal confirming the revelation which is with you and be not the first to reject faith therein nor sell My Signs for a small price: and fear Me and Me alone. <sup>59</sup>

- 2:83 - And remember We took a covenant from the children of Israel (to this effect): worship none but Allah; treat with kindness your parents and kindred and orphans and those in need; speak fair to the people; be steadfast in prayer; and practice regular charity. Then did ye turn back except a few among you and ye backslide (even now). <sup>87</sup>
- 2:107 - Knowest thou not that to Allah belongeth the dominion of the heavens and the earth! And besides Him ye have neither patron nor helper.
- 2:148 - To each is a goal to which Allah turns him; then strive together (as in a race) toward all that is good. Wheresoever ye are Allah will bring you together. For Allah hath power over all things. <sup>153</sup>
- 2:152 - Then do ye remember Me; I will remember you. Be grateful to Me and reject not faith. <sup>156</sup>
- 2:156 - Who say when afflicted with calamity: "To Allah we belong and to Him is our return."
- 2:186 - When my servants ask thee concerning Me I am indeed close (to them); I listen to the prayer of every suppliant when he calleth on Me; let them also with a will listen to My call and believe in Me; that they may walk in the right way. <sup>194</sup>
- 3:191 - Men who celebrate the praises of Allah standing sitting and lying down on their sides and contemplate the (wonders of) creation in the heavens and the earth (with the thought): "Our Lord! not for naught hast thou created (all) this! Glory to thee! give us salvation from the penalty of the fire. <sup>498499</sup>
- 4:36 - Serve Allah and join not any partners with Him: and do good to parents kinsfolk orphans those in need neighbors who are near neighbors who are strangers the companion by your side the way-farer (ye meet) and what your right hands possess: for Allah loveth not the arrogant the vainglorious; <sup>550551552553554</sup>
- 550 The essence of Islam is to serve Allah and do good to your fellow-creatures. This is wider and more comprehensive than "Love God and love your neighbour". For it includes duties to animals as our fellow-creatures, and emphasises practical service rather than sentiment. (4.36)
- 4:84 - Then fight in Allah's cause thou art held responsible only for thyself and rouse the believers. It may be that Allah will restrain the fury of the unbelievers: for Allah is the strongest in might and in punishment. <sup>603</sup>
- 603 The courage of Muhammad was as notable as his wisdom, his gentleness, and his trust in Allah. Facing fearful odds, he often stood alone, and took the whole responsibility on himself. But his example and visible trust in Allah inspired and roused the Muslims, and also-speaking purely from a human point of view-restrained the fury of his enemies. When we consider that he was Allah's inspired Messenger to carry out His Plan, we can see that nothing can resist that Plan. If the enemy happens to have strength, power, or resources, Allah's strength, power, and resources are infinitely greater. If the enemy is meditating punishment on the righteous for their righteousness. Allah's punishment for such wickedness will be infinitely greater and more effective. (4.84)
- 4:79 - Whatever good (O man!) happens to thee is from Allah; but whatever evil happens to thee is from thy (own) soul. And We have sent thee as an Apostle to (instruct) mankind: and enough is Allah for a witness. <sup>598</sup>
- 4:125 - Who can be better in religion than one who submits his whole self to Allah does good and follows the way of Abraham the true in faith? For Allah did take Abraham for a friend. <sup>634</sup>
- 5:35 - O ye who believe! do your duty to Allah seek the means of approach unto Him and strive with might and main in His cause: that ye may prosper. <sup>740741</sup>
- 6:162 - Say: "Truly my prayer and my service of sacrifice my life and my death are (all) for Allah the Cherisher of the Worlds:
- 7:55 - Call on your Lord with humility and in private: for Allah loveth not those who trespass beyond bounds. <sup>1033</sup>
- 1033 In prayer, we must avoid any arrogance or show or loudness, or vanity of requests or words. If excess is condemned in all things, it is specially worthy of condemnation when we go humbly before Our Lord, -we poor creatures before the Omnipotent Who knoweth all. (7.55)

7:201 - Those who fear Allah when a thought of evil from satan assaults them bring Allah to remembrance when lo! they see (aright)! <sup>1172</sup>

1172 Allah protects His own, as no one else can. He is the sure refuge-and the only one-for men of faith. If we are confused or angry, being blinded by this world, He will open our eyes. (7.201)

#### **VIRTUES (TO SERVE ALLAH):**

7:205 - And do thou (O reader!) bring thy Lord to remembrance in thy (very) soul with humility and in reverence without loudness in words in the mornings and evenings; and be not thou of those who are unheedful.

7:206 - Those who are near to thy Lord disdain not to do Him worship: They celebrate His praises and bow down before Him. <sup>11761177</sup>

1176 The higher you are in spiritual attainment, the more is your desire and your opportunity to serve and worship your Lord and Cherisher and the Lord and Cherisher of all the worlds: and the greater is your pride in that service and that worship. (7.206)

8:2 - For believers are those who when Allah is mentioned feel a tremor in their hearts and when they hear His signs rehearsed find their faith strengthened and put (all) their trust in their Lord.

9:119 - O ye who believe! fear Allah and be with those who are true (in word and deed).

9:129 - But if they turn away Say : "Allah sufficeth me: There is not god but He: On Him is my trust - He the Lord of the Throne (Of Glory) Supreme! <sup>1380</sup>

11:114 - And establish regular prayers at the two ends of the day and at the approaches of the night: for those things that are good remove those that are evil: be that the word of remembrance to those who remember (their Lord): <sup>161616171618</sup>

1618 "Those things that are good": in this context the words refer primarily to prayers, but they include all good thoughts, good words, and good deeds. It is by them that we keep away everything that is evil, whether referring to the past, the present, or the future. (11.114)

15:99 - And serve thy Lord until there come unto thee the Hour that is Certain. <sup>2018</sup>

17:22 - Take not with Allah another object of worship; or thou (O man!) wilt sit in disgrace and destitution. <sup>22022203</sup>

2203 If foolish men turn to false objects of worship, they will not only be disappointed, but they will lose the respect of their own fellow-men, and spiritually they will be reduced to destitution. All their talents and their works will be of no avail. (17.22)

17:23 - Thy Lord hath decreed that ye worship none but Him and that ye be kind to parents. Whether one or both of them attain old age in thy life say not to them a word of contempt nor repel them but address them in terms of honor. <sup>2204</sup>

17:39 - These are among the (precepts of) wisdom which thy Lord Has revealed to thee. Take not with Allah another object of worship lest thou shouldst be thrown into Hell blameworthy and rejected. <sup>22242225</sup>

17:56 - Say: "Call on those besides Him whom ye fancy: they have neither the power to remove your troubles from you nor to change them." <sup>2242</sup>

17:110 - Say: "Call upon Allah or call upon Rahman: by whatever name ye call upon Him (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud nor speak it in a low tone but seek a middle course between." <sup>232123222323</sup>

18:26 - Say: "Allah knows best how long they stayed: with Him is (the knowledge of) the secrets of the heavens and the earth: how clearly He sees how finely He hears (everything)! They have no protector other than Him; nor does He share His Command with any person whatsoever. <sup>23662367</sup>

19:64 - (The angels say:) "We descend not but by command of thy Lord: to Him belongeth what is before us and what is behind us and what is between: and thy Lord never doth forget" <sup>2514</sup>

2514 We are apt to be impatient of the evils we see around us. We may give of our best service to Allah, and yet see no results. In our human short-sightedness we may complain within ourselves. But we must not be impatient. The angels of Grace come not haphazard, but by command of Allah according to His Universal Will and Purpose. Allah does not forget. If things are delayed, it is in accordance with a wise providence, which cares for all. Our plain duty is to be patient and constant in His service. (19.64)

19:65 - "Lord of the heavens and of the earth and of all that is between them: so worship Him and be constant and patient in His worship: knowest thou of any who is worthy of the same Name as He?" <sup>2515</sup>

26:213 - So call not on any other god with Allah or thou wilt be among those under the Penalty.

33:35 - For Muslim men and women for believing men and women for devout men and women for true men and women for men and women who are patient and constant for men and women who humble themselves for men and women who give in charity for men and women who fast (and deny themselves) for men and women who guard their chastity and for men and women who engage much in Allah's praise for them has Allah prepared forgiveness and great reward. <sup>371837193720</sup>

33:41 - O ye who believe! celebrate the praises of Allah and do this often;

33:42 - And glorify Him morning and evening.

35:2 - What Allah out of His Mercy doth bestow on mankind there is none can withhold: what He doth withhold there is none can grant apart from Him: and He is the Exalted in Power Full of Wisdom. <sup>3873</sup>

41:30 - In the case of those who say "Our Lord is Allah" and further stand straight and steadfast the angels descend on them (from time to time): "Fear ye not!" (they suggest) "nor grieve! but receive the Glad Tidings of the Garden (of Bliss) the which ye were promised!" <sup>4499</sup>

4499 The people who succeed in eternal Life are those who recognise and understand the one and only Eternal Reality, that is Allah, and further shape their probationary Life firmly and steadfastly on the principles of that Truth and Reality. They will have their friends and protectors in the good angels, in contrast to the evil ones, who will have no friendship or protection, but only the reproaches of the Satan. (41.30)

42:27 - If Allah were to enlarge the provision for His Servants they would indeed transgress beyond all bounds through the earth; but He sends (it) down in due measure as He pleases: for He is with His Servants well-acquainted Watchful. <sup>45654566</sup>

4565 It may be objected that all prayers, even of good people, are not answered. The reply is: (1) that even everyone who is good does not necessarily know what is best for him, for the values in this life are curiously distorted; and (2) on account of their want of knowledge, if everyone got all he asked for, there would be chaos and confusion, and "transgression beyond bounds through the earth", for the different interests are so intermingled and balanced that some measure must be observed in granting people's wishes. This measure is best supplied by the watchful care of Allah and His perfect knowledge of all our real needs. (42.27)

43:68 - My devotees! no fear shall be on you that Day nor shall ye grieve <sup>4667</sup>

64:16 - So fear Allah as much as ye can; listen and obey; and spend in charity for the benefit of your own souls: and those saved from the covetousness of their own souls they are the ones that achieve prosperity. <sup>549754985499</sup>

84:6 - O thou man! verily thou art ever toiling on towards the Lord painfully toiling but thou shalt meet Him. <sup>6036</sup>

98:5 - And they have been commanded no more than this: to worship Allah offering Him sincere devotion being True (in faith); to establish regular Prayer; and to practice regular Charity; and that is the Religion Right and Straight. <sup>622862296230</sup>

4576 The higher and more permanent gifts which come from Allah's Presence are for those who truly worship and serve Allah. These are described by nine of their characteristics: viz. (1) they have Faith: and it follows that (2) they trust in Allah, instead of running after false standards or values: (3) they eschew the more serious offences against Allah's Law, and of course keep clear of any offences against sex (indecenties); (4) while knowing that they are not

themselves perfect, they are ready to forgive others, even though they are sorely tried with anger and provocation; for the rest see n. 4578. (42.36)

2:163 - And your Allah is one Allah; there is no god but He Most Gracious Most Merciful. <sup>165</sup>

56:74 - Then celebrate with praises the name of the Lord the Supreme: <sup>5257</sup>

39:23 - Allah has revealed (from time to time) the most beautiful message in the form of a Book consistent with itself (Yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases but such as Allah leaves to stray can have none to guide. <sup>4276427742784279</sup>

#### **VIRTUE –( CHARITY):**

2:262 - Those who spend their substance in the cause of Allah and follow not up their gifts with reminders of their generosity or with injury for them their reward is with their Lord; on them shall be no fear nor shall they grieve.

17:26 - And render to the kindred their due rights as (also) to those in want and to the wayfarer: but squander not (your wealth) in the manner of a spendthrift. <sup>22082209</sup>

17:29 - Make not thy hand tied (like a niggard's) to thy neck nor stretch it forth to its utmost reach so that thou become blameworthy and destitute. <sup>2212</sup>

25:67 - Those who when they spend are not extravagant and not niggardly but hold a just (balance) between those (extremes); <sup>3127</sup>

30:38 - So give what is due to kindred the needy and the wayfarer. That is best for those who seek the Countenance of Allah and it is they who will prosper. <sup>35503551</sup>

51:19 - And in their wealth and possessions (was remembered) the right of the (needy) him who asked and him who (for some reason) was prevented (from asking). <sup>5001</sup>

92:5 - So he who gives (in charity) and fears (Allah)

92:6 - And (in all sincerity) testifies to the Best <sup>6163</sup>

92:7 - We will indeed make smooth for him the path to Bliss. <sup>6164</sup>

92:8 - But he who is a greedy miser and thinks himself self-sufficient.

92:9 - And gives the lie to the Best <sup>6165</sup>

92:10 - We will indeed make smooth for him the Path to Misery;

2:195 - And spend of your substance in the cause of Allah and make not your own hands contribute to your destruction but do good; for Allah loveth those who do good. <sup>211</sup>

#### **VIRTUE –( FORGIVENESS):**

3:133 - Be quick in the race for forgiveness from your Lord and for a garden whose width is that (of the whole) of the heavens and of the earth prepared for the righteous. <sup>452</sup>

3:135 - And those who having done something to be ashamed of or wronged their own souls earnestly bring Allah to mind and ask for forgiveness for their sins and who can forgive sins except Allah? And are never obstinate in persisting knowingly in (the wrong) they have done. <sup>454455</sup>

3:134 - Those who spend (freely) whether in prosperity or in adversity; who restrain anger and pardon (all) men; for Allah loves those who do good. <sup>453</sup>

15:85 - We created not the heavens the earth and all between them but for just ends. And the Hour is surely coming (when this will be manifest). So overlook (any human faults) with gracious forgiveness. <sup>20052006</sup>

42:37 - Those who avoid the greater crimes and shameful deeds and when they are angry even then forgive; <sup>4577</sup>

25:71 - And whoever repents and does good has truly turned to Allah with an (acceptable) conversion

39:53 - Say: "O my Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving Most Merciful. <sup>4324</sup>

### **VIRTUE –( OF EVIL):**

6:123 - Thus have We placed leaders in every town its wicked men to plot (and burrow) therein: but they only plot against their own souls and they perceive it not.

6:128 - One day will He gather them all together (and say): "O ye assembly of Jinns! much (toll) did ye take of men." Their friends amongst men will say: "Our Lord! we made profit from each other: but (alas!) we reached our term which Thou didst appoint for us." He will say: "The fire be your dwelling-place you will dwell therein for ever except as Allah willeth." For thy Lord is full of wisdom and knowledge. <sup>948949950951</sup>

950 It is common experience that the forces of evil make an alliance with each other, and seem thus to make a profit by their mutual log-rolling. But this is only in this material world. When the limited term expires, their unholy bargains will be exposed, and there will be nothing but regrets. (6.128)

6:129 - Thus do We make the wrong-doers turn to each other because of what they earn. <sup>952</sup>

952 See n. 950 above. Evil consorts with evil because of their mutual bargains. But in doing so they save the righteous from further temptation. (6.129)

6:164 - Say: "Shall I seek for (my) Cherisher other than Allah when He is the Cherisher of all things (that exist)?" Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear the burden of another. Your goal in the end is toward Allah: He will tell you the truth of the things wherein ye disputed. <sup>987</sup>

987 The doctrine of personal responsibility again. We are fully responsible for our acts ourselves: we cannot transfer the consequences to someone else. Nor can anyone vicariously atone for our sins. **If people have honest doubts or differences about important questions of religion, they should not start futile disputes. All will be clear in the end. Our duty here is to maintain unity and discipline, and do the duty that comes to us. (6.164)**

7:200 - If a suggestion from satan assail thy (mind) seek refuge with Allah; for He heareth and knoweth (all things). <sup>1171</sup>

1171 Even a Prophet of Allah is but human. He might think that revenge or retaliation, or a little tactful silence when evil stalks abroad, or some compromise with ignorance, might be best for the cause. He is to reject such suggestions. (7.200)

11:19 - "Those who would hinder (men) from the path of Allah and would seek in it something crooked: these were they who denied the Hereafter! <sup>1514</sup>

17:27 - Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (Himself) ungrateful. <sup>2210</sup>

17:31 - Kill not your children for fear of want: We shall provide sustenance for them as well as for you: verily the killing of them is a great sin. <sup>2214</sup>



- 17:32 - Nor come nigh to adultery: for it is a shameful (deed) and an evil opening the road (to other evils). <sup>2215</sup>
- 17:33 - Nor take life which Allah has made sacred except for just cause. And if anyone is slain wrongfully We have given his heir authority (to demand Qisas or to forgive): but let him not exceed bounds in the matter of taking life: for he is helped (by the Law). <sup>2216</sup>
- 34:19 - But they said: "Our Lord! place longer distances between our journey-stages." But they wronged themselves (therein). At length We made them as a tale (that is told) and We dispersed them all in scattered fragments. Verily in this are Signs for every (soul that is) patiently constant and grateful. <sup>381738183819</sup>
- 41:34 - Nor can Goodness and Evil be equal. Repel (Evil) with what is better: then will he between whom and thee was hatred become as it were thy friend and intimate! <sup>45044505</sup>
- 4504 You do not return good for evil, for there is no equality or comparison between the two. You repel or destroy evil with something which is far better, just as an antidote is better than poison. You foil hatred with love. You repel ignorance with knowledge, folly and wickedness with the friendly message of Revelation. The man who was in the bondage of sin, you not only liberate from sin, but make him your greatest friend and helper in the cause of Allah! Such is the alchemy of the Word of Allah! Cf. xxiii. 96; xxviii. 54. (41.34)
- 83:1 - Woe to those that deal in fraud <sup>6011</sup>
- 6011 "Fraud" must here be taken in a widely general sense. It covers giving short measure or short weight, but it covers much more than that. The next two verses make it clear that it is the spirit of injustice that is condemned, giving too little and asking too much. This may be shown in commercial dealings, where a man exacts a higher standard in his own favour than he is willing to concede as against him. In domestic or social matters an individual or group may ask for honour, or respect, or services which he or they are not willing to give on their side in similar circumstances. It is worse than one-sided selfishness: for it is double injustice. But it is worst of all in religion or spiritual life: with what face can a man ask for Mercy or Love from Allah when he is unwilling to give it to his fellow-men? In one aspect this is a statement of the Golden Rule. 'Do as you would be done by'. But it is more completely expressed. You must give in full what it due from you, whether you expect or wish to receive full consideration from the other side or not. (83.1)

#### **VIRTUE –( ON PATIENCE AND PERSEVERANCE):**

- 2:45 - Nay seek (Allah's) help with patient perseverance and prayer: it is indeed hard except to those who bring a lowly spirit. <sup>61</sup>
- 3:17 - Those who show patience firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning. <sup>356357</sup>
- 8:46 - And obey Allah and His apostle; and fall into no disputes lest ye lose heart and your power depart; and be patient and persevering: for Allah is with those who patiently persevere. <sup>1215</sup>
- 1215 **A fine description of the Muslim virtues** which make for success and whose loss brings about humiliation and failure. "Power": literally, "wind", -the favourable wind for a sailing ship. (8.46)
- 3:200- O ye who believe! persevere in patience and constancy: vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper. <sup>502503</sup>
- 13:22 - Those who patiently persevere seeking the countenance their Lord; establish regular prayers; spend out of (the gifts) We have bestowed for their sustenance secretly and openly; and turn off Evil with good: for such there is the final attainment of the (Eternal) Home <sup>1836</sup>
- 41:35 - And no one will be granted such goodness except those who exercise patience and self-restraint none but persons of the greatest good fortune. <sup>4506</sup>
- 4506 The moral standard referred to in the last verse can only be reached by the exercise of the highest patience and self-restraint. All sorts of human weaknesses and counsels of pseudo-wisdom and "self-respect" will keep breaking in, but resist them as suggestions of Evil (see next verse). If you reach anywhere near that high standard, you will be indeed most fortunate in a spiritual sense, for Allah's Revelation will have made you great and free. (41.35)

16:127 - And do thou be patient for thy patience is but from Allah; nor grieve over them: and distress not thyself because of their plots. <sup>2164</sup>

42:43 - But indeed if any show patience and forgive that would truly be an exercise of courageous will and resolution in the conduct of affairs. <sup>4586</sup>

2:153 - O ye who believe! seek help with patient perseverance and prayer: for Allah is with those who patiently persevere. <sup>157</sup>

#### **VIRTUE – (ON RIGHTEOUSNESS):**

3:92 - By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give of a truth Allah knoweth it well. <sup>419</sup>

16:90 - Allah commands justice the doing of good and liberality to kith and kin and He forbids all shameful deeds and injustice and rebellion: He instructs you that ye may receive admonition. <sup>2127</sup>

49:9 - If two parties among the Believers fall into a quarrel make ye peace between them: but if one of them transgresses beyond bounds against the other then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies then make peace between them with justice and be fair: for Allah loves those who are fair (and just). <sup>4927</sup>

49:10 - The believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers: And fear Allah that ye may receive Mercy. <sup>4928</sup>

<sup>4928</sup> The enforcement of the Muslim Brotherhood is the greatest social ideal of Islam. On it was based the Prophet's Sermon at his last pilgrimage, and Islam cannot be completely realised until this ideal is achieved. (49.10)

#### **VIRTUE – (ON UNITY):**

3:103 - And hold fast all together by the rope which Allah (stretches out for you) and be not divided among yourselves; and remember with gratitude Allah's favor on you; for ye were enemies and He joined your hearts in love so that by His grace ye became brethren; and ye were on the brink of the pit of fire and He saved you from it. Thus doth Allah make his signs clear to you: that ye may be guided. <sup>429430</sup>

3:105 - Be not like those who are divided amongst themselves and fall into disputations after receiving clear signs; for them is a dreadful penalty.

42:38 - Those who hearken to their Lord and establish regular prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance; <sup>45784579</sup>

42:39 - And those who when an oppressive wrong is inflicted on them (are not cowed but) help and defend themselves. <sup>4580</sup>

42:40 - The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation His reward is due from Allah: for (Allah) loveth not those who do wrong. <sup>458145824583</sup>

<sup>4582</sup> To love Allah is the highest motive of our conduct, for it leads to the love of Allah's creatures; to win the approbation and love of Allah, is the highest reward, far transcending any compensation or satisfaction we can obtain in this life. (42.40)

<sup>4583</sup> Allah does not love those who do wrong. If, therefore we tolerate wrong, or encourage wrong by allowing it to run rampant when we can prevent it, we fail in our duty to Allah. (42.40)

**VIRTUE –( ON RELIGION):**

2:208 - O ye who believe! enter into Islam whole-heartedly; and follow not the footsteps of the Evil One; for he is to you an avowed enemy.

4:171 - O people of the Book! commit no excesses in your religion: nor say of Allah aught but truth.

.....

675 Just as a foolish servant may go wrong by excess of zeal for his master, so in religion people's excesses may lead them to blasphemy or a spirit the very opposite of religion. The Jewish excesses in the direction of formalism, racialism, exclusiveness, and rejection of Christ Jesus have been denounced in many places. Here the Christian attitude is condemned, which raises Jesus to an equality with Allah: in some cases venerates Mary almost to idolatry: attributes a physical son to Allah: and invents the doctrine of the Trinity, opposed to all reason, which according to the Athanasian Creed, unless a man believes, he is doomed to hell for ever. Let our Muslims also beware lest they fall into excesses either in doctrine or in formalism. (4.171)

6:70 - Leave alone those who take their religion to be mere play and amusement and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah: if it offered every ransom (or reparation) none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water and for punishment one most grievous: for they persisted in rejecting Allah. <sup>893894</sup>

6:125 - Those whom Allah (in His Plan) willeth to guide He openeth their breast to Islam; those whom He willeth to leave straying He maketh their breast close and constricted as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe. <sup>947</sup>

947 God's Universal Plan is the Qadha wa Qadr, which is so much misunderstood. That Plan is unalterable, and that is His Will. It means that in the spiritual world, there are laws of justice, mercy, grace, penalty, etc., which work as surely as anything we know. If, then, a man refuses Faith, becomes a rebel, with each step he goes further and further down, and his pace will be accelerated; he will scarcely be able to take spiritual breath, and his recovery, -in spite of God's mercy which he has rejected,-will be as difficult as if he had to climb up to the skies. On the other hand, the godly will find, with each step, the next step easier. Jesus expressed this truth paradoxically: "He that hath, to him shall be given; but he that hath not, from him shall be taken away even that which he hath": Mark, iv. 25. John (vi 65) make Jesus say: "No man can come unto me, except it were given unto him of my Father." (6.125)

6:159 - As for those who divide their religion and break up into sects thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did. <sup>985</sup>

985 Divide their religion: farraqu: i.e., (1) make a distinction between one part of it and another, take the part which suits them and reject the rest; or (2) have religion one day of the week and the world the rest of the six days; or (3) keep "religion in its right place," as if it did not claim to govern the whole life; make a sharp distinction between the secular and the religious; or (4) show a sectarian bias, seek differences in views, so as to break up the unity of Islam. (6.159)

7:204 - When the Qur'an is read listen to it with attention and hold your peace: that ye may receive Mercy.

30:32 - Those who split up their Religion and become (mere) Sects each party rejoicing in that which is with itself! <sup>3544</sup>

**VIRTUE –( TEACH, ENJOIN, INVITE):**

2:44 - Do ye enjoin right conduct on the people and forget (to practice it) yourselves and yet ye study the Scripture? Will ye not understand?

3:104 - Let there arise out of you a band of people inviting to all that is good enjoining what is right and forbidding what is wrong; they are the ones to attain felicity. <sup>431</sup>

9:71 - The believers men and women are protectors one of another: they enjoin what is just and forbid what is evil: they observe regular prayers practice regular charity and obey Allah and His apostle. On them will Allah pour His mercy: for Allah is Exalted in power Wise.

16:125 - Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best who have strayed from His Path and who receive guidance. <sup>21612162</sup>

2161 In this wonderful passage are laid down principles of religious preaching, which are good for all time. But where are the Teachers with such qualifications? We must invite all to the Way of Allah, and expound His Universal Will; we must do it with wisdom and discretion, meeting people on their own ground and convincing them with illustrations from their own knowledge and experience, which may be very narrow, or very wide. Our preaching must be, not dogmatic, not self-regarding, not offensive, but gentle, considerate, and such as would attract their attention. Our manner and our arguments should not be acrimonious, but modelled on the most courteous and the most gracious example, so that the hearer may say to himself, "This man is not dealing merely with dialectics; he is not trying to get a rise out of me; he is sincerely expounding the faith that is in him, and his motive is the love of man and the love of Allah." (16.125)

18:27 -And recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change His Words and none wilt thou find as a refuge other than Him. <sup>2368</sup>

26:214 - And admonish thy nearest kinsmen

41:33 - Who is better in speech than one who calls (men) to Allah works righteousness and says "I am of those who bow in Islam"? <sup>4503</sup>

4503 Better in speech: i.e., speaks better counsel; or is more worthy of being listened to. That his word reaches the highest mark of human speech is evidenced by three facts: (1) that he calls all to the Truth of Allah, showing that his thoughts are not centred on himself; (2) every deed of his is righteousness, showing that there is no divergence between his preaching and his conduct; and (3) he completely associates himself with the Will of Allah, showing that he is the full embodiment of Islam. What a fine description of the holy Prophet! (41.33)

#### **VIRTUE –( OF THE BOOK):**

2:2 - This is the Book; in it is guidance sure without doubt to those who fear Allah. <sup>26</sup>

2:4 - And who believe in the Revelation sent to thee and sent before thy time and (in their hearts) have the assurance of the Hereafter. <sup>28</sup>

2:5 - They are on (true) guidance from their Lord and it is these who will prosper. <sup>29</sup>

43:43 - So hold thou fast to the Revelation sent down to thee: verily thou art on Straight Way. <sup>4646</sup>

47:24 - Do they not then earnestly seek to understand the Qur'an or are their hearts locked up by them?

35:29 - Those who rehearse the Book of Allah establish regular Prayer and spend (in Charity) out of what We have provided for them secretly and openly hope for a Commerce that will never fail: <sup>39143915</sup>

3914 The man of God takes Allah's Revelation ("the Book") to heart, ever seeks to get closer and closer to Allah ("regular Prayer"), and in doing so, is moved more and more to practical Charity for his fellow-creatures. He is not ashamed of his Charity ("openly"), but he does not do it to be seen by men ("secretly"): he just does what is necessary for his fellow-creatures, whether people talk about it or not. (35.29)

#### **VIRTUE –( ON BELIEF):**

2:3 - Who believe in the Unseen are steadfast in prayer and spend out of what We have provided for them. <sup>27</sup>

3:16 - (Namely) those who say: "Our Lord! we have indeed believed: forgive us then our sins and save us from the agony of the fire."

5:101 - O ye who believe! ask not questions about things which if made plain to you may cause you trouble. But if ye ask about things when the Qur'an is being revealed they will be made plain to you: Allah will forgive those: for Allah is Oft-Forgiving Most Forbearing. <sup>807</sup>

807 Many secrets are wisely hidden from us. If the future were known to us, we need not necessarily be happy. In many cases we should be miserable. If the inner meaning of some of the things we see before our eyes were disclosed to us, it might cause a lot of mischief. Allah's Message, in so far as it is necessary for shaping our conduct, is plain and open to us. But there are many things too deep for us to understand, either individually or collectively. It would be foolish to pry into them, as some people tried to do in the time of the Prophet. Where a matter is mentioned in the Qur'an, we can reverently ask for its meaning. That is not forbidden. But we should never pass the bounds of (1) our own capacity to understand, (2) the time and occasion when we ask questions, and (3) the part of the Universal Plan which it is Allah's purpose to reveal to us. (5.101)

22:78 - And strive in His cause as ye ought to strive (with sincerity and under discipline): He has chosen you and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims both before and in this (Revelation); that the Apostle may be a witness for you and ye be witnesses for mankind! So establish regular Prayer give regular Charity and hold fast to Allah! He is your Protector the Best to protect and the Best to help! <sup>2861286228632864</sup>

#### **VIRTUE –( ON MISCHIEF):**

9:107 - And there are those who put up a mosque by way of mischief and infidelity to disunite the believers and in preparation for one who warred against Allah and His apostle aforetime. They will indeed swear that their intention is nothing but good; but Allah doth declare that they are certainly liars. <sup>13551356</sup>

2:11 - When it is said to them: "Make not mischief on the earth" they say: "Why we only want to make peace!"

2:12 - Of a surety they are the ones who make mischief but they realize (it) not. <sup>35</sup>

35 Much mischief is caused (sometimes unwittingly) by people who think that they have a mission of peace, when they have not even a true perception of right and wrong. By their blind arrogance they depress the good and encourage the evil. (2.12)

7:56 - Do no mischief on the earth after it hath been set in order but call on Him with fear and longing (in your hearts): for the mercy of Allah is (always) near to those who do good. <sup>10341035</sup>

1034 The man who prays with humility and earnestness finds the ground prepared by Allah for his spiritual advancement. It is all set in order, and cleared of weeds. He does not, like the wicked, upset that order, to introduce evil or mischief into it. (7.56)

#### **VIRTUE –( ON PRAYER):**

2:43 : And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship). <sup>60</sup>

31:17 - "O my son! establish regular prayer enjoin what is just and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.

2:238 - Guard strictly your (habit of) prayers especially the middle prayer and stand before Allah in a devout (frame of mind). <sup>271</sup>

23:2 - Those who humble themselves in their prayers; <sup>2866</sup>

25:64 - Those who spend the night in adoration of their Lord prostrate and standing; <sup>3124</sup>

25:65 - Those who say "Our Lord! avert from us the Wrath of Hell for its Wrath is indeed an affliction grievous" <sup>3125</sup>

25:68 - Those who invoke not with Allah any other god nor slay such life as Allah has made sacred except for just cause nor commit fornication and any that does this (not only) meets punishment <sup>3128</sup>

25:74 - And those who pray "Our Lord! grant unto us wives and offspring who will be the comfort of our eyes and give us (the grace) to lead the righteous." <sup>31343135</sup>

25:75 - Those are the ones who will be rewarded with the highest place in heaven because of their patient constancy; therein shall they be met with salutations and peace

3135 **Let us recapitulate the virtues of the true servants of Allah:** (1) they are humble and forbearing to those below them in spiritual worth; (2) they are constantly, by adoration, in touch with Allah; (3) they always remember the Judgment in the Hereafter; (4) they are moderate in all things; (5) they avoid treason to Allah, to their fellow-creatures, and to themselves; (6) they give a wide berth not only to falsehood but to futility; (7) they pay attention, both in mind and manner, to the Signs of their Lord; (8) their ambition is to bring up their families in righteousness and to lead in all good. **A fine code of individual and social ethics, a ladder of spiritual development, open to all. (25.74)**

#### **VIRTUE –( ON SIGNS):**

2:189 - They ask thee concerning the new moons. Say: they are but signs to mark fixed periods of time in (the affairs of) men and for pilgrimage. It is no virtue if ye enter your houses from the back; it is virtue if ye fear Allah. Enter houses through the proper doors and fear Allah that ye may prosper. <sup>202203</sup>

7:146 - Those who behave arrogantly on the earth in defiance of right them will I turn away from My signs they will not believe in them; and if they see the way of right conduct they will not adopt it as the way; but if they see the way of error that is the way they will adopt; for they rejected Our signs and failed to take warning from them. <sup>11101111</sup>

25:73 - Those who when they are admonished with the Signs of their Lord droop not down at them as if they were deaf or blind: <sup>3133</sup>

3133 Kharra may mean: to fall down, to snore, to droop down as if the person were bored or inattentive, or did not wish to see or hear or pay attention. (25.73)

#### **VIRTUE –( ON TRUTH):**

2:42 - And cover not Truth with falsehood nor conceal the Truth when ye know (what it is).

2:160 - Except those who repent and make amends and openly declare (the truth) to them I turn; for I am Oft-Returning Most Merciful.

Sahih Bukhari Hadith Subjects

#### **Companions of The Prophet**

1. The virtues of the companions of the Prophet  
B 5.1, B 5.2, B 5.3
2. The virtues of the Emigrants  
B 5.4, B 5.5
8. The virtues of 'Uthman bin 'Affan  
B 5.44, B 5.45, B 5.46, B 5.47, B 5.48, B 5.49



13. The virtues of the relatives of Allah's Apostle  
B 5.60, B 5.61, B 5.62
18. The virtues of Zaid bin Haritha  
B 5.77, B 5.78
20. The virtues of 'Ammar' bin Yasir and Hudhaifa bin Al-Yaman  
B 5.85, B 5.86
21. The virtues of Abu 'Ubaida bin Al-Jarrah  
B 5.87, B 5.88

Sahih Bukhari Hadith Subjects

### **Ansar, Merits of**

14. The virtues of Mu'adh bin Jabal  
B 5.150, B 5.151, B 5.152
15. The virtues of Ubai bin Ka'b  
B 5.153, B 5.154
16. The virtues of Zaid bin Thabit  
B 5.155
17. The virtues of Abu Talha  
B 5.156
18. The virtues of 'Abdullah bin Salam  
B 5.157, B 5.158, B 5.159

► Sahih Muslim Hadith

### **Hadith 6517**

Narrated by

#### **Sa'd ibn Abu Waqqas**

Sa'd had been in the company of Allah's apostle (peace be upon him) and he said: Is one amongst you powerless to get one thousand virtues every day. Amongst those who had been sitting there, one asked: How one amongst us can get one thousand virtues every day? He said: Say "Hallowed be Allah" one hundred times for (by reciting them) one thousand virtues are recorded (to your credit) and one thousand vices are blotted out.

► Sahih Muslim Hadith

### **Hadith 6251**

Narrated by

#### **Abu Hurayrah**

Allah's Apostle (peace be upon him) said: Do you know who is poor? They (the Companions of the Prophet) said: A poor man amongst us is one who has neither dirham with him nor wealth. He (the Prophet) said: The poor of my Ummah would be he who would come on the Day of Resurrection with prayers and fasts and Zakat but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown in the Hell-Fire.

► Fiqh-us-Sunnah

### **Fiqh 1.25b**

#### **Its virtues**

Many hadith state the virtues of ablution. We shall mention just a few:

1. 'Abdullah ibn as-Sunabiji stated that the Messenger of Allah said, "When a slave makes ablution and rinses his mouth, his wrong deeds fall from it. As he rinses his nose, his wrong deeds fall from it. When he washes his face, his wrong deeds fall from it until they fall from beneath his eyelashes. When he washes his hands, his wrong deeds fall from them until they fall from beneath his fingernails. When he wipes his head, his wrong deeds fall from it until they fall from his ears. When he washes his feet, his wrong deeds fall from them until they fall from beneath his toenails. Then his walking to the mosque and his prayer give him extra reward." (Related by Malik, an-Nasa'i, Ibn Majah and al-Hakim.)
2. Anas reported that the Messenger of Allah said, "If good characteristics exist in a person, Allah makes all of his acts good. If a person purifies himself for prayer, he expiates all of his sins and his prayer is considered an extra reward for him." (Related by Abu Ya'la, al-Bazzar and at-Tabarani in al-Ausat.)
3. Abu Hurairah reported that the Messenger of Allah said, "Shall I inform you (of an act) by which Allah erases sins and raises degrees?" They said, "Certainly, O Messenger of Allah." He said, "Perfecting the ablution under difficult circumstances, taking many steps to the mosque, and waiting for the (next) prayer after the (last) prayer has been performed. That is ribat. (Related by Malik, Muslim, at-Tirmidhi and an-Nasa'i.)
4. Abu Hurairah also reported that the Messenger of Allah, upon whom be peace, passed by a grave site and said, "Peace be upon you, O home of believing people. Allah willing, we shall meet you soon, although I wish I could see my brothers." They asked, "Are we not your brothers, O Messenger of Allah?" He said, "You are my companions. My

brothers are the ones who will come after (us)." They said, "How will you know the people of our nation who will come after you, O Messenger of Allah?" He said, "If a man has a group of horses with white forelocks amidst a group of horses with black forelocks, will he recognize his horses?" They said, "Certainly, O Messenger of Allah." He said, "They (my brothers) will come with white streaks from their ablutions, and I will receive them at my cistern. But there will be some who will be driven away from my cistern as a stray camel is driven away. I will call them to come. It will be said, 'They changed matters after you,' then I will say, 'Be off, be off.'" (Related by Muslim.)

►Fiqh-us-Sunnah

## Fiqh 1.95a

### Adhan, its Virtues and Excellence

Many hadith describe the virtues of the adhan and the one who calls it. Such hadith include the following:

Abu Hurairah reported that the Prophet said, "If the people knew what was in the adhan and the first row (of the prayer in virtue), and that they could not get it save by drawing lots, they would draw lots. If they knew the reward for praying the noon prayer early in its time, they would race to it. And if they knew the reward for the night and the morning prayers in congregation, they would come to them even if they had to crawl." (Related by al-Bukhari and others.)

Mu'awiyyah reported that the Prophet, upon whom be peace, said, "The callers to prayer will have the longest necks of all people on the Day of Resurrection." (Related by Ahmad, Muslim, and Ibn Majah.)

Al-Barra' ibn 'Aazib reported that the Prophet, upon whom be peace, said, "Allah and His angels pray upon those in the first rows. And the caller to prayer is forgiven, for as far as his voice reaches and whoever hears him will confirm what he says. He will get a reward similar to those who pray with him." This hadith is related by Ahmad and an-Nasa'i. Al-Mundhiri says its chain is good.

Abu ad-Darda' reported that he heard the Prophet, upon whom be peace, say, "If three people do not make the adhan and establish the prayer among themselves, Satan gains mastery over them." (Related by Ahmad.)

Abu Hurairah reported that the Prophet, upon whom be peace, said, "The imam is a guarantor, and the caller to prayer is one who is given the trust. O Allah, guide the imam and forgive the caller to prayer."

'Uqbah ibn 'Amar said he heard the Prophet, upon whom be peace, say, "Your Lord, the Exalted, is amazed (and pleased) by one who is watching sheep in his pasture, then goes to the mountain to make the call to prayer and pray. Allah, the Exalted, says, 'Look at my slave there who makes the call to prayer and establishes the prayer out of fear of Me. I have forgiven my slave and have allowed him to enter Paradise.'" (Related by Ahmad, Abu Dawud and an-Nasa'i.)

►Sahih Bukhari Hadith Subjects

### Virtues of Medina

1. The Haram i.e. Sanctuary of Medina  
B 3.91, B 3.92, B 3.93, B 3.94
2. The superiority of Medina  
B 3.95
3. Medina is also called Tabah  
B 3.96
4. The two mountains of Medina  
B 3.97
5. One who refrains from living in Medina  
B 3.98, B 3.99
6. Iman i.e. Belief yearns and goes back to Medina  
B 3.100
7. Betraying and harming the people of Medina  
B 3.101
8. The high buildings of Medina  
B 3.102
9. Ad-Dajjal will not be able to enter Medina  
B 3.103, B 3.104, B 3.105, B 3.106
10. Medina expels all bad persons  
B 3.107, B 3.108
11. "O Allah! Bestow on Medina twice the blessings"  
B 3.109, B 3.110
12. Medina should not be vacated  
B 3.111
13. "There is a garden from the gardens of Paradise between my house and my pulpit"  
B 3.112, B 3.113, B 3.114

► Sahih Al-Bukhari Hadith

## Hadith 6.211

Narrated by

**Abu Huraira**

Allah's Apostle was asked, "Who are the most honorable of the people?" The Prophet said, "The most honorable of them in Allah's Sight are those who keep their duty to Allah and fear Him. They said, "We do not ask you about that." He said, "Then the most honorable of the people is Joseph, Allah's prophet, the son of Allah's prophet, the son of Allah's prophet, the son of Allah's Khalil (i.e. Abraham)." They said, "We do not ask you about that." The Prophet said, "Do you ask about (the virtues of) the ancestry of the Arabs?" They said, "Yes." He said, "Those who were the best amongst you in the Pre-Islamic Period are the best amongst you in Islam if they comprehend (the Islamic religion)."

► Fiqh-us-Sunnah Subjects

## Prayer, Friday Prayer

1. The **virtues** of jumu'ah  
Fiqh us-Sunnah Vol.2 Page 125
2. Supplications during Friday  
Fiqh us-Sunnah Vol.2 Page 125

► Al-Tirmidhi Hadith

## Hadith 254

Narrated by

**AbuHurayrah**

3. Recommended prayers and salutations on the Prophet (SAW)  
Fiqh us-Sunnah Vol.2 Page 126
4. Recitation of surah al-Kahf on Friday  
Fiqh us-Sunnah Vol.2 Page 127
5. It is disliked to raise one's voice while reciting surah al-Kahf in mosque on Friday  
Fiqh us-Sunnah Vol.2 Page 127
6. Performing ghusl, beautifying one's self, using the miswak, and using perfume before attending a gathering, especially Salatul Jumu'ah  
Fiqh us-Sunnah Vol.2 Page 128
7. Going early to Salatul Jumu'ah  
Fiqh us-Sunnah Vol.2 Page 129
8. Stepping over others' necks in the mosque  
Fiqh us-Sunnah Vol.2 Page 129
9. Nawafil before Salatul Jumu'ah  
Fiqh us-Sunnah Vol.2 Page 130
10. Feeling drowsy while in the mosque  
Fiqh us-Sunnah Vol.2 Page 130

► Al-Tirmidhi Hadith

## Hadith 254

Narrated by

**AbuHurayrah**

Allah's Messenger (peace be upon him) said: Verily what a believer continues to receive (in the form of reward) for his action and his virtues after his death is the knowledge which he acquired and then disseminated, the pious son that he left behind him, or a copy of the Qur'an which he left as a legacy, or the mosques that he had built, or the inn that he had built for the wayfarers, or the canal that he caused to flow, or a sadaqah which he gave out of his property in the state when he was healthy and alive. (These are the acts of goodness the reward of which) reaches him even after his death.

Transmitted by Ibn Majah, Bayhaqi in Shu'ab al-Iman.

► Sunan of Abu-Dawood

## Hadith 4882

Narrated by

**Abdullah ibn Umar**

The Prophet (peace be upon him) said: Make a mention of the virtues of your dead, and refrain from (mentioning) their evils.

► Sahih Muslim Hadith

## Hadith 6739

Narrated by

**Anas ibn Malik**

Allah's Apostle (peace be upon him) said: Verily, Allah does not treat a believer unjustly in regard to his virtues. He would confer upon him (His blessings) in this world and would give him reward in the Hereafter. And as regards a non-believer, he would be made to taste the reward (of virtue in this world) what he has done for himself so much when it would be the Hereafter, he would find no virtue for which he should be rewarded.

## VOWS:

22:29 - "Then let them complete the rites prescribed for them perform their vows and (again) circumambulate the Ancient House." 28032804

76:7 - They perform (their) vows and they fear a Day whose evil flies far and wide. 583658375838

Al-Muwatta Hadith

### Hadith 22.8

## Vows Not Permitted in Disobedience to Allah

Yahya related to me from Malik from Talha ibn Abi al-Malik al-Ayli from al-Qasim ibn Muhammad ibn as-Siddiq from A'isha that the Messenger of Allah, may Allah bless him and grant him peace, said, "Whoever vows to obey Allah, let him obey Him. Whoever vows to disobey Allah, let him not disobey Him."

Yahya said that he had heard Malik say, "The meaning of the statement of the Prophet, may Allah bless him and grant him peace, 'Whoever vows to disobey Allah, let him not disobey Him' is that for instance a man who vows that, if he speaks to such-and-such a person, he will walk to Syria, Egypt, or any other such things which are not considered as ibada, is not under any obligation by any of that, even if he did speak to the man or did break whatever it was he swore, because Allah does not demand obedience in such things. He should only fulfill those things in which there is obedience to Allah."

### 22.5 Rashness in Oaths

Al-Muwatta Subjects

## Oaths and Vows

1. Fulfilling Vows to Walk  
22.1, 22.2, 22.3
2. Making Vows to Walk to the House and Not Succeeding  
22.4, 22.5
3. How to Fulfill the Oath of Walking to the Ka'ba  
22.5a
4. Vows Not Permitted in Disobedience to Allah  
22.6, 22.7, 22.8
5. Rashness in Oaths  
22.9
6. Oaths for which Kattara Not Obligatory  
22.10
7. Oaths for which Kaffara Obligatory  
22.11
8. Behavior in the Kaffara of the Broken Oath  
22.12, 22.13
9. Oaths in General  
22.14, 22.15, 22.16, 22.17

Al-Muwatta Hadith

### Hadith 18.42

## The Vow to Fast, and Fasting for the Dead

Yahya related to me from Malik that he had heard that Said ibn al-Musayyab was asked whether a man who had vowed to fast a month could fast voluntarily, and Said said, "He should fulfil his vow before he does any voluntary fasting."

Malik said, "I have heard the same thing from Sulayman ibn Yasar."

Malik said, "If someone dies with an unfulfilled vow to free a slave or to fast or to give sadaqa or to give away a camel, and makes a bequest that his vow should be fulfilled from his estate, then the sadaqa or the gift of the camel are taken from one third of his estate. Preference is given to it over other bequests, except things of a similar nature, because by his vow it has become incumbent on him, and this is not the case with something he donates voluntarily. They (vows and voluntary donations) are settled from a limited one-third of his estate, and not from the whole of it, since if the dying man were free to dispose of all of his estate, he might delay settling what had become incumbent on him (i.e. his vows), so that when death came and the estate passed into the hands of his heirs, he would have bequeathed such things (i.e. his vows) that were not claimed by anyone (like debts). If that (i.e. to dispose freely of his property) were allowed him, he would delay these things (i.e. his vows) until when he was near death, he would designate them and they might take up all of his estate. He must not do that."

►Al-Muwatta Hadith

## Hadith 29.19

### Annulment of Marriage by Husband's Vow to Refrain from Intercourse (Ila)

Yahya related to me from Malik that he had heard that Marwan ibn al-Hakam decided about a man who had made a vow to abstain from intercourse with his wife, that when four months had passed, it was a divorce and he could return to her as long as she was in her idda.

Malik added, "That was also the opinion of Ibn Shihab."

Malik said that if a man made a vow to abstain from intercourse with his wife and at the end of four months he declared his intent to continue to abstain, he was divorced. He could go back to his wife, but if he did not have intercourse with her before the end of her idda, he had no access to her and he could not go back to her unless he had an excuse - illness, imprisonment, or a similar excuse. His return to her maintained her as his wife. If her idda passed and then he married her after that and did not have intercourse with her until four months had passed and he declared his intent to continue to abstain, divorce was applied to him by the first vow. If four months passed, and he had not returned to her, he had no idda against her nor access because he had married her and then divorced her before touching her.

Malik said that a man who made a vow to abstain from intercourse with his wife and continued to abstain after four months and so divorced her, but then returned and did not touch her and four months were completed before her idda was completed, did not have to declare his intent and divorce did not befall him. If he had intercourse with her before the end of her idda, he was entitled to her. If her idda passed before he had intercourse with her, he had no access to her. This is what Malik preferred of what he had heard on the subject.

Malik said that if a man made a vow to abstain from intercourse with his wife and then divorced her, and the four months of the vow were completed before completion of the idda of the divorce, it counted as two pronouncements of divorce. If he declared his intention to continue to abstain and the idda of the divorce finished before the four months the vow of abstention was not a divorce. That was because the four months had passed and she was not his on that day.

Malik said, "If someone makes a vow not to have intercourse with his wife for a day or a month and then waits until more than four months have passed, it is not ila. Ila only applies to someone who vows more than four months. As for the one who vows not to have intercourse with his wife for four months or less than that, I do not think that it is ila because when the term enters into it at which it stops, he comes out of his oath and he does not have to declare his intention."

Malik said, "If someone vows to his wife not to have intercourse with her until her child has been weaned, that is not ila. I have heard that Ali ibn Abi Talib was asked about that and he did not think that it was ila."

►Al-Tirmidhi Hadith

## Hadith 3444

Narrated by

### Imran ibn Husayn

Imran heard Allah's Messenger (peace be upon him) say, "Vows are of two kinds, so if anyone vows to do an act of obedience, that is for Allah and must be fulfilled; but if anyone vows to do an act of disobedience, that is for the Devil and must not be fulfilled, but he must make atonement for it to the extent he would do in the case of an oath."

Nasa'i transmitted it.

►Sahih Al-Bukhari Hadith

## Hadith 8.683

Narrated by

### Said bin Al Harith

that he heard Ibn 'Umar saying, "Weren't people forbidden to make vows?" The Prophet said, 'A vow neither hastens nor delays anything, but by the making of vows, some of the wealth of a miser is taken out.'

►Fiqh-us-Sunnah

## Fiqh 5.3c

### Hajj is Obligatory Only Once in Life

There is consensus among Muslim scholars that Hajj is obligatory only once during the lifetime of a Muslim, unless someone vows to perform extra Hajj, in which case he must fulfil his vow. Whatever is done over and above is supererogatory or optional.....

Sahih Bukhari Hadith Subjects

## Oaths and Vows

1. 'Allah will not call you to account '  
B 8.618, B 8.619, B 8.620, B 8.621, B 8.622
2. The saying: "By Allah!"  
B 8.623

3. The oaths of the Prophet  
B 8.624, B 8.625, B 8.626, B 8.627, B 8.628, B 8.629, B 8.630, B 8.631, B 8.632, B 8.633, B 8.634, B 8.635, B 8.636,  
B 8.637, B 8.638, B 8.639, B 8.640
4. Do not swear by your parents  
B 8.641, B 8.642, B 8.643, B 8.644
5. One should not swear by Al-Lat and Al-'Uzza idols  
B 8.645
6. Giving an oath without being asked  
B 8.646
7. Swearing by a religion other than Islam  
B 8.647
8. Saying: Whatever Allah will
9. 'And then they swear their strongest oath'  
B 8.648, B 8.649, B 8.650, B 8.651
10. "I bear witness swearing by Allah"  
B 8.652
11. The Covenant of Allah  
B 8.653
12. To swear by Allah's Power and Honor  
B 8.654
13. "By the Eternity of Allah"  
B 8.655
14. 'Allah will not call you to account'  
B 8.656
15. Doing something against one's oath  
B 8.657, B 8.658, B 8.659, B 8.660, B 8.661, B 8.662, B 8.663, B 8.664, B 8.665, B 8.666
16. The Ghamus oath  
B 8.667
17. Verily, Those who purchase a small gain at the cost of Allah's covenant  
B 8.668
18. Something which is not in one's power  
B 8.669, B 8.670, B 8.671
19. "By Allah! I will not speak today"  
B 8.672, B 8.673, B 8.674
20. An oath not to enter upon one's wife  
B 8.675
21. An oath not to drink infusion of dates  
B 8.676, B 8.677
22. An oath not to eat cooked meat  
B 8.678, B 8.679
23. The intention in taking oaths  
B 8.680
24. Making a vow to give property in charity  
B 8.681
25. Making some food unlawful for oneself  
B 8.682
26. Fulfilling one's vow  
B 8.683, B 8.684, B 8.685
27. The sin of not fulfilling one's vow  
B 8.686
28. To vow in Allah's obedience  
B 8.687
29. Taking an oath before embracing Islam  
B 8.688
30. To die without fulfilling a vow  
B 8.689, B 8.690



- 31. Vowing for something sinful  
B 8.691, B 8.692, B 8.693, B 8.694, B 8.695
- 32. Vowing to fast  
B 8.696, B 8.697
- 33. Including one's animals and property in a vow  
B 8.698

## VOICE – LOWER:

7:205 - And do thou (O reader!) bring thy Lord to remembrance in thy (very) soul with humility and in reverence without loudness in words in the mornings and evenings; and be not thou of those who are unheedful.

17:64 - "Lead to destruction those whom thou canst among them with thy (seductive) **voice**; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them. But Satan promises them nothing but deceit.  
22542255225622572258

2254 "Do thy worst; but ye are both warned that that path leads to destruction." (17.64)

2255 Evil has many snares for mankind. The one that is put in the foreground is the voice, -the seductive personal appeal, that "makes the worse appear the better part". (17.64)

2256 The forcible assault of Evil is next mentioned under the metaphor of cavalry and infantry. It is when cajolery and tempting fair-seeming seem to fail that an attack is made in force with weapons of violence, of all kinds, like the different arms in an organised army. (17.64)

2257 If the first assaults are resisted. Evil has other weapons in its armoury. Tangible fruits are dangled before the eyes, ill-gotten gains and children of sin, that follow from certain very alluring methods of indulgence in passions. Or it may be children dedicated to sin or worldly gains, etc. And then there are all kinds of promises for the future. (17.64)

2258 This is a parenthetical clause inserted to show up what the promises of the Satan are worth. (17.64)

17:110 - Say: "Call upon Allah or call upon Rahman: by whatever name ye call upon Him (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer **aloud** nor **speak it in a low tone** but seek a middle course between." 232123222323

2323 Cf. vii. 205. All prayer should be pronounced with earnestness and humility, whether it is congregational prayer or the private outpouring of one's own soul. Such an attitude is not consistent with an over-loud pronunciation of the words, though in public prayers the standard of permissible loudness is naturally higher than in the case of private prayer. In public prayers, of course, the Azan or call to prayer will be in a loud voice to be heard near and far, but the chants from the Sacred Book should be neither so loud as to attract the hostile notice of those who do not believe nor so low in tone as not to be heard by the whole congregation. (17.110)

28:30 - But when he came to the (Fire) a **voice** was heard from the right bank of the valley from a tree in hallowed ground: "O Moses! verily I am Allah the Lord of the Worlds..." 3361

29:55 - On the Day that the Punishment shall cover them from above them and from below them and (a **Voice**) shall say: "Taste ye (the fruits) of your deeds!" 34873488

3487 Cf. a similar phrase in vi. 65. (29.55)

3488 This is not merely a reproach, but a justification of the Punishment. "It is you who brought it on yourselves by your evil deeds: blame none but yourselves. Allah's Mercy gave you many chances: His Justice has now overtaken you!" (29.55)

31:19 - "And be moderate in thy pace and lower thy voice; for the harshest of sounds without doubt is the braying of the ass." 3604

3604 The "Golden Mean" is the pivot of the philosophy of Luqman as it is of the philosophy of Aristotle and indeed of Islam. And it flows naturally from a true understanding of our relation to Allah and His universe and to our fellow-creatures, especially man. In all things be moderate. Do not go the pace, and do not be stationary or slow. Do not be talkative and do not be silent. Do not be loud and do not be timid or half-hearted. Do not be too confident, and do not be cowed down. If you have patience, it is to give you constancy and determination, that you may bravely carry on the struggle of life. If you have humility, it is to save you from unseemly swagger, not to curb your right spirit and your reasoned determination. (31.19)

37:21 - (A voice will say) "This is the Day of Sorting Out whose truth ye (once) denied!" 4047

4047 The Day of Judgment is the day of sorting out. Cf. xxxvi. 59. Good and evil will finally be separated, unlike the apparently inexplicable conditions in the present probationary life, when they seem to be mixed together. (37.21)

44:47 - (A voice will cry:) "Seize ye him and drag him into the midst of the Blazing Fire!

49:2 - O ye who believe! raise not your voices above the voice of the Prophet nor speak aloud to him in talk as ye may speak aloud to one another lest your deeds become vain and ye perceive not. 49204921

4920 It is bad manners to talk loudly before your Leader. Some ill-mannered people so raise their voices as to drown the voice of their Leader, in conversation or in Council. (49.2)

4921 Such rudeness may even destroy the value of such services as they may otherwise have been able to render, and all this without their even realising the harm they were doing to the Cause. (49.2)

49:3 - Those that lower their voice in the presence of Allah's Apostle their hearts has Allah tested for piety: for them is Forgiveness and a great Reward. 4922

4922 The essence of good manners arises from the heart. The man who really and sincerely respects his Leader has true piety in his heart, just as the man who does the opposite may undo the work of years by weakening the Leader's authority. (49.3)

49:4 - Those who shout out to thee from without the Inner Apartments most of them lack understanding. 4923

4923 To shout aloud to your Leader from outside his Apartments shows disrespect both for his person, his time, and his engagements. Only ignorant fools would be guilty of such unseemly behaviour. It is more seemly for them to wait and bide their time until he is free to come out and attend to them. But, with the Messenger of Allah, much is forgiven that is due to lack of knowledge and understanding. In an earthly Court, ignorance of the Law excuseth no man. If a man behaved in that way to the General of an army or the Governor of a Province, not to speak of an earthly King, he would be laid hands on by the Guard, and could never gain the access he desires. (49.4)

Fiqh-us-Sunnah

## Fiqh 1.145a

### Sunnah acts of prayer, It is best to be moderate in one's recital

One night, the Prophet, upon whom be peace, passed by Abu Bakr when he was praying in a very low voice, and he passed by 'Umar who was praying with his voice raised. (Later), when they were together with him, he said, "O Abu Bakr, I passed by you and you were praying in a very low voice." He said, "O Messenger of Allah, the one who I was praying to could hear me." And he said to 'Umar, "O 'Umar, I passed by you and you were praying with a raised voice." He said, "O Messenger of Allah, this was to stop the drowsiness and to drive away Satan." The Prophet, upon whom be peace, said, "O Abu Bakr, raise your voice somewhat. And 'Umar, lower your voice somewhat." (Related by Abu Dawud and Ahmad.) If one forgets and recites aloud when he should be silent or vice-versa, there is no blame upon him. If one recalls the correction while he is doing the mistaken act, he may change to the correct way.

►Sunan of Abu-Dawood

## Hadith 1324

Narrated by

AbuQatadah

The Prophet (peace be upon him) went out at night and found AbuBakr praying in a low voice, and he passed Umar ibn al-Khattab who was raising his voice while praying. When they both met the Prophet (peace be upon him) together, the Prophet (peace be upon him) said: I passed by you, AbuBakr, when you were praying in a low voice. He replied: I made Him hear with Whom I was holding intimate converse, Apostle of Allah. He (the Prophet) said to Umar: I passed by you when you were praying in a loud voice. He replied: Apostle of Allah, I was awakening the drowsy and driving away the Devil. Al-Hasan added in his version: The Prophet (peace be upon him) said: Raise your voice a little, AbuBakr, and he said to Umar: Lower your voice a little.

►Fiqh-us-Sunnah

## Fiqh 4.56a

Recite or raise one's voice or any similar activity. Ibn Al-Mundhir related that Qais ibn 'Abbad said: "The Companions of the Prophet, peace be upon him, disliked raising one's voice on three occasions, namely, funeral processions, when remembering Allah, and on the battlefield."

Fiqh-us-Sunnah

## Fiqh 5.41

Uttering Talbiyah Aloud is Encouraged

►Fiqh-us-Sunnah

## Fiqh 1.144a

### Sunnah acts of prayer, What Is Preferred to be Done During the Recitation

It is sunnah to make one's voice beautiful and nice while reciting the Qur'an. The Prophet, upon whom be peace, said, "Beautify your voices with the Qur'an." He also said, "He is not one of us who does not chant the Qur'an," "The one with the best voice with the Qur'an is the one that when you hear him, you feel that he fears Allah," and "Allah never listened to anything like he listened to his Prophet chanting the Qur'an with a beautiful voice.".....

►Sunan of Abu-Dawood

## Hadith 1327

Narrated by

**AbuSa'id al-Khudri**

The Apostle of Allah (peace be upon him) retired to the mosque. He heard them (the people) reciting the Qur'an in a loud voice. He removed the curtain and said: Lo! every one of you is calling his Lord quietly. One should not trouble the other and one should not raise the voice in recitation or in prayer over the voice of the other.

►Sahih Muslim Hadith

## Hadith 214

Narrated by

**Anas ibn Malik**

When this verse: "O ye who believe! raise not your voices above the voice of the Prophet, nor shout loud unto him in discourse, as ye shout loud unto one another, lest your deeds should become null and void, while you perceive not" (xix.2-5), was revealed, Thabit ibn Qays confined himself to his house and said: I am one of the denizens of Fire, and he deliberately avoided coming to the Apostle (peace be upon him). The Apostle (peace be upon him) asked Sa'd ibn Mu'adh about him and said: AbuAmr, how is Thabit? Has he fallen sick? Sa'd said: He is my neighbour, but I do not know of his illness. Sa'd came to him (Thabit), and conveyed to him the message of the Messenger of Allah (peace be upon him). Upon this Thabit verse was revealed, and you are well aware of the fact that, amongst all of you, mine is the voice louder than that of the Messenger of Allah, and so I am one of the denizens of Fire. Sa'd informed the Holy Prophet about it: Therefore the Messenger of Allah observed: (Nay, not so) but he (Thabit) is one of the dwellers of Paradise.

►Fiqh-us-Sunnah

## Fiqh 1.97

### Adhan, How It Is Made

There are three ways to make the adhan:

1. Make four takbir at the beginning and say the rest of the phrases twice, without any repetition, except for the last statement of la illaha illa-lah. So, the adhan would be made up of fifteen phrases, as in the preceding hadith of 'Abdullah.
2. Make four takbir and then repeat ashhadu an la ilaha illal-lah, twice, and ashhadu anna Muhammad ar-Rasool-lal-lah twice, in a low voice, then repeat them again in a louder voice. Abu Mahdhura reported that the Prophet, upon whom be peace, taught him an adhan consisting of nineteen phrases. This hadith is related by "the five." At-Tirmidhi called it hassan sahih.
3. Make two takbir and repeat the "statements of witness," making the number of phrases seventeen. Muslim records that Abu Mahdhurah related that the Prophet, upon whom be peace, taught him the following adhan: Allahu akbar, Allahu akbar. Ashhadu alla ilaha illal-lah, ashhadu alla ilaha illal-lah. Ashhadu anna Muhammad ar-Rasool-lal-lah, ashhadu anna Muhammad ar-Rasool-lal-lah. Then repeat ashhadu alla ilaha illal-lah (twice), ashhadu anna Muhammad ar-Rasool-lal-lah (twice), hayya 'alas-salah (twice), hayya 'alal-falah (twice). Allahu akbar, Allahu akbar. La ilaha illal-lah. "

Fiqh-us-Sunnah

## Fiqh 2.72b

### Raising one's voice in the mosque

It is forbidden to raise one's voice in such a way that it disturbs others' prayers, even if it is done while reciting the Qur'an. Teaching or imparting knowledge (to others) is exempt from this prohibition.....

►Fiqh-us-Sunnah

## Fiqh 2.81

### The following acts are permissible during the prayer

Crying, moaning, or groaning, regardless of whether it is due to a fear of Allah or to any other reason (e.g., a moan due to some pain or injury that one cannot contain), is permissible. This is based on the Qur'anic verse: "When the revelations of the Merciful were recited unto them, they fell prostrating and adoring." This verse is general and includes one who is praying.....

Umar prayed fajr and recited Surah Yusuf, and when he reached the verse "I expose my distress and anguish only unto Allah," he raised his voice in crying. This is related by al-Bukhari, Sa'id ibn Mansur, and ibn al-Mundhir. In 'Umar's raising his voice in crying is a refutation of those who say that crying invalidates the salah if it causes a sound from the mouth, regardless of whether it is due to the fear of Allah or not. They argue that sound from the mouth due to crying is like speaking, but this is not acceptable as crying and speaking are two different things.

► Sahih Al-Bukhari Hadith

### Hadith 9.616

Narrated by

Ibn Abbas

regarding the explanation of the Verse: )O Muhammad!) Neither say your prayer aloud, nor say it in a low tone." (17.110) This Verse was revealed while Allah's Apostle was hiding himself at Mecca. At that time, when he led his companions in prayer, he used to raise his voice while reciting the Qur'an; and if the pagans heard him, they would abuse the Qur'an, its Revealer, and the one who brought it. So Allah said to His Prophet: "Neither say your prayer aloud. i.e., your recitation (of Qur'an) lest the pagans should hear (it) and abuse the Quran," nor say it in a low tone, "lest your voice should fail to reach your companions, "but follow a way between." (17.110)

► Fiqh-us-Sunnah

### Fiqh 4.101a

#### Etiquette of Dhikr

.....those who believe, and whose hearts find satisfaction in the remembrance of Allah, for without doubt in the remembrance of Allah do hearts find satisfaction." [Qur'an 13.28](#)

And when hearts are satisfied with the Truth, they turn to the highest ideals without being deflected by impulses of desire or lust. This underscores the importance of dhikr in man's life. Obviously it would be unreasonable to expect these results just by uttering certain words, for words of the tongue unsupported by a willing heart are of no consequence. Allah Himself has taught us the manner in which a person should remember Him, saying, "And do bring your Lord to remembrance in your very soul, with humility and in reverence, without loudness in words, in the mornings and evening, and be not of those who are unheedful." [Qur'an 7.205](#)

This verse indicates that doing dhikr in silence and without raising one's voice is better. Once during a journey the Prophet, peace be upon him, heard a group of Muslims supplicating aloud. Thereupon the Prophet, peace be upon him, said, "Give yourselves a respite, you are not calling upon someone deaf or absent. Surely He Whom you are calling upon is near you and He listens to all. He is nearer to you than the neck of your mount." This hadith underlines the love and awe a person should feel while engaged in dhikr.

A part of this etiquette is the requirement that a person wishing to do dhikr be clean in body and dress, and smell sweet and fragrant. This will give him a fresh zeal and he will feel invigorated. One should face the qiblah during dhikr, for the best assemblies are those that face the Ka'bah.

► Sunan of Abu-Dawood

### Hadith 515

Narrated by

AbuHurayrah

The Prophet (peace be upon him) said: The mu'adhdhin will receive forgiveness to the extent to which his **voice** reaches, and every moist and dry place will testify on his behalf; and he who attends (the congregation of) prayer will have twenty-five prayers recorded for him and will have expiation for sins committed between every two times of prayer.

► Al-Tirmidhi Hadith

### Hadith 5044

Narrated by

Abdullah ibn Umar

Allah's Messenger (peace be upon him) mounted the pulpit and called in a loud voice, "You who have accepted Islam with your tongues but whose hearts have not been reached by faith, do not annoy the Muslims, or revile them, or seek out their faults; for he who seeks out the faults of his brother Muslim will have his faults sought out by Allah and he whose faults are sought out by Allah will be exposed by Him, even though he should be in the interior of his house."

Tirmidhi transmitted it.

► Sahih Al-Bukhari Hadith

### Hadith 1.736

Narrated by

Al Bara

I heard the Prophet reciting "wat-tini wazzaituni" (95) in the 'Isha' prayer, and I never heard a sweeter voice or a better way of recitation than that of the Prophet.

► Sunan of Abu-Dawood

### Hadith 1328

Narrated by

Uqbah ibn Amir al-Juhani

The Prophet (peace be upon him) said: One who recites the Qur'an in a loud voice is like one who gives alms openly; and one who recites the Qur'an quietly is one who gives alms secretly.

► Sahih Al-Bukhari Hadith

### Hadith 2.402

Narrated by

**Abu Said Al Khudri**

The Prophet said, "When a funeral is ready and the men carry the deceased on their necks (shoulders), if it was pious then it will say, 'Present me quickly', and if it was not pious, then it will say, 'Woe to it (me), where are they taking it (me)?' And its voice is heard by everything except mankind and if he heard it he would fall unconscious."

Al-Tirmidhi Hadith

### Hadith 653

Narrated by

**Sa'd al-Qurdh, Mu'adhdhin of The Messenger of Allah**

Allah's Messenger (peace be upon him) commanded Bilal that he should place his fingers in his ears and said: It makes the voice louder. Transmitted by Ibn Majah.

## VOTARIES:

3:175 - It is only the Evil One that suggests to you the fear of his votaries: be ye not afraid of them but fear Me if ye have faith.

9:104 - Know they not that Allah doth accept repentance from His votaries and receives their gifts of charity and that Allah is verily He the Oft-Returning Most-Merciful?

16:62 – They attribute to Allah what they hate (for themselves) and their tongues assert the falsehood that all good things are for themselves: without doubt for them is the fire and they will be the first to be hastened on into it! <sup>20882089</sup>

2089 The philosophy of Pleasure (Hedonism) assumes that worldly enjoyment is good in itself and that there is nothing beyond. But it can be shown, even on its own ground, that every act has its inevitable consequences. No Good can spring out of Evil. For falsehood and wrong the agony of the Fire is waiting, and the boastful votaries of Falsehood will be the first to fall into it. (16.62)

26:128 – "Do ye build a landmark on every high place to amuse yourselves? <sup>3196</sup>

3196 Any merely material civilisation prides itself on show and parade. Its votaries scatter monuments for all sorts of things in conspicuous places-monuments which commemorate deeds and events which are forgotten in a few generations! Cf. Shelley's poem on Ozymandias: "I am Ozymandias, King of Kings! Look on my works, ye mighty, and despair! .... Boundless and bare the lonely and level sands stretch far away!" (26.128)

84:20 - What then is the matter with them that they believe not? <sup>6048</sup>

6048 Considering man's high destiny, and the fact that this life is but a stage or a sojourn for him, it might be expected that he would eagerly embrace every opportunity of welcoming Allah's Revelation and ascending by Faith to heights of spiritual wisdom. There is something wrong with his will if he does not do so. Notice the transition from the second person in verse 19, where there is a direct appeal to Allah's **votaries**, to the third person in verses 20-21, where men who are rebels against Allah's Kingdom are spoken of as if they were aliens. (84.20)

84:21 - And when the Qur'an is read to them they fall not prostrate. <sup>6049</sup>

6049 Prostrate. out of respect and humble gratitude to Allah. (84.21)

86:15 - As for them they are but plotting a scheme <sup>6077</sup>

6077 Though Allah in His Mercy has provided a piercing light to penetrate our spiritual darkness, and made our beings responsive to the growth of spiritual understanding, just as the hard earth is responsive to the sprouting of a seed or the gushing of a stream, yet there are evil, unregenerate men who plot and scheme against the beneficent purpose of Allah. But their plots will be of no avail, and Allah's Purpose will prevail. It happened so with the Quraish who wanted to thwart the growth of Islam. It will be so in all ages. (86.15)

96:17- Then let him call (for help) to his council (of comrades): <sup>6214</sup>

6214 The Pagan Quraish, who formed an oppressive junta or council to manage the Ka'ba were in sympathy with Abu Jahl, though they did not go to the unbridled lengths to which Abu Jahl went. But they could not, all combined, resist the onward march of the divine mission, though they did all they could to check it. (96.17)

96:18 - We will call on the angels of punishment (to deal with him)! <sup>6215</sup>

6215 All the combined forces of evil, though they may have worldly appearances in their favour, and though they may seem to be successful for a time, cannot stand against Allah. He has but to command His forces of punishment to exert themselves, and they will subdue evil, protect Allah's **votaries** and justify the faith for which the votaries suffer. (96.18)

W.

WAIT:

6:158 - Are they waiting to see if the angels come to them or thy Lord (Himself) or certain of the signs of thy Lord! the day that certain of the signs of thy Lord do come no good will it do to a soul to believe in them then if it believed not before nor earned righteousness through its Faith. Say: "Wait ye: we too are waiting." <sup>983984</sup>

983 There is no merit in faith in things that you are compelled to acknowledge when they actually happen. Faith is belief in things which you do not see with your own eyes but you understand with your spiritual sense: if your whole will consents to it, it results in deeds of righteousness, which are the evidence of your faith. (6.158)

984 The waiting in the two cases is in quite different senses: the foolish man without faith is waiting for things which will not happen, and is surprised by the real things which do happen; the righteous man of faith is waiting for the fruits of righteousness, of which he has an assured hope; in a higher state of spiritual elevation, even the fruits have no personal meaning to him, for God is to him in all: vi. 162. (6.158)

7:16 - He said: "because Thou hast thrown me out of the way lo! I will lie in wait for them on Thy straight way." <sup>1001</sup>

1001 Another instance of Iblis's subtlety and falsehood. He waits till he gets the respite. Then he breaks out into a lie and impertinent defiance. The lie is in suggesting that Allah had thrown him out of the Way, in other words misled him: whereas his own conduct was responsible for his degradation. The defiance is in his setting snares on the Straight Way to which Allah directs men. (7.16)

7:71 - He said: "punishment and wrath have already come upon you from your Lord: dispute ye with me over names which ye have devised ye and your fathers without authority from Allah? Then wait: I am amongst you also waiting." <sup>10411042</sup>

1041 The past tense may be understood in three ways. (1) A terrible famine had already afflicted the 'Ad as a warning before they were overwhelmed in the final blast of hot wind (see the last note). (2) The terrible insolence and sin into which they had fallen was itself a punishment. (3) The prophetic past is used, as much as to say: "Behold! I see a dreadful calamity: it is already on you!" (7.71)

1042 Why dispute over names and imaginary gods, the inventions of your minds? Come to realities. If you ask for the punishment and are waiting in insolent defiance, what can I do but also wait?-in fear and trembling for you, for I know that Allah's punishment is sure! (7.71)

7:128 - Said Moses to his people: "Pray for help from Allah and (**wait**) in patience and constancy: for the earth is Allah's to give as a heritage to such of his servants as He pleaseth; and the end is (best) for the righteous." <sup>1085</sup>

1085 Notice the contrast between the arrogant tone of Pharaoh and the humility and faith taught by Moses. In the end the arrogance was humbled, and humility and faith were protected and advanced. (7.128)

9:52 - Say: "Can you expect for us (any fate) other than one of two glorious things (martyrdom or victory)? But we can expect for you either that Allah will send His punishment from Himself or by our hands. So wait (expectant); we too will wait with you." <sup>1313</sup>

1313 The waiting of the Unbelievers and that of the Believers are in different senses. The Unbelievers wish for disaster to the Believers, but the Believers will either conquer or die as martyrs in the Cause, in either case happy in the issue. The Believers expect punishment for the Unbelievers for their infidelity, either through their own instrumentality, or in some other way in Allah's Plan, and the Unbelievers would not like it in either case. Cf. vi. 158. (9.52)

10:20 - They say: "Why is not a Sign sent down to him from his Lord?" Say: "The Unseen is only for Allah (to know). Then wait ye: I too will **wait** with you." <sup>1408</sup>

1408 Their demand for a Sign is disingenuous. All nature and revelation furnishes them with incontestable Signs. What they want is the Book of the Unseen opened out to them like the physical leaves of a book. But they forget that a physical



Book is on a wholly different plane from Allah's Mysteries, and that their physical natures cannot apprehend the mysteries. They must wait. Truth will also wait. But the waiting in the two cases is in quite different senses. Cf. vi. 158 and ix. 52. (10.20)

10:102 - Do they then expect (anything) but (what happened in) the days of the men who passed away before them? Say: "Wait ye then: for I too will wait with you." <sup>1484</sup>

1484 Cf. x. 20 and n. 1408. The argument about Allah's revelation of Himself to man was begun in those early sections of this Sura and is being now rounded off towards the end of this Sura with the same formula. (10.102)

11:122 - "And wait ye! we too shall wait." <sup>1625</sup>

1625 Cf. xi. 93, n. 1595, and x. 102, n. 1484. If the wicked only wait, they will see how Allah's Plan unfolds itself. As for those who believe, they are glad to wait in perfect confidence, because they know that Allah is good and merciful, as well as just and true. (11.122)

16:33 - Do the (ungodly) wait until the angels come to them or there comes the Command of thy Lord (for their doom)? So did those who went before them. But Allah wronged them not: nay they wronged their own souls. <sup>2056</sup>

2056 That is, until death comes to them, or some Punishment in this life, itself, which precludes them from repentance, and the Mercy of Allah. (16.33)

20:135 - Say: "Each one (of us) is waiting: wait ye therefore and soon shall ye know who it is that is on the straight and even way and who it is that has received guidance." <sup>26602661</sup>

2660 If people will not be true to their own lights, what further argument is left? The Prophet of Allah can only say: "Let us wait the issue: my faith tells me that Allah's Truth must prevail." Cf. ix. 52. (20.135)

2661 Cf. xix. 43. The straight and even Way must endure, and show that the man who follows it has received true guidance. All falsehood and crookedness must ultimately disappear. (20.135)

23:25 - (And some said:) "He is only a man possessed: wait (and have patience) with him for a time." <sup>2886</sup>

2886 I construe this to be a speech of another group among them. They thought he was mad, and best left alone. His madness would run out, or he would come to an evil end. (23.25)

27:35 - "But I am going to send him a present and (wait) to see with what (answer) return (my) ambassadors."

32:30 - So turn away from them and wait: they too are waiting. <sup>3665</sup>

3665 Read vi. 158 and n. 984 as a commentary on this. There it is said to the Unbelievers: "Wait ye: we too are waiting." Here the Righteous one is told: "Wait (thou): they too are waiting." The reversal of the order is appropriate: in each case the person (or persons) addressed is mentioned first. Cf. also vii. 71. (32.30)

33:23 - Among the Believers are men who have been true to their Covenant with Allah: of them some have completed their vow to (the extreme) and some (still) wait: but they have never changed (their determination) in the least: <sup>3697</sup>

3697 In the fight for truth were (and are) many who sacrificed their all-resources, knowledge, influence, life itself-in the Cause, and never wavered. If they won the crown of martyrdom, they were blessed. Such a one was Sad ibn Mu'az, the chief of the Aus tribe, the intrepid standard-bearer of Islam, who died of a wound he had received in the Battle of the Trench. Other heroes fought valiantly and lived, always ready to lay down their lives. Both classes were staunch: they never changed or wavered. (33.23)

33:53 - O ye who Believe! enter not the Prophet's houses until leave is given you for a meal (and then) not (so early as) to wait for its preparation: but when ye are invited enter; and when ye have taken your meal disperse without seeking familiar talk. ...

38:15 - These (to-day) only wait for a single mighty Blast which (when it comes) will brook no delay. <sup>41644165</sup>

4164 Cf. xxxvi. 29, n. 3973. (38.15)

4165 Fawaq: delay, the interval between one milking of a she-camel, and another, either to give her a breathing space or to give her young time to suck,-or perhaps the milker to adjust his fingers. Such interval will be quite short. The derived meaning is that when the inevitable just punishment for sin arrives, it will not tarry, but do its work without delay. (38.15)

43:66 - Do they only wait for the Hour that it should come on them all of a sudden while they perceive not? <sup>4665</sup>

4665 Cf. xii. 107. What is there to wait for? The Hour of Judgment may come at any moment. It will come all of a sudden before they realise that it is on them. They should make up their minds to give up misleading disputations and come to the Straight Path. (43.66)

44:59 - So wait thou and watch; for they (too) are waiting.

47:18 - Do they then only wait for the Hour that it should come on them of a sudden? But already have come some tokens thereof and when it (actually) is on them how can they benefit then by their admonition? <sup>48394840</sup>

4839 Cf. xliii. 66, and n. 4665. (47.18)

4840 The sands of time are always running, and when a wrong is done, the time for its punishment is approaching every moment. No one should therefore wait. The time for repentance is Now at any given time. When the punishment comes, it is too late for repentance, and all admonition would be useless. Looking to the particular time when this Sura was revealed, viz., about a year after the Hijrat, already there were Signs that the plans of the Pagans to crush Islam were crumbling to pieces. The Hijrat showed how much good-will there was in Madinah for the holy Prophet of Allah, and how many people from Makkah adhered to him, The battle of Badr showed that they could hold their own against odds of three to one. (47.18)

52:31 - Say thou: "Await ye! I too will wait along with you!" <sup>5065</sup>

5065 Cf. ix. 52. If the wicked wait or look for some calamity to befall the Prophet, the Prophet can with far more justice await the decision of the issue between him and his persecutors. For he stands for right, and Allah will support the right. (52.31)

52:48 - Now await in patience the command of thy Lord: for verily thou art in our eyes: and celebrate the praises of thy Lord the while thou standest forth. <sup>50815082</sup>

5081 The messenger of Allah must strive his utmost to proclaim the Message of Allah: as for results, it is not for him to command them. He must wait patiently, in the knowledge that he is not forgotten by Allah, but is constantly under Allah's eyes, under His loving care and protection. And he must glorify Allah's name, as he is a standard-bearer of Allah's Truth. (52.48)

5082 The translators and Commentators nearly all understand taqumu in the sense of rising up from sleep. But the rendering I have given is consistent with Quranic usage. In xxvi. 218, we have the same two words hina taqumu, meaning "standing forth (in prayer)". In lvii. 25, we have "li-yaqum an-nasu bil-qisti", which obviously means "that men may stand forth in justice," i.e., do all their business in justice. In lxxviii. 38, we have yaqumu used for the angels standing forth in ranks. On my rendering the meaning will be: 'celebrate Allah's praises when you stand forth in prayer, or at all times when you go about your business; but also for part of the night and at early dawn when worldly life is at a standstill.' (52.48)

57:13 - One day will the Hypocrites men and women say to the Believers: "**Wait** for us! let us borrow (a light) from your Light!" It will be said: "turn ye back to your rear! then seek a light (where ye can)!" So a wall will be put up betwixt them with a gate therein. Within it will be Mercy throughout and without it all alongside will be (wrath and) Punishment! <sup>52905291</sup>

5290 Watchful preparation in Life, and the light of Faith, which reflects the divine Light, are matters of personal Life, and cannot be borrowed from another. So, in Christ's parable of the Ten Virgins (Matt. xv. 1-13), when the foolish ones had let their lamps go out for want of oil, they asked to borrow oil from the wise ones, but the wise ones answered and said, "Not so;...but go ye rather to them that sell, and buy for yourselves". (57.13)

5291 The wall will divide the Good from the Evil. But the Gateway in it will show that communication will not be cut off. Evil must realise that Good-ie., Mercy and Felicity-had been within its reach, and that the Wrath which envelops it is due to its own rejection of Mercy. (57.13)

68:48 - So wait with patience for the command of thy Lord and be not like the Companion of the Fish when he cried out in agony. <sup>5629</sup>

5629 This was Zun-Nun, or Jonah, for whom see n. 2744 to xxi. 87-88. Cf. also xxxvii. 139-148 and the notes there. Jonah was asked to preach to the people of Nineveh, a wicked city. He met with hostility and persecution, fled from his enemies, and took a boat. He was caught in a storm and thrown into the sea. He was swallowed by a fish or whale, but he repented in his living prison, and was forgiven. But the people of Nineveh were also forgiven, for they, too, repented. Here is a double allegory of Allah's mercy and forgiveness, and a command to patience, and complete and joyful submission to the Will of Allah. (68.48)

▪Sahih Al-Bukhari Hadith

**Hadith 8.503** Narrated by  
**Abu Huraira**

Allah's Apostle said, "When honesty is lost, then **wait** for the Hour." It was asked, "How will honesty be lost, O Allah's Apostle?" He said, "**When authority is given to those who do not deserve it, then wait for the Hour.**"

►Fiqh-us-Sunnah

## Fiqh 2.78a

### Prohibition of passing in front of a praying person

It is forbidden to pass in front of a person who is praying (i.e., between him and his sutrah) .

There are many hadith which forbid passing between a person and his sutrah, and describe such an act as a major sin.

Busr ibn Sa'id says that Zaid ibn Khalid sent him to Abu Juhaim to ask him what he had heard from the Prophet sallallahu alehi wasallam concerning passing in front of someone who is praying. He said that the Messenger of Allah said: "If one knew [the sin] of passing in front of one who is praying, he would rather **wait** forty [...] than to pass in front of him." This is related by the group.

►Sahih Al-Bukhari Hadith

## Hadith 7.249

Narrated by

Nafi

Ibn 'Umar bin Al-Khattab divorced his wife during her menses. Allah's Apostle ordered him to take her back till she became clean, and when she got another period while she was with him, she should wait till she became clean again and only then, if he wanted to divorce her, he could do so before having sexual relations with her.....

►Sahih Al-Bukhari Hadith

## Hadith 6.54

Narrated by

Mujahi

(regarding the Verse): "Those of you who die and leave wives behind. They (their wives) shall wait (as regards their marriage) for four months and ten days." (2.234)

## WALK:

6:122 - Can he who was dead to whom We gave life and a Light whereby he can **walk** amongst men be like him who is in the depths of darkness from which he can never come out? Thus to those without faith their own deeds seem pleasing. <sup>945</sup>

945 Here is an allegory of the good man with his divine mission and the evil man with his mission of evil. The former, before he got his spiritual life, was like one dead. It was God's grace that gave him spiritual life, with a Light by which he could walk and guide his own footsteps as well as the footsteps of those who are willing to follow God's light. The opposite type is that which hates God's light, which lives in the depths of darkness, and which plots and burrows against all that is good. But the plots of evil recoil on itself, although it thinks that they will hurt the good. Can these two types be for a moment compared with each other? Perhaps the lead in every centre of population is taken by the men of evil. But the good men should not be discouraged. They should work in righteousness and fulfil their mission. (6.122)

13:10 - It is the same (to Him) whether any of you conceal his speech or declare it openly; whether he lie hid by night or walk freely by day. <sup>1815</sup>

1815 Our most hidden thoughts and motives are known to Him at all times. (13.10)

17:37 - Nor walk on the earth with insolence: for thou canst not rend the earth asunder nor reach the mountains in height. <sup>2223</sup>

2223 Insolence, or arrogance, or undue elation at our powers or capacities, is the first step to many evils. Besides, it is unjustified. All our gifts are from Allah. (17.37)

25:63 - And the servants of (Allah) Most Gracious are those who **walk** on the earth in humility and when the ignorant address them they say "Peace!" <sup>3123</sup>

3123 Ignorant: in a moral sense. Address: in the aggressive sense. Their humility is shown in two ways: (1) to those in real search of knowledge, they give such knowledge as they have and as the recipients can assimilate; (2) to those who merely dispute, they do not speak harshly, but say "Peace!", as much as to say, "May it be well with you, may you repent and be better"; or "May Allah give me peace from such wrangling"; or "Peace, and Good-bye; let me leave you!" (25.63)

38:6 - And the leaders among them go away (impatiently) (saying) "Walk ye away and remain constant to your gods! For this is truly a thing designed (against you)! <sup>4152</sup>

4152 When the message of Islam was being preached in its infancy, and the Preacher and his followers were being persecuted by the Pagans, one of the devices adopted by the Pagan leaders was to get the Prophet's uncle Abu Talib to denounce or renounce his beloved nephew. A conference was held with Abu Talib for this purpose. On its failure the leaders walked away, and began to discredit the great movement by falsely giving out that it was designed against their personal influence, and to throw power into the hands of the Prophet. Hadhrat 'Umar's conversion occurred in the sixth year of the Mission (seventh year before the Hijrat). The circumstances connected with it (see Introduction to S. xx.) greatly alarmed the Quraish chiefs, who, greedy of autocracy themselves, confused the issue by accusing the righteous Preacher of plotting against their power. (38.6)

57:28 - O ye that believe! fear Allah and believe in His apostle and He will bestow on you a double portion of His Mercy: He will provide for you a light by which ye shall walk (straight in your path) and He will forgive you (your past): For Allah is Oft-Forgiving. Most Merciful: 5325532653275328

5326 The double portion refers to the past and the future. As noted in the last note, this passage is addressed to the Christians and the People of the Book, who, when honestly facing the question of the new Revelation in Islam, find in it the fulfilment of previous revelations, and therefore believe in Allah's Messenger Muhammad, and **walk** by the new light. Their previous merits will be duly recognised, and they will be treated on fully equal terms in the new Ummat. This is their double share, not necessarily more in quantity than that of their brethren in Islam who passed through no other gate, but having a twofold aspect. (57.28)

5327 As this refers to the Christians and the People of the Book, the following saying of Christ in his last days may interest them: "Yet a little while is the light with you. **Walk** while ye have the light, lest darkness come upon you... While ye have the light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them". (John, xii. 35-36). The light of Christ's Gospel soon departed; his Church was enveloped in darkness; then came the fight again, in the fuller light of Islam. And they are asked to believe in the light, and to walk in it. Cf. also lvii. 12. and n. 5288 above. (57.28)

5328 Any wrong they may have committed through ignorance or misconceptions in their previous religion will be forgiven them, as they have seen the new light and **walk** by it. (57.28)

Fiqh-us-Sunnah

## Fiqh 4.54a

### Joining the Funeral Procession and Carrying the Coffin

....."**Walk** briskly while carrying a coffin, for if the deceased is righteous, you would be taking it to something better, and if he or she is an evil person, then you will be getting him or her off your necks." .....

Fiqh-us-Sunnah

## Fiqh 4.46a

### Persons for Whom Funeral Prayer is to be Offered

There is a consensus among the jurists that funeral prayer is offered for all Muslims, male or female, and young or old. Ibn Al-Mundhir said: "The scholars are in agreement that if it is established that an infant is born alive, that is, by his crying, sneezing, or moving etc., then, if it dies, a funeral prayer should be offered for it."

Al-Mughirah ibn Shu'bah reports that the Prophet, peace be upon him, said: "One may ride one's mount behind the funeral, and walk on foot a little ahead of it or to its right or left. A funeral prayer should be offered for an aborted baby, seeking for his parents the mercy and forgiveness of Allah." This is reported by Ahmad and Abu Daw'ud. Another narration reads: "A person on foot may **walk** behind a funeral, or ahead of it, or on its left side or right side or still nearer to it." According to another report, "A rider should ride behind the funeral, whereas one on foot may **walk** anywhere. And a funeral prayer should be offered for a child." This is reported by Ahmad, Nasa'i, and Tirmidhi, who consider it a sound hadith.

►Fiqh-us-Sunnah

## Fiqh 5.89a

### Jogging Between the Two Green Markers

Walking between Safa and Marwah is commended, except between the two markers where jogging is encouraged. The hadith of the daughter of Abi Tajrah tells us that the Prophet (peace be upon him) jogged so hard that his lower garment was wrapped around his body.

Thus jogging between these two markers is preferable, but walking is also permissible between them. Sa'id bin Jubair reported: "I have seen 'Umar walking between Safa and Marwah." Then he added, "If you want to, you may walk, because I have seen the Prophet (peace be upon him) walking. So, if you want to jog, you may jog, because I have seen the Prophet (peace be upon him) jogging, but I am an old man."! This applies to a male pilgrim only. As for a woman, she is not required to walk fast between these two points. She should walk at her normal pace. Ash-Shafi'i has reported that once 'Aishah saw some women walking fast whereupon she said to them, "You should follow our example. You are not obligated to jog (while performing Sa'i)".

►Al-Muwatta' Hadith

## Hadith 16.8

## Walking in Front of the Bier

Yahya related to me from Malik from Ibn Shihab that the Messenger of Allah, may Allah bless him and grant him peace, and Abu Bakr and Umar as well as the khalifas up until this time and Abdullah ibn Umar, would walk in front of the bier.

► Sahih Al-Bukhari Hadith

### Hadith 7.746

Narrated by

**Abu Huraira**

Allah's Apostle said, "None of you should walk, wearing one shoe only; he should either put on both shoes or put on no shoes whatsoever."

► Sahih Al-Bukhari Hadith

### Hadith 2.31

Narrated by

**Abu Huraira**

heard Allah's Apostles (p.b.u.h) saying, "If the prayer is started do not run for it but just walk for it calmly and pray whatever you get, and complete whatever is missed."

► Fiqh-us-Sunnah

### Fiqh 2.51a

## Going to the mosque with calm and dignity

It is preferred for one to walk to the mosque with calm and dignity and not in a hurry or rushing. ....

► Sahih Muslim Hadith

### Hadith 5234

Narrated by

**Jabir ibn Abdullah**

Allah's Messenger (peace be upon him) forbade that a man should eat with the left hand or walk with one sandal or wrap himself completely leaving no opening for the arms (to draw out) or support himself when sitting with a single garment wrapped round his knees which may expose his private parts.

► Sunan of Abu-Dawood

### Hadith 5253

Narrated by

**Abdullah ibn Umar**

The Prophet (peace be upon him) prohibited that one, i.e. man, should walk between two women.

► Al-Tirmidhi Hadith

### Hadith 1575

Narrated by

**Abu Hurayrah**

Allah's Messenger (peace be upon him) said, "If anyone visits an invalid, one cries out from heaven 'May you be good, may you walk be good, and may you come to an abode in Paradise!'"

Ibn Majah transmitted it.

► Sunan of Abu-Dawood

### Hadith 561

Narrated by

**Buraydah ibn al-Hasib**

The Prophet (peace be upon him) said: Give good tidings to those who **walk** to the mosques in darkness for having a perfect light on the Day of Judgment.

► Sunan of Abu-Dawood

### Hadith 5252

Narrated by

**Abu Usayd al-Ansari**

Abu Usayd heard the Apostle of Allah (peace be upon him) say when he was coming out of the mosque, and men and women were mingled in the road: Draw back, for you must not walk in the middle of the road; keep to the sides of the road. Then women were keeping so close to the wall that their garments were rubbing against it.

## WANDERINGS:

5:26 - Allah said: "Therefore will the land be out of their reach for forty years; in distraction will they wander through the land: but sorrow thou not over these rebellious people." <sup>729</sup>

729 The punishment of the rebellion of these stiff-necked people, rebellion that was repeated "these ten times" (Num. xiv. 22) and more, was that they were left to wander distractedly hither and thither through the wilderness for forty years. That generation was not to see the Holy Land. All those that were twenty years old and upwards were to die in the wilderness: "your carcasses shall fail in this wilderness." (Num. xiv. 29). Only those who were then children would reach the Promised land. And so it happened. From the desert of Paran they wandered south, north, and east for forty years. From the head of what is now the Gulf of 'Aqaba, they travelled north, keeping to the east side of the depression of which the Dead Sea and the river Jordan are portions. Forty years afterwards they crossed the Jordan opposite what is now Jericho, but by that time Moses, Aaron, and the whole of the elder generation had died. (5.26)

7:186 - To such as Allah rejects from His guidance there can be no guide; He will leave them in their trespasses wandering in distraction. <sup>1158</sup>

1158 Cf. ii. 15. If Allah's light is removed, the best of them can only wander hither and thither, like blind men, in distraction. (7.186)

## WAR:

5:33 - The punishment of those who wage **war** against Allah and His Apostle and strive with might and main for mischief through the land is: execution or crucifixion of the cutting off of hands and feet from opposite sides or exile from the land: that is their disgrace in this world and a heavy punishment is theirs in the Hereafter. <sup>738739</sup>

738 For the double crime of treason against the State, combined with treason against Allah, as shown by overt crimes, four alternative punishments are mentioned, any one of which is to be applied according to the crime committed, viz., execution (cutting off of the head), crucifixion, maiming, or exile. These were features of the Criminal Law then and for centuries afterwards, except that tortures such as "hanging, drawing, and quartering" in English Law, and piercing of eyes and leaving the unfortunate victim exposed to a tropical sun, which was practised in Arabia, and all such tortures were abolished. In any case sincere repentance before it was too late was recognised as a ground for mercy. (5.33)

739 Understood to mean the right hand and the left foot. (5.33)

5:64 - The Jews say: "Allah's hand is tied up." Be their hands tied up and be they accursed for the (blasphemy) they utter. Nay both His hands are widely outstretched: He giveth and spendeth (of His bounty) as He pleaseth. But the revelation that cometh to thee from Allah increaseth in most of them their obstinate rebellion and blasphemy. Amongst them We have placed enmity and hatred till the Day of Judgment. Every time they kindle the fire of **war** Allah doth extinguish it; but they (ever) strive to do mischief on earth. And Allah loveth not those who do mischief. <sup>772773774775</sup>

774 Cf. v. 14. where the eternal warring of the Christian sects, among themselves and against the Jews, is referred to. The reference is to the whole of the People of the Book, Jews and Christians-their internal squabbles and their external disputes, quarrels, and wars. (5.64)

775 The argument of the whole verse may be thus stated. The Jews blaspheme and mock, and because of their jealousy, the more they are taught, the more obstinate they become in their rebellion. But what good will it do to them? Their selfishness and spite sow quarrels among themselves, which will not be healed till the Day of Judgment. When they stir up wars, especially against the innocent, Allah's Mercy is poured down like a flood of water to extinguish them. But their wickedness continues to devise ever new mischief. And Allah loves not mischief or those who do mischief. (5.64)

8:1 - They ask thee concerning (things taken as) spoils of **war**. Say: "(Such) spoils are at the disposal of Allah and the apostle: so fear Allah and keep straight the relations between yourselves: obey Allah and His apostle if ye do believe." <sup>11781179</sup>

1178 The occasion was the question of the division of the booty after the battle of Badr. See Introduction to this Sura. (8.1)

1179 Booty taken in a lawful and just war. It belongs to the Cause, in this case the Cause of Allah, as administered by His Messenger. The chief thing is to remain staunch to the Cause of Allah, and have no differences among those who stand for the Cause. Our internal relations must be kept straight: they must not be disturbed by cupidity or worldly considerations of gain, for any windfalls of this kind should be outside our calculations. (8.1)



8:16 - 8:16 - If any do turn his back to them on such a day unless it be in a stratagem of war or to retreat to a troop (of his own) He draws on himself the wrath of Allah and his abode is Hell and evil refuge (indeed)!

8:41 - And know that out of all the booty that ye may acquire (in war) a fifth share is assigned to Allah and to the apostle and to near relatives orphans the needy and the wayfarer if ye do believe in Allah and in the revelation We sent down to Our servant on the day of testing the day of the meeting of the two forces. For Allah hath power over all things. <sup>120912101211</sup>

1209 The rule is that a fifth share is set apart for the Imam (the Commander) and the rest is divided among the forces. The fifth share reserved is expressed to be for Allah and the Prophet, and for charitable purposes for those to whom charity is due. Ultimately everything is at the disposal of Allah and His Prophet: viii. 1: but four-fifths are divided, and only one-fifth is retained for the special purposes. The Imam has discretion as to the mode of division. In the Prophet's life-time a certain portion was assigned to him and his near relatives. (8.41)

1210 Testing: Furqan: Criterion between right and wrong, decision between the forces of faith and unbelief. The battle of Badr is called by this name. See viii. 29 and n. 1202. (8.41)

1211 Allah's power is shown in the events detailed in the three verses following (vv. 42-44), leading to the complete victory of the Muslims over the pagan Quraish. (8.41)

8:69 - But (now) enjoy what ye took in war lawful and good: but fear Allah: for Allah is Oft-Forgiving Most Merciful. <sup>1236</sup>

1236 Enjoy: literally, eat. See vii. 19. n. 1004, and v. 66, n. 776. (8.69)

22:39 - To those against whom war is made permission is given (to fight) because they are wronged and verily Allah is Most powerful for their aid <sup>2816</sup>

2816 Several translators have failed to notice that yuqataluna (in the best-approved texts) is in the passive voice, "against whom war is made",-not "who take arms against the unbelievers" as Sale translates it. The clause "and verily...their aid" is parenthetical. Verse 40 connects on with "they are wronged". The wrong is indicated: 'driven by persecution from their home, for no other reason than that they worshipped the One True God'. This was the first occasion on which fighting-in self-defence-was permitted. This passage therefore undoubtedly dates from Madinah. (22.39)

48:15 - Those who lagged behind (will say) when ye (are free to) march and take booty (in war): "Permit us to follow you." They wish to change Allah's decree: Say: "Not thus will ye follow us: Allah has already declared (this) beforehand": then they will say "but ye are jealous of us." Nay but little do they understand (such things). <sup>4883488448854886</sup>

4883 Now comes out another motive behind the minds of the laggards. The journey for pilgrimage had no promise of war booty. If at any future time there should be a promise of booty they would come! But that is to reverse Allah's law and decree. Jihad is not for personal gain or booty: see S. viii. and Introduction to S. viii., paragraph 2. On the contrary Jihad is hard striving, in war and peace, in the Cause of Allah. (48.15)

4884 Not thus: i.e., not on those terms; not if your object is only to gain booty. (48.15)

4885 See viii. 1, and n. 1179. (48.15)

4886 The desert Arabs loved fighting and plunder and understood such motives for war. The higher motives seemed to be beyond them. Like ignorant men they attributed petty motives or motives of jealousy if they were kept out of the vulgar circle of fighting for plunder. But they had to be schooled, and they were schooled to higher ideas of discipline, self-sacrifice, and striving hard for a Cause. (48.15)

48:16 - Say to the desert Arabs who lagged behind: "Ye shall be summoned (to fight) against a people given to vehement war: then shall ye fight or they shall submit. Then if ye show obedience Allah will grant you a goodly reward but if ye turn back as ye did before He will punish you with a grievous Penalty." <sup>488748884890</sup>

4887 While they are reproached for their supineness in the march which led to Hudaibiya, where there was danger but no prospect of booty, they are promised, if they learn discipline, to be allowed to follow the Banner of Islam where (as happened later in the Persian and Byzantine Wars) there was real fighting with formidable and well-organised armies. (48.16)

4888 Cf. xxvii. 33. (48.16)

4890 There may be neither fighting nor booty. But all who obey the call to Jihad with perfect discipline will get the Rewards of the Hereafter. The blind, the maimed, and the infirm will of course be exempted from active compliance with the Call, but they can render such services as are within their power, and then they will not be excluded from the reward. (48.16)

48:17 - No blame is there on the blind nor is there blame on the lame nor on one ill (if he joins not the war): but he that obeys Allah and His Apostle (Allah) will admit him to Gardens beneath which rivers flow; and he who turns back (Allah) will punish him with a grievous Penalty. <sup>4890</sup>

4890 There may be neither fighting nor booty. But all who obey the call to Jihad with perfect discipline will get the Rewards of the Hereafter. The blind, the maimed, and the infirm will of course be exempted from active compliance with the Call, but they can render such services as are within their power, and then they will not be excluded from the reward. (48.17)

### **BADR:**

3:13 - "There has already been for you a Sign in the two armies that met (in combat): one was fighting in the cause of Allah the other resisting Allah; these saw with their own eyes twice their number. But Allah doth support with His aid whom He pleaseth. In this is a warning for such as have eyes to see." <sup>352353</sup>

352 This refers to the battle of Badr in Ramadhan in the second year of the Hijra. The little exiled community of Makkah Muslims, with their friends in Madinah had organised themselves into a God-fearing community, but were constantly in danger of being attacked by their Pagan enemies of Makkah in alliance with some of the disaffected elements (Jews and Hypocrites) in or near Madinah itself. The design of the Makkans was to gather all the resources they could, and with an overwhelming force, to crush and annihilate Muhammad and his party. To this end Abu Sufyan was leading a richly-laden caravan from Syria to Makkah. He called for armed aid from Makkah, The battle was fought in the plain of Badr, about 150 kilometers south-west of Madinah. The Muslim force consisted of only about 313 men, mostly ill-armed, but they were led by Muhammad, and they were fighting for their Faith. The Makkah army, well-armed and well-equipped, numbered over a thousand and had among its leaders some of the most experienced warriors of Arabia, including Abu Jahl, the inveterate foe and persecutor of Islam. Against all odds the Muslims won a brilliant victory, and many of the enemy leaders, including Abu Jahl, were killed. (3.13)

353 It was impossible, without the miraculous aid of Allah, for such a small and ill-equipped force as was the Muslim band, to defeat the large and well-found force of the enemy. But their Faith, firmness, zeal, and discipline won them divine aid. Enemy prisoners stated that the enemy ranks saw the Muslim force to be many times larger than it was. (3.13)

3:123 - Allah had helped you at Badr when ye were a contemptible little force; then fear Allah; thus may ye show your gratitude. <sup>444</sup>

444 Gratitude to Allah is not to be measured by words. It should show itself in conduct and life. If all the Muslims had learnt the true lesson from the victory at Badr, their archers would not have left the posts appointed for them, nor the two tribes mentioned in the last note ever wavered in their faith. (3.123)

8:7 - Behold! Allah promised you one of the two (enemy) parties that it should be yours: ye wished that the one unarmed should be yours but Allah willed to justify the truth according to His words and to cut off the roots of the unbelievers. <sup>1183</sup>

1183 Just before Badr there were two alternatives before the Muslims in Madinah to save themselves from being overwhelmed by the Makkah Quraish with all their resources from the rich Syrian trade. One, which had least danger for the time being, and also promised much booty, was to fall upon the Quraish caravan returning from Syria to Makkah richly laden, and led by Abu Sufyan with only 40 men unarmed. From a worldly point of view this was the safest and most lucrative course. The other alternative, was to leave the booty out boldly against the well-armed and well-equipped Quraish army of 1,000 men coming from Makkah. The Muslims had no more than 300 men, ill-armed, to oppose this force. But if they could defeat it, it would shake the selfish autocracy which was in possession of Makkah. By Allah's help they won a splendid victory, and the standard of Truth was established, never to be lowered again. (8.7)

8:42- Remember ye were on the hither side of the valley and they on the farther side and the caravan on lower ground than ye. Even if ye had made a mutual appointment to meet ye would certainly have failed in the appointment: but (thus ye met) that Allah might accomplish a matter already enacted; that those who died might die after a clear sign (had been given) and those who lived might live after a clear sign (had been given). And verily Allah is He Who heareth and knoweth (all things). <sup>12121213</sup>

1212 The little Islamic force from Madinah went out to meet the big Makkah army, and they met on the two sides of a valley at Badr, while the Quraish caravan was on lower ground towards the sea, about 3 miles from Badr. (8.42)

1213 They were all at cross purposes. The caravan was making for Makkah, but scarcely thought it could get there. The Quraish force was trying to save the caravan and then annihilate the Muslims. The Muslims had decided to attack the Quraish army from Makkah which turned out to be big, more than three times their number. Yet the two forces met, precisely at the spot and at the time when a decisive battle should take place and the Muslims dispose of the pretensions of the Makkans. If they had carefully planned a mutual appointment, they could not have carried it out more precisely. On the Muslim side the few martyrs knew that the victory was theirs and those who survived the battle enjoyed the fruits of the victory. On the pagan side, both those who died and those who lived knew fully the issue joined. Even psychologically both sides went in with full determination to decide the issue. (8.42)

See: Surah 8.

**UHUD:**

3:121 - Remember that morning thou didst leave the household (early) to post the faithful at their stations for battle: and Allah heareth and knoweth all things. <sup>442</sup>

442 The battle of Uhud was a great testing time for the young Muslim community. Their mettle and the wisdom and strength of their Leader were shown in the battle of Badr (iii. 13 and note), in which the Makkans suffered a crushing defeat. The Makkans were determined to wipe off their disgrace and to annihilate the Muslims in Madinah. To this end they collected a large force and marched to Madinah. They numbered some 3,000 fighting men under Abu Sufyan, and they were so confident of victory that their women-folk came with them, and showed the most shameful savagery after the battle. To meet the threatened danger the Messenger of Allah, Muhammad Al-Mustafa, with his usual foresight, courage, and initiative, resolved to take his station at the foot of Mount Uhud, which dominates the city of Madinah some three miles to the north. Early in the morning, on the 7th of Shawwal, A.H. 3 (January, 625), he made his dispositions for battle. Madinah winters are notoriously rigorous, but the warriors of Islam (700 to 1000 in number) were up early. A torrent bed was to their south, and the passes in the hills at their back were filled with 50 archers to prevent the enemy attack from the rear. The enemy were set the task of attacking the walls of Madinah, with the Muslims at their rear. In the beginning the battle went well for the Muslims. The enemy wavered, but the Muslim archers, in disobedience of their orders, left their posts to join in the pursuit and share in the booty. There was also treachery on the part of the 300 "Hypocrites" led by Abdullah ibn Ubai, who deserted. The enemy took advantage of the opening left by the archers, and there was severe hand-to-hand fighting, in which numbers told in favour of the enemy. Many of the Companions and Helpers were killed. But there was no rout. Among the Muslim martyrs was the gallant Hamza, a brother of the Prophet's father. The graves of the martyrs are still shown at Uhud. The Messenger himself was wounded in his head and face, and one of his front teeth was broken. Had it not been for his firmness, courage, and coolness, all would have been lost. As it was, the prophet, in spite of his wound, and many of the wounded Muslims, inspired by his example, returned to the field next day, and Abu Sufyan and his Makkans army thought it most prudent to withdraw. Madinah was saved, but a lesson in faith, constancy, firmness, and steadfastness was learnt by the Muslims. (3.121)

3:122 - Remember two of your parties meditated cowardice; but Allah was their Protector and in Allah should the faithful (ever) put their trust. <sup>443</sup>

443 The two parties wavering in their minds were probably the Banu Salma Khazraji and the Banu Haritha, but they rallied under the Prophet's inspiration. That incident shows that man may be weak, but if he allows his weak will to be governed by the example of men of God, he may yet retrieve his weakness. (3.122)

3:124 - Remember thou saidst to the faithful: is it not enough for you that Allah should help you with three thousand angels (specially) sent down? <sup>445</sup>

445 Read verse 124 with the following five verses, to get its full signification. (3.124)

3:125 - "Yea" if ye remain firm and act aright even if the enemy should rush here on you in hot haste your Lord would help you with five thousand angels making a terrific onslaught. <sup>446</sup>

446 Musawwim: this is the active voice of the verb, not to be confused with the passive voice in iii. 14, which has a different signification. (3.125)

3:126 - Allah made it but a message of hope for you; and an assurance to your hearts: (in any case) there is no help except from Allah the Exalted the Wise. <sup>447</sup>

447 Whatever happens, whether there is a miracle or not, all help proceeds from Allah. Man should not be so arrogant as to suppose that his own resources will change the current of the world plan. Allah helps those who show constancy, courage, and discipline, and use all the human means at their disposal, not those who fold their hands and have no faith. But Allah's help is determined on considerations exalted far above our petty human motive, and by perfect wisdoms, of which we can have only faint glimpses. (3.126)

3:127 - That he might cut off a fringe of the unbelievers or expose them to infamy and they should then be turned back frustrated of their purpose. <sup>448</sup>

448 A fringe of the Unbelievers: an extremity, an end, either upper or lower. Here it may mean that the chiefs of the Makkans Pagans, who had come to exterminate the Muslims with such confidence, went back frustrated in their purpose. The shameless cruelty with which they and their women mutilated the Muslim corpses on the battle-field will stand recorded to their eternal infamy. Perhaps it also exposed their real nature to some of those who fought for them. e.g., Khalid ibn Al-Walid, who not only accepted Islam afterwards, but became one of the most notable champions of Islam. He was with the Muslims in the conquest of Makkah and later on, won distinguished honours in Syria and Iraq. (3.127)

3:128 - Not for thee (but for Allah) is the decision: whether He turn in mercy to them or punish them; for they are indeed wrong-doers. <sup>449</sup>

- 449 Uhud is as much a sign-post for Islam as Badr. For us in these latter days it carries an ever greater lesson. Allah's help will come if we have faith, obedience, discipline, unity, and the spirit of acting in righteousness and justice. If we fail, His mercy is always open to us. But it is also open to our enemies, and those who seem to us His enemies. His Plan may be to bring sinners to repentance, and to teach us righteousness and wisdom through those who seem in our eyes to be rebellious or even defiant. There may be good in them that He sees and we do not, -a humbling thought that must lead to our own self-examination and self-improvement. (3.128)

3:140 - If a wound hath touched you be sure a similar wound hath touched the others. Such days (of varying fortunes) We give to men and men by turns: that Allah may know those that believe and that He may take to Himself from your ranks martyr-witnesses (to Truth). And Allah loveth not those that do wrong. <sup>457</sup>

- 457 These general considerations apply in particular to the disaster at Uhud. (1) In a fight for truth, if you are hurt, be sure the adversary has suffered hurt also, the more so as he has no faith to sustain him. (2) Success or failure in this world comes to all at varying times: we must not grumble, as we do not see the whole of Allah's Plan. (3) Men's true mettle is known in adversity as gold is assayed in fire; Cf. also iii. 154, n. 467. (4) Martyrdom is in itself an honour and a privilege: how glorious is the fame of Hamza the Martyr? (5) If there is any dross in us, it will be purified by resistance and struggle. (6) When evil is given rope a little, it works out its own destruction; the orgies of cruelty indulged in by the Pagans after what they supposed to be their victory at Uhud filled up their cup of iniquity; it lost them the support and adherence of the best in their own ranks, and hastened the destruction of Paganism from Arabia. Cf. iii. 127 and ii. 448. (3.140)

3:144 - Muhammad is no more than an Apostle: many were the Apostles that passed away before him. If he died or were slain will ye then turn back on your heels? If any did turn back on his heels not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve him) with gratitude. <sup>460</sup>

- 460 This verse primarily applies to the battle of Uhud, in the course of which a cry was raised that the Messenger was slain. He had indeed been severely wounded, but Talha, Abu Bakr, and Ali were at his side, and his own unexampled bravery saved the Muslim army from a rout. This verse was recalled again by Abu Bakr when the Messenger actually died a natural death eight years later, to remind people that Allah, Whose Message he brought, lives for ever. And have need to remember this now and often for two reasons: (1) when we feel inclined to pay more than human honour to one who was the truest, the purest, and the greatest of men, and thus in a sense to compound for our forgetting the spirit of his teaching, and (2) when we feel depressed at the chances and changes of time, and forget that Allah lives and watches over us and over all His creatures now as in a history in the past and in the future. (3.144)

3:145 - Nor can a soul die except by Allah's leave the term being fixed as by writing. If any do desire a reward in this life We shall give it to him; and if any do desire a reward in the hereafter We shall give it to him. And swiftly shall We reward those that (serve Us with) gratitude. <sup>461</sup>

- 461 There is a slight touch of irony in this. As applied to the archers at Uhud, who deserted their post for the sake of plunder, they might have got some plunder, but they put themselves and the whole of their army into jeopardy. For a little worldly gain, they nearly lost their souls. On the other hand, those who took the long view and fought with staunchness and discipline, -their reward was swift and sure. If they died, they got the crown of martyrdom. If they lived, they were heroes honoured in this life and the next. (3.145)

3:152 - Allah did indeed fulfil His promise to you when ye with His permission were about to annihilate your enemy until ye flinched and fell to disputing about the order and disobeyed it after He brought you in sight (of the Booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you but He forgave you: for Allah is full of grace to those who believe. <sup>462463</sup>

- 462 The order was: not to leave the post and strictly to maintain discipline. Uhud was in the beginning a victory for the Muslims. Many of the enemy were slain, and they were retiring when a part of the Muslims, against orders, ran in pursuit, attracted by the prospects of booty. See note to iii. 121. (3.152)

- 463 The disobedience seemed at first pleasant: they were chasing the enemy, and there was the prospect of booty. But when the gap was noticed by the enemy, they turned the flank round the hill and nearly overwhelmed the Muslims. Had it not been for Allah's grace, and the firmness of their Prophet and his immediate Companions, they would have been finished. (3.152)

3:154- After (the excitement) of the distress He sent down calm on a band of you overcome with slumber while another band was stirred to anxiety by their own feelings moved by wrong suspicions of Allah suspicions due to ignorance. They said: "What affair is this of ours?" say thou: "indeed this affair is wholly Allah's." They hide in their minds what they dare not reveal to thee. They say (to themselves): "If we had anything to do with this affair we should not have been in the slaughter here." Say: "Even if you had remained in your homes those for whom death was decreed would certainly have gone forth to the place of their death"; but (all this was) that Allah might test what is in your breasts and purge what is in your hearts: for Allah knoweth well the secrets of your hearts. <sup>465466467</sup>

466 The Hypocrites withdrew from the fighting. Apparently they had been among those who had been counselling the defence of Madinah within the walls instead of boldly coming out to meet the enemy. Their distress was caused by their own mental state: the sleep of the just was denied them: and they continued to murmur of what might have been. Only fools do so: wise men face actualities. (3.154)

467 That testing by Allah is not in order that it may add to His knowledge, for He knows all. It is in order to help us subjectively, to mould our will, and purge us of any grosser motives, that will be searched out by calamity. If it is a hardened sinner, the test brings conviction out of his own self. Cf. also iii. 140. (3.154)

3:165 - What! when a single disaster smites you although ye smote (your enemies) with one twice as great do ye say? "Whence is this?" Say (to them): "It is from yourselves: for Allah hath power over all things." 474

474 If Uhud was a reverse to the Muslims, they had inflicted a reverse twice as great on the Makkans at Badr. This reverse was not without Allah's permission, for He wanted to test and purify the faith of those who followed Islam, and to show them that they must strive and do all in their power to deserve Allah's help. If they disobeyed orders and neglected discipline, they must attribute the disaster to themselves and not to Allah. (3.165)

3:172 - Of those who answered the call of Allah and the Apostle even after being wounded those who do right and refrain from wrong have a great reward. 479

479 After the confusion at Uhud, men rallied round the Prophet. He was wounded, and they were wounded, but they were all ready to fight again. Abu Sufyan with his Makkans withdrew, but left a challenge with them to meet him and his army again at the fair of Badr Sugra next year. The challenge was accepted, and a picked band of Muslims under then-intrepid Leader kept the tryst, but the enemy did not come. They returned, not only unharmed, but enriched by the trade at the fair, and (it may be presumed) strengthened by the accession of new adherents to their cause. (3.172)

8:11 - Remember He covered you with a sort of drowsiness to give you calm as from Himself and He caused rain to descend on you from heaven to clean you therewith to remove from you the stain of Satan to strengthen your hearts and to plant your feet firmly therewith. 118611871188

1186 Cf. iii. 154 for Uhud. Calm (presence of mind) is essential in battle and in 'ill posts of danger. If the mind is too much in a state of excitement, it cannot carry out a well-considered or well-concerted plan. This spirit of calm confidence on the part of the Muslims won against the blustering violence of the Quraish. (8.11)

1187 The rain was welcome for many reasons. (1) Water was scarce both for drinking and ablutions; (2) the muslim band, without baggage or equipment or comforts, found that their thirst aggravated their fatigue; (3) the sand was loose, and the rain consolidated it and enabled them "to plant their feet firmly." (8.11)

1188 "Stain of Satan". Dirt is physically a symbol of evil, and the Muslims were particular about ablutions before prayer. But the rain also refreshed their spirits and removed any lurking doubts in their minds (suggestions of the Evil) that victory might be impossible in such adverse circumstances. (8.11)

8:17 - It is not ye who slew them; it was Allah: when thou threwest (a handful of dust) it was not thy act but Allah's: in order that He might test the believers by a gracious trial from Himself: for Allah is He who heareth and knoweth (all things). 11911192

1191 When the battle began, the Holy Prophet prayed, and threw a handful of dust or sand at the enemy, which, as described in traditions, struck the eyes of the enemy. This had a great psychological effect, (8.17)

1192 Numerically the odds against the Muslims were three to one. In other ways they were at a disadvantage: of arms and equipment they had but little, while the enemy were well-found: they were inexperienced, while the Quraish had brought their foremost warriors. In all this there was a test, but the test was accompanied by gracious favours of countless value: their Commander was one in whom they had perfect faith, and for whom they were ready to lay down their lives; the rain refreshed them; their spirit was unshaken; and they were fighting in Allah's cause. Thus the trial or test became itself a blessing. (8.17)

►Sahih Al-Bukhari Hadith

**Hadith 5.35** Narrated by  
**Anas bin Malik**

The Prophet ascended the mountain of Uhud and he was accompanied by Abu Bakr, 'Umar and 'Uthman. The mountain shook beneath them. The Prophet hit it with his foot and said, "O Uhud! Be firm, for on you there is none but a Prophet, a Siddiq and a martyr (i.e. and two martyrs)."

►Sahih Al-Bukhari Hadith

**Hadith 5.375** Narrated by  
**Al Bara**

We faced the pagans on that day (of the battle of Uhud) and the Prophet placed a batch of archers (at a special place) and appointed 'Abdullah (bin Jubair) as their commander and said, "Do not leave this place; and if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not (come to) help us." So, when we faced the enemy, they took to their heel till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, "The booty, the booty!" 'Abdullah bin Jubair said, "The Prophet had



taken a firm promise from me not to leave this place." But his companions refused (to stay). So when they refused (to stay there), (Allah) confused them so that they could not know where to go, and they suffered seventy casualties. Abu Sufyan ascended a high place and said, "Is Muhammad present amongst the people?" The Prophet said, "Do not answer him." Abu Sufyan said, "Is the son of Abu Quhafa present among the people?" The Prophet said, "Do not answer him." Abd Sufyan said, "Is the son of Al-Khattab amongst the people?" He then added, "All these people have been killed, for, were they alive, they would have replied." On that, 'Umar could not help saying, "You are a liar, O enemy of Allah! Allah has kept what will make you unhappy." Abu Safyan said, "Superior may be Hubal!" On that the Prophet said (to his companions), "Reply to him." They asked, "What may we say?" He said, "Say: Allah is More Elevated and More Majestic!" Abu Sufyan said, "We have (the idol) Al-'Uzza, whereas you have no 'Uzza!" The Prophet said (to his companions), "Reply to him." They said, "What may we say?" The Prophet said, "Say: Allah is our Helper and you have no helper." Abu Sufyan said, "(This) day compensates for our loss at Badr and (in) the battle (the victory) is always undecided and shared in turns by the belligerents. You will see some of your dead men mutilated, but neither did I urge this action, nor am I sorry for it." Narrated Jabir: Some people took wine in the morning of the day of Uhud and were then killed as martyrs.

► Sahih Al-Bukhari Hadith

### **Hadith 2.431** Narrated by **Jabir bin Abdullah**

Allah's Apostle shrouded every two martyrs of Uhud in one piece of cloth and then he would ask, "Which of them knew more Qur'an?" When one of them was pointed out he would put him first in the grave. He said, "I am a witness on these." Then he ordered them to be buried with blood on their bodies. Neither did he offer their funeral prayer nor did he get them washed. (Jabir bin Abdullah added): Allah's Apostle used to ask about the martyrs of Uhud as to which of them knew more of the Qur'an." And when one of them was pointed out as having more of it he would put him first in the grave and then his companions. (Jabir added): My father and my uncle were shrouded in one sheet.

► Sahih Al-Bukhari Hadith

### **Hadith 4.276** Narrated by **Al Bara bin Azib**

The Prophet appointed 'Abdullah bin Jubair as the commander of the infantry men (archers) who were fifty on the day (of the battle) of Uhud. He instructed them, "Stick to your place, and don't leave it even if you see birds snatching us, till I send for you; and if you see that we have defeated the infidels and made them flee, even then you should not leave your place till I send for you." Then the infidels were defeated. By Allah, I saw the women fleeing lifting up their clothes revealing their leg-bangles and their legs. So, the companions of 'Abdullah bin Jubair said, "The booty! O people, the booty ! Your companions have become victorious, what are you waiting for now?" 'Abdullah bin Jubair said, "Have you forgotten what Allah's Apostle said to you?" They replied, "By Allah! We will go to the people (i.e. the enemy) and collect our share from the war booty." But when they went to them, they were forced to turn back defeated. At that time Allah's Apostle in their rear was calling them back. Only twelve men remained with the Prophet and the infidels martyred seventy men from us.

On the day (of the battle) of Badr, the Prophet and his companions had caused the pagans to lose 140 men, seventy of whom were captured and seventy were killed. Then Abu Sufyan asked thrice, "Is Muhammad present amongst these people?" The Prophet ordered his companions not to answer him. Then he asked thrice, "Is the son of Abu Quhafa present amongst these people?" He asked again thrice, "Is the son of Al-Khattab present amongst these people?" He then returned to his companions and said, "As for these (men), they have been killed." 'Umar could not control himself and said (to Abu Sufyan), "You told a lie, by Allah! O enemy of Allah! All those you have mentioned are alive, and the thing which will make you unhappy is still there." Abu Sufyan said, "Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed." After that he started reciting cheerfully, "O Hubal, be high! (1) On that the Prophet said (to his companions), "Why don't you answer him back?" They said, "O Allah's Apostle! What shall we say?" He said, "Say, Allah is Higher and more Sublime." (Then) Abu Sufyan said, "We have the (idol) Al Uzza, and you have no Uzza." The Prophet said (to his companions), "Why don't you answer him back?" They asked, "O Allah's Apostle! What shall we say?" He said, "Say: Allah is our Helper and you have no helper."

► Sahih Al-Bukhari Hadith

### **Hadith 4.159** Narrated by **Sahl**

That he was asked about the wound of the Prophet on the day (of the battle) of Uhud. He said, "The face of the Prophet was wounded and one of his front teeth as broken and the helmet over his head was smashed. Fatima washed off the blood while Ali held water. When she saw that bleeding was increasing continuously, she burnt a mat (of date-palm leaves) till it turned into ashes which she put over the wound and thus the bleeding ceased."

► Sahih Al-Bukhari Hadith

### **Hadith 4.132** Narrated by **Thalaba bin Abi Malik**



'Umar bin Al-Khattab distributed some garments amongst the women of Medina. One good garment remained, and one of those present with him said, "O chief of the believers! Give this garment to your wife, the (grand) daughter of Allah's Apostle." They meant Um Kulthum, the daughter of 'Ali. 'Umar said, "Um Salit has more right (to have it)." Um Salit was amongst those Ansari women who had given the pledge of allegiance to Allah's Apostle.' 'Umar said, "She (i.e. Um Salit) used to carry the water skins for us on the day of Uhud."

### **KHANDAQ:**

Also known as:- Battle of the Ditch -Note: 3032

Battle of the Confederates - Note: 3032

Siege of Madina - Note: 3679

Battle of the Trench -Note: 3679

33:9 - O ye who believe! Remember the Grace of Allah (bestowed) on you when there came down on you hosts (to overwhelm you): but We sent against them a hurricane and force that ye saw not. But Allah sees (clearly) all that ye do. <sup>367936803681</sup>

3679 In this verse is summed up the beginning and the end of the fateful struggle of the Siege of Madinah in A.H. 5. The composition of the unhallowed Confederacy that came to destroy Islam is referred to in the Introduction. They came with a force of ten to twelve thousand fighting men, an unprecedented army for that time and country. The battle is known as the Battle of the Trench. (33.9)

3680 After a close investment of two to four weeks, during which the enemy were disheartened by their ill success, there was a piercing blast of the cold east wind. It was a severe winter, and February can be a very cold month in Madinah, which is about 3,000 ft. above the sea-level. The enemy's tents were torn up, their fires were extinguished, the sand and rain beat in their faces, and they were terrified by the portents against them. They had already well nigh fallen out amongst themselves, and beating a hasty retreat, they melted away. The Madinah fighting strength was no more than 3,000, and the Jewish tribe of the Banu Quraiza who were in their midst was a source of weakness as they were treacherously intriguing with the enemy. And further there were the Hypocrites: see n. 3666 above. But there were hidden forces that helped the Muslims. Besides the forces of nature there were angels, though invisible to them, who assisted the Muslims. (33.9)

3681 Allah sees everything. Therefore we may conclude that the discipline and moral fervour of the Muslims, as well as the enemy's insincerities, intrigues, and reliance on brute force, were all contributory causes to his repulse, under Allah's dispensation. There were many hidden causes which neither party saw clearly. (33.9)

See: Introduction to Surah 33

33:10 - Behold! they came on you from above you and from below you and behold the eyes became dim and the hearts gaped up to the throats and ye imagined various (vain) thoughts about Allah! <sup>3682</sup>

3682 The psychology of the combatants is described with matchless vigour in the holy Text. The onrush of the enemy was really tremendous. The Trench round Madinah was between the defenders and the huge attacking force, which had some high ground behind them "above you": when any of them came through the valley or over the Trench, they seemed to come from below. The showers of arrows and stones on both sides must also have seemed to come from the air. (33.10)

33:11 - In that situation were the Believers tried: they were shaken as by a tremendous shaking.

33:12 - And behold! the Hypocrites and those in whose hearts is a disease (even) say: "Allah and His Apostle promised us nothing but delusion!" <sup>3683</sup>

3683 Before this year's mass attack on Madinah the Muslims had successfully reached the Syrian border on the north, and there were hopes of reaching Yemen in the south. The holy Prophet had seen signs of expansion and victory for the Muslims. Now that they were shut in within the Trench on the defensive, the Hypocrites taunted them with having indulged in delusive hopes. But the event showed that the hopes were not delusive. They were realised beyond expectations in a few years. (33.12)

33:13 - Behold! a party among them said: "Ye men of Yathrib! Ye cannot stand (the attack)! Therefore go back!" and a band of them ask for leave of the Prophet saying "Truly our houses

are bare and exposed" though they were not exposed: they intended nothing but to run away.  
3684

- 3684 All the fighting men of Madinah had come out of the city and camped in the open space between the City and the Trench that had been dug all round. The disaffected Hypocrites sowed defeatist rumours and pretended to withdraw for the defence of their homes, though their homes were not exposed, and were fully covered by the vigilant defensive force inside the Trench. (33.13)

33:14 - And if an entry had been effected to them from the sides of the (City) and they had been incited to sedition they would certainly have brought it to pass with none but a brief delay! 3685

- 3685 The brunt of the fighting was on the north side, but the whole Trench was guarded. At one or two points enemy warriors did break in within the circuit of the Trench, but they were soon disposed off. Hadhrat 'Ali particularly distinguished himself in many fights, wearing the Prophet's own sword and armour. If any of the enemy had been able to penetrate into the City, the disaffected element, which was only sitting on the fence, would have risen against the Muslims at once-with no delay except what might have been necessary to put on their armour and arms. (33.14)

24:55- Allah has promised to those among you who believe and work righteous deeds that He will of a surety grant them in the land inheritance (of power) as He granted it to those before them; that He will establish in authority their religion the one which He has chosen for them; and that He will change (their state) after the fear in which they (lived) to one of security and peace: 'They will worship Me (alone) and not associate aught with Me.' If any do reject faith after this they are rebellious and wicked. 30313032

- 3031 Three things are promised here, to those who have Faith and obey Allah's Law: (1) that they will inherit power and authority in the land, not for any selfish purposes of theirs nor by way of favouritism, but in order that they may maintain Allah's Law; (2) that the Religion of Right, which Allah has chosen for them, will be openly established, and will suppress all wrong and oppression; (3) that the righteous will live in peace and security, instead of having to suffer persecution, or leave their hearths and homes for the cause of Allah, or practise the rites of their Faith in secret. (24.55)

- 3032 If this verse was revealed about the time of the Battle of the Ditch (Khandaq), also called the Battle of the Confederates (Ahzab), A.H. 4-5, we can imagine the comfort it gave to the Muslims who were besieged in Madinah by a force ten times their number. The Muslims then lived in a state of great suspense and danger, and under arms for days on end. (See xxxiii. 9-20). The security and authority they were promised came to them subsequently in abundant measures. (24.55)

## **TABUK:**

See: Surah 9.

9:40 - If ye help not (your Leader) (it is no matter): for Allah did indeed help him: when the unbelievers drove him out: he had no more than one companion: they two were in the cave and he said to his companion "have no fear for Allah is with us": then Allah sent down his peace upon him and strengthened him with forces which ye saw not and humbled to the depths the word of the unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might Wise. 1302130313041305

- 1302 The Tabuk expedition was not a failure. Though some hesitated, many more joined in. But a more striking example was when the Prophet was hunted out of Makkah and performed his famous Hijrat. His enemies plotted for his life. He had already sent his followers on to Madinah. Ali had volunteered to face his enemies in his house. His single companion was Abu Bakr. They two concealed themselves in the cave of Thaur, three miles from Makkah, for three nights, with the enemy prowling around in great numbers in fruitless search of them. "We are but two," said Abu Bakr. "Nay," said Muhammad, "for Allah is with us." Faith gave their minds peace, and Allah gave them safety. They reached Madinah, and a glorious chapter opened for Islam. The forces that helped them were not seen, but their power was irresistible. (9.40)

9:81 - Those who were left behind (in the **Tabuk** expedition) rejoiced in their inaction behind the back of the apostle of Allah: they hated to strive and fight with their goods and their persons in the cause of Allah: they said "Go not forth in the heat. Say "The fire of Hell is fiercer in heat." If only they could understand! 1335

- 1335 The Tabuk expedition had to be undertaken hurriedly in the heat of summer, because of a threat or fear of Byzantine invasion. They marched from Madinah about the month of September or October in the solar calendar. (9.81)

## **Campaign to Tabuk**

The Campaign to Tabuk was the result of conflict with the Roman Empire, that had started even before the conquest of Makkah. One of the missions sent after the Treaty of Hudaibiyah to different parts of Arabia visited the clans which lived in the northern areas adjacent to Syria. The majority of these people were Christians, who were under the influence of the

Roman Empire. Contrary to all the principles of the commonly accepted international law, they killed fifteen members of the delegation near a place known as Zat-u-Talah (or Zat-i-Itlah). Only Ka'ab bin Umair Ghifari, the head of the delegation, succeeded in escaping and reporting the sad incident. Besides this, Shurahbil bin Amr, the Christian governor of Busra, who was directly under the Roman Caesar, had also put to death Haritli bin Umair, the ambassador of the Holy Prophet, who had been sent to him on a similar mission.

These events convinced the Holy Prophet that a strong action should be taken in order to make the territory adjacent to the Roman Empire safe and secure for the Muslims. Accordingly, in the month of Jamadi-ul-Ula A.H. 8, he sent an army of three thousand towards the Syrian border. When this army reached near Ma'an, the Muslims learnt that Shurahbil was marching with an army of one hundred thousand to fight with them and that the Caesar, who himself was at Hims, had sent another army consisting of one hundred thousand soldiers under his brother Theodore. But in spite of such fearful news, the brave small band of the Muslims marched on fearlessly and encountered the big army of Shurahbil at M'utah. And the result of the encounter in which the Muslims were fighting against fearful odds (the ratio of the two armies was 1:33), was very favourable, for the enemy utterly failed to defeat them. This proved very helpful for the propagation of Islam. As a result, those Arabs who were living in a state of semi-independence in Syria and near Syria and the clans of Najd near Iraq, who were under the influence of the Iranian Empire, turned towards Islam and embraced it in thousands. For example, the people of Bani Sulaim (whose chief was Abbas bin Mirdas Sulaimi), Ashja'a, Ghatafan, Zubyan, Fazarah, etc., came into the fold of Islam at the same time. Above all, Farvah bin 'Amral Juzami, who was the commander of the Arab armies of the Roman Empire, embraced Islam during that time, and underwent the trial of his Faith in a way that filled the whole territory with wonder. When the Caesar came to know that Farvah had embraced Islam, he ordered that he should be arrested and brought to his court. Then the Caesar said to him, "You will have to choose one of the two things. Either give up your Islam and win your liberty and your former rank, or remain a Muslim and face death." He calmly chose Islam and sacrificed his life in the way of the Truth.

No wonder that such events as these made the Caesar realize the nature of the danger that was threatening his Empire from Arabia. Accordingly, in 9 A.H. he began to make military preparations to avenge the insult he had suffered at M'utah. The Ghassanid and other Arab chiefs also began to muster armies under him. When the Holy Prophet, who always kept himself well-informed even of the minutest things that could affect the Islamic Movement favourably or adversely, came to know of these preparations, he at once understood their meaning. Therefore, without the least hesitation he decided to fight against the great power of the Caesar. He knew that the show of the slightest weakness would result in the utter failure of the Movement which was facing three great dangers at that time. First the dying power of 'ignorance' that had almost been crushed in the battlefield of Hunain might revive again. Secondly, the Hypocrites of Al-Madinah, who were always on the look-out for such an opportunity, might make full use of this to do the greatest possible harm to it. For they had already made preparations for this and had, through a monk called Abu Amir, sent secret messages of their evil designs to the Christian king of Ghassan and the Caesar himself. Besides this, they had also built a mosque near Al-Madinah for holding secret meetings for this purpose. The third danger was of an attack by the Caesar himself, who had already defeated Iran, the other great power of that period, and filled with awe the adjacent territories. It is obvious that if all these three elements had been given an opportunity of taking a concerted action against the Muslims, Islam would have lost the fight it had almost won. That is why in this case the Holy Prophet made an open declaration for making preparations for the Campaign against the Roman Empire, which was one of the two greatest empires of the world of that period. The declaration was made though all the apparent circumstances were against such a decision: for there was famine in the country and the long awaited crops were about to ripen: the burning heat of the scorching summer season of Arabia was at its height and there was not enough money for preparations in general, and for equipment and conveyance in particular. But in spite of these handicaps, when the Messenger of Allah realized the urgency of the occasion, he took this step which was to decide whether the Mission of the Truth was going to survive or perish. The very fact that he made an open declaration for making preparations for such a campaign to Syria against the Roman Empire showed how important it was, for this was contrary to his previous practice. Usually he took every precaution not to reveal beforehand the direction to which he was going nor the name of the enemy whom he was going to attack; nay, he did not move out of Al-Madinah even in the direction of the campaign.

All the parties in Arabia fully realized the grave consequences of this critical decision. The remnants of the lovers of the old order of 'ignorance' were anxiously waiting for the result of the Campaign, for they had pinned all their hopes on the defeat of Islam by the Romans. The 'hypocrites' also considered it to be their last chance of crushing the power of Islam by internal rebellion, if the Muslims suffered a defeat in Syria. They had, therefore, made full use of the Mosque built by them for hatching plots and had employed all their devices to render the Campaign a failure. On the other side, the true Believers also realized fully that the fate of the Movement for which they had been exerting their utmost for the last 22 years was now hanging in the balance. If they showed courage on that critical occasion, the doors of the whole outer world would be thrown open for the Movement to spread. But if they showed weakness or cowardice, then all the work they had done in Arabia would end in smoke. That is why these lovers of Islam began to make enthusiastic preparations for the Campaign. Everyone of them tried to surpass the other in making contributions for the provision of equipment for it. Hadrat Uthman and Hadrat Abdur Rehman bin Auf presented large sums of money for this purpose. Hadrat Umar contributed half of the earnings of his life and Hadrat Abu Bakr the entire earnings of his life. The indigent Companions did not lag behind and presented whatever they could earn by the sweat of their labour and the women parted with their ornaments. Thousands of volunteers, who were filled with the desire of sacrificing their lives for Islam, came to the Holy Prophet and requested that arrangements for weapons and conveyance be made for them so that they should join the expedition. Those who could not be provided with these shed tears of sorrow; the scene was so pathetic that it made the Holy Prophet sad because of his inability to arm them. In short, the occasion became the touchstone for discriminating a true believer from a hypocrite. For, to lag behind in the Campaign meant that the very relationship of a person to Islam was doubtful. Accordingly, whenever a person lagged behind during the journey to Tabuk, the Holy Prophet, on being informed, would spontaneously say, "Leave him alone. If there be any good in him, Allah will again join him with you, and if there be no good in him, then thank Allah that He relieved you of his evil company".

In short, the Holy Prophet marched out towards Syria in Rajab A.H. 9, with thirty thousand fighters for the cause of Islam. The conditions in which the expedition was undertaken may be judged from the fact that the number of camels with them was so small that many of them were obliged to walk on foot and to wait for their turns for several had to ride at a time on each camel. To add to this, there was the burning heat of the desert and the acute shortage of water. But they were richly rewarded for their firm resolve and sincere adherence to the cause and for their perseverance in the face of those great difficulties and obstacles.

When they arrived at Tabuk, they learnt that the Caesar and his allies had withdrawn their troops from the frontier and there was no enemy to fight with. Thus they won a moral victory that increased their prestige manifold and, that too, without shedding a drop of blood. In this connection, it is pertinent to point out that the general impression given by the historians of the campaigns of the Holy Prophet about the Campaign of Tabuk is not correct. They relate the event in a way as if the news of the mustering of the Roman armies near the Arabian frontier was itself false. The fact is that the Caesar had begun to muster his armies, but the Holy Prophet forestalled him and arrived on the scene before he could make full preparations for the invasion. Therefore, believing that "discretion is the better part of valour," he withdrew his armies from the frontier. For he had not forgotten that the three thousand fighters for the cause of Islam had rendered helpless his army one hundred thousand strong at M'utah. He could not, therefore, even with an army of two hundred thousand, dare to fight against an army of thirty thousand, and that, too, under the leadership of the Holy Prophet himself. When the Holy Prophet found that the Caesar had withdrawn his forces from the frontier, he considered the question whether it would be worthwhile to march into the Syrian territory or to halt at Tabuk and turn his moral victory to political and strategic advantage. He decided on the latter course and made a halt for twenty days at Tabuk. During this time, he brought pressure on the small states that lay between the Roman Empire and the Islamic State and were at that time under the influence of the Romans, and subdued and made them the tributaries of the Islamic State. For instance, some Christian chiefs Ukaidir bin Abdul Malik Kindi of Dumatul Jaiidal, Yuhanna bin D'obah of Ailah, and the chiefs of Maqna, Jarba' and Azruh also submitted and agreed to pay Jizyah to the Islamic State of Al-Madinah. As a result of this, the boundaries of the Islamic State were extended right up to the Roman Empire, and the majority of the Arab clans, who were being used by the Caesar against Arabia, became the allies of the Muslims against the Romans. Above all, this moral victory of Tabuk afforded a golden opportunity to the Muslims to strengthen their hold on Arabia before entering into a long conflict with the Romans. For it broke the back of those who had still been expecting that the old order of 'ignorance' might revive in the near future, whether they were the open upholders of shirk or the hypocrites who were hiding their shirk under the garb of Islam. The majority of such people were compelled by the force of circumstances to enter into the fold of Islam and, at least, make it possible for their descendants to become true Muslims. After this a mere impotent minority of the upholders of the old order was left in the field, but it could not stand in the way of the Islamic Revolution for the perfection of which Allah had sent His Messenger.

### **TREATY OF HUDAYBIYAH:**

See Surah 48.

48:1 - Verily We have granted thee a manifest Victory: <sup>4866</sup>

4866 This is best referred to the Treaty of Hudaibiya, for which see the Introduction to this Sura. By this Treaty the Makkan Quraish, after many years of unrelenting conflict with Islam, at length recognised Islam as (what they thought) an equal power with themselves. In reality the door was then opened for the free spread of Islam throughout Arabia and thence through the world. (48.1)

48:3 - And that Allah may help thee with powerful help. <sup>4868</sup>

4868 Three objects or results of the Treaty are mentioned: (1) forgiveness, which is equivalent to Mercy, (2) fulfilment of the dignity of Prophethood with the dignity of an effective and recognised position in Arabia; (3) opening up a straight way leading to Islam, by access to Makkah from next year, Makkah being the symbolic centre of Islam. These three are summed up in the comprehensive phrase "powerful (or effective) help". (48.3)

48:18 – Allah's Good Pleasure was on the believers when they swore Fealty to thee under the Tree: He knew what was in their hearts and He sent down tranquillity to them and He rewarded them with a speedy Victory; <sup>48914892489348944895</sup>

4895 The Treaty of Hudaibiya itself was a "speedy Victory": it followed immediately after the Bai'at. (48.18)

48:20 – Allah has promised you many gains that ye shall acquire and He has given you these beforehand; and He has restrained the hands of men from you; that it may be a Sign for the Believers and that He may guide you to a Straight Path; <sup>489648974898</sup>

4897 The first fruits of the Bai'at were the victory or treaty of Hudaibiya, the cessation for the time being of the hostility of the Makkan Quraish, and the opening out of the way to Makkah. These things are implied in the phrase, "He has restrained the hands of men from you." (48.20)

4898 Hudaibiya (in both the Bai'at and the Treaty) was truly a sign-post for the Believers: it showed the solidarity of Islam, and the position which the Muslims had won in the Arab world. (48.20)

48:24 – And it is He who has restrained their hands from you and your hand from them in the midst of Mecca after that He gave you the victory over them. And Allah sees well all that ye do. <sup>4902</sup>

4902 Little incidents had taken place that might have plunged the Quraish and the Muslims from Madinah into a fight. On the one hand, the Quraish were determined to keep out the Muslims, which they had no right to do: and on the other hand, the Muslims, though unarmed, had sworn to stand together, and if they had counter-attacked they could have forced their entrance to the Ka'ba, the centre of Makkah. But Allah restrained both sides from anything that would have violated the Peace of the Sanctuary, and after the Treaty was signed, all danger was past. (48.24)

48:25 – They are the ones who denied revelation and hindered you from the Sacred Mosque and the sacrificial animals detained from reaching their place of sacrifice. Had there not been

believing men and believing women whom ye did not know that ye were trampling down and on whose account a crime would have accrued to you without (your) knowledge. (Allah would have allowed you to force your way but He held back your hands) that He may admit to His mercy whom He will. If they had been apart We should certainly have punished the Unbelievers among them with a grievous punishment. 49034903490449054906

- 4903 The Muslims from Madinah had brought the animals for sacrifice with them, and had put on the Ihram or pilgrim's garb (see n. 217 to ii. 197), but they were not only prevented from entering Makkah, but were also prevented from sending the sacrificial animals to the place of sacrifice in Makkah, as they could have done under ii. 196. The sacrifice was therefore actually offered at Hudaibiya. (48.25)
- 4903 The Muslims from Madinah had brought the animals for sacrifice with them, and had put on the Ihram or pilgrim's garb (see n. 217 to ii. 197), but they were not only prevented from entering Makkah, but were also prevented from sending the sacrificial animals to the place of sacrifice in Makkah, as they could have done under ii. 196. The sacrifice was therefore actually offered at Hudaibiya. (48.25)
- 4904 There were at the time in Makkah believing Muslims, men and women, and the faith of some of them was unknown to their brethren from Madinah. Had a fight taken place in Makkah, even though the Muslims had been successful, they would unwittingly have killed some of these unknown Muslims, and thus would unwittingly have been guilty of shedding Muslim blood. This was prevented by the Treaty. (48.25)
- 4905 Allah works according to His wise and holy Will and Plan, and not according to what seems to us, in the excitement of human life, to be the obvious course of things. By preventing a fight He saved many valuable lives, not only of Muslims but also of some who became Muslims afterwards and served Islam. He grants His Mercy on far higher standards than man in his limited horizon can see. (48.25)
- 4906 If the party from Madinah could have distinguished Muslims from non-Muslims among the Makkans, they might have been allowed to enter and punish the pagan Quraish for their inordinate vanity and gross breach of the unwritten law of the land. But in the actual circumstances the best solution was the Treaty of Hudaibiya. (48.25)

48:26 – While the Unbelievers got up in their hearts heat and cant--the heat and cant of Ignorance-- Allah sent down His tranquillity to His Apostle and to the Believers and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it. And Allah has full knowledge of all things. 490749084909

- 4907 While the Unbelievers were blustering and excited, and meticulously objected to introductory words such as "In the name of Allah, Most Gracious, Most Merciful (they did not like the titles), the Prophet remained calm and collected, and got the substance of their demands embodied in the Treaty without worrying about words. Even though the terms of the Treaty appeared to the companions, at first, to be unfair to Muslims, they remained faithful to their Leader and showed trust in his better judgment, a trust that was vindicated by the events that followed. (48.26)

Sahih Al-Bukhari Hadith  
Hadith 3.891 Narrated by  
Al Miswar bin Makhrama and Marwan

Allah's Apostle set out at the time of Al-Hudaibiya (treaty), and when they proceeded for a distance, he said, "Khalid bin Al-Walid leading the cavalry of Quraish constituting the front of the army, is at a place called Al-Ghamim, so take the way on the right." By Allah, Khalid did not perceive the arrival of the Muslims till the dust arising from the march of the Muslim army reached him, and then he turned back hurriedly to inform Quraish. The Prophet went on advancing till he reached the Thaniya (i.e. a mountainous way) through which one would go to them (i.e. people of Quraish). The she-camel of the Prophet sat down. The people tried their best to cause the she-camel to get up but in vain, so they said, "Al-Qaswa' (i.e. the she-camel's name) has become stubborn! Al-Qaswa' has become stubborn!" The Prophet said, "Al-Qaswa' has not become stubborn, for stubbornness is not her habit, but she was stopped by Him Who stopped the elephant." Then he said, "By the Name of Him in Whose Hands my soul is, if they (i.e. the Quraish infidels) ask me anything which will respect the ordinances of Allah, I will grant it to them."

The Prophet then rebuked the she-camel and she got up. The Prophet changed his way till he dismounted at the farthest end of Al-Hudaibiya at a pit (i.e. well) containing a little water which the people used in small amounts, and in a short while the people used up all its water and complained to Allah's Apostle of thirst. The Prophet took an arrow out of his arrow-case and ordered them to put the arrow in that pit. By Allah, the water started and continued sprouting out till all the people quenched their thirst and returned with satisfaction. While they were still in that state, Budail bin Warqa-al-Khuza'i came with some persons from his tribe Khuza'a and they were the advisers of Allah's Apostle who would keep no secret from him and were from the people of Tihama. Budail said, "I left Kab bin Luai and 'Amir bin Luai residing at the profuse water of Al-Hudaibiya and they had milch camels (or their women and children) with them, and will wage war against you, and will prevent you from visiting the Kaba." Allah's Apostle said, "We have not come to fight anyone, but to perform the 'Umra. No doubt, the war has weakened Quraish and they have suffered great losses, so if they wish, I will conclude a truce with them, during which they should refrain from interfering between me and the people (i.e. the 'Arab infidels other than Quraish), and if I have victory over those infidels, Quraish will have the option to embrace Islam as the other people do, if they wish; they will at least get strong enough to fight. But if they do not accept the truce, by Allah in Whose Hands my life is, I will fight with them defending my cause till I get killed, but (I am sure) Allah will definitely make His cause victorious." Budail said, "I will inform them of what you have said." So, he set off till he reached Quraish and said, "We have come from that man (i.e. Muhammad) whom we heard saying something which we will disclose to you if you should like." Some of the fools among Quraish shouted that they were not in need of this information, but the wiser among them said, "Relate what you heard him saying." Budail said, "I heard him saying so-and-so," relating what the Prophet had told him.



Urwa bin Mas'ud got up and said, "O people! Aren't you the sons? They said, "Yes." He added, "Am I not the father?" They said, "Yes." He said, "Do you mistrust me?" They said, "No." He said, "Don't you know that I invited the people of 'Ukaz for your help, and when they refused I brought my relatives and children and those who obeyed me (to help you)?" They said, "Yes." He said, "Well, this man (i.e. the Prophet) has offered you a reasonable proposal, you'd better accept it and allow me to meet him." They said, "You may meet him." So, he went to the Prophet and started talking to him. The Prophet told him almost the same as he had told Budail. Then Urwa said, "O Muhammad! Won't you feel any scruple in extirpating your relations? Have you ever heard of anyone amongst the Arabs extirpating his relatives before you? On the other hand, if the reverse should happen, (nobody will aid you, for) by Allah, I do not see (with you) dignified people, but people from various tribes who would run away leaving you alone." Hearing that, Abu Bakr abused him and said, "Do you say we would run and leave the Prophet alone?" Urwa said, "Who is that man?" They said, "He is Abu Bakr." Urwa said to Abu Bakr, "By Him in Whose Hands my life is, were it not for the favor which you did to me and which I did not compensate, I would retort on you." Urwa kept on talking to the Prophet and seizing the Prophet's beard as he was talking while Al-Mughira bin Shu'ba was standing near the head of the Prophet, holding a sword and wearing a helmet. Whenever Urwa stretched his hand towards the beard of the Prophet, Al-Mughira would hit his hand with the handle of the sword and say (to Urwa), "Remove your hand from the beard of Allah's Apostle." Urwa raised his head and asked, "Who is that?" The people said, "He is Al-Mughira bin Shu'ba." Urwa said, "O treacherous! Am I not doing my best to prevent evil consequences of your treachery?"

Before embracing Islam Al-Mughira was in the company of some people. He killed them and took their property and came (to Medina) to embrace Islam. The Prophet said (to him, "As regards your Islam, I accept it, but as for the property I do not take anything of it. (As it was taken through treason). Urwa then started looking at the Companions of the Prophet. By Allah, whenever Allah's Apostle spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them they would carry his orders immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke to him, they would lower their voices and would not look at his face constantly out of respect. Urwa returned to his people and said, "O people! By Allah, I have been to the kings and to Caesar, Khosrau and An-Najashi, yet I have never seen any of them respected by his courtiers as much as Muhammad is respected by his companions. By Allah, if he spat, the spittle would fall in the hand of one of them (i.e. the Prophet's companions) who would rub it on his face and skin; if he ordered them, they would carry out his order immediately; if he performed ablution, they would struggle to take the remaining water; and when they spoke, they would lower their voices and would not look at his face constantly out of respect." Urwa added, "No doubt, he has presented to you a good reasonable offer, so please accept it." A man from the tribe of Bani Kinana said, "Allow me to go to him," and they allowed him, and when he approached the Prophet and his companions, Allah's Apostle said, "He is so-and-so who belongs to the tribe that respects the Budn (i.e. camels of the sacrifice). So, bring the Budn in front of him." So, the Budn were brought before him and the people received him while they were reciting Talbiya. When he saw that scene, he said, "Glorified be Allah! It is not fair to prevent these people from visiting the Ka'ba." When he returned to his people, he said, "I saw the Budn garlanded (with colored knotted ropes) and marked (with stabs on their backs). I do not think it is advisable to prevent them from visiting the Ka'ba." Another person called Mikraz bin Hafs got up and sought their permission to go to Muhammad, and they allowed him, too. When he approached the Muslims, the Prophet said, "Here is Mikraz and he is a vicious man." Mikraz started talking to the Prophet and as he was talking, Suhail bin Amr came.

When Suhail bin Amr came, the Prophet said, "Now the matter has become easy." Suhail said to the Prophet "Please conclude a peace treaty with us." So, the Prophet called the clerk and said to him, "Write: By the Name of Allah, the most Beneficent, the most Merciful." Suhail said, "As for 'Beneficent,' by Allah, I do not know what it means. So write: By Your Name O Allah, as you used to write previously." The Muslims said, "By Allah, we will not write except: By the Name of Allah, the most Beneficent, the most Merciful." The Prophet said, "Write: By Your Name O Allah." Then he dictated, "This is the peace treaty which Muhammad, Allah's Apostle has concluded." Suhail said, "By Allah, if we knew that you are Allah's Apostle we would not prevent you from visiting the Kaba, and would not fight with you. So, write: 'Muhammad bin Abdullah.'" The Prophet said, "By Allah! I am Apostle of Allah even if you people do not believe me. Write: Muhammad bin Abdullah." (Az-Zuhri said, "The Prophet accepted all those things, as he had already said that he would accept everything they would demand if it respects the ordinance of Allah, (i.e. by letting him and his companions perform 'Umra.')" The Prophet said to Suhail, "On the condition that you allow us to visit the House (i.e. Ka'ba) so that we may perform Tawaf around it." Suhail said, "By Allah, we will not (allow you this year) so as not to give chance to the 'Arabs to say that we have yielded to you, but we will allow you next year." So, the Prophet got that written.

Then Suhail said, "We also stipulate that you should return to us whoever comes to you from us, even if he embraced your religion." The Muslims said, "Glorified be Allah! How will such a person be returned to the pagans after he has become a Muslim? While they were in this state Abu-Jandal bin Suhail bin 'Amr came from the valley of Mecca staggering with his fetters and fell down amongst the Muslims. Suhail said, "O Muhammad! This is the very first term with which we make peace with you, i.e. you shall return Abu Jandal to me." The Prophet said, "The peace treaty has not been written yet." Suhail said, "I will never allow you to keep him." The Prophet said, "Yes, do." He said, "I won't do." Mikraz said, "We allow you (to keep him)." Abu Jandal said, "O Muslims! Will I be returned to the pagans though I have come as a Muslim? Don't you see how much I have suffered?"

Abu Jandal had been tortured severely for the cause of Allah. Umar bin Al-Khattab said, "I went to the Prophet and said, 'Aren't you truly the Apostle of Allah?' The Prophet said, 'Yes, indeed.' I said, 'Isn't our cause just and the cause of the enemy unjust?' He said, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'I am Allah's Apostle and I do not disobey Him, and He will make me victorious.' I said, 'Didn't you tell us that we would go to the Ka'ba and perform Tawaf around it?' He said, 'Yes, but did I tell you that we would visit the Ka'ba this year?' I said, 'No.' He said, 'So you will visit it and perform Tawaf around it?' Umar further said, "I went to Abu Bakr and said, 'O Abu Bakr! Isn't he truly Allah's Prophet?' He replied, 'Yes.' I said, 'Then why should we be humble in our religion?' He said, 'Indeed, he is Allah's Apostle and he does not disobey his Lord, and He will make him victorious. Adhere to him as, by Allah, he is on the right.' I said, 'Was he not telling us that we would go to the Kaba and perform Tawaf around it?' He said, 'Yes, but did he tell you that you would go to the Ka'ba this year?' I said, 'No.' He said, "You will go to Ka'ba and perform Tawaf around it." (Az-Zuhri said, " Umar said, 'I performed many good deeds as expiation for the improper questions I asked them.' ")

When the writing of the peace treaty was concluded, Allah's Apostle said to his companions, "Get up and slaughter your sacrifices and get your head shaved." By Allah none of them got up, and the Prophet repeated his order thrice. When none of them got up, he left them and went to Um Salama and told her of the people's attitudes towards him. Um Salama said, "O the



Prophet of Allah! Do you want your order to be carried out? Go out and don't say a word to anybody till you have slaughtered your sacrifice and call your barber to shave your head." So, the Prophet went out and did not talk to anyone of them till he did that, i.e. slaughtered the sacrifice and called his barber who shaved his head. Seeing that, the companions of the Prophet got up, slaughtered their sacrifices, and started shaving the heads of one another, and there was so much rush that there was a danger of killing each other. Then some believing women came (to the Prophet); and Allah revealed the following Divine verses:--

"O you who believe, when the believing women come to you as emigrants examine them . . ." (60.10)

'Umar then divorced two wives of his who were infidels. Later on Muawiya bin Abu Sufyan married one of them, and Safwan bin Umayya married the other. When the Prophet returned to Medina, Abu Basir, a new Muslim convert from Quraish came to him. The infidels sent in his pursuit two men who said (to the Prophet), "Abide by the promise you gave us." So, the Prophet handed him over to them. They took him out (of the City) till they reached Dhul-Hulaifa where they dismounted to eat some dates they had with them. Abu Basir said to one of them, "By Allah, O so-and-so, I see you have a fine sword." The other drew it out (of the scabbard) and said, "By Allah, it is very fine and I have tried it many times." Abu Basir said, "Let me have a look at it."

When the other gave it to him, he hit him with it till he died, and his companion ran away till he came to Medina and entered the mosque running. When Allah's Apostle saw him he said, "This man appears to have been frightened." When he reached the Prophet he said, "My companion has been murdered and I would have been murdered too." Abu Basir came and said, "O Allah's Apostle, by Allah, Allah has made you fulfill your obligations by your returning me to them (i.e. the infidels), but Allah has saved me from them." The Prophet said, "Woe to his mother! what excellent war kindler he would be, should he only have supporters." When Abu Basir heard that he understood that the Prophet would return him to them again, so he set off till he reached the seashore. Abu Jandal bin Suhail got himself released from them (i.e. infidels) and joined Abu Basir. So, whenever a man from Quraish embraced Islam he would follow Abu Basir till they formed a strong group. By Allah, whenever they heard about a caravan of Quraish heading towards Sham, they stopped it and attacked and killed them (i.e. infidels) and took their properties. The people of Quraish sent a message to the Prophet requesting him for the sake of Allah and kith and kin to send for (i.e. Abu Basir and his companions) promising that whoever (amongst them) came to the Prophet would be secure. So the Prophet sent for them (i.e. Abu Basir's companions) and Allah I revealed the following Divine verses:

"And it is He Who Has withheld their hands from you and your hands From them in the midst of Mecca, After He made you the victorious over them. . . . the unbelievers had pride and haughtiness, in their hearts . . . the pride and haughtiness of the time of ignorance." (48.24-26) And their pride and haughtiness was that they did not confess (write in the treaty) that he (i.e. Muhammad) was the Prophet of Allah and refused to write: "In the Name of Allah, the most Beneficent, the Most Merciful," and prevented the Mushriks from visiting the Ka'ba.

Narrated Az-Zuhri: Urwa said, " 'Aisha told me that Allah's Apostle used to examine the women emigrants. We have been told also that when Allah revealed the order that the Muslims should return to the pagans what they had spent on their wives who emigrated (after embracing Islam) and that the Mushriks should not keep unbelieving women as their wives, 'Umar divorced two of his wives, Qariba, the daughter of Abu Urhaiya and the daughter of Jarwal Al-Khuza'i. Later on Mu'awiya married Qariba and Abu Jahm married the other."

When the pagans refused to pay what the Muslims had spent on their wives, Allah revealed: "And if any of your wives have gone from you to the unbelievers and you have an accession (by the coming over of a woman from the other side) (then pay to those whose wives have gone) the equivalent of what they had spent (on their mahr)." (60.11)

So, Allah ordered that the Muslim whose wife has gone, should be given, as a compensation of the mahr he had given to his wife, from the mahr of the wives of the pagans who had emigrated deserting their husbands.

We do not know any of the women emigrants who deserted Islam after embracing it. We have also been told that Abu Basir bin Asid Ath-Thaqafi came to the Prophet as a Muslim emigrant during the truce. Al-Akhnas bin Shariq wrote to the Prophet requesting him to return Abu Basir.

## **KHYBER EXPEDITION**

See Surah 33.

33:27 - And He made you heirs of their lands their houses and their goods and of a land which ye had not frequented (before). And Allah has power over all things. <sup>3705</sup>

3705 This part of the Sura is considered a prophecy. It may refer to the conquest of Khaibar. Khaibar is a Harrat or volcanic tract, well-watered with many springs issuing from its basaltic rocks. It has a good irrigation system and produces good harvests of grain and dates in its wet valleys, while the outcrop of rocks in the high ground affords sites for numerous fortresses. In the holy Prophet's time there were Jewish colonies settled here, but they were a source of constant trouble especially after Siege of Madinah. It became a nest of all the hostile Jewish elements expelled for their treachery from elsewhere. Its capital, Khaibar, is about 90 miles due north of Madinah. Its inhabitants offered some resistance, and Hadrat 'Ali, though he had just risen from a bed of illness, performed prodigies of valour. After its surrender, a land settlement was made, which retained the cultivators of the soil on the land, but brought them under control, so that no further focus of active hostility should remain near Madinah. The terms of the settlement will be found in Waqidi. (33.27)

## **CONQUEST OF MAKKAH:**

9:28 - O ye who believe! truly the pagans are unclean; so let them not after this year of theirs approach the Sacred Mosque. And if ye fear poverty soon will Allah enrich you if He wills out of his bounty for Allah is All-Knowing All-Wise. <sup>127812791280</sup>

1278 Unclean: because Muslims are enjoined to be strict in cleanliness, as well as in purity of mind and heart, so that their word can be relied upon. (9.28)

1279 This year of theirs: there is a two-fold meaning: (1) now that you have complete control of Makkah and are, charged with the purity of worship there, shut out all impurity from this year: (2) you have seen how the Pagans have behaved this year; their year of power and misuse of that power may be called their year; it is over, and now you Muslims are responsible. (9.28)

1280 The concourse in Makkah added to the profits of trade and commerce. "But fear not," we are told: "the Pagans are a waning power, bound to disappear, and you should strengthen your own community, that they may more than counter-balance the apparent loss of custom; and Allah has other means of improving your economic position." This actually happened. The Pagans were extinguished from Arabia, and the concourse of pilgrims from all parts of the world increased the numbers more than a hundred-fold. Here is commonsense, wisdom, and statesmanship, even if we look at it from a purely human point of view. (9.28)

110:1 - When comes the Help of Allah and Victory

110:2 - And thou dost see the People enter Allah's Religion in crowds <sup>6292</sup>

6292 The Prophet migrated from Makkah to Madinah, a persecuted man. In Madinah all the forces of truth and righteousness rallied round him, and the efforts by the Makkans and their confederates to destroy him and his community recoiled on their own heads. Gradually all the outlying parts of Arabia ranged themselves round his standard, and the bloodless conquest of Makkah was the crown and prize of his patience and constant endeavour. After that, whole tribes and tracts of country gave their adhesion to him collectively, and before his ministry was finished, the soil was prepared for the conquest of the wide world for Islam. What was the lesson to be learnt from this little epitome of the world's history? Not man's self-glory, but humility; and power but service; not an appeal to man's selfishness or self-sufficiency, but a realisation of Allah's Grace and Mercy, and the abundant outpouring of Allah's Praises in word and conduct. (110.2)

6293 Every man should humble himself before Allah, confess his human frailties, and seek Allah's grace;-attributing any success that he gets in his work, not to his own merits, but to the goodness and mercy of Allah. But the Prophet of Allah had also another duty and privilege,-to pray for grace and forgiveness for his people in case any of them had exulted in their victory or done anything that they should not have done. (110.3)

### HUNAYN:

9:25 - Assuredly Allah did help you in many battle-fields and on the day of Hunain: Behold! your great numbers elated you but they availed you naught: the land for all that it is wide did constrain you and ye turned back in retreat. <sup>12741275</sup>

1274 Hunain is on the road to Taif from Makkah about fourteen miles to the east of Makkah. It is a valley in the mountainous country between Makkah and Taif. Immediately after the conquest of Makkah, (A.H. 8), the Pagan idolaters, who were surprised and chagrined at the wonderful reception which Islam was receiving, organised a great gathering near Taif to concert plans for attacking the Prophet. The Hawazin and the Thaqif tribes took the lead and prepared a great expedition for Makkah, boasting of their strength and military skill. There was on the other hand a wave of confident enthusiasm among the Muslims at Makkah, in which the new Muslims joined. The enemy forces numbered about 4,000 but the Muslim force reached a total of ten or twelve thousand, as every one wished to join. The battle was joined at Hunain, as described in the next note. (9.25)

1275 For the first time the Muslims had at Hunain tremendous odds in their favour. But this itself constituted a danger. Many in their ranks had more enthusiasm than wisdom, more a spirit of elation than of faith and confidence in the righteousness of their cause. The enemy had the advantage of knowing the ground thoroughly. They laid an ambush in which the advance guard of the Muslim forces was caught. The country is hilly, in which the enemy concealed himself. As soon as the Muslim vanguard entered the Hunain valley, the enemy fell upon them with fury and caused havoc with their arrows from their places of concealment. In such ground the numbers of the Muslims were themselves a disadvantage. Many were slain, and many turned back in confusion and retreat. But the Prophet, as ever, was calm in his wisdom and faith. He rallied his forces and inflicted the most crushing defeat on the enemy. (9.25)

9:26 - But Allah did pour His calm on the apostle and on the believers and sent down forces which ye saw not: He punished the unbelievers: thus doth He reward those without faith. <sup>1276</sup>

1276 Sakina: calm, peace, security, tranquillity. Cf. ii. 248. The Prophet never approved of over-weening confidence, or reliance merely upon human strength, or human resources or numbers. In the hour of danger and seeming disaster, he was perfectly calm, and with cool courage relied upon the help of Allah, Whose standard he carried. His calmness inspired all around him, and stopped the rout of those who had turned their backs. It was with Allah's help that they won, and their victory was complete. They followed it up with an energetic pursuit of the enemies, capturing their camps, their flocks and herds, and their families, whom they had boastfully brought with them in expectation of an easy victory. (9.26)

#### Biographies of Companions

### Al-Baraa ibn Malik al-Ansari

.....If the tales of Baraa's heroism were to be told in detail pages and pages could be written. But let one example suffice .

Abu Bakr as-Siddiq, the successor to the Prophet, stood firm against this blind and destructive movement. From the Muhajireen and Ansar, he mobilized eleven armies each under a separate commander and dispatched them to various parts of the Arabian peninsula. Their purpose was to make the apostates return to the path of guidance and truth and to confront the leaders of the rebellion.....

The strongest group of apostates and the greatest in number were the Banu Hanifah among whom Musaylamah the Imposter arose, claiming that he was a prophet.....

As the battle grew fiercer and fiercer, Khalid turned to al-Baraa and said, "Charge, young man of the Ansar." Al-Baraa turned to his men and said, "O Ansar, let not anyone of you think of returning to Madinah. There is no Madinah for you after this day. There is only Allah, then Paradise."

The valiant Baraa went forward and addressed his company, "Put me on a shield. Raise the shield on spears and hurl me into the garden near the gate. Either I shall die a martyr or I shall open the gate for you.".....

The thin and wiry al-Baraa was soon sitting on a shield. A number of spears raised the shield and he was thrown into the Garden of Death amongst the multitude of Musaylamah's men. He descended on them like a thunderbolt and continued to fight them in front of the gate. Many fell to his sword and he himself sustained numerous wounds before he could open the gate.

The Muslims charged into the Garden of Death through the gates and over the walls. Fighting was bitter and at close quarters and hundreds were killed. Finally the Muslims came upon Musaylamah and he was killed.

#### Biographies of Companions

### Talhah ibn Ubaydullah

Talhah again volunteered but the Prophet ordered him to maintain his position. Another person immediately came forward, fought and was killed. This happened until all who stood by the Prophet were martyred except Talhah.

"Now, yes," signalled the Prophet and Talhah went into battle. By this time, the Prophet's teeth had been broken, his forehead had been slashed, his lips had been wounded and blood was streaming down his face. He was drained of energy. Talhah plunged into the enemy and pushed them away from the Prophet. He turned back to the Prophet and helped him a little further up the mountain and put him to lie on the ground. He then renewed his attack and successfully repulsed the enemy. About this occasion Abu Bakr said:

"At that moment, Abu Ubayd ibn al-Jarrah and I were far from the Prophet. When we came close to him to render assistance to him, the Prophet said: 'Leave me and go to your companion (meaning Talhah).'"

There was Talhah, bleeding profusely. He had numerous wounds, from sword, spear and arrow. His foot had been cut and he had fallen into a hollow where he lay unconscious.

Thereafter, the Prophet, peace be on him, said: "Whoever is pleased to see a man still walking on earth who had completed his span (of life), let him look at Talhah ibn Ubaydallah."

And, whenever Uhud was recalled, As-Siddiq, may God be pleased with him, would say: "That day, that entire day, belonged to Talhah."

That was the story of how Talhah became to be called the **"living martyr"**. There were unnumerable incidents which led to him being called "Talhah the Good" and "Talhah the Generous".

Talhah was an astute and successful merchant who travelled widely to the north and south of the Arabian peninsula. It is said that after one of his trips to Hadramawt, he had profits amounting to some seven hundred thousand dirhams. His nights would be anxious and worried on account of this vast wealth. On one such night, his wife, Umm Kulthum the daughter of Abu Bakr, said to him:.....

The name Talhah is also connected with the first fitnah or civil war among Muslims after the death of the prophet, peace be on him.

### Zayd ibn Thabit

The Prophet, peace be on him, listened to Zayd reciting some surahs he had memorized. His recitation was clear and beautiful and his stops and pauses indicated clearly that he understood well what he recited. The Prophet was pleased. Indeed he found that Zayd's ability exceeded the commendation he had been given by his relatives. The Prophet then set him a task which required intelligence, skill and persistence.

"Zayd, learn the writing of the Jews for me," instructed the Prophet. "At your command, Messenger of Allah," replied Zayd who set about learning Hebrew with enthusiasm. He became quite proficient in the language and wrote it for the Prophet when he wanted to communicate with the Jews. Zayd also read and translated from Hebrew when the Jews wrote to the Prophet. The Prophet instructed him to learn Syriac also and this he did. Zayd thus came to perform the important function of an interpreter for the Prophet in his dealings with non-Arabic speaking peoples.

Zayd's enthusiasm and skill were obvious. When the Prophet felt confident of his faithfulness in the discharge of duties and the care, precision and understanding with which he carried out tasks, he entrusted Zayd with the weighty responsibility of recording the Divine revelation.

When any part of the Quran was revealed to the Prophet, he often sent for Zayd and instructed him to bring the writing materials, "the parchment, the ink-pot and the scapula", and write the revelation.

## **An-Nuayman ibn Amr**

In spite of the fact that he fought in the battles of Badr, Uhud, Khandaq and other major encounters, an-Nuayman remained a light-hearted person who was quick at repartee and who loved to play practical jokes on others.....

## **Sad ibn Abi Waqqas**

At the Battle of Uhud, Sad was specially chosen as one of the best archers together with Zayd, Saib the son of Uthman ibn Mazun and others. Sad was one of those who fought vigorously in defence of the Prophet after some Muslims had deserted their positions. To urge him on, the Prophet, peace be on him, said: "Irmī Sad...Fidaaka Abi wa Ummi " Shoot, Sad ...may my mother and father be your ransom."

Of this occasion, Ali ibn Abi Talib said that he had not yet heard the Prophet, peace be on him, promising such a ransom to anyone except Sad. Sad is also known as the first companion to have shot an arrow in defence of Islam. And the Prophet once prayed for him:

"O Lord, direct his shooting and respond to his prayer." Sad was one of the companions of the Prophet who was blessed with great wealth. Just as he was known for his bravery, so he was known for his generosity. During the Farewell Pilgrimage with the Prophet, he fell ill. The Prophet came to visit him and Sad said:

## **Abdur-Rahman ibn Awl**

Abdur-Rahman distinguished himself in both the battles of Badr and Uhud. At Uhud he remained firm throughout and suffered more than twenty wounds some of them deep and severe. Even so, his physical jihad was matched by his jihad with his wealth.

World of Islam

## **Aftermath of the Colonial Period**

At the height of European colonial expansion in the 19th century, most of the Islamic world was under colonial rule with the exception of a few regions such as the heart of the Ottoman empire, Persia, Afghanistan, Yemen and certain parts of Arabia. But even these areas were under foreign influence or, in the case of the Ottomans, under constant threat. After the First World War with the breakup of the Ottoman empire, a number of Arab states such as Iraq became independent, others like Jordan were created as a new entity and yet others like Palestine, Syria and Lebanon were either mandated or turned into French colonies. As for Arabia, it was at this time that Saudi Arabia became finally consolidated. As for other parts of the Islamic world, Egypt which had been ruled by the descendants of Muhammad Ali since the 19th century became more independent as a result of the fall of the Ottomans, Turkey was turned into a secular republic by Ataturk, and the Pahlavi dynasty began a new chapter in Persia where its name reverted to its eastern traditional form of Iran. But most of the rest of the Islamic world remained under colonial rule.

## **Arab**

It was only after the Second World War and the dismemberment of the British, French, Dutch and Spanish empires that the rest of the Islamic world gained its independence. In the Arab world, Syria and Lebanon became independent at the end of the war as did Libya and the shaykdoms around the Gulf and the Arabian Sea by the 1960's. The North African countries of Tunisia, Morocco and Algeria had to fight a difficult and, in the case of Algeria, long and protracted war to gain their freedom which did not come until a decade later for Tunisia and Morocco and two decades later for Algeria. Only Palestine did not become independent but was partitioned in 1948 with the establishment of the state of Israel.

## **India**

In India Muslims participated in the freedom movement against British rule along with Hindus and when independence finally came in 1947, they were able to create their own homeland, Pakistan, which came into being for the sake of Islam and became the most populated Muslim state although many Muslims remained in India. In 1971, however, the two parts of the state broke up, East Pakistan becoming Bangladesh.

## **Far East**

Farther east still, the Indonesians finally gained their independence from the Dutch and the Malays theirs from Britain. At first Singapore was part of Malaysia but it separated in 1963 to become an independent state. Small colonies still persisted in the area and continued to seek their independence, the kingdom of Brunei becoming independent as recently as 1984.

## **Africa**

In Africa also major countries with large or majority Muslim populations such as Nigeria, Senegal and Tanzania began to gain their independence in the 1950's and 1960's with the result that by the end of the decade of the 60's most parts of the Islamic world were formed into independent national states. There were, however, exceptions. The Muslim states in the Soviet Union

failed to gain their autonomy or independence. The same holds true for Sinkiang (called Eastern Turkestan by Muslim geographers) while in Eritrea and the southern Philippines Muslim independence movements still continue.

## National States

While the world of Islam has entered into the modern world in the form of national states, continuous attempts are made to create closer cooperation within the Islamic world as a whole and to bring about greater unity. This is seen not only in the meetings of the Muslim heads of state and the establishment of the OIC (Organization of Islamic Countries) with its own secretariat, but also in the creation of institutions dealing with the whole of the Islamic world. Among the most important of these is the Muslim World League (Rabitat al-alam al-Islami) with its headquarters in Makkah. Saudi Arabia has in fact played a pivotal role in the creation and maintenance of such organizations.

↳ Sahih Al-Bukhari Hadith

### **Hadith 5.1** Narrated by **Abu Said Al Khudri**

Allah's Apostle said, "A time will come upon the people, when a group of people will wage a holy war and it will be said, 'Is there amongst you anyone who has accompanied Allah's Apostle?' They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will wage a holy war, and it will be said, 'Is there amongst you anyone who has accompanied the companions of Allah's Apostle?' They will say, 'Yes.' And so victory will be bestowed on them. Then a time will come upon the people when a group of people will wage a holy war, and it will be said, 'Is there amongst you anyone who has been in the company of the companions of the companions of Allah's Apostle?' They will say, 'Yes.' And victory will be bestowed on them."

## What does Islam say about war?

Like Christianity, Islam permits fighting in self-defence, in defence of religion, or on the part of those who have been expelled forcibly from their homes. It lays down strict rules of combat which include prohibitions against harming civilians and against destroying crops, trees and livestock. As Muslims see it, injustice would be triumphant in the world if good men were not prepared to risk their lives in a righteous cause. The Quran says:

'Fight in the cause of God against those who fight you, but do not transgress limits. God does not love transgressors.' (2.190)

'If they seek peace, then seek you peace. And trust in God for He is the One that heareth and knoweth all things.' (8.61)

War, therefore, is the last resort, and is subject to the rigorous conditions laid down by the sacred law. The term jihad literally means 'struggle', and Muslims believe that there are two kinds of jihad. The other jihad is the inner struggle which everyone wages against egotistic desires, for the sake of attaining inner peace.

↳ Sunan of Abu-Dawood

### **Hadith 4281** Narrated by **Mu'adh ibn Jabal**

The Prophet (peace be upon him) said: The flourishing state of Jerusalem will be when Yathrib is in ruins, the ruined state of Yathrib will be when the great war comes, the outbreak of the great war will be at the conquest of Constantinople and the conquest of Constantinople when the Dajjal (Antichrist) comes forth. He (the Prophet) struck his thigh or his shoulder with his hand and said: This is as true as you are here or as you are sitting (meaning Mu'adh ibn Jabal).

↳ Sahih Al-Bukhari Hadith

### **Hadith 6.176** Narrated by **Ibn Abbas**

When the Verse: "If there are twenty steadfast amongst you (Muslims), they will overcome two-hundred (non-Muslims)," was revealed, it became hard on the Muslims when it became compulsory that one Muslim ought not to flee (in war) before ten (non-Muslims). So (Allah) lightened the order by revealing:

"(But) now Allah has lightened your (task) for He knows that there is weakness in you. So if there are of you one-hundred steadfast, they will overcome (two-hundred (non-Muslims))." (8.66) So when Allah reduced the number of enemies which Muslims should withstand, their patience and perseverance against the enemy decreased as much as their task was lightened for them.

Sahih Al-Bukhari Hadith

### **Hadith 5.322** Narrated by **Al Bara bin Azib**

On the day of Uhud the Prophet appointed 'Abdullah bin Jubair as chief of the archers, and seventy among us were injured and martyred. On the day (of the battle) of Badr, the Prophet and his companions had inflicted 140 casualties on the pagans, 70 were taken prisoners, and 70 were killed. Abu Sufyan said, "This is a day of (revenge) for the day of Badr and the issue of war is undecided."

▪Sahih Al-Bukhari Hadith

### **Hadith 4.806**

Narrated by

**Abu Huraira**

The Prophet said, "The Hour will not be established till there is a war between two groups among whom there will be a great number of casualties, though the claims (or religion) of both of them will be one and the same. And the Hour will not be established till there appear about thirty liars, all of whom will be claiming to be the messengers of Allah. "

Islamic History (Chronology)

### **7th Century (600-699) C.E.**

- 571: Birth of the Holy Prophet. Year of the Elephant. Invasion of Makkah by Abraha the Viceroy of Yemen, his retreat.
- 586: The Holy Prophet participates in the war of Fijar.
- 610: The first revelation in the cave at Mt. Hira. The Holy Prophet is commissioned as the Messenger of God.
- 622: Second pledge at Aqaba. The Holy Prophet and the Muslims migrate to Yathrib.
- 623: Nakhla expedition.
- 624: Battle of Badr. Expulsion of the Bani Qainuqa Jews from Madina.
- 625: Battle of Uhud. Massacre of 70 Muslims at Bir Mauna. Expulsion of Banu Nadir Jews from Madina. Second expedition of Badr.
- 626: Expedition of Banu Mustaliq.
- 627: Battle of the Trench. Expulsion of Banu Quraiza Jews.
- 628: Truce of Hudaibiya. Expedition to Khyber. The Holy Prophet addresses letters to various heads of states.
- 629: The Holy Prophet performs the pilgrimage at Makkah. Expedition to Muta (Romans).
- 630: Conquest of Makkah. Battles of Hunsin, Auras, and Taif.
- 631: Expedition to Tabuk. Year of Delegations.
- 632: Farewell pilgrimage at Makkah.
- 632: Death of the Holy Prophet. Election of Hadrat Abu Bakr as the Caliph. Usamah leads

▪Sahih Al-Bukhari Hadith

### **Hadith 5.569**

Narrated by

**Salama bin Al Akwa**

I fought in seven Ghazwat (i.e. battles) along with the Prophet and fought in nine battles, fought by armies dispatched by the Prophet. Once Abu Bakr was our commander and at another time, Usama was our commander.

Narrated Salama in another narration: I fought seven Ghazwat (i.e. battles) along with the Prophet and also fought in nine battles, fought by armies sent by the Prophet. Once Abu Bakr was our commander and another time, Usama was (our commander).

▪Sahih Muslim Hadith

### **Hadith 4466**

Narrated by

**Jabir ibn Abdullah**

I fought in the company of the Messenger of Allah (peace be upon him) nineteen battles. Jabir said: I did not participate in the Battle of Badr and the Battle of Uhud. My father prevented me (from participating in these battles as my age was tender). After Abdullah (my father) was killed on the Day of Uhud, I never lagged behind the Messenger of Allah (peace be upon him) and joined every battle (he fought).

▪Sahih Muslim Hadith

### **Hadith 4462**

Narrated by

**Umm Atiyyah**



I took part with the Messenger of Allah (peace be upon him) in seven battles. I would stay behind in the camp of men, cook their food, treat the wounded and nurse the sick.

Sahih Al-Bukhari Hadith

### Hadith 7.13A

Narrated by

Abdullah

We used to participate in the holy battles led by Allah's Apostle and we had nothing (no wives) with us. So we said, "Shall we get ourselves castrated?" He forbade us that and then allowed us to marry women with a temporary contract (2) and recited to us: "O you who believe! Make not unlawful the good things which Allah has made lawful for you, but commit no transgression." (5.87)

## WARNINGS:

74:2 - Arise and deliver thy warning!

74:36 - A warning to mankind

2:48 - Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her nor shall compensation be taken from her nor shall anyone be helped (from outside).<sup>63</sup>

63 Before passing to particular incidents, the conclusion is stated. Be on your guard; do not think that special favours exempt you from the personal responsibility of each soul. (2.48)

3:13 - "There has already been for you a Sign in the two armies that met (in combat): one was fighting in the cause of Allah the other resisting Allah; these saw with their own eyes twice their number. But Allah doth support with His aid whom He pleaseth. **In this is a warning for such as have eyes to see.**"<sup>352353</sup>

352 This refers to the battle of Badr in Ramadhan in the second year of the Hijra. The little exiled community of Makkah Muslims, with their friends in Madinah had organised themselves into a God-fearing community, but were constantly in danger of being attacked by their Pagan enemies of Makkah in alliance with some of the disaffected elements (Jews and Hypocrites) in or near Madinah itself. The design of the Makkans was to gather all the resources they could, and with an overwhelming force, to crush and annihilate Muhammad and his party. To this end Abu Sufyan was leading a richly-laden caravan from Syria to Makkah. He called for armed aid from Makkah. The battle was fought in the plain of Badr, about 150 kilometers south-west of Madinah. The Muslim force consisted of only about 313 men, mostly ill-armed, but they were led by Muhammad, and they were fighting for their Faith. The Makkah army, well-armed and well-equipped, numbered over a thousand and had among its leaders some of the most experienced warriors of Arabia, including Abu Jahl, the inveterate foe and persecutor of Islam. Against all odds the Muslims won a brilliant victory, and many of the enemy leaders, including Abu Jahl, were killed. (3.13)

353 It was impossible, without the miraculous aid of Allah, for such a small and ill-equipped force as was the Muslim band, to defeat the large and well-found force of the enemy. But their Faith, firmness, zeal, and discipline won them divine aid. Enemy prisoners stated that the enemy ranks saw the Muslim force to be many times larger than it was. (3.13)

4:165 - Apostles who gave good news as well as warning that mankind after (the coming) of the Apostles should have no plea against Allah: for Allah is Exalted in Power Wise.<sup>671</sup>

671 Every prophet proclaims Allah's goodness to the righteous and forgiveness to those who repent, (good news), and the Wrath to come for those who reject Faith and live in iniquity (warning). Their mission of warning is a prelude and complement to their mission of good news. No one can then say that he or she did not know. (4.165)

6:44 - But when they forget the warning they had received We opened to them the gates of all (good) things until in the midst of their enjoyment of Our gifts on a sudden We called them to account when lo! they were plunged in despair!<sup>862</sup>

862 Learning the inner truth of ourselves and the world presupposes a certain advanced stage of sensitiveness and spiritual development. There is a shallower stage, at which prosperity and the good things of life may teach us sympathy and goodness and cheerfulness like that of Mr. Cheeribyles in Dickens. In such cases the Message takes root. But there is another type of character which is puffed up in prosperity. For them prosperity is a trial or even a punishment from the higher point of view. They go deeper and deeper into sin, until they are pulled up of a sudden, and then instead of being contrite they merely become desperate. (6.44)

6:51 - Give the warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord: except from Him they will have no protector nor intercessor: that they may guard (against evil).<sup>869</sup>

869 There are some men - sinners - who yet believe in Judgement; let them be warned of their personal responsibility to guard against evil; let them not rely upon protectors or intercessors before God; their sins can only be forgiven by God's own Mercy. (6.51)

7:165 - When they disregarded the warnings that had been given them We rescued those who forbade evil; but We visited the wrong-doers with a grievous punishment because they were given to transgression.

7:179 - Many are the Jinns and men We have made for Hell: They have hearts wherewith they understand not eyes wherewith they see not and ears wherewith they hear not. They are like cattle nay more misguided: for they are heedless (of warning). <sup>1153</sup>

1153 Cf. ii. 18. Though they have apparently all the faculties of reason and perception, they have so deadened them that those faculties do not work, and they go headlong into hell. They are, as it were, made for Hell. (7.179)

8:38 - Say to the unbelievers if (now) they desist (from unbelief) their past would be forgiven them; but if they persist the punishment of those before them is already (a matter of **warning** for them).

11:25 - We sent Noah to his people (with a mission): "I have come to you with a Clear Warning:

11:116 - Why were there not among the generations before you persons possessed of balanced good sense prohibiting (men) from mischief in the earth except a few among them whom We saved (from harm)? But the wrongdoers pursued the enjoyment of the good things of life which were given them and persisted in sin. <sup>16191620</sup>

1619 Baqiyat: some virtue or faculty that stands assault and is lasting; balanced good sense that stands firm to virtue and is not dazzled by the lusts and pleasures of this world, and is not deterred by fear from boldly condemning wrong if it was fashionable or customary. It is leaders possessed of such character that can save a nation from disaster or perdition. The scarcity of such leaders-and the rejection of the few who stood out- brought ruin among the nations whose example has already been set out to us as a warning. In xi. 86 the word has a more literal meaning. (11.116)

1620 The exceptional men of firm virtue would have been destroyed by the wicked to whom they were an offence, had they not been saved by the grace and mercy of Allah. Or perhaps, but for such grace, they might themselves have succumbed to the evil around them, or been overwhelmed in the general calamity. (11.116)

14:52 - Here is a Message for mankind: let them take warning therefrom and let them know that He is (no other than) One Allah: let men of understanding take heed. <sup>1931</sup>

1931 Here is another aspect of the Truth of Unity. Allah being One, all justice is of one standard, for Truth is one, and we see it as one as soon as the scales of phenomenal diversity fall from our eyes. The one true Reality then emerges. Blessed are those who treasured this Truth in their souls already in their life of probation. (14.52)

17:15 - Who receiveth guidance receiveth it for his own benefit: who goeth astray doth so to his own loss: no bearer of burdens can bear the burden of another: nor would We visit with Our Wrath until We had sent an apostle (to give warning). <sup>21902191</sup>

2190 The doctrine of personal responsibility is insisted on, and the basis of ethics is shown to be our own good or evil as furthering or obstructing our highest development. (17.15)

2191 The doctrine of vicarious atonement is condemned. Salvation for the wicked cannot be attained by the punishment of the innocent. One man cannot bear the burden of another: that would be unjust. Every man must bear his own personal responsibility. Cf. vi. 164. But Allah never visits His wrath on anyone until due warning is conveyed to him through an accredited messenger. (17.15)

17:16 - When We decide to destroy a population We (first) send a definite order to those among them who are given the good things of this life and yet transgress; so that the word is proved true against them: then (it is) We destroy them utterly. <sup>21922193</sup>

2192 Allah's Mercy gives every chance to the wicked to repent. When wickedness gets so rampant that punishment becomes inevitable, even then Allah's Mercy and Justice act together. Those who are highly gifted from Allah-it may be with wealth or position, or it may be with talents and opportunities-are expected to understand and obey. They are given a definite order and warning. If they still transgress there is no further room for argument. They cannot plead that they were ignorant. The command of the Lord is proved against them, and its application is called for beyond doubt. Then it is that their punishment is completed. (17.16)

2193 Qaul here has the sense of word, order, law, charge framed against one under a definite law. (17.16)

20:113 - Thus have we sent this down an Arabic Qur'an and explained therein in detail some of the warnings in order that they may fear Allah or that it may cause their remembrance (of Him). <sup>2638</sup>

2638 The Qur'an is in clear Arabic, so that even an unlearned people like the Arabs might understand and profit by its warnings, and the rest of the world may learn through them, as they did in the first few centuries of Islam and may do again when we Muslims show ourselves worthy to explain and exemplify its meaning. The evil are warned that they may repent; the good are confirmed in their Faith and strengthened by their remembrance of Him. (20.113)

22:1 - O mankind! fear your Lord! For the convulsion of the Hour (of Judgment) will be a thing terrible! <sup>2770</sup>

2770 The serious issues involved are indicated by showing how terrible the consequences will be for those who disobey Allah's Will. The terror will only be for those who rebel and disobey: the righteous will not suffer from it, but on the contrary will be greeted by angels with joy (xxi. 103). (22.1)

22:49 – Say: "O men! I am (sent) to you only to give a clear warning: <sup>2828</sup>

2828 It is the Messenger's duty to convey the warning in the clearest terms to the wicked. It is no part of his duty to coerce them or judge them, or bring on the Punishment for them. That only rests with Allah. But the warning itself is full of Mercy: for it gives the highest hope to the repentant sinner who turns and comes to Allah. (22.49)

31:33 - O mankind! do your duty to your Lord and fear (the coming of) a Day when no father can avail aught for his son nor a son avail aught for his father. Verily the promise of Allah is true: let not then this present life deceive you nor let the Chief Deceiver deceive you about Allah. 36233624

3623 On the Day of Reckoning no one can help another. The most loving father cannot help his son or be a substitute for him, and vice versa. Each will have his own personal responsibilities. (31.33)

3624 The Chief Deceiver is Satan. It may make us forget that Time is fleeting and delude us by suggesting that the Reckoning may not come, whereas it is certain to come, because Allah's promise is true. We must not play with Time nor be deceived by appearances. The Day may come to-day or to-morrow or when we least expect it. (31.33)

34:34 - Never did We send a Warner to a population but the wealthy ones among them said: "We believe not in the (message) with which ye have been sent." <sup>3841</sup>

3841 Whenever the Message of Allah comes, the vested interests range themselves against it. Worldly power has made them arrogant; worldly pleasures have deadened their sensibility to Truth. They reject the Message because it attacks their false position. (34.34)

38:70 - "Only this has been revealed to me: that I am to give warning plainly and publicly." <sup>4224</sup>

4224 Two things are implied in Mubin: (1) that the warning should be clear and perspicuous; there should be no mincing of matters, no ambiguity, no compromise with evil, vii. 184; (2) that the warning should be delivered publicly, before all people, in spite of opposition and persecution, xxvi. 115. Both these ideas I have tried to express in this passage. (38.70)

39:71 - The Unbelievers will be led to Hell in crowds; until when they arrive there its gates will be opened and its Keepers will say "Did not apostles come to you from among yourselves rehearsing to you the Signs of your Lord and **warning** you of the meeting of this Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!" <sup>434743484349</sup>

4347 Groups: this is the word which gives the key-note to the Sura. If the soul does not stand to its own convictions or search out the Truth by itself, it will be classed with the crowds that go to Perdition! (39.71)

4348 The Keepers may be supposed to be angels, who know nothing of the conditions of evil on this earth, and are surprised at such crowds coming to the "Evil Abode". (39.71)

4349 Cf. x. 33. The answer is perhaps given by other angels: 'yes; messengers were sent to them from among themselves, to warn them and proclaim to them Mercy through repentance; but the decree of Allah, which warned them of punishment, has now come true against them, for they rebelled and were haughty; they rejected Truth, Faith, and Mercy!' (39.71)

50:20 - And the Trumpet shall be blown: that will be the Day whereof warning (had been given). <sup>4956</sup>

4956 The next stage will be the Judgment, heralded with the blowing of the Trumpet. Every soul will then come forth. (50.20)

50:45 - We know best what they say; and thou art not one to ever awe them by force. So admonish with the Qur'an such as fear My Warning! <sup>4985</sup>

4985 People may throw all sorts of doubts about the Judgment and the Hereafter. The Prophet's task is not to force them to accept anything. His task is to deliver the Message of the Qur'an, and admonish those who are spiritually fit and ready to receive admonition and to prepare themselves for the new and higher life destined for man. (50.45)

51:51 - And make not another an object of worship with Allah: I am from Him a Warner to you clear and open! <sup>5028</sup>

5028 Verses 50 and 51, ending with the same clause to emphasize the connection between the two, should be read together. The Prophet's mission was (and is): (1) to show us the urgent need for repentance; and (2) to wean us from the precipice of false worship. The one convinces us of sin and opens the door to the Mercy of Allah; the other cures us of the madness of paying court to idle or worthless objects of desire; for in the worship of Allah, the One True God is included the best service to ourselves and our fellow-creatures. If fully understood, this sums up the whole duty of man: for it leads us by the right Path to the love of Allah and the love of man and of all creatures. (51.51)

54:3 - They reject (the warning) and follow their (own) lusts but every matter has its appointed time. <sup>5130</sup>

5130 The prevalence of sin and the persecution of truth may have its day, but it must end at last. (54.3)

54:23 - (The tribe of) Thamud rejected warnings

54:30 - Then see how (dreadful) was My punishment after My warnings!

59:2 - It is He who got out the Unbelievers among the People of the Book from their homes at the first gathering (of the forces). Little did ye think that they would get out: and they thought that their fortresses would defend them from Allah! but the (wrath of) Allah came to them from quarters from which they little expected (it) and cast terror into their hearts so that they destroyed their dwellings by their own hands and the hands of the Believers. **Take warning then O ye with eyes (to see)!** <sup>5369537053715372</sup>

67:17 - Or do ye feel secure that He Who is in Heaven will not send against you a violent tornado (with showers of stones) so that ye shall know how (terrible) was My **warning?** <sup>5574</sup>

5574 Cf. xvii. 68; and xxix. 40, n. 3462. Such a violent wind destroyed the wicked Cities which defied Lut's warning. (67.17)

67:18 - But indeed men before them rejected (My warning): then how (terrible) was My rejection (of them)? <sup>5575</sup>

5575 Cf. xxii. 42-44, and n. 2822. (67.18)

71:1 - We sent Noah to his People (with the Command): "Do thou warn thy people before there comes to them a grievous Penalty." <sup>5705</sup>

5705 Noah's mission is referred to in many places. See specially xi. 25-49 and notes. His contemporaries had completely abandoned the moral law. A purge had to be made, and the great Flood made it. This gives a new starting point in history for Noah's People, -i.e., for the remnant saved in the Ark. (71.1)

77:5 - Then spread abroad a Message <sup>5866</sup>

5866 If we understand the reference to Prophets or Messengers of Allah, or the verses of Revelation which would be particularly appropriate for verses 5-6, we also get a satisfactory solution of the Allegory. (1) The Prophets have followed one another in a series: the verses of the Qur-an came, one after another as needed; in both cases it was for man's spiritual profit; (2) they caused great disturbance in a spiritual decadent world; they pulled down evil institutions root and branch, and substituted new ones; (3) they proclaimed their truths far and wide, without fear and without favour; (4) through them were sorted out men of Faith and rebels against Allah's Law; and (5) they gave a Message, through which just men were justified through repentance, and evil men were warned of their sins. Some Commentators take one or other of these allegories, and some apply one allegory to a few of these verses, and another to another few. In my opinion the Allegory is wide enough to comprehend all the meanings which I have sketched. I wish a translation could do justice to those marvellously terse sentences in the original. (77.5)

77:6 - Whether of Justification or of Warning

78:40 - Verily We have warned you of a Penalty near the Day when man will see (the Deeds) which his hands have sent forth and the Unbeliever will say "Woe unto me! Would that I were (mere) dust!" <sup>59145915</sup>

5914 Is Judgment very near? Yes. There are three stages of Judgment. (1) Many of our sins and wrong-doings find their penalty in this very life. It may not be an open or striking event, but it corrodes the soul and conscience all the time. Let us therefore turn back to Allah in repentance and ask for forgiveness. (2) Where the Penalty is not actually perceived or is not visible in this life, Death is considered the Lesser Judgment for each individual soul: see n. 5822 to lxxv. 22. Death may come to anyone at any time, and we must all be ready for it. (3) Then there is the final Judgment, when the whole of the present order passes away, and there is a New World. Time as we know it will not exist. Fifty thousand years as we reckon now will be but as a Day: lxx. 4. According to those standards even this Final Judgment is quite near, and we must prepare for it. For it will be too late then for repentance. (78.40)

5915 The Unbeliever, the Rejecter of Allah, will then find himself in a world of absolute Reality, in which there will be no place for him. He will neither live nor die: xx. 74. He will wish that he could be reduced to nothingness, but even that would not be possible. (78.40)

22:49 - Say: "O men! I am (sent) to you only to give a clear warning: 2828

2828 It is the Messenger's duty to convey the warning in the clearest terms to the wicked. It is no part of his duty to coerce them or judge them, or bring on the Punishment for them. That only rests with Allah. But the warning itself is full of Mercy: for it gives the highest hope to the repentant sinner who turns and comes to Allah. (22.49)

15:3 - Leave them alone to enjoy (the good things of this life) and to please themselves: let (false) Hope amuse them: soon will knowledge (undeceive them). 19361937

1936 Literally, "to eat", Cf. v. 66 and n. 776. (15.3)

1937 The foolish and the wicked set great store by the pleasures of this world. In their pride they think they have all knowledge. In the fulness of knowledge they will see how wrong they were. Meanwhile those who have received the Light should not for a single moment wonder at the apparent prosperity of the ungodly in this world. They should leave them alone, confident in the goodness and justice of Allah. (15.3)

39:16 - They shall have layers of fire above them and layers (of fire) below them: with this doth Allah warn off His servants: "O my servants! Then fear ye Me!" 42664267

4266 The consequences of Sin when Judgment comes are aptly figured by Layers upon Layers of Fire, which hem in the sinners above and below. It is also suggested that the Layers, though of Fire, have something dark in them-the scorching quality of Sin. (39.16)

4267 But Allah does not leave mankind without warning. Man has been granted a limited amount of free-will, and in order to help him in its right use, all the consequences of his action are clearly explained to him. To those who will listen to Reason are given arguments which can be apprehended by their own intelligence; to those who are swayed by affections and emotion, an appeal is made in the name of the love of Allah; to those who understand nothing but fear, the warning is conveyed by a portrayal of the dreadful consequences of wrong-doing. (39.16)

17:104 - And We said thereafter to the Children of Israel "Dwell securely in the land (of promise)": but when the second of the warnings came to pass We gathered you together in a mingled crowd. 23132314

2313 The Israelites were taken to the Promised Land in Palestine, and they established their own kingdom there, but they forfeited Allah's favour by their sins and backslidings and will have to answer like all souls by the law of personal responsibility at the Day of Judgment. (17.104)

2314 The second of the warnings: the first was probably that mentioned above, in xvii. 5 and the second that mentioned in xvii. 7 (middle). When this second warning due to the rejection of Jesus came to pass, the Jews were gathered together in a mingled crowd. Some Commentators understand the second warning to be the Day of Judgment, the Promise of the Hereafter. (17.104)

18:56 - We only send the Apostles to give glad tidings and to give warnings: but the Unbelievers dispute with vain argument in order therewith to weaken the truth and they treat My Signs as a jest as also the fact that they are warned! 2400

2400 The Prophets of Allah are not sent to humour us with dialectics or satisfy the vulgar curiosity for miracles or dark unusual things. There is no "crookedness" (xviii. 1) in their preaching. They come to preach the Truth, not in an abstract way, but with special reference to our conduct. They give us the good news of salvation lest we despair in the presence of Sin, and to warn us clearly of the dangers of Evil. Vain controversies about words only weaken their mission, or turn it into ridicule. The ungodly have a trick also of treating the earnest preaching to them itself as a jest and ridiculing it. (18.56)

17:5 - When the first of the warnings came to pass We sent against you Our servants given to terrible warfare: They entered the very inmost parts of your homes; and it was a warning (completely) fulfilled. 2175

2175 A good description of the war-like Nebuchadnezzar and his Babylonians. They were servants of Allah in the sense that they were instruments through which the wrath of Allah was poured out on the Jews, for they penetrated through their lands, their Temple, and their homes, and carried away the Jews, men and women, into captivity. As regards "the daughters of Zion" see the scathing condemnation in Isaiah, iii. 16-26. (17.5)

2:213- Mankind was one single nation and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth to judge between people in matters wherein they differed; but the People of the Book after the clear Signs came to them did not differ among themselves except through selfish contumacy. Allah by His Grace guided the believers to the truth concerning that wherein they differed. For Allah guides whom He will to a path that is straight.

► Sahih Al-Bukhari Hadith

### **Hadith 6.395** Narrated by **Abdullah**

The Prophet recited: 'Fahal-min-Muddakir' "And Verily an abiding torment seized them early in the morning. So, taste you My torment and My warnings." ([54.38-39](#))

► Sahih Al-Bukhari Hadith

### **Hadith 9.416** Narrated by **Jabir bin Abdullah**

When the (following) Verse was revealed to Allah's Apostle: "Say: He has power to send torment on you from above," ([6.65](#)) he said, "O Allah! I seek refuge with Your Face (from that punishment)." And when this was revealed: "...or from beneath your feet." ([6.65](#)) he said, "O Allah! I seek refuge with Your Face (from that)." And when this Verse was revealed: "...or to cover you with confusion in party-strife, and make you to taste the violence of one another," ([6.65](#)) he said: "These two warnings are easier (than the previous ones)."

Sahih Al-Bukhari Hadith

### **Hadith 6.393** Narrated by **Abdullah**

The Prophet used to recite: "Is there any that remember? And a furious wind (plucking out men) as if they were uprooted stems of palm trees, then how terrible was My punishment and My warnings!" ([54.20-21](#))

► ISL Quran Subjects

### **Heeding**

1. (Also see) Giving Thought to, Heeding Allah, Listening, Obeying, Paying Attention, Receiving Admonition, Warning [2.221](#), [2.269](#), [3.7](#), [6.126](#), [6.127](#), [9.126](#), [10.3](#), [11.114](#), [13.19](#), [14.24](#), [14.25](#), [14.52](#), [16.90](#), [24.27](#), [28.46](#), [28.51](#), [39.9](#), [39.27](#), [40.13](#), [40.58](#), [45.23](#), [50.32](#), [50.33](#), [50.34](#), [50.35](#)
2. Admonition, the [74.54](#), [74.55](#), [74.56](#), [80.11](#), [80.12](#)
3. Hereafter, the [39.9](#)
4. Past, the [36.45](#)
5. Quran, the [7.204](#), [17.41](#), [20.113](#), [24.1](#), [36.69](#), [36.70](#), [38.29](#), [44.58](#), [54.11](#), [54.12](#), [54.13](#), [54.14](#), [54.15](#), [54.16](#), [54.17](#), [54.22](#), [54.32](#), [54.40](#), [76.29](#), [76.30](#), [77.10](#)
6. Quran, the similitudes in the [22.73](#)
7. Quran, the warning in the [20.113](#)
8. Revelations of Allah, the [25.73](#)
9. Time limit for of the Warning, the [6.67](#)
10. Warning, the [10.73](#), [17.59](#), [17.60](#), [35.42](#), [35.43](#), [35.44](#), [37.72](#), [37.73](#), [39.71](#), [54.3](#), [54.4](#), [54.5](#), [67.16](#), [67.17](#), [67.18](#)
11. Warning in time, the [47.18](#)

► ISL Quran Subjects

### **Heedlessness**

1. (Also see) Carelessness, Disregarding, Distraction, Indifference, Neglecting [21.1](#), [37.12](#), [37.13](#)
2. And, of the warning by [54.18](#), [54.19](#), [54.20](#), [54.21](#)
3. Day of Judgement, of the [21.97](#), [76.27](#)
4. Hereafter, the [30.7](#), [50.19](#), [50.20](#), [50.21](#), [50.22](#), [50.23](#), [50.24](#), [50.25](#), [50.26](#), [50.27](#), [50.28](#), [50.29](#)



5. People of Lot, of the warning by the [54.33](#), [54.34](#), [54.36](#), [54.37](#), [54.38](#), [54.39](#)
6. People of Noah, of the warning by the [54.11](#), [54.12](#), [54.13](#), [54.14](#), [54.15](#)
7. People of Pharaoh, of the warning by the [54.41](#), [54.42](#)
8. Quran, of the [41.26](#)
9. Salaat, of [107.1](#), [107.2](#), [107.3](#), [107.4](#), [107.5](#), [107.6](#), [107.7](#)
10. Signs of Allah, of the [10.92](#)
11. Thamud, of the warning by [54.23](#), [54.24](#), [54.25](#), [54.26](#), [54.27](#), [54.28](#), [54.29](#), [54.30](#), [54.31](#)

►ISL Quran Subjects

## Aad

1. 'Aad, example of that to [30.38](#), [30.39](#)
2. 'Aad, lesson from that to [41.13](#), [41.14](#), [41.15](#), [41.16](#), [41.17](#), [41.18](#), [69.4](#), [69.5](#), [69.6](#), [69.7](#), [69.8](#)
3. Destruction of the tribe as a Sign of Allah [26.139](#), [51.41](#), [51.42](#)
4. Disbelieving people of as a warning, example of the [46.21](#), [46.22](#), [46.23](#), [46.24](#), [46.25](#), [46.26](#)
5. Disbelieving tribe of, Example of the [22.42](#), [38.12](#), [38.13](#), [38.14](#), [69.4](#), [69.5](#), [69.6](#), [69.7](#), [69.8](#)
6. Fate of, lesson from the [54.18](#), [54.19](#), [54.20](#), [54.21](#)
7. Heedlessness of the warning by the people of [54.18](#), [54.19](#), [54.20](#), [54.21](#)
8. Lesson from the punishment to [41.13](#), [41.14](#), [41.15](#), [41.16](#), [41.17](#), [41.18](#), [69.4](#), [69.5](#), [69.6](#), [69.7](#), [69.8](#)
9. Punishment to for disbelieving, example of the [11.58](#), [11.59](#), [11.60](#)
10. Punishment to as an example [25.38](#), [25.39](#)
11. Punishment to for flouting the Revelations and Message of Allah [11.58](#), [11.59](#), [11.60](#)
12. Sinfulness of the people of [46.24](#), [46.25](#)

ISL Quran Subjects

## Thamud

5. Heedlessness of the Warning by the People of [54.23](#), [54.24](#), [54.25](#), [54.26](#), [54.27](#), [54.28](#), [54.29](#), [54.30](#), [54.31](#)

►ISL Quran Subjects

## Lot

9. People of, warning not heeded by the [54.33](#), [54.34](#), [54.36](#), [54.37](#), [54.38](#), [54.39](#)

►ISL Quran Subjects

## Jews

5. Banu Nadir, warning through the lesson from the exile of those of [59.2](#), [59.3](#), [59.4](#)

►ISL Quran Subjects

## Pharaoh

7. Fate of as lesson and **warning**  
79.24, 79.25, 79.26
10. Heedlessness of the **warning** by the people of  
54.41, 54.42

►ISL Quran Subjects

## Warning

1. (Also see) Admonishing, Admonition, Caution, Receiving Admonition, Threat of Allah
2. Day of  
40.15, 40.16, 40.17, 40.18
3. Day of Assembling, of the  
42.7
4. Day of Judgement, of the  
42.47
5. Destroyed disbelieving generations of old as a, example of the  
46.27, 46.28
6. Disbelievers  
2.6, 21.45
7. Disbelieving people of 'Aad as a example of the  
46.21, 46.22, 46.23, 46.24, 46.25, 46.26
8. Exile of the Banu Nadir Jews, from the  
59.2, 59.3, 59.4
9. Fate of Pharaoh as  
79.24, 79.25, 79.26
10. Heeding  
10.73, 17.59, 17.60, 35.42, 35.43, 35.44, 37.72, 37.73, 39.71, 67.16, 67.17, 67.18
11. Heeding the in the Quran  
20.113
12. Heeding the in time  
6.67, 47.18
13. Heedlessness of the  
37.176, 37.177, 54.16
14. Heedlessness of the by 'Aad  
54.18, 54.19, 54.20, 54.21
15. Heedlessness of the by the folk of Noah  
54.11, 54.12, 54.13, 54.14, 54.15
16. Heedlessness of the by the people of Lot  
54.33, 54.34, 54.36, 54.37, 54.38, 54.39
17. Heedlessness of the by the people of Pharaoh  
54.41, 54.42
18. Heedlessness of the by Thamud  
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19. Muhammad(S) by  
38.70
20. Muhammad(S) to deliver the  
74.1, 74.2
21. Muhammad(S) to kinsmen, by  
26.214
22. Neglecting the  
7.179
23. People of the Scripture to take from Muhammad(S)  
5.19

24. Punishment of Allah, of the 78.40
25. Punishment for sins as a favour of Allah, of the 55.35, 55.36, 55.37, 55.38, 55.39, 55.40, 55.41, 55.42, 55.43, 55.44, 55.45
26. Quran as 7.2, 10.2, 18.2, 41.2, 41.3, 41.4, 42.7, 74.35, 74.36, 74.37
27. Rejecting the 67.6, 67.7, 67.8, 67.9, 67.10, 67.11
28. Taking of from the Quran 14.52
29. Taking of from the Revelations of Allah 7.146
30. Treating the as jest 18.56
31. Wrong-doers, the 6.69, 6.70

► Sahih Al-Bukhari Hadith

### Hadith 8.7

Narrated by  
**Abu Bakra**

Allah's Apostle said thrice, "Shall I not inform you of the biggest of the great sins?" We said, "Yes, O Allah's Apostle" He said, "To join partners in worship with Allah; to be undutiful to one's parents." The Prophet sat up after he had been reclining and added, "And I warn you against giving forged statement and a false witness; I warn you against giving a forged statement and a false witness." The Prophet kept on saying that warning till we thought that he would not stop.

► Al-Tirmidhi Hadith

### Hadith 93

Narrated by  
**Abu Hurayrah**

The Prophet (peace be upon him) said: 'Lose no time to do good work before you are caught up by one of the seven calamities.' Then by way of warning he recounted, 'A starvation which may impair your wisdom, or a prosperity which may mislead you, or an ailment which may damage your health, or an old age which may harm your senses, or a sudden death or the appearance of Dajjal (Antichrist). All these are bad events which may be awaited; or the Doomsday, but this day is indeed very hard and bitter.'

Transmitted by Tirmidhi.

► Fiqh-us-Sunnah

### Fiqh 4.76

## The Prohibition Against Talking Ill of the Dead

It is not permissible to talk ill of the deceased Muslims or to mention their evil deeds. This is based on Bukhari's report from 'Aishah that the Prophet, peace be upon him, said: "Do not speak ill of the dead; they have seen the result of (the deeds) that they forwarded before them." Abu Daw'ud and Tirmidhi have transmitted, but with a weak chain of narrators, from Ibn ' Umar a similar hadith that the Prophet, peace be upon him, said, "Mention the good deeds of your dead and cover their evil deeds." As for those Muslims who openly do evil or **indulge in illicit innovation**, it is permissible to mention their evil deeds if some public good so requires and as a **warning** to others in order to discourage anyone who might otherwise follow their bad example.....

► Sunan of Abu-Dawood

### Hadith 5236

Narrated by  
**Abu Sa'id al-Khudri**

Muhammad ibn AbuYahya said that his father told that he and his companion went to AbuSa'id al-Khudri to pay a sick visit to him. He said: Then we came out from him and met a companion of ours who wanted to go to him. We went ahead and sat in the mosque. He then came back and told us that he heard AbuSa'id al-Khudri say: The Apostle of Allah (peace be upon him) said: Some snakes are jinn; so when anyone sees one of them in his house, he should give it a **warning** three times. If it return (after that), he should kill it, for it is a devil.

► Sahih Al-Bukhari Hadith

### Hadith 1.427

Narrated by  
**Aisha and Abdullah bin Abbas**

When the last moment of the life of Allah's Apostle came he started putting his 'Khamisa' on his face and when he felt hot and short of breath he took it off his face and said, "May Allah curse the Jews and Christians for they built the places of worship at the graves of their Prophets." The Prophet was **warning** (Muslims) of what those had done.

►Al-Muwatta Hadith

## Hadith 56.26

### What to Say when it Thunders

Malik related to me that Amir ibn Abdullah ibn az-Zubayr would stop speaking when he heard thunder and say, "Glory be to Allah whom the thunder glorifies with His praise and the angels from the fear of Him." (Subhana-alaadhee yusabihu ar-radhu bi hamdihi wa mala'ikatu min khiyfatih.) Then he would say, "This is a **severe warning** to the people of the earth."

### WASTE:

4:29 - O ye who believe! eat not up your property among yourselves in vanities: but let there be amongst you traffic and trade by mutual good-will: nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful. <sup>541</sup>

541 Let me paraphrase this verse, for there is profound meaning in it. (1) All your property you hold in trust, whether it is in your name, or belongs to the community, or to people over whom you have control. To waste is wrong. (2) In ii. 188 the same phrase occurred, to caution us against greed. Here it occurs, to encourage us to increase property by economic use (traffic and trade), recalling Christ's parable of the Talents (Matt. xxv. 14-30), where the servants who had increased their master's wealth were promoted and the servant who had hoarded was cast into darkness. (3) We are warned that our waste may mean our own destruction ("nor kill or destroy yourselves.") But there is a more general meaning also: we must be careful of our own and other people's lives. We must commit no violence. This is the opposite of "trade and traffic by mutual good-will." (4) Our violence to our own brethren is particularly preposterous, seeing that Allah has loved and showered His mercies on us and all His creatures. (4.29)

6:141 - It is He who produceth gardens with trellises and without and dates and tilth with produce of all kinds and olives and pomegranates similar (in kind) and different (in variety): eat of their fruit in their season but render the dues that are proper on the day that the harvest is gathered. But **waste** not by excess: for Allah loveth not the wasters. <sup>964965966</sup>

964 Ansha-a: see vi. 98, n. 923. (6.141)

965 A beautiful passage, with music to match the meaning. Cf. vi. 99 and notes. (6.141)

966 "Waste not, want not," says the English proverb. Here the same wisdom is preached from a higher motive. See what magnificent means God provides in nature for the sustenance of all His creatures, because He loves them all. Enjoy them in moderation and be grateful. But commit no excess, and commit no waste: the two things are the same from different angles of vision. If you do, you take away something from other creatures and God would not like your selfishness. (6.141)

7:31 - O children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: but **waste** not by excess for Allah loveth not the wasters. <sup>1013</sup>

1013 Beautiful apparel: zinat: adornments or apparel for beautiful living: construed to mean not only clothes that add grace to the wearer, but toilet and cleanliness, attention to hair, and other small personal details which no self-respecting man or woman ought to neglect when going solemnly even before a great human dignitary, if only out of respect for the dignity of the occasion. How much more important it is to attend to these details when we solemnly apply our minds to the Presence of Allah. But the caution against excess applies: men must not go to prayer in silks or ornaments appropriate to women. Similary sober food, good and wholesome, is not to be divorced from offices of religion; only the caution against excess applies strictly. A dirty, unkempt, slovenly Faqir could not claim sanctity in Islam. (7.31)

59:2 - It is He who got out the Unbelievers among the People of the Book from their homes at the first gathering (of the forces). Little did ye think that they would get out: and they thought that their fortresses would defend them from Allah! but the (wrath of) Allah came to them from quarters from which they little expected (it) and cast terror into their hearts so that they destroyed their dwellings by their own hands and the hands of the Believers. Take warning then O ye with eyes (to see)! <sup>5369537053715372</sup>

5371 They had played a double game. Originally they were sworn allies of the Madinah Muslims under the holy Prophet, but they secretly intrigued with the Makkah Pagans under Abu Sufyan and the Madinah Hypocrites. They even tried treacherously to take the life of the Prophet while he was on a visit to them, breaking both the laws of hospitality and their own sworn alliance. They thought the Pagan Quraish of Makkah and the Hypocrites of Madinah would help them, but they did not help them. On the contrary the eleven days siege showed them their own helplessness. Their supplies were cut off; the exigencies of the siege necessitated the destruction of their outlying palm trees; and the unexpected turn in their fortunes disheartened them. Their hearts were stack with terror and they capitulated. But they laid **waste** their homes before they left: see next note. (59.2)

- 5372 Their lives were spared, and they were allowed ten days in which to remove themselves, their families, and such goods as they could carry. In order to leave no habitations for the Muslims they demolished their own houses and **laid waste** their property, to complete the destruction which the operations of war had already caused at the hands of the besieging force of the Muslims. (59.2)

89:17 –Nay nay! but ye honor not the orphans! <sup>6121</sup>

- 6121 Even at our own valuation, if we are favoured with superfluities, do we think of the fatherless children, or the struggling poor? On the contrary, too many men are but ready to embezzle the helpless orphan's inheritance, and **to waste** their own substance in worthless riot instead of supplying the people's real needs. (89.17)

►Sahih Al-Bukhari Hadith

### **Hadith 8.6** Narrated by **Al Mughira**

The Prophet said, "Allah has forbidden you (1) to be undutiful to your mothers (2) to withhold (what you should give) or (3) demand (what you do not deserve), and (4) to bury your daughters alive. And Allah has disliked that (A) you talk too much about others ( B), ask too many questions (in religion), or (C) **waste your property.**"

►Sahih Al-Bukhari Hadith

### **Hadith 3.591** Narrated by **Al Mughira bin Shuba**

The Prophet said, "Allah has forbidden for you, (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the others (e.g. charity, etc.) and (4) to beg of men (begging). And Allah has hated for you (1) vain, useless talk, or that you talk too much about others, (2) to ask too many questions, (in disputed religious matters) and (3) **to waste the wealth (by extravagance).**

►Al-Tirmidhi Hadith

### **Hadith 1916** Narrated by **Jabir ibn Abdullah**

Allah's Messenger (peace be upon him) said, "If anyone cultivates **waste land** he will have a reward for it, and that which any creature seeking food eats of it will count as sadaqah to him."

Nasa'i and Darimi transmitted it.

## **WATCH:**

2:60 - And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah and do no evil nor mischief on the (face of the) earth. <sup>73</sup>

5:24 - They said: O "Moses! while they remain there never shall we be able to enter to the end of time. Go thou and thy Lord and fight ye two while we sit here (and watch)." <sup>727</sup>

- 727 The advice of Joshua and Caleb, and the proposals of Moses under divine instructions were unpalatable to the crowd, whose prejudices were further inflamed by the other ten men who had gone with Joshua and Caleb. They made an "evil report," and were frightened by the great stature of the Canaanites. The crowd was in open rebellion, was prepared to stone Moses, Aaron, Joshua, and Caleb, and return to Egypt. Their reply to Moses was full of irony, insolence, blasphemy, and cowardice. In effect they said: "You talk of your God and all that: go with your God and fight there if you like: we shall sit here and watch." (5.24)

6:61 - He is the Irresistible (**watching**) from above over his worshippers and He sets guardians over you. At length when death approaches one of you Our angels take his soul and they never fail in their duty. <sup>882883</sup>

- 882 Guardians: most commentators understand this to mean guardian angels. The idea of guardianship is expressed in a general term. God watches over us and guards us, and provides all kinds of agencies, material, moral, and spiritual, to help our growth and development, keep us from harm, and bring us nearer to our Destiny. (6.61)

- 883 Angel: the word used is rusul, the Sent Ones, -the same word as for human Apostles and Messengers sent by God to teach mankind. The agents who come to take our souls at death are accurate in the performance of their duty. They come neither before nor after their appointed time, nor do they do it in any manner other than that fixed by the Command of God. (6.61)

6:104 - "Now have come to you from your Lord proofs to open your eyes: if any will see it will be for (the good of) his own soul; if any will be blind it will be to his own (harm): I am not (here) to watch over your doings." <sup>932</sup>

932 I understand "Say" to be understood in the beginning of this verse. The words would then be the words of the Apostle, as in fact is suggested in verse 107 below. That is why I have enclosed them in inverted commas. (6.104)

7:27 - O ye children of Adam! let not satan seduce you in the same manner as he got your parents out of the garden stripping them of their raiment to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends (only) to those without faith. <sup>1009</sup>

1009 That is, by fraud and deceit, by putting you off your guard and telling lies. Adam's story here becomes an introduction to the later religious history of mankind: vii. 20-22. In the Garden, Satan's deceit stripped off their raiment of honour and innocence. In this life on a lower plane he seeks to strip us of the raiment of righteousness. And he can take up positions on a vantage ground of worldly power or influence or riches, in which he and his confederates are not seen in their true colours. They may assume a fair-seeming disguise of disinterested friendship or high motives of patriotism or public spirit, or loyalty to ancestors, when beneath it there is nothing but spite and selfishness. (7.27)

11:86 - "That which is left you by Allah is best for you if ye (but) believed! But I am not set over you to keep watch!" <sup>1585</sup>

1585 Allah's Law does not require that a man should deprive himself of the things that are necessary for his own well-being and development. If he follows Allah's Law, what is left him after he renders to others their just dues will be not only enough, but will be the best possible provision for his own physical and spiritual growth. Even the kindness and consideration which Allah's Law inculcates are in the best interests of the man's own soul. But of course the kindness and consideration must be spontaneous. It must flow from the man's own will, and cannot be forced on him by the Prophet who come from Allah to show him the way. (11.86)

11:93 - "And O my people! do whatever ye can: I will do (my part): soon will ye know who it is on whom descends the Penalty of ignominy and who is a liar! And watch ye! for I too am watching with you!" <sup>1594 1595</sup>

1594 Cf. vi. 135 and n. 957. (11.93)

1595 If the wicked will continue to blaspheme and mock, what can the godly say but this? "Watch and wait! Allah's Plan works without fail! I have faith, and I too will watch with you for its fulfilment." Cf. x. 102, and n. 1484. (11.93)

37:175 - And watch them (how they fare) and they soon shall see (how thou farest)! <sup>4141</sup>

4141 Watch and wait, for the Right must come to its own. (37.175)

42:6 - And those who take as protectors others besides Him Allah doth watch over them; and thou art not the disposer of their affairs. <sup>4532</sup>

4532 We now come to the contrast, the folly and ingratitude of man. But that cannot escape its final doom in the Universal Plan of Allah. Only Judgment rests with Allah. A Prophet is not responsible for the conduct of men, in a system which permits some limited free-will and personal responsibility. (42.6)

44:10 - But watch thou (O Muhammad) for the day when the sky will produce visible smoke

54:27 - For We will send the she camel by way of trial for them. So watch them (O Saleh) and possess thyself in patience! <sup>5149</sup>

5149 See n. 1044 to vii. 73, for the she-camel as a trial or test case among selfish people who tried to monopolise water and pasture as against the poor. (54.27)

84:15 - Nay nay! for his Lord was (ever) watchful of him!

89:14 - For thy Lord is (As a Guardian) on a watch-tower. <sup>6118</sup>

6118 Even though Allah's punishment is delayed, it is not to be supposed that He does not see all things. Allah's providence is ever vigilant: His punishment of evil doers is a form of justice to the weak and the righteous whom they oppress. It is part of the signification of His title as Rabb (Cherisher). (89.14)

## **WATER:**

2:74 - Thenceforth were your hearts hardened; they became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do. <sup>82</sup>



82 The sinner's heart gets harder and harder. It is even harder than rocks, of which a beautiful poetical allegory is placed before us. In nature we think there is nothing harder than rocks. But there are rocks that weep voluntarily, like repentant hearts that come to God of their own accord; such are the rocks from which rivers and springs flow spontaneously, sometimes in small trickles, sometimes in big volumes. Then there are rocks which have to be split or dug into or blown up with dynamite, and underneath we find abundant waters, as in wells beneath rocky soil. Such are the hearts of a less degree of fineness, which yet melt into tears when some great blow or calamity calls the mind to higher things. And lastly, there are the rocks which slip or sink by geological pressure or in an earthquake, and send forth large spouts of water, as happened, for example, in the Bihar earthquake of 1934; such sinking or quaking may be poetically ascribed to fear. So there are hearts which will come to God by no higher motive than fear, but yet fear will melt them into tears of repentance. But the hardened sinner is worse than all these. His case is worse than that of rocks, for nothing will melt him. (2.74)

4:43 - O ye who believe! approach not prayers with a mind befogged until ye can understand all that ye say nor in a state of ceremonial impurity (except when travelling on the road) until after washing your whole body if ye are ill or on a journey or one of you cometh from offices of nature or ye have been in contact with women and ye find no **water** then take for yourselves clean sand or earth and rub therewith your faces and hands. For Allah doth blot out sins and forgive again and again. 562563

562 The reference is either to a state of intoxication or to a dazed state of mind on account of drowsiness or some other cause. Or perhaps both are implied. Before the prohibition of intoxicants altogether was promulgated, it was at least unbecoming that people should come to prayers in such a state. For prayers it is only right that we should collect our whole minds and approach Allah in a spirit of reverence. (4.43)

563 The strictest cleanliness and purity of mind and body are required, especially at the time of prayer. But there are circumstances when water for ablutions is not easily obtainable, especially in the dry conditions of Arabia, and then washing with dry sand or clean earth is recommended. Four such circumstances are mentioned: the two last when washing is specially required; the two first when washing may be necessary, but it may not be easy to get water. For a man, when he is ill, cannot walk out far to get water, and a man on a journey has no full control over his supplies. In all four cases, where water cannot be got, cleaning with dry sand or dry earth is recommended. This is called Tayammum. (4.43)

5:96 - Lawful to you is the pursuit of water-game and its use for food for the benefit of yourselves and those who travel; but forbidden is the pursuit of land-game: as long as ye are in the Sacred Precincts or in pilgrim garb. And fear Allah to whom ye shall be gathered back. 802

802 Water-game: i.e., game found in water, e.g., fish, etc. "Water" includes sea, river, lake, pond, etc. (5.96)

7:50 - The companions of the fire will call to the companions of the garden; "pour down to us water or anything that Allah doth provide for your sustenance." They will say: "Both these things hath Allah forbidden to those who rejected Him. 1028

7:160 - We divided them into twelve tribes or nations. We directed Moses by inspiration when his (thirsty) people asked him for water: "Strike the rock with thy staff": out of it there gushed forth twelve springs: each group knew its own place for water. We gave them the shade of clouds and sent down to them manna and quails (saying): "Eat of the good things We have provided for you": (but they rebelled): to Us they did no harm but they harmed their own souls. 11331134

1028 The Companions of the Fire will thirst for water and not get it, and for sustenance which will not be theirs, while the Companions of the Garden will have the crystal waters of the springs and rivers and they will enjoy the bliss of Allah's Countenance, which will be their supreme nourishment and the fruit of their life of probation and seeking. These things will not be transferable. Cf. also xxxvii. 41-47, 62-67. (7.50)

11:98 - He will go before his people on the Day of Judgment and lead them into the Fire (as cattle are led to water): but woeful indeed will be this leading (and) the place led to! 1600

1600 Awrada = to lead, as cattle, down to their watering place. The metaphor is apt. The true herdsman is trusted by his normal flock, and he leads them in the heat of the day down to pleasant and cool watering places in order that they may slake their thirst and be happy. The false leader does the opposite: he takes them down to the fire of eternal misery! And yet men sin against their own intelligence, and follow the false leader like cattle without intelligence! (11.98)

13:4 - And in the earth are tracts (diverse though) neighboring and gardens of vines and fields sown with corn and palm trees growing out of single roots or otherwise: watered with the same water yet some of them We make more excellent than others to eat. Behold verily in these things there are Signs for those who understand! 18061807

1806 Does "growing out of single roots or otherwise" qualify "palm trees" or "vines" and "corn" as well? The former construction is adopted by the classical Commentators: in which case the reference is to the fact either that two or more palm trees occasionally grow out of a single root, or that palm trees grow sometimes as odd trees and

sometimes in great thick clusters. If the latter construction is adopted, the reference would be to the fact that date-palm (and palms generally) and some other plants arise out of a single tap-root, while the majority of trees arise out of a net-work of roots that spread out extensively. Here is adaptation to soil and water conditions,-another Sign or wonder of Creation. (13.4)

- 1807 The date-palm, the crops of food-grains, and the grape-vine are all fed by the same kind of water, yet how different the harvests which they yield! And that applies to all vegetation. The fruit or eatable produce may vary in shape, size, colour, flavour, etc., in endless variety. (13.4)

15:45 - The righteous (will be) amid Gardens and fountains (of clear-flowing water).

19:86 - And We shall drive the sinners to Hell like thirsty cattle driven down to water <sup>2528</sup>

- 2528 Note the contrast between the saved and the doomed. The one march with dignity like honoured ones before a king, and the other rush in anguish to their punishment like a herd of cattle driven down by thirst to their watering place. Note the metaphor of the water. They rush madly for water but are plunged into the Fire! (19.86)

21:30 - Do not the Unbelievers see that the heavens and the earth were joined together (as one unit of Creation) before We clove them asunder? We made from water every living thing. Will they not then believe? <sup>26902691</sup>

- 2690 The evolution of the ordered worlds as we see them is hinted at. As man's intellectual gaze over the physical world expands, he sees more and more how Unity is the dominating note in Allah's wonderful Universe. Taking the solar system alone, we know that the maximum intensity of sun-spots corresponds with the maximum intensity of magnetic storms on this earth. The universal law of gravitation seems to bind all mass together. Physical facts point to the throwing off of planets from vast quantities of diffused nebular matter, of which the central condensed core is a sun. (21.30)

- 2691 About 72 per cent, of the surface of our Globe is still covered with water, and it has been estimated that if the inequalities on the surface were all levelled, the whole surface would be under water, as the mean elevation of land sphere-level would be 7,000- 10,000 feet below the surface of the ocean. This shows the predominance of water on our Globe. That all life began in the water is also a conclusion to which our latest knowledge in biological science points. Apart from the fact that protoplasm, the original basis of living matter, is liquid or semi-liquid and in a state of constant flux and instability, there is the fact that land animals, like the higher vertebrates, including man, show, in their embryological history, organs like those of fishes, indicating the watery origin of their original habitat. The constitution of protoplasm is about 80 to 85 per cent of water. (21.30)

22:19 - These two antagonists dispute with each other about their Lord: but those who deny (their Lord) for them will be cut out a garment of Fire: over their heads will be poured out boiling water. <sup>2792</sup>

- 2792 Two antagonists: i.e., parties of antagonists, viz., Men of Faith, who confess their Lord and seek to carry out His Will, and Men who deny their Lord and defy His Will. (22.19)

23:18 - And We send down water from the sky according to (due) measure and We cause it to soak in the soil; and We certainly are able to drain it off (with ease). <sup>2878</sup>

- 2878 Normally the rain comes well distributed; it soaks into the soil; the moisture is retained for a long time in all high grounds; it soaks and penetrates through many layers of soil and forms the architecture of physical geography; the retentive powers of higher soil enable rivers to flow perennially even where, as in India, the rainfall is seasonal and confined to a few months in the year. Another form in which water comes down from the sky according to due measure is in snow and hail: these also have their place in the economy of air and soil. Were it not for snow and glaciers in the higher mountain regions, some of the rivers would fail in their abundant flow. As wonderful as the supply of water and moisture is its drainage. It returns to the sea and air in all sorts of ways, and the formation of mist and clouds repeats the cycle. Were it not for the drainage and the clearance of the waters, we should have floods and waterlogging, as happens when the normal processes of nature are temporarily obstructed. The same thing happens when the rain comes down in other than due measure. These abnormal conditions also have their value. But how grateful should man be for Allah's gifts in the ceaseless processes of nature on such an enormous scale! (23.18)

24:45 - And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allah creates what He wills: for verily Allah has power over all things. <sup>302130223023</sup>

- 3021 Cf. xxi. 30, n. 2691. Protoplasm is the basis of all living matter, and "the vital power of protoplasm seems to depend on the constant presence of water". (24.45)

- 3022 The creeping things include worms and lowly forms of animal life as well as reptiles (like snakes), centipedes, spiders, and insects. Where these have legs they are small, and the description of creeping or crawling is more applicable to them than that of walking. Fishes and sea-animals generally cannot be said to walk: their swimming is like "creeping on their bellies". Two-legged animals include birds and man. Most of the mammals walk on four legs. This includes the whole of the animal world. (24.45)

- 3023 In Allah's Will and Plan, the variety of forms and habits among animals is adapted to their various modes of life and stages of biological development. (24.45)

25:48 - And He it is Who sends the Winds as heralds of glad tidings going before His Mercy and We send down purifying water from the sky<sup>31043105</sup>

3105 Rain water (in pure air) is not only pure water distilled in air and sky, but it is the best purifying and sanitating agent on the largest scale known to US. (25.48)

25:49 - That with it We may give life to a dead land and slake the thirst of things We have created cattle and men in great numbers.<sup>3106</sup>

3106 The whole cycle of water,-sea, clouds, rain or hail or snow, rivers, and sea again,-is a remarkable illustration of the processes of nature making Allah's providence visible to us. The salts of the sea sanitize and purify all the filth that pours into it. Water action, in the form of rain, frost, glaciers, rivers, lakes, etc., is responsible for the building up and configuration of the crust of the earth, and is the chief agent in physical geography. A parched desert quickly comes to life under the action of water. All drinking water, whether derived from rivers, canals, lakes, reservoirs, springs, wells, or water-works of any kind, are ultimately traceable to rain. The connection of life with water is intimate. The physical basis of life itself, protoplasm, is in great part water; see xxv. 54 below. (25.49)

25:50 - And We have distributed the (water) amongst them in order that they may celebrate (Our) praises but most men are averse (to aught) but (rank) ingratitude.<sup>31073108</sup>

3107 The water is distributed all over the world, in order that all life may receive its support according to its needs. In xxv. 48-50, we have the argument of contrasts stated in another way. Water is life, and is made available to sustain life all over the world; this is a physical fact which all can see. But water is also the symbol of spiritual life, whose sustaining principle is the Will of Allah as made known to us through Revelation. It sometimes comes to us in our inward or spiritual storms. Many violent unsettlements of the spirit are but heralds of the refreshing showers of spiritual understanding that come in their wake. They purify our souls, and produce spiritual Life even where there was a parched spiritual desert before. They continue to sustain us in our normal spiritual Life out of the reservoirs of Allah's Revelation, which are open to all, and well distributed in time and space. The universality of distribution is again referred to in the following verse. (25.50)

3108 In contrast to Allah's abounding Mercy is man's base ingratitude. (25.50)

25:53 - It is He Who has let free the two bodies of flowing water: one palatable and sweet and the other salt and bitter; yet has He made a barrier between them a partition that is forbidden to be passed.<sup>31113112</sup>

3111 Maraja: literally, let free or let loose cattle for grazing. Bahrain: two seas, or two bodies of flowing water; for bahr is applied both to the salt sea and to rivers. In the world taken as a whole, there are two bodies of water, viz.: (1) the great salt Ocean, and (2) the bodies of sweet water fed by rain, whether they are rivers, lakes or underground springs: their source in rain makes them one, and their drainage, whether above-ground or underground, eventually to the Ocean, also makes them one. They are free to mingle, and in a sense they do mingle, for there is a regular water-cycle: see n. 3106 above: and the rivers flow constantly to the sea, and tidal rivers get sea-water for several miles up their estuaries at high tide. Yet in spite of all this, the laws of gravitation are like a barrier or partition set by Allah, by which the two bodies of water as a whole are always kept apart and distinct. In the case of rivers carrying large quantities of water to the sea, like the Mississippi or the Yangtse-Kiang, the river-water with its silt remains distinct from sea-water for a long distance out at sea. But the wonderful Sign is that the two bodies of water, though they pass through each other, remain distinct bodies, with their distinct functions. (25.53)

3112 In Allah's overall scheme of things, bodies of salt and sweet water, which are adjoining and yet separate, have significant functions. Weaving a harmonious fabric out of these different fibres shows both Allah's power and wisdom. Incidentally, this verse points to a fact which has only recently been discovered by science. This fact relates to the oceans of the world: they meet and yet each remains separate for Allah has placed "a barrier, a partition" between them. (25.53)

27:60 - Is not He (best) who created the heavens and the earth, and sendeth down for you **water** from the sky wherewith We cause to spring forth joyous orchards, whose trees it never hath been yours to cause to grow. Is there any God beside Allah? Nay, but they are folk who ascribe equals (unto Him)!

27:61 - Or who has made the earth firm to live in; made rivers in its midst; set thereon mountains immovable; and made a separating bar between the two bodies of flowing water? (Can there be another) god besides Allah? Nay most of them know not.<sup>32953296</sup>

3295 Cf. xvi. 15 and notes 2038 and 2039. The terra firma, the flowing water, and the cycle of water circulation-sea, vapour, clouds, rain, rivers, and sea again,-all one and yet all distinct, with a sort of wonderful barrier between salt water and fresh water: can man see all this and yet be ignorant of Allah? (27.61)

3296 Cf. xxv. 53 and notes 3111 and 3112. (27.61)

32:27 - Have they not seen how We lead the water to the barren land and therewith bring forth crops whereof their cattle eat, and they themselves? Will they not then see?

35:12 - Nor are the two bodies of flowing water alike the one palatable sweet and pleasant to drink and the other salty and bitter. Yet from each (kind of water) do ye eat flesh fresh and tender and ye extract ornaments to wear; and thou seest the ships therein that plough the waves that ye may seek (thus) of the Bounty of Allah that ye may be grateful. <sup>388838893890</sup>

3888 See xxv. 53 and notes 3111 and 3112. The great salt Ocean with its seas and gulfs is all one: and the great masses of sweet water in rivers, lakes, ponds, and underground springs are also one: and each is connected with the other by the constant circulation going on, which sucks up vapours, carries them about in clouds or atmospheric moisture, and again brings them condensed into water or snow or hail to mingle with rivers and streams and get back into the Ocean. (35.12)

3889 For this whole passage see xvi. 14 and notes 2034 and 2035. Both from the sea and from rivers and lakes we get fish, of which some kinds have a flesh particularly fresh and tender, and of a most delicate flavour. (35.12)

3890 Such as pearls and coral from the sea, and such delicately tinted stones as the Aqiq (carnelian), the agate, the goldstone, or other varieties of quartz pebbles found in river-beds, and considered as gems. Many such are found in the Ken river in Banda District (in India). Some river sands also yield minute quantities of gold. In large navigable rivers and big Lakes like those of North America, as well as in the sea, there are highways for shipping and commerce. (35.12)

38:42 - (The command was given:) "Strike with thy foot: here is (water) wherein to wash cool and refreshing and (water) to drink." <sup>4200</sup>

4200 The recuperative process having begun, he was commanded to strike the earth or a rock with his foot, and a fountain or fountains gushed forth, -to give him a bath and clean his body; to refresh his spirits; and to give him drink and rest. This is a fresh touch, not mentioned in S. xxi. or in the Book of Job, but adding beautifully to our realisation of the picture. (38.42)

44:46 - Like the boiling of scalding water.

44:47 - (A voice will cry:) "Seize ye him and drag him into the midst of the Blazing Fire!

44:48 - "Then pour over his head the Penalty of Boiling Water;

47:15 - (Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible: rivers of milk of which the taste never changes; rivers of wine a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels (to pieces)? <sup>4833483448354836</sup>

54:28 - And tell them that the water is to be divided between them: each one's right to drink being brought forward (by suitable turns). <sup>5150</sup>

5150 See xxvi. 155-156. All were to have water in due turn. It was to be no one's monopoly. And certainly the gates were not to be shut against the poor or their cattle. (54.28)

55:19 - He has let free the two bodies of flowing water meeting together: <sup>5185</sup>

5185 See xxv. 53, and n. 3111, where it is explained how the two bodies of water, salt and sweet, meet together, yet keep separate, as if there was a barrier or partition between them. This is also one of the favours of Allah. Sea-water is a sanitating agent, while fresh water is sweet and palatable to drink. (55.19)

56:31 - By water flowing constantly

56:42 - (They will be) in the midst of a fierce Blast of Fire and in Boiling Water <sup>5242</sup>

5242 Notice the parallelism in the contrast between those in Bliss and those in Misery. The description in each case pursues the idea of contrast. The fierce Blast of Fire and the Boiling Water are in contrast to the happy Lote-tree and the flowers and fruits in verses 28-29 above. (56.42)

56:54 - "And drink Boiling Water on top of it:

56:68 - See ye the water which ye drink?

56:69 - Do ye bring it Down (in rain) from the Cloud or do We?

56:70 -Were it Our Will We could make it salt (and unpalatable): then why do ye not give thanks? <sup>5253</sup>

5253 The wonder of the two streams of water, one sweet and the other salt, constantly mingling, and yet always separate, is referred to more than once. The never-ending circuit is established by streams and rivers mingling with the ocean, the ocean sending forth mists and steam through a process of evaporation which forms clouds, and the clouds by condensation pouring forth rain to feed the streams and rivers again: see notes 3111-2 to xxv. 53, and n. 5185 to lv. 19, and the further references given there. (56.70)

67:30 - Say: "See ye? If your stream be some morning lost (in the underground earth) who then can supply you with clear-flowing **water**?" 5591

5591 The Sura is closed with a parable, taken from a vital fact of our physical life, and leading up to the understanding of our spiritual life. In our daily life, what would happen if we woke up some fine morning to find that the sources and springs of our water-supply had disappeared and gone down into the hollows of the earth? Nothing could save our life. Without water we cannot live, and water cannot rise above its level, but always seeks a lower-level. So in spiritual life. Its sources and springs are in the divine wisdom that flows from on high. Allah is the real source of that life, as He is of all forms of life. We must seek His Grace and Mercy. We cannot find grace or mercy or blessing from anything lower. His Wisdom and Mercy are like, fresh clear-flowing spring-water, not like the muddy murky wisdom and goodness of this lower world which is only relative, and which often hampers life rather than advances it. (67.30)

#### ►Fiqh-us-Sunnah Subjects

### Purification

1. Purification  
Fiqh us-Sunnah Vol.1 Page 1
2. Mutlaq water  
Fiqh us-Sunnah Vol.1 Page 1
3. Rain water, snow and hail  
Fiqh us-Sunnah Vol.1 Page 1
4. Sea water  
Fiqh us-Sunnah Vol.1 Page 2
5. Water from the Zamzam Well  
Fiqh us-Sunnah Vol.1 Page 2
6. Altered water  
Fiqh us-Sunnah Vol.1 Page 2
7. Used water  
Fiqh us-Sunnah Vol.1 Page 2
8. Water mixed with pure elements  
Fiqh us-Sunnah Vol.1 Page 3
9. Water mixed with impure elements  
Fiqh us-Sunnah Vol.1 Page 3
10. Leftover water  
Fiqh us-Sunnah Vol.1 Page 4
11. Water leftover after people have drunk from the pot  
Fiqh us-Sunnah Vol.1 Page 4
12. Water left in a container after an "allowable" animal has drunk from it  
Fiqh us-Sunnah Vol.1 Page 5
13. Water remaining in a pot after it has been drunk by a donkey, mule, beasts or birds of prey  
Fiqh us-Sunnah Vol.1 Page 5
14. Water remaining in a pot after a cat has drunk from it  
Fiqh us-Sunnah Vol.1 Page 6
15. Water left in a pot after a pig or a dog has drunk from it  
Fiqh us-Sunnah Vol.1 Page 6
16. Purifying the body and clothes  
Fiqh us-Sunnah Vol.1 Page 13
17. Purifying the ground  
Fiqh us-Sunnah Vol.1 Page 14
18. Purifying clarified butter and other similar substances  
Fiqh us-Sunnah Vol.1 Page 14
19. Purifying the skin of a dead animal  
Fiqh us-Sunnah Vol.1 Page 15
20. Purifying mirrors and similar objects  
Fiqh us-Sunnah Vol.1 Page 15



21. Purifying Shoes  
Fiqh us-Sunnah Vol.1 Page 15  
Fiqh-us-Sunnah

## Fiqh 5.81

### Etiquette of Drinking Zamzam Water

A person drinking Zamzam water should intend and hope for healing, blessings and whatever is best for him in this life and in the hereafter. The Prophet (peace be upon him) said, "The water of Zamzam is (good) for whatever it is intended."

Suwaid bin Saeed reported: "When the water of Zamzam was brought to Abdullah bin Al-Mobarak I saw that he drank a little, then turning his face towards the Ka'bah supplicated, 'O Allah! Ibn Abi Al-Mawali told us on the authority of Mohammad bin Al-Munkader, who narrated from Jaber that the Messenger of Allah (peace be upon him) said, 'The water of Zamzam is good for whatever one intends (while drinking it).' I intend to drink this water to spare myself from going thirsty on the Day of Judgment.' Then he drank the rest of the water." (Reported by Al-Baihaqi, and Ahmad with a sound chain of authorities)

Ibn 'Abbas reported that the Prophet (peace be upon him) said, "The water of Zamzam is good for whatever one intends (while drinking it). If you drink it seeking healing, Allah will give you healing. If you drink it to satisfy your hunger, Allah will satisfy your hunger. If you drink it to quench your thirst, Allah will quench your thirst. Zamzam is a well dug by the angel Gabriel by which Allah quenched the thirst of Isma'il." This was reported by AdDaraqutni and Al-Hakim who added, "And if you drink it seeking refuge with Allah, Allah will give you refuge."

It is desirable that one should drink Zamzam water in three breaths, face the Qiblah, drink as much as possible, praise and thank and supplicate to Him as Ibn 'Abbas did. Abu Molaikah reported: "A man came to Ibn 'Abbas. He asked the man, 'Where are you coming from?' The man replied: 'I am coming from the well of Zamzam.' Ibn 'Abbas asked him, 'Did you drink of it as you are supposed to?' The man asked: 'O Ibn 'Abbas, how am I supposed to drink it?' Ibn 'Abbas replied: 'When you drink its water you should face the direction of the Qiblah, remember Allah, drink it in three breaths, drink as much as you can, and praise and thank Allah when you finish drinking.' The Prophet (peace be upon him) said, 'A major difference between us and the hypocrites is that they do not drink their fill of the Zamzam water'." (Reported by Ibn Majah, Ad-Daraqutni and Al-Hakim)

Ibn 'Abbas used to supplicate Allah, whenever he drank Zamzam water: "Allahumma inni as'aluka 'ilman nafi+an wa rizqan wasi'an wa shifa an min kuli da in (O Allah! Grant me beneficial knowledge, bountiful provision, and a healing from every disease)."

►Fiqh-us-Sunnah

## Fiqh 1.66d

### What nullifies tayammum

In addition to the presence of water, everything that nullifies the ablution nullifies tayammum. If a person prays after performing tayammum and then finds water, he does not need to repeat his prayer even if there is time left to do so. Abu Sa'eed al-Khudri said, "Two men went out on a journey. The time of prayer came and, as they had no water, they performed tayammum. Then they found some water during the time of the same prayer. One of them repeated his prayer with ablution and the other did not. When they saw the Messenger of Allah, they asked him about the proper procedure in such a case. He said to the one who did not repeat his prayer, 'You have acted according to the sunnah and your prayer is sufficient for you.' He said to the other, 'You will get a double reward.'" (Related by Abu Dawud and anNasa'i.) If one comes across water before he prays or finishes his prayer with tayammum, his prayer becomes null and void, for he must make ablution with water. If a person is not clean because of sex or a wet dream, or a woman is menstruating, and they pray after performing tayammum, they need not repeat their prayer after finding water, but they must perform ghusl with water when they can. Umar said, "The Prophet led the people in prayer, and afterwards saw a man who had not prayed. He said, 'Why didn't you pray with us?' The man replied, 'I was sexually unclean and there was no water.' He told him, 'Use the soil, and it will be enough.' Imran then mentioned that they later found water. The Prophet, upon whom be peace, brought a bowl of water for the man and told him to perform ghusl. (Related by al-Bukhari.)

►Fiqh-us-Sunnah

## Fiqh 1.30b

### Sniffing up and blowing out water three times

Abu Hurairah reported that the Prophet, upon whom be peace, said, "When one of you performs ablution, he should sniff water up his nostrils and then blow it out." (Related by al-Bukhari, Muslim and Abu Dawud.).....

►Fiqh-us-Sunnah

## Fiqh 1.59

### Ghusl for women

A woman performs ghusl just as a man does, except that if she has plaited hair she does not have to undo it, provided that the water can reach the roots of her hair.

►Sahih Bukhari Hadith Subjects

## Water Distribution

1. 'And We made from water every living thing



2. Giving water in charity  
B 3.541, B 3.542
3. "Superfluous water should not be withheld  
B 3.543, B 3.544
4. Digging a well on one's own land  
B 3.545
5. Controversies about wells  
B 3.546
6. Withholding water from travelers  
B 3.547
7. Dams of rivers  
B 3.548
8. Irrigation of the nearest land  
B 3.549
9. Watering land up to the ankles  
B 3.550
10. Providing water to those who need it  
B 3.551, B 3.552, B 3.553
11. The water owner  
B 3.554, B 3.555, B 3.556, B 3.557
12. Hima i.e. and kept for private pasturing  
B 3.558
13. Drinking water from a river  
B 3.559, B 3.560.....

►Fiqh-us-Sunnah

### Fiqh 1.32d

#### Economizing the use of water, even if one is in front of the sea

Anas said, "The Prophet, upon whom be peace, used to perform ghusl (the complete bathing) with a sa'a of water (1.616 cm) 3 to 5 madd (each 4 madd equals one sa'a)

►Sahih Muslim Hadith

#### Hadith 475

Narrated by

AbuHurayrah

Allah's Apostle (peace be upon him) said: When a bondsman - a Muslim or a believer - washes his face (in course of ablution), every sin he contemplated with his eyes will be washed away from his face along with water, or with the last drop of water ; when he washes his hands, every sin they wrought will be effaced from his hands with the water, or with the last drop of water; and when he washes his feet, every sin towards which his feet have walked will be washed away with the water, or with the last drop of water, with the result that he comes out pure from all sins.

►Fiqh-us-Sunnah

### Fiqh 4.30

#### Cleaning the Body by Tayammum When Water is Unavailable

If there is no water to wash the dead body, then it may be cleaned with tayammum (ablution with dust), for Allah says in the Qur'an: "If you do not find water, then perform tayammum (ablution with dust)." And the Prophet said: "The entire earth has been made pure and a mosque for me." Similarly if it is feared that the body might deteriorate if it is washed, then it may be given a tayammum.

The same applies to a woman who passes away when there is no other woman around to wash her, or if a man dies and there are only women but no man to wash him

►Al-Tirmidhi Hadith

#### Hadith 3007

Narrated by

Aisha

Aisha asked Allah's Messenger (peace be upon him) what the thing was which it was unlawful to refuse and he replied that it was water, salt and fire. She said, "Messenger of Allah, we know about water, but what is the significance of salt and fire?" He replied, "Little rosy one, he who gives fire is as though he had given sadaqah of all that that fire cooked; he who gives salt is as though he had given sadaqah of all that that salt freshened; he who gives a Muslim a drink of water where water is found is as though he had set free a slave; and he who gives a Muslim a drink of water where water is not found is as though he had given him life."

Ibn Majah transmitted it.

►Fiqh-us-Sunnah

## Fiqh 1.5a

### Water remaining in a pot after it has been drunk by a donkey, mule, beasts of birds of prey

Such water is also considered pure, based on the hadith of Jabir in which the Messenger of Allah was asked about making ablution with drinking water left by donkeys.....

Fiqh-us-Sunnah Subjects

### Ablution (Dry), Tayammum When Permissible

1. One cannot find water, or the amount one finds is insufficient for ablution  
Fiqh us-Sunnah Vol.1 Page 64
2. One is injured or ill  
Fiqh us-Sunnah Vol.1 Page 64
3. If the water is cold enough to physically harm the user  
Fiqh us-Sunnah Vol.1 Page 65
4. When water is nearby, but one does not want to fetch it due to fear  
Fiqh us-Sunnah Vol.1 Page 65
5. If one is saving his water for later use  
Fiqh us-Sunnah Vol.1 Page 65
6. One can get water, but fears that the prayer will be over by the time he gets it  
Fiqh us-Sunnah Vol.1 Page 66
7. The soil used for tayammum  
Fiqh us-Sunnah Vol.1 Page 66
8. How to perform tayammum  
Fiqh us-Sunnah Vol.1 Page 66
9. What tayammum makes permissible  
Fiqh us-Sunnah Vol.1 Page 66
10. What nullifies tayammum  
Fiqh us-Sunnah Vol.1 Page 66
11. Wiping over casts, wrappers and similar items  
Fiqh us-Sunnah Vol.1 Page 67
12. The Prayer of one who has no means of purifying himself  
Fiqh us-Sunnah Vol.1 Page 68

►Fiqh-us-Sunnah

## Fiqh 1.1b

### Rain water, snow, and hail

These substances are pure because Allah says so: "And sent down water from the sky upon you, that thereby He might purify you..." ([al-Anfal 1](#)), and "We send down purifying water from the sky" ([al-Furqan 48](#)).....

►Sahih Al-Bukhari Hadith

**Hadith 4.773** Narrated by  
**Anas bin Malik**

I saw Allah's Apostle at the time when the Asr prayer was due. Then the people were searching for water for ablution but they could not find any. Then some water was brought to Allah's Apostle and he placed his hand in the pot and ordered the people to perform the ablution with the water. I saw water flowing from underneath his fingers and the people started performing the ablution till all of them did it.

►Fiqh-us-Sunnah

## Fiqh 3.131a

### Hastening in breaking the fast

It is preferred for the fasting person to hasten in breaking the fast when the sun has set. Sahl ibn Sad reported that the Prophet said: "The people will always be with the good as long as they hasten in breaking the fast." This is related by al-Bukhari and Muslim.

The fast should be broken with an odd number of dates or, if that is not available, with some **water**. ....

►Fiqh-us-Sunnah

### **Fiqh 3.133c**

## **Fasting, Acts That are Permissible During the Fast**

The following acts are permissible for the fasting person:

1. Pouring water over one's self and submersing one's self in water: Abu Bakr ibn 'Abdurrahman reported from a number of companions that they had seen Allah's Messenger pour water over his head while he was fasting due to thirst or extreme heat. This is related by Ahmad, Malik, and Abu Dawud with a sahih chain.

In the two Sahih of al-Bukhari and Muslim, it is related from 'Aishah that the Prophet would rise in the morning on a fasting day and then would perform ghusl (a complete bath). If during the bath some water is swallowed unintentionally, the fast is still valid.

►Al-Muwatta Hadith

### **Hadith 2.71**

## **How to do Ghusl for Major Ritual Impurity**

Yahya related to me from Malik from Nafi that when Abdullah ibn Umar used to do ghusl for major ritual impurity he would begin by pouring water on his right hand and washing it. Then, in order, he would wash his genitals, rinse his mouth, snuff water in and out of his nose, wash his face and splash his eyes with water. Then he would wash his right arm and then his left, and after that he would wash his head. He would finish by having a complete wash and pouring water all over himself.

Sunan of Abu-Dawood

### **Hadith 83**

Narrated by

**AbuHurayrah**

A man asked the Apostle of Allah (peace be upon him): Messenger of Allah, we travel on the sea and take a small quantity of water with us. If we use this for ablution, we would suffer from thirst. Can we perform ablution with sea water? The Messenger (peace be upon him) replied: Its water is pure and what dies in it is lawful food.

►Fiqh-us-Sunnah

### **Fiqh 1.6a**

## **Water left in a pot after a pig or dog has drunk from it**

Such water is considered impure and must be avoided. Al-Bukhari and Muslim have recorded, on the authority of Abu Hurairah, that the messenger of Allah said, "If a dog drinks from one of your containers, wash it seven times." Ahmad and Muslim also have this addition, "Cleanse one of your containers if a dog licks it by washing it seven times, the first washing being with dirt." As for the leftover water of a pig, it is clearly considered filth and impure.

Fiqh-us-Sunnah

### **Fiqh 1.10a**

## **Al-Madhi or prostatic fluid**

This is a white sticky fluid that flows from the sexual organs because of thinking about sexual intercourse or foreplay, and so on. The person is usually not aware of when exactly it is secreted. It comes from both the male and the female sexual organs, although the amount from the latter is usually more than the former's. Scholars are agreed that it is impure. If it gets on the body, it is obligatory to wash it off. If it gets on the clothes, it suffices to sprinkle the area with water, as it is very hard to be completely protected from this impurity, especially for the young, single person.

►Fiqh-us-Sunnah

### **Fiqh 1.19**

## **One should not urinate in bathing places or in still or running water.....**

►Sahih Al-Bukhari Hadith

### **Hadith 4.562**

Narrated by

**Abdullah bin Umar**

The people landed at the land of Thamud called Al-Hijr along with Allah's Apostle and they took water from its well for drinking and kneading the dough with it as well. (When Allah's Apostle heard about it) he ordered them to pour out the water they had taken from its wells and feed the camels with the dough, and ordered them to take water from the well whence the she-camel (of Prophet Salih) used to drink.

►Sahih Al-Bukhari Hadith

### **Hadith 9.244**

Narrated by

**Hudhaifa**

The Prophet said about Ad-Dajjal that he would have water and fire with him: (what would seem to be) fire, would be cold water and (what would seem to be) water, would be fire.

►Sunan of Abu-Dawood

### **Hadith 1445** Narrated by **AbuHurayrah**

The Prophet (peace be upon him) said: May Allah show mercy to a man who gets up during the night and prays, who wakens his wife and she prays; if she refuses, he sprinkles water on her face. May Allah show mercy to a woman who gets up during the night and prays, who wakens her husband and he prays; if he refuses she sprinkles water on his face.

## **WAYS OF ASCENT:**

70:3 - (A Penalty) from Allah Lord of the Ways of Ascent. <sup>5676</sup>

5676 Ma'arij: stair-ways, ways of ascent. In xliii. 33, the word is used in its literal sense: "silver stair-ways on which to go up". Here there is a profound spiritual meaning. Can we reach up to Allah Most High? In His infinite grace He gives that privilege to angels. But the way is not easy, nor can it be travelled in a day. See the next two notes. (70.3)

2:25 - But give glad tidings to those who believe and work righteousness that their portion is Gardens beneath which rivers flow. Every time they are fed with fruits therefrom they say: "Why this is what we were fed with before" for they are given things in similitude; and they have therein companions (pure and holy); and they abide therein (for ever). <sup>44</sup>

44 This is the antithesis to the last verse. If fire is the symbol of Punishment, the Garden is the symbol of felicity. And what can be more delightful than a Garden where you observe from a picturesque height a beautiful landscape round you, - rivers flowing with crystal water, and fruit trees of which the choicest fruit is before you. The fruit of goodness is goodness, similar, but choicer in every degree of **ascent**. You think it is the same, but it is because of your past experiences and associations of memory. Then there is companionship. If sex is suggested, its physical associations are at once negated by the addition of the word Mutaahharatun "pure and holy." The Arabic epithet is in the intensive form, and must be translated by two adjectives denoting purity in the highest degree. The Companionship is that of souls and applies to both sexes in the physical world of men and women. And this felicity is not a mere passing phase but will abide beyond the realms of Time. (2.25)

36:67 – And if it had been Our Will We could have transformed them (to remain) in their places: then should they have been unable to move about nor could they have returned (after error).  
4013

4013 If Allah's Plan had been to grant no limited freedom of choice or will to men, He could have created them quite different, or could have transformed them into stationary creatures, either in physical form as in the case of trees, or in moral or spiritual qualities, where there was no possibility either of progress or deterioration. Man would then have been unable to reach the heights of grandeur which are now open to him, or, if he goes wrong, to return through the door of repentance and mercy, and still pursue his path of **ascent**. But it was Allah's Plan to give man all these privileges, and man must shoulder all the responsibilities that go with them. (36.67)

84:19 – Ye shall surely travel from stage to stage. <sup>6047</sup>

6047 Man travels and **ascends** stage by stage. In lxvii. 3 the same word in the form tibaqan was used of the heavens, as if they were in layers one above another. Man's spiritual life may similarly be compared to an ascent from one heaven to another. (84.19)

103:3 – Except such as have Faith and do righteous deeds and (join together) in the mutual teaching of Truth and of Patience and Constancy. <sup>62646265</sup>

6264 Faith is his armour, which wards off the wounds of the material world; and his righteous life is his positive contribution to spiritual **ascent**. (103.3)

Sahih Al-Bukhari Hadith

### **Hadith 4.462** Narrated by **Ibn Abbas**

The Prophet said, "On the night of my **Ascent** to the Heaven, I saw Moses who was a tall brown curly-haired man as if he was one of the men of Shan'awa tribe, and I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colors and of lank hair. I also saw Malik, the gate-keeper of the (Hell) Fire and Ad-Dajjal amongst the signs which Allah showed me." (The Prophet then recited the Holy Verse): "So be not you in doubt of meeting him when you met Moses during the night of Mi'raj over the heavens." (32.23)

Narrated Anas and Abu Bakra: "The Prophet said, "The angels will guard Medina from Ad-Dajjal (who will not be able to enter the city of Medina)."

►Al-Tirmidhi Hadith

## Hadith 1445 Narrated by Abdullah ibn Mas'ud

The Prophet (peace be upon him) said: On the night of my **Ascent** (Mi'raj) I met Abraham and he said to me: Muhammad, convey my salam to your people and tell them that Paradise is a vast plain of pure soil and sweet water and that its trees cry: Holy is Allah, all praise is due to Allah, there is none worthy of worship save Allah, and Allah is Great.

Transmitted by Tirmidhi.

### WAYFARER:

2:177 - It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of love for Him for your kin for orphans for the needy for the **wayfarer** for those who ask and for the ransom of slaves; to be steadfast in prayer and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth the Allah-fearing. <sup>177178179180181</sup>

177 As if to emphasise again a warning against deadening formalism, we are given a beautiful description of the righteous and God-fearing man. He should obey salutary regulation, but he should fix his gaze on the love of God and the love of his fellow-men. We are given four heads: (1) our faith should be true and sincere; (2) we must be prepared to show it in deeds of charity to our fellowmen; (3) we must be good citizens, supporting social organisation; and (4) our own individual soul must be firm and unshaken in all circumstances. They are interconnected, and yet can be viewed separately. (2.177)

178 Faith is not merely a matter of words. We must realise the presence and goodness of God. When we do so, the scales fall from our eyes: all the falsities and fleeting nature of the Present cease to enslave us, for we see the Last Day as if it were today. We also see God's working in His world and in us; His Powers (angels), His Messengers and His Message are no longer remote from us, but come within our experience. (2.177)

179 Practical deeds of charity are of value when they proceed from love, and from no other motive. In this respect, also, our duties take various forms, which are shown in reasonable gradation: our kith and kin; orphans (including any persons who are without support or help); people who are in real need but who never ask (it is our duty to find them out, and they come before those who ask); the stranger, who is entitled to laws of hospitality; the people who ask and are entitled to ask, i.e., not merely lazy beggars, but those who seek our assistance in some form or another (it is our duty to respond to them); and the slaves (we must do all we can to give or buy their freedom). Slavery has many insidious forms, and all are included. (2.177)

180 Charity and piety in individual cases do not complete our duties. In prayer and charity, we must also look to our organised efforts: where there is a Muslim State, these are made through the State, in facilities for public prayer, and public assistance, and for the maintenance of contracts and fair dealing in all matters. (2.177)

181 Then come the Muslim virtues of firmness and patience. They are to "preserve the dignity of man, with soul erect" (Burns). Three sets of circumstances are specially mentioned for the exercise of this virtue: (1) bodily pain or suffering, (2) adversities or injuries of all kinds, deserved and underserved and (3) periods of public panic, such as war, violence, pestilence, etc. (2.177)

2:215 - They ask thee what they should spend (in charity). Say: Whatever ye spend that is good is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good Allah knoweth it well. <sup>235</sup>

235 Three questions arise in charity: (1) What shall we give? (2) to whom shall we give? and (3) how shall we give? The answer is here. Give anything that is good, useful, helpful, valuable. It may be property or money; it may be a helping hand; it may be advice; it may be a kind word; "whatever ye do that is good" is charity. On the other hand, if you throw away what is useless, there is no charity in it. Or if you give something with a harmful intent, e.g., a sword to a madman, or a drug or sweets or even money to someone whom you want to entrap or corrupt, it is no charity but a gift of damnation. To whom should you give? It may be tempting to earn the world's praise by a gift that will be talked about, but are you meeting the needs of those who have the first claim on you? If you are not, you are like a person who defrauds creditors: it is no charity. Every gift is judged by its unselfish character: the degree of need or claim is a factor which you should consider; if you disregard it, there is something selfish behind it. How should it be given? As in the sight of God; thus shuts out all pretence, show, and insincerity. (2.215)

4:36 - Serve Allah and join not any partners with Him: and do good to parents kinsfolk orphans those in need neighbors who are near neighbors who are strangers the companion by your side the way-farer (ye meet) and what your right hands possess: for Allah loveth not the arrogant the vainglorious; <sup>550551552553554</sup>

550 The essence of Islam is to serve Allah and do good to your fellow-creatures. This is wider and more comprehensive than "Love God and love your neighbour". For it includes duties to animals as our fellow-creatures, and emphasises practical service rather than sentiment. (4.36)

- 551 Neighbours who are near: that is, in local situation as well as intimate relationships, just as neighbours who are strangers includes those whom we do not know or who live away from us. (4.36)
- 552 The Companion by your side may be your intimate friends and associates, just as the way-farer you meet may be a casual acquaintance on your travels. This last is much wider than the "stranger within your gate." (4.36)
- 553 What your right hands possess: For the meaning of the phrase see n. 537 above. (4.36)
- 554 Real deeds of service and kindness proceed, not from showing off or from a superior sort of condescension (cf. "White Man's Burden"), but from a frank recognition of our own humility and the real claims, before Allah, of all our fellow-creatures. For in our mutual needs we are equal before Allah, or perhaps the best of us (as the world sees us) may be worse than the worst of us (from the same point of view). (4.36)
- 8:41 - And know that out of all the booty that ye may acquire (in war) a fifth share is assigned to Allah and to the apostle and to near relatives orphans the needy and **the wayfarer** if ye do believe in Allah and in the revelation We sent down to Our servant on the day of testing the day of the meeting of the two forces. For Allah hath power over all things. 120912101211
- 9:60 - Alms are for the poor and the needy and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah and Allah is full of knowledge and wisdom. 1320
- 17:26 - And render to the kindred their due rights as (also) to those in want and to the wayfarer: but squander not (your wealth) in the manner of a spendthrift. 22082209
- 2208 In the Jewish Decalogue, which was given to a primitive and hard-hearted people, this refinement of Kindness, to those in want and to wayfarers (i.e., total strangers whom you come across) finds no place. Nor was there much danger of their wasting their substance out of exuberance. Even the command "to honour thy father and mother" comes after the ceremonial observance of the Sabbath. With us, the worship of Allah is linked up with kindness to parents, kindred, those in want, those who are far from their homes though they may be total strangers to us. It is not mere verbal kindness. They have certain rights which must be fulfilled. (17.26)
- 2209 All charity, kindness, and help are conditioned by our own resources. There is no merit if we merely spend out of bravado or for idle show. How many families are ruined by extravagant expenses at weddings, funerals, etc., or (as they may call it) to "oblige friends or relatives", or to give to able-bodied beggars? To no one was this command more necessary than it is to Muslims of the present day. (17.26)
- 30:38 - So give what is due to kindred the needy and the wayfarer. That is best for those who seek the Countenance of Allah and it is they who will prosper. 35503551
- 3550 For Wajh (Face, Countenance), see n. 114 to ii. 112. Also see vi. 52. (30.38)
- 3551 In both this life and the next. See n. 29 to ii. 5. (30.38)
- 59:7 - What Allah has bestowed on His Apostle (and taken away) from the people of the townships belongs to Allah to His Apostle and to kindred and orphans the needy and the wayfarer; in order that it may not (Merely) make a circuit between the wealth among you. So take what the Apostle assigns to you and deny yourselves that which he withholds from you. And fear Allah; for Allah is strict in Punishment. 537953805381
- 5381 "Belongs to Allah": i.e., to Allah's Cause; and the beneficiaries are further detailed. No shares are fixed; they depend upon circumstances, and are left to the judgement of the Leader. Compare a similar list of those entitled to Charity, in ii. 177, but the two lists refer to different circumstances and have different beneficiaries in addition to the portion common to both. (59.7)

►Fiqh-us-Sunnah

## Fiqh 3.70

### Sadaqah for the Wayfarer

Scholars agree that a traveler stranded in a foreign land should be given zakah if he lacks the means to achieve his objectives. The extension of zakah is, however, tied to the condition that the journey must have been undertaken for Islamically acceptable reasons. Just what such a trip involves is open to question. The preferable opinion among the Shaf'iyyah is that sadaqah is given even when the traveler is taking the trip for sightseeing and pleasure. The wayfarer (ibn as-sabil), according to the Shaf'iyyah, is of two kinds:

1. a person traveling within his own country, and
2. one traveling in a foreign country. Both of them are entitled to zakah, even though they could find someone to lend them the needed amount and they have enough resources in their own country to pay their debts. According to Malik and Ahmad, only the passer-by is eligible for zakah and not one traveling within his own country. Zakah is not to be



given to the person if he can find someone to lend him the money he needs and if he has enough of his own money in his country to pay his debt.

L Quran Subjects

## Wayfarer, The

1. Charity to  
[2.177](#), [30.38](#)
- ▶IS 2. Giving rights of  
[17.26](#)
3. Kindness to  
[4.36](#)
4. Kindness in speech to  
[17.28](#)
5. Share of spoils of war for  
[8.41](#)
6. Spending for  
[2.215](#)

▶Fiqh-us-Sunnah

## Fiqh 3.93

### Wayfarere (wab nisabil), recipients of sadaqah

In the case of the wayfarer cut off from family and relatives, as if traveling were his household, consideration requires kindness for him as well. Thus, to sympathize with him and help him in his travels is, within the meaning of Islamic law, an encouragement which invites one to journey throughout the earth.

### WEAK:

3:179 – Allah will not leave the believers in the state in which ye are now until He separates what is evil from what is good. Nor will He disclose to you the secrets of the Unseen. But He chooses of his Apostles (for the purpose) whom He pleases. So believe in Allah and His Apostles: and if ye believe and do right ye have a reward without measure. <sup>481482</sup>

481 The testing of good men by calamities and evil men by leaving them in the enjoyment of good things is part of the trials of Allah, in which some freedom of choice is left to man. The psychological and subjective test is unfailing, and the separation is effected partly by the operation of the human wills, to which some freedom is allowed. But it must be effected, if only in the interests of the good. ([3.179](#))

482 Man in his **weak** state would be most miserable if he could see the secrets of the Future or the secrets of the Unseen. But things are revealed to him from time to time as may be expedient for him, by Messengers chosen for the purpose. Our duty is to hold fast by faith and lead a good life. ([3.179](#))

4:5 - To those weak of understanding make not over your property which Allah hath made a means of support for you but feed and clothe them therewith and speak to them words of kindness and justice. <sup>510511</sup>

510 This applies to orphans, but the wording is perfectly general, and defines principles like those of Chancery in English Law and the Court of Wards in Indian Law. Property has not only its rights but also its responsibilities. The owner may not do just what he likes absolutely; his right is limited by the good of his family of which he is a member, and if he is incapable of understanding it, his control should be removed. This does not mean that he is harshly dealt with. On the contrary his interest must be protected, and he must be treated with special kindness because of his incapacity. ([4.5](#))

511 Your property: Ultimately all property belongs to Allah, and is intended for the support of his close relations. It is held in trust by a particular individual. If he is incapable, he is put aside but gently and with kindness. While his incapacity remains, the duties and responsibilities devolve on his guardian even more strictly than in the case of the original owner: for he may not take any of the profits for himself unless he is poor, and in that case his remuneration for his trouble must be on a scale that is no more than just and reasonable. ([4.5](#))

4:75 - And why should ye not fight in the cause of Allah and of those who being weak are ill-treated (and oppressed)? Men women and children whose cry is: "Our Lord! rescue us from this town whose people are oppressors; and raise for us from Thee one who will protect; and raise for us from Thee one who will help!" <sup>592593</sup>

592 Mustadh'af = one reckoned weak, and therefore ill-treated and oppressed. Cf. iv. 98, and vii. 150. ([4.75](#))

593 Even from the human point of view the cause of Allah is the cause of justice, the cause of the oppressed. In the great persecution, before Makkah was won again, what sorrows, threats, tortures, and oppressions, were suffered by those whose faith was unshaken? Muhammad's life and that of his adherents was threatened: they were mocked, assaulted, insulted and beaten; those within the power of the enemy were put into chains and cast into prison; others were boycotted, and shut out of trade, business, and social intercourse; they could not even buy the food they wanted, or perform their religious duties. The persecution was redoubled for the believing slaves, women, and children after the Hijrat. Their cry for a protector, and helper from Allah was answered when Muhammad the Chosen One brought freedom and peace to Makkah again. (4.75)

4:97 - When angels take the souls of those who die in sin against their souls they say: "In what (plight) were ye?" They reply: "Weak and oppressed were we in the earth." They say: "Was not the earth of Allah spacious enough for you to move yourselves away (from evil)?" Such men will find their abode in Hell what an evil refuge! <sup>615</sup>

4:98 - Except those who are (really) weak and oppressed men women and children who have no means in their power nor (a guide-post) to direct their way. <sup>616</sup>

616 If through physical, mental, or moral incapacity, we are unable to fight the good fight, we must nevertheless guard ourselves from it. Allah's gracious Mercy will recognise and forgive our weakness if it is real weakness, and not merely an excuse. (4.98)

4:127 - They ask thy instruction concerning the women. Say: Allah doth instruct you about them: and (remember) what hath been rehearsed unto you in the Book concerning the orphans of women to whom ye give not the portions prescribed and yet whom ye desire to marry as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do but Allah is well-acquainted therewith. <sup>636637</sup>

636 Again and again is it impressed on the community of Islam to be just in their dealings with women, orphans, children, and all whose weakness requires special consideration. The law about widows and orphans, inheritance, dower, and marriage had already been declared in iv. 2-35 and further instructions are now given on a further reference. It was not right that anyone should take advantage of their helpless position to deprive them of dower or of their portion in inheritance. (4.127)

637 Cf. iv. 75. n. 592. Both widows and orphans are to be helped because they are ordinarily weak, ill-treated, and oppressed. In communities which base their civil rights on brute strength, the weaker go to the wall, and public opinion expects nothing else. In Nietzsche's philosophy of the Superman that doctrine is stressed strongly, and some of the militarist nations in our own time seem inclined to support this reversion to our primitive instincts. Even in modern democracies of the saner sort, we are often told that it is the fate of minorities to suffer; strength of numbers here becomes the passport to power and privilege. Islam, while upholding sane manly views in general, enjoins the most solicitous care for the weak and oppressed in every way-in rights of property, in social rights, and in the right to opportunities of development. Spiritual strength or weakness does not necessarily go with physical or numerical strength. (4.127)

8:66 - For the present Allah hath lightened your (task) for He knoweth that there is a **weak** spot in you: but (even so) if there are a hundred of you patient and persevering they will vanquish two hundred and if a thousand they will vanquish two thousand with the leave of Allah: for Allah is with those who patiently persevere. <sup>1233</sup>

1233 Given equal conditions, Muslims on account of their faith could win against odds of ten to one. But where their organization and equipment are weak, as was the case about the time of Badr, they were set a lighter task, and asked to tackle no more than odds of two to one against them. As a matter of fact at Badr they won through against odds of more than three to one. (8.66)

14:21 - They will all be marshalled before Allah together: then will the **weak** say to those who were arrogant "For us we but followed you; can ye then avail us at all against the wrath of Allah?" They will reply "If we had received the guidance of Allah we should have given it to you: to us it makes no difference (now) whether we rage or bear (these torments) with patience: for ourselves there is no way of escape." <sup>18951896</sup>

1895 When the time for judgment comes, there are two kinds of disillusionment waiting for the ungodly: (1) Those who were misled and failed to see that each soul bears its own personal responsibility (ii. 134) and cannot shift it on to others, will turn to those who misled them, in the hope that they might intercede for them or do something to help them. They receive a plain answer as in the latter part of this verse. (2) Those who relied on Satan, His answer (in xiv. 22 below) is frank, cynical and brutal. (14.21)

1896 Those whose power or specious intelligence or influence misled them-such as false priests or leaders-will find themselves in a parlous state. How can they help others? They themselves failed to profit from Allah's guidance, and they can with some justice retort that they put them in the wrong path as they followed it themselves! (14.21)

22:11 – There are among men some who serve Allah as it were on the verge: if good befalls them they are therewith well content; but if a trial comes to them they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see! <sup>2782</sup>

2782 They are men whose minds are not firm: they will have faith, if all goes well with them, but as soon as they are tried, they are found wanting. They are a different kind from hypocrites. It is not fraud or double dealing that is their sin: it is a weak mind, petty standards of judging right by success, a selfishness that gives nothing but asks for all, a narrow-mindedness that does not go beyond petty mundane calculations-a "nicely calculated less or more" of the good things of this world. They fail in both worlds, and their failure in this world is patent for every on-looker. (22.11)

76:30 - But ye will not except as Allah wills; for Allah is full of Knowledge and Wisdom. <sup>5861</sup>

5861 Man in himself is **weak**; he must seek Allah's Grace; without it he can do nothing; with it he can do all, For Allah knows all things, and His wisdom comprehends the good of all. (76.30)

Al-Tirmidhi Hadith

**Hadith 4681** Narrated by  
**AbuUmamah**

Allah's Messenger (peace be upon him) said, "The perfect way for one of you to visit an invalid is for you to put your hand on his forehead or on his hand and ask him how he is; and the perfect way for you to greet one another is to shake hands."

Ahmad and Tirmidhi transmitted it, but Tirmidhi called it **weak**.

Al-Tirmidhi Hadith

**Hadith 2150** Narrated by  
**AbuHurayrah**

Allah's Messenger (peace be upon him) said, "If anyone recites Ha Mim ad-Dukhan on a Thursday night his sins will be forgiven."

Tirmidhi transmitted it, saying that this is a gharib da'if (weak) tradition and that Hisham AbulMiqdam its transmitter is declared to be **weak**.

Al-Tirmidhi Hadith

**Hadith 3364** Narrated by  
**Jabir ibn Abdullah**

The Prophet (peace be upon him) said, "If anyone possesses these three characteristics Allah will give him an easy death and bring him into His Paradise: gentleness towards the **weak**, affection towards parents, and kindness to slaves."

Tirmidhi transmitted it, saying this is a gharib tradition.

Al-Tirmidhi Hadith

**Hadith 3286** Narrated by  
**AbuHurayrah**

Allah's Messenger (peace be upon him) as saying, "Every divorce is allowable except that by an idiot or one whose mind is deranged."

Tirmidhi transmitted it, saying this is a gharib tradition, and Ata' ibn Ajlan, the transmitter, is a **weak** authority whose traditions are rejected.

Al-Tirmidhi Hadith

**Hadith 2780** Narrated by  
**AbuUmamah**

Allah's Messenger (peace be upon him) said, "Do not sell, buy or teach singing-girls, and the price paid for them is unlawful. To similar effect has been sent down, 'Among men are those who purchase frivolous talk'."

Ahmad, Tirmidhi and Ibn Majah transmitted it, Tirmidhi saying that this is a gharib tradition and that Ali ibn Yazid the transmitter is declared to be a **weak** traditionist.

Al-Tirmidhi Hadith

**Hadith 218** Narrated by  
**Anas ibn Malik**

Allah's Messenger (peace be upon him) said: The seeking of knowledge is obligatory for every Muslim; and the imparting of knowledge to the non-deserving is like putting necklaces of jewels, pearls and gold around the necks of swine.

Transmitted by Ibn Majah and Bayhaqi in Shu'ab al-Iman up to the word "Muslim" saying: This is a hadith the text of which is quite well known but the chain of transmission is **weak**.

► Sahih Al-Bukhari Hadith

**Hadith 8.253A** Narrated by  
**Al Bara bin Azib**

Allah's Apostle ordered us to do seven (things): to visit the sick, to follow the funeral processions, to say Tashmit to a sneezer, to help the **weak**, to help the oppressed ones, to propagate As-Salam (greeting), and to help others to fulfill their oaths (if it is not sinful). He forbade us to drink from silver utensils, to wear gold rings, to ride on silken saddles, to wear silk clothes, Dibaj (thick silk cloth), Qassiy and Istabraq (two kinds of silk). (See Hadith No. 539, Vol. 7)

Sahih Al-Bukhari Hadith

**Hadith 6.440** Narrated by  
**Haritha bin Wahb Al Khuzai**

I heard the Prophet saying, "May I tell you of the people of Paradise? Every weak and poor obscure person whom the people look down upon but his oath is fulfilled by Allah when he takes an oath to do something. And may I inform you of the people of the Hell-Fire? They are all those violent, arrogant and stubborn people."

Sahih Al-Bukhari Hadith

**Hadith 3.583** Narrated by  
**Abu Huraira**

The Prophet said, "If someone leaves some property, it will be for the inheritors, and if he leaves some weak offspring, it will be for us to support them."

► Sahih Al-Bukhari Hadith

**Hadith 1.672** Narrated by  
**Abu Masud**

A man came and said, "O Allah's Apostle! I keep away from the morning prayer because so-and-so (Imam) prolongs it too much." Allah's Apostle became furious and I had never seen him more furious than he was on that day. The Prophet said, "O people! Some of you make others dislike the prayer, so whoever becomes an Imam he should shorten the prayer, as behind him are the **weak**, the old and the needy."

Sahih Al-Bukhari Hadith

**Hadith 1.90** Narrated by  
**Abu Masud Al Ansari**

Once a man said to Allah's Apostle "O Allah's Apostle! I may not attend the (**compulsory congregational**) prayer because so and so (the Imam) prolongs the prayer when he leads us for it. The narrator added: "I never saw the Prophet more furious in giving advice than he was on that day. The Prophet said, "O people! Some of you make others dislike good deeds (the prayers). So whoever leads the people in prayer should shorten it because among them there are the sick the **weak** and the needy (having some jobs to do)."

**FEW - WEAK TRADITIONS ETC:**

Fiqh-us-Sunnah

**Fiqh 5.7**

► Fiqh-us-Sunnah

**Fiqh 4.65**

► Fiqh-us-Sunnah

**Fiqh 4.71**

► Al-Tirmidhi Hadith

Fiqh-us-Sunnah

**Fiqh 1.130**

► Fiqh-us-Sunnah

**Fiqh 1.45**

► Fiqh-us-Sunnah

**Fiqh 5.107a**

► Fiqh-us-Sunnah

**Fiqh 4.127b**

► Fiqh-us-Sunnah

**Fiqh 4.64**

►Fiqh-us-Sunnah

## **Fiqh 4.25a**

►Fiqh-us-Sunnah

## **Fiqh 4.25**

►Fiqh-us-Sunnah

## **Fiqh 3.126**

►Fiqh-us-Sunnah

## **Fiqh 1.57**

**Hadith 221** Narrated by  
**Sakhbarah al-Azdi**

►Al-Tirmidhi Hadith

**Hadith 2150** Narrated by  
**AbuHurayrah**

►Al-Tirmidhi Hadith

**Hadith 5195** Narrated by  
**Anas ibn Malik**

►Al-Tirmidhi Hadith

**Hadith 4985** Narrated by  
**AbuHurayrah**

►Al-Tirmidhi Hadith

**Hadith 4681** Narrated by  
**AbuUmamah**

►Al-Tirmidhi Hadith

**Hadith 4649** Narrated by  
**Abdullah ibn Amr ibn al-'As**

►Al-Tirmidhi Hadith

**Hadith 3649** Narrated by  
**AbuTalhah**

►Al-Tirmidhi Hadith

**Hadith 3472** Narrated by  
**Abdullah ibn Amr ibn al-'As**►

Al-Tirmidhi Hadith

**Hadith 3364** Narrated by  
**Jabir ibn Abdullah**►

Al-Tirmidhi Hadith

**Hadith 3286** Narrated by  
**AbuHurayrah**

Al-Tirmidhi Hadith

**Hadith 3182** Narrated by  
**Abdullah ibn Amr ibn al-'As**

►Al-Tirmidhi Hadith

**Hadith 3062** Narrated by  
**Abdullah ibn Mas'ud**

►Al-Tirmidhi Hadith

**Hadith 2789** Narrated by  
**Abdullah ibn Umar**

►Al-Tirmidhi Hadith

**Hadith 2780** Narrated by  
**AbuUmamah**

►Al-Tirmidhi Hadith

**Hadith 2521** Narrated by  
**Ali ibn AbuTalib**

►Al-Tirmidhi Hadith

**Hadith 2149** Narrated by  
**AbuHurayrah**

►Al-Tirmidhi Hadith

**Hadith 2141** Narrated by  
**Ali ibn AbuTalib**

►Al-Tirmidhi Hadith

**Hadith 2015** Narrated by

**AbuSa'id al-Khudri**

►Al-Tirmidhi Hadith

**Hadith 2010** Narrated by

**Anas ibn Malik**

►Al-Tirmidhi Hadith

**Hadith 1809** Narrated by

**Abdullah ibn Amr ibn al-'As**►

►Al-Tirmidhi Hadith

**Hadith 1789** Narrated by

**Abdullah ibn Amr ibn al-'As**

►Al-Tirmidhi Hadith

**Hadith 1706** Narrated by

**Abdullah ibn Abbas**

►Al-Tirmidhi Hadith

**Hadith 1554** Narrated by

**Abdullah ibn Abbas**

►Al-Tirmidhi Hadith

**Hadith 1471** Narrated by

**AbuHurayrah**

►Al-Tirmidhi Hadith

**Hadith 1414** Narrated by

**Abdullah ibn Mas'ud**

►Al-Tirmidhi Hadith

**Hadith 1376** Narrated by

**AbuHurayrah**

Al-Tirmidhi Hadith

**Hadith 1362** Narrated by

**AbuHurayrah**

►Al-Tirmidhi Hadith

**Hadith 1299** Narrated by

**Aisha**

►Al-Tirmidhi Hadith

**Hadith 977** Narrated by

**Umar ibn al-Khattab**

►Al-Tirmidhi Hadith

**Hadith 751** Narrated by

**Mu'adh ibn Jabal**

Al-Tirmidhi Hadith

**Hadith 218** Narrated by

**Anas ibn Malik**

►Al-Tirmidhi Hadith

**Hadith 216** Narrated by

**AbuHurayrah**

## WEALTH:

2:188 - And do not eat up your property among yourselves for vanities nor use it as bait for the judges with intent that ye may eat up wrongfully and knowingly a little of (other) people's property.<sup>201</sup>

201 Besides the three primal physical needs of man, which are apt to make him greedy, there is a fourth greed in society, the greed of wealth and property. The purpose of fasts is not completed until this fourth greed is also restrained. Ordinarily honest men are content if they refrain from robbery, theft, or embezzlement. Two more subtle forms of the greed are mentioned here. One is where one uses one's own property for corrupting others - judges or those in authority - so as to obtain some material gain even under the cover and protection of the law. The words translated "other people's property" may also mean "public property". A still more subtle form is where we use our own property or property under our own control - "among yourselves" in the Text - for vain or frivolous uses. Under the Islamic



standard this is also greed. Property carries with it its own responsibilities. If we fail to understand or fulfil them, we have not learnt the full lesson of self-denial by fasts. (2.188)

3:180 - And let not those who covetously withhold of the gifts which Allah hath given them of His Grace think that it is good for them: nay it will be the worse for them: soon shall the things which they covetously withheld be tied to their necks like a twisted collar on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well acquainted with all that ye do. <sup>483484485</sup>

483 The gifts are of all kinds: material gifts, such as wealth, property, strength of limbs, etc., or intangible gifts, such as influence, birth in a given set, intellect, skill, insight, etc., or spiritual gifts of the highest kind. The spending of all these things (apart from what is necessary for ourselves) for those who need them, is charity, and purifies our own character. The withholding of them (apart from our needs) is similarly greed and selfishness, and is strongly condemned. (3.180)

4:2 - To orphans restore their property (when they reach their age) nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin. <sup>507</sup>

4:3 - If ye fear that ye shall not be able to deal justly with the orphans marry women of your choice two or three or four; but if ye fear that ye shall not be able to deal justly (with them) then only one or (a captive) that your right hands possess. That will be more suitable to prevent you from doing injustice. <sup>508539</sup>

4:5 - To those weak of understanding make not over your property which Allah hath made a means of support for you but feed and clothe them therewith and speak to them words of kindness and justice. <sup>510511</sup>

510 This applies to orphans, but the wording is perfectly general, and defines principles like those of Chancery in English Law and the Court of Wards in Indian Law. Property has not only its rights but also its responsibilities. The owner may not do just what he likes absolutely; his right is limited by the good of his family of which he is a member, and if he is incapable of understanding it, his control should be removed. This does not mean that he is harshly dealt with. On the contrary his interest must be protected, and he must be treated with special kindness because of his incapacity. (4.5)

511 Your property: Ultimately all property belongs to Allah, and is intended for the support of his close relations. It is held in trust by a particular individual. If he is incapable, he is put aside but gently and with kindness. While his incapacity remains, the duties and responsibilities devolve on his guardian even more strictly than in the case of the original owner: for he may not take any of the profits for himself unless he is poor, and in that case his remuneration for his trouble must be on a scale that is no more than just and reasonable. (4.5)

4:32 - And in no wise covet those things in which Allah hath bestowed his gifts more freely on some of you than on others: to men is allotted what they earn and to women what they earn: but ask Allah of His bounty: for Allah hath full knowledge of all things. <sup>542</sup>

542 Men and women have gifts from Allah-some greater than others. They seem unequal, but we are assured that Allah has allotted them by a scheme by which people receive what they earn. If this does not appear clear in our sight, let us remember that we have no full knowledge but Allah has. We must not be jealous if other people have more than we have-in wealth or position or strength or honour or talent or happiness. Probably things are equalized in the aggregate or in the long run, or equated to needs and merits on a scale which we cannot appraise. If we want more, instead of being jealous or covetous, we should pray to Allah and place before Him our needs. Though He knows all, and has no need of our prayer, our prayer may reveal to ourselves our shortcomings and enable us to deserve more of Allah's bounty or make ourselves fit for it. (4.32)

8:36 - The unbelievers spend their wealth to hinder (men) from the path of Allah and so will they continue to spend; but in the end they will have (only) regrets and sighs; at length they will be overcome: and the unbelievers will be gathered together to Hell.

9:34 - O ye who believe! there are indeed many among the priests and anchorites who in falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty. <sup>12911292</sup>

1291 Bil-batili = in falsehood, i.e., by false means, pretences, or in false or vain things. This was strikingly exemplified in the history of Mediaeval Europe. Though the disease is apt to attack all peoples and organisations at all times. Priests got rich by issuing indulgences and dispensations; they made their office a stepping stone to worldly power and possessions. Even the Monastic Orders, which took vows of poverty for individuals grew rich with corporate property, until their wealth became a scandal, even among their own nations. (9.34)

1292 Misuse of wealth, property, and resources is frequently condemned, and in three ways: (1) do not acquire anything wrongfully or on false pretences; (2) do not hoard or bury or amass wealth for its own sake but use it freely for good,

whether for yourself or for your neighbours; and (3) be particularly careful not to waste it for idle purposes, but only so that it may fructify for the good of the people. (9.34)

9:35 - On the day when heat will be produced out of that (wealth) in the fire of hell and with it will be branded their foreheads their flanks and their backs "this is the (treasure) which ye buried for yourselves: taste ye then the (treasures) ye buried!" 12931294

1293 Gold and silver, symbolising wealth which these people cherished even more than the good pleasure of their Lord, will not only be the cause but the instrument whereby they would receive a grievous punishment. (9.35)

1294 The voice enforces the moral: "did you expect satisfaction or salvation from the treasures that you misused? Behold! they add to your torment!" (9.35)

9:55 - Let not their wealth nor their (following in) sons dazzle thee: in reality Allah's plan is to punish them with these things in this life and that their souls may perish in their (very) denial of Allah. 13151316

1315 If they appeared to be prosperous, with their purses and their quivers full (metaphorically), they were not to be envied. In reality their wealth and their sons might themselves be a snare: Cf. viii. 28. On this particular occasion this was proved to the hilt. The wealth of the Pagans filled them with pride, darkened their understanding, and led to their destruction. Their sons and followers adopted the Faith which their fathers had fought against, much to the chagrin of the fathers, whose spiritual death was even worse than their discomfiture in this world. (9.55)

1316 Cf. iii. 176-178. (9.55)

9:69 - As in the case of those before you: they were mightier than you in power and more flourishing in wealth and children. They had their enjoyment of their portion: and ye have of yours as did those before you; and ye indulge in idle talk as they did. They! their works are fruitless in this world and in the hereafter and they will lose (all spiritual good).

9:85 - Nor let their wealth nor their (following in) sons Dazzle thee: Allah's plan is to punish them with these things in this world and that their souls may perish in their (very) denial of Allah. 1338

1338 Except for the omission of a single word ("life"), this verse repeats verse 55 above. But the repetition indicates the harmonious closing of the same argument in two aspects. In ix. 55 it occurred in connection with the reasons for refusing to receive the contributions of such persons to the expenses of an enterprise which though vital to Islam's defence was secretly opposed by such persons. Here (in ix. 85) it is a question of refusing to participate in the obsequies of such persons after their death: it is natural to omit the word "life" in this case. (9.85)

9:86 - When a Surah comes down enjoining them to believe in Allah and to strive and fight along with his apostle those with wealth and influence among them ask thee for exemption and say: "Leave us (behind): we would be with those who sit (at home)."

10:58 - Say: "In the Bounty of Allah and in His Mercy in that let them rejoice": that is better than the (wealth) they hoard.

10:88 - Moses prayed: "Our Lord! Thou hast indeed bestowed on Pharaoh and his Chiefs splendor and wealth in the life of the Present and so our Lord they mislead (men) from Thy Path. Deface our Lord the features of their wealth and send hardness to their hearts so they will not believe until they see the grievous Penalty." 14691470

1469 Moses's prayer, in which Aaron joined, for he was always with him, may be paraphrased thus: "O Allah! we understand that the glitter and the wealth of the Egyptians are not to be envied. They are but the ephemeral goods of this life. They are a disadvantage, in that in their pride of possessions the Egyptians mislead themselves and others. Let their pride be their undoing! Turn their wealth into bitterness and their hearts into hardness, for they reject Thee, and they will not believe until they actually see the Punishment of their sins!" (10.88)

1470 A terrible curse! Let their wealth and splendour become so defaced in their features, that instead of being objects of desire, they become objects of loathing! The heart is the seat of affections and joy: let it be so hardened by their unbelief that it becomes the seat of hatred and grief! It is when they see the Penalty that they will believe! (10.88)

1520 The fourth point in Noah's address meets their accusation that he was a liar, implying that he was serving some selfish end of his own: on the contrary, he says, he seeks no reward from them but will bear any insults they heap on him, for he looks to Allah rather than men. But, fifthly if they insult the poor and needy who come to him in Faith, and think that he would send them away in order to attract the great ones of the land, he tells them plainly that they are mistaken. In fact, (sixthly), he has no hesitation in telling the blunt truth that they are the ignorant ones, and not the poor who came to seek Allah's Truth! (11.29)

17:26 - And render to the kindred their due rights as (also) to those in want and to the wayfarer: but squander not (your wealth) in the manner of a spendthrift. 22082209

2208 In the Jewish Decalogue, which was given to a primitive and hard-hearted people, this refinement of Kindness, to those in want and to wayfarers (i.e., total strangers whom you come across) finds no place. Nor was there much danger of their wasting their substance out of exuberance. Even the command "to honour thy father and mother" comes after the ceremonial observance of the Sabbath. With us, the worship of Allah is linked up with kindness-to parents, kindred, those in want, those who are far from their homes though they may be total strangers to us. It is not mere verbal kindness. They have certain rights which must be fulfilled. (17.26)

2209 All charity, kindness, and help are conditioned by our own resources. There is no merit if we merely spend out of bravado or for idle show. How many families are ruined by extravagant expenses at weddings, funerals, etc., or (as they may call it) to "oblige friends or relatives", or to give to able-bodied beggars? To no one was this command more necessary than it is to Muslims of the present day. (17.26)

17:64 - "Lead to destruction those whom thou canst among them with thy (seductive) voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them. But Satan promises them nothing but deceit. 22542255225622572258

18:34 - (Abundant) was the produce this man had: he said to his companion in the course of a mutual argument: "More wealth have I than you and more honor and power in (my following of) men." 2376

2376 The two men began to compare notes. The arrogant one was puffed up with his possessions, his income, and his large family and following, and thought in his self-complacency that it would last for ever. He was also wrong in looking down on his Companion, who, though less affluent, was the better man of the two. (18.34)

18:46 - Wealth and sons are allurements of the life of this world: but the things that endure Good Deeds are best in the sight of thy Lord as rewards and best as (the foundation for) hopes. 2387

23:55 - Do they think that because We have granted them abundance of wealth and sons

27:36 - How when (the embassy) came to Solomon he said: "Will ye give me abundance in wealth? But that which Allah has given me is better than that which He has given you! Nay it is ye who rejoice in your gift! 3272

28:76 - Qarun was doubtless of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men: Behold his people said to him: "Exult not for Allah loveth not those who exult (in riches). 340434053406

28:77 - "But seek with the (wealth) which Allah has bestowed on thee the Home of the Hereafter nor forget thy portion in this world: but do thou good as Allah has been good to thee and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief." 3407

3407 That is, 'spend your wealth in charity and good works. It is Allah Who has given it to you, and you should spend it in Allah's cause. Nor should you forget the legitimate needs of this life, as misers do, and most people become misers who think too exclusively of their wealth'. If wealth is not used properly, there are three evils that follow: (1) its possessor may be a miser and forget all claims due to himself and those about him; (2) he may forget the higher needs of the poor and needy, or the good causes which require support; and (3) he may even mispend on occasions and cause a great deal of harm and mischief. Apparently Qarun had all three vices. (28.77)

30:28 - He does propound to you a similitude from your own (experience): do ye have partners among those whom your right hands possess to share as equals in the wealth We have bestowed on you? Do ye fear them as ye fear each other? Thus do We explain the Signs in detail to a people that understand. 3535353635373538

34:37 - It is not your wealth nor your sons that will bring you nearer to Us in degree: but only those who believe and work Righteousness these are the ones for whom there is a multiplied Reward for their deeds while secure they (reside) in the dwellings on high! 384438453846

3844 The true test of progress in spiritual life is to be measured by other things than material wealth and influence. What we have to ask ourselves is: are we the least bit nearer to Allah? (34.37)

3845 Cf. xxx. 39. All worldly good is but a shadow that will pass away. Its intrinsic and eternal value is small. But those who work righteousness in Faith are on the true path of self-development. The reward they will get will be infinitely more than their merits entitle them to. For they will partake of the boundless Bounties of Allah. (34.37)

3846 Their happiness will not only be great in quantity ("multiplied"), but it will be of a specially sublime quality ("dwellings on high"), and it will endure without any chance of its loss or diminution ("secure they reside"). (34.37)

53:48 - That it is He Who giveth wealth and satisfaction; <sup>5118</sup>

5118 Wealth and material gain are sought by most men, in the hope that they will be a source of enjoyment and satisfaction. But this hope is not always fulfilled. There is a physical and spiritual side to it. But both the material and the spiritual side depend upon the working of Allah's Plan. This is referred to in the ninth aphorism. (53.48)

56:45 - For that they were wont to be indulged before that in wealth (and luxury). <sup>5244</sup>

5244 Cf. xxxiv. 34, and xliii. 23. We must read verses 45-46 together. They had wealth and the good things of life, but they used them in self-indulgence and shameless crime, and now they are in humiliation. A) Wickedness supreme: i.e. their associating others with Allah in His divinity. (56.45)

69:27 - "Ah! would that (Death) had made an end of me! <sup>5658</sup>

69:28 - "Of no profit to me has been my wealth!

70:18 - And collect (wealth) and hide it (from use)!

70:19 - Truly man was created very impatient <sup>5688</sup>

5688 Man, according to the Plan of Allah, was to be in the best of moulds (xcv. 4). But in order to fulfil his high destiny he was given free-will to a limited extent. The wrong use of this free-will makes his nature weak (iv. 28), or hasty (xvii. 11), or impatient, as here. That becomes his nature by his own act, but he is spoken of as so created because of the capacities given to him in his creation. (70.19)

70:24 - And those in whose wealth is a recognized right

70:25 - For the (needy) who asks and him who is prevented (for some reason from asking); <sup>5691</sup>

5691 See n. 5001 to li. 19. True charity consists in finding out those in real need, whether they ask or not. Most frequently those who ask are idle men who insolently wish to live upon others. But all cases of those who ask should be duly investigated, in case a little timely help may set the erring on the way. But the man with wealth or talent or opportunity has the further responsibility of searching out those in need of his assistance, in order to show that he holds all gifts in trust for the service of his fellow-creatures. (70.25)

71:12 - "Give you increase in wealth and sons; and bestow on you Gardens and bestow on you Rivers (of flowing water). <sup>5713</sup>

5713 Each of these blessings-rain and crops, wealth and man-power, flourishing gardens, and perennial streams-are indications of prosperity, and have not only a material but also a spiritual meaning. Note the last point, "rivers of flowing water". The perennial springs make the prosperity as it were permanent: they indicate a settled population, honest and contented, and enjoying their blessings here on earth as the foretaste of the eternal joys of heaven. A) I.e., why don't you fear Allah's Majesty, His greatness and consequent punishment for your sinfulness, and hope for His mercy, kindness and reward for your faith and good deeds. The words of the verse contain the twin strands-fear and hope-simultaneously. (71.12)

71:21 - Noah said: "O my Lord! they have disobeyed me but they follow (men) whose wealth and children give them no Increase but only Loss.

89:20 - And ye love wealth with inordinate love!

90:6 - He may say (boastfully): "Wealth have I squandered in abundance!" <sup>6135</sup>

6135 The man who feels no responsibility and thinks that he can do what he likes in life forgets his responsibility to Allah. He boasts of his wealth and scatters it about, thinking that he can thus purchase the support of the world. For a time he may. But a rude awakening must come soon, for he bases his hopes on unsubstantial things. Or if he spends his substance on self-indulgence, he is weakening himself and putting himself into snares that must destroy him. (90.6)

92:11 - Nor will his wealth profit him when he falls headlong (into the Pit). <sup>6166</sup>

6166 Wealth amassed in this world will be of no use at the Day of Final Judgment, nor will any material advantages of this life bring profit by themselves in the Hereafter. What will count will be a life of truth and righteousness, and of goodness to all the creatures of Allah. (92.11)

92:18 - Those who spend their wealth for increase in self-purification <sup>61716172</sup>

6171 The spending may be for charity, or for good works, such as advancing the cause of knowledge or science, or supporting ideals, etc. "Wealth" must be understood not only for money or material goods, but also for any advantage or opportunity which a man happens to enjoy, and which he can place at the service of others. (92.18)

6172 The Arabic root word zaka implies both increase and purification, and both meanings may be understood to be implied here. Wealth (understood both literally and metaphorically) is not for selfish enjoyment or idle show. It is held on trust. It may be a trial in itself, from which a man who emerges successfully is a man all the purer in his life; and even if he was a good man before, his proper use of his wealth increases his position and dignity in the moral and spiritual world. (92.18)

100:8 - And violent is he in his love of wealth. <sup>6248</sup>

6248 What an evil choice he makes in committing treason against his own Benefactor by going after the petty baubles of this world's wealth of fleeting gains? (100.8)

102:1 - The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things) <sup>6257</sup>

6257 Acquisitiveness, that is, the passion for seeking an increase in wealth, position, the number of adherents or followers or supporters, mass production and mass organisation, may affect an individual as such, or it may affect whole societies or nations. Other people's example or rivalry in such things may aggravate the situation. Up to a certain point it may be good and necessary. But when it becomes inordinate and monopolises attention, it leaves no time for higher things in life, and a clear warning is here sounded from a moral point of view. Man may be engrossed in these things till death approaches, and he looks back on a wasted life, as far as the higher things are concerned. (102.1)

104:2 - Who pileth up wealth and layeth it by

104:3 - Thinking that his wealth would make him last for ever!

104:4 - By no means! He will be sure to be thrown into that which breaks to pieces. <sup>6267</sup>

6267 Hutama: that which smashes or breaks to pieces: an apt description of the three anti-social vices condemned. For scandal-mongering and backbiting make any sort of cohesion or mutual confidence impossible; and the miser's hoards up the channels of economic service and charity, and the circulation of good-will among men. (104.4)

111:2 - No profit to him from all his wealth and all his gains!

►Fiqh-us-Sunnah

## Fiqh 3.90b

### Are There Other Claims on Wealth Besides Zakah?

Islam views wealth realistically--as an essential aspect of life and the main means of subsistence of individuals and groups. Allah, the Exalted One, instructs: "Give not to those who are weak of understanding [what is in] your wealth which Allah has made a means of support for you" [*an-Nisa'* 5]. This amounts to saying that wealth is to be distributed to meet the basic needs of food, clothing, lodging, and other indispensables, and that no one is to be lost, forgotten, or left without support. The best way to distribute wealth so that everyone's basic needs are met is through zakah. It does not place any burden on the wealthy yet at the same time it meets the basic needs of the poor and relieves them of the hardships of life and the pain of deprivation. Zakah is not a favor (minnah) that the wealthy bestow upon the poor; rather, it is a due (haqq) that Allah entrusted in the hands of the rich to deliver to the poor and distribute among the deserving. Thus, the eminent truth about wealth and property is established--that is, wealth is not exclusively for the rich but for both the rich and the poor. This becomes obvious because of Allah's judgment concerning the distribution of booty (fay'). Allah warns: "... that it does not become a commodity taken by turns among the rich of you" [*al-Hashr* 7]. This means it is an apportionment of wealth between the rich and the poor, not something restricted to the wealthy. Zakah is an obligation due on the property of those able to pay and is to be used to meet the basic needs of the poor and the needy so that they could be kept away from hunger and they could be given a sense of security and general well-being. If the amount of zakah is not enough to alleviate the conditions of the poor and the needy, then the rich can be subjected to further taxation. How much should be taken is not specified. Its quantity will be determined by the needs of the poor.

In his interpretation of *al-Baqarah* 177, al-Qurtubi says: "The saying of Allah, the Exalted One: 'And to spend of your wealth out of love for Him' gives credence to those who maintain that there is a due on wealth other than zakah known as mal addir." Others hold that the preceding 'ayah alludes to the obligatory zakah. According to ad-Daraqutni's report from Fatimah bint Qais, the first view is more convincing. She relates: "Indeed, there is a due on one's holdings other than the prescribed zakah." Then he recited the following Qur'anic verse: "It is not righteousness that you turn your faces to the East or to the West, but it is to believe in Allah, the Last Day, the Angels, the Book, the Messengers, and to spend of your wealth out of love for Him on your kin, orphans, the needy, the wayfarer, or those who ask, and on the ransom of slaves..." [*al-Baqarah* 177]. Ibn Majah mentioned it in his Sunan and at-Tirmidhi in his Jami'. The latter says that Ibn Majah's has a different chain of narrators than his. Besides, Abu Hamzah and Maymun al-A'war consider Ibn Majah's chain of narrator not credible. This hadith is related by Bayan and Isma'il ibn Salim from ash-Shu'bi, who said that it is sound.

The latter says: "If there is a question about its authenticity, it is rendered clear by the context of the 'ayah [*al-Baqarah* 177]. In this statement: '... to be steadfast in prayer, and to give zakah,' Allah mentions zakah with salah, which substantiates the fact that 'to spend of your property out of love for Him' does not refer to obligatory zakah, for that would be redundant in the 'ayah--and Allah knows best."

The scholars agree that should a need arise, even when zakah has been paid, the Muslim community is bound to contribute toward the alleviation of the problem.

Malik says: "It is obligatory for the people to ransom those taken as prisoners of war, even if doing so consumes all their property. The consensus on this subject strengthens our view, and we seek success only through Allah." According to al-Manar, the 'ayah "... and to spend your property out of love for Him . . ." [*al-Baqarah* 177] means that one should give the property for the sake of Allah or for the love of giving it.

Imam Muhammad 'Abduh's comments are: "The giving of property in excess of the due zakah is considered one of the basic elements of piety (birr) and is enjoined like the prescribed zakah."



Whenever the exigency calls for it, sadaqah other than zakah is given. That could be before the completion of the year (hawl) or after the payment of zakah. The contribution is not based on a specific amount of nisab but on the ability to give. Thus, if someone possesses only a loaf of bread and sees a person who is more hard-pressed than himself, he should give it to that person. The hard-pressed person is not the only one who has a right to be satisfied, but Allah has also ordered the believers to give non-prescribed sadaqat to the following: kin, orphans, needy, wayfarers, beggars, and slaves.

► Sahih Al-Bukhari Hadith

### **Hadith 8.449** Narrated by **Abdullah**

The Prophet said, "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied, "O Allah's Apostle! There is none among us but loves his own wealth more." The Prophet said, "So his wealth is whatever he spends (in Allah's Cause) during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death."

► Sahih Al-Bukhari Hadith

### **Hadith 3.511** Narrated by **Anas bin Malik**

Abu Talha was the richest man in Medina amongst the Ansar and Beeruha' (garden) was the most beloved of his property, and it was situated opposite the mosque (of the Prophet.). Allah's Apostle used to enter it and drink from its sweet water. When the following Divine verses were revealed: "You will not attain righteousness till you spend in charity of the things you love" (3.93), Abu Talha got up in front of Allah's Apostle and said, "O Allah's Apostle! Allah says in His Book, 'You will not attain righteousness unless you spend (in charity) that which you love,' and verily, the most beloved to me of my property is Beeruha (garden), so I give it in charity and hope for its reward from Allah. O Allah's Apostle! Spend it wherever you like." Allah's Apostle appreciated that and said, "That is perishable wealth, that is perishable wealth. I have heard what you have said; I suggest you to distribute it among your relatives." Abu Talha said, "I will do so, O Allah's Apostle." So, Abu Talha distributed it among his relatives and cousins. The sub-narrator (Malik) said: The Prophet said: "That is a profitable wealth," instead of "perishable wealth".

Al-Muwatta Hadith

### **Hadith 17.22**

## **Wealth which has been Hidden Away (Kanz)**

Yahya related to me from Malik from Abdullah ibn Dinar from Abu's-Salih as-Samman that Abu Hurayra used to say, "Anyone who has wealth on which he has not paid zakat will, on the day of rising, find his wealth made to resemble a whiteheaded serpent with a sac of venom in each cheek which will seek him out until it has him in its power, saying, 'I am the wealth that you had hidden away.' "

Al-Tirmidhi Hadith

### **Hadith 5290** Narrated by **One of the companions of the Prophet**

When we were sitting together, Allah's Messenger (peace be upon him) appeared with a trace of water on his head, and when we told him that he appeared to us to be in a happy frame of mind, he agreed. The people then began to discuss wealth and Allah's Messenger (peace be upon him) said, "There is no harm in wealth for him who fears Allah, Who is Great and Glorious, but for him who fears Allah health is better than wealth, and a happy frame of mind is one of Allah's favours."

Ahmad transmitted it.

Sahih Al-Bukhari Hadith

### **Hadith 3.591** Narrated by **Al Mughira bin Shuba**

The Prophet said, "Allah has forbidden for you, (1) to be undutiful to your mothers, (2) to bury your daughters alive, (3) to not to pay the rights of the others (e.g. charity, etc.) and (4) to beg of men (begging). And Allah has hated for you (1) vain, useless talk, or that you talk too much about others, (2) to ask too many questions, (in disputed religious matters) and (3) to waste the wealth (by extravagance).

► Sahih Al-Bukhari Hadith

### **Hadith 2.493** Narrated by **Abu Huraira**

The Prophet said, "The Hour (Day of Judgment) will not be established till your wealth increases so much so that one will be worried, for no one will accept his Zakat and the person to whom he will give it will reply, 'I am not in need of it.' "



►Sahih Muslim Hadith

**Hadith 6964** Narrated by  
**AbuSa'id ; Jabir ibn Abdullah**

Allah's Apostle (peace be upon him) said: There would be in the last (phase) of the time a caliph who would distribute wealth but would not count.

►Al-Tirmidhi Hadith

**Hadith 4934** Narrated by  
**AbuHurayrah**

Allah's Messenger (peace be upon him) said, "Learn enough of your genealogies to show what ties of relationship you should join, for joining ties of relationship is a means of producing love in a family, increasing wealth and producing life."

Tirmidhi transmitted it, saying this is a gharib tradition.

►Al-Tirmidhi Hadith

**Hadith 5175** Narrated by  
**AbuHurayrah**

The Prophet (peace be upon him) said, "None of you is expecting anything but wealth which produces injustice, or poverty which makes one forgetful, for an illness which causes deterioration, or decrepitude which weakens the mind, or death which suddenly gives the last stroke, or the Dajjal who is the worst of what is expected but has not yet come, or the last hour which is most calamitous and most bitter."

Transmitted by Tirmidhi and Nasa'i.

►Sahih Al-Bukhari Hadith

**Hadith 7.27** Narrated by  
**Abu Huraira**

The Prophet said, "A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a loser."

►Sahih Muslim Hadith

**Hadith 4255** Narrated by  
**AbuHurayrah**

Allah's Messenger (peace be upon him) said: Verily Allah likes three things for you and He disapproves three things for you. He is pleased with you that you worship Him and associate not anything with Him, that you hold fast the rope of Allah, and be not scattered; and He disapproves for you irrelevant talk, persistent questioning and the wasting of wealth.

►Al-Tirmidhi Hadith

**Hadith 485** Narrated by  
**Ka'b ibn Malik**

The Prophet (peace be upon him) said: Two hungry wolves, if let loose among a flock of sheep, will not do more damage than that which is caused by a man's avarice for wealth and status to his religion.

Transmitted by Tirmidhi.

## WEAR:

7:31 - O children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: but waste not by excess for Allah loveth not the wasters. <sup>1013</sup>

1013 Beautiful apparel: zinat: adornments or apparel for beautiful living: construed to mean not only clothes that add grace to the wearer, but toilet and cleanliness, attention to hair, and other small personal details which no self-respecting man or woman ought to neglect when going solemnly even before a great human dignitary, if only out of respect for the dignity of the occasion. How much more important it is to attend to these details when we solemnly apply our minds to the Presence of Allah. But the caution against excess applies: men must not go to prayer in silks or ornaments appropriate to women. Similary sober food, good and wholesome, is not to be divorced from offices of religion; only the caution against excess applies strictly. A dirty, unkempt, slovenly Faqir could not claim sanctity in Islam. (7.31)

16:14 - It is He Who has made the sea subject that ye may eat thereof flesh that is fresh and tender and that ye may extract therefrom ornaments to **wear**; and thou seest the ships therein

that plough the waves that ye may seek (thus) of the bounty of Allah and that ye may be grateful. 2034203520362037

- 2034 We have gone up in a climax of material things from the big to the subtle in the sky and the earth. Here we have another climax as regard the things of the sea. We get the delicate flesh of fishes and marine creatures of all kinds; we get the treasures of the deep; pearls, coral, amber, and things of that kind; and we have the stately ships ploughing the waves, for maritime commerce and intercourse, for unifying mankind, and for realising the spiritual bounty of Allah which can best be expressed by the boundless ocean. (16.14)

18:31 - For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold and they will wear green garments of fine silk and heavy brocade; they will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on! 23732374

- 2373 Heaven is figured by all the pictures of ease and comfort which we can imagine in our present state: Gardens: perpetual springs of crystal water, which we can see as in a landscape from above; the finest and most costly ornaments; the most beautiful clothes to wear; green is the colour mentioned, because it is the most refreshing to the eye, and fits in well with the Garden; the wearer takes the choice of fine silk or heavy brocade; and for rest and comfort, high thrones of dignity on which the blessed ones recline. (18.31)

- 2374 This picture is in parallel contrast to the picture of Misery in the last verse. (18.31)

35:12 - Nor are the two bodies of flowing water alike the one palatable sweet and pleasant to drink and the other salty and bitter. Yet from each (kind of water) do ye eat flesh fresh and tender and ye extract ornaments to wear; and thou seest the ships therein that plough the waves that ye may seek (thus) of the Bounty of Allah that ye may be grateful. 388838893890

Fiqh-us-Sunnah

## Fiqh 5.50

### A Man Without Garb or Shoes for Ihram

A person who has no proper garb and shoes for Hajj may wear whatever is available to him. Ibn 'Abbas reported that Allah's Messenger (peace be upon him) delivered a sermon at 'Arafah saying, "A Muslim (pilgrim) who finds no suitable garb (for ihram), may wear trousers, and if he finds no suitable slippers, he may wear shoes." (This is in the case of a man who finds these things are either not available, or he has no extra money to buy them) This is reported by Ahmad, Bukhari and Muslim.....

Malik and Ash-Shafi'i, however, are of the view that such a person may wear his trousers as they are, without incurring any penalty, as shown by a hadith of Jabir ibn Zayd from Ibn 'Abbas that the Prophet (peace be upon him) said: "If a person does not find the garb for ihram, he may wear trousers; if he does not find slippers, he may wear shoes after cutting them down to the ankles." (Reported by Nasa'i with a sound chain) Such a person must take off his trousers and put on a proper garb when and if he finds one. But if a person finds no proper upper Hajj garment, he should not wear his shirt, for unlike trousers one can do without it.

►Fiqh-us-Sunnah

## Fiqh 1.113a

### Preferred to wear two garments in salat

►Al-Muwatta Hadith

## Hadith 20.8

### Clothes Forbidden to be Worn in Ihram

Messenger of Allah, may Allah bless him and grant him peace, said, "Do not wear shirts, turbans, trousers, burnouses, or leather socks, except if you cannot find sandals. In that case you can wear leather socks, but cut them off below the ankles. Do not wear any clothes that have been touched by saffron or yellow dye.".....

►Fiqh-us-Sunnah

## Fiqh 2.147a

### Grooming for the two 'ids

It is preferred to make the ghusl, perfume one's self and don one's best attire on the occasions of the two 'ids.

Ja'far ibn-Muhammad relates from his father on the authority of his grandfather who reported that the Prophet would wear a Yemeni cloak on every 'id. This is related by ash-Shafi'i and al-Baghawi.

Al-Hassan as-Sibt says: "The Messenger of Allah ordered us to wear the best clothes we could find for the two 'ids and to apply the best perfume we could find and to sacrifice the best animal we could find." This is related by al-Hakim and in its chain is Ishaq ibn Barzakh whom al-'Azdi declares to be weak while Ibn Hibban says he is trustworthy.

Ibn al-Qayyim writes: "The Prophet used to wear his most beautiful clothes for them and he had a special cloak that he would wear on the two 'ids and Jumu'ah.

► Sahih Al-Bukhari Hadith

### **Hadith 3.782**

Narrated by

**Abdullah bin Umar**

Umar bin Al-Khattab saw a silken dress (cloak) being sold at the gate of the Mosque and said, "O Allah's Apostle! Would that you buy it and wear it on Fridays and when the delegates come to you!" Allah's Apostle said, "This is worn by the one who will have no share in the Hereafter." Later on some silk dresses were brought and Allah's Apostle sent one of them to 'Umar. 'Umar said, "How do you give me this to wear while you said what you said about the dress of 'Utarid?" Allah's Apostle said, "I have not given it to you to wear." So, 'Umar gave it to a pagan brother of his in Mecca.

► Fiqh-us-Sunnah

### **Fiqh 5.53**

## **Wearing Clothes Dyed with Scented Material**

There is agreement among scholars that wearing a Hajj garb dyed with a scented material is disallowed unless it is washed and its smell removed. Nafi'i reported from Ibn 'Umar that Allah's Messenger (peace be upon him) said: "Do not wear (while in the state of ihram) any clothes dyed with warse or saffron without washing them." This is reported by Ibn Abdul Barr and At-Tahawi.....

► Sahih Al-Bukhari Hadith

### **Hadith 7.539**

Narrated by

**Al Bara bin Azib**

Allah's Apostle ordered us to do seven things and forbade us from seven. He ordered us to visit the sick, to follow funeral processions, (to say) to a sneezer, (May Allah bestow His Mercy on you, if he says, Praise be to Allah), to accept invitations, to greet (everybody), to help the oppressed and to help others to fulfill their oaths. He forbade us to wear gold rings, to drink in silver (utensils), to use Mayathir (silken carpets placed on saddles), to wear Al-Qissi (a kind of silken cloth), to wear silk, Dibaj or Istabraq (two kinds of silk).

Fiqh-us-Sunnah

### **Fiqh 5.44b**

## **Women are Allowed to Wear Shoes**

Abu Daw'ud and Ash-Shafi'i reported on the authority of 'Aishah that Allah's Messenger (peace be upon him) permitted women to wear their shoes while in the state of ihram.

► Fiqh-us-Sunnah

### **Fiqh 2.128**

It is preferred for anyone - man or woman, an elderly or young person, a traveler or a resident - who desires to attend the salat al Jumu'ah or any gathering of the people, to cleanse and to wear best attire. One should perform ghusl, put on one's finest clothing, apply perfume, and to brush one's teeth. The following hadith are recorded on this matter

Al-Muwatta Hadith

### **Hadith 48.3**

## **Wearing Clothes for Beautification**

Yahya related to me from Malik from Ayyub ibn Abi Tamim that Ibn Sirin said, "Umar ibn al-Khattab said, 'Allah has been generous to you, so be generous to yourselves. Let a man wear a combination of his garments.' "

► Al-Muwatta Hadith

### **Hadith 29.107**

....Malik said, "A woman in mourning for her husband should not put on any jewellery - rings, anklets, or such-like, neither should she dress in any sort of colourful, striped garment unless it is coarse. She should not wear any cloth dyed with anything except black, and she should only dress her hair with things like lotus-tree leaves which do not dye the hair."

► Sahih Al-Bukhari Hadith

### **Hadith 4.168**

Narrated by

**Anas**

The Prophet allowed 'Abdur-Rahman bin 'Auf and Az-Zubair to wear silken shirts because they had a skin disease causing itching.

Fiqh-us-Sunnah

## Fiqh 5.44

### Wearing a Short Underpants (short underwear)

Sa'id ibn Mansur reported from 'Aishah that she held that a muhrim may wear underpants. Al Hafiz remarked: "This is an opinion of 'Aishah, but the majority of scholars hold wearing underpants is forbidden for a muhrim, because it is similar to wearing trousers which are forbidden for a muhrim." (Bukhari)

►Al-Muwatta Hadith

## Hadith 49.38

### Wearing Rings

Yahya related to me from Malik that Sadaqa ibn Yasar said, "I asked Said ibn al-Musayyab about wearing a ring. He said, 'Wear it, and tell people that I gave you that decision.' "

►Al-Tirmidhi Hadith

## Hadith 802 Narrated by

### Mu'adh ibn Anas

The Prophet (peace be upon him) said: A person in spite of having the means to wear decent garments, abstains from wearing them out of sense of humility for the sake of Allah, will be called by Allah on the Day of Judgment in preference to all the human beings and will be given the option to choose whichever of the mantles of faith he likes.

Transmitted by Tirmidhi.

►Al-Muwatta Hadith

## Hadith 48.6

### Clothes Disapproved for Women to Wear

Yahya related to me from Malik from Alqama ibn Abi Alqama that his mother said, "Hafsa bint Abd ar-Rahman visited A'isha, the wife of the Prophet, may Allah bless him and grant him peace, and Hafsa was wearing a long thin head scarf A'isha tore it in two and made a wide one for her."

►Al-Muwatta Hadith

## Hadith 48.7

### Clothes Disapproved for Women to Wear

Yahya related to me from Malik from Muslim ibn Abi Maryam from Abu Salih that Abu Hurayra said, "Women who are naked even though they are wearing clothes, go astray and make others go astray, and they will not enter the Garden and they will not find its scent, and its scent is experienced from as far as the distance travelled in five hundred years."

Sahih Al-Bukhari Hadith

## Hadith 7.133 Narrated by

### Aisha

An Ansari woman gave her daughter in marriage and the hair of the latter started falling out. The Ansari women came to the Prophet and mentioned that to him and said, "Her (my daughter's) husband suggested that I should let her wear false hair." The Prophet said, "No, (don't do that) for Allah sends His curses upon such ladies who lengthen their hair artificially."

►Sunan of Abu-Dawood

## Hadith 3869 Narrated by

### Abdullah ibn Abbas

The Prophet (peace be upon him) said: Wear your white garments, for they are among your best garments, and shroud your dead in them. Among the best types of collyrium you use is antimony (ithmid): it clears the vision and makes the hair sprout.

►Al-Tirmidhi Hadith

## Hadith 5638 Narrated by

### AbuHurayrah

Allah's Messenger (peace be upon him) said, "The inhabitants of Paradise are hairless, beardless and have black eyes, their youth does not pass away and their garments do not wear out."

Tirmidhi and Darimi transmitted it.

►Al-Tirmidhi Hadith

**Hadith 4381** Narrated by  
**Abdullah ibn Amr ibn al-'As**

Allah's Messenger (peace be upon him) said, "Eat, drink, give sadaqah and wear clothes so long as neither prodigality nor pride is mixed up with it."

Ahmad, Nasa'i and Ibn Majah transmitted it.

**WEEP:**

2:74 - Thenceforth were your hearts hardened; they became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do. <sup>82</sup>

82 The sinner's heart gets harder and harder. It is even harder than rocks, of which a beautiful poetical allegory is placed before us. In nature we think there is nothing harder than rocks. But there are rocks that **weep** voluntarily, like repentant hearts that come to God of their own accord; such are the rocks from which rivers and springs flow spontaneously, sometimes in small trickles, sometimes in big volumes. Then there are rocks which have to be split or dug into or blown up with dynamite, and underneath we find abundant waters, as in wells beneath rocky soil. Such are the hearts of a less degree of fineness, which yet melt into tears when some great blow or calamity calls the mind to higher things. And lastly, there are the rocks which slip or sink by geological pressure or in an earthquake, and send forth large spouts of water, as happened, for example, in the Bihar earthquake of 1934; such sinking or quaking may be poetically ascribed to fear. So there are hearts which will come to God by no higher motive than fear, but yet fear will melt them into tears of repentance. But the hardened sinner is worse than all these. His case is worse than that of rocks, for nothing will melt him. (2.74)

9:82 - Let them laugh a little: much will they weep: a recompense for the (evil) that they do. <sup>1336</sup>

1336 They may sneer or ridicule or rejoice now: that will be only for a little: much will they have to weep for afterwards. (9.82)

53:60 - And will ye laugh and not weep <sup>5125</sup>

5125 The higher issues of Life and the Hereafter are serious, and therefore all that we do in this life is serious and important. We must shun inanities and frivolities. It is no laughing time. If we only realised our own shortcomings, we should weep. But weeping by itself will not help. We must try and understand Allah and adore Him. Thus shall we be able to understand ourselves and our fellow-men. (53.60)

84:6 - O thou man! verily thou art ever toiling on towards the Lord painfully toiling but thou shalt meet Him. <sup>6036</sup>

6036 This life is ever full of toil and misery, if looked at as empty of the Eternal Hope which Revelation gives us. Hence the literature of pessimism in poetry and philosophy which thinking minds have poured forth in all ages, when that Hope was obscured to them. "Our sweetest songs are those that tell of saddest thought." "To each his suffering ; all are men condemned alike a groan!" It is the noblest men that have to "scorn delights and live laborious days" in this life. The good suffer on account of their very goodness: the evil on account of their Evil. But the balance will be set right in the end. Those that wept shall be made to rejoice, and those that went about thoughtlessly rejoicing, shall be made to **weep** for their folly. They will all go to their account with Allah and meet Him before His Throne of Judgment. (84.6)

►Al-Tirmidhi Hadith

**Hadith 4837** Narrated by  
**Uqbah ibn amir**

Uqbah met Allah's messenger (peace be upon him) and asked him wherein salvation consisted. He replied, "Control your tongue, keep to your house, and weep over your sin."

Transmitted by Ahmad and Tirmidhi.

►Al-Tirmidhi Hadith

**Hadith 1734** Narrated by  
**Anas ibn Malik**

Allah's Messenger (peace be upon him) said, "Every believer has two gates, one by which deeds ascend and one by which his provision comes down, and when he dies they weep for him." That agrees with Allah's words, "Neither Heaven nor Earth wept for them."

Tirmidhi transmitted it.

►Al-Tirmidhi Hadith

**Hadith 406** Narrated by  
**AbuDharr**

The Prophet (peace be upon him) said: I see that which you do not. The Heaven cries (on account of the heavy load of the angels prostrating) and is justified in doing so. There is not a space equal to four fingers in it but is occupied by angels who are prostrating before Allah. By Allah, if you could know what I know, you would laugh little and weep much; you would not enjoy your wives in beds, and would rush into streets and jungles in search of Allah's refuge.

Transmitted by Tirmidhi.

Sahih Al-Bukhari Hadith

**Hadith 8.632** Narrated by  
**Abu Huraira**

Abu-I-Qasim (the Prophet) said, "By Him in Whose Hand Muhammad's soul is, if you know that which I know, you would weep much and laugh little."

►Sahih Al-Bukhari Hadith

**Hadith 1.425** Narrated by  
**Abdullah bin Umar**

Allah's Apostle said, "Do not enter (the places) of these people where Allah's punishment had fallen unless you do so weeping. If you do not weep, do not enter (the places of these people) because Allah's curse and punishment which fell upon them may fall upon you."

## WEIGHT:

7:85 - To the Madyan people We sent Shu'aib one of their own brethren: he said: "O my people! worship Allah; Ye have no other god but Him. Now hath come unto you a clear (sign) from your Lord! Give just measure and **weight** nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you if ye have faith. <sup>10531054</sup>

11:84 - To the Madyan people (We sent) Shuaib one of their own brethren: he said: "O my people! worship Allah: ye have no other god but Him. And give not short measure or **weight**: I see you in prosperity but I fear for you the Penalty of a Day that will compass (you) all round. <sup>15821583</sup>

1582 Cf. vii. 85-93. The location of Madyan is explained in n. 1053 to vii. 85 and the chronological place of Shu'aib in n. 1064 to vii. 93. The point of the reference here is different from that in S. vii. Here the emphasis is on Allah's dealings with men and men's crooked and obstinate ways: there the emphasis was rather on their treatment of their Prophet, thus throwing light on some of the sins of the Makkans in later times. (11.84)

1583 The Midianites were a commercial people, and their besetting sin was commercial selfishness and fraudulent dealings in weights and measures. Their Prophet tells them that that is the surest way to cut short their "prosperity", both in the material and the spiritual sense. When the Day of Judgment comes, it will search out their dealings through and through: "it will compass them all round," and they will not be able to escape then, however much they may conceal their frauds in this world. (11.84)

11:85 - "And O my people! give just measure and **weight** nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief. <sup>1584</sup>

1584 Both Plato and Aristotle define justice as the virtue which gives every one his due. From this point of view Justice becomes the master virtue, and includes most other virtues. It was the lack of this that ruined the Midianites. Their selfishness was "intent on mischief," i.e., spoiling other people's business by not giving them their just dues. (11.85)

17:35 - Give full measure when ye measure and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination. <sup>2221</sup>

2221 Giving just measure and weight is not only right in itself but is ultimately to the best advantage of the person who gives it. (17.35)



18:105 - They are those who deny the Signs of their Lord and the fact of their having to meet Him (in the Hereafter): vain will be their works nor shall We on the Day of Judgment give them any Weight. <sup>2450</sup>

2450 What weight can be attached to works behind which the motives are not pure, or are positively evil? They are either wasted or count against those who seek to pass them off as meritorious! (18.105)

20:87 - They said: "We broke not the promise to thee as far as lay in our power: but we were made to carry the weight of the ornaments of the (whole) people and we threw them (into the fire) and that was what the Samiri suggested. <sup>26072608</sup>

2607 Cf. Exod. xii. 35-36: the Israelites, before they left Egypt, borrowed from the Egyptians "jewels of silver and jewels of gold, and raiment"; and "they spoiled the Egyptians" i.e., stripped them of all their valuable jewellery. Note that the answer of the backsliders is disingenuous in various ways. (1) The Samiri was no doubt responsible for suggesting the making of the golden calf, but they could not on that account disclaim responsibility for themselves: the burden of the sin is on him who commits it, and he cannot pretend that he was powerless to avoid it. (2) At most the weight of the gold they carried could not have been heavy even if one or two men carried it, but would have been negligible if distributed. (3) Gold is valuable, and it is not likely that if they wanted to disburden themselves of it, they had any need to light a furnace, melt it, and cast it into the shape of a calf. (20.87)

2608 See n. 2605 about the Samiri. If the Egyptian origin of the root is not accepted we have a Hebrew origin in "Shomer" a guard, watchman, sentinel. The Samiri may have been a watchman, in fact or by nickname. (20.87)

21:47 - We shall set up scales of justice for the Day of Judgment so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed We will bring it (to account): and enough are We to take account. <sup>27072708</sup>

2707 Not the smallest action, word, thought, motive, or predilection but must come into the account of Allah. Cf. Browning (in Rabbi Ben Ezra): "But all, the world's coarse thumb And finger failed to plumb, So passed in making up the main account; All instincts immature. All purposes unsure. That weighed not as his work, yet swelled the man's account; Thoughts hardly to be packed into a narrow act. Fancies that broke through language and escaped; All I could never be, All, men ignored in me, This, I was worth to God, Whose wheel the pitcher shaped." (21.47)

2708 The literalism of Sale has here excelled itself: he translates, "and there will be sufficient accountants with us"! What is meant is that when Allah takes account, His accounting will be perfect: there will be no flaw in it, as there may be in earthly accountants, who require other people's help in some matters of account which they do not understand for want of knowledge of that particular department they are dealing with. Allah's knowledge is perfect, and therefore His justice will be perfect also; for He will not fail to take into account all the most intangible things that determine conduct and character. See last note. There is no contradiction between this and xviii. 104-105, where it is said that men of vain works, i.e., shallow hypocritical deeds, will have no weight attached to their deeds, In fact the two correspond. (21.47)

34:22 - Say: "Call upon other (gods) whom ye fancy besides Allah: they have no power not the weight of an atom in the heavens or on earth; no (sort of) share have they therein nor is any of them a helper to Allah. <sup>38223823</sup>

3822 Other objects of worship, such as Self, or Money, or Power, or things we imagine will bring us luck or prosperity, though they can do nothing of the kind. (34.22)

3823 The false gods have no power whatever either in heaven or on earth, either in influencing our spiritual life or our ordinary worldly life. To suppose that they have some share, or that they can give some help to Allah, even though Allah is Supreme, is both false and blasphemous. Allah is One and Supreme, without sharer, helper, or equal. (34.22)

55:9 - So establish weight with justice and fall not short in the balance. <sup>5178</sup>

5178 To be taken both literally and figuratively. A man should be honest and straight in every daily matter, such as weighing out things which he is selling: and he should be straight, just and honest, in all the highest dealings, not only with other people, but with himself and in his obedience to Allah's Law. Not many do either the one or the other when they have an opportunity of deceit. Justice is the central virtue, and the avoidance of both excess and defect in conduct keeps the human world balanced just as the heavenly world is kept balanced by mathematical order. (55.9)

83:1 - Woe to those that deal in fraud <sup>6011</sup>

6011 "Fraud" must here be taken in a widely general sense. It covers giving short measure or short weight, but it covers much more than that. The next two verses make it clear that it is the spirit of injustice that is condemned, giving too little and asking too much. This may be shown in commercial dealings, where a man exacts a higher standard in his own favour than he is willing to concede as against him. In domestic or social matters an individual or group may ask for honour, or respect, or services which he or they are not willing to give on their side in similar circumstances. It is worse than one-sided selfishness: for it is double injustice. But it is worst of all in religion or spiritual life: with what face can a man ask for Mercy or Love from Allah when he is unwilling to give it to his fellow-men? In one aspect this is a statement of the Golden Rule. 'Do as you would be done by'. But it is more completely expressed. You must give in full what it due from you, whether you expect or wish to receive full consideration from the other side or not. (83.1)

83:2 - Those who when they have to receive by measure from men exact full measure.

83:3 - But when they have to give by measure or weight to men give less than due.

99:7 - Then shall anyone who has done an atom's weight of good see it! <sup>6240</sup>

6240 Zarrat: the weight of an atom, the smallest living weight an ordinary man can think of. Figuratively the subtlest form of good and evil will then be brought to account, and it will be done openly and convincingly: he "shall see it". (99.7)

99:8 - And anyone who has done an atom's weight of evil shall see it.

► Sahih Muslim Hadith

**Hadith 3654** Narrated by  
**Jabir ibn Abdullah**

Allah's Messenger (peace be upon him) forbade the sale of a heap of dates the weight of which is unknown in accordance with the known weight of dates.

► Al-Muwatta Hadith

**Hadith 31.100**

## Business Transactions in General

Malik related to me that Yahya ibn Said heard Said ibn al-Musayyab say, "When you come to a land where they give full measure and full weight, stay there. When you come to a land where they shorten the measure and weight, then do not stay there very long."

## WEST/EAST:

2:115 – To Allah belong the East and the West; whithersoever ye turn there is the presence of Allah. For Allah is All-Pervading All-Knowing. <sup>118</sup>

2:142 - The fools among the people will say: "What hath turned them from the Qiblah to which they were used?" Say: To Allah belong both East and West; He guideth whom He will to a Way that is straight. <sup>140141</sup>

2:177 - It is not righteousness that ye turn your faces toward **East or West**; but it is righteousness to believe in Allah and the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of love for Him for your kin for orphans for the needy for the wayfarer for those who ask and for the ransom of slaves; to be steadfast in prayer and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth the Allah-fearing. <sup>177178179180181</sup>

2:258 - Hast thou not turned thy vision to one who disputed with Abraham about his Lord because Allah had granted him power? Abraham said: "My Lord is He Who Giveth life and death." He said: "I give life and death." Said Abraham: "but it is Allah that causeth the sun to rise from the **East** do thou then cause him to rise from the **West**." Thus was he confounded who (in arrogance) rejected faith. Nor doth Allah give guidance to a people unjust. <sup>302303</sup>

5:21 - "O my people! enter the holy land which Allah hath assigned unto you and turn not back ignominiously for then will ye be overthrown to your own ruin." <sup>724</sup>

724 We now come to the events detailed in the 13th and 14th chapters of the Book of Numbers in the Old Testament. Read these as a Commentary, and examine a good map of the Sinai Peninsula, showing its connections with Egypt on the west, North-West Arabia on the east, and Palestine on the north-east. We may suppose that Israel crossed from Egypt into the Peninsula somewhere near the northern extremity of the Gulf of Suez. Moses organised and numbered the people, and instituted the Priesthood. They went south about 200 miles to Mount Sinai where the Torah was received. Then, perhaps a hundred and fifty miles north, was the desert of Paran, close to the southern borders of Canaan. From the camp there twelve men were sent to spy out the land, and they penetrated as far as Hebron, say about 150 miles north of their camp, about 20 miles south of the future Jerusalem. They saw a rich country, and brought from it pomegranates and figs and a bunch of grapes so heavy that it had to be carried by two men on a staff. They came back and reported that the land was rich, but the men there were too strong for them. The people of Israel had no courage and no faith, and Moses remonstrated with them. (5.21)

7:137 - And We made a people considered weak (and of no account) inheritors of lands in both east and west lands whereon We sent down our blessings. The fair promise of the Lord was

fulfilled for the children of Israel because they had patience and constancy and We levelled to the ground the great works and fine buildings which Pharaoh and his people erected (with such pride). <sup>1096</sup>

18:83 - They ask thee concerning Zul-qarnain. Say "I will rehearse to you something of his story."  
2428

2428 Literally, "the Two-horned one", the King with the Two Horns, or the Lord of the Two Epochs. Who was he? In what age, and where did he live? The Qur-an gives us no material on which we can base a positive answer. Nor is it necessary to find an answer, as the story is treated as a Parable. Popular opinion identifies Zul-qarnain with Alexander the Great. An alternative suggestion is an ancient Persian king, or a pre-historic Himyarite King. Zul-qarnain was a most powerful king, but it was Allah, Who, in His universal Plan, gave him power and provided him with the ways and means for his great work. His sway extended over **East and West**, and over people of diverse civilisations. He was just and righteous, not selfish or grasping. He protected the weak and punished the unlawful and the turbulent. Three of his expeditions are described in the text, each embodying a great ethical idea involved in the possession of kingship or power. (18.83)

19:16 - Relate in the Book (the story of) Mary when she withdrew from her family to a place in the East. <sup>24702471</sup>

24:35 - Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: lit from a blessed Tree an Olive neither of the **East** nor of the **West** whose Oil is well-nigh luminous though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light. Allah doth set forth Parables for men: and Allah doth know all things.  
29962997299829993000300130023003

26:28 - (Moses) said: "Lord of the East and the West and all between! If ye only had sense!"

43:38 - At length when (such a one) comes to Us he says (to his evil companion): "Would that between me and thee were the distance of East and West!" Ah! Evil is the companion (indeed)! <sup>46404641</sup>

4641 Distance of East and West: literally, 'distance of the two Easts'. Most Commentators understand in this sense, but some construe the phrase as meaning the distance of the extreme points of the rising of the sun, between the summer solstice and the winter solstice. Cf. n. 4034 to xxxvii. 5. A good equivalent idiom in English would be "poles apart", for they could never meet. (43.38)

70:40 - Now I do call to witness the Lord of all points in the East and the West that We can certainly  
570057015702

5700 For the form of adjuration, cf. lxix. 38, n. 5665; also lvi. 75. Here the witness placed before us by Allah is His own power and glory manifested in the splendour of sunrise and sunset at different points through the solar year. (70.40)

5701 See n. 4034 to xxxvii. 5. If Allah has such power in the wonderful phenomena of the rising of the sun at varying points, repeated year after year, can you not see that He can easily substitute better men than you Unbelievers and blasphemers? (70.40)

73:9 - (He is) Lord of the East and the West: there is no god but He: take Him therefore for (thy) Disposer of Affairs. <sup>5760</sup>

5760 Allah is Lord of all places. He rules the world. Therefore be not discouraged by the plots or enmity of wicked men. Leave all things to Allah; trust Him; He is just and will do justice. Only turn away from the unjust, but in a worthy and noble way; i.e., to show them clearly that you do not fear them, but that you leave all affairs in Allah's hands. If we divide the world into hemispheres from north to south, "East and West" will cover all directions. (73.9)

►World of Islam

## Conclusion

The Islamic world remains today a vast land stretching from the Atlantic to the Pacific, with an important presence in Europe and America, animated by the teachings of Islam and seeking to assert its own identity. Despite the presence of nationalism and various secular ideologies in their midst, Muslims wish to live in the modern world but without simply imitating blindly the ways followed by the West. The Islamic world wishes to live at peace with the **West** as well as the **East** but at the same time not to be dominated by them. It wishes to devote its resources and energies to building a better life for its people on the basis of the teachings of Islam and not to squander its resources in either internal or external conflicts. It seeks finally to create better understanding with the West and to be better understood by the West. The destinies of the Islamic world and the West cannot be totally separated and therefore it is only in understanding each other better that they can serve their own people more successfully and also contribute to a better life for the whole of humanity.

►Fiqh-us-Sunnah

## Fiqh 1.114b

### If one can see the Ka'bah, he must face that particular direction

If he can not see it, he must turn in its direction, as this is all that he is able to do. Abu Hurairah reported that the Prophet said, "The qiblah is between the East and the West." This is related by Ibn Majah and at-Tirmidhi. The latter considers it hassan sahih. This hadith refers to the people of Madinah and whoever has a position similar to them (i.e., the people of Syria, the Arabian Peninsula and Iraq. For the people of Egypt, the qiblah is between the East and the South.)

► Sahih Muslim Hadith

#### Hadith 6931 Narrated by

#### Hudhayfah ibn Usayd Ghifari

Allah's Apostle (peace be upon him) came to us all of a sudden as we were (busy in a discussion) He said: What do you discuss about? (the Companions) said: We are discussing about the Last Hour. Thereupon he said: It will not come until you see ten signs before and (in this connection) he made a mention of the smoke, Dajjal, the beast, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), The Gog and Magog, and landslides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.

► Al-Tirmidhi Hadith

#### Hadith 2579 Narrated by

#### Abdullah ibn Umar

Ibn Umar heard Allah's Messenger (peace be upon him) say, "The Corner and the Station are two of the sapphires of Paradise whose light Allah has obliterated. If He had not done so, they would have illuminated everything between the East and West." Tirmidhi transmitted it.

► Sahih Al-Bukhari Hadith

#### Hadith 1.146 Narrated by

#### Abu Aiyub Al Ansari

Allah's Apostle said, "If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qibla; he should either face the east or the west."

Sahih Al-Bukhari Hadith

#### Hadith 6.160 Narrated by

#### Abu Huraira

Allah's Apostle said, "The hour will not be established till the sun rises from the West; and when it rises (from the West) and the people see it, they all will believe. And that is (the time) when no good will it do to a soul to believe then." Then he recited the whole Verse (6.158).

► Sahih Al-Bukhari Hadith Hadith 8.513

#### Narrated by

#### Abu Huraira

Allah's Apostle said, "The Hour will not be established till the sun rises from the **west**, and when it rises (from the west) and the people see it, then all of them will believe (in Allah). But that will be the time when 'No good it will do to a soul to believe then. If it believed not before...' (6.158)

The Hour will be established (so suddenly) that two persons spreading a garment between them will not be able to finish their bargain, nor will they be able to fold it up. The Hour will be established while a man is carrying the milk of his she-camel, but cannot drink it; and the Hour will be established when someone is not able to prepare the tank to water his livestock from it; and the Hour will be established when some of you has raised his food to his mouth but cannot eat it."

► Al-Muwatta Hadith

#### Hadith 54.29

### Concerning the East

Malik related to me from Abdullah ibn Dinar that Abdullah ibn Umar said, "I saw the Messenger of Allah, may Allah bless him and grant him peace, pointing at the east and saying, 'The cause of dissension is here. The cause of dissension is here, from where the helpers of shaytan arise.' "

► Al-Muwatta Hadith

#### Hadith 54.30

### Concerning the East

Malik related to me that he heard that Umar ibn al-Khattab wanted to go to **Iraq**, and Kabal-Ahbar said to him, "Do not go there, amir al-muminin. There is nine-tenths of sorcery there and it is the place of the rebellious jinn and the disease which the doctors are unable to cure."

## WHAT IS THE MATTER WITH YOU : ?

9:38 - O ye who believe! **what is the matter with you** then when ye are asked to go forth in the cause of Allah ye cling heavily to the earth? Do ye prefer the life of this world to the hereafter? But little is the comfort of this life as compared with the hereafter. <sup>12991300</sup>

1299 The immediate reference is to the expeditions to Tabuk (A.H. 9), for which see the Introduction to this Sura. But the lesson is perfectly general. When a call is made on behalf of a great cause, the fortunate ones are those who have the privilege of responding to the call. The unfortunate ones are those who are so engrossed in their parochial affairs that they turn a deaf ear to the appeal. They are suffering from a spiritual disease. (9.38)

1300 The choice is between two courses: will you choose a noble adventure and the glorious privilege of following your spiritual leader, or grovel in the earth for some small worldly gain or for fear of worldly loss? The people who hesitated to follow the call of Tabuk were deterred by (1) the heat of the summer, in which the expedition was undertaken on account of the threat to the existence of the little community, and (2) the fear of losing the fruit harvest, which was ripe for gathering. (9.38)

10:35 - Say: "Of your `partners' is there any that can give any guidance towards Truth?" Say: "It is Allah Who gives guidance towards Truth. Is then He Who gives guidance to Truth more worthy to be followed or he who finds not guidance (himself) unless he is guided? What then is the matter with you? How judge ye?"

28:23 - And when he arrived at the watering (place) in Madyan he found there a group of men watering (their flocks) and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our flocks) until the shepherds take back (their flocks): and our father is a very old man." <sup>33503351</sup>

37:25 - " `What is the matter with you that ye help not each other?' " <sup>4050</sup>

4050 Obviously no one can stand and intercede, for it is a question of personal responsibility for each soul. No one can help another. (37.25)

37:91 - Then did he turn to their gods and said "Will ye not eat (of the offerings before you)?...

37:92 - "What is the matter with you that ye speak not (intelligently)?"

37:152 - "Allah has begotten children"? But they are liars! <sup>4130</sup>

37:153 - Did He (then) choose daughters rather than sons? <sup>4131</sup>

37:154 - What is the matter with you? How judge ye?

68:36 - What is the matter with you? How judge ye?

70:36 - Now what is the matter with the Unbelievers that they rush madly before thee <sup>5698</sup>

5698 Before thee. The Unbelievers did not believe in a Hereafter. When the Bliss of the Hereafter was described, as in the last verse, they ridiculed it and pretended to be running in for it as in a race. They are here rebuked in the same tone of sarcasm. (70.36)

71:13 - "What is the matter with you that ye place not your hope for kindness and long-suffering in Allah

84:20 - What then is the matter with them that they believe not? <sup>6048</sup>

6048 Considering man's high destiny, and the fact that this life is but a stage or a sojourn for him, it might be expected that he would eagerly embrace every opportunity of welcoming Allah's Revelation and ascending by Faith to heights of spiritual wisdom. There is something wrong with his will if he does not do so. Notice the transition from the second person in verse 19, where there is a direct appeal to Allah's votaries, to the third person in verses 20-21, where men who are rebels against Allah's Kingdom are spoken of as if they were aliens. (84.20)

99:2 - And the Earth throws up her burden (from within) <sup>6236</sup>

99:3 - And man cries (distressed): `What is the matter with her?' <sup>6237</sup>

6237 The puzzled agony suffered by the victims of violent earthquakes is as nothing compared to the experience of the new and wonderful world which will then open out of the gaze of man. (99.3)

Sahih Muslim Hadith

**Hadith 2791** Narrated by  
**Jabir ibn Abdullah**

.....The Messenger of Allah (peace be upon him) came to Aisha and found her weeping, and said: **What is the matter with you?** She said: The matter is that I have entered in the monthly period, and the people had put off Ihram, but I did not and I did not circumambulate the House, and the people are going for Hajj now (but I can't go), whereupon he said: It is the matter which Allah has ordained for the daughters of Adam, so now take a bath and put on Ihram for Hajj. She (Aisha) did accordingly, .....

Sunan of Abu-Dawood

**Hadith 4770** Narrated by  
**Aisha, Ummul Mu'minin**

When the Prophet (peace be upon him) was informed of anything of a certain man, he would not say: What is the matter with so and so that he says? But he would say: **What is the matter** with the people that they say such and such?

► Sahih Al-Bukhari Hadith

**Hadith 6.373** Narrated by  
**Abu Huraira**

The Prophet said, "Paradise and the Fire (Hell) argued, and the Fire (Hell) said, 'I have been given the privilege of receiving the arrogant and the tyrants.' Paradise said, 'What is the matter with me? Why do only the weak and the humble among the people enter me?' On that, Allah said to Paradise, 'You are My Mercy which I bestow on whoever I wish of my servants.' Then Allah said to the (Hell) Fire, 'You are my (means of) punishment by which I punish whoever I wish of my slaves. And each of you will have its fill.' As for the Fire (Hell), it will not be filled till Allah puts His Foot over it whereupon it will say, 'Qat! Qat!' At that time it will be filled, and its different parts will come closer to each other; and Allah will not wrong any of His created beings. As regards Paradise, Allah will create a new creation to fill it with."

► Al-Muwatta Hadith

**Hadith 2.96**

**What is Permitted a Man from his Wife when She is Menstruating**

Yahya related to me from Malik from Rabia ibn Abi Abd ar-Rahman that on one occasion A'isha, the wife of the Prophet, may Allah bless him and grant him peace, was sleeping with the Messenger of Allah, may Allah bless him and grant him peace, in one garment, when suddenly she jumped up sharply. The Messenger of Allah, may Allah bless him and grant him peace, said to her, "What's the matter with you? Are you losing blood?", meaning menstruating. She said, "Yes." He said, "Wrap your waist-wrapper tightly about you, and return to your sleeping-place."

► Al-Tirmidhi Hadith

**Hadith 937** Narrated by  
**AbdurRahman ibn Awf**

Allah's Messenger (peace be upon him) came out and then entered (the cluster of) the date-palm trees and fell in prostration. He prolonged his prostration so much that I feared that Allah might have taken his (worldly) life. I went nearby to assure myself. He raised his head and said: **What is the matter with you?** I mentioned (my fear) to him and he said: Gabriel said to me: May I not give you the glad tidings that Allah, the Exalted and Glorious, says about you that he who invokes blessings upon you (the Prophet), I shall send blessings upon him and he who sends you the greetings of peace, I shall send greetings of peace to him.

Transmitted by Ahmad.

**WHIRLWIND:**

2:266 - Does any of you wish that he should have a garden with date-palms and vines and streams flowing underneath and all kinds of fruit while he is stricken with old age and his children are not strong (enough to look after themselves) that it should be caught in a **whirlwind** with fire therein and be burnt up? Thus doth Allah make clear to you (His) signs; that ye may consider.  
312313

312 The truly spiritual nature of charity having been explained in three parables (ii. 261, 264, 265) a fourth parable is now added, explaining its bearing on the whole of our life. Suppose we had a beautiful garden well-watered and fertile, with delightful views of streams, and a haven of rest for mind and body; suppose old age were creeping in on us, and our children were either too young to look after themselves or too feeble in health; how should we feel if a sudden whirlwind came with lightning or fire in its train, and burnt it up; thus blasting the whole of our hopes for the present and for the future, and destroying the result of all our labor and savings in the past? Well, this life of ours is a probation. We may work hard, we may save, we may have good luck. We may make ourselves a goodly pleasure, and have ample means of support for ourselves and our children. A great whirlwind charged with lightning and fire



comes and burns up the whole show. We are too old to begin again: our children are too young or feeble to help us to repair the mischief. Our chance is lost, because we did not provide against such a contingency. The whirlwind is the "wrath to come"; the provision against it is a life of true charity and righteousness, which is the only source of true and lasting happiness in this world and the next. Without it we are subject to all the vicissitudes of this uncertain life. We may even spoil our so-called "charity" by insisting on the obligation which others owe to us or by doing some harm, because our motives are not pure. (2.266)

- 313 Not strong (enough): dhu'afa-u: literally weak, decrepit, infirm, possibly referring to both health and will or character. (2.266)

37:123 - So also was Elias among those sent (by us). <sup>4112</sup>

- 4112 See n. 905 to vi. 85. Elias is the same as Elijah, whose story will be found in the Old Testament in I Kings xvii-xix. and 2 Kings i-ii. Elijah lived in the reign of Ahab (B.C. 896-874) and Ahaziah (B.C. 874-872), kings of the (northern) kingdom of Israel or Samaria. He was a prophet of the desert, like John the Baptist, -unlike our holy Prophet, who took part in, controlled, and guided all the affairs of his people. Both Ahab and Azariah were prone to lapse into the worship of Baal, the sun-god worshipped in Syria. That worship also included the worship of nature-powers and procreative powers, as in the Hindu worship of the Lingam, and led to many abuses. King Ahab had married a princess of Sidon, Jezebel, a wicked woman who led her husband to forsake Allah and adopt Baal-worship. Elijah denounced all Ahab's sins as well as the sins of Ahaziah and had to flee for his life. Eventually, according to the Old Testament (2 Kings, ii-11) he was taken up in a **whirlwind** to heaven in a chariot of fire after he had left his mantle with Elisha the prophet. (37.123)

## WHISPER:

114:4 - From the mischief of the Whisperer (of Evil) who withdraws (after his whisper) <sup>6309</sup>

- 6309 Evil insinuates itself in all sorts of insidious ways from within so as to sap man's will, which was given to man by Allah. This power of evil may be Satan, or evil men or the evil inclinations within man's own will: for there are "evil ones among men and Jinns, inspiring each other with flowery discourses by way of deception" (vi. 112). They secretly whisper evil and then withdraw, to make their net the more subtle and alluring. (114.4)

114:5 - (The same) who whispers into the hearts of mankind

114:6 - Among Jinns and among Men. <sup>6310</sup>

- 6310 This last clause amplifies the description of the sources from which the whisper of evil may emanate: they may be men whom you may see or invisible spirits of evil working within. See last note. So long as we put ourselves in Allah's protection, and trust in Allah, evil cannot really touch us in our essential and inner life. (114.6)

4:46 - Of the Jews there are those who displace words from their (right) places and say: "We hear and we disobey"; and "Hear what is not heard": and "Ra`ina"; with a twist of their tongues and a slander to faith. If only they had said: "We hear and we obey"; and "Do hear"; and "Do look at us": it would have been better for them and more proper; but Allah hath cursed them for their unbelief; and but few of them will believe. <sup>565566</sup>

- 565 See ii. 93, n. 98. A trick of the Jews was to twist words and expressions, so as to ridicule the most solemn teachings of Faith. Where they should have said, "We hear and we obey," they said aloud, "We hear," and whispered, "We disobey." Where they should have said respectfully, "We hear," they added in a **whisper**, "May you not hear," by way of ridicule. Where they claimed the attention of the Prophet, they used an ambiguous word apparently harmless, but in their intention disrespectful. (4.46)

7:20 - Then began satan to whisper suggestions to them bringing openly before their minds all their shame that was hidden from them (before): he said "Your Lord only forbade you this tree lest ye should become angels or such beings as live for ever." <sup>10051006</sup>

- 1006 Our first parents as created by Allah (and this applies to all of us) were innocent in matters material as well as spiritual. They knew no evil. But the faculty of choice, which was given to them and which raised them above the angels, also implied that they had the capacity of evil, which by the training of their own will, they were to reject. They were warned of the danger. When they fell, they realised the evil. They were (and we are) still given the chance, in this life on a lower plane, to make good and recover the lost status of innocence and bliss. (7.20)

19:98 - But how many (countless) generation before them have We destroyed? Canst thou find a single one of them (now) or hear (so much as) a whisper of them? <sup>2533</sup>

- 2533 Cf. xix. 74, from which this sentence is brought up as a reminiscence, showing the progress of sin, the Guidance which Allah gives to the good, the degradation of blasphemy, the respite granted, and the final End, when personal responsibility will be enforced. (19.98)

Sahih Al-Bukhari Hadith

**Hadith 8.657** Narrated by

**Abu Huraira**

The Prophet said, "Allah forgives my followers those (evil deeds) their souls may whisper or suggest to them as long as they do not act (on it) or speak."

## WICKED

2:276 – Allah will deprive usury of all blessing but will give increase for deeds of charity: for He loveth not creatures ungrateful and wicked.

6:33 - We know indeed the grief which their words do cause thee: it is not thee they reject: it is the Signs of Allah which the wicked contemn.

6:93 - Who can be more **wicked** than one who inventeth a lie against Allah or saith "I have received inspiration" when he hath received none or (again) who saith "I can reveal the like of what Allah hath revealed?" If thou couldst but see how the wicked (do fare) in the flood of confusion at death! the angels stretch forth their hands (saying) "Yield up your souls. This day shall ye receive your reward a penalty of shame for that ye used to tell lies against Allah and scornfully to reject of His Signs!" <sup>915</sup>

915 Yield up your souls: or "get your souls to come out of your bodies." The wicked, we may suppose, are not anxious to part with the material existence in their bodies for the "reward" which in irony is stated to be there to welcome them. (6.93)

6:123 - Thus have We placed leaders in every town its wicked men to plot (and burrow) therein: but they only plot against their own souls and they perceive it not.

6:124 - When there comes to them a Sign (from Allah) they say: "We shall not believe until we receive one (exactly) like those received by Allah's apostles." Allah knoweth best where (and how) to carry out His mission. Soon will the **wicked** be overtaken by humiliation before Allah and a severe punishment for all their plots. <sup>946</sup>

946 Besides the teaching in God's Word, and the teaching in God's world, of nature and history and human contacts, many Signs also come to the ungodly, in the shape of warnings or otherwise, which the ungodly either do not heed, or deliberately reject. The Signs in the two cases are not the same, and that becomes one of their perverse arguments against Faith. But God's working will be according to His own Will and Plan, and not according to the wishes whims of the ungodly. (6.124)

7:145 - And We ordained laws for him in the tablets in all matters both commanding and explaining all things (and said): "take and hold these with firmness and enjoin thy people to hold fast by the best in the precepts: soon shall I show you the homes of the wicked (how they lie desolate)." <sup>110711081109</sup>

1109 Literally, the homes of the wicked, both individuals and nations, lie desolate, as in the case of the ancient Egyptians, the 'Ad, and the Thamud. (7.145)

9:8 - How (can there be such a league) seeing that if they get an advantage over you they respect not in you the ties either of kinship or of covenant? With (fair words from) their mouths they entice you but their hearts are averse from you; and most of them are rebellious and wicked. <sup>12561257</sup>

1256 The exceptions having been stated parenthetically in verse 7, the indictment of the general mass of Pagan tribes is now set out briefly but fully and convincingly. After that kind of behaviour how can treaty be possible with them? The counts are: (1) that whenever they got a slight advantage, they disregarded the ties both of kinship and of covenant as against the Muslims because of their Faith, thus proving doubly treacherous; (2) that they spoke fair words, but had venom in their hearts; (3) that their attitude was one of rebellion against their plighted word; (4) that they disregarded the solemn words of Allah for some miserable worldly gain; (5) that they tried to prevent other people from coming to the Way of Allah. The first clause is repeated again as the last clause, to emphasise their double treachery, and round off the argument. (9.8)

1257 Among the Arabs the ties of kinship were so strong as to be almost unbreakable. The Pagan Arabs went out of their way to break them in the case of the Muslims, who were kith and kin to them. Besides the bond of kinship there was the further bond of their plighted oath in the Treaty. They broke that oath because the other parties were Muslims! (9.8)

12:13 - (Jacob) said: "Really it saddens me that ye should take him away: I fear lest the wolf should devour him while ye attend not to him." <sup>1644</sup>

1644 Jacob did not know the precise plot, but he had strong misgivings. But how could he put off these brethren? If they were driven to open hostility, they would be certain to cause him harm. He must deal with the brethren wisely and cautiously. He pleaded that he was an old man, and would miss Joseph and be sad without him. And after all, Joseph was not of an age to play with them. They would be attending to their own affairs, and a wolf might come and attack and kill Joseph. In saying this he was really unwittingly giving a cue to the **wicked** ones, for they use that very excuse in verse 17 below. Thus the **wicked** plot thickens, but there is a counter-plan also, which is drawing a noose of lies round the **wicked** ones, so that they are eventually driven into a corner, and have to confess their own guilt in verse 91 below, and through repentance obtain forgiveness. (12.13)

15:66 - And We made known this decree to him that the last remnants of those (sinners) should be cut off by the morning. <sup>1991</sup>

As the last remnants of the **wicked** were to be cut off, and as the Mercy of Allah wished to save every true soul who might be with Lot, Allah's decree was made known to Lot, so that he might save his adherents. (15.66)

16:63 - By Allah We (also) sent (our apostles) to peoples before thee; but Satan made (to the wicked) their own acts seem alluring: he is also their patron today but they shall have a most grievous Penalty. <sup>2090</sup>

2090 In all ages and among all Peoples Allah sent His Messengers to teach the Truth and point the way to righteousness. But the allurements of Evil seemed always attractive, and many men preferred their own ways and the ways of their ancestors to the more difficult path of rectitude. This happened again in the time of Al-Mustafa, and will always happen as long as men succumb to Evil. (16.63)

17:47 - We know best why it is they listen when they listen to thee; and when they meet in private conference Behold the wicked say "Ye follow none other than a man bewitched!" <sup>2232</sup>

2232 See last note. That being so, the only motive for the ungodly to listen to Allah's Truth is to scoff at it instead of to be instructed by it. They may make a show of listening, but when they meet together in private, they show themselves in their true colours. Cf. ii. 14. They cannot help seeing that there is singular charm and attractiveness in Allah's Word, and that it consoles, helps, and elevates many people who receive it in the right spirit. So they pretend that they are superior to such people and laugh at them for listening to some one who is only under the influence of something which they call magic! (17.47)

24:4 - And those who launch a charge against chaste women and produce not four witnesses (to support their allegation) flog them with eighty stripes: and reject their evidence ever after: for such men are **wicked** transgressors <sup>2958</sup>

2958 The most serious notice is taken of people who put forward slanders or scandalous suggestions about women without adequate evidence. If anything is said against a woman's chastity, it should be supported by evidence twice as strong as would ordinarily be required for business transactions, or even in murder cases. That is, four witnesses would be required instead of two. Failing such preponderating evidence, the slanderer should himself be treated as a wicked transgressor and punished with eighty stripes. Not only would he be subjected to this disgraceful form of punishment, but he would be deprived of the citizen's right of giving evidence in all matters unless he repents and reforms, in which case he can be readmitted to be a competent witness. The verse lays down the punishment for slandering "chaste women", which by consensus of opinion also covers slandering chaste men. Chaste women have been specifically mentioned, according to Commentators, because slandering them is more abhorrent. (24.4)

25:8 - "Or (why) has not a treasure been bestowed on him or why has he (not) a garden for enjoyment?" The wicked say: "Ye follow none other than a man bewitched." <sup>30613062</sup>

3062 Cf. xvii. 47. This speech, of the wicked or the ungodly, is meant to be even more bitter than that of the Misbelievers. It makes out the Prophet to be a demented fool! (25.8)

26:221 - Shall I inform you (O people!) on whom it is that the evil ones descend? <sup>3236</sup>

3236 To people who maliciously suggested that the holy Prophet was possessed or inspired by evil spirits (xxvi. 210 above) the reply had already been made, but it is now declared that that suggestion is itself the work of Evil. Behind such suggestions are lying and wickedness, or at best some half-truths caught up in hearsay and twisted so as to show Allah in an evil light. (26.221)

26:222 - They descend on every lying **wicked** person

27:90 - And if any do evil their faces will be thrown headlong into the Fire: "Do ye receive a reward other than that which ye have earned by your deeds?" <sup>33203321</sup>

3320 Headlong: it may be that the very things of which we were proudest, which we considered foremost in our present order of the world, will be the first to go into the Fire, as they are but the window-dressing (=faces) of Evil. (27.90) There will be no punishment except such as has been deserved by actual conduct in the present life of probation. (27.90)

28:32 - "Move thy hand into thy bosom and it will come forth white without stain (or harm) and draw thy hand close to thy side (to guard) against fear. Those are the two credentials from thy Lord to Pharaoh and his Chiefs: for truly they are a people rebellious and wicked." <sup>3363</sup>

3363 Literally, "draw thy wing close to thy side, (away) from fear". When a bird is frightened, it ruffles its wings and prepares to fly away, but when it is calm and composed, it sits with its wings drawn close to its sides, showing a mind secure from danger. Cf. also n. 2550 to xx. 22. (28.32)

28:78 - He said: "This has been given to me because of a certain knowledge which I have." Did he not know that Allah had destroyed before him (whole) generations which were superior to him in strength and greater in amount (of riches) they had collected? But the wicked are not called (immediately) to account for their sins. <sup>34083409</sup>

3408 He was so blind and arrogant that he thought that his own merit, knowledge, and skill or cleverness had earned him his wealth, and that now, on account of it, he was superior to everybody else and was entitled to ride rough-shod over them. Fool!-he was soon pulled up by Allah. (28.78)

3409 Even Qarun was given a long run of enjoyment with his fabulous wealth before he had to be removed for the mischief he was doing. (28.78)

29:32 - He said: "But there is Lut there." They said: "Well do we know who is there: we will certainly save him and his following except his wife: she is of those who lag behind!" <sup>3454</sup>

3454 She was not loyal to her husband. Tradition says that she belonged to the **wicked** people, and was not prepared to leave them. She had no faith in the mission either of her husband or of the angels who had come as his guests. (29.32)

32:18 - Is then the man who believes no better than the man who is rebellious and wicked? No equal are they. <sup>3651</sup>

3651 The Future of the two classes-the Blessed and the Wicked-is described in verses 19-22. (32.18)

32:20 - As to those who are rebellious and wicked their abode will be the Fire: every time they wish to get away therefrom they will be forced thereinto and it will be said to them: "taste ye the Penalty of the Fire the which ye were wont to reject as false." <sup>3653</sup>

3653 Cf. xxii. 22. Just as the gardens is the type of Bliss, so is the Fire the type of Penalty and suffering. There will be no getting away from it. What will be the thoughts of those who had earned it? "We used to reject the idea of the Consequences as a mere chimera: and now we find it to be true!" What will be their feelings then? How will they like it! (32.20)

45:21 - What! do those who seek after evil ways think that We shall hold them equal with those who believe and do righteous deeds that equal will be their Life and their death? Ill is the judgment that they make. <sup>4759</sup>

4759 Three meanings can be deduced. (1) The evil ones are not in Allah's sight like the righteous ones; neither in life nor in death are they equal; in life the righteous are guided by Allah and receive His Grace, and after death His Mercy, while the others reject His Grace, and after death receive condemnation. (2) Neither are the two the same in this life and in the after-life; if the wicked flourish here, they will be condemned in the Hereafter; if the good are in suffering or sorrow here, they will receive comfort and consolation in the Hereafter. (3) The real life of the righteous is not like the nominal life of the **wicked**, which is really death; nor is the physical death of the righteous, which will bring them into eternal life, like the terrible death of the **wicked** which will bring them to eternal misery. (45.21)

47:1 - Those who reject Allah and hinder (men) from the Path of Allah their deeds will Allah render astray (From their mark). <sup>4817</sup>

Whatever they do will miss its mark, because Allah is the source of all energy and life. If the **wicked** try to persecute men or seduce them from the Truth, the result will be the opposite of what they intend. (47.1)

49:6 - O ye who believe! if a wicked person comes to you with any news ascertain the truth lest ye harm people unwittingly and afterwards become full of repentance for what ye have done. <sup>4924</sup>

4924 All tittle-tattle or reports-especially if emanating from persons you do not know-are to be tested, and the truth ascertained. If they were believed and passed on, much harm may be done, of which you may have cause afterwards to repent heartily. Scandal or slander of all kinds is here condemned. (49.6)

51:41 - And in the 'Ad (people) (was another Sign): Behold We sent against them the devastating Wind: <sup>5018</sup>

5018 Cf. xvi. 21-26. The point here is that the 'Ad were a gifted people: Allah had given them talents and material wealth: but when they defied Allah, they and all their belongings were destroyed in a night, by a hurricane which they thought

was bringing them the rain to which they were looking forward. How marvellously Allah's Providence works, to help the good and destroy the **wicked**! (51.41)

67:22 - Is then one who walks headlong with his face grovelling better guided or one who walks evenly on a Straight Way? <sup>55805581</sup>

5580 Cf. xxvii. 90, and n. 3320. The man of probity is the man who walks evenly on a Straight Way, his feet guided by Allah's Light and his heart sustained by Allah's Mercy. The man who chooses evil grovels, with his face down, in paths of Darkness, stumbling on the way, and in constant distrust and fear, the fear of Evil. The two kinds of men are poles apart, although they live on the same earth, see the same Signs, and are fed with the same Mercies from Allah. (67.22)

Like Abraham trying to guide his unbelieving father: Cf. xix. 43. (67.22)

68:44 – Then leave Me alone with such as reject this message: by degrees shall We punish them from directions they perceive not. <sup>56255626</sup>

5626 Cf. vii. 182. and n. 1154-A. We must not be impatient if we see the wicked flourish. It may be that the very appearance of flourishing here may be a part of the Punishment. There may be an eventual punishment by a sort of Cataclysm; but evolutionary punishment is gradual and sure. Allah may punish **wicked** people by granting them respite and providing them worldly benefits in abundance, which encourages them in sin and transgression. So when they are finally seized by the Wrath of Allah they are caught suddenly and utterly unprepared, as it were, red handed while engrossed in disbelief, a life of impiety and open revolt against their Lord! (68.44)

79:1 - By the (angels) who tear out (the souls of the wicked) with violence; <sup>59165917</sup>

5916 The beginning of this Sura may be compared with the beginning of S. lxxvii. A translator's task in such passages is extremely difficult. He has to contend, again and again, with verities of a realm beyond man's normal range of experience expressed in elliptical language and he has to render them in another language with words of precision intelligible to readers. It is therefore necessary for him to put in part of the Commentary in the Translation in such cases. The evidence of five things is here invoked in verses 1-5, in order to lead to the conclusion in verse 6 and those following. Or, if we treat verses 3-5 as three stages of the same thing, there are three things to be considered in five stages. What are they? And what is the conclusion? See the following notes. (79.1)

5917 'There is much difference of opinion among the Commentators as to the five things or beings mentioned in these verses. I follow the general opinion in my interpretation, which is that angels are referred to as the agency which in their dealings with mankind show clearly Allah's Justice, Power, and Mercy, which again point to the Judgment to come, as a certainty which none can evade. The first point, referred to in this verse, is that the souls of the wicked are loath to part with their material body at death, but their will will not count: their souls will be wrenched out into another world. Who will then deny Resurrection and Judgment? (79.1)

82:14 - And the Wicked they will be in the Fire

83:7 - Nay! Surely the Record of the Wicked is (preserved) in Sijjin <sup>6013</sup>

This is a word from the same root as Sijn, a Prison. It rhymes with and is contrasted with Illiyin in verse 18 below. It is therefore understood by many Commentators to be a place, a Prison or a Dungeon in which the Wicked are confined pending their appearance before the Judgment-Seat. The mention of the Inscribed Register in verse 9 below may imply that Sijjin is the name of the Register of Black Deeds, though verse 9 may be elliptical and may only describe the place by the significance of its contents. (83.7)

88:2 - Some faces that Day will be humiliated <sup>6097</sup>

88:3 - Laboring (hard) weary <sup>6098</sup>

6098 On the faces of the **wicked** will appear the hard labour and consequent fatigue of the task they will have in battling against the fierce Fire which their own Deeds will have kindled. (88.3)

91:12 - Behold the most wicked Man among them was deputed (for impiety). <sup>6155</sup>

6155 The prophet Salih was given a certain she-camel as a Sign, a test case, "This she-camel of Allah is Sign unto you: so leave her to graze in Allah's earth and let her come to no harm, or ye shall be seized with a grievous punishment" (vii. 73). But they plotted to kill her and sent the most wicked man among them to dare and do that deed of impiety. It was probably when she came to drink at the stream that she was hamstrung and killed. See xxvi. 155, and liv. 27. (91.12)

Al-Tirmidhi Hadith

**Hadith 1627** Narrated by

**AbuHurayrah**

Allah's Messenger (peace be upon him) said, "The angels are present with one who dies, and if a man is good they say, 'Come out, good soul, which was in the good body; come out praiseworthy and be happy with rest and provision and a Lord Who is not angry.' That continues to be said to it till it comes out. It is then taken up to Heaven and the door is opened for it. The angels are asked who this is and reply that he is so and so, whereupon these words are spoken: 'Welcome, good soul, which was in the good body; enter praiseworthy and be happy with rest and provision and a Lord Who is not angry.' That continues to be said to it till it comes to the Heaven where Allah is. But when it is a bad man what is said is, 'Come out, wicked soul, which was in the wicked body; come out blameworthy and be



grieved by a boiling liquid, one dark and intensely cold, and other kinds of its type.' That continues to be said to it till it comes out. It is then taken up to Heaven and the door is asked to be opened for it. The question will be asked who this is and the reply given that it is so and so, whereupon these words are spoken: 'There is no welcome for the wicked soul which was in the wicked body; go back blameworthy, for the gates of Heaven will not be opened for you.' It will then be sent away from Heaven and come to the grave."

►Al-Tirmidhi Hadith

**Hadith 267** Narrated by

**Hakim ibn Umayr**

A man asked Allah's Messenger (peace be upon him) about evil. Whereupon he said: Don't ask me about evil but ask me about good. He repeated this thrice after which he said: Behold, the worst beings are the wicked among the learned ones and the best are the virtuous among the learned.

Transmitted by Darimi.

►Fiqh-us-Sunnah

**Fiqh 4.26a**

**Death: A Form of Rest**

Bukhari and Muslim reported from Abu Qatadah that once, when the Prophet passed by a funeral, he said: "He is (now) in peace secure from others and others are in peace secure from him." The people asked: "O Allah's Messenger! Who is in peace and from whom are others in peace?" He said: "A believing servant (of Allah) is relieved from afflictions of this world upon his death, while upon the death of a wicked person, other people, land, trees, and animals are rid of his evil."

►Al-Tirmidhi Hadith

**Hadith 5450** Narrated by

**AbuHurayrah**

Allah's Messenger (peace be upon him) said, "When the booty is taken in turn, property given in trust is treated as spoil, zakat is looked on as a fine, learning is acquired for other than a religious purpose, a man obeys his wife and is unfilial towards his mother, he brings his friend near and drives his father far off, voices are raised in the mosques, the most **wicked** member of a tribe becomes its ruler, the most worthless member of a people becomes its leader, a man is honoured through fear of the evil he may do, singing-girls and stringed instruments make their appearance, wines are drunk, and the last members of this people curse the first ones, look at that time for a violent wind, an earthquake, being swallowed up by the earth, metamorphosis, pelting rain, and signs following one another like bits of a necklace falling one after the other when its string is cut."

Tirmidhi transmitted it.

►Sahih Al-Bukhari Hadith

**Hadith 7.547** Narrated by

**Abu Huraira**

Allah's Apostle said, "The example of a believer is that of a fresh tender plant; from whatever direction the wind comes, it bends it, but when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities (but he remains patient till Allah removes his difficulties.) And an impious **wicked** person is like a pine tree which keeps hard and straight till Allah cuts (breaks) it down when He wishes." (See Hadith No. 558, Vol. 9.)

►Sahih Al-Bukhari Hadith

**Hadith 9.187** Narrated by

**Abdullah**

The Prophet said, "Near the establishment of the Hour, there will be the days of Al-Harj, and the religious knowledge will be taken away (vanish, i.e. by the death of religious scholars) and general ignorance will spread." Abu Musa said, "Al-Harj, in the Ethiopian language, means killing." Ibn Mas'ud added: I heard Allah's Apostle saying, (It will be) from among the most wicked people who will be living at the time when the Hour will be established."

►Sahih Muslim Hadith

**Hadith 3369** Narrated by

**AbuSa'id al-Khudri**

Allah's Messenger (peace be upon him) said: The most wicked among the people in the eye of Allah on the Day of Judgement is the man who goes to his wife and she comes to him, and then he divulges her secret.

►Sahih Al-Bukhari Hadith

**Hadith 8.71** Narrated by

**Abu Dhar**

That he heard the Prophet saying, "If somebody accuses another of Fusuq (by calling him 'Fasiq' i.e. a wicked person) or accuses him of Kufr, such an accusation will revert to him (i.e. the accuser) if his companion (the accused) is innocent."



## WIDOWS:

See under "Women"

2:234 - If any of you die and leave widows behind they shall wait concerning themselves four months and ten days: when they have fulfilled their term there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do. <sup>267</sup>

267 The 'Iddat of widowhood (four months and ten days) is longer than the 'Iddat of divorce (three monthly courses, ii. 228). In the latter the only consideration is to ascertain if there is any unborn issues of the marriage dissolved. This is clear from xxxiii. 49, where it is laid down that there is no 'Iddat for virgin divorces. In the former there is in addition the consideration of mourning and respect for the deceased husband. In either case, if it is proved that there is unborn issue, there is of course no question of remarriage for the woman until it is born and for a reasonable time afterwards. Meanwhile here maintenance on a reasonable scale is chargeable to the late husband or his estate. (2.234)

2:236 - There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (a suitable gift) the wealthy according to his means and the poor according to his means; a gift of a reasonable amount is due from those who wish to do the right thing.

2:240 - Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave (the residence) there is no blame on you for what they do with themselves provided it is reasonable and Allah is Exalted in Power Wise. <sup>273</sup>

273 Opinions differ whether the provision (of a year's maintenance, with residence) for a widow is abrogated by the share which the widow gets (one-eighth or one-fourth) as an heir (Q.iv.12). I do not think it is. The bequest (where made) takes effect as a charge on the property, but the widow can leave the house before the year is out, and presumably the maintenance then ceases. (2.240)

## WILL:

2:180 - It is prescribed when death approaches any of you if he leave any goods that he make a bequest to parents and next of kin according to reasonable usage; this is due from the Allah-fearing. <sup>186</sup>

186 There are rules of course for the disposal of intestate property. But it is a good thing that a dying man or woman should, of his own free-will, think of his parents and his next of kin, not in a spirit of injustice to other, but in a spirit of love and reverence for those who have cherished him. He must, however, do it "according to reasonable usage": the limitations will be seen further on. (2.180)

2:240 - Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave (the residence) there is no blame on you for what they do with themselves provided it is reasonable and Allah is Exalted in Power Wise. <sup>273</sup>

273 Opinions differ whether the provision (of a year's maintenance, with residence) for a widow is abrogated by the share which the widow gets (one-eighth or one-fourth) as an heir (Q.iv.12). I do not think it is. The bequest (where made) takes effect as a charge on the property, but the widow can leave the house before the year is out, and presumably the maintenance then ceases. (2.240)

5:108 - That is most suitable: that they may give the evidence in its true nature and shape or else they would fear that other oaths would be taken after their oaths. But fear Allah and listen (to His counsel): for Allah guideth not a rebellious people.

30:54 - It is Allah Who created you in a state of (helpless) weakness then gave (you) strength after weakness then after strength give (you) weakness and a hoary head: He creates as He wills and it is He Who has all knowledge and power. <sup>3572</sup>

3572 What was said before about the people who make Allah's teaching of "of none effect" does not mean that Evil will defeat Allah. On the contrary we are asked to contemplate the mysteries of Allah's wisdom with another Parable. In our physical life we see how strength is evolved out of weakness and weakness out of strength. The helpless babe becomes a lusty man in the pride of his manhood, and then sinks to a feeble old age: and yet there is wisdom in all these stages in the Universal Plan. So Allah carries out His Plan in this world "as He wills", i.e., according to His Will and Plan, and none can gainsay it. And His Plan is wise and can never be frustrated. (30.54)

35:8 - Is he then to whom the evil of his conduct is made alluring so that he looks upon it as good (equal to one who is rightly guided)? For Allah leaves to stray whom He wills and guides

whom He wills. So let not thy soul go out in (vainly) sighing after them: for Allah knows well all that they do! <sup>3880</sup>

3880 Cf. n. 3877 above. When a stage is reached at which a man accepts Evil as his Good, his case is hopeless. Can such a man profit by preaching or guidance? He has himself deliberately rejected all guidance. Such a man is best left to stray. Perhaps, even in the paths in which he is straying, some sudden flash of light may come to him! That may be as Allah wills in His holy and wise Purpose and Plan. But the prophet of Allah is not to worry or feel disheartened by such men's attitude. He must go on tilling the soil that is open to him. For Allah's Plan may work in all sorts of unexpected ways, as in the allegory in the next verse. (35.8)

37:102 - Then when (the son) reached (the age of) (serious) work with him he said: "O my son! I see in vision that I offer thee in sacrifice: now see what is thy view!" (The son) said: "O my father! do as thou art commanded: thou wilt find me if Allah so wills one practicing Patience and Constancy!" <sup>40984099</sup>

37:103 - So when they had both submitted their wills (to Allah) and He had laid Him prostrate on his forehead (for sacrifice) <sup>41004101</sup>

76:3 - We showed him the Way: whether he be grateful or ungrateful (rests on his will). <sup>5833</sup>

5833 Besides the gift of the faculties, Man has been shown the Way by means of Revelation, through men of the highest spiritual standing. If he is grateful, he will accept Guidance, be of the Righteous, and join the company of the Blessed. If not, he puts chains round himself, thus burdening himself with sin, and gets into the Blazing Fire of Punishment. See next verse. His choice rests on his will. (76.3)

81:28 - (With profit) to whoever among you wills to go straight. <sup>5996</sup>

5996 Cf. lxxiv. 55-56. Allah is the Cherisher of the Worlds, Lord of Grace and Mercy, and His guidance is open to all who have the will to profit by it. But that will must be exercised in conformity with Allah's Will (verse 29). Such conformity is Islam. Verse 28 points to human free-will and responsibility; verse 29 to its limitations. Both extremes, viz., cast-iron Determinism and an idea of Chaotic Free-will, are condemned. (81.28)

81:29 - But ye shall not will Except as Allah wills The Cherisher of the Worlds.

82:8 - In whatever Form He wills does He put thee together. <sup>6005</sup>

6005 By "Form" (Surat) here I understand the general shape of things in which any given personality is placed, including his physical and social environments, his gifts of mind and spirit, and all that goes to make up his outer and inner life. The Grace of Allah is shown in all these things, for His Will is formed from perfect knowledge, wisdom, and goodness. (82.8)

►Sahih Al-Bukhari Hadith

### Hadith 5.615

Narrated by

#### Abdullah bin Amr

When Allah's Apostle besieged Taif and could not conquer its people, he said, "We will return (to Medina) if Allah wills." That distressed the Companions (of the Prophet and they said, "Shall we go away without conquering it (i.e. the Fort of Taif)?" Once the Prophet said, "Let us return." Then the Prophet said (to them), "Fight tomorrow." They fought and (many of them) got wounded, whereupon the Prophet said, "We will return (to Medina) tomorrow if Allah wills." That delighted them, whereupon the Prophet smiled. The sub-narrator, Sufyan said once, "(The Prophet) smiled."

## WILL OF ALLAH:

4:133 - If it were His will He could destroy you O mankind and create another race: for He hath power this to do.

10:99 - If it had been the Lord's Will they would all have believed all who are on earth! Wilt thou then compel mankind against their will to believe! <sup>1480</sup>

1480 If it had been Allah's Plan or Will not to grant the limited Free-will that He has granted to man, His omnipotence could have made all mankind alike: all would then have had Faith, but that Faith would have reflected no merit on them. In the actual world as it is, man has been endowed with various faculties and capacities, so that he should strive and explore, and bring himself into harmony with Allah's Will. Hence Faith becomes a moral achievement, and to resist Faith becomes a sin. As a complementary proposition, men of Faith must not be impatient or angry if they have to contend against Unfaith, and most important of all, they must guard against the temptation of forcing Faith, i.e., imposing it on others by physical compulsion. Forced faith is no faith. They should strive. (10.99)

22:18 - Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth the sun the moon the stars; the hills the trees the animals; and a great number among

mankind? But a great number are (also) such as are fit for Punishment: and such as Allah shall disgrace none can rise to honor: for Allah carries out all that He wills. <sup>27902791</sup>

2790 Cf. xxi. 79, and n. 2733. All created things, animate and inanimate, depend on Allah for their existence, and this dependence can be construed as their Sajda or bowing down in worship. Their very existence proclaims their dependence. How can they be objects of worship? For haqqa in this verse. Cf. xv. 64, n. 1990. (22.18)

2791 Cf. xxii. 16. There the argument was that those who work in harmony with Allah's Law and Will will get their reward, for Allah always carries out His Plan. Here is the Parallel argument: those who defy Allah's Will must suffer pain and disgrace, for Allah is well able to carry out His Will. (22.18)

30:5 - With the help of Allah. He helps whom He will and He is Exalted in Might Most Merciful. <sup>3509</sup>

3509 "Whom He will." As explained elsewhere, Allah's Will or Plan is not arbitrary: it is full of the highest wisdom. His Plan is formed in mercy, so as to safeguard the interests of all his creatures, against the selfish aggrandizement of any section of them. And He is able to carry out His Plan in full, and there is no power that can stop or delay His Plan. (30.5)

81:29 - But ye shall not will Except as Allah wills The Cherisher of the Worlds.

82:8 - In whatever Form He wills does He put thee together. <sup>6005</sup>

6005 By "Form" (Surat) here I understand the general shape of things in which any given personality is placed, including his physical and social environments, his gifts of mind and spirit, and all that goes to make up his outer and inner life. The Grace of Allah is shown in all these things, for His Will is formed from perfect knowledge, wisdom, and goodness. (82.8)

## WILL OF MAN:

82:6 - O man! what has seduced thee from thy Lord Most Beneficent?

82:7 - Him Who created thee. Fashioned thee in due proportion and gave thee a just bias; <sup>60036004</sup>

6003 Cf. xv. 29. Allah not only created man, but fashioned him in due proportions, giving him extraordinary capacities, and the means wherewith he can fulfil his high destiny. (82.7)

6004 See n. 834 to vi. 1. Having given a limited free-will, He gave us a just bias through our reason and our spiritual faculties. If we err, it is our will that is at fault. (82.7)

## WILD BEASTS:

81:5 - When the wild beasts are herded together (in human habitations); <sup>5974</sup>

5974 (5) In the present world, the wild animals fear each other, and they all fear man and normally keep away from human habitations. But when this order passes away, there will be scarcely any differentiation between human habitations and the wilds of the forests. (81.5)

Fiqh-us-Sunnah

### Fiqh 1.5a

Such water is also considered pure, based on the hadith of Jabir in which the Messenger of Allah was asked about making ablution with drinking water left by donkeys. The Prophet, upon whom be peace, answered, "Yes, and from the drinking water left by any of the beasts of prey.".....

►Al-Muwatta Hadith

### Hadith 2.14

#### What is Pure for Wudu

Yahya related to me from Malik from Yahya ibn Said from Muhammad ibn Ibrahim ibn alHarith at-Taymi from Yahya ibn Abd ar-Rahman ibn Hatib that Umar ibn al-Khattab set out on one occasion with a party of riders, one of whom was Amr ibn al-As. They came to a watering place and Amr ibn al-As asked the man who owned it whether wild beasts drank from it. Umar ibn al-Khattab told the owner of the watering place not to answer, since the people drank after the wild beasts and the wild beasts drank after them.

► Sahih Al-Bukhari Hadith

### **Hadith 7.411** Narrated by **Rafi bin Khadij**

that he said, "O Allah's Apostle! We have no knife." The Prophet said, "if the killing tool causes blood to gush out, and if Allah's Name is mentioned, eat (of the slaughtered animal). But do not slaughter with a nail or a tooth, for the nail is the knife of Ethiopians and a tooth is a bone." Suddenly a camel ran away and it was stopped (with an arrow). The Prophet then said, "Of these camels there are some which are as wild as wild beasts; so if one of them runs away from you and you cannot catch it, treat it in this manner (i.e. shoot it with an arrow)."

► Al-Muwatta Hadith

### **Hadith 20.92**

## **Animals that Someone in Ihram can Kill**

Yahya related to me from Malik from Ibn Shihab that Umar ibn al-Khattab told people to kill snakes in the Haram.

Malik said, about the "wild dogs" which people were told to kill in the Haram, that any animals that wounded, attacked, or terrorised men, such as lions, leopards, lynxes and wolves, were counted as "wild dogs." However, someone who was in ihram should not kill beasts of prey that did not attack (people), such as hyenas, foxes, cats and anything else like them, and if he did then he had to pay a forfeit for it. Similarly, someone in ihram should not kill any predatory birds except the kinds that the Prophet, may Allah bless him and grant him peace, specified, namely crows and kites. If someone in ihram killed any other kind of bird he had to pay a forfeit for it.

31:10 He created the heavens without any pillars that ye can see; He set on the earth mountains standing firm lest it should shake with you; and He scattered through it beasts of all kinds. We send down rain from the sky and produce on the earth every kind of noble creature in pairs.  
35873588358935903591

► Al-Tirmidhi Hadith

### **Hadith 5459** Narrated by **AbuSa'id al-Khudri**

Allah's Messenger (peace be upon him) said, "By Him in Whose hand my soul is, the last hour will not come before **wild beasts speak to men**, the end of a man's whip and the thong of his sandal speak to him, and his thigh informs him what his family have done since he left them."

Tirmidhi transmitted it.

► Sahih Al-Bukhari Hadith

### **Hadith 3.98** Narrated by **Abu Huraira**

I heard Allah's Apostle saying, "The people will leave Medina in spite of the best state it will have, and none except the wild birds and the beasts of prey will live in it, and the last persons who will die will be two shepherds from the tribe of Muzaina, who will be driving their sheep towards Medina, but will find nobody in it, and when they reach the valley of Thaniyat-al-Wada', they will fall down on their faces dead."

Sunan of Abu-Dawood

### **Hadith 861** Narrated by **AbdurRahman ibn Shibl**

The Apostle of Allah (peace be upon him) prohibited to peck like a crow, and to spread (the forearms) like a wild beast, and to fix a place in the mosque like a camel which fixes its place. These are the wordings of Qutaybah.

## **WINDS:**

7:57 - It is He who sendeth the winds like heralds of glad tidings going before His mercy: when they have carried the heavy-laden clouds We drive them to a land that is dead make rain to descend thereon and produce every kind of harvest therewith: thus shall We raise up the dead: perchance ye may remember. <sup>1036</sup>

1036 The Parable is complete in its triple significance. (1) In the physical world the winds go like heralds of glad tidings; they are the advance guard, behind which is coming the great army of winds driving heavily laden clouds before it; the wise Providence of Allah is their General, who directs them towards a parched land, on which the clouds deliver their gladdening showers of mercy, which convert the dead land into a living, fertile, and beautiful land bearing a rich harvest. (2) In the spiritual world, the winds are the great motive forces in the mind of man, or in the world around him, that bring the clouds or instruments of Allah's Mercy, which descend and fertilise souls hitherto spiritually dead. (3) If we can see or experience such things in our life here below, can we doubt the resurrection? (7:57)

10:22 - He it is Who enableth you to traverse through land and sea; so that ye even board ships they sail with them with a favorable wind and they rejoice thereat; then comes a stormy wind and the waves come to them from all sides and they think they are being overwhelmed: they cry unto Allah sincerely offering (their) duty unto Him saying "If Thou dost deliver us from this we shall truly show our gratitude!" <sup>1410</sup>

1410 All the great inventions and discoveries on which man prides himself are the fruit of that genius and talent which Allah has freely given of His grace. But the spirit of man remains petty, as is illustrated by the parable from the sea. How the heart of man rejoices when the ship goes smoothly with favourable winds! How in adversity it turns, in terror and helplessness, to Allah, and makes vows for deliverance! and how those vows are disregarded as soon as the danger is past! Cf. vi. 63. (10.22)

14:18 - The parable of those who reject their Lord is that their works are as ashes on which the wind blows furiously on a tempestuous day: No power have they over aught that they have earned: That is the straying far far (from the goal). <sup>1892</sup>

1892 Note the fullness of the parable. The works of the ungodly are in themselves light and unsubstantial like ashes; they are the useless rubbish that remains out of the faculties and opportunities which they have misused by burning them up. Further, the ashes are blown about hither and thither by the wind: the ungodly have no compass, direction, or purpose that can stand. The wind, too, which blows on them is no ordinary wind, nor the day on which they seek to enjoy the fruits of their labours an ordinary tranquil day: a furious gale is blowing, for such is the Wrath of Allah. They have neither internal peace nor external gain. In the scattering of the ashes they lose control even of such things as they might have earned but for their misdeeds. Their whole nature is contaminated. All their wishes go astray. They are carried so far, far away from what was in their minds. What did they aim at, and what did they achieve? (14.18)

15:22- And We send the fecundating winds then cause the rain to descend from the sky therewith providing you with water (in abundance) though ye are not the guardians of its stores. <sup>196019611962</sup>

1962 This verse must be understood as furnishing an example of illustration of what is said in the last verse. (15.22)

15:27 - And the Jinn race We had created before from the fire of a scorching wind. <sup>1967</sup>

21:81 - (It was Our power that made) the violent (unruly) wind flow (tamely) for Solomon to his order to the land which We had blessed: for We do know all things. <sup>27362737</sup>

2736 Cf. xxxiv. 12, and xxxviii. 36-38, This has been interpreted to mean that Solomon had miraculous power over the winds, and he could make them obey his order. In any case the power behind was, and is, from Allah, Who has granted man intelligence and the faculties by which he can tame the more unruly forces of nature. (21.81)

2737 Evidently Palestine, in which was Solomon's capital, though his influence extended far north in Syria. (21.81)

25:48 - And He it is Who sends the Winds as heralds of glad tidings going before His Mercy and We send down purifying water from the sky <sup>31043105</sup>

3104 Cf. vii. 57. The Winds are heralds of Joy, ushering in Rain, which is one form of Allah's Mercy. Again, the symbolism presents a fresh point of view. Heat (which is connected with light) sets up currents in the atmosphere, besides sucking up moisture from the seas, and distributing it by means of Winds over wide surfaces of the earth. In the physical world we know the beneficent action of heat on life, and by contrast, we also know how intolerable high temperatures may become, and how the cloud-bearing Winds come as welcome heralds of rain. (25.48)

3105 Rain water (in pure air) is not only pure water distilled in air and sky, but it is the best purifying and sanitating agent on the largest scale known to us. (25.48)

30:46 - Among His Signs is this that He sends the Winds as heralds of Glad Tidings giving you a taste of His (Grace and) Mercy that the ships may sail (majestically) by His Command and that ye may seek of His Bounty: in order that ye may be grateful. <sup>356335643565</sup>

3563 The theme of Allah's artistry in the physical and the spiritual world was placed before us above in xxx. 20-27. Then, in verse 28-40, we were shown how man and nature were pure as they came out of the hand of Allah, and how we must restore this purity in order to fulfill the Will and Plan of Allah. Now we are told how the restorative and purifying agencies are sent by Allah Himself, in both the physical and the spiritual world. (30.46)

3564 Cf. vii. 57 and n. 1036 and xxv. 48 and n. 3104. (30.46)

3565 In the physical world, the winds not only cool and purify the air, and bring the blessings of rain, which fertilizes the soil, but they help international commerce and intercourse among men through sea-ways and now by air-ways. Those who know how to take advantage of these blessings of Allah prosper and rejoice, while those who ignore or fail to understand these Signs perish in storms. So in the spiritual world: heralds of glad tidings were sent by Allah in the shape of Messengers: those who profited by their Message prospered and those who ignored or opposed the Clear Signs perished, see next verse. (30.46)

30:48 - It is Allah Who sends the Winds and they raise the Clouds: then does He spread them in the sky as He wills and break them into fragments until thou seest rain-drops issue from the midst thereof: then when He has made them reach such of his servants as He wills behold they do rejoice! <sup>35663567</sup>

3566 Again the Parable of the Winds is presented from another aspect, both physical and spiritual. In the physical world, see their play with the Clouds: how they suck up the moisture from terrestrial water, carry it about in dark clouds as needed, and break it up with rain as needed. So Allah's wonderful Grace draws up men's spiritual aspirations from the most unlikely places and suspends them as dark mysteries, according to His holy Will and Plan: and when His Message reaches the hearts of men even in the smallest fragments, how its recipients rejoice, even though before it, they were in utter despair! (30.48)

30:51 - And if We (but) send a Wind from which they see (their tilth) turn yellow behold they become thereafter ungrateful (Unbelievers)! <sup>3569</sup>

3569 Another Parable from the forces of nature. We saw how the Winds gladdened, vivified, and enriched those who utilized them in the right spirit. But a wind might be destructive to tilth in certain circumstances: so the blessings of Allah may-by the wrongdoers resisting and blaspheming-bring punishment to the wrong-doers. Instead of taking the punishment in the right spirit-in the spirit in which Believers of Allah take their misfortunes,-the Unbelievers curse and deepen their sin! (30.51)

33:9 - O ye who believe! Remember the Grace of Allah (bestowed) on you when there came down on you hosts (to overwhelm you): but We sent against them a hurricane and force that ye saw not. But Allah sees (clearly) all that ye do. <sup>367936803681</sup>

3680 After a close investment of two to four weeks, during which the enemy were disheartened by their ill success, there was a piercing blast of the cold east wind. It was a severe winter, and February can be a very cold month in Madinah, which is about 3,000 ft. above the sea-level. The enemy's tents were torn up, their fires were extinguished, the sand and rain beat in their faces, and they were terrified by the portents against them. They had already well nigh fallen out amongst themselves, and beating a hasty retreat, they melted away. The Madinah fighting strength was no more than 3,000, and the Jewish tribe of the Banu Quraiza who were in their midst was a source of weakness as they were treacherously intriguing with the enemy. And further there were the Hypocrites: see n. 3666 above. But there were hidden forces that helped the Muslims. Besides the forces of nature there were angels, though invisible to them, who assisted the Muslims. (33.9)

34:12 - And to Solomon (We made) the Wind (obedient): its early morning (stride) was a month's (journey) and its evening (stride) was a month's (journey); and We made a Font of molten brass to flow for him; and there were Jinns that worked in front of him by the leave of his Lord and if any of them turned aside from Our command We made Him taste of the Penalty of the Blazing Fire. <sup>380338043805</sup>

3803 Cf. xxi. 81-82, n. 2736, and xxxviii. 36-38. See also xxvii. 38-39. The winds are swift and can cover in a short morning's or evening's flight the distance which it takes a whole month to cover on foot or by bullock cart. In our own day, with air speeds of 400 miles and more per hour, this seems a moderate statement. (34.12)

35:9 - It is Allah Who sends forth the Winds so that they raise up the Clouds and We drive them to a Land that is dead and revive the earth therewith after its death: even so (will be) the Resurrection! <sup>3881</sup>

3881 The allegory here is double. (1) Dry, unpromising soil may seem to all intents and purposes dead; there is no source of water near; moisture is sucked up by the sun's heat in a far-off ocean, and clouds are formed; winds arise; it seems as if the wind "bloweth as it listeth", but it is really Allah's Providence that drives it to the dead land; the rain falls, and behold! there is life and motion and beauty everywhere! So in the spiritual world, Allah's Revelation is His Mercy and His Rain; there may be the individual resurrection (Nushur) or unfolding of a soul. (2) So again, may be the general Resurrection (Nushur), the unfolding of a new World in the Hereafter, out of an old World that is folded up and dead (Takwir, S. lxxxi). (35.9)

38:36 - Then We subjected the Wind to his power to flow gently to his order whithersoever he willed <sup>4193</sup>

42:32 - And among His Signs are the ships smooth-running through the ocean (tall) as mountains. <sup>4572</sup>

4572 The great and stately ships are appealed to again and again as being among the Signs of Allah, from many aspects. The aspect referred to here is how the great sailing ship runs prosperously as long as "the breath of heaven fills the sail", and what a miserable helpless creature she becomes when she once becomes becalmed. Students of English literature will remember the striking picture which Coleridge draws in his "Rime of the Ancient Mariner." The becalmed ship is as it were in the grip of Death because of the crime which the sailor had committed, and his mind feels psychologically the full force of the Sign. By analogy we can apply this to other craft: the steamer is not free from other dangers of the sea, nor air-craft from numerous dangers of the air. (42.32)



42:33 - If it be His Will He can still the Wind: then would they become motionless on the back of the (ocean). Verily in this are Signs for everyone who patiently perseveres and is grateful. <sup>4573</sup>

4573 If we study such Signs in the right spirit, we learn the highest lessons for our spiritual life: on the one hand, patient perseverance with reliance on Allah, and on the other a feeling or attitude of grateful thanks to Allah, that He enables us to achieve so much in spite of our shortcomings, and forgives in us so much that deserves punishment and disaster. (42.33)

46:24 - Then when they saw the (Penalty in the shape of ) a cloud traversing the sky coming to meet their valleys they said "This cloud will give us rain!" "Nay it is the (calamity) ye were asking to be hastened! a wind wherein is a Grievous Penalty! <sup>4802</sup>

4802 The Punishment came suddenly, and when they least expected it. They wanted rain, and they saw a cloud and rejoiced. Behold, it was coming towards their own tracts, winding through the hills. Their irrigation channels would be full, their fields would be green, and their season would be fruitful. But no! What is this? It is a tremendous hurricane, carrying destruction on its wings! A violent blast, with dust and sand! Its fury destroys everything in its wake! Lives lost! Fields covered with sand-hills! The morning dawns on a scene of desolation! Where were the men who boasted and defied their Lord! There are only the ruins of their houses to witness to the past! (46.24)

54:19 - For We sent against them a furious wind on a Day of violent Disaster <sup>5144</sup>

5144 Cf. xli. 16. How graphic is the description of the tornado that uprooted them! It must indeed be a dreadful tornado that plucks up the palm-trees by their deep tap-roots. The "Day" is an indefinite period of time. The wind that destroyed the 'Ad people lasted seven nights and eight days: lxix. 7. (54.19)

56:41 - And those on the left hand: What of those on the left hand?

56:42 - In scorching wind and scalding water

69:6 - And the 'Ad they were destroyed by a furious wind exceedingly violent; <sup>5639</sup>

5639 The 'Ad were an unjust people spoilt by their prosperity. The prophet Hud preached to them in vain. They were apparently destroyed by a terrible blast of wind. See n. 1040 to vii. 65. See also xli. 15-16, n. 4483, and liv. 19, n. 5144. (69.6)

77:1 - By the (Winds) Sent Forth one after another (to man's profit); <sup>58635864</sup>

5863 This Sura begins with an appeal to five things, as pointing to the substantive statement in verse 7, that the Day of Justice and Judgment is bound to come, and we must prepare for it. It is difficult to translate, but easy to understand, if we remember that a triple thread of allegory runs through this passage (verses 1-7). The five things or phases, which will be presently considered in detail, refer to (a) Winds in the physical world, (b) Angels in the Kingdom of Allah, and (c) Prophets in the human world, connecting it with the Kingdom of Allah. (77.1)

5864 Understanding the reference to Winds, we can see that they are powerful factors in the government of the physical world. (1) They come gently as harbingers of the blessings of rain and fertility (xv. 22; xxx. 48); but (2) they can come as violent tornadoes, uprooting and destroying (li. 41-42); (3) they can scatter seeds far and wide, and (4) they can separate chaff from grain, or clear the air from epidemics; and (5) they literally carry sound, and therefore Messages. All these things point to the power and goodness of Allah, and we are asked to believe that His promise of Mercy and Justice in the Hereafter is indeed true. Cf. this passage with li. 1-6 (Zariyat) with which it has many affinities. (77.1)

77:2 - Which then blow violently in tempestuous Gusts <sup>5865</sup>

5865 If we understand the reference to be, not to Winds, but to Angels, they are agencies in the Kingdom of Allah, which carry out similar functions, changing and revolutionising the face of the world. (1) They come softly, on beneficent errands of Mercy; (2) they are charged with the mission of punishment and destruction for sin as in the case of the two angels who came to Lut (xv. 57-66); (3) they distribute Allah's Mercies as the Winds distribute good seeds; (4) they sort out the good from the evil among men; and (5) they are the agency through which Allah's Messages and Revelations are conveyed to the Prophets (see No. 5 in the last note). (77.2)

77:3 - And scatter (things) far and wide;

77:4 - Then separate them one from another

77:5 - Then spread abroad a Message <sup>5866</sup>

5866 If we understand the reference to Prophets or Messengers of Allah, or the verses of Revelation which would be particularly appropriate for verses 5-6, we also get a satisfactory solution of the Allegory. (1) The Prophets have followed one another in a series: the verses of the Qur'an came, one after another as needed; in both cases it was for man's spiritual profit; (2) they caused great disturbance in a spiritual decadent world; they pulled down evil institutions root and branch, and substituted new ones; (3) they proclaimed their truths far and wide, without fear and without favour; (4) through them were sorted out men of Faith and rebels against Allah's Law; and (5) they gave a Message, through which just men were justified through repentance, and evil men were warned of their sins. Some Commentators take one or other of these allegories, and some apply one allegory to a few of these verses, and

another to another few. In my opinion the Allegory is wide enough to comprehend all the meanings which I have sketched. I wish a translation could do justice to those marvellously terse sentences in the original. (77.5)

## 77:6 - Whether of Justification or of Warning

### 51:1 - By the (Winds) that scatter broadcast; <sup>4986</sup>4987

4986 Four things are mentioned in verses 1 to 4 as evidences or types of the certainty and unity of a Truth described in verses 5-6. What these things are is described by certain adjectival participles, the noun understood being usually taken to be "Winds": the word for Wind (Rih) being feminine in Arabic. Some Commentators however understand other nouns as being implied. e.g., angels in all four verses, or different things in each of the four verses. Whatever these things are, their different modes of working are evidence of the power and goodness of Allah, the Unity of His Plan, and the certainty of Good and Evil reaching their own destined ends, when Judgment and Justice will have given each one his due. (51.1)

4987 Winds may blow strong, and scatter particles of dust far and wide; but they do not diminish by one jot the substance of Allah's material creation; on the contrary they help to readjust things. They reshape the configuration of the earth; in the vegetable kingdom they carry seeds about and plant new seeds in old soils; in the region of air they produce mighty changes in temperature and pressure that affect animal and vegetable life; they carry the moisture of equatorial Africa to the parched plains of India; and so on. Yet they are just one little agency showing Allah's working in the material world. So in the spiritual world. Revelation works mighty changes; it may be resisted, but the resistance will be swept away; it ever points to the one Great Final Event, "to which the whole Creation moves". (51.1)

### 51:2 -And those that lift and bear away heavy weights; <sup>4988</sup>

4988 The things that lift and bear away heavy weights may be the Winds that carry the heavy rain-clouds or that sweep off every resistance from their path, or it may be the heavy moisture-laden clouds themselves. So works Revelation: it lifts and sweeps away the burdens of custom, superstition, or man's inertia, and ever leads onwards to the destined End. (51.2)

### 51:3- And those that flow with ease and gentleness; <sup>4989</sup>

4989 These may be Winds that fill the sails of ships with gentle and favourable breezes, that carry men and merchandise to their destinations. Or they may be the ships themselves, whose smooth motion through the waters is described in many places, by the verb jara, "to flow", e.g., cf. ii. 164. (51.3)

### 51:4 - And those that distribute and apportion by command <sup>4990</sup>

4990 These may be Winds (or other agencies) that distribute and apportion moisture or rain or atmospheric pressure or other blessings of Allah, -not haphazard but by fixed laws, i. e., according to the Command of their Lord. So with Revelation. Its blessings are distributed all round, and it produces its marvellous effects sometimes in the most unlikely places and ways. (51.4)

►Al-Tirmidhi Hadith

### Hadith 1733 Narrated by Ubayy ibn Ka'b

The Prophet (peace be upon him) said: Do not abuse the wind. Should your experience of it be disagreeable supplicate: Allah, we beg from Thee the good in this wind, the good of that which it contains and the good of that which it has been commanded to do. We seek Thy protection against the evil in this wind and the evil of that which it contains and the evil of that which it has been commanded to do.

Transmitted by Tirmidhi.

►Al-Tirmidhi Hadith

### Hadith 310 Narrated by Abu Hurayrah

Allah's Messenger (peace be upon him) said: No ablution is necessary except in the case of sound (of wind) or (the foul smell of) wind.

Transmitted by Ahmad, Tirmidhi.

Sahih Al-Bukhari Hadith

### Hadith 1.137 Narrated by Abu Huraira

Allah's Apostle said, "The prayer of a person who does Hadath (passes urine, stool or wind) is not accepted till he performs (repeats) the ablution." A person from Hadaramout asked Abu Huraira, "What is 'Hadath'?" Abu Huraira replied, " 'Hadath' means the passing of wind from the anus."

► Sahih Al-Bukhari Hadith

**Hadith 2.144** Narrated by  
**Anas**

Whenever a strong wind blew, anxiety appeared on the face of the Prophet (fearing that wind might be a sign of Allah's wrath).

► Sahih Al-Bukhari Hadith

**Hadith 4.505** Narrated by  
**Abu Huraira**

The Prophet said, "When the call for the prayer is pronounced, Satan takes to his heels, passing wind with noise. When the call for the prayer is finished, he comes back. And when the Iqama is pronounced, he again takes to his heels, and after its completion, he returns again to interfere between the (praying) person and his heart, saying to him, 'Remember this or that thing,' till the person forgets whether he has offered three or four Rakat: so if one forgets whether he has prayed three or four Rakat, he should perform two prostrations of Sahu (i.e. forgetfulness)."

► Sahih Al-Bukhari Hadith

**Hadith 4.452** Narrated by  
**Abu Huraira**

The Prophet said, "As long as any one of you is waiting for the prayer, he is considered to be praying actually, and the angels say, 'O Allah! Be merciful to him and forgive him', (and go on saying so) unless he leaves his place of praying or passes wind (i.e. breaks his ablution)."

► Sunan of Abu-Dawood

**Hadith 5078** Narrated by  
**Abu Hurayrah**

I heard the Apostle of Allah (peace be upon him) say: The wind comes from Allah's mercy. Salamah's version has: It is Allah's mercy; it (sometimes) brings blessing and (sometimes) brings punishment. So when you see it, do not revile it, but ask Allah for some of its good, and seek refuge in Allah from its evil.

## WINE:

2:219 - They ask thee concerning wine and gambling. Say: "In them is great sin and some profit for men; but the sin is greater than the profit." They ask thee how much they are to spend; say: "What is beyond your needs." Thus doth Allah make clear to you His Signs: in order that ye may consider. <sup>240241242</sup>

240 Wine: Khamr: literally understood to mean the fermented juice of the grape; applied by analogy to all fermented liquor, and by further analogy to any intoxicating liquor or drug. There may possible be some benefit in it, but the harm is greater than the benefit, especially if we look at it from a social as well as an individual point of view. (2.219)

5:90 - O ye who believe! intoxicants and gambling (dedication of) stones and (divination by) arrows are an abomination of Satan's handiwork: eschew such (abomination) that ye may prosper. <sup>793794795</sup>

12:36 - Now with him there came into the prison two young men. Said one of them: "I see myself (in a dream) pressing wine." Said the other: "I see myself (in a dream) carrying bread on my head and birds are eating thereof." "Tell us" (they said) "the truth and meaning thereof: for we see thou art one that doth good (to all)." <sup>168516861687</sup>

47:15 - (Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible: rivers of milk of which the taste never changes; rivers of wine a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels (to pieces)? <sup>4833483448354836</sup>

4833 In this description there are four kinds of drinks and all kinds of fruits; and the summing up of all delights in the "Forgiveness from their Lord". The four kinds of drinks are: (1) delicious, cool, pure water, not like earthly water, for it never suffers corruption; (2) milk which never turns Sour, whose taste is like that of fresh warm milk drawn from the udder; (3) wine, not like any wine on earth, for it leaves no headaches behind, and causes no intoxication, which is a kind of madness or poison, but is ever a joy to drink; and (4) honey, pure and clear, with no admixture of wax or any foreign substance. These drinks, will cool the spirit, feed the heart, warm the affections, and sweeten life. (47.15)

76:5 - As to the Righteous they shall drink of a Cup (of Wine) mixed with Kafur <sup>5835</sup>

5835 Kafur is literally Comphor. It is a fountain in the Realms of Bliss. It is a seasoning added to the Cup of pure, beatific Wine, which causes no intoxication (Ivi. 18- 19), but stands for all that is wholesome, agreeable, and refreshing. Camphor is cool and refreshing, and is given as a soothing tonic in Eastern medicine. In minute doses its odour and flavour are also agreeable. (76.5)

76:21 - Upon them will be green Garments of fine silk and heavy brocade and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine Pure and Holy. 58535854

5854 This would seem to be the culmination of the honour which the Blessed receive at the Royal and Divine Banquet. The words in the next verse express the sort of speech which will make the Guest a denizen of Heaven. (76.21)

83:25 - Their thirst will be slaked with Pure Wine sealed: <sup>6024</sup>

6024 The Wine will be of the utmost purity and flavour, so precious that it will be protected with a seal, and the seal itself will be of the costly material of musk, which is most highly esteemed in the East for its perfume. Perhaps a better interpretation of the "seal" is to take it as implying the final effect of the drink: just as a seal close a document, so the seal of the drink will be the final effect of the delicious perfume and flavour of musk, heightening the enjoyment and helping in the digestion. (83.25)

►Sunan of Abu-Dawood

**Hadith 3662** Narrated by  
**Umar ibn al-Khattab**

When the prohibition of wine (was yet to be) declared, Umar said: O Allah, give us a satisfactory explanation about wine. So the following verse of Surat al-Baqarah revealed; "They ask thee concerning wine and gambling. Say: In them is great sin...." Umar was then called and it was recited to him. He said: O Allah, give us a satisfactory explanation about wine. Then the following verse of Surat an-Nisa' was revealed: "O ye who believe! approach not prayers with a mind befogged...." Thereafter the herald of the Apostle of Allah (peace be upon him) would call when the (congregational) prayer was performed: Beware, one who is drunk should not come to prayer. Umar was again called and it was recited to him). He said: O Allah, give us a satisfactory explanation about wine. This verse was revealed: "Will ye not then abstain?" Umar said: We abstained.

►Sunan of Abu-Dawood

**Hadith 3668** Narrated by  
**An-Nu'man ibn Bashir**

The Prophet (peace be upon him) said: from grapes wine is made, from dried dates wine is made, from honey wine is made, from wheat wine is made, from barley wine is made.

►Al-Muwatta Hadith

**Hadith 42.13**

## General Section on Wine being Made Haram

Yahya related to me from Malik from Ishaq ibn Abdullah ibn Abi Talha that Anas ibn Malik said, "I was serving wine to Abu Ubayda ibn al-Jarrah and Abu Talha al-Ansari and Umayy ibn Kab. The wine had been prepared from crushed ripe dates and dried dates. Someone came to them and said, 'Wine has been made haram.' Abu Talha ordered me to go and take the jugs and break them. I stood up and went to a mortar of ours and I struck them with the bottom of it until they broke."

►Al-Muwatta Hadith

**Hadith 42.2**

## The Hadd for Drinking Wine

Yahya related to me from Malik from Thawr ibn Zayd ad-Dili that Umar ibn al-Khattab asked advice about a man drinking wine. Ali ibn Abi Talib said to him, "We think that you flog him for it with eighty lashes. Because when he drinks, he becomes intoxicated, and when he becomes intoxicated, he talks confusedly, and when he talks confusedly, he lies." (80 lashes is the same amount as for slandering) **Umar gave eighty lashes for drinking wine.**

►Al-Tirmidhi Hadith

**Hadith 3617** Narrated by  
**Jabir ibn Abdullah**

The Prophet (peace be upon him) said, "**Beat anyone who drinks wine, and if he does it a fourth time kill him.**" He said that after that a man who had drunk wine four times was brought to the Prophet (peace be upon him) and he beat him, but did not kill him.

Al-Muwatta Hadith

**Hadith 42.11**

## Wine Made Haram

Yahya related to me from Malik from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, said "Whoever drinks wine in this world and does not turn from it in tawba, it is haram for him in the Next World."

Fiqh-us-Sunnah

### Fiqh 4.6

## Using Prohibited Things As Medicine

The majority of scholars hold that the use of wine and other prohibited things as medicine, is unlawful.

## WIN: (THROUGH)

7:113 - So there came the sorcerers to Pharaoh: they said "Of course we shall have a (suitable) reward if we win!" <sup>1079</sup>

21:44 - Nay We gave the good things of this life to these men and their fathers until the period grew long for them; see they not that we gradually reduce the land (in their control) from its outlying borders? Is it then they who will win? <sup>27042705</sup>

2704 'Umr or 'Umur: age, generation, period, time, life. Here "period" is most appropriate, as it covers many generations, "these men and their fathers." (21.44)

2705 The particular signification is that Islam spread from the outer borders, social and geographical, gradually inwards. The social fringe was the humbler people, such as slaves and poor men. The geographical reference is to Madinah and tribes away from the Makkah centre. The proud and unbelieving Quraish were the last to come in when the circle was gradually drawn tighter and tighter around them. The general signification applies to all times. Allah's Truth makes its way first among the poor and the lowly, those whose minds are unsoiled by prejudices of false pride or false knowledge, but it gradually hems in the obstinate, until it prevails in the end. (21.44)

23:1 – The Believers must (eventually) win through <sup>2865</sup>

2865 Aflaha: win through, prosper, succeed, achieve their aims or obtain salvation from sorrow and all evil. This verse connects on with verses 10 and 11 below. The success or victory may come in this world, but is certain and lasting in the world to come. (23.1)

23:117 - If anyone invokes besides Allah any other god he has no authority therefor; and his reckoning will be only with his Lord! And verily the Unbelievers will fail to win through! <sup>29512952</sup>

2951 Not with any one else whatever, as Allah is the Eternal Reality. If men, out of the figments of their imagination, fancy other gods, they will be rudely undeceived. And Allah is Lord, i.e., our Cherisher as well as our Creator. In spite of all our shortcomings and our rebellions, He will forgive us if we go to Him not on our merits but on His grace. (23.117)

2952 See the same word used in describing the contrast with the Believers, in the first verse of this Sura. Righteousness must win and all opposition to it must fail. Thus the circle of the argument is completed. (23.117)

24:52 - It is such as obey Allah and His Apostle and fear Allah and do right that will win (in the end).

26:40 - "That we may follow the sorcerers (in religion) if they win?" <sup>3160</sup>

26:41 - So when the sorcerers arrived they said to Pharaoh: "Of course shall we have a (suitable) reward if we win?" <sup>3161</sup>

Sahih Al-Bukhari Hadith

### Hadith 8.506 Narrated by Jundub

The Prophet said, "He who lets the people hear of his good deeds intentionally, to win their praise, Allah will let the people know his real intention (on the Day of Resurrection), and he who does good things in public to show off and win the praise of the people, Allah will disclose his real intention (and humiliate him)."

► Sahih Al-Bukhari Hadith

### Hadith 8.431 Narrated by Utban bin Malik Al Ansari

who was one of the men of the tribe of Bani Salim: Allah's Apostle came to me and said, "If anybody comes on the Day of Resurrection who has said: La ilaha illal-lah, sincerely, with the intention to win Allah's Pleasure, Allah will make the Hell-Fire forbidden for him."

## WING:

15:88 - Strain not thine eyes (wistfully) at what We have bestowed on certain classes of them nor grieve over them: but lower thy wing (in gentleness) to the Believers. <sup>200920102011</sup>

2009 It may be that other people have worldly goods which worldly men envy. Do they necessarily bring happiness? Even the temporary pleasure that they may give is not unmixed with spiritual poisons, and even so, will not last. The man of God looks with wistful eyes at other things, -the favour and countenance of Allah. (15.88)

2010 The Prophet of Allah, in his human love and sympathy, may grieve over certain classes of people who are puffed up with false notions and callous to the Message of Allah. But he should not make himself unhappy. There is no flaw in Allah's Plan, and it must prevail. This was addressed in the first instance to Al-Mustafa, but in a minor degree, it applies to all righteous men. (15.88)

2011 The metaphor is from a bird who lowers her wing in tender solicitude for her little ones. Cf. xvii. 24, where it is applied to "lowering the wing" to aged parents. (15.88)

17:24 - And out of kindness lower to them the wing of humility and say: "My Lord! bestow on them Thy Mercy even as they cherished me in childhood." <sup>22052206</sup>

2205 Cf. xv. 88 and n. 2011. The metaphor is that of a high-flying bird which lowers her wing out of tenderness to her offspring. There is a double aptness. (1) When the parent was strong and the child was helpless, parental affection was showered on the child: when the child grows up and is strong, and the parent is helpless, can he do less than bestow similar tender care on the parent? (2) But more: he must approach the matter with gentle humility: for does not parental love, remind him of the great love with which Allah cherishes His creatures? There is something here more than simple human gratitude; it goes up into the highest spiritual region. (17.24)

2206 Note that we are asked to honour our father and mother, not "that thy days may be long upon the land which the Lord thy God giveth thee" (Exod. xx. 12), but upon much higher and more universal grounds, such as befit a perfected revelation. In the first place, not merely respect, but cherishing kindness, and humility to parents, are commanded. In the second place, this command is bracketed with the command to worship the One True God. Parental love should be to us a type of divine love: nothing that we can do can ever really compensate for that which we have received. In the third place (see next verse) our spiritual advancement is tested by this: we cannot expect Allah's forgiveness if we are rude or unkind to those who unselfishly brought us up. (17.24)

26:215 - And lower thy wing to the Believers who follow thee. <sup>3233</sup>

3233 That is, be kind, gentle, and considerate with them, as a high flying bird is when she lowers her wing to her offspring. Cf. xvii. 24 and n. 2205, and xv. 88 and n. 201 1. (26.215)

## WISDOM:

2:32 - They said: "Glory to Thee of knowledge we have none save that Thou hast taught us: in truth it is Thou who art perfect in knowledge and wisdom."

2:231 - When ye divorce women and they fulfil the term of their (ʿIddat) either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them or to take undue advantage; if anyone does that He wrongs his own soul. Do not treat Allah's Signs as a jest but solemnly rehearse Allah's favors on you and the fact that He sent down to you the Book and **Wisdom** for your instruction. And fear Allah and know that Allah is well acquainted with all things. <sup>261262263264</sup>

2:269 - He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the message but men of understanding.

3:58 - "This is what We rehearse unto thee of the Signs and the Message of Wisdom."

3:164 - Allah did confer a great favor on the believers when He sent among them an Apostle from among themselves rehearsing unto them the Signs of Allah sanctifying them and instructing them in Scripture and Wisdom while before that they had been in manifest error. <sup>473</sup>

4:113 - But for the Grace of Allah to thee and His Mercy a party of them would certainly have plotted to lead thee astray. But (in fact) they will only lead their own souls astray and to thee



they can do no harm in the least. For Allah hath sent down to thee the Book and **wisdom** and taught thee what thou knewest not (before); and great is the grace of Allah unto thee.

12:76 - So he began (the search) with their baggage before (he came to) the baggage of his brother: at length He brought it out of his brother's baggage. Thus did We plan for Joseph. He could not take his brother by the law of the king except that Allah willed it (so). We raise to degrees (of wisdom) whom We please: but over all endued with knowledge is One the All-Knowing. <sup>17421743174417451746</sup>

16:125 - Invite (all) to the way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best who have strayed from His Path and who receive guidance. <sup>21612162</sup>

2161 In this wonderful passage are laid down principles of religious preaching, which are good for all time. But where are the Teachers with such qualifications? We must invite all to the Way of Allah, and expound His Universal Will; we must do it with wisdom and discretion, meeting people on their own ground and convincing them with illustrations from their own knowledge and experience, which may be very narrow, or very wide. Our preaching must be, not dogmatic, not self-regarding, not offensive, but gentle, considerate, and such as would attract their attention. Our manner and our arguments should not be acrimonious, but modelled on the most courteous and the most gracious example, so that the hearer may say to himself, "This man is not dealing merely with dialectics; he is not trying to get a rise out of me; he is sincerely expounding the faith that is in him, and his motive is the love of man and the love of Allah." (16.125)

2162 It may be that the Preacher sometimes says to himself, "What is the use of teaching these people? they have made up their minds, or they are obstinate; or they are only trying to catch me out," Let him not yield to such a thought. Who knows how the seed of the Word of Allah may germinate in people's minds? It is not for man to look for results. Man's inner thoughts are known best to Allah. (16.125)

31:12 - We bestowed (in the past) wisdom on Luqman: "Show (thy) gratitude to Allah." Any who is (so) grateful does so to the profit of his own soul: but if any is ungrateful verily Allah is free of all wants worthy of all praise. <sup>35933594</sup>

3594 Cf. xiv. 8. The basis of the moral Law is man's own good, and not any benefit to Allah, for Allah is above all needs, and "worthy of all praise"; i.e., even in praising Him, we do not advance His glory. When we obey His Will, we bring our position into conformity with our own nature as made by Him. (31.12)

33:34 - And recite what is rehearsed to you in your homes of the Signs of Allah and His wisdom: for Allah understands the finest mysteries and is well-acquainted (with them). <sup>37163717</sup>

3716 The verb is *uzkurna*, feminine gender, as referring to the *Azwaj* again. It means not only "remember", but "recite", "teach", "make known", "publish", the Message which ye learn at home from the holy Prophet, the fountain of spiritual knowledge. The "Signs of Allah" refer specially to the verses of the Qur-an, and Wisdom to the resulting Instruction derived therefrom. (33.34)

3717 Cf. xxii. 63 and n. 2844. Allah's understanding is perfect in every detail, however minute. Therefore use His Revelation for every phase of life. (33.34)

17:23 - Thy Lord hath decreed that ye worship none but Him and that ye be kind to parents. Whether one or both of them attain old age in thy life say not to them a word of contempt nor repel them but address them in terms of honor. <sup>2204</sup>

2204 The spiritual and moral duties are now brought into juxtaposition. We are to worship none but Allah, because none but Allah is worthy of worship, not because "the Lord thy God is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me" (Exod. xx. 5). Note that the act of worship may be collective as well as individual; hence the plural *ta'buda*. The kindness to parents is an individual act of piety; hence the singular *taqul*, *qul*, etc. (17.23)

17:24 - And out of kindness lower to them the wing of humility and say: "My Lord! bestow on them Thy Mercy even as they cherished me in childhood." <sup>22052206</sup>

17:26 - And render to the kindred their due rights as (also) to those in want and to the wayfarer: but squander not (your wealth) in the manner of a spendthrift. <sup>22082209</sup>

17:28 - And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect yet speak to them a word of easy kindness. <sup>2211</sup>

17:29 - Make not thy hand tied (like a niggard's) to thy neck nor stretch it forth to its utmost reach so that thou become blameworthy and destitute. <sup>2212</sup>

- 17:31 - Kill not your children for fear of want: We shall provide sustenance for them as well as for you: verily the killing of them is a great sin. <sup>2214</sup>
- 17:32 - Nor come nigh to adultery: for it is a shameful (deed) and an evil opening the road (to other evils). <sup>2215</sup>
- 17:33 - Nor take life which Allah has made sacred except for just cause. And if anyone is slain wrongfully We have given his heir authority (to demand Qisas or to forgive); but let him not exceed bounds in the matter of taking life: for he is helped (by the Law). <sup>2216</sup>
- 17:34 - Come not nigh to the orphan's property except to improve it until he attains the age of full strength; and fulfil (every) engagement for (every) engagement will be enquired into (on the Day of Reckoning). <sup>2217221822192220</sup>
- 17:35 - Give full measure when ye measure and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination. <sup>2221</sup>
- 17:36 - And pursue not that of which thou hast no knowledge; for every act of hearing or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning). <sup>2222</sup>
- 17:37 - Nor walk on the earth with insolence: for thou canst not rend the earth asunder nor reach the mountains in height. <sup>2223</sup>
- 17:39 - These are among the (precepts of) **wisdom** which thy Lord Has revealed to thee. Take not with Allah another object of worship lest thou shouldst be thrown into Hell blameworthy and rejected. <sup>22242225</sup>
- 17:63 - Allah said: "Go thy way; if any of them follow thee verily Hell will be the recompense of you (all) an ample recompense. <sup>2253</sup>
- 2253 The power of Evil is summarily dismissed, but not without a clear warning. "Do thy worst; if any of them misuse their limited free-will and deliberately follow thee, they must take the consequences with thee; all of you must answer according to your personal responsibility." (17.63)
- 17:64 - "Lead to destruction those whom thou canst among them with thy (seductive) voice; make assaults on them with thy cavalry and thy infantry; mutually share with them wealth and children; and make promises to them. But Satan promises them nothing but deceit. <sup>22542255225622572258</sup>
- 2254 "Do thy worst; but ye are both warned that that path leads to destruction." (17.64)
- 2255 Evil has many snares for mankind. The one that is put in the foreground is the voice, -the seductive personal appeal, that "makes the worse appear the better part". (17.64)
- 2256 The forcible assault of Evil is next mentioned under the metaphor of cavalry and infantry. It is when cajolery and tempting fair-seeming seem to fail that an attack is made in force with weapons of violence, of all kinds, like the different arms in an organised army. (17.64)
- 2257 If the first assaults are resisted. Evil has other weapons in its armoury. Tangible fruits are dangled before the eyes, ill-gotten gains and children of sin, that follow from certain very alluring methods of indulgence in passions. Or it may be children dedicated to sin or worldly gains, etc. And then there are all kinds of promises for the future. (17.64)
- 2258 This is a parenthetical clause inserted to show up what the promises of the Satan are worth. (17.64)
- 17:65 - "As for My servants no authority shalt thou have over them." Enough is thy Lord for a Disposer of affairs. <sup>22592260</sup>
- 2259 This verse should be read along with the two preceding ones to complete their meaning. Evil has no power except over those who yield to its solicitations. (17.65)
- 2260 As Evil has no authority over the sincere servants of Allah, they should put their trust completely in Him. For He is All-Sufficient to carry out their affairs, and by His grace, to save them from all harm and danger. (17.65)
- 1:6 - Show us the straight way. <sup>22</sup>
- 22 If we translate by the English word "guide," we shall have to say: "Guide us to and in the straight Way." For we many be wandering aimlessly, and the first step is to find the Way; and the second need is to keep in the Way: our own wisdom may fail in either case. The straight Way is often the narrow Way, or the steep Way, which many people shun (xc.11). By the world's perversity the straight Way is sometimes stigmatized and the crooked Way praised. How are

we to judge? We must ask for God's guidance. With a little spiritual insight we shall see which are the people who walk in the light of God's grace, and which are those that walk in the darkness of Wrath. This also would help our judgment. (1.6)

1:7 - The way of those on whom Thou hast bestowed Thy Grace Those whose (portion) is not wrath and who go not astray. <sup>2324</sup>

23 Note that the words relating to Grace are connected actively with God; those relating to Wrath are impersonal. In the one case God's Mercy encompasses us beyond our deserts. In the other case our own actions are responsible for the Wrath, the negative of Grace, Peace, or Harmony. (1.7)

24 Are there two categories? - those who are in the darkness of Wrath and those who stray? The first are those who deliberately break God's law; the second those who stray out of carelessness or negligence. Both are responsible for their own acts or omissions. In opposition to both are the people who are in the light of God's Grace: for His Grace not only protects them from active wrong (if they will only submit their will to Him) but also from straying into paths of temptation or carelessness. The negative gair should be construed as applying not to the way, but as describing men protected from two dangers by God's Grace. (1.7)

5:35 - O ye who believe! do your duty to Allah seek the means of approach unto Him and strive with might and main in His cause: that ye may prosper. <sup>740741</sup>

740 Taqwa here too might be translated "fear of Allah", but the very next clause shows that "fear of Allah" does not mean "fear" in the ordinary sense, which would make you avoid the object of fear. On the contrary the "fear of Allah" is the intense desire to avoid everything that is against His Will and Law. It is in fact duty to Allah, for we are told to seek ardently the means by which we may approach Him, and that can only be done by striving with might and main for His cause. (5.35)

741 "Prosper" in the real sense, for that is all that matters, as the life of this world is brief and fleeting, and of small account as against Eternity. (5.35)

17:56 - Say: "Call on those besides Him whom ye fancy: they have neither the power to remove your troubles from you nor to change them." <sup>2242</sup>

2242 Men's suspicions of each or of the prophets have been condemned in the previous verses. We now have the strongest condemnation of all, that of imagining any other being as being equal or in the same category with One true God. Allah has all power: they have no power. They cannot remove men's troubles. They cannot even mitigate or change them so as to afford the least relief. Why indulge in false worship? (17.56)

17:57 - Those whom they call upon do desire (for themselves) means of access to their Lord even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of. <sup>2243</sup>

2243 Where men or heroes, or prophets or angels are worshipped, the worship is futile; because (1) even if they are good and holy, and ever so near to Allah, yet the nearest of them have need to seek means of access to Allah, and they do seek such means, viz.: the hope of Allah's Grace; (2) though by their very nature it is impossible for us to suppose that they will incur the Wrath of Allah, yet they are but creatures and are subject to the law of personal responsibility. (17.57)

17:19 - Those who do wish for the (things of) the Hereafter and strive therefor with all due striving and have Faith they are the ones whose striving is acceptable (to Allah). <sup>21982199</sup>

2198 This is in contrast to the last verse. Those who wish for mere earthly good sometimes get it and misuse it. Those whose eyes are fixed on the Hereafter, they too share in their Lord's bounty provided they fulfil the conditions explained in the next note; but their wishes and endeavours are more acceptable in the sight of Allah. (17.19)

2199 A mere wish for moral and spiritual good is not enough. It must be backed up by hard endeavour and supported by a lively Faith. On those conditions the wishes are accepted by Allah. (17.19)

40:60 - And your Lord says: "Call on Me; I will answer your (Prayer): But those who are too arrogant to serve Me will surely find themselves in Hell in humiliation!" <sup>4434</sup>

4434 As this life is not the end of all things, and we are to have its fulfilment in the Hereafter: we have only to pray to the Lord of the Present and the Hereafter, **and He will hear us, forgive us, guide us, and make our Path smooth.** But Pride will have its fall, and its humiliating Punishment: Cf. xxxvii. 18. (40.60)

34:27 - Say: "Show me those whom ye have joined with Him as partners: by no means (can ye). Nay He is Allah the Exalted in Power the Wise." <sup>3831</sup>

3831 Wisdom and Power only belong to Allah. If you put your trust in other things, they will fail you, because they do not exist-as objects of worship. All else that you set your hearts upon will and must fail you, because they cannot in any wise be brought into rivalry with Allah. (34.27)

17:90 - They say: "We shall not believe in thee until thou cause spring to gush forth for us from the earth<sup>2292</sup>

2:60 - And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah and do no evil nor mischief on the (face of the) earth.<sup>73</sup>

17:91 - "Or (until) thou have a garden of date trees and vines and cause rivers to gush forth in their midst carrying abundant water;<sup>2293</sup>

2293 This ill-assorted and crude jumble of the sort of miracles which the Unbelievers wanted is in very appropriate contrast to the sober and reasoned argument which has begun in the last sentence of verse 93 and continued in sections 11 and 12, which close this Sura. It is throughout reminiscent of the materialistic imagination of Jewish sceptics, which was mainly responsible for the fall of the Jewish nation (see verse 104 below). For a thirsty people sojourning in a dry land, the finding of a spring of water as in the story of Moses or of the well of Zamzam is an appropriate miracle. But miracles are not for faithless crowds to gape at. A beautiful well-watered Garden is a symbol of Felicity: but a sceptic cannot order Allah to produce it for his pleasure. The same may be said about a house adorned with gold, except that its symbolism is even more materialistic. The fall of the sky or producing Allah face to face or climbing to the skies by a ladder, or bringing down a book of parchment which men could handle, are all irreverent suggestions that make no distinction between spiritual and material things. (17.91)

17:92 - "Or thou cause the sky to fall in pieces as thou sayest (will happen) against us; or thou bring Allah and the angels before (us) face to face;<sup>22942295</sup>

2294 Contrast the sublime passages like the beginning with lxxii. 1 or that in xxv. 25, where the final breaking up of the firmaments as we know them is referred to in the world's catastrophe, with the ridiculous demand that it should be done for the sport of the sceptics! (17.92)

2295 Cf. ii 55 and iv. 153 about the desire of the Israelites to see Allah face to face; and vi. 8-9, about angels coming down to convince men. (17.92)

17:93 - "Or thou have a house adorned with gold or thou mount a ladder right into the skies. No we shall not even believe in thy mounting until thou send down to us a book that we could read." Say: "Glory to my Lord! am I aught but a man an apostle?"<sup>229622972298</sup>

2296 Cf. vi. 35 about a ladder to the skies. (17.93)

2297 Cf. vi. 7 for the foolish idea of materialistic sceptics that a spiritual revelation could come down from the heavens on a piece of parchment that they can touch. (17.93)

2298 A prophet or messenger of Allah is a man at the command of Allah, and not to satisfy the disingenuous whims and fancies of Unbelievers. Miracles greater than any that their foolish fancies could devise were before them. The Qur-an was such a miracle, and it is a standing miracle that lasts through the ages. Why did they not believe? The real reason was spite and jealousy like that of Iblis. See next verse. (17.93)

6:35 - If their spurning is hard on thy mind yet if thou wert able to seek a tunnel in the ground or a ladder to the skies and bring them a Sign (what good?). If it were Allah's will He could gather them together unto true guidance: so be not thou amongst those who are swayed by ignorance (and impatience)!<sup>856</sup>

856 There were many signs of a divine Mission in the Apostle's life and in the Message which he delivered. If these did not convince the Unbelievers, was it not vain to seek a miraculous Sign from the bowels of the earth or by a visible ascent to the skies? If in the Apostle's eagerness to get all to accept his Message he was hurt at their callousness, active opposition, and persecution of him, he is told that a full knowledge of the working of God's Plan would convince him that impatience was misplaced. This was in the days of persecution before the Hijrat. The history in Medina and shows how Allah's truth was ultimately and triumphantly vindicated. Who among the sincere devotees of Muhammad can fail to read vi. 33-35 without tears in his eyes? (6.35)

2:55 - And remember ye said: "O Moses! we shall never believe in thee until we see Allah manifestly" but ye were dazed with thunder and lightning even as ye looked on.<sup>70</sup>

70 We have hitherto had instances from the Jewish traditional Taurat (or Pentateuch). Now we have some instances from Jewish traditions in the Talmud, or body of exposition in the Jewish theological schools. They are based on the Jewish scriptures, but add many marvellous details and homilies. As to seeing God, we have in Exod. xxxiii 20: "And He said, Thou canst not see My face: for there shall no man see Me and live." The punishment for insisting on seeing God was therefore death; but those who rejected faith were forgiven, and yet they were ungrateful. (2.55)

4:153 - The people of the Book ask thee to cause a book to descend to them from heaven: indeed they asked Moses for an even greater (miracle) for they said: "Show us Allah in public" but they were dazed for their presumption with thunder and lightning. Yet they worshipped the

calf even after clear signs had come to them; even so We forgave them; and gave Moses manifest proofs of authority.<sup>657</sup>

- 657 Cf. ii. 55, for the thunder and lightning which affected those who were presumptuous enough to ask that they should see Allah face to face, and ii. 51, and n. 66, for the worship of the golden calf. The lesson is that it is presumptuous on the part of man to judge of spiritual things in terms of material things, or to ask to see Allah with their material eyes when Allah is above material forms and is independent of time and space. (4.153)

17:90 –They say: "We shall not believe in thee until thou cause spring to gush forth for us from the earth<sup>2292</sup>

17:91 - "Or (until) thou have a garden of date trees and vines and cause rivers to gush forth in their midst carrying abundant water;<sup>2293</sup>

- 2293 This ill-assorted and crude jumble of the sort of miracles which the Unbelievers wanted is in very appropriate contrast to the sober and reasoned argument which has begun in the last sentence of verse 93 and continued in sections 11 and 12, which close this Sura. It is throughout reminiscent of the materialistic imagination of Jewish sceptics, which was mainly responsible for the fall of the Jewish nation (see verse 104 below). For a thirsty people sojourning in a dry land, the finding of a spring of water as in the story of Moses or of the well of Zamzam is an appropriate miracle. But miracles are not for faithless crowds to gape at. A beautiful well-watered Garden is a symbol of Felicity: but a sceptic cannot order Allah to produce it for his pleasure. The same may be said about a house adorned with gold, except that its symbolism is even more materialistic. The fall of the sky or producing Allah face to face or climbing to the skies by a ladder, or bringing down a book of parchment which men could handle, are all irreverent suggestions that make no distinction between spiritual and material things. (17.91)

See under "Signs"

### **WISDOM (ABOUT ANGELS)**

2:10 - In their hearts is a disease; and Allah has increased their disease and grievous is the penalty they (incur) because they are false (to themselves).<sup>34</sup>

- 34 The insincere man who thinks he can get the best of both worlds by compromising with good and evil only increased the disease of his heart, because he is not true to himself. Even the good which comes to him he can pervert to evil. So the rain which fills out the ear of corn or lends fragrance to the rose also lends strength to the thorn or adds strength to the poison of the deadly night-shade. (2.10)

2:210 - Will they wait until Allah comes to them in canopies of clouds with angels (in His train) and the question is (thus) settled? But to Allah do all questions go back (for decision).<sup>231</sup>

- 231 If faith is wanting, all sorts of excuses are made to resist the appeal of God. They might and do say: "Oh yes! we shall believe if God appears to us with His angels in His glory!" In other words they want to settle the question in their way, and not in God's way. That will not do. The decision in all questions belongs to God. If we are true to Him, we wait for His times and seasons, and do not expect Him to wait on ours. (2.210)

6:8 - They say: "Why is not an **angel** sent down to him?" If We did send down an angel the matter would be settled at once and no respite would be granted them.<sup>841</sup>

- 841 Cf. ii. 210. An angel is a heavenly being, a manifestation of God's glory, invisible to men who live gross material lives. Such men are given plenty of respite in which to turn in repentance to God and make themselves worthy of His light. But if their prayer to see an angel were granted, it would do them no good, for they would be destroyed as darkness is destroyed by light. (6.8)

6:9 - If We had made it an **angel** We should have sent him as a man and We should certainly have caused them confusion in a matter which they have already covered with confusion.<sup>842</sup>

- 842 Supposing an angel should appear to their grosser senses, he could only do it in human form. In that case their present confused notions about spiritual life would be still more confounded. They would say: "We wanted to see an angel, and we have only seen a man!" (6.9)

17:95 - Say "If there were settled on earth angels walking about in peace and quiet We should certainly have sent them down from the heavens an angel for an apostle."<sup>2300</sup>

- 2300 The argument is that if angels inhabited this earth, an angel from heaven could be sent down as a messenger to them, as they could mutually understand each other, and the Message of Allah could be explained without difficulty. But the earth is inhabited by men, and the men themselves are divided into races, or groups, or nations. To each Group is sent a prophet from among their brethren: to 'Ad, their brother Hud (xi. 50); to Thamud, their brother Salih (xi. 61); and so on. As a matter of fact, with wicked men, constituted as they are, the appearance of an angel causes disturbance and an unseemly riot, as in the case of the angels that came to Lot (xi. 77-80). In any case they cannot carry out an effective mission among men (vi. 8-9). (17.95)

See under "Angels"



19:17 - She placed a screen (to screen herself) from them: then We sent to her Our angel and he appeared before her as a man in all respects.

2471 To a private eastern chamber, perhaps in the Temple. She went into privacy, from her people and from people in general, for prayer and devotion. It was in this state of purity that the angel appeared to her in the shape of a man. She thought it was a man. She was frightened, and she adjured him not to invade her privacy. (19.16)

19:64 - (The angels say:) "We descend not but by command of thy Lord: to Him belongeth what is before us and what is behind us and what is between: and thy Lord never doth forget" <sup>2514</sup>

2514 We are apt to be impatient of the evils we see around us. We may give of our best service to Allah, and yet see no results. In our human short-sightedness we may complain within ourselves. But we must not be impatient. The angels of Grace come not haphazard, but by command of Allah according to His Universal Will and Purpose. Allah does not forget. If things are delayed, it is in accordance with a wise providence, which cares for all. Our plain duty is to be patient and constant in His service. (19.64)

18:103 - Say: "Shall we tell you of those who lose most in respect of their deeds?" <sup>2448</sup>

2448 That is, those who prided themselves on their works in this life, and now find that those works are of no avail. Their loss is all the greater because they had a misplaced confidence in their own deeds or in the assistance of false "protectors". Allah is the only Protector: no one else's protection is of any use. (18.103)

18:104 - "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their works?" <sup>2449</sup>

2449 Many people have such a smug sense of self-righteousness that while they go on doing wrong, they think that they are acquiring merit. So, in charity, all the elements that make for outward show or selfishness (as to get some worldly advantage) nullify the deed of charity. In the same way hypocrites sometimes affect to be surprised that their declared effort for somebody's good is not appreciated, when they are really seeking some hidden gain or false glory for themselves. The sincere are only those who believe in their spiritual responsibility and act as in Allah's sight. (18.104)

19:83 - Seest thou not that We have set the Evil Ones on against the Unbelievers to incite them with fury? <sup>2527</sup>

2527 Under the laws instituted by Allah, when evil reaches a certain stage of rebellion and defiance, it is left to gather momentum and to rush with fury to its own destruction. It is given a certain amount of respite, as a last chance: but failing repentance, its days are numbered. The godly therefore should not worry themselves over the apparent worldly success of evil, but should get on with their own duties in a spirit of trust in Allah. (19.83)

20:46 - He said: "Fear not: for I am with you: I hear and see (everything).

20:130 - Therefore be patient with what they say and celebrate (constantly) the praises of thy Lord before the rising of the sun and before its setting; yea celebrate them for part of the hours of the night and at the sides of the day: that thou mayest have (spiritual) joy. <sup>26542655</sup>

2654 All good men must be patient with what seems to them evil around them. That does not mean that they should sit still and do nothing to destroy evil; for the fight against evil is one of the cardinal points in Islam. What they are told is that they must not be impatient: they must pray to Allah and commune with Him, so that their patience and faith may be strengthened, and they may be able the better to grapple with evil. For they thus not only get strength in this world but pleasure of Allah in the Hereafter as well. (20.130)

2655 Taraf, plural atraf, may mean sides, ends, extremities. If the day be compared to a tubular figure standing erect, the top and bottom are clearly marked, but the sides are not so clearly marked: they would be atraf (plural), not tarafain (dual). Now the prayer before sunrise is clearly Fajr; that before sunset is Asr: "part of the hours of the night" would indicate Magrib (early night, just after sunset), and Isha, before going to bed. There is left Zuhr, which is in the indefinite side or middle of the day: it may be soon after the sun's decline from noon, but there is considerable latitude about the precise hour. The majority of Commentators interpret in favour of the five Canonical prayers, and some include optional prayers. But I think the words are even more comprehensive. A good man's life is all one sweet Song of Praise to Allah. (20.130)

19:12 - (To his son came the command): "O Yahya! take hold of the Book with might": and We gave him wisdom even as a youth. <sup>24662467</sup>

2466 Time passes. The son is born. In this section of the Sura the centre of interest is Yahya, and the instruction is now given to him. 'Keep fast hold of Allah's revelation with all your might': for an unbelieving world had either corrupted or neglected it, and Yahya (John the Baptist) was to prepare the way for, Jesus, who was coming to renew and re-interpret it. (19.12)

2467 Hukm, translated Wisdom, implies something more than Wisdom; it is the Wisdom or Judgment that is entitled to judge and command, as in the matter of denouncing sin. (19.12)

6:23 - There will then be (left) no subterfuge for them but to say: "By Allah Our Lord we were not those who joined gods with Allah." <sup>851</sup>



851 Fitnat has various meanings, from the root idea of "to try , to test, to tempt;" e.g. (1) a trial or temptation, as in ii. 102; (2) trouble, tumult, oppression, persecution, as in ii. 191, 193, 217; (3) discord, as in iii. 7; (4) subterfuge, an answer that amounts to a sedition, and excuse founded on a falsehood, as here. Other shades of meaning will be noticed as they occur. Those who blasphemed God in imagining false gods will now see the vanity of their imaginations for themselves. What answer can they give now? In their perversity they will deny that they ever entertained the notion of false gods. (6.23)

6:17 - "If Allah touch thee with affliction none can remove it but He; if He touch thee with happiness He hath power over all things. <sup>849</sup>

849 The vulgar worship of false gods out of fear that they would harm them or hope that they would confer some benefit on them. These false gods can do neither. All power, all goodness is in the hands of the One True God. All else is pretence or illusion. (6.17)

6:43 - When the suffering reached them from Us why then did they not learn humility? On the contrary their hearts became hardened and Satan made their (sinful) acts seem alluring to them. <sup>861</sup>

861 Sorrow and suffering may (if we take them rightly) turn out to be the best gifts of God to us. According to the Psalms (xciv. 12), "Blessed is the man whom Thou chastenest, O Lord!" Through suffering we learn humility, the antidote to many vices and the fountain of many virtues. But if we take them the wrong way, we grumble and complain: we become faint-hearted; and Satan gets his opportunity to exploit us by putting forward the alluring pleasures of his Vanity Fair. (6.43)

6:110 - We (too) shall turn to (confusion) their hearts and their eyes even as they refused to believe in the first instance: We shall leave them in their trespasses to wander in distraction. <sup>938939</sup>

938 Where there is sheer obstinacy and ridicule of faith, the result will be that such a sinner's heart will be hardened and his eyes will be sealed, so that he cannot even see the things visible to ordinary mortals. The sinner gathers impetus in his descent towards wrong. (6.110)

939 Cf. ii. 15. God's grace is always ready to help human weakness or ignorance and to accept repentance and give forgiveness. But where the sinner is in actual rebellion, he will be given none, and it will be his own fault if he wanders about distractedly, without any certain hope or refuge. (6.110)

6:122 - Can he who was dead to whom We gave life and a Light whereby he can walk amongst men be like him who is in the depths of darkness from which he can never come out? Thus to those without faith their own deeds seem pleasing. <sup>945</sup>

945 Here is an allegory of the good man with his divine mission and the evil man with his mission of evil. The former, before he got his spiritual life, was like one dead. It was God's grace that gave him spiritual life, with a Light by which he could walk and guide his own footsteps as well as the footsteps of those who are willing to follow God's light. The opposite type is that which hates God's light, which lives in the depths of darkness, and which plots and burrows against all that is good. But the plots of evil recoil on itself, although it thinks that they will hurt the good. Can these two types be for a moment compared with each other? Perhaps the lead in every centre of population is taken by the men of evil. But the good men should not be discouraged. They should work in righteousness and fulfil their mission. (6.122)

6:108 - Revile not ye those whom they call upon besides Allah lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord and We shall then tell them the truth of all that they did. <sup>936</sup>

936 A man's actual personal religion depends upon many things, -his personal psychology, the background of his life, his hidden or repressed feelings, tendencies, or history (which psychoanalysis tries to unravel), his hereditary dispositions or antipathies, and all the subtle influences of his education and his environment. The task before the man of God is: (1) to use any of these which can subserve the higher ends, (2) to purify such as have been misused, (3) to introduce new ideas and modes of looking at things, and (4) to combat what is wrong and cannot be mended: all for the purpose of leading to the truth and gradually letting in spiritual light where there was darkness before. If that is not done with discretion and the skill of a spiritual Teacher, there may be not only a reaction of obstinacy, but an unseemly show of dishonour to the true God and His Truth, and doubts would spread among the weaker brethren whose faith is shallow and infirm. What happens to individuals is true collectively of nations or groups of people. They think in their self-obsession that their own ideas are right. God in His infinite compassion bears with them, and asks those who have purer ideas of faith not to vilify the weaknesses of their neighbours, lest the neighbours in their turn vilify the real truth and make matters even worse than before. In so far as there is active evil, He will deal with it in His own way. Of course the righteous man must not hide his light under a bushel, or compromise with evil, or refuse to establish right living where he has the power to do so. (6.108)

6:107 - If it had been Allah's Plan they would not have taken false gods: but We made thee not one to watch over their doings nor art thou set over them to dispose of their affairs. <sup>935</sup>

935 God's Plan is to use the human will to co-operate in understanding Him and His relations to us. This is the answer to an objector who might say: "If He is All-powered, why does sin or evil exist in the world? Can He not destroy it?" He

can, but His Plan is different, and in any case it is not for a Teacher to force any one to accept the truths which he is inspired to preach and proclaim. (6.107)

6:123 - Thus have We placed leaders in every town its wicked men to plot (and burrow) therein: but they only plot against their own souls and they perceive it not.

6:125 - Those whom Allah (in His Plan) willeth to guide He openeth their breast to Islam; those whom He willeth to leave straying He maketh their breast close and constricted as if they had to climb up to the skies: thus doth Allah (heap) the penalty on those who refuse to believe. <sup>947</sup>

947 God's Universal Plan is the Qadha wa Qadr, which is so much misunderstood. That Plan is unalterable, and that is His Will. It means that in the spiritual world, there are laws of justice, mercy, grace, penalty, etc., which work as surely as anything we know. If, then, a man refuses Faith, becomes a rebel, with each step he goes further and further down, and his pace will be accelerated; he will scarcely be able to take spiritual breath, and his recovery, -in spite of God's mercy which he has rejected, -will be as difficult as if he had to climb up to the skies. On the other hand, the godly will find, with each step, the next step easier. Jesus expressed this truth paradoxically: "He that hath, to him shall be given; but he that hath not, from him shall be taken away even that which he hath": Mark, iv. 25. John (vi 65) make Jesus say: "No man can come unto me, except it were given unto him of my Father." (6.125)

6:104 - "Now have come to you from your Lord proofs to open your eyes: if any will see it will be for (the good of) his own soul; if any will be blind it will be to his own (harm): I am not (here) to watch over your doings." <sup>932</sup>

932 I understand "Say" to be understood in the beginning of this verse. The words would then be the words of the Apostle, as in fact is suggested in verse 107 below. That is why I have enclosed them in inverted commas. (6.104)

6:126 - This is the way of thy Lord leading straight: We have detailed the Signs for those who receive admonition.

6:127 - For them will be a Home of Peace in the presence of their Lord: He will be their Friend because they practiced (righteousness).

6:153 - Verily this is My Way leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you that ye may be righteous. <sup>979</sup>

979 Note again the triple refrain with variations, in vi. 151, 152, and 153. In verse 151, we have the moral law, which it is for our own good to follow: "Thus doth He command you, that ye may learn wisdom." In verse 152, we have to deal justly and rightly with others; we are apt to think too much of ourselves and forget others: "Thus doth He command you, that ye may remember." In verse 153 our attention is called to the Straight Way, the Way of God, the only Way that leads to righteousness: "Thus doth He command you, that ye may be righteous." (6.153)

10:1 - Alif Lam Ra. These are the Ayats of the Book of Wisdom. <sup>13811382</sup>

1381 For the Abbreviated Letters generally see Appendix I. (10.1)

1382 Ayat = Signs, or Verses of the Qur-an. Here both meanings are to be understood. Each verse is a nugget of wisdom. And in the verses immediately following, e.g., x. 3-6, examples are given of the wonders of Allah's material Creation. If the starry heavens impress us with their sublimity as signs of Allah's wisdom and power, how much more wonderful is it that He should speak to lowly man through His Messengers, in man's language, so that he can understand? (10.1)

### **ABRAHAM'S PRAYER:**

26:83 - O my Lord! bestow wisdom on me and join me with the righteous; <sup>3178</sup>

3178 Having shown clearly the distinction between the False and the True, Abraham now shows in the form of a Prayer what his inmost wishes are. (1) He wants his own soul enlightened with divine wisdom, and (2) his heart and life filled with righteousness; (3) he will not be content with working for himself or his own generation: his view extends to all future generations; (4) and of course he wishes to attain the goal of the righteous, the Garden of the Bliss of the Divine Countenance; but he is not content with this; for (5) he wants his father and relatives to share in his spiritual joy, so that he can proudly see all whom he can reach, in an honourable station (contrasted with disgrace) on the Day of Judgment. (26.83)

### **ON FUTILITY:**

25:72 - Those who witness no falsehood and if they pass by futility they pass by it with honorable (avoidance); <sup>31313132</sup>

3131 Witness no falsehood has two significations, both implied in this passage: (1) those who give no evidence that is false; and (2) those who do not assist at anything which implies fraud or falsehood. (25.72)

3132 There is not only condemnation of positive falsehood or of being mixed up with things implying falsehood; but futilities-vain random talk, unedifying jokes, useless show, etc.-are all condemned. If a good man finds himself in such an affair, he must withdraw from it in an honourable, dignified way, not in a fussy arrogant way. (25.72)

## 31:2 - These are Verses of the Wise Book, <sup>3580</sup>

3580 This Sura relates to **Wisdom**, and the Qur-an is appropriately called the Wise Book, or the Book of Wisdom. In verse 12 below there is a reference to Luqman the Wise. "Wise" in this sense (Hakim) means not only a man versed in knowledge human and divine, but one carrying out in practical conduct ('amal) the right course in life to the utmost of his power. His knowledge is correct and practical, but not necessarily complete: for no man is perfect. Such an ideal involves the conception of a man of heroic action as well as of deep and workman-like knowledge of nature and human nature, not merely dreams or speculation. That ideal was fulfilled in a most remarkable degree in the holy Prophet, and in the sacred Book which was revealed through him. "The Wise Book" (Kilab-ul-hakim) is one of the titles of the Qur-an. (31.2)

31:12 - We bestowed (in the past) **wisdom** on Luqman: "Show (thy) gratitude to Allah." Any who is (so) grateful does so to the profit of his own soul: but if any is ungrateful verily Allah is free of all wants worthy of all praise. <sup>35933594</sup>

3593 The sage Luqman, after whom this Sura is called, belongs to Arab tradition. Very little is known of his life. He is usually associated with a long life, and his title is Mu'ammarr (the long-lived). He is referred by some to the age of the 'Ad people, for whom see n. 1040 to vii. 65. He is the type of perfect wisdom. It is said that he belonged to a humble station in life, being a slave or a carpenter, and that he refused worldly power and a kingdom. Many instructive apologies are credited to him, similar to Aesop's Fables in Greek tradition. The identification of Luqman and Aesop has no historical foundation, though it is true that the traditions about them have influenced each other. (31.12)

3594 Cf. xiv. 8. The basis of the moral Law is man's own good, and not any benefit to Allah, for Allah is above all needs, and "worthy of all praise"; i.e., even in praising Him, we do not advance His glory. When we obey His Will, we bring our position into conformity with our own nature as made by Him. (31.12)

31:13 - Behold Luqman said to his son by way of instruction: "O my son! Join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing." <sup>3595</sup>

3595 Luqman is held up as a pattern of wisdom, because he realized the best in a wise life in this world, as based upon the highest Hope in the inner life. To him, as in Islam, true human wisdom is also divine wisdom: the two cannot be separated. The beginning of all wisdom, therefore, is conformity with the Will of Allah (xxxi. 12). That means that we must understand our relations to Him and worship Him aright (xxxi. 13). Then we must be good to mankind, beginning with our own parents (xxxi. 14). For the two duties are not diverse, but one. Where they appear to conflict, there is something wrong with the human will (see n. 3597). (31.13)

31:14 - And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him and in years twain was his weaning: (hear the command) "Show gratitude to Me and to thy parents: to Me is (thy final) Goal." <sup>3596</sup>

3596 The set of milk teeth in a human child is completed at the age of two years, which is therefore the natural extreme limit for breast-feeding. In our artificial life the duration is much less. (31.14)

31:15 - "But if they strive to make the join in worship with Me things of which thou hast no knowledge obey them not; Yet bear them company in this life with justice (and consideration) and follow the way of those who turn to Me (in love): in the End the return of you all is to Me and I will tell you the truth (and meaning) of all that ye did." <sup>359735983599</sup>

3597 Where the duty to man conflicts with the duty to Allah, it means that there is something wrong with the human will, and we should obey Allah rather than man. But even here, it does not mean that we should be arrogant or insolent. To parents and those in authority, we must be kind, considerate, and courteous, even where they command things which we should not do and therefore disobedience becomes our highest duty. The worship of things other than Allah is the worship of false things, things which are alien to our true knowledge, things that go against our own pure nature as created by Allah. (31.15)

3598 In any apparent conflict of duties our standard should be Allah's Will, as declared to us by His command. That is the way of those who love Allah: and their motive in disobedience to parents or human authority where disobedience is necessary by Allah's Law is not self-willed rebellion or defiance, but love of Allah, which means the true love of man in the highest sense of the word. And the reason we should give is: "Both you and I have to return to Allah; therefore not only must I follow Allah's Will, but you must command nothing against Allah's Will." (31.15)

3599 These conflicts may appear to us strange and puzzling in this life. But in Allah's Presence we shall see their real meaning and significance. It may be that that was one way in which our true mettle could be tested: for it is not easy to disobey and love man at the same time. (31.15)

31:16 - "O my son!" (said Luqman) "If there be (but) the weight of a mustard-seed and it were (hidden) in a rock or (anywhere) in the heavens or on earth Allah will bring it forth: for Allah understands the finest mysteries (and) is well-acquainted (with them)." <sup>360036013602</sup>

- 3600 Verses 14-15 are not the direct speech of Luqman but flow by way of commentary on his teaching. He was speaking as a father to his son, and he could not very well urge respect for himself and draw the son's attention to the limitations of filial obedience. These verses may be supposed to be general directions flowing from Luqman's teaching to men, and not directed to his son; though in either case, as Luqman got wisdom from Allah, it is divine principles that are enunciated. (31.16)
- 3601 The mustard-seed is proverbially a small, minute thing, that people may ordinarily pass by. Not so Allah. Further emphasis is laid by supposing the mustard-seed to be hidden beneath a rock or in the cleft of a rock, or to be lost in the spacious expanse of the earth or of the heavens. To Allah everything is known, and He will bring it forth, i. e., take account of it. (31.16)
- 3602 For Latif as a title applied to Allah, see n. 2844 to xxii. 63. (31.16)
- 31:17 - "O my son! establish regular prayer enjoin what is just and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.
- 31:18 - "And swell not thy cheek (for pride) at men nor walk in insolence through the earth; for Allah loveth not any arrogant boaster. <sup>3603</sup>
- 3603 The word "cheek" in English, too, means arrogance or effrontery, with a slightly different shade added, viz.: effrontery from one in an inferior position to one in a superior position. The Arabic usage is wider, and includes smug self-satisfaction and a sense of lofty Superiority. (31.18)
- 31:19 - "And be moderate in thy pace and lower thy voice; for the harshest of sounds without doubt is the braying of the ass." <sup>3604</sup>
- 3604 **The "Golden Mean"** is the pivot of the philosophy of Luqman as it is of the philosophy of Aristotle and indeed of Islam. And it flows naturally from a true understanding of our relation to Allah and His universe and to our fellow-creatures, especially man. In all things be moderate. Do not go the pace, and do not be stationary or slow. Do not be talkative and do not be silent. Do not be loud and do not be timid or half-hearted. Do not be too confident, and do not be cowed down. If you have patience, it is to give you constancy and determination, that you may bravely carry on the struggle of life. If you have humility, it is to save you from unseemly swagger, not to curb your right spirit and your reasoned determination. (31.19)
- 3:81 - Behold! Allah took the covenant of the Prophets saying: "I give you a Book and Wisdom; then comes to you an Apostle confirming what is with you; do ye believe him and render him help." Allah said: "Do ye agree and take this My Covenant as binding on you?" They said: "We agree." He said: "Then bear witness and I am with you among the witnesses." <sup>416</sup>
- 416 Cf. ii. 63. n. 78. The argument is: You (People of the Book) are bound by your own oaths, sworn solemnly in the presence of your own Prophets. In the Old Testament as it now exists, Muhammad is foretold in Deut. xviii. 18: and the rise of the Arab nation in Isaiah. xlii. 11. for Kedar was a son of Ismail and the name is used for the Arab nation: in the New Testament as it now exists. Muhammad is foretold in the Gospel of St. John. xiv. 16, xv. 26, and xvi. 7: the future Comforter cannot be the Holy Spirit as understood by Christians, because the Holy Spirit already was present, helping and guiding Jesus. The Greek word translated "Comforter" is "Paracletos", which is an easy corruption from "Periclytos", which is almost a literal translation of "Muhammad" or "Ahmad": see Q lxi. 6. Further, there were other Gospels that have perished, but of which traces still remain, which were even more specific in their reference to Muhammad; e.g., the Gospel of St. Barnabas, of which an Italian translation is extant in the State Library at Vienna. It was edited in 1907 with an English translation by Mr. Lonsdale and Laura Ragg. (3.81)
- 3:118 - O ye who believe! take not into your intimacy those outside your ranks; they will not fail to corrupt you. They only desire your ruin: rank hatred has already appeared from their mouths; what their hearts conceal is far worse. We have made plain to you the Signs if ye have wisdom.
- 3:164 - Allah did confer a great favor on the believers when He sent among them an Apostle from among themselves rehearsing unto them the Signs of Allah sanctifying them and instructing them in Scripture and Wisdom while before that they had been in manifest error. <sup>473</sup>
- 3:182 - "This is because of the (unrighteous deeds) which your hands sent on before ye: for Allah never harms those who serve Him." <sup>488</sup>
- 4:17 - Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy; for Allah is full of knowledge and wisdom.

4:54 - Or do they envy mankind for what Allah hath given them of His bounty? But We had already given the people of Abraham the Book and Wisdom and conferred upon them a great kingdom. <sup>576</sup>

►Biographies of Companions

## Abdullah ibn Abbas

Abdullah was the son of Abbas, an uncle of the noble Prophet. He was born just three years before the Hijrah. When the Prophet died, Abdullah was thus only thirteen years old.....

The Prophet would often draw Abdullah as a child close to him, pat him on the shoulder and pray: "O Lord, make him acquire a deep understanding of the religion of Islam and instruct him in the meaning and interpretation of things.".....

The Prophet moreover prayed that he be granted not just knowledge and understanding but wisdom. Abdullah related the following incident about himself: "Once the Prophet, peace be upon him, was on the point of performing wudu. I hurried to get water ready for him. He was pleased with what I was doing. As he was about to begin Salat, he indicated that I should stand at his side. However, I stood behind him. When the Salat was finished, he turned to me and said: 'What prevented you from being at my side, O Abdullah?' 'You are too illustrious and too great in my eyes for me to stand side by side with you,' I replied.

Raising his hands to the heavens, the Prophet then prayed: '**O Lord, grant him wisdom.**' The Prophet's prayer undoubtedly was granted for the young Abdullah was to prove time and again that he possessed a wisdom beyond his years. But it was a wisdom that came only with devotion and the dogged pursuit of knowledge both during the Prophet's lifetime and after his death.....

Sad ibn abi Waqqas described him with these words: "I have never seen someone who was quicker in understanding, who had more knowledge and greater wisdom than Ibn Abbas. I have seen Umar summon him to discuss difficult problems in the presence of veterans of Badr from among the Muhajirin and Ansar. Ibn Abbas would speak and Umar would not disregard what he had to say.".....

Abdullah ibn Abbas was constant in his devotions. He kept voluntary fasts regularly and often stayed up at night in Prayer. He would weep while praying and reading the Quran. And when reciting verses dealing with death, resurrection and the life hereafter his voice would be heavy from deep sobbing.

He passed away at the age of seventy one in the mountainous city of Taif.

Sahih Al-Bukhari Hadith

### Hadith 4.703

Narrated by

**Abu Huraira**

I heard Allah's Apostle saying, "Pride and arrogance are characteristics of the rural bedouins while calmness is found among the owners of sheep. Belief is Yemenite, and **wisdom** is also Yemenite (i.e. the Yemenites are well-known for their true belief and wisdom)." Abu 'Abdullah (Al-Bukhari) said, "Yemen was called so because it is situated to the right of the Ka'ba, and Sham was called so because it is situated to the left of the Ka'ba."

►Sunan of Abu-Dawood

### Hadith 4994

Narrated by

**Buraydah ibn al-Hasib**

I heard the Apostle of Allah (peace be upon him) say: In eloquence there is magic, in knowledge ignorance, in poetry **wisdom**, and in speech heaviness. Sa'sa'ah ibn Suhan said: The Prophet of Allah (peace be upon him) spoke the truth. His statement "In eloquence there is magic" means: (For example), there is a right due from a man who is more eloquent in reasoning than the man who is demanding his right. He (the defendant) charms the people by his speech and takes away his right. His statement "In knowledge there is ignorance" means: A scholar brings to his knowledge what he does not know, and thus he becomes ignorant of that. His statement "In poetry there is wisdom" means: These are the sermons and examples by which people receive admonition. His statement "In speech there is heaviness" means: That you present your speech and your talk to a man who is not capable of understanding it, and who does not want it.

Biographies of Companions

## Salman al-Farsi

.....As a scholar, Salman was noted for his vast knowledge and **wisdom**. Ali said of him that he was like Luqman the Wise. And Kab al-Ahbar said: "Salman is stuffed with knowledge and wisdom--an ocean that does not dry up." Salman had a knowledge of both the Christian scriptures and the Quran in addition to his earlier knowledge of the Zoroastrian religion. Salman in fact translated parts of the Quran into Persian during the life-time of the Prophet. He was thus the first person to translate the Quran into a foreign language.....

.....According to the most reliable account, he died in the year thirty five after the hijrah, during the caliphate of Uthman, at Ctesiphon.

Biographies of Companions

## Abu Hurayrah



.....Through his Prodigious efforts, hundreds of ahadith or sayings of the Prophet were transmitted to later generations. His is the foremost name in the roll of hadith transmitters.

....."Then Abu Hurayrah made a supplication saying: "O Lord, I ask You for what my two companions have asked and I ask You for knowledge which will not be forgotten."

"The Prophet, peace be on him, said: 'Ameen.' "We then said: 'And we ask Allah for knowledge which will not be forgotten, and the Prophet replied: 'The Dawsī youth has asked for this before you.'" "With his formidable memory, Abu Hurayrah set out to memorize in the four years that he spent with the Prophet, the gems of **wisdom** that emanated from his lips. He realized that he had a great gift and he set about to use it to the full in the service of Islam.....

Muslims owe a debt of gratitude to Abu Hurayrah for helping to preserve and transmit the valuable legacy of the Prophet, may God bless him and grant him peace. He died in the year 59 AH when he was seventy-eight years old.

Biographies of Companions

## Fatimah bint Muhammad

.....She inherited from her father a persuasive eloquence that was rooted in **wisdom**. When she spoke, people would often be moved to tears. She had the ability and the sincerity to stir the emotions, move people to tears and fill their hearts with praise and gratitude to God for His grace and His inestimable bounties.....

One morning, early in the month of Ramadan, just less than five month after her noble father had passed away, Fatimah woke up looking unusually happy and full of mirth. In the afternoon of that day, it is said that she called Salma bint Umayyā who was looking after her. She asked for some water and had a bath. She then put on new clothes and perfumed herself. She then asked Salma to put her bed in the courtyard of the house. With her face looking to the heavens above, she asked for her husband Ali.

He was taken aback when he saw her lying in the middle of the courtyard and asked her what was wrong. She smiled and said: "I have an appointment today with the Messenger of God."

Ali cried and she tried to console him. She told him to look after their sons al-Hasan and al-Husayn and advised that she should be buried without ceremony. She gazed upwards again, then closed her eyes and surrendered her soul to the Mighty Creator.

She, Fatimah the Resplendent One, was just twenty nine years old.

Biographies of Companions

## Zayd ibn Thabit

.....When a Muslim holds the Quran and reads it or hears it being recited, surah after surah, ayah after ayah, he should know that he owes a tremendous debt of gratitude and recognition to a truly great companion of the Prophet, Zayd ibn Thabit, for helping to preserve for all time to come the Book of Eternal **Wisdom**. Truly did Allah, the Blessed and Exalted, say: "Surely We have revealed the Book of Remembrance and We shall certainly preserve it." (The Quran, Surah al-Hijr, 15:9.

►Sahih Al-Bukhari Hadith

### Hadith 2.490

Narrated by

Ibn Masud

I heard the Prophet saying, "There is no envy except in two: a person whom Allah has given wealth and he spends it in the right way, and a person whom Allah has given wisdom (i.e. religious knowledge) and he gives his decisions accordingly and teaches it to the others."

Al-Muwatta Hadith

### Hadith 59.1

## Seeking Knowledge

Yahya related to me from Malik that he heard that Luqman al-Hakim made his will and counselled his son, saying, "My son! Sit with the learned men and keep close to them. Allah gives life to the hearts with the light of **wisdom** as Allah gives life to the dead earth with the abundant rain of the sky."

►Fiqh-us-Sunnah

### Fiqh 2.63

It is preferred for the imam to stand in the center of the rows and the people closest to him should be the people of intellect and understanding.....

Anas said: "The Prophet loved that the emigrants (muhajarin) and helpers (ansar) stand next to him so that they would learn from him." This is related by Ahmad and Abu Dawud. The **wisdom** behind having such people close to the imam is that they can correct him if he makes a mistake and it is easy for the imam to appoint one of them in his place if he needs to leave.

►Sahih Al-Bukhari Hadith

### Hadith 5.100

Narrated by

Ibn Abbas



Once the Prophet embraced me (pressed me to his chest) and said, "O Allah, teach him **wisdom** (i.e. the understanding of the knowledge of Qur'an)."

► Sahih Al-Bukhari Hadith

### **Hadith 8.166** Narrated by **Ubai bin Kab**

Allah's Apostle said, "Some poetry contains **wisdom**."

► Sahih Muslim Hadith

### **Hadith 142** Narrated by **Abdullah ibn Umar**

The Messenger of Allah observed: O women, you should give charity and ask for much forgiveness for I saw you in bulk amongst the dwellers of Hell. A wise lady among them said: Why is it, Messenger of Allah, that our folk is in bulk in Hell? Upon this the Holy Prophet observed: **You curse too much and are ungrateful to your spouses**. I have seen none lacking in common sense and failing in religion but (at the same time) robbing the **wisdom** of the wise, besides you. Upon this the woman remarked: What is wrong with our common sense and with religion? He (the Holy prophet) observed: Your lack of common sense (can be well judged from the fact) that the evidence of two women is equal to that of one man, that is a proof of the lack of common sense, and you spend some nights (and days) in which you do not offer prayer and in the month of Ramadan (during the days) you do not observe fast, that is a failing in religion. This hadith has been narrated on the authority of AbuTahir with this chain of transmitters.

► Al-Tirmidhi Hadith

### **Hadith 93** Narrated by **AbuHurayrah**

The Prophet (peace be upon him) said: '**Lose no time to do good work** before you are caught up by one of the seven calamities.' Then by way of warning he recounted, 'A starvation which may impair your **wisdom**, or a prosperity which may mislead you, or an ailment which may damage your health, or an old age which may harm your senses, or a sudden death or the appearance of Dajjal (Antichrist). All these are bad events which may be awaited; or the Doomsday, but this day is indeed very hard and bitter.'

Transmitted by Tirmidhi.

## **WITNESS:**

2:143 - Thus have We made of you an Ummah justly balanced that ye might be witnesses over the nations and the Apostle a witness over yourselves; and We appointed the Qiblah to which thou wast used only to test those who followed the Apostle from those who would turn on their heels (from the faith). Indeed it was (a change) momentous except to those guided by Allah. And never would Allah make your faith of no effect. For Allah is to all people most surely full of kindness Most Merciful. 142143144145146

144 Witnesses: When two persons dispute, they advance extravagant claims. A just witness comes between them, and brings the light of reason to bear on them, pruning all their selfish extravagances. So the mission of Islam is to curb, for instance, the extreme formalism of the Mosaic law and the extreme "other-worldiness" professed by Christianity. The witness must be unselfish, equipped with first-hand knowledge, and ready to intervene in the cause of justice. Such is the position claimed by Islam among rival systems. Similarly, within Islam itself, the position of witness to whom disputants can appeal is held by Muhammad Mustafa. (2.143)

2:282 - O ye who believe! when ye deal with each other in transactions involving future obligations in a fixed period of time reduce them to writing. Let a scribe write down faithfully as between the parties: let not the scribe refuse to write as Allah has taught him so let him write. Let him who incurs the liability dictate but let him fear his Lord Allah and not diminish aught of what he owes. If the party liable is mentally deficient or weak or unable himself to dictate let his guardian dictate faithfully. And get **two witnesses** out of your own men and if there are not two men then a man and two women such as ye choose for **witnesses** so that if one of them errs the other can remind her. The **witnesses** should not refuse when they are called on (for evidence). Disdain not to reduce to writing (your contract) for a future period whether it be small or big: it is juster in the sight of Allah more suitable as evidence and more convenient to prevent doubts among yourselves; but if it be a transaction which ye carry out on the spot among yourselves there is no blame on you if ye reduce it not to writing. But take **witnesses** whenever ye make a commercial contract; and let neither scribe nor **witness** suffer harm. If ye do (such harm) it would be wickedness in you. So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things. 329330331332333

- 332 It is desirable that the men (or women) who are chosen as witness should be from the circle to which the parties belong, as they would best be able to understand the transaction, and be most easily available if their evidence is required in future. (2.282)
- 3:18 - There is no god but He: that is the witness of Allah His angels and those endued with knowledge standing firm on justice. There is no god but He the Exalted in Power the Wise. <sup>358</sup>
- 358 Allah Himself speaks to us through His revelations (through angels) and through His Creation, for all Nature glorifies Allah. No thinking mind, if it only judges the matter fairly, can fail to find the same witness in his own heart and conscience. All this points to the Unity of Allah, His exalted nature, and His wisdom. (3.18)
- 3:81 - Behold! Allah took the covenant of the Prophets saying: "I give you a Book and Wisdom; then comes to you an Apostle confirming what is with you; do ye believe him and render him help." Allah said: "Do ye agree and take this My Covenant as binding on you?" They said: "We agree." He said: "Then bear witness and I am with you among the witnesses." <sup>416</sup>
- 416 Cf. ii. 63. n. 78. The argument is: You (People of the Book) are bound by your own oaths, sworn solemnly in the presence of your own Prophets. In the Old Testament as it now exists, Muhammad is foretold in Deut. xviii. 18: and the rise of the Arab nation in Isaiah. xlii. 11. for Kedar was a son of Ismail and the name is used for the Arab nation: in the New Testament as it now exists. Muhammad is foretold in the Gospel of St. John. xiv. 16, xv. 26, and xvi. 7: the future Comforter cannot be the Holy Spirit as understood by Christians, because the Holy Spirit already was present, helping and guiding Jesus. The Greek word translated "Comforter" is "Paracletos", which is an easy corruption from "Periclytos", which is almost a literal translation of "Muhammad" or "Ahmad": see Q lxi. 6. Further, there were other Gospels that have perished, but of which traces still remain, which were even more specific in their reference to Muhammad; e.g., the Gospel of St. Barnabas, of which an Italian translation is extant in the State Library at Vienna. It was edited in 1907 with an English translation by Mr. Lonsdale and Laura Ragg. (3.81)
- 4:6 - Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them release their property to them; but consume it not wastefully nor in haste against their growing up. If the guardian is well-off let him claim no remuneration but if he is poor let him have for himself what is just and reasonable. When ye release their property to them take witnesses in their presence: but all-sufficient is Allah in taking account. <sup>512513</sup>
- 513 It is good to take human witnesses when you faithfully discharge your trust; but remember that, however fully you satisfy your fellow-men when you give your account to them, there is a stricter account due from you to Allah. If you are righteous in Allah's eyes, you must follow these stricter standards. (4.6)
- 4:15 - If any of your women are guilty of lewdness take the evidence of four (reliable) witnesses from amongst you against them; and if they testify confine them to houses until death do claim them or Allah ordain for them some (other) way. <sup>523524525</sup>
- 523 Most commentators understand this to refer to adultery or fornication; in that case they consider that the punishment was altered by the later verse, xxiv. 2. (4.15)
- 524 To protect the honor of women, stricter evidence is required, i.e., the evidence of four instead of the usual two witnesses. It is the same for adultery (see xxiv. 4.). (4.15)
- 525 Keep them in prison until some definite order is received. Those who take the crime to be adultery or fornication construe this definite order ("some other way") to mean some definite pronouncement by the Prophet under inspiration; this was the punishment of flogging under xxiv. 2, for fornication, and stoning to death under the Prophet's directives for adultery. (4.15)
- 4:41 -How then if We brought from each people a **witness** and We brought thee as a witness against these people! <sup>560</sup>
- 560 Each Prophet and Leader is a witness for his People and his contemporaries-for those who accept Allah, and against those who reject Him. (4.41)
- 4:79 - Whatever good (O man!) happens to thee is from Allah; but whatever evil happens to thee is from thy (own) soul. And We have sent thee as an Apostle to (instruct) mankind: and enough is Allah for a witness. <sup>598</sup>
- 598 To blame a man of God for our misfortunes is doubly unjust. For he comes to save us from misfortune, and it is because we flout him or pay no heed to him, that our own rebellion, brings its own punishment. If we realise this truth we shall be saved from two sins: (1) the sin of injustice to Allah's Messengers, who come for our good, and not for our harm: (2) the sin of not realising our own shortcomings or rebellion, and thus living in spiritual darkness. If the Message is from Allah, that carries its own authority: "enough is Allah for a witness." (4.79)
- 4:135 - O ye who believe! stand out firmly for justice as witnesses to Allah even as against yourselves or your parents or your kin and whether it be (against) rich or poor: for Allah can

best protect both. Follow not the lusts (of your hearts) lest ye swerve and if ye distort (justice) or decline to do justice verily Allah is well-acquainted with all that ye do. <sup>544645</sup>

644 When the emigration took place from Makkah to Madinah, bonds and links of brotherhood were established between the Emigrants and the Helpers, and they shared in each other's inheritance. Later, when the Community was solidly established, and relations with those left behind in Makkah were resumed, the rights of blood-relations in Makkah, and the Helper-brethren in Madinah were both safeguarded. This is the particular meaning. The more general meaning is similar; respect your ties of blood, of neighbourhood, and of friendly compacts and understandings. Be just to all. (4.135)

645 Some people may be inclined to favour the rich, because they expect something from them. Some people may be inclined to favour the poor because they are generally helpless. Partiality in either case is wrong. Be just, without fear of favour. Both the rich and the poor are under Allah's protection as far as their legitimate interests are concerned, but they cannot expect to be favoured at the expense of others. And He can protect their interests far better than any man. (4.135)

5:8 - O ye who believe! stand out firmly for Allah as witnesses to fair dealing and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to Piety: and fear Allah for Allah is well-acquainted with all that ye do. <sup>706707</sup>

706 Cf. iv. 135. (5.8)

707 To do justice and act righteously in a favourable or neutral atmosphere is meritorious enough, but the real test comes when you have to do justice to people who hate you or to whom you have an aversion. But no less is required of you by the higher moral law. (5.8)

5:44 - It was We who revealed the law (to Moses); therein was guidance and light. By its standard have been judged the Jews by the Prophet who bowed (as in Islam) to Allah's will by the Rabbis and the doctors of Law: for to them was entrusted the protection of Allah's Book and they were witnesses thereto: therefore fear not men but fear Me and sell not My Signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed they are (no better than) unbelievers. <sup>750751752753</sup>

752 They were living witnesses to the truth of Scripture, and could testify that they had made it known to the people: Cf. ii. 143, and iv. 135. (5.44)

5:106 - O ye who believe! when death approaches any of you (take) witnesses among yourselves when making bequests two just men of your own (brotherhood) or others from outside if ye are journeying through the earth and the chance of death befalls you (thus). If ye doubt (their truth) detain them both after prayer and let them both swear by Allah: "We wish not in this for any worldly gain even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: if we do then behold! the sin be upon us!" <sup>812</sup>

812 Ordinarily this oath should be decisive, and the matter must rest here. But if it gets known that the oath was false, other evidence may be taken as in the next verse. (5.106)

10:61 - In whatever business thou mayest be and whatever portion thou mayest be reciting from the Qur'an and whatever deed ye (mankind) may be doing We are Witnesses thereof when ye are deeply engrossed therein. Nor is hidden from thy Lord (so much as) the weight of an atom on the earth or in heaven. And not the least and not the greatest of these things but are recorded in a clear Record. <sup>1450</sup>

1450 There is nothing that men can do but Allah is a witness to it. We may be deeply engrossed in some particular thing and for the time being be quite unconscious of other things. But Allah's knowledge not only comprehends all things, but has all things actively before it. Nothing is hidden from Him. And His knowledge has another quality which human knowledge has not. Human knowledge is subject to time, and is obliterated by time. Allah's knowledge is like a Record and endures forever. And His Record has a further quality which human records have not. The most permanent human record may be quite intelligible to those who make it but may be ambiguous to others and may become unintelligible with the progress of time, as happens almost invariably to the most enduring inscriptions from very ancient times: but in Allah's "Record" or knowledge there is no ambiguity, for it is independent of time, or place. This is the force of Mubin ("clear") here. (10.61)

11:17 - Can they be (like) those who accept a Clear (Sign) from their Lord and whom a witness from Himself doth teach as did the Book of Moses before it a guide and a mercy? They believe therein; but those of the Sects that reject it the Fire will be their promised meeting place. Be not then in doubt thereon: for it is the Truth from thy Lord: yet many among men do not believe! <sup>15121513</sup>

1512 "A witness from Himself": i.e., the Book which was given to Al-Mustafa, the Holy Qur-an, which is compared to the original Revelation given to Moses. We make no difference between one true and genuine Message and another, nor between one apostle and another, for they all come from the One True God. (11.17)

1513 "Guide": the Arabic word here is Imam, a leader, a guide, one that directs to the true Path. Such a direction is an instance of the Mercy and Goodness of Allah to man. The Qur-an and the Prophet Muhammad are also called, each, a Guide and a Mercy, and so are these epithets applicable to previous Books and Prophets. (11.17)

13:43 - The Unbelievers say: "No apostle art thou." Say: "Enough for a witness between me and you is Allah and such as have knowledge of the Book." 18671868

1867 The enemies of Islam have to acknowledge that Al-Mustafawas a great and noble character, but they deny his Prophethood. He could point to his credentials from Allah in the work which he achieved, and the Qur-an which he brought. (13.43)

1868 That is, those who have knowledge of revelation generally will recognise Allah's revelation in the holy Qur-an. An alternative reading is "min 'indi-hi", which is written the same in Arabic, with only three vowel points different. If we adopt that, the last clause will be: "and from Him is (all) knowledge of the Book": i.e., 'as all knowledge of the Book comes from Allah, the Qur-an also bears witness to me'. (13.43)

16:84 - One day We shall raise from all peoples a witness: then will no excuse be accepted from Unbelievers nor will they receive any favors. 2122

2122 To each People is sent Allah's Messenger or Teacher, to point out the right way. There may be one, or there may be many. Such a Messenger (Rasul) will be a witness that Allah's Truth was preached to all peoples in express terms, in addition to the Signs of Allah everywhere in nature. There will then be no room for excuses of any kind. Those who rejected Allah after repeated warnings cannot reasonably ask for more respite, as they had every kind of respite during their life of probation; nor can they now take refuge behind Allah's Grace, which they had repeatedly rejected. A) That is, they will not be allowed to seek grace by repentance. Cf. xxx. 57, xlv. 35. (16.84)

16:89 - One day We shall raise from all peoples a witness against them from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have sent down to thee the Book explaining all things a guide a Mercy and glad tidings to Muslims. 2126

2126 To the thought expressed in xvi. 84 above, is added another detail here. Not only will there be witnesses from Peoples, but the witnesses will be men from amongst the Peoples themselves, men of their own kith and kin, who understood them and explained Allah's Message in their own language. The Prophet Muhammad will be witness against all those who rejected the Message he brought. For those who believe in him of (all races and peoples), the Book which he brought will be an explanation, a guide, a mercy and a Gospel. (16.89)

17:96 - Say: "Enough is Allah for a witness between me and you: for He is well-acquainted with His servants and He sees (all things)." 2301

2301 'If you want a real witness, it is not these sorts of fancy miracles, but the witness of the true ever-living God. Purify your hearts, and ask Him in true contrition and repentance, and He will guide you and show you the Way'. (17.96)

22:78 - And strive in His cause as ye ought to strive (with sincerity and under discipline): He has chosen you and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims both before and in this (Revelation); that the Apostle may be a witness for you and ye be witnesses for mankind! So establish regular Prayer give regular Charity and hold fast to Allah! He is your Protector the Best to protect and the Best to help! 2861286228632864

2864 See ii. 143, and notes 143 and 144. As the Prophet is a guide and exemplar among us, so Muslims ought to be exemplars amongst mankind. The best witness to Allah's Truth are those who show its light in their lives. (22.78)

24:2 - The woman and the man guilty of adultery or fornication flog each of them with a hundred stripes: let not compassion move you in their case in a matter prescribed by Allah if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment. 295429552956

2954 Zina includes sexual intercourse between a man and a woman not married to each other. It therefore applies both to adultery (which implies that one or both of the parties are married to a person or persons other than the ones concerned) and to fornication, which, in its strict signification, implies that both parties are unmarried. The law of marriage and divorce is made easy in Islam, so that there may be the less temptation for intercourse outside the well-defined incidents of marriage. This makes for greater self-respect for both man and woman. Other sex offences are also punishable, but this Section applies strictly to Zina as above defined. Although zina covers both fornication and adultery, in the opinion of Muslim jurists, the punishment laid down here applies only to unmarried persons. As for married persons, their punishment, according to the Sunnah of the Prophet (peace be on him), is stoning to death. (24.2)

2955 Cf. iv. 15, and n. 523. (24.2)

24:4 - And those who launch a charge against chaste women and produce not four witnesses (to support their allegation) flog them with eighty stripes: and reject their evidence ever after: for such men are wicked transgressors <sup>2958</sup>

2958 The most serious notice is taken of people who put forward slanders or scandalous suggestions about women without adequate evidence. If anything is said against a woman's chastity, it should be supported by evidence twice as strong as would ordinarily be required for business transactions, or even in murder cases. That is, four witnesses would be required instead of two. Failing such preponderating evidence, the slanderer should himself be treated as a wicked transgressor and punished with eighty stripes. Not only would he be subjected to this disgraceful form of punishment, but he would be deprived of the citizen's right of giving evidence in all matters unless he repents and reforms, in which case he can be readmitted to be a competent witness. The verse lays down the punishment for slandering "chaste women", which by consensus of opinion also covers slandering chaste men. Chaste women have been specifically mentioned, according to Commentators, because slandering them is more abhorrent. (24.4)

24:6 - And for those who launch a charge against their spouses and have (in support) no evidence but their own solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; <sup>2960</sup>

2960 The case of married persons is different from that of outsiders. If one of them accuses the other of unchastity, the accusation partly reflects on the accuser as well. Moreover, the link which unites married people, even where differences supervene, is sure to act as a steadying influence against the concoction of false charges of unchastity particularly where divorce is allowed (as in Islam) for reasons other than unchastity. Suppose a husband catches a wife in adultery. In the nature of things four witnesses-or even one outside witness-would be impossible. Yet after such an experience it is against human nature that he can live a normal married life. The matter is then left to the honour of the two spouses. If the husband can solemnly swear four times to the fact, and in addition invoke a curse on himself if he lies, that is prima facie evidence of the wife's guilt. But if the wife swears similarly four times and similarly invokes a curse on herself, she is in law acquitted of the guilt. If she does not take this step, the charge is held proved and the punishment follows. In either case the marriage is dissolved, as it is against human nature that the parties can live together happily after such an incident. (24.6)

24:8 - But it would avert the punishment from the wife if she bears witness four times (with an oath) by Allah that (her husband) is telling a lie;

24:13 - Why did they not bring four witnesses to prove it? When they have not brought the witnesses such men in the sight of Allah (stand forth) themselves as liars! <sup>2966</sup>

2966 If any persons took it seriously, it was their duty to search for and produce the evidence, in the absence of which they themselves became guilty of slander. (24.13)

24:24 - On the Day when their tongues their hands and their feet will bear witness against them as to their actions. <sup>2976</sup>

2976 Our own limbs and faculties are the strongest witnesses against us if we misuse them for evil deeds instead of using them for the good deeds for which they were given to us. (24.24)

28:75 - And from each people shall We draw a witness and We shall say: "Produce your Proof": then shall they know that the Truth is in Allah (alone) and the (lies) which they invented will leave them in the lurch." <sup>34023403</sup>

3402 Cf. iv. 41. The Prophet from each People or Nation will bear testimony that he preached the true gospel of Unity, and the People who rejected him will be asked to show the Proof or authority on which they rejected him: Cf. ii. 111. (28.75)

3403 In that new world, all the fancies or lies, which had been invented in this world of reflected or relative truths mixed with illusions, will have vanished, and left those in the lurch who relied on them. Cf. vi. 24. (28.75)

41:20 - At length when they reach the (Fire) their hearing their sight and their skins will bear witness against them as to (all) their deeds. <sup>4487</sup>

4487 All the members of their bodies and the faculties of their minds, which they misused, will bear witness against them. Similarly, in xxxvi. 65, their hands and their feet bear witness against them. The "skin" not only includes the sense of touch (which is so often misused in sex), but also the sense of taste and the sense of smell, which are specialised forms of the organ of touch. All the sensory organs, and all their intellectual and emotional counterparts advance us by their use and pull us down by their misuse. They become tell-tale witnesses against us if abused. (41.20)

41:22 - "Ye did not seek to hide yourselves lest your hearing your sight and your skins should bear witness against you! But ye did think that Allah knew not many of the things that ye used to do! <sup>4489</sup>

4489 The limbs and faculties will say: "You did not seek to hide your evil from us: in fact you used us for your evil, because we were in your power. Did you not know that Allah knew everything and that our knowledge would be evidence against you?" (41.22)



48:8 - We have truly sent thee as a witness as a bringer of Glad Tidings and as a Warner: <sup>4876</sup>

4876 The Prophet came in order to establish Faith in Allah and true worship. We can view him in three capacities: (1) as a witness to help the weak if they were oppressed and check the strong if they did wrong; (2) as a giver of the Glad Tidings of Allah's Grace and Mercy to those who repented and lived good lives; and (3) as one who warned sinners of the consequences of their sin. A) The words "assist and honour" refer to the Prophet (peace be on him) whereas in the phrase "celebrating praise" clearly the reference is to Allah. (48.8)

48:28 - It is He who has sent His Apostle with Guidance and the Religion of Truth to proclaim it over all religion: and enough is Allah for a Witness. <sup>4912</sup>

4912 The divine disposition of events in the coming of Islam and its promulgation by the holy Prophet are themselves evidence of the truth of Islam and its all-reaching character; for there is nothing which it has not influenced. See also lxi. 9, n. 5442. (48.28)

50:21 - And there will come forth every soul: with each will be an (angel) to drive and an (angel) to bear witness. <sup>4957</sup>

4957 Several interpretations are possible, leading to the same truth, that the Judgment will be set up; the Record will be produced; the good and bad deeds will speak for and against; and complete justice will be done, each act leading to its own due fruit. (1) The (angel) to drive and the (angel) to bear witness may be the Recording Angels of the left and the right (verse 17); or (2) it may not be angels, but the evil deeds will drive like task-masters, and the good deeds will bear witness for the soul on trial; or (3) his misused limbs and faculties will drive him to his doom, while his well-used limbs and faculties will witness for him. (50.21)

56:75 - Furthermore I call to witness the setting of the Stars <sup>5258</sup>

5258 Cf. liii. 1. (56.75)

65:2 - Thus when they fulfil their term appointed either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you endued with justice and establish the evidence (as) before Allah. Such is the admonition given to him who believes in Allah and the Last Day. And for those who fear Allah He (ever) prepares a way out 550955105511

5509 Cf. ii. 231. Everything should be done fairly and squarely, and all interests should be safeguarded. (65.2)

5510 Publicity and the establishment of proper evidence ensure that no one will act unjustly or selfishly. All should remember that these are matters of serious import, affecting our most intimate lives, and therefore our position in the next life. (65.2)

5511 In these very delicate and difficult matters, the wisdom of jurists provides a less satisfactory solution than a sincere desire to be just and true, which is described as the "fear of Allah". Where such a desire exists, Allah often provides a solution in the most unexpected ways or from the most unexpected quarters; e.g., the worst enemies may be reconciled, or the cry or the smile of an infant baby may heal seemingly irreparable injuries or unite hearts seemingly alienated for ever. And Faith is followed at once by a psychological feeling of rest for the troubled spirit. (65.2)

69:38 - So I do call to witness what ye see <sup>5665</sup>

5665 This is an adjuration in the same form as that which occurs in lvi. 75, lxx. 40, xc. 1, and elsewhere. Allah's Word is the quintessence of Truth. But what if someone doubts whether a particular Message is Allah's Word communicated through His Messenger, or merely an imaginary tale presented by a poet, or a soothsayer's vain prophecy? Then we have to examine it in the light of our highest spiritual faculties. The witness to that Word is what we know in the visible world, in which falsehood in the long run gives place to truth, and what we know in the invisible world, through our highest spiritual faculties. We are asked to examine and test it in both these ways. (69.38)

70:40 - Now I do call to witness the Lord of all points in the East and the West that We can certainly 570057015702

5700 For the form of adjuration, cf. lxi. 38, n. 5665; also lvi. 75. Here the witness placed before us by Allah is His own power and glory manifested in the splendour of sunrise and sunset at different points through the solar year. (70.40)

5701 See n. 4034 to xxxvii. 5. If Allah has such power in the wonderful phenomena of the rising of the sun at varying points, repeated year after year, can you not see that He can easily substitute better men than you Unbelievers and blasphemers? (70.40)

5702 The transition from the singular "I" to the plural "We" may be noted. See n. 56 to ii. 38. (70.40)

70:41 - Substitute for them better (men) than they; and We are not to be defeated (in Our Plan).

73:15 - We have sent to you (O men!) an apostle to be a witness concerning you even as We sent an apostle to Pharaoh. <sup>5767</sup>

5767 Our holy Prophet has to warn his age, i.e., the present age, reclaim it from sin, and be a witness for the righteous and against evil, as Moses did his office in his age. For Pharaoh, his arrogance, and his punishment, see x. 75-92. (73.15)



75:1 - I do call to witness the Resurrection Day; <sup>5809</sup>

5809 Cf. lxx. 40, and n. 5700. Here the point to be enforced is understood. The appeal is made to two considerations: (1) That every act has to be accounted for, and evil must have its recompense at the Resurrection; and (2) that man's own spirit has a conscience which would reproach him for sin, if he did not suppress that inner voice. (75.1)

75:2 - And I do call to witness the self-reproaching spirit; (eschew Evil). <sup>5810</sup>

5810 Our doctors postulate three states or stages of the development of the human soul: (1) Ammara (xii. 53), which is prone to evil, and, if not checked and controlled, will lead to perdition; (2) Lawwama, as here, which feels conscious of evil, and resists it, asks for Allah's grace and pardon after repentance and tries to amend; it hopes to reach salvation; (3) Mutmainna (lxxxix 27), the highest stage of all, when it achieves full rest and satisfaction. Our second stage may be compared to Conscience, except that in English usage Conscience is a faculty and not a stage in spiritual development. (75.2)

81:15 - So verily I call to witness the planets that recede <sup>59845985</sup>

5984 Cf. lvi. 75, n. 5258, for the witness that the heavenly bodies bear to the power, beauty, and goodness of Allah, in sending His Revelation. See n. 5798 to lxxiv. 32, for the significance of an adjuration in the Qur-an. (81.15)

5985 The appeal here is made to three things, the Planets, the Night, and the Dawn. (1) The Planets have a retrograde and a forward motion, and, during occultation, hide or disappear behind the sun or moon, or are otherwise invisible or appear stationary. They behave differently from the millions of stars around them. Yet they are not mere erratic bodies, but obey definite laws, and evidence the power and wisdom of Allah. (81.15)

85:3 - By one that witnesses and the subject of the witness <sup>6054</sup>

6054 The literal meaning is clear, but its metaphorical application has been explained in a variety of ways by different Commentators. The words are fairly comprehensive, and should, I think, be understood in connection with Judgment. There the Witnesses may be: (1) the Prophets (iii. 81); Allah Himself (iii. 81, and x. 61); the Recording Angels (l. 21); the Sinner's own misused limbs (xxiv. 24); his record of deeds (xvii. 14); or the Sinner himself (xvii. 14). The subject of the witness may be the deed or crime, or the Sinner against whom the testimony cries out. The appeal to these things means that the Sinner cannot possibly escape the consequences of his crime. He should repent, seek Allah's Mercy, and amend his life. (85.3)

85:7 - And they witnessed (all) that they were doing against the Believers.

85:9 - Him to Whom belongs the dominion of the heavens and the earth! and Allah is Witness to all things. <sup>6057</sup>

6057 It is suggested that the persecutors will richly deserve to be punished in the Fire of Hell. That Punishment will be far more real and lasting than the undeserved cruelty which they inflicted on men for their Faith in the One True God. (85.9)

90:1 - I do call to witness this City <sup>6130</sup>

6130 The appeal to the close ties between the holy Prophet and his parent City of Makkah has been explained in the Introduction to this Sura. It is a symbol of man's own history. Man is born for toil and struggle, and this is the substantive proposition in verse 4 below, which this appeal leads up to. (90.1)

►Al-Muwatta' Hadith

## Hadith 36.7

### Judgement Based on Oaths with One Witness

Malik related to me that he heard that Abu Salama ibn Abd ar-Rahman and Sulayman ibn Yasar were both asked, "Does one pronounce judgement on the basis of an oath with one witness?" They both said, "Yes."

Malik said, "The precedent of the sunna in judging by an oath with one witness is that if the plaintiff takes an oath with his witness, he is confirmed in his right. If he draws back and refuses to take an oath, the defendant is made to take an oath. If he takes an oath, the claim against him is dropped. If he refuses to take an oath, the claim is confirmed against him."

Malik said, "This procedure pertains to property cases in particular. It does not occur in any of the hadd-punishments, nor in marriage, divorce, freeing slaves, theft or slander. If some one says, 'Freeing slaves comes under property,' he has erred. It is not as he said. Had it been as he said, a slave could take an oath with one witness, if he could find one, that his master had freed him....."

Sahih Bukhari Hadith Subjects

## Witnesses

1. The plaintiff to produce a proof
2. Saying: "I do not know except good about him"  
B 3.805

3. The witness of an eavesdropper  
B 3.806, B 3.807
4. Not being familiar with certain evidence  
B 3.808
5. The just witnesses  
B 3.809
6. Number of witnesses necessary  
B 3.810, B 3.811
7. Witness concerning lineage  
B 3.812, B 3.813, B 3.814, B 3.815
8. 'Never accept their witnesses  
B 3.816, B 3.817
9. Being a witness for injustice  
B 3.818, B 3.819, B 3.820
10. False witnesses  
B 3.821, B 3.822
11. A blind man as witness  
B 3.823, B 3.824, B 3.825
12. The witness of women  
B 3.826
13. The witness of male and female slaves  
B 3.827
14. The witness of a wet nurse  
B 3.828
15. Women attesting each other's honorable record  
B 3.829
16. When only one man attests conduct of another  
B 3.830
17. Exaggeration in praising  
B 3.831
18. The validity of a boy's witness  
B 3.832, B 3.833
19. "Have you a proof?"  
B 3.834
20. The defendant taking an oath  
B 3.835
21. Taking a false oath  
B 3.836
22. Claiming something  
B 3.837
23. Taking an oath after the 'Asr prayer  
B 3.838
24. Taking an oath wherever it becomes legal  
B 3.839
25. Wanting to take an oath first  
B 3.840
26. "and their oaths will get painful punishment" (Surah 3 Ayah 77)  
B 3.841, B 3.842
27. The form which an oath should take  
B 3.843, B 3.844
28. Producing proof after oath has been taken  
B 3.845
29. Fulfilling a promise  
B 3.846
30. ".whenever he is trusted, betrays"  
B 3.847, B 3.848, B 3.849

31. No pagans as witnesses  
B 3.850
32. Drawing lots to solve problems  
B 3.851, B 3.852, B 3.853, B 3.854

►Fiqh-us-Sunnah

## Fiqh 1.106

### Extraneous Additions to the adhan

The adhan is a form of worship. Muslims are not allowed to add or subtract anything from it. There is an authentic hadith which states, "Whoever introduces something to this affair of ours will have it rejected." We will discuss some of these acts here:

The caller saying, "I bear witness that our leader (Muhammad) is the Messenger of Allah." Ibn Hajr is of the opinion that the word 'leader' may not be added, although it is permissible on other occasions.

Shaikh Isma'il al-Ajluni records in *Kashfal-Khafa'*, "Wiping the eyes with the index fingers and then kissing them after hearing the caller say 'I bear witness that Muhammad is the messenger of Allah,' and with the listener saying, 'I bear witness that Muhammad is His slave and messenger. I am pleased with Allah as Lord, with Islam as religion, and with Muhammad as the Prophet,'" is based on ad-Dailami's report from Abu Bakr that when he heard the caller say, "I bear witness that Muhammad is the Messenger of Allah," he would say the same, kiss the inside of his index fingers and wipe his eyes. The Prophet then said, "Whoever does what my friend (Abu Bakr) did, then my intercession will be permissible for him." In *al-Maqasid* it says, "This is not true. And what Abu Bakr ar-Raddad al-Yamani al-Mutasawaf recorded in *Mujibat ar-Rahmah wa Aza'im al-Maghfirah* is not true. Its chain is of unknown narrators and, moreover, the chain is broken." There is another report of equally dubious import from al-Khidrs and mentioned in the preceding book: "Whoever says, upon hearing the caller say, 'I bear witness that Muhammad is the Messenger of Allah,' 'Welcome O my love and the coolness of my eyes, Muhammad ibn 'Abdullah, upon whom be peace,' and then kisses his index fingers and wipes his eye with them, he will never go blind; nor will he never be afflicted with an eye infection.'" None of these practices can be attributed to the Prophet or his companions.

►Sahih Al-Bukhari Hadith

### Hadith 6.14 Narrated by Abu Said Al Khudri

Allah's Apostle said, "Noah will be called on the Day of Resurrection and he will say, 'Labbaik and Sa'daik, O my Lord!' Allah will say, 'Did you convey the Message?' Noah will say, 'Yes.' His nation will then be asked, 'Did he convey the Message to you?' They will say, 'No Warner came to us.' Then Allah will say (to Noah), 'Who will bear witness in your favor?' He will say, 'Muhammad and his followers. So they (i.e. Muslims) will testify that he conveyed the Message. And the Apostle (Muhammad) will be a witness over yourselves, and that is what is meant by the Statement of Allah "Thus We have made of you a just and the best nation that you may be witnesses over mankind and the Apostle (Muhammad) will be a witness over yourselves."

►Sunan of Abu-Dawood

### Hadith 1503 Narrated by Zayd ibn Arqam

I heard the Apostle of Allah (peace be upon him) saying (the version of Sulayman has: The Apostle of Allah (peace be upon him) used to say) after his prayer:- "O Allah, our Lord and Lord of everything, I bear witness that Thou art the Lord alone Who hast no partner; O Allah, Our Lord and Lord of everything, I bear witness that Muhammad is Thy servant and Thy apostle ; O Allah, our Lord and Lord of everything, I bear witness that all the servants are brethren; O Allah, our Lord and Lord of everything make me sincere to Thee, and my family too at every moment, in this world and in the world hereafter, O Possessor of glory and honour, listen to me and answer. Allah is incomparably great. O Allah, Light of the heavens and of the earth".

►Sahih Al-Bukhari Hadith

### Hadith 8.7 Narrated by Abu Bakra

Allah's Apostle said thrice, "Shall I not inform you of the biggest of the great sins?" We said, "Yes, O Allah's Apostle" He said, "To join partners in worship with Allah; to be undutiful to one's parents." The Prophet sat up after he had been reclining and added, "And I warn you against giving forged statement and a false witness; I warn you against giving a forged statement and a false witness." The Prophet kept on saying that warning till we thought that he would not stop.

►Al-Tirmidhi Hadith

### Hadith 723 Narrated by AbuSa'id al-Khudri

Allah's Messenger (peace be upon him) said: When you see a person coming to the mosque frequently, bear witness to his faith, for Allah says: `Only who affirms his faith in Allah and the Last Day, can maintain the mosques of Allah. (9:18)

Transmitted by Tirmidhi Ibn Majah and Darimi.

►Al-Tirmidhi Hadith

## Hadith 1064

Narrated by

**AbuSa'id al-Khudri**

The Prophet (peace be upon him) said: When you see a person frequenting the mosque, bear witness to his faith, for Allah, the Lord of honour and glory has said: He alone can service the mosques of Allah who believes in Allah and the Last Day. (9:18)

Transmitted by Tirmidhi.

### WIVES:

See under "Women"

Sahih Bukhari Hadith Subjects

## Wedlock, Nikah

1. Awakening the desire for marriage  
B 7.1, B 7.2
2. "Whoever is able to marry, should marry"  
B 7.3
3. Whoever cannot afford to marry should fast  
B 7.4
4. Marrying several women  
B 7.5, B 7.6, B 7.7
5. Emigration with intent to marry  
B 7.8
6. The marrying of a poor man who is a Muslim  
B 7.9
7. "Have a look at either of my wives"  
B 7.10
8. Not getting married  
B 7.11, B 7.12, B 7.13
9. To marry virgins  
B 7.14, B 7.15
10. To marry matrons  
B 7.16, B 7.17
11. The marriage of a young lady to an elderly man  
B 7.18
12. The type of woman one should seek for marriage  
B 7.19
13. Marrying and manumitting one's own slave girl  
B 7.20, B 7.21, B 7.22
14. Regarding the manumission of a slave girl as her Mahr  
B 7.23
15. 'If they are in poverty'  
B 7.24
16. Husband and wife should have the same religion  
B 7.25, B 7.26, B 7.27, B 7.28
17. Equality in wealth  
B 7.29
18. Bad omen of a lady  
B 7.30, B 7.31, B 7.32, B 7.33
19. A free lady as the wife of a slave  
B 7.34
20. Not to marry more than four wives at a time  
B 7.35
21. 'Prohibited to you for marriage are'  
B 7.36, B 7.37, B 7.38

22. "No suckling is to be carried on after"  
B 7.39
23. The milk belongs to the husband  
B 7.40
24. The witness of a wet nurse  
B 7.41
25. What women are lawful for one to marry
26. "Your step-daughters are also prohibited"  
B 7.42
27. It is prohibited to have two sisters as wives  
B 7.43
28. Not to marry a man married to one's paternal aunt  
B 7.44, B 7.45, B 7.46
29. Exchanging daughters or sisters without Mahr  
B 7.47
30. A woman presenting herself for marriage  
B 7.48
31. The marriage of a Muhrim  
B 7.49
32. Nikah-al Mut'a  
B 7.50, B 7.51, B 7.52
33. A woman presenting herself to a righteous man  
B 7.53, B 7.54
34. Presenting one's daughter or sister to a man  
B 7.55, B 7.56
35. 'your intention of marrying a widowed woman'
36. To look at a woman before marrying her  
B 7.57, B 7.58
37. 'If you divorce the women and they fulfill  
B 7.59, B 7.60, B 7.61
38. 'If the guardian himself is the suitor  
B 7.62, B 7.63
39. Giving one's young children in marriage  
B 7.64
40. Marrying one's daughter to a ruler  
B 7.65
41. The ruler is regarded as a guardian  
B 7.66
42. The consent of the lady  
B 7.67, B 7.68
43. Marriage without the lady's consent is invalid  
B 7.69, B 7.70
44. 'If you fear that you shall not be able to deal'  
B 7.71
45. "Marry me to so-and-so"  
B 7.72
46. The lady already engaged  
B 7.73, B 7.74
47. Canceling an engagement  
B 7.75
48. The speech at the time of marriage  
B 7.76
49. Beating the tambourine during the Nikah  
B 7.77

50. 'And give the women their Mahr as a gift'  
B 7.78
51. To marry a man for what he knows of the Qur'an  
B 7.79
52. Giving Mahr in the form of material things  
B 7.80
53. Conditions stipulated in the marriage contract  
B 7.81
54. Conditions not lawful in the marriage contract  
B 7.82
55. Perfume for the bridegroom  
B 7.83
56. Giving a wedding banquet  
B 7.84
57. Invoking good upon a person who got married  
B 7.85
58. Invocation for the women who prepare the bride  
B 7.86
59. Consummating marriage before going on campaign  
B 7.87
60. Consummating marriage with a girl of nine years  
B 7.88
61. Consummating marriage on a journey  
B 7.89
62. Consummating marriage during the day  
B 7.90
63. The curtains, bedding, etc, designed for women  
B 7.91
64. The women who present the lady to her husband  
B 7.92
65. A present for the bridegroom
66. Borrowing clothes for the bride  
B 7.93
67. What a man should say on having sexual intercourse  
B 7.94
68. The wedding banquet is obligatory  
B 7.95
69. Give a wedding banquet even with one sheep  
B 7.96, B 7.97, B 7.98, B 7.99
70. Giving a bigger banquet for one wife than for others  
B 7.100
71. Giving a banquet with less than one sheep  
B 7.101
72. It is obligatory to accept invitation to a banquet  
B 7.102, B 7.103, B 7.104, B 7.105
73. Refusing an invitation  
B 7.106
74. A meal of trotters  
B 7.107
75. Accepting an invitation to any party  
B 7.108
76. The attendance of women and children at a party  
B 7.109
77. Something disapproving in a party  
B 7.110



78. The bride herself serving the guests  
B 7.111
79. The Naqi' served at a wedding party  
B 7.112
80. Being polite and kind to the women  
B 7.113
81. The exhortation of taking care of women  
B 7.114, B 7.115
82. 'Protect yourself and your family from a fire'  
B 7.116
83. Treating one's family in a polite and kind manner  
B 7.117, B 7.118
84. The advice of a father to his daughter  
B 7.119
85. A woman should not fast except with husband's consent  
B 7.120
86. Deserting her husband's bed  
B 7.121, B 7.122
87. A woman should not allow anyone to enter her house  
B 7.123
88. Women in the Hell Fire  
B 7.124
89. To be unthankful to the husband  
B 7.125, B 7.126
90. The wife has a right over the husband  
B 7.127
91. The woman is a guardian in her husband's house  
B 7.128
92. 'Men are protectors and maintainers of women'  
B 7.129
93. The decision of the Prophet  
B 7.130, B 7.131
94. 'Beat them lightly.'  
B 7.132
95. Ordering the wife to do something sinful  
B 7.133
96. 'If the wife fears cruelty or desertion'  
B 7.134
97. The coitus interruptus  
B 7.135, B 7.136, B 7.137
98. To draw lots among wives  
B 7.138
99. The wife giving up her turn to another wife  
B 7.139
100. To deal justly between women
101. Marrying a virgin after having had a matron  
B 7.140
102. Marrying a matron after having had a virgin  
B 7.141
103. Taking one bath only after having had sexual intercourse with all the wives  
B 7.142
104. Sexual relations with all wives in one day  
B 7.143
105. Taking the permission of all the wives  
B 7.144

106. Loving some wives more than others  
B 7.145
107. Claiming that one has more and better things than one really has  
B 7.146
108. The Ghira  
B 7.147, B 7.148, B 7.149, B 7.150, B 7.151, B 7.152, B 7.153, B 7.154
109. The jealousy of women and their anger  
B 7.155, B 7.156
110. A man's attempt to prevent arousing daughter's jealousy  
B 7.157
111. Men will decrease and women will increase  
B 7.158
112. A man should not stay in seclusion with a woman  
B 7.159, B 7.160
113. A private meeting between a man and a woman  
B 7.161
114. Effeminate men are forbidden to enter upon women  
B 7.162
115. The looking of women at other people  
B 7.163
116. Women going out for their needs  
B 7.164
117. Permission for women to go to the mosque  
B 7.165
118. Looking at female foster suckling relations  
B 7.166
119. Describing a woman to her husband  
B 7.167, B 7.168
120. "I will go round to all my wives tonight  
B 7.169
121. Not to enter one's house at night from a journey  
B 7.170, B 7.171
122. Seeking to beget children  
B 7.172, B 7.173
123. The woman whose husband is absent  
B 7.174
124. 'The women should not display their beauty'  
B 7.175
125. 'And the children who have not yet attained the age'  
B 7.176
126. Admonishing one's daughter  
B 7.177

## WOE:

- 2:79 - Then woe to those who write the Book with their own hands and then say: "This is from Allah" to traffic with it for a miserable price! Woe to them for what their hands do write and for the gain they make thereby.
- 5:31 - Then Allah sent a raven who scratched the ground to show him how to hide the shame of his brother. "**Woe** is me!" said he: "Was I not even able to be as this raven and to hide the shame of my brother?" Then he became full of regrets. <sup>735736</sup>
- 735 Sau-at may mean "corpse", with a suggestion of nakedness and shame in two senses: (1) the sense of being exposed without burial, and (2) the sense of being insulted by being violently deprived by the unwarranted murder, of the soul which inhabited it, - the soul, too, of a brother. (5.31)

736 The thought at last came home to the murderer. It was dreadful indeed to slay any one-the more so as he was a brother, and an innocent righteous brother! But worse still, the murderer had not even the decency to bury the corpse, and of this simple duty he was reminded by a raven-a black bird usually held in contempt! His regret was on that account. That was no true repentance. (5.31)

6:31 - Lost indeed are they who treat it as a falsehood that they must meet Allah until on a sudden the hour is on them and they say: "Ah! woe unto us that we took no thought of it"; for they bear their burdens on their backs; and evil indeed are the burdens that they bear! 854

854 Grievous is the burden of sins which the wicked will bear on their backs when they become conscious of them. Some commentators personify Sins as ugly Demons riding on the backs of men, while the men's Good Deeds become the strong and patient mounts which will carry the men on their backs. If the Good Deeds are few and the Sins many, the man and his Good Deeds will be crushed under the load of the Evil which they carry. (6.31)

18:49 - And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say "Ah! woe to us! what a book is this! It leaves out nothing small or great but takes account thereof!" They will find all that they did placed before them: and not one will thy Lord treat with injustice. 2391

2391 Personal responsibility, for all deeds in this life will then be enforced. But it will be done with perfect justice. Expressed in the forms of this world, it will amount to a clear statement of all we did in this life; the record will be put before us to convince us. As it will be a perfect record, with no omissions and no wrong entries, it will be perfectly convincing. Where there is punishment, it has been earned by the wrong-doer's own deeds, not imposed on him unjustly. (18.49)

19:37 - But the sects differ among themselves: and woe to the Unbelievers because of the (coming) Judgment of a momentous Day! 2489

2489 Judgment: the word in the original is Mash-had, which implies many things: (1) the time or place where evidence is taken, as in a Court of Judgment; (2) the time or place where people are produced (to be judged); and (3) the occasion for such production for the taking of evidence. A very expressive phrase for the Day of Judgment. (19.37)

20:61 - Moses said to him: "Woe to you! forge not ye a lie against Allah lest He destroy you (at once) utterly by chastisement: the forger must suffer frustration!" 2585

2585 Moses had some idea of their trickery and deceit. They would palm off their fraudulent magic as coming from Allah or from their gods! He warns them that their tricks will stand exposed, and their hopes will be defeated. (20.61)

21:14 - They said: "Ah! **woe** to us! We were indeed wrongdoers!"

21:18 - Nay We hurl the Truth against falsehood and it knocks out its brain and behold falsehood doth perish! Ah! **woe** be to you for the (false) things ye ascribe (to Us). 2678

2678 Such as that (1) Allah has partners (xxi.22), or (2) that He has begotten a son (xxi. 26), or (3) has daughters (xvi. 57), or any other superstitions derogatory to the dignity and glory of Allah. (21.18)

21:46 - If but a breath of the Wrath of thy Lord do touch them they will then say "**Woe** to us! we did wrong indeed!"

21:97 - Then will the True Promise draw nigh (of fulfillment): then behold! the eyes of the Unbelievers will fixedly stare in horror: "Ah! **woe** to us! we were indeed heedless of this; nay we truly did wrong!" 2754

2754 Cf. xiv. 42. (21.97)

25:28 - "Ah! **woe** is me! would that I had never taken such a one for a friend!"

33:66 - The Day that their faces will be turned upside down in the Fire they will say: "**Woe** to us! would that we had obeyed Allah and obeyed the Apostle!" 3772

3772 The face is the expression of their Personality, their Self; and turning upside down is a sign of degradation and ignominy. When the Retribution comes, the evil ones will be humiliated, and they will wish that they had followed right guidance when they had the chance. They will then fall to accusing their leaders who misled them. But they forget their own personal responsibility. (33.66)

36:52 - They will say: "Ah! **woe** unto us! Who hath raised us up from our beds of repose? (A voice will say:) "This is what (Allah) Most Gracious had promised and true was the word of the apostles!" 3998

3998 The dead will rise as in a stupor, and they will be confused in the new conditions! They will gradually regain their memory and their personality. They will be reminded that Allah in His grace and mercy had already announced the

Hereafter in their probationary lives, and the word of Allah's messengers, which then seemed so strange and remote, was true and was now being fulfilled! (36.52)

37:20 - They will say "Ah! **woe** to us! This is the Day of Judgement!"

39:22 - Is one whose heart Allah has opened to Islam so that he has received enlightenment from Allah (no better than one hard-hearted)? Woe to those whose hearts are hardened against celebrating the praises of Allah! They are manifestly wandering (in error)! <sup>42744275</sup>

4274 Those who listen to Allah's Message find at each stage Allah's Grace helping them more and more to expand their spiritual understanding and to receive Allah's light, so that they travel farther and farther to their Goal in the Path of Truth and Righteousness. They are not to be compared to those who shut out Allah's Light from their hearts. See next note. (39.22)

4275 Just as there is spiritual progress for those who seek Allah, so there is more and more spiritual retrogression for those who close their hearts to Allah. Their hearts get hardened, and they allow less and less Allah's Grace to penetrate within. But it is obvious that they flounder on the Way, and cannot walk with the firm steps of those of assured Faith. (39.22)

38:27 - Not without purpose did We create heaven and earth and all between! That were the thought of Unbelievers! But woe to the Unbelievers because of the Fire (of Hell)! <sup>4179</sup>

4179 Cf. iii. 191. Unbelief is the subjective negation of a belief in Order, Beauty, Purpose, and Eternal Life. Unbelief is to Faith as Chaos is to Cosmos, as the Fire of Misery is to the Garden of Bliss. (38.27)

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39:56 - "Lest the soul should (then) say: Ah! woe is me! In that I neglected (my duty) towards Allah and was but among those who mocked!" <sup>4327</sup>

4327 Many kinds of sighs and regrets will then assail us. In the first place, we shall see our shortcomings: we were negligent when we should have been serious: we mocked when we should have tried to learn and understand. But it will be too late then to retrieve our position. (39.56)

41:6 - Say thou: "I am but a man like you: it is revealed to me by inspiration that your Allah is One Allah: so stand true to Him and ask for His forgiveness." And **woe** to those who join gods with Allah <sup>44674468</sup>

4467 The reply is in effect: that the bringer of the Message is not an angel nor a god, and so there can and ought to be no barrier between him and his hearers; but he has been chosen to bring a Message of Truth and Hope to them; they should accept the Gospel of Unity, and by Repentance, obtain Allah's Grace and Forgiveness. (41.6)

4468 There is nothing but pity for those who reject Truth, run after false worship, have no sympathy or charity for their fellow-men, and even deny that there is any future Life. (41.6)

43:65 - But sects from among themselves fell into disagreement: then **woe** to the wrongdoers from the Penalty of a Grievous Day!

51:10 - **Woe** to the falsehood-mongers

51:60 - **Woe** then to the Unbelievers on account of that day of theirs which they have been promised! <sup>5036</sup>

5036 That is, their eternal Punishment in the Hereafter, as well as any punishment that may come to them in this life. (51.60)

52:11 - Then **woe** that Day to those that treat (truth) as Falsehood <sup>5045</sup>

5045 That Day will be a Day of Woe to the wrong doers described in two aspects, the rebels against Allah and Allah's Truth, just as it will be a Day of Joy and Thanksgiving to the Righteous, who are described in three aspects in verses 17 to 28. The rebels are here described as being those who openly defied Truth and plunged into wrong-doing, or who trifled with truth, who jested with serious matters, who had not the courage to plunge openly into wrong-doing but who

secretly took profit out of it, who wasted their life in doubts and petty quibbles. It is difficult to say which attitude did more harm to themselves and to others. Both are aspects of deep-seated rebellion. But the mercy of Allah was open to all if they had repented and amended their lives. (52.11)

74:19 - And **woe** to him! how he plotted! <sup>5789</sup>

5789 Cf. li. 10: "Woe to the falsehood-mongers!" (74.19)

74:20 - Yea **woe** to him! how he plotted!

75:34 - **Woe** to thee (O man!) yea woe!

75:35 - Again **woe** to thee (O man!) yea woe!

77:14 - And what will explain to thee what is the Day of Sorting out?

77:15 - Ah **woe** that Day to the Rejecters of Truth!

77:19 - Ah **woe** that Day to the Rejecters of Truth!

77:24 - Ah woe that Day to the Rejecters of Truth!

77:28 - Ah woe that Day to the Rejecters of Truth!

77:34 - Ah woe that Day to the Rejecters of Truth!

77:37 - Ah woe that Day to the Rejecters of Truth!

77:40 - Ah woe that Day to the Rejecters of Truth!

77:45 - Ah woe that Day to the Rejecters of Truth!

77:47 - Ah woe that Day to the Rejecters of Truth!

77:49 - Ah woe that Day to the Rejecters of truth!

78:40 - Verily We have warned you of a Penalty near the Day when man will see (the Deeds) which his hands have sent forth and the Unbeliever will say "**Woe** unto me! Would that I were (mere) dust!" <sup>59145915</sup>

80:17 - Woe to man! what hath made him reject Allah?

83:1 - Woe to those that deal in fraud <sup>6011</sup>

6011 "Fraud" must here be taken in a widely general sense. It covers giving short measure or short weight, but it covers much more than that. The next two verses make it clear that it is the spirit of injustice that is condemned, giving too little and asking too much. This may be shown in commercial dealings, where a man exacts a higher standard in his own favour than he is willing to concede as against him. In domestic or social matters an individual or group may ask for honour, or respect, or services which he or they are not willing to give on their side in similar circumstances. It is worse than one-sided selfishness: for it is double injustice. But it is worst of all in religion or spiritual life: with what face can a man ask for Mercy or Love from Allah when he is unwilling to give it to his fellow-men? In one aspect this is a statement of the Golden Rule. 'Do as you would be done by'. But it is more completely expressed. You must give in full what it due from you, whether you expect or wish to receive full consideration from the other side or not. (83.1)

83:10 - Woe that Day to those that deny

83:11 - Those that deny the Day of Judgment. <sup>6015</sup>

6015 The fact of Personal Responsibility for each soul is so undoubted that people who deny it are to be pitied, and will indeed be in a most pitiable condition on the Day of Reckoning, and none but the most abandoned sinner can deny it, and he only denies it by playing with Falsehoods. (83.11)

85:4 - Woe to the makers of the pit (of Fire) <sup>6055</sup>

104:1 - Woe to every (kind of) scandal-monger and backbiter <sup>6266</sup>

6266 Three vices are here condemned in the strongest terms: (1) scandal-mongering, talking or suggesting evil of men or women by word or innuendo, or behaviour, or mimicry, or sarcasm, or insult; (2) detracting from their character behind their backs, even if the things suggested are true, where the motive is evil; (3) piling up wealth, not for use and service to those who need it, but in miserly hoards, as if such hoards can prolong the miser's life or give him immortality: miserliness is itself a kind of scandal. (104.1)

107:4 - So woe to the worshippers

107:5 - Who are neglectful of their Prayers <sup>6283</sup>

6283 True worship does not consist in the mere form of prayer, without the heart and mind being earnestly applied to seek the realisation of the presence of Allah, and to understand and do His holy Will. (107.5)

►Al-Tirmidhi Hadith

**Hadith 3698**

Narrated by

**AbuHurayrah**

Allah's Messenger (peace be upon him) said, "**Woe** to the governors, **woe** to the chiefs, **woe** to the superintendents! On the Day of Resurrection people will wish that their forelocks were tied to the Pleiades, that they were swinging between Heaven and Earth, and that they had never exercised any rule."

It is transmitted in Sharh as-Sunnah. Ahmad also transmitted it, his version saying, "...that their flowing hair were tied to the Pleiades, that they were dangling between heaven and earth, and that they had never been made governors over anything."

►Sunan of Abu-Dawood

**Hadith 4972**

Narrated by

**Mu'awiyah ibn Jaydah al-Qushayri**

The Apostle of Allah (peace be upon him) said: **Woe** to him who tells things, speaking falsely, to make people laugh thereby. **Woe** to him! **Woe** to him!

►Fiqh-us-Sunnah

**Fiqh 2.41**

## **Excellence of prostration during the Quranic recitation**

Abu Hurairah narrates that the Prophet sallallahu alehi wasallam said: "If a son of Adam recites an 'ayyah of prostration and prostrates, the Satan departs from him and cries: 'O **woe**, he was ordered to prostrate and he did, so for him is paradise. I was ordered to prostrate and I disobeyed, so for me is the Hell.'"

►Sahih Al-Bukhari Hadith

**Hadith 9.249**

Narrated by

**Zainab bint Jahsh**

That one day Allah's Apostle entered upon her in a state of fear and said, "None has the right to be worshipped but Allah! **Woe** to the Arabs from the Great evil that has approached (them). Today a hole has been opened in the dam of Gog and Magog like this." The Prophet made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, "O Allah's Apostle! Shall we be destroyed though there will be righteous people among us?" The Prophet said, "Yes, if the (number) of evil (persons) increased."

## **WOMB:**

See under "Women"

## **WOMEN:**

2:35 - We said: "O Adam! dwell thou and thy wife in the garden and eat of the bountiful things therein as (where and when) ye will but approach not this tree or ye run into harm and transgression." <sup>5051</sup>

50 Was the Garden of Eden a place on this earth? Obviously not. For, in verse 36 below, it was after the Fall that the sentence was pronounced: "On earth will be your dwelling." Before the Fall, we must suppose Man to be on another plane altogether - of felicity, innocence, trust, a spiritual existence, with the negation of enmity, want of faith, and all evil. Perhaps Time and Space also did not exist, and the Garden is allegorical as well as the tree. The forbidden tree was not the tree of knowledge for man was given in that perfect state fuller knowledge than he has now (ii. 31); it was the tree of Evil, which he was forbidden not only to eat of, but even to approach. (2.35)

51 "Zulm" in Arabic implies harm, wrong, injustice, or transgression, and may have reference to oneself; when the wrong is done to others it implies tyranny and oppression; the idea of wrong naturally connects itself with darkness, which is another shade of meaning carried with the root word. (2.35)

2:187 - Permitted to you on the night of the fasts is the approach to your wives. **They are your garments.** **And ye are their garments.** Allah knoweth what ye used to do secretly among yourselves; but He turned



to you and forgave you; so now associate with them and seek what Allah hath ordained for you and eat and drink until the white thread of dawn appear to you distinct from its black thread; then complete your fast till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are limits (set by) Allah; approach not nigh thereto. Thus doth Allah make clear His signs to men that they may learn self-restraint. <sup>195196197198199200</sup>

- 195 Men and women are each other's garments: i.e., they are for mutual support, mutual comfort, and mutual protection, fitting into each other as a garment fits the body. A garment also is both for show and concealment. The question of sex is always delicate to handle: here we are told that even in such matters a clear, open, and honest course is better than fraud or self-deception. The sex instinct is classed with eating and drinking, an animal thing to be restrained, but not to be ashamed of. The three things are prohibited during the fast by day, but permitted after the fast is broken at night till the next fast commences. (2.187)

2:221 - **Do not marry unbelieving women (idolaters)** until they believe; a slave woman who believes is better than an unbelieving woman even though she allure you. Nor marry (your girls) to unbelievers until they believe: a man slave who believes is better than an unbeliever even though he allure you. Unbelievers do (but) beckon you to the fire. But Allah beckons by His grace to the Garden (of Bliss) and forgiveness and makes His Signs clear to mankind: that they may celebrate His praise. <sup>246</sup>

- 246 Marriage is a most intimate communion, and the mystery of sex finds its highest fulfilment when intimate spiritual harmony is combined with the physical link. If religion is at all a real influence in life to both parties or to either party, a difference in this vital matter must affect the lives of both more profoundly than differences of birth, race, language, or position in life. It is therefore only right that the parties to be married should have the same spiritual outlook. If two persons love each other, their outlook in the highest things of life must be the same. Note that religion is not here a mere label or a matter of custom or birth. The two persons may have been born in different religions, but if, by their mutual influence, they come to see the truth in the same way, they must openly accept the same rites and the same social brotherhood. Otherwise the position will become impossible individually and socially. (2.221)

2:222 - They ask thee concerning women's courses. Say: They are a hurt and a pollution; so keep away from women in their courses **and do not approach them** until they are clean. But when they have purified themselves ye may approach them in any manner time or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean. <sup>247248</sup>

- 247 Azan: hurt, pollution. Both aspects must be remembered. Physical cleanliness and purity make for health, bodily and spiritual. But the matter should be looked at from the woman's point of view as well as the man's. To her there is danger of hurt, and she should have every consideration. In the animal world, instinct is a guide which is obeyed. Man should in this respect be better: he is often worse. (2.222)

- 248 Haithu: A comprehensive word referring to manner, time, or place. The most delicate matters are here referred to in the most discreet and yet helpful terms. In sex morality, manner, time, and place are all important: and the highest standards are set by social laws, by our own refined instinct of mutual consideration, and above all, by the light shed by the highest Teachers from the wisdom which they receive from our Maker, Who loves purity and cleanliness in all things. (2.222)

2:223 - **Your wives are as a tilth unto you;** so approach your tilth when or how ye will. But do some good act for your souls beforehand; and fear Allah and know that ye are to meet Him (in the Hereafter) and give (these) good tidings to those who believe. <sup>249250</sup>

- 249 Sex is not a thing to be ashamed of, or to be treated lightly, or to be indulged to excess. It is as solemn a fact as any in life. It is compared to a husbandman's tilth; it is a serious affair to him; he sows the seed in order to reap the harvest. But he chooses his own time and mode of cultivation. He does not sow out of season nor cultivate in a manner which will injure or exhaust the soul. He is wise and considerate and does not run riot. Coming from the simile to human beings, every kind of mutual consideration is required, but above all, we must remember that even in these matters there is a spiritual aspect. We must never forget our souls, and that we are responsible to God. (2.223)

- 250 Our highest spiritual ambition should be the hope of meeting God. To uphold such a hope is to give glad tidings to people of faith. It would only be unrepentant sinners who would fear the meeting. Note how the most sensuous matters are discussed frankly, and immediately taken up into the loftiest regions of spiritual upliftment. (2.223)

2:226 - **For those who take an oath for abstention** from their wives a **waiting for four months** is ordained; if then they return Allah is Oft-Forgiving Most Merciful.

2:227 - But if their intention is firm **for divorce** Allah heareth and knoweth all things. <sup>253</sup>

- 253 Verses 225-27 should be read together with verse 224. The latter, though it is perfectly general, leads up to the other three. (2.227)

2:228 - **Divorced women shall wait concerning themselves for three monthly periods** nor is it lawful for them to hide what Allah hath created in their wombs if they have faith in Allah and

the Last Day. And their husbands have the better right to take them back in that period if they wish for reconciliation. And women shall have rights similar to the rights against them according to what is equitable; but men have a degree (of advantage) over them and Allah is Exalted in Power Wise. <sup>254255</sup>

- 254 Islam tries to maintain the married state as far as possible, especially where children are concerned, but it is against the restriction of the liberty of men and women in such vitally important matters as love and family life. It will check hasty action as far as possible and leave the door to reconciliation open at many stages. Even after divorce a suggestion of reconciliation is made, subject to certain precautions (mentioned in the following verses) against thoughtless action. A period of waiting (iddat) for three monthly courses is prescribed, in order to see if the marriage conditionally dissolved is likely to result in issue. But this is not necessary where the divorced woman is a virgin: Q. xxxiii. 49. It is definitely declared that women and men shall have similar rights against each other. (2.228)
- 255 The difference in economic position between the sexes makes the man's rights and liabilities a little greater than the woman's. Q. iv. 34 refers to the duty of the man to maintain the woman, and to a certain difference in nature between the sexes. Subject to this, the sexes are on terms of equality in law, and in certain matters the weaker sex is entitled to special protection. (2.228)

2:229 - A **divorce is only permissible twice**: after that the parties should either hold together on equitable terms or separate with kindness. It is not lawful for you (men) to take back any of your gifts (from your wives) except when both parties fear that they would be unable to keep the limits ordained by Allah. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by Allah there is no blame on either of them if she give something for her freedom. These are the limits ordained by Allah; so do not transgress them. If any do transgress the limits ordained by Allah such persons wrong (themselves as well as others). <sup>256257258259</sup>

- 256 Where divorce for mutual incompatibility is allowed, there is danger that the parties might act hastily, then repent, and again wish to separate. To prevent such capricious action repeatedly, a limit is prescribed. Two divorces (with a reconciliation between) are allowed. After that the parties must definitely make up their minds, either to dissolve their union permanently, or to live honourable lives together in mutual love and forbearance - to "hold together on equitable terms," neither party worrying the other nor grumbling or evading the duties and responsibilities of marriage. (2.229)
- 257 If a separation is inevitable, the parties should not throw mud at each other, but recognise what is right and honourable on a consideration of all the circumstances. In any case a man is not allowed to ask back for any gifts or property he may have given to the wife. This is for the protection of the economically weaker sex. Lest that protective provision itself work against the woman's freedom, an exception is made in the next clause. (2.229)
- 258 All the prohibitions and limits prescribed here are in the interest of good and honourable lives for both sides, and in the interests of a clean and honourable social life, without public or private scandals. If there is any fear that in safeguarding her economic rights, her very freedom of person may suffer, the husband refusing the dissolution of marriage, and perhaps treating her with cruelty, then, in such exceptional cases, it is permissible to give some material consideration to the husband, but the need and equity of this should be submitted to the judgment of impartial judges, i.e., properly constituted courts. A divorce of this kind is called khula. (2.229)

2:230 - So if a husband divorces his wife (irrevocably) he cannot after that remarry her until after she has married another husband and he has divorced her. In that case there is no blame on either of them if they reunite provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah which He makes plain to those who understand. <sup>260</sup>

- 260 This is in continuation of the first sentence of ii. 229. Two divorces followed by re-union are permissible; the third time the divorce becomes irrevocable, until the woman marries some other man and he divorces her. This is to set an almost impossible condition. The lesson is: if a man loves a woman he should not allow a sudden gust of temper or anger to induce him to take hasty action. What happens after two divorces, if the man takes her back? See n. 261 to ii. 231. (2.230)

2:231 - When ye divorce women and they fulfil the term of their (‘Iddat) either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them or to take undue advantage; if anyone does that He wrongs his own soul. Do not treat Allah's Signs as a jest but solemnly rehearse Allah's favors on you and the fact that He sent down to you the Book and Wisdom for your instruction. And fear Allah and know that Allah is well acquainted with all things. <sup>261262263264</sup>

- 261 If the man takes back his wife after two divorces, he must do so only on equitable terms, i.e., he must not put pressure on the woman to prejudice her rights in any way, and they must live clean and honourable lives, respecting each other's personalities. There are here two conditional clauses: (1) when ye divorce women, and (2) when they fulfil their Iddat: followed by two consequential clauses, (3) take them back on equitable terms, or (4) set them free with kindness. The first is connected with the third and the second with the fourth. Therefore if the husband wishes to resume the marital relations, he need not wait for Iddat. But if he does not so wish, she is free to marry someone else after Iddat. For the meaning of Iddat see n. 254 above. (2.231)

- 262 Let no one think that the liberty given to him can be used for his own selfish ends. If he uses the law for the injury of the weaker party, his own moral and spiritual nature suffers. (2.231)
- 263 These difficult questions of sex relations are often treated as a joke. But they profoundly affect our individual lives, the lives of our children, and the purity and well-being of the society in which we live. This aspect of the question is reiterated again and again. (2.231)
- 264 Rehearse: zikr. Cf. ii. 151 and n. 156. We are asked to remember in our own minds, and to proclaim and praise, and be proud of God's favours on us. His favours are immeasurable; not the least are His Revelations, and the wisdom which He has given to us to enable us to judge and act up to His guidance. (2.231)

2:232 - When ye divorce women and they fulfil the term of their ('Iddat) do not prevent them from marrying their (former) husbands if they mutually agree on equitable terms. This instruction is for all amongst you who believe in Allah and the Last Day. That is (the course making for) most virtue and purity amongst you and Allah knows and ye know not. <sup>265</sup>

- 265 The termination of a marriage bond is a most serious matter for family and social life. And every lawful divorce is approved which can equitably bring back those who have lived together, provided only there is mutual love and they can live on honourable terms with each other. If these conditions are fulfilled, it is not right for outsiders to prevent or hinder re-union. They may be swayed by property or other considerations. This verse was occasioned by an actual case that was referred to the holy Apostle in his life-time. (2.232)

2:233 - The mothers shall give suck to their offspring for two whole years if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child nor father on account of his child. An heir shall be chargeable in the same way if they both decide on weaning by mutual consent and after due consultation there is no blame on them. If ye decide on a foster-mother for your offspring there is no blame on you provided ye pay (the mother) what ye offered on equitable terms. But fear Allah and know that Allah sees well what ye do. <sup>266</sup>

- 266 As this comes in the midst of the regulations on divorce, it applies primarily to cases of divorce, where some definite rule is necessary, as the father and mother would not, on account of the divorce, probably be on good terms, and the interests of the children must be safeguarded. As, however, the wording is perfectly general, it has been held that the principle applies equally to the father and mother in wedlock: each must fulfil his or her part in the fostering of the child. On the other hand, it is provided that the child shall not be used as an excuse for driving a hard bargain on either side. By mutual consent they can agree to some source that is reasonable and equitable, both as regards the period before weaning (the maximum being two years) and the engagement of a wet-nurse, or (by analogy) for artificial feeding. But the mother's privileges must not be curtailed simply because by mutual consent she does not nurse the baby. In a matter of this kind the ultimate appeal must be to godliness, for all legal remedies are imperfect and may be misused. (2.233)

2:234 - If any of you die and leave widows behind they shall wait concerning themselves four months and ten days: when they have fulfilled their term there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do. <sup>267</sup>

- 267 The 'Iddat of widowhood (four months and ten days) is longer than the 'Iddat of divorce (three monthly courses, ii. 228). In the latter the only consideration is to ascertain if there is any unborn issues of the marriage dissolved. This is clear from xxxiii. 49, where it is laid down that there is no 'Iddat for virgin divorces. In the former there is in addition the consideration of mourning and respect for the deceased husband. In either case, if it is proved that there is unborn issue, there is of course no question of remarriage for the woman until it is born and for a reasonable time afterwards. Meanwhile here maintenance on a reasonable scale is chargeable to the late husband or his estate. (2.234)

2:235 - There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: but do not make a secret contract with them except in terms honorable nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah knoweth what is in your hearts and take heed of Him; and know that Allah is Oft Forgiving Most Forbearing. <sup>268</sup>

- 268 A definite contract of remarriage for the woman during her period of 'Iddat of widowhood is forbidden as obviously unseemly, as also any secrecy in such matters. It would bind the woman at a time when she is not fitted to exercise her fullest judgment. But circumstances may arise when an offer (open for future consideration but not immediately decided) may be to her interests, and this is permissible. In mystic interpretation the cherishing of love in one's heart without outward show or reward is the true test of sincerity and devotion. (2.235)

2:236 - There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (a suitable gift) the wealthy according to his means and the poor according to his means; a gift of a reasonable amount is due from those who wish to do the right thing.

- 2:237 - And if ye divorce them before consummation but after the fixation of a dower for them then the half of the dower (is due to them) unless they remit it. Or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget liberality between yourselves. For Allah sees well all that ye do. <sup>269270</sup>
- 269 The law declares that in such a case half the dower fixed shall be paid by the man to the woman. But it is open to the woman to remit the half due to her or to the man to remit the half which he is entitled to deduct, and thus pay the whole. (2.237)
- 270 Him in whose hands is the marriage tie: According to Hanafi doctrine this is the husband himself, who can ordinarily by his act dissolve the marriage. It therefore behooves him to be all the more liberal to the woman and pay her the full dower even if the marriage was not consummated. (2.237)
- 2:240 - Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave (the residence) there is no blame on you for what they do with themselves provided it is reasonable and Allah is Exalted in Power Wise. <sup>273</sup>
- 273 Opinions differ whether the provision (of a year's maintenance, with residence) for a widow is abrogated by the share which the widow gets (one-eighth or one-fourth) as an heir (Q.iv.12). I do not think it is. The bequest (where made) takes effect as a charge on the property, but the widow can leave the house before the year is out, and presumably the maintenance then ceases. (2.240)
- 2:241 - For divorced women maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous.
- 2:282 - O ye who believe! when ye deal with each other in transactions involving future obligations in a fixed period of time reduce them to writing. ....And get two witnesses out of your own men and if there are not two men then a man and **two women** such as ye choose for witnesses so that if one of them errs the other can remind her. ....
- 4:1 - O mankind! reverence your Guardian-Lord Who created you from a single person created of like nature his mate and from them twain scattered (like seeds) countless men and women; reverence Allah through Whom ye demand your mutual (rights) and (reverence) the wombs (that bore you): for Allah ever watches over you. <sup>504505506</sup>
- 506 Among the most wonderful mysteries of our nature is that of sex. The unregenerate male is apt, in the pride of his physical strength, to forget the all-important part which the female plays in his very existence, and in all the social relationships that arise in our collective human lives. The mother that bore us must ever have our reverence. The wife, through whom we enter parentage, must have our reverence. Sex, which governs so much of our physical life, and has so much influence on our emotional and higher nature, deserves not our fear, or our contempt, or our amused indulgence, but our reverence in the highest sense of the term. With this fitting introduction we enter on a discussion of women, orphans, and family relationships. (4.1)
- 4:3 - If ye fear that ye shall not be able to deal justly with the orphans **marry women of your choice two or three or four; but if ye fear that ye shall not be able to deal justly (with them) then only one** or (a captive) that your right hands possess. That will be more suitable to prevent you from doing injustice. <sup>508539</sup>
- 508 Notice the conditional clause about orphans, introducing the rules about marriage. This reminds us of the immediate occasion of the promulgation of this verse. It was after Uhud, when the Muslim community was left with many orphans and widows and some captives of war. Their treatment was to be governed by principles of the greatest humanity and equity. The occasion is past, but the principles remain. Marry the orphans if you are quite sure that you will in that way protect their interests and their property, with perfect justice to them and to your own dependents if you have any. If not, make other arrangements for the orphans. (4.3)
- 509 As the woman in marriage surrenders her person, so the man also must surrender at least some of his property according to his means. And this gives rise to the law of Dower. A minimum dower is prescribed, but it is not necessary to stick to the minimum, and in the new relationship created, the parties are recommended to act towards each other with the greatest confidence and liberality. (4.3)
- 4:4 - And give the women (on marriage) their **dower as a free gift**; but if they of their own good pleasure remit any part of it to you take it and enjoy it with right good cheer.
- 4:7 - From what is left by parents and those nearest related there is a **share for men and a share for women whether the property be small or large a determinate share**. <sup>514</sup>
- 514 I have resisted the temptation to translate "next to kin," as this phrase has a technical meaning in Indian Law, referring to certain kinds of heirs, whereas here the people meant are those whose inheritance is to be divided. The shares are specified. Here the general principles are

laid down that females inherit as well as males, and that relatives who have no legal shares, orphans, and indigent people are not to be treated harshly, if present at the division. (4.7)

4:11 - Allah (thus) directs you as regards your **children's (inheritance)**: to the male a portion equal to that of two females: if only daughters two or more their share is two-thirds of the inheritance; if only one her share is a half. For parents a sixth share of the inheritance to each if the deceased left children; if no children and the parents are the (only) heirs the mother has a third; if the deceased left brothers (or sisters) the mother has a sixth. (The distribution in all cases is) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah and Allah is All-Knowing All-Wise. <sup>516517518</sup>

516 The principles of inheritance law are laid down in broad outline in the Qur-an; the precise details have been worked out on the basis of the Prophet's practice and that of his Companions, and by interpretation and analogy. Muslim jurists have collected a vast amount of learning on this subject, and this body of law is enough by itself to form the subject of life-long study. Here we shall deal only with the broad principles to be gathered from the Text, as interpreted by the Jurists. (1) The power of testamentary disposition extends over only one-third of the Property; the remaining two-thirds are distributed among heirs as laid down. (2) All distribution takes place after the legacies and debts (including funeral expenses) have first been paid. (3) Legacies cannot be left to any of the heirs included in the scheme of distribution; or it will amount to upsetting the shares and undue preference of one heir to another. (4) Generally, but not always, the male takes a share double that of a female in his own category. (4.11)

517 At first sight, the Arabic words seem to mean: "if more than two daughters." But the alternative in the next clause is: "if only one daughter." Logically, therefore, the first clause must mean: "if daughters, two or more." This is the general interpretation, and is confirmed by the supplementary provision in iv. 176 at the end of the Sura, which should be read along with this. (4.11)

518 This verse deals with the portions allotted to (a) children, and (b) parents. The next verse deals with the portions allotted to (c) husband or wife of the deceased, and (d) collaterals. The children's shares are fixed, but their amount will depend upon what goes to the parents. If both parents are living, and there are also children, both father and mother take a sixth each: if only one parent is living, he or she takes his or her sixth; and the rest goes to the children. If the parents are living, and there is no child or other heir, the mother gets a third (and the father the remaining two-thirds); if there are no children, but there are brothers or sisters (this is interpreted strictly in the plural), the mother has a sixth, and the father apparently the residue, as the father excludes collaterals. This is far from being an exhaustive statement, but it establishes the proposition that children and parents have always some share if they survive, but their shares are affected by the existence and number of the heirs in these categories. (4.11)

4:12 - In what your wives leave your share is a half if they leave no child; but if they leave a child ye get a fourth; after payment of legacies and debts. In what ye leave their share is a fourth if ye leave no child; but if ye leave a child they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants but has left a brother or a sister each one of the two gets a sixth; but if more than two they share in a third; after payment of legacies and debts; so that no loss is caused (to anyone). Thus is it ordained by Allah and Allah is All-Knowing Most Forbearing. <sup>519520521522</sup>

519 The husband takes a half of his deceased wife's property if she leaves no child, the rest going to residuaries; if she leaves a child, the husband gets only a fourth. Following the rule that the female share is generally half the male share, the widow gets a fourth of her deceased husband's property, if he leaves no children, and an eighth if he leaves children. If there are more widows than one, their collective share is a fourth or an eighth as the case may be; inter se they divide equally. (4.12)

520 The word in Arabic is kalalat, which is so construed usually. But it was nowhere defined authoritatively in the lifetime of the Messenger. This was one of the three terms about which Hadhrat Umar wished that the Messenger had defined them in his lifetime, the other two being the share of grandfather, and riba (usury). On the accepted definition, we are concerned with the inheritance of a person who has left no descendant or ascendant (however distant), but only collaterals, with or without a widow or widower. If there is a widow or widower surviving, she or he takes the share as already defined, before the collaterals come in. (4.12)

521 A "brother or sister" is here interpreted to mean a uterine brother or sister, i.e., a brother or sister by the same mother but not by the same father, as the case of full brothers and sisters or brothers and sisters by the same father but different mothers is understood to be dealt with later, in the last verse of this Sura. The uterine brother or sister, if only one survives, takes a sixth; if more than one survive, they take a third collectively, and divide among themselves; this on the supposition that there are no descendants or ascendants, however remote. There may, however, be a widow or widower surviving: she or he takes her or his share, as already specified. The shares of collaterals generally are calculated on a complicated system which cannot be described in a brief note. For these, and the rules about Residuaries ('Asaba) reference should be made to special legal treatises. (4.12)

522 Debts (in which funeral expenses take first rank) and legacies are the first charge on the estate of a deceased person, before distribution takes place. But equity and fair dealing should be observed in all matters, so that no one's interests are prejudiced. Thus funeral expenses should be reasonable; debts must be genuine and not reckless debts; and the shares must be calculated with fairness. A) Cf. xlv. 57, n. 4733. (4.12)



4:15 - If any of your women are **guilty of lewdness** take the evidence of four (reliable) witnesses from amongst you against them; and if they testify confine them to houses until death do claim them or Allah ordain for them some (other) way. <sup>523524525</sup>

523 Most commentators understand this to refer to adultery or fornication; in that case they consider that the punishment was altered by the later verse, xxiv. 2. (4.15)

524 To protect the honor of women, stricter evidence is required, i.e., the evidence of four instead of the usual two witnesses. It is the same for adultery (see xxiv. 4.). (4.15)

525 Keep them in prison until some definite order is received. Those who take the crime to be adultery or fornication construe this definite order ("some other way") to mean some definite pronouncement by the Prophet under inspiration; this was the punishment of flogging under xxiv. 2, for fornication, and stoning to death under the Prophet's directives for adultery. (4.15)

4:17 - Allah accepts the **repentance** of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy; for Allah is full of knowledge and wisdom.

4:18 - Of no effect is the repentance of those who continue to do evil until death faces one of them and he says "Now have I repented indeed"; nor of those who die rejecting faith: for them have We prepared a punishment most grievous. <sup>526</sup>

526 Note the fine touch. A sin may be fashionable, and people may sin together without compunction. When one of them is faced with Death, he repents, but that sort of repentance is no good. (4.18)

4:19 - O ye who believe! ye are forbidden to **inherit women against their will**. Nor should ye treat them with harshness that ye may take away part of the dower ye have given them except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing and Allah brings about through it a great deal of good. <sup>527528</sup>

527 Among many nations, including Arabs in the Days of Ignorance, a step-son or brother took possession of a dead man's widow or widows along with his goods and chattels. This shameful custom is forbidden. See also iv. 22 below. (4.19)

528 Another trick, to detract from the freedom of married women was to treat them badly and force them to sue for a Khul'a divorce (see ii. 229, n. 258) or its equivalent in pre-Islamic custom, when the dower could be claimed back. This is also forbidden. Or the harshness may be exercised in another way: a divorced woman may be prevented by those who have control of her, from remarrying unless she remits her dower. All kinds of harshness are forbidden. (4.19)

4:20 - But if ye decide to take one wife in place of another even if ye had given the latter a whole treasure for dower take not the least bit of it back: would ye take it by slander and a manifest wrong? <sup>529</sup>

529 Treasure: Qintar = a Talent of gold: see iii. 14, first note. (4.20)

4:21 - And how could ye take it when ye have gone in unto each other and they have taken from you a solemn covenant?

4:22 - And **marry not women** whom your fathers married except what is past: it was shameful and odious an abominable custom indeed. <sup>530</sup>

4:23 - **Prohibited to you (for marriage)** are: your mother daughters sisters father's sisters mother's sisters; brother's daughters sister's daughters foster-mothers (who gave you suck) foster-sisters; your wives' mothers; your step-daughters under your guardianship born of your wives to whom ye have gone in no prohibition if ye have not gone in; (those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time except for what is past; for Allah is Oft-Forgiving Most Merciful. <sup>531532533534535536</sup>

531 This Table of Prohibited Degrees agrees in the main with what is usually accepted among all nations, except in minor details. It begins in the last verse (with father's widows or divorcees). The scheme is drawn up on the assumption that the person who proposes to marry is a man: if it is a woman, the same scheme will apply, mutatis mutandis: it will read: "your fathers, sons, brothers," etc.; or you can always read it from the husband's view of relationship, as there must always be a husband in a marriage. (4.23)

532 "Mother" includes grandmother (through the father or mother), great grandmother, etc.; "daughter" includes grand-daughter (through son or daughter), greatgrand daughter, etc.; "sister," includes full-sister and half-sister. "Father's sister" includes grandfather's sister, etc., and "mother's sister" includes grandmother's sister, etc. (4.23)



- 533 "Fosterage" or milk-relationships play an important part in Muslim Law, and count like blood-relationships: it would therefore seem that not only foster-mothers and foster-sisters, but foster-mother's sister, etc., all come within the prohibited degrees. (4.23)
- 534 It is generally held that "under your guardianship" is a description, not a condition. (4.23)
- 535 "Sons" includes grandsons. (4.23)
- 536 The bar against two sisters in marriage together applies to aunt and niece together, but not to deceased wife's sister. (4.23)
- 4:24 - Also (prohibited are) women already married except those whom your right hands possess. Thus hath Allah ordained (prohibitions) against you: except for these all others are lawful provided ye seek (them in marriage) with gifts from your property desiring chastity not lust. Seeing that ye derive benefit from them give them their dowers (at least) as prescribed; but if after a dower is prescribed ye agree mutually (to vary it) there is no blame on you and Allah is All-Knowing All-Wise. 537538539
- 537 Whom your right hands possess: i.e., captives. (4.24)
- 538 After defining the prohibited degrees, the verse proceeds to say that women other than those specified may be sought in marriage, but even so, not from motives of lust, but in order to promote chastity between the sexes. Marriage in the original Arabic is here described by a word which suggests a fortress (hishn): marriage is, therefore, the fortress of chastity. (4.24)
- 539 As the woman in marriage surrenders her person, so the man also must surrender at least some of his property according to his means. And this gives rise to the law of Dower. A minimum dower is prescribed, but it is not necessary to stick to the minimum, and in the new relationship created, the parties are recommended to act towards each other with the greatest confidence and liberality. (4.24)
- 4:25 - If any of you have not the means wherewith to wed free believing women they may wed believing girls from among those whom your right hands possess: and Allah hath full knowledge about your faith. Ye are one from another: wed them with the leave of their owners and give them their dowers according to what is reasonable: they should be chaste not lustful nor taking paramours: when they are taken in wedlock if they fall into shame their punishment is half that for free women. This (permission) is for those among you who fear sin; but it is better for you that ye practice self-restraint: and Allah is Oft-forgiving Most Merciful. 540
- 540 That is, captives taken in a Jihad: If you seek such a person in marriage, do it from no base motives. Safeguard your faith, and see that she too does believe. In that case, after all, she is of the human brotherhood, and her condition is accidental and redeemable. If the slave bore a child to her master, she would become free. (4.25)
- 4:34 - **Men are the protectors and maintainers of women** because Allah has given the one more (strength) than the other and because they support them from their means. Therefore the righteous women are devoutly obedient and guard in (the husband's) absence what Allah would have them guard. As to those women on whose part ye fear disloyalty and ill-conduct admonish them (first) (next) refuse to share their beds (and last) beat them (lightly); but if they return to obedience seek not against them means (of annoyance): for Allah is Most High Great (above you all). 545546547548
- 545 Qawwam: one who stands firm in another's business, protects his interests, and looks after his affairs- or it may be, standing firm in his own business, managing affairs, with a steady purpose. Cf. iv. 135. (4.34)
- 546 Or the sentence may be rendered: "and protect (the husband's interests) in his absence, as Allah has protected them." If we take the rendering as in the text, the meaning is: the good wife is obedient and harmonious in her husband's presence, and in his absence guards his reputation and property and her own virtue, as ordained by Allah. If we take the rendering as in the note, we reach the same result in a different way: the good wife, in her husband's absence, remembering how Allah has given her a sheltered position, does everything to justify that position by guarding her own virtue and his reputation and property. (4.34)
- 547 In case of family jars four steps are mentioned, to be taken in that order: (1) perhaps verbal advice or admonition may be sufficient; (2) if not, sex relations may be suspended; (3) if this is not sufficient, some slight physical correction may be administered: but Imam Shafii considers this inadvisable, though permissible, and all authorities are unanimous in deprecating any sort of cruelty, even of the nagging kind, as mentioned in the next clause; (4) if all this fails, a family council is recommended in iv. 35 below. (4.34)
- 548 - **Temper, nagging, sarcasm, speaking at each other in other people's presence, reverting to past faults** which should be forgiven and forgotten, -all this is forbidden. And the reason given is characteristic of Islam. You must live all your life as in the presence of Allah, Who is high above us, but Who watches over us. How petty and contemptible will our little squabbles appear in His presence! (4.34)

4:35 - If ye fear a **breach between them** twain appoint (two) arbiters one from his family and the other from hers; if they wish for peace Allah will cause their reconciliation: for Allah hath full knowledge and is acquainted with all things. <sup>549</sup>

549 An excellent plan for settling family disputes, without too much publicity or mud-throwing, or resort to the chicaneries of the law. The Latin countries recognise this plan in their legal systems. It is a pity that Muslims do not resort to it universally, as they should. The arbiters from each family would know the idiosyncracies of both parties, and would be able, with Allah's help to effect a real reconciliation. (4.35)

4:38 - (Nor) those who spend of their substance to be seen of men but have no faith in Allah and the Last Day: if any take the Evil One for their intimate what a dreadful intimate he is! <sup>557</sup>

4:127 - They ask thy instruction concerning the women. Say: Allah doth instruct you about them: and (remember) what hath been rehearsed unto you in the Book concerning the orphans of women to whom ye give not the portions prescribed and yet whom ye desire to marry as also concerning the children who are weak and oppressed: that ye stand firm for justice to orphans. There is not a good deed which ye do but Allah is well-acquainted therewith. <sup>636637</sup>

636 Again and again is it impressed on the community of Islam to be just in their dealings with women, orphans, children, and all whose weakness requires special consideration. The law about widows and orphans, inheritance, dower, and marriage had already been declared in iv. 2-35 and further instructions are now given on a further reference. It was not right that anyone should take advantage of their helpless position to deprive them of dower or of their portion in inheritance. (4.127)

637 Cf. iv. 75. n. 592. Both widows and orphans are to be helped because they are ordinarily weak, ill-treated, and oppressed. In communities which base their civil rights on brute strength, the weaker go to the wall, and public opinion expects nothing else. In Nietzsche's philosophy of the Superman that doctrine is stressed strongly, and some of the militarist nations in our own time seem inclined to support this reversion to our primitive instincts. Even in modern democracies of the saner sort, we are often told that it is the fate of minorities to suffer; strength of numbers here becomes the passport to power and privilege. Islam, while upholding sane manly views in general, enjoins the most solicitous care for the weak and oppressed in every way-in rights of property, in social rights, and in the right to opportunities of development. Spiritual strength or weakness does not necessarily go with physical or numerical strength. (4.127)

4:128 - If a wife fears cruelty or desertion on her husband's part there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good and practice self-restraint Allah is well-acquainted with all that ye do. <sup>638</sup>

638 To protect the woman's economic interests, various rules are prescribed for dower in marriage. But the sanctity of marriage itself is greater than any economic interests. Divorce is, of all things permitted, most hateful to Allah. Therefore if a breach between husband and wife can be prevented by some economic consideration, it is better to make that concession than to imperil the future of the wife, the children, and probably the husband also. Such concessions are permissible, in view of the love of wealth ingrained in unregenerate man, but a recommendation is made that we should practise self-restraint, and do what we can to come to an amicable settlement without any economic sacrifice on the part of the woman. (4.128)

4:129 - Ye are never able to be fair and just as between women even if it is your ardent desire: but turn not away (from a woman) altogether so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding and practice self-restraint Allah is Oft-Forgiving Most Merciful. <sup>639</sup>

639 In this material world there are two principle causes of division between man and wife, money and "the other woman" or "the other man". Money was dealt with in the last verse. Here is the case of "the other woman". Legally more than one wife (up to four) are permissible on the condition that the man can be fair and just to all. (4.129)

4:130 - But if they disagree (and must part) Allah will provide abundance for all from His all-reaching bounty: for Allah is He that careth for all and is Wise.

5:5 - This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers but chaste women among the People of the Book revealed before your time when ye give them their due dowers and desire chastity not lewdness nor secret intrigues. If anyone rejects faith fruitless is his work and in the Hereafter he will be in the ranks of those who have lost (all spiritual good). <sup>699700701</sup>

700 Islam is not exclusive. Social intercourse, including inter-marriage, is permitted with the People of the Book. A Muslim man may marry a woman from their ranks on the same terms as he would marry a Muslim woman, i.e., he must give her an economic and moral status, and must not be actuated merely by motives of lust or physical desire. A Muslim woman may not marry a non-Muslim man, because her Muslim status would be affected; the wife ordinarily takes the

nationality and status given by her husband's law. Any man or woman, of any race or faith, may, on accepting Islam, freely marry any Muslim woman or man, provided it be from motives of purity and chastity and not of lewdness. (5.5)

5:6 - O ye who believe! when ye prepare for prayer wash your faces and your hands (and arms) to the elbows; rub your heads (with water); and (wash) your feet to the ankles. If ye are in a state of ceremonial impurity bathe your whole body. But if ye are ill or on a journey or one of you cometh from offices of nature or ye have been in contact with women and ye find no water then **take for yourselves clean sand or earth** and rub therewith your faces and hands. Allah doth not wish to place you in a difficulty but to make you clean and to complete His favor to you that ye may be grateful. <sup>702703704</sup>

702 These are the essentials of Wudhu, or ablutions preparatory to prayers, viz., (1) to bathe the whole face in water, and (2) both hands and arms to the elbows, with (3) a little rubbing of the head with water (as the head is usually protected and comparatively clean), and (4) the bathing of the feet to the ankles. In -addition, following the practice of the Prophet, it is usual first to wash the mouth, and the nose before proceeding with the face, etc. (5.6)

703 Cf. iv. 43 and n. 563. Ritual impurity arises from sex pollution. (5.6)

704 This is Tayammum, or wiping with clean sand or earth where water is not available. I take it that this substitute is permissible both for Wudhu and for a full bath, in the circumstances mentioned. (5.6)

17:32 - Nor come **nigh to adultery**: for it is a shameful (deed) and an evil opening the road (to other evils). <sup>2215</sup>

2215 Adultery is not only shameful in itself and inconsistent with any self-respect or respect for others, but it opens the road to many evils. It destroys the basis of the family: it works against the interests of children born or to be born; it may cause murders and feuds and loss of reputation and property, and also loosen permanently the bonds of society. Not only should it be avoided as a sin, but any approach or temptation to it should be avoided. (17.32)

24:2 - The woman and the man guilty of **adultery or fornication** flog each of them with a hundred stripes: let not compassion move you in their case in a matter prescribed by Allah if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment. 295429552956

2954 Zina includes sexual intercourse between a man and a woman not married to each other. It therefore applies both to adultery (which implies that one or both of the parties are married to a person or persons other than the ones concerned) and to fornication, which, in its strict signification, implies that both parties are unmarried. The law of marriage and divorce is made easy in Islam, so that there may be the less temptation for intercourse outside the well-defined incidents of marriage. This makes for greater self-respect for both man and woman. Other sex offences are also punishable, but this Section applies strictly to Zina as above defined. Although zina covers both fornication and adultery, in the opinion of Muslim jurists, the punishment laid down here applies only to unmarried persons. As for married persons, their punishment, according to the Sunnah of the Prophet (peace be on him), is stoning to death. (24.2)

2955 Cf. iv. 15, and n. 523. (24.2)

2956 The punishment should be open, in order to be deterrent. (24.2)

24:3 - Let no man guilty of **adultery or fornication** marry any but a woman similarly guilty or an Unbeliever nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden. <sup>2957</sup>

2957 Islam commands sex purity, for men and for women, at all times, -before marriage, during marriage, and after the dissolution of marriage. Those guilty of illicit practices are shut out of the marriage circle of chaste men and women. (24.3)

24:4 - And those who launch a charge against chaste women and produce not **four witnesses** (to support their allegation) flog them with eighty stripes: and reject their evidence ever after: for such men are wicked transgressors <sup>2958</sup>

2958 The most serious notice is taken of people who put forward slanders or scandalous suggestions about women without adequate evidence. If anything is said against a woman's chastity, it should be supported by evidence twice as strong as would ordinarily be required for business transactions, or even in murder cases. That is, four witnesses would be required instead of two. Failing such preponderating evidence, the slanderer should himself be treated as a wicked transgressor and punished with eighty stripes. Not only would he be subjected to this disgraceful form of punishment, but he would be deprived of the citizen's right of giving evidence in all matters unless he repents and reforms, in which case he can be readmitted to be a competent witness. The verse lays down the punishment for slandering "chaste women", which by consensus of opinion also covers slandering chaste men. Chaste women have been specifically mentioned, according to Commentators, because slandering them is more abhorrent. (24.4)

24:5 - Unless they repent thereafter and mend (their conduct): for Allah is Oft-Forgiving Most Merciful. <sup>2959</sup>

2959 The punishment of stripes is inflicted in any case for unsupported slander. But the deprivation of the civic right of giving evidence can be cancelled by the man's subsequent conduct, if he repents, shows that he is sorry for what he did, and that he would not in future support by his statement anything for which he has not the fullest evidence. Secular courts do not enforce these principles, as their standards are lower than those which good Muslims set for themselves, but good Muslims must understand and act on the underlying principles, which protect the honour of womanhood. (24.5)

24:6 - And for those who launch a **charge against their spouses** and have (in support) no evidence but their own solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth; <sup>2960</sup>

2960 The case of married persons is different from that of outsiders. If one of them accuses the other of unchastity, the accusation partly reflects on the accuser as well. Moreover, the link which unites married people, even where differences supervene, is sure to act as a steadying influence against the concoction of false charges of unchastity particularly where divorce is allowed (as in Islam) for reasons other than unchastity. Suppose a husband catches a wife in adultery. In the nature of things four witnesses-or even one outside witness-would be impossible. Yet after such an experience it is against human nature that he can live a normal married life. The matter is then left to the honour of the two spouses. If the husband can solemnly swear four times to the fact, and in addition invoke a curse on himself if he lies, that is prima facie evidence of the wife's guilt. But if the wife swears similarly four times and similarly invokes a curse on herself, she is in law acquitted of the guilt. If she does not take this step, the charge is held proved and the punishment follows. In either case the marriage is dissolved, as it is against human nature that the parties can live together happily after such an incident. (24.6)

24:7 - And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie.

24:8 - But it would avert the punishment from the wife if she bears witness four times (with an oath) by Allah that (her husband) is telling a lie;

24:9 - And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth.

24:23 - Those who slander chaste women indiscreet but believing are cursed in this life and in the Hereafter: for them is a grievous Penalty <sup>2975000000000000000</sup>

2975 Good women are sometimes indiscreet because they think of no evil. But even such innocent indiscretion lands them, and those who hold them dear, in difficulties. Such was the case with Hadhrat 'Aisha, who was in extreme pain and anguish for a whole month because of the slanders spread about her. Her husband and her father were also placed in a most awkward predicament, considering their position and the great work in which they were engaged. But unprincipled people, who start false slanders, and their unthinking tools who help in spreading such slanders, are guilty of the gravest spiritual offence, and their worst punishment is the deprivation of Allah's grace, which is the meaning of a state of Curse. (24.23)

24:26- **Women impure are for men impure and men impure are for women impure**; and women of purity are for men of purity and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness and a provision honorable. <sup>29782979</sup>

2978 The pure consort with the pure, and the impure with the impure. If the impure, out of the impurity of their thoughts, or imaginations, impute any evil to the pure, the pure are not affected by it, but they should avoid all occasions for random talk. (24.26)

2979 Forgiveness for any indiscretion which they may have innocently committed, and spiritual provision or protection against the assaults of Evil. It is also meant that the more the satans attempt to defame or slander them, the more triumphantly will they be vindicated and provided with the physical and moral good which will advance their real life. (24.26)

24:31- And say to the believing women that they should **lower their gaze** and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should **draw their veils over their bosoms and not display their beauty** except to their husbands their fathers their husbands' fathers their sons their husbands' sons their brothers or their brothers' sons or their sisters' sons or their women or the slaves whom their right hands possess or male servants free of physical needs or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah that ye may attain Bliss. <sup>2984298529862987</sup>

2983 The rule of modesty applies to men as well as women. A brazen stare by a man at a woman (or even at a man) is a breach of refined manners. Where sex is concerned, modesty is not only "good form": it is not only to guard the weaker sex, but also to guard the spiritual good of the stronger sex. (24.30)

2984 The need for modesty is the same in both men and women. But on account of the differentiation of the sexes in nature, temperaments, and social life, a greater amount of privacy is required for women than for men, especially in the matter of dress and the uncovering of the bosom. (24.31)

2985 Zinat means both natural beauty and artificial ornaments. I think both are implied here, but chiefly the former. The woman is asked not to make a display of her figure except to the following classes of people: (1) her husband, (2) her near relatives whom a certain amount of negligence is permissible; (3) her women, (4) slaves, male and female, as they would be in constant attendance; but this item would now be blank, with the abolition of slavery; (5) men who are free from sexual desire and who usually frequent the houses; and (6) infants or small children before they get a sense of sex. Cf. also xxxiii. 59. (24.31)

2986 It is one of the tricks of showy or unchaste women to tinkle their ankle ornaments, to draw attention to themselves, (24.31)

2987 While all these details of the purity and good form of domestic life are being brought to our attention, we are clearly reminded that the chief object we should hold in view is our spiritual welfare. All our brief life on this earth is a probation, and we must make our individual, domestic, and social life all contribute to our holiness, so that we can get the real success and bliss which is the aim of our spiritual endeavor. (24.31)

24:32 - Marry those among you who are single or the **virtuous ones among your slaves** male or female: if they are in poverty Allah will give them means out of His grace: for Allah encompasseth all and He knoweth all things. <sup>29882989</sup>

2988 The subject of sex ethics and manners brings us to the subject of marriage. Single (ayama, plural of Aiyim) here means any one not in the bond of wedlock, whether unmarried or lawfully divorced, or widowed. (24.32)

2989 Cf. v. 57. Allah's mercy is for all: it is not confined to a class or grade of people. (24.32)

24:33 - Let those who find not the wherewithal for marriage **keep themselves chaste** until Allah gives them means out of His grace. And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum) give them such a deed if ye know any good in them; yea give them something yourselves out of the means which Allah has given to you. But force not your maids to prostitution when they desire chastity in order that ye may make a gain in the goods of this life. But if anyone compels them yet **after such compulsion is Allah Oft-Forgiving Most Merciful (to them)**. <sup>29902991299229932994</sup>

2990 A Muslim marriage requires some sort of a dower for the wife. If the man cannot afford that, he must wait and keep himself chaste. It is no excuse for him to say that he must satisfy his natural cravings within or outside marriage. It must be within marriage. (24.33)

2991 The law of slavery in the legal sense of the term is now obsolete. While it had any meaning, Islam made the slave's lot as easy as possible. A slave, male or female, could ask for conditional manumission by a written deed fixing the amount required for manumission and allowing the slave meanwhile to earn money by lawful means. Such a deed was not to be refused if the request was genuine and the slave had character. Not only that, but the master is directed to help with money out of his own resources in order to enable the slave to earn his or her own liberty. (24.33)

2992 Where slavery was legal, what is now called the "white slave traffic" was carried on by wicked people like 'Abdullah ibn Ubai, the Hypocrite leader at Madinah. This is absolutely condemned. While modern nations have abolished ordinary slavery, the "White Slave Traffic" is still a big social problem in individual States. Here it is absolutely condemned. No more despicable trade can be imagined. (24.33)

2993 I have translated "in" (literally, "if") by "when" because this is not a conditional clause but an explanatory clause, explaining the meaning of "force". "Forcing" a person necessarily means that it is against the wish or inclination of the person forced. Even if they were to give a formal consent, it is not valid. (24.33)

2994 The poor unfortunate girls, who are victims of such a nefarious trade, will yet find mercy from Allah, whose bounties extend to all His creatures. (24.33)

33:4 - Allah has not made for any man two hearts in his (one) body: nor has He made your wives whom ye divorce by Zihar your mothers: nor has He made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth and He shows the (right) Way. <sup>366936703671</sup>

3669 "Two hearts in his (one) breast": two inconsistent attitudes: such as serving Allah and Mammon; or subscribing to both Truth and Superstition; or hypocritically pretending one thing and intending another. Such a thing is against Allah's Law and Will. Apart from the condemnation of general hypocrisy, two pagan customs of the Times of Ignorance are mentioned, and their iniquity pointed out. See the notes 3670 and 3671. (33.4)

3670 This was an evil Arab custom. He pronounced words importing that she was like his mother. See also lviii. 1-5. where this is condemned in the strongest terms and punishment is provided for it. A man sometimes said such words in a fit of anger; they did not affect him, but they degraded her position. (33.4)

3671 If a man called another's son "his son", it might create complications with natural and normal relationships if taken too literally. It is pointed out that it is only a facon de parler in men's mouths, and should not be taken literally. The truth is the truth and cannot be altered by men's adopting "sons". "Adoption" in the technical sense is not allowed in Muslim



Law. Those who have been "wives of your sons proceeding from your loins" are within the Prohibited Degrees of marriage; iv. 23: but this does not apply to "adopted" sons. (33.4)

33:32 - O Consorts of the Prophet! ye are not like any of the (other) women: if ye do fear (Allah) be not too complaisant of speech lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just. <sup>37123713</sup>

3712 This is the core of the whole passage. The Prophet's Consorts were not like ordinary women, nor was their marriage an ordinary marriage, in which only personal or social considerations enter. They had a special position and special responsibilities, in the matter of guiding and instructing women who came into the fold of Islam. Islam is a Way of Life, and the Muslims are a family: women have as much place in Islam as men, and their intimate instruction must obviously be through women. (33.32)

3713 While they were to be kind and gentle to all, they were to be guarded on account of their special position lest people might misunderstand or take advantage of their kindness. They were to make no vulgar worldly displays as in the times of Paganism. (33.32)

33:35 - For Muslim men and women for believing men and women for devout men and women for true men and women for men and women who are patient and constant for men and women who humble themselves for men and women who give in charity for men and women who fast (and deny themselves) for men and women who guard their chastity and for men and women who engage much in Allah's praise for them has Allah prepared **forgiveness and great reward**. <sup>371837193720</sup>

3718 Islam, or submitting our will to Allah's Will, includes all the virtues, as particularly specified in this verse. See n. 3720. (33.35)

3719 A number of Muslim virtues are specified here, but the chief stress is laid on the fact that these virtues are as necessary to women as to men. Both sexes have spiritual as well as human rights and duties in an equal degree, and the future "reward" of the Hereafter. (33.35)

3720 The virtues referred to are: (1) Faith, hope, and trust in Allah, and in His benevolent government of the world; (2) devotion and service in practical life; (3) love and practice of truth, in thought and intention, word and deed; (4) patience and constancy, in suffering and in right endeavour; (5) humility, the avoidance of an attitude of arrogance and superiority; (6) charity, i.e., help to the poor and unfortunate ones in life, a special virtue arising out of the general duty of service (No. 2); (7) self-control, typically in food, but generally in all appetites; (8) chastity, purity in sex life, purity in motive, thought, word, and deed; and (9) constant attention to Allah's Message, and cultivation of the desire to get nearer to Allah. (33.35)

33:49 - O ye who believe! when ye marry believing women and then divorce them before ye have touched them **no period of `Iddah have ye to count** in respect of them: so give them a present and set them free in a handsome manner. <sup>373837393740</sup>

3738 See n. 254 to ii. 228. The Iddat counts for three monthly courses, or if there are no courses, for three months: see lxxv. 4. (33.49)

3739 This present is held, by some, to be in addition to the half dower due to them under ii. 237. If the dower had not yet been fixed, the gift would presumably be larger, and it would absorb the gift prescribed in ii. 236. (33.49)

3740 The gifts should be given with good grace, and the freedom of the woman should not be interfered with in any way. If she chooses to marry again immediately, no obstacle should be placed in her path. On no pretext should she be allowed to remain doubtful about her freedom. (33.49)

33:50 - O prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee; and daughters of thy paternal uncles and aunts and daughters of thy maternal uncles and aunts who migrated (from Mecca) with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet wishes to wed her this only for thee and not for the Believers (at large); We know what We have appointed for them as to their wives and the captives whom their right hands possess in order that there should be no difficulty for Thee. And Allah is Oft-Forgiving Most Merciful. <sup>37413742374337443745374637473748</sup>

3744 Head 3. These are first cousins, and not within the Prohibited Degrees of Marriage (see iv. 23-24). These are specially mentioned here by way of limitation. None of them could marry the Prophet unless she had performed the Hijrat with him. (33.50)

3745 Head 4. A believing woman who gives herself to the Prophet: obviously this case, like the last, is only applicable to the Prophet, and it is hedged round with the limitation that the Prophet considers it suitable. (33.50)

3746 The ordinary law of Muslim marriage will be found chiefly in ii. 221-235, iv. 19-25, iv. 34-35, and v. 6. (33.50)

3747 The words "this only for thee ... right hands possess" are parenthetical, and the words "in order that..." connect on with the previous clauses beginning with "O Prophet, We have made lawful .... wishes to wed her". (33.50)



3748 Marriage is an important relationship not only in our physical life, but in our moral and spiritual life, and its effects extend not only to the parties themselves but to children and future generations, A number of special problems arise according to special circumstances. Every man and woman must seriously consider all sides of the question and must do the best in his or her power to temper instincts and inclinations with wisdom and guidance from Allah. Allah wishes to make every one's path easy, for He is indeed "Oft-Forgiving, Most Merciful". (33.50)

33:51 - Thou mayest defer (the turn of) any of them that thou pleasest and thou mayest receive any thou pleasest: and there is no blame on thee if thou invite one whose (turn) thou hadst set aside. This were nigher to the cooling of their eyes the prevention of their grief and their satisfaction--that of all of them--with that which thou hast to give them: and Allah knows (all) that is in your hearts: and Allah is All-Knowing Most Forbearing. <sup>37493750375137523753</sup>

3749 In iv. 3 it is laid down that more than one wife is not permissible "if ye fear that ye shall not be able to deal justly with them". In a Muslim household there is no room for a "favourite wife" in the sense that such a wife is recipient of favours denied to other wives. In the special circumstances of the Prophet there were more than one, and he usually observed the rule of equality with them, in other things as well as in the rotation of conjugal rights. But considering that his marriages after he was invested with the Prophetic office were mainly dictated by other than conjugal or personal considerations (see n. 3706. xxxiii. 28), the rotation could not always be observed, though he observed it as much as possible. This verse absolves him from absolute adherence to a fixed rotation. There are other interpretations, but I agree with most of the Commentators in the view I have explained. (33.51)

3750 Where the rotation was for some reason interfered with, it was permissible, by another interference with the usual rotation, to bring satisfaction to one who had been previously set aside. This was not only permitted, but commended, as tending to remove dissatisfaction and cheer and comfort the eyes and hearts of those who were disappointed in their turn. (33.51)

3751 Cooling the eyes: an Arabic idiom for cheering and comforting eyes which yearn to see those they love. A verse of Zeb-un-nisaa, daughter of the Mugal Emperor Aurangzeb, may be rendered thus: "My heart is glad whenever lover-wise I dwell upon thy beauties and thy grace! But how can I content my hungry eyes, That ask continually to see thy face?" (33.51)

3752 There was not much in the way of worldly goods or satisfaction that the Prophet could give them: see xxxiii. 28 above. But he was kind, just, and true; the best of men to his family, and they all clung to him. (33.51)

3753 Our human hearts, however good on the whole, may yet, in their motives, have possibly some baser admixture. The feminine hearts are not more immune in this respect than the masculine. But everything is known and understood by Allah, Who will in His mercy make all allowance for our human weaknesses. His title of "Most Forbearing" (Halim) also gives His devoted worshippers the cue: why should we not also forbear with the faults and weaknesses of our neighbours and fellow-creatures? (33.51)

33:52 - It is not lawful for thee (to marry more) women after this nor to change them for (other) wives even though their beauty attract thee except any thy right hand should possess (as handmaidens): and Allah doth watch over all things. <sup>3754</sup>

3754 This was revealed in A.H. 7. After that the Prophet did not marry again, except the handmaiden Mary the Copt, who was sent as a present by the Christian Muqauqas of Egypt. She became the mother of Ibrahim, who died in his infancy. (33.52)

33:53 - O ye who Believe! enter not the Prophet's houses until leave is given you for a meal (and then) not (so early as) to wait for its preparation: but when ye are invited enter; and when ye have taken your meal disperse without seeking familiar talk. Such (behavior) annoys the Prophet: He is ashamed to dismiss you but Allah is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want ask them from **before a screen: that makes for greater purity** for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Apostle or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity. <sup>3755375637573758</sup>

3755 The rules of refined social ethics is as necessary to teach to-day as it was with the rude Arabs whom the holy Prophet had to teach in his day. Those mentioned in this verse may be briefly recapitulated thus: (1) Enter not a friend's house without permission; (2) if invited to dine, don't go too early; you are asked to dine, not to wait for the preparation of the food; (3) be there at the time appointed, so that you enter when you are expected and invited; (4) after the meal, don't get familiar with your host, especially if there is a great distance between him and you; (5) don't waste time in tittle-tattle, causing inconvenience and perhaps annoyance to your host; (6) understand what is proper behaviour for you: he may be too polite to ask to depart. All this has a social bearing: respect and delicate consideration for others are among the highest virtues. (33.53)

3756 The actual manner of showing respect to ladies may be different in different circumstances. But it is an essential principle of good society to show the greatest deference to them. To the "Mothers of the Believers" this respect was due in an exceptional degree. (33.53)

3757 Considering his position, the holy Prophet deserved to be respected before all other men and nothing should be done to cause him the least harm and annoyance. This applied not only during his life-time, but it applies now, because his teaching and personality are alive to us. It was not fitting that his widows, both for their own position and for the

position of the Prophet, should be married by other men after him. And this mark of respect was duly observed in history. (33.53)

- 3758 "Annoy": Aza (IV) may equally mean: to vex, to cause hurt or injury, to insult, to ill-treat by slander or unseemly conduct, or hurt the feelings of (some one). The Prophet came with a divine mission to teach and reclaim the world, and he is entitled to the respect of all, even of those who do not consciously acknowledge his mission, for his mission works constantly like the forces of nature. In a minor degree the "Mothers of the Believers" are also entitled to respect. (33.53)

33:55 - There is no blame (on these ladies if they **appear**) **before their fathers** or their sons their brothers or their brothers' sons or their sisters' sons or their women or the (slaves) whom their right hands possess. And (ladies) fear Allah: for Allah is Witness to all things. <sup>3760</sup>

- 3760 This refers back to the HIJAB (screen) PORTION OF VERSE 53 ABOVE. The list of those before whom the Prophet's wives could appear informally without a screen is their fathers, sons, brothers, brother's or sister's sons, serving women, and household slaves or servants. Commentators include uncles (paternal and maternal) under the heading of "fathers". Their women is held to mean all women who belonged to the Muslim community: other women were in the position of strangers, whom they received not so intimately, but with the formality of a screen as in the case of men. Compare with this list and the wording here the list and the wording of 24:31, which applies to all Muslim women. In the list here, husbands and husband's relatives are not necessary to be mentioned, as we are speaking of a single household, that of the central figure in Islam, nor men-servants, nor children, as there were none. In the wording note that for Muslim women, generally no screen or hijab (Pardah) is mentioned, but only a veil to **cover the bosom**, and modesty in dress. The screen was a special feature of honour for the Prophet's household, introduced about five or six years before his death.

33:58 - And those who annoy believing men and women undeservedly bear (on themselves) a calumny and a glaring sin. <sup>3763</sup>

- 3763 Cf. iv. 112. In that passage we were told that any one who was himself guilty but accused an innocent man of his guilt, was obviously placing himself in double jeopardy; first, for his own original guilt, and secondly for the guilt of a false accusation. Here we take two classes of men instead of two individuals. The men and women of faith (if they deserve the name) and doing all they can to serve Allah and humanity. If they are insulted, hurt, or annoyed by those whose sins they denounce, the latter suffer the penalties of a double guilt, viz., their sins to start with, and the insults or injuries they offer to those who correct them. Instead of resenting the preaching of Truth, they should welcome it and profit by it. (33.58)

33:59 - O prophet! tell thy wives and daughters and the believing women that they should **cast their outer garments over their persons** (when abroad): that is most convenient that they should be known (as such) and not molested: and Allah is Oft-Forgiving Most Merciful. 3764376537663767

- 3764 This is for all Muslim women, those of the Prophet's household, as well as the others. They were asked to cover themselves with outer garments when walking out of doors. (33.59)

- 3765 Jilbab, plural Jalabib: an outer garment; a long gown covering the whole body, or a cloak covering the neck and bosom. (33.59)

- 3766 The object was not to restrict the liberty of women, but to protect them from harm and molestation. In the East and in the West a distinctive public dress of some sort or another has always been a badge of honour or distinction, both among men and women. This can be traced back on the earliest civilisations. Assyrian Law in its palmiest days (say, 7th century B.C.), enjoined the veiling of married women and forbade the veiling of slaves and women of ill fame: see Cambridge Ancient History, 111. 107. (33.59)

- 3767 That is, if a Muslim woman sincerely tries to observe this rule, but owing to human weakness fails short of the ideal, then "Allah is Oft-Forgiving, Most Merciful". (33.59)

33:60 - Truly if the Hypocrites and those in whose hearts is a disease and those who stir up sedition in the City desist not We shall certainly stir thee up against them: then will they not be able to stay in it as thy neighbors for any length of time: <sup>3768</sup>

- 3768 It was necessary to put down all kinds of unseemly conduct in the Prophet's City. And here is the warning in the plainest terms. And the warning had its effect. The "Hypocrites" were men who pretended to be in Islam but whose manners and morals were anti-Islamic. Those "with diseased hearts" may have been the ones that molested innocent women. "Those who stirred up sedition" put false rumours in circulation to excite the crowd. Alas! we must ask ourselves the question: "Are these conditions present among us to-day?" (33.60)

33:61 - They shall have a curse on them: wherever they are found they shall be seized and slain (without mercy). <sup>3769</sup>

- 3769 They will be deprived of the blessing and guidance of Allah. They sought to cause disorder in Allah's world-moral as well as material; but they will themselves be destroyed. Those who become outlaws, rebels against the Law, will themselves be destroyed by the Law. (33.61)

58:1 - Allah has indeed heard (and accepted) the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to Allah: and Allah (always)

hears the arguments between both sides among you: for Allah hears and sees (all things).  
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5330 The immediate occasion was what happened to Khaula bint Thalaba, wife of Aus son of Samit. Though in Islam, he divorced her by an old Pagan custom: the formula was known as Zihar, and consisted of the words "Thou art to me as the back of my mother". This was hold by Pagan custom to imply a divorce and freed the husband from any responsibility for conjugal duties. Such a custom was in any case degrading to a woman. It was particularly hard on Khaula, for she loved her husband and pleaded that she had little children whom she had no resources herself to support. She urged her plea to the Prophet and in prayer to Allah. Her just plea was accepted, and this iniquitous custom, based on false words, was abolished. See also n. 3670 to xxxiii. 4. (58.1)

5331 For He is a just God, and will not allow human customs or pretences to trample on the just rights of the weakest of His creatures. (58.1)

58:2 - If any men among you divorce their wives by Zihar (calling them mothers) they cannot be their mothers: none can be their mothers except those who gave them birth. And in fact they use words (both) iniquitous and false: but truly Allah is one that blots out (sins) and forgives (again and again). 533253335334

5332 See n. 5330 above. (58.2)

5333 Such words are false in fact and iniquitous, inasmuch as they are unfair to the wife and unseemly in decent society. (58.2)

5334 Cf. iv. 99 and xxii. 60. Were it not that Allah in His Mercy makes allowances for our weaknesses and the various grades of motives that actuate us, such conduct would be inexpiable. But He prescribes expiation as in the next verse, because He wishes to blot out what is wrong and give us a chance to reform by His forgiveness. (58.2)

58:3 - But those who divorce their wives by Zihar then wish to go back on the words they uttered (it is ordained that such a one) should free a slave before they touch each other: this are ye admonished to perform: and Allah is well-acquainted with (all) that ye do. 5335

5335 If Zihar were to be ignored as if the words were never uttered, it would mean that men may foolishly resort to it without penalty. It is therefore recognised in respect of the penalty which the man incurs, but safeguards the woman's rights. She can sue for maintenance for herself. If it was a hasty act and he repented of it, he could not claim his conjugal rights until after the performance of his penalty as provided below. (58.3)

58:4 - And if any has not (the wherewithal) he should fast for two months consecutively before they touch each other. But if any is unable to do so he should feed sixty indigent ones. This that ye may show your faith in Allah and His Apostle. Those are limits (set by) Allah. For those who Reject (Him) there is a grievous Penalty. 533653375338

5336 Cf. iv. 92. The penalty is: to get a slave his freedom, whether it is your own slave or you purchase his freedom from another; if that is not possible, to fast for two months consecutively (in the manner of the Ramadhan fast); if that is not possible, to feed sixty poor. See next note. (58.4)

5337 There is a great deal of learned argument among the jurists as to the precise requirements of Canon Law under the term "feeding" the indigent. For example, it is laid down that half a Sa' of wheat or a full Sa' of dates or their equivalent in money would fulfil the requirements, a Sa' being a measure corresponding roughly to about 9 lbs. of wheat in weight. Others hold that a Mudd measure equivalent to about 2 1/4 lbs. would be sufficient. This would certainly be nearer the daily ration of a man. It is better to take the spirit of the text in its plain simplicity, and say that an indigent man should be given enough to eat for two meals a day. The sixty indigent ones fed for a day would be equivalent to a single individual fed for sixty days, or two for thirty days, and so on. But there is no need to go into minutiae in such matters. (58.4)

5338 These penalties in the alternative are prescribed, that we may show our repentance and Faith and our renunciation of "iniquity and falsehood" (verse 2 above), whatever our circumstances may be. (58.4)

60:10 - O ye who believe! when there come to you believing women refugees examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower). And there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of unbelieving women: ask for what ye have spent on their dowers and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with justice) between you: and Allah is Full of Knowledge and Wisdom. 5422542354245425

5422 Under the treaty of Hudaibiya [see Introduction to S. xlviii, paragraph 4, condition (3)], women under guardianship (including married women), who fled from the Quraish in Makkah to the Prophet's protection at Madinah were to be sent back. But before this Ayat was issued, the Quraish had already broken the treaty, and some instruction was necessary as to what the Madinah Muslims should do in those circumstances. Muslim women married to Pagan husbands in Makkah were oppressed for their Faith, and some of them came to Madinah as refugees. After this, they

were not to be returned to the custody of their Pagan husbands at Makkah, as the marriage of believing women with non-Muslims was held to be dissolved if the husbands did not accept Islam. But in order to give no suspicion to the Pagans that they were badly treated as they lost the dower they had given on marriage, that dower was to be repaid to the husbands. Thus helpless women refugees were to be protected at the cost of the Muslims. (60.10)

- 5423 The condition was that they should be Muslim women. How were the Muslims to know? A non-Muslim woman, in order to escape from her lawful guardians in Makkah, might pretend that she was a Muslim. The true state of her mind and heart would be known to Allah alone. But if the Muslims, on an examination of the woman, found that she professed Islam, she was to have protection. The examination would be directed (among other things) to the points mentioned in verse 12 below. (60.10)
- 5424 As the marriage was held to be dissolved (see n. 5422 above), there was no bar to the remarriage of the refugee Muslim woman with a Muslim man on the payment of the usual dower to her. (60.10)
- 5425 Unbelieving women in a Muslim society would only be a clog and a handicap. There would be neither happiness for them, nor could they conduce in any way to a healthy life of the society in which they lived as aliens. They were to be sent away, as their marriage was held to be dissolved; and the dowers paid to them were to be demanded from the guardians to whom they were sent back, just as in the contrary case the dowers of believing women were to be paid back to their Pagan ex-husbands (n. 5422 above). (60.10)

60:11 - And if any of your wives deserts you to the Unbelievers and ye have an accession (by the coming over of a woman from the other side) then pay to those whose wives have deserted the equivalent of what they had spent (on their (dower): and fear Allah in Whom ye believe. 5426

- 5426 A very unlikely contingency, considering how much better position the women occupied in Islam than under Pagan custom. But all contingencies have to be provided for equitably in legislation. If a woman went over to the Pagans, her dower would be recoverable from the Pagans and payable to the deserted husband. If a woman came over from the Pagans, her dower would be payable to the Pagans. Assuming that the two dowers were equal, the one would be set off against the other as between the two communities; but within the communities the deserted individual would be compensated by the individual who gains a wife. If the dowers were unequal, the balance would be recoverable as between the communities, and the adjustment would then be made as between the individuals. (60.11)

64:14 - O ye **who believe! truly among your wives and your children are (some that are) enemies to yourselves**: so beware of them! But if ye forgive and overlook and cover up (their faults) verily Allah is Oft-Forgiving Most Merciful. 54945495

- 5494 In some cases the demands of families, i.e., wife and children may conflict with a man's moral and spiritual convictions and duties. In such cases he must guard against the abandonment of his convictions, duties, and ideals to their requests or desires. But he must not treat them harshly. He must make reasonable provision for them, and if they persist in opposing his clear duties and convictions, he must forgive them and not expose them to shame or ridicule, while at the same time holding on to his clear duty. Such cases occurred when godly men undertook exile from their native city of Makkah to follow the Faith in Madinah. In some cases their families murmured, but all came right in the end. (64.14)
- 5495 For the different words for "forgiveness", see n. 110 to ii. 109. (64.14)

65:1 - O Prophet! when ye do **divorce women divorce them at their prescribed periods** and count (accurately) their prescribed periods: and fear Allah your Lord: and turn them not out of their houses nor shall they (themselves) leave except in case they are guilty of some open lewdness. Those are limits set by Allah: and any who transgresses the limits of Allah does verily wrong his (own) soul: thou knowest not if perchance Allah will bring about thereafter some new situation. 550355045505550655075508

- 5503 Note that in the first instance the Prophet is himself addressed individually, as the Teacher and representative of the Community. Then the actual directions: "when ye...." are addressed to the Community collectively. (65.1)
- 5504 "Of all things permitted by law, Divorce is the most hateful in the sight of Allah"; see Introduction to this Sura. The general directions and limitations of Divorce may be studied in ii. 228-232, 236-237, 241, and notes; also iv. 35. (65.1)
- 5505 'Iddat, as a technical term in divorce law, is explained in n. 254 to ii. 228. Its general meaning is "a prescribed period": in that general sense it is used in ii. 185 for a prescribed period for fasting. (65.1)
- 5506 The prescribed period (see last note) is in the interests of the wife, of the husband, of an unborn child (if there is any), and of sex laws in nature, and therefore the elementary dictates of refined human society. In English Law the six months interval between the decree nisi and the decree absolute in divorce attains the same purpose in a round-about way. The Commentators suggest that the divorce should not be pronounced during the courses. Read with ii. 222, this implies that any incipient differences between husband and wife should not be forced to an issue at a time when sex is least attractive and almost repulsive. Everything should be done to strengthen the social and spiritual aspects of marriage and keep down stray impulses of animal instinct. The parties are to think seriously in a mood of piety, keeping the fear of Allah in their minds. (65.1)
- 5507 As Islam treats the married woman as a full juristic personality in every sense of the term a married woman has a right, in the married state, to a house or apartment of her own. And a house or apartment implies the reasonable expenses for its upkeep and for her own and her children's maintenance. And this is obligatory not only in the married state, but during the 'iddat, which is necessarily a most trying period for the woman. During this period she must not

only not be turned out, but it is not decent for her to leave of her own accord, lest the chances of reconciliation should be diminished: see the next note. (65.1)

- 5508 A reconciliation is possible, and is indeed recommended at every stage. The first serious difference between the parties are to be submitted to a family council on which both sides are represented (iv. 35); divorce is not to be pronounced when mutual physical attraction is at an ebb (n. 5506); when it is pronounced, there should be a period of probationary waiting: dower has to be paid and due provision has to be made for many things on equitable terms; every facility has to be given for reconciliation till the last moment, and impediments are provided against hasty impulses leading to rupture. **"Thou knowest not if perchance Allah will bring about thereafter some new situation."** (65.1)

65:2 - Thus when they fulfil their term appointed either take them back on equitable terms or part with them on equitable terms; and take for witness two persons from among you endued with justice and establish the evidence (as) before Allah. Such is the admonition given to him who believes in Allah and the Last Day. And for those who fear Allah He (ever) prepares a way out 550955105511

- 5509 Cf. ii. 231. Everything should be done fairly and squarely, and all interests should be safeguarded. (65.2)

- 5510 Publicity and the establishment of proper evidence ensure that no one will act unjustly or selfishly. All should remember that these are matters of serious import, affecting our most intimate lives, and therefore our position in the next life. (65.2)

- 5511 In these very delicate and difficult matters, the wisdom of jurists provides a less satisfactory solution than a sincere desire to be just and true, which is described as the "fear of Allah". Where such a desire exists, Allah often provides a solution in the most unexpected ways or from the most unexpected quarters; e.g., the worst enemies may be reconciled, or the cry or the smile of an infant baby may heal seemingly irreparable injuries or unite hearts seemingly alienated for ever. And Faith is followed at once by a psychological feeling of rest for the troubled spirit. (65.2)

65:4 - **Such of your women as have passed the age of monthly courses for them the prescribed period if ye have any doubt is three months** and for those who have no courses (it is the same): for those who carry (life within their wombs) their period is until they deliver their burdens: and for those who fear Allah He will make their path easy. 55135514

- 5513 Cf. ii. 228, For normal women, the 'iddat is the three monthly courses after separation: if there are no courses or if the courses are in doubt, it is three calendar months. But that time it will be clear whether there is pregnancy: if there is, the waiting period is still after delivery. (65.4)

- 5514 Cf. n. 5511. If there is a true and sincere desire to obey the Will of Allah and do right the difficulties will vanish, and these delicate matters will be settled for the greatest happiness of all. (65.4)

65:6 - Let the women live (in 'iddah) in the same style as ye live according to your means: annoy them not so as to restrict them. And if **they carry (life in their wombs)** then spend (your substance) on them until they deliver their burden: and if they suckle your (offspring) give them their recompense: and take mutual counsel together according to what is just and reasonable. And if ye find yourselves in difficulties let another woman suckle (the child) on the (father's) behalf. 5516551755185519

- 5516 Cf. n. 5507 above. A selfish man, because he has divorced his wife, may, in the probationary period before the divorce becomes absolute, treat her with contumely, and while giving her residence and maintenance, may so restrict it as to make her life miserable. This is forbidden. She must be provided on the same scale as he is, according to his status in life. There is still hope of reconciliation, and if not, yet the parting must be honourable. (65.6)

- 5517 If there is pregnancy, a sacred third life comes on the scene, for which there is added responsibility (perhaps added hope of reconciliation) for both parents. In any case no separation is possible until after the child is born. Even after birth, if no reconciliation between parents is possible, yet for the nursing of the child and for its welfare the care of the mother remains the duty of the father, and there must be mutual counsel between him and the mother in all truth and sincerity. (65.6)

- 5518 "If ye find yourselves in difficulties": e.g., if the mother's milk fails, or if her health fails, or if any circumstance arises which bars the natural course of the mother nursing her own child. There may be psychological difficulties also. (65.6)

- 5519 That is, the father must stand all expenses. (65.6)

65:7 - Let the man of means **spend according to his means**: and the man whose resources are restricted let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty Allah will soon grant relief. 5520

- 5520 We must trust in Allah, and do whatever is possible for us in the interests of the young life for which we are responsible. We must not be frightened by difficulties. Allah will give us relief and provide a solution if we act with honest integrity. Cf. xciv. 5-6. (65.7)



66:11 - And Allah sets forth as an example to those who believe the **wife of Pharaoh**: Behold she said: "O my Lord! build for me in nearness to Thee a mansion in the Garden and save me from Pharaoh and his doings and save me from those that do wrong"; <sup>55495550</sup>

5549 Traditionally she is known as 'Asiya, one of the four perfect women, the other three being Mary the mother of Jesus, Khadija the wife of the holy Prophet, and Fatima his daughter. Pharaoh is the type of arrogance, godlessness, and wickedness. For his wife to have preserved her Faith, her humility, and her righteousness was indeed a great spiritual triumph. She was probably the same who saved the life of the infant Moses: xxviii. 9. (66.11)

5550 Her spiritual vision was directed to Allah, rather than to the worldly grandeur of Pharaoh's court. It is probable that her prayer implies a desire for martyrdom, and it may be that she attained her crown of martyrdom. (66.11)

66:12 - And **Mary the daughter of `Imran who guarded her chastity**; and We breathed into her (body) of Our spirit; and she testified to the truth of the words of her Lord and of His Revelations and was one of the devout (Servants). <sup>555155525553</sup>

5551 'Imran was traditionally the name of the father of Mary the mother of Jesus: see n. 375 to iii. 35. She was one of the purest of women, though the Jews accused her falsely of unchastity: cf. xix. 27-28. (66.12)

5552 Cf. xxi. 91. As a virgin she gave birth to Jesus: xix. 16-29. In xxxii. 9, it is said of Adam's progeny, man, that Allah "fashioned him in due proportion, and breathed into him something of His spirit". In xv. 29, similar words are used with reference to Adam. The virgin birth should not therefore be supposed to imply that Allah was the father of Jesus in the sense in which Greek mythology makes Zeus the father of Apollo by Latona or of Minos by Europa. And yet that is the doctrine to which the Christian idea of "the only begotten Son of God" leads. (66.12)

5553 Mary had true faith and testified her faith in the prophet Jesus and in his revelation as well as in the revelations which he came to confirm (and to foreshadow). She was of the company of the Devout of all ages. The fact that Qanitin (devout) is not here in the feminine gender implies that the highest spiritual dignity is independent of sex. And so we close the lesson of this Sura, that while sex is a fact of our physical existence, the sexes should act in harmony and cooperation for in the highest spiritual matters we are all one. "We made her and her son a Sign for all peoples. Verily this Brotherhood of yours is a single Brotherhood and I am your Lord and Cherisher: therefore serve Me and no other" (xxi. 91-92). (66.12)

70:29 - And those who guard their chastity

70:30 - Except with their wives and the (captives) whom their right hands possess for (then) they are not to be blamed <sup>5694</sup>

5694 Cf. iv. 24. (70.30)

65:5 - **That is the Command of Allah which He has sent down to you: and if anyone fears Allah He will remove his ills from him and will enlarge His reward.** <sup>5515</sup>

5515 Allah's ordinance is nothing arbitrary. "It is to help us, and to lead us on to our highest good, temporal and spiritual. If we obey Allah, His wisdom will not only solve our difficulties, but it will remove other ills that we may have, subjective and objective. Like a good shepherd, He will lead us on to more and more luscious pastures. With each step higher, our position becomes more and more sure and our reward more and more precious. (65.5)

## **PRESCRIBED PERIODS:**

2:228 -Divorced women shall wait concerning themselves for three monthly periods. See Note:254.

2:234 - If any of you die and leave widows behind they shall wait concerning themselves four months and ten days. See Note: 267 .

2:226 - For those who take an oath for abstention from their wives a waiting for four months is ordained: See Note: 253.

33:49 - O ye who believe! when ye marry believing women and then divorce them before ye have touched them no period of `Iddah have ye to count in respect of them: so give them a present and set them free in a handsome manner. See Notes: 373837393740.

65:4 - Such of your women as have passed the age of monthly courses for them the prescribed period if ye have any doubt is three months and for those who have no courses (it is the same): for those who carry (life within their wombs) their period is until they deliver their burdens: and for those who fear Allah He will make their path easy. <sup>55135514</sup>

65:1 - O Prophet! when ye do divorce women divorce them at their prescribed periods and count (accurately) their prescribed periods.

65:6 - And if they carry (life in their wombs) then spend (your substance) on them until they deliver their burden:



2:230 - So if a husband divorces his wife (irrevocably) he cannot after that remarry her until after she has married another husband and he has divorced her. In that case there is no blame on either of them if they reunite provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah which He makes plain to those who understand.  
260

60:10 - O ye who believe! when there come to you **believing women refugees** examine (and test) them: Allah knows best as to their Faith: if ye ascertain that they are Believers then send them not back to the Unbelievers. They are not lawful (wives) for the **Unbelievers** nor are the (Unbelievers) lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower). And there will be no blame on you if ye marry them on payment of their dower to them. But hold not to the guardianship of unbelieving women: ask for what ye have spent on their dowers and let the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with justice) between you: and Allah is Full of Knowledge and Wisdom. <sup>5422542354245425</sup>

5422 Under the treaty of Hudaibiya [see Introduction to S. xlviii, paragraph 4, condition (3)], women under guardianship (including married women), who fled from the Quraish in Makkah to the Prophet's protection at Madinah were to be sent back. But before this Ayat was issued, the Quraish had already broken the treaty, and some instruction was necessary as to what the Madinah Muslims should do in those circumstances. Muslim women married to Pagan husbands in Makkah were oppressed for their Faith, and some of them came to Madinah as refugees. After this, they were not to be returned to the custody of their Pagan husbands at Makkah, as the marriage of believing women with non-Muslims was held to be dissolved if the husbands did not accept Islam. But in order to give no suspicion to the Pagans that they were badly treated as they lost the dower they had given on marriage, that dower was to be repaid to the husbands. Thus helpless women refugees were to be protected at the cost of the Muslims. (60.10)

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5426 A very unlikely contingency, considering how much better position the women occupied in Islam than under Pagan custom. But all contingencies have to be provided for equitably in legislation. If a woman went over to the Pagans, her dower would be recoverable from the Pagans and payable to the deserted husband. If a woman came over from the Pagans, her dower would be payable to the Pagans. Assuming that the two dowers were equal, the one would be set off against the other as between the two communities; but within the communities the deserted individual would be compensated by the individual who gains a wife. If the dowers were unequal, the balance would be recoverable as between the communities, and the adjustment would then be made as between the individuals. (60.11)

60:12 - **Prophet! when believing women come to thee to take the oath of fealty** to thee that they will not associate in worship any other thing whatever with Allah that they will not steal that they will not commit adultery (or fornication) that they will not kill their children that they will not utter slander intentionally forging falsehood and that they will not disobey thee in any just matter then do thou receive their fealty and pray to Allah for the forgiveness (of their sins): for Allah is Oft-Forgiving Most Merciful. <sup>54275428</sup>

5427 Now come directions as to the points on which women entering Islam should pledge themselves. Similar points apply to men, but here the question is about women, and especially such as were likely, in those early days of Islam, to come from Pagan society into Muslim society in the conditions discussed in notes 5422 and 5423 above. A pledge on these points would search out their real motives: (1) to worship none but Allah; (2) not to steal; (3) not to indulge in sex outside the marriage tie; (4) not to commit infanticide; (the Pagan Arabs were prone to female infanticide); (5) not to indulge in slander or scandal; and (6) generally, to obey loyally the law and principles of Islam. The last was a comprehensive and sufficient phrase, but it was good to indicate also the special points to which attention was to be directed in those special circumstances. Obedience was of course to be in all things just and reasonable: Islam requires strict discipline but not slavishness. A) "That they will not utter slander intentionally forging falsehood". Literally, "...nor produce any lie that they have devised between their hands and feet,". These words mean that they

should not falsely attribute the paternity of their illegitimate children to their lawful husbands thereby adding to the monstrosity of their original sin of infidelity. (60.12)

- 5428 If pledges are sincerely given for future conduct, admission to Islam is open. If there is anything in the past, for which there is evidence of sincere repentance, forgiveness is to be prayed for. Allah forgives in such cases: how can man refuse to give such cases a real chance? (60.12)

66:11 - And Allah sets forth as an example to those who believe the wife of Pharaoh: Behold she said: "O my Lord! build for me in nearness to Thee a mansion in the Garden and save me from Pharaoh and his doings and save me from those that do wrong"; 55495550

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24:58 - O ye who believe! let those whom your right hands possess and the (children) among you who have not come of age ask your permission (before they come to your presence) on three occasions before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom. 3033303430353036

- 3033 We now come to rules of decorum within the family circle in refined society. Servants and children have rather more freedom of access, as they come and go at all hours, and there is less ceremony with them. But even in their case there are limitations. During the night, before morning prayer, i.e., before dawn, they must discreetly ask for permission before they enter, partly because they must not unnecessarily disturb people asleep, and partly because the people are then undressed. The same applies to the time for the midday siesta, and again to the time after night prayers, when people usually undress and turn in to sleep. For grown-ups the rule is stricter: they must ask permission to come in at all times (xxiv. 59). (24.58)

- 3034 This would mean slaves in a regime of slavery. (24.58)

- 3035 I have translated "come of age" euphemistically for "attain the age of puberty". (24.58)

- 3036 It is a mark of refinement for ladies and gentlemen not to be slipshod or vulgarly familiar, in dress, manners, or speech; and Islam aims at making every Muslim man or woman, however humble in station, a refined gentleman or lady, so that he or she can climb the ladder of spiritual development with humble confidence in Allah, and with the cooperation of his brothers and sisters in Islam. The principles here laid down apply, if they are interpreted with due elasticity, even if social and domestic habits change, with changes in climate or in racial and personal habits. Punctilious self-respect and respect for others, in small things as well as great, are the key-notes in these simple rules of etiquette. (24.58)

- 3037 Children among you: i.e., in your house, not necessarily your own children. All in the house, including the stranger within your gate, must conform to these wholesome rules. (24.59)

- 3038 Those before them, i.e., those who have already been mentioned in the previous verse. It is suggested that each generation as it grows up should follow the wholesome traditions of its predecessors. While they were children, they behaved like children: when they grow up, they must behave like grown-ups. (24.59)

3039 The refrain connects up this verse with the last verse, whose meaning is completed here. The slight variation ("His Signs" here, against "the Signs" there) shows that this verse is more personal, as referring to children who have now become responsible men and women. (24.59)

3040 For elderly women in the home the rules of dress and decorum are not so exacting as for younger women, but they are also enjoined to study modesty, both because it is good in itself, and as an example to the younger people. (24.60)

**24:59** - But when the children among you come of age let them (also) ask for permission as do those senior to them (in age): thus does Allah make clear His Signs to you: for Allah is full of knowledge and wisdom. 303730383039

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**24:60** - **Such elderly women as are past the prospect of marriage there is no blame on them if they lay aside their (outer) garments provided** they make not a wanton display of their beauty: but it is best for them to be modest: and Allah is One Who sees and knows all things. 30403041

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3041 Another example of a refrain: see n. 3039 above. Verses 58 and 59 were closer connected: their refrain was practically identical. This verse, though ancillary, is less closely connected: its refrain comes in like a half-note in a melody. (24.60)

**24:61** - it is no fault in the blind nor in one born lame nor in one afflicted with illness nor in yourselves that ye should eat in your own houses or those of your fathers or your mothers or your brothers or your sisters or your father's brothers or your father's sisters or your mother's brothers or your mother's sisters or in houses of which the keys are in your possession or in the house of a sincere friend of yours: there is no blame on you whether ye eat in company or separately. But if ye enter houses salute each other a greeting or blessing and purity as from Allah. Thus does Allah make clear the Signs to you: that ye may understand. 304230433044

3042 There were various Arab superstitions and fancies which are combated and rejected here. (1) The blind, or the halt, or those afflicted with serious disease were supposed to be objects of divine displeasure, and as such not fit to be associated with us in meals in our houses: we are not to entertain such a thought, as we are not judges of the causes of people's misfortunes, which deserve our sympathy and kindness. (2) It was considered unbecoming to take meals in the houses of near relatives: this taboo is not approved. (3) A similar superstition about houses in our possession but not in our actual occupation is disapproved. (4) If people think they should not fall under obligation to casual friends, that does not apply to a sincere friend, in whose company a meal is not to be rejected, but welcomed. (5) If people make a superstition either that they should always eat separately, or that they must always eat in company, as some people weary of their own company think, either of them is wrong. Man is free and should regulate his life according to needs and circumstances. (24.61)

3043 The shades of meaning in Salam are explained in n. 2512 to xix. 62. Here, we were first told that we might accept hospitality and good fellowship in each other's houses. Now we are told what spirit should animate us in doing so. It should not be a spirit only of self-satisfaction in a worldly sense. It should rather be a spirit of good-will in the highest spiritual sense of the term-purity of motives and purity of life, as in the sight of Allah. (24.61)

3044 See notes 3039 and 3041 above. The refrain comes again, in a different form, closing the argument from a different point of view. (24.61)

#### LUT'S WIFE:

**7:83** - But We saved him and his family except his wife: she was of those who lagged behind. 1051

1051 In the biblical narrative she looks back, a physical act (see n. 1049): here she is a type of those who lag behind, i.e., whose mental and moral attitude, in spite of their association with the righteous, is to hark back to the glitter of wickedness and sin. The righteous should have one sole objective, the Way of Allah. They should not look behind, nor yet to the right or the left. (7.83)

11:81 - (The Messengers) said "O Lut! we are Messengers from thy Lord! By no means shall they reach thee! Now travel with thy family while yet a part of the night remains and let not any of you look back: but thy wife (will remain behind): to her will happen what happens to the people. Morning is their time appointed: is not the morning nigh?" <sup>1577</sup>

1577 Even in Lot's household was one who detracted from the harmony of the family. She was disobedient to her husband, and he was here obeying Allah's Command. She looked back and shared the fate of the wicked inhabitants of the Cities of the Plain: see also lxvi. 10. The Biblical narrative suggests that she was turned into a pillar of salt (Gen. xix. 26). (11.81)

15:60 - "Except his wife who we have ascertained will be among those who will lag behind." <sup>1987</sup>

1987 See xi. 81, and n. 1577. (15.60)

29:32 - He said: "But there is Lut there." They said: "Well do we know who is there: we will certainly save him and his following except his wife: she is of those who lag behind!" <sup>3454</sup>

3454 She was not loyal to her husband. Tradition says that she belonged to the wicked people, and was not prepared to leave them. She had no faith in the mission either of her husband or of the angels who had come as his guests. (29.32)

29:33 - And when **Our Messengers came to Lut he was grieved on their** account and felt himself powerless (to protect) them: but they said "Fear thou not nor grieve: we are (here) to save thee and thy following except thy wife: she is of those who lag behind." <sup>3455</sup>

3455 This part of the story may be read in greater detail in xi. 77-83. (29.33)

### NOAH'S WIFE:

66:10 - Allah sets forth for an example to the Unbelievers the wife of Noah and the wife of Lut: they were (respectively) under two of Our righteous servants but they were false to their (husbands) and they profited nothing before Allah on their account but were told: "Enter ye the fire along with (others) that enter!" <sup>554655475548</sup>

5546 Read Noah's story in xi. 36-48. Evidently his contemporary world had got so corrupt that it needed a great Flood to purge it. "None of the people will believe except those who have believed already. So grieve no longer over their evil deeds." But there were evil ones in his own family. A foolish and undutiful son is mentioned in xi. 42-46. Poor Noah tried to save him and pray for him as one "of his family"; but the answer came: "he is not of thy family; for his conduct is unrighteous". We might expect such a son to have a mother like him, and here we are told that it was so. Noah's wife was also false to the standards of her husband, and perished in this world and in the Hereafter. (66.10)

5547 The wife of Lot has already been mentioned more than once. See xi. 81, and n. 1577; vii. 83, and n. 1051; etc. The world around her was wicked, and she sympathised with and followed that wicked world, rather than her righteous husband. She suffered the fate of her wicked world. (66.10)

5548 **"Betrayed their husbands": not in sex, but in the vital spiritual matters of truth and conduct.** They had the high privilege of the most intimate relationship with the noblest spirits of their age: but if they failed to rise to the height of their dignity, their relationship did not save them. They could not plead that they were the wives of pious husbands. They had to enter Hell like any other wicked women. There is personal responsibility before Allah. One soul cannot claim the merits of another, any more than one pure soul can be injured by association with a corrupt soul. The pure one should keep its purity intact. See the next two examples. (66.10)

### FOUR PERFECT WOMEN:

**PHARAOH'S WIFE:** See 66:11 Note: 5549,5550 –

**MARY:** Mother of Jesus 66:12 Note:5551,5552,5553.

**KHADIJAH:** Wife of the Holy Prophet – See Note 5549.

**FATIMA :** Daughter of the Holy Prophet. See Note: 5549.

►Al-Tirmidhi Hadith

**Hadith 6181** Narrated by  
**Anas ibn Malik**

The Prophet (peace be upon him) said, "Among the women of the universe, Mary, daughter of Imran, Khadijah, daughter of Khuwaylid, Fatimah, daughter of Muhammad, and Asiyah, the wife of Pharaoh are enough for you."Tirmidhi transmitted it.

Sahih Bukhari Hadith Subjects

## Wedlock, Nikah

1. Awakening the desire for marriage  
B 7.1, B 7.2
2. "Whoever is able to marry, should marry"  
B 7.3
3. Whoever cannot afford to marry should fast  
B 7.4
4. Marrying several women  
B 7.5, B 7.6, B 7.7
5. Emigration with intent to marry  
B 7.8
6. The marrying of a poor man who is a Muslim  
B 7.9
7. "Have a look at either of my wives"  
B 7.10
8. Not getting married  
B 7.11, B 7.12, B 7.13
9. To marry virgins  
B 7.14, B 7.15
10. To marry matrons  
B 7.16, B 7.17
11. The marriage of a young lady to an elderly man  
B 7.18
12. The type of woman one should seek for marriage  
B 7.19
13. Marrying and manumitting one's own slave girl  
B 7.20, B 7.21, B 7.22
14. Regarding the manumission of a slave girl as her Mahr  
B 7.23
15. 'If they are in poverty'  
B 7.24
16. Husband and wife should have the same religion  
B 7.25, B 7.26, B 7.27, B 7.28
17. Equality in wealth  
B 7.29
18. Bad omen of a lady  
B 7.30, B 7.31, B 7.32, B 7.33
19. A free lady as the wife of a slave  
B 7.34
20. Not to marry more than four wives at a time  
B 7.35
21. 'Prohibited to you for marriage are"  
B 7.36, B 7.37, B 7.38
22. "No suckling is to be carried on after"  
B 7.39
23. The milk belongs to the husband  
B 7.40

24. The witness of a wet nurse  
B 7.41
25. What women are lawful for one to marry
26. 'Your step-daughters are also prohibited'  
B 7.42
27. It is prohibited to have two sisters as wives  
B 7.43
28. Not to marry a man married to one's paternal aunt  
B 7.44, B 7.45, B 7.46
29. Exchanging daughters or sisters without Mahr  
B 7.47
30. A woman presenting herself for marriage  
B 7.48
31. The marriage of a Muhrim  
B 7.49
32. Nikah-al Mut'a  
B 7.50, B 7.51, B 7.52
33. A woman presenting herself to a righteous man  
B 7.53, B 7.54
34. Presenting one's daughter or sister to a man  
B 7.55, B 7.56
35. 'your intention of marrying a widowed woman'
36. To look at a woman before marrying her  
B 7.57, B 7.58
37. 'If you divorce the women and they fulfill  
B 7.59, B 7.60, B 7.61
38. 'If the guardian himself is the suitor  
B 7.62, B 7.63
39. Giving one's young children in marriage  
B 7.64
40. Marrying one's daughter to a ruler  
B 7.65
41. The ruler is regarded as a guardian  
B 7.66
42. The consent of the lady  
B 7.67, B 7.68
43. Marriage without the lady's consent is invalid  
B 7.69, B 7.70
44. 'If you fear that you shall not be able to deal'  
B 7.71
45. "Marry me to so-and-so"  
B 7.72
46. The lady already engaged  
B 7.73, B 7.74
47. Canceling an engagement  
B 7.75
48. The speech at the time of marriage  
B 7.76
49. Beating the tambourine during the Nikah  
B 7.77
50. 'And give the women their Mahr as a gift'  
B 7.78
51. To marry a man for what he knows of the Qur'an  
B 7.79



52. Giving Mahr in the form of material things  
B 7.80
53. Conditions stipulated in the marriage contract  
B 7.81
54. Conditions not lawful in the marriage contract  
B 7.82
55. Perfume for the bridegroom  
B 7.83
56. Giving a wedding banquet  
B 7.84
57. Invoking good upon a person who got married  
B 7.85
58. Invocation for the women who prepare the bride  
B 7.86
59. Consummating marriage before going on campaign  
B 7.87
60. Consummating marriage with a girl of nine years  
B 7.88
61. Consummating marriage on a journey  
B 7.89
62. Consummating marriage during the day  
B 7.90
63. The curtains, bedding, etc, designed for women  
B 7.91
64. The women who present the lady to her husband  
B 7.92
65. A present for the bridegroom
66. Borrowing clothes for the bride  
B 7.93
67. What a man should say on having sexual intercourse  
B 7.94
68. The wedding banquet is obligatory  
B 7.95
69. Give a wedding banquet even with one sheep  
B 7.96, B 7.97, B 7.98, B 7.99
70. Giving a bigger banquet for one wife than for others  
B 7.100
71. Giving a banquet with less than one sheep  
B 7.101
72. It is obligatory to accept invitation to a banquet  
B 7.102, B 7.103, B 7.104, B 7.105
73. Refusing an invitation  
B 7.106
74. A meal of trotters  
B 7.107
75. Accepting an invitation to any party  
B 7.108
76. The attendance of women and children at a party  
B 7.109
77. Something disapproving in a party  
B 7.110
78. The bride herself serving the guests  
B 7.111
79. The Naqi' served at a wedding party  
B 7.112

80. Being polite and kind to the women  
B 7.113
81. The exhortation of taking care of women  
B 7.114, B 7.115
82. 'Protect yourself and your family from a fire'  
B 7.116
83. Treating one's family in a polite and kind manner  
B 7.117, B 7.118
84. The advice of a father to his daughter  
B 7.119
85. A woman should not fast except with husband's consent  
B 7.120
86. Deserting her husband's bed  
B 7.121, B 7.122
87. A woman should not allow anyone to enter her house  
B 7.123
88. Women in the Hell Fire  
B 7.124
89. To be unthankful to the husband  
B 7.125, B 7.126
90. The wife has a right over the husband  
B 7.127
91. The woman is a guardian in her husband's house  
B 7.128
92. 'Men are protectors and maintainers of women'  
B 7.129
93. The decision of the Prophet  
B 7.130, B 7.131
94. 'Beat them lightly.'  
B 7.132
95. Ordering the wife to do something sinful  
B 7.133
96. 'If the wife fears cruelty or desertion'  
B 7.134
97. The coitus interruptus  
B 7.135, B 7.136, B 7.137
98. To draw lots among wives  
B 7.138
99. The wife giving up her turn to another wife  
B 7.139
100. To deal justly between women
101. Marrying a virgin after having had a matron  
B 7.140
102. Marrying a matron after having had a virgin  
B 7.141
103. Taking one bath only after having had sexual intercourse with all the wives  
B 7.142
104. Sexual relations with all wives in one day  
B 7.143
105. Taking the permission of all the wives  
B 7.144
106. Loving some wives more than others  
B 7.145
107. Claiming that one has more and better things than one really has  
B 7.146

108. The Ghira  
B 7.147, B 7.148, B 7.149, B 7.150, B 7.151, B 7.152, B 7.153, B 7.154
109. The jealousy of women and their anger  
B 7.155, B 7.156
110. A man's attempt to prevent arousing daughter's jealousy  
B 7.157
111. Men will decrease and women will increase  
B 7.158
112. A man should not stay in seclusion with a woman  
B 7.159, B 7.160
113. A private meeting between a man and a woman  
B 7.161
114. Effeminate men are forbidden to enter upon women  
B 7.162
115. The looking of women at other people  
B 7.163
116. Women going out for their needs  
B 7.164
117. Permission for women to go to the mosque  
B 7.165
118. Looking at female foster suckling relations  
B 7.166
119. Describing a woman to her husband  
B 7.167, B 7.168
120. "I will go round to all my wives tonight  
B 7.169
121. Not to enter one's house at night from a journey  
B 7.170, B 7.171
122. Seeking to beget children  
B 7.172, B 7.173
123. The woman whose husband is absent  
B 7.174
124. 'The women should not display their beauty'  
B 7.175
125. 'And the children who have not yet attained the age'  
B 7.176
126. Admonishing one's daughter  
B 7.177

►ISL Quran Subjects

## Divorce

1. (Also see) Breach, Division, Separating  
[2.228](#), [2.229](#), [2.230](#), [2.231](#), [2.232](#), [2.233](#), [65.1](#), [65.2](#)
2. Aged and barren women, of  
[65.4](#), [65.5](#)
3. Compensation for suckling of offspring by mothers after  
[65.6](#), [65.7](#)
4. Compensation for that by zihar  
[58.3](#)
5. Concealing of pregnancy on  
[2.228](#)
6. Consummation, of women prior to  
[2.236](#), [2.237](#)
7. Consummation, of women prior to fixation of dower and  
[2.236](#)

8. Consummation, of women after fixation of dower but prior to [2.237](#)
9. Disbelieving wives, of [60.10](#), [60.11](#)
10. Dower in the event of [2.229](#)
11. Engaging foster-mother for children after [2.233](#)
12. Equality between husband and wife in the matter of [2.231](#), [2.233](#)
13. Evidence of, establishing [65.2](#)
14. Expulsion of women from their houses after [65.1](#)
15. Feeding and clothing women nursing offspring after [2.233](#)
16. Future of children after, the [2.233](#)
17. Gift to untouched women on [33.49](#)
18. Gift for women after their [2.236](#)
19. Kindness between couple after [2.237](#)
20. Maintenance allowance to women after [2.241](#)
21. Pregnant women, of [65.4](#), [65.5](#), [65.6](#), [65.7](#)
22. Remarriage after [2.230](#), [2.231](#), [2.232](#), [2.233](#)
23. Remission of dower in case of [2.237](#)
24. Settlement between husband and wife to avoid [4.128](#)
25. Spending on offspring after [65.6](#), [65.7](#)
26. Suckling of offspring born after [65.6](#), [65.7](#)
27. Suckling of offspring by mothers after [2.233](#)
28. Untouched women, of [33.49](#)
29. Weaning of child after [2.233](#)
30. Witnessing the pronouncement of [65.2](#)
31. Zihar, by [58.1](#), [58.2](#), [58.3](#), [58.4](#)

#### ►ISL Quran Subjects

### Marriage

1. (Also see) Marriage Partner, Wedlock
2. Adulterer, of the [24.3](#)
3. Adulteress, of the [24.3](#)

4. Believing refugee women, with  
60.10, 60.11, 60.12
5. Believing refugee women's bonds of with disbelievers, breaking  
60.10, 60.11
6. Believing women, with  
33.50
7. Believing women, with virtuous and chaste  
5.5
8. Bonds of with disbelieving women, breaking  
60.10, 60.11
9. Captive girls, with  
4.25, 33.50
10. Consummation of with widows  
2.235
11. Contract of with widows, terms of  
2.235
12. Cousins, with one's  
33.50
13. Divorce, after  
2.230, 2.231, 2.232
14. Dowers to mothers of orphans on their, giving  
4.4
15. Dowers to orphan women on their, giving  
4.4
16. Forbidden with one's aunt  
4.23
17. Forbidden with one's daughter  
4.23
18. Forbidden with one's daughter-in-law  
4.23
19. Forbidden with one's foster-mother  
4.23
20. Forbidden with one's foster-sister  
4.23
21. Forbidden with idolators and idolatresses  
2.221
22. Forbidden with one's mother  
4.23
23. Forbidden with one's mother-in-law  
4.23
24. Forbidden with Mushrikeen  
2.221
25. Forbidden with one's niece  
4.23
26. Forbidden with one's sister;4.23
27. Forbidden with one's step-mother  
4.22
28. Forbidden with two sisters at the same time  
4.23
29. Forbidden with wives of one's father  
4.22
30. Forbidden with wives of Muhammad(S)  
33.53
31. Limit to number in  
33.52
32. Maidservants, with  
24.32

33. Married women, with already  
[4.24](#)
34. Mothers of orphans, with  
[4.3](#), [4.4](#)
35. Orphan women, with  
[4.3](#), [4.4](#)
36. People of the Scripture, with virtuous and chaste women from among the  
[5.5](#)
37. Permission for marriage with captive girls, taking their  
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38. Servants, with  
[24.32](#)
39. Slave girls, with  
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40. Widows, with  
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►ISL Quran Subjects

## Iddat

1. IDDAT  
[2.228](#), [2.231](#), [2.232](#), [65.1](#), [65.2](#), [65.3](#), [65.4](#), [65.5](#), [65.6](#), [65.7](#)
2. Aged or barren women, for  
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4. Pregnant women, for  
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5. Pregnant women in, spending on  
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6. Standard of living of women in  
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7. Straitening life for women during  
[65.6](#), [65.7](#)
8. Untouched women, for  
[33.49](#)
9. Widowhood, of  
[2.234](#), [2.235](#)

►Fiqh-us-Sunnah

## Fiqh 2.148a

### Women and children going out to attend 'id prayer

Shari'ah requires women and children to go out and attend the salatul 'idain. This includes married, single, young, old, or menstruating women.

Umm 'Atiyah reports: "We were ordered to go out with the single and menstruating women to the two 'ids in order to witness the good and the supplications of the Muslims. The menstruating women would be separate from the others." This is related by al-Bukhari and Muslim.

Ibn 'Abbas says that the Prophet would take his wives and daughters to the two 'ids. This is related by Ibn-Majah and al-Baihaqi.

Ibn 'Abbas further reports: "I went out with the Prophet on the day of breaking the fast or of the sacrifice, and he prayed and gave a khutbah, and then he went to the women and admonished them, reminded them of Allah, and ordered them to give charity." This is related by al-Bukhari.

►Sahih Al-Bukhari Hadith

**Hadith 1.301** Narrated by  
**Abu Said Al Khudri**



Once Allah's Apostle went out to the Musalla (to offer the prayer) o 'Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allah's Apostle?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."

Sahih Bukhari Hadith Subjects

## Dress

1. 'Say: Who has forbidden the adornment of Allah...'  
B 7.674
2. Dragging one's garment without conceit  
B 7.675, B 7.676
3. To tuck up or roll up one's clothes  
B 7.677
4. The part of the garment hanging below the ankles  
B 7.678
5. Dragging one's garment out of conceit  
B 7.679, B 7.680, B 7.681, B 7.682, B 7.683
6. The fringed Izar  
B 7.684
7. The Rida  
B 7.685
8. The wearing of shirts  
B 7.686, B 7.687, B 7.688
9. The pocket opening of a shirt  
B 7.689
10. A cloak with narrow sleeves  
B 7.690
11. A woollen cloak  
B 7.691
12. The Qaba'  
B 7.692, B 7.693
13. Hooded cloaks  
B 7.694
14. Trousers  
B 7.695, B 7.696
15. Turbans  
B 7.697
16. Covering the head and face with a covering sheet  
B 7.698
17. The helmit  
B 7.699
18. The Burud  
B 7.700, B 7.701, B 7.702, B 7.703, B 7.704, B 7.705
19. The Aksiya and the Khama' is  
B 7.706, B 7.707, B 7.708
20. Covering one side of the body only  
B 7.709, B 7.710
21. The Ihtiba  
B 7.711, B 7.712
22. The black Khamisa  
B 7.713, B 7.714
23. Green clothes  
B 7.715
24. White clothes  
B 7.716, B 7.717

25. Wearing silk clothes  
B 7.718, B 7.719, B 7.720, B 7.721, B 7.722, B 7.723, B 7.724, B 7.725, B 7.726
26. Touching silk but not wearing it  
B 7.727
27. Using silk for bedding  
B 7.728
28. The wearing of Qassy  
B 7.729
29. Silk is allowed for men suffering from an itch  
B 7.730
30. Silk for women  
B 7.731, B 7.732, B 7.733
31. The Prophet was contented with any clothes  
B 7.734, B 7.735
32. Invoking Allah for one wearing new clothes  
B 7.736
33. Men are forbidden to use saffron  
B 7.737
34. The garment dyed with saffron  
B 7.738
35. The red garment  
B 7.739
36. The red Maithara  
B 7.740
37. The Sabtiyya  
B 7.741, B 7.742, B 7.743, B 7.744
38. Putting on shoes  
B 7.745
39. Not to walk with only one shoe  
B 7.746
40. Taking off the left shoe first  
B 7.747
41. The sandal with two straps  
B 7.748, B 7.749
42. The red leather tent  
B 7.750, B 7.751
43. Sitting on a mat made of date palm leaves  
B 7.752
44. Garments with gold buttons
45. Gold rings  
B 7.753, B 7.754, B 7.755
46. Silver rings  
B 7.756
47. Throwing away a gold ring  
B 7.757
48. The stone of the ring  
B 7.758, B 7.759
49. An iron ring  
B 7.760
50. To engrave a ring  
B 7.761, B 7.762
51. Wearing a ring on the little finger  
B 7.763
52. Using a ring as a stamp for letters  
B 7.764

53. Wearing a ring with the stone towards the palm  
B 7.765
54. The engraving on the ring of the Prophet  
B 7.766
55. Engraving in three lines  
B 7.767
56. Rings for women  
B 7.768
57. Necklaces and Sikhabs worn by women  
B 7.769
58. Borrowing a necklace  
B 7.770
59. Earrings for women  
B 7.771
60. The Sikhab for boys  
B 7.772
61. Men adopting the manners of women  
B 7.773
62. Prohibiting effeminate men from houses  
B 7.774, B 7.775
63. Cutting short the mustaches  
B 7.776, B 7.777
64. Clipping nails  
B 7.778, B 7.779, B 7.780
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2. "This is a thing which Allah has ordained."
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23. Sleeping with a menstruating woman  
B 1.319
24. Keeping a special dress for menses  
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25. Id festivals and menstruating women  
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27. Yellowish discharge  
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28. Source of bleeding between menses  
B 1.324
29. Getting menses after Tawaf al-ifada  
B 1.325, B 1.326
30. Noticing cleanliness after menses  
B 1.327
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B 1.328
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►Fiqh-us-Sunnah

## Fiqh 2.50

### Women and congregational prayers

It is better for women to pray in their houses than to attend congregational prayers. However, they may go to the mosque and attend the congregational prayer if they avoid wearing or using any attractive or tempting adornment or perfume.

Ibn 'Umar reports that the Prophet sallallahu alehi wasallam said: "Do not prevent the women from going to the mosques, although their houses are better for them." Abu Hurairah relates that the Prophet said: "Do not keep the slave girls of Allah from the mosques of Allah. And they are to go out unperfumed." These two ahadith were related by Ahmad and Abu Dawud. Abu Hurairah also reports that the Prophet said: "Any woman who uses some scent should not be present with us during the night prayer." This is related by Muslim, Abu Dawud, and an-Nasa'i with a hasan chain.

As stated earlier, it is better for women to pray in their houses. Ahmad and at-Tabarani record that Umm Humaid as-Sa'diyah came to the Messenger of Allah and said: "O Messenger of Allah, I love to pray with you." The Prophet said: "I am aware of that, but your salah in your residence is better for you than your salah in your people's mosque. And your salah in your people's mosque is better than your salah in the [larger] congregational Mosque."

►Al-Muwatta Hadith

## Hadith 14.15

### Concerning Women Going Out to the Mosque

Yahya related to me from Malik from Yahya ibn Said from Amra bint Abd ar-Rahman that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "If the Messenger of Allah, may Allah bless him and grant him peace, had seen what women do now, he would have forbidden them to go into the mosques, just as the women of the Bani Israil were forbidden."

Yahya ibn Said said that he asked Amra, "Were the women of the Bani Israil forbidden to go into the mosques?" and she said, "Yes."

►Fiqh-us-Sunnah

## Fiqh 2.58

### It is preferred to have a woman imam for women

'Aishah used to lead the women in salah and stand with the women in the middle of the first row. Umm Salamah would also do so. The Prophet sallallahu alehi wasallam appointed Waraqah to go and make the adhan for her while he instructed her to lead the women of her household in the obligatory prayers.

Fiqh-us-Sunnah

## Fiqh 2.63a

### The positioning of the young and the women

The Messenger of Allah placed the men in front of the young boys and the women behind the young boys. This is related by Ahmad and Abu Dawud.

Abu Hurairah reported that the Messenger of Allah said: "The best rows for the men are the first rows and the worst rows for them are the last rows. The best rows for the women are the last rows and the worst for them are the front rows." The last rows are the best for the women because they are farther away from the men as against the first rows that are nearest to men's rows. This is related by the group except al-Bukhari.

►Al-Muwatta Hadith

### **Hadith 28.38a**

## **Prohibition against Marrying Slave-Girls of the People of the Book**

Malik said, "It is not halal to marry a christian or jewish slave-girl because Allah the Blessed, the Exalted, said in His Book, 'Believing women who are muhsanat and women of those who were given the Book before you who are muhsanat', (sura 5 ayat 6) and they are free women from the Christians and Jews. Allah, the Blessed, the Exalted, said in His Book, 'If you are not affluent enough to marry believing women who are muhsanat, take believing slave-girls whom your right hands own.' " (Sura 4 ayat 24)

Malik said, "In our opinion, Allah made marriage to believing slave-girls halal, and He did not make halal marriage to christian and jewish slave-girls from the People of the Book."

Malik said, "The christian and jewish slave-girl are halal for their master by right of possession, but intercourse with a magian slave-girl is not halal by the right of possession."

Sahih Al-Bukhari Hadith

### **Hadith 4.548** Narrated by **Abu Huraira**

Allah 's Apostle said, "Treat women nicely, for a women is created from a rib, and the most curved portion of the rib is its upper portion, so, if you should try to straighten it, it will break, but if you leave it as it is, it will remain crooked. So treat women nicely."

►Fiqh-us-Sunnah

### **Fiqh 1.59**

## **Ghusl for women**

A woman performs ghusl just as a man does, except that if she has plaited hair she does not have to undo it, provided that the water can reach the roots of her hair. Umm Salamah said, "O Messenger of Allah, I am a woman who has closely plaited hair on my head. Do I have to undo them for ghusl after sexual intercourse?" He said, "No, it is enough for you to throw three handfuls of water on your head and then pour water over yourself. After doing this, you shall be cleansed." (Related by Ahmad, Muslim and at-Tirmidhi, who called it hassan sahih.) 'Ubaid ibn 'Umar reported that 'Aishah discovered that 'Abdullah ibn 'Amr was ordering the women to undo their plaits of hair (for ghusl). She observed, "It is amazing that Ibn 'Amr orders the women to undo the plaits of hair for ghusl. Why doesn't he just order them to shave their heads? I and the Messenger of Allah used to bathe from one vessel, and all I did was pour three handfuls of water over my head." (Related by Ahmad and Muslim.)

It is preferable for a woman performing ghusl to cleanse herself from menstruation or post-childbirth bleeding to take some cotton smeared with musk or perfume and wipe it over the traces of blood. This will remove the bad smell of the menstrual blood. 'Aishah reported, "Asma bint Yazid asked the Messenger of Allah about ghusl after menstruation has ended. He said, "She should use water mixed with the leaves of the lote-tree and cleanse herself. Then she should pour water over her head and rub it well till it reaches the roots of the hair, after which she should pour water over it. Afterwards, she should take a piece of cotton smeared with musk and cleanse herself with it." 'Asma asked, "How should she cleanse herself with it?" He said, "Praise be to Allah, she should cleanse herself with it." 'Aishah said in a subdued tone that she should apply it to the traces of blood. 'Asma then asked about bathing after sexual intercourse. He said, "She should take water and cleanse herself or complete the ablution, pour water on her head and rub it till it reaches the roots of her hair, and then she should pour water over herself." 'Aishah observed, "How good are the women of the 'helpers' that shyness does not keep them from learning their religion." (Related by "the group," except at-Tirmidhi.)

►Fiqh-us-Sunnah

### **Fiqh 4.53b**

## **Women are Permitted to Offer Funeral Prayers**

A woman, like a man, may offer a funeral prayer, singly or in a congregation. In fact, once when Umm 'Abdallah offered funeral prayer for 'Utbah, 'Umar waited until she finished. 'Aishah ordered the body of Sa'd ibn Abi Waqqas to be brought to her so that she could offer a funeral prayer over him.

An-Nawawi said: "Women may offer (funeral) prayer in congregation just as they are permitted to perform other sunnah prayers. Al-Hasan ibn Saleh, Sufiyan Al-Thawri, Ahmad, and the Hanafi school also hold the same view. Malik, however, is of the opinion that women should offer the funeral prayer individually.

Fiqh-us-Sunnah

### **Fiqh 5.79a**

## **Men and Women Performing Tawaf Together**

Ibn Juraij reported: "Ata told me that when Ibn Hisham forbade women from performing tawaf along with men he asked him, 'How dare you prevent them while the wives of the Prophet (peace be upon him) performed tawaf along with other men?' He added: 'I asked him: "Did they do so before or after the commandment to observe veil?" He said: "They did so after the revelation of the commandment to veil." I said: "How could they intermingle with men?" He said: "They did not intermingle with men. 'Aishah used to perform tawaf keeping apart from men and without intermingling with them. A woman asked her, "O Mother of Believers ! Shall we touch the Black Stone and kiss it? 'Aishah said: "Get away from here, and she refused to join her. (Bukhari) They used to go disguised at night and perform tawaf with men, but when they entered the Mosque, they would wait and go in when the men left.

Women may touch and kiss the Black Stone when there is an opportunity and no men are around. It is reported that 'Aishah said to a woman, "Do not crowd with others at the Black Stone, but if you find a chance, touch and kiss it, otherwise if there is crowding, then say a takhir (Allah is the Greatest) when you are opposite to it, and make your tawaf and do not cause any harm to anyone."

►ISL Quran Subjects

## Hijab

1. (Also see) Modesty  
[24.30](#), [24.31](#), [33.55](#), [33.59](#)
2. Aged women, for  
[24.60](#)
3. Ladies' cloaks for  
[33.59](#)
4. Molesting by disbelievers and hypocrites of women observing  
[33.60](#), [33.61](#)
5. Molesting women observing
3. Pilgrimage, while on the  
[2.197](#)  
[33.59](#)
6. Observing of from the wives of Muhammad(S)  
[33.53](#)

►ISL Quran Subjects

## Lewdness

1. (Also see) Adultery, Debauchery, Fornication, Prostitution, Sex Abuse  
[6.151](#), [7.28](#), [7.29](#), [7.30](#), [7.31](#), [7.32](#), [7.33](#), [16.90](#), [29.45](#)
2. Captive married women, punishment for that committed by  
[4.25](#)
4. Punishment for that committed by women  
[4.15](#)
5. Testifying to  
[4.15](#)
6. Wives, by  
[65.1](#)
7. Wives of Muhammad(S) not to commit  
[33.30](#)
8. Women, by  
[4.15](#), [4.19](#), [65.1](#)

Sunan of Abu-Dawood

### Hadith 2159 Narrated by Abdullah Ibn Abbas

Ibn Umar misunderstood (the Qur'anic verse, "So come to your tilth however you will")--may Allah forgive him. The fact is that this clan of the Ansar, who were idolaters, lived in the company of the Jews who were the people of the Book. They (the Ansar) accepted their superiority over themselves in respect of knowledge, and they followed most of their actions. The people of the Book (i.e. the Jews) used to have intercourse with their women on one side alone (i.e. lying on their backs). This was the most concealing position for (the vagina of) the women. This clan of the Ansar adopted this practice from them. But this tribe of the Quraysh used to uncover their women completely, and seek pleasure with them from in front and behind and laying them on their backs. When the muhajirun (the immigrants) came to Medina, a man married a woman of the Ansar. He began to do the same kind of action with her, but she disliked it, and said to him: We were approached on one side (i.e. lying on the back); do it so, otherwise keep away from me. This matter of theirs spread widely, and it reached the Apostle of Allah (peace be upon him). So Allah, the Exalted, sent down the Qur'anic verse: "Your wives are a tilth to you, so come to

your tilth however you will," i.e. from in front, from behind or lying on the back. But this verse meant the place of the delivery of the child, i.e. the vagina.

►ISL Quran Subjects

## Pregnancy

1. Concealing in the matter of divorce  
2.228
2. Divorcing women in  
65.4, 65.5, 65.6, 65.7
3. Iddat for women in  
65.4, 65.5
4. Spending on women in during iddat  
65.6, 65.7

Sahih Al-Bukhari Hadith

**Hadith 4.623** Narrated by  
**Abu Musa**

Allah's Apostle said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asia, Pharaoh's wife, and Mary, the daughter of 'Imran. And no doubt, the superiority of 'Aisha to other women is like the superiority of Tharid (i.e. a meat and bread dish) to other meals."

►Sahih Al-Bukhari Hadith

**Hadith 4.642** Narrated by  
**Ali**

►I heard the Prophet saying, "Mary, the daughter of 'Imran, was the best among the women (of the world of her time) and Khadija is the best amongst the women. (of this nation)."

►Al-Muwatta Hadith

## Hadith 48.8

### Clothes Disapproved for Women to Wear

Yahya related to me from Malik from Yahya ibn Said from Ibn Shihab that the Messenger of Allah, may Allah bless him and grant him peace, stood up in the night and looked at the horizon of the sky. He said, "What treasures has the night opened? What trials have occurred? How many are dressed in this world and will be naked on the Day of Rising. Warn the women in their rooms."

►Sahih Al-Bukhari Hadith

**Hadith 7.1** Narrated by  
**Anas bin Malik**

A group of three men came to the houses of the wives of the Prophet asking how the Prophet worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet as his past and future sins have been forgiven." Then one of them said, "I will offer the prayer throughout the night forever." The other said, "I will fast throughout the year and will not break my fast." The third said, "I will keep away from the women and will not marry forever." Allah's Apostle came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he who does not follow my tradition in religion, is not from me (not one of my followers)."

►Sahih Al-Bukhari Hadith

**Hadith 7.51** Narrated by  
**Abu Jamra**

I heard Ibn Abbas (giving a verdict) when he was asked about the Mut'a with the women, and he permitted it (Nikah-al-Mut'a). On that a freed slave of his said to him, "That is only when it is very badly needed and women are scarce." On that, Ibn 'Abbas said, "Yes."

► Sahih Al-Bukhari Hadith

### **Hadith 7.158** Narrated by **Anas**

I will narrate to you a Habith I heard from Allah's Apostle and none other than I will tell you of it. I heard Allah's Apostle saying, "From among the portents of the Hour are the following: Religious knowledge will be taken away; general ignorance (in religious matters) will increase; illegal sexual intercourse will prevail; drinking of alcoholic drinks will prevail. Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man."

Sahih Al-Bukhari Hadith

### **Hadith 7.774** Narrated by **Ibn Abbas**

The Prophet cursed effeminate men (those men who are in the similitude (assume the manners of women) and those women who assume the manners of men, and he said, "Turn them out of your houses." The Prophet turned out such-and-such man, and 'Umar turned out such-and-such woman.

► Sahih Al-Bukhari Hadith

### **Hadith 7.815** Narrated by **Abdullah**

Allah has cursed those women who practise tattooing and those who get themselves tattooed, and those who remove their face hairs, and those who create a space between their teeth artificially to look beautiful, and such women as change the features created by Allah. Why then should I not curse those whom the Prophet has cursed? And that is in Allah's Book, i.e. His Saying: "And what the Apostle gives you take it and what he forbids you abstain (from it)." (59.7)

Fiqh-us-Sunnah

### **Fiqh 1.71a**

## **They cannot fast, menstruating women**

If women fast, their fasting will be considered null and void. If they fast during the month of Ramadan, they will still have to make those days of fasting up later on. Mu'adhah said, "I asked 'Aishah, 'Why must we make up the fasts missed due to our menstruation, and not the prayers?' She said, 'That was what the Messenger of Allah told us to do. We were ordered to make up the fasts, and we were ordered not to make up the prayers.'" (Related by "the group.")

► Sahih Al-Bukhari Hadith

### **Hadith 8.266** Narrated by **Aisha**

Allah's Apostle said, "O 'Aisha! This is Gabriel sending his greetings to you." I said, "Peace, and Allah's Mercy be on him (Gabriel). You see what we do not see." (She was addressing Allah's Apostle).

► Fiqh-us-Sunnah

### **Fiqh 2.58a**

## **A man leading a group of women in prayer**

Abu Ya' la and at-Tabarani, in al-Ausat, record, with a hasan chain, that Ubayy ibn Ka'b came to the Messenger of Allah and said: "O Messenger of Allah, I did something last night." The Prophet asked: "What was that?" He said: "The women in my house said, 'You recite and we do not recite so lead us in salah.' So I prayed eight rak'at and witr (with them)." The Prophet remained silent, and Ka'b said: "We took his silence as a sign of his approval."

► Al-Muwatta Hadith

### **Hadith 16.4**

## **Washing the Dead**

Yahya related to me from Malik that he had heard people of knowledge say, "When a woman dies and there are no women with her to wash her and no man who has the right by blood ties to take charge of that for her and no husband to take charge of it for her, she should be purified by tayammum, that is, by wiping her face and hands with earth."

Malik said, "When a man dies and there are only women with him, they also should purify him with earth."

Malik said, "There is no particular way with us for washing the dead nor any recognised way to do it. They are just washed and purified."

► Fiqh-us-Sunnah

### **Fiqh 2.131a**

## **Upon whom salat al Jumu'ah is obligatory**

Salatul Jumu'ah is an obligation upon every free, adult, sane, resident Muslim who has the ability to attend the salah and does not have a valid excuse to miss it. Salatul Jumu'ah, however, is not obligatory on the following:

1. Women and children. Concerning this category there is no difference of opinion.
2. The person who is ill and faces hardship if he goes to the mosque, or who fears that his illness will be increased by going to the mosque, or whose recovery will be delayed. This also includes the person who is nursing a very ill person if, especially, the ill person cannot manage in the absence of the nursing person.....

Al-Muwatta Hadith

## Hadith 20.166

### Intercourse with One's Wife Before Doing the Tawaf al-Ifada

Yahya related to me from Malik that he had heard Rabia ibn Abi Abd ar-Rahman saying the same about that as what Ikrama related from Ibn Abbas.

Malik said, "That is what I like most out of what I have heard about the matter."

Malik was asked about a man who forgot the tawaf al-ifada until he had left Makka and returned to his community and he said, "I think that he should go back and do the tawaf al-ifada, as long as he has not had sexual relations with women. If, however, he has had sexual relations with women, then he should not only return and do the tawaf al-ifada, but he should also do an umra and sacrifice an animal. He should not buy the animal in Makka and sacrifice it there, but if he has not brought one with him from wherever it was he set out to do umra, he should buy one in Makka and then take it outside the limits of the Haram and drive it from there to Makka and sacrifice it there."

►ISL Quran Subjects

## Display

1. Adornment and ornaments by women, of [24.31](#)
2. Beauty by women, of [24.31](#)
3. Wives of Muhammad(S) not to display themselves [33.32](#), [33.33](#)

►Al-Muwatta Hadith

## Hadith 21.8

### Prohibition against Killing Women and Children in Military Expeditions

Yahya related to me from Malik from Ibn Shihab that a son of Kab ibn Malik (Malik believed that Ibn Shihab said it was Abd ar-Rahman ibn Kab) said, "The Messenger of Allah, may Allah bless him and grant him peace, forbade those who fought Ibn Abi Huqayq (a treacherous Jew from Madina) to kill women and children. He said that one of the men fighting had said, 'The wife of Ibn Abi Huqayq began screaming and I repeatedly raised my sword against her. Then I would remember the prohibition of the Messenger of Allah, may Allah bless him and grant him peace, so I would stop. Had it not been for that, we would have been rid of her.' "

►Fiqh-us-Sunnah

## Fiqh 3.120

### Those who must make up the missed days

The scholars agree that it is obligatory for menstruating women and women with postchildbirth bleeding to break the fast and to make up the missed days later on. Al-Bukhari and Muslim recorded that 'Aishah said: "When we would have our menses during the lifetime of the Prophet, we were ordered to make up the days of fasting that we had missed but were not ordered to make up the prayers that we had missed."

►Fiqh-us-Sunnah

## Fiqh 5.44b

### Women are Allowed to Wear Shoes

Abu Daw'ud and Ash-Shafi'i reported on the authority of 'Aishah that Allah's Messenger (peace be upon him) permitted women to wear their shoes while in the state of ihram.

►Sahih Al-Bukhari Hadith

## Hadith 2.295

Narrated by

### Abu Huraira

The Prophet said, "The saying 'Subhan Allah' is for men and clapping is for women." (If something happens in the prayer, the men can invite the attention of the Imam by saying "Subhan Allah". And women, by clapping their hands).



► Sahih Muslim Hadith

### Hadith 6606

Narrated by

**AbuSa'id al-Khudri**

Allah's Apostle (peace be upon him) said: The world is sweet and green (alluring) and verily Allah is going to install you as vicegerent in it in order to see how you act. So avoid the allurements of women: verily, the first trial for the people of Isra'il was caused by women. And in the hadith transmitted on the authority of Ibn Bashshar the words are: "So that He should see how you act."

► Sahih Muslim Hadith

### Hadith 6840

Narrated by

**AbuHurayrah**

Allah's Apostle (peace be upon him) said: There are two types, amongst the denizens of Hell, I have yet not seen them. One possessing whips like the tail of an ox and they flog people with them. (The second one) the women who would be naked in spite of their being dressed, who are seduced (to wrong paths) and seduce others **with their hair high like humps**. These women would not get into Paradise and they would not perceive the odour of Paradise, although its fragrance can be perceived from such and such distance (from great distance).

► Sahih Al-Bukhari Hadith

### Hadith 2.386

Narrated by

**Aisha**

When the Prophet got the news of the death of Ibn Haritha, Ja'far and Ibn Rawaha he sat down and looked sad and I was looking at him through the chink of the door. A man came and told him about the crying of the women of Ja'far. The Prophet ordered him to forbid them. The man went and came back saying that he had told them but they did not listen to him. The Prophet (p.b.u.h) said, "Forbid them." So again he went and came back for the third time and said, "O Allah's Apostle! By Allah, they did not listen to us at all." ('Aisha added): Allah's Apostle ordered him to go and put dust in their mouths. I said, (to that man) "May Allah stick your nose in the dust (i.e. humiliate you)! You could neither (persuade the women to) fulfill the order of Allah's Apostle nor did you relieve Allah's Apostle from fatigue."

► Sahih Al-Bukhari Hadith

### Hadith 2.495

Narrated by

**Abu Musa**

The Prophet (p.b.u.h) said, "A time will come upon the people when a person will wander about with gold as Zakat and will not find anybody to accept it, and one man will be seen followed by forty women to be their guardian because of scarcity of men and great number of women."

► Sahih Al-Bukhari Hadith

### Hadith 7.133

Narrated by

**Aisha**

An Ansari woman gave her daughter in marriage and the hair of the latter started falling out. The Ansari women came to the Prophet and mentioned that to him and said, "Her (my daughter's) husband suggested that I should let her wear false hair." The Prophet said, "No, (don't do that) for Allah sends His curses upon such ladies who lengthen their hair artificially."

► Sahih Al-Bukhari Hadith

### Hadith 7.126

Narrated by

**Imran**

The Prophet said, "I looked at Paradise and saw that the majority of its residents were the poor; and I looked at the (Hell) Fire and saw that the majority of its residents were women."

► Sahih Al-Bukhari Hadith

### Hadith 7.33

Narrated by

**Usama bin Zaid**

The Prophet said, "After me I have not left any affliction more harmful to men than women."

► Sahih Al-Bukhari Hadith

### Hadith 7.30

Narrated by

**Abdullah bin Umar**

Allah's Apostle said, "Bad omen is in the women, the house and the horse."

► Sahih Al-Bukhari Hadith

### Hadith 7.13A

Narrated by

**Abdullah**

We used to participate in the holy battles led by Allah's Apostle and we had nothing (no wives) with us. So we said, "Shall we get ourselves castrated?" He forbade us that and then allowed us to marry women with a **temporary contract** (2) and recited to us: "O you who believe! Make not unlawful the good things which Allah has made lawful for you, but commit no transgression." ([5.87](#))

► Sahih Muslim Hadith

### Hadith 2874

Narrated by

**Jabir ibn Abdullah**

AbuNadrah reported: While I was in the company of Jabir, a person came and said: There is difference of opinion among Ibn Abbas and Ibn Zubayr about two Mut'ahs (benefits, Tamattu' in Hajj and temporary marriage with women), whereupon Jabir said: We have been doing this during lifetime of Allah's Messenger (peace be upon him), and then Umar forbade us to do so, and we never resorted to them.

Sahih Al-Bukhari Hadith

### Hadith 6.139

Narrated by

**Abdullah**

We used to participate in the holy wars carried on by the Prophet and we had no women (wives) with us. So we said (to the Prophet ). "Shall we castrate ourselves?" But the Prophet forbade us to do that and thenceforth he allowed us to marry a woman (temporarily) by giving her even a garment, and then he recited: "O you who believe! Do not make unlawful the good things which Allah has made lawful for you."

► Sunan of Abu-Dawood

### Hadith 2068

Narrated by

**Saburah ibn Ma'bad al-Juhani**

The Apostle of Allah (peace be upon him) prohibited temporary marriage with women.

Al-Muwatta Hadith

### Hadith 28.41

## Temporary Marriage

Yahya related to me from Malik from Ibn Shihab from Abdullah and Hasan, the sons of Muhammad ibn Ali ibn Abi Talib from their ather, mayAllah be pleased with him, that the Messenger of Allah, may Allah bless him and grant him peace, forbade temporary marriage with women and the flesh of domestic donkeys on the Day of Khaybar.

ISL Quran Subjects

## Women

1. (Also see) Female, Wife, Wives
2. Adultery by  
[4.15](#)
3. Allegiance of believing refugee, receiving  
[60.12](#)
4. Breaking marriage bonds of disbelievers with believing refugee  
[60.10](#), [60.11](#)
5. Breaking marriage bonds with disbelieving  
[60.10](#), [60.11](#)
6. Compensation for suckling of offspring by divorced  
[65.6](#), [65.7](#)
7. Consulting in kindness with divorced ones for the welfare of offspring  
[65.6](#), [65.7](#)
8. Depriving of their dowers  
[4.19](#), [4.20](#), [4.21](#)

9. Discarding of outer garments by aged  
[24.60](#)
10. Disliking  
[4.19](#)
11. Display of beauty and adornments by  
[24.31](#)
12. Divorce of prior to consummation  
[2.236](#), [2.237](#)
13. Divorce of prior to consummation and fixation of dower  
[2.236](#)
14. Divorce of prior to consummation but after fixation of dower  
[2.237](#)
15. Divorcing aged and barren  
[65.4](#), [65.5](#)
16. Divorcing pregnant  
[65.4](#), [65.5](#), [65.6](#), [65.7](#)
17. Divorcing untouched  
[33.49](#)
18. Dower of Muslim refugee  
[60.10](#), [60.11](#)
19. Dower of orphan ones on marrying them, giving  
[4.4](#)
20. Drawing of veil over bosom by  
[24.31](#)
21. Examining the faith of believing refugee  
[9.10](#), [9.11](#)
22. Expenses Incurred on disbelieving  
[60.10](#), [60.11](#)
23. Expulsion of divorced ones from their houses  
[65.1](#)
24. Feeding and clothing of divorced nursing  
[2.233](#)
25. Forcibly inheriting  
[4.19](#)
26. Forgiveness for Muslim men and, seeking  
[47.19](#)
27. Forgiveness for Muslim refugee, seeking  
[60.12](#)
28. Gift for after their divorce  
[2.236](#)
29. Gift for untouched ones on their divorce  
[33.49](#)
30. Guarding of modesty by  
[24.31](#)
31. Harassing during iddat  
[65.6](#), [65.7](#)
32. Harshness towards  
[4.19](#)
33. Honest wedlock, seeking in  
[4.24](#)
34. Iddat for aged and barren  
[65.4](#), [65.5](#)
35. Iddat for pregnant  
[65.4](#), [65.5](#)
36. Iddat for untouched  
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37. Impure and vile  
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38. Kindness to  
[4.19](#)
39. Lewdness by  
[4.15](#), [4.19](#), [65.1](#)
40. Living with in fornication  
[5.5](#)
41. Love of  
[3.14](#), [3.15](#)
42. Lowering of gaze by  
[24.31](#)
43. Maintenance allowance to divorced  
[2.241](#)
44. Maligning undeservedly believing  
[33.58](#)
45. Man as incharge of  
[4.34](#)
46. Marriage with believing  
[33.50](#)
47. Marriage with believing refugee  
[60.10](#), [60.11](#), [60.12](#)
48. Marriage with married  
[4.24](#)
49. Marriage with orphan ones  
[4.34](#)
50. Marriage with virtuous and chaste believing  
[5.5](#)
51. Marriage with virtuous and chaste ones from among the People of the Scripture  
[5.5](#)
52. Molesting hijab-observing  
[33.59](#)
53. Molesting of hijab-observing ones by disbelievers  
[33.60](#), [33.61](#)
54. Observing of taqwa by  
[33.55](#)
55. Preventing of from marrying former husbands  
[2.232](#)
56. Punishment for accusing chaste ones of adultery  
[24.4](#), [24.5](#)
57. Punishment for adulterous  
[4.15](#)
58. Punishment for lewd  
[4.15](#)
59. Punishment for lewdness by married captive ones  
[4.25](#)
60. Hijab and modesty for aged  
[24.60](#)
61. Refugee  
[9.10](#), [9.11](#), [9.12](#)
62. Repenting for wrongly accusing chaste ones of adultery  
[24.4](#), [24.5](#)
63. Ridiculing  
[49.11](#)
64. Slandering chaste  
[24.26](#)

65. Slandering chaste but careless believing  
24.23, 24.24, 24.25
66. Spending on offspring from divorced ones  
65.6, 65.7
67. Spending on pregnant ones in iddat  
65.6, 65.7
68. Stamping of feet by to draw attention  
24.31
69. Standard of living of in iddat  
65.6, 65.7
70. Straitening life for during iddat  
65.6, 65.7
71. Suckling of offspring born of divorced  
65.6, 65.7

ISL Quran Subjects

## Wife

1. (Also see) Marriage Partner, Spouses, Wives, Women
2. Arbitration in case of breach between husband and  
4.35
3. Avoiding divorce through a settlement between husband and  
4.28
4. Division between man and, causing  
2.102, 2.103
5. Equality between husband and in the matter of divorce  
2.231, 2.233
6. Example of Pharaoh's believing  
66.11
7. Example of the disbelieving one of Lot who betrayed her husband  
66.10
8. Example of the disbelieving one of Noah who betrayed her husband  
66.10
9. Fate of that of Abu Lahab, the  
111.4, 111.5
10. Fear of breach between husband and  
4.35
11. Love between husband and  
7.189
12. Reconciliation between husband and  
2.228
13. Submissiveness to Allah by Zachariah's example of the  
21.89, 21.90

►Al-Tirmidhi Hadith

### Hadith 1770 AbuHurayrah

Narrated by

Allah's Messenger (peace be upon him) cursed women who visited graves,

Ahmad, Tirmidhi and Ibn Majah transmitted it, Tirmidhi saying this is a hasan sahih tradition.

►Al-Tirmidhi Hadith

### Hadith 1809 Abdullah ibn Amr ibn al-'As

Narrated by

Abdullah told of two women, wearing gold bangles on their wrists, coming to Allah's Messenger (peace be upon him), who asked them whether they paid zakat on them. On their replying that they did not, he asked them whether they wanted Allah to put two bangles of fire on them, and when they replied that they did not, he told them to pay the zakat due on them.

►Al-Tirmidhi Hadith

### Hadith 2653

Narrated by

**Ali ibn AbuTalib; Aisha**

Allah's Messenger (peace be upon him) forbade women to shave their heads.

Tirmidhi transmitted it.

►Sahih Al-Bukhari Hadith

### Hadith 2.91

Narrated by

**Muhammad**

Um 'Atiyya said: "Our Prophet ordered us to come out (on 'Id day) with the mature girls and the virgins staying in seclusion." Hafsa narrated the above mentioned Hadith and added, "The mature girls or virgins staying in seclusion but the menstruating women had to keep away from the Musalla."

►Fiqh-us-Sunnah

### Fiqh 2.148a

## Women and children going out to attend 'id prayer

Shari'ah requires women and children to go out and attend the salatul 'idain. This includes married, single, young, old, or menstruating women.

Umm 'Atiyah reports: "We were ordered to go out with the single and menstruating women to the two 'ids in order to witness the good and the supplications of the Muslims. The menstruating women would be separate from the others." This is related by al-Bukhari and Muslim.

Ibn 'Abbas says that the Prophet would take his wives and daughters to the two 'ids. This is related by Ibn-Majah and al-Baihaqi.

Ibn 'Abbas further reports: "I went out with the Prophet on the day of breaking the fast or of the sacrifice, and he prayed and gave a khutbah, and then he went to the women and admonished them, reminded them of Allah, and ordered them to give charity." This is related by al-Bukhari.

►Fiqh-us-Sunnah Subjects

## Menstruation & Post-childbirth Bleeding

1. Menstruation  
Fiqh us-Sunnah Vol.1 Page 69
2. Requirements for blood to be considered menstrual  
Fiqh us-Sunnah Vol.1 Page 69
3. There is no stated minimum or maximum length of time for the menses  
Fiqh us-Sunnah Vol.1 Page 70
4. Post-Childbirth Bleeding  
Fiqh us-Sunnah Vol.1 Page 70
5. Forbidden acts for women experiencing menstruation and post-childbirth bleeding  
Fiqh us-Sunnah Vol.1 Page 71
6. They cannot fast  
Fiqh us-Sunnah Vol.1 Page 71
7. She can not engage in sexual intercourse  
Fiqh us-Sunnah Vol.1 Page 71

►Fiqh-us-Sunnah

### Fiqh 1.58a

## How ghusl is performed

According to the practice of the Prophet, upon whom be peace, the correct manner of performing ghusl is:

1. wash both hands three times,
2. wash the penis,
3. make a complete ablution (like the one made for prayer--the Prophet used to delay washing his feet until the end of his ghusl if he was using a tub, and so on),
4. rub water through one's hair three times, letting the water reach down to the roots of the hair,
5. pour water over the entire body, beginning with the right side, then the left, washing under the armpits, inside the ears, inside the navel, inside the toes and whatever part of the body can be easily rubbed. This account is based on the following report from 'Aishah: "When the Prophet, upon whom be peace, took his bath after sexual intercourse, he



would begin by washing his hands. Then he would pour water from his right hand to his left and wash his sexual organs, make the ablution for prayer, take some water and put his fingers to the roots of his hair to the extent that he sees that the skin is wet, then pour water over his head three times and then over the rest of his body." (Related by al-Bukhari and Muslim.) In one narration it states, "He used to rub his head with his hands until he was certain the water reached his skin, and then he poured water over it three times." It is also related that she said, "When the Prophet would perform ghusl after having had sexual intercourse, he would call for some water, which he would pour on his right hand to wash the right side of his head and then the left. He would then take water with both hands and pour it over his head." Said Maimunah, "I put water out for the Messenger of Allah to perform ghusl. He washed his hands two or three times, and then he poured water from his right hand to his left and washed his private parts, wiped his hands on the earth, rinsed his mouth and nose, washed his face and hands, washed his head three times, poured water over his body, and finally moved from his place and washed his feet. I brought him a towel, but he did not take it, for he shook the water off with his hands." (Related by "the group.")

►Fiqh-us-Sunnah

## Fiqh 1.59

### Ghusl for women

A woman performs ghusl just as a man does, except that if she has plaited hair she does not have to undo it, provided that the water can reach the roots of her hair. Umm Salamah said, "O Messenger of Allah, I am a woman who has closely plaited hair on my head. Do I have to undo them for ghusl after sexual intercourse?" He said, "No, it is enough for you to throw three handfuls of water on your head and then pour water over yourself. After doing this, you shall be cleansed." (Related by Ahmad, Muslim and at-Tirmidhi, who called it hassan sahih.) 'Ubaid ibn 'Umair reported that 'Aishah discovered that 'Abdullah ibn 'Amr was ordering the women to undo their plaits of hair (for ghusl). She observed, "It is amazing that Ibn 'Amr orders the women to undo the plaits of hair for ghusl. Why doesn't he just order them to shave their heads? I and the Messenger of Allah used to bathe from one vessel, and all I did was pour three handfuls of water over my head." (Related by Ahmad and Muslim.)

It is preferable for a woman performing ghusl to cleanse herself from menstruation or post-childbirth bleeding to take some cotton smeared with musk or perfume and wipe it over the traces of blood. This will remove the bad smell of the menstrual blood. 'Aishah reported, "Asma bint Yazid asked the Messenger of Allah about ghusl after menstruation has ended. He said, "She should use water mixed with the leaves of the lote-tree and cleanse herself. Then she should pour water over her head and rub it well till it reaches the roots of the hair, after which she should pour water over it. Afterwards, she should take a piece of cotton smeared with musk and cleanse herself with it." 'Asma asked, "How should she cleanse herself with it?" He said, "Praise be to Allah, she should cleanse herself with it." 'Aishah said in a subdued tone that she should apply it to the traces of blood. 'Asma then asked about bathing after sexual intercourse. He said, "She should take water and cleanse herself or complete the ablution, pour water on her head and rub it till it reaches the roots of her hair, and then she should pour water over herself." 'Aishah observed, "How good are the women of the 'helpers' that shyness does not keep them from learning their religion." (Related by "the group," except at-Tirmidhi.)

►Fiqh-us-Sunnah

## Fiqh 1.60

### Questions related to Ghusl

It is sufficient to perform one ghusl for both menstruation and sexual impurity, or for the Friday prayer and the 'id prayer, or for sexual impurity and the Friday prayer, if one has the intention for both of them. This is based on the Prophet's saying, "All acts are based on intentions."

If a person performed post-sex ghusl but did not make ablution, the ghusl will suffice. Said 'Aishah, "The Messenger of Allah did not perform ablution after ghusl." Ibn 'Umar said to a man who had told him that he performed ablution after ghusl, "You went too far." Says Abu Bakr ibn al-'Arabi, "There is no difference of opinion among the scholars that ablution falls under the category of ghusl. If the intention was to remove sexual impurity, it also includes the minor impurities, as what sexual impurity prevents is greater than what the minor impurities prevent. The smaller one falls under the greater one, and the intention for the greater one suffices."

It is acceptable for a person in post-sex uncleanness or a menstruating woman to remove their hairs, cut their nails, go to the markets, and so on, without any dislike. 'Ata said that such people can get cupped, cut their nails and their hair, and that this is allowed even if he (or she) has not performed the regular ablution. (Related by al-Bukhari.)

One may enter a public bathroom. As long as he keeps his private parts from being seen, and he does not look at others' private parts. Says Ahmad, "If you know that everyone inside the bathroom is wearing a loincloth, you may enter. If not, then don't enter." The Prophet, upon whom be peace, said, "A man should not look at another man's private parts, and a woman should not look at another woman's private parts." There is no problem with mentioning Allah's name in the public baths, as mentioning the name of Allah under any circumstances is good, since there is no text prohibiting it. The Messenger of Allah used to remember Allah under all circumstances.

There is no problem in drying one's self with a towel or other cloth after performing ablution or ghusl during the summer or winter.

It is permissible for a man to use the water left over by a woman and vice-versa. This is derived from the fact that it is permissible for them to perform ghusl from the same container. Ibn 'Abbas narrated that some of the Prophet's wives were performing ghusl from a container. The Prophet came and performed his ablution or ghusl from it. They said to him, "We were sexually unclean." He said, "The water does not become impure." (Related by Ahmad, Abu Dawud, an-Nasa'i and at-Tirmidhi, who called it hassan sahih). 'Aishah used to wash with the Messenger of Allah from one container, and they would take turns taking water until he said, "Leave some for me, leave some for me."

It is not allowed to bathe in the nude in front of people. It is forbidden to uncover one's private parts. If you cover it with some clothes, it is permissible. The Messenger of Allah would cover Fatimah with a curtain when she performed ghusl. If one performs ghusl in the nude, far away from the people, it is not prohibited. The prophets Musa (Moses) and Ayyub (Job) did so, as al-Bukhari, Ahmad, and an-Nasa'i recorded.

Fiqh-us-Sunnah

## Fiqh 5.117b

### A Woman to Shorten Her Hair but Forbidden to Shave

Abu Daw'ud and others reported from Ibn 'Abbas that the Prophet (peace be upon him) said, "Women (pilgrims) do not have to shave (their heads); they may only shorten their hair." Al-Hafiz considers this a sound hadith.

Ibn Al-Mundhir said, "There is agreement among the scholars on this, because shaving a woman's head is in fact a sort of punishment for her."

►Al-Tirmidhi Hadith

#### Hadith 3270

Narrated by

Aisha

Once when Allah's Messenger (peace be upon him) was with a number of the Emigrants and Helpers a camel came and prostrated itself before him. Thereupon his companions said, "Messenger of Allah (peace be upon him) beasts and trees prostrate themselves before you, but we have the greatest right to do so." He replied, "Worship your Lord and honour your brother. If I were to order anyone to prostrate himself before another, I should order a woman to prostrate herself before her husband. If he were to order her to convey stones from a yellow mountain to a black one, or from a black mountain to a white one, it would be incumbent on her to do so."

Ahmad transmitted it.

►Sahih Muslim Hadith

#### Hadith 4191

Narrated by

Ubadah ibn as-Samit

Allah's Messenger (peace be upon him) said: Receive (teaching) from me, receive (teaching) from me. Allah has ordained a way for those (women). When an unmarried male commits adultery with an unmarried female (they should receive) one hundred lashes and banishment for one year. And in case of married male committing adultery with a married female, they shall receive one hundred lashes and be stoned to death.

►Fiqh-us-Sunnah

## Fiqh 4.9

### Prohibition of Using Amulets

The Messenger of Allah, peace be upon him, prohibited the use of amulets. 'Uqbah ibn 'Amir narrates that the Messenger of Allah, peace be upon him, said: "If anyone wears an amulet, may Allah not help him in fulfilling his wish. If anyone wears a sea-shell around his neck, may Allah give him no peace." (Narrated by Ahmad and Al-Hakim who consider it a sound hadith)

.....►Sahih Al-Bukhari Hadith

#### Hadith 1.824

Narrated by

Ibn Umar

The Prophet said, "If your women ask permission to go to the mosque at night, allow them."

►Fiqh-us-Sunnah

## Fiqh 3.137b

### Menstruating or post-childbirth bleeding women

If the blood of a menstruating woman or of a woman with post-childbirth bleeding stops during the night, she can delay ghusl until the morning and still fast but, she must perform ghusl before the morning prayer.

Fiqh-us-Sunnah

## Fiqh 2.151a

### For whom the performance of salat al-'id is valid

The 'id prayer is valid for men, women, children, travellers, residents, people in congregation, and people praying individually. It is also valid if performed in a house, mosque, or a distant place designated for the salah, and so on.

►Fiqh-us-Sunnah

## Fiqh 2.147

### Id prayers (Salatul 'Idain)

The prayers of the two 'ids was prescribed in the first year after the migration. It is a sunnah mu'kkadah as the Prophet sallallahu alehi wasallam always performed these prayers and he ordered the men and women to go out to attend them.

►Al-Muwatta Hadith

## Hadith 28.4

### Asking Consent of Virgins and Women Previously Married for their Persons

Malik related to me from Abdullah ibn al-Fadl from Nafi ibn Jubayr ibn Mutim from Abdullah ibn Abbas that the Messenger of Allah, may Allah bless him and grant him peace, said, "A woman who has been previously married is more entitled to her person than her guardian, and a virgin must be asked for her consent for herself, and her consent is her silence "

►Sunan of Abu-Dawood

## Hadith 2045

Narrated by

### Ma'qil ibn Yasar

A man came to the Prophet (peace be upon him) and said: I have found a woman of rank and beauty, but she does not give birth to children. Should I marry her? He said: No. He came again to him, but he prohibited him. He came to him third time, and he (the Prophet) said: Marry women who are loving and very prolific, for I shall outnumber the peoples by you.

►Sunan of Abu-Dawood

## Hadith 1980

Narrated by

### Abdullah ibn Abbas

The Prophet (peace be upon him) said: Shaving is not a duty laid on women; only clipping the hair is incumbent on them.

Fiqh-us-Sunnah

## Fiqh 1.23

### Leaving grey hairs in place

This applies to both men and women. 'Amr ibn Shu'aib related on the authority of his father from his grandfather that the Prophet said, "Do not pluck the grey hairs as they are a Muslim's light. Never a Muslim grows grey in Islam except that Allah writes for him, due to that, a good deed. And he raises him a degree. And he erases for him, due to that, one of his sins." (Related by Ahmad, Abu Dawud, at-Tirmidhi, an-Nasa'i and Ibn Majah.) And Anas said, "We used to hate that a man should pluck out his white hairs from his head or beard." (Related by Muslim. )

►Fiqh-us-Sunnah

## Fiqh 4.106

### Counting on One's Fingers is Better than Counting Beads

Yusairah reported that the Prophet, peace be upon him, commanded them (the emigrant women) to be regular in remembering Allah by saying, "Allah is the most great," "Glory be to Allah, the Holy," and "There is no God but Allah," and never to be forgetful of Allah and His Mercy, and to count them on their fingers, for the fingers will be questioned and will speak. (Reported in the Sunan and by Al-Hakim with a sound chain of authorities)

Abdallah b. 'Amr b. al-'As reported, "I saw the Prophet, peace be upon him, counting the glorifications of Allah on his right hand's fingers." (Reported in the Sunan)

A. Yusuf Ali Quran Subjects

## Marriage

1. to unbelievers or slaves  
2.221
2. to how many, lawful  
4.3
3. dower not to be taken back (in divorce)  
4.20
4. prohibited degrees  
4.22

5. if no means to wed free believing women  
[4.25](#)
6. if breach feared, two arbiters to be  
[4.35](#)
7. if wife fears cruelty or desertion  
[4.128](#)
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►Al-Tirmidhi Hadith

**Hadith 461** Narrated by  
**Abdullah ibn Umar**

Allah's Messenger (peace be upon him) said: The menstruating women and the junubi should not recite anything from the Qur'an.

Transmitted by Tirmidhi.

►Al-Tirmidhi Hadith

**Hadith 2534** Narrated by  
**Aisha**

Aisha asked Allah's Messenger (peace be upon him) whether jihad was incumbent on women, and he replied, "Yes, jihad which does not include fighting is incumbent on them. It is the hajj and the umrah."

Ibn Majah transmitted it.

►Al-Tirmidhi Hadith

**Hadith 3192** Narrated by  
**Khuzaymah ibn Thabit**

The Prophet (peace be upon him) said, "Allah is not ashamed of the truth. Do not have intercourse with women through the anus."

Ahmad, Tirmidhi, Ibn Majah and Darimi transmitted it.

►Al-Tirmidhi Hadith

**Hadith 5189** Narrated by  
**AbuUmamah**

The Prophet (peace be upon him) said, "The most enviable of my friends in my estimation is a believer with little property who finds pleasure in prayer, who performs the worship of his Lord well, who obeys Him in secret, who is obscure among men, who is not pointed out by people, and whose provision is a bare sufficiency with which he is content." He then snapped his fingers and said, "His death will come speedily, the women who bewail him will be few, and what he leaves will be little."

Ahmad, Tirmidhi and Ibn Majah transmitted it.

►Al-Tirmidhi Hadith

**Hadith 4089** Narrated by  
**Al-Irbad ibn Sariyyah**

On the day of Khaybar Allah's Messenger (peace be upon him) forbade every carnivorous beast which had a fang, every bird which had a claw, the flesh of domestic asses, the mujaththamah, the khalisah, and sexual intercourse with pregnant women till they gave birth to a child. Muhammad ibn Yahya said that AbuAsim was asked about the mujaththamah and said it meant a bird or something else set up and shot at. He was



asked about the khalisah and said it was an animal taken from a wolf or a beast of prey by a man who had caught with on it, but which had died in his hand before he could slaughter it. Tirmidhi transmitted it.

► Sahih Muslim Hadith

### **Hadith 2801**

Narrated by

**Jabir ibn Abdullah**

AbuNadrah reported: Ibn Abbas commanded the performance of Mut'ah (putting on Ihram for Umrah during the months of Dhul-Hijjah and after completing it, then putting on Ihram for Hajj), but Ibn Zubayr forbade to do it. I made a mention of it to Jabir ibn Abdullah and he said: It is through me that this hadith has been circulated. We entered into the state of Ihram as Tamattu' with the Messenger of Allah (peace be upon him). When Umar was installed as Caliph, he said: Verily Allah made permissible for His Messenger (peace be upon him) whatever He liked and as He liked. And (every command) of the Holy Qur'an has been revealed for every occasion. So accomplish Hajj and Umrah for Allah as Allah has commanded you, and confirm by (proper conditions) the marriage of those women (with whom you have performed Mut'ah) And any person would come to me with a marriage of appointed duration (Mut'ah), I would stone him (to death). Qatadah narrated this hadith with the same chain of transmitters saying (That Umar also said): Separate your Hajj from Umrah, for that is the most complete Hajj, and complete your Umrah.

► Al-Muwatta Hadith

### **Hadith 20.263**

## **The Hajj of a Woman without a Mahram**

Malik said, concerning a woman who had never been on hajj, "If she doesn't have a mahram, or if she has, but he cannot come with her, she does not abandon Allah's making of the hajj obligatory for her. Let her go in a group of women."

Al-Muwatta Hadith

### **Hadith 20.233**

## **A Menstruating Woman's Entering Makka**

Yahya related to me from Malik from Abd ar-Rahman ibn al-Qasim from his father that A'isha said, "I came to Makka at the time of my period so I did not do tawaf of the House or go between Safa and Marwa. I complained to the Messenger of Allah, may Allah bless him and grant him peace, and he said, 'Do what the people doing hajj do except do not do tawaf of the House and go between Safa and Marwa until you are pure.' ".....

Sunan of Abu-Dawood

### **Hadith 3230**

Narrated by

**Abdullah ibn Abbas**

The Apostle of Allah (peace be upon him) cursed women who visit graves, those who built mosques over them and erected lamps (there).

► Al-Muwatta Hadith

### **Hadith 36.4a**

## **Judgement on Testimony of Recipients of Hadd-Punishments**

Yahya said from Malik that he heard from Sulayman ibn Yasar and others that when they were asked whether the testimony of a man flogged for a hadd crime was permitted, they said, "Yes, when repentance (tawba) appears from him."

Malik related to me that he heard Ibn Shihab being asked about that and he said the like of what Sulayman ibn Yasar said.

Malik said, "That is what is done in our community. It is by the word of Allah, the Blessed, the Exalted, 'And those who accuse women who are muhsan, and then do not bring four witnesses, flog them with eighty lashes, and do not accept any testimony of theirs ever. They indeed are evil-doers, save those who turn in tawba after that and make amends. Allah is Forgiving, Merciful.' " (Sura 24 ayat 4).

► Sunan of Abu-Dawood

### **Hadith 2153**

Narrated by

**Ruwayfi' ibn Thabit al-Ansari**

Should I tell you what I heard the Apostle of Allah (peace be upon him) say on the day of Hunayn: It is not lawful for a man who believes in Allah and the last day to water what another has sown with his water (meaning intercourse with women who are pregnant); it is not lawful for a man who believes in Allah and the Last Day to have intercourse with a captive woman till she is free from a menstrual course; and it is not lawful for a man who believes in Allah and the Last Day to sell spoil till it is divided.

► Al-Muwatta Hadith

### **Hadith 54.36**

## **Travelling Alone in the case of Men and Women**

Malik related to me from Abd ar-Rahman ibn Harmala that Said ibn al-Musayyab heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Shaytan concerns himself with one and two. When there are three, he does not concern himself with them."

►Fiqh-us-Sunnah

## Fiqh 1.24

### To use musk and other types of perfume

These are pleasing to the soul and beautify the atmosphere. Anas reported the Messenger of Allah as saying, "Among the things of this world, I love women and perfume, and the coolness of my eyes is prayer." (Related by Ahmad and an-Nasa'i.) Abu Hurairah reported that the Messenger of Allah said, "If someone offers perfume, do not reject it, for it is light to carry and has a sweet scent." (Related by Muslim, an-Nasa'i and Abu Dawud.) Abu Sa'eed reported that the Prophet said about musk, "It is the best of perfumes." (Related by "the group," except for al-Bukhari and Ibn Majah).

Nafa' narrated that Ibn 'Umar used to burn and inhale a branch called aluwah that has a nice smell. He also used camphor. He used to say, "This is the way the Messenger of Allah inhaled such scents (that is, by burning them)." (Related by Muslim and an-Nasa'i.)

►Al-Tirmidhi Hadith

## Hadith 1561

Narrated by

Jabir ibn Atik

Allah's Messenger (peace be upon him) said, "There are seven types of martyrdom apart from being killed in Allah's path. Those who die of plague, those who are drowned, those who die of pleurisy, those who die of an internal complaint, those who are burnt to death, those who are killed by a building falling on them, and women who die while pregnant, are martyrs."

Malik, AbuDawud and Nasa'i transmitted it.

►Al-Tirmidhi Hadith

## Hadith 3119

Narrated by

Jabir ibn Abdullah

The Prophet (peace be upon him) said, "Do not visit women whose husbands are away from home, for the Devil circulates in you like your blood. He was asked if this applied to him also and said, "To me also, but Allah has helped me against him so that I may be safe."

Tirmidhi transmitted it.

►Al-Tirmidhi Hadith

## Hadith 3108

Narrated by

Abdullah ibn Mas'ud

Allah's Messenger (peace be upon him) saw a woman who charmed him, so he went to Sawdah who was making perfume in the company of some women. They left him, and after he had satisfied his desire he said, "If any man sees a woman who charms him he should go to his wife, for she has the same kind of thing as the other woman."

Darimi transmitted it.

►Sunan of Abu-Dawood

## Hadith 2126

Narrated by

Basrah

A man from the Ansar called Basrah said: I married a virgin woman in her veil. When I entered upon her, I found her pregnant. (I mentioned this to the Prophet). The Prophet (peace be upon him) said: She will get the dower, for you made her vagina lawful for you. The child will be your slave. When she has begotten (a child), flog her (according to the version of al-Hasan). The version of Ibn AbusSari has: You people, flog her, or said: inflict hard punishment on him.

►Al-Tirmidhi Hadith

## Hadith 4647

Narrated by

Jarir ibn Abdullah

The Prophet (peace be upon him) passed some women and gave them a salutation.

Ahmad transmitted it.

►Al-Muwatta Hadith

## Hadith 2.90

### Ghusl for Major Ritual Impurity

Yahya related to me from Malik from Nafi that the slave girls of Abdullah ibn Umar used to wash his feet and bring him a mat of palm leaves while they were menstruating.

Malik was asked whether a man who had women and slavegirlscould have intercourse with all of them before he did ghusl. He said, "There is no harm in a man having intercourse with two of his slave girls before he does ghusl. It is disapproved of, however, to go to a freewoman on another's day. There is no harm in making love first to one slave girl and then to another when one is junub."

Malik was asked about a man who was junub and water was put down for him to do ghusl with. Then he forgot and put his finger into it to find out whether it was hot or cold. Malik said, "If no filth has soiled his fingers, I do not consider that that makes the water impure."

►Al-Muwatta Hadith

## Hadith 36.14

### Judgement about Raped Women

Malik related to me from Ibn Shihab that Abd al-Malik ibn Marwan gave a judgment that the rapist had to pay the raped woman her bride-price.

Yahya said that he heard Malik say, "What is done in our community about the man who rapes a woman, virgin or non-virgin, if she is free, is that he must pay the bride-price of the like of her. If she is a slave, he must pay what he has diminished of her worth. The hadd-punishment in such cases is applied to the rapist, and there is no punishment applied to the raped woman. If the rapist is a slave, that is against his master unless he wishes to surrender him."

►Al-Muwatta Hadith

## Hadith 14.15

### Concerning Women Going Out to the Mosque

Yahya related to me from Malik from Yahya ibn Said from Amra bint Abd ar-Rahman that A'isha, the wife of the Prophet, may Allah bless him and grant him peace, said, "If the Messenger of Allah, may Allah bless him and grant him peace, had seen what women do now, he would have forbidden them to go into the mosques, just as the women of the Bani Israil were forbidden."

Yahya ibn Said said that he asked Amra, "Were the women of the Bani Israil forbidden to go into the mosques?" and she said, "Yes."

►Al-Muwatta Hadith

## Hadith 14.13

### Concerning Women Going Out to the Mosque

Yahya related to me from Malik that he had heard from Busr ibn Said that the Messenger of Allah, may Allah bless him and grant him peace, said, "None of you women should use perfume when you are present at the isha prayer."

►Al-Muwatta Hadith

## Hadith 29.52

### Idda of Women whose Husbands are Missing

Yahya related to me from Malik from Yahya ibn Said from Said ibn al-Musayyab that Umar ibn al-Khattab said, "The woman who loses her husband and does not know where he is, waits for four years, then she does idda for four months, and then she is free to marry."

Malik said, "If she marries after her idda is over, regardless of whether the new husband has consummated the marriage or not, her first husband has no means of access to her."

Malik said, "That is what is done among us and if her husband reaches her before she has remarried, he is more entitled to her."

Malik said that he had seen people disapproving of someone who said that one of the people (of knowledge) attributed to Umar ibn al-Khattab that he said, "Her first husband chooses when he comes either her bride-price or his wife."

Malik said, "I have heard that Umar ibn al-Khattab, speaking about a woman whose husband divorced her while he was absent from her, and then he took her back and the news of his taking her back had not reached her, while the news of his divorcing her had, and so she had married again, said, 'Her first husband who divorced her has no means of access to her whether or not the new husband has consummated the marriage.' "

Malik said, "This is what I like the best of what I heard about the missing man."

►Fiqh-us-Sunnah

## Fiqh 1.21a

### Circumcision

This prevents dirt from getting on one's penis, and also makes it easy to keep it clean. For women, it involves cutting the outer portion of the clitoris. Abu Hurairah reported that the Messenger of Allah said, "Ibrahim circumcised himself after he was eighty years old." (Related by al-Bukhari.) Many scholars say that it is obligatory. The Shaf'iyyah maintain that it should be done on the seventh day. Says ash-Shaukani, "There is nothing that states explicitly its time or indicates that it is obligatory."

►Fiqh-us-Sunnah

### Fiqh 1.36a

## Touching the sexual organ without any "barrier" between the hand and the organ

Busrah bint Safwan narrated that the Prophet, upon whom be peace, said, "Whoever touches his sexual organ cannot pray until he performs ablution."

This hadith is related by "the five." At-Tirmidhi classified it as sahih and al-Bukhari called it the most authentic report on that topic. Malik, ash-Shaifi, Ahmad and others also narrated it. Abu Dawud said, "I asked Ahmad, 'Is the hadith of Busrah authentic?' He said, 'Certainly it is authentic.'" In the narration of Ahmad and an-Nasa'i, Busrah heard the Prophet saying, "Ablution is to be made by the one who touches his sexual organ." This is general and encompasses touching one's own sexual organs or touching somebody else's. Abu Hurairah reported the Prophet as saying, "Whoever touches his sexual organ without any covering (between them) must perform ablution." (Related by Ahmad, Ibn Hibban and al-Hakim, who classified it as sahih, as did Ibn 'Abdul-Barr.)

Said Ibn as-Sakin, "That hadith is from the best of what has been related on this topic." Ash-Shafi'i related: "Any man who touches his penis must perform ablution. Any woman who touches her vagina must perform ablution." Commenting on its authenticity, Ibn al-Qayyim quotes al-Hazimi who says, "That chain is sahih." The Hanifiyyah are of the opinion, based on the following hadith, that touching the sexual organ does not nullify the ablution: "A man asked the Prophet if a man who touches his penis has to perform ablution. Said the Prophet, upon whom be peace, 'No, it is just a part of you.'" (Related by "the five." Ibn Hibban classified it as sahih, and Ibn al-Madini said, "It is better than the hadith of Busrah.")

►Al-Muwatta Hadith

### Hadith 29.95

## Coitus Interruptus

Yahya related to me from Malik from Rabia ibn Abi Abd ar-Rahman from Muhammad ibn Yahya ibn Habban that Ibn Muhayriz said, "I went into the mosque and saw Abu Said al-Khudri and so I sat by him and asked him about coitus interruptus. Abu Said al-Khudri said, 'We went out with the Messenger of Allah, may Allah bless him and grant him peace, on the expedition to the Banu al-Mustaliq. We took some Arabs prisoner, and we desired the women as celibacy was hard for us. We wanted the ransom, so we wanted to practise coitus interruptus. We said, 'Shall we practise coitus interruptus while the Messenger of Allah, may Allah bless him and grant him peace, is among us before we ask him?' We asked him about that and he said, 'You don't have to not do it. There is no self which is to come into existence up to the Day of Rising but that it will come into existence.'"

►Articles on Islam

## Prophet Muhammad's Last Sermon

.....O People, it is true that you have certain rights with regard to your women, but they also have right over you. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with any one of whom you do not approve, as well as never to commit adultery.....

### WORDS:

2:58 - And remember We said: "Enter this town and eat of the plenty therein as ye wish; but enter the gate with humility in posture and in **words** and We shall forgive you your faults and increase (the portion of) those who do good." <sup>72</sup>

72 This probably refers to Shittim. It was the "town of acacias," just east of the Jordan, where the Israelites were guilty of debauchery and the worship of and sacrifice to false gods (Num. xxv. 1-2, also 8-9); a terrible punishment ensued, including the plague of which 24,000 died. The word which the transgressors changed may have been a pass-word. In the Arabic text it is "Hittatun" which implies humility and a prayer of forgiveness, a fitting emblem to distinguish them from their enemies. From this particular incident a more general lesson may be drawn; in the hour of triumph we are to behave humbly as in God's sight, and our conduct should be exemplary according to God's word; otherwise our arrogance will draw its own punishment. (2:58)

2:113 - The Jews say: "The Christians have naught (to stand) upon"; and the Christians say: "The Jews have naught (to stand) upon." Yet they (profess to) study the (same) Book. Like unto their word is what those say who know not but Allah will judge between them in their quarrel on the Day of Judgment. <sup>116</sup>

116 It is a sure sign of ignorance and prejudice when you study the same book as another or a similar one and yet are absolutely intolerant of the meaning which the other draws from it. You should know better, but you speak like the ignorant. In this case the primary reference in the word "ignorant" may be to the Pagan Arabs. (2.113)

2:263 - Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants and he is Most Forbearing. <sup>309</sup>

309 A very high standard is set for charity. (1) It must be in the way of God. (2) It must expect no reward in this world. (3) It must not be followed by references or reminders to the act of charity. (4) Still less should any annoyance or injury be caused to the recipient; e.g. by boasting that the giver relieved the person in the hour of need. Indeed, the kindness and the spirit which turns a blind eye to other people's faults or short-comings is the essence of charity: these things are better than charity if charity is spoilt by tricks that do harm. At the same time, while no reward is to be expected, there is abundant reward from God - material, moral, and spiritual - according to His own good pleasure and plan. If we spend in the way of God, it is not as if God was in need of our charity. On the contrary our short-comings are so great that we require His utmost forbearance before any good that we can do can merit His praise or reward. Our motives are so mixed that our best may really be very poor if judged by a very strict standard. (2.263)

3:45 - Behold! the angels said "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus the son of Mary held in honor in this world and the Hereafter and of (the company of) those nearest to Allah. <sup>386387</sup>

386 Christ : Greek, Christos=anointed : kings and priests were anointed to symbolise consecration to their office. The Hebrew and Arabic form is Masih. (3.45)

387 Nearest to God : Muqarrabin. Cf. Q. Ivi, 11. (3.45)

4:108 - They may hide (their crimes) from men but they cannot hide (them) from Allah seeing that He is in their midst when they plot by night in **words** that He cannot approve: and Allah doth compass round all that they do. <sup>623</sup>

623 The plots of sinners are known fully to Allah, and He can fully circumvent them if necessary, according to the fulness of His wisdom. The word used is: Compass them round.- Muhit: not only does Allah know all about it, but He is all round it: if in His wisdom He allows it, it is not because He has not complete control over it, but because, having it as it were enclosed in a complete circle. He can use it to further His own Plan. Even out of evil He can bring good. (4.108)

6:33 - We know indeed the grief which their **words** do cause thee: it is not thee they reject: it is the Signs of Allah which the wicked contemn.

6:34 - Rejected were the Apostles before thee: with patience and constancy they bore their rejection and their wrongs until Our aid did reach them: there is none that can alter the **Words** (and Decrees) of Allah. Already hast thou received some account of those Apostles.

7:158 - Say: "O men! I am sent unto you all as the apostle of Allah to Whom belongeth the dominion of the heavens and the earth: there is no god but He: it is He that giveth both life and death. So believe in Allah and His apostle the unlettered Prophet who believed in Allah and His **words**: follow him that (so) ye may be guided." <sup>11311132</sup>

1131 Our attention having been directed to various prophets, who were sent with missions to their several peoples, and in each of whose careers there is some prefigurement of the life of the last and greatest of them, we are now asked to listen to the proclamation of Muhammad's universal mission. We contemplate no longer, after this, partial truths. It is not now a question of saving Israel from the bondage of Egypt, nor teaching Midian the ethics of business, nor reclaiming the people of Lot from sexual sin or Thamud from the sin of oppression in power, or 'Ad from arrogance and ancestorworship. Now are set forth plainly the issues of Life and Death, the Message of Allah, the One Universal God to all mankind. (7.158)

1132 "Unlettered," as applied to the Prophet here and in verse 157 above, has three special significations. (1) He was not versed in human learning: yet he was full of the highest wisdom, and had a most wonderful knowledge of the previous Scriptures. This was a proof of his inspiration. It was a miracle of the highest kind, a "Sign", which every one could test then, and every one can test now. (2) All organised human knowledge tends to be crystallized, to acquire a partial bias or flavour of some "school" of thought. The highest Teacher had to be free from any such taint, just as a clean slate is necessary if a perfectly clear and bold message has to be written on it. (3) In iii.20 and lxii. 2, the epithet is applied to the Pagan Arabs, because, before the advent of Islam, they were unlearned. (7.158)

8:31 - When Our signs are rehearsed to them they say: "we have heard this (before): if we wished we could say (words) like these: these are nothing but tales of the ancients." <sup>1204</sup>

1204 Cf. vi. 25. (8.31)

10:96 - Those against whom the Word of thy Lord hath been verified would not believe <sup>1477</sup>

1477 Allah has given frequent warnings against Evil and want of Faith in all ages, through Signs and through inspiration,- the latter ("the Word") being even more direct and personal than the former. Those who did not heed the warning

found to their cost that it was true, and they perished. Such contumacy in the rejection of Truth only yields when the actual penalty is in sight. Belief then is induced by irresistible facts: it is not efficacious as Faith, as was proved against Pharaoh, See x. 90 and n. 1473. (10.96)

**11:110** - We certainly gave the Book to Moses but differences arose therein: had it not been that a Word had gone forth before from thy Lord the matter would have been decided between them: but they are in suspicious doubt concerning it. <sup>16131614</sup>

1613 Cf. x. 19. Previous revelations are not to be denied or dishonoured because those who nominally go by them have corrupted and deprived them of spiritual value by their vain controversies and disputes. It was possible to settle such disputes under the flag, as it were, of the old Revelations, but Allah's Plan was to revive and rejuvenate His Message through Islam, amongst a newer and younger people, unhampered by the burden of age long prejudices. (11.110)

1614 Cf. xi. 62. There is always in human affairs the conflict between the old and the new, the worn-out system of our ancestors, and the fresh living spring of Allah's inspiration fitting in with new times and new surroundings. The advocates of the former look upon this latter not only with intellectual doubt but with moral suspicion, as did the People of the Book upon Islam, with its fresh outlook and vigorous realistic way of looking at things. (11.110)

**14:24** - Seest thou not how Allah sets forth a parable? a goodly Word like a goodly tree whose root is firmly fixed and its branches (reach) to the heavens <sup>1900</sup>

1900 "Goodly word" is usually interpreted as the Divine Word, the Divine Message, the True Religion. It may also be interpreted in a more general sense as a word of truth, a word of goodness or kindness, which follows from a true appreciation of Religion. For Religion includes our duty to Allah and our duty to man. The "evil word" is opposite to this: false religion, blasphemy, false speech, or preaching or teaching unkindness and wrong-doing. (14.24)

**17:23** - Thy Lord hath decreed that ye worship none but Him and that ye be kind to parents. Whether one or both of them attain old age in thy life say not to them a word of contempt nor repel them but address them in terms of honor. <sup>2204</sup>

2204 The spiritual and moral duties are now brought into juxtaposition. We are to worship none but Allah, because none but Allah is worthy of worship, not because "the Lord thy God is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me" (Exod. xx. 5). Note that the act of worship may be collective as well as individual; hence the plural ta'buda. The kindness to parents is an individual act of piety; hence the singular taqul, qul, etc. (17.23)

**18:109** - Say: "If the ocean were ink (wherewith to write out) the words of my Lord sooner would the ocean be exhausted than would the words of my Lord even if we added another ocean like it for its aid." <sup>2453</sup>

2453 The Words and Signs and Mercies of Allah are in all Creation, and can never be fully set out in human language, however extended our means may be imagined to be. (18.109)

**20:7** - If thou pronounce the word aloud (it is no matter): for verily He knoweth what is secret and what is yet more hidden. <sup>2538</sup>

2538 There are two or three implications. (1) Whatever you profess, or say aloud, gives no information to Allah: He knows not only what is secret and perhaps unknown to others, but what people take special care to conceal. (2) It does you no good to make insincere professions: your hidden motives are known to Him, Who alone matters. (3) If you read the Word of Allah, or if you pray to Allah, it is not necessary to raise your voice: in either case, Allah will judge you by your inner thoughts which are like an open book to Him. (20.7)

**20:109** - On that Day shall no intercession avail except for those for whom permission has been granted by (Allah) Most Gracious and whose word is acceptable to Him. <sup>2634</sup>

2634 Cf. ii. 255 in the Verse of the Throne. Here man is in the accusative case governed by tanfa'u, and it is better to construe as I have done. That is, intercession will benefit no one except those for whom Allah has granted permission, and whose word (of repentance) is true and sincere, and therefore acceptable to Allah. Others construe: no intercession will avail, except by those to whom Allah has granted permission, and whose word (of intercession) is acceptable to Allah. In that case the two distinct clauses have no distinct meanings. (20.109)

**21:4** - Say: "My Lord knoweth (every) word (spoken) in the heavens and the earth: He is the One that heareth and knoweth (all things)." <sup>26662667</sup>

2666 Notice that in the usual Arabic texts (that is, according to the Qiraat of Hafs) the word qala is here and in xxi. 112 below, as well as in xxiii. 112, spelt differently from the usual spelling of the word in other places (e.g. in xx. 125-126). Qul is the reading of the Basra Qiraat, meaning, "Say thou" in the imperative. If we construe "he says", the pronoun refers to "this (one)" in the preceding verse, viz.: the Prophet. But more than one Commentator understands the meaning in the imperative, and I agree with them. The point is merely one of verbal construction. The meaning is the same in either case. See n. 2948 to xxiii. 112. (21.4)

2667 Every word, whether whispered in secret (as in xxi. 3 above) or spoken openly, is known to Allah. Let not the wrong-doers imagine that their secret plots are secret to the Knower of all things. (21.4)



23:68 - Do they not ponder over the Word (of Allah) or has anything (new) come to them that did not come to their fathers of old? <sup>2918</sup>

2918 If they ponder over the matter, they will find that Allah's Message to humanity is as old as Adam. It is good for all ages. It never grows old, and it is never new. (23.68)

28:51 - Now have We caused the word to reach them themselves in order that they may receive admonition. <sup>3384</sup>

3384 Before this the Quraish might have said that the Word of Allah had come to the Hebrews in their tongue or in Greek, which was used by the Hebrews in the time of Jesus. Now that Word is brought to their own doors, in their own Arabic tongue, by a man of their own race and family. Surely they have no excuse now for remaining strangers to the higher moral and spiritual law. (28.51)

35:10 - If any do seek for glory and power to Allah belong all glory and power. To Him mount up (all) **Words** of Purity: it is He Who exalts each Deed of Righteousness. Those that lay Plots of Evil for them is a Penalty terrible; and the plotting of such will be void (of result). <sup>38823883</sup>

3882 Good and Evil are to be distinguished sharply. No good is ever lost: it goes up to Allah. The humblest Good, in word or deed, is exalted to high rank. If man seeks for mere glory and power, there is no such thing apart from Allah. But seeking Allah, we attain to the highest glory and power. (35.10)

3883 It is the nature of Evil to work underground, to hide from the Light, to plot against Righteousness; but Evil inevitably carries its own punishment. Its plots must fail miserably. And eventually Evil itself is to be blotted out. (35.10)

36:52 - They will say: "Ah! woe unto us! Who hath raised us up from our beds of repose? (A voice will say:) "This is what (Allah) Most Gracious had promised and true was the word of the apostles!" <sup>3998</sup>

3998 The dead will rise as in a stupor, and they will be confused in the new conditions! They will gradually regain their memory and their personality. They will be reminded that Allah in His grace and mercy had already announced the Hereafter in their probationary lives, and the word of Allah's messengers, which then seemed so strange and remote, was true and was now being fulfilled! (36.52)

42:24 - What! do they say "He has forged a falsehood against Allah"? But if Allah willed He could seal up thy heart. And Allah blots out Vanity and proves the Truth by His Words. For He knows well the secrets of all hearts. <sup>4562</sup>

4562 If any one has a doubt about a prophet's mission, let him look at the prophet's life, at his work, at his character. Allah loves Truth, not Falsehood. Allah's aid goes with Truth, not with Falsehood. The beauty and power of Allah's Word cannot be found in Falsehood. The false man's heart would be sealed, not expanded to new heights, as is that of the Message-bearer of Allah. (42.24)

50:18 - Not a word does he utter but there is a sentinel by him ready (to note it). <sup>4954</sup>

4954 Then each "word" spoken is taken down by a guardian (raqib). This has been construed to mean that the guardian only records words, not thoughts which are not uttered. Thoughts may be forgiven if not uttered, and still more if they do not issue in action. At the stage at which we clothe a thought in words, we have already done an action. The Recorders mentioned in the last verse make a complete Record, in order to supply motives and springs of action, which will affect the degrees or status in the Hereafter. The three together, individuals or kinds, make the honourable Recorders, Kiraman Katibin, (plural, not dual number) mentioned in lxii. 11. (50.18)

69:40 - That this is verily the word of an honored apostle; <sup>5666</sup>

5666 Honoured messenger: one that is worthy of honour on account of the purity of his life, and may be relied upon not to invent things but to give the true word of revelation which he received. (69.40)

69:41 - It is not the word of a poet: little it is ye believe! <sup>5667</sup>

5667 A poet draws upon his imagination, and the subjective factor is so strong that though we may learn much from him, we cannot believe as facts the wonderful tales he has to tell. And the poet who is not a Seer is merely a vulgar votary of exaggerations and falsehoods. (69.41)

69:42 - Nor is it the word of a soothsayer: little admonition it is ye receive. <sup>5668</sup>

5668 A soothsayer merely pretends to foretell future events of no profound spiritual consequence. Most of his prophecies are frauds, and none of them is meant to teach lessons of real admonition. Such admonition is the work of an honoured prophet. (69.42)

81:19 - Verily this is the word of a most honorable Messenger <sup>5988</sup>

5988 They are told here that all their three theories were foolish. The Revelation was really from Allah. Their wonder should cease if they observe the daily miracles worked round them in nature. The bringer of Allah's Message was the angel Gabriel, and not an evil spirit. (81.19)

81:25 - Nor is it the word of an evil spirit accursed. 5993

5993 Such as evil suggestions of envy, spite, greed, selfishness, or other vices. On the contrary the teaching of the Qur-an is beneficent, pointing to the Right Way, the Way of Allah. Rajim: literally, driven away with stones, rejected with complete ignominy. Cf. xv. 17. The rite of throwing stones in the valley of Mina at the close of the Makkan Pilgrimage [see n. 217 (6) to ii. 197] suggests symbolically that the Pilgrim emphatically, definitely, and finally rejects all Evil. (81.25)

►Al-Muwatta Hadith

## Hadith 56.6

### The Order to be Mindful in Speech

Malik related to me from Abdullah ibn Dinar that Abu Salih as-Samman informed him that Abu Hurayra said, "Truly a man utters words to which he attaches no importance, and by them he falls into the fire of Jahannam, and truly a man utters words to which he attaches no importance, and by them Allah raises him into the Garden."

►Al-Tirmidhi Hadith

## Hadith 5171

Narrated by

### AbuHurayrah

Allah's Messenger (peace be upon him) said, "Who will accept those words from me and act upon them, or teach people who will act upon them?" When he replied that he would he took him by the hand and counting five characteristics, said, "If you guard against the things which are forbidden, you will be the most devout of men; if you are pleased with what Allah has allotted, you will be the richest of men; if you are kind to your neighbour, you will be a believer; if you like others to have what you like for yourself, you will be a Muslim; and do not laugh immoderately, for immoderate laughter causes the heart to die."

Ahmad and Tirmidhi transmitted it, Tirmidhi saying this is a gharib tradition.

Al-Tirmidhi Hadith

## Hadith 5144

Narrated by

### AbuTha'labah

AbuTha'labah swore by Allah that he had asked Allah's Messenger (peace be upon him and grant him peace) about the words of Allah Most High, "Care for yourselves; he who goes astray cannot harm you when you are rightly guided." He had replied, "No, enjoin one another to do what is reputable and forbid one another to do what is disreputable. But when you see niggardliness being obeyed, passion being followed, worldly interests being preferred, everyone being charmed with his own opinion, and you see something you are inclined to do, care for yourself and leave alone what people in general are doing; for ahead of you are days which will require endurance, in which he who shows endurance will be like him who grasps live coals. The one who acts rightly during that period will have the reward of fifty men who act as he does." The hearers said, "The reward of fifty of them, Messenger of Allah! (peace be upon him)." He replied, "The reward of fifty of you."

Transmitted by Tirmidhi and Ibn Majah.

Al-Tirmidhi Hadith

## Hadith 2773

Narrated by

### Al-Hasan ibn Ali

I have retained in my memory these words of Allah's Messenger (peace be upon him), "Leave what causes you doubt and turn to what does not cause you doubt. Truth is tranquillity, but falsehood is doubt."

Ahmad, Tirmidhi and Nasa'i transmitted it, and Darimi transmitted the first part.

►Al-Tirmidhi Hadith

## Hadith 1734

Narrated by

### Anas ibn Malik

Allah's Messenger (peace be upon him) said, "Every believer has two gates, one by which deeds ascend and one by which his provision comes down, and when he dies they weep for him." That agrees with Allah's words, "Neither Heaven nor Earth wept for them."

Tirmidhi transmitted it.

►Al-Tirmidhi Hadith

## Hadith 1327

Narrated by

### Abdullah ibn AbuAwfa

Allah's Messenger (peace be upon him) said, "If anyone wants something from Allah, or from a human being, he should perform ablution and do it well, then pray two rak'ahs, then extol Allah Most High and invoke blessing on the Prophet, then say: `There is no god but Allah, the Clement and Generous. Glory be to Allah, the Lord of the mighty throne. Praise be to Allah, the Lord of the universe. I ask Thee for words which will guarantee Thy mercy, actions which will make certain Thy forgiveness, a supply of every virtue, and freedom from every offence. Do not leave me a sin which Thou dost not pardon, a care which Thou dost not remove, or a want that meets with Thy pleasure which Thou dost not supply, O Most Merciful of the merciful ones.'"

Tirmidhi and Ibn Majah transmitted it, and Tirmidhi said this is a **gharib** tradition.

►Al-Tirmidhi Hadith

### **Hadith 1232**

Narrated by

**AbuMalik Al-Ash'ari ; Ali ibn AbuTalib**

Allah's Messenger (peace be upon him) said: There is in the Paradise an apartment, the exterior of which can be seen from its interior, and the interior of which can be seen from its exterior. Such apartments have been prepared for those who are polite in talk, provide food (to the needy), fast frequently and observe the Tahajjud prayer when the people are asleep.

Transmitted by Ahmad, Bayhaqi transmitted it in Shu'ab al-Iman. Tirmidhi transmitted something similar from Ali. In his version the **words** are: He who is sweet in talk.

►Al-Tirmidhi Hadith

### **Hadith 635**

Narrated by

**AbuHurayrah**

Allah's Apostle (peace be upon him) said concerning Allah's words: Surely the recital of the Qur'an at dawn is witnessed, the angels of the night and the angels of the day are present at it.

Transmitted by Tirmidhi.

Al-Tirmidhi

### **Hadith 234**

Narrated

**Abdullah ibn Abbas**

Hadith

by

Allah's Messenger (peace be upon him) said, He who speaks about the Qur'an on the basis of his personal opinion (only) will find his abode in Hell-Fire. In another version (the words are): He who speaks about the Qur'an without sound knowledge of it will find his abode in Hell-Fire.

Transmitted by Tirmidhi.

►Sahih Al-Bukhari Hadith

### **Hadith 8.58**

Narrated by

**Anas bin Malik**

The Prophet was not one who would abuse (others) or say obscene words, or curse (others), and if he wanted to admonish anyone of us, he used to say: "What is wrong with him, his forehead be dusted!"

Sahih Al-Bukhari Hadith

### **Hadith 7.797**

Narrated by

**Ibn Umar**

I heard Allah's Apostle, while he was in the state of Ihram and his hair was stuck together with gum, saying, "Labbaik, Allahumma Labbaik, Labbaik La Shanka laka Labbaik. Inn-al-Hamda Wan-Ni'mata Laka wal-Mulk, La Shanka Lak." He did not add anything to those words. (See Hadith No. 621, Vol. 2)

►Islamic Terms Dictionary

### **Hadith Qudsi**

the Hadith Qudsi are hadith's in which the Prophet says the Allah says so and so. The meaning of the these hadith was revealed to the Prophet but he put them in his own words, unlike the Quran which is the word of Almighty Allah and the Prophet conveyed it exactly as it was revealed to him.

►Sunan of Abu-Dawood

### **Hadith 1102**

Narrated by

**Jabir ibn Samurah as-Suwa'i**

The Apostle of Allah (peace be upon him) would not lengthen the sermon on Friday. He would say a few words.

►Sahih Muslim Hadith

### **Hadith 5329**

Narrated by

**Samurah ibn Jundab**

The dearest words to Allah are four: SubhanAllah (Hallowed be Allah), Alhamdulillah (Praise be to Allah), La ilaha illallah (There is no god but Allah), and AllahuAkbar (God is the Greatest). There is no harm for you in which order you begin (them while remembering Allah), and he also said: Do not give these names to your servants, Yasar and Rabah and Nafi and Najih.

►Articles on Islam

## Prophet Muhammad's Last Sermon

"O People, lend me an attentive ear, for I don't know whether, after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you carefully and **take these words to those who could not be present here today**.

### WORLD:

2:114 - And who is more unjust than he who forbids that in places for the worship of Allah Allah's name should be celebrated? Whose zeal is (in fact) to ruin them? It was not fitting that such should themselves enter them except in fear. For them there is nothing but disgrace in this world and in the world to come an exceeding torment. <sup>117</sup>

117 There were actually Pagans in Mecca who tried to shut out the Muslim Arabs from the Ka'ba, the universal place of Arab worship. The Pagans themselves called it the House of God. With what face could they exclude the Muslims, who wanted to worship the true God instead of worshipping idols? If these Pagans had succeeded, they would only have caused violent divisions among the Arabs and destroyed the sanctity and the very existence of the Ka'ba. (2.114)

2:200 - So when ye have accomplished your holy rites celebrate the praises of Allah as ye used to celebrate the praises of your fathers yea with far more heart and soul. There are men who say: "Our Lord! give us (thy bounties) in this world!" but they will have no portion in the hereafter. <sup>223224</sup>

223 After the Pilgrimage, in Pagan times, the pilgrims used to gather in assemblies in which the praises of ancestors were sung. As the whole of the pilgrimage rites were spiritualised in Islam, so this aftermath of the pilgrimage was also spiritualised. It was recommended for pilgrims to stay on two or three days after the pilgrimage, but they must use them in prayer and praise to God. See ii. 203 below. (2.200)

224 If you hasten to get all the good things of the world, and only think of them and pray for them, you would lose the higher things of the future. The proper Muslim attitude is neither to renounce this world nor to be so engrossed in it as to forget the spiritual future. (2.200)

**2:201** - And there are men who say: "Our Lord! give us good in this world and good in the Hereafter and defend us from the torment on the fire!"

2:212 - The life of this world is alluring to those who reject faith and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measures on whom He will. <sup>234</sup>

234 God's gifts in this world seem unequal, and sometimes those get them who seem to deserve them least. God's bounty is unlimited to the just as well as the unjust. In His wisdom He may give to whomsoever He pleases. The account is not taken now, but will be taken in the end, when the balance will be redressed. (2.212)

3:22 - They are those whose works will bear no fruit in this world and in the Hereafter nor will they have anyone to help. <sup>365</sup>

365 Cf. ii. 217. end. (3.22)

3:45 - Behold! the angels said "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus the son of Mary held in honor in this world and the Hereafter and of (the company of) those nearest to Allah. <sup>386387</sup>

386 Christ : Greek, Christos=anointed : kings and priests were anointed to symbolise consecration to their office. The Hebrew and Arabic form is Masih. (3.45)

387 Nearest to God : Muqarrabin. Cf. Q. Ivi, 11. (3.45)

6:32 - What is the life of this world but play and amusement? But best is the home in the Hereafter for those who are righteous. Will ye not then understand? <sup>855</sup>

855 Play and amusement are for preparing our minds for the serious things of life: in themselves they are not serious. So this life is a preparation for the Eternal Home to which we are going, which is far more important than the ephemeral pleasures which may possibly seduce us in this life. (6.32)

8:67 - It is not fitting for an apostle that he should have prisoners of war until he hath thoroughly subdued the land. Ye look for the temporal goods of this world; but Allah looketh to the hereafter; and Allah is Exalted in might Wise. <sup>1234</sup>

1234 An ordinary war may be for territory or trade, revenge or military glory, -all "temporal goods of this world." Such a war is condemned. But a Jihad is fought under strict conditions laid down by Islam, and solely for the cause of Allah. All baser motives, therefore are strictly excluded. The gain in the shape of ransom from captives has no place in such warfare. At the same time, if there has been heavy loss of life already, captives may be taken, and it would be for the Imam to exercise his discretion as to the time when it was safe to release them, and whether the release should be free or on parole or on a fine by way of punishment. Destruction and slaughter, however repugnant to a gentle soul like that of Muhammad, were inevitable where evil tried to suppress the good. Even Jesus, whose mission was more limited, had to say: "Think not that I am come to send peace on earth: I came not to send peace but a sword." (Matt. x. 34). Seventy captives were taken at Badr, and it was decided to take ransom for them. While the general principle of fighting for the purpose of taking captives in order to get their ransom is condemned, the particular action in this case was approved in vv. 68-71. (8.67)

9:38 - O ye who believe! what is the matter with you then when ye are asked to go forth in the cause of Allah ye cling heavily to the earth? Do ye prefer the life of this **world** to the hereafter? But little is the comfort of this life as compared with the hereafter. <sup>12991300</sup>

1299 The immediate reference is to the expeditions to Tabuk (A.H. 9), for which see the Introduction to this Sura. But the lesson is perfectly general. When a call is made on behalf of a great cause, the fortunate ones are those who have the privilege of responding to the call. The unfortunate ones are those who are so engrossed in their parochial affairs that they turn a deaf ear to the appeal. They are suffering from a spiritual disease. (9.38)

1300 The choice is between two courses: will you choose a noble adventure and the glorious privilege of following your spiritual leader, or grovel in the earth for some small worldly gain or for fear of worldly loss? The people who hesitated to follow the call of Tabuk were deterred by (1) the heat of the summer, in which the expedition was undertaken on account of the threat to the existence of the little community, and (2) the fear of losing the fruit harvest, which was ripe for gathering. (9.38)

10:70 - A little enjoyment in this world! and then to Us will be their return. Then shall We make them taste the severest Penalty for their blasphemies.

13:26 - Allah doth enlarge or grant by (strict) measure the Sustenance (which He giveth) to whom so He pleaseth. (The worldly) rejoice in the life of this world: but the life of this world is but little comfort in the Hereafter. <sup>18401841</sup>

1840 Allah, the Sustainer and Cherisher of all His creatures, gives sustenance to all. To some He grants it in abundance; to others He gives it in strict measure. No one can question Him, for His Will is supreme, and it is the measure of all good. (13.26)

1841 Cf. ix. 38. The meaning here may also be: This present life is just a furniture, a convenience, a stepping stone, a probation, for the life to come. In itself it is less important than the Hereafter. (13.26)

16:30 - To the righteous (when) it is said "What is it that your Lord has revealed?" they say "All that is good." To those who do good there is good in this world and the Home of the Hereafter is even better. And excellent indeed is the Home of the righteous <sup>20532054</sup>

2053 The contrast and parallelism is with xvi. 24, where the ungodly in their levity and their deliberate rejection of guidance find no profit from Allah's Revelation. (16.30)

2054 Unlike the ungodly, the good find good everywhere, -in this world and in the Hereafter; because they understand and are in accord with the truths around them. (16.30)

16:32 - (Namely) those whose lives the angels take in a state of purity saying (to them) "Peace be on you; enter ye the Garden because of the good which ye did (in the world)." <sup>2055</sup>

16:122 - And We gave him good in this world and he will be in the Hereafter in the ranks of the righteous. <sup>2158</sup>

2158 Cf. ii. 113. (16.122)

17:72 - But those who were blind in this world will be blind in the Hereafter and most astray from the Path. <sup>2268</sup>

2268 On the Judgment Day the children of light will receive and peruse their record, and will render joyful thanks to Allah for His Mercies. What of the children of darkness? They had already been blind in this world's life, and they will not receive the light of Allah's Countenance then. On the contrary they will find that the longer the time they have travelled, the farther away they have gone from the Path. Notice the association of ideas-blindness, not seeing the light, going farther and farther away from the true Path. (17.72)

18:45 - Set forth to them the similitude of the life of this world: it is like the rain which We send down from the skies: the earth's vegetation absorbs it but soon it becomes dry stubble which the winds do scatter: it is (only) Allah Who prevails over all things. <sup>2386</sup>

2386 Rain-water is a good thing in itself, but it does not last, and you can build no solid foundations on it. It is soon absorbed in the earth, and produces the flourishing appearance of grass and vegetation-for a time. Soon these decay, and become as dry stubble, which the least wind from any quarter will blow about like a thing of no importance. The water is gone, and so is the vegetation to which it lent a brave show of luxuriance temporarily. Such is the life of this world, contrasted with the inner and real Life, which looks to the Hereafter-Allah is the only enduring Power we can look to, supreme over all. (18.45)

18:46 - Wealth and sons are allurements of the life of this world: but the things that endure Good Deeds are best in the sight of thy Lord as rewards and best as (the foundation for) hopes. <sup>2387</sup>

2387 Other things are fleeting: but Good Deeds have a lasting value in the sight of Allah. They are best as (or for) rewards in two ways: (1) they flow from us by the Grace of Allah, and are themselves rewards for our Faith: (2) they become the foundation of our hopes for the highest rewards in the Hereafter. (18.46)

20:131 -Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them the splendor of the life of this **world** through which We test them: but the provision of thy Lord is better and more enduring. <sup>2656</sup>

2656 The good things of this life make a brave show, but they are as nothing compared with the good of the Hereafter. Both are provided by Allah. But the former are given to the just and the unjust as a test and trial, and in any case will pass away; while the latter come specially from Allah for His devoted servants, and are incomparably of more value and will last through eternity. (20.131)

22:11 - There are among men some who serve Allah as it were on the verge: if good befalls them they are therewith well content; but if a trial comes to them they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see! <sup>2782</sup>

2782 They are men whose minds are not firm: they will have faith, if all goes well with them, but as soon as they are tried, they are found wanting. They are a different kind from hypocrites. It is not fraud or double dealing that is their sin: it is a weak mind, petty standards of judging right by success, a selfishness that gives nothing but asks for all, a narrow-mindedness that does not go beyond petty mundane calculations-a "nicely calculated less or more" of the good things of this world. They fail in both worlds, and their failure in this world is patent for every on-looker. (22.11)

22:15 - If any think that Allah will not help him (His Apostle) in this world and the Hereafter let him stretch out a rope to the ceiling and cut (himself) off: then let him see whether his plan will remove that which enrages (him)! <sup>2786</sup>

2786 There is some difference of opinion as to the interpretation of this verse. Most Commentators are agreed that the pronoun "him" in the second line ("will not help him") refers to the holy Prophet, and that the "any" in the first line refers to his enemies, who wished to see him destroyed and removed from the scene of his labours. Ibn 'Abbas, whom I have followed here, and whom a great number of Commentators follow, construes the later clauses in the sense given in the text. Freely paraphrased, it means: if the enemies of Allah's Messenger are enraged at his successes, let them fix a rope to their ceiling and hang themselves. Samaa is thus rendered by the word "ceiling". If Samaa is rendered by the word "heaven" (the usual meaning), the paraphrase would be : if the enemies of Allah's Messenger are enraged at the help he gets from heavens, let them stretch a rope to heavens, and see if they can cut off the help in that way!-in other words, they are fools if they think they can intercept Allah's help by their petty devices! (22.15)

23:64 - Until when We seize in Punishment those of them who received the good things of this world behold they will groan in supplication!

24:37 - By men whom neither traffic nor merchandise can divert from the Remembrance of Allah nor from regular Prayer nor from the practice of regular Charity: their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new) <sup>30073008</sup>

3007 "Remembrance of Allah" is wider than Prayer: it includes silent contemplation, and active service of Allah and His creatures. The regular Prayers and regular Charity are the social acts performed through the organised community. (24.37)

3008 Some renderings suggest the effects of terror on the Day of Judgment. But here we are considering the case of the righteous, whose "fear" of Allah is akin to love and reverence and who (as the next verse shows) hope for the best reward from Allah. But the world they will meet will be a wholly changed world. (24.37)

28:60 - The (material) things which ye are given are but the conveniences of this life and the glitter thereof; but that which is with Allah is better and more enduring: will ye not then be wise? <sup>3391</sup>



3391 The good things of this life have their uses and serve their convenience. But they are fleeting and their value is infinitely lower than that of Truth and Justice and Spiritual Well-being, the gifts which come as it were from Allah. No wise soul will be absorbed in the one and neglect the other, or will hesitate for a moment if it comes to be a choice between them. (28.60)

28:77 - "But seek with the (wealth) which Allah has bestowed on thee the Home of the Hereafter nor forget thy portion in this **world**: but do thou good as Allah has been good to thee and seek not (occasions for) mischief in the land: for Allah loves not those who do mischief." 3407

3407 That is, 'spend your wealth in charity and good works. It is Allah Who has given it to you, and you should spend it in Allah's cause. Nor should you forget the legitimate needs of this life, as misers do, and most people become misers who think too exclusively of their wealth'. If wealth is not used properly, there are three evils that follow: (1) its possessor may be a miser and forget all claims due to himself and those about him; (2) he may forget the higher needs of the poor and needy, or the good causes which require support; and (3) he may even misspend on occasions and cause a great deal of harm and mischief. Apparently Qarun had all three vices. (28.77)

32:12 - If only thou couldst see when the guilty ones will bend low their heads before their Lord (saying:) "Our Lord! We have seen and we have heard: now then send us back (to the world): we will work righteousness: for we do indeed (now) believe." 3643

3643 In life on the new plane, there will be no room for deception or self-deception. The most hardened sinner will see the truth and the justice of the Day of Account. He will wish he could be sent back, but it will be too late. The world as we know it will have already passed away. (32.12)

40:43 - "Without doubt ye do call me to one who is not fit to be called to whether in this world or in the Hereafter; our Return will be to Allah; and the Transgressors will be Companions of the Fire! 4416

4416 Faith is not content with its own inner vision and conviction. It can give ample arguments. Three are mentioned here: (1) nothing but Allah is worthy of worship, either in this world of sense or in the next world; (2) our Return will be to Allah, the Eternal Reality; and (3) the worship of Falsehood must necessarily lead to the Penalty of Falsehood, unless Allah's Mercy intervenes and forgives on our sincere repentance. (40.43)

42:20 - To any that desires the tilth of the Hereafter We give increase in his tilth; and to any that desires the tilth of this world We grant somewhat thereof but he has no share or lot in the Hereafter. 4555

4555 The parable is from the efforts of the husbandman, who ploughs and prepares the soil, sows the seed, weeds in due season, and reaps the harvest, 'You reap as you sow. But Allah will add manifold advantages for spiritual tilth. To those who are only engrossed in the vanities of this world, something may accrue in this world, but the next world is closed to them. (42.20)

43:32 - Is it they who would portion out the Mercy of thy Lord? It is We Who portion out between them their livelihood in the life of this world: and We raise some of them above others in ranks so that some may command work from others. But the Mercy of thy Lord is better than the (wealth) which they amass. 4635

4635 That is, spiritual gifts, those connected with Revelation. What audacity or folly in them to claim to divide or distribute them among themselves? They may think they are distributing the good things of this world among themselves. In a sense that may be true, even here, their own power and initiative are very limited. Even here it is Allah's Will on which all depends. In His wisdom Allah allows some to grow in power or riches, and command work from others, and various relative gradations are established. Men scramble for these good things of this world, but they are of no value compared to the spiritual gifts. (43.32)

45:35 - "This because ye used to take the Signs of Allah in jest and the life of the world deceived you." (From) the Day therefore they shall not be taken out thence nor shall they be received into Grace. 4772

4772 It is implied that 'you deliberately allowed yourselves to be deceived by the vanities of this world', or 'that you put yourselves into a position where you were deceived, for you were expressly warned against Evil.' (45.35)

47:36 - The life of this world is but play and amusement: and if ye believe land guard against evil He will grant you your recompense and will not ask you (to give up) your possessions. 48604861

4860 Cf. vi. 32, and n. 855; and xxix. 64, and n. 3497. Amusement and play are not bad things in themselves. As preparations for the more serious life, they have their value. But if we concentrate on them, and neglect the business of life, we cannot prosper. So we must use our life in this world as a preparation for the next life. (47.36)

4861 Complete self-sacrifice, if voluntarily offered, has a meaning: it means that the person's devotion is exclusively and completely for the Cause. But no law or rule can demand it. And a mere offer to kill yourself has no meaning. You should be ready to take risks to your life in fighting for the Cause, but you should aim at life, not death. If you live, you should be ready to place your substance and your acquisitions at the disposal of the Cause. But it is not reasonable to

pauperise yourself and become a hanger-on for the Cause. Moreover, the inborn tendency to self-preservation in an average man would lead to concealment and niggardliness if all were asked for the Cause, by Law, and there would further be a feeling of bitterness and rebellion. (47.36)

53:29 - Therefore shun those who turn away from Our Message and desire nothing but the life of this world.

57:20 - Know ye (all) that the life of this **world** is but play and amusement pomp and mutual boasting and multiplying (in rivalry) among yourselves riches and children: Here is a similitude: How rain and the growth which it brings forth delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong) and Forgiveness from Allah and (His) Good Pleasure (for the devotees of Allah). And what is the life of this world but goods and chattels of deception? 5302530353045305

5302 Cf. vi. 32, and n. 855. In the present passage the idea is further amplified. In this life people not only play and amuse themselves and each other, but they show off, and boast, and pile up riches and man-power and influence, in rivalry with each other. (57.20)

5303 Cf. xxxix. 21, and n. 4273. Here the Parable is meant to teach a slightly different lesson. Allah's mercies are free and open to all, like His rain. But how do men make use of them? The good men take the real spiritual harvest and store the Spiritual grain. The men who are in love with the ephemeral are delighted with the green of the tares and the grass; but such things give no real nourishment; they soon wither, become dry, and crumble to pieces, like the worldly pleasures and pomps, boasting and tumults, possessions and friends. (57.20)

5304 Kuffar is here used in the unusual sense of 'tillers or husbandmen', because they sow the seed and cover it up with soil. But the ordinary meaning, 'Rejecters of Truth', is not absent. The allegory refers to such men. (57.20)

5305 Cf. iii. 185, and n. 492. Many of the attractive vanities of this world are but nets set by Satan to deceive man. The only thing real and lasting is the Good Life lived in the Light of Allah. (57.20)

75:20 - Nay (ye men!) but ye love the fleeting life 5821

5821 Cf. xxi. 37. Man loves haste and things of haste. For that reason he pins his faith on transitory things that come and go, and neglects the things of lasting moment, which come slowly, and whose true import will only be fully seen in the Hereafter. (75.20)

76:27 - As to these they love the fleeting life and put away behind them a Day (that will be) hard. 5858

5858 Fleeting life: Cf. lxxv. 20. They: the immediate reference was to the Pagan Quraish: the general reference is to the Unbelievers of all ages. They reject, or at least put away the thought of, a Hereafter, a Day that will be hard, for the easy pleasures of a fleeting life. (76.27)

81:11 - When the World on High is unveiled: 5979

5979 The Sky, or Heaven as standing for both the Blazing Fire and the Garden, the Home of the Hereafter. (10) Just as when an animal is skinned, its real flesh and blood and inner organs become visible, without any outer coating to hold them together, so the inmost state of every soul will then become plain. (81.11)

11:15 - Those who desire the life of the Present and its glitter to them We shall pay (the price of) their deeds therein without diminution. 1511

1511 If worldly men desire the glitter of this world, they shall have it in full measure, but it is false glitter, and it involves the negation of that spiritual life which comes from the guidance of the inner light and from the revelation of Allah, as described in verse 17 below. (11.15)

42:20 - To any that desires the tilth of the Hereafter We give increase in his tilth; and to any that desires the tilth of this world We grant somewhat thereof but he has no share or lot in the Hereafter. 4555

4555 The parable is from the efforts of the husbandman, who ploughs and prepares the soil, sows the seed, weeds in due season, and reaps the harvest, You reap as you sow. But Allah will add manifold advantages for spiritual tilth. To those who are only engrossed in the vanities of this world, something may accrue in this world, but the next world is closed to them. (42.20)

►Sahih Al-Bukhari Hadith

**Hadith 4.53** Narrated by  
**Anas bin Malik**

The Prophet said, "Nobody who dies and finds good from Allah (in the Hereafter) would wish to come back to this world even if he were given the whole world and whatever is in it, except the martyr who, on seeing the superiority of martyrdom, would like to come back to the world and get killed again (in Allah's cause)."

Narrated Anas: The Prophet said, "A single endeavor (of fighting) in Allah's cause in the afternoon or in the forenoon is better than all the world and whatever is in it. A place in Paradise as small as the bow or lash of one of you is better than all the world and whatever is in it. And if a houri from Paradise appeared to the people of the earth, she would fill the space between Heaven and the Earth with light and pleasant scent and her head cover is better than the world and whatever is in it."

## WOUND:

3:140 - If a wound hath touched you be sure a similar wound hath touched the others. Such days (of varying fortunes) We give to men and men by turns: that Allah may know those that believe and that He may take to Himself from your ranks martyr-witnesses (to Truth). And Allah loveth not those that do wrong. <sup>457</sup>

457 These general considerations apply in particular to the disaster at Uhud. (1) In a fight for truth, if you are hurt, be sure the adversary has suffered hurt also, the more so as he has no faith to sustain him. (2) Success or failure in this world comes to all at varying times: we must not grumble, as we do not see the whole of Allah's Plan. (3) Men's true mettle is known in adversity as gold is assayed in fire; Cf. also iii. 154, n. 467. (4) Martyrdom is in itself an honour and a privilege: how glorious is the fame of Hamza the Martyr? (5) If there is any dross in us, it will be purified by resistance and struggle. (6) When evil is given rope a little, it works out its own destruction; the orgies of cruelty indulged in by the Pagans after what they supposed to be their victory at Uhud filled up their cup of iniquity; it lost them the support and adherence of the best in their own ranks, and hastened the destruction of Paganism from Arabia. Cf. iii. 127 and ii. 448. (3.140)

►Al-Muwatta Hadith

### Hadith 43.6c

#### The Blood-Money for Head Wounds

Yahya related to me from Malik that Yahya ibn Said heard Sulayman ibn Yasar mention that a face wound in which the bone was bared was like a head wound in which the bone was bared, unless the face was scarred by the wound. Then the blood-money is increased by one half of the blood-money of the head wound in which the skin was bared so that seventy five dinars are payable for it.

Malik said, "What is done in our community is that the head wound with splinters has fifteen camels." He explained, "The head wound with splinters is that from which pieces of bone fly off and which does not reach the brain. It can be in the head or the face."

Malik said, "The generally agreed on way of doing things in our community, is that there is no retaliation for a wound to the brain or a belly wound, and Ibn Shihab has said, 'There is no retaliation for a wound to the brain.'"

Malik explained, "The wound to the brain is what pierces the bones to the brain. This type of wound only occurs in the head. It is that which reaches the brain when the bones are pierced."

Malik said, "What is done in our community is that there is no blood-money paid on any head wound less than one which lays bare the skull. Blood-money is payable only for the head wound that bares the bone and what is worse than that. That is because the Messenger of Allah, may Allah bless him and grant him peace, stopped at the head wound which bared the bone in his letter to Amr ibn Hazm. He made it five camels. The imams, past and present, have not made any blood-money payable for injuries less than the head wound which bares the bone."

Yahya related to me from Malik from Yahya ibn Said, that Said ibn al-Musayyab said, "For every piercing wound in any of the organs or limbs of the body, one third of the blood-money of that limb is payable."

Malik related to me, "Ibn Shihab did not think and nor do I, that there is a generally agreed on way of doing things regarding a piercing wound in any of the organs or limbs of the body, but I think that there is ijtiḥad in the case. The imam uses ijtiḥad in it, and there is no generally agreed on way of doing things in our community about it."

Malik said, "What is done in our community about the wound to the brain and the wound which splinters the bone, and the wound that bares the bone is that they apply only to the head and face. Whatever of that occurs in the body only has ijtiḥad in it."

Malik said, "I do not think the lower jaw and the nose are part of the head in their injury because they are separate bones, and except for them the head is one bone."

Yahya related to me from Malik from Rabia ibn Abi Abd ar-Rahman that Abdullah ibn az-Zubayr allowed retaliation for a head wound which splintered the bone.

Sahih Al-Bukhari Hadith

### Hadith 7.441

Narrated by

**Abu Huraira**

Allah's Apostle said, "None is wounded in Allah's Cause but will come on the Day of Resurrection with his wound bleeding. The thing that will come out of his wound will be the color of blood, but its smell will be the smell of musk."

► Sahih Al-Bukhari Hadith

### Hadith 1.244

Narrated by

**Abu Hazim**

Sahl bin Sa'd As-Sa'idi, was asked by the people, "With what was the wound of the Prophet treated? Sahl replied, "None remains among the people living who knows that better than I. 'Ah used to bring water in his shield and Fatima used to wash the blood off his face. Then straw mat was burnt and the wound was filled with it."

Fiqh-us-Sunnah

### Fiqh 1.8

....."The Muslims always prayed, even while they were bleeding." This was mentioned by al-Bukhari. It is confirmed that 'Umar prayed while his wound was bleeding.....

## WRONG:

2:51 - And remember We appointed forty nights for Moses and in his absence you took the calf (for worship) and ye did grievous wrong. <sup>66</sup>

66 This was after the Ten Commandments and the Laws and Ordinances had been given on Mount Sinai: Moses was asked up into the Mount, and he was there forty days and forty nights: Exod. xxiv. 18. But the people got impatient of the delay, made a calf of melted gold, and offered worship and sacrifice to it: Exod. xxxii 1-8. (2.51)

2:185 - Ramadan is the (month) in which was sent down the Qur'an as a guide to mankind also clear (Signs) for guidance and judgment (between right and wrong). .....

2:254 - O ye who believe! spend out of (the bounties) We have provided for you before the day comes when no bargaining (will avail) nor friendship nor intercession. Those who reject faith they are the wrong-doers. <sup>294295</sup>

294 Spend, i.e., give away in charity, or employ in good works, but do not hoard. Good works would in Islam include everything that advances the good of one that is in need whether a neighbor or a stranger or that advances the good of the community or even the good of the person himself to whom God has given the bounty. But it must be real good and there should be no admixture of baser motives, such as vainglory, or false indulgence, or encouragement of idleness, or playing off one person against another. The bounties include mental and spiritual gifts as well as wealth and material gifts. (2.254)

295 Cf. ii. 123 and ii. 48. (2.254)

2:270 - And whatever ye spend in charity or devotion be sure Allah knows it all. But the wrong-doers have no helpers.

3:110 - Ye are the best of peoples evolved for mankind enjoining what is right forbidding what is wrong and believing in Allah. If only the People of the Book had faith it were best for them; among them are some who have faith but most of them are perverted transgressors. <sup>434</sup>

434 The logical conclusion to a Universal Religion is a non-sectarian, non-racial, non-doctrinal, religion, which Islam claims to be. For Islam is just submission to the Will of Allah. This implies (1) Faith, (2) doing right, being an example to others to do right, and having the power to see that the right prevails, (3) eschewing wrong, being an example to others to eschew wrong, and having the power to see that wrong and injustice are defeated. Islam therefore lives, not for itself, but for mankind. The People of the Book, if only they had faith, would be Muslims, for they have been prepared for Islam. Unfortunately there is Unfaith, but it can never harm those who carry the banner of Faith and Right, which must always be victorious. (3.110)

3:135 - And those who having done something to be ashamed of or wronged their own souls earnestly bring Allah to mind and ask for forgiveness for their sins and who can forgive sins except Allah? And are never obstinate in persisting knowingly in (the wrong) they have done. <sup>454455</sup>

- 454 The righteous man, when he finds he has fallen into sin or error, does not whine or despair, but asks for Allah's forgiveness, and his faith gives him hope. If he is sincere, that means that he abandons his wrong conduct and makes amends. (3.135)
- 455 Sin is a sort of oppression of ourselves by ourselves. This follows from the doctrine of personal responsibility, as opposed to that of blind fate or of an angry God or gods lying in wait for revenge or injury on mankind. (3.135)
- 3:192 - "Our Lord! any whom thou dost admit to the fire truly thou coverest with shame and never will wrong-doers find any helpers!.
- 4:168 - Those who reject faith and do wrong Allah will not forgive them nor guide them to any way.
- 5:72 - They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O children of Israel! worship Allah my Lord and your Lord." Whoever joins other gods with Allah Allah will forbid him the garden and the Fire will be his abode. There will for the wrong-doers be no one to help. <sup>782</sup>
- 6:21 - Who doth more wrong than he who inventeth a lie against Allah or rejecteth his Signs? But verily the wrong-doers never shall prosper.
- 6:45 - Of the wrong-doers the last remnant was cut off. Praise be to Allah the Cherisher of the worlds <sup>863</sup>
- 863 God's punishment of wrong-doers is a measure of justice, to protect the true and righteous from their depredations and maintain His righteous decrees. It is an aspect of His character which is emphasised by the epithet "Cherisher of the Worlds." (6.45)
- 7:5 - When (thus) our punishment took them no cry did they utter but this "indeed we did wrong." <sup>992</sup>
- 992 The religious story of man begins with a prelude. Think of the towns and nations ruined by their iniquity. Allah gave them many opportunities, and sent them warners and teachers. But they arrogantly went on in their evil ways, till some dreadful calamity came and wiped out their traces. In a warm climate the disturbance in the heat of the midday rest is even more than the disturbance at night. It was when the catastrophe came that the people realised their sins, but it was too late. (7.5)
- 7:41 - For them there is hell as a couch (below) and folds and folds of covering above: such is Our requital of those who do wrong.
- 7:153 - But those who do wrong but repent thereafter and (truly) believe verily Thy Lord is thereafter Oft-Forgiving Most Merciful.
- 7:165 - When they disregarded the warnings that had been given them We rescued those who forbade evil; but We visited the wrong-doers with a grievous punishment because they were given to transgression.
- 8:25 - And fear tumult or oppression which affecteth not in particular (only) those of you who do wrong and know that Allah is strict in punishment. <sup>1198</sup>
- 1198 Fitna has many meanings: (1) the root meaning is trial or temptation, as in ii. 102 and viii. 28; (2) an analogous meaning is trial or punishment, as in v. 71; (3) tumult or oppression, as in ii. 193, and here: and in viii. 39 (4) there is here (viii. 25) the further shade of meaning suggested, discord, sedition, civil war. This warning against internal discord or tumult was very necessary in the Civil Wars of early Islam, and was never more necessary than it is now. For it affects innocent and guilty alike. (8.25)
- 8:29 - O ye who believe! if ye fear Allah He will grant you a criterion (to judge between right and wrong) remove from you (all) evil (that may afflict) you and forgive you: for Allah is the Lord of grace unbounded. <sup>1202</sup>
- 9:19 - Do ye make the giving of drink to pilgrims or the maintenance of the Sacred Mosque equal to (the pious service of) those who believe in Allah and the Last Day and strive with might and main in the cause of Allah? They are not comparable in the sight of Allah: and Allah guides not those who do wrong. <sup>1269</sup>
- 9:102 - Others (there are who) have acknowledged their wrong-doings: they have mixed an act that was good with another that was evil. Perhaps Allah will turn unto them (in mercy): for Allah is Oft-Forgiving Most Merciful. <sup>1352</sup>

10:13 - Generations before you We destroyed when they did wrong: their Apostles came to them with Clear Signs but they would not believe! Thus do We requite those who sin!

10:17 - Who doth more wrong than such as forge a lie against Allah or deny His Signs? But never will prosper those who sin.

10:54 - Every soul that hath sinned if it possessed all that is on earth would fain give it in ransom: they would declare (their) repentance when they see the Penalty: but the judgment between them will be with justice and no wrong will be done unto them. <sup>14441445</sup>

10:106 - "Nor call on any other than Allah such will neither profit thee nor hurt thee: if thou dost Behold! thou shalt certainly be of those who do wrong."

11:18 - Who doth more wrong than those who invent a lie against Allah? They will be turned back to the presence of their Lord and the witnesses will say "These are the ones who lied against their Lord! Behold! the Curse of Allah is on those who do wrong!"

11:101 - It was not We that wronged them: they wronged their own souls: the deities other than Allah whom they invoked profited them no whit when there issued the decree of thy Lord: nor did they add aught (to their lot) but perdition! <sup>1603</sup>

1603 All false and fleeting shadows must vanish before the reality and permanence of the decree of Allah. If we worshipped the false, we earned nothing but perdition. (11.101)

11:113 - And incline not to those who do wrong or the Fire will seize you; and ye have no protectors other than Allah nor shall ye be helped.

11:116 - Why were there not among the generations before you persons possessed of balanced good sense prohibiting (men) from mischief in the earth except a few among them whom We saved (from harm)? But the wrongdoers pursued the enjoyment of the good things of life which were given them and persisted in sin. <sup>16191620</sup>

1619 Baqiyat: some virtue or faculty that stands assault and is lasting; balanced good sense that stands firm to virtue and is not dazzled by the lusts and pleasures of this world, and is not deterred by fear from boldly condemning wrong if it was fashionable or customary. It is leaders possessed of such character that can save a nation from disaster or perdition. The scarcity of such leaders-and the rejection of the few who stood out- brought ruin among the nations whose example has already been set out to us as a warning. In xi. 86 the word has a more literal meaning. (11.116)

1620 The exceptional men of firm virtue would have been destroyed by the wicked to whom they were an offence, had they not been saved by the grace and mercy of Allah. Or perhaps, but for such grace, they might themselves have succumbed to the evil around them, or been overwhelmed in the general calamity. (11.116)

11:117 - Nor would thy Lord be the One to destroy communities for a single wrongdoing if its members were likely to mend. <sup>1621</sup>

1621 There are different shades of interpretation for this verse. According to Baidhawi, zulmin here means "a single wrong". He thinks that the wrong referred to is shirk. (11.117)

12:23 - But she in whose house he was sought to seduce him from his (true) self: she fastened the doors and said: "Now come thou (dear one)!" He said: "Allah forbid! truly (thy husband) is my lord! He made my sojourn agreeable! Truly to no good come those who do wrong!" <sup>16661667</sup>

1666 The 'Aziz had treated Joseph with honour; he was more his guest and son than his slave. In trying to seduce Joseph in these circumstances, his wife was guilty of a crime against Joseph's own honour and dignity. And there was a third fault in her earthly love. True love blots Self out: it thinks more of the loved one than of the Self. The 'Aziz's wife was seeking the satisfaction of her own selfish passion, and was in treason against Joseph's pure soul and his high destiny. It was inevitable that Joseph should repel the advances made by the wife of the courtier. (12.23)

1667 Joseph's plea in rejecting her advances is threefold: '(1) I owe a duty, and so do you, to your husband, the 'Aziz; (2) the kindness, courtesy, and honour, with which he has treated me entitled him to more than mere gratitude from me; (3) in any case, do you not see that you are harbouring a guilty passion, and that no good can come out of guilt? We must all obey laws, human and divine.' (12.23)

14:42 - Think not that Allah doth not heed the deeds of those who do wrong. He but giveth them respite against a Day when the eyes will fixedly stare in horror

15:78 - And the Companions of the Wood were also wrongdoers; <sup>2000</sup>

2000 "Companions of the Wood": As-hab ul Aikati. Perhaps Aika is after all a proper noun, the name of a town or tract. Who were the Companions of the Aika? They are mentioned four times in the Qur-an, viz., here, and in xxvi. 176-191;



xxxviii. 13; and 1. 14. The only passage in which any details are given is xxvi. 176-191. There we are told that their Prophet was Shu'aib, and other details given correspond to those of the Madyan, to whom Shu'aib was sent as Prophet; see vii. 85-93. In my notes to that passage I have discussed the question of Shu'aib and the Madyan people. It is reasonable to suppose that the Companions of the Wood were either the same as the Madyan, or a Group among them or in their neighbourhood. (15.78)

16:119 - But verily thy Lord to those who do wrong in ignorance but who thereafter repent and make amends thy Lord after all this is Oft-Forgiving Most Merciful. <sup>2155</sup>

2155 See above, xvi. 110 and n. 2147. The parallelism in construction confirms the suggestion of the alternative reading which is made in that note. The similarity of expressions also rounds off the argument, as by a refrain in poetry. What follows now in this Sura is an exhortation to right conduct. (16.119)

18:29 - Say "The Truth is from your Lord": let him who will believe and let him who will reject (it): for the wrongdoers We have prepared a Fire whose (smoke and flames) like the wall and roof of a tent will hem them in: if they implore relief they will be granted water like melted brass that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on! <sup>2371</sup>

2371 Our choice in our limited Free-will involves a corresponding personal responsibility. We are offered the Truth: again and again is it pressed on our attention. If we reject it, we must take all the terrible consequences which are prefigured in the Fire of Hell. Its flames and roof will completely enclose us like a tent. Ordinarily there is water to quench the heat of thirst: here the only drink will be like molten brass, thick, heavy, burning, sizzling. Before it reaches the mouth of the unfortunates, drops of it will scald their faces as it is poured out. (18.29)

18:57 - And who doth more wrong than one who is reminded of the Signs of his Lord but turns away from them forgetting the (deeds) which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this and over their ears deafness. If thou callest them to guidance even then will they never accept guidance. <sup>2401</sup>

2401 Considering the power of sin, and how it gets hold of the hearts of men, and considering all the wrongs that men have done, it is the height of folly and injustice on their part to turn away from warnings which are given expressly for their good. But a stage of callousness is reached, when, by their own choice, they have rendered themselves impervious to Allah's Grace. At that stage a veil is put over their hearts and they are left alone for a time, that they may commune with themselves and perhaps repent and seek Allah's Mercy again. If they do not, it is their own loss. See next verse. (18.57)

20:92 - (Moses) said: "O Aaron! what kept thee back when thou sawest them going wrong

21:46 - If but a breath of the Wrath of thy Lord do touch them they will then say "Woe to us! we did wrong indeed!"

21:64 - So they turned to themselves and said "Surely ye are the ones in the wrong!" <sup>2721</sup>

2721 Abraham's biting irony cut them to the quick. What could they say? They turned to each other. Some among them thought he had the best of the argument. They were not keen on idolatry, and they told their fellows that it was useless arguing with Abraham. They all hung their heads in shame. But presently they thought they would face out Abraham, and take his words literally. They said, "You know quite well that idols do not speak!" This was precisely what Abraham wanted them to say, and he delivered his final blow! See n. 2723 below. (21.64)

21:97 - Then will the True Promise draw nigh (of fulfillment): then behold! the eyes of the Unbelievers will fixedly stare in horror: "Ah! woe to us! we were indeed heedless of this; nay we truly did wrong!" <sup>2754</sup>

22:25 - As to those who have rejected (Allah) and would keep back (men) from the Way of Allah and from the Sacred Mosque which We have made (open) to (all) men equal is the dweller there and the visitor from the country and any whose purpose therein is profanity or wrongdoing them will We cause to taste of a most grievous Penalty. <sup>2796</sup>

22:41 - (They are) those who if We establish them in the land establish regular prayer and give regular charity enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs. <sup>2819</sup>

2819 "Enjoining the right and forbidding the wrong" is an essential duty of the Muslim Ummah and one of the main purposes for which it has been raised. (See iii. 104, 110; ix. 71, 111-112, xxii, 41). (22.41)

23:94 - "Then O my Lord! put me not amongst the people who do wrong!"

24:21 - O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan he will (but) command what is shameful and wrong: and were it not for the grace and mercy of Allah on you not one of you would ever have been pure: but Allah doth purify whom He pleases: and Allah is One Who hears and knows (all things). <sup>29722973</sup>

27:11 - "But if any have done wrong and have thereafter substituted good to take the place of evil truly I am Oft-Forgiving Most Merciful. <sup>3248</sup>

3248 His slaying the Egyptian (n. 3146 to xxvi. 14), however defensible from certain aspects, was yet something from his past that had to be washed off, and Allah, Oft-Forgiving, Most Merciful, did it out of His abounding Grace. Nay, more; he was given a pure, Radiant Hand, as a Sign from Allah, as stated in the next verse. (27.11)

29:46 - And dispute ye not with the People of the Book except with means better (than mere disputation) unless it be with those of them who inflict wrong (and injury): but say "We believe in the Revelation which has come down to us and in that which came down to you; Our Allah and your Allah is one; and it is to Him we bow (in Islam)." <sup>347234733474</sup>

30:29 - Nay the wrong-doers (merely) fellow their own lusts being devoid of knowledge. But who will guide those whom Allah leaves astray? To them there will be no helpers. <sup>3539</sup>

3539 The wrong-doers-those who deliberately reject Allah's guidance and break Allah's Law-have put themselves out of the region of Allah's mercy. In this they have put themselves outside the pale of the knowledge of what is for their own good. In such a case they must suffer the consequences of the personal responsibility which flows from the grant of a limited free-will. Who can then guide them or help them? (30.29)

31:13 - Behold Luqman said to his son by way of instruction: "O my son! Join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing." <sup>3595</sup>

3595 Luqman is held up as a pattern of wisdom, because he realized the best in a wise life in this world, as based upon the highest Hope in the inner life. To him, as in Islam, true human wisdom is also divine wisdom: the two cannot be separated. The beginning of all wisdom, therefore, is conformity with the Will of Allah (xxxi. 12). That means that we must understand our relations to Him and worship Him aright (xxxi. 13). Then we must be good to mankind, beginning with our own parents (xxxi. 14). For the two duties are not diverse, but one. Where they appear to conflict, there is something wrong with the human will (see n. 3597). (31.13)

34:31 - The Unbelievers say: "We shall neither believe in this scripture nor in (any) that (came) before it." Couldst thou but see when the **wrong-doers** will be made to stand before their Lord throwing back the word (of blame) on one another! Those who had been despised will say to the arrogant ones: "Had it not been for you we should certainly have been believers!" <sup>383438353836</sup>

39:32 - Who then doth more wrong than one who utters a lie concerning Allah and rejects the truth when it comes to him? Is there not in Hell an abode for blasphemers? <sup>42914292</sup>

4291 When the creature deliberately adopts and utters falsehoods against his own Creator, in spite of the Truth being brought, as it were, to his very door by Allah's Signs, what offence can we imagine more heinous than this? In Christian theology this is the blasphemy "against the Holy Ghost" spoken of in Matt. xii. 31-32: "whosoever speaketh a word against the Son of man", (Christ), "it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come". (39.32)

4292 Cf. iii. 151; xvi. 29. (39.32)

39:47 - Even if the wrongdoers had all that there is on earth and as much more (in vain) would they offer it for ransom from the pain of the Penalty on the Day of Judgement: but something will confront them from Allah which they could never have counted upon! <sup>43154316</sup>

4315 Cf. xiii. 18. Those who reject Allah's Message must realise that the time will come when they will wish they had sacrificed everything in the cause of Truth and Righteousness. It will be too late then. Why not examine the matter seriously now and accept Allah's Grace and Light? (39.47)

4316 This something will be beyond anything they can conceive of in this life. Just as the righteous will then attain a bliss which no human imagination can conceive of now, so the unrighteous will be in a misery of which they can form no conception now. See next note. (39.47)

42:22 - Thou wilt see the wrongdoers in fear on account of what they have earned and (the burden of) that must (necessarily) fall on them. But those who believe and work righteous deeds will be in the luxuriant meads of the Gardens: they shall have before their Lord all that they wish for: that will indeed be the magnificent Bounty (of Allah). <sup>45574558</sup>

4557 The chief feature of the punishment of wrong-doing is that the minds of the wrong-doers are haunted with terror on account of their own guilty conscience. They cannot possibly escape the weight of that terror. (42.22)

4558 In contrast with the withering terror of the wrong-doers is the ease and rational happiness of those who do good. "On them shall be no fear, nor shall they grieve" (ii. 38). Their wills will have been purified, and they shall have all that they shall desire, "before their Lord". That is, their highest Bliss will be the sight of their Lord. No higher Bounty can they wish for. (42.22)

42:39 - And those who when an oppressive wrong is inflicted on them (are not cowed but) help and defend themselves. <sup>4580</sup>

4580 This follows from the high value attached to an individual soul's Personality in Islam. Cf. last note. There are four possible situations that may arise: an individual may have to stand up against an oppressor (1) for his own trampled rights, or (2) for the rights of others within his ken; or (3) a community may have similarly to stand up for its own rights collectively; or (4) for the rights of others. Nos. 2, 3, and 4 are considered highly meritorious for all, though few have the courage or the spirit to rise to so high a standard. No. 1 is specially liable to abuse on account of man's selfishness; Nos. 2, 3 and 4 are also abused by men pretending to motives of public good when they are serving their own personal interests or idiosyncracies; hence the qualifications mentioned in the next four verses and the notes thereto. (42.39)

42:40 - The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation His reward is due from Allah: for (Allah) loveth not those who do wrong. <sup>458145824583</sup>

4581 See last note. When you stand up for rights, either on private or public grounds, it may be through processes of law, or by way of private defence in so far as the law permits private action. But in all cases you must not seek a compensation greater than the injury suffered. The most you can do is to demand equal redress, i.e., a harm equivalent to the harm done to you. Even this may serve to curb your unregenerate soul, or a community bent on revenge. But the ideal mode is not to slake your thirst for vengeance, but to follow better ways leading to the reform of the offender or his reconciliation. See xli. 34, and xxiii. 96. You can take steps to prevent repetition, by physical or moral means; the best moral means would be to turn hatred into friendship by forgiveness and love. In that case the compensation or reward (if we must use such terms) is infinitely greater, for it wins the good pleasure of Allah. But this active righting of wrongs, whether by physical or by moral or spiritual means, which are commended as better, is an antithesis to the monkish doctrine, when you are smitten on one cheek, to turn the other also. This would not suppress, but encourage wrong-doing. It is practised by none but poltroons, and is preached only by hypocrites, or men who want to make slaves of others by depriving them of the power of self-defence. It occurs in two of the four canonical Gospels (Matt. v. 39, and Luke vi. 29), but we need not therefore assume that it was preached by Jesus. (42.40)

4582 To love Allah is the highest motive of our conduct, for it leads to the love of Allah's creatures; to win the approbation and love of Allah, is the highest reward, far transcending any compensation or satisfaction we can obtain in this life. (42.40)

4583 Allah does not love those who do wrong. If, therefore we tolerate wrong, or encourage wrong by allowing it to run rampant when we can prevent it, we fail in our duty to Allah. (42.40)

42:41 - But indeed if any do help and defend themselves after a wrong (done) to them against such there is no cause of blame. <sup>4584</sup>

4584 Such people are not to be blamed, though they are following the lower law. The blame is on those who arrogantly ride rough-shod over the land, oppressing people with grievous wrong. See next verse. (42.41)

42:42 - The blame is only against those who oppress men with wrong-doing and insolently transgress beyond bounds through the land defying right and justice: for such there will be a Penalty grievous. <sup>4585</sup>

4585 The fact that men seek the lower rather than the higher Law is itself a result of arrogant wrong-doing of which the type was the Pharaoh who claimed to be "your Lord Most High" and oppressed the Israelites, and kept his own people under slavery and subjection, and the false glamour of magic and deception. (42.42)

45:19 - They will be of no use to thee in the sight of Allah: it is only Wrongdoers (that stand as) protectors one to another: but Allah is the Protector of the Righteous. <sup>4757</sup>

4757 That is, in the service of Allah. Ignorant and contentious men are of no use or service to any Cause. The more you seek their help, the more do their ignorance and their contentiousness increase their own importance in their own eyes. Evil protects (or thinks it protects) evil: it has really no power of protection at all, for itself or for others. The righteous seek the protection of Allah, Who can and will protect them. (45.19)

60:9 - Allah only forbids you with regard to those who fight you for (your) Faith and drive you out of your homes and support (others) in driving you out from turning to them (for friendship and protection). It is such as turn to them (in these circumstances) that do wrong.

61:5 - And remember Moses said to his people: "O my people! why do ye vex and insult me though ye know that I am the apostle of Allah (sent) to you?" Then when they went wrong Allah let their hearts go wrong: for Allah guides not those who are rebellious transgressors. <sup>54345435</sup>

76:31 - He will admit to His Mercy Whom He will; but the wrongdoers for them has He prepared a grievous Penalty. <sup>5862</sup>

5862 That is according to His just and wise Plan. If the will is right, it obtains Allah's Grace and Mercy. If the will of man rejects Allah, man must suffer the Penalty. (76.31)

91:8 - And its enlightenment as to its wrong and its right;

91:11 - The Thamud (people) rejected (their prophet) through their inordinate wrong-doing. <sup>6154</sup>

6154 The allusion to the story of the Thamud will be understood by a reference to vii. 73-79; see specially n. 1044. Their prophet was Salih, but he had to deal with an arrogant people, who oppressed the poor and denied them their rights of watering and pasture for their cattle. (91.11)

Fiqh-us-Sunnah

## Fiqh 1.25b

### Its virtues

Many hadith state the virtues of ablution. We shall mention just a few:

1. 'Abdullah ibn as-Sunabiji stated that the Messenger of Allah said, "When a slave makes ablution and rinses his mouth, his **wrong** deeds fall from it. As he rinses his nose, his **wrong** deeds fall from it. When he washes his face, his **wrong** deeds fall from it until they fall from beneath his eyelashes. When he washes his hands, his **wrong** deeds fall from them until they fall from beneath his fingernails. When he wipes his head, his **wrong** deeds fall from it until they fall from his ears. When he washes his feet, his **wrong** deeds fall from them until they fall from beneath his toenails. Then his walking to the mosque and his prayer give him extra reward." (Related by Malik, an-Nasa'i, Ibn Majah and al-Hakim.).....

►Sahih Al-Bukhari Hadith

### Hadith 4.580

Narrated by

Abdullah

When the verse: "It is those who believe and do not confuse their belief with wrong (i.e. joining others in worship with Allah," (6.83) was revealed, we said, "O Allah's Apostle! Who is there amongst us who has not done wrong to himself?" He replied, "It is not as you say, for 'wrong' in the verse and 'do not confuse their belief, with wrong means '**SHIRK**' (i.e. joining others in worship with Allah). Haven't you heard Luqman's saying to his son, 'O my son! Join not others in worship with Allah, verily joining others in worship with Allah is a great wrong indeed,' (31.13)."

►Sahih Al-Bukhari Hadith

### Hadith 4.638

Narrated by

Abdullah

When the verse: "Those who believe and mix not their belief with wrong," was revealed, the companions of the Prophet said, "Who amongst us has not mixed his belief with wrong?" Then Allah revealed: "Join none in worship with Allah, Verily joining others in worship with Allah is a great wrong indeed."

►Al-Muwatta Hadith

### Hadith 56.8

## Disliked Speech and Speech Without the Mention of Allah

Malik related to me that he heard that Isa ibn Maryam used to say, "Do not speak much without the mention of Allah for you will harden your hearts. A hard heart is far from Allah, but you do not know. Do not look at the wrong actions of people as if you were lords. Look at your wrong actions as if you were slaves. Some people are afflicted by wrong action and some people are protected from it. Be merciful to the people of affliction and praise Allah for His protection."

►Fiqh-us-Sunnah

## Fiqh 1.115

### If one can not determine the direction of the qiblah

He should ask one who knows. If he finds no one to ask, he should try his best to determine it. In such a case, his prayer will be valid, and he need not repeat it even though he discovers later on that he had faced in the wrong direction.

Fiqh-us-Sunnah

## Fiqh 2.34

## Salatul Taubah, the prayer of penitence

Abu Bakr reports: "I heard the Prophet sallallahu alehi wasallam saying: 'Allah forgives the man who commits a sin (then feels ashamed), purifies himself, offers a prayer and seeks His forgiveness.' Then he recited the 'ayyah: 'And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins - and who can forgive sins except Allah? - and will not knowingly repeat (the wrong) they did. The reward of such will be forgiveness from their Lord, and gardens underneath which rivers flow, wherein they will abide forever- a bountiful reward for workers.'" [al-'Imran: 135-136]. This is related by Abu Dawud, an-Nasa'i, Ibn Majah, al-Baihaqi, and at-Tirmidhi who calls it hasan.

At-Tabarani records in al-Mu'jam al-Kabir, with a hasan chain, from Abu ad-Darda' that the Prophet sallallahu alehi wasallam said: "Whoever makes wudu' and perfects the wudu' and then stands and prays two rak'at or four rak'at, obligatory or non-obligatory, and perfects therein his ruku' and sujjud and then asks for Allah's forgiveness, he will be forgiven."

Sahih Al-Bukhari Hadith

### Hadith 8.633

Narrated by

**Abu Dhar**

I reached him (the Prophet ) while in the shade of the Ka'ba; he was saying, "They are the losers, by the Lord of the Ka'ba! They are the losers, by the Lord of the Ka'ba!" I said (to myself ), "What is wrong with me? Is anything improper detected in me? What is wrong with me?" Then I sat beside him and he kept on saying his statement. I could not remain quiet, and Allah knows in what sorrowful state I was at that time. So I said, "Who are they (the losers)? Let My father and mother be sacrificed for you, O Allah's Apostle!" He said, "They are the wealthy people, except the one who does like this and like this and like this (i.e., spends of his wealth in Allah's Cause)."

Sahih Al-Bukhari Hadith

### Hadith 8.58

Narrated by

**Anas bin Malik**

The Prophet was not one who would abuse (others) or say obscene words, or curse (others), and if he wanted to admonish anyone of us, he used to say: "What is **wrong** with him, his forehead be dusted!"

Sahih Al-Bukhari Hadith

### Hadith 4.662

Narrated by

**Abu Said**

The Prophet said, "You will follow the wrong ways, of your predecessors so completely and literally that if they should go into the hole of a mastigure, you too will go there." We said, "O Allah's Apostle! Do you mean the Jews and the Christians?" He replied, "Whom else?" (Meaning, of course, the Jews and the Christians.)

►Al-Muwatta Hadith

### Hadith 50.1

## Wudu from the Evil Eye

Yahya related to me from Malik that Muhammad ibn Abi Umama ibn Sahl ibn Hunayf heard his father say, "My father, Sahl ibn Hunayf did a ghusl at al-Kharrar. He removed the jubbah he had on while Amir ibn Rabia was watching, and Sahl was a man with beautiful white skin. Amir said to him, 'I have never seen anything like what I have seen today, not even the skin of a virgin.' Sahl fell ill on the spot, and his condition grew worse. Somebody went to the Messenger of Allah, may Allah bless him and grant him peace, and told him that Sahl was ill, and could not go with him. The Messenger of Allah, may Allah bless him and grant him peace, came to him, and Sahl told him what had happened with Amir. The Messenger of Allah, may Allah bless him and grant him peace, said, 'Why does one of you kill his brother? Why did you not say, "May Allah bless you?" (ta baraka-llah) The evil eye is true. **Do wudu from it.**' Amir did wudu from it and Sahl went with the Messenger of Allah, may Allah bless him and grant him peace, and there was nothing wrong with him."

►Al-Muwatta Hadith

### Hadith 50.2

## Wudu from the Evil Eye

Malik related to me from Ibn Shihab that Abu Umama ibn Sahl ibn Hunayf said, "Amir ibn Rabia saw Sahl ibn Hunayf doing a ghusl and said, 'I have not seen the like of what I see today, not even the skin of a maiden who has never been out of doors.' Sahl fell to the ground. The Messenger of Allah, may Allah bless him and grant him peace, was approached and it was said, 'Messenger of Allah, can you do anything about Sahl ibn Hunayf? By Allah, he can not raise his head.' He said, 'Do you suspect anyone of it?' They said, 'We suspect Amir ibn Rabia.' "

He continued, "The Messenger of Allah, may Allah bless him and grant him peace, summoned Amir and was furious with him and said, 'Why does one of you kill his brother? Why did you not say, "May Allah bless you?" **Do ghusl for it.**' Amir washed his face, hands, elbows, knees, the end of his feet, and inside his lower garment in a vessel. Then he poured it over him, and Sahl went off with the people, and there was nothing wrong with him."

## WORSHIP:

1:5 - Thee do we worship and Thine aid we seek. <sup>21</sup>

21 On realizing in our souls God's love and care, His grace and mercy, and His power and justice (as Ruler of the Day of Judgment), the immediate result is that we bend in the act of worship, and see both our shortcomings and His all-sufficient power. The emphatic form means that not only do we reach the position of worshipping God and asking for His help, but we worship Him alone and ask for His aid only. For there is none other than He worthy of our devotion and able to help us. The plural "we" indicates that we associate ourselves with all who seek God, thus strengthening ourselves and strengthening them in a fellowship of faith. (1.5)

2:43 - And be steadfast in prayer; practice regular charity; and bow down your heads with those who bow down (in worship). <sup>60</sup>

60 The argument is still primarily addressed to the Jews, but is of universal application, as in all the teachings of the Quran. The chief feature of Jewish worship was and is the bowing of the head. (2.43)

2:83 - And remember We took a covenant from the children of Israel (to this effect): **worship none but Allah**; treat with kindness your parents and kindred and orphans and those in need; speak fair to the people; be steadfast in prayer; and practice regular charity. Then did ye turn back except a few among you and ye backslide (even now). <sup>87</sup>

87 So far from the Covenant being of the kind you suggest in ii. 80, the real Covenant is about the moral law, which is set out in ii. 83. This moral law is universal and if you break it, no privileges will lighten your punishment or help you in any way (ii. 86). "Speak fair to the people" not only means outward courtesy from the leaders to the meanest among the people, but the protection of the people from being exploited, deceived, defrauded, or doped with things to lull their intelligence. (2.83)

5:116 - And behold! Allah will say "**O Jesus the son of Mary! didst thou say unto men `worship me and my mother as gods in derogation of Allah`?**" He will say: "Glory to Thee! never could I say what I had no right (to say). Had I said such a thing Thou wouldst indeed have known it. Thou knowest what is in my heart though I know not what is in Thine. For Thou knowest in full all that is hidden. <sup>829</sup>

829 Jesus disclaims here any knowledge of the sort of things that are attributed to him by those who take his name. The worship of Mary, though repudiated by the Protestants, was widely spread in the earlier churches, both in the East and the West. (5.116)

11:2 - (It teacheth) that ye should worship none but Allah. (Say:) "Verily I am (sent) unto you from Him to warn and to bring glad tidings: <sup>1494</sup>

1494 Al-Mustafa's Message-as was the Message of all apostles-was to warn against evil, and to bring the glad tidings of Allah's Mercy and Grace to all who would receive it in Faith and trust in Allah. This double Message is preached illustratively in this Sura. (11.2)

11:109 - Be not then in doubt as to what these men worship. They worship nothing but what their fathers worshipped before (them): but verily We shall pay them back (in full) their portion without (the least) abatement. <sup>16111612</sup>

1611 Their worship is not based on any spiritual attitude of mind. They merely follow the ways of their fathers. (11.109)

1612 Allah will take fully into account all their motives in such mummery as they call worship, and they will have their full spiritual consequences in the future. (11.109)

11:123 - To Allah do belong the unseen (secrets) of the heavens and the earth and to Him goeth back every affair (for decision): then worship Him and put thy trust in Him: and thy Lord is not unmindful of aught that ye do. <sup>1626</sup>

1626 Cf. ii. 210. There is nothing, secret or open, in our world or in Creation, which does not depend ultimately on Allah's Will and Plan. Every affair goes back to Him for decision. Therefore we must worship Him and trust Him. Worship implies many things: e.g., (1) trying to understand His nature and His Will: (2) realising His goodness and glory, and His working in us; as a means to this end, (3) keeping Him in constant remembrance and celebrating His praise, to whom all praise is due; and (4) completely identifying our will with His, which means obedience to His Law, and service, to Him and His creatures in all sincerity. (11.123)

12:106 - And most of them believe not in Allah without associating (others as partners) with Him! <sup>1789</sup>

1789 Even if people profess a nominal faith in Allah, they corrupt it by believing in other things as if they were Allah's partners, or had some share in the shaping of the world's destinies! In some circles, it is idolatry, the worship of stocks



and stones. In others, it is Christolatry and Mariolatry, or the deification of heroes and men of renown. In others it is the powers of Nature or of Life, or of the human intellect personified in Science or Art or invention, and this is the more common form of modern idolatry. Others again worship mystery, or imaginary powers of good or even evil: greed and fear are mixed up with these forms of worship. Islam calls us to worship Allah, the One True God, and Him only. (12.106)

6:56 - Say. I am forbidden to worship those other than Allah whom ye call upon." Say: "I will not follow your vain desires: if I did I would stray from the path and be not of the company of those who receive guidance." 876

876 There are a number of arguments now put forward against the Meccans who refused to believe in God's Message. Each argument is introduced with the word "Say." Here are the first four: (1) I have received Light and will follow it; (2) I prefer my Light to your vain desires; (3) Your challenge-" if there is a God, why does He not finish the blasphemers at once?" -it is not for me to take up; punishment rests with God; (4) If it rested with me, it would be for me to take up your challenge; all I know is that God is not unacquainted with the existence of folly and wickedness, and many other things besides, that no mortal can know; you can see little glimpses of His Plan, and you can be sure that He will not be tardy in calling you to account. (6.56)

17:22 - Take not with Allah another object of worship; or thou (O man!) wilt sit in disgrace and destitution. 22022203

2202 The seeming inequality of gifts to men might make short-sighted men impugn the impartiality of Allah. But the fault lies with such men's own want of knowledge and want of Faith. There is no excuse for them to seek other objects of worship than Allah. For there is none worthy of worship except Allah. (17.22)

2203 If foolish men turn to false objects of worship, they will not only be disappointed, but they will lose the respect of their own fellow-men, and spiritually they will be reduced to destitution. All their talents and their works will be of no avail. (17.22)

17:23 - Thy Lord hath decreed that ye worship none but Him and that ye be kind to parents. Whether one or both of them attain old age in thy life say not to them a word of contempt nor repel them but address them in terms of honor. 2204

2204 The spiritual and moral duties are now brought into juxtaposition. We are to worship none but Allah, because none but Allah is worthy of worship, not because "the Lord thy God is a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me" (Exod. xx. 5). Note that the act of worship may be collective as well as individual; hence the plural ta'buda. The kindness to parents is an individual act of piety; hence the singular taqul, qul, etc. (17.23)

17:56 - Say: "Call on those besides Him whom ye fancy: they have neither the power to remove your troubles from you nor to change them." 2242

2242 Men's suspicions of each or of the prophets have been condemned in the previous verses. We now have the strongest condemnation of all, that of imagining any other being as being equal or in the same category with One true God. Allah has all power: they have no power. They cannot remove men's troubles. They cannot even mitigate or change them so as to afford the least relief. Why indulge in false worship? (17.56)

17:57 - Those whom they call upon do desire (for themselves) means of access to their Lord even those who are nearest: they hope for His Mercy and fear His Wrath: for the Wrath of thy Lord is something to take heed of. 2243

2243 Where men or heroes, or prophets or angels are worshipped, the worship is futile; because (1) even if they are good and holy, and ever so near to Allah, yet the nearest of them have need to seek means of access to Allah, and they do seek such means, viz.: the hope of Allah's Grace; (2) though by their very nature it is impossible for us to suppose that they will incur the Wrath of Allah, yet they are but creatures and are subject to the law of personal responsibility. (17.57)

18:102 - Do the Unbelievers think that they can take my servants as protectors besides Me? Verily We have prepared Hell for the Unbelievers for (their) entertainment.

28:88 - And call not besides Allah on another god. There is no god but He. Everything (that exists) will perish except His own Face. To him belongs the Command and to him will ye (all) be brought back. 3421

3421 This sums up the lesson of the whole Sura. The only Eternal Reality is Allah. The whole phenomenal world is subject to flux and change and will pass away, but He will endure for ever. (28.88)

35:14 - If ye invoke them they will not listen to your call and if they were to listen they cannot answer your (prayer). On the Day of Judgement they will reject your "Partnership." And none (O man!) can tell thee (the Truth) like the One Who is acquainted with all things. 389538963897

- 3895 False or imaginary objects of worship serve no purpose whatever. They cannot hear; if they could hear, they could not grant prayers or petitions. In fact, if they are real creatures, such as angels or deified human beings, they will very rightly repudiate any such worship as brings them into competition or "partnership" with Allah. See next note. (35.14)
- 3896 Cf. x. 28 and n. 1418; also xxxiv. 40-41. No false ideas or false impressions will remain when true values are restored. Why not then accept the Truth now in this life, and get on to the true path of Grace? (35.14)
- 3897 None can tell you the Truth better than He Who is All-Wise and All-knowing. Why not accept His Message and receive His guidance? (35.14)
- 39:3 - Is it not to Allah that sincere devotion is due? But those who take for protectors other than Allah (say): "We only serve them in order that they may bring us nearer to Allah." Truly Allah will judge between them in that wherein they differ. But Allah guides not such as are false and ungrateful. 424342444245
- 4243 In the many Signs in Creation as described below, there yet is a clear indication of the unity of Plan, pointing to the Unity of the Creator. Worship or service is due to none but Him. And He wants exclusive and sincere devotion. (39.3)
- 4244 Worshipers of Idols or of deities other than Allah, e.g., saints or perhaps Wealth and Power, Science or Selfish Desire, may pretend that these are symbols that may get them nearer to their self-development, nearer to the goal of their life, nearer to Allah, but they are altogether on the wrong track. (39.3)
- 4245 This departure of theirs from true worship, this divergence from the right way, produces endless disputations and sects. Allah will judge between them. But if they are determined to go after falsehoods and forget the gratitude and service which they owe to Allah, and Allah alone, they are putting themselves on a Path where they will get no guidance. They are cutting themselves off from revealed Truth. (39.3)
- 39:64 - Say: "Is it someone other than Allah that ye order me to worship O ye ignorant ones?" 4337
- 4337 "Order me": there is great irony here. The Prophet of Allah turns to his critics and says: "You arrogate to yourselves the right to order me how to worship! But who are you? You are only ignorant men! My commission is from Allah. It is the same as came to Prophets of Allah before me in all ages, viz., (1) that the only Truth is in the Gospel of Unity; and (2) that if you worship other things and turn away from Allah, your life will be wasted and all your probation will have been of no account." (39.64)
- 39:66 - Nay but worship Allah and be of those who give thanks. 4340
- 4340 To "give thanks" is to show by our conduct that we esteem the gifts of Allah and will use them in His service. (39.66)
- 42:9 - What! Have they taken (for worship) protectors besides Him? But it is Allah He is the Protector and it is He Who gives life to the dead: it is He Who has power over all things. 4537
- 4537 There can be no greater ingratitude or blasphemy than to worship false gods, or to seek protection from things that have no power, when Allah-Who has power over all things-is always seeking to protect and cherish His creatures, and placing in their way all the means for attaining the best in them. (42.9)
- 31:13 - Behold Luqman said to his son by way of instruction: "O my son! Join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing." 3595
- 3595 Luqman is held up as a pattern of wisdom, because he realized the best in a wise life in this world, as based upon the highest Hope in the inner life. To him, as in Islam, true human wisdom is also divine wisdom: the two cannot be separated. The beginning of all wisdom, therefore, is conformity with the Will of Allah (xxxi. 12). That means that we must understand our relations to Him and worship Him aright (xxxi. 13). Then we must be good to mankind, beginning with our own parents (xxxi. 14). For the two duties are not diverse, but one. Where they appear to conflict, there is something wrong with the human will (see n. 3597). (31.13)
- 5:76 - Say: Will ye worship besides Allah something which hath no power either to harm or benefit you? But Allah He it is that heareth and knoweth all things."
- 7:206 - Those who are near to thy Lord disdain not to do Him worship: They celebrate His praises and bow down before Him. 11761177
- 1176 The higher you are in spiritual attainment, the more is your desire and your opportunity to serve and worship your Lord and Cherisher and the Lord and Cherisher of all the worlds: and the greater is your pride in that service and that worship. (7.206)
- 1177 At this stage a Sajda or prostration is indicated, as a sign of our humble acceptance of the privilege of serving and worshipping Allah,-a fitting close to Sura in which we are led, through a contemplation of the stories of the Messengers of Allah, to the meaning of revelation and its relation to our moral and spiritual progress. (7.206)
- 13:16 - Say: "Who is the Lord and Sustainer of the heavens and the earth?" Say: "It is Allah." Say: "Do ye then take (for worship) protectors other than Him such as have no power either for good or for harm to themselves?" Say: "Are the blind equal with those who see? Or the depths of darkness equal with Light?" Or do they assign to Allah partners who have created

(anything) as He has created so that the creation seemed to them similar? Say: "Allah is the Creator of all things: He is the One the Supreme and Irresistible." 182818291830

1828 The meaning of "Rabb" is explained in n. 20, to i. 2. (13.16)

1829 Cf. v. 76. (13.16)

1830 This verse may be analysed into six parts, each two parts going together like question and answer. Each except the fifth part is introduced by the word "Say", which is equivalent in old Arabic to inverted commas. The fifth part, "or do they assign .... similar?" is not introduced by "Say", because it is in the indirect form. (1) Who is the Lord and Sustainer of the Worlds? It is Allah, (2) And yet you worship other gods? No, no one can be equal to Him, any more than darkness is equal to light. (3) Your other gods have created nothing by which you can be misled? No indeed; He is the only Creator, the One and Supreme. (13.16)

31:15 - "But if they strive to make the join in worship with Me things of which thou hast no knowledge obey them not; Yet bear them company in this life with justice (and consideration) and follow the way of those who turn to Me (in love): in the End the return of you all is to Me and I will tell you the truth (and meaning) of all that ye did." 359735983599

3597 Where the duty to man conflicts with the duty to Allah, it means that there is something wrong with the human will, and we should obey Allah rather than man. But even here, it does not mean that we should be arrogant or insolent. To parents and those in authority, we must be kind, considerate, and courteous, even where they command things which we should not do and therefore disobedience becomes our highest duty. The worship of things other than Allah is the worship of false things, things which are alien to our true knowledge, things that go against our own pure nature as created by Allah. (31.15)

3598 In any apparent conflict of duties our standard should be Allah's Will, as declared to us by His command. That is the way of those who love Allah: and their motive in disobedience to parents or human authority where disobedience is necessary by Allah's Law is not self willed rebellion or defiance, but love of Allah, which means the true love of man in the highest sense of the word. And the reason we should give is: "Both you and I have to return to Allah; therefore not only must I follow Allah's Will, but you must command nothing against Allah's Will." (31.15)

3599 These conflicts may appear to us strange and puzzling in this life. But in Allah's Presence we shall see their real meaning and significance. It may be that that was one way in which our true mettle could be tested: for it is not easy to disobey and love man at the same time. (31.15)

70:34 - And those who guard (the sacredness) of their worship 5697

5697 We began with "steadfastness in prayer" in verse 23 above, and after a review of various aspects of the good man's life, close with the guarding of worship. (70.34)

71:3 - "That ye should worship Allah fear Him and obey me: 5707

5707 Three aspects of man's duty are emphasized: (1) true worship with heart and soul; (2) God-fearing recognition that all evil must lead to self-deterioration and Judgment; (3) hence repentance and amendment of life, and obedience to good men's counsels. (71.3)

72:2 - It gives guidance to the Right and we have believed therein: We shall not join (in worship) any (gods) with our Lord.

107:4 - So woe to the worshippers

107:5 - Who are neglectful of their Prayers 6283

6283 True worship does not consist in the mere form of prayer, without the heart and mind being earnestly applied to seek the realisation of the presence of Allah, and to understand and do His holy Will. (107.5)

107:6 - Those who (want but) to be seen (of men) 6284

6284 Cf. iv. 142: "When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance." (107.6)

109:1 - Say: O ye that reject Faith! 6289

6289 Faith is a matter of personal conviction, and does not depend on worldly motives. Worship should depend on pure and sincere Faith, but often does not: for motives of worldly gain, ancestral custom, social conventions or imitative instincts, or a lethargic instinct to shrink from enquiring into the real significance of solemn acts and the motives behind them, reduce a great deal of the world's worship to sin, selfishness, or futility. Symbolic idols may themselves be merely instruments for safeguarding the privileges of a selfish priestly class, or the ambitions, greed, or lust of private individuals. Hence the insistence of Islam and its Prophet on the pure worship of the One True God. The Prophet firmly resisted all appeals to worldly motives, and stood firm to his Message of eternal Unity. (109.1)

109:2 - I worship not that which ye worship

109:3 - Nor will ye worship that which I worship. 6290

6290 Verses 2-3 describe the conditions as they were at the time when this Sura was revealed, and may be freely paraphrased: 'I am a worshipper of the One True God, the Lord of all, of you as well as of myself; but you on account of your vested interests have not the will to give up your false worship, of idols and self'. Verses 4-5 describe the psychological reasons: I, being a prophet of Allah do not and cannot possibly desire to follow your false ancestral ways; and you, as custodians of the false worship, have not the will to give up your ways of worship, which are wrong'. The "will" in the translation represents less the future tense than the will, the desire, the psychological possibility: it tries to reproduce the Arabic noun-agent. (109.3)

109:4 - And I will not worship that which ye have been wont to worship

109:5 - Nor will ye worship that which I worship.

109:6 - To you be your Way and to me mine. <sup>6291</sup>

6291 'I, having been given the Truth, cannot come to your false ways: you, having your vested interests, will not give them up. For your ways the responsibility is yours: I have shown you the Truth. For my ways the responsibility is mine: you have no right to ask me to abandon the Truth. Your persecutions will be vain: the Truth must prevail in the end'. This was the attitude of Faith then: but it is true for all time. Hold fast to Truth, "in scorn of consequence". (109.6)

2:165 - Yet there are men who take (for worship) others besides Allah as equal (with Allah); they love them as they should love Allah. But those of faith are overflowing in their love for Allah. If only the unrighteous could see behold they would see the penalty that to Allah belongs all power and Allah will strongly enforce the penalty. <sup>167</sup>

167 Everything around and within us points to unity of purpose and design, - points to God. Yet there are foolish persons (unrighteous - those who deliberately use the choice given them to go wrong). They think something else is equal to God. Perhaps they even do lip service to God. If only the unrighteous could see the consequences, they would see the terrible Penalty, and that all Power is in God's hands, not in that of any one else. Who are these others who are used as fetishes by the misguided? It may be: (1) creatures of their own imagination, or of their faculties misused; the idea lying behind Idols is akin to this, for no intelligent idol-worshipper owns to worshipping stocks and stones; or (2) good leaders whose names have been misused out of perversity to erect them to a position of equality with God; or (3) Powers of evil that deliberately mislead. When it comes to the inevitable consequences of blasphemy and the rejection of God, the eyes of all are opened and these false and artificial relations dissolve. The idea which was created into a fetish disowns its follower, i.e. is seen to have no reasonable basis in the life of the follower, and the follower is forced to renounce it as false. The good ones would take an unholy delight in exposing the facts. The Reality is now irresistible but alas! at what cost? (2.165)

2:166 - Then would those who are followed clear themselves of those who follow (them); they would see the penalty and all relations between them would be cut off.

2:167 - And those who followed would say: "If only we had one more chance we would clear ourselves of them as they have cleared themselves of us." Thus will Allah show them (the fruits of) their deeds as (nothing but) regrets nor will there be a way for them out of the fire. <sup>168</sup>

168 Our deeds are irrevocable and we must pass through the Fire of repentance and regrets. (2.167)

10:104 - Say: "O ye men! if ye are in doubt as to my religion (behold!) I worship not what ye worship other than Allah But I worship Allah Who will take your souls (at death): I am commanded to be (in the ranks) of the Believers. <sup>1485148614871488</sup>

1485 Other people may hesitate, or doubt, or wonder. But the righteous man has no doubt in his own mind, and he declares his Faith clearly and unambiguously to all, as did Al-Mustafa. (10.104)

1486 The worship of the One and True God is not a fancy worship, to be arrived at merely by reasoning and philosophy. It touches the vital issues of life and death-which are in His hands and His alone. (10.104)

1487Nor is the worship of One God an invention of the Prophet. It comes as a direct command through him and to all. (10.104)

1488 Individual Faith is good, but it is completed and strengthened by joining or forming a Righteous Society, in which the individual can develop and expand. Islam was never a religion of monks and anchorites. It laid great stress on social duties, which in many ways test and train the individual's character. (10.104)

14:21 - They will all be marshalled before Allah together: then will the weak say to those who were arrogant "For us we but followed you; can ye then avail us at all against the wrath of Allah?" They will reply "If we had received the guidance of Allah we should have given it to you: to us it makes no difference (now) whether we rage or bear (these torments) with patience: for ourselves there is no way of escape." <sup>18951896</sup>

1895 When the time for judgment comes, there are two kinds of disillusionment waiting for the ungodly: (1) Those who were misled and failed to see that each soul bears its own personal responsibility (ii. 134) and cannot shift it on to others, will turn to those who misled them, in the hope that they might intercede for them or do something to help them. They

receive a plain answer as in the latter part of this verse. (2) Those who relied on Satan, His answer (in xiv. 22 below) is frank, cynical and brutal. (14.21)

- 1896 Those whose power or specious intelligence or influence misled them-such as false priests or leaders-will find themselves in a parlous state. How can they help others? They themselves failed to profit from Allah's guidance, and they can with some justice retort that they put them in the wrong path as they followed it themselves! (14.21)

14:22 - And Satan will say when the matter is decided: "It was Allah Who gave you a promise of truth: I too promised but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me but reproach your own souls. I cannot listen to your cries nor can ye listen to mine. I reject your former act in associating me with Allah. For wrongdoers there must be a Grievous Penalty." 18971898

- 1897 After the Judgment, Evil declares itself in its true colours. Frankly it says: 'I deceived you. The promise of Allah was true, but you believed me rather than Allah. I had no power to force you. I had but to call you, and you came running after me. You must blame yourselves. Did you think I was equal with Allah? I know too well that I was not and never could be. If you did wrong, you must suffer the Penalty.' (14.22)

- 1898 See the last note. An alternative interpretation of this sentence may be: "I had already beforehand rebelled against Allah with Whom ye associated me." (14.22)

25:23 - And We shall turn to whatever deeds they did (in this life) and We shall make such deeds as floating dust scattered about. 3080

- 3080 The false hopes they built on in this life, and the deeds did under the shadow of such false hopes will be dissipated as if they were dust flying about in the wind. They will have no value whatever. (25.23)

25:27 - The Day that the wrongdoer will bite at his hands He will say "Oh! would that I had taken a (straight) path with the Apostle! 3084

- 3084 The words are general, and for us the interest is in a general sense. A man who actually receives the Truth and is on the right path is all the more culpable if he is diverted from that path by the machinations of a worldly friend. The particular person whom some Commentators mention in this connection was one 'Uqba who received the light of Islam, but was misled afterwards by a worldly friend into apostasy and blasphemy. He came to an evil end afterwards. (25.27)

25:28 - "Ah! woe is me! would that I had never taken such a one for a friend!

25:29 - "He did lead me astray from the Message (of Allah) after it had come to me! Ah! the Evil One is but a traitor to man! 3085

- 3085 The seductive wiles of the Satan are merely meant for snares. There is fraud and treachery in them. The deceived ones are left in the lurch after the way of escape is made impossible for them. (25.29)

36:74 - Yet they take (for worship) gods other than Allah (hoping) that they might be helped!

36:75 - They have not the power to help them: but they will be brought up (before Our Judgment-Seat) as a troop (to be condemned). 4021

- 4021 There is some difference of opinion among Commentators as to the exact meaning to be attached to this clause. As I understand it, the meaning seems to be this. Man is apt to forget or turn away from the true God, the source of all the good which he enjoys, and to go after imaginary powers in the shape of gods, heroes, men, or abstract things like Science or Nature or Philosophy, or superstitious things like Magic, or Good-Fortune or Ill-Fortune, or embodiments of his own selfish desires. He thinks that they might help him in this Life or in the Hereafter (if he believes in a Hereafter). But they cannot help him: on the contrary all things that are false will be brought up and condemned before Allah's Judgment-seat, and the worshippers of the Falsehoods will also be treated as a troop favouring the Falsehoods and therefore worthy of condemnation. The Falsehoods, therefore, instead of helping them, will contribute to their condemnation. (36.75)

22:71 - Yet they worship besides Allah things for which no authority has been sent down to them and of which they have (really) no knowledge: for those that do wrong there is no helper. 2852

- 2852 When plain common-sense shows the absurdity of false worship, behind which there is neither knowledge, intelligence, nor authority (quite the contrary), who or what can help the false misguided creatures who dishonour Allah by false worship? (22.71)

36:60 - "Did I not enjoin on you O ye children of Adam that ye should not worship Satan; for that he was to you an enemy avowed? 4006

- 4006 Secondly, there is a gentle reproach to the wrong-doers, more in sorrow than in anger. They are addressed as "children of Adam", to emphasise two facts, (1) that they have disgraced their ancestry, for Adam after his Fall repented and was forgiven, and the high Destiny of mankind has been the prize open to all his descendants, and (2) that Allah Most Merciful has throughout the ages continued to warn mankind against the snares laid by Satan, the



avowed enemy of man, and that Allah's Grace was ever on the watch to help all to freedom from those snares. (36.60)

36:61 - "And that ye should worship Me (for that) this was the Straight Way?" 4007

4007 Thirdly, besides the negative warning, a positive Way was shown to them-the Straight Way, the Way of those who receive Allah's Grace and attain to Bliss, the Rope which would save them from shipwreck, the Shield which would save them from assault, the key to the door of proximity to Allah. (36.61)

25:17 - The Day He will gather them together as well as those whom they worship besides Allah He will ask: "Was it ye who led these my servants astray or did they stray from the Path themselves?" 3072

3072 The question is as in a Court of Justice, to convince those who stand arraigned. (25.17)

25:18 - They will say: "Glory to Thee! not meet was it for us that we should take for protectors others besides Thee: but Thou didst bestow on them and their fathers good things (in life) until they forgot the Message: for they were a people (worthless and) lost." 3073

3073 The creatures of Allah who were worshipped will prove that they never asked for worship : on the contrary they themselves worshipped Allah and sought the protection of Allah and of none but Allah. Cf. xlv. 5-6. They will go further and show that the false worshippers added ingratitude to their other sins: for Allah bestowed abundance on them, and they blasphemed against Allah. They were indeed "worthless and destroyed", for the word bar bears both significations. (25.18)

25:43 - Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be a disposer of affairs for him? 3097

3097 The man who worships his own passions or impulses or desires is the most hopeless to teach or lead or guide. If it were anything else the matter with him, the Prophet could argue with him. But Reason cannot prevail over blind passion. It is vain to hope that such a man could be led, until his mad desires are killed. No one could undertake any responsibility for him, for he obeys no law and follows no advice. He is worse than brute beasts, which may not understand, but at least follow the wholesome instincts implanted in them by Allah. The lawless man

25:44 - Or thinkest thou that most of them listen or understand? They are only like cattle; nay they are worse astray in Path.

34:40 - One day He will gather them all together and say to the angels "Was it you that these men used to worship?" 3850

3850 Here we have the case of the worship of angels or supposed Powers of Allah, or supposed beneficent spirits that men turn to instead of worshipping the true God. In fact these are mere names to the false worshippers. It is not the Good that they worship but the Evil, which leads them astray. (34.40)

34:41 - They will say "Glory to thee! Our (tie) is with thee as Protector not with them. Nay but they worshipped the Jinns: most of them believed in them." 38513852

3851 Wali in Arabic may mean Friend either in the sense of Protector and Benefactor or in the sense of the Beloved. The tie of benevolence, confidence, and friendship is implied, either active or passive. The angels first proclaim their dependence on Allah and their need of His protection, and then disclaim any idea of their having protected or encouraged the false worshippers to worship beings other than Allah. They go further, and suggest that when men pretended to worship angels, they worshipped, not angels, but Jinns. See next note. (34.41)

3852 Jinns: see vi. 100 and n. 929. The false worshippers pretended to worship the bright and radiant angels of good, but in reality worshipped the dark and hidden forces of evil,-in the life around them. They trusted and believed in such forces of evil, although such forc

48:29 - Muhammad is the Apostle of Allah; and those who are with him are strong against Unbelievers (but) compassionate amongst each other. **Thou wilt see them bow and prostrate themselves (in prayer) seeking Grace from Allah and (His) Good Pleasure.** On their faces are their marks (being) the traces of their prostration. This is their similitude in the Torah; and their similitude in the Gospel is: like a seed which sends forth its blade then makes it strong; it then becomes thick and it stands on its own stem (filling) the sowers with wonder and delight. As a result it fills the Unbelievers with rage at him. Allah has promised those among them who believe and do righteous deeds Forgiveness and a great Reward. 491349144915491649174918

4913 Cf. ix. 128. The devotees of Allah wage unceasing war against evil, for themselves, and for others; but to their own brethren in faith-especially the weaker ones- they are mild and compassionate: they seek out every opportunity to sympathise with them and help them. (48.29)



- 4914 Their humility is before Allah and His Apostle and all who have authority from Allah, but they yield no power or pomp, nor do they worship worldly show or glitter. Nor is their humility before Allah a mere show for men. (48.29)
- 4915 The traces of their earnestness and humility are engraved on their faces, i.e., penetrate their inmost being, the face being the outward sign of the inner man. If we take it in its literal sense, the traces might mean the marks left by repeated prostration on their foreheads. Moreover, a good man's face alone shows in him the grace and light of Allah; he is gentle, kind and forbearing, ever helpful, relying on Allah and possessing a blessed Peace and Calmness (Sakina, xlviii. 26) that can come from no other source. (48.29)
- 4916 In the Book of Moses, which is now found in a corrupt form in the Pentateuch, the posture of humility in prayer is indicated by prostration: e.g., Moses and Aaron "fell upon their faces", Num. xvi. 22. (48.29)
- 4917 The similitude in the Gospel is about how the good seed is sown and grows gradually, even beyond the expectation of the sower: "the seed should spring and grow up, he knoweth not how; for the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear": Mark. iv. 27-28. Thus Islam was preached by the holy Prophet; the seed seemed to human eyes lost in the ground; but it put forth its shoot, and grew, and became strong, until it was able to stand on its own legs, and its worst enemies recognised its existence and its right to live. Note how much more complete the parable is in the Qur-an. The mentality of the sowers of the seed is expressed in beautiful terms: its growth and strength filled them "with wonder and delight." (48.29)
- 4918 I construe the particle "li" as expressing not the object, but the result. The result of the wonderful growth of Islam in numbers and strength was that its enemies were confounded, and raged furiously within their own minds, a contrast to the satisfaction, wonder, and delight of the Prophet and his Companions. The pronoun in "rage at them" of course refers to the Prophet and his Companions, and goes back to the earlier words, "on their faces" etc. (48.29)

Sahih Al-Bukhari Hadith

### **Hadith 6.105** Narrated by **Abu Said Al Khudri**

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

Fiqh-us-Sunnah

### **Fiqh 4.69a**

## **Building Mosques or Placing Lights on Graves**

There are many sound and clear hadith concerning the unlawfulness of building mosques over graves or putting lights on them. Abu Hurairah reported: "The Prophet, peace be upon him, said: 'May Allah destroy the Jews, because they used the graves of their prophets as places of worship.'" (Bukhari and Muslim).....

► Sahih Al-Bukhari Hadith

### **Hadith 4.580** Narrated by **Abdullah**

When the verse: "It is those who believe and do not confuse their belief with wrong (i.e. joining others in worship with Allah," (6.83) was revealed, we said, "O Allah's Apostle! Who is there amongst us who has not done wrong to himself?" He replied, "It is not as you say, for 'wrong' in the verse and 'do not confuse their belief, with wrong means 'SHIRK' (i.e. joining others in worship with Allah). Haven't you heard Luqman's saying to his son, 'O my son! Join not others in worship with Allah, verily joining others in worship with Allah is a great wrong indeed,' (31.13)."

► Sahih Al-Bukhari Hadith

### **Hadith 1.47** Narrated by **Abu Huraira**

One day while the Prophet was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Apostle replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.' Then he further asked, "What is Islam?" Allah's Apostle replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (perfection)?" Allah's Apostle replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allah's Apostle replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents.

1. When a slave (lady) gives birth to her master.
2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah.

The Prophet then recited: "Verily, with Allah (Alone) is the knowledge of the Hour--." (31. 34) Then that man (Gabriel) left and the Prophet asked his companions to call him back, but they could not see him. Then the Prophet said, "That was Gabriel who came to teach the people their religion." Abu 'Abdullah said: He (the Prophet) considered all that as a part of faith.

► Sahih Al-Bukhari Hadith

### **Hadith 2.472** Narrated by **Aisha**

Allah's Apostle in his fatal illness said, "Allah cursed the Jews and the Christians, for they built the places of worship at the graves of their prophets." And if that had not been the case, then the Prophet's grave would have been made prominent before the people. So (the Prophet ) was afraid, or the people were afraid that his grave might be taken as a place for worship.

► Sahih Al-Bukhari Hadith

### **Hadith 2.480** Narrated by **Abu Huraira**

A Bedouin came to the Prophet and said, "Tell me of such a deed as will make me enter Paradise, if I do it." The Prophet (p.b.u.h) said, "Worship Allah, and worship none along with Him, offer the (five) prescribed compulsory prayers perfectly, pay the compulsory Zakat, and fast the month of Ramadan." The Bedouin said, "By Him, in Whose Hands my life is, I will not do more than this." When he (the Bedouin) left, the Prophet said, "Whoever likes to see a man of Paradise, then he may look at this man."

Sahih Al-Bukhari Hadith

### **Hadith 2.504** Narrated by **Abu Huraira**

The Prophet (p.b.u.h) said, "Seven people will be shaded by Allah under His shade on the day when there will be no shade except His. They are:

- (1) a just ruler;
- (2) a young man who has been brought up in the worship of Allah, (i.e. worship Allah (Alone) sincerely from his childhood),
- (3) a man whose heart is attached to the mosque (who offers the five compulsory congregational prayers in the mosque);
- (4) two persons who love each other only for Allah's sake and they meet and part in Allah's cause only;
- (5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: I am afraid of Allah;
- (6) a person who practices charity so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity).
- (7) a person who remembers Allah in seclusion and his eyes get flooded with tears."

► Sahih Al-Bukhari Hadith

### Hadith 8.470 Narrated by Abu Huraira

Allah's Apostle said, "The deeds of anyone of you will not save you (from the (Hell) Fire)." They said, "Even you (will not be saved by your deeds), O Allah's Apostle?" He said, "No, even I (will not be saved) unless and until Allah bestows His Mercy on me. Therefore, do good deeds properly, sincerely and moderately, and worship Allah in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise)."

► Al-Tirmidhi Hadith

### Hadith 3124 Narrated by AbuUmamah

The Prophet (peace be upon him) said, "If any Muslim happens to look at a woman's beauties and then lowers his eyes, Allah will produce for him an act of worship whose sweetness he will experience."

Ahmad transmitted it.

Al-Tirmidhi

Hadith

### Hadith 3270 Narrated Aisha

by

Once when Allah's Messenger (peace be upon him) was with a number of the Emigrants and Helpers a camel came and prostrated itself before him. Thereupon his companions said, "Messenger of Allah (peace be upon him) beasts and trees prostrate themselves before you, but we have the greatest right to do so." He replied, "**Worship** your Lord and honour your brother. If I were to order anyone to prostrate himself before another, I should order a woman to prostrate herself before her husband. If he were to order her to convey stones from a yellow mountain to a black one, or from a black mountain to a white one, it would be incumbent on her to do so."

Ahmad transmitted it.

► Sahih Al-Bukhari Hadith

### Hadith 9.54 Narrated by Abu Bakra

The Prophet. said, "The biggest of the great sins are: To join others in **worship** with Allah, to be undutiful to one's parents, and to give a false witness." He repeated it thrice, or said, "....a false statement," and kept on repeating that warning till we wished he would stop saying it. (See Hadith No.7, Vol. 8)

ISL Quran Subjects

## Shirk

1. (Also see) Disbelief, Disbelief in Allah, Disbelieving in Allah, Doubt, Doubting Allah, False goddesses, False gods, False Religion, False Worship, Hypocrisy, Idolatry, Idols, Rejecting Allah, Rivals to Allah, Ungodliness [2.135](#), [2.165](#), [2.166](#), [2.167](#), [3.78](#), [3.79](#), [3.80](#), [3.151](#), [4.35](#), [4.48](#), [4.116](#), [5.17](#), [5.18](#), [5.72](#), [5.73](#), [5.74](#), [5.75](#), [5.116](#), [5.117](#), [5.118](#), [6.14](#), [6.15](#), [6.16](#), [6.17](#), [6.19](#), [6.22](#), [6.23](#), [6.24](#), [6.40](#), [6.41](#), [6.46](#), [6.63](#), [6.64](#), [6.65](#), [6.100](#), [6.101](#), [6.102](#), [6.136](#), [6.137](#), [6.148](#), [6.151](#), [6.161](#), [6.163](#), [6.164](#), [7.33](#), [7.173](#), [7.189](#), [7.197](#), [10.18](#), [10.28](#), [10.29](#), [10.34](#), [10.35](#), [10.36](#), [10.66](#), [10.68](#), [10.69](#), [10.70](#), [10.105](#), [10.106](#), [12.106](#), [12.107](#), [12.108](#), [13.16](#), [13.33](#), [13.34](#), [13.36](#), [15.95](#), [15.96](#), [16.1](#), [16.2](#), [16.3](#), [16.4](#), [16.5](#), [16.6](#), [16.7](#), [16.8](#), [16.9](#), [16.10](#), [16.11](#), [16.12](#), [16.13](#), [16.14](#), [16.15](#), [16.16](#), [16.17](#), [16.20](#), [16.21](#), [16.22](#), [16.23](#), [16.27](#), [16.28](#), [16.29](#), [16.51](#), [16.52](#), [16.53](#), [16.54](#), [16.55](#), [16.56](#), [16.62](#), [16.86](#), [16.87](#), [16.100](#), [16.123](#), [17.22](#), [17.39](#), [17.40](#), [17.42](#), [17.43](#), [17.56](#), [17.57](#), [17.111](#), [18.26](#), [18.32](#), [18.33](#), [18.34](#), [18.35](#), [18.36](#), [18.37](#), [18.38](#), [18.39](#), [18.40](#), [18.41](#), [18.42](#), [18.43](#), [18.44](#), [18.51](#), [18.52](#), [18.110](#), [21.18](#), [21.21](#), [21.22](#), [21.23](#), [21.24](#), [21.25](#), [22.26](#), [23.91](#), [23.92](#), [23.116](#), [23.117](#), [24.55](#), [25.2](#), [25.3](#), [27.60](#), [27.61](#), [27.62](#), [27.63](#), [27.64](#), [28.62](#), [28.63](#), [28.64](#), [28.68](#), [28.74](#), [28.75](#), [28.87](#), [28.88](#), [29.65](#), [29.66](#), [30.12](#), [30.13](#), [30.28](#), [30.31](#), [30.33](#), [30.34](#), [30.35](#), [30.40](#), [33.72](#), [33.73](#), [34.27](#), [34.33](#), [35.40](#), [35.41](#), [37.158](#), [37.159](#), [37.180](#), [39.3](#), [39.4](#), [39.8](#), [39.38](#), [39.65](#), [39.66](#), [39.67](#), [40.11](#), [40.12](#), [40.20](#), [40.71](#), [40.72](#), [40.73](#), [40.74](#), [40.75](#), [40.76](#), [40.82](#), [40.83](#), [40.84](#), [40.85](#), [41.6](#), [41.7](#), [41.9](#), [41.47](#), [41.48](#), [42.13](#), [42.21](#), [43.15](#), [48.6](#), [50.26](#), [50.27](#), [50.28](#), [50.29](#), [52.43](#), [59.23](#), [60.12](#), [72.2](#), [72.18](#), [72.19](#), [72.20](#), [112.3](#)
2. Avoiding [23.59](#)
3. Avoiding during the Pilgrimage [22.27](#), [22.28](#), [22.29](#), [22.30](#), [22.31](#)
4. Birth of children, with regard to [7.190](#), [7.191](#)
5. Christians, by [9.30](#), [9.31](#), [9.32](#)
6. Help of Allah against [21.112](#)

7. Jews, by  
9.30, 9.31, 9.32
8. Resisting the temptation of  
37.160, 37.161, 37.162, 37.163

► Sahih Al-Bukhari Hadith

### **Hadith 1.17** Narrated by **Ubada bin As Samit**

who took part in the battle of Badr and was a Naqib (a person heading a group of six persons), on the night of Al-'Aqaba pledge: Allah's Apostle said while a group of his companions were around him, "Swear allegiance to me for:

1. Not to join anything in worship along with Allah.
2. Not to steal.
3. Not to commit illegal sexual intercourse.
4. Not to kill your children.
5. Not to accuse an innocent person (to spread such an accusation among people).
6. Not to be disobedient (when ordered) to do good deed."

The Prophet added: "Whoever among you fulfills his pledge will be rewarded by Allah. And whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)." 'Ubada bin As-Samit added: "So we swore allegiance for these." (points to Allah's Apostle)

► Sahih Al-Bukhari Hadith

### **Hadith 1.426** Narrated by **Aisha**

Um Salama told Allah's Apostle about a church which she had seen in Ethiopia and which was called Mariya. She told him about the pictures which she had seen in it. Allah's Apostle said, "If any righteous pious man dies amongst them, they would build a place of worship at his grave and make these pictures in it; they are the worst creatures in the sight of Allah."

Sunan of Abu-Dawood

### **Hadith 1474** Narrated by **An-Nu'man ibn Bashir**

The Prophet (peace be upon him) said: Supplication (du'a') is itself the worship. (He then recited:) "And your Lord said: Call on Me, I will answer you" (x1.60).

► Al-Tirmidhi Hadith

### **Hadith 5189** Narrated by **AbuUmamah**

The Prophet (peace be upon him) said, "The most enviable of my friends in my estimation is a believer with little property who finds pleasure in prayer, who performs the worship of his Lord well, who obeys Him in secret, who is obscure among men, who is not pointed out by people, and whose provision is a bare sufficiency with which he is content." He then snapped his fingers and said, "His death will come speedily, the women who bewail him will be few, and what he leaves will be little."

Ahmad, Tirmidhi and Ibn Majah transmitted it.

► Sahih Muslim Hadith

### **Hadith 6752** Narrated by **Jabir ibn Abdullah**

I heard Allah's Apostle (peace be upon him) as saying: Verily, the Satan has lost all hopes that the worshippers would ever worship (him) in the peninsula of Arabia, but he (is hopeful) that he would sow the seed of dissension amongst them.

► Sahih Al-Bukhari Hadith  
**Hadith 1.41** Narrated by  
**Aisha**

Once the Prophet came while a woman was sitting with me. He said, "Who is she?" I replied, "She is so and so," and told him about her (excessive) praying. He said disapprovingly, "Do (good) deeds which is within your capacity (without being overtaxed) as Allah does not get tired (of giving rewards) but (surely) you will get tired and the best deed (act of Worship) in the sight of Allah is **that which is done regularly.**"

## WORST OF BEAST:

8:22 - For the **worst of beasts** in the sight of Allah are the deaf and the dumb those who understand not. <sup>1195</sup>

1195 Cf. ii. 18. (8.22)

2:18 - Deaf dumb and blind they will not return (to the path).

8:55 - For the **worst of beasts** in the sight of Allah are those who reject Him: They will not believe. <sup>1223</sup>

1223 In viii. 22 we were warned against "the worst of beasts in the sight of Allah", who do not make use of their faculties of hearing, speaking and understanding, in the service of Allah, and in fact misuse their faculties to blaspheme Allah. The same brute creatures are shone here in another light: they are faithless both to Allah and man. (8.55)

25:43 - Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be a disposer of affairs for him? <sup>3097</sup>

3097 The man who worships his own passions or impulses or desires is the most hopeless to teach or lead or guide. If it were anything else the matter with him, the Prophet could argue with him. But Reason cannot prevail over blind passion. It is vain to hope that such a man could be led, until his mad desires are killed. No one could undertake any responsibility for him, for he obeys no law and follows no advice. He is worse than brute beasts, which may not understand, but at least follow the wholesome instincts implanted in them by Allah. The lawless man has killed his instincts and is unwilling to submit to guidance. (25.43)

25:44 - Or thinkest thou that most of them listen or understand? They are only like cattle; nay **they are worse astray in Path.**

**27:82** - And when the Word is fulfilled against them (the unjust) We shall produce from the earth a beast to (face) them: he will speak to them for that mankind did not believe with assurance in our Signs. <sup>33123313</sup>

3312 The Word: the Decree or Sentence, the Decision to end the respite and restore the true values of right and wrong in a new world: their cup of iniquity will then have been full. (27.82)

3313 The Beast will be one of the Signs of the Last Days to come, before the present World passes away and the new World is brought into being. If taklimuhum is read instead of tukallimuhum, it would mean that the Beast would wound them. (27.82)

98:6 - Those who reject (Truth) among the People of the Book and among the Polytheists will be in hell-fire to dwell therein (for aye). They are the **worst of creatures.** <sup>6231</sup>

6231 To be given the faculty of discrimination between right and wrong, and then to reject truth and right, is the worst folly which a creature endowed with will can commit. It must necessarily bring its own punishment, whether the creature calls himself one of the children of Abraham or one of the redeemed of Christ, or whether he goes by the mere light of nature and reason as a Pagan. Honour in the sight of Allah is not due to race or colour, but to sincere and righteous conduct (xlix. 13). (98.6)

► Sahih Muslim Hadith

### Hadith 4721

Narrated by

**Uqbah ibn Amir**

It has been narrated on the authority of AbdurRahman ibn Shamasah al-Mahri who said: I was in the company of Maslamah ibn Mukhallad, and Abdullah ibn Amr ibn 'As was with him. Abdullah said: The Hour shall come only when the worst type of people are left on the earth. They will be worse than the people of pre-Islamic days. They will receive whatever they ask of Allah. While we were still sitting, Uqbah ibn Amr came and Maslamah said to him: Uqbah, listen to what Abdullah says. Uqbah said: He knows better so far as I am concerned. I heard the Messenger of Allah (peace be upon him) say: A group of people from my Ummah will continue to fight in obedience to the Command of Allah, remaining dominant over their enemies. Those who oppose them shall not do them any harm. They will remain in this condition until the Hour overtakes them. (At this) Abdullah said: Yes. Then Allah will raise a wind which will be fragrant like musk and whose touch will be like the touch of silk; (but) it will cause the death of all (faithful) persons, not leaving behind a single person with an iota of faith in his heart. Then only the **worst of men** will remain to be overwhelmed by the Hour.

► Al-Tirmidhi Hadith

### Hadith 5368

Narrated by

**AbuHurayrah**

Allah's Messenger (peace be upon him) said, "When your commanders are your best people, your rich men are your generous people and your affairs are conducted by mutual consultation, the surface of the earth will be better for you than its

interior. But when your commanders are your **worst people**, your rich men are your niggardly people and your affairs are in the hands of your women, the interior of the earth will be the better for you than its surface."

Tirmidhi transmitted it, saying this is a gharib tradition.

►Al-Tirmidhi Hadith

### **Hadith 5364** Narrated by **Hudhayfah**

The Prophet (peace be upon him) said, "The last hour will not come till you kill your leader, fight together with your swords, and your **worst ones** inherit your worldly goods."

Tirmidhi transmitted it.

Al-Tirmidhi

Hadith

### **Hadith 5363** Narrated **Abdullah ibn Umar**

by

Allah's Messenger (peace be upon him) said, "When my people swagger and are served by the sons of kings, the sons of the Persians and Byzantines, Allah will give their **worst ones rule** over their best ones."

Tirmidhi transmitted it, saying this is a gharib tradition.

►Al-Tirmidhi Hadith

### **Hadith 268** Narrated by **AbudDarda'**

The **worst of men** in the eye of Allah on the Day of Resurrection will be the scholar who does not derive benefit from his knowledge.

Transmitted by Darimi.

►Al-Tirmidhi Hadith

### **Hadith 267** Narrated by **Hakim ibn Umayr**

A man asked Allah's Messenger (peace be upon him) about evil. Whereupon he said: Don't ask me about evil but ask me about good. He repeated this thrice after which he said: Behold, the **worst beings** are the wicked among the learned ones and the best are the virtuous among the learned.

Transmitted by Darimi.

Al-Muwatta Hadith

### **Hadith 9.75**

## **How to Do the Prayer in General**

Yahya related to me from Malik from Yahya ibn Said from an-Numan ibn Murra that the Messenger of Allah, may Allah bless him and grant him peace, said, "What about drunkenness, stealing and adultery? "That was before anything had been revealed about them. They said, "Allah and His Messenger know best." He said, "They are excesses and in them is a punishment. And the **worst of thieves** is the one who steals his prayer." They said, "How does he steal his prayer, Messenger of Allah?" He replied, "He does not do ruku or sajda properly."

►Sahih Al-Bukhari Hadith

### **Hadith 9.382** Narrated by **Abdullah**

The best talk (speech) is Allah's Book (Qur'an), and the best way is the way of Muhammad, and the **worst matters** are the heresies (those new things which are introduced into the religion); and whatever you have been promised will surely come to pass, and you cannot escape (it).

►Sahih Al-Bukhari Hadith

### **Hadith 9.167** Narrated by **Ibn Umar**

Allah's Apostle said, "The **worst lie** is that a person claims to have seen a dream which he has not seen."

Sahih Al-Bukhari Hadith

### **Hadith 8.717** Narrated by **Abu Huraira**

Allah's Apostle said, 'Beware of suspicion, for it is the **worst of false tales** and don't look for the other's faults and don't spy and don't hate each other, and don't desert (cut your relations with) one another. O Allah's slaves, be brothers!' (See Hadith No. 90)



► Sahih Al-Bukhari Hadith

### **Hadith 8.84** Narrated by **Abu Huraira**

The Prophet said, "The **worst people** in the Sight of Allah on the Day of Resurrection will be the double faced people who appear to some people with one face and to other people with another face."

► Sahih Al-Bukhari Hadith

### **Hadith 7.106** Narrated by **Abu Huraira**

The **worst food** is that of a wedding banquet to which only the rich are invited while the poor are not invited. And he who refuses an invitation (to a banquet) disobeys Allah and His Apostle.

► Sahih Al-Bukhari Hadith

### **Hadith 6.339** Narrated by **Urwa bin Az Zubair**

I asked 'Abdullah bin 'Amr bin Al-'As to inform me of the **worst thing** the pagans had done to Allah's Apostle. He said: "While Allah's Apostle was praying in the courtyard of the Ka'ba, 'Uqba bin Abi Mu'ait came and seized Allah's Apostle by the shoulder and twisted his garment round his neck and throttled him severely. Abu Bakr came and seized 'Uqba's shoulder and threw him away from Allah's Apostle and said, "Would you kill a man because he says: 'My Lord is Allah,' and has come to you with clear Signs from your Lord?" (40.28)

► Sahih Al-Bukhari Hadith

### **Hadith 6.169** Narrated by **Ibn Abbas**

Regarding the Verse: "Verily! The **worst of beasts** in the Sight of Allah are the deaf and the dumb--those who understand not." (8.22)

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

► Sahih Al-Bukhari Hadith

### **Hadith 4.712** Narrated by **Wathila bin Al Asqa**

Allah's Apostle said, "Verily, one of the **worst lies** is to claim falsely to be the son of someone other than one's real father, or to claim to have had a dream one has not had, or to attribute to me what I have not said."

► Sahih Al-Bukhari Hadith

### **Hadith 2.425** Narrated by **Aisha**

When the Prophet became ill, some of his wives talked about a church which they had seen in Ethiopia and it was called Mariya. Um Salma and Um Habiba had been to Ethiopia, and both of them narrated its (the Church's) beauty and the pictures it contained. The Prophet raised his head and said, "Those are the people who, whenever a pious man dies amongst them, make a place of worship at his grave and then they make those pictures in it. Those are the **worst creatures** in the Sight of Allah."

► Sahih Al-Bukhari Hadith

### **Hadith 1.467** Narrated by **Ibn Umar or Ibn Amr**

The Prophet clasped his hands, by interlacing his fingers. Narrated 'Abdullah that Allah's Apostle said, "O 'Abdullah bin 'Amr! What will be your condition when you will be left with the sediments of (**worst**) **people**?" (They will be in conflict with each other).

► Fiqh-us-Sunnah

### **Fiqh 4.14**

## **Excellence of a Long Life Enriched with Good Deeds**

It is reported by Abdurrahman ibn Abu Bakrah on the authority of his father that a man asked: "O Messenger of Allah ! Who is the best of all people?" He replied, "He who lives long and does good deeds." The man asked, "And who is the **worst of men**?" The Prophet, peace be upon him, replied: "He who lives long but commits evil." (Narrated by Ahmad and at-Tirmidhi, who says it is a sound hadith) Abu Hurairah reported that the Prophet, peace be upon him, said, "Shall I tell you who is the best among you?" The Companions said, "Yes, O Allah's Messenger." Thereupon he said, "The best among you are those who live long and are best in deeds." (Narrated by Ahmad and others with a sound chain)

►Sunan of Abu-Dawood

**Hadith 4747** Narrated by

**AbuSa'id al-Khudri ; Anas ibn Malik**

The Prophet (peace be upon him) said: Soon there will appear disagreement and dissension in my people; there will be people who will be good in speech and bad in work. They recite the Qur'an, but it does not pass their collar-bones. They will swerve from the religion as an animal goes through the animal shot at. They will not return to it till the arrow comes back to its notch. They are **worst of the people** and animals. Happy is the one who kills them and they kill him. They call to the book of Allah, but they have nothing to do with it. He who fights against them will be nearer to Allah than them (the rest of the people). The people asked: What is their sign? He replied: They shave the head.

►Sahih Muslim Hadith

**Hadith 6931** Narrated by

**Hudhayfah ibn Usayd Ghifari**

Allah's Apostle (peace be upon him) came to us all of a sudden as we were (busy in a discussion) He said: What do you discuss about? (the Companions) said: We are discussing about the Last Hour. Thereupon he said: It will not come until you see **ten signs** before and (in this connection) he made a mention of the smoke, Dajjal, the **beast**, the rising of the sun from the west, the descent of Jesus son of Mary (Allah be pleased with him), The Gog and Magog, and landslides in three places, one in the east, one in the west and one in Arabia at the end of which fire would burn forth from the Yemen, and would drive people to the place of their assembly.

►Sahih Muslim Hadith

**Hadith 1005** Narrated by

**Aisha**

The Messenger of Allah (peace be upon him) used to begin prayer with takbir (saying AllahuAkbar) and the recitation: "Praise be to Allah, the Lord of the Universe." When he bowed he neither kept his head up nor bent it down, but kept it between these extremes; when he raised his head after bowing he did not prostrate himself till he had stood erect; when he raised his head after prostration he did not prostrate himself again till he sat u(peace be upon him) At the end of every two rak'ahs he recited the tahiyah; and he used to place his left foot flat (on the ground) and raise up the right; he prohibited the **devil's way of sitting on the heels**, and he forbade people to spread out their arms like a **wild beast**. And he used to finish the prayer with the taslim.

## Y.

### YAGUTH

71:23 - "And they have said (to each other) abandon not your gods; abandon neither Wadd nor Suwa neither Yaguth nor Yauq nor Nasr <sup>5721</sup>

5721 For an account of how these Pagan gods and superstitions connected with them originated, and how they became adopted into the Arabian Pagan Pantheon. (71.23)

### YAHYA

See under "Prophets"

### YAQIN

15:99 - And serve thy Lord until there come unto thee the Hour that is Certain. <sup>2018</sup>

2018 Yaqin: Certainty; the Hour that is Certain; death. (15.99)

27:22 – But the Hoopoe tarried not far: he compassed (territory) which thou hast not compassed and I have come to thee from Saba **with tidings true**. <sup>3263</sup>

3263 Saba may reasonably be identified with the Biblical Sheba (I Kings x. 1-10). It is further referred to in the Sura called after its name: xxxiv. 15-20. It was a city in Yemen, said to have been three days' journey (say 50 miles) from the city of San'a. A recent German explorer, Dr. Hans Helfritz, claims to have located it in what is now Hadrhamaut territory. The famous dam of Maarib made the country very prosperous, and enabled it to attain a high degree of civilization ("provided with every requisite" in the next verse). The Queen of Sheba therefore rightly held up her head high until she beheld the glories of Solomon. (27.22)

56:95 - Verily this is the Very Truth and Certainty. <sup>5272</sup>

5272 "The assurance of the Hereafter" is one of the strongest features of Faith. For without it the apparent inequalities and injustices of this Life cannot be satisfactorily explained. (56.95)

69:51 - But verily it is Truth of assured certainty. <sup>5673</sup>

5673 All Truth is in itself. But as received by men, and understood with reference to men's psychology, certainty may have certain degrees. There is the probability or certainty resulting from the application of man's power of judgment and his appraisal of evidence. This is *ilmulyaqin*, certainty by reasoning or inference. Then there is the certainty of seeing something with our own eyes. "Seeing is believing." This is **'ain-ul-yaqin**, certainty by personal inspection. See cii. 5, 7. Then, as here, there is the absolute Truth, with no possibility of error of judgment or error of the eye, (which stands for any instrument of sense-perception and any ancillary aids, such as microscopes etc.). This absolute Truth is the **haqq-il-yaqin** spoken of here. (69.51)

74:49 - Then what is the matter with them that they turn away from admonition? 5805

5805 If the Day of Judgment is inevitable, it is strange that men should not heed a plain warning, but go on as if they were thoughtless and obstinate asses stampeding from a lion. Instead of heeding the warning, they try to avoid it. They are frightened at Allah's Word. (74.49)

102:5 – Nay were ye to know with certainty of mind (Ye would beware!) 6259

6259 Three kinds of **yaqin** (certainty of knowledge) are described in n. 5673 to lxix. 51. The first is certainty of mind or inference mentioned here: we hear from someone, or we infer from something we know: this refers to our own state of mind. If we instruct our minds in this way, we should value the deeper things of life better, and not waste all our time in ephemeral things. But if we do not use our reasoning faculties now, we shall yet see with our own eyes, the Penalty for our sins. It will be certainty of sight. We shall see Hell. See next verse. But the absolute certainty of assured Truth is that described in lxix. 51. That is not liable to any human error or psychological defects. (102.5)

## YASIN

See under "Surahs"

3943 Some Commentators take Ya to be the vocative particle, and Sin to be the abbreviation of Insan, Sin being the only "Firm Letter" in the word. In that case it would be an address to man. "O man!" But "man" in this connection is understood to mean the Leader of man, the noblest of mankind. Muhammad the Prophet of Allah. For this Sura deals mainly with the holy Prophet and his Message. But no dogmatic assertion can be made about the Abbreviated Letters, for which see Appendix I, following S. ii. Ya-Sin is usually treated as a title of the holy Prophet. (36.1)

Fiqh-us-Sunnah

### Fiqh 4.16

## What Should be Done When Someone Dies

.....

Ibn Hibban observes: This hadith refers to the recitation of **Ya Sin for those on the eve of death and not for those already dead**. This interpretation is supported by Ahmad, who recorded in his *Al-Musnad* that Safwan states: "The most eminent scholars say: 'The recitation of Surah Ya Sin at the time of a person's death makes death easy for him'. 'The compiler of *Musnad al-Firdaus* attributes this hadith to Abu ad-Darda and Abu Dharr. They both narrated: 'The Prophet, peace be upon him, said: 'If any person is on his deathbed and Ya Sin is recited to him, Allah makes his suffering easier'. '.....

►Al-Tirmidhi Hadith

**Hadith 2147** Narrated by  
**Anas ibn Malik**

Allah's Messenger (peace be upon him) said, "Everything has a heart, and the heart of the Qur'an is Ya-Sin. Allah will record anyone who recites Ya-Sin as having recited the Qur'an ten times."

Tirmidhi and Darimi transmitted it, Tirmidhi saying this is a *gharib* tradition.

►Al-Tirmidhi Hadith

**Hadith 2178** Narrated by  
**Ma'qil ibn Yasar al-Muzani**

The Prophet (peace be upon him) said, "If anyone recites **Ya-Sin out of a desire for Allah's favour**, his past sins will be forgiven him; so recite it over those of you **who are dying**."

Bayhaqi transmitted it in *Shu'ab al-Iman*.

Al-Tirmidhi Hadith

**Hadith 2177** Narrated by  
**Ata' ibn AbuRabah**

Ata' has been told that Allah's Messenger (peace be upon him) said, "If anyone recites Ya-Sin at the beginning of the day, his wants will be supplied."

Transmitted by Darimi in mural form.

## YEARS

2:60 - And remember Moses prayed for water for his people; We said: "Strike the rock with thy staff." Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah and do no evil nor mischief on the (face of the) earth. <sup>73</sup>

73 Here we have a reference to the tribal organization of the Jews, which played a great part in their **forty years'** march through the Arabian deserts (Num. i. and ii.) and their subsequent settlement in the land of Canaan (Josh. xxii. and xiv.). The twelve tribes were derived from the sons of Jacob, whose name was changed to Israel (soldier of God) after he had wrestled, says Jewish tradition, with God (Genesis xxxii. 28). Israel had twelve sons (Gen. xxxv. 22-26), including Levi and Joseph. The descendants of these twelve sons were the "Children of Israel." Levi's family got the priesthood and the care of the Tabernacle; they were exempted from military duties for which the census was taken (Nu. i. 47-53), and therefore from the distribution of Land in Canaan (Josh. xiv. 3); they were distributed among all the Tribes, and were really a privileged caste and not numbered among the Tribes; Moses and Aaron belonged to the house of Levi. On the other hand Joseph, on account of the high position to which he rose in Egypt as the Pharaoh's minister, was the progenitor of two tribes, one in the name of each of his two sons Ephraim and Manasseh. Thus there were twelve Tribes in all, as Levi was cut out and Joseph represented two tribes. Their having fixed stations and watering places in camp and fixed territorial areas later in the Promised Land prevented confusion and mutual jealousies and is pointed to as an evidence of the Providence of God acting through His prophet Moses. Cf. also vii. 160. (2.60)

2:233 - The mothers shall give suck to their offspring for **two whole years** if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be treated unfairly on account of her child nor father on account of his child. An heir shall be chargeable in the same way if they both decide on weaning by mutual consent and after due consultation there is no blame on them. If ye decide on a foster-mother for your offspring there is no blame on you provided ye pay (the mother) what ye offered on equitable terms. But fear Allah and know that Allah sees well what ye do. <sup>266</sup>

5:26 - Allah said: "Therefore will the land be out of their reach for **forty years**; in distraction will they wander through the land: but sorrow thou not over these rebellious people." <sup>729</sup>

729 The punishment of the rebellion of these stiff-necked people, rebellion that was repeated "these ten times" (Num. xiv. 22) and more, was that they were left to wander distractedly hither and thither through the wilderness for forty years. That generation was not to see the Holy Land. All those that were twenty years old and upwards were to die in the wilderness: "your carcasses shall fall in this wilderness." (Num. xiv. 29). Only those who were then children would reach the Promised land. And so it happened. From the desert of Paran they wandered south, north, and east for forty years. From the head of what is now the Gulf of 'Aqaba, they travelled north, keeping to the east side of the depression of which the Dead Sea and the river Jordan are portions. Forty years afterwards they crossed the Jordan opposite what is now Jericho, but by that time Moses, Aaron, and the whole of the elder generation had died. (5.26)

7:130 - We punished the people of Pharaoh with years (of drought) and shortness of crops; that they might receive admonition.

10:5 - It is He Who made the sun to be a shining glory and the moon to be a light (of beauty) and measured out stages for her: that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness. (Thus) doth He explain his Signs in detail for those who understand. <sup>139113921393</sup>

1391 The fitting epithet for the sun is dhiaa, "splendour and glory of brightness", and for the moon is "a light" (of beauty), the cool light that illuminates and helps in the darkness of the night. But the sun and moon also measure time. The simplest observation can keep pace with the true lunar months and lunar years, which are all that is required by a pastoral people. For agriculture solar years are required, as they indicate the changes of the seasons, but ordinary solar years are never exact; even the solar year of 365 1/4 days requires correction by advanced astronomical calculation. (10.5)

1392 Everything in Allah's creation has use and purpose, and fits into a Design. It is true in every sense of the word and it is good and just. It is not merely a matter of sport or freak (xxi. 16). Though so varied, it proclaims Allah's Unity; though a limited free-will is granted to creatures, the results of evil (which is rebellion) are neutralised and harmony is restored. Cf. iii. 191. (10.5)

1393 Cf. ix. 1. (10.5)

12:42 – And of the two to that one whom he considered about to be saved he said: "Mention me to thy lord." But Satan made him forget to mention him to his lord: and (Joseph) lingered in prison a few (more) years. <sup>169716981699</sup>

1697 Joseph never mentioned himself in interpreting the dream, nor ever thought of himself in his kindness to his fellow-sufferers in prison. It was afterwards, when the cup-bearer's dream came true, and he was being released on being restored to favour, that we can imagine him taking an affectionate leave of Joseph, and even asking him in his elation if he could do anything for Joseph. Joseph had no need of earthly favours, - least of all, from kings or their favourites. The divine grace was enough for him. But he had great work to do, which he could not do in prison-work for Egypt and her king, and the world at large. If the cup-bearer could mention him to the king, not by way of recommendation, but because the king's own justice was being violated in keeping an innocent man in prison, perhaps that might help to advance the cause of the king and of Egypt. And so he said, "Mention me to Pharaoh." (12.42)

1698 The eternal Plan does not put Allah's Prophets under obligations to men commanding mere worldly favour or earthly power. If they are given a chance, the obligation is on the worldly men, however highly placed...In this case, the poor cup-bearer was but human. When he was in the midst of the Court, he forgot the poor fellow-prisoner languishing in prison. In this he yielded to the lower part of his nature, which is guided by Satan. (12.42)

1699 A few (more) years: bidh' in Arabic signifies a small indefinite number, say up to 3, 5, 7 or 9 years. (12.42)

12:47 - (Joseph) said: "For **seven years** shall ye diligently sow as is your wont: and the harvests that ye reap ye shall leave them in the ear except a little of which ye shall eat. <sup>1704</sup>

1704 Joseph not only shows what will happen, but, unasked, suggests the measures to be taken for dealing with the calamity when it comes. There will be seven years of abundant harvest. With diligent cultivation they should get bumper crops. Of them they should take a little for their sustenance and store the rest in the ear, the better to preserve it from the pests that attack corn-heaps when they have passed through the threshing floor. (12.47)

12:48 - "Then will come after that (period) seven **dreadful (years)** which will devour what ye shall have laid by in advance for them (all) except a little which ye shall have (specially) guarded. <sup>1705</sup>

17:12 - We have made the Night and the Day as two (of Our) Signs: the Sign of the Night have We obscured while the Sign of the day We have made to enlighten you; that ye may seek Bounty from your Lord and that ye may know the number and count of the years: all things have We explained in detail. <sup>21852186</sup>

2185 If we were to cry when it is night, we shall look foolish when it is day; for the night is but a preparation for the day: perhaps, as the last verse says, we pray for the day when we want rest for the night. Both are Signs from Allah. Darkness and light stand for ignorance and knowledge. "Where ignorance is bliss, it's folly to be wise." Darkness and light may also stand for shadow and sunshine, sorrow and joy: both may be for our development. (17.12)

2186 By the physical light we see physical facts. And this physical gift of Allah is good for us in two ways: (1) we can arrange for our livelihood, or we can attain the knowledge of the physical sciences and gain some control over the physical forces of nature; and (2) the daily rising and setting of the sun gives us the computation of days and years, for the physical natural year is the solar year. (17.12)

17:13 - Every man's fate We have fastened on his own neck: on the Day of Judgment We shall bring out for him a scroll which he will see spread open. <sup>21872188</sup>

2187 Fate: Tair, literally a bird, hence an omen, an evil omen, fate. Cf. xxxvi. 19. The Arabs, like the ancient Romans, sought to read the mysteries of human fate from the flight of birds. And many of us in our own day seek to read our future fortunes by similar superstitions. We read in the previous verse that there are Signs of Allah, but they are not meant to subserve the vulgar purpose of disclosing our future destiny in a worldly sense. They are meant for quite other purposes, as we have explained. Our real fate does not depend upon birds or omens or stars. It depends on our deeds; good or evil, and they hang round our necks. (17.13)

2188 These deeds, good or evil, will be embodied in a scroll which will be quite open to us in the light of the Day of Judgment, however much we may affect to be ignorant of it now or waste our energies in prying into mysteries that do not concern us. (17.13)

18:25 - So they stayed in their Cave three hundred **years** and (some) add nine (more). <sup>2365</sup>

2365 This verse should be read with the next verse. In the floating oral tradition the duration of time in the Cave was given differently in different versions. When the tradition was reduced to writing, some Christian writers (e.g., Simeon Metaphrastes) named 372 years, some less. In round numbers 300 years in the solar Calendar would amount to 309 in the lunar Calendar. But the next verse points out that all these are mere conjectures: the number is known to Allah alone. The authority on which Gibbon relies mentions two definite reigns, that of Decius (249-251 A.D.) and that of Theodosius 11 (408-450 A.D.). Taking 250 and 450, we get an interval of 200 years. But the point of the story does not lie in the name of any given Emperor, but in the fact that the beginning of the period coincided with an Emperor who persecuted: the Emperor's name at the end of the period may be taken as approximately correct, because the story was recorded within two generations afterwards. One of the worst Emperors to persecute the Christians was Nero who reigned from 54 to 68. If we took the end of his reign (A.D. 68) as the initial point, and (say) 440 A.D. as the

final point, we get the 372 years of Simeon Metaphrastes. But none of these writers knew any more than we do. Our best course is to follow the Quranic injunction, "Say, Allah knows best how long they stayed" (xviii. 26). There is also a rebuke implied: 'do not imitate these men who love mischievous controversies!' After all, we are given the narrative more as a parable than as a story. (18.25)

**18:60** - Behold Moses said to his attendant "I will not give up until I reach the junction of the two seas or (until) I spend **years and years** in travel." <sup>240424052406</sup>

2404 This episode in the story of Moses is meant to illustrate four points. (1) Moses was learned in all the wisdom of the Egyptians. Even so that wisdom did not comprehend everything, even as the whole stock of the knowledge of the present day, in the sciences and the arts, and in literature, (if it could be supposed to be gathered in one individual), does not include all knowledge. Divine knowledge, as far as man is concerned, is unlimited. Even after Moses received his divine mission, his knowledge was not so perfect that it could not receive further additions. (2) Constant effort is necessary to keep our knowledge square with the march of time, and such effort Moses is shown to be making. (3) The mysterious man he meets (xviii. 65 and n. 2411), to whom Tradition assigns the name of Khidhr (literally, Green), is the type of that knowledge which is ever in contact with life as it is actually lived. (4) There are paradoxes in life; apparent loss may be real gain; apparent cruelty may be real mercy; returning good for evil may really be justice and not generosity (xviii. 79-82). Allah's wisdom transcends all human calculation. (18.60)

**22:47** - Yet they ask thee to hasten on the Punishment! But Allah will not fail in His promise. Verily a day in the sight of thy Lord is like a thousand years of your reckoning. <sup>2826</sup>

2826 If Allah gives respite, those to whom it is given have a real chance of repentance and amendment. He will not curtail His promise of respite. But on the other hand He has promised to call everyone to account for his deeds, and this involves justice and punishment for sin. This promise will also come true. It is foolish to try to hasten it. Time with Him is nothing. We keep count of time for our relative calculations. His existence is absolute, and not conditioned by Time or Place. What we call a thousand years may be nothing more than a day or a minute to Him. (22.47)

**26:18** - (Pharaoh) said: "Did we not cherish thee as a child among us and didst thou not stay in our midst many **years** of thy life?" <sup>3147</sup>

**28:27** - He said: "I intended to wed one of these my daughters to thee on condition that thou serve me for eight years; but if thou complete **ten years** it will be (grace) from thee. But I intend not to place thee under a difficulty: thou wilt find me indeed if Allah wills one of the righteous." <sup>3357</sup>

3357 A little time passed, and at length the father broached the subject of marriage. It was not for the fugitive to suggest a permanent tie, especially when, in the wealth of this world, the girl's family was superior, and they had an established position, while he was a mere wanderer. The father asked if he would marry one of the daughters and stay with them for at least eight years, or if he liked, ten years, but the longer term was at his option. If he brought no dowry, his service for that period was more than sufficient in lieu of dowry. The particular girl intended was no doubt tacitly settled long before, by the mutual attraction of the young hearts themselves. Moses was glad of the proposal, and accepted it. They ratified it in the most solemn manner, by appealing to Allah. The old man, knowing the worth of his son-in-law, solemnly assured him that in any event he would not take advantage of his position to be a hard task-master or to insist on anything inconsistent with Moses's interests, should a new future open out to him. And a new and glorious future was awaiting him after his apprenticeship. (28.27)

**29:14** - We (once) sent Noah to his people and he tarried among them a thousand yearsless fifty: but the Deluge overwhelmed them while they (persisted in) sin. <sup>3437</sup>

3437 The story of Noah and his Flood is not told here. It is told in other places; e.g., see xi. 25-48 or xxvi. 105-22. It is only referred to here to point out that Noah's period lasted a long time, 950 years. (Cf. Gen. ix. 28-29, where his whole age is declared to have been 950 years, of which 350 years were after the Flood). In spite of this long period, his contemporaries failed to listen, and they were destroyed. But the story of the Ark remains an everlasting Sign and Warning to mankind-a Sign of deliverance to the righteous and of destruction to the wicked. (29.14)

**30:4** - Within a few **years**. With Allah is the Decision in the Past and in the Future: on that Day shall the Believers rejoice <sup>35073508</sup>

3507 Bidh'un in the text means a short period-a period of from three to nine years. The period between the loss of Jerusalem (614-15) by the Romans and their victory at Issus (622) was seven years, and that to the penetration of Persia by Heraclius was nine years. See last note. (30.4)

**31:14** -And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him and in years twain was his weaning: (hear the command) "Show gratitude to Me and to thy parents: to Me is (thy final) Goal. <sup>3596</sup>

3596 The set of milk teeth in a human child is completed at the age of two years, which is therefore the natural extreme limit for breast-feeding. In our artificial life the duration is much less. (31.14)

**32:4** -It is Allah Who has created the heavens and the earth and all between them in six Days and is firmly established on the Throne (of authority): ye have none besides Him to protect or intercede (for you): will ye not then receive admonition? <sup>36323633</sup>



3632 Six Days: See n. 1031 to vii. 54. The "Day" does not mean a day as we reckon it, viz., one apparent course of the sun round the earth, for it refers to conditions which began before the earth and the sun were created. In verse 5 below, a Day is compared to a **thousand years** of our reckoning, and in lxx. 4 to 50,000 years. These figures "as we reckon" have no relation to "timeless Time", and must be taken to mean very long Periods, or Ages, or Aeons. See further xli. 9-12, and notes. (32.4)

3633 Cf. x. 3. n. 1386. Allah created the World as we see it in six great Stages. But after the initial creation, He is still in authority and directs and controls all affairs. He has not delegated His powers to others, and Himself retired. Also see vii. 54. (32.4)

**32:5** - He rules (all) affairs from the heavens to the earth: in the end will (all affairs) go up to Him on a Day the space whereof will be (as) a thousand **years** of your reckoning. <sup>3634</sup>

3634 How could the immense mystery of Time behind our ideas of it be enforced on our minds better? Our Day may be a thousand or fifty thousand **years**, and our years in proportion. In the immense Past was Allah's act of creation: it still continues, for He guides, rules, and controls all affairs: and in the immense Future all affairs will go up to Him, for He will be the Judge, and His restoration of all values will be as in a Day or an Hour or the Twinkling of an eye; and yet to our ideas it will be as a thousand years! (32.5)

**70:4** - The angels and the Spirit ascend unto Him in a Day the measure whereof is (as) fifty thousand years: <sup>56775678</sup>

5677 Ruh: "The Spirit". Cf. lxxviii. 38, "the Spirit and the angels"; and xcvi. 4, "the angels and the Spirit". In xvi. 2, we have translated Ruh by "inspiration". Some Commentators understand the angel Gabriel by "the Spirit". But I think a more general meaning is possible, and fits the context better. (70.4)

5678 Cf. xxxii. 4-5, and notes 3632 and 3634 (70.4)

Fiqh-us-Sunnah

## Fiqh 2.112

### When the traveler is to pray the complete salah

A traveler may shorten his salah as long as he is on a journey. Likewise if he stays in some place for business or some other affair, then he may shorten his salah as long as he is there, even for **years**. .....

►Sunan of Abu-Dawood

**Hadith 494** Narrated by

**As-Saburah**

The Prophet (peace be upon him) said: Command a boy to pray when he reaches the age of seven years. When he becomes ten years old, then beat him for prayer.

►Sahih Al-Bukhari Hadith

**Hadith 1.489** Narrated by

**Busr bin Said**

that Zaid bin Khalid sent him to Abi Juhaïm to ask him what he had heard from Allah's Apostle about a person passing in front of another person who was praying. Abu Juhaïm replied, "Allah's Apostle said, 'If the person who passes in front of another person in prayer knew the magnitude of his sin he would prefer to wait for 40 (days, months or years) rather than to pass in front of him.'" Abu An-Nadr said, "I do not remember exactly whether he said 40 days, months or **years**."

World of Islam

### A Brief History of Islam: The Rightly Guided Caliphs

Upon the death of the Prophet, Abu Bakr, the friend of the Prophet and the first adult male to embrace Islam, became caliph. Abu Bakr ruled for two years to be succeeded by 'Umar who was caliph for a decade and during whose rule Islam spread extensively east and west conquering the Persian empire, Syria and Egypt. It was 'Umar who marched on foot at the end of the Muslim army into Jerusalem and ordered the protection of Christian sites. 'Umar also established the first public treasury and a sophisticated financial administration. He established many of the basic practices of Islamic government.

'Umar was succeeded by 'Uthman who ruled for some twelve years during which time the Islamic expansion continued. He is also known as the caliph who had the definitive text of the Noble Quran copied and sent to the four corners of the Islamic world. He was in turn succeeded by 'Ali who is known to this day for his eloquent sermons and letters, and also for his bravery. With his death the rule of the "rightly guided" caliphs, who hold a special place of respect in the hearts of Muslims, came to an end.

►Sahih Al-Bukhari Hadith

**Hadith 5.190** Narrated by

**Ibn Abbas**

Allah's Apostle was inspired Divinely at the age of forty. Then he stayed in Mecca for thirteen years, and then was ordered to migrate, and he migrated to Medina and stayed there for ten years and then died.

► Sahih Al-Bukhari Hadith

### **Hadith 5.234** Narrated by **Aisha**

The Prophet engaged me when I was a girl of six (**years**). We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became all right, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansari women who said, "Best wishes and Allah's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine **years** of age.

► Sahih Al-Bukhari Hadith

### **Hadith 8.559B** Narrated by **Sahl bin Sad**

Allah's Apostle said, "In Paradise there is a tree so big that in its shade a rider may travel for one hundred years without being able to cross it."

Sahih Al-Bukhari Hadith

### **Hadith 8.428** Narrated by **Abu Huraira**

The Prophet said, "Allah will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age."

► Sahih Al-Bukhari Hadith

### **Hadith 8.33** Narrated by **Aisha**

I never felt so jealous of any woman as I did of Khadija, though she had died three years before the Prophet married me, and that was because I heard him mentioning her too often, and because his Lord had ordered him to give her the glad tidings that she would have a palace in Paradise, made of Qasab and because he used to slaughter a sheep and distribute its meat among her friends.

► Sahih Al-Bukhari Hadith

### **Hadith 6.457** Narrated by **Al Amash**

Abu Huraira said, "Allah's Apostle said, 'Between the two sounds of the trumpet, there will be forty.' Somebody asked Abu Huraira, 'Forty days?'" But he refused to reply. Then he asked, "Forty months?" He refused to reply. Then he asked, "**Forty years?**" Again, he refused to reply. Abu Huraira added, "Then (after this period) Allah will send water from the sky and then the dead bodies will grow like vegetation grows. There is nothing of the human body that does not decay except one bone; that is the little bone at the end of the coccyx of which the human body will be recreated on the Day of Resurrection." (See Hadith No. 338)

► Sahih Al-Bukhari Hadith

### **Hadith 5.374** Narrated by **Uqba bin Amir**

Allah's Apostle offered the funeral prayers of the martyrs of Uhud **eight years** after (their death), as if bidding farewell to the living and the dead, then he ascended the pulpit and said, "I am your predecessor before you, and I am a witness on you, and your promised place to meet me will be Al-Haud (i.e. the Tank) (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship others besides Allah, but I am afraid that worldly life will tempt you and Cause you to compete with each other for it." That was the last look which I cast on Allah's Apostle.

► Sahih Al-Bukhari Hadith

### Hadith 5.284 Narrated by Salman

The interval between Jesus and Muhammad was six hundred years.

Fiqh-us-Sunnah

### Fiqh 4.26

## The Life-Span of Muslims

Tirmidhi reported from Abu Hurairah that the Prophet, peace be upon him, said: "The life-span of those in my ummah is 60 to 70 years. And a very few of them will exceed this span."

► Al-Tirmidhi Hadith

### Hadith 5244 Narrated by Anas ibn Malik ; AbuSa'id

The Prophet (peace be upon him) said, "O Allah, grant me life as a poor man, cause me to die as a poor man, and resurrect me in the company of the poor." Aisha asked him why he had said this, and he replied, "Because they will enter Paradise forty years before the rich. Do not turn away a poor man, Aisha, even if all you can give is half a date. If you love the poor and bring them near you, Aisha, Allah will bring you near Him on the Day of Resurrection."

Tirmidhi and Bayhaqi, in Shu'ab al-Iman, transmitted and Ibn Majah transmitted it up to "in the company of the poor" on the authority of AbuSa'id

Fiqh-us-Sunnah

### Fiqh 1.21a

## Circumcision

This prevents dirt from getting on one's penis, and also makes it easy to keep it clean. For women, it involves cutting the outer portion of the clitoris. Abu Hurairah reported that the Messenger of Allah said, "Ibrahim circumcised himself after he was eighty **years** old." (Related by al-Bukhari.) Many scholars say that it is obligatory.ø The Shafi'yyah maintain that it should be done on the seventh day. Says ash-Shaukani, "There is nothing that states explicitly its time or indicates that it is obligatory."

► Sunan of Abu-Dawood

### Hadith 345 Narrated by Aws ibn Aws ath-Thaqafi

I heard the apostle of Allah (peace be upon him) say: If anyone makes (his wife) wash and he washes himself on Friday, goes out early (for Friday prayer), attends the sermon from the beginning, walking, not riding, takes his seat near the imam, listens attentively, and does not indulge in idle talk, he will get the reward of a year's fasting and praying at night for every step he takes.

Sunan of Abu-Dawood

### Hadith 4272 Narrated by AbuSa'id al-Khudri

The Prophet (peace be upon him) said: The **Mahdi** will be of my stock, and will have a broad forehead a prominent nose. He will fill the earth with equity and justice as it was filled with oppression and tyranny, and he will rule for seven **years**.

► Sunan of Abu-Dawood

### Hadith 4283 Narrated by Abdullah ibn Busr

The Prophet (peace be upon him) said: The time between the great war and the conquest of the city (Constantinople) will be six **years**, and the **Dajjal** (Antichrist) will come forth in the seventh.

Sahih Al-Bukhari Hadith

### Hadith 5.236 Narrated by Hishams father

Khadija died **three years** before the Prophet departed to Medina. He stayed there for two **years** or so and then he married 'Aisha when she was a girl of six years of age, and he consumed that marriage when she was nine years old.

►Al-Tirmidhi Hadith

### **Hadith 5673** Narrated by **AbuHurayrah**

The Prophet (peace be upon him) said, "Hell was kindled for a thousand **years** till it became red, then it was kindled for a thousand years till it became white, then it was kindled for a thousand years till it became black, and it is black and dark."

Tirmidhi transmitted it.

►Fiqh-us-Sunnah

### **Fiqh 5.111**

## **Conditions for Sacrifice**

A sacrificial animal should satisfy the following conditions:

1. It should be two **years** old, if it is an animal other than a sheep. As for sheep, even a six month old lamb may be sacrificed, but it should be fat and healthy. As for a camel, it must be at least five years old, a cow two years old, and a goat a year old at least.
2. It should be healthy and free from all physical defects. It should not be one eyed, nor should it limp, be mangy, or very thin and weak. Al-Hasan said that the scholars said: "If a man purchases a healthy animal for sacrifice. but later before its slaughtering it becomes sick or loses one eye or develops a limp in her legs, then such a person may slaughter it as a sacrifice and that will suffice him (to fulfill his obligation)." This was reported by Sa'id bin Mansur.

Sahih Al-Bukhari Hadith

### **Hadith 2.121** Narrated by **Masruq**

We were with 'Abdullah and he said, "When the Prophet saw the refusal of the people to accept Islam he said, "O Allah! Send (famine) years on them for (seven years) like the seven years (of famine during the time) of (Prophet) Joseph." So famine overtook them for one year and destroyed every kind of life to such an extent that the people started eating hides, carcasses and rotten dead animals

Sunan of Abu-Dawood

### **Hadith 494** Narrated by **As-Saburah**

The Prophet (peace be upon him) said: Command a boy to pray when he reaches the age of seven **years**. When he becomes ten years old, then beat him for prayer.

►Sahih Muslim Hadith

### **Hadith 5796** Narrated by **Anas ibn Malik**

Allah's Messenger (peace be upon him) died when he was sixty-three years old, and so was the case with AbuBakr, and so was the case with Umar who was also sixty-three (when he died).

►Al-Tirmidhi Hadith

### **Hadith 1292** Narrated by **AbuMalik al-Ashja'I**

I said: Father, you had the opportunity to observe prayer behind Allah's Messenger (peace be upon him), AbuBakr, Umar, Uthman, and Ali, in al-Kufah for about **five years**. Did they observe Qunut? He said, **O my son it is a sort of bid'ah (innovation).**

Transmitted by Tirmidhi, Nasa'i and Ibn Majah.

►Sahih Al-Bukhari Hadith

### **Hadith 4.93** Narrated by **Abu Said**

I heard the Prophet saying, "Indeed, anyone who fasts for one day for Allah's pleasure, Allah will keep his face away from the (Hell) fire for (a distance covered by a journey of) seventy **years**."

Al-Tirmidhi

### **Hadith 5243** Narrated **AbuHurayrah**

Allah's Messenger (peace be upon him) said, "The poor will enter Paradise five hundred **years**, i.e. half a day, before the rich."

Tirmidhi transmitted it.

Hadith

by

►Sunan of Abu-Dawood

### Hadith 4278 Narrated by AbuHurayrah

The Prophet (peace be upon him) said: Allah will raise for this community at the end of every **hundred years** the one who will renovate its religion for it.

World of Islam

### What is the Ka'ba?

The Ka'ba is the place of worship which God commanded Abraham and Ishmael to build over four thousand years ago. The building was constructed of stone on what many believe was the original site of a sanctuary established by Adam. God commanded Abraham to summon all mankind to visit this place, and when pilgrims go there today they say 'At Thy service, O Lord', in response to Abraham's summons.

Al-Muwatta

Hadith

### Hadith 15.11

### About the Qur'an

Yahya related to me from Malik that he had heard that it took Abdullah ibn Umar eight years to learn Surat al-Baqara. (Sura 2)

15.5 The Prostration of the Qur'an

►Al-Tirmidhi Hadith

### Hadith 5639 Narrated by Mu'adh ibn Jabal

The Prophet (peace be upon him), said, "The inhabitants of Paradise will enter Paradise hairless, beardless with their eyes anointed with collyrium, aged thirty or thirty-three **years**."

Tirmidhi transmitted it.

World of Islam

### North Africa and Spain

When the Abbasids captured Damascus, one of the Umayyad princes escaped and made the long journey from there to Spain to found Umayyad rule there, thus beginning the golden age of Islam in Spain. Cordoba was established as the capital and soon became Europe's greatest city not only in population but from the point of view of its cultural and intellectual life. The Umayyads ruled over two centuries until they weakened and were replaced by local rulers.

Meanwhile in North Africa, various local dynasties held sway until two powerful Berber dynasties succeeded in uniting much of North Africa and also Spain in the 12th and 13th centuries. After them this area was ruled once again by local dynasties such as the Sharifids of Morocco who still rule in that country. As for Spain itself, Muslim power continued to wane until the last Muslim dynasty was defeated in Granada in 1492 thus bringing nearly **eight hundred years** of Muslim rule in Spain to an end.

## YELLOW CAMELS

77:33 - "As if there were (a string of) yellow camels (marching swiftly)." <sup>5879</sup>

5879 The yellow sparks flying swiftly one after another suggest a string of camels marching swiftly, such as the Arabs of Nejd and central Arabia are so proud of. There is a double allegory. It refers not only to the colour and the rapid succession of sparks, but to the vanity of worldly pride, as much as to say: "your fine yellow camels in which you took such pride in the world are but sparks that fly away and even sting you in the Hereafter!" Smoke with sparks may also assume fantastic shapes like long-necked camels. (77:33)

## YOKES

7:157 - "Those who follow the apostle the unlettered prophet whom they find mentioned in their own (Scriptures); in the law and the Gospel; for he commands them what is just and forbids them what is evil: he allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure); He releases them from their heavy burdens and from the **yokes** that are

upon them. So it is those who believe in him honor him help him and follow the light which is sent down with him it is they who will prosper." 1127112811291130

1128 Aglal: plural of gullun, a **yoke**, an iron collar. In the formalism and exclusiveness of the Jews there were many restrictions which were removed by Islam, a religion of freedom in the faith of Allah, of universality in the variety of races, languages, manners and customs. (7.157)

1129 Light which is sent down with him: the words are "with him", not "to him", emphasizing the fact that the Light which he brought illumines every one who has the privilege of joining his great and universal Fellowship. (7.157)

1130 Falah = prosperity in its general sense as well as in its spiritual sense. In the general sense it means that right conduct is the only door to happiness and well-being. In the spiritual sense it means that Faith and its fruits (right conduct) are the only gates to salvation. (7.157)

13:5 - If thou dost marvel (at their want of faith) strange is their saying: "When we are (actually) dust shall we indeed then be in a creation renewed?" They are those who deny their Lord! They are those round whose necks will be **yokes** (of servitude): they will be Companions of the Fire who dwell therein (for aye)! 18081809

1809 Aglal: **yokes** (of servitude): Cf. vii. 157 and n. 1128. The punishment may be conceived of in two stages: immediately, yokes of servitude to superstition, falsehood, etc., as against the freedom in Faith; and finally, the Fire which burns the very soul. (13.5)

34:33 - Those who had been despised will say to the arrogant ones: "Nay! it was a plot (of yours) by day and by night. Behold! ye (constantly) ordered us to be ungrateful to Allah and to attribute equals to Him!" They will declare (their) repentance when they see the Penalty: We shall put **yokes** on the necks of the Unbelievers: it would only be a requital for their (ill) deeds. 383838393840

3838 The more intelligent ones who exploit the weaker ones are constantly plotting night and day to keep the latter ignorant and under their thumb. They show them the ways of Evil, because by that means they are more in their power. (34.33)

3839 If all men worshipped the true God, and none but Him, they could not on the one hand be trampled upon, and on the other hand they could not be unjust. It is in the worship of false ideals or false gods that alluring structures of fraud and injustice are built up. (34.33)

3840 Cf. x. 54, and n. 1445. All these mutual recriminations would be swallowed up in the general realisation of the Truth by both sides in the Hereafter. They would be prepared openly to declare their repentance, but it would be too late. The yoke of slavery to Evil will be on their necks. Allah's justice put it there, but what else could it do? Their own sins will cry out against them and hold them under their yokes. (34.33)

36:8 - We have put **yokes** round their necks right up to their chins so that their heads are forced up (and they cannot see). 3948

3948 Man's misdeeds inevitably call forth the operation of Allah's Law. The result of man's wilful disobedience is now described in a series of metaphors. (1) Refusal of Allah's Light means less and less freedom of action for man: the yoke of sin is fastened round man's neck, and it gets more and more tightened, right up to the chin. (2) The head is forced up and kept in a stiff position, so that the mind becomes befogged. Moral obliquity taints the intellect. According to the Sanskrit proverb, "When destruction comes near, understanding is turned upside down." According to the Latin proverb, "Whom God wishes to destroy, He first makes demented." In other words, iniquity not only is folly, but leads deeper and deeper into folly, narrowness of vision, and blindness to the finer things of life. (3) This state of deprivation of Grace leads to such a decline in spiritual vitality that the victim can neither progress nor turn back, as explained in the next verse. (36.8)

40:71 - When the yokes (shall be) round their necks and the chains; they shall be dragged along 4448

4448 The rejection of Allah's Message, however brought, carries its own penalty. The yoke of slavery to Sin and Evil is fastened more and more firmly round the rejecter's neck, because there is no one to safeguard his freedom, and the chains of superstitions and the ugly consequences of evil restrict his freedom and the limited faculty of choice which was given by Allah to man. This process receives its climax at the Hour of Judgment. (40.71)

76:4 - For the Rejecters We have prepared Chains **Yokes** and a Blazing Fire. 5834

5834 Cf. xiii. 5; xxxiv. 33 and xl. 71. (76.4)  
See under "Chains"

## YUSUF

See under "Prophets"

## YUNUS

See under "Prophets"



## YOUTHS

12:19 - Then there came a caravan of travellers: they sent their water-carrier (for water) and he let down his bucket (into the well)... He said: "Ah there! Good news! Here is a (fine) **young man**! So they concealed him as a treasure! But Allah knoweth well all that they do!" <sup>1653165416551656</sup>

1654 The water carrier is surprised and taken aback, when he finds a **youth** of comely appearance, innocent like an angel, with a face as bright as the sun! What is he to make of it? Anyhow, to see him is a delight! And he shouts it out as a piece of good news. Some Commentators think that "Bushra", the Arabic word for "Good news", is a proper noun, the name of the companion to whom he shouted. (12.19)

18:10 - Behold the **youths** betook themselves to the Cave: they said "Our Lord! bestow on us Mercy from Thyself and dispose of our affair for us in the right way!" <sup>23372338</sup>

2337 The bare Christian story (without the spiritual lessons taught in the Qur-an) is told in Gibbon's Decline and Fall of the Roman Empire (end of chapter 33). In the reign of a Roman Emperor who persecuted the Christians, seven Christian youths of Ephesus left the town and hid themselves in a cave in a mountain near by. They fell asleep, and remained asleep for some generations or centuries. When the wall which sealed up the cave was being demolished, the youths awoke. They still thought of the world in which they had previously lived. They had no idea of the duration of time. But when one of them went to the town to purchase provisions, he found that the whole world had changed. The Christian religion, instead of being persecuted was fashionable: in fact it was now the State religion. His dress and speech, and the money which he brought, seemed to belong to another world. This attracted attention. The great ones of the land visited the Cave, and verified the tale by questioning the man's Companions. When the story became very popular and circulated throughout the Roman Empire, we may well suppose that an Inscription was put up at the mouth of the Cave. See verse 9 and n. 2336. This inscription was probably to be seen for many years afterwards, as Ephesus was a famous city on the west coast of Asia Minor, about forty to fifty miles south of Smyrna. Later on, the Khalifa Wathiq (842-846 A.D.) sent an expedition to examine and identify the locality, as he did about the Zul-Qarnain barrier in Central Asia. A popular story circulating from mouth to mouth would necessarily be vague as to dates and vary very much in details. Somewhere about the 6th century A.D. a Syriac writer reduced it to writing. He suggested that the youths were seven in number; that they went to sleep in the reign of the Emperor Decius (who reigned from 249 to 251 A.D., and who was a violent persecutor of Christianity); and that they awoke in the reign of Theodosius 11, who reigned from 408 to 450 A.D. In our literature Decius is known as Daqyanus (from the adjectival Latin from Decianus), and the name stands as a symbol of injustice and oppression, and also of things old fashioned and out-of-date, as res Decianae must have been two or three centuries after Decius. (18.10)

2338 The youths hid in the cave, but they trusted in Allah, and made over their whole case to Him in prayer. Then they apparently fell asleep, and knew nothing of what was happening in the world outside. (18.10)

18:11 - Then We drew (a veil) over their ears for a number of years in the cave (so that they heard not): <sup>2339</sup>

2339 Drew (a veil) over their ears: i.e., sealed their ears, so that they heard nothing. As they were in the Cave they saw nothing. So they were completely cut off from the outer world. It was as if they had died, with their knowledge and ideas remaining at the point of time when they had entered the Cave. It is as if a watch stops at the exact moment of some accident, and any one taking it up afterwards can precisely fix the time of the accident. (18.11)

18:12 - Then We roused them in order to test which of the two parties was best at calculating the term of years they had tarried! <sup>23402341</sup>

2340 Roused them: or raised them up from their sleep or whatever condition they had fallen into (xviii, 18), so that they began to perceive the things around them, but only with the memories of the time at which they had ceased to be in touch with the world. (18.12)

2341 When they awoke to consciousness, they had lost all count of time. Though they had all entered together, and lain together in the same place for the same length of time, their impressions of the time they had passed were quite different. Time is thus related to our own internal experiences. We have to learn the lesson that men as good as ourselves may yet differ as to their reactions to certain facts, and that in such matters disputes are unseemly. It is best to say, "Allah knows best" (xviii. 19). (18.12)

18:13 - We relate to thee their story in truth: they were **youths** who believed in their Lord and We advanced them in guidance: <sup>2342</sup>

2342 Their Faith carried them higher and higher on the road to Truth. Faith is cumulative. Each step leads higher and higher, by the grace and mercy of Allah. (18.13)

18:80 - "As for the **youth** his parents were people of Faith and we feared that he would grieve them by obstinate rebellion and ingratitude (to Allah and man). <sup>2423</sup>

2423 This seemed at first sight even a more cruel act than scuttling the boat. But the danger was also greater. Khidhr knew that the youth was a potential parricide. His parents were worthy, pious people, who had brought him up with love. He

had apparently gone wrong. Perhaps he had already been guilty of murders and robberies and had escaped the law by subtleties and fraud. See next note. (18.80)

19:12 - (To his son came the command): "O Yahya! take hold of the Book with might": and We gave him wisdom even as a **youth**.<sup>24662467</sup>

2466 Time passes. The son is born. In this section of the Sura the centre of interest is Yahya, and the instruction is now given to him. 'Keep fast hold of Allah's revelation with all your might': for an unbelieving world had either corrupted or neglected it, and Yahya (John the Baptist) was to prepare the way for, Jesus, who was coming to renew and re-interpret it. (19.12)

2467 Hukm, translated Wisdom, implies something more than Wisdom; it is the Wisdom or Judgment that is entitled to judge and command, as in the matter of denouncing sin. (19.12)

21:60 - They said "We heard a **youth** talk of them: he is called Abraham." 2719

2719 Different groups of people are speaking. Those who were not present at Abraham's speech in verse 57 ask, "who has done this?" Those who were, at once name him, whereupon a formal council of the people was held, and Abraham was arraigned. (21.60)

28:14 – When he reached full age and was firmly established (in life) We bestowed on him wisdom and knowledge: for thus do We reward those who do good. 3340

3340 Full age may be taken to be mature **youth**, say between 18 and 30 years of age. By that time a person is fully established in life; his physical build is completed, and his mental and moral habits are formed. In this case, as Moses was good at heart, true and loyal to his people, and obedient and just to those among whom he lived, he was granted wisdom and knowledge from on high, to be used for the times of conflict which were coming for him. His internal development being complete, he now goes out into the outer world, where he is again tried and proved, until he gets his divine commission. (28.14)

38:17 - Have patience at what they say and remember Our Servant David the man of strength: for he ever turned (to Allah). 4167

4167 David was a man of exceptional strength, for even as a raw **youth**, he slew the Philistine giant Goliath. See ii. 249-252, and notes 286-87. Before that fight, he was mocked by his enemies and chidden even by his own elder brother. But he relied upon Allah, and won through, and afterwards became king. (38.17)

52:24 - Round about them will serve (devoted) to them **youths** (handsome) as Pearls well-guarded. 5058

5058 Maknun: well-guarded, kept close, concealed from exposure: the beautiful nacreous lustre of Pearls is disfigured by exposure to gases, vapours, or acids; when not actually in use they are best kept in closed caskets, guarded from deteriorating agencies. (52.24)

76:19 - And round about them will (serve) **youths** of perpetual (freshness): if thou seest them thou wouldst think them scattered Pearls. 58515852

5851 Cf. lvi. 17 and n. 5231. (76.19)

5852 Pearls for beauty and splendour: scattered, because they are moving to and fro. (76.19)

Al-Tirmidhi Hadith

**Hadith 6154** Narrated by  
**AbuSa'id**

Allah's Messenger (peace be upon him) said, "Al-Hasan and al-Husayn will be the chief ones among the **youths** who go to Paradise."

Tirmidhi transmitted it.

►Sunan of Abu-Dawood

**Hadith 677** Narrated by  
**AbuMalik al-Ash'ari**

Should I not tell you how the Apostle of Allah (peace be upon him) led the prayer? He said: He had the iqamah announced, drew the men up in line and drew up the **youths** behind them, then led them in prayer. He then mentioned how he conducted it. and said: Thus is the prayer of.....AbdulA'la said: I think he must have said: My people.

►Sahih Muslim Hadith

**Hadith 6802** Narrated by  
**AbuHurayrah**

Allah's Apostle (peace be upon him) said: He who would get into Paradise (would be made to enjoy such an everlasting) bliss that he would neither become destitute, nor would his clothes wear out, nor his **youth** would decline.

►Sunan of Abu-Dawood

**Hadith 2381** Narrated by  
**AbuHurayrah**

A man asked the Prophet (peace be upon him) whether one who was fasting could embrace (his wife) and he gave him permission; but when another man came to him, and asked him, he forbade him. The one to whom he gave permission was an old man and the one whom he forbade was a **youth**.

**Sunan of Abu-Dawood** Hadith 887

**Narrated by** Narrated by  
**Anas ibn Malik**

I did not offer behind anyone after the Apostle of Allah (peace be upon him) a prayer like the prayer offered by the Apostle of Allah (peace be upon him) than this **youth**, i.e. Umar ibn AbdulAziz. We estimated reciting glorification ten times in his bowing, and in his prostration ten times.

►Al-Tirmidhi Hadith

**Hadith 5174** Narrated by  
**Amr ibn Maymun al-Awdi**

Allah's Messenger (peace be upon him) said to a man in the course of an exhortation, "Grasp five things before five others: your **youth** before your decrepitude, your health before your illness, your riches before your poverty, your leisure before your work, and your life before your death."

Tirmidhi transmitted it in mursal form.

►Al-Tirmidhi Hadith

**Hadith 4971** Narrated by  
**Anas ibn Malik**

Allah's Messenger (peace be upon him) said, "No **youth** will honour an old man because of his years without Allah appointing one to honour him when he is old."

Tirmidhi transmitted it.

**Z.**

**ZAID**

33:37 - Behold! thou didst say to one who had received the grace of Allah and thy favor: "Retain thou (in wedlock) thy wife and fear Allah." But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people but it is more fitting that thou shouldst fear Allah. Then when Zaid had dissolved (his marriage) with her with the necessary (formality) We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons when the latter have dissolved with the necessary (formality) (their marriage) with them: and Allah's command must be fulfilled. 37223723372437253726

3722This was **Zaid son of Haritha**, one of the first to accept the faith of Islam. He was a freedman of the holy Prophet, who loved him as a son and gave him in marriage his own cousin Zainab. The marriage however turned out to be unhappy. See next note. (33.37)

3723Zaid's marriage with the Prophet's cousin Zainab daughter of Jahsh did not turn out happy. Zainab the high-born looked down upon Zaid the freedman who had been a slave. And he was not comely to look at. Both were good people in their own way, and both loved the Prophet, but there was mutual incompatibility and this is fatal to married life. Zaid wished to divorce her, but the Prophet asked him to hold his hand, and he obeyed. She was closely related to the Prophet; he had given a handsome marriage gift on her marriage to Zaid; and people would certainly talk if such a marriage was broken off. But marriages are made on earth, not in heaven, and it is no part of Allah's Plan to torture people in a bond which should be a source of happiness but actually is a source of misery. Zaid's wish-indeed the mutual wish of the couple-was for the time being put away, but it became eventually an established fact, and everybody came to know of it. (33.37)

3724All actual facts are referred to Allah. When the marriage is unhappy, Islam permits the bond to be dissolved, provided that all interests concerned are safeguarded. Apparently there was no issue here to be considered. Zainab had to be considered, and she obtained the dearest wish of her heart in being raised to be a Mother of the Believers, with all the dignity and responsibility of that position. See n. 3706 to xxxiii. 28 above. (33.37)

The Iddat or period of waiting after divorce (ii. 228, and n. 254) was duly completed. (33.37)

► Sahih Al-Bukhari Hadith

### Hadith 9.516 Narrated by Anas

**Zaid bin Haritha** came to the Prophet complaining about his wife. The Prophet kept on saying (to him), "Be afraid of Allah and keep your wife." 'Aisha said, "If Allah's Apostle were to conceal anything (of the Qur'an) he would have concealed this Verse." Zainab used to boast before the wives of the Prophet and used to say, "You were given in marriage by your families, while I was married (to the Prophet) by Allah from over seven Heavens." And Thabit recited, "The Verse: 'But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people,' (33.37) was revealed in connection with Zainab and Zaid bin Haritha."

► Sahih Al-Bukhari Hadith

### Hadith 5.102 Narrated by Anas

The Prophet had informed the people about the death of Zaid, Ja'far and Ibn Rawaha before the news of their death reached them. He said with his eyes flowing with tears, "Zaid took the flag and was martyred; then Ja'far took the flag and was martyred, and then Ibn Rawaha took the flag and was martyred. Finally the flag was taken by one of Allah's Swords (i.e. Khalid bin Al-Walid) and Allah gave them (i.e. the Muslims) victory."

Sahih Al-Bukhari Hadith

### Hadith 5.560 Narrated by Nafi

Ibn 'Umar informed me that on the day (of Mu'tah) he stood beside Ja'far who was dead (i.e. killed in the battle), and he counted fifty wounds in his body, caused by stabs or strokes, and none of those wounds was in his back.

'Abdullah bin 'Umar said, "Allah's Apostle appointed **Zaid bin Haritha** as the commander of the army during the Ghazwa of Mu'tah and said, "If Zaid is martyred, Ja'far should take over his position, and if Ja'far is martyred, 'Abdullah bin Rawaha should take over his position.' " 'Abdullah bin 'Umar further said, "I was present amongst them in that battle and we searched for Ja'far bin Abi Talib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows)."

Maududi Sura Introductions

### Surah 24. An-Nur See Section

.....The first opportunity for the use of the new strategy was afforded in Zil-Qa'dah 5 A.H. when the Holy Prophet married Hadrat Zainab (daughter of Jahsh), who was the divorced wife of his adopted son, **Zaid bin Harithah**. The Holy Prophet had arranged this marriage in order to put an end to the custom of ignorance, which gave the same status to the adopted son that was the right only of the son from one's own loins. The hypocrites, however, considered it a golden opportunity to vilify the Holy Prophet from inside the community, and the Jews and the mushriks exploited it from outside to ruin his high reputation by this malicious slander. For this purpose fantastic stories were concocted and spread to this effect: "One day Muhammad (Allah's peace be upon him) happened to see the wife of his adopted son and fell in love with her; he manouvered her divorce and married her." Though this was an absurd fiction it was spread with such skill, cunning and artfulness that it succeeded in its purpose; so much so that some Muslim traditionalist and commentators also have cited some parts of it in their writings, and the orientalisists have exploited these fully to vilify the Holy Prophet. As a matter of fact, Hadrat Zainab was never a stranger to the Holy Prophet that he should see her by chance and fall in love with her at first sight. For she was his first cousin, being the daughter of his real paternal aunt, Umaimah, daughter of Abdul Muttalib. He had known her from her childhood to her youth. A year before this incident, he himself had persuaded her against her will to marry Hadrat Zaid in order to demonstrate practically that the Quraish and the liberated slaves were equal as human being. As she never reconciled herself to her marriage with a liberated slave, they could not pull on together for long, which inevitably led to her divorce. The above mentioned facts were well known to all, yet the slanderers succeeded in their false propaganda with the result that even today there are people who exploit these things to defame Islam.....

Sahih Al-Bukhari Hadith

### Hadith 6.305 Narrated by Abdullah bin Umar

We used not to call **Zaid bin Haritha** the freed slave of Allah's Apostle except Zaid bin Muhammad till the Qu'anic Verse was revealed: "Call them (adopted sons) by (the names of) their fathers. That is more than just in the Sight of Allah." (33.5)

► Sahih Al-Bukhari Hadith

### Hadith 6.310 Narrated by Anas bin Malik

The Verse: "But you did hide in your mind that which Allah was about to make manifest." (33.37) was revealed concerning Zainab bint Jahsh and Zaid bin Haritha.

**ZAKARIYA:**

See under "Prophets"

**ZAKAH:**

2:43 - And be steadfast in prayer; **practice regular charity**; and bow down your heads with those who bow down (in worship).<sup>60</sup>

60 The argument is still primarily addressed to the Jews, but is of universal application, as in all the teachings of the Quran. The chief feature of Jewish worship was and is the bowing of the head. (2.43)

2:110 - And be steadfast in prayer and regular in charity: and whatever good ye send forth for your souls before you ye shall find it with Allah; for Allah sees well all that ye do.<sup>113</sup>

113 Cf. ii. 95 n. (2.110)

2:177 - It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in Allah and the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of love for Him for your kin for orphans for the needy for the wayfarer for those who ask and for the ransom of slaves; to be steadfast in prayer and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth the Allah-fearing.  
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179 Practical deeds of charity are of value when they proceed from love, and from no other motive. In this respect, also, our duties take various forms, which are shown in reasonable gradation: our kith and kin; orphans (including any persons who are without support or help); people who are in real need but who never ask (it is our duty to find them out, and they come before those who ask); the stranger, who is entitled to laws of hospitality; the people who ask and are entitled to ask, i.e., not merely lazy beggars, but those who seek our assistance in some form or another (it is our duty to respond to them); and the slaves (we must do all we can to give or buy their freedom). Slavery has many insidious forms, and all are included. (2.177)

2:277 - Those who believe and do deeds of righteousness and establish regular prayers and regular charity will have their reward with their Lord: on them shall be no fear nor shall they grieve.<sup>327</sup>

327 The contrast between charity and unlawful grasping of wealth began at ii. 274, where this phrase occurs as a theme. Here the theme finishes with the same phrase. The following four verses refer to further concessions on behalf of debtors, as creditors are asked to (a) give up even claims arising out of the past on account of usury, and (b) give time for payment of capital if necessary, or (c) to write off the debt altogether as an act of charity. (2.277)

4:162 - But those among them who are well-grounded in knowledge and the believers believe in what hath been revealed to thee; and (especially) those who establish regular prayer and practice regular charity and believe in Allah and in the Last Day: to them shall We soon give a great reward.

5:55 - Your (real) friends are (no less than) Allah His Apostle and the (fellowship of) believers those who establish regular prayers and regular charity and they bow down humbly (in worship).

9:11 - But (even so) if they repent establish regular prayers and practice regular charity they are your brethren in faith: (thus) do We explain signs in detail for those who understand.<sup>1259</sup>

1259 The chance of repentance and mercy to the worst enemies is again emphasised, in order that people with any understanding may not be misled into thinking that war was an easy or light matter. This emphasis is balanced by the emphasis in the next verse on the causes which made war inevitable for those with any self-respect. (9.11)

9:58 - And among them are men who slander thee in the matter of (the distribution of) the alms. If they are given part thereof they are pleased but if not behold! they are indignant!<sup>1318</sup>

1318 Sadaqa = alms, that which is given in Allah's name, mainly to the poor and needy, and for the cognate purposes specified in the next verse but one: Zakat is the regular and obligatory charity in an organised Muslim community, usually 2 1/2 per cent, of merchandise and 10 per cent, on the fruits of the earth. There is a vast body of literature on this subject. The main points may be studied in the Hidayat ilfur of Shaikh Burhanud-din 'All. As against zakat the term sadaqah has a much wider connotation, and is inclusive of zakat as in the verse 60 of this Sura. (9.58)

9:59 - If only they had been content with what Allah and His apostle gave them and had said "sufficient unto us is Allah! Allah and His apostle will soon give us of his bounty: to Allah do we turn our hopes!" (that would have been the right course).<sup>1319</sup>

1319 Selfish men think that charitable funds are fair game for raids, but the Islamic standards on this subject are very high. The enforcement of such standards is always unpopular, and even the Holy Prophet was subjected to obloquy and slander for his strictness to principle. In doubtful cases, claimants who are disappointed should not blame the principles or those who enforce them, but put their trust in Allah, whose bounties are unbounded, and are given to all, whether rich or poor, according to their needs and their deserts. For every one it is excellent advice to say: deserve before you desire. (9.59)

9:60 - Alms are for the poor and the needy and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah and Allah is full of knowledge and wisdom. <sup>1320</sup>

1320 Alms or charitable gifts are to be given to the poor and the needy and those who are employed in their service. That is, charitable funds are not to be diverted to other uses, but the genuine expenses of administering charity are properly chargeable to such funds. Who are the needy? Besides the ordinary indigent, there are certain classes of people whose need is great and should be relieved. Those mentioned here are: (1) men who have been weaned from hostility to Truth, who would probably be persecuted by their former associates, and require assistance until they establish new connections in their new environment: (2) those in bondage, literally and figuratively: captives of war must be redeemed: slaves should be helped to freedom-, those in the bondage of ignorance or superstition or unfavourable environment should be helped to freedom to develop their own gifts: (3) those who are held in the grip of debt should be helped to economic freedom: (4) those who are struggling and striving in Allah's Cause by teaching or fighting or in duties assigned to them by the Islamic State, who are thus unable to earn their ordinary living: and (5) strangers stranded on the way. All these have a claim to charity. They should be relieved by individual or organised effort, but in a responsible way. In this verse, the word sadaqat refers to obligatory charity (zakat). See n. 1318 above. (9.60)

9:98 - Some of the desert Arabs Look upon their payments as a fine and watch for disasters for you: on them be the disaster of evil: for Allah is He that heareth and knoweth (all things). <sup>1346</sup>

1346 The payments refer to the regular Charity established by Islam-the obligatory alms. If you look upon them as a fine or a burden, their virtue is lost. If you rejoice that you have there an opportunity of helping the Community to maintain its standards of public assistance and to suppress the unseemly beggary and loathsome importunity whose relief is only governed by motives of getting rid of awkward obstacles on the way, then your outlook is entirely different. You wish for organised and effective efforts to solve the problems of human poverty and misery. In doing so, you get nearer to Allah, and you earn the good wishes and prayers of godly men, led by our holy Leader Al-Mustafa. (9.98)

9:99 - But some of the desert Arabs believe in Allah and The Last Day and look on their payments as pious gifts bringing them nearer to Allah and obtaining the prayers of the apostle. Aye indeed they bring them nearer (to Him): soon will Allah admit them to His Mercy: for Allah is Off- Forgiving Most Merciful. <sup>1347</sup>

1347 The Mercy of Allah is always present, as the sun is always shining. But when we have prepared ourselves to receive it, we come to the full enjoyment of it, as a man who was in a shade comes out by his effort into the open, and basks in sunshine. (9.99)

90:13 - (It is:) freeing the bondman; <sup>6140</sup>

6140 The difficult path of virtue is defined as the path of charity or unselfish love, and three specific instances are given for our understanding: viz. (1) freeing the bondman, (2) feeding the orphan, and (3) feeding the indigent down in the dust. (90.13)

90:14 - Or the giving of food in a day of privation <sup>6141</sup>

6141 Feed those who need it, both literally and figuratively; but do so especially when there is privation or famine. (90.14)

90:15 - To the orphan with claims of relationship <sup>6142</sup>

6142 All orphans should be fed and helped. But ordinary orphans will come under the indigent in verse 16 below. The orphans related to us have a special claim on us. They should be near and dear to us, and if charity begins at home, they have the first claim on us. (90.15)

90:16 - Or to the indigent (down) in the dust. <sup>6143</sup>

6143 Persons down in the dust can only be helped from motives of pure charity, because nothing can be expected of them-neither praise nor advertisement nor any other advantage to the helper. Such help is help indeed. But there may be various degrees, and the help will be suited to the needs. (90.16)

90:17- Then will he be of those who believe and enjoin patience (constancy and self-restraint) and enjoin deeds of kindness and compassion. <sup>6144</sup>



6144 Such practical charity and love will be the acid test of Faith and the teaching of all virtues. The virtues are summed up under the names of Patience (the Arabic word includes constancy and self-restraint) and compassionate kindness. Not only will they be the test by which the sincerity of their Faith will be judged; they will be the fruit which their Faith will constantly produce. (90.17)

Fiqh-us-Sunnah

### Fiqh 3.81

## Transfer of Zakah

The jurists agree that zakah can be transferred from one city to another provided the needs of the city residents whom the zakah was originally derived from have first been satisfied. A large number of hadith on the subject stress the need for depleting zakah among the poor and the needy of the city from which it is collected. This is because zakah aims at freeing the poor inhabitants of an area from want, and thus its transfer would contribute to their deprivation. This is substantiated by the hadith of Mu'adh: "Tell them that there is a charity due upon them to be taken from their rich and to be given back to their poor." Abu Juhaifah reported: "The charity collector of the Messenger of Allah, upon whom be peace, came to us and took zakah from our rich and gave it to our poor. I was an orphan then, and he gave me a young she-camel." This is related by at-Tirmidhi, who graded it hassan.

'Imran ibn Husain reports that he was employed as a charity collector. When he returned from this assignment, he was asked: "Where is the collection?" He responded: "Did you send me for the collection? We took it and distributed it the way we did at the time of the Messenger of Allah, upon whom be peace." This is related by Abu Dawud and Ibn Majah. On the same subject, Tawus says: "Mu'adh wrote in his letter: 'Anyone who moves from one location to another, his charity and tithe remain in the location of his tribe.'" This is related by al-Athram in his Sunan.

Based on such hadith, the jurists say that the poor of a city have a prior claim over the local zakah than the poor elsewhere. Still, they differ over which conditions must prevail before zakah can be transferred from one city to another.

The Hanafiyyah hold that transferring zakah is disliked (makruh) unless it is for needy relatives and serves the ties of blood, or when the needs of a group of Muslims are more pressing than those of the locals, when it is tied to the general interests of the Muslims, when it is sought from a country at war against the Muslims to the land of Islam, when it is intended for a scholar, or when zakah is paid before the completion of the hawl. In those cases, transferring zakah is not disliked (makruh).

The Shafi'yyah maintain that transferring zakah is not allowed and that it must be spent in the area of its origin, unless it has no poor or other categories of zakah recipients. 'Amr ibn Shu'aib reported that the Messenger of Allah, upon whom be peace, appointed Mu'adh ibn Jabal to a position in Jund where the latter remained until the death of the Prophet. At the time of this event, he came to 'Umar who reappointed him. He sent to 'Umar one-third of the sadaqat collected from the local people, but 'Umar turned it down and said: "I did not appoint you to go there as a tax collector or as a tribute (jizyah) taker. I appointed you to collect sadaqat from the rich and then to return them to their poor." Mu'adh replied: "I would not have sent you anything [from the collection] if I had found someone deserving [over here]."

In the second year, he sent him half of the collected sadaqat, and they ran into the same issue again. In the third year, he sent him all of it, and 'Umar again argued with him. Mu'adh responded: "I could not find anyone who deserved to receive anything from me." This is related by Abu 'Ubaid.

Malik holds that transferring zakah is allowed only when there is a desperate need. The administration then can send it to the other place after due consideration of all the facts. The Hanbaliyyah say that it is not permissible to transfer zakah from its place of origin to that of the place beyond which salat ul-qasr is applicable. It must be spent in the place which generated it or near to it but not beyond the point of qasr.

Abu Dawud says: "I heard Ahmad saying 'no' when asked if zakah could be transferred from one city to another. Asked further, 'What if his [the zakah payer's] relatives are in the other city?' he replied: 'No. It can be transferred only when the needs of the poor residents of a city have been satisfied.'" This is based on the preceding hadith of Abu 'Ubaid. Ibn Qudamah holds that even if the zakah payer violated the above stipulations by transferring it, he would still have met his obligation. Most of the scholars also support this view. When a man resides in one city and his holdings happen to be in another, consideration will be given to the city where his holdings are located because the holdings generated zakah and the eligible people will be eyeing it. If part of the holdings are with the owner and some are in another city, zakah will be paid on the portion in each city. This applies to zakah on one's holdings. As for the zakah at the end of Ramadan (zakat ul-fitr), it is distributed in the city where it is due, whether the payer's holdings are there or not. This is because this type of zakah is associated with the person rather than with the holdings.

Fiqh-us-Sunnah

### Fiqh 3.39a

## Zakah on Camels

There is no zakah on camels unless there are five of them, they have been grazing freely and they have been in one's possession for a year. When the camels are five, their zakah is one sheep (shah).....

►Fiqh-us-Sunnah Subjects

## Zakah, Recipients of

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►Fiqh-us-Sunnah

## Fiqh 3.54

### Zakah is the Responsibility of the Owner, Not the Holdings Themselves

The Hanafiyyah, the Malikiyyah, and a report from ash-Shafi'i and Ahmad propose that it is the property which owes zakah. The second opinion attributed to ash-Shafi'i and Ahmad is that zakah is the responsibility of the owner, not the property. The difference between the two opinions is obvious:.....

Fiqh-us-Sunnah

## Fiqh 3.16a

### Zakah on Jewelry

Scholars agree that no zakah has to be paid on diamonds, pearls, sapphires, rubies, corals, chrysolite, or any kind of precious stones unless they are used for trade. There is, however, disagreement over whether women's gold or silver jewelry is exempt. Abu Hanifah and Ibn Hazm hold that zakah is compulsory on gold and silver jewelry provided they constitute a nisab. Their view is based on the report of 'Amr ibn Shu'aib from his father from his grandfather: "Two women with gold bracelets on their wrists came to the Prophet, upon whom be peace. The Prophet said: 'Do you want Allah to make you wear bracelets of fire on the Day of Judgment?' They answered: 'No.' He said: 'Then pay the zakah which is due on what you wear on your wrists.' "

In the same way, Asma' bint Yazid reported: "My aunt and I, while wearing gold bracelets, went to the Prophet, upon whom be peace. He asked: 'Did you pay their zakah?' She related that they had not. The Prophet said: 'Do you not fear that Allah will make you wear a bracelet of fire? Pay its zakah.' " Al-Haythami confirms that it was narrated by Ahmad, and its chain is good.

'Aishah narrated: "The Messenger of Allah, upon whom be peace, came to me and saw me wearing silver rings. Thereupon, he asked: 'What is this, 'Aishah?' I replied: 'I made them to adorn myself for you, O Messenger of Allah.' He said: 'Did you pay their zakah?' I said: 'No, or what Allah wishes.' Then he said: 'Their punishment in Hell is enough for you.' " This is related by Abu Dawud, ad-Daraqutni, and al-Baihaqi.

Malik, ash-Shafi'i, and Ahmad ibn Hanbal hold that there is no zakah on women's jewelry regardless of its value. Al-Baihaqi relates that Jabir ibn 'Abdullah was once asked if jewelry was subject to zakah. He replied that it was not, even if its value exceeded one thousand dinars.

Al-Baihaqi also narrates the case of Asma': "Asma' bint Abu Bakr used to adorn her daughters with gold. Although its value was around fifty thousand dinars, she did not pay zakah on it."

It is related in al-Muwatta' from 'Abdurrahman ibn al-Qasim from his father that 'Aishah used to take care of her nieces, who were orphans under her protection, and adorned them with jewelry without paying its zakah. Also in al-Muwatta' it is related that 'Abdullah ibn 'Umar used to adorn his daughters and slave girls with gold without paying zakah.

Summing up the subject, al-Khattabi concludes: "What appears in the Qur'an supports the view of those who hold that zakah is obligatory on gold and silver, and the traditions also support this. Those who did not consider it obligatory based their view on speculation and some of the traditions. However, to be on the safe side, it is better to pay." These different views deal with allowable gold or silver adornment. As for other adornments which are prohibited-- that is, a woman wearing a man's adornment--their zakah should be paid. The same rule is applied to gold or silver utensils.

►Fiqh-us-Sunnah

## Fiqh 3.83

### Errors in the Distribution of Zakah

The topic of recipients versus non-recipients of zakah has already been covered. It does happen, however, that a zakah payer inadvertently gives it to an ineligible person at the expense of an eligible one. Upon the realization of such a mistake, would he be considered to have fulfilled his obligation of zakah or would it still be a debt upon him until he pays it to the right people? The jurists differ over this point. Abu Hanifah, Muhammad, al-Hasan, and Abu 'Ubaidah maintain that in such a case he would not be required to pay another zakah.

Ma'an ibn Yazid reports: "My father set aside a few dinars for sadaqah and gave them to a man in the mosque. I went and took them and brought them back to my father. He said: 'By Allah! What have you done?' I consulted the Prophet, upon whom be peace, about it. The Prophet observed: 'O Yazid, for you is what you intended and O Ma'an, for you is what you have taken.' " This is related by Ahmad and al-Bukhari. The meaning of this hadith is that sadaqah is supererogatory (nafl); however, the word ma (meaning what) in laka ma nawayta (for you is what you intended) denotes generalization. Abu Hanifah and Muhammad are supported in their stand by a hadith from Abu Hurairah which reports the Prophet, upon

whom be peace, saying: "A man [from Banu Isra'il] said [to himself]: 'Tonight I will give away something in sadaqah.' So he went out with his sadaqah and [unknowingly] gave it to a thief. The next morning he was told by the people that he had given sadaqah to a thief. [On hearing this,] he said: 'O Allah! Praised be You. Certainly I will give sadaqah again.' So, he went out with his sadaqah and [unknowingly] gave it to an adulteress. The next morning he was told that he had given sadaqah to an adulteress. The man said: 'O Allah! Praised be You. [I gave my sadaqah] to an adulteress. Certainly I will give sadaqah again.' Thus he went out with his sadaqah again and [unknowingly] gave it to a rich person. The next morning the people said that the night before he had given his sadaqah to a wealthy person. He said: 'O Allah! Praised be You. [I have given my sadaqah] to an adulteress, a thief, and a rich person.' [In his dreams] he saw someone saying to him: 'The sadaqah you gave to the thief might make him abstain from stealing, and that given to the adulteress might make her abstain from illegal sex [adultery], and that given to the wealthy person might make him learn a lesson from it and spend his wealth, which Allah, the Exalted One, has given him in Allah's cause.' " This is related by Ahmad, al-Bukhari, and Muslim.

The Prophet, upon whom be peace, said to a man who asked him for sadaqah: "If you were eligible for zakah, I would have given you your due." He (the Prophet) gave (zakah) to two well built persons saying: "If you wish, I will give from it [sadaqah]. There is no portion in it for a wealthy person or a healthy individual who is earning." Ibn Qudamah says: "If he would have considered the reality of the rich person, he would not have been contented with what they said [concerning this matter]."

The opinion of Malik, ash-Shafi'i, Abu Yusuf, ath-Thauri, and Ibn al-Mundhir is that it will not be sufficient for a zakah payer to give it to the undeserving, especially when his mistake becomes clear. In that case, he should pay zakah once again to those who deserve it. His case is similar to the case of unpaid debts (owed) to other people. Ahmad says that there are two opinions concerning one paying zakah to a person whom he thought was poor and later learned was rich. The first contends it would be considered paid, while the second says that it would not be. When it becomes known that one who received zakah is a slave, an unbeliever, a Hashimite (a person from the Prophet's family), or an ineligible relative of the zakah payer, then one has not discharged one's obligation, the reason being that it is difficult to know who is rich and who is poor: "The ignorant man thinks that since they [who do not ask for] are modest they are free from want" [[al-Baqarah 273](#)].

►Fiqh-us-Sunnah

### Fiqh 3.55

## Loss of the Holdings after Zakah is Due

Once zakah becomes payable on the holdings either because of the completion of a year or harvest time, and the holdings or part of them are lost, the owner still has to pay it. Whether the loss occurred owing to negligence or not does not matter.....

►Fiqh-us-Sunnah

### Fiqh 3.28

## The Rate of Zakah

The rate of zakah differs according to the method of irrigation. If it is watered naturally without the use of artificial means, then the zakah payable is a tithe (one-tenth) of the produce. However, if it is irrigated by a mechanical device or with purchased water, then the zakah payable is half a tithe.

Mu'adh reports that the Prophet, upon whom be peace, said: "On that which is watered by the heavens, or by an adjacent water channel, a tithe is due. As for what is irrigated through a well or a stream, its zakah is half a tithe." This hadith is narrated by al-Baihaqi and al-Hakim, and is graded sahih.

Ibn 'Umar reported that the Prophet, upon whom be peace, said: "On that which is watered by the heavens or springs or its own roots, a tithe is due, and on that watered by a well or a stream, half a tithe." This hadith is narrated by al-Bukhari and others.

In case the land is watered equally by artificial as well as natural means, then zakah payable will be three-fourths of a tithe.

Ibn Qudamah stated that he did not know of any difference of opinion on the preceding hadith. If one method of watering is used more than the other, then for calculating zakah, this would be the determining factor. This is the view of Abu Hanifah, Ahmad, ath-Thauri, and ash-Shafi'i (one of his two opinions).

All of the costs involved in harvesting, transportation, threshing, cleaning, storing, and others are to be borne by the owner from his property and should not be accounted for against the zakah to be paid.

Ibn 'Abbas and Ibn 'Umar hold that whatever is borrowed for the purpose of tilling, planting, and harvesting should first be taken out.

This is evident from their following statements reported by Jabir ibn Zaid that Ibn 'Abbas and Ibn 'Umar said that a man who borrows in order to spend it either on cultivation (of his land) or on his family must first pay off his debt, then pay zakah on the rest. Ibn 'Abbas said: "First he must pay off what he spent on cultivation, and then pay zakah on the rest." Yahya ibn Adam related this in al-Kharaj.

Ibn Hazm relates from 'Ata that all expenses are to be deducted first. If zakah is applicable to the remaining amount, only then will it be paid.

►Fiqh-us-Sunnah

### Fiqh 3.70a

## Who Has Priority in the distribution of zakah

The distribution of zakah to those who are eligible, as mentioned in the 'ayah from at-Taubah, can now be classified as under:

The poor (fuqdra'); the needy (masakim); the administrators of zakah ('amiluna 'alaiha); those whose hearts are to be won over (mu'allafatu qulubuhum), slaves (ar-riqab); those in debt (gharimun) the wayfarers (abna' as-Sabil); the warriors (mujahidin).

The jurists differ over the distribution of zakah among the preceding eight groups of people.

Ash-Shafi' and his followers hold that if a distributor of zakah happens to be the owner of the property (or the agent), then there is no share of the collectors in it. In that case, it becomes obligatory to distribute the sum collected among the remaining seven categories. If other categories are for some reason ineligible for their share, it will be distributed among those still eligible. It is not permissible to disregard any category if it meets the conditions for eligibility. Ibrahim an-Nakha'i says that if the amount of zakah received is large, then it is possible to divide it among the different categories. However, if it is small, it is permissible to place it into one category. Ahmad ibn Hanbal holds that the division of zakah has a priority but that it is permissible to give it all to one category. Malik maintains that the distributor of zakah should make an effort to investigate those who are in need. He should distribute it according to the immediate condition of the needy and poor people. Thus, if he sees in certain years that the poor need more, they should be given priority. If he sees in another year that the wayfarers are more needy, he should distribute it among the travelers. The Hanafiyyah and Sufyan ath-Thauri thought that the zakah payer can choose the categories he wished to distribute the zakah to. This is related by Hudhaifah and Ibn 'Abbas. Al-Hasan al-Basri and 'Ata' ibn Abi Rabah base their opinions on it. Abu Hanifah holds that the distributors of zakah may give it to one person under any of the eight categories.

Fiqh-us-Sunnah

### Fiqh 3.76

## Who Distributes Zakah?

The Messenger of Allah used to send his authorized agents to collect zakah. He would then distribute it among the deserving people. Abu Bakr and 'Umar did the same. There is no difference between unhidden wealth (i.e., plants, fruit, cattle, and minerals) and hidden wealth (i.e., trade goods, gold, silver, and treasure). When 'Uthman became caliph, he followed this practice for a while. Later on, when he saw that the hidden wealth was tremendous and that pursuing it embarrassed the community and while checking it harmed its owners, he left the payment of the zakah on such property to the individual's discretion. Jurists agree that the owners themselves should assume the distribution of zakah, especially when it is for hidden wealth. As-Sa'ib ibn Yazid reported: "I once heard the Messenger of Allah, upon whom be peace. He said: 'This is the month of your zakah. If any one of you still owes a debt, let him pay it off so that your properties become free from debts. Then, you can pay the zakah on them.' " Al-Baihaqi relates it with a sahih chain.

An-Nawawi says that some scholars agree with this practice.....

►Fiqh-us-Sunnah

### Fiqh 3.8

## Who is Obligated to Pay Zakah

Zakah must be paid by every Muslim who has a nisab, which is the minimum of one's holdings liable to zakah. The nisab is conditioned by the following:

1. Zakah should be paid on any amount of money remaining after meeting the expenses for such necessities as food, clothes, housing, vehicles and craft machines.
2. A complete year of Islamic calendar should pass, starting from the very day of the nisab's possession, without any decrease during the year. In case of its decrease (being less than nisab), the year count (hawl;) starts from the day of the nisab completion.

Commenting on the issue, an-Nawawi said: "In our view and the views of Malik, Ahmad, and the majority of scholars, the amount of property liable for payment of zakah, such as gold, silver, or cattle, is tied to the completion of nisab through the turn of a whole year. If the nisab decreases in any time of the year, [the counting of] the year discontinues. Later, if the nisab is completed, the year count is resumed from the time of its completion."

On the same subject, Abu Hanifah holds: "What matters is the availability of nisab at the beginning and end of the year. Its decrease at any time in between does not matter, even though the zakah payer had two hundred dirhams and he lost all but one dirham during the year, or if he had forty sheep, all of which died except for one during the year. If, at the end of the year, he had two hundred dirhams, or forty sheep, then he must pay zakah on all of that. This condition is not applicable to the zakah of plantations and fruits, for their zakah should be paid on the harvest day. Allah, the Exalted One, says: 'And pay the due thereof upon the harvest day' [al-A'raf 142]."

Al-'Abdari elaborated that: "The holdings subject to zakah are of two kinds. The first kind grows by itself: crops and fruits. The second kind is used for growing and production: money, merchandise, and cattle. In the former case, zakah should be

paid at the time of harvest. In the latter case, it should be paid at the end of the haul. This was the opinion of all jurists as reported in an Nawawi's al-Majmu'."

►Fiqh-us-Sunnah Subjects

## **Zakah On Plants and Fruit**

1. Zakah on Plants and Fruits  
Fiqh us-Sunnah Vol.3 Page 21
2. Zakah on Plants and Fruits at the Time of the Prophet  
Fiqh us-Sunnah Vol.3 Page 21
3. Plants and Fruits Which Were Not Subject to Zakah  
Fiqh us-Sunnah Vol.3 Page 22
4. Opinion of Jurists  
Fiqh us-Sunnah Vol.3 Page 23
5. Zakah on Olives  
Fiqh us-Sunnah Vol.3 Page 24
6. Origin of the Different Opinions Concerning Zakah on Plants and Fruits  
Fiqh us-Sunnah Vol.3 Page 24
7. Nisab of Plants and Fruits  
Fiqh us-Sunnah Vol.3 Page 26
8. The Rate of Zakah  
Fiqh us-Sunnah Vol.3 Page 28
9. Zakah on Kharajiyah Land  
Fiqh us-Sunnah Vol.3 Page 29
10. Estimation of Nisab on Palm Trees and Grapevines  
Fiqh us-Sunnah Vol.3 Page 32
11. Eating of the Grains  
Fiqh us-Sunnah Vol.3 Page 34
12. Combining Grains and Fruit  
Fiqh us-Sunnah Vol.3 Page 34
13. When Zakah is Due on Plants and Fruits  
Fiqh us-Sunnah Vol.3 Page 35
14. Payment of Good (Things) for Zakah  
Fiqh us-Sunnah Vol.3 Page 35
15. Zakah on Honey  
Fiqh us-Sunnah Vol.3 Page 36

Fiqh-us-Sunnah

## **Fiqh 3.76a**

### **Paying Zakah to the Leader, Regardless of His Being Just or Unjust**

It is permissible to pay zakah to a Muslim leader, whether he is just or not, provided he rules (more or less) according to Islamic laws. The property owner absolves himself of his obligation by giving zakah to the leader. If the leader does not distribute it properly, it is preferable that the property owner do so himself, unless the leader or his agent asks for it.

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►Fiqh-us-Sunnah Subjects

## **Zakah, Holdings Subject To**

1. Holdings subject to zakah  
Fiqh us-Sunnah Vol.3 Page 13
2. Zakah on Gold and Silver: Its Obligation  
Fiqh us-Sunnah Vol.3 Page 13
3. Nisab of Gold and Its Due  
Fiqh us-Sunnah Vol.3 Page 13
4. Nisab of Silver and Its Due  
Fiqh us-Sunnah Vol.3 Page 14
5. Combining Gold and Silver  
Fiqh us-Sunnah Vol.3 Page 14
6. Zakah on Debt  
Fiqh us-Sunnah Vol.3 Page 15



7. Zakah on Banknotes and Bonds  
Fiqh us-Sunnah Vol.3 Page 16
8. Zakah on Jewelry  
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9. Zakah on a Woman's Dowry  
Fiqh us-Sunnah Vol.3 Page 17
10. Zakah on House Rent  
Fiqh us-Sunnah Vol.3 Page 17
11. Zakah on Trade  
Fiqh us-Sunnah Vol.3 Page 18
12. When Goods can be Judged as Trading Goods  
Fiqh us-Sunnah Vol.3 Page 19
13. How is Zakah on Trade Money to be Paid?  
Fiqh us-Sunnah Vol.3 Page 20

►Fiqh-us-Sunnah

### Fiqh 3.11a

#### Paying Zakah in Advance

It is permissible for zakah to be paid for even two years in advance. Al-Zuhri did not see any problem in paying his zakah before the hawl. ....

Fiqh-us-Sunnah

### Fiqh 3.2

#### Exhortation to Give Zakah in the Qur'an

**At-Taubah 103** authorizes the Prophet, upon whom be peace, to take either a stipulated amount of alms from the believers' holdings in the form of the obligatory zakah, or a voluntary, unstipulated amount (zakah of tatawwul). In this 'ayah, "purify" means to purify them from stinginess, greed, and meanness, and a lack of remorse toward the poor and the wretched. To sanctify them is to raise them in esteem through good deeds and blessings so that they will be worthy of happiness both now and in the afterlife.

In reference to the life hereafter, Allah reveals: "Lo! Those who keep from evil will dwell amid gardens and watersprings, taking that which their Lord gives them. For they were before doers of good. They used to sleep but little of the night, and in the hours of the early dawn they prayed for forgiveness.... In their wealth, the beggar and the outcast had due share" [**adh-Dhariyat 15-19**]. Allah views beneficence and righteousness as exclusive qualities of the pious. It is because of their beneficence that they pray at night and ask Allah's forgiveness at dawn as a way of worshipping and approaching Him. Their beneficence is likewise in their giving to the needy their share of mercy and sympathy.

Allah further confirms: "And the believers, men and women, are protecting friends of one another; they enjoin the right and forbid the wrong, they perform prayer and pay the zakah, and they obey Allah and His Messenger. Upon them, Allah will have mercy" [**at-Taubah 71**].

Such are the people blessed by Allah and given His mercy-- those who believe in Him, who take care of each other through support and love, who exhort fairness and restrain lewd behavior, who have strong ties with Allah through prayer, and who strengthen their mutual relations through zakah.

Finally, these people, as reflected in **al-Haji 41**, are: "Those who, if we give them power in the land, perform prayers and pay zakah, and enjoin kindness and forbid inequity." Giving zakah is, therefore, one of the reasons for which the righteous are given authority on earth.

Fiqh-us-Sunnah

### Fiqh 3.3

#### Exhortation to Give Zakah in the Hadith

At-Tirmidhi relates from Abu Kabshah alAnmari that the Prophet, upon whom be peace, said: "I swear upon three (things) and ask you to memorize my words: Sadaqah taken from a property never decreases it; a man who suffers injustice and is patient with it, Allah will grant him strength; a man who starts begging, Allah will cause him to be poor."

Ahmad and at-Tirmidhi relate (and the latter graded it sahih) from Abu Hurairah that the Messenger of Allah, upon whom be peace, said: "Allah receives charity by His right hand, and then He causes it to grow for each of you. Just as you raise a horse, colt, foal, or young weaned camel, so that morsel becomes as large as the Mount of 'Uhud."

Of this hadith's content, Waki' says: "This is sanctioned by the Qur'an: 'Do they not know that it is Allah alone who can accept the repentance of His servants and is the (true) recipient of whatever is offered for His sake - and that Allah alone is an acceptor of repentance, a dispenser of grace?' [**at-Taubah 104**]. 'Allah deprives usurious gains of all blessing, whereas He blesses charitable deeds with manifold increase.' [**al-Baqarah 276**]."

Again, Ahmad relates, with a sound chain of narrators, that Anas said: "A man from the tribe of Tameem came to the Messenger of Allah, upon whom be peace, and said: 'O Messenger of Allah! I have plenty of property, a large family, a great deal of money, and I am a gracious host to my guests. Tell me how to conduct my life and how to spend.' The

Messenger of Allah, upon whom be peace, replied: 'Pay zakah out of your property, for truly it is a purifier which purifies you, and be kind to your relatives, and acknowledge the rights of the poor, neighbors, and beggars'."

It was reported from 'Aishah that the Messenger of Allah, upon whom be peace, said: "I swear upon three things: Allah does not equate one who has a portion in Islam with one who does not. The portions of Islam are three: prayer, fasting, and zakah. If Allah takes care of a man in this world, He will take care of him on the Day of Judgment. If a man likes a group of people, Allah will certainly include him among them. As for the fourth, if I swear on it, I hope I will not commit a sin: that if Allah conceals a man's sin in this world, He will certainly not expose him on the Day of Judgment."

At-Tabarani relates in al-'Awsat, that Jabir reported: "A man said: 'O Messenger of Allah! What will be the gains for a man who pays zakah on his assets?' The Messenger of Allah, upon whom be peace, said: 'For one who pays zakah on his assets, he will be removed from the evil in them'."

On the same subject, al-Bukhari and Muslim relate that Jabir ibn 'Abdullah reported: "I gave my allegiance to the Messenger of Allah, upon whom be peace, that I will establish salah (prayers) and zakah, and I will give advice to every Muslim."

►Fiqh-us-Sunnah

## Fiqh 3.59

### The Recipients of Zakah

There are eight categories of the beneficiaries of zakah which Allah specifies in the Qur'an: "The alms are only for the poor and the needy, for those who collect them, for those whose hearts are to be reconciled, for the freedom of those who are captives and in debt, for the cause of Allah, and for the wayfarers; [it is] a duty imposed by Allah. Allah is the Knower, the Wise" [at-Taubah 60]. Ziyad ibn alHarith as-Suda'i reported: "I came to the Messenger of Allah, upon whom be peace, and pledged allegiance to him. Then a man came and said to the Messenger: 'Give me some of the collected sadaqah.' The Messenger replied: 'Allah did not leave the matter of sadaqat to be decided by a prophet nor to others ... He Himself classified it into eight categories. If you fit into any of these categories, I will give you your due.' " It was narrated by Abu Dawud although in its chain of transmission there is 'Abdurrahman al-'Afriqi, who is of questionable merits.

The following is an elaboration upon the preceding eight categories:

1. The Poor (al-Fuqara').
2. The Needy (al-Masakin): The needy, along with the poor mentioned above, are those who do not even have basic needs fulfilled. This category parallels the category of the rich who have all they need. As mentioned elsewhere, a person is considered rich if he possesses the nisab--that is, an amount in excess of his essential needs or those of his children with regard to food, drink, clothing, housing, animals, tools of his trade, and similar other necessities. Thus, one who lacks all these is considered poor (fuqara') and qualifies for zakah.

A hadith attributed to Mu'adh instructs: "Take from the rich [that is those who are self-sufficient] and give to their poor." Thus, zakah should be taken from the rich who own a nisab and given to those who are not so fortunate.

No difference has been made here between the poor (fuqara') and the needy (nasakin) as far as their needs, their poverty, and their qualification for receiving zakah are concerned. The two are brought together in the preceding Qur'anic 'ayah with the necessary conjunction so that they could be differentiated from each other. This does not contradict our categorizing the masakin as a subgroup of the fuqara'. In the following hadith, the text indicates that the needy are the poor who are not noticed by the people because they abstain from begging. The Qur'an takes note of them because they, perhaps due to their modesty, go unnoticed.

Abu Hurairah reported that the Messenger of Allah, upon whom be peace, said: "The needy person (miskin) is not one who goes around asking the people for a date or two, or for a mouthful or two, but the one who is too embarrassed to ask. Read if you wish: 'They do not beg from men importunately' [al-Baqarah 273]." In a variant of this report, it is related: "The needy person is not one who goes around asking people for a mouthful or two or a date or two, but the one who has not enough [money] to satisfy his needs and whose condition is not known to others. Thus, sadaqah is given to him and he does not beg from the people." This is narrated by al-Bukhari and Muslim.

►Fiqh-us-Sunnah

## Fiqh 3.70

### Sadaqah for the Wayfarer

Scholars agree that a traveler stranded in a foreign land should be given zakah if he lacks the means to achieve his objectives. The extension of zakah is, however, tied to the condition that the journey must have been undertaken for Islamically acceptable reasons. Just what such a trip involves is open to question. The preferable opinion among the Shaf'iyyah is that sadaqah is given even when the traveler is taking the trip for sightseeing and pleasure. The wayfarer (ibn as-sabil), according to the Shaf'iyyah, is of two kinds:

1. a person traveling within his own country, and
2. one traveling in a foreign country. Both of them are entitled to zakah, even though they could find someone to lend them the needed amount and they have enough resources in their own country to pay their debts. According to Malik and Ahmad, only the passer-by is eligible for zakah and not one traveling within his own country. Zakah is not to be given to the person if he can find someone to lend him the money he needs and if he has enough of his own money in his country to pay his debt.

►Fiqh-us-Sunnah

## Fiqh 3.1

### Zakah, definition

Zakah or alms tax can be defined as that portion of a man's wealth which is designated for the poor. The term is derived from the Arabic verbal root meaning "to increase," "to purify," and "to bless." It find its origin in Allah's command to: "Take sadaqah (charity) from their property in order to purify and sanctify them" [[at-Taubah 103](#)]. That is why this kind of sadaqah is called zakah, for by paying it, one is aspiring to attain blessing, purification, and the cultivation of good deeds.....

►Fiqh-us-Sunnah

## Fiqh 3.73a

### Unbelievers and Atheists

The jurists agree that unbelievers and atheists are not to be given zakah. In the hadith which says: "Zakah is taken from the rich and given back to the poor," "the rich" refers to rich Muslims while "the poor" indicates poor Muslims. Ibn al-Mundhir said that all scholars agree that the free nonMuslim subject (dhimmi) is not entitled to zakah. Exceptions to the rule are those people whose hearts are leaning toward Islam. However, it is permissible to give a dhimmi from the nonobligatory charity (tatawwu'). Alluding to the characteristics of the believers, the Qur'an says: "And for His love, they feed the indigent, orphan, and captive" (ad-Dahr: 8.. This is also supported by the following hadith: "Be kind to your mother." The woman in this case was an unbeliever.

Fiqh-us-Sunnah

## Fiqh 3.79

.....Spending it on others is all right. Most scholars say that one's brothers, sisters, paternal uncles and aunts, and maternal uncles and aunts may receive zakah if they are eligible.....

►Fiqh-us-Sunnah Subjects

### Zakah, People Forbidden for

1. Unbelievers and Atheists  
Fiqh us-Sunnah Vol.3 Page 73
2. Banu Hashim  
Fiqh us-Sunnah Vol.3 Page 73
3. Fathers and Sons  
Fiqh us-Sunnah Vol.3 Page 75
4. The Wife  
Fiqh us-Sunnah Vol.3 Page 75
5. Distribution of Zakah in Order to Grow Nearer to Allah  
Fiqh us-Sunnah Vol.3 Page 75

►Fiqh-us-Sunnah

## Fiqh 3.75b

### The Distribution of Zakah in Order to Grow Nearer to Allah

It is not permissible to distribute zakah so as to grow nearer to Allah other than what Allah, the Exalted One, mentions in the 'ayah: "The alms are only for the poor and the needy" ([at-Taubah 60](#)). Thus, zakah cannot be paid for establishing mosques, bridges, road repair, hospitality, shrouding the dead, and so on. Abu Dawud witnesses: "I heard Ahmad while he was asked whether spending part of the zakah on shrouding the deceased was permissible. He said: 'No. Nor can it be used to pay the debt of the dead.' " He also said: "One can pay the debt of a living person from the zakah but not that of the deceased. For a person who dies, there is no debt."

Ahmad was also asked what would happen if it had been given to help them redeem their debt. He answered: "Yes, for his family it is all right."

►Fiqh-us-Sunnah Subjects

### Zakat Ul-Fitr

1. Zakat ul-Fitr  
Fiqh us-Sunnah Vol.3 Page 87
2. Purpose of Zakat ul-Fitr  
Fiqh us-Sunnah Vol.3 Page 87
3. Who Must Pay Zakat ul-Fitr  
Fiqh us-Sunnah Vol.3 Page 88
4. Amount of Zakat ul-Fitr  
Fiqh us-Sunnah Vol.3 Page 88

5. When Zakat ul-Fitr is Due  
Fiqh us-Sunnah Vol.3 Page 88
6. Paying Zakat ul-Fitr in Advance  
Fiqh us-Sunnah Vol.3 Page 89
7. Distribution of Zakat ul-Fitr  
Fiqh us-Sunnah Vol.3 Page 90
8. Giving Zakat ul-Fitr to a Dhimmi  
Fiqh us-Sunnah Vol.3 Page 90
9. Are There Other Claims on Wealth Besides Zakah?  
Fiqh us-Sunnah Vol.3 Page 90
10. Kin (dhaw' al-Qurbd)  
Fiqh us-Sunnah Vol.3 Page 92
11. Orphans (wal-yatama)  
Fiqh us-Sunnah Vol.3 Page 92
12. Needy (walmasakm)  
Fiqh us-Sunnah Vol.3 Page 92
13. Wayfarers (wab nisabil)  
Fiqh us-Sunnah Vol.3 Page 93
14. Beggars (was-sa'ilm)  
Fiqh us-Sunnah Vol.3 Page 93
15. Slaves (wa fi ar-riqab)  
Fiqh us-Sunnah Vol.3 Page 93
16. Sadaqah other than Zakat  
Fiqh us-Sunnah Vol.3 Page 93

## ZAM ZAM:

2:158 - Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the house in the season or at other times should compass them round it is no sin in them. And if anyone obeyeth his own impulse to good be sure that Allah is He Who recogniseth and knoweth. 160161162

160 The virtue of patient perseverance in faith leads to the mention of two symbolic monuments of that virtue. These are the two little hills of Safa and Marwa now absorbed in the city of Mecca, and close to the well of Zam-zam. Here, according to tradition, the lady Hajar, mother of the infant Ismail, prayed for water in the parched desert, and in her eager quest round these hills, she found her prayer answered and saw the Zam-zam spring. Unfortunately the Pagan Arabs had placed a male and a female idol here, and their gross and superstitious rites caused offence to the early Muslims. They felt some hesitation in going round these places during the Pilgrimage. As a matter of fact they should have known that the Ka'ba (the House of God) had been itself defiled with idols, and was sanctified again by the purity of Muhammad's life and teaching. The lesson is that the most sacred things may be turned to the basest uses; that we are not therefore necessarily to ban a thing misused; that if our intentions and life are pure, God will recognise them even if the world cast stones at us because of some evil associations which they join with what we do, or with the people we associate with, or with the places which claim our reverence. (2.158)

161 The House - the Sacred Mosque, the Ka'ba. The Season of regular Hajj culminates in the visit to Arafat on the ninth day of the month of Zul-hajj, followed by the circumambulation of the Ka'ba. A visit to the Sacred Mosque and the performance of the rites of pilgrimage at any other time is called an Umra. The symbolic rites are the same in either case, except that the Arafat rites are omitted in the Umra. The Safa and Marwa are included among the Monuments, as pointing to one of the highest of Muslim virtues. (2.158)

162 The impulse should be to Good; if once we are sure of this, we must obey it without hesitation, whatever people may say. (2.158)

Sahih Al-Bukhari Hadith

### **Hadith 4.583** Narrated by **Ibn Abbas**

The first lady to use a girdle was the mother of Ishmael. She used a girdle so that she might hide her tracks from Sarah. Abraham brought her and her son Ishmael while she was suckling him, to a place near the Ka'ba under a tree on the spot of Zam-zam, at the highest place in the mosque. During those days there was nobody in Mecca, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ishmael's mother followed him saying, "O Abraham! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She

repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allah ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us," and returned while Abraham proceeded onwards, and on reaching the Thaniya where they could not see him, he faced the Ka'ba, and raising both hands, invoked Allah saying the following prayers:

"O our Lord! I have made some of my offspring dwell in a valley without cultivation, by Your Sacred House (Kaba at Mecca) in order, O our Lord, that they may offer prayer perfectly. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits, so that they may give thanks." (14.37) Ishmael's mother went on suckling Ishmael and drinking from the water (she had).

When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him (i.e. Ishmael) tossing in agony. She left him, for she could not endure looking at him, and found that the mountain of Safa was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from Safa and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached the Marwa mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between Safa and Marwa) seven times.

The Prophet said, "This is the source of the tradition of the walking of people between them (i.e. Safa and Marwa). When she reached the Marwa (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O, (whoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of **Zam-zam**, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hand in this way, and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it."

The Prophet added, "May Allah bestow Mercy on Ishmael's mother! Had she let the **Zam-zam** (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), **Zam-zam** would have been a stream flowing on the surface of the earth." The Prophet further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allah which will be built by this boy and his father, and Allah never neglects His people.' The House (i.e. Kaba) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kada'. They landed in the lower part of Mecca where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet added, "Ishmael's mother was sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet further said, "Ishmael's mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child (i.e. Ishmael) grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them.

After Ishmael's mother had died, Abraham came after Ishmael's marriage in order to see his family that he had left before, but he did not find Ishmael there. When he asked Ishmael's wife about him, she replied, 'He has gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Ishmael came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of so-and-so description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.' On that Ishmael said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ishmael said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ishmael divorced her and married another woman from amongst them (i.e. Jurhum).

Then Abraham stayed away from them for a period as long as Allah wished and called on them again but did not find Ishmael. So he came to Ishmael's wife and asked her about Ishmael. She said, 'He has gone in search of our livelihood.' Abraham asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance).' Then she thanked Allah. Abraham said, 'What kind of food do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.' He said, "O Allah! Bless their meat and water." The Prophet added, "At that time they did not have grain, and if they had grain, he would have also invoked Allah to bless it." The Prophet added, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Mecca." The Prophet added, "Then Abraham said Ishmael's wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Ishmael came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added, 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Ishmael asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Ishmael said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.'

Then Abraham stayed away from them for a period as long as Allah wished, and called on them afterwards. He saw Ishmael under a tree near **Zam-zam**, sharpening his arrows. When he saw Abraham, he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Abraham said, 'O Ishmael! Allah has given me an order.' Ishmael said, 'Do what your Lord has ordered you to do.' Abraham asked, 'Will you help me?' Ishmael said, 'I will help you.' Abraham said, 'Allah has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it." The Prophet added, "Then they raised the foundations of the House (i.e. the Ka'ba). Ishmael brought the stones and Abraham was building, and when the walls became high, Ishmael brought this stone and put it for Abraham

who stood over it and carried on building, while Ishmael was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing.' The Prophet added, "Then both of them went on building and going round the Ka'ba saying: O our Lord ! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing." (2:127)

► Sahih Al-Bukhari Hadith

### Hadith 2.700

Narrated by

**Ibn Abbas**

Allah's Apostle came to the drinking place and asked for water. Al-Abbas said, "O Fadl! Go to your mother and bring water from her for Allah's Apostle." Allah's Apostle said, "Give me water to drink." Al-Abbas said, "O Allah's Apostle! The people put their hands in it." Allah's Apostle again said, "Give me water to drink." So, he drank from that water and then went to the Zam-zam (well) and there the people were offering water to the others and working at it (drawing water from the well). The Prophet then said to them, "Carry on! You are doing a good deed." Then he said, "Were I not afraid that other people would compete with you (in drawing water from Zam-zam), I would certainly take the rope and put it over this (i.e. his shoulder) (to draw water)." On saying that the Prophet pointed to his shoulder.

► Sahih Al-Bukhari Hadith

### Hadith 4.483

Narrated by

**Abu Jamra Ad Dabi**

I used to sit with Ibn 'Abbas in Mecca. Once I had a fever and he said (to me), "Cool your fever with **Zam-zam** water, for Allah's Apostle said: 'It (the fever) is from the heat of the (Hell) Fire; so, cool it with water (or Zam-zam water).'"

► Sahih Al-Bukhari Hadith

### Hadith 4.582

Narrated by

**Ibn Abbas**

The Prophet said, "May Allah bestow His Mercy on the mother of Ishmael! Had she not hastened (to fill her water-skin with water from the Zam-zam well), **Zam-zam** would have been a stream flowing on the surface of the earth." Ibn 'Abbas further added, "(The Prophet) Abraham brought Ishmael and his mother (to Mecca) and she was suckling Ishmael and she had a water-skin with her."

Sahih Al-Bukhari Hadith

### Hadith 9.608

Narrated by

**Anas bin Malik**

The night Allah's Apostle was taken for a journey from the sacred mosque (of Mecca) Al-Ka'ba: Three persons came to him (in a dream) while he was sleeping in the Sacred Mosque before the Divine Inspiration was revealed to Him. One of them said, "Which of them is he?" The middle (second) angel said, "He is the best of them." The last (third) angel said, "Take the best of them." Only that much happened on that night and he did not see them till they came on another night, i.e. after the Divine Inspiration was revealed to him (Fateh-Al-Bari Page 258, Vol. 17), and he saw them, his eyes were asleep but his heart was not--and so is the case with the prophets: their eyes sleep while their hearts do not sleep. So those angels did not talk to him till they carried him and placed him beside the well of **Zam-Zam**. From among them Gabriel took charge of him. Gabriel cut open (the part of his body) between his throat and the middle of his chest (heart) and took all the material out of his chest and abdomen and then washed it with **Zam-Zam** water with his own hands till he cleansed the inside of his body, and then a gold tray containing a gold bowl full of belief and wisdom was brought and then Gabriel stuffed his chest and throat blood vessels with it and then closed it (the chest). He then ascended with him to the heaven of the world and knocked on one of its doors.

The dwellers of the Heaven asked, "Who is it?" He said, "Gabriel." They said, "Who is accompanying you?" He said, "Muhammad." They said, "Has he been called?" He said, "Yes." They said, "He is welcomed." So the dwellers of the Heaven became pleased with his arrival, and they did not know what Allah would do to the Prophet on earth unless Allah informed them. The Prophet met Adam over the nearest Heaven. Gabriel said to the Prophet, "He is your father; greet him." The Prophet greeted him and Adam returned his greeting and said, "Welcome, O my Son! O what a good son you are!" Behold, he saw two flowing rivers, while he was in the nearest sky. He asked, "What are these two rivers, O Gabriel?" Gabriel said, "These are the sources of the Nile and the Euphrates." .....

► Sahih Al-Bukhari Hadith

### Hadith 2.701

Narrated by

**Ibn Abbas**

I gave **Zam-zam** water to Allah's Apostle and he drank it while standing. 'Asia (a sub-narrator) said that 'Ikrima took the oath that on that day the Prophet had not been standing but riding a camel.



►Sahih Al-Bukhari Hadith

### Hadith 7.521

Narrated by

**Ibn Abbas**

The Prophet drank **Zam-Zam** (water) while standing.

Sahih Al-Bukhari Hadith

### Hadith 3.556

Narrated by

**Ibn Abbas**

The Prophet said, "May Allah be merciful to the mother of Ishmael! If she had left the water of **Zam-Zam** (fountain) as it was, (without constructing a basin for keeping the water), (or said, "If she had not taken handfuls of its water"), it would have been a flowing stream. Jurhum (an Arab tribe) came and asked her, 'May we settle at your dwelling?' She said, 'Yes, but you have no right to possess the water.' They agreed."

►Sahih Al-Bukhari Hadith

### Hadith 4.584

Narrated by

**Ibn Abbas**

When Abraham had differences with his wife), (because of her jealousy of Hajar, Ishmael's mother), he took Ishmael and his mother and went away. They had a water-skin with them containing some water, Ishmael's mother used to drink water from the water-skin so that her milk would increase for her child. When Abraham reached Mecca, he made her sit under a tree and afterwards returned home. Ishmael's mother followed him, and when they reached Kada', she called him from behind, "O Abraham! To whom are you leaving us?" He replied, "(I am leaving you) to Allah's (care)." She said, "I am satisfied to be with Allah." She returned to her place and started drinking water from the water-skin, and her milk increased for her child. When the water had all been used up, she said to herself, "I'd better go and look so that I may see somebody." She ascended the Safa mountain and looked, hoping to see somebody, but in vain.

When she came down to the valley, she ran till she reached the Marwa mountain. She ran to and fro (between the two mountains) many times. She said to herself, "I'd better go and see the state of the child." She went and found it in a state of one on the point of dying. She could not endure to watch it dying and said (to herself), "If I go and look, I may find somebody." She went and ascended the Safa mountain and looked for a long while but could not find anybody. Thus she completed seven rounds (of running) between Safa and Marwa. Again she said (to herself), "I'd better go back and see the state of the child." But suddenly she heard a voice, and she said to that strange voice, "Help us if you can offer any help." Lo! It was Gabriel (who had made the voice).

Gabriel hit the earth with his heel like this (Ibn 'Abbas hit the earth with his heel to illustrate it), and so the water gushed out. Ishmael's mother was astonished and started digging. (Abu Al-Qasim) (i.e. the Prophet) said, "If she had left the water, (flow naturally without her intervention), it would have been flowing on the surface of the earth." Ishmael's mother started drinking from the water and her milk increased for her child. Afterwards some people of the tribe of Jurhum, while passing through the bottom of the valley, saw some birds, and that astonished them, and they said, "Birds can only be found at a place where there is water." They sent a messenger who searched the place and found the water, and returned to inform them about it.

Then they all went to her and said, "O Ishmael's mother! Will you allow us to be with you (or dwell with you)?" (And thus they stayed there.) Later on her boy reached the age of puberty and married a lady from them. Then an idea occurred to Abraham which he disclosed to his wife (Sarah), "I want to call on my dependents I left (at Mecca)." When he went there, he greeted (Ishmael's wife) and said, "Where is Ishmael?" She replied, "He has gone out hunting." Abraham said (to her), "When he comes, tell him to change the threshold of his gate." When he came, she told him the same whereupon Ishmael said to her, "You are the threshold, so go to your family (i.e. you are divorced)."

Again Abraham thought of visiting his dependents whom he had left (at Mecca), and he told his wife (Sarah) of his intentions. Abraham came to Ishmael's house and asked, "Where is Ishmael?" Ishmael's wife replied, "He has gone out hunting," and added, "Will you stay (for some time) and have something to eat and drink?" Abraham asked, "What is your food and what is your drink?" She replied, "Our food is meat and our drink is water." He said, "O Allah! Bless their meals and their drink." Abu Al-Qa-sim (i.e. Prophet) said, "Because of Abraham's invocation there are blessings (in Mecca)." Once more Abraham thought of visiting his family he had left (at Mecca), so he told his wife (Sarah) of his decision. He went and found Ishmael behind the **Zam-zam** well, mending his arrows. He said, "O Ishmael, Your Lord has ordered me to build a house for Him." Ishmael said, "Obey (the order of) your Lord." Abraham said, "Allah has also ordered me that you should help me therein." Ishmael said, "Then I will do." So, both of them rose and Abraham started building (the Ka'ba) while Ishmael went on handing him the stones, and both of them were saying, "O our Lord! Accept (this service) from us, Verily, You are the All-Hearing, the All-Knowing." (2.127) When the building became high and the old man (i.e. Abraham) could no longer lift the stones (to such a high position), he stood over the stone of Al-Maqam and Ishmael carried on handing him the stones, and both of them were saying, -O our Lord! Accept (this service) from us, Verily You are All-Hearing, All-Knowing." (2.127)

## ZAQQUM:

17:60 - Behold! We told thee that thy Lord doth encompass mankind round about: We granted the Vision which We showed thee but as a trial for men as also the **Cursed Tree** (mentioned) in

the Qur'an: We put terror (and warning) into them but it only increases their inordinate transgression! <sup>224822492250</sup>

2248The reference may be to lxxii. 28, probably an earlier Makkan revelation. But the argument is independent of time. This verse falls naturally into three divisions. Warnings and Portents and Signs are sent or not sent according to Allah's All-Wise Plan of Mercy and Justice, this is in no wise inconsistent with the apparent freedom given to the wicked: because (1) in any case Allah is all round all His creatures, and His delay as a Sign of Mercy in no way diminishes His power; (2) the Visions of Truth vouchsafed to Prophets of Allah are themselves Signs by which they can warn the ungodly; and (3) sometimes it is more merciful to give them time by not immediately bringing the matter to judgment. (17.60)

2249Some Commentators take this as referring to the Mi'raj (xvii. 1) and others to other visions. Such visions are miracles, and become a stumbling block to unbelievers. They are an encouragement to men of faith. Thus they are "a trial for men". (17.60)

2250The tree **Zaqqum**, a bitter and pungent tree described as growing at the bottom of Hell, a type of all that is disagreeable. See xxxvii. 62-65; xlv. 43-46; and lvi. 52. All these are Suras chronologically earlier than this Sura. The application of the name to a tree of the myrobalan kind in the region of Jericho is, I think, of post-Quranic date. It is a trial for wrong-doers. See xxxvii. 63 and n. 4073. (17.60)

37:62 - Is that the better entertainment or the Tree of Zaqqum? <sup>4072</sup>

4072Cf. xvii. 60, n. 2250. This bitter tree of Hell is in contrast with the beautiful Garden of heaven with its delicious fruits. (37.62)

44:43 - Verily the tree of Zaqqum <sup>47214722</sup>

4721Now follows a word-picture of the horrors to which Evil must lead us. What human language and what figures of speech can adequately describe them? (44.43)

44:44 - Will be the food of the Sinful

44:45 - Like molten brass; it will boil in their insides

44:46 - Like the boiling of scalding water.

56:52 - "Ye will surely taste of the Tree of Zaqqum. <sup>5247</sup>

5247This is the Cursed Tree mentioned in xvii, 60, where see n. 2250. Cf. also xxxvii. 62, n. 4072; and xlv. 43-46 and n. 4722. (56.52)

88:6 – No food will there be for them but a bitter Dhari <sup>6099</sup>

6099The root-meaning implies again the idea of humiliation. It is a plant, bitter and thorny, loathsome in smell and appearance, which will neither give fattening nourishment to the body nor in any way satisfy the burning pangs of hunger, - a fit plant for Hell, like **Zaqqum** (lvi. 52; or xvii. 60, n. 2250). (88.6)

►Sahih Al-Bukhari Hadith

**Hadith 5.228** Narrated by  
**Ibn Abbas**

Regarding the Statement of Allah"

"And We granted the vision (ascension to the heavens) which We made you see (as an actual eye witness) was only made as a trial for the people." (17.60)

Ibn Abbas added: The sights which Allah's Apostle was shown on the Night Journey when he was taken to Bait-ul-Maqdis (i.e. Jerusalem) were actual sights, (not dreams). And the Cursed Tree (mentioned) in the Qur'an is the tree of Zaqqum (itself).

►Sahih Al-Bukhari Hadith

**Hadith 6.240** Narrated by  
**Ibn Abbas**

Regarding: "And We granted the vision (Ascension to the Heaven 'Miraj') which We showed you (O Muhammad as an actual eye witness) but as a trial for mankind." (17.60) It was an actual eye-witness which was shown to Allah's Apostle during the night he was taken on a journey (through the heavens). And the cursed tree is the tree of Az-**Zaqqum** (a bitter pungent tree which grows at the bottom of Hell).

## ZANJABIL:

76:17 - And they will be given to drink there of a Cup (of Wine) mixed with **Zanjabil** <sup>5849</sup>

5849Cf. above, lxxvi. 5-6, and n. 5835, where the Cup of Kafur (Camphor) was mentioned for coolness and refreshment to the Righteous, who had just passed the great Event of Judgment. The second stage is described in verses 12-14, when they enter the Garden in Garments of Silk, and find that their former humility in the probationary life is rewarded with high honour in the new world they have entered. The third stage is in verses 15-21, where they settle down in Bliss, with Garments of fine silk and heavy brocades, with Ornaments and Jewels, with an ordered Feast of set service, and the Cup of **Zanjabil**. This word literally means Ginger. In Eastern medicine Ginger is administered to give warmth to the body and zest to the taste; this is appropriate for the Royal Feast which is now figured forth. (76.17)

## ZINA:

24:2 - The woman and the man guilty of adultery or fornication flog each of them with a hundred stripes: let not compassion move you in their case in a matter prescribed by Allah if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment.  
295429552956

2954 Zina includes sexual intercourse between a man and a woman not married to each other. It therefore applies both to adultery (which implies that one or both of the parties are married to a person or persons other than the ones concerned) and to fornication, which, in its strict signification, implies that both parties are unmarried. The law of marriage and divorce is made easy in Islam, so that there may be the less temptation for intercourse outside the well-defined incidents of marriage. This makes for greater self-respect for both man and woman. Other sex offences are also punishable, but this Section applies strictly to Zina as above defined. Although zina covers both fornication and adultery, in the opinion of Muslim jurists, the punishment laid down here applies only to unmarried persons. As for married persons, their punishment, according to the Sunnah of the Prophet (peace be on him), is stoning to death. (24.2)

2955 Cf. iv. 15, and n. 523. (24.2)

2956 The punishment should be open, in order to be deterrent. (24.2)

## SEE under Woman

## ZILZAL:

►Maududi Sura Introductions

### Surah 104. Al-Humaza

#### See Section

If this Surah is read in the sequence of the Surahs beginning with Az-Zilzal, one can fully well understand how the fundamental beliefs of Islam and its teachings were impressed on the peoples minds in the earliest stage in Makkah. In Surah Az-Zilzal, it was said that in the Hereafter man's full record will be placed before him and not an atom's weight of good or evil done by him in the world will have been left unrecorded.

Fiqh-us-Sunnah

### Fiqh 1.139a

### Sunnah acts of prayer, The Recitation in the Morning Prayer

He would read from sixty to one hundred verses during the morning prayer. Sometimes he would read surah Qal; ar-Rum, at-Takwir, or az-Zilzal in the last two rak'ah. While travelling, he would sometimes read the last two surahs of the Qur'an.

►A. Yusuf Ali Quran Translation

### Surah Al-Zalzalah Surah 99

Madina (93) 8 Ayahs

99:1 - When the Earth is shaken to her (utmost) convulsion <sup>6235</sup>

99:2 And the Earth throws up her burden (from within) <sup>6236</sup>

99:3 And man cries (distressed): 'What is the matter with her?' <sup>6237</sup>

99:4 On that Day will she declare her tidings:

99:5 For that thy Lord will have given her inspiration. <sup>6238</sup>

99:6 On that Day will men proceed in companies sorted out to be shown the Deeds that they (had done). <sup>6239</sup>

99:7 Then shall anyone who has done an atom's weight of good see it! <sup>6240</sup>

99:8 And anyone who has done an atom's weight of evil shall see it.

### Zodiacal Signs

15:16-It is We who have set out the Zodiacal Signs in the heavens and made them fair-seeming to (all) beholders; 1949 1950

Note:1949-Evil having been described, not as an external thing, but as a taint of the soul, we have in this section a glorious account of the purity and beauty of Allah's Creation. Evil is a blot on it, not a normal feature of it. Indeed, the normal feature is the guard which Allah has put on it, to protect it from evil.

Note:1950- In the countless millions of stars in the universe which we see, the first step in our astronomical knowledge is to find marvellous order, beauty, and harmony, on a scale of grandeur which we appreciate more and more as our knowledge increases. The first broad belt that we distinguish is the Zodiac, which marks the sun's path through the heavens year after year and the limit of the wanderings of the moon and the planets. We make twelve divisions of it and call them Signs of Zodiac. Each marks the solar path through the heavens as we see it, month after month. We can thus mark off the seasons in our solar year, and express in definite laws the most important facts in meteorology agriculture, seasonal winds, and tides. Then there are the mansions of the moon, the mapping out of the Constellations, and the other marvelous facts of the heavens, some of which affect our physical life on the earth. But the highest lessons we can draw from them are spiritual. **The author of this wonderful Order and Beauty is One, and He alone is entitled to our worship.**

15:17-And (moreover) we have guarded them from every evil spirit accursed: 1951 1952

Note:1952-Taking the physical heavens, we can imagine the Supreme melody of harmony-guarded from every disturbing force.

15:18-But any that gains a hearing by stealth is pursued by a flaming fire bright (to see).1953 1954  
1954- A shooting Star.

ZUKHRUS: See under "Surahs"

**ZUL KIFL:** See under "Prophets"

**ZUN NUN:** See under "Prophets"

**ZUL QARNAIN:**

18:83 - They ask thee concerning Zul-qarnain. Say "I will rehearse to you something of his story."  
2428

2428 Literally, "the Two-horned one", the King with the Two Horns, or the Lord of the Two Epochs. Who was he? In what age, and where did he live? The Qur-an gives us no material on which we can base a positive answer. Nor is it necessary to find an answer, as the story is treated as a Parable. Popular opinion identifies Zul-qarnain with Alexander the Great. An alternative suggestion is an ancient Persian king, or a pre-historic Himyarite King. Zul-qarnain was a most powerful king, but it was Allah, Who, in His universal Plan, gave him power and provided him with the ways and means for his great work. His sway extended over East and West, and over people of diverse civilisations. He was just and righteous, not selfish or grasping. He protected the weak and punished the unlawful and the turbulent. Three of his expeditions are described in the text, each embodying a great ethical idea involved in the possession of kingship or power. (18.83)

SEE: Under "Stories"

**Index of Terms****See Shortcuts****A**

**Abna** - means sons or children. It is used for children who had Persian fathers and Arab mothers.

**Adhan** -the Muslim call to prayer. It is used to signify the time of prayer for the five obligatory prayers.

**A.H.** -means After Hijrah. It is the reference used in the Islamic calendar, instead of A.D. which is used in the Christian calendar.

**Ahl ar-Ra'y** -means people of opinion. It refers to people that are consulted on Islamic matters. These people are highly learned in Islam.

**Ahzab** -means parties. Ahzab is used to describe the different tribes that fought the Muslims in the Battle of the Ditch in 627 C.E., 5 AH.

**Al-asharatu Mubashshirun** -the ten people that were given the glad tidings of assurance of entering Paradise. They were Abu Bakr, Umar, Uthman, Ali, Abdur Rahman ibn Awf, Abu Ubaydah ibn al-Jarrah, Talhah ibn Ubaydullah, az-Zubayr ibn al-Awwam, Sa'd ibn Abi Waqqas, Sa'id ibn Zayd.

**Alim** - a learned person in Islam, scholar.

**Allahu Akbar** - Allah is Great (God is Great). It was frequently used by the Muslim forces as their battle cry

**Amin** - means custodian or guardian. Someone who is loyal or faithful.

**Amir** - means leader or commander.

**Amir al-Mumineen** - means commander of the believers. This title was given to the Khalifah.

**Ansar** - means helpers. These were the people of Madinah who responded to the Prophet's call to Islam and offered Islam a city-state power.

**Aqabah** - a place just outside of Mecca, in Mina where the first Muslims from YathribMadinah pledged allegiance to the Prophet in the year 621 C.E.. A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet.

**Arafat** - a plain north of Mecca. It is on this plain that humanity will be raised on the Day of Judgement for questioning and judgement. During the hajj on the ninth day of the month of Zhu-l-Hijjah, Muslim pilgrims gather on this plain for one day.

**Asabiyyah** - means tribal loyalty, nationalism.

**Asr** - the late afternoon obligatory salat, prayer.

**Awqiyyah** -means weight, like the ones used to weigh items.

**Awrah** -parts of the body that are not supposed to be exposed to others. For men this is from the navel to the knee. For the women it is all of her body except the hands, feet, and face.

**Ayat-ul-Kursi** - Surah Baqara Ayah 256 of the Quran. It is called the throne of the Quran.

**Ayah** -means a sign which leads or directs one to something important. An individual verse in the Quran.

**Ayat** -it is the plural form of ayah.

**B**

**Badiyyah** -a desert or semi-arid environment.

**Badr** -the first full military confrontation between the Muslims and the enemies of Allah. The battle took place between the Muslims and the Quraysh of Mecca in the second year of Hijrah (624 CE). Eventhough the Muslims were outnumbered, the final result was to their favor.

**Bakka'in** -means weepers. These were the people that could not accompany the Prophet on his campaign to Tabuk because they lacked the resources to do so. They started to weep when they could not go.

**Baqi** -the cemetery where a good many of the sahaba are buried. It is in the south-east side of Madinah.

**Barakah** -means blessing or Divine Grace.

**Batil** -means false or falsehood.

**Batul** -means ascetic. It is ascribed to Fatimah (the Prophets daughter) and the Virgin Mary.

**Bawadi** -plural form of badiyyah.

<b>Bay'ah</b>	-it is an oath of allegiance. To make a pledge.
<b>Bayt al-Mal</b>	-the State Treasury in an Islamic State.
<b>Bismillah</b>	-In the name of Allah (God).
<b>Bi'thah</b>	-the beginning of the Prophet's mission, his call to Prophethood in 610 <u>C.E.</u> .
<b>Busr</b>	-means partially ripe dates.

**C**

<b>C.E.</b>	-Covenant
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**D**

<b>Daff</b>	-tambourine used in Arabia.
<b>Da'iy</b>	-Muslim missionary involved in <u>da'wah</u> . It can also have a general meaning referring to someone who calls others to a certain belief.
<b>Da'wah</b>	-inviting others to Islam. Missionary work.
<b>Dhikr</b>	-remembrance for the sake of Allah.
<b>Dhimmi</b>	-a non-Muslim living under the protection of a Muslim state. He is exempt from duties of Islam like military and <u>zakat</u> but must instead pay a tax called <u>jizyah</u> .
<b>Dirham</b>	-a silver coin.
<b>Dhu-n Nuray</b>	-it means 'Possessor of the Two Lights'. It is used to refer to Uthman ibn Affan because he married two of the Prophet's daughters.
<b>Din</b>	-means way of life or religion.
<b>Du'a</b>	-a prayer.
<b>Du'at</b>	-plural of <u>da'iy</u> .
<b>Dunya</b>	-this world or life, as opposed to the Hereafter.

**F**

<b>Fajr</b>	- the obligatory <u>salat</u> , prayer, before sunrise.
<b>Faqih</b>	-a person who is an expert on Islamic jurisprudence (law), fiqh.
<b>Fard</b>	-something which is obligatory on a Muslim. It is sometimes used in reference to the obligatory part of <u>salat</u> .
<b>Faruq</b>	-this was the name given to Umar ibn al-Khattab. It means 'One who distinguishes the truth from falsehood'.
<b>Fatwa</b>	-legal opinion concerning Islamic Law.
<b>Fiqh</b>	-Islamic law.
<b>Fitnah</b>	-means civil strife, war, riots.
<b>Fuqaha</b>	-plural form of <u>faqih</u> .

**G**

<b>Ghazi</b>	-Muslim soldier, warrior.
<b>Ghazwah</b>	-military expedition.

**H**

<b>Hadith</b>	-sayings of the Prophet.
<b>Hadith Qudsi</b>	-the Hadith Qudsi are hadith's in which the Prophet says the Allah says so and so. The meaning of the these <u>hadith</u> was revealed to the Prophet but he put them in his own words, unlike the Quran which is the word of Almighty Allah and the Prophet conveyed it exactly as it was revealed to him.
<b>Hajj</b>	-means effort. The Hajj is the pilgrimage to Mecca that is obligatory on every Muslim. It is one of the five pillars of Islam and takes place during the Islamic month of Zhul al-Hijjah. A Muslim must perform the Hajj at least once in his life. The exception to this is financial and health reasons.
<b>Halal</b>	-something that is lawful and permitted in Islam.
<b>Halif</b>	-a person who enjoys the protection of a tribe but does not belong to it by blood.
<b>Halqah</b>	-a group of students involved in the study of Islam.



<b>Hanif</b>	-people who during the time of <u>jahiliyyah</u> rejected the idolatry in their society. These people were in search for the true religion of Prophet Abraham.
<b>Haqq</b>	-the Truth.
<b>Haraam</b>	-something which is unlawful or prohibited in Islam.
<b>Haram</b>	-something which is unlawful or prohibited in Islam.
<b>Hijrah</b>	-means migration. The Hijrah refers to the Prophet's migration from Mecca to Madinah. This journey took place in the twelfth year of his mission (622 <u>CE</u> ). This is the beginning of the Muslim calendar. The word hijrah means to leave a place to seek sanctuary or freedom from persecution or freedom of religion or any other purpose. Hijrah can also mean to leave a bad way of life for a good or more righteous way.
<b>Hudud</b>	-the limits ordained by Allah. This includes the punishment for crimes.
<b>I</b>	
<b>Imam</b>	-leader of the congregational prayer, <u>salat</u> , that the Muslims offer five times a day. It is sometimes used to refer to the head of an Islamic State.
<b>Iman</b>	--faith and trust in Allah.
<b>Injil</b>	-the revelations that were sent down during the time of Prophet Isa (Jesus). It is referred to as the New Testament.
<b>Iqamah</b>	-means establishing. It is similar to the <u>adhan</u> with the addition of a phrase that signifies that a compulsory prayer, <u>farḍ</u> , is about to begin.
<b>Isha</b>	-the obligatory <u>salat</u> , prayer, after sunset later in the evening.
<b>Istighfar</b>	-to seek Allah's forgiveness. It is something that must be done continuously in a Muslims life.
<b>J</b>	
<b>Jahannam</b>	-means Hell.
<b>Jahiliyyah</b>	-means ignorant. Jahiliyyah refers to the pre-Islamic era that existed in Arabia. It is a combination of views, ideas, and practices that totally defy and reject the guidance sent down by God through His Prophets.
<b>Jalbab</b>	-this is a long loose fitting garment worn by the Arabs.
<b>Jannah</b>	-means Paradise.
<b>Jihad</b>	-means to strive. This can be any kind of striving in the way of God which involves either spiritual or personal effort, material resources, or arms. Jihad is also used to refer to a war waged by the Muslims for the defence or advancement of Islam; its interests and ideals.
<b>Jizyah</b>	-a tax paid by non-Muslims living in a Muslim State. Since the non-Muslims are exempt from military service and taxes imposed on Muslims, they must pay this tax to compensate. It guarantees them security and protection. If the State cannot protect those who paid jizyah, then the amount they paid is returned to them.
<b>K</b>	
<b>Ka'bah</b>	-the first house of worship built for mankind. It was originally built by Adam and later on reconstructed by Abraham and Isma'il. It is a cubed shaped structure based in the city of Mecca to which all Muslims turn to in their five daily prayers.
<b>Kafir</b>	-a person who refuses to submit himself to Allah (God), a disbeliever in God.
<b>Khalifah</b>	-in the beginning it was a reference to the successor of the Prophet. Later on it began to take on the meaning of head of state for a Muslim nation.
<b>Khandaq</b>	-means ditch.
<b>Khatib</b>	-orator, speaker.
<b>Khutbah</b>	-a speech or sermon. It is sometimes used to refer to the sermon given during the Friday congregational prayer.
<b>Kuffar</b>	-plural form of <u>kafir</u> .
<b>Kufr</b>	- to show ungratefulness to Allah and not to believe in Him and His religion.
<b>L</b>	
<b>Laat</b>	-a chief goddess in the religion of the pre-Islamic Arabs during the days of <u>jahiliyyah</u> .
<b>M</b>	
<b>Madinah</b>	the first city-state that came under the banner of Islam. It is where the Prophet's <u>masjid</u> and grave are situated.
<b>Maghazi</b>	the military campaigns of the Prophet.

- Maghrib** the obligatory salat, prayer, that is performed right after the sun sets over the horizon.
- Mahr** a dowry given by the man to the woman he is about to marry. It is part of the Muslim marriage contract. It can never be demanded back under any circumstances.
- Marwah** a mound near the Ka'bah that is referred to in the Quran as one of the symbols of Allah. It is in conjunction with safa.
- Masjid** a place of worship and salat. The life of the early Muslims used to revolve around the masjid. Meetings would be held there, discussions would take place there. It is called a 'mosque' in English.
- Mawlaa** person of slave origin who does not have tribal protection. It is a word with dual meaning. It can mean either master or servant.
- Mawlaya** a form of address to a ruler implying protector.
- Mihrab** a recess in the masjid that indicates the direction of salat.
- Mina** a plain within the bounds of the haram of Mecca, within five kilometers outside the city. During the hajj the pilgrims pass the night between the eighth and ninth day proceed to Arafat on the ninth day.
- Minbara** pulpit.
- Muadh-dhin** the person who calls the adhan.
- Muhajir.** a person who does hijrah.
- Mujah** someone who is active and fights for Islam. A Muslim fighter. The opposite of qaideen.
- Mu'min** a person who has deep faith in Allah and is a righteous and obedient servant of His.
- Munafiq** a hypocrite, more dangerous and worse than a kafir.
- Murabit** a person who is on the road spreading Islam.
- Musalayma** Undefined.
- Musad'afin** a weak and oppressed person
- Mushafa** copy of the Quran
- Mushawarah** means consultation.
- Mushrik** a polytheist. A person who ascribes partners to Allah.

## N

- Nasab** means lineage or geneology.
- Nasihah** means sincere good advice.

## Q

- Qadi** judge.
- Qaideen** people who remain inactive and do not actively fight. The opposite of mujahid.
- Qard** a loan given for a good cause in the name of Allah, in hopes of repayment or reward in the Hereafter.
- Qari** someone who recites the Quran.
- Qiblah** it is the direction that Muslims face when they do their salat. It is in the direction of the Ka'bah in Mecca.
- Qisas** retaliation in kind (eye for an eye). In Islam though, retaliation should be forgone as an act of charity sura 5, ayah 48.
- Qiyamah** Day of Judgement, resurrection.
- Qudah** plural form of qadi.
- Quraysh** the most powerful and prominent tribe in all of Arabia in the Prophet's era. The Quraysh were the keepers of the Ka'bah and therefore one of the wealthiest and most powerful tribes. The Prophet was from among the Quraysh. When he started to preach the True religion of Allah, the Quraysh violently persecuted him and his followers. They were badly defeated at the battle of Badr by the Muslims and their days of jahiliyyah were finally ended when the Muslims liberated Mecca and destroyed all the idols in the Ka'bah in the year 630 CE

## R

- Ra'kat** an individual unit of salat.  
**Ramadan** the holy month of prescribed fasting for the Muslims. It was during this month that the Quranic revelations began.  
**Rasulullah** the Messenger of Allah (God).  
**Ruku** the position in salat in which the person prostrates himself in a standing position with his body bent forward at the waist and his hands on his knees.  
**Rutb** ripe dates, opposite busr.

## S

- Sabirin** people who are patient and steadfast.  
**Sabr** patience, steadfastness.  
**Sadaq** same meaning as mahr.  
**Sadaqah** means charity.  
**Safa** a mound near the Ka'bah that is referred to in the Quran as one of the symbols of Allah. It is in conjunction with marwah.  
**Sahabah** companions of the Prophet.  
**Sahifah** a page or manuscript.  
**Salat** the five obligatory prayers that a Muslim must perform everyday.  
**Saqifah** a shelter with a roof. The companions of the Prophet met in a Saqifah in Madinah to pledge their loyalty to Abu Bakr after the death of the Prophet.  
**Sa'yee** the going back and forth seven times between safa and marwah that is done during the haji or the umrah. It is done to symbolize Hajar's search for water for her son Ismael.  
**Sayyid** leader or chief.  
**Seerah** biography of the Prophet.  
**Shahadah** declaration of faith. A person must recite the shahadah to convert to Islam. The shahadah in Islam is:: "I testify that there is no god but Allah and I testify that Muhammad is the Messenger of Allah."  
**Shaheed** a martyr. Someone who dies in the way of Allah.  
**Shahid** means a witness or martyr.  
**Shariah** Islamic law.  
**Shirk** associating partners with Allah. Shirk can also encompass any object that a person may hold in regard higher than Allah. It is the most severe of sins and will not be forgiven.  
**Shura** consultation.  
**Sirwall** long under garment worn by the Arabs.  
**Siwak** a piece of a branch or root of a tree that is used as a toothbrush. Also called a miswak.  
**Suffah** a raised platform that was used by the Prophet as a welcoming point for newcomers or destitute people. It was part of his masjid.  
**Suhuf** pages or manuscripts.  
**Sujud** the position in salat in which the person prostrates on the ground with his hands, knees, feet, and face touching the ground.  
**Sunnah** the examples of the Prophet's life what he said, did, implemented, how he implemented... Almost the same as the hadith.  
**Surah** a chapter in the Quran.

## T

- Tahajjud** the Tahajjud prayer is an optional prayer that is supposed to be performed in the middle of the night. It is required that a person sleep a little before he gets up for the Tahajjud prayer. It can be performed anytime between Isha and Fajr.  
**Talbiyah** Undefined.  
**Tamr** means dates.

## Taqwa

the love and fear that a Muslim feels for Allah. A person with taqwa desires to be in the good pleasures of Allah and to stay away from those things that would displease Allah. He is careful not to go beyond the bounds and limits set by Allah.

- Tayammum** Undefined.  
**Tawaf** the circumfering of the Ka'bah seven times. People usually do this during umrah or haji.  
**Tauhid** confirming the Oneness of Allah. It is the basis of Islam.  
**Thawab** reward of blessing.

**Torah** the Revelation that Allah sent down to Moses. It is the Jewish Holy Book

## U

**Ulama** the learned, knowledgeable people in Islam. Plural form of alim.

**Ummah** an ummah is a community or a people. It is used in reference to the community of Believers or Muslims.

**Umm al-Mu'mineen** -means 'Mother of the Believers'. This was the title of the Prophet's wives; (sura 33 ayah 6 stipulated that they could not marry after the Prophet's death because all of the believers were their spiritual children.

**Umrah** this is the lesser pilgrimage which is optional and can be performed at any time.

**Urdu** the official language of Pakistan.

**Uzzah** a chief goddess in the religion of the pre-Islamic Arabs during the days of jahiliyyah.

## W

**Wakil** a person who is an authorized representative or proxy. Also can mean lawyer in Urdu.

**Wali** legal guardian. A friend or protector. Someone who is supposed to look out for your interest.

**Walimah** a feast after the wedding. The reception.

**Wudu** a purification (abulution) that must be performed before someone does their salat or reads the Quran.

## Y

**Yathrib** the area where the city of Madinah is situated.

## Z

**Zakat** the obligatory tax that every Muslim must give. It is one of the five pillars of Islam. The zakat is used to provide for the poor and destitute.

**Zuhr** the obligatory salat, prayer, that is performed in the afternoon right after the sun moves away from it's zenith.